《後西遊記 The Later Journey to the West》

1.序 Preface

蓋聞天何言哉，而廣長有舌，久矣嚼破虛空；心方寸耳，而芥子能容，悠然遍滿法界。造有造無，三藏靈文，由茲演出；觀空觀色，百千妙義，如是得來。耳之稀有，諦聽若雷；目所未曾，靜觀如鏡。故花吐拈香，泠泠般若之音；月呈指影，滴滴菩提之味。悟入我聞，萬緣解脫；猛登彼岸，千佛證盟。無如聾聵渺茫，失之覿面；遂至痴嗔固結，誤也當身。己飢而貪割他人，鷹虎糜我佛之驅；獲罪而幸求自免，苦難費觀音之力。佛心清靜，而莊嚴假相，佞入迷途；性體光明，而扑滅慧燈，錮居暗室。淨蓮出口，障作藤煙；亂棘叢心，詫為花雨。施開妄想，首禍究及慈悲；果炫誑**言，下根因之墮落。諸佛菩薩，喚醒我無過夢幻須臾，鬼判閻羅，嚇殺人也只死生苦惱。豈知去也如來恆性，顯金剛於不壞；觀之自在靈光，妙舍利於常明。匪我招愆，深憫有生之失教；是誰作俑，追尤無始之立言。蓋津水甚深，無濟半沉半浮之淺渡；法門至正，難供百出百入之旁求。袖觀不忍，於焉苦瀝婆心；直口誰聽，無已戲拈公案。曲借麻姑指爪，遍搔俗腸之痛癢；高懸秦臺業鏡，細消矮腹之猜疑。悲世道古今盲毒，加天眼之針；慳靈根旦暮死硬，著佛頭之糞。聚魔煉聖，筆端弄水火神通；挾獸驕人，言外現去存航筏。以敬信而益堅敬信，善緣永不入於輪回；就沉淪而超拔沉淪，惡趣早同歸於極樂。活機觸竅，木石生情；冷妙刺心，虛無出血。聽有聲，觀有色，雖猶然嘻笑怒罵之文章；精不思，妙不議，實已參感應圓通之道法。大事因緣，謂不信請質靈山；真誠造就，如涉誣願沉阿鼻。

I have heard that Heaven speaks not a word, yet it has a vast and long tongue, for a long time chewing through the emptiness; the mind is but an inch square, yet it can contain a mustard seed, effortlessly filling all dharmadomains. Creating existence and non-existence, the three collections of sacred texts arise from this; observing emptiness and form, hundreds of thousands of wondrous meanings are thus attained. What is rarely heard by the ear sounds as thunder when attentively listened to; what has never been seen by the eye appears like a mirror through quiet observation. Thus, when flowers bloom and emit fragrance, they produce the cool sound of Prajna; when the moon casts a finger's shadow, it drips with the flavor of Bodhi. Understanding and entering through my hearing, all attachments are liberated; forcefully ascending to the other shore, a thousand Buddhas bear witness and confirm. Nothing is as unfortunate as deafness and blindness, leading to vague confusion and missing the face-to-face encounter; thus falling into foolish attachment and anger tightly bound, mistakenly identifying with one's own body. Hungry oneself yet greedily taking from others, eagles and tigers devour the body of

our Buddha; committing sins yet fortunately seeking to exempt oneself, hardships waste Guanyin's power. The Buddha-mind is pure and tranquil, yet the magnificent forms are illusory appearances, leading flatterers into a maze; the nature-body is luminous, yet wisdom-lamps are extinguished, sealing one in a dark room. Pure lotus emerging from the mouth, obstacles become vine smoke; thorny brambles丛生 in the heart, mistakenly taken as a rain of flowers. Practicing and opening delusive thoughts, the first calamity ultimately reaches compassion; fruits displayed through deceptive words cause those of inferior roots to fall into decline. All Buddhas and Bodhisattvas awaken me from my brief dream of no fault; demons, judges, and Yama terrify people into the torment of life and death. How could one know that going is like the eternal nature of Tathagata, revealing Vajra indestructible; observing with freedom and luminous light, wondrous relics remain ever bright. It is not I who has invited fault, but deeply pitying sentient beings' loss of instruction; who was it that started this, pursuing blame for words set down since beginningless time? Indeed, the river is very deep, no help for those half-sunk and half-floating in shallow crossing; the Dharma gate is most correct, difficult to satisfy those seeking sideways with a hundred exits and entries. Looking from the sleeve with compassion unbearable, thus suffering and dripping maternal heart; who will listen to a straightforward mouth? ceaselessly playfully picking up public cases. Indirectly borrowing Madam Ma Gu's fingernails, scratching the pain and itch of worldly intestines; high-hanging Mirror of Karmic Retribution on Qin Platform, carefully dissolving suspicions in a low belly. Lamenting the world's ancient and modern blindness to poison, adding a needle of heavenly eye; worrying about the spiritual root dying hard at dawn or dusk, defiling Buddha's head with dung. Gathering demons to refine the sage, wielding water and fire supernatural powers at the tip of the brush; carrying beasts to dominate people, beyond words appears departure and arrival ferry. With reverence and faith, making reverence and faith even stronger; good conditions will never enter samsara. From sinking and falling, transcending the sinking and falling; evil destinations early return together to Pure Land. Vital energy touching the subtle points, wood and stone become emotional; cold wondrous penetration of the heart, emptiness bleeds. Hearing sound, seeing color, though still like articles of laughter, anger, and scolding; essence without thought, wondrousness without discussion, in fact already realizing the Dao Fa of complete penetration through response. Great matters and karmic connections are said to be unbelief, please question the Ling Mountain; sincerity creates, as if falsely accused, I wish to sink into Avici.

2.第一回花果山心源流後派　水濂洞小聖悟前因 Chapter 1: The Origin of the Heart Source and the Later School on Flower Fruit Mountain, the Small Saint's Enlightenment at the Water Curtain Cave

1　歌曰：

Song:

2　我有一軀佛，世人皆不識，

I have a body of Buddha, the people of the world all fail to recognize it,

3　不塑亦不裝，不雕亦不刻，

It is neither molded nor adorned, neither carved nor chiseled,

4　無一滴灰泥，無一點彩色，

Not a single drop of plaster or mud, not the slightest trace of color,

5　人畫畫不成，賊偷偷不得。

Painters cannot paint it, thieves cannot steal it.

6　體相本自然，清靜非拂拭，

Its form and appearance are naturally so; its clarity and stillness do not require wiping or polishing,

7　雖然是一軀，分身千百億。

Although it is one body, it can manifest into hundreds of millions of forms.

8　詩曰：

Poem:

9　混沌既分天地立，陰陽遞禪成呼吸。

When the primordial chaos was divided, heaven and earth were established; yin and yang alternated in succession to form respiration.

10　識知未剖大道生，文字忽傳鬼神泣。

Understanding that before division the great Dao was born, suddenly words and writings caused ghosts and spirits to weep.

11　五行並用多戰爭，三教同堂有出入。

The Five Elements used together bring much warfare; the Three Teachings in one hall have their own distinctions.

12　**好求真解解真經，人天大厄一時釋。**

Seeking true understanding of the True Sutra, the great calamity for humanity and heaven is resolved at once.

13　**所聞元會運世，中天開於子，地闢於丑，人生於寅，其蘊既已悉之前書矣，茲不再贅。若夫乾坤既立，萬物既生，則天地之精華，陰陽之靈秀，自養成心源一派，而生人生物於以不窮矣。真是：**

What has been heard about Yuan, Hui, Yun, and Shi—the central heavens opened at Zi, the earth was divided at Chou, and human beings were born at Yin—has already been fully explained in previous writings; I will not repeat it here. When Qian and Kun were established, and all things came into being, then the essence of heaven and earth, and the refined beauty of yin and yang naturally nurtured the School of Xinyuan, giving rise to human beings and living creatures without end. Truly:

14　**未了先天又後天，東生西沒逝長川。**

If the primal heaven is not yet completed, then later heaven follows; born in the east and setting in the west, like a flowing river that never ceases.

15　**誰人不具真元性，幾個如來幾個仙。**

Who among people does not possess true original nature? How many Buddhas are there, how many immortals?

16　**話**說東勝神州傲來國花果山天產石猴孫悟空，自保唐僧西天取經成佛之後，已高登極樂世界，無影無形的去逍遙自在，將這花果山生身之地，遂棄為敝屣而不居矣。不知人心雖有棄取，而天地陰陽卻無興廢。這座山又閱歷過許多歲月，依舊清峰挺黛、綠嶽參天，原是個仙寰福地；水濂洞裏那些遺下的猿猴，生子生孫，成群逐隊，何止萬萬千千，整日在山前尋花覓果的玩耍。一日忽見正當中山頂上，霞光萬道，瑞靄千條，結成奇彩。眾猴見了，俱驚驚喜喜，以為怪異，你來我去的爭看，如此者七七四十九日。

It is said that Sun Wukong, the stone monkey born of the heavenly rock on Huaguo Mountain in Aolai Kingdom, East Pure Land, after protecting Master Tang to fetch scriptures from the West and attaining Buddhahood, had already ascended high into the Blissful World. He vanished without form or shadow, enjoying freedom and ease, and thus abandoned his birthplace of Huaguo Mountain as a worn-out shoe, no longer residing there. Although human hearts may choose to abandon or retain things, heaven and earth with their yin and yang have neither rise nor decline. This mountain, having experienced many years, still stands with clear peaks and

emerald ridges reaching toward the sky; it remains a blessed land of immortals. The monkeys left behind in Shuilian Cave have given birth to sons and grandsons, forming countless groups and flocks—how many tens of thousands or even millions are there? They spend their days playing before the mountain, searching for flowers and fruits. One day, they suddenly saw that on the central peak of the mountain stood a brilliant display: ten thousand rays of rosy light and thousands of strands of auspicious mist forming wondrous colors. The monkeys, upon seeing this, were all greatly surprised and delighted, considering it an extraordinary phenomenon. They rushed to see it, coming and going in excitement; such was the case for forty-nine days of seven sevens.

17 **這日，正是冬至子之半，一陽初復之時，忽然聞得空中一聲響亮，就象雷鳴一般。嚇得眾猴子東**躲西藏，躲了一會不見動靜，又漸漸伸頭縮腦出來張望。只見山頂上的霞光瑞靄，被兩道金光盡皆沖散。內中有幾個膽大的猴子，忍不住，竟爬到山頂上去觀看，看見正當中那塊大仙石中間，裂了一縫，縫中迸出一個石卵來。那石卵隨風向日轉個不休。轉夠多時，忽又一聲響，迸作兩半，內中迸出一個石猴來，五官俱備，四肢皆全，不知不覺早已會行會走，那兩道金光卻是他目中閃出來的。眾猴看了，又驚又喜道：「怎麼？一塊死石頭，又無氣無血，卻會長出一個活猴子來！大奇大奇！」遂將那小石猴牽牽引引領下山來，在亂草坡前將松花細果與他飲食，早有幾個好事的猴子跳入洞中，將此奇事報之通臂仙。你道這通臂仙卻是何人？原來當初只是一個通臂猿。因他靈性乖覺，時常在孫大聖面前獻些計策，效些殷勤，故孫大聖寵用他。大鬧天宮時，偷來的御酒仙桃盡他受用，故得長生不死。自孫大聖成佛去後，洞中惟他獨尊，又知些古往今來的世事，故眾猴以仙稱之。這通臂仙自得了道，便不好動，只好靜，每日但坐在洞中調養。這日聞知其事，因大驚喜道：「這果奇了！當時成佛的老大聖，原是天生地育，借石成胎，但此事淵源已遠，如何又**流出嫡派？待我去看來。」遂走出洞到山前，只見一群猿獼圍著一個小石猴，在那裏嬉笑。你看那小石猴怎生模樣？但見**：

This day was the exact midpoint of the winter solstice, the time when yang energy first begins to return. Suddenly they heard a loud sound from the air, like thunder. The monkeys were frightened and scattered in all directions, hiding here and there. After a while, when no further commotion occurred, they gradually peeked out cautiously to look around. They saw that the rosy light and auspicious mist on the mountain peak were completely dispersed by two beams of golden radiance. Among them, a few bold monkeys could not resist and climbed up to the mountain

peak to take a look. They saw that in the middle of the large immortal stone right at the center, there was a crack; from this crack burst forth an egg-shaped rock. That stone egg kept turning ceaselessly with the wind and toward the sun. After turning for a long time, there was suddenly another loud sound as the stone egg split into two halves. From within burst forth a stone monkey with all five senses complete and four limbs intact; without anyone noticing, he had already learned to walk and run. The two beams of golden light were actually emitted from his eyes. The monkeys looked on in both shock and joy and said, "How is this possible? A dead stone, without breath or blood, can actually produce a living monkey!" What an extraordinary wonder! What an extraordinary wonder!" They then led the little stone monkey down the mountain, guiding and pulling him along. At the foot of the hill in front of the wild grass slope, they gave him pine blossoms and fine fruits to eat and drink. Soon after, several curious monkeys jumped into the cave and reported this strange event to Tongbi Xian. You may wonder who this Tongbi Xian was? Originally, he had once been merely a tongbi yuan monkey. Because of his keen and clever nature, he often offered strategies and showed attentiveness before Sun Wukong the Great Sage; thus, Sun Wukong favored and employed him. During the great ruckus in Heaven, he enjoyed all of the stolen imperial wine and immortal peaches; thus, he attained eternal life. After Sun Wukong became a Buddha and left, he alone was revered as the supreme being in the cave. Knowing something of past and present worldly affairs, the monkeys thus called him an immortal. Since attaining cultivation, this Tongbi Xian had no liking for movement but only for stillness; each day he merely sat in the cave cultivating and nurturing his energy. When he heard of this event on that day, he was greatly surprised and said joyfully, "This is indeed extraordinary! The Great Sage who attained Buddhahood was originally born of heaven and earth, taking form in stone. But the origin of this matter is already ancient; how could there now be a direct descendant? I must go see for myself." He then left the cave and went to the front of the mountain. There he saw a group of monkeys surrounding a small stone monkey, laughing and playing around him. What was this little stone monkey like? One could see:

18　形分火嘴之靈，體奪水參之秀。金其睛而火其眼，原為有種之胚胎，尖其嘴而縮其腮，不是無根之骨血。稟靈臺方寸之精華，受斜月三星之長養。雖裸露皮毛，而行止呈一派天機；倘沐襲衣冠，必舉動備十分人相。墮落去為妖為鬼，修到時成佛成仙。

His form possessed the spirit of a firemouth, his body took on the beauty of water-participating. His eyes were golden and his pupils fiery; originally, he was a seeded embryo. His beak was sharp and his cheeks retracted—this was not bone or blood without origin. He received the essence of the spiritual terrace in a single inch, nurtured by the slanting moon and three stars. Though bare-skinned and furred, his behavior displayed a natural pattern of heaven's will; if he were to wear clothes and

hats, surely his every movement would embody the full appearance of a human being. If fallen into decadence, he might become a demon or ghost; if cultivated properly, he could attain Buddhahood or immortality.

19 **通臂仙將那小石猴細細看了一會，見他跳來躍去，純是靈性天機，不勝歡喜：這花果山水濂洞又有主了。因吩咐眾猴道：「他此時雖不知不識，然靈光**內蘊，有些根器，可任他率性而行，以擴充大道；若牿傷本來，參入人欲，便攪亂乾坤難於收拾了。」眾猴聽說，似信不信，皆歡歡喜喜聽他頑耍。故這小石猴得以自由自在，獨往獨來，在山中長養。每日間不是尋花，便是覓果，也無憂愁煩惱，也不知春夏秋冬。

Tongbi Xian carefully observed the little stone monkey for a while. Seeing him leap about with pure innate spirit and natural wisdom, he could not help but feel great joy: "Huaguo Mountain's Shuilian Cave now has another master." He then instructed the monkeys, saying: "Though he is now unaware and unenlightened, his inner brilliance contains potential. He has some innate capacity; let him act according to his nature so that the great Dao may expand. If we were to suppress his original nature and introduce human desires, it would disrupt heaven and earth and become difficult to manage." The monkeys heard this and responded with a mix of belief and doubt. Nevertheless, they all happily allowed him to play freely as he wished. Thus, the little stone monkey was able to move about freely and at will, growing and cultivating himself in the mountain. Each day he was either searching for flowers or seeking fruits; there were no worries, no troubles, and he did not know the seasons of spring, summer, autumn, or winter.

20 **真是時光迅速，倏忽之間，不覺過了幾個年頭，他的知識漸開，精神強壯，使思量要吃好東西，要佔好地方。遇了個晴明天氣，滿山頑耍，便不勝歡喜；逢著個大風苦雨，**躲在洞中，便無限愁煩；偶然被同類欺侮，便要爭強賭勝；倘然間受了些虧苦，便也知感嘆悲傷。這正是：

Truly, time passed swiftly; in the blink of an eye, several years had gone by without his noticing. His knowledge gradually expanded and his spirit grew strong, so he began to think about eating good food and occupying a fine place. When the weather was fine and sunny, he played merrily all over the mountain and felt great joy; when there were strong winds or heavy rains, he hid in the cave and felt endless worry. If occasionally bullied by his own kind, he would want to fight back and prove himself stronger; if he happened to suffer some injustice, he also knew how to feel sorrowful and lament. This is precisely:

21 **物有七情，喜怒哀樂。**

All beings have seven emotions—joy, anger, sorrow, and happiness.

22 **觸之自生，不假雕鑿。**

They arise naturally upon contact with things, without need for carving or shaping.

23 **忽然一日，一個同類的老猴子死了，小石猴看見，不禁悲慟。因問眾猴道：「他昨日還與我們同飲食行走，今日為何便漠然無知，動彈不得了？」眾猴道：「他過的**歲月多，年紀大，精血枯，故此就死了。」小石猴道：「這等說，我們大家過些時也都要死了，豈不枉了一世？」眾猴道：「這個自然，何消說得。」小石猴從此以後便慘然不樂，每每問眾猴道：「我們可有個不死的法兒？」眾猴道：「若要不死，除非是修成了仙道，便可長生。」小石猴道：「既修仙可以不死，何故不去修仙？」眾猴笑道：「『脩仙』二字，豈是容易講的？」小石猴道：「何故講不得！」眾猴道：「修仙要生來有修仙之根器，又要命裡帶得修仙之福分，又要求遇仙師，又要講明仙道，不知有許多難哩！若是容易脩時，人人皆神仙矣。」小石猴聽了，雖不再言語，心下卻存了一個脩仙的念頭。便暗暗的訪問。

One day suddenly, an old monkey of his kind died; the little stone monkey saw this and could not help but grieve bitterly. He then asked the other monkeys, "Yesterday he was still eating and walking with us; why today is he suddenly motionless and unconscious?" The monkeys replied, "He had lived many years; his age was great and his vital essence dried up, so he died." The little stone monkey said, "If that is the case, then we all will die after some time. Is our life not in vain?" The monkeys replied, "That's natural; what need is there to mention it?" From then on, the little stone monkey became gloomy and unhappy. He often asked the monkeys, "Do we have a way to be immortal?" The monkeys said, "If you wish for immortality, unless you cultivate and attain the Dao of Immortals, you cannot achieve eternal life." The little stone monkey asked, "If cultivating immortality can grant us eternal life, why don't we cultivate it?" The monkeys laughed and said, "How easy is it to speak of 'cultivating immortality'?" The little stone monkey asked, "Why can't we talk about it!" The monkeys said, "To cultivate immortality, one must be born with the innate capacity for cultivation; one's destiny must also carry the fortune of cultivating immortality. One must seek an immortal teacher and understand the Dao of Immortals—there are countless difficulties involved!" "If it were easy to cultivate, then everyone would be a god or immortal." After hearing this, the little stone monkey did not speak further, but in his heart he kept a thought of cultivating immortality. He then secretly began to inquire and seek out information.

24　　忽一日，風雨滿天，到不得山上去遊樂，但蹲在洞中打瞌睡。蹲到午間，忽聞得後洞中有吟詠聲。那小石猴真是心靈性巧，便悄悄走了去竊聽。只聽得吟詠道：

One day suddenly, the sky was filled with wind and rain; he could not go up the mountain to play. He merely crouched in the cave dozing off. He had been squatting there until noon, when he suddenly heard a reciting voice from behind the cave. This little stone monkey was indeed sensitive and clever; he quietly went to eavesdrop. He heard the recitation:

25　　頭頂乾兮腳踏坤，萬千秋又萬千春。

With head touching Qian and feet treading Kun, ten thousand autumns and ten thousand springs.

26　　自餐御酒仙桃味，留得長生不老身。

Self-consuming the imperial wine and immortal peaches, I preserve a body that never ages or dies.

27　　小石猴細聽，卻是通臂仙睡在石床上長吟見志。因心下暗想道：「人既叫他做通臂仙，定然有些仙意，況吟詠之詞頗有仙機。我思量遍處去求仙，誰知轉有個神仙在自家屋裡。」又不敢輕易驚動他，便悄悄的走了出來。挨到天晴，往各山上去採了許多奇異花果，堆了一盤，雙手捧到後洞來獻與通臂仙。因跪下說道：「愚孫奉敬老祖。」那通臂仙見是小石猴，滿心歡喜。因說道：「原來是你！你一向任性頑皮，今日為何曉得尋源頭，認宗派？」小石猴道：「頑皮也要頑皮，結果也須結果，伏乞老祖垂慈。」通臂仙連連點首道：「我原看你有些根器，今果然發此超群之想，但我自我，你自你，你來求我卻也無益。」小石猴道：「我聞得神仙往往傳道，佛菩薩要度盡眾生，怎說個無益？」通臂仙道：「是你也不知道，凡做神仙也有幾等。有一等最上的：悟徹菩提，靈通造化，道法參天並地，就是玉帝也不敢以勢位加他，我佛也不敢以神通壓他，此等之仙方可度人度世；其次一等：脩成金石，呼吸五行，朝游北海，暮宿蒼梧，內可超凡入聖，外可點鐵成金，此等之仙方有道可傳，有教可設；象我輩下一等的神仙，不過竊藥偷桃，保全性命，養山中草木之年而已，哪裡有妙丹秘旨白日飛升的手段可以傳人？所以說個求我無益。」小石猴道：「據老祖雖說是下等神仙，然竊藥偷桃也要有些手段。」通臂仙道：「就是竊藥偷桃也有幾等。若說是扳倒老君的爐灶，摘殘王母的靈苗，這便要通天徹地，換斗移星；若我輩啖寵幸之餘桃，舔雞犬之剩藥，不過僥天之幸，碌碌因人成事，要什麼手段？」小石猴道：「老祖怎麼

說這些沒志氣的話？天地間只怕沒有脩仙的徑路，便沒奈何了。若是老君果然有藥，王母果然有桃，不怕沒本事偷他些吃吃。」通臂仙嘻嘻笑道：「當時取經成佛的老大聖原說，天地精靈不竭，遲幾百年自有異人續我靈根一派；今日你有這樣大志，足見老大聖之言不謬矣。」小石猴道：「請問老祖，當時取經成佛的老大聖，卻是何人？」通臂仙道：「這話說起來甚長，也不是一時輕易說的。你且去把那頑皮消盡，野性收回，然後好對你細說。」那小石猴聽了，歡歡喜喜的答應道：「老祖說得是。」遂走了出來，依舊到各山去頑耍；雖然頑耍，卻心懷大道，看那月來日往，未免驚心，花落鳥鳴，不禁動念。真個是：

The little stone monkey listened carefully; it was Tongbi Xian reciting these lines aloud from his stone bed, expressing his aspirations. He then thought to himself, "Since people call him Tongbi Xian, he must surely have some immortal qualities. Moreover, the words of his recitation contain quite a bit of Dao." "I had been thinking to go everywhere in search of immortals, yet who knew there was already an immortal living right at home." He dared not disturb him lightly and quietly slipped out. When the weather cleared, he went to various mountains and gathered many strange and rare flowers and fruits. He piled them into a tray, held it in both hands, and brought it to the back cave to present to Tongbi Xian as an offering. He then knelt down and said, "Your humble descendant respectfully offers this tribute to our venerable ancestor." Tongbi Xian saw that it was the little stone monkey and felt delighted. He said joyfully, "Ah, it's you!" You have always been willful and mischievous; why today do you know to seek the source and recognize your lineage?" The little stone monkey replied, "Even if I am mischievous, there must be a beginning and an end. I humbly beg our venerable ancestor to show compassion." Tongbi Xian nodded repeatedly and said, "I originally saw that you have some potential. Now it is true that you are thinking beyond the ordinary. But I am myself, and you are yourself; your seeking me out will be of no benefit." The little stone monkey asked, "I have heard that immortals often pass on their teachings and that Buddhas and Bodhisattvas seek to save all sentient beings. How can you say it is of no benefit?" Tongbi Xian said, "It's because you don't know—among immortals there are also several ranks. The highest rank: those who fully comprehend Bodhi, whose spiritual power permeates the workings of creation; their Dao and methods reach up to heaven and down to earth. Even Jade Emperor dares not impose his authority upon them, nor does my Buddha dare suppress them with supernatural powers—only such immortals can truly save people and transform the world. The next rank: those who cultivate metal and stone, breathe in the Five Elements, travel from the Northern Sea at dawn and rest on Cangwu Mountain at dusk; internally they transcend the mundane to become sages, externally they can transmute iron into

gold—only such immortals have teachings worth passing down and schools worth establishing. As for those of our lower rank, we are merely ones who steal herbs and peaches, preserve life, and live out the years among mountain plants; how could we possibly possess secret elixirs or sacred instructions to enable others to ascend to heaven in broad daylight?" That is why I say seeking me will be of no benefit." The little stone monkey said, "According to your venerable ancestor, though you are a lower-rank immortal, even stealing herbs and peaches requires some skill." Tongbi Xian replied, "Even stealing herbs and peaches has several ranks. If one speaks of overturning Laojun's furnace or plucking the divine sprouts from Queen Mother's garden, that would require reaching up to heaven and through the earth, shifting constellations and stars. But for us, merely tasting leftover peaches favored by others or licking remnants of medicine left behind by chickens and dogs—this is nothing but a stroke of luck, achieving things only through the efforts of others; what skill does it take?" The little stone monkey said, "How can our venerable ancestor speak such words that lack ambition? In heaven and earth, one only fears there is no path to cultivate immortality—then we would be helpless. If Laojun truly has medicine and Queen Mother truly has peaches, there is no need to fear lacking the skill to steal some for a taste." Tongbi Xian chuckled and said, "The great sage who once obtained the scriptures and became a Buddha originally said that as long as heaven and earth's essence does not run dry, in several hundred years there will naturally be an extraordinary person to continue our school of spiritual roots. Today you have such grand ambitions—this truly proves the great sage's words were not false." The little stone monkey asked, "May I ask venerable ancestor, who was the great sage who once obtained scriptures and became a Buddha?" Tongbi Xian said, "This story is very long, not something that can be easily told in one go." You should first go and exhaust your mischief, restrain your wild nature, then I will tell you the details." Hearing this, the little stone monkey happily replied, "Venerable ancestor is right." He then walked out and went back to play around the mountains; although he played, his heart was filled with thoughts of the great Dao. Watching the moon rise and set, the sun come and go, could not help but startle him; seeing flowers fall and birds sing, could not stop his mind from forming ideas. Indeed it was:

28 野馬未嘗無轡，心猿亦有定時。

Wild horses are not without reins; the mind-monkey also has its appointed time.

29 既是有天有地，難言何慮何思。

With heaven and earth in existence, it is hard to say what worries or thoughts one should have.

30 小石猴終日思想修仙消息，又怕性急纏惱了通臂仙，只得按納定氣兒忍耐。

The little stone monkey thought about cultivating immortality all day, yet fearing his impatience might annoy Tongbi Xian, he could only restrain himself and patiently wait.

31 **這一日，見天氣晴明，風和日暖，花果滿山，紅紅綠綠，景致甚是可愛。他忍不住又到後洞來跪著通臂仙**說道：「今日前山風日甚美，敢請老祖遊賞片時何如？通臂仙見了大笑道：「好個有心的猴子，我去我去。」遂毫不作難，帶了小石猴一徑走出洞來，竟到正當中山頂上一塊石上坐下；小石猴又攀枝繞樹，摘了許多鮮果來供獻。通臂仙吃了幾個果子，因開口道：「你可知道，你這身子從何處來的？」小石猴答道：「愚孫生來愚蠢，久昧前因，也不知身從何處來，只時常聽眾弟兄說，我就是這塊石頭裡進出來，我不信。這一塊頑石頭，又無父精母血，我如何在內裡安身立命？要求老祖慈悲指示。」通臂仙道：「此乃因緣大事，你既有心，我也不能閉口不言了。天地有四大部洲：東曰東勝神洲；西曰西牛賀洲；南曰南贍部洲；北曰北俱蘆洲。我們這地界乃是東勝神洲，我們這國叫做傲來國；我們這座山叫做花果山。這花果山乃十洲之祖脈，三島之來龍，自清濁開時而立，鴻濛判後而成。這一塊仙石，按周天三百六十五度，故高三丈六尺五寸，按政歷二十四氣，故圍圓二丈四尺；按九宮，故有九竅；按八卦，故有八孔。內蘊天地之靈秀，外受日月之精華，故能毓成仙胎，產出靈種。」小石猴聽了，不勝歡喜道：「不信石胎有許多妙處，莫非**老祖哄我！」通臂仙道**：**「不是哄你，只因過取經成佛的老大聖，原也是這塊仙石裡出身，我因此知道。」**

One day, seeing the weather was clear and bright, with gentle winds and warm sunshine, flowers and fruits covering the mountain in reds and greens, the scenery was especially lovely. He could not resist coming back to the rear cave and kneeling before Tongbi Xian, saying, "Today the weather on the front mountain is especially beautiful. I dare ask venerable ancestor if you would like to take a brief tour?" Tongbi Xian saw this and laughed heartily, saying, "A clever monkey with good intentions. I will go, I will go." He readily agreed without hesitation, took the little stone monkey and walked straight out of the cave. They arrived at a rock on top of the central mountain peak and sat down. The little stone monkey climbed trees and branches, picking many fresh fruits to offer as tribute. After eating a few fruits, Tongbi Xian opened his mouth and said, "Do you know where your body originally came from?" The little stone monkey replied, "I am a foolish descendant born stupid and have long forgotten the cause of my past. I do not know where my body originally came from; I only often hear my brothers say that I was born out of this rock, but I don't believe it." This stubborn stone has no father's essence or mother's blood. How could I establish my existence within it?" I beg venerable ancestor to show mercy

and enlighten me." Tongbi Xian said, "This is a matter of great karmic connection. Since you have the mind to know, I cannot remain silent." There are four great continents in heaven and earth: the East is called the Eastern Pure Land of Victory; the West, the Western Continent of Niuhe; the South, the Southern Jambudvipa; and the North, the Northern Kuru Continent. Our land is in the Eastern Pure Land of Victory. Our country is called Aolai Guo; this mountain we live on is called Huaguo Mountain. This Huaguo Mountain is the ancestral source of the Ten Continents and the origin of the Three Islands. It was established since the separation of clarity and turbidity, formed after the primordial chaos was divided. This immortal stone, according to the 365 degrees of the celestial sphere, is three zhang six chi five cun high; following the twenty-four solar terms in the calendar, it has a circular circumference of two zhang four chi; based on the Nine Palaces, it possesses nine apertures; and following the Eight Trigrams, it contains eight holes. Inside it contains the spiritual beauty of heaven and earth; externally, it receives the essence of sun and moon. Thus, it can nurture an immortal embryo and give birth to a divine seed." Hearing this, the little stone monk was overjoyed and said, "I did not believe a stone embryo could have so many wondrous qualities. Is Venerable Ancestor trying to trick me!" Tongbi Xian said, "I am not deceiving you. It is because the great sage who once attained enlightenment through obtaining scriptures was also born from this very immortal stone; that is why I know."

32 **小石猴欣欣問道**：「**原來這塊石頭已曾先**產過一個老大聖來。敢問老祖，那老大聖初時怎生修道？後來怎生成佛？萬望指示孫兒知道。」通臂仙道：「那老大聖初生時，也似你一般一個小猴兒，只因他心靈性巧，有本事窮源測流，尋了這一個水濂洞與眾族眷安身，故眾猴即奉他為主。他在這山中朝歡暮樂，十分快活。只因他根器不凡，忽一日想到無常，迅速發一個大憤，去四海求仙。求了二三十年，不知在哪裏遇了真師，脩成大道，便會騰雲駕霧，一個筋斗直去十萬八千里遠；又學成七十二段變化，雄霸此山，四境的妖魔盡皆拱伏；又走到水晶宮，問龍王討了盔甲兵**器**；**又打入森羅殿**內，將猿猴眷屬盡皆除名。因此驚動了玉皇大帝，遣十萬天兵圍繞此山，要擒拿老大聖，被老大聖手持一條鐵棒，將十萬天兵打得東逃西竄，奔走回天。」說到此處，喜得個小石猴抓耳揉腮道：「好本事，好本事！快活，快活！老大聖似這般英雄，後來卻為何又肯做和尚去取經？」通臂仙道：「老大聖自打退了天兵，玉皇大帝無法奈何，只得遣太白金星來招安。初一次封為弼馬溫，他嫌官小，反下天宮；後一次封做齊天大聖，方纔意足，卻又不安其位，偷吃蟠桃御酒，攪亂王母娘娘的勝會，又帶了許多蟠桃御酒到洞中來受享。我因蒙老大聖歡喜，與我許多吃，故此至今不死。後來玉帝聞知

大怒，調二郎小聖帶領梅山七弟兄，布天羅地網來捉拿，玉皇御駕親至南天門觀戰。老大聖倚著鐵棒威風，殺得天昏地慘，日月無光。他卻全然不怕。不料，暗暗的被李老君拋下個金剛琢來，將老大聖打了一跌，方被二郎小聖捉住。擁到斬妖臺下，刀砍斧剁俱不能死，雷打火燒亦不能傷；李老君帶到八卦爐中鍛煉了七七四十九日，啟爐之時又被他走了。玉皇無法，只得求請我佛如來，將五指化作金木水火土五行山，把老大聖壓住。一壓直壓了五百年，老大聖方纔悔消惡業，重立善根；又感得觀音菩薩勸化，做了旃檀功德佛的徒弟，往西天求取真經。**一路上降妖伏怪，建立了萬千功行，方纔成了正果，證了金身，做個鬥戰勝佛，如今在西方極樂世界好不逍遙自在。此雖是老大聖法力洪深，卻也賴花果山這塊仙石鍾毓之靈。不期這仙石的精靈不盡，今日又生出你來，你就是老大聖的嫡派了。」**

The little stone monkey joyfully asked, "So this rock has already previously given birth to a great sage. I dare ask venerable ancestor—how did that great sage originally cultivate the Dao?" And how did he later become a Buddha? I earnestly hope you will enlighten your grandson." Tongbi Xian said, "When the great sage was first born, he too was just a little monkey like you. But because of his sharp mind and clever nature, he had the ability to trace sources and measure streams, finding this Shuilian Cave for himself and his kin to settle in; thus, all the monkeys honored him as their leader. He lived happily on this mountain, rejoicing at dawn and enjoying leisure at dusk, very contented. But because of his extraordinary potential, one day he suddenly thought about impermanence and quickly resolved with great determination to seek immortals in the Four Seas. After seeking for twenty to thirty years, he did not know where he met a true master and cultivated the great Dao. He then learned how to ride clouds and mist, making one somersault that could carry him 108,000 li in an instant; he also mastered seventy-two transformations, dominating this mountain and subduing all demons and monsters within its four borders. He went on to visit the Crystal Palace and asked the Dragon King for armor and weapons; then stormed into the Hall of Samsara and had all his monkey kin removed from their records. This alarmed the Jade Emperor, who sent 100,000 heavenly troops to surround this mountain and capture the great sage. But with a single iron rod in hand, the great sage drove all 100,000 troops into chaos, scattering them east and west back toward heaven." At this point, the little stone monkey was so delighted he scratched his ears and rubbed his cheeks, saying, "What great skill! What great skill!" Happy, happy! "If the great sage was such a hero, why later did he agree to become a monk and go on a journey for scriptures?" Tongbi Xian said, "After the great sage repelled the heavenly troops, Jade Emperor had no way to deal with him and could only send Tai Bai Jin Xing to pacify him. The first time, he was

appointed as Bimawen; he found the title too lowly and rebelled against Heaven. The second time, he was granted the title of Qi Tian Dasheng (Equal to Heaven Great Sage), which satisfied him at last. Yet still unsatisfied with his position, he stole peaches from the Peach Banquet and drank the imperial wine, disrupting Queen Mother's grand feast, then brought many stolen peaches and imperial wine back to his cave for enjoyment. I was fortunate enough that the great sage favored me and gave me much to eat, which is why I remain alive until today. Later, when Jade Emperor learned of this, he was furious and summoned the Second Young Immortal to lead his seven brothers from Meishan Mountain, spreading a heavenly net to capture him. The Jade Emperor himself rode in person to Nantian Gate to watch the battle. The great sage, relying on his iron rod's might, fought so fiercely that it darkened the heavens and earth, leaving sun and moon without light. Yet he was completely unafraid. Unbeknownst to him, Laojun secretly cast down a diamond bead, which struck the great sage and knocked him off his feet, allowing the Second Young Immortal finally to capture him. They brought him to the Demon-Slaying Platform, where axes and cleavers could not kill him, nor could thunderbolts or fire injure him. Laojun then took him into the Eight Trigrams Furnace and refined him for 49 days in seven weeks. Yet when they opened the furnace, he had escaped once more. Jade Emperor, having no other choice, could only appeal to the Buddha Sakyamuni, who transformed his five fingers into a mountain of the Five Elements—metal, wood, water, fire, and earth—to pin down the great sage. He remained trapped under the mountain for 500 years, until finally the great sage regretted his evil deeds and re-established good roots. He was then moved by Guanyin Bodhisattva's teachings, became a disciple of Zhandan Gongde Buddha, and went west to seek true scriptures. Along the way, he subdued demons and monsters, accumulating countless merits and virtuous deeds. Only then did he attain true enlightenment, achieve a golden body, and become the Buddha of Struggle and Victory. Now, in the Western Pure Land, he enjoys great freedom and ease. Though this was largely due to the great sage's profound spiritual power, it also relied on the divine blessings of this immortal stone from Huaguo Mountain. Unbeknownst to us, the spirit of this immortal stone was not exhausted and has now given birth to you. You are thus a direct descendant of the great sage."

33 **小石猴道：「此山精靈，當時已被老大聖發泄盡了，今日孫兒再出，亦是贅疣，恐不靈了。」通臂仙道：「你不曉得，天有後先，道無不繼。老大聖得了先天靈氣，故生於千百年之前；你今得了後天靈氣，故生於千百年之下。」小石猴聽了，滿心快活道：「據老祖**說來，我既是老大聖嫡派子孫，老大聖姓甚名誰，也須知道。」通臂仙道：「老大聖姓孫名悟空，取經時又有個通俗之號叫做行者，又自稱齊天大聖。」小石猴道：「老大聖既姓孫，我也只得姓孫了。老大聖叫做孫悟空，我想『悟空』二字乃是靈慧之稱，我一個頑蠢之人，如何敢希靈慧

？只好在真實地上做功夫，莫若叫做個孫履真罷了。我又不做和尚去取經，這通俗之號也用他不著，不必起了。老大聖既自稱齊天大聖，我怎敢與老大聖比並，只好降一等叫做齊天小聖如何？」通臂仙聽了，哈哈笑道：「自起的姓名，倒也有些意思，只是此皆外面的皮毛，老大聖的性命作用，也須細心理會，方有真際。」小石猴道：「欲赤須近朱，欲黑須近墨，若要步武老大聖的芳規，必須親炙老大聖的風範。老大聖既成仙成佛，自在天地間，敢求老祖指示一個居止，待愚孫好去尋訪。」通臂仙道：「老大聖已證菩提，豈復與凡夫接見！」小石猴道：「仙佛若不與人接見，便與死了的一般，修他何**用？」通臂仙道：「仙佛也不是不與人接見，只恨凡夫的根器淺，見他不得。你既有心要見老大聖，也是你返本還原的好念頭，只是一時因緣未到。且教你看一件東西，雖然不見老大聖，卻與親見老大聖也相去不遠了。」小石猴聽了歡喜不盡，跪在通臂仙面前拜了又拜道：「萬望老祖速速垂慈！」那通臂仙言無數句，話不一席，引得這小石猴：**

The little stone monkey said, "At that time, the mountain's spirit had already been completely exhausted by the great sage. Now I am born again; I fear I am but a useless growth and no longer divine." Tongbi Xian said, "You do not understand—Heaven has its sequence of times; the Dao is never without continuation. The great sage received primordial spiritual energy, hence was born thousands of years ago; you now receive post-primordial spiritual energy, thus are born in the thousands of years that follow." Hearing this, the little monkey was overjoyed and said joyfully, "According to venerable ancestor's words, since I am a direct descendant of the great sage, I must also know his surname and name." Tongbi Xian said, "The great sage's surname is Sun and his name is Wukong. When he went to fetch the scriptures, he also had a common nickname called Xingzhe, and he referred to himself as Qi Tian Dasheng." The little stone monkey said, "Since the great sage is surnamed Sun, I must also be surnamed Sun. The great sage is called Sun Wukong. I think the name 'Wukong' refers to spiritual wisdom, but as a foolish and stubborn person like me, how could I dare hope for such wisdom?" I can only work hard on the solid ground of truth. Perhaps I should call myself Sun Lvzhen instead." And since I do not intend to become a monk and fetch scriptures, this common nickname is of no use to me. There's no need for it." Since the great sage called himself Qi Tian Dasheng, how dare I compare to him? I can only descend a rank and call myself Xiao Qi Tian Dasheng. How does that sound?" Tongbi Xian heard this and laughed heartily, "The names you have chosen are quite interesting. However, these are all just superficial things; to truly understand the great sage's essence and function of life, one must carefully contemplate them in order to grasp their true meaning." The little stone monkey said, "If one wishes to be red, one must approach vermilion; if one wishes to be black, one must approach ink. If I wish to follow the

great sage's noble example, I must personally immerse myself in his exemplary conduct. Since the great sage has become an immortal and a Buddha, he is now free in heaven and earth. I dare to ask venerable ancestor for directions on where he resides so that your foolish descendant may go and visit him." Tongbi Xian said, "The great sage has already attained Bodhi. How could he possibly meet with ordinary mortals again!" The little stone monkey said, "If immortals and Buddhas do not meet with people, they are no different from the dead. What is the use of cultivating them?" Tongbi Xian said, "Immortals and Buddhas are not unwilling to meet with people; it is just that ordinary mortals have shallow roots and cannot perceive them. You having the desire to see the great sage is a good thought of returning to your original nature, but it is simply that the karmic conditions are not yet ripe. Let me show you something; although it is not seeing the great sage directly, it will be no different from meeting him in person." Hearing this, the little stone monkeys were overjoyed. He knelt before Tongbi Xian and bowed repeatedly, saying, "I earnestly beg venerable ancestor to quickly show mercy!" Tongbi Xian spoke for many words and continued the conversation, leading this little stone monkey:

34 棒影當頭，喝聲震耳。

A rod's shadow overhead, a shout that shakes his ears.

35 不知畢竟看什麼東西，有什麼話說，且聽下回分解。

Unknown yet what object he will see and what words will be spoken—stay tuned for the next chapter to find out.

3.第二回旁參無正道　歸來得真師 Chapter 2: Seeking the Right Path in the Periphery, Returning to Find a True Master

1　　詩曰：

The poem says:

2　　是非憎愛世偏多，仔細思量奈我何。

Right and wrong, hatred and love—this world is full of bias; carefully considering them, what can I do about it?

3　　覓卻肚腸須忍辱，豁開心地任從他，

If you seek to find inner peace, you must endure humiliation and cultivate tolerance; open your heart broadly and let things be as they are.

4　　若逢知己須依分，總遇冤家也共和；

If you encounter a true friend, follow the proper bounds of relationship; even if you meet an enemy, strive for harmony.

5　　若能了卻心頭事，自然證得六波羅。

If one can resolve matters in their heart, naturally they will attain the Six Paramitas (Six Perfections).

6　　又曰：

It is also said:

7　　著意尋春不見春，芒鞋踏遍嶺頭雲。

Intently seeking spring, yet finding no spring; with straw sandals, I have trampled the clouds at the mountain's crest.

8　　歸來笑折梅花嗅，春色枝頭已十分。

Returning home, I laughingly pluck a plum blossom to smell—already, spring has filled the branches completely.

9　　話說小石猴苦纏住通臂仙，要訪問老大聖消息，通臂仙見他立意真誠，只得指引他道：「老大聖初時大鬧天宮，與後來西方路上降妖伏怪，全仗一條如意金箍棒顯威風，逞本事；自從成佛之後，亂不作，妖不生，用他不著，遂留在洞後山上，以為鎮山之寶。又留下四句偈子，說道：

The story goes that the little Stone Monkey persistently clung to the Tongbi Immortal, determined to inquire about news of the First Great Sage. Seeing his sincere resolve,

the Tongbi Immortal could only guide him and said: "In the beginning, the First Great Sage caused great disturbances in Heaven; later, on the Western Road, he subdued demons and tamed monsters entirely by relying on his Ruyi Golden Cudgel to display might and demonstrate his abilities. Since becoming a Buddha, however, no chaos has arisen and no demons have appeared, so there was no need for him anymore. Thus, it was left behind in the mountain at the rear of his cave as an object to safeguard the mountain." He also left behind four lines of a dharma verse, saying:

10 道法得力，鐵棒再出。

When the Dao and methods gain strength, the iron rod shall emerge once more.

11 鐵棒成功，實即是空。

The success of the iron rod—substance is but emptiness.

12 此中似有玄機妙解。你既有志要見老大聖，我領你去拜拜這金箍鐵棒，豈不就與見老大聖一般。」小石猴道：「既有老大聖的遺物法旨，何不早言？使孫兒歡喜。」通臂仙道：「只要你肯盡心努力，此時也未晚。」遂起身領了小石猴轉到洞後山上來。原來洞後山上不甚高大，雖四面有路可通，卻隱隱包藏腹內，不許人容易窺見。

There seems to be a profound and subtle meaning within this. "If you are determined to see the First Great Sage, I will lead you to pay homage to this Golden Cudgel. Isn't that as good as meeting the First Great Sage himself?" The little Stone Monkey said, "If there is a relic and dharma teaching of the First Great Sage here, why did you not mention it earlier?" To bring joy to my son Sun Wukong." The Tongbi Immortal said, "As long as you are willing to put your heart and effort into it, it is not too late at this moment." He then rose and led the little Stone Monkey around to the mountain behind the cave. Originally, the mountain at the back of the cave was not particularly tall. Although there were paths on all sides leading through it, they subtly concealed its interior and did not allow people to easily catch a glimpse.

13 這日，小石猴跟著通臂仙走到山下，纔望見一條鐵棒，如石柱一股壁立直豎在山頂當中，約有二丈長短，碗口粗細，光彩罩定。知是仙佛神物，不敢怠慢，忙跪下磕了許多頭，方纔爬起來細細觀看。看了一會，不住口的贊揚道：「好一件寶貝，不知有多少重哩？」通臂仙道：「當初老大聖使這條棒，只象使燈草一般，是以上天下地無人敢敵。今日你既要學老大聖的威風，須要有使金箍棒的氣力纔好。」那小石猴不知好歹，竟走近前。將金箍棒用雙手抱定一搖，指望移動移動。誰知使盡平生之力，掙得滿面通紅，莫想移動分毫！慌得他朝著鐵棒只是磕頭道：「難難難，這神仙做不成！」通臂仙看著笑道：「你這小猴頭忒也性急，當初老大聖修煉多年，方具神力；你一個纔出胎的柔筋嫩骨，怎就想當此大任！你也不要這般鹵莽，你也不可怠惰，好去潛心修煉，因緣到日，或者有個機

關。」小石猴聽了連連點首道：「**老祖**說得是。」自此之後，小石猴便無心到各處頑耍，每日只守定這條鐵棒操演氣力，鐵棒莫想弄得動，只好將幾塊大頑石撥來撥去。過了些時，自覺力量有限，苦上心來，便沒情沒緒，懨懨倦倦，象個睡不醒的模樣。通臂仙看見，因喝道：「小小猴兒便如此懶惰！」小石很忙跪下道：「愚孫不是懶惰，只因有力沒處用，要用又沒**力氣，故此閑行也。」通臂仙道**：**「你豈不聞儒教聖人孔仲尼**說得好，有能一日用其力，我未見力不足者。」小石猴聽了默然道：「老祖說得是。」口裡雖然答應，心裡卻無主張，無法奈何，只得又走到鐵棒下撫摩想象，忽然大悟道：「是了是了，這條鐵棒乃是天地間的寶貝！老大聖也是成仙之後方能運用，我一個凡人如何使想施為？我想臨淵羨魚，不如退而結網。為今之計，莫若也學老大聖四海去求成仙道，那時定有妙用。」主意定了，遂到後洞來辭別通臂仙道：「愚孫要別老祖去求仙了。」通臂仙笑道：「求仙好事我不阻，你但出門，便有千歧萬徑，須要認真正道，不可走差了路頭。」小石猴道：「我只信步行將去，想也不差。」通臂仙道：「信步行將去固好，還要認得回來。」小石猴道：「有去路自有來路，不消老祖費心，但不知塵世中哪幾等人方有仙術？」通臂仙道：「世上有三教，曰儒，曰釋，曰道。儒教雖是孔仲尼治世的道法，但立論有些迂闊。他說，天地間人物有生必有死，人當順受；其證仙佛，求長生不死，皆是逆天。衣冠禮樂頗有可觀，只是其人習學詩書，專會咬文嚼字，外雖仁義，內實奸貪，此輩之人決無成仙之理，不必求他；要求，還是釋、道二教，常生異人。」小石猴聽了，滿心歡喜道：「老祖說得是。」謝了出來，**也就學老大聖的故事，將木頭編成一個筏子，用竹為篙，央幾個相好的猿猴同扛到海中；又帶了許多果子乾糧，拜別了通臂仙與眾猿猴，竟搖搖擺擺走上筏子坐下，隨風而往。不期東南風大，不數月早飄到北俱蘆洲。**

On this day, the little Stone Monkey followed the Tongbi Immortal down to the foot of the mountain and only then caught sight of an iron rod. Like a stone pillar, it stood upright in the center of the summit, about two zhang long, as thick as a bowl's rim, with radiant light surrounding it. Knowing it to be an object of divine or Buddhist power, he dared not act carelessly. Hurriedly kneeling down, he kowtowed many times before finally getting up and carefully examining it in detail. After looking at it for a while, he kept praising without ceasing, saying, "What an excellent treasure! I wonder how many catties it weighs?" The Tongbi Immortal said: "In the beginning, when the First Great Sage wielded this rod, it was as effortless to him as using a wick of lamp grass. That is why no one in heaven or earth dared oppose him." "Today, since you wish to learn the First Great Sage's might and prestige, you must first have

the strength to wield this Golden Cudgel." The little Stone Monkey, unaware of the situation, boldly stepped forward. With both hands, he grasped the Golden Cudgel and gave it a shake, hoping to move it even slightly. Little did he know that despite exerting all his strength, his face turned completely red with effort, yet not even the slightest movement could be achieved! Panicked, he knelt before the iron rod and kowtowed repeatedly, saying, "Difficult, difficult, so difficult! I cannot become a deity or immortal after all!" The Tongbi Immortal looked on and laughed, saying: "You little monkey are far too hasty. In the beginning, the First Great Sage cultivated for many years before he acquired divine strength; you, with your tender, newly-born muscles and bones, how could you possibly shoulder such a great responsibility right away!" "You must not be so reckless, but you also must not become idle. Go and cultivate your mind diligently; when the time of karmic conditions is right, perhaps there will be a way." Hearing this, the little Stone Monkey nodded repeatedly and said, "Elder Ancestor is right." From then on, the little Stone Monkey no longer had any interest in playing around elsewhere. Every day he remained by the iron rod, training his strength. Since the rod could not be moved at all, he could only push and move a few large stones back and forth instead. After some time, he began to feel his strength was limited. Overcome by frustration and sorrow, he became listless and weary, appearing like someone who had not yet woken from sleep. The Tongbi Immortal saw this and scolded, "Such a small monkey is already so lazy!" The little Stone Monkey hurriedly knelt down and said, "I am not lazy, Grandson of the Fool. It is only because I have strength with nowhere to use it, yet when I want to use it, there's no strength at all. That is why I feel so idle." The Tongbi Immortal said: "Have you not heard the words of Confucius, the sage of the Rujiao tradition? He once said well: 'If one can use their strength for even a single day, I have never seen anyone whose strength was insufficient.'" Hearing this, the little Stone monkey fell silent and said, "Elder Ancestor is right." Though he verbally agreed, in his heart he still lacked resolve. With no other choice, he could only return to the iron rod and stroke it while imagining its power. Suddenly, a great realization struck him: "Yes! Yes! This iron rod is truly a treasure of heaven and earth!" Even the First Great Sage could only wield it after becoming an immortal. How can I, a mere mortal, hope to use or control it? I think that longing for fish from the riverbank is not as good as going back and weaving a net. The best course of action now would be to follow the First Great Sage's example and go out into the four seas in search of the Dao to become an immortal. At that time, there will surely be a wondrous use for it." Once he had made up his mind, the little Stone Monkey went to the rear cave and bid farewell to the Tongbi Immortal: "I, your foolish grandson, must now leave you in order to seek immortality." The Tongbi Immortal smiled and said, "Seeking immortality is a good thing, so I will not stop you. Once you step outside the door, there are countless paths and roads ahead; you must recognize the true path and must not take the wrong direction." The little Stone Monkey replied, "I will simply walk forward with

faith; I think it won't be wrong either." The Tongbi Immortal said: "Walking forward with faith is certainly good, but you must also know the way back." The little Stone Monkey said: "Where there is a way out, there must be a way back. I need not trouble Elder Ancestor further. But I wonder—among the people of this world, which kinds of individuals possess divine arts?" The Tongbi Immortal said: "In this world there are three teachings: the Rujiao, the Shijiao, and the Daojiao. Though the Rujiao is a doctrine and method for governing society by Confucius Zhongni, its theories are somewhat overly rigid. He said that in the world of heaven and earth, all beings are born to die; people should accept this naturally. To pursue immortality or attain sainthood is considered going against nature. Their clothing, etiquette, and music are indeed impressive; however, those who study poetry and books often become overly meticulous about words and grammar. Though they may appear outwardly benevolent and righteous, inwardly they are actually greedy and deceitful. People of this sort can never attain immortality—there is no need to seek them out. If you must seek, it would be better to look among the Shijiao and Daojiao traditions, for they often produce extraordinary individuals." Hearing this, the little StoneMonkey was overjoyed and said: "Elder Ancestor speaks truly." After thanking the Tongbi Immortal and taking his leave, he followed the story of the First Great Sage by tying together a raft from wood and using bamboo as an oar. He asked several friendly monkeys to help carry it into the sea; then, with many dried fruits and provisions packed, he bid farewell to both the Tongbi Immortal and the other monkeys. Climbing onto the raft, he sat down in a swaying manner and set off at the mercy of the wind. Unbeknownst to him, the southeast winds were strong, and within a few months he had already drifted all the way to the northern continent of Julu.

14 **這蘆洲極是苦寒地面，人少獸多，就是極貴的人工帝主，也看是禽形獸狀，與魍魎魑魅相同。小石猴到了其處，也不知叫甚地方，將筏子拽到海灘之上，竟走上岸去訪問。走了一二十里，並無城郭人民，偶然見幾個蠢物，也不知是人，也不知是鬼，與他**說話卻又言語不通。小石猴走了幾處皆同，心下想道：「這等禽獸地方，如何得有仙佛？是我來差了！再別處去吧。」因復到海邊，找著了筏子，依舊走在上面，恰遇著東北風，直吹到西牛賀洲。

This Julu continent is an extremely cold and harsh land, where there are few people but many beasts. Even the most noble human rulers appear in forms of birds or beasts, no different from ghosts and goblins. When the little Stone Monkey arrived there, he did not know what place it was. He pulled his raft onto the beach and walked ashore to inquire about things. After walking twenty or thirty li, he found no cities or people. Occasionally, he saw a few clumsy creatures—uncertain whether they were human or ghosts—and when he tried to speak with them, their language was incomprehensible. After visiting several such places and finding the same situation each time, he thought to himself: "In a place like this, full of beasts and

ghosts, how can there be any immortals or Buddhas?" I must have taken the wrong path! I should go somewhere else." He returned to the seashore, found his raft again, and climbed back onto it. Just then he encountered a northeast wind that blew him straight to the western continent of Niuhexiuzhou.

15　這賀洲地方，使衣冠文物有如中國。小石猴棄筏登岸去觀看，見人煙湊集，景致繁華，滿心歡喜，這個所在定有神仙。遂東西訪問，訪了許久，忽有人指點道：「此去西南六十里，有一座青龍山。山上有-個白虎洞，洞中有一個參同觀，觀中有一位悟真祖師，道法高妙，乃當代神仙。你要學仙，除非到那裡尋求。」小石猴聽了，滿心歡喜道：「造化，造化！被我訪著了。」遂一徑的走了六十里路，遠遠望去，果然有一座山，峰巒回合，樹木蒼蒼，儼然象一條青龍蜷曲。走到山上往下一觀，又見一片白石，一頭高一頭低，就似一只白虎蹲伏。小石猴想道：「此中定是白虎洞了。」從山上走下來，到白石前一看，果然有個洞門包藏在內。走進洞門，早已望見一座觀宇，飛甍畫棟，甚是莊嚴。但見：

This Niuhexiuzhou region had clothing, etiquette, and cultural artifacts much like those in China. The little Stone Monkey abandoned his raft and climbed ashore to take a look. He saw that the place was densely populated, with bustling scenery, and felt overjoyed—this must be where immortals reside. He then inquired east and west, asking for a long time. Suddenly, someone pointed out: "Sixty li to the southwest from here is a mountain called Qinglongshan. On the mountain there is a White Tiger Cave, and within the cave stands a temple called Cantong Guan. Inside the temple lives an enlightened master named Wuzhen Zushi, whose Daoist methods are profound and wondrous—he is indeed a contemporary immortal." If you wish to seek immortality, you must go there to find it." Hearing this, the little Stone Monk was overjoyed and exclaimed: "Fate! Fate!" I have finally found it!" He immediately set off on the path and walked sixty li. Looking far ahead, he indeed saw a mountain whose peaks and ridges encircled each other, with lush green trees—its shape resembled an emerald dragon coiled up. Walking to the top of the mountain and looking down, he saw a stretch of white stone that sloped from high to low—its shape was like a white tiger crouching. The little Stone Monkey thought: "This must be the White Tiger Cave." He walked down from the mountain and, upon reaching the white stones, took a look. Indeed, there was a cave entrance hidden within. Walking through the cave entrance, he had already caught sight of a temple building with soaring eaves and painted beams—its appearance was extremely solemn. He saw:

16　殿閣崢嶸，山門曲折。殿閣崢嶸，上下高低浮紫氣；山門曲折，東西左右繞青松。禍福昭昭，爐火常明東岳殿；威靈赫赫，香煙不斷玉皇樓。三清上供太乙天尊，四將旁分溫關馬趙，不知靈明修煉如何？先見道貌威儀整肅。

The halls and pavilions were majestic, while the mountain gate twisted in a winding path. loyd The halls and pavilions stood grandly, rising high and low with purple mist floating around them; the mountain gate meandered in a winding path, encircled by cypresses to the east and west. Good and evil were clearly evident; the incense burned constantly in the East Peak Hall, while the mighty presence was awe-inspiring, with fragrant smoke never ceasing at the Jade Emperor Tower. The Three Pure Ones were honored above all, with Taiyi Tianzun offered in the highest reverence; four generals stood by—Wen, Guan, Ma, and Zhao. One could not help but wonder: how was their cultivation of spiritual clarity progressing? First came the sight of a Daoist with dignified bearing and solemn demeanor.

17 小石猴走到觀前一看，只見上橫著「參同觀」三個大字，心上喜道：「我來得不差了。」兩扇觀門雖然大開著，卻不好輕易進去，只得存身等待。等了許久，不見一個人出來，遂悄悄挨身入去。到了二山門，見貼著一副對道：

The little Stone Monkey walked to the front of the temple and saw that across its entrance were three large characters: "Cantong Guan." Joy surged in his heart as he thought, "I have not come here by mistake after all." Although the two temple doors stood wide open, one could not enter easily. He had to wait nearby for a chance. After waiting for a long time and seeing no one come out, he quietly slipped inside. When he reached the second mountain gate, he saw that there was a couplet pasted on it:

18 日月守丹灶，

The sun and moon guard the cinnabar stove,

19 乾坤入藥爐。

Heaven and earth enter the medicinal furnace.

20 心下想道：「口氣雖大，卻只是燒煉功夫。」正躊躇間，忽正殿上走出一個道士來，怎生打扮？

łoż In his heart, he thought: "Though the words are grand, they speak only of alchemical practices." Just as he was hesitating, suddenly a Daoist emerged from the main hall. How was this man dressed?

21 頭戴玄冠，身穿道服。黃絲絛飄漾仙風，白玉環端凝法相。體清骨秀，望中識瑤島儀容；氣靜神閑，行處顯蓬萊氣象。

He wore a dark-colored hat on his head and a Daoist robe over his body. Yellow silk sashes fluttered with an ethereal breeze, while jade rings of white exuded a dignified and solemn aura. His body was clear and his bones elegant; one could recognize the bearing of a jade island at first glance. His spirit calm and his energy tranquil, wherever he walked, it displayed the grandeur of Penglai.

22　**那道士看見小石猴在二門立著，因問道：「你是什麼人，到此何幹？」小石猴忙向前打躬道：「我是學仙的弟子，因聞得悟真祖師乃當代神仙，道高天下，所以不遠萬里而來。要拜在門下修仙了道。」那道士聽**說，又將小石猴上下估了兩眼，道：「凡修仙之人，必要鼎器靈明。你雖然人相，尚未脫獸形，怎麼思量此事？」小石猴道：「人獸之形雖說有異，然方寸靈明卻未嘗有二，怎麼思量不得？敢求領見悟真祖師，自有話說。」那道士笑道：「哪里來的野種？這等性急！祖師在菩提閣上明心養性，就是國王三番兩次的懇求，或者許他一見。你就有求道之心，也要個入門漸次。小石猴道：「漸次卻是怎生？」道士說道：「凡求仙之輩，初入門時，先要在定心堂把心定了；然後移到養氣堂去調息，心定氣調；然後驅龍駕虎，從丹田靈府直透尾閭，再沖過夾脊關、醍醐頂，方可相見。此時如何便生妄想？」小石猴就道：「立地成仙便好，既不能夠，便慢慢做去也罷。但不知定心堂在何處？就煩仙師領我去定心。」道士說道：「既要去，隨我來。」遂轉身領了小石猴入去。小石猴只道是廊房偏屋，不料卻是大殿；正中間靈臺之上，八寶砌成，好似瑤宮金闕。道士走上前把門開了，道：「進去，進去。」小石猴見莊嚴華麗，不管好歹，竟將身鑽了**進去。纔鑽進去，道士早把門關了。小石猴進到**內裡，指望有窗有戶，見天見日。不期這堂中孔竅全無，黑暗暗不辨東西南北，四周一摸盡是牆壁，氣悶不過；欲待走了出來，卻又沒處尋門。亂了一會，沒法奈何，坐在地下想道：「堂名定心，卻又如此黑暗，正是弄人意思。我既要定心，便當一念不生，一塵不染，管什麼黑不黑，亮不亮。」便以心觀心，在內中存想。過了許久，只覺靈機天趣，流盎滿前。再睜眼看時，忽一室生明，鬚眉俱見。喜得個小石猴抓耳揉腮，卻原來定心中有如許光明。古語云：虛室生白。信不誣矣。起初還只是光明，又約略坐了幾日，只覺光明中別有一種靈慧之氣，使人徹首徹尾的都照見。

The Daoist saw the little Stone Monkey standing at the second gate and asked, "Who are you? What business do you have here?" The little Stone Monkey quickly bowed and said, "I am a disciple seeking immortality. I have heard that Master Wuzhen is an immortal of our time, whose Dao surpasses all under heaven; therefore, I have come from afar across thousands of miles. I wish to become your disciple and cultivate the Dao for immortality." Upon hearing this, the Daoist looked up and down at the little Stone Monkey for a moment before saying: "Those who cultivate immortality must first possess a clear and enlightened mind. Although you may appear human, you have not yet shed your beastly form—how can you even

consider such matters?" The little Stone Monkey replied: "Though the forms of human and beast may differ, yet in terms of a clear and enlightened heart, there is no difference—how can I not consider it? I humbly request to be led before Master Wuzhen. There are words I wish to say." The Daoist laughed and said, "What kind of wild creature have you come from? So hasty!" The Patriarch is cultivating his mind and nurturing his nature atop the Bodhi Pavilion. Even if a king were to make repeated earnest requests, he might only be granted an audience once. Even with your desire for cultivation, there must still be a gradual process of entering the gate." The little Stone Monkey asked: "What is this gradual process?" The Daoist said: "Those who seek immortality must, upon first entering the gate, first go to the Hall of Calming the Mind and stabilize their minds; then they are moved to the Hall of Cultivating Qi to regulate their breath—only when both mind and qi are stable may they proceed. Then they must subdue dragon and tiger, guiding from the dantian spirit palace straight through the tail pass, then onward past the intercostal pass and the Tihu peak, before one can be received." At this time, how could you entertain wild thoughts?" The little Stone Monkey then said: "It would be best to become an immortal immediately. If that cannot be done, I will proceed slowly instead. But I do not know where the Hall of Calming the Heart is located?" I humbly ask my immortal teacher to lead me there and help calm my mind." The Daoist said: "If you wish to go, then follow me." With that, he turned and led the little Stone Monkey inside. The little Stone Monkey had thought it would be a corridor or side room, but to his surprise, it was actually a grand hall. In the very center stood an altar of spirit, built with eight treasures, resembling the jade palace and golden gates of heaven. The Daoist walked forward, opened the door, and said: "Go in, go in." The little Stone Monkey saw the grandeur and splendor, paid no heed to whether it was good or bad, and simply pushed his way inside. No sooner had he squeezed in than the Daoist quickly shut the door. The little Stone Monkey, upon entering inside, expected to find windows and doors through which he could see the sky and sun. Unbeknownst to him, there were no holes or openings in the hall at all. It was pitch black and he could not tell east from west. When he touched around, every direction met only walls. The air grew stifling; he wished to leave but found no door to be found anywhere. After fumbling about for a while and finding no solution, he sat on the ground in frustration and thought: "The hall is called 'Hall of Calming the Mind,' yet it's so dark—it seems like an intentional trick to play on people. If I wish to calm my mind, I should let no thought arise and remain untouched by worldly distractions. What does it matter whether it is dark or bright?" With that, he observed his own mind with the mind, meditating inwardly within. After a long time passed, he suddenly felt an abundance of spiritual inspiration and heavenly charm flowing around him. When he opened his eyes again, the entire room was suddenly illuminated, revealing even the smallest details of eyebrows and mustaches. The little Stone Monkey was overjoyed, scratching his ears and rubbing his cheeks—never had he imagined that

within the Hall of Calming the Mind there could be such brilliance. An old saying goes: "A void room gives birth to brightness." Indeed, this is no false statement. At first there was only brightness, but after sitting in meditation for a few more days, he began to feel that within this light there was another kind of spiritual wisdom, which illuminated him from head to toe.

23 **小石猴正在欣欣得意之時，忽一聲響，兩扇堂門開了。道士在外面叫道：「修仙的，悶得慌麼？」小石猴從從容容的走將出來答道：「倒好耍子，不悶不悶。」道士道：「裡面黑麼？」小石猴道：本性光明，不黑不黑。」道士道：「既定了心，隨我到養氣堂去。」小石猴道：「去去去。」跟著道士就走。原來這養氣堂不在觀中，轉在山上，卻只是間屋兒。走將進去，也不知有幾多層數，委委曲曲，竟沒處尋入路。急回身看時，那道士已將大門緊緊閉上，惟門上左右兩個大孔，可以出入。小石猴已得了定心之妙，便安安靜靜坐在裡面，看那陰陽，就似穿梭一般的出出入入。到了子、午、卯、酉四時，真覺陰陽往來中，上氣下降，下氣上升，津津有味。坐到那無間斷時，不覺滿身鬆快，舉體皆輕。坐了些時，正想著要往**內裡去看看，只見道士又開了門，叫道：「那養氣的，出來吧。」小石猴笑嘻嘻走出來道：「養氣正好快活，為何要出來？」道士說：「七七四十九日，養足則氣自能調，不必養矣。」小石猴道：「既如此，便該驅龍駕虎了。求仙師指引。」那道士初時，只指望將定心、養氣兩件事難倒小石猴；定心心定，養氣氣調，便有些妒忌起來。因問道：「你來了許久，並不曾問你是何處人，姓甚名誰？」小石猴道：「我是東勝神洲傲來**國花果山人氏，姓孫名履真。當年大鬧天宮的齊天大聖孫悟空，便是我嫡派祖宗。我祖道行高，今已證果成了鬥戰勝佛。我恐怕敗壞家風，故出來修仙了道，要做個世家。」道士聽了愈加妒忌**，說道：「你人雖醜陋，卻是個有來歷的，須得祖師親傳道法方妙。但祖師正要產育嬰兒，不肯見人。你須耐心守候，自有好處。」小石猴道：「既有好處，甘心守候。」自此之後，何住在觀中，雖不能夠面見祖師，而祖師動靜卻時時得以察聽。

Just as the little Stone Monkey basked in his joy and satisfaction, suddenly a loud noise rang out and the two doors of the hall opened. The Daoist called from outside: "Immortal seeker, are you feeling suffocated?" The little Stone Monkey calmly stepped out and replied: "It's quite enjoyable, not stuffy at all." The Daoist asked: "Was it dark inside?" The little Stone Monkey said, "My nature is inherently luminous—neither black nor not black." The Daoist said: "Since your mind has been calmed, follow me to the Hall of Cultivating Breath." The little Stone Monkey replied: "Go, go, let's go." He followed the Daoist and set off. It turned out that the Hall of Cultivating Breath was not within the temple grounds, but rather on the mountain—

only a small room. After entering, he had no idea how many levels there were; it was winding and convoluted, with nowhere to find an entrance. In a hurry he turned around, only to see that the Daoist had already tightly shut the main gate. Only two large holes on either side of the door allowed for entry and exit. The little Stone Monkey, having already grasped the subtlety of calming his mind, sat quietly inside and observed yin and yang, which moved in and out like a shuttle. At the four times of Zi, Wu, Mao, and You, he truly felt yin and yang moving back and forth—upper qi descending, lower qi ascending—it was a most enjoyable experience. When he reached the state of uninterrupted meditation, he suddenly felt his whole body relaxed and light all over. After sitting for some time, just as he was thinking of going deeper inside to take a look, the Daoist opened the door again and called out: "The one cultivating breath, come out!" The little Stone Monkey stepped outside with a beaming smile and asked: "Breath cultivation is just getting pleasant—why must I come out?" The Daoist said, "After seven weeks of forty-nine days, the breath is sufficiently cultivated and will naturally regulate itself—there's no need to cultivate further." The little Stone Monkey said: "If that be the case, then I should now proceed to subdue the dragon and ride the tiger. I humbly request my immortal teacher's guidance." At first, the Daoist had only intended to use the two tasks of calming the mind and cultivating breath to trip up the little Stone Monkey. But when he saw that the monkey's mind was indeed calm and his breath regulated, he began to feel a bit envious. So he asked: "You have been here for quite some time, yet I never asked where you are from or what your name is?" The little Stone Monkey said: "I am from Huaguo Mountain, Aolai State, Dongsheng Shenzhou. My surname is Sun and my given name is Lvzhen. The Great Sage Equal to Heaven, Sun Wukong, who once caused great chaos in the Heavenly Palace, is my direct ancestor. My ancestor was highly accomplished in cultivation and has now achieved enlightenment as the Buddha of Battle Victory. I am afraid I would disgrace our family's reputation, so I have come out to cultivate immortality and Dao, hoping to become a true scion of the lineage." Upon hearing this, the Daoist grew even more envious and said: "Although you are ugly in appearance, you come from a distinguished lineage. Only if the Patriarch personally transmits his teachings to you would it be wonderful. But the Patriarch is currently in the process of cultivating a new spiritual child and refuses to see anyone. You must patiently wait; there will be benefits for you." The little Stone Monkey said: "If there are benefits, I am willing to wait patiently." From then on, he stayed in the temple. Though he could not personally meet the Patriarch, he was able to constantly perceive and hear about the Patriarch's movements and activities.

24 一日，在山巔上頑耍，望見觀後園中一個老婆子，引著幾個少年女子在那里看花耍子，個個穿紅著綠，打扮得裊娜娉婷，十分俏麗。小石猴看了，心下驚

訝道：「出家人如何有此？」因從後山轉到後園門外來窺看，只見一個小道童在溪邊洗菜。小石猴因挨上前，問道：「小師兄，這園中許多女子，是誰家宅眷？」小道童笑道：「孫師兄，你既學脩仙，這些事也還不知道？」小石猴道：「我是個初學，實不知道，望師兄指教。」小道童道：「脩仙家要產嬰兒，少不得用黃婆、吒女。那一個老婆子，便是黃婆；那幾個後生女子，便是吒女。這就是祖師的鼎爐藥器。」說罷，竟提著洗的菜進後園去了。小石猴暗想道：「這祖師不肯見人，又養著這些少艾，定是個邪道了。我且偷看他一看。」到了夜深黑暗，拿出他的猿猴舊手段，輕輕的從前殿屋上直爬到後殿菩提閣邊，從窗眼裡往內一張，只見兩支紅燭點得雪亮。一個皮黃肌瘦的老道士，擁著三、四個粉白黛綠的少年女子，在那裡飲酒作樂；又一個黃衣老婦，在中間插科打諢道：「老祖師少吃些酒，且請一碗人參肉桂湯壯壯陽，好產嬰兒。」小石猴聽了，忙爬了出來，嘆口氣道：「果然是個邪道，可惜空費了許多工夫。」到第二日天明，也不辭道士，竟自下山去了。一路上想道：「這祖師享如**此大名，卻是假的，其餘料也有限，不如到別處去吧。」依舊走到海邊，又編了個筏子坐在上面，順著西北風，直吹到南贍部洲地界。他在參同觀雖未得真詮，卻虧了定心養氣的功夫，只覺心性靈慧了許多，精神強健了數倍，不象前番遲鈍。每日歡歡喜喜，穿州過縣的求真訪道**。

One day, while playing on the mountain peak, he saw an old woman in the garden behind the temple leading several young girls who were looking at flowers and playing. Each of them was dressed in red or green, gracefully adorned with a swaying and elegant posture—truly charming and pretty. The little Stone Monkey looked on and was surprised to think: "How can a place of religious retreat have such things?" So he turned from the back mountain to the gate outside the rear garden and peered in. He saw a young Daoist apprentice washing vegetables by the stream. The little Stone Monkey approached and asked: "Little elder brother, there are many women in this garden. Are they the family members of someone?" The young Daoist apprentice laughed and said: "Elder Brother Sun, you are already studying cultivation—how could you not know about such things?" The little Stone Monkey said: "I am a beginner and truly do not know. I hope my elder brother will instruct me." The young Daoist apprentice said: "To cultivate and produce a spiritual child, one cannot do without the Yellow Lady or the Female Fire." That old woman is the Huang Po; those young girls are the Zha Nu. These are the Patriarch's alchemical furnace and medicinal tools." After saying this, he took up the washed vegetables and went into the rear garden. The little Stone Monkey thought to himself: "This Patriarch refuses to see people and yet keeps these young beauties around—this

must surely be a path of heresy. I should sneak a peek at him." When the night was deep and dark, he used his old monkey tricks, quietly climbing from the roof of the front hall all the way to the back hall's Bodhi Pavilion. Peering through a window, he saw two red candles burning brightly like snow. An old Daoist with yellowish, thin skin was surrounded by three or four young girls dressed in pale white and dark green, drinking wine and enjoying themselves. A middle-aged woman in a yellow robe was joking around in the center, saying: "Old Patriarch, please drink less wine for now. Have a bowl of ginseng and cassia soup to strengthen your yang energy—so you can produce that spiritual child." The little Stone Monkey, after hearing this, quickly climbed down and sighed: "Indeed a heretical path. A pity so much effort was wasted in vain." On the next day at dawn, without saying goodbye to the Daoist, he left the mountain on his own. Along the way, he thought to himself: "This Patriarch enjoys such a great reputation, yet it is all false. Others must be even worse—better I go elsewhere." As before, he walked to the seashore and made a raft for himself. Sitting on it, he followed the northwest wind all the way until it blew him into the territory of Nanzhan Bu Zhou. Though he did not obtain the true teachings at the Sintong Temple, his practice of calming the mind and cultivating qi had still benefited him. He now felt much more spiritually sharp and alert, with several times greater vitality than before. Every day he was cheerful and joyful, traveling from state to county in search of the true Dao.

25　原來這南瞻部洲雖然是儒祖孔聖人君臣禮樂治教的地方，怎奈人心好異，卻崇信佛法；凡是名山勝境，皆有佛寺，緇流法侶，遍滿四方，或是講經，或是開會。不過借焚修名色，各處募化錢糧，以長旺山門，並無一位高僧、善知識究及身心性命。小石猴訪求了許久，見處處皆然。心下想道：「求來求去，無非是旁門外道，有何利益？前日定心養氣中，自家轉覺有些光景，與其在外面千山萬水的流蕩，莫若回頭歸去，到方寸地上做些功夫，或有實際也未可知。」算計定了，遂走到海上編個筏子，乘著西南風，依舊飄回東勝神洲。

It turned out that although the Nanzhan Bu Zhou was a land where Confucianism, with its rites and music of ruler and minister, had long been used to govern and educate people, human hearts were fickle and prone to novelty. Thus, they revered and believed in Buddhism; every famous mountain or scenic place had Buddhist temples, and monks and practitioners filled the four directions—some lecturing on scriptures, others holding gatherings. However, they merely used the pretext of incense and offerings to raise money and grain from all over in order to expand their temple's influence. There was not a single great monk or wise teacher who truly understood the nature of mind and life. The little Stone Monkey searched for a long time, only to find that everywhere was the same. He thought to himself: "Seeking and searching endlessly, I have found nothing but heretical paths—what benefit is there in this? During my previous cultivation of calming the mind and regulating breath, I felt some inner changes myself. Rather than wandering aimlessly through

countless mountains and rivers outside, it might be better to turn back and focus on cultivating within this small space—perhaps there is real substance in that after all." Having made up his mind, he went to the seaside and built a raft. Riding the southwest wind, he floated back once more to Dongsheng Shenzhou Island.

26 **四海求仙不見仙，口皮問破**腳跟穿；

Seeking immortals across four seas but finding none, my lips are worn from asking and my soles pierced through from walking;

27 **誰知道法無枝蔓，一個人心一個天。**

Who knew that the Dao is without branches or tangles—each person's mind is their own heaven.

28 **小石猴捨了筏子上了岸，欣欣然走回花果山來，看見本地風光，滿心歡喜。正思量另尋個存身所在，早被眾猴看見，迎著問道：「你回來了，求的仙如何？」小石猴竟不答應，只是走。一頭走一頭想道：「這洞裡嘈雜，如何修得道？倒是後山無漏洞好。」竟不進洞，往後山無漏洞走去。原來這無漏洞正是花果山的靈竅，上面只一個小口，下面黑**魆魆的，也不知有多少深，從來沒一個人敢下去。此時，小石猴進道之心勇猛，走到洞口住下一張，道：「妙，妙！」也不思想進去怎生出來，竟涌身跳了下來。那些跟著看的猴子見了，驚的驚，喜的喜，都以為奇事，來報知通臂仙。通臂仙道：「由他由他，自有妙處。」眾猴散去不題。

The little Stone Monkey abandoned his raft and stepped ashore, joyfully returning to Huaguo Mountain. Seeing the local scenery once more filled him with delight. Just as he was considering finding a new place to settle, the monkeys saw him and rushed forward to ask: "You're back! How did your quest for immortality go?" The little Stone Monkey did not answer at all but simply kept walking. As he walked, he thought to himself: "This cave is so noisy—how can I cultivate the Dao here? The back mountain has a quiet and secluded spot that would be better." Without entering the cave, he headed straight for the Wuluan Kong on the back mountain. It turned out that Wuluan Kong was the spiritual passage of Huaguo Mountain. There was only a small opening at the top, and below it was pitch black; no one knew how deep it went, and not a single person had ever dared to go down. At this moment, the little Stone Monkey's determination to cultivate was fierce and bold. Upon arriving at the cave entrance, he paused for a look and exclaimed: "Marvelous! Marvelous!" Without even thinking about how to get out after going in, he suddenly leaped down headfirst. The monkeys who had been watching were either startled or delighted, all considering it a remarkable event and came to report the news to

Tongbi Xian. Tongbi Xian said: "Let him be; let him be. There must be something wondrous about it." The monkeys dispersed, and we will not dwell on them further.

29 且說小石猴跳到底下，只說亂磚碎石，定是高低不平；誰想茸茸細草，就象錦茵繡褥一般，十分溫軟。小石猴坐在上面，甚是快活。雖然黑暗，他卻不以為事，原照定心堂舊例，放下眾緣，存想了一周時，忽靈光透露，照得洞中雪亮，再存想了幾日，只見靈光閃閃爍煉，若有形象；存想到七七四十九日，只見靈光中隱隱約約現出一個火眼金睛尖嘴縮腮的老猴子，手提著根如意金箍棒，將口對著他耳朵邊，默傳了許多仙機秘旨，真如甘露灑心，醍醐灌頂。霎時間早已超凡入聖。急欲再問時，那老猴子早逼近身，合而為一矣。小石猴大悟道：「原來自己心性中原有真師，特人不知求耳！」一霎時，便覺舉體皆輕，神力充足，七十二段變化，俱朗朗心頭。心中猶恐不真，暗想道：「且出去試試金箍棒，看是如何？」將身輕輕一縱，早已飛出洞外。正是：

Let us now return to the little Stone Monkey, who had jumped down to the bottom. He had expected broken bricks and scattered stones, with an uneven surface; but instead he found soft, lush grass that felt like a brocade mat or embroidered quilt—extremely warm and comfortable. The little Stone Monkey sat on it and was very happy. Although it was dark, he did not consider this a problem. Following the old method of focusing his mind in the Hall of the Heart, he let go of all worldly attachments and meditated for an entire day. Suddenly, a brilliant light emerged, illuminating the cave as if with snowflakes. After several more days of meditation, he saw flashes of luminous radiance flickering like fireflies, forming vague shapes. On the forty-ninth day—seven weeks—he clearly perceived within the light the faint outline of an old monkey with fiery eyes and golden pupils, a sharp snout, and sunken cheeks. The monkey held up a Golden Cudgel that could change size at will, brought his mouth close to the little Stone Monkey's ear, and silently transmitted many secret teachings of immortality. It was as if sweet dew had been sprinkled on his heart and醍醐 had poured down from above, bringing profound enlightenment. In an instant, he had already transcended the mundane and entered sainthood. Just as he eagerly wanted to ask more questions, that old monkey suddenly drew close and merged with him into one being. The little Stone Monkey had a great realization: "Originally, my true teacher has always been within my own mind and nature—it is just that people do not know how to seek it!" In an instant, he felt his whole body become light and full of divine power. The seventy-two transformations were all clearly understood in his mind. Still fearing that it might not be real, he secretly thought to himself: "I should go out and test the Golden Cudgel a bit to see what happens." With just a light leap, his body had already flown outside the cave. Indeed:

30　踏破鐵鞋無覓處，得來全不費工夫。

After wearing out iron shoes in search, one finds nothing; yet when it comes, it requires no effort at all.

31　不知出來使得動這條金箍棒否，且聽下回分解。

Whether or not he could wield the Golden Cudgel upon emerging remains to be seen in the next chapter.

4.第三回力降龍虎　道伏鬼神 Chapter 3: Strength Subdues Dragons and Tigers, Dao Overpowers Ghosts and Gods

1　　詞曰：

The verse says:

2　　試看洋洋為盛，須知木旺金強。驚天動地播馨香，終是粗疏伎倆。

Try to see the great and flourishing; one must know that wood is vigorous and metal is strong. Startling heaven and shaking earth by spreading fragrance, in the end it is but a crude and clumsy trick.

3　　一點慧登無上，兩間氣塞洪荒。主人白日吐靈光，不怕火燈不讓。

A single point of wisdom ascends to the supreme; between heaven and earth, its qi fills the primeval chaos. The master emits spiritual radiance in broad daylight; he is not afraid of fire lamps being withheld.

4　　右調〔西江月〕

The above is "Xijiangyue" (Western River Moon).

5　　話說小石猴，在無漏洞中得了自心中的真師傳授，便一時賣弄神通，跳出洞外，要試試金箍鐵棒。此時恰好天明，紅日初升。他走到鐵棒跟前，將兩袖卷起，口裡祝誦道：「老大聖有靈有聖，助你子孫一臂之力，好與你重展花果山威風，再整水濂洞事業。」說罷，用雙手將鐵棒一舉，真個作怪，那條鐵棒早已輕輕隨手而起，喜得個小石猴心花都開了，便暗依著心傳的用法，左五右六，丟開架子，施逞起來。初時猶覺生疏，舞了一回，漸漸熟滑，便嫌山低礙手，又捏著騰雲訣法，將腳一頓，叫聲：「起去！」早已起在半空，放開鐵棒，縱縱橫橫，就如一條游龍在天際盤旋。**滿山的猴子，不知是小石猴成了仙舞棒，但見半空中霞光瑞氣，滾作一團，以為奇事，忙報知通臂仙，都走到山前觀看，看了半日，都只鄙作野仙過。小石猴從上看下轉看得分明，遂漸漸按落雲頭，舞到面前。眾猴子此時方看得明白，一齊嚷道：「原來是孫小聖舞金箍棒，大奇大奇！」小石猴聽了，欣欣得意，因停住手將鐵棒豎在山前，向通臂仙下拜道：「老祖看愚孫舞的棒，比當初老大聖的何如？」通臂仙慌忙扶起道：「你如今已成了仙，得了道，如何還行此禮？」小石猴道：「就是成仙得道，也虧老祖指點之功，如何敢忘！」通臂仙道：「你是哪裡學來的棒法？與老大聖一般無二。」小石猴嘻嘻的笑道：「老祖好眼力，我這棒法就是老大聖傳的，怎不一般！」通臂仙道：「此山自老大聖成佛之後，無主久矣，眾子孫多沒些規矩。你既傳了老大聖的道，你就是此山之主了。」小石猴道：「老祖在上，愚孫怎敢僭妄？」通臂仙道：「你知我是一個世外閑散之人，不必過謙。」遂令滿山眾猴子都來參見新大王。眾猴**

子看見小聖半空中舞棒，何等神通，誰敢不伏！遂分班依次行君臣之禮。禮畢，各各去採仙桃，摘異果，備酒與大王賀喜；惟通臂仙以賓禮相陪。飲到半酣之際，通臂仙說道：「大王，這條鐵棒使得趁手麼？」小石猴道：「好倒好使，**只嫌他郎伉，不便收拾。」通臂仙道：「大王原來不知，這條鐵棒原是大禹王的天河定底神珍鐵，又叫做如意金箍捧，要大就大，要小就小；當初老大聖只變做個繡花針藏在耳**朵裡面，怎麼不便收拾？」小石猴聽了不信，道：「哪有此說？」通臂仙道：「大王不信，請試試看。」小石猴真個走到山前，將鐵棒拿在手中，叫道：「我要小些！」忽然就小了許多。連連叫道：「小小小！」到繡花針一般纔住，放在耳朵裡面恰恰正好；拿出來叫聲：「大大大！」依舊是一條金箍棒。喜得個小石猴滿心癢不知摸處，連連朝著通臂仙謝道：「多蒙指教。」自此之後，山中無事，便提著條鐵捧到各處試法。

It is said that the little stone monkey, having received true teachings from his inner self within a cave without holes, immediately showed off his supernatural powers, leaping out of the cave to test his golden hoop and iron staff. At this moment it happened to be dawn, with the red sun just rising. He walked up to the iron staff, rolled up both sleeves, and recited aloud: "Great Elder Sage, if you are truly endowed with spirit and holiness, lend a helping hand to your descendants so that they may restore the glory of Huaguo Mountain and revitalize Shuiliansong Cave." After saying this, he raised the iron staff with both hands. Indeed, something strange happened: that iron staff had already risen lightly at his command. Delighted, the little stone monkey was overjoyed, and then secretly followed the method passed down to him in his heart, moving five steps to the left and six steps to the right, discarding all pretense as he began to display his skills. At first, he still felt somewhat awkward; after dancing with the staff for a while, his movements gradually became smooth and skillful. He then found the mountain too low to hinder him, so he pinched the cloud-summoning talisman between his fingers, stomped his foot once, and shouted, "Up we go!" He had already risen into the air; holding his iron staff aloft, he moved back and forth freely, just like a dragon swimming through the sky. All the monkeys on the mountain did not know that it was the little stone monkey who had become a immortal and was wielding his staff. They only saw radiant clouds and auspicious qi swirling together in midair, which they considered an extraordinary event. Hurriedly reporting to Tongbi Xian (the Long-Armed Immortal), they all gathered at the front of the mountain to watch. After watching for half a day, they merely dismissed it as some wild immortal passing by. The little stone monkey looked down from above and clearly saw everything; he then gradually descended from the clouds, dancing his staff right in front of them. At this moment, the monkeys finally saw clearly and all shouted together: "It is indeed Sun Xiaosheng dancing with his golden hoop staff! How extraordinary!" Hearing this, the little stone

monkey felt delighted and proud. He stopped his movements, planted the iron staff upright before the mountain, and bowed to Tongbi Xian, saying: "Old Ancestor, please look at my staff skills—how do they compare with those of the Great Elder Sage in former days?" Tongbi Xian hurriedly helped him up, saying: "You have now become an immortal and attained the Dao. Why are you still performing this ritual?" The little stone monkey said: "Even though I have become an immortal and attained the Way, it is all due to your guidance, Old Ancestor. How could I dare forget!" Tongbi Xian asked: "Where did you learn this staff technique from?" "It is exactly the same as that of the Great Elder Sage." The little stone monkey smiled happily and said, "Ancestor, you have sharp eyes. This staff technique of mine was passed down by the Great Elder Sage himself—how could it not be identical!" Tongbi Xian said, "Since the Great Elder Sage became a Buddha, this mountain has long been without a master. Many of his descendants have become disorderly and lack discipline." Since you have inherited the Way from the Great Elder Sage, you are now the master of this mountain." The little stone monkey said, "Ancestor above, how could your humble descendant dare to be arrogant and presumptuous?" Tongbi Xian replied, "You know I am a reclusive person outside the world; there is no need for excessive humility." He then ordered all the monkeys on the mountain to come and pay respects to their new Great King. The monkeys, having seen Xiao Sheng dance his staff in midair with such supernatural powers, how could anyone dare not submit! They then formed ranks and successively performed the rites of subject to sovereign. After the ceremony, each monkey went off to gather immortal peaches and pick rare fruits, preparing wine for the Great King's celebration; only Tongbi Xian accompanied him with the courtesy of a guest. When they were halfway through their drinking, Tongbi Xian asked: "Great King, is this iron staff convenient for you to use?" The little stone monkey replied, "It's good and easy to use, but I find it a bit cumbersome and inconvenient to store." Tongbi Xian said: "Great King, you don't know. This iron staff was originally the Divine Treasure Iron of Emperor Yu Wang, used to stabilize the bottom of the Milky Way; it is also called the Golden Hoop Staff of As You Wish. It can become as large or small as one desires. In former days, the Great Elder Sage only transformed it into a embroidery needle and kept it inside his ear—how could that be inconvenient?" Hearing this, the little stone monk did not believe it and said: "How can such a thing exist?" Tongbi Xian replied: "Great King, if you don't believe me, please try it yourself." The little stone monkey really went to the front of the mountain, took the iron staff in his hand, and called out: "I want it smaller!" Suddenly, it became much smaller. He kept shouting: "Smaller! Smaller! Smaller!" It only stopped when it had become as small as a embroidery needle, fitting perfectly inside his ear; he took it out and shouted: "Bigger! Bigger! Bigger!" And just like before, it was once again the golden hoop staff. The little stone monkey was so delighted that he could hardly contain his excitement, repeatedly bowing to Tongbi Xian and thanking him: "I am greatly indebted for your instruction." From then

on, when there was nothing happening in the mountain, he would take up his iron staff and go to various places to test his skills.

6 **一日，游到東海上，看見波濤洶涌，魚龍出沒，心下忽道：「我聞佛家將龍放在缽盂中畜養，名曰豢龍；又有一種英雄豪杰，力能屠龍，將龍肝充作八珍之味。我今得了道法，也不耐煩取來缽中豢養，也不傷生害命去屠他。今閑行無事，且釣他一個起來耍耍。」遂取出金箍棒叫聲：「變！」變做一根釣竿，萬丈絲綸，綸上掛一個鉤子；又撥下一根毫毛，吹口仙氣，變做一顆斗大的明珠，掛在鉤上，輕輕投在水中。那顆明珠到了水裡，光彩陸離，引得部些小龍子龍孫都爭來吞奪。嚇得那巡水夜叉慌忙跑到水晶宮，報與老龍王道：「大王，禍事到了！」老龍王驚問道：「何事？」巡水夜叉道：「海岸上不知何處走了一個仙人來，雷公嘴、火眼金睛，好似當年借兵器的孫大聖一般模樣；只是年紀小些，手拿著約竿絲綸，以明珠為餌，在那裡釣龍哩！我王的大殿下、小殿下。都七八被他釣去了。」老龍王聽了，大驚失色道：「這卻如何是好？」鰲丞相奏道：「何不令鯉將軍帶領蝦兵蟹將，興波作浪去殺了他？」老龍王道：「別個猶可，若**說象雷公嘴、火眼金睛的孫大聖，這卻惹他不得，莫若出去看光景，還是求他為上。」遂領了許多水兵，半雲半霧，半波半浪的逼近岸邊，近著問道：「何處上仙？請留尊名。」小石猴看見老龍王領著兵將來問他，因嘻嘻笑道：「我不說你也不知，我是當年東勝神洲傲來國花果山水濂洞，大鬧天宮，玉帝親降旨封弼馬溫，後加齊天大聖，今證果鬥戰勝佛孫悟空嫡派子孫，新成道法尚未受職，承家德自稱齊天小聖孫履真是也！」老龍王又問道：「既是齊天孫大聖的令嗣，當初老大聖與小龍薄有一面之交，小龍曾送他一塊天河定底神珍鐵，又叫做如意金箍捧，上仙既係他一體，老大聖成佛之後，這件寶貝不知如今卻在何處？」小石猴笑道：「賢鱗長也太多心，莫非疑我假冒宗支，要個證據麼？這也不難。」將釣竿絲綸提起，仍舊復做一條金箍捧拿在手中。先丟開解數，舞得天昏地暗，後照**老龍王劈頭打來，道：「賢鱗長，請細看看這條鐵棒是也不是？」嚇得個老龍王諾諾倒退，連連打躬道：「正是，正是！不要動手，且請到小宮獻茶。」小石猴道：「正要造宅奉拜，只是莫嫌殘步。」老龍王道：「不敢，不敢！」忙叫分開水路。此時，鯉將軍與蝦兵蟹將已嚇得屁滾尿流，聽叫開路，都戰戰兢兢往前奔馳。小石猴手執著鐵棒，竟搖搖擺擺步入水晶宮來，老龍王忙叫備酒相留。不一時，珍味滿前，音樂並奏，又邀了西南北三海龍王都來相陪。飲酒中間，這個龍王**說道：「當初，老大聖與小龍實係故舊，還求青目。」那個龍王又說道：「小龍既與小大聖忝在通家，要甚寶貝，只管來取！」寶貝只管來取。」你求情，我稱頌，奉承得小石猴滿心歡喜道：「既係通家故舊，又承高情降伏於我，只要你長遠為我鎮壓虎勢，我也再不來聒噪你了。」說罷，竟提著鐵棒跳出海外，竟回花果

山去了。眾龍王都驚驚喜喜，老龍王道：「早是不曾聽鰲丞相之言，若興兵與他廝殺，此時弄出大禍來了。」遂商議時時進貢些珍寶，以圖安靜不題。正是：

One day, while traveling to the East Sea, he saw surging waves and fish and dragons appearing and disappearing. Suddenly a thought came to his mind: "I have heard that in Buddhist tradition, dragons are kept in bowls for breeding, called 'huan long'; there is also a kind of heroic figure who has the strength to slay dragons, using their dragon livers as one of the eight delicacies." "Now that I have attained Daoist powers, I am not bothered to capture and keep them in bowls for breeding. Nor do I wish to harm life by slaying them." "Now that I have nothing else to do, let me just catch one and play with it for fun." He then took out his golden hoop staff and shouted: "Transform!" It transformed into a fishing rod with ten-thousand-zhang long silk line, and on the end of the line was a hook. He then plucked out one hair, blew some immortal breath onto it, and transformed it into a pearl as big as a gourd, which he hung on the hook and gently cast into the water. That pearl, once in the water, shimmered with dazzling colors, attracting many young dragons and their descendants to rush forward and fight over it. Terrified, the night fork patrolling the waters hurriedly ran to the Crystal Palace and reported to the old Dragon King: "Great King, disaster has arrived!" The old Dragon King anxiously asked, "What happened?" The night fork patrolling the water said, "I don't know where from, a immortal has appeared on the seashore. He has a thunderbolt-like mouth and fiery golden eyes, looking just like Sun Dasheng of old who once borrowed weapons—only younger. He is holding a fishing rod with silk line in his hand, using a pearl as bait to fish for dragons!" My Great King's eldest and younger princes. They have already been caught by him, seven or eight of them." Upon hearing this, the old Dragon King turned pale with shock and exclaimed, "What can we do now?" Ao Chengxiang advised, "Why not order General Li to lead the shrimp soldiers and crab generals to create waves and tides to kill him?" The old Dragon King said, "Others are manageable, but if it is someone like Sun Dasheng with a thunderbolt mouth and fiery golden eyes, we must not provoke him. It would be better to go out and observe the situation; seeking his favor is the best course of action." He then led many water soldiers, half in clouds and mist, half riding waves, advancing toward the shore. As he approached, he asked: "Which immortal from above are you?" "Please state your esteemed name." The little stone monkey, seeing the old Dragon King leading his troops to question him, laughed and said: "Even if you don't ask, I won't tell. I am the direct descendant of Sun Wukong, who in former days was from Huaguo Mountain Shuiliansong Cave in Aolai Kingdom, East Pure Divine Continent; he caused great disturbances in Heaven, and was personally bestowed by Jade Emperor with the title Bimawen, later promoted to Qitian Dasheng. Now I am his legitimate descendant, newly attained Daoist powers but not yet appointed an official position. By virtue of my family's legacy, I call myself Xiao Qitian Dasheng Sun

Lvzhen!" The old Dragon King asked again: "Since you are the son of Qitian Sun Dasheng, in former days the Great Elder Sage had a brief acquaintance with Xiao Long. Xiao Long once gave him a piece of Divine Treasure Iron from the Milky Way's bottom, also called the As You Wish Golden Hoop Staff. Since this immortal is one and the same as he, after the Great Elder Sage attained Buddhahood, where has this treasure been since?" The little stone monkey laughed and said: "Honorable scaled one, you are too overcautious. Are you perhaps suspecting me of falsely claiming lineage and wanting proof?" "This is not difficult." He lifted the fishing rod and silk line, transforming them once again into a golden hoop staff in his hand. First, he discarded all pretense and danced the staff until heaven darkened and earth dimmed. Then, striking down at the old Dragon King's head, he said: "Honorable scaled one, please look carefully—is this or is not that iron staff?" Terrified, the old Dragon King stammered and backed away, bowing repeatedly: "Indeed it is! Indeed it is!" "Please don't strike. Kindly come to my small palace for tea." The little stone monkey said: "I was just about to visit and pay respects. I only hope you won't mind my humble steps." The old Dragon King replied, "How could we dare! How could we dare!" He hurriedly ordered the water passage to be cleared. At this time, General Li and the shrimp soldiers and crab generals had already been frightened to the point of soiling themselves. Upon hearing the order to clear a path, they all rushed forward trembling with fear. The little stone monkey held the iron staff in hand and, swaying back and forth, actually walked into the Crystal Palace. The old Dragon King hurriedly ordered wine to be prepared for his guest. In no time, the table was filled with delicacies and music played in harmony; he also invited the Dragon Kings of the South, West, and North Seas to come and accompany them. While drinking, one of the Dragon Kings said: "In former days, the Great Elder Sage and Xiao Long were indeed old friends. We humbly request your favor." Another Dragon King added: "Since Xiao Long and the young Great Sage are related by marriage, if you need any treasures, just come and take them!" "Just go ahead and take whatever treasures you want." They pleaded for mercy, praised him highly and flattered him until the little stone monkey was delighted beyond measure. He said: "Since we are old friends by marriage and you have shown me such great kindness, as long as you continue to serve me in guarding against tigers' might, I will never bother you again." After saying this, he took up his iron staff and leapt out of the sea, returning directly to Huaguo Mountain. The Dragon Kings were all surprised and delighted. The old Dragon King said: "We are fortunate not to have listened to Chancellor Ao's advice. If we had raised an army to fight him, a great disaster would have occurred by now." They then discussed the plan of presenting treasures regularly as tribute in order to maintain peace and quiet. Indeed:

7 少自微微老自強，興雲作雨不尋常。

loyd The young may be slight, but the old grow strong; raising clouds and summoning rain is no ordinary feat.

8 慢言九五飛天去，若遇潛時只合藏。

Do not say he will fly to heaven as a dragon of the nine-fives; if he chooses to remain hidden, it's best to keep him concealed.

9 小石猴既降伏了龍王，又想道：「海中既以龍為王，山中必以虎為君了。龍乃真陽，有些靈性，還認得我小孫是個好人，百般結識我，這也放得他過；那虎是個殘暴的蠢物，逢人便思量嚼他，況且住在山中，這山中又是我子孫出入的所在，若不整治他一番，他必定以我子孫為魚肉，豈不損了威風，壞了體面？」算計已定，便拖著鐵棒到西山來尋虎打。誰知老虎就象惡人一般，雖不知禮義，吃人無厭，卻也只是欺負良善軟弱；倘撞見專搏虎的馮婦與慣射虎的李廣，他卻也害怕。

After subduing the Dragon King, the little stone monkey thought to himself: "If in the sea dragons are kings, then on the mountain tigers must be sovereigns. Dragons are true yang beings, somewhat spiritual; they even recognized me as a good person and tried to befriend me in many ways. I can let them go. But tigers are cruel and stupid creatures that think of devouring anyone they meet. Moreover, since they live on the mountain—which is also where my descendants come and go—if I don't deal with them properly, they will surely treat my descendants as meat to be carved up. Would this not damage our prestige and ruin our dignity?" Once the plan was decided, he dragged his iron staff over to the western mountain in search of a tiger to fight. loyd Who knew that tigers were like wicked men: although they did not understand propriety and had no limit to their appetite for human flesh, they only bullied the kind-hearted and weak. If they encountered Feng Fu, who was known for his skill in subduing tigers, or Li Guang, an expert at shooting them, they would also be afraid.

10 這日，巡山的餓虎聽得有人走動聲響，滿心歡喜道：「今日造化，又有飽食了。」忙伏在樹林叢中窺看，看見孫小聖雄糾糾，氣昂昂，拿著金箍棒走進山來，東張西望。那大蟲雖然頑蠢，然貪生怕死也是一般，看見勢頭有些古怪。便不敢現身，悄悄走回穴中，報與眾虎道：「有個人進山來了。」眾虎嚷道：「你這呆種，既有人進山，何不白白吃了他！又來來報什麼？」那大蟲搖著尾道：「我看那人尖嘴縮腮，定然鄙吝，不象個肯把人白吃的。」眾虎道：「縱然鄙吝，遇著我們這班凶神，卻也饒他不得。」七、八只猛虎一齊咆咆哮哮跑了出來，竟奔前山。孫小聖遠遠望見，歡喜道：「孽畜來得好！我正要尋你。」掄著鐵棒，照頭就打。那七、八只虎卻也猛惡，一齊張牙舞爪，四面竄扑將上來。孫小聖見了道：「好孽畜，不知死活！我也顧不得傷生了。」把鐵棒緊攥一把，一個鷂子翻身，那條鐵棒隨身似風車一般，一個旋轉，眾虎躲閃不及，牙盪著牙碎，爪遇

了爪傷，骨磕著骨斷，皮抓著皮開，盡皆負痛，東西逃命；獨有一只老黃虎，後腿被鐵棒掃了一下，跌倒在地，動彈不得。孫小聖趕向前又要打下，只見那黃虎伏在地下連連點首，似有求饒之意。孫小聖因停了鐵棒，喝道：「孽畜！你也知道要性命麼？」那虎只是點頭。孫小聖道：「你**既怕死，我也不忍傷生。我花果山右山有個空缺，常常被人**偷果，今帶你去看守吧。」遂拔下一根毫毛，變作一條鐵索，將虎頭縛了，就如牽羊一般牽了回來；另換一條鐵鏈，鎖在一塊有孔的大石頭上，叫他看守門戶。那虎服服帖帖聽他使喚。真是：

On this day, a hungry tiger patrolling the mountain heard someone moving about and was overjoyed: "Today is my fortune—there will be another feast!" The tiger quickly crouched among the trees and bushes to peek, seeing Sun Xiaosheng walking into the mountain with a proud posture and an air of confidence, holding his golden hoop staff while looking around. Although that tiger was stubborn and stupid, it too had the same fear of death and greed for life. Seeing something strange about his presence, it felt uneasy. It dared not reveal itself and quietly returned to its den to report to the other tigers: "A man has entered the mountain." The tigers shouted, "You fool! If someone enters the mountain, why not just eat him up?" "Why are you coming back to report this again?" The tiger wagged its tail and said, "I saw that man has a sharp mouth and sunken cheeks. He must be stingy and not the kind to give up food for free." The tigers said, "Even if he is stingy, when confronted by us fierce spirits, there's no way he can escape." Seven or eight fierce tigers roared and rushed out together toward the front mountain. Sun Xiaosheng, seeing them from afar, was delighted and said: "You wicked beasts have come just in time!" "I was just looking for you." He brandished his iron staff and struck down at their heads. Those seven or eight tigers were indeed fierce, all baring fangs and claws as they sprang from all directions to attack. Sun Xiaosheng saw this and said: "You wicked beasts, you don't know life or death!" "I can no longer hold back from taking lives." He gripped his iron staff tightly, did a swift backflip like a kite soaring, and the iron staff spun around his body like a windmill. The tigers could not dodge in time; their teeth clashed and shattered, claws met and were injured, bones collided and broke, and skin was torn open. All of them cried out in pain as they fled for their lives in all directions. Only an old yellow tiger had its hind leg struck by the iron staff, fell to the ground, and could not move. Sun Xiaosheng rushed forward again to strike down when he saw the yellow tiger bowing its head on the ground repeatedly, as if showing a sign of pleading for mercy. Sun Xiaosheng stopped his iron staff and shouted, "Wicked beast!" "Do you also know the value of your life?" The tiger only kept bowing its head. Sun Xiaosheng said, "Since you are afraid of death, I also cannot bear to take a life." "There is an empty spot on the right side of my Huaguo Mountain. It is often robbed by people, so I will take you to guard it." He then plucked out a single

hair, which transformed into an iron rope. He tied the tiger's head with it and led him back like one would lead a sheep; he took another iron chain to lock the tiger onto a large stone with a hole in it, ordering him to guard the gate. The tiger obediently followed his commands without protest. Indeed:

11 **金剛雄且壯，終日守山門，**

Mighty and strong like a Vajra, guarding the mountain gate day by day,

12 **我佛慈悲相，端居稱世尊，**

The Buddha's compassionate form, calmly seated as the honored one of this world,

13 **微妙無一寸，丈六現崑崙**；

Subtle and not an inch in size, yet six zhang tall, manifesting on Kunlun;

14 **始知無上理，是謂天地根。**

Only then do we know the supreme truth, which is called the root of heaven and earth.

15 **那小石猴自龍屈虎伏，殊覺獨尊，十分快活。因謂通臂仙道：「我賴祖傳道法，橫行直撞，做了個神仙；然做神仙要洞達陰陽，通透五行，我卻全然不懂。明日會著那上八洞、中八洞、下八洞眾聖群仙，講生死，論善惡，一時答應不來，豈不被人看做叉路貨，受他輕薄。」通臂仙笑道：「大王又來謬謙了。俗語**說得好，一法通，萬法通，天下無有不明道理的神仙。大王既有此等通天徹地的手段，自有測往知來的見識，莫要說謊哄我。」小石猴道：「我與老祖一家人，怎敢說謊哄你！若論變化，說騰挪，刁鑽小巧，不敢欺，般般皆會，件件皆能，愈出愈奇；至於成已成物，盡性至命的大道理，其實糊糊塗塗不會講究。」通臂仙道：「糊塗倒也行得去，只恐背前面後終有人指搠大王。既要做個古今不朽的正氣神仙，這些生生死死善善惡惡的道理，還須細著講究。」小石猴道：「我也情願如此，但不知尋誰可以講究。」通臂仙道：「這個不難，木有本，水有源，要知善惡生死，須問閻羅天子。」小石猴聽了，歡喜道：「老祖說得是，我就去問。」遂取出鐵棒，存神屬想，一個筋鬥直打入幽冥地府來。早遭幾個不知事的少年夜叉看見，忙上前攔擋道：「什麼厲鬼？敢如此行凶！」孫小聖笑罵道：「把你個不曉事的魍魎！我是厲鬼，你難道轉叫做**個善人？不要走，吃我一棒！」將棒稍略撥一撥，早驚倒無數小鬼叫苦連天，卻驚動幾個老夜叉、老小鬼出來張望。看見孫小聖的模樣，忙跑入森羅殿，報與十殿閻君道：「禍事，禍事！數千年前的那個雷公嘴、火眼金睛的惡神道，又打來了。」秦廣王道：「胡**說！雷公

嘴、火眼金晴是孫悟空了；我聞他已成正果，登了佛位，如何肯行凶又作少年惡狀，莫非錯看了？」老夜叉、老小鬼齊聲道：「是他是他，不錯不錯。」十王驚疑不定，只得整衣迎出殿來。

That little stone monkey, seeing dragons cower and tigers submit, felt uniquely exalted and was very happy. He then said to Tongbi Xian, "I rely on the ancestral transmitted Daoist methods, and by recklessly charging ahead I became a deity. However, to be a deity one must understand yin-yang thoroughly and penetrate the five elements, which I know nothing about." "If tomorrow I meet the Eight Immortals of the Upper, Middle, and Lower Caves along with all the holy immortals, to discuss life and death and debate good and evil, and if I cannot respond at that time, won't people regard me as a pretender and look down on me?" Tongbi Xian smiled and said, "Great King is being modest again." "As the saying goes well: once one method is understood, all methods are understood. There's no immortal in the world who does not understand principles." "With Great King's such heaven-piercing, earth-reaching abilities, you naturally have the insight to foresee the future by understanding the past. Don't lie to me." The little stone monkey said, "I am of one family with my old ancestor; how could I dare to lie and deceive you!" "When it comes to transformation, movement and flexibility, dexterity and subtlety, I would not dare to deceive you; I can do all of these things, each and every one, becoming more wondrous the more I try. As for the great principles of perfecting oneself and creating objects, exhausting one's nature and reaching the ultimate destiny, in truth I am confused and cannot explain them properly." Tongbi Xian said, "Being a bit confused is acceptable, but I fear that behind your back there will eventually be someone who points fingers at Great King." "If you are to become a righteous immortal of eternal fame in both ancient and modern times, these principles of life and death, good and evil must still be carefully studied." The little stone monkey said: "I am also willing to do so, but I don't know who I can turn to for instruction." Tongbi Xian said: "This is not difficult. Just as trees have roots and water has a source, to understand good and evil and life and death, you must ask the King of Yama." The little stone monkey listened and happily said: "Old Ancestor is right. I will go ask him." He then took out his iron staff, focused his spirit and thoughts, did a somersault, and directly jumped into the Underworld. He was soon spotted by several young yakshas who did not know what to make of things, and they hurried forward to block him, saying: "What kind of evil ghost are you?" "Dare you act so violently!" Sun Xiaosheng laughed and scolded, "You ignorant wangling!" "I am an evil ghost. Are you then to be called a good person?" "Don't run! Taste my staff!" He slightly swished his staff, and immediately countless little ghosts were startled to the ground wailing in agony. This commotion attracted a few old yakshas and senior ghosts who came out to look around. Seeing Sun Xiaosheng's appearance, they

hurried into the Senluo Hall and reported to the Ten Kings of Yama: "Disaster, disaster!" "The evil deity with a thunderbolt mouth and fiery eyes who caused trouble thousands of years ago has come again." King Qinguang said, "Nonsense!" "Thunderbolt Mouth and Fire-Eye Golden Vision belong to Sun Wukong. I heard he has already attained the true fruit, ascended to a Buddha's position; how would he dare act violently or behave like a young villain again? Perhaps you have mistaken someone?" The old yakshas and old ghosts all shouted in unison: "It is him, it is him. No mistake, no mistake." The Ten Kings were greatly surprised and uncertain, so they had to adjust their robes and step out of the hall to greet him.

16 **孫小聖早已走至階前，十王請到殿上分賓主坐下。秦廣王先開言問道：「上仙尊顏好似齊天孫大聖一般，久聞大聖已享西方極樂，今日有何貴幹，又到此幽冥下界？」孫小聖道：「賢王好眼力，看得不差。成佛的齊天大聖乃是家祖，在下晚輩，賤名履真，自愧不能親承祖訓，又恐怕墮落了家聲，勉強自作聰明，修習些皮毛粗道，聊以保全性命；但愧無師無友，茅塞胸中，故竭誠奉拜，懇求列位賢王看家祖薄面，指教一二。」。十王齊道：「上仙差了。大道玄機乃造化所秘，從來仙聖俱未發明，即我佛拈花微笑，亦是捕風捉影；何況我輩冥王根識淺薄，不過奉簿書從事，焉有高論以效芻蕘。」孫小聖道：「列位賢王不謂過謙，俗語**說得好，耕問僕，織問婢。他事不敢苦求，但生死一案，乃列位賢王之執掌；善惡兩途，乃列位賢王所分別。且請問：顏回壽夭，盜跖長年，這個生死善惡卻怎生判斷？」秦廣王道：「上仙不恥下問，敢不竭愚。概論其常，則壽夭本於善惡；分言其變，則壽夭萬萬不齊。有資稟弱強之壽夭，有斲喪保養之壽夭，有天眷天罰之壽夭。若顏回、盜跖之壽夭，乃資稟強弱之任其夭也。有流芳遺臭之善惡，有享福受禍之善惡，有應運應劫之善惡。若顏回、盜跖之善惡，乃流芳遺臭之顯其名也。故陰司判斷不敢執一。」孫小**聖道**：「賢王常、變二論，最是明白。變者既萬萬不齊，且莫去管他，只**說本於善惡。常人之壽夭，還是賢王臨時斟酌其善惡，使他或壽或夭？還是預先知其善惡，而注定其壽或夭？」秦廣王道：「凡人之生，南斗注生，北斗注死。陰司不過按其年月日時，勾攝奉行，片刻不敢差移，豈容臨時斟酌？」孫小聖道：「若是這等說，人之生死皆有定數，這不叫做壽夭本於善惡，轉是善惡本於壽夭了。若果如此，則善人不足敬，惡人不足懲；陰司生死之案，只消一個精明之吏，照簿勾銷足矣！何必十位賢王這等費心判斷？就是十位賢王也不消苦用極刑，擅作報應之威福也。」十王聽了，面面相覷，無言可答。因贊嘆道：「上仙高論，發古今所未發，不獨使我等抱慚，亦可想見上帝立法之未盡善也。」孫小聖道：「這不干列位賢王之事，也罷了！但陽世官貪吏弊，故設陰司，不知陰司判書亦有弊否？」十王道：「我等忝居王

位，焉敢徇私？但恐才力不及，為鬼判蒙蔽，今前案俱在，求上仙慧眼照察；倘有弊端，乞為檢舉，以便改正。」孫小聖也不推辭，道：「既蒙列位賢王見委，敢不代庖，以效一得之愚。」十王聽了，俱各大喜，齊起身拱他居中坐下。十王列坐兩旁，遂命鬼判將前後各種文簿俱呈於案上。

Sun Xiaosheng had already arrived at the steps before they could reach there, and the Ten Kings invited him onto the hall where they sat according to their respective positions as guest and host. King Qinguang spoke first, asking: "Immortal, your appearance resembles that of the Heaven-Equaling Great Sage Sun Dasheng. We have long heard that Great Sage has already enjoyed bliss in the Western Pure Land. What esteemed business brings you back to this Underworld today?" Sun Xiaosheng said: "Your Majesty has sharp eyes, and your observation is spot on." "The Heaven-Equaling Great Sage who attained Buddhahood is my ancestor. I, a humble descendant, am named Lvzhen. I feel ashamed that I cannot personally receive ancestral teachings and fear that I might disgrace the family name. Struggling to appear clever on my own, I have only learned some superficial Daoist practices just to preserve my life; but I regret having no teacher or friend, with my mind blocked by ignorance. Therefore, I sincerely prostrate myself before you, respectfully requesting each of your Majesties to show mercy for the sake of my ancestor and offer me a little instruction." The Ten Kings all said: "Immortal, you are mistaken." "The profound mysteries of the Great Dao are secrets of creation, never fully revealed even by sages and immortals. Even my Buddha's flower-gazing smile was grasping at shadows; how much less could we lowly kings of the Underworld, with our shallow roots and understanding, merely following records and duties, offer lofty discussions to enlighten you?" Sun Xiaosheng said: "Your Majesties are too modest. As the saying goes well, ask the servant about farming and the maid about weaving." "I do not dare to trouble you with other matters, but the case of life and death is under your Majesties' jurisdiction; the distinction between good and evil is what your Majesties oversee." "And I would like to ask: Yan Hui died young, while Dào Zhí lived long. How do you judge such cases of life and death as well as good and evil?" King Qinguang said: "Immortal, your humility in asking questions is not beneath you. How could we dare withhold our foolish knowledge?" "In general terms, longevity or early death is rooted in virtue or vice. When considering specific variations, however, the outcomes of longevity and early death are infinitely diverse." "There is longevity or early death due to innate constitution, some strong and others weak; there is longevity or early death from self-harm or self-care; and there is longevity or early death as a result of heavenly favor or heavenly punishment." "As for Yan Hui's short life and Dào Zhí's long one, it is due to the strength or weakness of their innate constitution." "There is good and evil that brings lasting fame or lingering disgrace; there is good and evil associated with enjoying blessings or suffering calamities; and

there is good and evil in accordance with destiny or facing a karmic catastrophe." "As for the goodness of Yan Hui and the wickedness of Dào Zhí, it is their lasting fame or disgrace that makes their names known." "Therefore, our Underworld judgment dares not adhere to a single standard." Sun Xiaosheng said: "Your Majesty's discussion of the general and specific is most clear." "As for the infinitely diverse variations, let us not concern ourselves with them. Let us only speak of what originates from virtue and vice." "For the longevity or early death of ordinary people, is it still up to Your Majesty to judge their virtue and vice on a case-by-case basis, deciding whether they live long or die young?" "Or do you know beforehand about their virtue or vice and thus predestine them to longevity or early death?" King Qinguang said: "The birth of ordinary people is recorded by the Southern Dipper, and their deaths are recorded by the Northern Dipper." "The Underworld merely follows the dates, months, days, and hours as recorded, summoning souls accordingly. Not a moment can be delayed or altered; how could there be room for last-minute deliberation?" Sun Xiaosheng said: "If it is as you say, then life and death are all predestined. This does not mean longevity or early death stems from virtue or vice; rather, it would imply that virtue or vice stems from longevity or early death." "If that is indeed the case, then good people are not worthy of respect and wicked people do not deserve punishment. The Underworld's records of life and death would require only a competent clerk to check the register and carry out the summoning!" "Why then must all ten of your Majesties go through such trouble in making judgments?" "Even the Ten Kings would not need to resort to cruel punishments or arbitrarily wield the power of retribution." The Ten Kings, upon hearing this, looked at each other in silence, unable to respond. They then praised, saying: "Immortal's lofty discourse reveals what has never been discussed in ancient or modern times. It not only makes us feel ashamed but also suggests that the laws of Heaven are far from perfect." Sun Xiaosheng said: "This is not your Majesties' fault, so let it be!" "But since officials and corrupt clerks exist in the mortal world, that is why we have an Underworld. I wonder if there are also corruptions among your records and judgments here?" The Ten Kings said: "We hold these positions with shame; how could we dare to be partial?" "But I fear our abilities may be insufficient, and we might be deceived by the ghost judges. All previous cases are on record; we respectfully request Immortal's discerning eyes to examine them. If any corruption is found, please kindly report it so that we can correct it." Sun Xiaosheng did not refuse, saying: "Since Your Majesties have entrusted me with this task, how could I dare to decline and instead offer my humble insights?" The Ten Kings, upon hearing these words, were all greatly pleased and rose together to invite him to sit in the central seat. The Ten Kings sat on both sides, then ordered the ghost judges to present all kinds of documents and records from past and recent times onto the table.

17 **孫小聖卻不從頭看起，信手在半中間抽出一本來看，卻是水族生死詰告簿；又信手在半中間拽過一張來看，卻是大唐貞觀十三年涇河老龍告唐太宗許救反殺一案，後審單寫得明白道：**

Sun Xiaosheng did not start from the beginning but randomly picked a book in the middle. It turned out to be the register of life and death cases involving water creatures. He then casually pulled another sheet from the middle, which was about an old dragon of the Jing River from the thirteenth year of the Zhenguan era of the Tang dynasty reporting Emperor Taizong for promising salvation but instead causing his death. The final verdict clearly stated:

18 **審得老龍擅改天時，克減雨數，其罪合誅。雖唐太宗夢中許救，而人曹官魏徵實奉帝命，運神施刑，此陰陽靈用，唐主人王實出不知，安得以反殺坐之？及**查老龍王生死簿，南斗未注其生，而北斗已先注其合死人曹之手，則其受茲戮也，不亦宜乎！罪辜已伏，速押轉生，無令妄告。唐太宗不知不坐。免罰還陽。

"After investigation, it was found that the old dragon arbitrarily altered the heavenly schedule and reduced the amount of rain. His crime deserved execution." "Although Emperor Taizong promised to save him in a dream, the mortal official Wei Zheng actually carried out the emperor's command and executed divine punishment. This was an application of yin-yang forces; the human ruler had no knowledge of it. How can this be considered unjust killing?" "When checking the old dragon king's life and death register, it was found that his birth had not been recorded by the Southern Dipper while the Northern Dipper had already marked him for death at the hands of a mortal official. Therefore, wasn't this punishment entirely appropriate!" "The crime has been acknowledged; quickly escort it to be reborn and do not allow false accusations." Emperor Taizong was unaware and thus should not bear any blame. "He is to be exempted from punishment and returned to the mortal world."

19 **孫小聖道：「此宗卷案，列位賢王判斷可稱允合情理矣！但有一事，不足服人。」十王道：「何事不足服人？」孫小聖道：「我聞善惡皆因心造，這龍王未生時，善惡尚未見端，為什麼北斗星君先注其合死人曹官之手？既先注定了，則老龍擅改天時克減雨數這段惡業，皆北斗星君制定，他不得不犯了！上帝好生，北斗何心，獨驅老龍於死地？吾所不服。」十王皆茫然半晌道：「或者老龍前世有冤孽，故北鬥星君報於今世。」孫小聖道：「若**說今世無罪遭刑，足以報前世之冤孽，則善惡之理何以能明？若今世仍使其犯罪致戮，以彰善惡之不爽，則前世之冤愆終消不盡。況前世又有前世，後世又有後世，似這等前後牽連，致使賢子孫終身受惡祖父之遺殃，惡子孫舉世享賢祖父之福庇，則是在上之善惡昭然不爽，在下之善惡有屈無伸矣！恐是是非非如此游移不定，不只足開舞文玩法之

端乎？」十王齊拱手稱揚道：「上仙金玉之論，幾令我輩擱筆不敢判斷矣！」孫小聖笑道：「這總是混沌留餘，實非列位賢王之罪。」說罷，又信手抽出一本來看，卻是萬國帝王天祿總簿；又信手揭起一張來看，卻是南贍部洲大唐太宗李世民，下注著享國三十三年。孫小聖問道：「這唐太宗，可就是差唐三藏法師同我老大聖往西天去取經那個皇帝麼？」十王答道：**「正是他。」孫小聖道：「他貞觀政治太平，也要算個有道的帝王了，享國三十三年也不為多。」再細看時，只見兩個」三」字不是一樣的。下一個」三」字，三畫停勻；上一個」三」字，三畫皆促在上面，心下有些疑惑，復留心一看，又見上二筆墨色濃於下一筆，因指出付與十王看道：「此『三』字似乎有弊。」十王看了，俱各大驚道：「果然是添改。」因叫眾判官**查問是誰。眾判官盡推不知。秦廣王道：「此事豈容推卻！」叫抬過業鏡來照，照出是判官崔玨作弊，崔判官方伏地請罪。十王大怒道：「唐家國運，通共該二百八十九年；今太宗名下添了二十年，卻不湊成三百零九年了？違悖天數，不獨汝輩死不足盡辜，即我輩十王俱獲罪不小。只得解你到上帝處，請旨定奪。」崔判官只是磕頭。孫小聖因問道：「崔判官你為何作弊？」崔判官道：「唐太宗實判官故主，又有人曹官魏徵書來，故一時徇情。」孫小聖勸十王道：「事已既往，不可追矣！且權在列位賢王，解到上帝，未免多事。今幸尚是唐家天下，莫若挪前減後，扯平他的運數便了。」十王道：「上仙吩咐，敢不領命！但不知怎生扯平？」孫小聖道：「可查唐家後代，該到何宗？」十王道：「此後該到憲宗了。」孫小聖道：「可查憲宗該多少年壽？」十王道：「該享國三十五年，享年**六十三**歲。」孫小聖道：「何不改注他享國十五年，享年四十三歲，便扯平了。」十王聞言大喜道：「又蒙檢舉，又蒙周旋，感德不淺。但憲宗彼時四十三歲，精力未衰，如何便得晏駕？」孫小聖道：「這有何難，近日皇帝多好神仙，愛行房術。崔判官既私延太宗之壽，何不即將他罰作方士獻丹藥，以明促憲宗之壽。承行作弊，本該正法典刑，姑念盡忠故主，合令杖殺，以了此一段公案。」十王齊拱手稱道：「昔年老大聖判斷公事，只憑鐵棒，威則有餘，理實不足；令上仙針芥對喝，過於用棒，可稱跨灶。」遂立罰崔判官投股山人柳家，取名柳泌，俟孽案完，再來服役。

Sun Xiaosheng said: "This case, Your Majesties' judgment can be considered fair and reasonable!" "But there is one matter that may not fully satisfy people." The Ten Kings asked: "What matter does not satisfy?" Sun Xiaosheng said: "I have heard that good and evil are all created by the mind. Before this dragon king was born, there had been

no sign of virtue or vice yet. Why then did the Northern Dipper Star Lord mark him for death at a mortal official's hands in advance?" "If it was predetermined, then the dragon king's evil deed of arbitrarily altering heavenly schedules and reducing rainfall must have been set by the Northern Dipper Star Lord. He had no choice but to commit it!" "Heaven values life, so what intention does the Northern Dipper have in driving an old dragon to death alone?" "This is what I cannot accept." The Ten Kings all looked puzzled for a moment and said: "Perhaps the old dragon had karmic debts from his past life, so the Northern Dipper Star Lord is settling it in this lifetime." Sun Xiaosheng said: "If one is punished in this life without guilt, merely to atone for karmic debts from a past life, then how can the principles of virtue and vice be clearly understood?" "If in this lifetime he is still made to commit a crime leading to his execution, so as to demonstrate that virtue and vice are never mistaken, then the karmic debts of past lives will ultimately remain unresolved." "Moreover, there is a past life before the past and a future life after the present. If such intergenerational karmic connections continue endlessly, it would mean that virtuous descendants suffer their wicked ancestors' misfortunes for life, while wicked descendants enjoy the blessings of their virtuous forebears throughout the world. In this case, virtue and vice in heaven are clearly just, but on earth they become unjust—good deeds go unrecognized and evil goes unchecked!" "I fear that such shifting and uncertain notions of right and wrong will only open the door to abuses, where people manipulate words and exploit loopholes?" The Ten Kings all bowed with clasped hands, praising: "Your immortal's words of gold and jade are so profound that they almost make us put down our brushes in hesitation, unable to render a judgment!" Sun Xiaosheng smiled and said: "This is merely the lingering confusion from chaos; it is truly not your Majesties' fault." After saying this, he casually pulled out another book and looked at it; it turned out to be the comprehensive record of heavenly longevity for kings from all nations. He then casually flipped open a page and saw that of Emperor Taizong Li Shimin of the Tang Dynasty in the Southern Continent, with an annotation stating that his reign would last thirty-three years. Sun Xiaosheng asked: "Is this Emperor Taizong the same one who sent Master Tang Sanzang and my eldest elder brother to fetch scriptures from the West?" The Ten Kings replied: "That is exactly him." Sun Xiaosheng said: "His Zhenguan era of political peace and prosperity makes him a virtuous emperor, yet thirty-three years on the throne is not excessive." Looking more carefully, he saw that there were two "three" characters, and they were not the same. The lower "three" character had three strokes evenly spaced; the upper one, however, had all three strokes clustered at the top. He felt a bit doubtful and looked more carefully again, noticing that the first two strokes were inked darker than the third stroke. Pointing it out to the Ten Kings, he said: "This 'three' character seems suspicious." After looking at it, the Ten Kings were all greatly alarmed and said: "Indeed, this has been altered." They then ordered the officials to investigate who was responsible. All the officials claimed they did not know. King

Qinguang said: "How can this matter be evaded?" He ordered the mirror of karma to be brought forth for inspection, and it revealed that the official Cui Jue had committed fraud. The official Cui immediately fell to his knees and pleaded guilty. The Ten Kings angrily said: "The Tang Dynasty's national fortune was supposed to last a total of 289 years; now, with twenty more years added under Emperor Taizong's name, it does not add up to exactly 309 years?" "This violates the heavenly order. Not only are you all guilty and deserve death, but even we Ten Kings would incur considerable blame." "We have no choice but to take you before Heaven's Emperor for judgment." Official Cui only kept kowtowing. Sun Xiaosheng then asked: "Offical Cui, why did you commit fraud?" Official Cui replied: "Emperor Taizong is my former master, and there was also a letter from the mortal official Wei Zheng. Therefore, I acted out of momentary favoritism." Sun Xiaosheng advised the Ten Kings: "The matter has already passed and cannot be undone!" "And since authority rests with your Majesties, taking this to Heaven's Emperor would only cause unnecessary trouble." "Now that it is still the Tang Dynasty in power, why not adjust a bit earlier and subtract a bit later to balance his fortune?" The Ten Kings said: "Your immortal's command—how could we dare refuse!" "But we do not know how to balance it." Sun Xiaosheng said: "You may check the descendants of the Tang Dynasty and see which generation should receive it." The Ten Kings replied: "After this, it should be Emperor Xianzong's turn." Sun Xiaosheng said: "Check how many years of longevity Emperor Xianzong is supposed to have?" The Ten Kings replied: "He should reign for thirty-five years and live to be sixty-three." Sun Xiaosheng said: "Why not change the record so that he reigns for fifteen years and lives to be forty-three? That would balance it out." Hearing this, the Ten Kings were greatly pleased and said: "We are once again honored by your inspection and guidance. We are deeply grateful." "But Emperor Xianzong was only forty-three at that time, still vigorous in health and energy. How could he suddenly pass away?" Sun Xiaosheng said: "What is there to be difficult about that? Recently, many emperors have been fond of immortals and love alchemical sexual arts." "Since Official Cui secretly extended Emperor Taizong's life, why not immediately punish him by making him a Daoist alchemist who presents elixirs to the emperor, thus clearly shortening Emperor Xianzong's lifespan?" "Having committed fraud, he should be punished according to the law. However, considering his loyalty to his former master, let him be executed by beating as a way to resolve this case." The Ten Kings all clasped their hands and praised: "In the past, when our eldest elder brother judged cases, he relied only on his iron rod—his authority was sufficient, but his reasoning lacked depth. Now your immortal's sharp words and precise arguments surpass even the use of a rod; this is truly superior to what came before." They immediately sentenced Official Cui to be reborn as Liu Mi, the son of a family in Gu Shan, and once this karmic case was resolved, he would return for service.

20　**孫小聖斷罷，又信手抽出一本來，卻是普天下百姓生死簿；又信手揭起一張來看，卻是銅臺府地靈縣善土寇洪，只見墨筆注著陽壽六十四**歲。又見朱筆將」六十四」三字塗抹，改作」七十六」。孫小聖看了詫異，又付與十王道：「此何說也？」十王道：「此人本壽只該六十四歲，幽冥教主地藏王菩薩，因念他生平好善，加他一紀，故改注了七十六。」孫小聖大笑道：「這等說起來，生死為賞罰之私囊，則北斗非春秋之鐵筆矣！陰司道理，如斯而已，看他何用？」將簿書一推，立起身道：「承教，承教！」向十王道：「莫怪，莫怪！」遂走下殿來。忽見殿柱上貼著一副對聯，道：

After Sun Xiaosheng had finished judging, he casually pulled out another volume and saw it was the register of births and deaths for all the people in the world. He then randomly flipped through a page and found that of Kou Hong from Shantu, Diling Xian, Tongtai Fu. It showed with ink writing that his earthly lifespan was sixty-four years. He also noticed red ink had overwritten the "sixty-four" and changed it to "seventy-six." Sun Xiaosheng looked at this in surprise, then handed it over to the Ten Kings and asked: "What is the meaning of this?" The Ten Kings said: "This man was originally destined to live only sixty-four years, but the Lord of the Underworld, Bodhisattva Dizang, out of compassion for his lifelong kindness, added twelve more years to his life. Hence, it has been changed to seventy-six." Sun Xiaosheng laughed heartily and said: "If this is the case, then life and death have become private rewards or punishments. Then the Northern Dipper is no longer an impartial recorder of virtue and vice!" "What else can be said about the principles in the underworld? What use are they?" He pushed aside the register, stood up and said: "Thank you for your instruction! Thank you for your instruction!" Turning to the Ten Kings he said: "Please forgive me, please forgive me!" With that, he walked down from the hall. Suddenly, he saw a couplet pasted on one of the pillars in the hall, which read:

21　**是是非非地，**

A place of right and wrong,

22　**明明白白天。**

a clear and bright sky.

23　**孫小聖又微微笑道：「這等一座大殿，五字對聯忒覺少了。我替你添上幾個字何如？」十王齊道：「最妙！」孫小聖將案上大筆提起，蘸得墨濃，在」是是非非地」底下添上六字，又在」明明白白天」底下也添了六字。道：**

Sun Xiaosheng smiled slightly again and said: "Such a grand hall with only a five-character couplet seems somewhat insufficient." "Why don't I add a few more

characters for you?" The Ten Kings all said in unison: "That would be perfect!" Sun Xiaosheng took up a large brush from the desk, dipped it in thick ink, and added six characters beneath "A place of right and wrong," then also added six more beneath "a clear and bright sky." He wrote:

24　　是是非非地畢竟誰是誰非，

A place of right and wrong—ultimately, who is truly right or wrong?

25　　明明白白天到底不明不白。

A clear and bright sky—in the end, still unclear and ambiguous.

26　　添寫畢，丟下筆哈哈大笑，仍提著鐵棒，一路打筋斗雲，竟回花果山去了。正是：

After finishing his additions, he threw down the brush and laughed heartily. Still holding his iron rod, he somersaulted through clouds all the way back to Huaguo Mountain. Indeed:

27　　道高龍虎伏，德重鬼神欽。

When virtue is high, even dragons and tigers submit; When morality is great, ghosts and gods show respect.

5.第四回亂出萬緣　定於一本 Chapter 4: Chaos Arises from Ten Thousand Conditions, Stability Resides in One Root

1　　**詩曰**：

The poem says:

2　　**耳目能昭動，心思不耐閑。**

Ears and eyes can clearly perceive movement, and the mind cannot endure idleness.

3　　**收來無半點，放出有千般，**

What is gathered comes in not a single bit, but what is released takes on countless forms,

4　　**犯拙因傷巧，伏辜為恃蠻，**

Offenses arise from clumsiness harming cleverness, and subjugation occurs because of reliance on蛮ity,

5　　**順帆常遇逆，直道每多彎，**

Smooth sails often encounter headwinds, and straight paths are frequently full of bends.

6　　**但見風吹火，安能水變山，**

One can only see the wind blowing fire; how could water possibly transform into a mountain?

7　　**兩宗成一室，門**戶不須開。

The two lineages become one hall, and there is no need to open the doors.

8　　**話**說孫小聖，在陰司中講究生死善惡之理，折服倒十王，然後一個筋斗雲復打回花果山來。通臂仙率領眾猿猴迎著，問道：「大王回來了。我看尊顏欣欣然有色，莫非陰司中將生死善惡之理講究得通透了麼？」孫小聖道：「『通透』二字甚是難言，但一團活潑潑的道路，憑我橫說豎說，遂將十殿閻君都辯駁倒了。」通臂仙道：「這等看來，大王之學，竟是生知了？」孫小聖笑道：「我也不曉得是不是生知？但覺這些鬼王確確乎都是死知。」通臂仙道：「鬼王終屬下界，我聞理參無上，若求造物始終，必達帝天，方無聲臭。」孫小聖道：「我正思量要到天上去玩耍玩耍，**今承老祖指教，豈不是機緣到了？我明日就去遊遊。」眾猿猴聽見孫小聖要上天去，都一齊跪下**說道：「當時老大王上天時，倚著神通

廣大，手段高強，歸來或是仙酒，或是仙桃，或是仙丹，定然帶些來賞賜我們。今大王神通手段不弱於老大王，到天宮必有仙酒、仙桃、仙丹受享，萬望帶些回來，賞賜賞賜，也是大王重興恩典。」孫小聖欣然允諾：「我帶來，我帶來。」眾猿猴見孫小聖許了，各各歡喜，都自去採新鮮果品，傾宿釀酒漿，與孫小聖餞行。正是：

The story goes that Sun Xiaosheng, while in the Underworld, discussed the principles of life and death, good and evil, persuading and subduing the Tenth King. Then with a single somersault cloud, he returned to Huaguo Mountain. Tongbi Xian led the troop of monkeys in greeting him and asked, "Your Majesty has returned. I see that your countenance is radiant with color; could it be that you have thoroughly expounded the principles of life, death, good, and evil in the Underworld?" Sun Xiaosheng said, "The term 'thoroughly expounded' is hard to describe, but with a lively and dynamic path of reasoning, I argued both horizontally and vertically, thus refuting all ten Yama Kings." Tongbi Xian said, "If that is the case, Your Majesty's learning must be innate knowledge now?" Sun Xiaosheng smiled and said, "I don't know myself whether it is or isn't innate knowledge? But I do feel that these ghost kings are indeed all bound by rigid knowledge." Tongbi Xian said, "Ghost kings ultimately belong to the lower realms. I have heard that reason and understanding reach the supreme; if one seeks the beginning and end of creation, one must attain the Celestial Emperor's Heaven, where there is no sound or scent." Sun Xiaosheng said, "I was just thinking of going up to Heaven to play around. Now that I have received your old ancestor's instruction, isn't this the opportune moment?" "I will go there tomorrow for a tour." When the troop of monkeys heard that Sun Xiaosheng was going to Heaven, they all knelt down and said, "When our previous Great King went up to Heaven before, he relied on his great supernatural powers and extraordinary skills. When he returned, it would be either immortal wine, or immortal peaches, or elixirs; he always brought some back to bestow upon us. Now Your Majesty's supernatural powers and skills are no less than those of the previous Great King. When you go to Heaven Palace, there will surely be immortal wine, immortal peaches, and elixirs for enjoyment. We humbly beg you to bring some back and bestow them upon us; this would also be a great act of kindness from Your Majesty in reviving our favor." Sun Xiaosheng happily agreed, "I will bring them back, I will bring them back." Seeing that Sun Xiaosheng had promised, the troop of monkeys were all delighted. Each went to gather fresh fruits and poured out aged wine to see him off. It was indeed:

9　　飲食尚要求人，左右先思得我。

For food and drink, one still needs to ask others; those on either side first think of me.

10　有欲焉能得剛，無信不知其可，

With desire, how can one attain firmness? Without trustworthiness, one does not know what is possible,

11　大都妄想易生，畢竟心猿難鎖；

Most often wild thoughts easily arise; ultimately, the mind-monkey is hard to restrain;

12　若思截鐵斬釘，為木不如為火。

If one thinks of cutting through iron and nailing down a spike, it is better to be fire than wood.

13　到了次日，孫小聖辭別通臂仙與眾猿猴，縱筋斗雲起至半空。初次上天，不知天門何處，欲要問路，又沒個過來人。心下想道：「吾聞帝王當陽正門，自在南方。」遂縱雲光一路向南找尋而來，一時不得其門而入，滿心焦躁。又想道：「語云，只有天在上，定然還在上面。想是我出身卑，進步低，故尋不見。」因將身一縱，直至九霄。再抬頭一看時，早望見金闕瑤宮，巍然煥然，北斗懸於左右，三臺列文昌之上，二十八宿四面環繞，甚是威儀。再走近前，南天門豁然大開。孫小聖十分歡喜，不管好歹，竟住內走。早有增長天王領著龐、劉、苟、畢、鄧、辛、張、陶一路大力天丁，槍、刀、劍、戟擋住道：「什麼怪物？人不象人，獸不象獸，敢大膽擅闖天門！」孫小聖道：「海闊憑魚躍，天高任鳥飛。上帝好生，巴不得收放心，你們這班惡神道，為甚恃強阻人入道之路？」增長天王道：「你這門外蠢漢，一生不知天上的法度。此乃天宮，萬善之地，你有何善緣敢思量入去？」孫小聖笑道：「我今雖暫做門外漢，一入門便是主人公了。你這班毛神狠殺，只好看門。」眾神聽了大怒，槍、刀、劍、戟一時齊上。孫小聖慌忙退避回來，心下想道：「頭一次上天，便不順溜。」又想道：「天下事只怕無門，既有了門，何愁不能入！」正算計變化，忽遠遠望見一群天馬放青回來。但見：

The next day, Sun Xiaosheng bid farewell to Tongbi Xian and the troop of monkeys, then leaped onto his somersault cloud into the sky. It was his first time going to Heaven; he did not know where the Heavenly Gate was. He wanted to ask for directions, but there was no one who had come before him to guide him. He thought to himself, "I have heard that the Emperor's main gate facing Yang is naturally located in the south." So he rode his cloud of light straight toward the south, searching all along. For a while, he could not find the gate to enter, and was filled with anxiety. He thought again, "As the saying goes, 'Only Heaven is above'; it must still be even higher up." Perhaps because I was born lowly and have made little progress, that is why I cannot find it." So he leaped upward with all his might, going straight up to the Ninth Heaven. When he raised his head to look again, he had

already seen the golden palace and jade halls towering majestically before him. The Big Dipper hung on either side; the Three Tai were arranged above Wenchang; the Twenty-Eight Lunar Mansions encircled it from all sides, displaying a very imposing presence. As he approached further, the Southern Heavenly Gate suddenly opened wide. Sun Xiaosheng was extremely delighted and, without caring whether it was good or bad, went straight inside. Early on, there was Tianwang Zengchang leading Pang, Liu, Gou, Bi, Deng, Xin, Zhang, and Tao along with a line of powerful heavenly soldiers, blocking the way with spears, swords, blades, and halberds, saying, "What kind of monster are you?" "You look neither like a human nor an animal. How dare you recklessly barge into the Heavenly Gate!" Sun Xiaosheng said, "The sea is vast and allows fish to leap; the sky is high and lets birds fly freely. Heavenly Emperor loves life, and would welcome with open arms those who seek to be tamed. You bunch of evil gods, why do you rely on your strength to block people's path toward cultivation?" Tianwang Zengchang said, "You ignorant fool outside the gate, you have never known Heaven's laws and regulations in your entire life. This is Heaven Palace, a place of myriad virtues. What good karmic connection do you have to even think about entering?" Sun Xiaosheng laughed and said, "Though I am now temporarily an outsider at the gate, once I enter, I shall be the true master of this place. You bunch of petty gods with no real power—just good for guarding doors." Upon hearing this, the gods became very angry and immediately attacked together with spears, swords, knives, and halberds. Sun Xiaosheng hurriedly retreated, thinking to himself, "This is my first time going up to Heaven and it's already not going smoothly." He thought again, "In the world, nothing is more feared than having no gate to enter. Once there's a gate, how could one worry about not being able to get in!" Just as he was planning to transform and change, suddenly from afar he saw a group of heavenly horses returning with green grass. One could see:

14 驊騮逐隊嘶風至，騏驥成群逐電來。

Hualiu galloped in formation, neighing as they came with the wind; Qi ji horses arrived in herds, chasing lightning.

15 滾滾紅光奔赤兔，翻翻靈氣走龍媒，

Rolling red light rushed like Chi Tu; swirling spiritual energy galloped as if on dragon steeds,

16 金鐶沐噴天花雨，玉勒蹄驚空谷雷；

Golden reins sprayed heavenly flower rain; jade bridles startled the empty valley with thunder.

17 不是九霄閑踏去，琪花瑤草放青回。

Not for idle strolling in the Ninth Heaven, but returning from treading through jade flowers and jadefruit grass.

18　**孫小聖看見許多放青的天馬趕進天門，他乘著機會就搖身一變，變做匹黃騾馬，雜在群馬之中，奔進南天門。不但管門的大力天丁識辨不出，就是那些管馬的力士，卻也一時不及稽**查。一徑趕到御馬監，各各分歸廄櫪。孫小聖恐怕看出，遂現了原身走到監堂中坐下，早有監中人役看見，忙報知新任弼馬溫道：「不知哪裡走了個毛臉雷公嘴的客人，坐在堂上不言不語，東張西望。」新任弼馬溫驚問道：「卻是何人，你們可有認得的麼？」有幾個舊役稟道：「這個嘴臉有些象前任孫大聖的模樣，莫非倚著前後同僚分上來打秋風？」新弼馬溫挨了一會，無可奈何，只得出來接見道：「老先生莫非是前任孫大聖寅翁的貴族麼？」孫小聖道：「孫大聖正是家祖，老監尊為何知道？」新弼馬溫道：「看尊顏有些相似，故此猜著。但不知今日到此有何貴幹？」孫小聖道：「也無甚幹，只因下界閑居無事，故到上天遊行耍子，遇便特來相訪。」新弼馬溫道：「既係前任同官通家子侄，又承垂顧，本該盡些薄情，只恨官卑祿薄，無以表敬，奈何，奈何？」孫小聖道：「若說貨財便俗了，決不敢分老監尊之俸。只是仙酒、仙桃、仙丹，求些充充饑渴便了。」新弼馬溫笑道：「監中所有，不過水草之類。寅兄若不棄，尚可奉承。至於仙酒、仙桃、仙丹，此乃上**仙上聖享用之物，我等下役，監中如何能有？」孫小聖道：「既是沒有，我老祖在任之日，為何時常帶到洞中，與子孫受用？」新弼馬溫道：「此是後任齊天大聖的事，與本監無干。」孫小聖道：「何以得知？」新弼馬溫道：「齊天大聖府建立在蟠桃園右首，後又聞得令祖曾代管蟠桃園事，故此知之。」孫小聖道：「蟠桃園在何處？」新弼馬溫道：「離此不遠，往東南上去十餘里，望見樹木叢雜便是了。」孫小聖道：「你既沒有仙酒、仙桃、仙丹，在此無益，不如去了吧。」**說畢，竟走下堂來，將身一縱，早已不見了。新弼馬溫見了著驚道：「這人大有本事！確是孫大聖嫡派子孫。且喜他心性直，明道理，肯聽人說話。若是糊糊塗塗坐定在此，要仙酒、仙桃、仙丹，卻不被他累殺，大造化就去了。」這裡慶幸不題。

Sun Xiaosheng saw many heavenly horses returning from grazing, and seizing the opportunity, he transformed into a yellow donkey horse, blending in with the herd to gallop through the Southern Heavenly Gate. Not only did the powerful heavenly guards at the gate fail to recognize him, but even those in charge of managing the horses were too slow to inspect. He dashed straight to the Imperial Horse Office and each horse was assigned back to its respective stable. Sun Xiaosheng, fearing that he might be discovered, resumed his original form and sat down in the middle of the

office hall. Soon, someone from the staff saw him and hurriedly reported to Xin Ren Bima Wen, saying, "I don't know where this guest with a hairy face and thunder god's mouth came from; he is sitting on the dais without speaking or moving, looking around left and right." Xin Ren Bima Wen was startled and asked, "Who is this person? Do any of you recognize him?" A few old staff members reported, "This face and mouth resemble the previous Sun Dasheng somewhat. Could it be that he is taking advantage of his former colleagues' connections to come here for a free ride?" After waiting for a while and having no choice, the new Bima Wen finally came out to receive him and said, "Honored elder, are you perhaps a distinguished relative of my predecessor Sun Dasheng?" Sun Xiaosheng replied, "Sun Dasheng is indeed my ancestor. Master Supervisor, how do you know this?" The new Bima Wen said, "Your countenance resembles him somewhat, so I guessed." "But I do not know what esteemed business has brought you here today?" Sun Xiaosheng said, "There is no particular business. It's just that I was idly staying in the lower world with nothing to do, so I came up here for a tour and play, and on passing by, decided to visit you specially." The new Bima Wen replied, "Since you are the nephew or cousin of my predecessor and have kindly visited me, I should certainly show some small hospitality. But alas, I hold a low position with little rank and can offer nothing to express my respect—what am I to do? What am I to do?" Sun Xiaosheng said, "If we were to speak of wealth and material things, it would be too vulgar. I dare not even take a portion of your salary, Master Supervisor. I only request some immortal wine, immortal peaches or elixirs to satisfy my hunger and thirst." The new Bima Wen smiled and said, "All we have in the office are just water and grass. If my elder brother is not too proud to refuse, I can still offer some hospitality." As for immortal wine, immortal peaches and elixirs, these are things enjoyed by superior immortals and sages. We lowly staff here in the office could never have such things." Sun Xiaosheng said, "If there are none now, then why did my ancestor often bring them to the cave when he was in office and share them with his descendants?" The new Bima Wen said, "That is the matter of the later incumbent, the Great Sage Equaling Heaven. It has nothing to do with this office." Sun Xiaosheng asked, "How do you know that?" The new Bima Wen said, "Because the Great Sage Equaling Heaven's mansion is built at the right side of the Peach Blossom Garden. Later I heard that your ancestor once served as its administrator, so I know." Sun Xiaosheng asked, "Where is the Peach Blossom Garden located?" The new Bima Wen said, "It is not far from here. Go southeast for more than ten li; when you see a dense cluster of trees and plants, that will be it." Sun Xiaosheng said, "Since you have no immortal wine, immortal peaches or pills here, it is of no benefit to stay. I might as well leave." After saying this, he walked down the dais and with a single leap, had already vanished from sight. The new Bima Wen saw this and was startled, saying, "This man is truly capable! He must be a direct descendant of Sun Dasheng." I am also glad that he is straightforward, understands principles, and is willing to listen to others. If he had

just sat here muddling things up, demanding immortal wine, peaches and pills, I would have been ruined by him. What a great misfortune that would have been!" Here we will not dwell on the relief.

19 **卻**說孫小聖，將身向東南一縱，早到了齊天大聖的府。只見廳堂倒塌，門徑荒蕪。原來此府特為孫大聖而設，自孫大聖去後便無人修整，故此荒涼。孫小聖觀看了一回，歎息道：「富貴繁華不耐久長，大都如此。」無心觀看，又將身一縱到蟠桃園來。前後一看，只見三千餘樹，盡皆枯枝。莫說半個桃子也無，就是一花一葉也不見有。心下驚訝道：「這是為何？莫非走錯了不是！」這裡正沉吟間，忽被看園土地與鋤樹、運水、修桃、打掃眾力士看見，只認做是老孫大聖，忙都出來磕頭道：「一向不見大聖，今日為何有暇至此？」孫小聖知道他錯認了，便將錯就錯，說道：**「正是。一向在西天頑耍，因取攪了幾位古佛，思量摘幾個蟠桃與他答禮，故到此間。為甚樹上一個也沒有？」土地**說道：「這蟠桃最小的要三千年一熟，中中的要六千年一熟，極大的要九千年方一熟，這是大聖知道的。自大聖高興偷吃多了，又鬧了蟠桃大會。後來王母娘娘惱了，盡數採去，至今尚未千年，葉還未長，花尚不生，如何得有桃子？」孫小聖道：「這是我曉得的，但是摘下來豈沒有幾個收藏？」土地道：「此乃仙果，如何收藏？就是有收藏，也都在聖母娘娘處。」孫小聖聽了，歡喜道：「這也說得是，我正要尋王母討仙酒吃，就順便問他要桃子，不怕他不請我吃個醉飽。但不知瑤池卻在何處？」土地笑道：「大聖莫非取笑，這瑤池，大聖日日耍子，如何忘了！那正西上望去，有瑤臺寶闕的不是？」孫小聖笑道：「我怎的得忘門？你們耍子，我去也。」將身一縱，早已到了瑤池之上。那王母的仙宮十分華麗。但見：

Meanwhile, Sun Xiaosheng leaped toward the southeast and soon arrived at the mansion of the Great Sage Equaling Heaven. He saw that the hall was collapsed and the entrance path overgrown with weeds. Originally, this mansion had been specially built for Sun Dasheng. After he left, no one maintained it, hence its desolate state. Sun Xiaosheng looked around for a while and sighed, saying, "Wealth and splendor cannot last forever; this is usually the case." Without further interest in looking around, he leaped again with all his might to arrive at the Peach Blossom Garden. After a quick glance around front and back, he saw that there were more than three thousand trees, all withered and bare. Not only was not a single peach to be seen, but even one flower or leaf could not be found. He was surprised and thought to himself, "What is the reason for this? Have I perhaps gone to the wrong place!" While he was still pondering, suddenly the guardian deity of the garden and

the laborers in charge of tilling trees, fetching water, cultivating peaches, and cleaning saw him. Mistaking him for old Sun Dasheng, they hurriedly came out to kowtow and said, "We have not seen Great Sage for a long time; why has Your Majesty found the time to come here today?" Sun Xiaosheng realized they had mistaken him, so he went along with it and said, "That's right. I have been playing around in the West Heaven, and because I disturbed a few ancient Buddhas, I thought of picking some peaches to offer as a gift, so I came here. "Why is there not even one peach on the trees?" The deity of the land said, "These peaches take at least three thousand years to ripen for the smallest ones, six thousand years for those of medium size, and nine thousand years for the largest. Great Sage knows this well. Ever since Great Sage stole and ate too many peaches out of joy, there was also a Peach Banquet disturbance. Later, Empress Dowager Wang was angry and had all the peaches harvested. It has not yet been a thousand years; leaves have not even grown back, nor have flowers bloomed—how could there be any peaches?" Sun Xiaosheng said, "This is something I know. But when they were picked, couldn't there have been a few stored away?" The deity of the land replied, "These are divine fruits; how could they be stored? Even if there were any stored away, they would all be in the possession of Holy Mother Empress." Sun Xiaosheng, upon hearing this, happily said, "That makes sense. I was just about to go find Empress Dowager Wang for some immortal wine; I might as well ask her for peaches while I'm at it. She won't refuse me a feast of drunken satisfaction. "But I wonder, where exactly is the Jade Pool?" The deity of the land laughed and said, "Great Sage, are you joking? This Jade Pool is a place where Great Sage plays every day—how could You have forgotten! "Isn't that the one visible to the west, with its jade terrace and jeweled palace?" Sun Xiaosheng laughed and said, "How could I possibly forget my way?" "Go on and play while I'm gone." With a single leap, he had already arrived above the Jade Pool. Empress Dowager Wang's immortal palace was extremely magnificent. One could see:

20　　金門高聳，玉陛深沉。雙闕浮一天瑞靄，九重繞五色祥雲。畫棟雕梁，珠璣錯落；丹甍繡柱，金碧輝煌。復道斜橫銀漢，回廊旋繞瑤臺。籠中鸚鵡時喚飛瓊，階下梅花常開萼綠。龍翔鳳舞，是王母天境繁華；斗壓星垂，豈帝王人間富貴！

The golden gates towered high, and the jade steps descended deeply. Two gate towers floated with auspicious mists of heaven; nine lofty levels were encircled by five-colored auspicious clouds. Painted beams and carved rafters, with pearls and jewels scattered; vermilion eaves and embroidered pillars, golden and jade-bright. Overhanging bridges diagonally crossed the Milky Way, while winding corridors spiraled around the jade terrace. \<^ In cages, parrots occasionally called out Feiqiong; beneath the steps, plum blossoms constantly bloomed with green calyxes. Dragons soared and phoenixes danced—this was the prosperity of

Empress Dowager Wang's heavenly realm; stars hung low over constellations, how could this be compared to worldly wealth and glory!

21　　**孫小聖看了，歡喜道：「好所在，好所在！此處受享受享，也不枉了為人一世。」往裡竟走。早有守門仙吏攔住道：「此乃王母娘娘瑤池仙府，你是何處不知禮法的野仙？擅敢闖入！」孫小聖笑道：「一樣做神仙，誰是家？誰是野？我有事，特來要見王母娘娘，怎不容我入去？」大踏步又往裡走，眾仙吏哪裡攔擋得住！孫小聖走到宮中，正當中坐下**說道：「快去報知娘娘。」眾仙吏道：「就是尋常官府人家也有個規矩，況娘娘尊為王母，瓊樓玉宇，深深沉沉，誰敢輕易亂傳！」孫小聖道：「與你文講你不聽，只得與你武講了。」就在耳朵裡取出個繡花針來，迎風一晃，變做條金箍鐵棒立在手中，說道：「我要打你兩下，明日玉帝知道，不說你這些豪奴靠家大刁難賓客，只說我上門欺負他寡婦。你還是報也不報？」眾仙吏看見，嚇得魂飛魄散，連連說道：「報報報！」慌忙跑入後穿堂，將玉磬亂擊。早有仙娥在後堂問道：「有甚事這等慌張？」眾仙吏傳說道：「外面有一個毛臉雷公嘴的惡神仙，闖到殿上，要見娘娘。我等不肯通報，他就拿出一條大鐵棒要打，好生利害！故不敢不報。」仙娥傳言入內。不多時，又出來說道：「娘娘有懿旨，叫問這位神仙是何名姓？到此有何事要見娘娘？」仙吏領命，只得戰兢兢出來，跪下說道：「娘娘有**懿旨，請問上仙尊名大號，到此有何**說話？」孫小聖聽了，回嗔作喜道：「這纔象個賓主的體統，你去說，我是大鬧天宮孫大聖的後人孫小聖，久聞娘娘處仙酒、仙桃、仙丹甚美，今因閑居無事，特來拜望，求一醉飽，足感娘娘之盛情矣！」仙吏傳語入去，又傳命出來道：「奉娘娘懿旨說，既承小聖光顧，自當備些仙桃、仙酒奉飲；只是來得不遇時，此時桃未生花，酒纔下米，實實無以為情。請小聖臺駕暫回，容改日釀成桃熟，再來相請吧。」孫小聖道：「既無酒又無桃，可多取些仙丹來，當茶吃了去吧。」仙吏又稟道：「仙丹乃三十三天離恨天兜率宮太上老君所煉之至寶，此處如何得有？」孫小聖道：「樣樣皆無，也忒覺慢客。就是我肯空回，這條鐵棒也不肯空回。」遂拿著鐵棒，東邊指指，西邊搠搠，嚇得仙吏慌忙說道：「小聖且慢動手，容我再去稟知娘娘。」」這孫小聖是個貪嘴小人，又十分粗鹵，拿著鐵棒在宮殿中敲敲打打，只嚷要吃。我想此殿皆瓊瑤建造，盪著鐵棒，不破碎也要損傷。可稟知娘娘，不管甚東西，與他些吃吃去罷。」仙娥一一報知王母。王母暗想道：「這孫小聖，既說是孫大聖一家，必定也是個靈頑之輩。當年只為孫大聖鬧了蟠桃會，一時小不忍，後來動了許多刀兵，虧了佛祖大法力方纔壓倒。今日

若為此飲食小事惹**起大禍，反見我上天度量不寬了。」遂傳懿旨，叫廚下備了四品仙餚，一壺仙酒，又是一盤晒乾的仙桃，捧到前宮，鋪開玉案，請小聖受享。孫小聖看見笑道：「雖不成禮，倒也**脫套。我是個不速之客，這也不計較了。」遂放開量雄飲大啖。不一時，餚核俱盡，杯盤狼藉。因對廚役說道：「肴不消了，酒須再得一壺。」廚役不敢違拗，只得又送上一壺。孫小聖又吃盡了，微覺有些醉意。因說道：「悶酒易醉，我聞得娘娘侍御的眾仙娥內中，有一位董雙成娘子，佳音絕妙，又聞有一位許飛瓊娘子，步虛詞甚美，何不叫他出來唱一曲，與我小聖聽聽，也顯得娘娘好客的高情。」眾仙吏見他瘋瘋癲癲，言語涉邪，卻不敢答應。早有人入內報知王母娘娘。王母娘娘大怒道：「何物妖猴？敢如此無禮！」遂叫人飛雲奏知玉帝。玉帝聞奏，亦大怒道：「當年孫大聖雖然無禮強橫，就是偷桃偷酒，尚是盜賊所為；這小猴子能有多大神通？敢藐視天母，坐索仙酒、仙桃，以居大賓之位。」降敕命上中下三界靈神，並金木水火土五行星官，火速率領天兵至瑤池擒捉妖猴，護衛王母。這裡點兵不題。

Sun Xiaosheng looked around and happily said, "A wonderful place, a wonderful place! The pleasures here are so abundant; it would not be in vain to have lived as a human for one lifetime." He walked straight inside. Early on, a divine official guarding the gate stopped him and said, "This is Empress Dowager Wang's Jade Pool Immortal Residence. Who are you, some uncouth immortal from an unknown place? Daring to barge in without permission!" Sun Xiaosheng smiled and said, "We are all immortals; who is not a family member? Who is wild or uncouth? "I have something important to discuss, and I've specially come to see Empress Dowager Wang. How can you not allow me in?" He took a big step forward again, and the divine officials could not stop him! Sun Xiaosheng walked into the palace, sat down in the center, and said, "Go quickly and inform the Empress." The divine officials said, "Even ordinary government offices and households have their rules. How much more so for the Empress, who is revered as Queen Mother, residing in jade towers and jade halls—deep and solemn—who dares to casually spread such news!" Sun Xiaosheng said, "You won't listen when I speak politely; then I must resort to force." He took out a hairpin from his ear, waved it in the wind, and it transformed into an iron rod with golden rings standing in his hand. He said, "I am going to hit you two times. If Lord Jade Emperor finds out tomorrow, he won't say that your arrogant servants are being difficult toward guests at home; instead, he will say I came here to bully a widow." Will you report it or not?" The divine officials, upon seeing this, were so frightened that their souls seemed to scatter. They kept saying repeatedly, "We will report! We will report!" In a panic, they ran into the back corridor and wildly struck the jade chimes. Soon there was an immortal maiden in

the rear hall who asked, "What urgent matter has caused such panic?" The divine officials relayed, "Outside there is a shaggy-faced immortal with a thunder god's mouth who has stormed into the hall and wants to see the Empress. We refused to report it, so he took out a big iron rod and threatened to hit us—it's very dangerous!" Hence, we dared not fail to report. The immortal maiden passed the message inward. Not long after, she came out again and said, "Empress Dowager has an imperial decree asking to know the name of this immortal." What business does he have here that requires meeting Her Majesty?" The divine official, upon receiving the order, had no choice but to come out trembling and knelt down to say, "Her Majesty has an imperial decree. May I ask for the honored name of this great immortal and what business you have here?" Sun Xiaosheng, after hearing this, turned from anger to joy and said, "This is more like the proper etiquette between host and guest. Go ahead and say that I am Sun Xiaosheng, the descendant of Great Sage Sun Wukong who once caused great disturbances in Heaven. I have long heard that the immortal wine, peaches, and pills here are exquisite. Since I now find myself idle with nothing to do, I specially came to visit and request a feast of drunken satisfaction; it would be a great favor from Her Majesty!" The divine official passed the message in, and then came out with another order saying, "By Her Majesty's decree: Since you have honored us with your visit, we naturally should prepare some immortal peaches and wine for you to drink; however, it is an unfortunate time. At present, the peach trees have not yet bloomed, and the rice for the wine has just been added—there truly isn't anything available to offer." "Please, Great Immortal, kindly return for a moment. We will prepare the wine and ripe peaches on another day and then invite you again." Sun Xiaosheng said, "Since there is neither wine nor peaches, then please give me some immortal pills instead. I will eat them as tea and go." The divine official further reported, "The immortal pills are the most precious treasures refined by Lord Laozi in the Doushuigong on Li Henti of the thirty-third heaven. How could such things be available here?" Sun Xiaosheng said, "If there is nothing at all, it's too disrespectful to a guest. Even if I am willing to return empty-handed, this iron rod of mine won't be content with an empty return." So, holding the iron rod, he pointed it eastward and westward. The divine officials were so frightened that they hurriedly said, "Great Immortal Sun, please hold on a moment; allow me to go report this again to Her Majesty." This Sun Xiaosheng was a greedy little man, also very rude. Holding the iron rod, he knocked and hit around in the palace, shouting all the while that he wanted to eat. I thought this hall was built of jade and jasper; even if it did not break, the rod would still cause damage. "Please inform Her Majesty that no matter what, give him something to eat and send him on his way." The immortal maiden reported everything to Empress Dowager Wang one by one. Empress Dowager Wang thought secretly, "This Sun Xiaosheng claims to be from the same family as Great Sage Sun Wukong. He must also be a mischievous and spirited character. Back then, it was only because Great Sage Sun Wukong caused a

disturbance at the Peach Banquet. A small lack of tolerance led to many battles later on; it took the great power of Buddha to finally subdue him. If today, a small matter like food and drink were to cause another great disaster, it would only show that I lack the broad-mindedness of Heaven." So she issued an imperial decree, ordering the kitchen to prepare four kinds of immortal delicacies, a pot of immortal wine, and also a plate of dried immortal peaches. They were brought to the front palace, laid out on a jade table, and Great Immortal Sun was invited to enjoy them. Sun Xiaosheng saw this and smiled, saying, "Though it's not a proper feast, at least it gets the job done." "I am an unexpected guest; I won't be picky about this." So he let loose and drank heartily, devouring the food with great appetite. In no time at all, the delicacies were devoured, and plates and cups lay scattered in a mess. He then said to the kitchen attendants, "The food is gone, but I need another pot of wine." The kitchen attendants dared not refuse and had no choice but to bring up another pot. Sun Xiaosheng drank it all again, feeling slightly drunk. He then said, "Drinking alone makes one drunk easily. I have heard that among the immortal maidens serving Her Majesty, there is a Lady Dong Shuangcheng whose singing is exquisite, and also a Lady Xu Feiqiong, whose recitations of Daoist hymns are very beautiful. Why not call them out to sing a song for me, Great Immortal Sun? It would show Empress Dowager's generous hospitality." The divine officials saw that he was acting crazy and spoke in a way that seemed improper, yet they dared not refuse. Soon someone went inside to report this to Empress Dowager Wang. Empress Dowager Wang became very angry and said, "What kind of demon monkey is this? Daring to be so disrespectful!" She then ordered someone to fly and report the matter to Lord Jade Emperor. Lord Jade Emperor, upon hearing the report, was also very angry and said, "Although Great Sage Sun Wukong acted disrespectfully and recklessly in his day, even stealing peaches and wine, it could still be considered the act of a thief. What great powers can this little monkey possibly have? How dare he show contempt for Heaven's Mother, sitting there demanding immortal wine and peaches as if he were a great guest?" He issued an imperial decree ordering the divine beings of the upper, middle, and lower realms, along with the officials in charge of the Five Elements—Metal, Wood, Water, Fire, and Earth—to swiftly lead Heaven's troops to the Jade Pool to capture the demon monkey and protect Empress Dowager Wang. The details of mustering the troops are omitted here.

22　　卻說孫小聖坐在瑤池仙府全然不知，尚擎桃索酒，誚誚不休。眾仙吏稟道：「小聖初來，原說要一醉飽；今醉飽了，也該回府。」孫小聖道：「不瞞你們說，我來時曾許下洞中眾子孫，帶仙桃、仙酒分賜他們。我雖醉飽，卻空手回去不得。你去稟知娘娘，多寡再與我些，帶回派散派散，我方出門；若說沒有，我死也不去。」眾仙吏無法，苦稟王母娘娘，只得又發了兩瓶仙酒、一盤仙桃出來

，與他帶回。孫小聖看見，方纔歡喜。正打算收拾走路，忽聽得金鼓喧天，殺聲震地，三界靈神與五行星官兵已到了，圍住瑤池仙府，只叫：「拿出妖猴來。」孫小聖聽了，微微笑道：**「你們將酒食款住我，卻叫天兵來拿我。計策雖高，只怕拿我不住。」因拔下兩根毫毛，變做兩個小猴子，一個叫他攜著仙酒，一個叫他捧定仙桃，道：「跟我回去。」又回頭對仙吏道：「多多拜上娘娘，聒噪了。」遂手提鐵棒大踏步走出瑤池。只見三界靈神與五行星官布開陣勢，耀武揚威攔住道：「妖猴逆天犯上，罪該萬死！快快受縛，免得刀劍傷殘。」孫小聖道：「我來拜望王母娘娘。承娘娘美情，留我小酌。此乃賓主禮之常也！怎叫做逆天犯上？要你這班毛神來大驚小怪？我多飲了幾杯仙酒，有些醉意，要思量睡了；快快分開路，排班送我回去。」眾神聽**說大怒，遂槍、刀、劍、戟一齊攢將上來。孫小聖用鐵棒逼住道：「你們且報名來，看是哪一路毛神？若有些來往，我好棍下留情。」眾神道：「下方潑物是也不知，吾乃上中下三界靈神與金木水火土五行星官！」孫小聖聽了，哈哈大笑道：「我孫小聖已超出三界外，不在五行中，要你這些毛神也無處用，都打殺了吧。」遂掄開鐵棒照眾神打來，眾神並力抵敵。孫小聖那條鐵棒象泰山一般打將下來，眾神兵器輕薄，如何支架得起。鬥不上十餘合，早已東西閃開，讓孫小聖獨自在當中，左五左六的施展。孫小聖舞了一回，看見眾神退避，又哈哈笑道：「這等畏刀避劍，也要叫做天神，豈不**羞死！我此時歸興甚濃，也不耐煩尋你了。」遂招呼兩個小猴子，一路雲光竟奔南天門來。眾神看見孫小聖去後，又復聚神兵，虛張聲勢隨後趕來。**

Meanwhile, Sun Xiaosheng sat in Empress Dowager Wang's Immortal Residence completely unaware of the situation, still holding peaches and demanding more wine, ceaselessly taunting. The divine officials reported, "Great Immortal Sun just arrived and originally said he wanted to get drunk and full. Now that he is already drunk and satisfied, it's time for him to return home." Sun Xiaosheng said, "I won't hide this from you. When I came here, I had promised my descendants in the cave to bring back immortal peaches and wine to share with them." Though I am already drunk and full, I cannot return empty-handed. "Go and report to Her Majesty, give me a little more, whether much or little. I will take it back and distribute it among them before leaving; if there is nothing else to give, I won't go even if I die here." The divine officials had no choice but to report the situation in great distress to Empress Dowager Wang, who then reluctantly gave him two bottles of immortal wine and a plate of immortal peaches for him to take back. Sun Xiaosheng saw this, and only then was he happy. Just as he was preparing to gather up his things and leave, suddenly there came the sound of gongs and drums echoing through the sky, with shouts shaking the earth. The divine beings from the three realms and the officials of the Five Elements had arrived, surrounding the Immortal Residence at the Jade

Pool, shouting, "Bring out the demon monkey!" Sun Xiaosheng heard this and smiled slightly, saying, "You entertained me with food and wine, yet now you send Heaven's troops to arrest me. Your strategy may be clever, but I fear you cannot capture me." He then plucked out two strands of hair and transformed them into two little monkeys, telling one to carry the immortal wine and the other to hold the immortal peaches, saying, "Follow me back home." He turned around and said to the divine officials, "Please convey my many greetings to Her Majesty. I've been a bother." With his iron rod in hand, he took big steps and walked out of the Jade Pool with great strides. Just then, the divine beings from the three realms and officials of the Five Elements formed their battle formations, displaying martial might as they blocked his path, shouting, "Demon monkey, you have defied Heaven and committed a grave offense! You deserve to die ten thousand deaths!" Surrender quickly or suffer the wounds of swords and blades!" Sun Xiaosheng said, "I have come to visit Empress Dowager Wang. Out of Her Majesty's kindness, I was invited for a small drink. This is but the usual courtesy between host and guest! How can this be considered defying Heaven or committing an offense against superiors? Do you need these petty deities to make such a big fuss?" "I had a few more cups of immortal wine and am feeling slightly drunk; I wish to rest. Quickly clear the path, form your ranks, and escort me back home." Upon hearing this, the gods became furious and immediately rushed forward with spears, swords, blades, and halberds. Sun Xiaosheng blocked them off with his iron rod and said, "You there—first introduce yourselves so I can see which petty deities you are. If we have any prior connection, I will show mercy with my staff." The gods said, "You ignorant creature from below! We are the divine beings of the upper, middle, and lower realms, as well as the officials of the Five Elements—Gold, Wood, Water, Fire, and Earth!" Sun Xiaosheng, upon hearing this, burst into laughter and said, "I, Sun Xiaosheng, have already transcended the Three Realms and am beyond the Five Elements. You petty deities are of no use to me at all—kill them all." He then brandished his iron rod and swung it toward the gods, who joined forces to resist. Sun Xiaosheng's iron rod came down like Mount Tai itself; the gods' weapons were too flimsy to withstand it. After no more than a dozen exchanges, the gods had already scattered in all directions, leaving Sun Xiaosheng alone in the center, freely displaying his skills with five on one side and six on the other. After a while of dancing about, Sun Xiaosheng saw the gods retreating and laughed again, saying, "To fear blades and avoid swords yet call yourselves heavenly deities—wouldn't that be a shame!" "My desire to return is now very strong, and I have no patience to chase after you." lington He then called over the two little monkeys and, with a trail of cloud light, rushed straight toward the Southern Heavenly Gate. When the gods saw Sun Xiaosheng leave, they gathered their divine troops once more and followed after him with a show of force.

23　**孫小聖到了南天門，早驚動增長天王與龐、劉、苟、畢、鄧、辛、張、陶一班天丁，又來攔住道：「你這賊妖猴，不知幾時，被你**偷走了進來？但你來便來了，只好送死！莫想又要出去。」孫小聖道：「你這班惡神道真也憊賴。初時我要進來，你又刁難；如今我要出去，你又刁難。終不然坦坦天道因你捎勒生事，遂使人天斷絕往來。」眾天丁道：「潑猴休胡說！此乃玉帝禁門，我等奉旨守護，怎叫做捎勒？」孫小聖道：「既是這等說，看玉帝面上且不打你。」將鐵棒左右一逼，眾天丁齊齊分開。孫小聖早駕雲帶著兩個小猴子奔出南天門，竟回花果山去了。眾天丁正在**慌張，三界靈神與五行里官俱已趕到。大家商議欲要追趕，又想：就趕上也捉他不住，只得一同到靈霄寶殿**啟奏玉帝道：「孫小聖神通廣大，比當年孫大聖更加十倍。我等兵微將寡，阻攔不住，被他走出南天門去了。特來領罪，請旨定奪。」玉帝大驚道：「似此奈何？」因降敕命託塔李天王、哪吒三太子，與二十八宿九曜星官，帶領十萬天兵，去擒拿孫小聖。李天王與眾星官聞命，只得出班奏道：「天帝有命，敢不奉行！但當年孫大聖大鬧天宮時，微臣與眾神苦力血戰，未曾捉獲；今聞孫小聖神通本事又在孫大聖之上，恐捉拿不住，有損天威，故敢奏聞。」玉帝道：「卿奏甚是有理。記得當年收伏孫大聖，虧了我佛如來；今天將既不能成功，須仍到西天請我佛。」正打點差人去請，只見班部中閃出太白金星奏道：「不必又去驚動老佛。臣舉一人，可以收服妖猴。」玉帝問道：「卿舉保何人？」金星道：「這孫小聖口稱是孫大聖後人，看他生的嘴臉與用的鐵棒，確係嫡派。木本木源，自能相制；若降敕請鬥戰勝佛孫悟空去降妖，定然成功。」玉帝聞奏大喜道：「卿言甚是有理！就著卿齎敕去請。」金星領了敕旨，就出宮駕雲而往。

When Sun Xiaosheng arrived at the Southern Heavenly Gate, it immediately alarmed Tianwang Zengchang and a group of heavenly soldiers including Pang, Liu, Gou, Bi, Deng, Xin, Zhang, and Tao, who rushed forward to block his path and said, "You demon monkey! We don't know when you sneaked in here. Now that you've come, it's only a matter of coming to die!" You won't be going out again." Sun Xiaosheng said, "You lot of evil gods are really shameless. At first when I wanted to come in, you made things difficult for me; now that I want to go out, you are making it hard again. Heaven's way is broad and open; how could it be that because of your obstruction, the connection between heaven and earth should suddenly be cut off?" The heavenly soldiers said, "You rascal monkey, stop talking nonsense! This is the Jade Emperor's forbidden gate. We are here to guard it by imperial decree—how

can you call this obstruction?" Sun Xiaosheng said, "If that is how things are, I'll spare you for the sake of the Jade Emperor." With a sweep of his iron rod to left and right, all the heavenly soldiers were forced apart. Sun Xiaosheng quickly rode on a cloud with the two little monkeys and dashed out of the Southern Heavenly Gate, returning directly to Huaguo Mountain. Just as the heavenly soldiers were in a panic, the divine beings of the Three Realms and officials from the Five Elements had already arrived. They all discussed whether to chase after him, but then thought: Even if we catch up with him, we still cannot capture him. So they went together to the Lingxiao Palace and reported to the Jade Emperor, saying, "Sun Xiaosheng is extremely powerful; he surpasses Sun Dasheng of old by tenfold. Our forces are weak and our generals few, so we could not stop him; he escaped through the Southern Heavenly Gate." We have come here to accept blame and await Your Majesty's decree." The Jade Emperor was greatly alarmed and said, "What are we to do in a situation like this?" He then issued an imperial decree to Tota Li Tianwang and Nezha, the Third Prince, along with the Twenty-Eight Constellations and the Nine Luminaries, commanding them to lead ten thousand heavenly troops to capture Sun Xiaosheng. Li Tianwang and the star officials, upon receiving the order, had no choice but to step forward and report, "The Heavenly Emperor has given orders; how dare we not obey! But when Sun Dasheng caused chaos in Heaven long ago, your humble subjects and the gods fought with all our might and still failed to capture him. Now we hear that Sun Xiaosheng's divine powers surpass even those of Sun Dasheng; we fear we may not be able to capture him, which would damage Heaven's authority. Hence, we dare to report this." The Jade Emperor said, "Your words are very reasonable. I remember that in subduing Sun Dasheng those years ago, we relied on the Buddha Sakyamuni. Since today's generals cannot succeed, we must still go to the West and invite my Buddha." Just as they were preparing to send someone to make the request, suddenly Tai Bai Jinxing stepped forward from among the officials and reported, "There is no need to disturb the old Buddha again. I can recommend one person who will be able to subdue the demon monkey." The Jade Emperor asked, "Which person do you recommend?" Jinxing said, "This Sun Xiaosheng claims to be a descendant of Sun Dasheng. Looking at his appearance and the iron rod he uses, it is indeed clear that he is a direct heir. He comes from the same root and branch, so naturally they can control each other. If Your Majesty issues an imperial decree to invite the Buddha Sun Wukong, the Great Sage Who Subdues Demons, to subdue this demon, it will surely succeed." The Jade Emperor, upon hearing the report, was greatly pleased and said, "Your words are indeed very reasonable! Go at once with an imperial decree to invite him." Jinxing accepted the decree and immediately left the palace, riding on a cloud toward his destination.

24　原來孫大聖自成佛之後，就在西方造了一座永安宮居住。每日無事，只與旃檀功德佛唐玄奘講無上大法。這日，聞報太白金星齎玉帝敕旨而來，只得迎接

到宮。因問金星道：「不知上帝有何事故？又勞星君降臨。」金星道：「只因鬥戰尊者舊居花果山，仙石受天地精華，又生出一位小大聖來，自稱尊者後人，神通廣大，與尊者昔年一般。昨日闖入天門，直至王母瑤池，坐索酒食。玉帝命三界五行諸神擒拿，都被他打傷，走了回去。玉帝欲遣天將征剿，諸將皆推避不敢往。玉帝愁煩，計無所出。小星想，他既稱尊者後人，自然敬服尊者。是以奏知玉帝，奉敕敢請尊者，上解玉帝之憂，下免刀兵之禍。」孫大聖道：「靈根不死，妄念自生。既承老星君舉荐，又蒙玉帝敕命，敢不效勞。」遂同金星駕一片祥雲，竟住花果山而來。

After Sun Dasheng was made Buddha, he had built an Eternal Peace Palace in the West and lived there ever since. Each day with nothing to do, he would only sit with Zhandan Gongde Fo Tang Xuanzang and discuss the supreme great Dharma. On this day, upon hearing that Tai Bai Jinxing had arrived with an imperial decree from the Jade Emperor, he had no choice but to welcome him into the palace. He then asked Jinxing, "I wonder what urgent matter His Majesty has summoned me for? It is such an honor to have you, Star Lord, come down in person." Jinxing said, "It is because the Great Sage Subduer of Demons once lived in Huaguo Mountain; a sacred stone there absorbed the essence of heaven and earth and gave birth to another little great sage. This one claims to be your descendant and possesses extraordinary powers just like you did long ago. Yesterday, he broke into Heaven's gate and went all the way to Empress Dowager Wang's Jade Pool pavilion, sitting there demanding food and drink. The Jade Emperor ordered the gods of the Three Realms and Five Elements to capture him, but they were all injured by him and failed. He simply went back on his own. The Jade Emperor wanted to send heavenly generals to attack and eliminate the threat, but all the generals avoided being assigned, too afraid to go. The Jade Emperor was troubled and had no idea what to do. I thought, since he claims to be your descendant, naturally he would respect and obey you. That is why I reported to the Jade Emperor and was ordered to respectfully invite you, Great Sage. This will relieve His Majesty's worries above and prevent a war below." Sun Dasheng said, "Though the spiritual root does not die, false thoughts arise on their own. Since I have been recommended by the venerable Star Lord and also received an imperial decree from the Jade Emperor how could I dare not to serve?" He then rode a cloud of auspicious light together with Jinxing and headed straight for Huaguo Mountain.

25　且說孫小聖戰敗天兵，攜了桃、酒回來，正在洞中分散眾猿猴，誇獎手段。通臂仙道：「這等說來，又是大鬧天宮了。只怕早晚有兵戈之禍。孫小聖道：「老祖放心，那些天兵天將的手段，我已看見。就是傾天而來，何足懼哉！」正說不了，忽聽得洞外有人叫道：「孫小聖，快出來迎接佛祖。」孫小聖聽了驚訝

，忙走出洞來觀看。只見一個老兒，仙風道骨，在那裡叫喚。因問道：「你是什麼人？叫我迎接佛祖？」金星道：「吾乃大白金星。因你犯了逆天大罪，上帝欲遣天兵剿戮；是老漢勸免，又恐你野心不定，因降敕請了你成佛的老大聖，特來訓教你皈依正道。」孫小聖道：「成佛的老大聖在哪裡？」金星用手指道：「那雲端裡不是？」孫小聖道：「待我看來。」將身縱至雲中，只見那成佛的祖大聖：

Meanwhile, Sun Xiaosheng had defeated the heavenly troops and returned with peaches and wine. He was in his cave distributing them among the monkeys, boasting about his skills. Tongbi Xian said, "If that's how it is, then this will be another great disturbance of Heaven's Palace. I fear there may soon be a war and calamity." Sun Xiaosheng said, "Old ancestor, please rest assured. I have already seen the skills of those heavenly troops and generals. Even if they were to come in full force from Heaven itself, what is there to fear?"! He had not finished speaking when suddenly someone outside the cave shouted, "Sun Xiaosheng, come out quickly to welcome the Buddha!" Sun Xiaosheng was startled and hurriedly stepped out of the cave to take a look. He saw an old man with a divine aura and a bone structure typical of immortals shouting there. He asked, "Who are you?" Why did you tell me to welcome the Buddha?" Jinxing said, "I am Tai Bai Jinxing. Because you have committed a grave crime of defying Heaven, the Jade Emperor wants to send heavenly troops to attack and destroy you. It was this old man who persuaded him against it. However, fearing that your ambitions may not be stable, I specially came here with an imperial decree inviting your elder brother, the Buddha who made you one, to teach and guide you back to the righteous path." Sun Xiaosheng asked, "Where is my elder brother who made me a Buddha?" Jinxing pointed and said, "Isn't he there in the clouds?" Sun Xiaosheng replied, "Let me take a look." He leaped into the clouds and saw his ancestor elder brother who had become a Buddha:

26　容雖毛臉，已露慈悲之相；眼尚金睛，卻含智慧之光。雷公嘴，仗佛力漸次長平；猴子腮，弄神通依稀補滿。合眼低眉，全不以力；關脣閉口，似不能言。善痕可掬，疑不是出身山洞；惡氣盡除，若未曾鬧過天宮。

Though still hairy-faced, he already showed an expression of compassion; though his eyes were still golden, they now contained the light of wisdom. His lightning-like jaw had gradually smoothed out with the power of Buddha; his monkey cheeks, once thin and sharp, were now slightly plump from the exercise of divine powers. With eyes closed and brows lowered, he relied entirely on spiritual power; with lips sealed and mouth shut, it seemed as if he could not speak. His traces of virtue were evident enough to touch; one might doubt that he had ever come from a mountain

cave. His aura of malice was completely gone, as if he had never caused chaos in Heaven's Palace before.

27　孫小聖看了又看，狐疑道：「我聞老大聖英雄無敵，怎麼這樣溫柔？莫非是假貨？且試他一試。」因耳中取出金箍棒，拿在手中舞弄一回，道：「老佛既是我祖大聖，這條鐵棒便是故物，今日還拿得動麼？」孫大聖微笑笑，也不開言，只用手一招，那條鐵棒早不知不覺從小聖手中飛到孫大聖手中，漸變做個繡花針，飛入孫大聖耳中矣。孫小聖見了，嚇得魂膽俱無，急忙跪在雲中，連連叩首道：「真佛祖，真佛祖！恕愚孫粗蠢。」孫大聖方開言說道：「你恃著這條鐵棒，輒敢妄為。今日沒了金箍棒，還敢妄為否？」孫小聖又連連叩首道：「沒了金箍棒，我倒不敢妄為；只怕他人欺負我，沒了金箍棒又要妄為了！懇求佛祖還了我，以為保守山洞之用。」孫大聖笑道：「還了你，只怕又要妄為了。」孫小聖又連連道：「再不敢妄為，再不敢妄為。」孫大聖道：「既要我還你金箍棒，我還有一個金箍兒，一發與了你罷。」遂在袖中取出來，劈頭丟去。孫小聖忙用手接時，那箍兒早已套在頭上。孫小聖尚不知金箍兒的利害，歡歡喜喜謝道：「多蒙佛祖厚賜，但不知此箍兒有何好處？」孫大聖道：「這箍大有好處，昔年是我的功臣，今日是你的魔頭。他來尋你，便是你入道之時。安心靜養，我去也！」孫小聖聽見說去，忙向前扯住衣襟道：「既得相逢，如何又去？萬望慈悲，還我鐵棒，并求指示。」孫大聖道：「我有偈言四句，你可牢記。」說道：

Sun Xiaosheng looked and looked again, hesitantly saying, "I have heard that my elder brother was a hero without equal. Why does he look so gentle now? Could he be a fake?" Let me test him for a moment." He then took out the Golden Cudgel from his ear, held it in hand and twirled it around for a while, saying, "Elder Buddha, if you are indeed my ancestor elder brother, this iron rod is an old possession of yours. Can you still lift it today?" Sun Dasheng smiled slightly, saying nothing. He merely raised his hand and with a gesture, the iron rod flew from Sun Xiaosheng's hands into Sun Dasheng's without anyone noticing. It gradually transformed into a needle for embroidery and flew into Sun Dasheng's ear. Sun Xiaosheng, seeing this, was so frightened that he lost all sense of self and courage. He hurriedly knelt in the clouds, bowing his head repeatedly and saying, "A true Buddha! A true Buddha!" Forgive your ignorant junior for being rude." Sun Dasheng finally spoke, saying, "You relied on this iron rod and dared to act recklessly. Now that you have lost the Golden Cudgel, would you still dare to act recklessly?" Sun Xiaosheng bowed repeatedly again, saying, "Without the Golden Cudgel I would not dare to act recklessly; but I fear others might bully me, and then I would have no choice but to act recklessly again! I humbly beg the Buddha to return it to me so that I may use it to protect my mountain cave." Sun Dasheng laughed and said, "If I give it back to you, I fear you

would act recklessly again." Sun Xiaosheng kept bowing repeatedly and said, "I will never act recklessly again. I promise!" Sun Dasheng said, "If you want me to return the Golden Cudgel to you, I have another golden headband. I'll give it to you as well." He then took it out from his sleeve and flung it down on Sun Xiaosheng's head. When Sun Xiaosheng hurriedly tried to catch it with his hands, the golden headband had already fastened itself around his head. Sun Xiaosheng did not yet know the dangers of the golden headband, and happily thanked him, saying, "I am greatly honored by the Buddha's generous gift. But I wonder what benefits this headband brings?" Sun Dasheng said, "This headband is very beneficial. In the past it was my loyal minister; today it will be your tormentor. When he comes to find you, that will be the time for you to embrace the Way." Rest in peace and tranquility. I am going now!" Sun Xiaosheng, hearing this, hurriedly stepped forward and grabbed his robe, saying, "We have just met; how can you leave now? I earnestly beg for your mercy to return my iron rod, and also request your guidance." Sun Dasheng said, "I have four lines of verse; you must remember them well." He said:

28 」頑力有阻，慧勇無邊；

"Stubborn strength may hinder, but wisdom and courage are boundless;

29 不成正果，終屬野仙。」

Without achieving the true fruit of cultivation, you will remain a wild immortal forever."

30 孫小聖道：「既要修心，於何努力？」孫大聖道：「我之前車，即汝之後轍。因緣到日，自有招邀，此時未可泄也！」孫小聖又求鐵棒，孫大聖笑道：「原在你耳中，叫我把甚還你？」說罷，已與金星同駕祥雲，見玉帝復旨去矣！正是：

Sun Xiaosheng asked, "If I must cultivate my mind, where should I focus my efforts?" Sun Dasheng said, "My path ahead is the track you should follow behind. When the time of karmic connection comes, there will naturally be an invitation; it cannot be revealed now!" Sun Xiaosheng again asked for the iron rod. Sun Dasheng laughed and said, "It was originally in your ear; what do you want me to return to you?" After saying this, he had already ascended on a cloud of auspiciousness with the Star God Jin and returned to the Jade Emperor to report. Indeed:

31 曾經滄海難為水，除卻巫山不是雲。

He who has crossed the sea finds rivers shallow; clouds not from Wushan are but mist.

32 不知金箍棒果在孫小聖耳中否，且聽下回分解。

Whether or not the Golden Cudgel was indeed in Sun Xiaosheng's ear remains to be seen in the next chapter.

6.第五回唐三藏悲世墮邪魔　如來佛欲人得真解　Chapter 5: Tang Sanzang Laments the World's Fall into Evil Demons, Buddha Shakyamuni Wishes People to Attain True Understanding

1　　**詩曰**：

The poem says:

2　　**大道何曾有曲斜，奈何走得路兒差。**

The great Dao has never been crooked or slanted; why then do we take the wrong path?

3　　**南波北浪稱登岸，東客西賓認到家，**

Southern waves and northern tides claim to have reached the shore, eastern guests and western visitors recognize their way home,

4　　**盲棒無聲焉有喝，皮囊已爛豈昭光**；

A blind stick makes no sound, how then can there be shouting? A leather bag already rotten, how could it emit light;

5　　**若教走透真消息，影影風風何處拿？**

If one is taught to fully grasp the true message, where can one catch hold of these vague and fleeting traces?

6　　**話**說孫小聖，受孫大聖指點，不覺妄心忽盡，邪念頓消。但招去鐵棒，失了護身之寶，未免慌張。又聽得孫大聖臨行說，原在你耳中。似信不信，急向耳中摸索。只見一個繡花針端然在內；又恐怕不真，取出來迎風一晃，依舊是-**條金箍鐵棒。喜得個孫小聖滿心鬆快道：「祖大聖神通廣大如此，我佛如來又不知如何微妙？我倚著這條鐵棒便打到天宮，真取禍之道也。」又思量道：「祖大聖**說，不修正果，終屬野仙；又說，他之前車，即我之後轍。莫非我之正果也要取經？」又想道：「與我戴這個金箍兒卻是為何？且取下來看看。」用手去除，就似生根一般，莫想得動！心下著驚道：「祖大聖說是我的魔頭，我想這箍兒定然是個寶貝，後來必有應驗，今日且由他。」自此之後，已上天下地，各處遊行，卻亂念不生，安心在洞府修養不題。

The story speaks of Sun Xiaosheng, who, after receiving guidance from Sun Dasheng, suddenly found his delusive mind completely vanquished and all evil thoughts instantly dispelled. But upon retrieving the iron staff, he had lost his protective treasure, which could not help but make him anxious and flustered. He

also heard Sun Dasheng say before leaving that it was originally inside his ear. Half believing and half doubting, he hurriedly reached into his ear to feel around. He saw a needle for embroidery quietly lying inside; fearing it might not be real, he took it out and waved it in the wind, and to his surprise, it turned back into an iron staff with a golden hoop. Sun Xiaosheng was overjoyed and felt his heart light up, saying, "My ancestor Sun Dasheng is so powerful; how much more subtle and wondrous must the Buddha Sakyamuni be?" "Relying on this iron staff, I could even attack Heaven's Palace—it is truly a way to invite disaster," he said. He then reflected, "Ancestor Dasheng said that without cultivating the true fruit of cultivation, one remains a wild immortal; he also said, his previous cart is my following track." "Perhaps I must also obtain the Sutra to attain the true fruit?" He thought again, "Why was this golden hoop placed on me?" "I should take it off and have a look." He tried to remove it with his hands, but it was as if it had taken root; he could not budge it at all! He was startled and thought, "Ancestor Dasheng said this is my demon. I think this hoop must surely be a treasure; it will certainly prove useful later on. For now, I'll just let it be." From then on, he traveled across the heavens and earth, yet no disorderly thoughts arose; his mind remained at peace as he stayed in his cave dwelling to cultivate and recuperate. No more is said of this.

7　　且說孫大聖同金星奏復玉帝敕旨，自回永安宮，遂將花果山又生石猴孫小聖、鐵捧復興之事，報與佛師唐三藏知道。唐三藏大驚道：「自我佛慈悲造了大乘妙法真經，命我歷萬水千山求取到中國，宣揚善果，以正空門。經今已是二百餘年，自應人天胥化，無聲無臭，不識不知。為何令此頑石不點頭而又生心？若使世愆不盡，未免歸罪於佛法無靈，豈不辜負昔年功行！」孫大聖道：「傳經固我佛之慈悲，墮落自眾生之孽障，世間種種不消，故天地心心相續。」唐三藏道：「迷人失路，蓋緣指點差池；白雪成冰，終是洪爐不旺。我與你莫貪極樂，須念沉淪，且上長安一探真經度世的消息何如？」孫悟空道：「足見佛師慈悲，但不知怎樣去好？」唐三藏道：「當年觀世音菩薩臨長安尋求取經人時，皆變作疥癩僧人；我與你要去也須如法。」孫悟空道：「佛師所見不差，須往一探。」二人遂駕雲直至南瞻部洲大唐國界，將雲頭按落一看，卻是鳳翔地方。二人搖身一變，變作兩個疥癩僧人，仍作師徒稱呼：唐三藏假稱大壯師父，孫悟空喚做吾心侍者。二人變化停當，遂撞入城內各處觀看。原來唐朝自貞觀年間求取大藏真經回來之後，人情便崇信佛法，處處創立寺宇，家家誦念經文，皆謂捨財可以獲福，布施得能增壽。遂將先王治世的君臣父子、仁義**禮樂，都看得冷冷淡淡，不甚親切。此時，乃唐憲宗元和十四年，那唐憲宗剛明果斷，先用高崇文擒了蜀中劉**

闢，後又用裴度、李愬削平淮蔡，擒了吳元濟，威令復振，也算做唐朝一代英主。只是聽信奸佞，既好神仙，又崇佛教。崇佛教，又不識那清淨無為、善世度民之妙理，卻只以禍福果報聚斂施財，莊嚴外相，聳惑愚民。使舉世之人希圖來世，妄想他生，不貪即嗔，卻將眼前力田行孝的正道都看得輕了。所以有識大臣、維風君子往往指斥佛法為異端，**髡緇為邪道。這也有以自取，不要怪他。正是**：

Meanwhile, Sun Dasheng and Jin Xing reported back to the Jade Emperor regarding the imperial decree. Upon returning to Yong'an Palace, they informed Master Tang Sanchang of the Buddha's teachings about how a new stone monkey named Sun Xiaosheng had been born on Huaguo Mountain and that the iron staff had once again come into use. Master Tang Sanchang was greatly surprised and said, "Since the Buddha, in his compassion, created the great vehicle of the wondrous Dharma sutras, he entrusted me to cross countless rivers and mountains to obtain them for China, to spread good fruits, and thus purify the Buddhist path. Now it has been more than two hundred years; naturally, all beings in heaven and humanity should have transformed, becoming silent and scentless, unaware and unknowing. "Why then has this stubborn stone not bowed its head yet again, but instead given rise to thoughts?" "If worldly offenses are not completely eradicated, it would inevitably be blamed on the inefficacy of Buddhist teachings; this would not fail to betray the past years' efforts and cultivation!" Sun Dasheng said, "Spreading the sutras is indeed an act of compassion from our Buddha, but falling into delusion stems from sentient beings' karmic obstacles. Since all kinds of worldly matters do not vanish completely, thus the minds of heaven and earth continue to pass on." Master Tang Sanchang said, "The lost traveler loses the way due to incorrect guidance; white snow turns into ice, ultimately because the great furnace is not strong enough." "You and I must not be greedy for paradise, but should remember the suffering of those in samsara. Let us go to Chang'an and investigate what news there is about the true sutras that can deliver beings from this world—what do you think?" Sun Wukong said, "This truly shows the Buddha-teacher's compassion, but I wonder how we should proceed?" Master Tang Sanchang said, "When Bodhisattva Guanyin came to Chang'an in search of a sutra seeker those many years ago, he transformed into a leprous monk. If you and I are to go there as well, we must follow the same method." Sun Wukong said, "The Buddha-teacher is right. We must go and investigate." The two then rode on clouds directly to the border of Da Tang Kingdom in the Southern Jambudvipa Continent. When they landed and looked around, it was Fuxiang Prefecture. The two transformed themselves into two leprous monks and still used the titles of master and disciple: Master Tang Sanchang pretended to be a monk named Dazhuang, while Sun Wukong called himself Wuxin, his attendant. Once their transformations were complete, the two rushed into the city and began to look

around everywhere. It turned out that since the Tang Dynasty obtained the complete collection of true sutras during the Zhenguan era, people had become devoted to Buddhist teachings. Temples were established everywhere and every household recited scriptures, all believing that giving up wealth could bring blessings and that making offerings could prolong life. As a result, they regarded the previous kings' ways of governing—rulers and ministers, fathers and sons, benevolence, righteousness, rites, and music—with cold indifference, no longer feeling close or connected to them. At this time, it was the fourteenth year of Yuandhe reign during Emperor Xianzong's rule. Emperor Xianzong was sharp and decisive; he first employed Gao Chongwen to capture Liu Bi in Shu, then later used Pei Du and Li Su to eliminate Huai Cai, capturing Wu Yuanji. His authority was once again restored, making him a capable ruler of the Tang Dynasty. However, he trusted sycophants and flatterers; he favored immortals as well as revered Buddhism. He revered Buddhism, yet failed to understand its profound principles of purity and non-action that bring goodness into the world and deliver people from suffering. Instead, he focused only on the rewards and punishments of karma, collecting wealth through offerings, emphasizing external grandeur, and misleading ignorant commoners. This led people throughout the world to hope for a better life in the next existence, indulging in delusional thoughts about future rebirths. They either became greedy or angry, and thus regarded the righteous path of working hard on their fields and practicing filial piety right before their eyes as unimportant. Therefore, enlightened ministers and virtuous gentlemen often criticized Buddhism as a heretical doctrine and regarded monks and nuns as followers of an evil path. This was also partly due to their own actions; one should not blame them for it. Indeed:

8 源水常清淨，流來漸漸渾，

The source water is always pure and clean, but as it flows along, it gradually becomes muddy,

9 貪多心久佞，想妄性成昏。

Excessive greed leads to long-term flattery; delusional desires turn one's nature into confusion.

10 開罪在梁武，歸愆到世尊。

The offense was committed by Emperor Liang Wu, but the blame is attributed to the Buddha himself.

11 自從來白馬，滿地是非門。

Since the arrival of the white horse, the land has become a gate full of disputes and controversies.

12　**卻**說唐三藏與孫悟空，進了鳳翔門各處觀看，果然是中華大國，人物繁華，貨財茂盛，市井中十分鬧熱，到處皆有庵觀。訪知法門寺是個大叢林，二人遂一徑尋來。到了寺前一看，只見山門上橫著」敕建法門禪寺」六個金字，真個魁梧。只見：

Meanwhile, Master Tang Sanchang and Sun Wukong entered Fuxiang Gate and looked around. Indeed, it was a great Chinese kingdom with a flourishing population and abundant goods; the streets were extremely lively, and there were temples and monasteries everywhere. They learned that Famen Temple was a major monastery, so the two immediately went to find it. When they arrived in front of the temple, they saw six golden characters inscribed across the gate: "Chu Jian Famen Chan Si" (Imperially Commissioned Famen Chan Temple), which truly looked grand and imposing. They saw that:

13　**山門雄壯，兩行松檜列龍虬；大殿巍峨，千尺奐輪張日月。仙壇法座，儼然白玉為臺；丹陛雲墀，疑是黃金布地。鐘鼓樓高，殿角動春雷之響；浮屠塔峻，天際飄仙梵之音。佛案前祈求夾雜，男女之簪履相加；講堂中議論紛紜，賢愚之耳目共接。士夫之車馬喧闐，雖不清幽；僧眾之袈裟鮮麗，果然富貴。**

The gate of the mountain was majestic, with two rows of pines and cypress trees standing like coiled dragons; the main hall towered high, its grand eaves stretching thousands of chi wide, as if embracing the sun and moon. The altar for immortals and the dais for Buddhist teachings stood solemnly, as if made of white jade; the vermilion steps and cloud-patterned terraces seemed to be paved with golden ground. The bell and drum towers were tall, their eaves echoing like spring thunder; the stupa was lofty, its sound of chanting drifting from the heavens as if from celestial beings. Before the Buddha's altar, prayers were mixed with worldly concerns; men and women crowded in, their hairpins and shoes piling up. In the lecture hall, discussions raged endlessly, with both wise and foolish ears and eyes mingling together. The carriages and horses of the gentry filled the temple grounds, making it anything but quiet or secluded; the monks' saffron robes were brightly colored—truly a sign of wealth and luxury.

14　**唐三藏與孫悟空走進山門，將到大殿，早有知客看見他二人疥癩行藏，忙迎住問道：「你二人何來？」孫悟空答道：「我師徒行**腳到此。」知客道：「想是要投齋了。」唐三藏道：「齋倒不消。」知客道：「你既不投齋，到此何幹？」唐三藏道：「一路行來，因見寶剎叢林茂盛，法侶眾多，不知有甚高僧在此主教？得能如此興旺，故特來訪問。」知客道：「你雖遠方僧人，倒也有些見識。果然我這大寺裏大法師，原有大來歷，與眾不同。」唐三藏道：「佛法平等，有

甚大來歷與眾不同？」知客道：「我說與你知道，你纔信我。我這大唐開國的太宗皇帝，曾死去還魂，**因見冥司善惡報應，修建水陸大會超度幽魂，十分信心。感得觀世音菩薩親臨法壇，指點道：『這小乘教法，超度不得幽魂。我佛如來有大乘妙法真經三藏，如有德行高僧求取回來，方可度得亡者升天。』太宗皇帝大喜，因命高僧陳玄奘法師歷萬水千山，去了十四年，果然求得三藏真經回來，流傳中國，所以佛法日盛一日。」唐三藏聽了，與孫悟空微笑道：「這唐玄奘法師後來怎麼了？」知客道：「這陳玄奘法師因功行洪深，證了佛果，後來就坐化在我這法門寺，遺下佛骨佛牙，至今尚藏塔中。每三十年一開，開時則時和年豐，君民康泰。今又正當三十年之期，蒙今上憲宗皇帝要遣官迎至長安禁**內觀看。旨已下了，只候擇日便要迎去。」唐三藏嘆息道：「這唐玄奘我認得他，何曾坐化？哪有佛骨、佛牙在此塔中？是誰造此妄言誣民惑世？」知客道：「陳玄奘法師去今二百餘年，說認得他，豈不是妄言！這塔中的佛骨、佛牙，歷歷有據可驗，怎為惑世誣民？你遠方僧人說些大話，只好窮鄉下邑哄騙村愚之輩，怎到我們大叢林大法師跟前搗鬼？」唐三藏道：「這也罷了！且問你這大法師偉號什麼？有甚法力？」知客道：「我這大法師諱無中，道號生有，就傳的是陳玄奘第六代衣缽，求來的三藏真經無一不通。每每登壇說法，說得天花亂墜，地湧金蓮，**五侯盡皆下拜，天子連連點頭。故錢財山積，米谷川來，金玉異寶，視如糞土，綾羅錦繡，只作尋常；若非道高德重，安能致此？」唐三藏道：「生有法師登壇講些什麼經典？」知客道：「他不講小乘，就講的是求來的三藏真經。」唐三藏道：「幾時方得登壇？」知客道：「明日恰是講期，你不信，也夾在人中聽一聽，自然明白。」唐三藏道：「如此甚妙！」送別了知客出來，與孫悟空歎息**說道：「我與你一番求經度世的苦功，倒做了他們造孽的公案，這卻如何？」孫悟空道：「這當家俗僧或不知佛法，故就世情誇獎。且到明日，看那生有法師登壇?偵礡再做道理。」唐三藏點頭，遂借一個小庵住下。

Master Tang Sanchang and Sun Wukan walked into the mountain gate, heading toward the main hall. Before they could reach it, a temple attendant saw their leprous appearance and hurried to intercept them, asking, "Where are you two from?" Sun Wukong replied, "My master and I have traveled here on foot." The attendant said, "You must be looking for a place to stay and eat." Master Tang Sanchang replied, "We don't need alms food." The attendant asked, "If you are not seeking alms, then what business do you have here?" Master Tang Sanchang said, "As we traveled along the way, we saw that this temple is flourishing with many monks and disciples. We wonder if there are any great masters here who preside over teachings?" That is why it has become so prosperous, which is why we have

specially come to visit and inquire." The attendant said, "Although you are a monk from afar, you do possess some discernment. Indeed, our great temple is home to a master of the Dharma who has an extraordinary background and is unlike any other." Master Tang Sanchang asked, "Buddhism teaches equality. What makes this master's background so extraordinary and different from others?" The attendant said, "I will tell you about it, then you will believe me. Our great Tang Dynasty's founding Emperor Taizong once died and returned to life. After witnessing the karmic retribution of good and evil in the underworld, he built a grand water and land ceremony to deliver the souls of the dead, showing great faith. This moved Bodhisattva Guanyin to personally appear at the Dharma platform and point out, "The lesser vehicle teachings cannot deliver these souls of the dead. The Buddha Sakyamuni has the great vehicle wondrous Dharma, the Three Caskets of True Sutras. If a virtuous and accomplished monk can obtain them, only then can he deliver the deceased to ascend to heaven." Emperor Taizong was overjoyed, and thus commissioned the eminent monk Master Chen Xuanzang to cross countless rivers and mountains. After fourteen years of travel, he indeed obtained the Three Caskets of true sutras and brought them back to China, where they were spread widely; this is why Buddhism has grown stronger day by day." After hearing this, Master Tang Sanchang smiled and said to Sun Wukong, "What happened later to the monk Master Xuanzang?" The attendant said, "Because of his great merit and cultivation, Master Chen Xuanzang attained the Buddha's fruit. Later on, he entered parinirvana right here at Famen Temple, leaving behind Buddhist relics such as a bone and a tooth, which are still enshrined in the stupa to this day. Every thirty years it is opened once; when it opens, there will be harmony and peace, bountiful harvests, and the well-being of both ruler and people. Now it is exactly at the thirty-year cycle again, and His Majesty Emperor Xianzong has ordered officials to escort them to Chang'an's imperial palace for viewing. The decree has already been issued; they only await the selection of a date before proceeding with the welcome ceremony." Master Tang Sanchang sighed and said, "I know Master Xuanzang; how could he have entered parinirvana?" How can there be Buddhist relics such as a Buddha's bone or tooth enshrined in this stupa? Who is the one who fabricated these false words to deceive the people and confuse the world?" The attendant said, "Master Chen Xuanzang passed away more than two hundred years ago. To say you recognize him is not itself a falsehood! The Buddha's relics in this stupa are well-documented and can be verified; how could they possibly deceive the world or mislead the people?" "You, a monk from afar, are just making grandiose claims. You can only deceive ignorant villagers in remote villages and small towns; how dare you come before our great master of this major monastery to play tricks?" Master Tang Sanchang said, "Well then, let it be!" Let me ask you first—what is the great title of your esteemed master?" What kind of spiritual power does he possess?" The attendant said, "Our great master is named Wuzhong, with the Dao title Shengyou.

He inherited the lineage as the sixth generation successor of Master Chen Xuanzhang and has complete mastery over all three caskets of true sutras obtained by him. Whenever he ascends the Dharma platform to give a lecture, it is said that flowers fall from the sky and golden lotuses rise from the earth; even the five marquises kneel in reverence, and the emperor nods in approval again and again. Therefore, wealth piles up like mountains and grain flows in like rivers; treasures of gold and jade are treated as mere dirt, while brocade and silk are regarded as common things. If not for his lofty Dao cultivation and great virtue, how could such prosperity be achieved?" Master Tang Sanchang asked: "What Buddhist scriptures does Master Shengyou lecture on when he ascends the platform?" The attendant replied, "He doesn't teach the lesser vehicle; instead, he teaches the Three Caskets of True Sutra that were obtained." Master Tang Sanchang asked: "When will you be able to ascend the platform for a lecture?" The attendant said, "Tomorrow is exactly the day of his Dharma talk. Even if you don't believe it, just mix in with the crowd and listen for yourself; then you will naturally understand." Master Tang Sanchang said: "That would be excellent!" After bidding farewell to the attendant and stepping outside, Master Tang Sanchang sighed to Sun Wukong and said, "All our hard work in seeking the sutras to deliver beings has instead become their case of creating karmic offenses. What are we to do about this?" Sun Wukong said, "This temple's lay monks may not understand the Dharma; thus they praise according to worldly standards. Let us wait until tomorrow and see what Master Shengyou, the great master, teaches on the platform; then we can deal with it accordingly." Master Tang Sanchang nodded and thus borrowed a small hermitage to stay in.

15　**到次日，依舊到法門寺來觀看。只見講堂中鐘磬喧闐，香煙繚繞，許多僧眾誦經功課；正當中早已搭起一個講壇，壇上設了法座，十分齊整。不一時，那些聽講的挨擠而來，何止百百千千。也有**鄉紳學士，也有公子王孫，也有豪富財主，也有商賈農工，也有深閨女子，也有藩婦村姑。不分男女，都夾雜一堂，守候登壇。只候到日色將午，方見幢幡寶蓋，鼓鈸音樂，簇擁著生有法師出來，高登法座。唐三藏將那法師上下一看，只見他生得：

On the next day, he still came back to Famen Temple to observe. They saw that in the lecture hall, bells and ritual instruments were ringing loudly, incense smoke curled around, and many monks were chanting scriptures as part of their daily practice. Right at the center had already been set up a Dharma platform, with a meditation seat placed on top, everything neatly arranged. In no time at all, the crowd of listeners arrived in great numbers—easily hundreds upon thousands. Among them were local gentry and scholars, young noblemen and princes, wealthy landowners, merchants and farmers, secluded women from deep courtyards, and village girls. Men and women alike were all mixed together in the hall, waiting for the

master to ascend the platform. They waited until just before noon when they finally saw colorful banners and canopies, drums, cymbals, and musical instruments, all surrounding Master Shengyou as he emerged and ascended the Dharma seat. Master Tang Sanchang took a look at the master from head to toe, only to see that he was:

16　流月為容，孤雲成像。六根朗朗，未必無塵；雙耳垂垂，足征有福。身穿八寶袈裟，色相莊嚴；手執九環錫杖，威儀端肅。頭頂上毗盧帽，四六方方方光艷；頸項中菩提珠，百八顆顆顆明圓。香花燈燭迎來，儼然尊者；寶蓋幢幡送上，果是法師！

His face was as graceful as flowing moonlight, and his figure resembled a solitary drifting cloud. Though his six senses were clear and bright, they might not be entirely free of dust; with both ears hanging low, it was evident that he possessed great fortune. He wore a saffron robe adorned with eight treasures, his appearance dignified and solemn; in hand he held an iron staff with nine rings, exuding authority and composure. On his head was a Vairocana hat, square and evenly shaped with radiant luster; around his neck hung a Bodhi rosary, one hundred and eight beads each shining roundly. Incense, flowers, lamps, and candles welcomed him in; he appeared like a revered Arhat. Canopies, banners, and standards escorted him forward—truly, this was a great master!

17　那生有法師高坐法壇之上，先誦持了一回神咒，然後將法華經宣念一段，先念，又逐字兒詮釋一遍，便算做講經了。講完，又敘述餘文道：「要知前世因，今生受者是；要知來世因，今生作者是。佛經中千言萬語，總要人為善修行。人世上為禍為福，皆自作自取。如何叫做為善？布施乃為善之根；如何叫做修行？信佛乃修行之本。若有善男信女，誠能布施信佛，自能為官為宰，多福多壽；今之貧窮禍夭，皆不知信佛布施之過也。況六親眷屬總是冤愆，富貴功名如同泡影。大眾急宜猛省，無常迅速，莫待臨時手忙腳亂。」說罷，令大眾回向念佛，下了臺，依舊幢幡寶蓋，鼓鈸音樂，眾僧簇擁送入後堂去了。那些聽講的賢賢愚愚，貴貴賤賤，無一人不贊嘆道：「好法師！講得明白。」都留銀錢，寫緣簿，歡歡喜喜而去。正是：

Master Shengyou sat high on the Dharma platform and first recited a sacred mantra for some time. Then he read aloud a passage from the Lotus Sutra, first reading it through, then explaining each character one by one; this was considered delivering a Dharma lecture. After finishing the talk, he continued with some concluding remarks: "To know the causes of past lives, look at what you suffer in this life; to know the causes for future lives, look at your actions in this life. The countless words of the Buddhist sutras all boil down to urging people to do good and cultivate virtue. In this world, whether one suffers misfortune or enjoys blessings is entirely a result

of one's own actions. What does it mean to do good? Charity is the root of doing good. What does cultivation and practice entail? Faith in the Buddha is the foundation of cultivation and practice. If there are virtuous men and believing women who sincerely practice charity and have faith in the Buddha, they will naturally attain positions of power and longevity with much fortune. The poverty, misfortune, and early death experienced by people today are all due to their failure to believe in the Buddha or practice charity. Moreover, relatives and loved ones are always karmic debts; wealth, status, and fame are as fleeting as bubbles in water. All of you should urgently awaken to this truth—impermanence is swift; do not wait until the last moment and find yourselves in chaos. After finishing, he led the assembly in a dedication of merits and chanting of Buddha's name. Then, descending from the platform, he was once again escorted by colorful banners and canopies with drums, cymbals and music as the monks surrounded him and sent him into the back hall. All those who had listened to the lecture, whether wise or foolish, noble or humble, not a single person failed to praise: "What a great master! He explained everything clearly." They all left silver and money, wrote their names in the donation register, and departed happily. Indeed:

18 **道化賢良釋化愚，無窮聾聵幾真儒。**

The Way transforms the virtuous, while the Dharma enlightens the foolish; how many deaf and mute ones are truly Confucian scholars?

19 **一朝墮入慈悲障，萬古貪嗔不得除。**

Once one falls into the hindrance of compassion, greed and anger will never be eradicated for all eternity.

20 **唐三藏與孫悟空聽完了講經出來，不覺歎息道：「我佛一片度世慈悲，卻被愚僧如此敗壞，則我求取此經來不是度世，轉是害世了！必須現身**說法，痛掃邪魔，方不失本來之念。」孫悟空道：「這法門寺雖是個大叢林，終屬外郡；或者帝王都會自有高僧，且到長安看看光景，便知的確。」唐三藏依言，遂同駕祥雲，不一時到了長安大國。

After listening to the lecture and stepping outside, Master Tang Sánchezang and Sun Wukong could not help but sigh: "The Buddha's boundless compassion for delivering beings is so thoroughly corrupted by these foolish monks. If I now seek this sutra, it will not deliver the world—it will instead harm it! I must personally appear and teach, thoroughly purging all heretical demons, so as not to lose my original intention." Sun Wukong said: "Although Famen Temple is a large monastic complex, it still belongs to an outlying region. Perhaps in the imperial capital there are naturally great monks; let us go to Chang'an and see for ourselves, then we will

know for certain." Master Tang Sanchang followed his advice, so together they rode on auspicious clouds and in no time arrived at the great capital of Chang'an.

21 **他二人且不入朝，竟走到洪福寺來。原來這洪福寺自從唐三藏成佛昇天之後，相傳出過活佛，便為有名古**剎，士夫遊賞不斷，當家師父十分興頭。這日，唐三藏二人進到殿上，只見許多僧人領著許多工匠，在那裡收拾：墻階倒塌，從新修砌；壁泥剝落，重加灰粉；梁色湮淺，再加彩畫；佛金淺談，復為裝裹。鬧哄哄做一團，竟無人招接他二人。他二人看了半晌，不知何故。忽見一個老和尚立著閑看，因上前打一個問訊問道：「老師父，殿上修整為甚這般要緊？」那老和尚答道：「二位想是遠方來的，不知中國之事。當今憲宗皇帝深好佛法。鳳翔法門寺有陳玄奘祖師遺下佛骨、佛牙，藏在塔中。每三十年一開，時和年豐；今又正當三十年，例應開看。憲宗皇帝有旨，叫文武百官領眾迎來入禁瞻禮。這陳玄奘祖師原是本寺出身，迎來時先要在本寺住劄，故預先收拾齊整。」唐三藏道：「當今皇帝既好佛法，當修正道，為何沒一個高僧指點，使他墮入邪魔？」老和尚聽了驚訝道：「皇上敬迎佛骨，是佛門中第一件善事，怎麼說是邪魔？早是老僧聽見，若對他人說，必惹大禍！你二人身帶殘疾，又出言不慎，快往別處去吧！在此不當穩便。」唐三藏見如此光景，便不再問，竟同孫悟空走了出來，商量道：「求經原是奉我佛法旨，今善緣變做惡跡，**豈是如來之意！須再上靈山訪問我佛，當作何救度，庶不致流禍後世。」孫悟空道：「佛師所言不差。」師徒遂現了原相，復駕雲往靈山去問世尊。正是**：

The two of them did not go to court but instead went directly to Hongfu Temple. Originally, since the time Master Tang Sanchang had become a Buddha and ascended to heaven, it was said that an incarnate Buddha had appeared in Hongfu Temple, making it a famous ancient temple. Scholars and officials kept coming for sightseeing, and the abbot was very proud of this. On this day, when Master Tang Sanchang and the other person entered the hall, they saw many monks leading a large number of craftsmen working there: walls and steps that had collapsed were being rebuilt; peeling plaster on the walls was being redone with fresh lime; faded beams were being repainted in color; and Buddha statues whose gold had dulled were once again being gilded. The place was in a noisy, chaotic mess, with no one to greet or receive the two of them. They looked around for some time and wondered why this was happening. Suddenly, they saw an old monk standing there idly watching. They approached and paid him a respectful greeting before asking, "Venerable elder, why is the renovation of this hall so urgent?" The old monk replied: "You two must be from afar and are unfamiliar with matters in China. His Majesty

Emperor Xianzong of the current dynasty deeply reveres Buddhism. Fengxiang Famen Temple houses the sacred relics of Venerable Xuanzang, including a Buddha's bone and tooth, which are enshrined in the pagoda. The relics are opened for veneration once every thirty years, bringing peace and bountiful harvests; now it is exactly the thirtieth year, so by custom they should be opened again. Emperor Xianzong has issued an edict ordering civil and military officials to lead the people in welcoming the relics into the palace for veneration. The Venerable Xuanzhang originally came from this temple, so when the relics are brought in they must first stay here. That is why preparations have been made in advance." Master Tang Sanchang asked, "Since the current emperor reveres Buddhism so much, he should be guided toward the correct path. Why is there not a great monk to advise him and prevent him from falling into heretical influences?" The old monk, upon hearing this, was surprised and said: "His Majesty's reverent welcome of the Buddha relics is the greatest good deed in the Buddhist community. How can you call it a heretical demon?" I am fortunate to have heard this myself; if I had said such things to others, it would surely bring great disaster! You two are physically impaired and speak recklessly. Go somewhere else quickly!" It is not safe for you to stay here." Seeing the situation as it was, Master Tang Sanchang no longer asked any more questions. He left with Sun Wukong and discussed: "Seeking the sutras was originally in accordance with the command of our Buddhist teachings. Now good karmic connections have turned into evil deeds—how could this be the will of Shakyamuni Buddha! We must go once more to Mount Lingshan and consult the Buddha on what salvation we should offer, so that this disaster does not spread to future generations." Sun Wukong said: "The Master's words are correct. With this, the master and his disciple resumed their original forms, rode on clouds once more, and went to Mount Lingshan to consult with the Buddha. Indeed:

22　天何言哉地何言，三藏經文無乃繁。

Heaven says nothing, Earth says nothing; the Tripitaka's teachings are not so complicated.

23　有字何如無字好，木窮根本水窮源。

What good is written text compared to wordless wisdom? To reach the end of wood is to find its root; to follow water to its source.

24　唐三藏同孫悟空，駕雲徑上靈山。唐三藏原是我佛弟子，今雖成佛，仍不時在座下聽講往來慣的，不用傳報。故這日徑到我佛蓮座前，合掌禮拜道：「昔年弟子歷萬水千山，求取真經，送上東土，指望消愆滅罪。不期眾生貪嗔痴詐，轉借真經妄設佛骨佛牙之名，上愚帝主，下惑臣民，使我佛造經慈悲與弟子求經辛苦，都為狡僧騙詐之用。故孔門有識之士，往往指為異端，豈不令佛門敗壞！望我佛慈悲，如何救度？」世尊答道：「我這三藏真經，義理微妙，一時愚蒙不

識，必得真解，方有會悟，得免冤愆。可惜昔年傳經時，因合藏數，時日迫促，不及令汝將真解一并流傳，故以訛傳訛，漸漸失真。這也是東土眾生造孽深重，以致如此。」唐三藏又合掌禮拜道：「世尊既有真解，何不傳與弟子？待弟子依舊傳送到長安，以完前番取經的善果。」如來道：「東土人心多疑少信，易於沉淪，難於開導。若將真解輕輕送去，他必薄為不真。反不能解了。必須仍如求經故事，訪一善信，叫他欽奏帝旨，苦歷千山，勞經萬水，復到我處求取真解，永傳東土，以解真經，使邪魔外道一歸於正。這個福緣應高於山，這個善果直深於海矣！昔年求經，虧觀世音菩薩尋取你來。今你既有心要求真解度世，也須到東土尋取個求解善信，方可完成勝事。」唐三藏道：「弟子雖不才，既蒙我佛慈悲，敢不努力！但不知此去可有因緣？」如來道：「若無因緣，汝為何來？因緣若無，汝為何去？」唐三藏聞言大悟，又合掌禮拜道：「謹領金旨。」臨行又跪求道：「前番之行，觀世音菩薩神通廣大，隨事指點，皆合我佛之心。弟子法力有限，此去茫然，尚望我佛慈悲，吩咐一二。」如來道：「來之程途，汝所經歷，自然知道，不須再記。但要叮嚀那求解人：求解與求經不同。求經，文字牽纏，故生多難；求解，須直截痛快，不可遲疑，又添掛礙。前觀世音上長安時，我有五件法寶與他。一件是錦斕袈裟，一件是九環錫杖，雖受持者免墮輪回，不遭毒害，然尚是莊嚴外飾；又有金、緊、禁三個箍兒，收伏妖魔未免近術，今日俱用他不著。但有木棒一條，遇著邪魔野狐，只消一喝便不敢現形。」因命阿儺、伽葉取出來，付與唐三藏。果然好一條木棒：

Master Tang Sanchang and Sun Wukong rode on clouds directly toward Mount Lingshan. Master Tang Sanchang was originally a disciple of the Buddha; even though he had now become a Buddha, he still often came to listen to lectures and moved about freely in the assembly without needing any announcement. Therefore, on this day he went directly to the lotus seat of the Buddha, clasped his palms in reverence and bowed, saying: "In years past, your disciple crossed countless rivers and mountains to obtain the true sutras and bring them back to the East. I had hoped they would help eliminate karmic offenses and sins. Unforeseen was the fact that sentient beings, driven by greed, anger, and delusion, have instead misused the true sutras, falsely invoking the names of Buddha relics and teeth. They have deceived the emperor above and misled his subjects below, turning my Buddha's compassionate creation of the sutras and your disciple's arduous journey to obtain them into tools for deceitful monks' frauds. Therefore, learned men of the Confucian school often point to Buddhism as a heretical doctrine—does this not bring discredit and corruption upon the Buddhist community! I humbly beg my Buddha's compassion: how might we save them?" The Buddha replied: "My Tripitaka sutras contain profound and subtle meanings. At first, the ignorant fail to understand them; only with true comprehension can one attain realization and be freed from karmic offenses. It is a pity that when the sutras were transmitted in former years, due to the need to compile them into sets and time being pressing, I did not have the

opportunity to include true explanations along with their dissemination. Thus, errors were passed down from one person to another, gradually losing their original meaning. This is also due to the deep karmic offenses of sentient beings in the East." Master Tang Sanchang clasped his palms and bowed again, saying: "If the World-Honored One has true explanations, why not pass them on to your disciple? So that I may deliver them once more to Chang'an and complete the good result of my previous journey for the sutras." The Buddha said: "People in the East have many doubts and little faith; they are easily lost in delusion and difficult to guide. If I were to send the true explanations lightly, they would surely regard them as false and not take them seriously. And thus fail to understand at all. It is necessary to follow the original story of seeking the sutras once more: find a virtuous believer, have him respectfully submit an imperial petition, endure hardships by crossing thousands of mountains and ten thousand rivers, return here to seek the true explanations. Then they may be forever transmitted to the East, used to interpret the true sutras, and thus bring all heretical demons and external doctrines back into the orthodox path. This karmic connection will be higher than mountains, and this good result deeper than the sea! In those days when you sought the sutras, it was due to Bodhisattva Guanyin who found and brought you here. Now that you have the sincere wish to seek true explanations for delivering beings, you must also go back to the East and find a believer who seeks understanding. Only then can this great deed be completed." Master Tang Sanchang replied: "Though I may lack talent, since I have been blessed by my Buddha's compassion, how could I dare not strive! But I wonder if there is any karmic connection for this journey?" The Buddha said: "If there were no karmic connections, why would you have come? If there is no karmic connection, why should you go?" Master Tang Sanchang, upon hearing these words, attained great realization. He clasped his palms once more and bowed, saying: "I humbly accept your golden decree." Before leaving, he knelt and requested once more: "On my previous journey, Bodhisattva Guanyin displayed great supernatural powers and always gave timely guidance in accordance with the Buddha's will. My power is limited, and I feel uncertain about this journey ahead. I humbly hope my Buddha will show compassion and give me some instructions." The Buddha said: "As for the journey ahead, you have already experienced it in your previous travels and will naturally know what to do. There is no need to record it again. But I must give you one piece of advice regarding the seeker of understanding: seeking explanations differs from seeking the sutras. Seeking the scriptures involves entanglements with words and texts, hence many difficulties arise. Seeking explanations must be direct and decisive; one must not hesitate or add further obstacles. When Bodhisattva Guanyin went to Chang'an before, I gave him five treasures of Dharma. One was the brocade saffron robe, another the iron staff with nine rings. Though those who wear and hold them are protected from falling into reincarnation or suffering harm, they remain only external adornments. There were also three golden bands—Jin, Jin, and

Bin—which subdued demons and monsters but were somewhat magical in nature; these cannot be used today. But there is a wooden staff, which when encountered with demons or wild foxes, only needs one shout to make them dare not appear in form." The Buddha then ordered Ananda and Mahakasyapa to bring it out and hand it over to Master Tang Sanchang. Indeed, what a fine wooden staff:

25 **檀凝為體，規削成形。比之拄杖而短不過頭，較之揮麈而長不齊眉。喝來無口，善聽者聰；打去隨心，不當曰瞎。講得通，宛小龍女幾**朵天花；答不出，實大和尚一條光棍。

Its body was made of fragrant sandalwood, carefully shaped into form. It was shorter than a walking staff by no more than the head's length and longer than a whisk for sweeping away dust but not reaching up to the eyebrows. Though it had no mouth, when shouted at, those who listened well would be wise; when used for striking, it followed the user's will and was not blind. If explained properly, it would be like a few petals of fragrant flowers from the Dragon Girl; if one could not answer, then indeed it was just a monk's staff.

26 **唐三藏領了木棒，命孫悟空執著，又合掌禮佛三匝，而後退去。纔走離寶殿不遠，後面阿儺、伽葉趕來**說道：「你前番取經，你說不知道規矩，不曾帶得人事，只送我一個紫金缽盂，輕賤取去，所以度不得世，救不得人。今番求取真解人來，須先與他說明，多帶些人事來送我，方有真解與他；若不帶來，莫怪臨時捎勒。」唐三藏道：「遵旨。但恐路遠，不便攜帶。」送別了出來，走到山腳下，金頂大仙接住道：「聞得旃檀尊者奉旨上長安尋取求解之人，倘尋著須叫他快些來，不要又似尊者前番叫我守候十餘年。」唐三藏道：「佛旨緊急，不敢久稽。」遂別了，同孫悟空駕祥雲依舊向長安而來。正是：

Master Tang Sanchang received the wooden staff and ordered Sun Wukong to hold it. He then clasped his hands in reverence, paid homage to the Buddha three times, and departed afterward. No sooner had they walked away from the treasure hall than Ananda and Mahakasyapa hurried up behind them and said, "On your previous journey to fetch the scriptures, you claimed not to know the customs and did not bring any offerings. You only gave me a purple-gold alms bowl as a gift, which was too light-hearted and disrespectful. That is why you could not attain enlightenment or save others." "This time, since you are seeking a true understanding from someone, you must first explain to him and bring along more offerings for me; only then will I give him the true explanation. If he does not bring them, do not be surprised if I hold back at that moment." Master Tang Sanchang said, "I shall follow your command." "But I fear the journey is long and it will be inconvenient to carry them along." After saying goodbye and stepping out, they walked down to the foot of

the mountain when Jin Ding Daxian intercepted them and said, "I heard that Bodhisattva Zhantang Zunzhe was ordered by imperial decree to go to Chang'an in search of someone seeking true understanding. If you find such a person, please tell him to come quickly; do not make me wait for another ten or more years as the Venerable did before." Master Tang Sanchang replied, "The Buddha's decree is urgent; I dare not delay for long." With that, they bid farewell and, together with Sun Wukong, rode on auspicious clouds back toward Chang'an as before. It was indeed:

27　　不知自寶還珠櫝，又向天涯踏鐵鞋。

Unaware that the treasure lies within, one still treads iron shoes across distant lands in search.

28　　不知唐三藏此去訪得著求解人否，且聽下回分解。

Whether Master Tang Sanchang would find someone seeking true understanding on this journey remains to be seen in the next chapter.

7.第六回匡君失賢臣遭貶　明佛教高僧出山 Chapter 6: The King's Mistake Leads to the Loss of a Virtuous Minister, the Buddha's Teaching Brings a High Monk into the Mountains

1　詩曰：

The poem says:

2　治世為君要聖明，聖明原賴道相成，

In a well-governed age, to be a ruler one must be sage and wise; Sage wisdom originally relies on the Dao for its completion.

3　賢愚莫辨招災亂，邪正無分失太平。

Failing to distinguish between the virtuous and the foolish invites calamity and chaos; Failing to differentiate between the righteous and the wicked leads to loss of peace and prosperity.

4　佞佛但知希保命，求仙也只望長生，

Flattery toward Buddhism only knows seeking to preserve life; Pursuing immortals also merely hopes for longevity,

5　長生保佑何曾見，但見君亡與國傾。

Longevity and protection have never been seen; Only the sight of a ruler's death and the collapse of his state is evident.

6　卻說唐三藏奉了佛旨，再上長安尋取求解之人，不敢怠慢，因與孫悟空商量道：「世道日邪，人心愈偽，不識從何處尋起？」孫悟空道：「佛門廣大，雖邪魔外道墮落者多，然一燈不昧，自有真修。我們須細細訪求，何愁不遇！」唐三藏點頭稱善，遂仍變作兩個疥癩僧人，師稱大壯法師，徒號吾心侍者，終日在長安市上訪求。

Now, it is said that Tang Sānzàng had received the Buddha's decree and set out once again to Chang'an in search of someone who could provide a solution. He did not dare be negligent, so he discussed with Sun Wukong, saying, "The world grows more corrupt day by day, and human hearts become increasingly deceitful; I do not know where to begin my search." Sun Wukong said, "The Buddhist path is vast; although many heretics and outsiders have fallen into corruption, as long as a single lamp remains unextinguished, there are naturally those who truly cultivate." "We must carefully seek them out; we need not worry about failing to meet one!" Tang Sānzàng nodded in approval, and so they once again transformed into two leprous monks. The master was called Dashuang Fashi, and the disciple was known as Wuxin

Shizhe. They wandered day after day through the streets of Chang'an seeking someone.

7 一日，走到正陽門，忽見朝門上大張皇榜，許多人民爭看。他師徒也雜在叢中觀看，只見皇榜上寫道：

One day, as they walked to Zhengyang Gate, they suddenly saw a large imperial edict posted on the palace gate, and many people were gathered around watching it eagerly. His master and disciple also mingled among the crowd to take a look; they saw that the imperial edict read:

8 為尊崇釋教，敬迎佛骨，御內瞻仰，以弘大法，祈保國泰民安事：竊惟聖王御宇，雖賴治道精明，天下和寧，必仰佛恩保祐。昔太宗皇帝信心佛寶，求取真經，闡揚大道，故歷世享太平之福。朕承大統十四年於茲，時和年豐，皆仗我佛慈悲。茲當鳳翔法門寺三十年啟塔之期，萬民有幸，特遣文武百官率領僧眾人等，於四月八日躬詣塔下，謹奉三藏佛祖法龕遺留寶玉，迎入御內，朕親瞻仰，以展皈依之誠，上祈國泰，下保民安。

"To honor and uphold Buddhism, respectfully welcoming the Buddha's relics for imperial viewing in order to promote the great Dharma, and to pray for national peace and people's well-being: It is secretly believed that a sage ruler governing the realm, although relying on clear governance and wise administration to bring about harmony and tranquility throughout the land, must also look up to the blessings of the Buddha for protection." "In former times, Emperor Taizong had faith in the Buddhist treasures and sought the true scriptures to propagate the great path; thus, for generations his descendants have enjoyed the blessings of peace." "I have inherited the throne for fourteen years now. The harmony and bountiful harvests are all due to the compassion of our Buddha." "Now, it is the time for the thirty-year opening of the pagoda at Fongxiang Famen Temple. The people are fortunate; therefore, I have specially dispatched civil and military officials to lead monks in personally going to the pagoda on the eighth day of the fourth month. We will respectfully present the precious relics left by the Tripitaka Buddha's relic casket into the palace, where I shall personally pay homage, expressing my sincere devotion, praying for national peace above and ensuring people's safety below."

9 爾文武百官其敬承朕命毋忽。

"All civil and military officials must respectfully carry out My command without neglect."

10 元和十四年二月吉旦

On a propitious day of the second month, Yuanhe Fourteenth Year

11 **唐三藏與孫悟空看了，恐怕露相，不敢十分嗟嘆，只隨眾到各寺觀看。只見那些和尚倚著皇帝好佛，遂各各逞弄佛法，以誆騙民財。也有將香焚頂的，也有澆油燃指的，也有妄言斷臂的，也有虛**說臠身的，也有誦經拜懺的，也有裝佛造像的。這一攢數十為群，那一簇幾百作隊，哄得那些男男女女，老老小小，這個散金錢，那個解簪珥，這個捨米麥，那個施布帛，全不顧父母飢寒，妻兒凍餒，滿肚皮以為今日施財，明日便可獲福；誰知都為這些遊僧口腹私囊之用，有何功德？唐三藏看了愈覺憮然道：「怎麼偌大長安，尋不出個清淨無為的和尚來！」到了迎佛骨這日，天子免朝，早帶了六宮嬪妃、綵女，坐於端門樓上，看文武百官俱奉旨去迎請，闔城黎庶，這日買也不買，賣也不賣，盡皆香花燈燭夾路聚觀。到了辰巳時，只見幢幡招展，寶蓋紛紜，仙樂平吹，御音齊舉，簇擁著八寶裝成的佛龕，逶逶迤迤而來，十分齊整。但見：

Tang Sānzàng and Sun Wukong looked at it, fearing their identities might be revealed; they dared not express excessive lamentation, so they merely followed the crowd to visit various temples. They saw that those monks, relying on the emperor's devotion to Buddhism, each displayed and performed Buddhist practices to deceive and defraud the people of their wealth. Some burned incense on their heads, others poured oil and set fire to their fingers, some falsely claimed to have cut off their arms, others lied about cutting parts of their bodies, some recited scriptures and performed repentance rituals, while still others made fake Buddhas and statues. These groups gathered in clusters of dozens or hundreds, deceiving men and women, the old and young. Some scattered coins, others removed hairpins; some gave up rice and wheat, while others offered cloth and silk, all without considering their parents' hunger and cold, or their wives and children's starvation and suffering. Full of hope, they believed that giving alms today would bring blessings tomorrow; who knew it was merely for the sake of these wandering monks to satisfy their own appetites and fill their private pockets? What merit is there in this? Tang Sānzàng, upon seeing this, felt even more sorrowful and said, "How is it that in such a vast Chang'an, one cannot find a single monk who remains pure and free from worldly desires!" On the day of welcoming the Buddha's relics, the emperor did not hold court and early in the morning brought along his six palaces' consorts and colored ladies to sit on the Duanmen pavilion. He watched as civil and military officials all carried out their imperial decree to go welcome the relics; the entire city's common people neither bought nor sold that day, but instead gathered by the roadside with incense, flowers, lamps, and candles to watch in great numbers. By the time of the Chen and Si hours, they saw colorful banners fluttering, precious canopies swirling in profusion, celestial music playing softly, and imperial

hymns rising together. They escorted a reliquary adorned with eight treasures, coming slowly along the road in an orderly and magnificent procession. One could see:

12 **都會皆成選佛場，旃檀煙接御爐香。**

The great city had become a place to select Buddhas; the incense of sandalwood connected with the imperial censer's fragrance.

13 **連天鼓鈸驚仙仗，繞地幢幡近御床。**

Drums and gongs reached toward the sky, startling the celestial retinue; colorful banners and canopies encircled the ground near the imperial bed.

14 **萬佛袈裟朝北闕，百官冠蓋接四方。**

Ten thousand Buddhas' saffron robes faced the northern palace gate, while officials in their caps and headdresses connected with people from all directions.

15 **但知夷狄多靈鬼，不識中華有帝王。**

They only knew that among the barbarians there were many spirits; they did not recognize that within China there are emperors and kings.

16 **佛骨迎到闕下，竟大開了正陽門，讓眾僧口誦經文，手敲鼓鈸，一齊擁入，直穿著龍樓鳳閣，往來旋繞。憲宗在端門樓上與嬪妃觀看，以為一時勝事。旋繞多時，隨傳命將佛骨仙龕高供在寶殿之上，敕眾僧退出，獨留生有法師伺候，又自臨殿上以禮開視，視畢大加贊嘆，仍納入龕中供養。因問生有法師道：「既成佛為何有死？既已死為何留骨？」生有法師答道：「佛原無死，涅槃者示盡也，骨何必留？留骨者表異也！今日萬**歲因骨生信，因信起敬，因敬信而致永祚延年，佛之垂慈廣大矣！」憲宗大悅，命使殿賜齋，又賜許多合綺，然後命出。生有法師纔退出朝門，早有文武百官圍繞禮拜。布施的衣帛、米谷，堆山塞海。離了朝門，便是闔城百姓，香花燈燭，鼓鈸喧天，簇擁著直送至洪福寺中，又誦經拜懺，做法事、功德，有如鼎沸，燒香禮拜的男女擁擠不開。真是：

When the Buddha's relics were brought to the palace, they even opened Zhengyang Gate wide and allowed the monks to chant scriptures aloud while beating drums and cymbals as they all surged in together. They moved directly through dragon towers and phoenix pavilions, circling back and forth. Emperor Xianzong watched from the Duanmen Pavilion with his consorts, regarding it as a grand and auspicious event of the moment. After circling for a long time, the emperor then ordered that the Buddha's relics and their casket be placed high on the treasure hall. He decreed all monks to withdraw except Master Shengyou, who was left in attendance. The emperor personally came to the hall to perform rituals before opening the casket for

viewing. After inspecting it, he greatly praised its magnificence and then returned the relics into the casket for veneration. He then asked Master Shengyou: "If one has become a Buddha, why is there still death?" "If one has already died, why are the bones preserved?" Master Shengyou replied: "A Buddha originally knows no death; Nirvana merely signifies the end of suffering. Why is there a need to preserve the bones?" "To preserve the bones is simply to signify something extraordinary!" "Today, Your Majesty has gained faith through the bones, reverence from that faith, and thus eternal blessings and longevity. What boundless compassion and vast grace does the Buddha show!" Emperor Xianzong was greatly pleased, ordered a vegetarian meal to be served in the hall, and also bestowed many bolts of fine silk. After that, he commanded them to leave. As soon as Master Shengyou stepped out through the palace gate, civil and military officials had already gathered around him to pay homage. The offerings of cloth, silk, rice, and grain were piled up like mountains and filled the sea. Leaving the palace gate, it was immediately the entire city's people who followed with incense, flowers, lanterns, and candles. Drums and cymbals echoed to the heavens as crowds surged forward, escorting them all the way to Hongfu Temple. There they recited scriptures, performed repentance rituals, held religious ceremonies, and accumulated merits in a scene as tumultuous as boiling water; men and women jostled together densely while burning incense and paying homage. Truly:

17　捨身不已又捨財，指望拋磚引玉來。

They ceaselessly sacrifice their bodies and wealth, hoping to cast a brick in order to draw out jade.

18　佛法何嘗全在此？貪愚墮落實堪哀！

How can the Dharma ever be entirely found here? Greedy and foolish, their downfall is truly pitiable!

19　唐三藏與孫悟空看了這些光景，不勝歎息道：「君王果是好道，只可惜被這些愚僧鼓惑，以致好道不明，行此妖妄之事，并我佛度世慈悲，救人善念，都成愆孽矣！」孫悟空道：「邪魔成極，決無不衰之理，佛師且耐心守之，自然有變。」

Tang Sānzàng and Sun WuKong, upon witnessing these scenes, could not help but sigh deeply: "The ruler is indeed devoted to the Dao, yet it is a pity that he has been misled by these foolish monks. As a result, his devotion becomes misguided, leading him to perform superstitious and delusional acts. Even our Buddha's compassionate wish to save the world and people's good intentions are now turned into offenses and sins!" Sun Wukong said: "When evil spirits reach their peak, there

is no such thing as endless prosperity. Master Buddha, please be patient and wait; naturally, a change will come."

20 **果然激動了一位大臣。這位大臣是鄧州南陽人，姓韓名愈，表字退之，別號昌黎；官拜刑部侍郎，為人忠直敢言，立身行己，但以聖賢自待。常對人**說，世上若無孔子，我不當在弟子之列。今日見了憲宗迎請佛骨入大內，不勝感憤道：「孔子斥異端，孟子闢邪說。此非異端邪說而何？吾不斥之闢之，再有何人？」因懇懇切切上一疏道：

Indeed, this situation stirred up one minister. This minister was a native of Nanyang, Dengzhou. His surname was Han and his given name Yu; he was known by the courtesy name Tuizhi and also called Changli. Holding the official title of Shilang in the Ministry of Justice, he was loyal, upright, and bold enough to speak out. In conduct and character, he treated himself as a sage or virtuous man. He often told others: "If there were no Confucius in the world, I would not be worthy to stand among his disciples." Today, upon seeing Emperor Xianzong welcome the Buddha's relics into the imperial palace, he could not help but feel deeply indignant and said: "Confucius condemned heretical teachings, and Mencius refuted fallacious doctrines." "What else can this be if not a heretical or evil doctrine?" "If I do not denounce and refute it, who else will?" Therefore, with earnest sincerity, he submitted a memorial stating:

21 **刑部侍郎臣韓愈為請毀佛骨事：伏以佛者，夷狄之一法耳，自後漢時流人中國，上古未嘗有也。昔者黃帝在位百年，年百一十**歲；少昊在位八十年，年百歲；顓頊在位七十九年，年九十八歲；帝嚳在位七十年，年百五歲；帝堯在位九十八年，年百一十八歲；帝舜及禹年皆百歲。此時，天下太平，百姓安樂壽考，然而中國未有佛也。其後殷湯亦年百歲，湯孫太戊在位七十五年；武丁在位五十九年，書史不言其年壽所極，推其年數，蓋亦俱不減百歲；周文王年九十七歲，武王年九十三歲，穆王在位百年。此時，佛法亦未入中國，非因事佛而致然也。漢明帝時，始有佛法。明帝在位纔十八年耳，其後亂亡相繼，運祚不長。宋、齊、梁、陳、元魏以下，事佛漸謹、年代尤促。惟梁武帝在位四十八年，前後三度捨身施佛。宗廟之祭不用牲牢，晝日一食止於菜果，其後竟為侯景所逼，餓死臺城，國亦尋滅。事佛求福而更得禍，由此觀之，佛不足事，亦可知矣。

"Minister of the Ministry of Justice, Han Yu, respectfully submits this memorial concerning the request to destroy Buddhist relics: I humbly believe that Buddhism is merely one doctrine among the barbarian peoples. It was introduced into China during the Later Han dynasty and did not exist in ancient times." "In ancient times,

the Yellow Emperor reigned for a hundred years and lived to be 110 years old; Shaohao reigned for eighty years and lived to be one hundred; Zhuanxu reigned for seventy-nine years and lived to be ninety-eight; Di Ku reigned for seventy years and lived to be 150; Emperor Yao reigned for ninety-eight years and lived to be 188; Emperors Shun and Yu both lived to be a hundred." "At that time, the world was at peace, the people were content, happy, and long-lived; yet Buddhism had not yet arrived in China." "Afterward, King Tang of Yin also lived to be a hundred; Tai Shu, the grandson of Tang, reigned for seventy-five years; Wu Ding reigned for fifty-nine years. Historical records do not specify their exact ages, but estimating from their reigns, they likely all lived no less than a hundred years; King Wen of Zhou was ninety-seven, King Wu was ninety-three, and King Mu reigned for one hundred years." "At that time, Buddhist teachings had not yet entered China; these were not the results of practicing Buddhism." "It was during the reign of Emperor Ming of Han that Buddhism first came to China." "Emperor Ming reigned for only eighteen years; after his time, disorder and collapse followed one another, with the dynasty's fortune not lasting long." "The Song, Qi, Liang, Chen, and Yuan Wei dynasties that followed saw an increasing reverence for Buddhism, yet their reigns were even shorter." "Only Emperor Wu of Liang reigned for forty-eight years and three times offered his own body to the Buddha in devotion." "He discontinued animal sacrifices at ancestral temple rituals, ate only once a day with vegetables and fruit. Yet in the end he was forced by Hou Jing to starve to death in Taicheng, and his kingdom soon perished as well." "Practicing Buddhism for blessings yet suffering misfortune instead—by this we can see that Buddhism is not worth following, and this is clear."

22　高祖始受隋禪，創議除之。當時群臣才識不遠，不能深知先王之道，古今之誼，推闡聖明，以救斯弊，其事遂止，臣常恨焉。伏惟睿聖文武皇帝陛下。神聖英武，數千百年以來未有倫比。即位之初，即不許度人為僧尼、道士，又不許創立寺觀。臣當以為高祖之志必行於陛下之手。今縱未能即行，豈可恣之轉令盛也？

"When Emperor Gaozu first accepted the abdication of Sui, he proposed to abolish it." "At that time, the ministers lacked foresight and could not deeply understand the ways of past sage kings or the principles connecting ancient and modern times. They failed to promote wisdom and clarity in order to correct this problem; thus the matter was abandoned, a fact I have always regretted." "Your Majesty, the wise and holy Emperor Wenwu Ruiseng." "Sacred and heroic, unmatched in thousands of years past." "Upon ascending the throne, You immediately prohibited people from becoming monks or nuns and Daoist priests, and also forbade the establishment of temples and monasteries." "I believed that Emperor Gaozu's aspirations would surely be realized in Your Majesty's hands." "Now, even if it cannot be immediately carried out, how can we allow it to flourish unchecked?"

23 **今聞陛下令群僧迎佛骨於鳳翔，御樓以觀，舁入大**內，又令請寺遞迎供養。臣雖至愚，必知陛下不惑於佛，作此崇奉，以祈福祥也。直以年豐人樂，徇人之心，為京都士庶設詭異之觀，戲玩之具耳。安有聖明若此，而肯信此等事哉。然百姓愚冥，易惑難曉，苟見陛下如此，將謂真心事佛，皆云，天子大聖，猶一心敬信，百姓何人，豈合更惜身命？焚頂燒指，百十為群，解衣散錢，自朝至暮，轉相仿傚，惟恐後時，老少奔波，棄其業次。若不即加禁遏，更歷諸寺，必有斷臂臠身以為供養者，傷風敗俗，傳笑四方．非細事也。夫佛本夷狄之人，與中國言語不通，衣服殊制，口不言先王之法言，身不服先王之法服，不知君臣之義，父子之情，假如其身至今尚在，奉其國命來朝京師，陛下容而接之，不過宣政一見，禮賓一設，賜衣一襲，衛而出之於境，不令惑眾也。況其身死已久，枯朽之骨，凶穢之餘，豈宜令入宮禁。孔子曰：敬鬼神而遠之。古之諸侯行吊於其國，尚令巫祝先以桃茢祓除不祥，然後進吊。今無故取朽穢之物，親臨觀之。巫祝不先，桃茢不用，群臣不言其非，御史不舉其失，臣實恥之。乞以此骨付之有司，投諸水火，永絕根本。斷天下之疑，絕後代之惑，使天下之人知大聖人之所作為，出於尋常萬萬也！豈不盛哉！豈不快哉！

"Now I have heard that Your Majesty has ordered the monks to welcome the Buddha's relics from Fongxiang, and You personally observed it on the pavilion. The relics were carried into the palace and then passed along through temples for veneration." "Although I am extremely foolish, I know that Your Majesty is not deluded by Buddhism and does not perform this veneration out of a desire for blessings." "It is merely because the harvests are abundant and people are happy, so You indulge their desires to provide an extraordinary spectacle for the officials and commoners of the capital city, a mere amusement." "How could a sage as wise as Yourself possibly believe in such things?" "Yet the common people are ignorant and easily deceived, difficult to enlighten. If they see Your Majesty acting in this way, they will believe that You sincerely follow Buddhism, saying: 'Even a great sage like the Son of Heaven reveres it so wholeheartedly; what are we mere commoners to hesitate about sacrificing our lives?'" "They burn their heads and fingers, gathering in groups of dozens or hundreds; they strip off clothes and scatter money from morning until night. One after another imitates the others, fearing to be left behind. The old and young run about tirelessly, abandoning their work." "If this is not immediately prohibited, and if it spreads to other temples, there will surely be those who cut off arms or parts of their bodies as offerings. This would damage customs and morals, bringing ridicule from all directions—it is no trivial matter." "Buddhism originated among the barbarian peoples, whose language differs from ours and

whose clothing is of a different style. They do not speak the words of our sage kings' laws nor wear their prescribed attire; they know nothing of the duties between ruler and subject or the affection between father and son. Suppose such individuals were still alive today and came to Chang'an on behalf of their country, Your Majesty would receive them with courtesy—perhaps a single audience in Xuanzheng Hall, a banquet arranged by the Ministry of Rites, a set of robes as a gift, then escorting them out of the border without allowing them to mislead the people." "Moreover, these individuals have been dead for a long time; their bones are dry and decayed, remnants of something foul. How could it be appropriate to allow them into the palace?" "Confucius said: 'Revere ghosts and gods but keep your distance from them.'" "In ancient times, when feudal lords paid condolences to another state, they still ordered shamans and priests to first use peach branches and grasses to purify the place of ill omens before proceeding with their mourning rites." "Now, without cause, You personally come to view these decayed and foul objects." "Without first summoning shamans or using peach branches, without any ministers speaking against it and the Censorate failing to report this error, I truly feel ashamed." "I humbly request that these relics be handed over to the authorities and destroyed by fire or water, so as to permanently eradicate their influence at its root." "This will dispel doubts among the people and prevent future generations from being misled, so that all under heaven may know that a great sage's actions are far beyond ordinary matters!" Would this not be magnificent indeed! Would this not also bring great joy!

24 **佛如有靈，能作禍患，凡有殃咎，宜加臣身。上天鑒臨，臣不怨悔；無任感激，懇悃之至。謹奉表以聞。**

"If the Buddha has any power, and if this act can invite misfortune or calamity, let all curses and blame fall upon me alone." "May Heaven witness my sincerity; I will not regret or resent it. My heartfelt devotion is beyond words, and this earnest plea comes from the deepest part of my heart." "I respectfully submit this memorial for Your Majesty's consideration."

25 **憲宗看了此表，勃然大怒道：「韓愈這廝毀佛謗聖，就該萬死！」就要批旨加罪，方得文武百官一齊保奏道：「韓愈乃本朝好學賢臣，雖不明佛道，觸犯聖怒，然推原其心，實是為國。尚望陛下開恩赦免，以闢進言之路。」憲宗道：「本**內說好佛傷風敗俗，這也罷了；怎說好佛便致短祚，豈非謗君？」百官又苦苦勸諫，憲宗方纔依允，降旨將韓愈貶做潮州刺史，即日上任。群臣謝恩而出。韓愈聞命大嘆道：「臣之一官一身何足惜？只可惜堯舜禹湯相傳的禮樂江山，都被這些妖僧鼓惑，弄做個髡緇世界，成何體統？」但天子的聖旨已下，無處申訴，只得悵悵去潮州上任。正是：

Emperor Xianzong, upon reading this memorial, became furious and said: "This scoundrel Han Yu has defamed the Buddha and insulted sages; he deserves to die ten thousand deaths!" He was about to issue an imperial decree imposing punishment when suddenly civil and military officials together pleaded on his behalf, saying: "Han Yu is a learned and virtuous minister of our dynasty. Although he does not understand the Buddhist path and has offended Your Majesty's anger, upon examining his intentions, it becomes clear that he acted for the good of the country." "We still hope Your Majesty will show mercy and pardon him, so as to keep open the path for those who dare to speak out." Emperor Xianzong said: "The memorial claims that reverence for the Buddha harms customs and morals; this is bad enough. But how can it claim that devotion to Buddhism shortens a dynasty's reign? Is this not slandering me?" After the officials repeatedly and earnestly advised, Emperor Xianzong finally agreed. He issued a decree demoting Han Yu to be the governor of Chaozhou and ordered him to assume office immediately. The ministers bowed in gratitude before leaving. Han Yu, upon receiving the decree, sighed deeply and said: "What is my position or life worth? They are not worth sparing!" "It is only a pity that the rites, music, and legacy of Yao, Shun, Yu, and Tang have all been corrupted by these wicked monks into a world of shaven heads and black-robed heretics—what kind of order or dignity remains?" But since the emperor's decree had already been issued, there was nowhere to appeal. He could do nothing but leave in dejection for his new post in Chaozhou. Indeed:

26 **君耳若不聽，臣心徒自苦，**

If the ruler's ears refuse to listen, in vain does the minister's heart suffer.

27 **一日雖無功，千秋終有補。**

Though a day may yield no merit, through the ages it will ultimately prove beneficial.

28 **且**說唐三藏聞知此事，與孫悟空說道：「我佛萬善法門，不過要救世度人，實與孔子道德仁義相表裡，何嘗定在施捨？又何嘗有甚佛骨轟傳天下，使舉國奔走若狂？今日韓愈這一道佛骨表文，雖天子不聽，遭貶而去，然言言有理，垂之史策，豈非梁武之後，又是我佛門一重罪案。」孫悟空道：「愚僧造孽，原於佛法無損，韓愈此表，轉是求真解之機，且慢慢尋訪，自有緣法。」按下二人尋訪不題。

Meanwhile, Tang Sanzang learned of this matter and said to Sun Wukong: "The Buddha's myriad paths of virtue are merely meant to save the world and deliver people. They are in harmony with Confucius' moral principles of benevolence and righteousness; how could they be limited solely to acts of charity?" "Moreover, when has there ever been such a widespread legend about Buddhist relics that it caused

the entire nation to run around in a frenzy?" "Today, Han Yu's memorial denouncing the Buddhist relics, though ignored by the Son of Heaven and resulting in his demotion, was filled with reason. It will be recorded in history; is this not another grave injustice for our Buddhist community since Emperor Wu of Liang?" Sun Wukong said: "The ignorant monks who create misfortune do not truly harm the Dharma. Han Yu's memorial, in fact, presents an opportunity to seek true understanding; we should take our time and search carefully, for there will be karmic connections along the way." Leaving aside these two as they continued their search.

29　且說韓愈被貶到潮州，深怪佛法，他也不見和尚，和尚也不敢求見他。一日，因有公務到海上去祭神，天色晚了，離城五、六十里地來不及，要尋人家寄住。那山中人家都是茅檐草舍，恐褻官體，不便去住，只有一個小庵甚是幽雅。眾役稟知韓愈，韓愈道：「偶然寄住，就是庵中也罷。」抬到庵前，韓愈下了轎，舉頭一看，只見門上橫著一匾，上寫」淨因庵」三字，疏疏落落，大有古意。走進去，並無佛家莊嚴體貌，到了佛堂中，見上面供著一尊古佛。佛面前只掛著一盞琉璃，琉璃中一燈焰焰。供案上一個香爐，香爐中檀煙馥馥。其餘鐘磬經文之類，全然不見。東邊設著一張禪床，西邊鋪一個蒲團，蒲團上坐著個半老僧人。那個僧人怎生模樣？但見：

Meanwhile, Han Yu, after being demoted to Chaozhou, deeply resented Buddhism; he did not seek out monks, and the monks also dared not request an audience with him. One day, on official business to the seaside for a deity offering ceremony, as evening fell and he was still fifty or sixty li away from the city, unable to return in time, he had no choice but to look for a house where he could stay overnight. The houses in the mountains were all thatched huts with low eaves, and he feared they might be too undignified for a government official to stay in. There was only one small nunnery that appeared particularly quiet and elegant. The attendants informed Han Yu of this, and he said: "Since it is only a temporary stay, even an nunnery will do." When they arrived at the nunnery, Han Yu stepped down from his palanquin and looked up. He saw a horizontal plaque above the gate with three characters written on it: "Jingyin An," sparsely arranged yet full of ancient charm. As he walked in, there was no grandeur or solemnity typical of Buddhist temples. Upon entering the main hall, he saw an ancient statue of a Buddha enshrined above. Before the Buddha was hung only one piece of lapis glass, and within it burned a flickering lamp flame. On the altar stood an incense burner, from which fragrant sandalwood smoke curled gently upward. Other items such as bells, ritual chimes, and scriptures were entirely absent. To the east was a meditation cushion, while to the west lay a mat made of reeds. On this mat sat an elderly monk in his middle years. What did that monk look like? One could see:

30　**形如槁木，而槁木含活潑潑之容；心似寒灰，而寒灰現暖融融之氣。穿一領破衲衣，曄曄珠光；戴一頂破僧帽，團團月朗。不聞念佛，而佛聲洋洋在耳，未見參禪，而禪機勃勃當身。僧臘已多，而真性存存不老；世緣雖在，而凡情寂寂不生。智滅慧生，觀**內蘊方知萬善法師；頭尖頂禿，看外相但見一個和尚。

His form was like withered wood, yet the withered wood bore a lively and vibrant expression; his mind resembled cold ashes, yet from those ashes exuded a warm and gentle aura. He wore a tattered monk's robe, yet the beads on it shimmered brightly; he donned an old monk's hat, and around his head was a round, moon-like radiance. Though he did not chant sutras aloud, the sound of Buddha's name echoed clearly in one's ears; though no signs of meditation were visible, a vibrant Chan energy surrounded him. Though his monastic years had long passed, his true nature remained ever youthful; though worldly connections still existed, mundane emotions lay silent and undisturbed. Wisdom extinguished yet insight arose; observing his inner depth, one could recognize a master of myriad virtues. His head was bald and pointed—looking at his outward appearance, one saw merely an ordinary monk.

31　**那僧人看見韓愈入來，忙起身迎入佛堂，打個問訊道：「大人何來？山僧失於迎接。」韓愈道：「因祀神海上，歸城不及，要借寶庵下榻，故爾到此。」那僧人道：「只恐草榻非宰官所棲，荒廚無伊蒲之供，未免褻尊。」因吩咐侍者備齋。齋罷，遂送韓愈在東邊禪床上安歇，自家卻在西邊蒲團上打坐。**

When the monk saw Han Yu enter, he hurriedly rose to greet him into the hall and bowed respectfully, asking: "Where does Master come from?" "The mountain monk has failed in his duty of reception." Han Yu said: "I was on my way to perform a deity offering ceremony at sea and could not return to the city in time. I wish to borrow your nunnery for the night, so I have come here." The monk said: "I fear that the humble mat is not suitable for a high official to rest on, and our kitchen has no offerings of food—this may be too undignified." He then instructed his attendant to prepare vegetarian meals. After the meal, he sent Han Yu to rest on the meditation cushion at the east side and himself sat in meditation on the reed mat at the west.

32　**韓愈因受佛骨之累，未免遷怒和尚，不甚接談。這日，在禪床上坐了半晌，見那僧人默然打坐，全不動念。心下暗想道：「吾**閱僧人多矣，不是趨承慣勢，便是指佛騙人；這個僧人二者俱無，頗有道氣，不可以其為僧而失之。」復又走下禪床到琉璃前閑步。那僧看見，也就立起身來陪侍。韓愈因問道：「老師大號？」那僧答道：「法名大顛！」韓愈微笑道：「老師大定，何轉名大顛？」大顛道：「竊見世之顛者，往往自以為定。則小僧之大定以為大顛，不亦宜乎？」韓愈聽了驚訝道：「高論所未聞也。」因又問道：「顛師既為佛家弟子，為何經

文不設，鐘磬寂然？」**大顛道：「欲鳴鐘磬，恐惹外塵；不設經文，為存古佛。」韓愈聽了大喜道：「師言甚妙，佛旨了然，使天下尊宿盡如老師，我韓愈佛骨一表，亦可不上矣！」大顛聽見**說出」韓愈」二字，亦驚問道：「莫非就是昌黎大人麼？」韓愈道：「正是韓愈。老師深山高衲，俗吏姓名如何亦掛齒頰？」大顛道：「韓大人山斗重望，孔孟真傳，方今海內一人耳。小僧雖寄跡方外，實潛心大道之中。一代偉人，敢不傾慕！但韓大人官居八座，為何遠刺一州？又所說佛骨，卻是為何？」韓愈道：「此乃敗壞佛門之事，本不當聞之老師。然老師主持正教，決不庇護邪魔，就說也無妨。鳳翔法門寺，妄傳昔年陳玄奘法師坐化其中，遺佛骨佛牙藏在塔中。每三十年一開，時和年豐。前日，法門寺住持生有和尚奏說，今又正當三十年開塔之期，請聖駕臨觀。今上憲宗皇帝信以為然，敕文武百官躬至鳳翔，將佛骨迎入大內供養觀瞻。引得這些愚僧燃指焚頂，男女布施，不惜身命資財，傷風敗俗，竟令帝主體統掃地。我韓愈看不過，因上佛骨一表，細陳弊端。聖上大怒，欲加典刑。賴朝臣保奏，故貶官至此。」大顛聽了道：「大人此表，不獨為朝廷立名教，實為佛門掃邪魔矣！今雖未聽，而千秋之後，使焚修不復侵政治之權者，必大人此表之力也！」韓愈道：「此表之為功**為罪，俱可勿論，只可惜塗首泥足耕種之米麥，風餐水宿商販之資財，不孝養父母、惠愛宗支，俱擲於無父無君、不耕不織之口腹，以妄希不可知之福，豈不愚哉！」大顛道：「大人慈悲之心，可謂至矣！但墮落者深，一時提拔不起，沉迷者久，一時叫喚不醒。枉費大人之力。」韓愈道：「正為如此，老師何以教我？」大顛**說道：「老僧竊以為以水沃火；而愛火者必罪水之殘，不如以火之靜，制火之動，而火自就於爐而無延燒之害矣！」韓愈聽了，忽然有悟道：「顛師法言微妙，愚解未詳，願明教之。」大顛道：「大人儒者也。以儒攻佛，而佞佛者必以為謗，群起而重其諂。若以佛之清淨，而規正佛之貪嗔，則好佛者雖愚，亦不能為左右袒而不思所自矣！」韓愈拱手道：「老師法言殊有條理，只是當今佛法盡是貪嗔，若求清淨，捨老師而誰？」大顛道：「老僧叨庇平安，不焚不誦，山中禪定久矣。今既舉世邪魔，使我佛為有識所誚，則老僧義又不容不出矣。」韓愈大喜道：「得老師慈悲，功德無量矣。」大顛道：「老僧雖出，亦未必有濟，但盡我心耳。」二人講得投機，彼此愛敬，當夜各各就宿。

Because Han Yu had been demoted due to his opposition to the Buddhist relics, he could not help but take out his anger on monks and did not engage in much conversation with him. That day, after sitting for a while on the meditation cushion, Han Yu noticed that the monk sat in silence, completely free from thoughts. In his

heart, he mused: "I have met many monks before. Some flatter the powerful and follow trends, while others use the Buddha to deceive people. This monk has neither of these traits; there is a certain spiritual presence about him. I must not dismiss him merely because he is a monk." He then got up from the meditation cushion and strolled leisurely in front of the lapis glass. The monk, noticing this, also rose to accompany him. Han Yu then asked: "What is your master's dharma name?" The monk replied: "My Dharma name is Dadian!" Han Yu smiled and said, "Master Da Ding, why did you change your name to Dadian?" Dadian replied: "I have observed that in this world, those who are mad often consider themselves perfectly composed." "Therefore, if a humble monk like me considers himself greatly composed yet is regarded as greatly mad, should this not be appropriate?" Han Yu was startled upon hearing this and said: "This is a lofty argument I have never heard before." He then asked again, "Master Dadian, since you are a disciple of the Buddha, why are there no scriptures and no sound from the bells or ritual chimes?" Dadian said: "To ring the bell and strike the chime would only invite worldly disturbances; to not set up scriptures is to preserve the ancient Buddha." Han Yu, upon hearing this, was greatly pleased and said: "Your words are most profound. The Buddha's teachings become clear at once. If all the revered monks in the world were like you, Master Dadian, then my memorial denouncing Buddhist relics could have been unnecessary!" Dadian, upon hearing the name "Han Yu" mentioned, was also surprised and asked: "Is it not none other than Minister Changli?" Han Yu said: "That is indeed me, Han Yu." "Why does a high monk in the deep mountains know the name of an ordinary official like myself?" Dadian said: "Minister Han is a towering figure in the mountains and rivers, a true inheritor of Confucius and Mencius. He is one of a kind within the realm today." "Though I have taken refuge in the life beyond worldly affairs, my heart remains deeply devoted to the great Dao." A great man of his generation—how could I not admire him wholeheartedly! "But Minister Han, holding a high office among the Eight Ministers, why have you been demoted to govern such a distant state?" "And what is this about the Buddhist relics?" Han Yu said: "This is a matter that has corrupted the Buddha's teachings. I should not have mentioned it to you, Master." "Yet since you, Master, uphold the true teaching and would never protect devils or demons, I suppose it is safe to speak of it." The Fuxiang Famen Temple falsely claimed that in past years, Master Chen Xuanzang had attained parinirvana there and left behind the Buddha's bones and teeth hidden within the pagoda. They are opened once every thirty years, bringing with them peace and bountiful harvests. The day before, the abbot of Famen Temple, Master Shengyou, presented a memorial stating that it was once again the thirty-year period for opening the pagoda and requested the Son of Heaven to personally visit and witness it. The current Emperor Xianzong believed this to be true and issued an imperial decree ordering civil and military officials to personally go to Fuxiang, where the Buddhist relics were brought into the palace for veneration and viewing.

This led these ignorant monks to burn their fingers and heads, while men and women made offerings without regard for their lives or wealth. Such actions have harmed customs and morals, ultimately bringing the dignity of the emperor and the state into disrepute. I, Han Yu, could not bear to see this any longer, so I submitted a memorial on the Buddhist relics detailing their many evils. The Son of Heaven was furious and wished to impose severe punishment. It was only due to the pleas of court ministers that I was spared, and thus demoted here." After hearing this, Dadian said: "Minister, your memorial is not only establishing the Confucian teachings for the court but also purging devils and demons from our Buddhist community!" "Though it may not have been heeded now, in the ages to come, if monks no longer encroach upon political authority, it will surely be due to the power of your memorial!" Han Yu said: "Whether this memorial is a merit or a crime, I will not discuss it. What is truly regrettable is that the rice and wheat grown by those who till the soil with their heads bowed and feet in mud, and the wealth earned by merchants enduring wind and rain while sleeping beside rivers—these are all squandered on the mouths of those who neither honor parents nor love their kin, who do not farm or weave, yet foolishly hope for unknown blessings. Is this not sheer folly!" Dadian said: "Minister's compassionate heart is truly profound!" "But those who have fallen into degradation are deeply entrenched, and cannot be lifted up in a moment; those who are long addicted to delusion cannot be awakened with just a few calls." "It is all in vain for your efforts." Han Yu said: "Precisely because of this, Master Dadian, how should I be taught by you?" Dadian said: "The old monk secretly believes that trying to put out a fire with water is not the way. Those who love the fire will certainly blame the water for its harshness. It would be better to use the stillness of the fire itself to control its movement, and then the fire naturally settles in the stove without causing harm by spreading." Upon hearing this, Han Yu suddenly had an insight and said: "Master Dadian's words are profound and subtle. My understanding is still shallow; I humbly request your further explanation." Dadian said: "Minister, you are a Confucian scholar." To attack Buddhism with Confucianism will inevitably be seen as slander by those who flatter the Buddha, and they will rise up in numbers to intensify their deceit. "But if one uses the Buddha's purity to correct greed and anger within Buddhism itself, then even those who love the Buddha, though foolish, will not be able to remain indifferent or fail to reflect on their own actions!" Han Yu bowed his hands and said: "Master Dadian, your words are exceptionally well-structured. But if all the Buddhist teachings of today are filled with greed and anger, where else can one seek purity but from you, Master?" Dadian said: "The old monk has been fortunate to remain in peace and safety. I neither burn myself nor chant scriptures; I have long practiced meditation in the mountains." "Now that devils and demons have taken over Buddhism, causing it to be ridiculed by those with discernment, the old monk can no longer remain hidden from his duty." Han Yu was greatly delighted and said: "With your

compassion, Master, you have achieved boundless merit!" Dadian said: "Though I may emerge from seclusion, it is uncertain whether I can help. But I will do my best and give it a try." The two men spoke in perfect harmony, growing to respect and admire each other deeply. That night, they rested separately as usual.

33 **到次日早起，韓愈盥櫛罷，大顛命侍者奉上齋來。齋畢，韓愈欲起身回城，因執大顛手**說道：「老師，昨夜之言，不可忘了。」大顛道：「言出於心，心即是佛，焉敢誑言？」韓愈大喜道：「老師不誑，足征我佛有靈。我學生到州中，即遣人來迎。」大顛許諾，各各珍重而別。正是：

The next morning after waking up and washing, Han Yu was served a vegetarian meal by an attendant sent by Dadian. After the meal, Han Yu rose to return to the city and, holding Dadian's hand, said: "Master, do not forget our conversation from last night." Dadian replied: "Words spoken from the heart are words of the Buddha. How could I dare to speak falsely?" Han Yu was overjoyed and said: "Master's sincerity is proof enough that the Buddha is truly present." "As soon as I return to my post in the state, I will send someone to come and welcome you." Dadian agreed, and with mutual expressions of care, they parted ways. Indeed:

34 **真儒了不異真僧，一樣光明火即燈，**

A true Confucian scholar is no different from a true Buddhist monk; both shine with the same light, as fire becomes a lamp.

35 **門隔人天多少路，此心到底不分層。**

Though their paths may differ between human and celestial realms, in the end, this heart remains without divisions.

36 **韓愈到了州中，放不下此事，隨即遣人具車馬將大顛法師迎請到州，朝夕與他講論佛法。大顛所**說，皆有微妙之義，甚合韓愈之心。遂留連了月餘，方纔送他起身。這一去，有分教：

After arriving at his post in the state, Han Yu could not forget this matter and immediately sent people with carriages and horses to invite Master Dadian to come to the city, where he would discuss Buddhist teachings with him day and night. Everything that Dadian said was filled with subtle meanings and greatly resonated with Han Yu's mind. They thus stayed together for over a month before finally seeing him off on his way. This departure would lead to:

37 **不響驚雷能震世，回光白日善窺人。**

A silent thunder can still shake the world; a reflected light in daylight is good at observing people.

8.第七回大顛僧盡心護法　唐三藏顯聖封經 Chapter 7: Master Da Dian Devotes Himself to Protecting the Law, Tang Sanzang Demonstrates His Sanctity and Seals the Sutra

1　　**詩曰**：

The poem says:

2　　**聖人何事欲無言，蓋恐因言失本源，**

What is there for the sage to say, desiring no words? It is because he fears that through speech one might lose the original source.

3　　**清淨禪心非月指，糊塗佛法是風幡，**

The pure and quiet Chan mind is not pointed out by the moon; muddled Buddhist teachings are like wind-blown banners,

4　　**但談果報何其妄，止望施財豈不冤，**

But to merely talk about karmic retribution is how deluded; only hoping for offerings of wealth—how unjust!

5　　**萬派千流徒浩渺，曹溪一滴是真源。**

Ten thousand streams and a thousand rivers flow vast and boundless, but one drop from Caoxi is the true source.

6　　**話**說大顛師，欲明佛法，別了韓愈，竟上長安，不一日到了，要尋個庵兒歇腳。此時，長安佛教正盛，各庵觀寺院巴不得有個老僧在內居住，或是講經，或是說法，皆可興旺山門。見了大顛人物奇古，言語清爽，皆殷勤接待，留他居住。大顛師看見繁華鬧熱，全沒僧家氣味，轉不肯住，卻尋至城西，見一個小庵上寫」半偈庵」三字，門前一灣流水，幾株松樹，甚是幽僻，因步了入去，荒荒涼涼佛堂中，竟不見一人。立了一會，又不見有人出來，只得穿入佛堂後面，叫一聲：「有人麼？」只見香積廚走出一個老和尚來，看見大顛，忙迎到佛堂中問訊道：「老師何來？貧衲**因廚下炊爨，有失迎接。」大顛道：「這等，驚動了！貧僧從潮州遠來，尚無棲止，欲借寶庵一蒲團地為掛衲之所，不識老師肯容否？」那老僧笑道：「佛門庵院，凡是佛家弟子都有吩咐住，怎**說個容不容？只是我看老師這等道貌，自是禪林尊宿，何不到洪福寺、化生寺這些大叢林安享，卻來此受寂寞？」大顛道：「寂寞正僧家之習，安享非佛門所宜，故不敢去而願來此。」那老僧又笑道：「這乃是小僧疏懶人的念頭，怎麼老師不遠千里而來，也是這般說？既是這等，請裡面坐。」遂邀大顛到他房裡，忙去取了茶來吃。茶罷，

那老僧方纔問道。」老師大號？」大顛道：「小僧法名大顛。就問老師大號？」那老僧道：「小僧賤號懶雲。」大顛道：「長安寺院盡皆富盛，老師寶庵何獨冷靜如此？」懶雲道：「要寺院富盛，須得主師會講經募化。不瞞老師說，小僧雖做和尚，其實不通佛法。又性情疏懶，又不會募化，又不會講經，故此淡薄。」大顛道：「當今法師不知推尊何人？」懶雲道：「第一要算法門寺生有法師。他人物生得齊整，又口舌利便，問一答十，今上憲宗皇帝十分寵愛。前日因迎佛骨入大內，僧俗混雜，不成朝廷體統：惱了一位大臣叫做韓愈，上疏極諫，甚言崇佛之非。憲宗大怒，將韓愈貶為潮州刺史。生有法師因奏道：『韓愈毀謗佛**法者，皆緣天下人之不明佛法也；天下不明佛法者，皆緣不曾聞得我佛求來的這三藏大乘經文。也乞陛下敕天下寺院，皆敦請有道法師開壇講解。使天下佛法大明，則在朝自無異議之人也。』憲宗信以為然，遂降旨著天下寺院皆延法師講解。如今，長安城中大小寺院皆要立壇講經，此皆生有法師請的旨意有功，佛門所以推崇他為第一。」大顛道：「可知幾時講起？」懶雲道：「聞**說明年元旦講起。」大顛道：「原來如此。」自此，遂在半偈庵住下。心下想道：「佛教今已盛極，若再令天下講經，這些俗講師定以果報施財為正解，豈不令我佛萬善妙法轉為朝廷治世之蠹。我既出山，豈容坐視！」恐怕不確，又到各處去訪問，人人皆如此說，方知是真。遂寫了一道表文，親自到朝門煩黃門官轉奏。

The story goes that Master Dadian, wishing to clarify the Buddhist teachings, bid farewell to Han Yu and went directly to Chang'an. After not many days of travel, he arrived there and wanted to find a small hermitage for rest. At this time, Buddhism in Chang'an was flourishing. Each hermitage and temple eagerly welcomed the presence of an old monk to reside within—whether for delivering lectures on scriptures or expounding teachings—it could all contribute to the prosperity of their establishment. When they saw Master Dadian's extraordinary and ancient bearing, as well as his clear and refreshing speech, all received him with great hospitality and invited him to stay. Master Dadian, upon seeing the bustling and luxurious scene, found no trace of monastic atmosphere at all. He turned down the offer to stay and instead went westward through the city. There he saw a small hermitage with three characters written on it: "Banjie An," meaning "Half Sutra Hermitage." In front of its gate was a winding stream and several pine trees, making the place very secluded. He stepped in, and found the desolate and cold Buddha hall empty—there was not a single person to be seen. After standing there for a while, and still seeing no one come out, he had no choice but to go behind the Buddha hall and called out, "Is anyone here?" Just then a senior monk came out from the kitchen and, upon seeing Master Dadian, hurriedly welcomed him into the Buddha hall and bowed

respectfully, asking, "Venerable master, where have you come from?" "I was cooking in the kitchen and failed to welcome you properly," said the monk. Master Dadian replied, "In that case, I have caused a disturbance!" "I, a poor monk, have come from Chaozhou and still have no place to rest. I wish to borrow one mat of space in this hermitage as my lodging. Would Venerable Master be willing to accommodate me?" The old monk smiled and said, "In Buddhist temples and hermitages, all disciples of the Buddha are welcome to stay; how can there be a question of whether we accommodate or not?" "But I see that your venerable appearance and demeanor are those of a senior Chan master. Why not go to great monasteries like Hongfu Temple or Huasheng Temple, where you could enjoy the company of many monks, instead of coming here to endure solitude?" Master Dadian said, "Solitude is precisely the custom of monks; to enjoy comfort and ease is unsuitable for the Buddhist path. Therefore, I dare not go there but wish instead to come here." The old monk laughed again and said, "This is merely the thought of a lazy disciple like me. How come Venerable Master has traveled thousands of miles and yet says the same thing?" "If that's how it is, then please sit inside." He then invited Master Dadian into his room and hurriedly went to fetch tea for him. After the tea was drunk, the old monk finally asked. "What is your venerable master's great name?" Master Dadian said, "My humble monk's dharma name is Dadian. "And may I ask your venerable master's great name?" The old monk said, "My humble monk's humble name is Lanyun." Master Dadian asked, "All the temples and monasteries in Chang'an are prosperous. Why is your venerable hermitage so uniquely quiet and secluded?" Lanyun said, "For a temple to be prosperous, it must have a master who is skilled in expounding scriptures and fundraising. "I will not deceive Venerable Master—although I am a monk, I actually do not understand the Buddhist teachings." "Moreover, my nature is lazy; I neither know how to raise funds nor how to lecture on the scriptures. Hence, this place remains quiet and unremarkable." Master Dadian asked, "Which master does the current generation of monks hold in high esteem?" Lanyun replied, "The first and foremost is Master Shengyou of Famen Temple. He has an impressive appearance, a sharp tongue, and can answer ten questions for every one asked. Emperor Xianzong of the current dynasty holds him in great favor." The other day, when he brought the Buddha's relics into the palace and caused a mix of monks and laypeople, it was considered improper for court etiquette. This angered an official named Han Yu, who submitted a memorial strongly advising against it, greatly criticizing the veneration of Buddhism. Emperor Xianzong was furious and exiled Han Yu to serve as the governor of Chaozhou. Master Shengyou then presented a memorial stating, "Han Yu has slandered the Buddhist teachings because people throughout the land do not understand them. The reason why people fail to understand Buddhism is that they have never heard of the Mahayana Tripitaka scriptures brought by our Buddha. I respectfully request Your Majesty to issue an imperial decree ordering all temples throughout the land to invite virtuous

monks to hold lectures and explain the teachings. This would make the Buddhist teachings widely understood across the realm, and thus there would be no dissenters within the court." Emperor Xianzong believed this to be true and therefore issued an edict ordering all temples throughout the realm to invite monks to give lectures and explanations. Now, all the major and minor temples in Chang'an must establish lecture platforms to expound the scriptures. This is all due to Master Shengyou's petition, which was granted by imperial decree; thus, he is held as number one within the Buddhist community." Master Dadian asked, "Then when will these lectures begin?" Lanyun replied, "I heard that they will start on the first day of next year." Master Dadian said, "So it is." From then on, he settled down at Banjie An. In his heart, he thought, "Buddhism is now at its peak. If the imperial decree allows all under heaven to lecture on scriptures, these worldly preachers will surely take karmic rewards and material offerings as the correct interpretation. Would this not turn our Buddha's myriad virtues and wondrous teachings into a pest that harms governance?" Since I have left my mountain retreat, how could I sit idly by and watch!" Fearing that this might not be accurate, he went to visit various places. Everyone there said the same thing, and only then did he realize it was true. He then composed a memorial and personally went to the palace gate, troubling the Yellow Gate officials to present it on his behalf.

7 **此時，天子正然信佛，黃門見是和尚，不敢攔阻，遂接了，傳達進御。憲宗皇帝只道又是講經**說法之事，忙展開一看，只見上寫著：

At this time, the emperor was deeply devoted to Buddhism. The Yellow Gate officials, seeing that it was a monk who had come, dared not block him and thus accepted the memorial and delivered it into the palace. Emperor Xianzong assumed it was another matter concerning lectures on the scriptures and hurriedly unfolded it to read. He saw written:

8 **潮州府淨因庵臣僧大顛，謹奉表奏為請正佛法事：竊聞，我佛之教，蓋以清淨為本，度世為宗。清淨則宜無為，度世則宜愛眾。即太宗皇帝求來三藏經文，恐亦是清淨度世之意。近日，僧人貪愚者多，不識我佛清淨之心，惟以莊嚴外相為尊榮；奉佛信士，又不知我佛度世之理，惟以施財焚誦為信心；登壇**說法，都又不達經文微妙之旨，又惟以延年獲福為引誘。流行既久，訛以傳訛，幾令我佛為貪財好佞之魁首，豈不冤哉！

"From the Pure Cause Hermitage in Chaozhou Prefecture, your humble monk Dadian respectfully submits this memorial to request the correction of Buddhist teachings: I have heard that our Buddha's teaching is fundamentally about purity and tranquility, with delivering beings from suffering as its ultimate goal. Purity and tranquility require non-action; delivering beings requires loving all sentient life. Even

the Tripitaka scriptures Emperor Taizong sought from abroad must also embody this meaning of purity and delivering beings. Recently, many greedy and foolish monks have failed to understand the Buddha's pure mind; they only regard elaborate external displays as honor. Devotees who revere the Buddha also do not grasp the principle of delivering beings, but instead take material offerings and chanting as expressions of faith. Those who ascend the platform to give lectures fail to comprehend the profound meanings within the scriptures, and merely use promises of longevity and blessings as enticements. This trend, having persisted for a long time, has led to one falsehood passing on another. It is almost causing the Buddha himself to be seen as the leader of greed and flattery—how unjust!

9 **仰見陛下，心心是佛，念念慈悲。但惜庸僧不能靜宣德意，默沛皇仁，遍**啟叢林，致令清淨法門裝成喧闐戲局，甚非正道。今又聞降旨令天下講經，固陛下闡揚佛教盛心，但恐講解不明妙義，終以延年獲福為詞，則三藏大乘真經又演作小乘之法矣！諒我佛造經，與太宗皇帝求經流傳中國之意，當不如是。伏乞收回成命，漸謝外緣，使我佛正教與陛下聖道同耀中天，則天下幸甚！倘必欲講明大法，亦須敕使訪求智慧高僧，若耳目前俗習之徒，臣僧大顛未見其可也！

I humbly present this memorial before Your Majesty, who in every thought is a Buddha, whose every moment is filled with compassion. But I regret that mediocre monks are unable to quietly proclaim Your Majesty's virtue or silently spread the emperor's benevolence throughout all monasteries. As a result, the pure Buddhist teachings have become transformed into noisy and theatrical performances—this is most certainly not the right path. Now I have also heard that an imperial decree has been issued ordering all under heaven to give lectures on the scriptures. This surely reflects Your Majesty's earnest wish to promote Buddhism, but I fear that if these explanations fail to convey the profound meanings, they will ultimately use promises of longevity and fortune as their focus. In this way, the great Mahayana Tripitaka Sutras would be reduced to Hinayana teachings! I believe that when the Buddha composed these sutras, and when Emperor Taizong sought them to spread throughout China, their intention was certainly not like this. I humbly request Your Majesty to rescind the previous decree and gradually withdraw from external distractions, so that the true Buddhist teachings may shine together with Your Majesty's sacred way in the heavens above. This would be a great blessing for all under heaven! If it is indeed necessary to expound the great teachings, then Your Majesty must issue an imperial order to seek out wise and learned monks. If one merely appoints those who follow worldly customs as they are now, your humble monk Dadian sees no possibility of success!

10　憲宗看了一遍，又看一遍，心下沉吟道：「朕興佛教，凡是和尚皆交口贊揚，怎麼這個和尚轉勸朕清淨？」然細思其言，亦似有理。欲待批准，又念數年崇佛，豈可因一言而廢；欲待罪他，又念他也是為正佛教，一時狐疑不定。一面令黃門官傳旨令大顛暫退候旨；一面遣中使召生有法師入見。大顛得旨，自回半偈庵不題。

Emperor Xianzong read the memorial once, then again. Deep in thought, he murmured to himself, "I have promoted Buddhism, and all monks praise me for it; how is it that this monk now advises me toward purity and tranquility?" Yet upon careful consideration of his words, they seemed to have merit. He wished to approve the request, but then thought that after years of promoting Buddhism, how could he abandon it because of a single statement? He wanted to punish him, yet also considered that this monk was acting in defense of true Buddhist teachings. Thus, for a moment, he hesitated and wavered. On one hand, he ordered the Yellow Gate officials to issue an edict instructing Master Dadian to temporarily withdraw and await further orders; on the other hand, he sent imperial envoys to summon Master Shengyou for an audience. Master Dadian received the edict and returned by himself to Banjie An; no further mention of this is made.

11　**卻**說生有法師承召入見，憲宗即命賜坐。隨說道：「今日有一僧上本，勸朕以清淨奉佛，不知是何意見？特宣法師商酌。」就將大顛的表文付與生有觀看。生有纔看得兩行便顏色改變，及看完了，早不覺紅了臉皮。怒說道：「此佛門之敗類也，陛下不可聽信。」憲宗道：「何以見其敗類？」生有道：「齊梁異代奉佛之事，遠且莫論；只就本朝太宗皇帝到今二百餘年，誰不以焚修莊嚴為奉佛之善。彼獨欲以清淨反其道，非敗類而何？窺其意必有所圖。」因又將表文細看，忽看見」潮州府」三字，復謂憲宗道：「陛下看出麼？」憲宗道：「朕未看出。」生有道：「此僧潮**州人，韓愈為佛骨新貶潮州。此僧突然而來，二人朋比為奸可知矣！」憲宗低頭想了半晌道：「韓愈儒臣，此僧釋子，道不同也，焉肯朋比他人而自毀其教？法師還須原諒。」生有道：「若非朋比韓愈為奸，必是見臣等遭際聖思，欲反其**說以為進身之階。」憲宗點首道：「此或有之，待朕加察，法師且退。」生有辭出。憲宗遂叫了一個老成內臣吩咐道：「你可細細去訪察那個大顛和尚的行藏來奏我。」內臣領旨去訪察不題。

Meanwhile, Master Shengyou was summoned for an audience and, upon his arrival, Emperor Xianzong immediately ordered him to be seated. He then said, "Today a monk submitted a memorial advising me to pursue purity and tranquility in my veneration of the Buddha. I wonder what his reasoning is?" That is why I have specially summoned you, Master, for discussion." He then handed the memorial

submitted by Master Dadian to Master Shengyou to read. Master Shengyou had barely read two lines when his expression changed; by the time he finished reading, he could not help but blush. He angrily said, "This is a disgrace to the Buddhist community; Your Majesty must not believe him." Emperor Xianzong asked, "On what basis do you say he is a disgrace?" Master Shengyou replied, "The matters of the Qi and Liang dynasties regarding their veneration of Buddhism are too distant to discuss; let us speak only of our current dynasty. From Emperor Taizong until now, over two hundred years have passed—has there been anyone who did not regard incense offerings and elaborate rituals as virtuous ways of honoring the Buddha? That monk alone wishes to oppose this by advocating purity and tranquility—what else could he be but a disgrace?" "I suspect that his intentions must have some hidden agenda." He then examined the memorial again and suddenly saw the three characters "Chaozhou Prefecture." He turned to Emperor Xianzong and said, "Your Majesty, do you see?" Emperor Xianzong replied, "I have not noticed anything." Master Shengyou said, "This monk is from Chaozhou Prefecture. Han Yu was newly exiled to Chaozhou for his criticism of the Buddha's relics." It is clear that these two are conspiring together!" Emperor Xianzong lowered his head and thought for a while before saying, "Han Yu is a Confucian official, and this monk is a Buddhist disciple. Their ways are different; how could they possibly conspire with each other to destroy their own teachings?" "You must forgive the monk." Master Shengyou said, "If this is not a conspiracy with Han Yu to act improperly, then it must be that he sees how we monks have been favored by Your Majesty and wishes to oppose us in order to gain favor for himself." Emperor Xianzong nodded and said, "This may be possible. I will investigate further. Master, you may withdraw for now." Master Shengyou bowed and left. Emperor Xianzong then summoned an experienced eunuch and gave him instructions, saying, "You must carefully investigate the actions and whereabouts of that monk Dadian and report back to me." The eunuch accepted the imperial order and went off to conduct his investigation; no further mention is made of this.

12　且說生有法師回到洪福寺，深恨大顛破他佛教，欲要暗暗害他，又怕皇帝精明，不敢動手，只得悄悄吩咐幾個心腹徒子法孫，去引誘他那些貪嗔淫欲之事，並察他破綻。

Meanwhile, Master Shengyou returned to Hongfu Temple and deeply resented the fact that Master Dadian had criticized his Buddhist practices. He wanted secretly to harm him but feared Emperor Xianzong's keen discernment and dared not act openly. Thus, he could only quietly instruct several trusted disciples and junior monks to go and entice Master Dadian with matters of greed, anger, desire, and lust, while also watching for any signs of weakness in his conduct.

13　卻說自大顛上表之後，滿長安皆轟傳其事，以為奇談。有一等佞佛指望庇祐的，笑罵以為胡說；有一等正直光明的士夫，皆驚異道：「如何佛教昌熾之時，忽有此不染高僧？」都來拜訪，又見他沉靜寡欲，盡皆欽敬。一日，忽有兩三個少年沙彌，一個叫做慧眼，一個叫做聰耳，一個叫做廣舌，都生得俊秀非常，來拜見大顛道：「弟子輩聞老師道高德重，為聖天子欽敬，願侍法座，早晚受教。」大顛道：「子自有佛，何必來求老僧？老僧有何道德？敢為子之師。」廣舌道：「聞得皇上深信老師之言，不日就要拜老師為天下大都綱。總統釋教，富貴過於王候。弟子若蒙老師收留座下，便可少分寵榮。」大顛聞言大笑道：「此言一發差了！為僧既入空門，且無一身，何有官職？況乎富貴？況乎寵榮？」廣舌又道：「老師雖以清淨為宗，不慕富貴，似這樣只身蕭寺，獨不畏寂寞乎？」大顛笑道：「老僧清淨中開眼見聖，合眼見佛，天地萬物盡現吾心，應接不暇，何為寂寞？」三沙彌無言可說，再拜而去。

Meanwhile, after Master Dadian submitted his memorial, the entire city of Chang'an buzzed with news about it, regarding it as an extraordinary tale. Some people who flattered the Buddha and hoped for his protection mocked it as nonsense; others, upright and honorable scholars, were all astonished and said, "How is it that in this time of flourishing Buddhism there suddenly appears such a pure and untainted monk?" They all came to visit him, and upon seeing his calmness and few desires, they were filled with admiration and respect. One day, suddenly two or three young novice monks arrived. One was named Huiyan, another Tung Er, and the third Guangshe. They were all exceptionally handsome and came to pay respects to Master Dadian, saying, "We disciples have heard of your venerable master's lofty virtue and great reputation, for which he is respected by His Majesty the Saintly Emperor. We wish to serve at your dharma seat and receive instruction morning and evening." Master Dadian said, "You already have your own Buddha; why must you come to seek an old monk?" "What virtue or morality does this old monk possess?" "How dare I be your teacher?" Guangshe said, "We heard that the emperor deeply believes in Venerable Master's words and will soon appoint you as the Grand Patriarch of all temples under heaven." You would oversee the entire Buddhist community, with wealth and honor surpassing that of kings and marquises. If we disciples are fortunate enough to be accepted by Venerable Master as your students, we may share in some of this honor and favor." Master Dadian heard these words and burst into laughter, saying, "This statement is completely wrong! "To be a monk means to enter the gate of emptiness; one has already renounced one's own body. How can there still be official positions?" "Moreover, how about wealth and honor?" "How much less so the honor and favor?" Guangshe added, "Although

Venerable Master takes purity and tranquility as his principle and does not covet wealth or honor, would you not fear loneliness living alone in a quiet temple like this?" Master Dadian smiled and said, "This old monk opens his eyes to see the sage in purity; closes them to see the Buddha. The myriad phenomena of heaven and earth all appear within my mind, so abundant that I cannot attend to them all. What is loneliness?" The three novices had no words to say in response and bowed twice before leaving.

14　一日，忽又有兩三個和尚，一個叫做傳虛，一個叫做了言，一個叫做玄言，來見大顛，慌忙報道：「老師，禍事來了！法門寺生有法師奏稱，老師毀謗佛法，阻撓善事，朋比韓愈，譏刺天子。皇上聽信其言，早晚間將加大罰於老師。弟子輩念老師孤立於此，特來通知老師，須早為之計。」大顛又笑道：「死生夢幻一視久矣，三師獨不聞乎？」傳虛道：「聞是聞的，但思老師孤雲野鶴，何不早早遁去，斬斷葛藤。」大顛笑道：「老僧若遁去，豈不令我佛為逋逃主耶？」三和尚恐嚇他不動，只得去了。又有化生等寺俱來迎請他，說道：「這小庵非老師駐錫之處，還須到大叢林去有體面。」大顛笑道：「同一佛地，有何大小？」決不肯去。又有送他袈裟、衣帽的，都拒絕不受。這些光景，那內臣都打聽的確，一一奏報憲宗。憲宗暗羨道：「這方是真正佛門弟子。」就要批准他的表文，當不得左右近侍都與生有法師相好，忙將此信報知生有。生有著了忙，遂邀各寺有名講師共有數十人，又求了五、七個寵用大臣，一齊到殿上懇求道：「佛法雖以清淨為宗，若皈依佛法者也一味清淨，何以見闡揚佛教之意？必須焚修莊嚴，方祈求我佛慈悲，延年永祚。就是講經未必盡臻微妙，畢竟令天下講解互相發明，方斯有悟入；倘置之高閣，不講不解，豈不令我佛真經竟成無用之物乎？況聖上從前許多善果，俱我佛鑒知，定降福壽，豈可因一人妄言，盡棄前功！伏望聖慈垂察。」憲宗聽奏，沉吟不語。眾大臣又代為委請道：「講經之旨，已頒行天下，天下善信已傾耳久矣。今若反汗，未免失崇佛信心之望。」憲宗心下雖尚躊躇，卻撇不過眾人面皮，只得批旨道：「講經仍遵前旨，但敕大顛任意各寺糾聽，有不合佛旨者拈出，奏聞改正，以全善果。」生有并眾僧得旨，方謝恩退出。心下一喜又還一懮，喜的仍舊講經，懮的是大顛糾察，不題。正是：

One day, suddenly two or three monks arrived. One was called Chuanxu, another Liao Yan, and the third Xuanyan. They came to see Master Dadian and hurriedly reported, "Venerable Master, trouble has come!" "Master Fasheng of Famen Temple has submitted a memorial to the throne, accusing Venerable Master of slandering Buddhism and obstructing good deeds, associating with Han Yu as his accomplice, and mocking His Majesty." "The emperor has believed these words and will soon impose severe punishment upon Venerable Master." "Disciples, thinking that our teacher is isolated here, have specially come to inform you. You must make plans

early on." Master Dadian laughed again and said, "I have long regarded life and death as a dream or illusion. Have the three masters not heard of this?" Chuanxu said, "We have indeed heard of it, but thinking that Venerable Master is like a solitary cloud or wild crane, why not flee early and cut off all entanglements?" Master Dadian smiled and said: "If this old monk were to flee, would it not make our Buddha the master of fugitives?" The three monks could not intimidate him and had no choice but to leave. Other temples, such as Huasheng Temple, also came to invite him, saying, "This small hermitage is not a suitable place for Venerable Master to reside. You should go to a major monastery where you can be properly honored." Master Dadian smiled and said: "If it is the land of Buddha, what difference is there between big or small?" He firmly refused to go. Others sent him robes, hats, and other garments, but he rejected them all and did not accept anything. These circumstances were carefully observed by the eunuchs inside the palace, who reported each detail to Emperor Xianzong. Emperor Xianzong secretly admired and said, "This is truly a disciple of the Buddhist tradition." The emperor was about to approve his memorial, but could not do so because the eunuchs and attendants close to him were all on good terms with Master Fasheng. They quickly informed Fasheng of this news. Master Fasheng became very anxious and immediately invited dozens of famous lecturers from various temples, as well as five or seven influential ministers favored by the emperor. Together they went to the palace and earnestly pleaded, "Although Buddhism takes purity and tranquility as its principle, if those who follow Buddhism pursue only quietness, how can we demonstrate the intent to promote and spread Buddhist teachings? "It is essential to burn incense, perform rituals, and maintain grandeur in order to sincerely pray for the Buddha's compassion to grant longevity and eternal blessings." "Even if the lectures on the sutras are not always profound, it is still necessary for explanations from all over the world to interact and clarify each other in order for people to attain true understanding. If we place them high on a shelf without lecturing or interpreting them, would they not become useless objects, rendering our Buddha's true scriptures ineffective?" "Moreover, the many good deeds His Majesty has performed in the past are all known and witnessed by our Buddha. Blessings and longevity will surely be bestowed upon him. How could we abandon all previous merits merely because of one person's false words!" "We humbly request the emperor to show his kindness and carefully examine this matter." Emperor Xianzong listened to their plea, fell into deep thought, and remained silent. The ministers then continued to plead on their behalf, saying, "The decree regarding the lectures on sutras has already been issued throughout the empire. The faithful people across the land have long been eagerly awaiting it." "If we now rescind this decree, we will inevitably disappoint the hopes of those who revere Buddhism and seek faith in its teachings." Although Emperor Xianzong was still hesitant in his heart, he could not refuse the faces of so many people and thus issued an edict: "The lectures on sutras shall continue as previously decreed.

However, Master Dadian is allowed to freely attend any temple's teachings and point out anything that does not conform with Buddhist principles. He may then report these matters to the throne for correction in order to preserve good merit." Master Fasheng and the monks, having received the imperial decree, bowed in gratitude before leaving. Their hearts were filled with both joy and worry—joy that the lectures on sutras would continue as before, but worry over Master Dadian's scrutiny. This will not be further mentioned here. It was precisely:

15 **好佛本來求定性，為僧何苦反勞心？**

Those who truly revere the Buddha seek inner stillness; why do monks go to such lengths and trouble their minds?

16 **總然講出西來意，終帶長安名利音。**

Even if they manage to expound the true meaning of Buddhism from the West, it still carries the echoes of fame and profit from Chang'an.

17 **卻**說唐三藏與孫悟空，正在長安城中尋訪求真解之人，忽聞知大顛上表，又講經糾察之事，不勝驚喜道：「這和尚哪裏來的？倒有些意思。」訪知在城西半偈庵掛衲，遂仍舊變做兩個疥癩和尚，到庵中來觀看。此時大顛正在庵中合眼打坐，唐三藏與孫悟空入來。看見他：

Meanwhile, Tang Sanchang and Sun Wukong were in Chang'an City searching for people who sought true understanding of the Dharma. Suddenly they heard about Master Dadian submitting a memorial and his involvement in overseeing the lectures on sutras, and they could not help but express their surprise and joy: "Where did this monk come from?" "There is something quite special about him." They inquired and learned that he was staying at the Banjie Hermitage on the west side of the city. So they once again transformed into two leprous monks to go to the hermitage for a look. At this time, Master Dadian was sitting in meditation with his eyes closed inside the hermitage when Tang Sanchang and Sun Wokong entered. They saw him:

18 **頭頂中露一點佛光，面皮上現十分道氣。體結青蓮，骨橫白法。兩眉分靈慧之色，雙耳垂大智之容。布納塵中，雖尚是中國僧伽；蒲團物外，已知是西方佛器。**

A ray of Buddha's light shone from the top of his head, and a distinct aura of spiritual power radiated from his face. His body was adorned with blue lotus patterns, and white dharma energy coursed through his bones. The two eyebrows displayed the color of spiritual wisdom, while both ears bore the appearance of great intelligence.

Though still a Chinese monk in his simple robe and seated on a meditation mat, he was already recognized as an instrument of the Western Buddha.

19 **唐三藏與孫悟空看見大顛有些根器，十分歡喜。又見他合眼默坐，因上前大喝道：「如來將為人嚼死，這和尚好忍心，不去糾聽，卻**躲在此處打瞌睡！」大顛聽了就如驚雷一般。急開眼看時，只見兩個疥癩僧人立在面前。心知有異，忙起身禮拜道：「小僧何敢忍心打瞌睡？正在此代世尊敲牙拔舌，不期二位佛師降臨，有失迎候。」唐三藏與孫悟空相顧而笑道：「好好好！雖敲拔不盡，也要算你救主之功了。」大顛道：「敢問二位法師大號？有何因緣飛錫於此？」孫悟空道：「此位家師，號大壯，弟子乃吾心侍者。若問到此因緣，卻是特來尋你。」說罷，又與三藏相顧**而笑。大顛見二人言語俱有妙旨，知是異人，因再拜道：「弟子雖有志佛門，卻托身遠土，未遇明師；尚淹肉體，未具神通。幸遇二位佛師，望發慈悲。」三藏又笑道：「要我發慈悲，不如還是你自家努力。」大顛道：「敢不努力！但努力無路，所以求二師慈悲。」三藏道：「有路，有路！只是到臨期不要推諉。」**說罷，遂同孫悟空大笑而去。大顛急要留時，已去遠不可追矣！正是：

Tang Sanchang and Sun Wukongo saw that Master Dadian possessed some potential, and they were very pleased. Seeing that he was sitting in silence with his eyes closed, they stepped forward and shouted loudly, "The Buddha's teachings are being destroyed by others, yet this monk is so heartless! Instead of going to supervise the lectures, he hides here taking a nap!" Master Dadian heard their words as if struck by a thunderclap. He quickly opened his eyes and saw two leprous monks standing before him. Realizing something was unusual, he hurriedly rose to bow and said, "How dare I be so heartless as to take a nap?" "I am right here helping the Buddha speak and teach on his behalf. I did not expect that the two of you, esteemed Buddhist masters, have descended upon me, and I failed to welcome you properly." Tang Sanchang and Sun Wu Kong looked at each other and smiled, saying, "Good! Good! Good!" "Even if you cannot fully speak for the Buddha, it will still count as a meritorious act of saving the master." Master Dadian asked, "May I ask the two masters' names?" "What karmic connection has brought you to visit this humble place?" Sun Wukong said: "This venerable teacher of mine is named Da Zhuang; I am merely his devoted attendant." "If you ask about the karmic connection that brought us here, it was precisely to seek you out." After saying this, he and Sanchang exchanged glances and smiled. Master Dadian, seeing that the words of both men were filled with profound meaning, realized they were extraordinary beings. He thus bowed twice and said: "Though I have aspired to the Buddhist path, my body is bound far from my homeland, and I have yet to meet a wise teacher; my physical

form remains trapped, and I lack supernatural powers." "I am fortunate to encounter the two of you, revered Buddhist masters. I humbly beg for your compassion." Sanchang smiled again and said: "If you wish me to show mercy, it would be better if you yourself put in the effort." Master Dadian replied, "How could I not strive with all my might!" "But without a path to follow in my striving, that is why I seek the two masters' compassion." Sanchang said: "There is a path! There is a path!" "Just don't shirk your responsibility when the time comes." After saying this, they both laughed heartily with Sun Wukong and left. Master Dadian hurried to stop them, but they were already far gone and could not be caught! It was precisely:

20 **語有機兮言有鋒，相逢一笑已成宗**；

Words carry meaning, speech carries sharpness; a single smile upon meeting becomes the essence of the tradition.

21 **若從字句求靈慧，尚隔千重與萬重。**

If one seeks spiritual wisdom merely through words and phrases, it remains separated by thousands or even ten thousand layers.

22 **卻**說唐三藏見了大顛有些道行，可充求解之人，滿心歡喜。與孫悟空商量道：「求解之人倒有了，只是當今講經正盛，盡自道微妙，誰肯回頭去求真解？」悟空道：「這不難，待他臨講之時，我與佛祖同現舊日原形，顯個神通，將他經卷封起，使他欲講無經。然後，將我佛木棒一喝，不怕他不回心去求真解。」唐三藏大喜道：「必須如此方妙。」不幾時，到了元和十五年元旦之期，各寺俱奉講經之旨，搭起法壇，皆延有名法師，互相爭勝。惟洪福寺乃生有法師親身登壇，常恐天子臨幸，百官聽講，故比他寺更加興頭。闔寺僧先在大殿上誦過經文，做過法事；將到巳時，方幢幡鼓樂迎送生有法師登壇。壇下聽講僧俗諸人，挨擠不開。生有法師正要開談，忽人叢中有人叫道：「那和尚休得胡講，污辱了我佛大乘妙法真經，辜負了我師徒求經善念。」生有聽見，著了一驚，忙低頭看時，卻是兩個疥癩僧人，手執木棒在壇下吆喝同吆喝。因怒答道：「我奉聖旨講經，你是何處狂僧敢來毀謗？」唐三藏道：「你既奉旨講經，我且問你，經是何物？為甚要講？」生有道：「經乃我佛靈文，不講何以宣揚善果？」唐三藏又問道：「善果必待講經宣揚，則未講之先與既講之後，經何在？善果又何在？且三藏經文從哪裡講起？若說一言可賅，則經何須三藏？倘必三藏盡宣，則今日之講無乃掛漏？」生有一時答應不來。唐三藏因大喝一聲道：「妖妄野狐！還不下來？」將手一舉，那條木棒雖未離手，早不知不覺照生有劈頭一下，打得生有魂膽俱

無，忙滾身下壇，拜伏於地，連稱：「不敢，不敢！」許多徒子法孫看見生有如此不成模樣，忙來扯他道：「法師請尊重。」生有纔待爬起，被孫悟空又喝一聲，依然伏地道：「不敢，不敢！」眾僧無法，只得飛奏憲宗道：「法師正登壇講經，不知哪裡走了兩個疥癩僧人來，手拿著一根木棒將法師亂打，攪亂講席，欺滅聖旨，特特奏聞。」憲宗大怒道：「何物妖僧敢如此大膽？著錦衣衛火速拿來。」許多校尉領旨，忙同眾僧作眼來拿。到了洪福寺，看見兩個疥癩僧人，欲待上前拿他，不知何故，只是不能近身。因說道：「奉聖旨拿你二人，快去見駕。」唐三藏道：「我二人奉佛旨也正要見駕。」遂大踏步走入朝來，眾校尉但遠遠圍繞。

Meanwhile, Tang Sanchang saw that Master Dadian had some spiritual cultivation and could serve as one who sought true understanding. He was filled with joy. He discussed with Sun Wukong, saying: "We now have someone who seeks true understanding. However, the lectures on sutras are currently flourishing; everyone is expounding profound meanings, but who would turn back to seek genuine enlightenment?" Wukong said, "That is not difficult. When the time for his lecture comes, I and the Buddha will appear in our original forms from long ago, display a supernatural feat, seal up his sutra scrolls, and leave him unable to lecture without texts." Then, with one shout from my wooden staff representing the Buddha's power, I guarantee he will turn his heart and seek true understanding." Tang Sanchang was greatly pleased and said: "This must be done in precisely this way to achieve the wondrous result." Not long after, it came to the first day of the year in the fifteenth year of Yuanyou. All temples received the imperial decree for lectures on sutras; they erected dharma platforms and invited renowned masters, each vying with one another for superiority. Only Hongfu Temple had Master Fasheng himself ascend the platform in person. He often feared that the emperor might personally visit and that officials would attend his lecture, so he made even greater efforts than other temples to ensure everything was grander. All the monks in the temple first chanted sutras and performed rituals on the main hall. As it neared the hour of Si, colorful banners, drums, and music were arranged to welcome and escort Master Fasheng onto the platform. The crowd of monks and laypeople gathered below the platform was so dense that they could hardly move. Just as Master Fasheng was about to begin his lecture, someone suddenly shouted from the crowd: "That monk, do not speak nonsense! You are defiling the great and wondrous Mahayana sutras of our Buddha and betraying the good intentions of my master and disciples in seeking the true teachings." Master Fasheng, upon hearing this, was startled and quickly looked down. It turned out to be two leprous monks holding wooden staffs, shouting from below the platform. He angrily replied, "I am delivering a lecture on sutras by imperial decree. Who are you, some mad monk from the wilderness, to dare slander me?" Tang Sanchang said: "Since you are delivering a lecture on sutras under the

emperor's decree, let me ask you—what exactly is a sutra?" "Why must it be taught at all?" Master Fasheng replied, "Sutras are the sacred texts of our Buddha. Without teaching them, how can we spread the merits of goodness?" Tang Sanchang then asked, "If good results must be spread through lectures on sutras, where is the sutra before it is taught and after it has been taught?" "And where are these so-called 'good results'?" "Moreover, from which part of the Tripitaka should one begin to teach?" "If a single word can encompass all meaning, then why is there even a need for the three divisions of the Tripitaka?" "And if one must teach every part of the entire Tripitaka, then today's lecture is surely incomplete and full of omissions!" Master Fasheng could not respond at once. Tang Sanchang suddenly shouted, "Deceitful fox spirit!" "Still not coming down?" With a single raised hand, though the wooden staff had not yet left his hand, Tang Sanchang unknowingly swung it down at Master Fasheng's head. The blow struck so suddenly that Fasheng lost all courage and spirit. He quickly rolled off the platform, fell to the ground in submission, and repeatedly said, "I dare not, I dare not!" Many of his disciples and followers saw Master Fasheng in such a disheveled state, and hurriedly pulled him aside, saying, "Master, please show respect." Fasheng was just about to get up when Sun Wukong shouted again, and Fasheng immediately fell back down on the ground, saying once more, "I dare not, I dare not!" The monks had no choice but to urgently report to Emperor Xianzong, saying, "While the master was just ascending the platform to deliver a lecture on the sutras, two scabby and leprous monks suddenly appeared from somewhere. Holding a wooden staff, they began beating our master at random, disrupting the lecture hall, defying imperial orders. We now specially report this matter." Emperor Xianzong was furious and said, "What kind of demon monks dare to be so bold?" "Order the Jinyiwei to swiftly arrest them." Many guards received the imperial order and hurriedly joined the monks in searching for them. When they arrived at Hongfu Temple, they saw two scabby and leprous和尚 monks. They wanted to step forward and arrest them, but for some unknown reason, they could not get close. They then said, "We have come by imperial decree to arrest you two. Come quickly and face the emperor." Tang Sanchang replied, "The two of us have also received a decree from the Buddha to see Your Majesty in person." With that, he strode boldly into court. The guards could only surround them at a distance.

23　到了殿前，看見憲宗，唐三藏合掌當胸，將身一控道：「貧僧問訊了。」憲宗大怒道：「你是哪裏來的兩個野僧？如此大膽！」唐三藏道：「我們是西方極樂世界來的。」憲宗道：「若是西方佛地來的，必知禮法，怎麼見朕不拜？」唐三藏道：「若論為僧，見駕自當禮拜，但貧僧與陛下不同。」憲宗道：「有甚不同？」唐三藏道：「貧伯曾蒙先朝太宗皇帝賜為御弟，又有求取真經之功，今又忝在西方我佛會下，故乞陛下優容。」憲宗笑道：「野僧一味胡說，朕聞得賜御弟及求經，乃陳玄奘法師之事，今已二百餘年，坐化成佛久矣！你兩個疥癩僧

人怎敢妄扯為己事來蒙蔽聯躬？況陳玄奘法師的聖像，我太宗皇帝俱有畫下的，藏在御苑。」隨命，」取來一對，叫他兩個死而無怨。」唐三藏笑道：「真金不怕火，就取來對一對何妨！」憲宗道：「這經就真是你求來，今日聯在此命高僧講解，也是成全前人善果，你為何倒來攪亂？」唐三藏道：「我佛造經，與太宗命我求經，皆度世婆心。只因經到之日，限於藏數，要繳還金旨，不及講解，故世上止有真經，并不識真解；以致後來這些愚僧，胡言亂語，將我佛大乘妙法弄做個騙詐良方；哄得天下愚民焚頂燃指，不惜身命。不獨將佛門敗壞，且令陛下的國體損傷。故我佛慈悲，命我貧僧將這一條木**棒打盡天下邪魔，一張封皮封起三藏經文，免得眾生漸漸墮落。」憲宗聽了，聳然道：「經文遍滿天下，如何封得？」唐三藏道：「待貧僧封與陛下看。」正**說不了，幾個內臣已在御苑捧了唐三藏的畫像來，懸於殿上。憲宗手指道：「法師遺像，你二人可自看一看，象也不象？」唐三藏道：「怎麼不象？陛下請看。」口裡一面說，身子早與孫悟空已現原形。唐三藏，毗盧帽，錦斕袈裟，腳踏蓮花起在半空；孫悟空火眼金睛，手執木棒侍於左側。憲宗與滿朝文武看見，盡皆驚喜非常，忙走下龍座來瞻仰。唐三藏從從容容於袖中取出一張金字封皮，付與孫悟空道：「快去，將天下經文盡皆封了。」孫悟空接了，將身一縱，早已不知去向。憲宗忙舉手向天道：「俗僧講經固非傳經之意，佛師封經不講又恐非求經之心，還求佛師開一線人天之路。」唐三藏道：「既陛下心心在道，不消求我；只須再遣一人，如貧僧昔年故事，歷萬水千山，重到靈山去求真解來，那時再解真經，自保陛下國泰民安也。」方說間，孫悟空早已飛至唐三藏面前復命道：「奉旨，天下經文俱已封閉。」憲宗君臣看見這般靈顯，俱倒身下拜道：「願求真解。」唐三藏合掌道：「陛下保重，貧僧要繳金旨去了。」說罷，一朵祥雲冉冉騰空而去。正是：

When they arrived before the hall and saw Emperor Xianzong, Tang Sanchang clasped his palms to his chest and bowed slightly, saying, "Your humble monk greets Your Majesty." Emperor Xianzong became furious and asked, "You two wild monks—where have you come from?" "How dare you be so bold!" Tang Sanchang said, "We have come from the Western Pure Land of Ultimate Bliss." Emperor Xianzong asked, "If you are truly from the land of the Buddha in the West, then surely you must know etiquette. Why did you not bow before me?" Tang Sanchang said, "If we are to speak of being a monk, I should naturally bow before Your Majesty. But in this case, your humble monk is different from the Emperor." Emperor Xianzong said, "In what way are you different?" Tang Sanchang said: "Your humble monk was once honored by Emperor Taizong of the previous dynasty as his imperial younger brother,

and I also have the merit of seeking the true sutras. Moreover, I am now humbly part of the assembly under our Buddha in the West. Therefore, I respectfully request Your Majesty's leniency." Emperor Xianzong laughed and said, "This wild monk keeps making up nonsense. I have heard that the granting of an imperial younger brother title and the quest for sutras were matters concerning Master Chen Xuanzang, who lived more than two hundred years ago and has long since passed away and attained Buddhahood!" "How dare the two of you, scabby leprous monks, falsely claim these events as your own to deceive me?" "Moreover, the sacred image of Master Chen Xuanzhang was painted by my Emperor Taizong and is preserved in the imperial garden." He then ordered, "Bring it here," and commanded that they be put to death without mercy. Tang Sanchang laughed and said, "True gold fears no fire; by all means, bring it forth for comparison!" Emperor Xianzong said: "Even if this sutra was truly obtained by you, today I have ordered a great monk to explain it here in order to complete the good deeds of those who came before. Why then did you come and cause such disruption?" Tang Sanchang said: "The Buddha's creation of the sutras, and Emperor Taizong's command for me to seek them, were all acts of compassion aimed at saving the world." "When the sutras arrived, due to limited numbers and the need to return them with imperial decree, there was no time for explanation. Thus, in the world there are only true sutras but not their true interpretations; as a result, later foolish monks have spoken nonsense, twisting our Buddha's great vehicle teachings into mere tricks of deception, deceiving ignorant people across the land and causing them to burn their heads or fingers, risking their lives." "This not only ruins the Buddhist tradition but also damages Your Majesty's imperial dignity." "Therefore, out of compassion, our Buddha has commanded your humble monk to use this wooden staff to drive away all demons and devils across the world, and with a single cover, seal up the Tripitaka sutras so that living beings will not gradually fall into ruin." After hearing this, Emperor Xianzong looked startled and said, "The sutras are already widespread throughout the world. How can they be sealed?" Tang Sanchang said: "Let your humble monk show Your Majesty how it is done." Before he could finish speaking, several palace attendants had already brought forth a portrait of Tang Sanchang from the imperial garden and hung it in the hall. Emperor Xianzong pointed at it and said, "This is a portrait of Master Xuanzang. You two look for yourselves—do you resemble him or not?" Tang Sanchang asked, "Why wouldn't we resemble him?" "Your Majesty, please look." While speaking, Tang Sanchang and Sun Wukong instantly transformed back into their original forms. Tang Sanchang wore a Vairocana hat and a colorful saffron robe, standing on a lotus flower in midair; Sun Wukong, with golden eyes glowing like fire, held the wooden staff and stood to his left. Emperor Xianzong and all the civil and military officials in court, upon seeing this, were greatly astonished and delighted. They hurriedly descended from their dragon thrones to pay homage. Tang Sanchang calmly took out a golden-lettered cover from his sleeve and handed it to Sun Wukong, saying,

"Go quickly and seal all the sutras in the world." Sun Wukong took it, leapt into the air, and was gone without a trace. Emperor Xianzong hurriedly raised his hands toward the heavens and said, "It is indeed not the intention of transmitting the sutras for lay monks to lecture on them. But if a Buddha teacher seals the sutras without teaching them, it may also contradict the original purpose of seeking the scriptures. I humbly request the Buddha teacher to open even a small path between heaven and humanity." Tang Sanchang said: "Since Your Majesty's heart is truly devoted to the Way, there is no need for me. You merely need to send another person as I did in my time, who will cross countless rivers and mountains once more to return to Mount Lingshan and seek the true interpretation of the sutras. Then, when the true meaning of the scriptures is revealed, Your Majesty may rest assured that your country will enjoy peace and prosperity." While he was still speaking, Sun Wukong had already flown back to Tang Sanchang's side and reported, "By imperial decree, all the sutras in the land have been sealed." Emperor Xianzong and his ministers, upon witnessing such a miraculous display, all fell to their knees in reverence and said, "We humbly request the true interpretation." Tang Sanchang clasped his hands together and said, "Your Majesty take care. Your humble monk must now return the golden decree." With those words, a wisp of auspicious cloud slowly rose beneath him and he ascended into the sky. Indeed:

24　若非佛祖呈慈相，哪得凡夫肯信心。

Were it not for the Buddha's display of compassion, how could ordinary mortals ever place their faith?

25　不知憲宗果遣人上靈山求真解否，且聽下回分解。

Whether Emperor Xianzong indeed sent someone to Mount Lingshan in search of the true interpretation remains to be seen. Stay tuned for the next chapter.

9.第八回大顛僧承恩求解　唐祖師傳咒收心 Chapter 8: Master Da Dian Accepts Grace to Seek Understanding, Tang Master Transmits a Mantra to Cultivate the Mind

1　　詩曰：

The poem says:

2　　霧霧雲雲煙復煙，誰知頭上有青天，

Foggy and cloudy, smoke upon smoke, who knows there is a blue sky above one's head,

3　　忽然一陣香風送，畢照鬚眉日月前。

Suddenly a fragrant breeze arrives, completely illuminating beards and eyebrows before the sun and moon.

4　　又曰：

It also says:

5　　尺繩入鼻好牽牛，曳得鰲來是釣鉤。

A foot-long rope inserted into the nose is good for leading oxen, dragging forth a giant tortoise as if it were a fishing hook.

6　　度世有仁仁有術，金剛見佛自低頭。

To transcend to another world requires benevolence and the methods of benevolence; even Vajra sees the Buddha and bows his head.

7　　話說唐憲宗皇帝同滿朝文武，親看見唐三藏與孫悟空現出佛身，親吩咐求解，想後冉冉騰空而去，不勝驚喜，始悔從前好佛之誤，就打點要出榜招求真解之人。

It is said that Emperor Xuanzong of the Tang Dynasty, together with all his ministers and officials at court, personally witnessed Master Tang Sanchang and Sun Wukong manifesting their Buddha forms. The emperor personally instructed them to seek an explanation, then watched as they slowly ascended into the sky, filled with great surprise and joy. He began to regret his previous mistaken devotion to Buddhism, and immediately made preparations to issue a decree seeking true individuals who could provide explanations.

8　　卻說生有法師被打，正驚懼昏聵，忽侍者報：「唐三藏已駕雲去了。」方回轉來，自覺沒趣，只得定定神又入朝奏道：「遣人求解，自是善緣；然奉旨講

經，實非邪道。臣廡中洪福寺講壇既已親承佛旨，不敢開講矣。但天下及長安城中各寺，奉旨已久，又正值講時，恐停止不及。乞聖恩令其遵旨講完，講完後再行停止。庶不致違悖聖旨。」憲宗道：「既停止不及，聽其講完可也。」正說不了，只見各寺講師都紛紛入朝啟奏道：「眾僧正遵旨登壇講經，忽半空中降下一個火眼金睛尖嘴縮腮的神聖，手持一張金字封皮，在經文上一晃道：『奉佛旨封經。』說罷就不見了。臣等再展經時，那經文就象粘成一片的，再揭不開，不知是何緣故？特來請旨定奪。」寺寺皆是如此說。憲宗聽了滿心歡喜道：「佛法有靈如此，敢不信心求解！」因召生有法師上殿道：「昔年太宗皇帝求經，虧得陳玄奘佛師應詔，太宗感激，賜為御弟。今朕欲求真解，必得親信之人，方可代行。朕之親信無如法師，法師若不辭辛苦代朕一行，朕亦與法師結為兄弟。不識法師意下何如？」生有聽了，驚得滿身汗如雨下，戰兢兢半晌方答道：「臣蒙聖恩，安敢辭勞？但念臣生於長安，長於長安，從未曾出長安一步，外面徑路全然不識，如何歷得千山萬水？」憲宗笑道：「法師既不**識路，何以指迷？」生有答道：「人各有能有不能，臣雖不能遠求真解，若是佛前焚修，祈保聖壽無疆，則臣不敢多讓。」憲宗笑道：「法師若能祈禱，又勝似求解多矣。」因問丹墀下眾僧道：「生有法師已失朕之望矣，不知汝眾僧中有能出類拔萃不辭辛苦以成朕志者否？」眾僧聽了，就似泥塑木雕，無一人敢答應，憲宗默然不悅。生有只得又奏道：「求解遠赴靈山，臣僧尚不能應詔，眾僧安能承命？臣保舉一人，定然去得。」憲宗道：「法師保舉何人？」生有答道：「就是前日請正佛法，今奉命糾察講經的大顛和尚。」憲宗道：「法師如何知他去得？」生有道：「他表上原**說，若要講解，必求智慧之人。今日著他求解，正是他的本念。況他是潮州僧人，既可從潮州到此，便可由此前往靈山。臣僧所以保他去得。」憲宗聽奏沉吟道：「此僧或者去得也未可知。但朕曾查考舊事，聞得這裡到靈山有十萬八千里程途，且一路妖魔甚多，生死相關，若不十分忠愛於朕，豈肯受此跋涉？就是朕以威勢強之而去，他到半路，心生退悔，又安能成功？這大顛和尚自潮州偌遠而來，到此上表，請正佛法，其志可嘉；又因法師苦請講經，令他守候許久，竟未降旨；昨雖有糾講之命，今又無講可糾。皇恩毫未沾被，忽命他歷此艱險之途，恐非人情之願。莫若還是出**榜招求。他果有志，自慨然請行；他若無心，強之何益？」生有不敢再言，只得率領眾僧退出。正是：

Meanwhile, Master Sheng You, having been beaten, was just frightened and dazed when suddenly a servant reported: "Master Tang Sanchang has already departed on

clouds." As he turned back, feeling embarrassed and awkward, he could do nothing but compose himself before entering court again to report: "Sending people to seek explanations is naturally a good karmic connection; however, delivering sermons upon imperial orders is indeed not heretical ways. Since the lecture platform at Hongfu Temple in my district has already personally received a Buddhist decree, I dare not deliver lectures anymore." But the temples throughout the country and in Chang'an City have long followed imperial orders, and it is precisely the time for lectures; I fear it will be too late to stop them. I humbly request Your Majesty's grace to allow them to continue delivering the lectures as ordered until they are completed, and then halt them after completion. Thus it will not result in any violation of the imperial decree." Emperor Xuanzong said, "Since it is too late to stop them, let them finish their lectures as planned." Before the discussion could be concluded, suddenly all the temple lecturers from various temples entered court in a flurry to report: "The monks were just following imperial orders to ascend the platform and deliver sermons when suddenly from halfway up the sky descended a deity with fiery eyes, sharp mouth, and sunken cheeks. Holding a golden-lettered envelope in hand, he waved it over the scriptures and said, 'By Buddha's decree, these scriptures are sealed.' After saying this, he vanished without a trace." When we tried to open the scriptures again, they were as if glued together and could not be separated. We do not know what is the reason for this?" We have specially come to request Your Majesty's decree on how to proceed." Each and every temple gave the same account. Emperor Xuanzong, upon hearing this, was overjoyed and said: "Buddhism is so powerful that it has manifested such signs; how could I not have faith and seek enlightenment!" He then summoned Master Sheng You to the hall and said: "In previous years, Emperor Taizong sought scriptures; it was thanks to Venerable Chen Xuanzang who responded to the imperial summons. Emperor Taizong was deeply grateful and bestowed upon him the title of younger brother of the emperor. Now, if I wish to seek true enlightenment, it must be entrusted to a person in whom I have complete trust, who can act on my behalf. Among those in whom I place the most trust is none other than you, Master. If you do not refuse to endure hardship and undertake this journey on my behalf, I shall also form a brotherhood with you. I wonder what your thoughts are, Master?" Upon hearing this, Master Sheng You was so startled that sweat poured down his body like rain; trembling with fear, he hesitated for a while before replying: "Your Majesty has shown me great grace; how dare I refuse the burden? But I am born in Chang'an, raised in Chang'an, and have never taken a single step beyond the city; I know nothing of the roads outside. How could I possibly traverse thousands of mountains and rivers?" Emperor Xuanzong smiled and said, "If you do not know the way, Master, how can you guide others out of confusion?" Master Sheng You replied, "Each person has their own abilities and limitations. Although I may not be capable of seeking true enlightenment far away, if it is a matter of burning incense before the

Buddha to pray for Your Majesty's long life without end, then I would not dare to refuse." Emperor Xuanzong laughed and said: "If you can pray for blessings, Master, it would be far better than seeking enlightenment." He then asked the monks standing on the Danchi platform, "Master Sheng You has already disappointed my hopes. I wonder if any of you monks are outstanding and willing to endure hardships in order to fulfill my wishes?" Upon hearing this, the monks stood there like statues of clay and wood; not a single one dared to respond. Emperor Xuanzong fell into a silent sulk. Master Sheng You had no choice but to again report, "Seeking enlightenment by traveling far to Mount Lingshan is something even I, a humble monk, cannot accept the imperial summons for; how then could the other monks possibly carry out Your Majesty's command? I can recommend one person who will surely go." Emperor Xuanzong asked, "Master, whom do you recommend?" Master Sheng You replied: "It is none other than the Venerable Dadian, who requested to correct Buddhist law on the previous day and has now been ordered to supervise the lectures." Emperor Xuanzong asked: "How does Master know that he can go?" Master Sheng You said, "In his original petition, he stated that if there is to be an explanation of the scriptures, one must seek a wise person. Sending him today to seek enlightenment is precisely in line with his original intention. Moreover, he is a monk from Chaozhou; if he could travel from Chaozhou to here, then certainly he can proceed onward to Mount Lingshan. That is why I recommend that he go." Emperor Xuanzong listened to the report and mused, "Perhaps this monk might indeed be able to go. But I have investigated past records and heard that the journey from here to Mount Lingshan spans 108,000 li, with many demons and monsters along the way; it is a matter of life or death. If one does not hold me in utmost loyalty and affection, how would they willingly endure such a grueling journey? Even if I were to force him with imperial authority to go, once he reaches halfway and his heart wavers in regret, how could the mission possibly succeed? This Venerable Dadian came from the distant Chaozhou all the way here, submitted a petition to correct Buddhist law, and his determination is commendable. Moreover, because Master Sheng You earnestly requested him to deliver lectures, he was made to wait for a long time without receiving an imperial decree; although given a command yesterday to supervise the lectures, today there are no lectures left to oversee. He has not yet received any imperial favor; suddenly ordering him to endure such a perilous journey may go against human nature and his will. It would be better, then, to issue an edict seeking volunteers. If he truly has the will, he will surely volunteer with enthusiasm; if not, what benefit is there in forcing him?" Master Sheng You dared not speak further and could only lead the monks out. Indeed:

9 從來木朽蠹方生，讒佞何曾亂聖明，

Since ancient times, rot in wood has given birth to insects; flattery and deceit have never disturbed the wisdom of a sage.

10　若要西天求佛法，先須中國順人情。

If one wishes to seek Buddhist teachings from the West, first one must follow human sentiments within China.

11　一言搶白羞於撻，滿臉通紅罪似黯，

A single sharp word of contradiction brings shame and a beating; his face turned crimson with guilt as if branded.

12　靜夜問心無愧怍，不偢不深有餘榮。

In quiet nights, reflecting on one's conscience without regret or disgrace, free from pretense and depthless scheming, there remains abundant honor.

13　憲宗退朝，即命大臣議出榜文，招求真解之人，不數日，天下各寺紛紛奏報封經之事，都說有個火眼金睛神道降壇。憲宗聞知，愈加敬信，連旨催出榜文，掛於皇城之外。那榜文寫得明白，道：

After the court session, Emperor Xuanzong immediately ordered his ministers to draft an imperial edict seeking true seekers of enlightenment. Within a few days, temples throughout the country reported in succession about the sealing of scriptures, all saying that a deity with fiery eyes had descended onto the lecture platform. Upon hearing this news, Emperor Xuanzong became even more reverent and believing; he issued successive imperial decrees to expedite the posting of the edict outside the imperial city. The edict was clearly written, stating:

14　為招訪高僧西遊求解事：蓋聞，佛法既今古常明，高僧自後先遞出。昔我太宗皇帝垂慈，遠取真經，雖已流傳，昨蒙陳玄奘法師顯示，我佛真解尚存靈鷲，未及頒來。朕思真經必須真解方足宣揚；朕雖涼薄，安敢隳棄前功。今發大願，訪求高僧如玄奘法師者，遠上靈山祈求真解東來，以完勝事；倘有志行尊者，慨然願行，朕當如玄奘法師故事，賜為御弟。竭誠恭奉，決不食言。須至榜者。

Regarding the recruitment of a great monk to travel westward in search of enlightenment: It is said that Buddhist teachings have always been clear through ancient and modern times, and great monks naturally emerge one after another. In the past, Emperor Taizong of this dynasty showed compassion and sought true scriptures from afar. Although they have already been transmitted, yesterday I was honored by Venerable Chen Xuanzhang's demonstration; the true enlightenment of our Buddha still resides on Mount Lingjiao and has not yet been brought here. I believe that the true scriptures must be accompanied by a true explanation to be adequately promoted; although I am but an unworthy ruler, how dare I abandon previous achievements? Now I make a great vow to seek out high monks like Venerable Xuanzang, who will travel far to Mount Lingshan in order to obtain true

enlightenment and bring it eastward, thus completing this noble endeavor. If any revered monk of virtue and determination is willing to undertake the journey with enthusiasm, I shall bestow upon him the same title as Venerable Xuanzhang: younger brother of the emperor. With utmost sincerity and respect, I will certainly not break my word. This is the decree.

15 **元和十五年正月　日榜**

Imperial Edict of the First Month, Yuanhe Fifteenth Year

16 **這邊張掛榜文不題。**

We will not dwell further on the posting of this edict.

17 **卻**說大顛自奉了糾聽講經之旨，生有法師便要請他同登臺上。他道：「旨意是各寺任意糾聽。」不肯定在一處上臺，只雜在眾人中竊聽。這日，正在洪福寺默察生有動，因見唐、孫二佛師顯靈封經，要訪人求解，就打算上疏請行。今見榜文掛出，因走到榜下對守榜太監說道：「西天求解，貧僧願奉聖命西往，伏乞列位老公公奏聞皇上。」眾太監看見，盡皆歡喜，忙扯住問道：「老師大號？」大顛說道：「貧僧即奉聖旨糾察講經的大顛。」。眾太監聽了，忙入宮奏知。憲宗大喜道：「畢竟還是這和尚，信乎根器自有真也。」即命召入。大顛承命，趨拜金階。拜畢，憲宗召入殿上賜坐，因先開口問道：「前日法師請正佛法一表，朕十分感悟，即欲降旨從事，不意又為左右眾僧所惑，苦請講經。朕故敕法師糾察，待有所失然後罪之，彼無說也。今幸我佛有靈，感得陳玄奘法師臨壇顯示，親說求解因緣，然後知法師前表之深明佛法也。正欲起創叢林，供奉法師，以張正教，且得時聆微妙之法；不意西天求解之役，法師又慨然請行，足見至人真修，與俗習外緣相去天淵也。」大顛奏道：「佛門弟子理合奉行佛教，前之請正，今之請行，原非二事。」憲宗道：「法師心心是佛，固不辭勞，但萬水千山只身而往，其中不無險阻，法師亦何所恃而不恐？」**大顛道**：**「佛法無邊，因緣自在。貧僧一無所恃，就是貧僧的所恃了。」憲宗連連點頭道**：**「法師妙論已空一切，定不負朕之所望。」遂命賜齋。齋罷，憲宗又**說道：「朕榜文有言，倘有尊宿肯行，朕願照玄奘法師故事，賜為御弟。今法師慨然願行，朕當擇日於佛前定盟。」大顛奏道：「此雖聖恩，然天尊地卑，君臣大倫，臣僧安可亂也！若亂大倫，是先犯佛門貪妄之戒，何敢遠見世尊？望陛下榮臣僧以義，不當寵臣僧以罪。」憲宗聽了，歎息不已道：「真佛種，真佛種！倒是朕失言也！但何以為情？」因命近臣敕洪福寺闔寺僧人速具香花燈燭，幢幡寶蓋，奉迎顛大師歸寺暫住，

以待擇日啟行。大顛忙奏道：「佛門以清淨為宗，臣僧正欲以清淨之旨正己正人；若喧闐迎送，移入大寺，便墮落邪魔，則求真解無路矣！」憲宗大悅道：「朕從前好佛之誤，聞法師高論，已悔八九矣！但法師既不欲移住大寺。今卻歸於何處？」大顛道：「巨僧原住半偈庵。」憲宗因問近侍道：「半偈庵在何處？」近侍奏道：「半偈乃小庵，在城西僻地。」憲宗笑道：「法師不住大寺，而住半偈小庵，可謂心持半偈萬緣空矣！」即賜號半偈法師。大顛謝恩退出，竟獨自步回半偈庵而去。正是：

Meanwhile, after Venerable Dadian received the imperial order to supervise and listen to the lectures, Master Sheng You immediately wanted to invite him to ascend together onto the platform. He said: "The decree allows each temple to be freely supervised and listened to." It does not specify that he must ascend the platform at one particular place; instead, he should just mingle among the crowd and secretly listen. On this day, while secretly observing Master Sheng You's movements at Hongfu Temple, Venerable Dadian saw the two Buddhist masters Tang and Sun manifest their divine power to seal the scriptures. As they sought someone to seek enlightenment, he immediately decided to submit a petition requesting permission to go on the journey. Now, upon seeing the edict posted, he approached the eunuchs guarding it and said: "Seeking enlightenment from the West—this humble monk is willing to obey Your Majesty's imperial command and travel westward. I humbly beg you esteemed masters to report this to His Majesty." The eunuchs, upon seeing him, were all delighted and quickly grabbed hold of him, asking: "Revered master, what is your great name?" Venerable Dadian replied, "This humble monk is none other than Venerable Dadian who has been ordered by imperial decree to supervise the lectures." Upon hearing this, the eunuchs hurriedly entered the palace to report. Emperor Xuanzong was greatly pleased and said: "After all, it is still this monk who has stepped forward—truly, one's innate potential will naturally reveal itself." He immediately ordered him to be summoned in. Venerable Dadian accepted the imperial command and hurriedly knelt before the golden steps to pay his respects. After the bow, Emperor Xuanzong summoned him onto the hall and granted him a seat. He then spoke first, asking: "The previous day's petition from you, Master, requesting to correct Buddhist law deeply moved me; I was about to issue an imperial decree to proceed with it, but unexpectedly, I was swayed by my ministers and monks on both sides who earnestly requested lectures instead." Therefore, I issued an order to you, Master Dadian, to supervise and inspect; once any faults were found, they would be punished accordingly, leaving them with no room for argument. Now, fortunately, our Buddha has shown his power and caused Venerable Chen Xuanzhan to descend onto the platform for a demonstration,

personally explaining the karmic connections of seeking enlightenment. Only then did I realize how deeply your previous petition understood Buddhist teachings. I was just about to establish a new monastic community, to honor and support you, Master, in order to promote the true teachings of Buddhism and also have the opportunity to personally listen to profound Dharma; unexpectedly, when it came to this mission of seeking enlightenment from the West, you once again volunteered with enthusiasm. This clearly shows that a truly enlightened person's cultivation is worlds apart from worldly habits and external influences." Venerable Dadian responded: "As a disciple of the Buddha, it is only natural to follow and practice Buddhist teachings. My previous request for correction and my current request to go on this journey are essentially one and the same matter." Emperor Xuanzong remarked, "Master's heart is always aligned with the Buddha; of course you would not shy away from hardship. But to travel alone across thousands of mountains and rivers, there are certainly dangers along the way—what do you rely on that makes you fearless?" Venerable Dadian said: "Buddhist teachings are boundless, and karmic connections exist naturally. This humble monk relies on nothing at all—that is precisely what this humble monk relies upon." Emperor Xuanzong nodded repeatedly and said, "Master's profound words have already transcended all things; you will surely not disappoint my expectations." He then ordered a meal to be bestowed upon him. After the meal, Emperor Xuanzong added: "My edict states that if any revered elder is willing to go on this mission, I am prepared to follow the precedent of Venerable Xuanzhan and bestow upon you the title of my younger brother. Now that you, Master, have volunteered with such enthusiasm, I shall choose a date to solemnly form this bond before the Buddha." Venerable Dadian respectfully replied: "Although this is Your Majesty's grace, heaven and earth have their proper order, as do the great relationships between ruler and subject. How could a humble monk like I dare to disrupt such principles! If one were to disrupt this great order, it would first violate the Buddhist precepts against greed and delusion. How could I dare then seek an audience with the World-Honored One?" I humbly hope Your Majesty will honor me, a humble monk, through righteousness rather than bestow favor upon me by means of transgression." Upon hearing this, Emperor Xuanzong sighed deeply and said: "A true seed of the Buddha! A true seed of the Buddha!" It was I who spoke inconsiderately after all! But how can we show appreciation?" He then ordered his close ministers to command all the monks of Hongfu Temple to quickly prepare incense, flowers, lamps, candles, banners, canopies, and treasures, in order to respectfully welcome Venerable Dadian back to the temple for a temporary stay while waiting for an auspicious day to begin the journey. Venerable Dadian hurriedly responded: "The Buddhist path values purity and tranquility as its foundation. I, a humble monk, am precisely seeking to purify myself and others through this principle; if there are grand ceremonies for welcoming and sending me off, or if I move into a large temple, it would lead me to

fall into the grasp of evil spirits, thus blocking any path toward true enlightenment!" Emperor Xuanzong rejoiced greatly and said: "My previous mistaken devotion to Buddhism—after hearing your esteemed words, Master, I have already regretted it by eight or nine parts! But since you, Master, do not wish to move into a large temple. Where shall you return now?" Venerable Dadian replied: "This humble monk originally resided at Banjie Hermitage." Emperor Xuanzong then asked his attendants nearby, "Where is the Banjie Hermitage located?" The attendant replied: "Banjie is a small hermitage, located in a remote area to the west of the city." Emperor Xuanzong smiled and said: "The Master does not reside in a grand temple, but instead dwells in the small hermitage of Banjie. One might say that your heart upholds half a verse, rendering all worldly attachments empty!" He immediately bestowed upon him the title "Banjie Master." Venerable Dadian bowed in gratitude and withdrew, eventually walking alone back to Banjie Hermitage. Indeed:

18 **一心清後一心淨，萬法空時萬法通**；

After the heart is cleansed, it becomes pure; when all dharmas are empty, all dharmas become interconnected;

19 **慢道寸絲俱不掛，寸絲不掛妙無窮。**

Do not say that even a single thread is left behind—when no single thread remains, the wondrous and boundless unfolds.

20 **卻**說大顛自憲宗賜號半偈，人都稱他做唐半偈。唐半偈回到庵中，懶雲聞知此事接著說道：「西天求解是個苦差，大寺裏那些和尚每日受朝廷供養，美衣美食，何不叫他去？老師卻攬在身上。」唐半偈道：「真經失旨，求解解經，正佛門大事。我既為佛門弟子，安敢推諉他人，自不努力？」懶雲道：「我不是叫老師推諉。老師是遠方人，不知這求解利害。」半偈道：「有甚利害？」懶雲道：「我們生長長安城中，常聽得老人家說起，求經這條路有十萬八千里之遙，一路有千妖百怪。當時玄奘法師去求時，虧了觀世音菩薩點化他，收了三個徒弟。大徒弟叫做孫行者，二徒弟叫做豬八戒，三徒弟叫做沙和尚。這三個徒弟都是降龍伏虎的神通，斬怪降妖的手段，方纔到得靈山求得真經回來。老師你一個人，手無寸鐵，如何去得？」半偈道：「西天有路，貨僧有路走一步是一步，怎麼去不得？就是玄奘法師出門時，三個徒弟在哪裏？若說千妖百怪，吾心自有一佛，怕他怎的！」懶雲道：「老師說的都是迂闊套頭話兒，只恐到臨時有許多難哩！」半偈道：「天下最難之事，無過一死。貧僧有死無二，有甚難處？」正說不了，忽見前日那兩個疥癩僧人又走進庵來，大叫道：「好和尚，不可畏難。這求解

之事乃天大的福緣，海深的善果，須要努力。就**要徒弟也不難，我包管你三個。」唐半偈看見知是唐玄奘、孫悟空的變像，忙伏地拜求道：「蒙佛祖勉策努力，已承求解，不敢推諉矣。但恐一身一心，難歷這萬水千山，尚望二佛祖慈悲，若有徒弟，賜得一個幫扶幫扶也好。」唐三藏道：「有有有！你起來，我有一篇咒語傳你。這原是我佛的定心真言，你可牢記讀熟，每日三時默誦，自然先有一個神通廣大的徒弟來，助你上西天。」唐半偈聞言大喜，忙跪於唐三藏膝前拜受真言。唐三藏附耳傳了真言，又叫孫悟空將木棒付與他道：「這一條木棒，也是我佛的法寶，命付與汝。若遇邪魔外道，只消持此一喝，定當潛歸於正。」唐半偈再拜而受，欲要再問時，唐三藏與孫悟空已起在半空中**，說道：「只要你信心努力，成就我的前志，若到危急之時，我自來救你。」說罷，漸入雲中不見了。唐半偈伏地禮拜不已。懶雲看了，嚇得只是磕頭道：「活菩薩，活菩薩！這等顯靈，顛老師只管放心前去，小僧再不敢多嘴了。」唐半偈起身作謝道：「老師阻勸，皆是善言，深感不盡。」自此之後，每日早中晚三時，必將定心真言默誦十數遍。這裡默念真言不題。

Now returning to Venerable Dadian: after Emperor Xuanzong bestowed upon him the title Banjie, people began to call him Tang Banjie. Tang Banjie returned to the hermitage. Lanyun, having learned of this matter, continued and said: "Seeking enlightenment in the West is a difficult task. Those monks at large temples receive daily support from the court, wearing fine clothes and enjoying delicious food—why not send them instead?" But our master has taken it upon himself." Tang Banjie said: "The true sutras have lost their meaning. Seeking enlightenment to interpret the scriptures is precisely a great matter for the Buddhist path. As I am a disciple of the Buddha's teachings, how could I possibly shirk this responsibility and not strive with all my might?" Lanyun said: "I did not mean to ask you to shirk the responsibility. You, Master, are a person from afar and may not be aware of the dangers and benefits involved in this quest for enlightenment." Banjie asked: "What kind of dangers or benefits are there?" Lanyun said: "We have grown up in Chang'an City, and often heard the elders speak of how this journey to seek the scriptures is a distance of 108,000 li. Along the way, there are countless demons and monsters." At that time, when Master Xuanzang went to seek the scriptures, it was only through the guidance of Guanyin Bodhisattva and his recruitment of three disciples that he managed to succeed. The first disciple was named Sun Wukong, the second disciple was called Zhu Bajie, and the third disciple was known as Sha Seng. These three disciples all possessed supernatural abilities to subdue dragons and tigers, as well as methods to slay monsters and pacify demons. Only then were they able to reach Mount Lingshan and obtain the true scriptures before returning. "Master, you are only one person, unarmed and without a weapon—how can you possibly go?"

Banjie said: "There is a path to the West. For a wandering monk, there is always a way forward—one step at a time; how could it not be possible?" "When Master Xuanzang first set out on his journey, where were those three disciples then?" If there are a thousand demons and myriad monsters, my heart already holds one Buddha—what have I to fear!" Lanyun said: "What the Master says are all lofty and impractical words. I am afraid that when the time comes, there will be many difficulties!" Banjie said: "The most difficult thing in this world is nothing more than death. If I, a poor monk, am willing to die without hesitation, what difficulty could there possibly be?" Just as they were speaking, suddenly the two leprous monks from the previous day walked into the hermitage again and shouted: "Good monk, do not fear difficulties. This quest for enlightenment is a great blessing from heaven, a profound fruit of virtue as deep as the sea; you must strive with all your might. Even if it's hard to find disciples, I will personally guarantee three for you." Tang Banjie, upon realizing that these were the transformed forms of Tang Xuanzang and Sun Wukong, hurriedly knelt on the ground to prostrate himself in reverence and pleaded: "I am honored by the Buddha's encouragement and urging. I have already accepted this quest for enlightenment and dare not shirk my responsibility." "But I fear that with only one body and one mind, it will be difficult to endure these countless rivers and mountains. I humbly hope the two Buddha ancestors will show compassion; if disciples are available, even a single one would be sufficient to assist me along the way." Tang Sanchang said: "Yes yes yes! Get up. I will pass on a mantra to you. This was originally the true mantra of our Buddha for calming the mind. You must memorize it thoroughly and recite it silently three times a day; naturally, you will soon have an extraordinary disciple with great supernatural powers who will assist you on your journey to the West." Tang Banjie was overjoyed upon hearing this and hurriedly knelt before Tang Sanchang's knees to respectfully receive the mantra. Tang Sanchang whispered the mantra into his ear, then called Sun Wukong to hand over a wooden staff and said: "This wooden staff is also a treasure of our Buddha. I now entrust it to you. If you encounter demons or heretical teachings, simply raise this staff and chant a single command; they will surely return to the righteous path." Tang Banjie bowed again in acceptance. Just as he was about to ask more, Tang Sanchang and Sun Wukong had already risen into the air and said: "As long as you maintain your faith and strive with determination to fulfill my former aspirations, I shall come to rescue you myself should a dire situation arise." With that said, they gradually disappeared into the clouds. Tang Banjie continued to prostrate himself on the ground in reverence without ceasing. Lanyun, witnessing this, was so frightened that he could only kneel and bow repeatedly, saying: "A living Bodhisattva! A living Bodhisattva!" With such a miraculous display, Master Dian may go ahead with peace of mind. I, your humble monk, dare not speak further." Tang Banjie rose and expressed his gratitude, saying: "Master's words of caution are all well-intentioned. I am deeply grateful beyond measure." From then on, he would

recite the calming mantra silently for dozens of times at dawn, noon, and dusk every day. The details of his silent chanting are omitted here.

21 **不知這真言果有些妙處，又不見動廣長之舌，又不聞出仙梵之聲，又沒處尋圓通之耳，不覺一音一響，早已從南瞻部洲長安城中，直貫到東勝神洲花果山水濂洞孫小聖頭腦中來。正是：**

It turned out that this mantra indeed had some wondrous effects. No one saw the tongue of Vajra Speech in motion, nor heard any divine or sacred sounds, and there was no trace to be found of the ear of Perfect Enlightenment. Yet without anyone noticing a single sound or echo, it had already traveled from Chang'an City in Jambudvipa directly into the mind of Sun Xiao Sheng at Huaguo Mountain's Water Curtain Cave in Osthanishvara. Indeed:

22 **相關痛癢無千里，縛束頭顱沒半絲；**

Though separated by thousands of miles, pain and itching are intimately connected; not a single thread binds the head.

23 **若**說人天多失誤，此心端的不差池。

If one says that humans and heavens often make mistakes, this heart remains absolutely true without deviation.

24 **卻**說孫小至自受祖大聖之教，每日只在洞中修心養性，以待進求正果。因他外慮不生，內裡卻十分快活。不期一日清晨起來，頭裏有些疼痛，疼痛了半晌方纔得定；到了午間，忽然又痛起來，又痛了半晌方定；到了晚上，忽然又痛。一連三、五日，日日俱是這等。用手去頭上一摸，卻是那金箍兒束得疼痛，因想道：「前日，祖大聖原說這箍兒是我的魔頭。這幾日頭痛，莫非就是這箍來魔我？」又想道：「我戴了許久為甚不痛？這幾日為何忽痛起來？」日日痛不過，只得來問通臂仙。通臂仙道：「我聞得當初老大聖頭上也有個金箍兒，乃是觀世音菩薩教唐三藏收束老大**聖的法術。老大聖但不受教，唐三藏便念起咒來，老大聖便頭痛欲裂；今日，大王這等頭痛，想是有人念咒。」孫小聖道：「若果如此，卻怎生解救？」通臂仙道：「必須覓念咒人，求他不念，方可解救。」孫小聖道：「念咒的知是哪個？到哪裡去尋他？」通臂仙道：「有痛處便有來處，有來處便有尋處。」孫小聖忽大悟道：「有理，有理。」清晨起來，將近痛時，他先一個獨坐，一心緊對著金箍兒上，果然有些奇異，不多時，頭額痛起，漸漸痛到兩邊。心下想道：「從當頭痛起，這念咒人定在南方。又疑惑頭痛定從當頭起，到了午間，他便側過身子向西而坐，真也作怪，忽一點痛又從東半邊頭上起，他猶不信；到了晚間，他又側身向東而坐，果然不差一點，痛又從西半邊頭上起。孫

小聖驗准了，心下方喜道：「這個念咒的定在南方無疑了。」挨到次日，遂一路筋斗雲向南而去。不多時，早到了南瞻部洲，按下雲頭一看，乃是大唐國界。再將頭驗一驗，這痛卻不在南方，又轉到西方了；只得壓著雲頭徐徐往西尋來，直尋到長安城中，這默痛又在北方了；尋到北，這默痛又在東方；尋到東這默痛又在西方。尋來尋去，直尋了兩日，方尋到城西半偈庵。

Now returning to Sun Xiaozhi: since receiving the teachings of his ancestor, the Great Sage, he had been cultivating his mind and nurturing his nature every day within the cave, waiting for the right time to pursue true enlightenment. Because external distractions did not arise for him, he felt extremely joyful internally. Unexpectedly, one early morning after waking up, he felt a slight headache. The pain lasted for some time before finally subsiding; by midday, it suddenly flared up again and continued for another while before calming down once more; then in the evening, it struck yet again. For three or five consecutive days, he experienced this same pattern each day. When he touched his head with his hand, he realized that the pain was caused by the golden headband binding it tightly. He then thought to himself: "The Great Sage had previously said this band would be my source of torment. Could these headaches in recent days not have been the result of it tormenting me?" He thought again: "I've worn this for a long time—why didn't it hurt before? Why has it suddenly started hurting these past few days?" Unable to bear the pain day after day, he had no choice but to come and ask Tongbi Xian. Tongbi Xian said: "I have heard that the Great Sage also had a golden headband on his head in the beginning. It was given by Guanyin Bodhisattva to Tang Sanchang as a means of restraining the Great Sage's magical powers. Whenever the Great Sage refused to obey, Tang Sanchang would recite a mantra, and immediately the Great Sage would suffer an unbearable headache. Now that Your Majesty is experiencing such severe headaches, it must be because someone has begun chanting the mantra." Sun Xiao Sheng asked: "If this is indeed the case, then how can I be saved?" Tongbi Xian replied: "You must find the one chanting the mantra and ask him to stop. Only then can you be saved." Sun Xiao Sheng asked: "Do you know who is chanting the mantra?" And where should I go to find him?" Tongbi Xian said: "Where there is pain, there must be a source. Where there is a source, there must also be a way to find it." Sun Xiao Sheng suddenly had an epiphany and said: "That's right! That's right!" The next morning, just as the pain was about to return, he sat alone in meditation and focused his mind intently on the golden headband. Indeed, something strange began to happen. Not long after, a sharp pain started at his forehead and gradually spread to both sides of his head. He thought to himself: "Since the pain began from the top of my head, the one chanting the mantra must be in the south. Still doubtful, he wondered whether the pain would indeed start from the top. By midday, he turned his body sideways and sat facing west. Indeed, it was strange—suddenly a new pain began on the eastern side of his head. Still not convinced, by evening he turned

again to sit facing east; as expected without any deviation, the pain now arose from the western half of his head. Sun Xiao Sheng confirmed this and was overjoyed, saying to himself: "There is no doubt now—the one chanting the mantra must definitely be in the south." On the next day, he immediately took off on a somersault cloud and headed southward. Not long after, he arrived at Jambudvipa and descended from the cloud to take a look—this was indeed the territory of Da Tang. He then checked his head again, only to find that the pain was no longer in the south but had shifted back to the west. With no choice, he pressed down on the cloud and slowly continued searching toward the west until he reached Chang'an City—only for the silent pain to now shift northward. When he searched north, it moved east; when he searched east, it returned to the west again. After searching back and forth for two days, he finally arrived at Banjie Hermitage in the western part of the city.

25 **此時還是辰巳之時，他頭尚未痛，庵門前坐了一會，見沒動靜，便起身走入庵中，東張西望。漸漸交到午時，只見**內裏走出一個半老不老的和尚來，雙跏趺著腳兒打坐於佛座之前，口雖不開，卻象默默念經的一般。那和尚纔坐下一刻，這孫小聖頭上早已岑岑痛矣！欲要就上前問他，又恐錯了，只得忍著頭痛在窗外偷看。正疼到極處，忽又見一個和尚，雙手捧了一杯茶送與那打坐的和尚道：「老師父請用一杯茶。」那打坐的和尚忙立起身來接道：「多謝老師。」那裏二人說話，這裡孫小聖頭早不痛了。不一時，吃完了茶，收了盅去，那和尚依舊坐下，照前象念經的一般，這孫小聖的頭不知不覺又痛起來。孫小聖方認得真了，再忍不住，忙走進佛堂，雙膝跪在唐半偈面前道：「老師父，我與你前世無冤，今世無仇，你為何在此咒我？」唐半偈忙抬頭一看，只見一個尖嘴縮腮猢猻般的人，雙手抱頭跪在地下說話，因答道：「貧僧自持定心真言，何嘗咒你？」孫小聖道：「你不咒我，為何你念咒我便頭痛？」唐半偈道：「哪有此說！我不信。」孫小聖道：「你不信，試再念念看。」唐半偈依言，又默默念將起來。纔念動，孫小聖的頭早痛將起來，連叫道：「老師父，莫念，莫念！」唐半偈心知是真言有靈，徒弟來助，要借此收服他，便默念不住**口。痛得小聖抓耳揉腮，滿地打滾道：「老師父好狠心，弟子不憚數萬里尋聲而來，求老師救苦。叫你莫念，為何轉念得狠了？」唐半偈方住口道：「你是什麼人？從何處來？怎生知道是我咒你？可實實**說來，我就不念。」孫小聖因唐半偈住了口，他便頭不痛了，忙爬了起來，仍跪在半偈面前，說道：「老師父面前，我不說謊。我乃東勝神洲傲來國花果山仙石中生身，姓孫名履真，別號小聖，因修成道法，撞入王母瑤池，坐索仙桃、仙酒，玉帝得知，命三界五行諸神捉我，被我一頓棒打得東倒西歪，又打

出南天門，無人抵敵。玉帝無法，訪知我老祖在西天為佛，只得苦苦請了我老祖調停。我因受老祖之命，故這幾年在山中修心養性，不敢生事。我老祖怕我野心不定，臨行又將這金箍兒套在我頭上，說道：『這雖是你的魔頭，你的正果卻也在這個箍兒上。』一向安然無事。這幾日，忽然束得痛起來，**想是我的魔頭到了，又想是我的正果該到了，故從花果山直尋到此間，纔得遇見老師。老師念咒咒我，眼見得是我魔頭了，但正果也要在老師身上。」唐半偈道：「且問你老祖是誰？」孫小聖道：「我老祖乃昔年唐三藏佛師的徒弟孫大聖，今已證果為鬥戰勝佛。」半偈聽了，滿心歡喜道：「我佛有靈！我佛有靈！」只管點頭。小聖看見，因問道：「老師連連點頭稱佛有靈，其中定有緣故。且請問這咒語是誰傳的？為何一向不念？老師父是何法號？並求指示。」半偈微微笑道：「我**說與你聽。」正是：

At this time, it was still between Ch'en and Si hours, and his head had not yet begun to hurt. He sat for a while in front of the hermitage gate but saw no movement or activity. So he stood up and walked into the hermitage, looking around curiously from side to side. As the time gradually approached noon, he saw an old yet not entirely aged monk emerge from inside. The monk was sitting in a double lotus position before the Buddha statue, his mouth closed but appearing as if silently reciting scriptures. No sooner had that monk sat down for a moment than Sun Xiao Sheng's head was already throbbing with pain! He wanted to go up and ask the monk directly, but feared he might be mistaken. So instead, he endured the headache and secretly watched from outside the window. Just as his headache reached its peak, he suddenly saw another monk appear, holding a cup of tea and offering it to the seated monk, saying: "Master, please have a cup of tea." The seated monk quickly rose to his feet and accepted it, saying: "Thank you very much, Master." As the two monks spoke there, Sun Xiao Sheng's headache here was already gone. No sooner had the tea been finished and the cup put away than the monk sat down again, just as before, appearing to recite scriptures silently. Unbeknownst to him, Sun Xiao Sheng's head began to hurt once more. Sun Xiao Sheng now clearly recognized the truth and could no longer hold back. He hurried into the temple, knelt on both knees before Tang Banjie, and said: "Reverend Master, I have no grudge against you in this life or the last—why are you cursing me here?" Tang Banjie quickly looked up and saw a monkey-like figure with a sharp mouth and sunken cheeks, holding his head in both hands as he knelt on the ground speaking. He replied: "I have only been reciting the mantra to calm my mind—how could I possibly be cursing you?" Sun Xiao Sheng said: "If you are not cursing me, then why does my head hurt whenever you chant the mantra?" Tang Banjie replied: "How absurd! I do not believe it." Sun Xiao Sheng said: "If you don't believe me, try reciting the mantra again and see for yourself." Tang Banjie followed his words and began to silently chant once more. No

sooner had he begun chanting than Sun Xiao Sheng's head began to ache again, and he cried out: "Reverend Master, don't chant anymore! Don't chant!" Tang Banjie realized that the mantra was indeed effective, and knowing his disciple had come to assist him in subduing this being, he continued chanting without pause. The pain drove Xiao Sheng to scratch his ears and rub his cheeks, rolling around on the ground as he cried: "Reverend Master, you are so cruel! I have traveled thousands of miles in search of your name, seeking your help from suffering. I begged you not to chant, yet why do you chant even more fiercely now?" Tang Banjie finally stopped chanting and asked: "Who are you? lington From where have you come? How do you know it was me who cursed you?" "Tell me the truth, and I will stop chanting." Sun Xiao Sheng, sensing that Tang Banjie had stopped chanting and feeling the pain in his head subside, quickly got up again and remained kneeling before Tang Banjie. He said: "Before my reverend master, I would never lie. I was born from a sacred stone on Huaguo Mountain in Aolai State, East Shengshen Zhou. My surname is Sun and my given name is Lvzhen; I am also known as Xiao Sheng. After attaining cultivation and magical arts, I broke into the Queen Mother's Jade Pool, sat there demanding peaches of immortality and wine of immortality. When the Jade Emperor learned of this, he ordered all deities from the Three Realms and Five Elements to capture me. I beat them with a stick until they were falling left and right, then drove them out through the Southern Heavenly Gate—no one could stand against me. The Jade Emperor had no choice but to learn that my great ancestor was a Buddha in the West, and so he could only desperately invite my great ancestor to mediate. Because I was commanded by my great ancestor, for these past few years I have been cultivating and nurturing my mind in the mountains, daring not to cause any trouble. My great ancestor feared that my ambitions might not be stable, so before I left, he placed this golden headband on my head and said: "Though this is your source of torment, your true attainment also lies in this band." For a long time after that, all was peaceful and uneventful. But these past few days, it suddenly began to hurt again. I thought perhaps my trial had arrived, or that the time for my true attainment was at hand. That is why I journeyed directly from Huaguo Mountain all the way here and finally met you, Master. "Master, your chanting is clearly my trial, but I also see that my true attainment must come through you as well." Tang Banjie asked: "Then tell me—who was your great ancestor?" Sun Xiao Sheng replied: "My great ancestor was once the disciple of Master Tang Sanchang, the Buddha Teacher—Sun Dasheng. He has now attained enlightenment as the Buddha Douzhan Shengfo." Upon hearing this, Banjie was overjoyed and said: "May our Buddha be blessed! May our Buddha be blessed!" He merely kept nodding. Xiao Sheng, seeing this, asked: "Master, you keep bowing your head and praising the Buddha's power—there must be a reason for it. May I ask who taught you this mantra?" Why have you not recited it until now?" And what is your reverend master's

dharma name?" He also asked for guidance." Banjie smiled slightly and said: "I will tell you." Indeed:

26　　**雪隱鷺鷥飛始見，柳藏鸚鵡語方知。**

Snow conceals the heron, which is seen only when it flies; willows hide the parrot, whose voice reveals its presence.

27　　**未知唐半偈與孫小聖如何**說法，且聽下回分解。

What further words did Tang Banjie and Sun Xiao Sheng exchange? Stay tuned for the next chapter to find out.

10.第九回心猿求意馬　東土望西天 Chapter 9: The Heart Monkey Seeks the Mind Horse, Eastern Land Looks Toward the Western Heaven

1　　**詩曰**：

The poem says:

2　　**圈兒跳不出，索子自牽來。**

The circle cannot leap out, the chain brings it back by itself.

3　　**始信無為法，為之何有哉？**

Now I believe in the doctrine of non-action; how can action achieve anything?

4　　**又曰**：

It also says:

5　　**茫茫一團氣，幻出東西天。**

A vast and formless mass of qi, illusorily giving rise to the eastern and western heavens.

6　　**天且為地限，於人何有焉？**

If heaven is already limited by earth, how much less so for human beings?

7　　**話**說孫小聖，為頭痛直尋見了唐半偈，說出真情，轉問唐半偈是何法號，咒語是誰人傳授。唐半偈因說道：「我法名大顛，今上皇帝賜號半偈。原是潮州人，只因見佛教淪入邪魔，上表請正。前因未蒙聖旨，故居此庵待命；近因各寺奉講經之命，感得唐玄奘佛祖與你老祖親臨法壇，顯示神通，將三藏真經都封了，又明說，我佛真經，必須求我佛真解，方得宣明度世。故今上皇帝十分信心，命老僧親往靈山拜求真解，即日要行。又感得唐玄奘佛祖與你老祖憐我只身難行，授此定心真言，叫我三時默誦，自有大神通的徒弟來幫助上西天。老僧奉旨，纔念得數日，早化得你來，一字不爽，豈非我佛有靈乎？」孫小聖聽了歡喜道：「原來卻是我老祖做成的圈套。他原說，不成正果，終屬野仙。他又說，他之前車，即我之後轍。今日求解，豈不與他求經一般，又是我的魔頭，又是我的正果。罷罷罷！只得要幫扶老師父西天去走一遭了。」唐半偈道：「你果真心幫扶我西天求得真解來，這段功行卻也不小。」孫小聖道：「人皆贊說，心如金石，我的心是石頭裡生出來的，怎麼不真？我是個急性人，就此拜了師父吧。」隨趴在地下磕了八個頭，又說道：「既拜為師徒，就是一家人了，那個真言卻是再不可

念。」唐半偈道：「你既肯盡心奉佛，我念他作甚？**但你既入我佛門，拜我為師，便是我佛家弟子，我當與你摩頂受戒，喜得你頭髮不甚多，也不須披剃。你名孫履真，這『履真』二字倒也合我佛門機旨，只是名字外人不便呼喚，我再與你起個僧家的俗號何如？」孫小聖道：「我原也有個俗號。」唐半偈道：「俗號什麼？」孫小聖道：「我老祖當年鬧天宮時，曾封齊天大聖，我欲繼其志，故又叫做齊天小聖。」唐半偈道：「此等狂妄之號，非我僧家所宜。你老祖當時歸佛教時，也有個俗號叫做孫行者；你既是他一派，以後只以小行者稱你何如？」孫小聖大喜道：「好好好！當時通臂仙原叫我起個俗號，我**說，我又不求經，起他做甚？今既跟師父去西天求解，師父叫我做小行者，又不忘老祖，又不僭老祖，甚是合宜。」唐半偈見他說話爽直，也是喜歡，因問道：「佛家第一戒是打誑語，你方纔說從東勝神洲花果山來，這東勝神洲到南贍部洲相去半天，你怎麼來得這等快？莫非是打誑語！」小行者笑道：「那下八洞神仙尚誇嘴說：『朝游北海，暮宿蒼梧。』這幾步路兒打什麼緊，還要打誑語？」唐半偈聽了似信不信，又說道：「明日聖旨下了，就要起身去，你還有甚牽掛麼？」小行者笑道：「老師父也忒婆子氣，既做了你的徒弟，便死心塌地跟你，要去就去，還有什麼牽掛？」唐半偈聞言大喜，引**他進去過了一夜**。

The story goes that Sun Xiaosheng, suffering from a headache, went all the way to see Tang Banjie and told him the truth. He then asked Tang Banjie what his dharma name was and who had taught him the incantations. Tang Banjie then said, "My dharma name is Dadian. The current emperor bestowed upon me the title of Banjie. I was originally a native of Chaozhou, but because I saw Buddhism falling into the hands of devils and heretics, I submitted a memorial to request its restoration. Previously, since I had not yet received the imperial edict, I stayed in this hermitage awaiting orders; recently, because various temples were given the command to deliver lectures on scriptures, I was blessed by the Bodhisattva Xuanzang and your venerable ancestor personally appearing at the dharma platform, displaying supernatural powers. They sealed all three baskets of true scriptures and clearly stated that in order for my Buddha's true scriptures to be properly explained and spread to enlighten the world, one must seek a genuine interpretation from my Buddha himself. Therefore, the current emperor has great faith and ordered me to personally go to Ling Mountain to seek a true interpretation. I must set out today. Furthermore, the Bodhisattva Xuanzhang and your venerable ancestor took pity on my being alone and unable to travel easily, so they bestowed upon me this true mantra for calming the mind. They told me to silently recite it three times a day, and naturally, a disciple with great supernatural powers will come to help me reach the Western Heavens. "Your venerable monk, following the imperial order, had only

recited it for a few days when you were immediately transformed and came here, not missing even one character. Is this not proof of my Buddha's power?" Sun Xiaosheng listened with joy and said, "Originally, it was my venerable ancestor who set up this trap for me. He originally said that if one does not achieve the true fruit of enlightenment, one will always remain a wild immortal. He also said, "His previous cart is my following wheel." Today's quest for interpretation is no different from his quest for scriptures. It is both my trial and my path to true enlightenment. Enough, enough, enough! "I must help my venerable master go on a journey to the Western Heavens once." Tang Banjie said, "If you truly help me go to the Western Heavens and obtain a true interpretation, this act of merit will not be small at all." Sun Xiaosheng said, "Everyone praises that one's heart should be as firm as gold and stone. My heart is born from a rock—how can it not be true? "I am an impetuous person. Let me just kneel down and take you as my master now." He immediately knelt on the ground and kowtowed eight times, then said, "Now that we are master and disciple, we are as one family. That true mantra must not be recited again." Tang Banjie said, "Since you are willing to devote your heart fully to the Buddha, why should I recite it for?" "But now that you have entered my Buddhist order and taken me as your master, you are a disciple of the Buddha. I should bestow ordination upon you by placing my hand on your head. I am pleased to see that you do not have much hair, so there is no need for tonsure." "Your name is Sun Lvzhen. The two characters 'Lvzhen' actually align well with the principles of my Buddhist order. However, it would be inconvenient for outsiders to call you by this name. How about I give you a secular nickname commonly used among monks?" Sun Xiaosheng said, "I originally had a secular nickname as well." Tang Banjie asked, "What was your secular nickname?" Sun Xiaosheng said, "My venerable ancestor was once bestowed the title of Qitian Dasheng when he caused chaos in Heaven. I wish to follow his path, so I also call myself Qitian Xiaosheng." Tang Banjie said, "Such a reckless and arrogant title is unsuitable for our monastic tradition. "When your venerable ancestor returned to Buddhism, he was also given a secular nickname called Sun Wukong. Since you are of his lineage, how about from now on I call you Xiaoxingzhe?" Sun Xiaosheng was greatly pleased and said, "Good! Good! Good!" "At that time, the Tongbi Immortal originally wanted to give me a secular nickname. I said, 'Since I do not seek scriptures, what is the point of giving me one?'" "Now that I am going to the Western Heavens with my master to seek an interpretation, and Master calls me Xiaoxingzhe, it neither forgets my venerable ancestor nor oversteps his title. It is very appropriate." Tang Banjie, seeing that he spoke straightforwardly, was also pleased. He then asked, "The first precept of Buddhism is to refrain from lying. You just said you came from Huaguo Mountain in the East Pure Divine Continent. The distance between the East Pure Divine Continent and the Southern Jambudvipa takes half a day's journey. How could you have arrived so quickly?" "Are you not lying?"! loyd Xiaoxingzhe smiled and said, "Even the eight lower immortals

boast: 'Morning in the Northern Sea, evening at Cangwu.'" "How could such a short distance possibly matter? Is it necessary to call this lying?" Tang Banjie listened, half believing and half doubtful. He then said, "Tomorrow when the imperial edict is issued, we must set out immediately. Do you have any remaining attachments?" Xiaoxingzhe laughed and said, "Master is being too fussy like an old woman. Having become your disciple, I will follow you wholeheartedly. If we are going, then let us go—what else could there possibly be to hold me back?" Tang Banjie was greatly pleased upon hearing this and led him inside for the night.

8 **到次日**，**憲宗差**內臣齎了許多衣帽鞋襪、乾糧食物之類來賜他，又是中書寫的一路通關文碟、與如來求解表文並一路地方程途的冊子，又著太僕寺選了一匹良馬，又在洪福寺選了兩個精壯僧人，以為隨從，又命欽天監選了吉日啟行。唐半偈謝了恩，將衣帽鞋襪帶得的受了一兩件，兩個隨從僧人退還，道：「昨日已收了一個徒弟了。拜佛求解本該步行，但恐山遙水遠，這匹馬是要用的。」就叫小行者去收管。一面托內臣回奏，依吉期即行，內臣去了。小行者將馬牽到唐半偈面前，說道：「這樣馬有甚用處？如何走得許多路到得西天？」唐半偈道：「方纔太僕官說是選來的**良馬**，**怎**說沒用？」小行者將手在馬脊上輕輕地一撳，那匹馬早伏倒在地，爬不起來。唐半偈著驚道：「似此如何去得？只得再奏皇上，叫太僕另換。」小行者道：「凡間之馬，不過如此，就換也無用。」唐半偈忽想起來道：「我聞得八部天龍因變馬馱旃檀佛，求經有功，故後得歸真證果。這等看起來，這些凡馬果是去不得，又好拚著步行了。」小行者道：「老師父你雖存佛性，尚未具神通，如何走得這許多路？」唐半偈道：「我也自知難走，但世間哪有龍馬？」一面說早不覺雙眉緊蹙。小行者道：「老師父且莫愁，要龍馬也不打緊。」唐半偈道：「就是長安豪俠以千金買駿，一時也不能有，何況龍馬？怎說不打緊！」小行者道：「若在他人果是甚難，只因四海龍王都與我相好，等我去問他有多的龍討一條來，變匹馬與師父乘坐，就當我拜師父的贄見禮可好麼？」唐半偈變了臉道：「此乃拜佛求解的大事，又是帝王敕命，你怎敢說此戲話取笑！」小行者道：「我履真志志誠誠為師父算計，怎麼說是戲話？師父不信，等我去討了來，方見我老實。」說罷，將身一縱，早已不知去向。唐半偈看見，又驚又喜。正是：

The next day, Emperor Xianzong sent an imperial official to present him with many items such as clothes, hats, shoes, socks, and dry food. There was also a travel permit written by the Ministry of Works, along with a memorial requesting

interpretation from the Buddha and a booklet detailing the route ahead. The emperor also ordered the Tai Pu Si (Ministry of Rites) to select a fine horse for him. Additionally, two strong and capable monks were chosen from Hongfu Temple as attendants. Finally, the Qintianjian (Imperial Astronomer's Office) was instructed to choose an auspicious day for their departure. Tang Banjie thanked the emperor for his grace, accepted one or two of the clothes and shoes given to him, but returned the two accompanying monks, saying, "I already received a disciple yesterday." "Going on foot is appropriate for seeking an interpretation through devotion to the Buddha, but I am afraid of the distant mountains and rivers. This horse will be needed." He then ordered Xiaoxingzhe to take charge of it. Meanwhile, he entrusted the imperial official to report back to the emperor that they would depart according to the auspicious date, and the official left. Xiaoxingzhe led the horse to Tang Banjie's presence and said, "What use is a horse like this?" "How can it possibly travel such great distances all the way to the Western Heavens?" Tang Banjie said, "The official from the Tai Pu Si just now said it was a selected fine horse. How can you say it is useless?" Xiaoxingzhe lightly pressed his hand on the horse's back, and immediately the horse collapsed to the ground, unable to get up. Tang Banjie was startled and said, "How can we possibly go anywhere with a horse like this? "I must report back to the emperor and ask the Tai Pu Si to replace it." Xiaoxingzhe said, "Horses of this world are no more than this. Even if you exchange it, they will be useless." Tang Banjie suddenly recalled and said, "I have heard that the Eight Heavenly Dragons transformed into a horse to carry the旃檀 Buddha (Zhandan Fo), who achieved merit by seeking scriptures. Hence, they later returned to truth and attained enlightenment." "Judging from this, it seems that these ordinary horses really cannot take us there. We might as well prepare to walk on foot." Xiaoxingzhe replied, "Master, although you possess the Buddha-nature, you have not yet attained supernatural powers. How can you possibly walk such a long distance?" Tang Banjie said, "I also know it is difficult to go on foot, but how can there be a dragon-horse in this world?" As he spoke, he unconsciously furrowed his brows. Xiaoxingzhe said: "Master, do not worry. Getting a dragon-horse is no problem at all." Tang Banjie said: "Even if the heroes of Chang'an offered a thousand gold to buy a fine steed, they could not obtain one in an instant. How much less so a dragon-horse?" "How can you say it's no problem!" Xiaoxingzhe said: "For others, it may indeed be very difficult. But since I am on good terms with the Dragon Kings of all four seas, I can go and ask them for an extra dragon to borrow, transform it into a horse for Master to ride. It would serve as my humble gift upon becoming your disciple—would that be acceptable?" Tang Banjie turned pale and said, "This is a major matter of seeking an interpretation for the Buddha, under imperial decree. How dare you say such joking words to mock me!" Xiaoxingzhe retorted, "I, Lvzhen, have been earnestly planning for my master with all sincerity. How can this be called a joke?" "If Master does not believe me, wait until I fetch it and you will see my

honesty." No sooner had he finished speaking than he leapt into the air and was gone without a trace. Tang Banjie saw this and felt both surprised and delighted. Indeed:

9 **秋水難言海，冰蟲但語寒，**

Autumn waters cannot speak of the sea, ice insects only whisper of cold,

10 **不知天上士，猶作世人看。**

Unaware are those in heaven, still judging as ordinary men.

11 **卻**說小行者將身一縱，竟至東海。他是熟路，捏著避水訣竟分波逐浪而來，看見巡海夜叉，大叫道：「快去通報！說我齊天小聖孫履真來拜望你大王。」巡海夜叉聽了，忙跑入水晶宮稟知老龍王敖廣道：「大王，不好了！那尖嘴毛臉的孫小聖又來到宮門外了，要見大王。」老龍王著驚道：「他又來做什麼？」忙迎入宮中坐下，因問道：「一向聞得小聖受了老大聖之教，收心在山中靜養，不知今日為何有閑情到此？」小行者笑道：「我收心靜養，老鱗長為何也知道？」老龍王道：「忝在鄰比，怎不知道？」小行者道：「正為收心，收出不好來了。」老龍王笑道：「小聖又來取笑了。收放心乃聖賢美事，怎麼倒不好？」小行者道：「一向心未收時，要上天便上天，要入地便入地，無拘無束，好不自在。自受了老大聖之教，要成什麼正果，如今倒弄得有管頭了。」老龍王道：「要成正果，有了管頭，莫非也象老大聖取經的故事麼？」小行者道：「老鱗長忒也聰明，一猜就猜著了。只因我老大聖與唐佛師求來的三藏真經被世人解差了，墮入邪魔。唐佛師不勝憤恨，近已現身顯靈將經封了。說我佛尚有真解，必要遣人求得真解來，方許解真經。故憲宗皇帝特差唐半偈師父去求，我老大聖又愁他獨身難行，故用術法將我小孫送與他做個徒弟，所以說**有管頭。」老龍王道**：**「這等**說來，小聖恭喜！入了佛教有師父了。既有師父，就該隨師西行，為何有閑工夫到我這東海來耍子？」小行者道：「哪有閑工夫來耍子？只因靈山路遠，師父徒步難行，必須要個腳力。你想，國中凡馬如何到得靈山？故特特來求老鱗長，有好馬借一匹與我師父騎，上靈山求了真解回來，即當送還，決不食言。」老龍王道：「小聖差矣！馬乃陸產之物，如何到我海中來要？」小行者道：「因為陸產之馬無用，故到海中來要。」老龍王道：「海中哪得有馬？」小行者道：「老鱗長怎又不聰明了？馬雖沒有，龍卻是有的。有多餘的龍，只消借我一條，叫他變做馬就是了。」老龍王道：「小聖又差了！就是一個人，稍有志氣便要為善，不肯墮落去變驢變馬；難道我的龍種反不如人，叫他去變馬與人騎坐！」小行者笑道

：「老鱗長莫要怪我，此乃你們自己做壞的例子。」老龍王驚問道：「怎麼是我們自己做壞的例子？」小行者又笑道：「直要我說出來，當年馱唐佛師西天求經的那匹白馬，豈不是你北海龍王敖順的兒子麼？」老龍王道：「那是他縱火燒壞了殿上明珠，被父親告了忤逆，玉帝吊在空中要誅他，虧得觀世音菩薩救了性命，故罰他變馬馱經，以消罪孽。我的龍子龍孫盡皆孝順，又不犯法，怎教他去變馬？」小行者笑道：**「這叫不好的帶累了好的。既有了變馬馱經的例子，管他孝順不孝順，忤逆不忤逆，隨便於子侄中撿一條與我去便罷。」老龍玉道：「親生子任，豈是容易捨得的？」小行者道：「既捨不得子侄，便請老鱗長自去走一遭，以成全勝事。」老龍王道：「我忝為八河都總管司雨大龍神，就是玉帝敕命差遣，也沒個叫我變馬之理。」小行者道：「好好求你不肯去，只得告過罪要動粗了。」一頭**說，一頭在耳朵中取出金箍棒來，指著老龍玉說道：「我欲待奉承你一棒，爭奈這條棒原是你的故物，我不忍以夫子之道反害夫子。也罷，留些情只鎖了你去吧！」叫聲：「變！」遂將金箍棒變了一條大鐵索，豁喇一聲竟套在老龍王頸項之上。嚇得老龍王魂膽俱無，忙懇求道：「小聖請息怒！凡事從容商量。」小行者道：「要從容還可用情，若要商量卻無甚商量。」老龍王擺布不開，只得叫蝦將鱉帥忙撞鐘擂鼓，聚集南海龍王敖欽、西海龍王效閏、北海龍王敖順來救應。

Let us return to Xiaoxingzhe. With a single leap, he had already arrived at the Eastern Sea. He was familiar with the way and, reciting a water-dividing incantation, parted the waves as he came. Seeing the night叉 patrolling the sea, he shouted loudly, "Hurry and report!" Say that Qitian Xiaosheng Sun Lvzhen has come to visit your King." Hearing this, the night叉 patrolling the seas hurried into the Crystal Palace and reported to the old Dragon King Ao Guang: "Your Majesty, something is wrong!" "That monkey-faced, sharp-mouthed Sun Xiaosheng has come again to the palace gate and wants to see Your Majesty." The old Dragon King was startled and asked, "What does he want now?" He hurriedly welcomed him into the palace and sat down, then asked, "I have long heard that you, the young sage, had followed your elder sage's teachings to restrain yourself and live in seclusion on the mountain. I wonder why today you have found time to come here?" Xiaoxingzhe chuckled and said, "I've been restraining myself in quiet cultivation. How is it that you, Old Scales, know about this?" The old Dragon King replied, "We are neighbors; how could I not know?" Xiaoxingzhe remarked, "It's precisely because of my self-restraint that something bad has come out of it." The old Dragon King laughed and said, "You young sage are teasing me again. Restraint of the mind is a noble virtue among sages and worthies—how could it possibly be bad?" Xiaoxingzhe explained, "When my

mind was unrestrained before, I could go to heaven whenever I wished or descend into the earth at will. I had no restraints and felt very free." "Since I followed my elder sage's teachings and decided to pursue some true enlightenment, now I have found myself under someone else's control." The old Dragon King asked, "To achieve true enlightenment and be under the authority of another—does this not resemble your elder sage's story of seeking scriptures?" Xiaoxingzhe responded, "Old Scales is truly clever—your guess hit the mark right away. It's because my elder sage and Master Tang, in seeking the Tripitaka from the Buddha, had it misinterpreted by people of this world, leading to its fall into the hands of devils. Master Tang was deeply indignant and recently manifested his supernatural powers to seal the scriptures. He declared that there is still a true interpretation of my Buddha's teachings, and one must send someone to obtain this true interpretation before the true scriptures can be properly explained. Hence, Emperor Xianzong specially dispatched my master Tang Banjie to seek it. My elder sage was worried that he would find the journey difficult alone, so he used his magical arts to send me, his young disciple, as a companion for him—hence why I now have someone in charge of me." The old Dragon King said, "If that is the case, then congratulations to you, young sage! You have now entered Buddhism and found a master. Now that you have a master, you should accompany him westward on his journey. Why do you have the leisure to come all the way here to my Eastern Sea for fun?" Xiaoxingzhe asked, "Do I really have time to come and play around?" It's simply because the journey to Ling Shan is so long. My master finds it difficult to travel on foot, and he needs a means of transportation. You see, how could an ordinary horse from the kingdom possibly reach Ling Shan? Hence, I have specially come to you, Old Scales. If you could lend me a fine horse for my master to ride on his journey to Ling Shan to seek the true interpretation, I will return it as soon as we are done. I give you my word—I will never go back on this promise." The old Dragon King said: "You're mistaken, young sage!" "Horses are creatures of the land. How can you come to me in the sea and ask for one?" Xiaoxingzhe answered, "Because land-bred horses are useless, I have come to the sea for one." The old Dragon King asked, "How can there be a horse in the sea?" Xiaoxingzhe said, "Old Scales, how come you are not so smart now?" "There may be no horses, but there are dragons." "If there is any spare dragon, just lend me one. I'll have it transform into a horse." The old Dragon King said: "Young sage, you're wrong again!" "Even a single person, if he has the slightest ambition, will strive to do good and refuses to fall into degradation by transforming into a donkey or a horse. How could my dragon descendants be worse than humans? Would I have them transform into horses for people to ride?" Xiaoxingzhe smiled and said, "Old Scales, don't blame me. This is an example you yourselves have set." The old Dragon King was startled and asked, "What do you mean by our own bad example?" Xiaoxingzha laughed again and said, "You must have me spell it out. Wasn't the white horse who carried Master Tang to seek scriptures in the West not your son, Ao Shun, the

Northern Sea Dragon King?" The old Dragon King said: "That was because he set fire and burned the precious pearl on the hall, and his father reported him for filial impiety. The Jade Emperor had him hanged in midair to execute him, but it was fortunate that Guanyin Bodhisattva saved his life. Therefore, he was punished to transform into a horse to carry scriptures, thus expiating his sins." "My dragon sons and grandsons are all filial and law-abiding. How could I possibly have them transform into a horse?" Xiaoxingzhe laughed and said, "This is what they call the bad dragging down the good." "Now that there is a precedent of transforming into a horse to carry the scriptures, whether they are filial or not, obedient or rebellious, just pick any one from your sons and nephews for me." The old Dragon King said: "How could I easily part with my own flesh and blood?" Xiaoxingzhe replied, "If you are unwilling to part with your sons and nephews, then please go on the journey yourself, Old Scales, in order to complete this great cause." The old Dragon King said: "I am the Grand Dragon God in charge of the Eight Rivers, and even if Emperor Yu issues an imperial decree to dispatch me, there is no way I would be ordered to transform into a horse." Xiaoxingzhe remarked, "You won't go even when I ask politely. Then there's no choice but to report the offense and take forceful measures." While speaking, he took out the Golden Cudgel from his ear and pointed it at Old Dragon King, saying, "I was about to give you a beating as a courtesy, but since this cudgel originally belonged to you, I cannot bear to use your own weapon against yourself." "Very well. Out of kindness, I'll just lock you up and take you along!" He shouted, "Transform!" With that, he transformed the Golden Cudgel into a thick iron chain, which snapped shut around the old Dragon King's neck with a loud crack. The old Dragon King was so frightened that he lost both his soul and courage, and hurriedly pleaded, "Young sage, please calm down!" "Let us discuss everything calmly." Xiaoxingzhe responded, "If we are to proceed calmly, then sentiment can still be used. But if it comes to negotiation, there's not much left to discuss." The old Dragon King, unable to handle the situation, had no choice but to order his shrimp generals and turtle commanders to ring the bells and beat the drums, summoning the Southern Sea Dragon King Ao Qin, the Western Sea Dragon King Xiao Run, and the Northern Sea Dragon King Ao Shun for assistance.

12 **不一時，三龍王齊至，看見老龍王被鎖，驚問其故。老龍王忙將要龍變馬之事細**說一遍。三龍王俱面面相覷道：「這個實難從命。」小行者聽見說實難從命，便不管好歹，扯著老龍王就往外走。慌得三龍王齊聲勸道：「小聖來意不過是要一匹龍馬，何必這等凌辱家兄，等我們商量一匹送你。」小行者道：「不是我凌辱他，是他自取凌辱耳。我來時再三求他，他只是不肯；若肯早說送我一匹，我去久矣，誰耐煩與他拉拉扯扯！」南海龍王對老龍王說道：「事到如此，吝惜不得了。」老龍王道：「哪個吝惜？若要寶貝，便送他些值什麼。他要龍子龍

孫去變馬，豈不壞盡了**龍宮的體面。」敖欽道：「不消自家子孫去變，何不將伏羲時負河圖出水的那匹龍馬送了他吧。」老龍王聽了歡喜道：「我倒忘了。這匹馬只因有功聖門，不忍騎坐，白白的養了這幾千年；今日，將他來救我性命，也可準折了。只是他是個開儒教的功臣，至今頌贊又明都指龍馬負圖為證據；今為我貪生怕死，將他去馱和尚，陷入異端，未免做個壞教的罪人。」西海龍王敖閏**說道：「賢兄，你又來迂闊了！近日的文人墨士哪一個不磕頭拜禮去奉承和尚？何況畜生！」敖欽、敖順都贊道：「說得是。」遂一齊對小行者說道：「有一匹龍馬送你了，請快放了家兄。」小行者道：「既有馬，快牽來便罷。」將手一抖，那條鐵索早已變做個繡花針，藏入耳朵中去了。

In no time at all, the three dragon kings arrived together. Seeing their father locked up, they were startled and asked what had happened. The old Dragon King hurriedly explained in detail about the request to transform a dragon into a horse. All three Dragon Kings looked at each other and said, "This is really difficult for us to obey." Xiaoxingzhe, upon hearing that they would be unable to comply, paid no heed to their difficulties and grabbed the old Dragon King by the arm, dragging him out. The three Dragon Kings, greatly alarmed, all pleaded together: "Young sage, your intention is merely to obtain a dragon-horse. Why must you humiliate my elder brother like this? Let us discuss and offer one to you." Xiaoxingzhe retorted, "It is not that I am humiliating him; it's he who has brought this humiliation upon himself." "When I came, I asked him repeatedly, but he just refused. If he had been willing to give me one earlier, I would have left long ago. Who has the patience to tangle with him like this?" The Southern Sea Dragon King said to the old Dragon King, "Now that things have come to this point, we can no longer be stingy." The old Dragon King asked: "Who is being stingy?" "If it's about treasures, we can give him some. What does that matter." "But if he wants our dragon sons and grandsons to transform into horses, wouldn't that completely ruin the dignity of the Dragon Palace?" Ao Qin said, "We don't need to have our own descendants transform. Why not just give him that dragon-horse who emerged from the water carrying the He Tu during the time of Fu Xi?" The old Dragon King, upon hearing this, happily said, "I had completely forgotten." "This horse has been kept for thousands of years without being ridden, simply because he had served the sage and we could not bear to ride him. Today, using him to save my life would also serve as a fair exchange." "But he is a meritorious figure who helped establish Confucianism, and to this day, the praise for his contribution still cites the dragon-horse carrying the map as evidence. Now, if I were to send him off out of fear for my life to carry a monk into another doctrine, it would inevitably make me a sinner who has corrupted the teachings." The Western Sea Dragon King Ao Run said, "Dear elder brother, you are being overly scrupulous again!" "Recently, which scholar or literati does not bow and pay homage to monks

in order to flatter them?" "How much more so a beast!" Ao Qin and Ao Shun both praised, "You're absolutely right." So they all turned to Xiaoxingzhe and said together, "We are giving you a dragon-horse. Please release our elder brother quickly." Xiaoxingzhe replied: "If there is already a horse, then bring it over quickly." With a flick of his hand, the iron chain had already transformed into a needle for embroidery and was hidden back in his ear.

13 **老龍王**脫了身體，便吩咐管海苑的鯿大使牽了那匹負河圖的龍馬出來。不一時牽到面前。小行者定睛一看，果然好匹龍馬。但見：

The old Dragon King freed himself, then immediately ordered the official in charge of the sea garden, Bian Da Shi, to bring out that dragon-horse who had carried the He Tu. In no time at all, he was led before them. Xiaoxingzhe looked closely and indeed saw a fine dragon-horse. One could see:

14 **和鑾安節體雍容，鞭影何勞在後從。**

With a dignified and graceful posture, the horse moved in harmony with the銮 (imperial procession), its reins and whip not needing to be used for control.

15 **竹耳鐵蹄雖是馬，金鱗玉翼宛然龍。。**

Though it had bamboo ears and iron hooves, clearly a horse; yet with golden scales and jade wings, it was undeniably a dragon. 。

16 **長嘶猶吐文明氣，遠駕還留太昊蹤，**

Its long neigh still exhaled the breath of civilization, and its distant gallop left behind the traces of Taihao,

17 **道喪久無圖可賀，流歸佛法上靈峰。**

For a long time since the Way was lost, there had been no map to celebrate; now it flows into Buddhism and ascends Mount Lingfeng.

18 **小行者看見，十分歡喜道：「早牽出來，豈不省了許多氣力！馬倒罷了，只是少副鞍轡，一發并求見惠。」老龍王道：「馬既送了，何惜鞍轡。但只是我們海中波濤往來，從不騎馬，哪有鞍轡？」小行者笑道：「老賢王太不徑直，起初**說海中無馬，若是果然無馬，我倒也罷了；如今既有了馬，再說沒有鞍轡，我如何肯信？」南海龍王效欽說道：「小聖不必動怒，小龍有一副上好的送與小聖吧。」小行者笑道：「何如，怎麼又存了？」老龍王驚問道：「賢弟，你是哪裏來的？」敖欽道：「此乃周時昭王南征，被楚人詐獻膠舟將昭王溺死，連這匹御馬俱沉於江漢，御馬便死了。巡海夜叉撿得這副鞍轡，知是御物貴美，不敢藏匿

，獻上於我，故此得有。」小行者道：「不消閑文，快取出來。」敖欽忙命去取了來，送與小行者。果然好副鞍轡，怎見得？但見：

Xiaoxingzhe was delighted upon seeing this and said, "If you had brought him out earlier, wouldn't we have saved a lot of effort!" "Even if it's just the horse, there is still a lack of a saddle and bridle. I might as well ask you to provide them together." The old Dragon King replied, "Since we have already given the horse, what is there to be stingy about a saddle and bridle?" "But in our sea, waves come and go constantly; we never ride horses. How could we possibly have a saddle or bridle?" Xiaoxingzhe chuckled and said, "Your Majesty is being too evasive. At first you said there were no horses in the sea; if it had truly been so, I would have given up. But now that we already have a horse, to say there are no saddle or bridle—how could I possibly believe that?" The Southern Sea Dragon King Xiao Qin said, "Young sage, there is no need to be angry. I have a fine set of saddle and bridle that I can give you." Xiaoxingzhe grinned and said, "How is it? How come there was another one stored away?" The old Dragon King inquired in surprise, "Dear younger brother, where did you come from?" Ao Qin replied, "This was during the Zhou Dynasty when King Zhao led a southern campaign. He was tricked by the Chu people who presented him with a sticky boat that sank him in the river; even this royal horse also drowned in the Han River. The royal horse died then." "The night fork patrolling the sea found this set of saddle and bridle, recognized it as a royal treasure of great beauty, dared not hide it, and presented it to me. That is why I have it." Xiaoxingzhe said: "No need for idle talk. Bring them out quickly." Ao Qin hurriedly ordered someone to fetch it and presented it to Xiaoxingzhe. Indeed, they were a fine set of saddle and briddle. How so? One could see:

19 **雙鐙珠鑲玉嵌，一鞍銀縷金雕。層層襯屜軟隨腰，繡帶絨繩奇巧。**

The double stirrups were inlaid with pearls and jade, while the saddle was exquisitely carved with silver filigree and golden engravings. Layer upon layer of soft padding followed the waist, embroidered ribbons and velvet ropes were ingeniously crafted.

20 **環嚼彩光艷艷，障泥錦色飄飄。絲韁滴滴紫蒲桃，真個是駕馭龍駒至寶。**

The bridle rings shimmered with colorful brilliance, while the mud guards fluttered gracefully in vibrant brocade hues. The silk reins dripped like purple grapes; truly a precious treasure for taming and riding a dragon colt.

21 **右調〔西江月〕**

Right, "Xijiang Yue" (Western River Moon)

22　**小行者看了甚喜，一一鞴在馬上，恰似特特做的一般，愈加歡喜，方拱手道：「蒙四位賢王照顧，我師父有了**腳力了。容取解歸來，送還龍馬，再來相謝。」說罷，竟將龍馬牽出水晶宮外，四海龍王殷勤相送。小行者跨上龍馬，道一聲：「去也！」馬能行水，人會騰雲，只聽得呼呼風響，早分開波浪，踏碎亂雲。不一時到了長安，竟奔半偈庵來。

Xiaoxingzhe examined them with great delight, fastening each piece onto the horse. They fit perfectly as if made especially for it, which made him even happier. He then bowed his hands and said, "I am greatly honored by your four noble kings' care; my master now has a means of transportation." "I will return after obtaining the true interpretation. I shall send back the dragon-horse and come again to express my gratitude." After saying this, he led the dragon-horse out of the Crystal Palace. The four sea Dragon Kings saw him off with warm and earnest farewells. Xiaoxingzhe mounted the dragon-horse, and said, "I'm off!" The horse could gallop on water; the rider could leap through clouds. One could only hear a whooshing sound of wind, and before long, it had split the waves and shattered the chaotic clouds. In no time at all they arrived in Chang'an, rushing straight to Banjie Temple.

23　**唐半偈因小行者**說不明白，竟自**去了，心下疑疑惑惑，不知是真是假，正在庵前張望。忽見小行者騎著匹馬飛也似奔來，看見唐半偈，慌忙跳下來**說道：「師父，你看，這纔是一匹龍馬，方馱得師父上靈山見佛！」唐半偈細看那馬，蹄高腕蹩，氣吐虹霓，與那些凡馬迥然不同。滿心歡喜道：「徒弟，你去不多時，哪裡就尋這匹好馬來？」小行者道：「師父面前，怎敢戲言？實實是問四海龍王要的。」唐半偈道：「龍宮俱係水族，如何有此良馬？」小行者道：「說起來話長，此馬實非等閑，乃伏羲時負河圖出孟河開文字之始的一匹龍馬。因他有功聖門，閑養在龍宮。老龍被我擺布急了，無可奈何，只得牽出來相送。」唐半偈又細細一看道：「既是上古龍馬，又不與人騎坐，如何有此人間精巧華麗的鞍轡？」小行者點點頭笑道：「師父倒也有眼力識貨，這鞍轡真不是一處來的，乃是周昭王南征，被楚人膠舟淹死，連御馬都沉在江中，故龍王收得這副鞍轡，果是人間帝王之物。」唐半偈聽見是真，忙倒身向天拜謝道：「大顛一介凡僧，怎敢乘坐大聖人的龍馬、古帝王的鞍轡？只因奉旨上靈山拜求真解，道路遙遠，凡馬不能驅馳，不得已受龍王之惠，實非本心。望上天鑒赦我僭妄之罪。」小行者在旁笑道：「馬乃畜生，騎馬若是有罪，要人抬轎**一發該死了。」唐半偈道：「不是這等**說。六道雖有人獸之別，一心卻無彼此之分。」小行者又笑道：「依老師

父這等說來，我佛就不該坐獅坐象了。」唐半偈道：「佛坐獅象，獅象沾佛惠也；我騎龍馬，龍馬為我勞耳。」小行者聽了，方贊歎道：「師父言言俱是真解，何必又上西天去求佛祖？」唐半偈嘆息道：「汝為此言，正東土之為東土，而西天我佛不可不往求也。」小行者道：「既是這等，我們早些去吧，不要又耽擱了。」唐半偈聽了歡喜道：「徒弟呀，似你這般猛勇精進，真是我佛門之器。」一面收拾行李，小行者看見木棒，又問道：「這東西要他做甚？」唐半偈道：「此木棒不可輕視，乃是我佛之寶。若遇邪魔外道，只消一喝便退。」小行者笑道：「我說這東西打人不痛，只好喝鬼。」一面進朝拜辭憲宗。憲宗要御駕餞行，又要敕文武百官并各寺僧人香花遠送。唐半偈俱一概辭以並非佛門清淨之道，憲宗感悅其言而止。他師徒二人回庵，別了懶雲。小行者扶唐半偈上了龍馬，自己挑著一肩行李，踽踽涼涼出了長安城，往西而進。正是：

Tang Banjie, unable to understand what Xiaoxingzhe had said, had left on his own. He was now full of doubts and confusion, unsure whether it was true or false, looking around anxiously in front of the temple. Suddenly, he saw Xiaoxingzhe riding a horse galloping toward him as if flying. Upon seeing Tang Banjie, he hurriedly jumped off and said, "Master, look! This is truly a dragon-horse that can carry you to Ling Shan to see the Buddha!" Tang Banjie looked closely at the horse, which had high hooves and a sturdy build, exhaling rainbow-like vapor—clearly different from ordinary horses. He was overjoyed and asked, "Disciple, you have not been gone for long—where did you find such a fine horse so quickly?" Xiaoxingzhe replied: "How could I dare to joke in front of my master?" "It is the truth. I actually asked for it from the four sea Dragon Kings." Tang Banjie asked, "The dragon palace is inhabited by water creatures. How could they have such a fine horse?" Xiaoxingzhe explained, "The story is long. This horse is no ordinary one; it was the dragon-horse who carried the He Tu out of Meng River during the time of Fu Xi and marked the beginning of written language." Because of its merit to the sage, it has been kept in leisure at the dragon palace. The old dragon was pushed into a corner by me and had no choice but to bring it out as a gift." Tang Banjie took another close look and asked, "If it is indeed an ancient dragon-horse from the old days, yet not meant for people to ride, how come it has such exquisite and ornate saddle and reins of this world?" Xiaoxingzhe nodded and smiled, "Master, you truly have an eye for treasures. This saddle and reins are not from one source; they were obtained when King Zhao of the Zhou Dynasty was drowned by Chu people in a southern campaign. His imperial horse sank into the river as well. Hence, the Dragon King collected this set of bridle and saddle, which is indeed a treasure belonging to an earthly emperor." Tang Banjie, upon hearing the truth, immediately turned his body toward the sky and bowed in

gratitude: "Da Dian is but an ordinary monk. How dare I ride a dragon-horse of sages or wear bridle and saddle belonging to ancient emperors?" It is only because I have been ordered to go up the sacred Mount Ling Shan in search of true enlightenment, and since the journey is so long that ordinary horses cannot carry me fast enough, I had no choice but to accept this favor from the Dragon King. It was truly not my wish." "I hope Heaven will witness and forgive my crime of presumption." Xiaoxingzhe, standing by, smiled and said: "A horse is but a beast. If riding one were to be considered a sin, then having people carry you in a sedan chair would surely lead to death." Tang Banjie said: "It is not that simple to say." "There may be distinctions between humans and beasts in the Six Paths, but the mind has no divisions of self or other." Xiaoxingzhe laughed again and said, "According to my master's reasoning, then the Buddha should not have ridden a lion or an elephant." Tang Banjie replied, "The Buddha rides a lion or elephant; the lion and elephant are blessed by the Buddha's grace. I ride this dragon-horse; it is merely laboring for me." After hearing this, Xiaoxingzhe praised and said: "Every word from my master is true enlightenment. Why then must we go to the West to seek the Buddha?" Tang Banjie sighed and said, "Your words are precisely why the East is called the East. That is why I must go to the West in search of the Buddha." Xiaoxingzhe said, "If it is like this, then let us leave early and not delay any longer." Tang Banjie listened with joy and said, "Disciple, your boldness and diligence are truly the kind of qualities suitable for our Buddhist path." While packing their belongings, Xiaoxingzhe saw a wooden staff and asked again, "What do we need this thing for?" Tang Banjie said, "This wooden staff must not be underestimated; it is a treasure of the Buddha." If we encounter demons or heretics, merely one shout will drive them away." Xiaoxingzhe smiled and said, "I thought this thing doesn't hurt people when you hit with it. It's only good for scaring ghosts." They then entered the palace to bid farewell to Emperor Xianzong. Emperor Xianzong wanted to personally see them off, and also ordered civil and military officials as well as monks from various temples to send them off with incense and flowers. Tang Banjie politely declined all of these, saying they were not in line with the pure and quiet path of Buddhism. Emperor Xianzong was moved by his words and stopped the arrangements. The master and disciple returned to the temple, bidding farewell to Lanyun. Xiaoxingzhe helped Tang Banjie onto the dragon-horse, carried a bundle of luggage on his shoulder himself, and walked alone out of Chang'an city toward the west. It was indeed:

24 未聞我佛真如解，先見高僧清淨風。

Not yet have I heard the true Dharma explained, But first I see a great monk's pure and quiet way.

25 師徒二人此去不知又作何狀，且聽下回分解。

What further trials await this master and disciple on their journey remains to be seen in the next chapter.

11.第十回心明清淨法　棒喝野狐禪 Chapter 10: A Clear Mind Practices Pure Dharma, Staff and Cry Subdue Wild Fox Zen

1　　**詩曰**：

The poem says:

2　　**瑤臺皎皎一片月，玉宇棱棱千尺冰，**

A bright and clear moon shines over the jade terrace, and a thousand chi of ice gleam sharply on the crystal palace.

3　　**冷淡家風清淨理，如斯方不愧為僧。**

Only with such cold and detached family values and pure principles can one truly be considered a monk without shame.

4　　**又曰**：

It is also said:

5　　**隔花犬吠大和尚，夾岸藤纏小法師，**

A dog barks at the great master behind the flowers, and vines entwine the young monks along both banks.

6　　**白晝野狐燈日盛，不知何處可無為？**

In broad daylight, wild foxes' lamps grow increasingly bright; one wonders where true non-action can be found?

7　　**話**說唐半偈與小行者，辭別了唐王，出離長安大國，往西前進。此猶是中華地界，一路平安。不幾日，過了鞏州地方，行到一處，天色晚了，見路旁一個小庵，小行者扶唐半偈下馬，就將行李放在馬上，牽了進去借宿。這庵兒雖小，卻十分精嚴富麗。二人將走到佛堂，早有一個少年和尚出來迎問道：「二位老師何來？」唐半偈忙問訊道：「貧僧奉唐天子敕命，往西天大雷音寺拜見我佛，求取真解，路過寶方。因天色晚了，不識地名，敢求寶庵借宿一宵，明日早行。」那和尚道：「我這地方雖猶是唐朝河州衛地方，卻因西番哈泌土地遼闊，已不屬他管了。老師既奉天子敕**命，乃是天使大法師，怎麼沒有護衛跟隨？卻教二位師父落落而來？」唐半偈道：「佛家清淨為本，淡薄為宗。怎敢稱天使？怎敢勞護衛？」那僧驚訝道：「老師怎麼轉如此**說。」一面邀入禪堂，施禮分主客坐下。一面吩咐備齋，一面就問：「二位老師大號？」唐半偈道：「貧僧法名大顛，蒙唐天子賜號半偈。這是小徒，俗號小行者。敢問院主法號？」那僧道：「小僧賤

號慧音，乃天花寺點石大法師第二輩法孫。」唐半偈因問道：「這等說來，令師祖點石大法師，定是一位有道行、有辯才的善知識了。」慧音道：「家師祖是西域人，道行辯才一時也說不盡。只法座下的徒子法孫，以『定、靜、慧』三字排來，每一字足有上千。這河州地界城裡城外，似小僧這樣的庵兒約有千餘，無一庵不是他的下院。」唐半偈道：「為何這等富盛？」慧音道：「不瞞老師說，這哈泌地方，不論官宦軍民，皆好佛法，又最喜聽講經。我這家師祖口舌圓活，講起那因果報應來，聳動得男男女女磕頭禮拜，以為活佛，無不信心。那錢財米糧就如山水一般涌塞而來，故如此富盛。」正說完，侍者備上齋來，請他師徒二人用過。慧音復問道：「老師父方纔說，奉天子敕命見我佛求解，不知果是真麼？」唐半偈道：「現有敕書，怎敢打誑語！」慧音道：「若果是真，這是驚天**動地的大佛事了，何不廣為播揚，使善信尊崇，為我佛門榮幸？」唐半偈道：「清淨無為，佛教之正也；莊嚴奢侈，佛教之魔也。貧僧今日奉旨求解，正欲驅魔歸正，安敢復為播揚以益其罪戾。」慧音微哂道：「老師又來取笑了，播揚正是奉佛，怎麼轉是罪戾？小僧學微識薄，不敢詰辯。且請安置吧，待明日家師祖再細細請教。」遂送師徒二人到客房安歇。正是**：

The story goes that Tang Banjie and Xiao Xingzhe, having bid farewell to Emperor Tang, departed from the great state of Chang'an and advanced westward. This was still within Chinese territory, and along the way everything remained peaceful. After a few days, they passed through the area of Gong Zhou and arrived at a place. As evening fell, they saw a small hermitage by the roadside. Xiao Xingzhe helped Tang Banjie dismount from his horse, placed the luggage on it, led the horse inside, and asked for lodging. Though small, this hermitage was extremely elegant, refined, and luxurious. As the two men were about to reach the Buddha hall, a young monk came out to greet them and asked, "Reverend masters, where do you come from?" Tang Banjie hurriedly bowed and said, "Your humble monk has been commissioned by the Tang Emperor to travel westward to the Great Thunder Sound Temple in the Western Heavens to pay homage to our Buddha and seek true enlightenment. We are passing through this area on our journey." As the day has grown late, we do not recognize the place names and dare to request lodging at your hermitage for one night, so that we may depart early tomorrow." The monk said, "Though this place is still within the Tang dynasty's He Zhou Wei territory, because of the vast and distant lands of the western tribes such as Habi, it no longer falls under their jurisdiction. Since Reverend masters have been commissioned by His Majesty the Emperor, you are a great master and an envoy of heaven; how is it that no guards accompany you?" "Why did you allow these two masters to come alone like this?" Tang Banjie said, "In Buddhism, purity and tranquility are the foundation, and simplicity is the principle.

How could we dare to be called envoys of heaven? And how could we dare trouble the guards?" The monk was surprised and said, "Reverend master, why do you say such things now." While saying this, he invited them into the Chan hall, where they bowed to each other and sat down according to their host-guest roles. At the same time, he gave orders for vegetarian meals to be prepared, and then asked, "What are your two masters' names?" Tang Banjie said, "Your humble monk's dharma name is Dadian. I was bestowed the title Banjie by His Majesty of the Tang dynasty. This is my junior disciple, whose secular name is Xiao Xingzhe." We dare to ask for the abbot's dharma name?" The monk said, "Your humble monk's humble dharma name is Huinyin. I am the second generation disciple of Dianshi Da Fashi from Tianhua Temple." Tang Banjie then asked, "If that is the case, your master's grandfather Dianshi Da Fashi must surely be a virtuous and knowledgeable person with great cultivation and eloquence." Huinyin said, "My master's grandfather was a native of the Western Regions; his cultivation and eloquence are too great to be fully described in one go. Under his dharma seat, the disciples and their successors are arranged according to the three characters "Ding," "Jing," and "Hui." Each of these characters represents over a thousand people. There are about a thousand such hermitages like this one inside and outside the city of He Zhou, and not a single hermitage is not one of his subordinate temples." Tang Banjie asked, "Why is it so prosperous?" Huinyin said, "I will not hide this from Reverend master. In this Habi region, whether officials, gentry, soldiers or civilians, all love Buddhism and especially enjoy listening to Dharma lectures. My master's grandfather is eloquent and articulate; when he speaks of cause and effect, it stirs men and women to kneel and bow in reverence, regarding him as a living Buddha. Everyone has complete faith in him. Therefore, money, grain, and provisions flow to him like water and mountains surging forward, which is why it has become so prosperous." No sooner had he finished speaking than the attendant brought out vegetarian meals and invited the master-disciple pair to partake. Huinyin then asked again, "Reverend master just said that you have been commissioned by the Emperor to see our Buddha and seek enlightenment. I wonder if this is truly true?" Tang Banjie said, "We have the imperial decree; how could we dare to speak falsely!" Huinyin said, "If it is indeed true, this would be a great Buddhist event that shakes heaven and earth. Why not widely publicize it so that the faithful can revere you and honor our Buddha's tradition?" Tang Banjie said, "Purity and non-action are the true essence of Buddhism; grandeur and extravagance are the demons of Buddhism. Today, your humble monk has received an imperial decree to seek enlightenment; I am precisely trying to drive away the demons and return to the true path. How could I dare further spread it and increase their sins?" Huinyin smiled slightly and said, "Reverend master is teasing again. Spreading the Dharma is precisely serving the Buddha; how can it suddenly become a sin? Your humble monk has shallow learning and poor knowledge, so I dare not argue. Please rest for the night. Tomorrow, my master's grandfather will

have a more detailed discussion with you." He then escorted the master and disciple to the guest room to rest. Indeed:

8 **至人欲掃魔歸正，邪道思依正作魔，**

The enlightened one wishes to drive away demons and return them to the right path, while the deviant paths seek to rely on righteousness as if they were demons themselves,

9 **佛法坦然平似水，黑風一陣忽生波。**

Buddhism is broad and level like water, yet a sudden gust of dark wind can stir up waves.

10 **來這天花寺的點石法師是個西域人，性極貪淫，專以講經**說法哄騙愚人。不料，今歲正聚眾講時，忽被孫大聖顯形封了，揭不開，沒得經講。一時不知其故，十分沒趣，只推有病下臺，約改期再講。過了許久，只揭經不開，講解無時，弄得各寺清冷，布施全無。師徒們正無法奈何，這慧音忽見唐半偈說奉敕到西天求解，似有緣故，只得連夜報知點石。點石想道：「當今講解正盛，為何又要求解？莫非唐朝中有甚變頭！明日可請他來見一見，就問他這經揭不開的緣故，或者他知道些因由。」慧音道：「這個唐半偈，為人一味清淨冷落，全不象個和尚。雖於佛法有功，卻於大眾無益，若使他苦修得志，我佛門弟子都要餓死矣！老師祖還要與子孫做主。」點石道：「他既以苦修為宗，我偏以極樂為教。明日等他來時，可傳眾子孫一時齊集，都要色相莊嚴，看他動心不動心！」慧音大喜，傳出法旨，各各整備，然後歸庵歇息。正是：

The Dianshi Fashi from Tianhua Temple is a native of the Western Regions. He is extremely greedy and lustful, and specializes in deceiving the ignorant by giving sermons and expounding the Dharma. łoż Unexpectedly, this year while he was gathering a crowd for a lecture, Sun Wukong suddenly appeared and sealed him. The seal could not be broken, leaving no Dharma to expound. At first, he did not know the reason and was very embarrassed. He pretended to be ill and left the platform, promising to reschedule for another time. After a long time had passed, he still could not break the seal and give lectures; as a result, all temples became quiet and devoid of offerings. The disciples were at a loss for what to do when suddenly Huinyin saw Tang Banjie mention that he had been commissioned by imperial decree to seek enlightenment in the Western Heavens, and it seemed there was some connection. With no other choice, he reported this news to Dianshi overnight. Dianshi thought to himself, "The practice of giving lectures is currently flourishing; why would there now be a request for enlightenment? Could it be that something

has changed in the Tang dynasty?" Tomorrow, I can invite him to come and see me. I will ask him about the reason why the scripture cannot be unsealed; perhaps he knows something of its cause." Huinyin said, "This Tang Banjie is a man who values only purity and cold detachment; he does not at all seem like a monk. Although he may have merit in Buddhism, he is of no benefit to the people. If such a man were to achieve his goals through arduous cultivation, all disciples of our Buddhist tradition would starve to death!" "Master grandfather must still decide for the descendants." Dianshi said, "Since he takes arduous cultivation as his principle, I will deliberately teach the Pure Land path of utmost bliss. Tomorrow, when he comes, you may summon all the descendants to gather at once; they must all appear in magnificent forms and appearances. Let us see whether or not his heart is moved!" Huinyin was greatly pleased, issued the dharma decree, and everyone made preparations. Then he returned to the hermitage to rest. Indeed:

11　　佛原不自佛，魔豈為他魔，

The Buddha is not a Buddha by himself; can demons be demons for others?

12　　一念微分別，天淵隔已多。

A slight difference in one thought creates an immense chasm, as vast as heaven and abyss.

13　　到次日天明，唐半偈與小行者起來，吃了早飯，就收拾行李要走。慧音忙止住道：「我這河州外衛，雖與唐天子命令不甚相通，卻猶是唐朝地界。老師父既奉天子敕命勝此，家師祖也是佛門一位尊宿，豈可不會一面？」唐半偈道：「會一面因好，但急於西行，不敢久稽。」慧音道：「家師祖住的天花寺去此不遠，且是順路，一會即行，也無耽擱。」唐半偈道：「既是順路就去。」遂不上馬，叫小行者牽著，自同慧音步行。果不多路，不一時到了天花寺前。定睛一看，果然好一座齊整寺宇。但見：

The next morning at dawn, Tang Banjie and Xiao Xingzi got up, had breakfast, packed their belongings, and prepared to leave. Huinyin hurriedly stopped them and said, "Though the outer garrisons of He Zhou are not in close communication with the commands of the Tang Emperor, they still lie within the territory of the Tang dynasty. Since Reverend master has been commissioned by His Majesty to travel here, and my master's grandfather is also a venerable elder of the Buddhist tradition, how could it be that they do not meet at least once?" Tang Banjie replied, "Meeting for a moment is good, but I am eager to proceed westward and dare not linger long." Huinyin said, "My master's grandfather resides at Tianhua Temple, which is not far from here and lies along the way. A brief meeting will cause no delay." Tang Banjie said, "Since it is on our way, we shall go there." So they did not mount their horse but had Xiao Xingzhe lead it, and walked together with Huinyin on foot. Indeed, it was

not far; in no time at all they arrived before Tianhua Temple. Looking closely, they saw that indeed it was a well-arranged and magnificent temple complex. They saw:

14 **層層殿宇，一望去金碧輝煌，分不出誰樓誰閣；疊疊階墀，細看來精光璀璨，又何知為玉為珠。鐘鼓相應，聞不了仙梵經聲；土木雕鏤，瞻不盡莊容佛相。僧房曲折，何止千間，真是大叢林；初地周遭，足圍數里，可稱小佛國。**

Tier upon tier of halls and pavilions, gilded and brilliant in the distance, one could not tell which was a tower or a pavilion; step after step of terraces and staircases, when examined closely, shimmered with exquisite luster—how could one know whether they were made of jade or pearls? The bells and drums echoed in harmony, their sound blending with the endless chanting of sacred scriptures; the carved wood and stone was so intricate that one could not fully take in the dignified visages of the Buddha statues. The monks' quarters twisted and turned, with more than a thousand rooms—truly a grand monastery. The surrounding grounds covered several li in circumference; it could well be called a small Buddhist kingdom.

15 **唐半偈看見十分富麗，便不欲進去。當不得慧音再三拱請，只得步了入去。到了二山門，唐半偈看見**內中十分潔淨，就叫小行者同馬住下，先自到大殿上拜了佛。早有一班知客迎請到客堂中去坐，一面獻茶，一面敘問來意。唐半偈因說道：「貧僧奉唐天子敕命，往西天求真解。路過寶庵，蒙慧音師兄道及點石大法師，道行辯才為當今善知識，不敢徑過，特求瞻仰。」眾知客道：「原來如此。家師祖在禪房靜養，不輕易見客。老師既是天使大法師，慧音進去稟知，自然出堂相見。」一面說，一面就擺上許多果品、點心來吃茶，坐了足有一個時辰，方聽得大殿上法鼓發擂。**眾知客就對唐半偈道：「殿上擂鼓，家師祖將出堂了。」鼓擂三通，然後，一派仙樂隱隱約約，漸次吹近堂來。唐半偈將眼往堂外一看，只見仙樂間著一隊隊幢幡寶蓋與那香燈淨水，簇擁而來，何止有百十隊。到了堂外，都八字分開，獨點石和尚帶著一、二十個小和尚走入堂來。唐半偈看那點石和尚怎生打扮：**

Tang Banjie, upon seeing how luxurious and splendid the temple was, suddenly had no desire to go in. Unable to resist Huinyin's repeated invitations, he finally stepped inside. Upon reaching the second gate, Tang Banjie saw that inside was extremely clean and tidy. He told Xiao Xingzhe to stay with the horse outside and went ahead by himself to pay homage at the main hall's Buddha statue. A group of guest-attending monks had already arrived to greet and invite him into the guest hall, where tea was served while they inquired about his purpose for coming. Tang Banjie explained, "Your humble monk has received a decree from the Tang Emperor and is traveling westward to seek true enlightenment. On the way, I passed by this temple and was told by my elder brother Huinyin about Dianshi Da Fashi. His cultivation

and eloquence make him a respected teacher of our time; I dared not pass by without paying respects, so I specially came to pay homage." The guest-attending monks said, "So that is the case. Our master's grandfather is resting in his Chan room and does not receive guests lightly. Since you, Reverend Master, are a great dharma master and envoy of heaven, Huinyin will go in to inform him. He shall naturally come out to meet you." While speaking, they also brought out many kinds of fruits and snacks for tea. They sat there for more than an hour before finally hearing the dharma drum being beaten on the main hall. The guest-attending monks then said to Tang Banjie, "The drum is being beaten on the hall; our master's grandfather will soon come out." After three rounds of drumbeats, a faint and ethereal melody gradually approached the hall. Tang Banjie looked out from the hall and saw that between the celestial music, a countless number of banners, canopies, incense lamps, and pure water were being carried in procession. There must have been more than a hundred processions. When they reached the front of the hall, the procession fanned out in an eight-character formation, and Dianshi monk led about a dozen or so young monks into the hall. Tang Banjie observed how Dianshi monk was dressed:

16 **毗盧帽方方繡佛，錦偏衫縫縫垂珠。容肥如滿月，大虧美食之功；身靜若高松，深得安閑之力。頭圓頸直，外相宛然羅漢；性忍心貪，**內才實是魔王。

His Pilu hat was embroidered with images of the Buddha, and his brocade robe had strings of pearls hanging from every seam. His face was round like a full moon, clearly the result of rich food; his still body resembled an ancient pine tree, showing deep attainment in tranquility and ease. His head was round and his neck straight; outwardly he resembled an Arhat. Yet, with a patient nature but greedy heart, inwardly he was truly the embodiment of a demon king.

17 **點石進到堂中，看見唐半偈，因問眾知客道：「這位可就是唐朝天使法師？」眾知客道：「正是。」點石方殷勤施禮。唐半偈見點石和尚百般做作，心下不喜，然既到此，只得上前施禮。二人禮畢，分賓主坐下。點石就問道：「侍者傳言不清，不知老師奉命實是何往？」唐半偈道：「貧僧實奉唐天子敕命，往西天大雷音寺見我佛如來，拜求真解，以解真經。」點石道：「這三藏真經已流傳天下久矣，天下高僧已講解明矣，哪裡還有真解？何必更求！此中必有緣故。老師遠來，定知其詳，伏乞朋示。」唐半偈道：「真經雖國流傳天下，然未得真詮，將我佛萬善法門，度世慈悲，俱流入講經**說法果報小因，厲民害道。故我佛不勝憐憫，特遣旃檀功德佛陳玄奘法師，親臨長安，現形天子朝堂，大顯神通，命鬥戰勝佛孫悟空將天下經文盡皆封了，致經一卷一張也揭不開；又明說我佛有真解未傳，要天子如昔年求經故事，再遣人去求，求得真解來解真經，方得度世度人的利益。故唐天子特命貧僧前往，只此便是實情，並無他故。」點石聽了，心

下方知，經揭不開是這個緣故。又想道：「我這法會下有三、四千人，皆靠著講經說法穿衣吃飯，若依他這等說，我們的教法就要壞了。」因說道：「據老師說來，句句皆有原委，據小僧聽來，句句皆是荒唐。」**唐半偈道**：**「怎見得是荒唐？」點石道**：**「若**說連這三藏真經都是假的，別有真解，卻還說得去。既說三藏俱是真經，經義已了然明白，解來佛法尊崇天下利益，轉又說是差的，置而不講，且說別有真解，又要去求。此實好事妖僧欲敗壞佛門，故為此舍近求遠之計，以愚惑天子，非荒唐而何？」唐半偈道：「陳玄奘法師臨壇封經，萬目所見，豈是荒唐？」點石道：「我聞陳玄奘法師已坐化法門寺久矣，尚有佛骨、佛牙在塔中可據，如何又臨壇封經？臨壇封經，不過妖僧幻術耳！老師不可深信。去還歷千山萬水，莫若回朝，將貧僧之言奏知天子，重興講解，自然國祚綿長，萬民康泰。」唐半偈笑道：「正謂妖為妖，妖即謂正為妖，理固然也。此真經之必求真解也。不然，口舌是非何所底止？小僧奉王命求解，惟有西行，不知其他。」就起身告辭。點石道：「遠行無急步。此去靈山，路程遙遠，老師忙也不在一時。既蒙降臨，豈可無一齋之敬？」唐半偈道：「早齋已在令徒孫寶齋擾過，況有小徒在二山門控馬立待。」點石道：「既有令高徒在外，何不請進來一同用齋？」因吩咐侍者去請。小行者聽見請他，就將馬拴在二山門樹上。行李、木棒隨身挑了入來，竟向客堂放下。唐半偈命參見點石。小行者不知怎生參見，只朝著點石唱了一個喏，就在**旁邊椅子上坐下**。

Dianshi entered the hall and, upon seeing Tang Banjie, asked the guest-attending monks, "Is this the dharma master envoy from the Tang dynasty?" The guest-attending monks replied, "That is exactly him." Dianshi then bowed with great courtesy. Tang Banjie, seeing Dianshi monk's elaborate and pretentious behavior, felt displeased inwardly. However, since he had already come this far, he could only step forward to bow in return. After the two exchanged bows, they sat down according to host and guest etiquette. Dianshi then asked, "The attendants' messages were unclear; I wonder, Master, what is the actual purpose of your mission?" Tang Banjie said, "I am indeed carrying an imperial decree from the Tang emperor to travel westward to the Great Thunder Sound Temple of the Western Heavens and meet with our Buddha Sakyamuni. I will pay homage and seek true understanding in order to obtain the authentic scriptures." Dianshi said, "These Three Caskets of True Scriptures have already been widely circulated throughout the world for a long time. The great monks of the world have already explained them clearly. How can there still be any true understanding to seek?" There is no need to seek further! There must be a reason for this. Master, you have come from afar;

surely you know the details. I humbly request that you kindly explain." Tang Banjie said, "Although the True Scriptures have indeed been widely circulated throughout the land, their true interpretation has not yet been obtained. As a result, the Buddha's myriad virtues and compassionate methods for saving the world have all become reduced to minor causes of reward in lectures on scriptures and sermons, harming the people and damaging the Way." Therefore, our Buddha feels deep compassion and has specially dispatched the Chan Tán Merit-Buddha Master Chen Xuanzang to personally arrive in Chang'an. He manifested his form before the emperor's court, displaying great supernatural powers. The Buddha of Victory Over Strife, Sun Wukong, was ordered to seal all scriptures throughout the world so that not even a single scroll or sheet could be opened. Moreover, it was clearly stated by our Buddha that there exists a true interpretation which has yet to be transmitted. Just as in the old story of seeking scriptures long ago, the emperor must now send someone once more on this quest. Only when the seeker obtains the true interpretation and uses it to unlock the True Scriptures will the benefits of saving people and guiding them toward salvation become possible. Therefore, the Tang emperor has specially commissioned me to go on this mission. This is the true situation, and there are no other reasons." After hearing this, Dianshi realized in his heart that the reason the scriptures could not be opened was due to this cause. He then thought to himself, "There are three or four thousand people under my dharma assembly who all rely on expounding and preaching the scriptures for their clothing and food. If we follow his words in this way, our teachings will be ruined." He then said, "According to Master's account, every word has its origin and reasoning. But in my humble opinion, each of these words sounds utterly absurd." Tang Banjie asked, "How can this be considered absurd?" Dianshi said, "If one were to say that even these Three Caskets of the True Scriptures are false and there exists another true interpretation, then it might still be plausible. But now, having already stated that the Three Caskets are all True Scriptures and their meanings clearly understood—teachings of Buddhist Dharma that have brought reverence and benefit to the world—you then say they are wrong, set them aside without teaching, and claim there is another true interpretation yet to be sought. This is truly the scheme of a wicked monk, wishing to undermine the Buddhist order. By deliberately choosing a distant path over an immediate one, he seeks to deceive the emperor. If this is not absurd, then what is?" Tang Banjie replied, "Master Chen Xuanzang sealed the scriptures before the assembly, witnessed by countless eyes. How can this be called absurd?" Dianshi said, "I have heard that Master Chen Xuanzang has long since passed into parinirvana at the Famen Temple. There are even Buddha relics and a tooth preserved in the pagoda as evidence. How then could he appear before an assembly to seal the scriptures?" Appearing at the assembly to seal the scriptures—this is nothing but a magical illusion by a wicked monk! Master, you must not place too much trust in this. Rather than traveling through countless

mountains and rivers, you should return to court and report my words to the emperor. By reviving lectures on the scriptures once more, the nation's fortune will naturally endure for generations, and all the people will enjoy peace and prosperity." Tang Banjie smiled and said, "It is precisely because evil calls itself good that goodness becomes labeled as evil. This is the nature of things. This is why it is essential to seek a true interpretation for these True Scriptures. Otherwise, how can disputes and arguments over words ever come to an end? I have been commissioned by the king's decree to seek this true interpretation. I have no choice but to journey westward; I know of nothing else." With that, he rose and took his leave. Dianshi said, "A long journey should not be rushed." The journey to Mount Ling is far and arduous. Master, there is no need for you to rush. Since you have kindly come here, how could we offer no humble meal in your honor?" Tang Banjie said, "I have already had my morning meal at the residence of your disciple Sun Bao. Moreover, I have a young disciple waiting on horseback at the second gate." Dianshi said, "If your esteemed disciple is already outside, why not invite him in to share this meal together?" With that, he instructed the attendants to go and fetch him. The young disciple, hearing of the invitation, tied his horse to a tree at the second gate. He carried in his luggage and staff on his shoulder and directly placed them down in the guest hall. Tang Banjie ordered him to pay respects to Dianshi. The young disciple did not know how to properly pay his respects, so he merely bowed toward Dianshi and then sat down on a chair nearby.

18　**那點石將小行著細細一看，忽想起那日講經時，封經的正是這等一個毛臉雷公嘴。因暗想道：「原來封經一案，就是這和尚弄的幻術！今既相逢識破，如何放得他過！」一面擺設盛齋款待他師徒二人；一面就齊集了二、三千徒子法孫，只候他師徒齋罷，遂一齊涌入法堂來見唐半偈，要求他開經。人多語亂，唐半偈一時聽不明白，因問點石道：「眾位高徒要開什麼經？」點石道：「不瞞老師**說，小僧這地方，雖還是唐朝河州衛地界，卻不奉朝命，今已屬西番哈泌國管了。這地方官宦軍民皆信心奉佛，最喜聽講經。我法座下三、四千弟子皆以講經為業，不意老師忽創新意，要求真解，顯神通將天下經文封了。但老師封經求解，不過為唐朝起見。我這哈泌國卻不在唐朝數內，為何也一例封了，絕我教衣食之計？故眾子孫特求老師開恩，揭去封皮，使他們得照常講解，便兩不相礙；若老師執意不肯，恐他眾人也不肯甘休。」唐半偈聽了著驚道：「封經乃我佛如來之事，與貧增何干？貧僧安能擅揭！」點石道：「老師不要隱情了。那日封經時，小僧親眼見這位令高徒手執封皮來封的。怎麼與老師無干？」小行者聽見，笑說道：「再認認看，是我不是我？不要錯認了人。」點石道：「不錯，不錯！這個毛臉雷公嘴切切記得。」小行者笑道：「毛臉雷**公嘴雖然記得不差，只怕老少也**

略差些！」點石又將小行者看了一眼道：「前日封經的果象老些。」小行者笑道：「卻原來！實對你說吧，前日封經的乃是我成佛的家祖孫大聖，怎麼就賴我？」點石道：「祖孫總是一般，只開了吧！」唐半偈接說道：「莫說不是小徒，就是小徒，亦不過奉我佛之命。我佛封經，你一個佛門弟子怎敢要強開？」點石道：「我佛既造經流傳天下，豈有個又封之理！此不過妖僧弄幻術耳。」唐半偈大怒道：「我佛三藏真經乃靈文至寶，何妖僧幻術之敢擅封？指佛為妖，真佛門之妖也！」點石聽見說他是妖，不覺滿臉通紅，也發怒道：「我若為妖，天下無不妖之佛矣。」眾僧見點石發怒，便一齊嚷將起來道：「封經開經，姑置勿論，且先辨明了哪個是妖？」一面說，一面只管涌將上來。

Dianshi took a close look at the young disciple and suddenly recalled that on the day of the scripture lecture, it was precisely this kind of man with a hairy face and sharp features who had sealed the scriptures. He then secretly thought to himself, "So it was this monk who performed the illusion that led to the sealing of the scriptures! Now that we have met and I have uncovered his trickery, how can I possibly let him pass!" While arranging a grand meal to entertain the master and his disciple, he also quickly gathered two or three thousand of his disciples and junior monks. Waiting for their meal to finish, they all rushed into the dharma hall together to confront Tang Banjie and demanded that he open the scriptures. With so many people speaking at once, Tang Banjie could not understand what was being said. He therefore asked Dianshi, "What scriptures do your disciples wish to open?" Dianshi said, "I will not hide this from you, Master. Though my place is still within the territory of Hezhou Wei in the Tang dynasty, we no longer obey imperial orders. It has now come under the jurisdiction of the Xifan Habi Kingdom." The officials, military officers, and common people here all revere Buddhism and are most fond of listening to scripture lectures. All three or four thousand of my disciples under my dharma seat make their living by expounding the scriptures. We did not expect that you, Master, would suddenly propose a new idea and demand a true interpretation, displaying supernatural powers to seal all the scriptures in the world. But your sealing of the scriptures and seeking for an interpretation is only done with consideration for the Tang dynasty. However, our Habi Kingdom does not fall under the jurisdiction of the Tang dynasty. Why then have you sealed them as well and cut off our means of livelihood through teaching?" Therefore, all my disciples specially beg you, Master, to show mercy and remove the seals so that they may continue their teachings as before. This would benefit both sides without conflict. If you insist on refusing, I fear these people will not be willing to let it rest." Tang Banjie was startled upon hearing this and said, "Sealing the scriptures is a matter of our Buddha Sakyamuni; what does it have to do with me, a humble monk?" How could I possibly dare to unseal them on my own!"

Dianshi said, "Master, do not hide the truth any longer. On that day when the scriptures were sealed, I personally saw your esteemed disciple holding the sealing cover and doing it with his own hands. How can this have nothing to do with you?" The young disciple, upon hearing this, laughed and said, "Take another look—am I or am I not the one?" Do not mistake me for someone else." Dianshi said, "No mistake! No mistake!" I clearly remember this hairy-faced man with a sharp jaw." The young disciple laughed and said, "Though you may not be mistaken about the hairy face and sharp jaw, I'm afraid there might also be a slight difference in age!" Dianshi looked at the young disciple again and said, "The one who sealed the scriptures a few days ago did look somewhat older." The young disciple laughed and said, "Ah! I see now!" Let me tell you the truth. The one who sealed the scriptures those days was my ancestor, Sun Dasheng, after he attained Buddhahood. How can you blame it on me?" Dianshi said, "Ancestor and descendant are still the same person in essence. Just open them already!" Tang Banjie continued, "Even if it were not my disciple, but even if it was indeed my disciple, he would have done no more than follow the command of our Buddha. The Buddha sealed the scriptures; how could a mere disciple of the Buddhist order dare to force them open?" Dianshi said, "If our Buddha created the scriptures and caused them to be spread throughout the world, how could there possibly be a reason to seal them again! This is nothing more than an illusion conjured by a wicked monk." Tang Banjie became greatly enraged and said, "The Three Caskets of True Scriptures of our Buddha are sacred texts of the highest value. How dare a wicked monk use illusions to seal them擅自?" To call the Buddha an evil spirit is truly the act of an evil spirit within the Buddhist order!" Dianshi, upon hearing himself called an evil spirit, turned red in the face and angrily retorted, "If I am an evil spirit, then there would be no Buddha in the world who is not also an evil spirit." The monks, seeing Dianshi become angry, all began to shout in unison, "Whether the scriptures are sealed or opened is a matter we can set aside for now. First, let us determine clearly—who among you is truly an evil spirit?" As they spoke, more and more of them kept rushing forward.

19　唐半偈心雖不動，卻看見涌得人多，又七嘴八舌，也覺沒法。小行者看見師父著急，欲要動粗，又見都是些凡僧，料禁當不起。忽見行李中那條木棒躍躍欲動，瑯瑯有聲。因想起道：「此物欲顯靈也！」因取出，雙手奉與唐半偈道：「師父，邪魔外道甚盛，請試試佛寶如何？」唐半偈看見，豁然大悟。因接在手，指著點石與眾僧大喝一聲道：「眾野狐休得無禮！將謂我佛法不靈乎？」唐半偈這一喝，聲氣也不甚高，不知怎麼，就象雷鳴一般，直若驚天動地。那條木棒，雖不離唐半偈手中，早已在點石與那眾僧頭上，各各打了一下，嚇得點石與眾僧一時妄心盡息，邪念全消，滿口伶牙俐齒，寂然不敢再辯一字，俱痴痴呆呆拜伏於地道：「請受老師教誨。」唐半偈看見棒喝有靈，眾僧皈命，滿心歡喜。因扶起點石道：「一念貪嗔，即屬邪魔外道；寸心悔過，便成賢衲高僧。老僧有何教誨？只要大眾回頭努力，收拾繁華，歸於清淨耳。」點石定了性，請問道：「

老師一味清淨，則瞻禮焚修俱可廢矣！」唐半偈道：「瞻禮焚脩何可廢？只有存此心為朝廷惜體，為天下惜財，為大眾惜福，便清淨矣！不然則我佛立教，非度世而禍世矣！」點石又道：「瞻禮焚脩既不必廢，則講經獨可廢乎？」唐半偈道：「講經何可廢？不得其解而講則可廢。」點石無語。眾僧因請道：「老師高論，自是佛門正旨，然大眾數千人，若不講經，衣食何來？」唐半偈道：「施於無意，飽食為安，募自多方，不能無罪。況佛力廣大，自有因緣，大眾何須慮得？」眾僧方歡喜退立。點石因又問道：「老師這條木棒為何這等利害？」唐半偈道：「也無甚利害，不過仗佛力辨邪正耳。」點石道：「既能辨邪正，不知可能除妖？」唐半偈因未試過，便不答應。小行者因接說道：「怎麼不能除妖？」點石道：「妖有神通，恐不畏此木棒。」小行者道：「不畏木棒，須畏鐵棒！」點石道：「唐老師，不見有什麼鐵棒？」小行者道：「你要見麼？」點石道：**「如有，乞借一觀。」小行者**說得高興，因走出外堂來道：「要看鐵棒，這裡來。」點石與眾僧俱隨涌出來，看他有甚鐵棒。

Though Tang Banjie's heart remained calm, he saw the growing crowd and their clamorous voices, which left him feeling at a loss. The young disciple saw that his master was becoming anxious and wanted to take action, but upon seeing they were all ordinary monks, he realized they would not be able to withstand it. Suddenly, he noticed the staff in his luggage leaping and moving as if eager to act, making a clattering sound. He then recalled and thought, "This object wishes to display its supernatural power!" So he took it out and presented it with both hands to Tang Banjie, saying, "Master, the power of heretical demons is very strong. Please try using this Buddhist treasure!" Tang Banjie saw this and suddenly had a great realization. He took it in his hand and, pointing at Dianshi and the monks, shouted loudly, "You wild foxes, stop being rude!" Do you think my Buddha's teachings are powerless?" Tang Banjie's shout was not particularly loud, yet for some unknown reason, it sounded like thunder, as if it could shake the heavens and move the earth. Though the staff did not leave Tang Banjie's hand, it had already struck each of Dianshi and the monks on their heads. Startled by this, both Dianshi and the other monks immediately ceased all worldly thoughts and dispelled any evil intentions. Though they were once eloquent with sharp tongues, now they fell silent, unable to utter another word in defense. All of them stood there dazed and bewildered, bowing on the ground and saying, "Please accept our master's teachings." Tang Banjie, seeing that his staff strike and shout had worked wonders and the monks had submitted to him, felt great joy in his heart. He then helped Dianshi to his feet and said, "A single thought of greed or anger makes one a follower of heretical demons; but even the slightest regret and repentance can transform one into a virtuous monk." "What teachings do you have for me, venerable elder?" "I only ask that all of you turn back and strive to abandon worldly distractions and return to purity and

peace." After regaining his composure, Dianshi asked respectfully, "If all you teach is purity and stillness, then should not rituals of worship and offerings be abandoned altogether?" Tang Banjie said, "How can rituals of reverence and offerings possibly be abandoned?" Only by preserving this mind—being careful to preserve the dignity of the court, cherish resources for the world, and treasure blessings for all people—is true purity achieved! Otherwise, if our Buddha's teachings were to lead in this way, they would bring calamity rather than salvation to the world!" Dianshi then asked again, "If rituals of reverence and offerings need not be abandoned, can expounding the scriptures alone be dispensed with?" Tang Banjie replied, "How could expounding the scriptures possibly be abandoned?" "If one does not understand its meaning and still insists on teaching it, then that is what should be abandoned." Dianshi had no reply. The monks then respectfully asked, "Your teacher's lofty words are surely the true teachings of Buddhism. However, with thousands of us here, if we do not expound the scriptures, where will our clothing and food come from?" Tang Banjie said, "Offerings given without intention bring satisfaction and peace; seeking alms through many means cannot be free of sin. "Moreover, the Buddha's power is vast, with its own karmic connections; why should you all worry about it?" The monks were then pleased and stepped back respectfully. Dianshi then asked, "Master, why is this wooden staff of yours so powerful?" Tang Banjie said, "It has no particular power; it is merely by relying on the Buddha's strength to distinguish between right and wrong." Dianshi asked, "If it can discern good from evil, then may I ask if it is also capable of expelling demons?" Tang Banjie had not yet tested this and therefore did not respond. Xiaoxingzhe then interjected, "How could it not be able to expel demons?" Dianshi said, "Demons possess supernatural powers and may not fear this wooden staff." Xiaoxingzha said, "If they do not fear the wooden staff, then they must fear an iron rod!" Dianshi asked, "Master Tang Banjie, don't you see any iron rods?" Xiaoxingzhe said, "Do you want to see one?" Dianshi replied, "If there is such a thing, I would humbly request the chance to see it." Xiaoxingzhe, now very excited, stepped out of the hall and said, "If you want to see an iron rod, come this way." Dianshi and all the monks followed him out eagerly, wanting to see what kind of iron rod he had.

20 **小行者直走階下，將手向耳中取出一個繡花針兒，叫聲：「大！」隨變做碗口大二丈多長的一條金箍鐵棒，拿在手中舞弄道：「你們看，這條鐵棒可降得妖麼？」點石與眾僧方肅然起敬，重向唐半偈作禮道：「原來老師徒皆是活佛，弟子等肉眼不識，唐突多矣！」唐半偈也不知小行者有如此手段，忽然看見，暗暗歡喜。因**說道：「貧僧遠行，假此護法。」點石道：「護法一事，正不容易，弟子因無護法，近日失了一個大叢林。」唐半偈問道：「失了什麼大叢林？」點石道：「不瞞老師說，此地向西三百里，有一座山，叫做五行餘氣山，原是兩界山來的龍脈。山上有一**座佛化寺，十分富盛，一向也是小僧在**內焚修。近日，忽

然來了一個妖怪，生得長嘴豬形，醜惡異常，說是新受佛法要來出家，等什麼師父！小僧不肯容留，便使起蠻法，氣力又大，將寺門前一根鐵幡拔起來，橫七豎八的打入。寺中雖有千餘和尚，皆近他不得，都被他打得東逃西散。如今止剩他一人在內，存貯的米糧盡他受用，無人敢去動他一毫，將一座萬善叢林弄做一個豬窠了。若有老師令高徒這等大法力，便不怕他了。」小行者聽了，哈哈大笑道：「這樣蠢東西，也算不得妖怪。既在西邊，我們是順路，你可叫人跟我去尋，我趕了他去，還你這個叢林好麼？」點石道：「若是趕得他去，便另招別僧焚修，不至污穢佛地，小僧也是情願。」小行者道：「這不打緊，快去，快去！」遂收了鐵棒，一面又取了行李、木棒，去鞴馬。點石與眾僧還要苦留過夜，好揀選精勇肥大的和尚跟去。唐半偈求解心急，哪裡肯住。因說道：「我們先去，你們隨後趕來可也。」點石無奈，只得與眾僧一同送出寺門，小行者扶持上馬而去。正是：

Xiaoxingzhe went straight down the steps and, with a hand movement, pulled out a needle from his ear. He shouted, "Grow!" It immediately transformed into a golden hoop iron rod, more than two zhang long and as thick as a bowl. Xiaoxingzhe took it in his hand and twirled it around, saying, "Look at this! Can this iron rod subdue demons?" Dianshi and the monks were now deeply respectful, bowing again toward Tang Banjie and saying, "We see now that all your disciples are living Buddhas. We, with our dull eyes, failed to recognize them and have been very rude!" Tang Banjie did not know that Xiaoxingzhe had such abilities. Upon suddenly seeing this, he secretly felt great joy. He then said, "This monk is on a distant journey and has relied upon them to protect the Dharma." Dianshi said, "Protecting the Dharma is no easy task. Because I lacked a protector of the Dharma, recently I lost a great monastery." Tang Banjie asked, "What great monastery did you lose?" Dianshi said, "I will not hide this from my teacher. Three hundred li to the west of here is a mountain called Wuxing Yuqi Shan. Originally, it was part of the dragon vein that came from Liangjie Mountain." There is a temple on the mountain called Fuhua Si, which was very prosperous. For some time now, it has also been where I, this humble monk, have practiced and offered incense. Recently, however, a demon suddenly appeared there. It had the form of a pig with an elongated snout and was extremely ugly in appearance. It claimed to have newly received Buddhist teachings and wanted to become a monk, waiting for some kind of master! When I, the small monk, refused to allow it to stay, it resorted to violent methods. It was very strong and pulled up an iron banner in front of the temple gate, then smashed into the temple haphazardly from all directions. Although there were over a thousand monks in the temple, none could approach it; they were all driven into flight by its attacks. Now, only he remains

inside the temple. All the stored grain and rice are consumed by him alone; no one dares to touch even a single thing of his. He has turned an ancient and virtuous monastery into nothing more than a pigsty. "If my teacher could command such a powerful disciple, we would have no fear of him." Xiaoxingzhe listened and burst out laughing, saying, "Such a clumsy creature cannot even be called a demon. Since it is in the west, we are already heading that way. You may send someone to lead me there; I will drive him away and return this monastery to you—how does that sound?" Dianshi said, "If you can drive him away, I will invite other monks to practice and offer incense there again so that the sacred Buddhist ground is no longer defiled. That would be most pleasing to me." Xiaoxingzhe replied, "That's not a problem at all—hurry up and let's go!" He then retracted the iron rod. At the same time, he took his luggage and wooden staff to saddle up his horse. Dianshi and the monks still wanted to insist that they stay overnight, so they could select some strong and capable monks to accompany them. Tang Banjie was eager for a resolution and had no intention of staying. He said, "We will go first; you may follow later." Dianshi had no choice but to bid farewell with the monks at the temple gate. Xiaoxingzhe helped Tang Banjie onto his horse and they rode off together. It was indeed:

21 尊佛豈在多言，驅邪惟有一正，

Respecting the Buddha lies not in many words; to expel evil, one must uphold only what is right.

22 理屈難免辭窮，道高自然人敬，

When reason fails, speech becomes futile; when virtue is high, people naturally show respect.

23 度世方見慈悲，施財邪魔諂佞，

Only through saving the world can true compassion be seen; giving alms to demons and flatterers leads only to evil.

24 從來不染高僧，只是身心清淨。

From ancient times, great monks have never been tainted—only by keeping body and mind pure.

25 唐半偈與小行者此去不知驅得怪否？且聽下回分解。

Tang Banjie and Xiaoxingzhe set off on their journey, but whether they would succeed in driving away the demon remains to be seen. Stay tuned for the next chapter.

12.第十一回後因不昧皆前果　外道收回即本家 Chapter 11: Later Causes Are Not Blurred, They Are All Previous Fruits, External Paths Withdraw to Their Original Home

1　　**詩曰**：

The poem says:

2　　**皮毛只合辨雌雄，真性真修隱在中，**

The fur and hide are only suitable for distinguishing male from female, the true nature and genuine cultivation lie hidden within,

3　　**美玉**噗開疑怪石，瑤琴景下認焦桐。

Fine jade when split open may seem like an odd stone; the rare qin beneath its sheen is recognized as jiaotong.

4　　**有星拱處皆朝北，無水流來不向東**；

Where stars bow, they all face north; where water flows not, it does not head east;

5　　**莫道奇奇還怪怪，從來異異見同同。**

Do not say the strange is ever odd, for from ancient times differences have revealed sameness.

6　　**話**說唐半偈與小行者，棒喝了野狐禪，一路清清淨淨望西而行。點石又選了一、二十個猛勇僧人趕來護送，就要求他除佛化寺的妖怪，行了三、四日方到得五行餘氣山腳下。眾僧指點道：「轉過山嘴，一直上去二、三里，便望得見佛化寺了。」小行者恐怕妖怪驚了師父，就叫眾僧在山腳下尋個農戶人家，請唐半偈下了馬，說道：「師父請在此少坐片時，待我上山去看看是個什麼妖怪？好歹結果了他，好請師父過去。」唐半偈道：「徒弟呀，須要小心！」小行者道：「不打緊。」遂取出金箍棒提在手中，一步步奔上山來。到了寺前，靜悄悄不見一人，山門內外，青草已長**了尺餘深淺。小行者直走到大殿上一看，，鐘鼓雖然還在，香煙卻是少有，十分荒涼冷落。又走到禪堂、僧房各處招尋，並不見一毫影響。心下想道：「這妖怪想是哪裡去，不在寺中了？」又走到香積廚看看，忽聽得那裡哼哼**唧唧打鼾聲。四下一看，卻又不見，再聽一聽，鼾聲一發大了，就象雷鳴一般。小行者尋不著頭腦，一時性急起來，提起鐵棒，將一只大水缸豁喇一聲響打得粉碎，大叫道：「賊妖怪躲在哪裏？還不快出來納命！」叫聲未絕，忽

灶下草柴堆裏忽然跳出一個長嘴大耳的妖怪來，懵懵懂懂往外亂跑。小行者驀然看見，倒吃了一驚，轉閃開一步讓他跑了出來。

The story goes that Tang Banjie and Xiao Xingzhe, having scolded the wild fox Chan with their staffs, walked westward along a clean and quiet path. Dianshi had selected another twenty or so brave and courageous monks to come along for protection, and required them to eliminate the demon in Fuhua Temple. They traveled three or four days before finally arriving at the foot of Wuxing Yuqi Mountain. The monks pointed out, "Turn around the mountain bend and go straight up for two or three li, and you will see Fuhua Temple." Xiao Xingzhe, fearing that the demon might startle his master, instructed the monks to find a farmer's house at the foot of the mountain and asked Tang Banjie to dismount. He said, "Master, please sit here for a while; let me go up the mountain first to see what kind of demon it is." Whether good or bad, I will deal with him so that Master may proceed safely." Tang Banjie said, "Disciple, you must be careful!" Xiao Xingzhe replied, "No problem." He then took out the golden hoop staff and held it in his hand, stepping up the mountain one by one. When he arrived before the temple, all was quiet and no one could be seen; inside and outside the mountain gate, green grass had grown more than a chi deep. Xiao Xingzhe walked straight to the main hall and looked around; although the bells and drums were still there, incense smoke was rarely seen—it was extremely desolate and cold. He then went to the Chan hall, monks' quarters, and other places calling out, but could not find even a trace of anyone. In his mind he thought, "Where has this demon gone? He is no longer in the temple?" He walked over to the Xiangjichu kitchen to take a look and suddenly heard snoring and murmuring sounds coming from there. Looking around, he saw no one; listening again, the snoring grew even louder, like thunder. Xiao Xingzhe could not find the source of the sound and, growing impatient, lifted his iron staff and smashed a large water jar with a loud crack. He shouted, "You demon, where are you hiding?" Come out quickly and surrender your life!" Before his shout had finished, suddenly a demon with a long snout and large ears leaped out from the pile of firewood beneath the stove, dazed and confused, running wildly outward. Xiao Xingzhe suddenly saw this and was startled; he stepped back a pace to let the demon run out.

7　　原來那怪正在草中睡熟，卻被小行者嚇醒，心下十分火怒，氣吽吽跑到大殿前，拖了一根鐵幡杆來打小行者。小行者已趕至面前，將鐵棒相迎。兩人都不言語，只惡狠狠的對打。鐵棒與幡杆甚長，佛殿前地方窄狹，二人打得不爽快，那妖怪性急了，便縱雲頭跳在空中。小行者看見笑道：「原來這潑怪也曉得些風雲氣色，不與你一個辣手，你也不怕。」因一跳趕到空中，舉鐵棒劈頭打來，那妖怪用幡杆抵敵相還，真是一場好殺。但見：

It turned out that the demon had been sleeping soundly in the grass and was startled awake by Xiao Xingzhe. Extremely angry, he stormed over to the main hall, grabbed an iron pennant pole, and rushed toward Xiao Xingzhe to attack him. Xiao Xingzhe had already rushed forward and met the demon with his iron staff in hand. Neither spoke, but fiercely attacked each other. The iron staff and the pennant pole were both very long, but the space before the Buddha hall was narrow. The two could not fight freely; frustrated, the demon leaped into the air on a cloud. Xiao Xingzhe saw this and laughed, saying, "So you rascal demon also know a little about clouds and winds. If I don't give you a harsh hand, you won't be afraid." He then leaped into the air to join him, raising his iron staff to strike down. The demon parried with the pennant pole in return; it was indeed a fierce battle. But see:

8 **一條金箍棒忽上忽下，夭矯猶龍；一條鐵幡杆或左或右，來回似蟒。一個長嘴大耳，長嘴叫得慘慘天低，大耳招得呼呼風響；一個火眼金睛，金睛迸得落落風寒，火眼照得晶晶日耀。一個是天蓬後胤，自有天威；一個是仙石遺胎，無窮仙力。原是舊同氣，相逢已是再來；今成新對頭，不打不成相識。**

A golden hoop staff darted up and down, twisting like a dragon; an iron pennant pole swung left or right, moving back and forth like a python. One had a long snout and big ears, the long snout crying out with mournful skies, the large ears flapping in the howling wind; one had fiery eyes and golden pupils, the golden eyes flashing cold winds, the fiery eyes shining like the sun. One was a descendant of Tianpeng, naturally possessing heavenly might; one was an immortal stone's leftover essence, endowed with boundless divine power. Originally old kin by nature, meeting again was fate; now new adversaries, they would not recognize each other without a fight.

9 **小行者與那怪鬥了二十餘合，那怪的幡杆乃是世間頑鐵，哪當得金箍棒是天河神鐵，正鬥到局中，忽一聲響，金箍棒將鐵幡杆打做兩截。那怪沒兵器，慌了手**腳，拖著半截斷幡杆化風往西遁去。小行者大喝道：「潑怪哪裡走！」縱雲隨後趕來。小行者的雲快，漸漸趕上，那怪急了，只得折回，將半截斷幡杆支架道：「你這惡魔頭，我與你往日無仇，近日無冤。為何苦苦來逼我？」小行者道：「你這潑怪，強占了佛化寺，將一寺僧人都逼走了，倒不怪自家，轉怪我來逼你！」那怪道：「哪個逼他？他自怕我走了。我出家修行人，不過借住幾日就去，誰占他的？」小行者笑**道：「好個出家人！看嘴臉不知是哪山裡走出來的野豬在此成精作怪，怎敢**說『修行』二字，玷污佛門。」那怪道：「你打扮雖象個和尚，卻原來是個門外漢，一毫佛法也不知道。豈不聞狗子皆有佛性，莫說我是佛祖的後人，就是野豬，你也限我脩行不得。」小行者又笑道：「好潑怪！你這佛家的套子話，只好哄騙初入門的凡僧，怎在我天人面前搗鬼！我且問你，你是哪

個佛祖的後人？若說得有些根因，還好商量；若是一味說謊，我就一頓棒超度你再去投胎。」那怪道：「我兒子會說謊，倒只怕說來你這門外漢不認得。」小行者道：「任是三十三天神聖、西方諸佛菩薩與那名山勝地仙人、幽冥地府鬼怪，我俱認得。快快說來，略說差了，我便拿你去對會。」那怪道：「莫要說嘴，我就考你一考。你可認得一位淨壇使者麼？」小行者笑個不住道：「我說你這潑怪是個野畜生！你說佛祖後人；佛祖除了我佛如來，便是釋迦佛、燃燈佛、定光佛、彌勒佛、藥師佛，雖一時數不了，卻不見有甚淨壇使者稱為佛祖！」那怪又笑道：「是你也不知，俗語說得好：人有幾等人，佛有幾等佛。也有過去佛，也有現在佛，也有未來佛，這淨壇使者乃是近年新成佛的，你如何曉得？」小行者道：「就是新成的佛，畢竟也有個佛號，為甚只叫做使者？」那怪又笑道：「**佛不過是個總名，其中尚有稱菩薩的，也有稱尊者的，也有稱羅漢的，也有稱祖師的，何必定要叫做佛？既但知佛號，你認得旃檀功德佛與鬥戰勝佛麼？」小行者笑道：「若是第二個，也被你問倒了。這兩位佛是我一家人，我怎麼不認得！」那怪笑了又笑道：「是人**說謊還有影子，不似你信口胡說。這兩位佛既是一家人，你曉得他姓什麼？號什麼？怎生出身？」小行者道：「好潑怪，倒要考起我來，我就說與你聽。這旃檀功德佛是唐太宗欽賜的御弟，叫做玄奘法師；這鬥戰勝佛就是陳玄奘法師的大徒弟孫悟空，又別號孫行者，因取真經故證佛果，是也不是？」那怪聽了又驚又喜道：「原來果然認得。你既認得孫行者是旃檀功德佛大徒弟，就該認得淨壇使者豬八戒是他二徒弟了。」小行者就隨口答應道：「我怎的不認得？看你老實不老實。你且說，你與豬八戒有甚相干？」那怪道：「我不說，你只道我騙你。我直說與你吧，豬八戒是我父親。」小行者又笑道：「莫胡說！他是佛，你是妖，怎成父子？」那怪道：「有個緣故。我父親豬八戒未取經時，曾在前面高家莊上做女婿；不料去取經後，我母親高翠蘭已懷我在腹。我父親取經去了十四年，我母親直懷了我十四年。直等我父親取了經來，證了佛果，我方破母腹而生，賴佛力，神通變化不愧前人，**只恨胚胎難換，種類天成，生出來原是個豬形嘴臉，人都叫做妖怪，盡思量要打死我。虧我有些手段，留得性命至今，豈不是佛祖後人？」小行者道：「你既是個有根器之人，為何做此沒程途之事？」那怪道：「我再不**說謊，一向殺生害命是有的。自從受了佛祖之教，做了和尚，實實不敢妄為。就是佛化寺借住，也只為等師父。」小行者道：「你受誰的教？等哪個師父？」那怪道：「前日，在黑風河，因肚裡飢吃了個把野人，不料被旃檀佛玄奘法師撞見，問起根因，知是豬八戒後人，憐我墮落，指點我皈依

沸教。說且今唐朝又遣了個唐半偈師父，往西天去求真解，叫我與他做個徒弟，我所以在此等他。你是哪裡來的惡魔頭？抵死趕我！倘然錯過了，豈不誤我正果！」小行者聽得分明，滿心歡喜，連忙收回鐵棒，笑說道：「原來你是等我？」那怪道：「你這個惡魔頭，我等你做什麼？」小行者道：「我正是求解人的徒弟，快跟我去見師父。」那怪道：「師父在哪裡？」小行者道：「師父現在寺前山下。」那怪道：「你騙我，我不信，哪有這等湊巧！」小行者道：「果是真的，我不騙你。」那怪道：「既是真的，你可不要趕我。等我先到寺前去看看，若果有師父在那裡，方信你。」一面即折轉雲頭，仍到寺中來尋問根源。正是：

Xiao Xingzhe fought the demon for more than twenty rounds. The demon's pennant pole was made of stubborn iron, but how could it withstand Xiao Xingzhe's golden hoop staff, forged from divine iron of the Milky Way? Just as they were in the midst of their battle, there came a loud sound—the golden hoop staff shattered the iron pennant pole into two pieces. Deprived of his weapon, the demon panicked and, dragging half a broken pennant pole, turned into wind to flee westward. Xiao Xingzhe shouted loudly, "You rascal demon, where do you think you're going!" He then leaped onto a cloud to chase after him. Xiao Xingzhe's cloud was fast, and he gradually caught up. Desperate, the demon turned back and held up his broken pennant pole as a staff, saying, "You wretched demon leader, I have no old grudge against you, nor any recent grievance." "Why do you persist in chasing me?" Xiao Xingzhe said, "You rascal demon! You have forcefully occupied Fuhua Temple and driven away all the monks. Instead of blaming yourself, you dare accuse me of chasing you!" The demon said, "Who drove them away?" They themselves fled out of fear of me. I am a monk practicing cultivation; I merely borrowed the temple for a few days before leaving. Who said I occupied it?" Xiao Xingzhe laughed and said, "What a fine monk you are! Looking at your face and features, I can't tell which mountain you came from—just a wild boar who has taken on the form of a demon. How dare you speak of 'cultivation'! You defile the Buddhist order." The demon said, "Though your appearance resembles a monk, you are in fact an outsider with no knowledge of the Dharma at all. Have you not heard that even dogs possess Buddha-nature? I am not only a descendant of the Buddha, but even if I were just a wild boar, you could never prevent me from cultivating." Xiao Xingzhe chuckled again and said, "What a rascal demon! Your Buddhist clichés are only good for deceiving novice monks. How dare you play tricks before a celestial being like me!" Let me ask you—descendant of which Buddha are you?" If your answer has some basis, we can discuss it; but if you persist in lying, I'll beat you with my staff and send you to the next life." The demon said, "My son can lie, but I fear that an outsider like you might not recognize it." Xiao Xingzhe said: "Whether it be the deities of the thirty-third

heaven, the Buddhas and Bodhisattvas of the West, or immortals from famous mountains and sacred places, or ghosts and demons of the underworld, I recognize them all. Speak quickly! If you say anything even slightly wrong, I will take you to be verified." The demon said, "Don't talk big. Let me test you a bit. Do you know someone named Jingtan Shizhe?" Xiao Xingzhe couldn't stop laughing and said, "I told you this rascal demon is just a wild beast! You claim to be a descendant of the Buddha. The Buddhas include my Lord Sakyamuni, Shijia Buddha, Rendeng Buddha, Dingguang Buddha, Maitreya Buddha, and Yao Shi Buddha—though I cannot name them all at once, there is no such thing as a 'Jingtan Shizhe' who is called a Buddha!" The demon laughed again and said, "It's not that you don't know. As the saying goes: people come in different ranks, and Buddhas also come in different grades. There are past Buddhas, present Buddhas, and future Buddhas. This Jingtan Shizhe is a newly enlightened Buddha in recent years—how could you possibly know?" Xiao Xingzhe asked, "Even if he is a newly enlightened Buddha, there should still be a title. Why is he only called an envoy?" The demon laughed again and said: "Buddha is merely a general title. Among them, some are called Bodhisattvas, others Arhats, Venerables, or Patriarchs—why must one necessarily be called a Buddha?" Since you only know the title of Buddha, do you recognize Zhandan Gongde Fo and Douzhan Sheng Fo?" Xiao Xingzhe smiled and said, "If it were the second one, you would have also stumped me. These two Buddhas are part of my family—I how could I not recognize them!" The demon laughed and laughed again, saying, "When people lie, there is at least some shadow of truth. Unlike you, who just speaks nonsense without a care." If these two Buddhas are your family, do you know what surname they bear?" What is their title?" How did they come into being?" Xiao Xingzhe said: "You rascal demon, you actually want to test me. I will tell you." "This Zhandan Gongde Buddha is the imperial brother bestowed by Emperor Taizong of Tang, known as Xuanzang Fashi. This Douzhan Sheng Buddha is Sun Wukong, the great disciple of Master Xuanzang, also called Sun Xingzhe; he attained Buddhahood due to his quest for the true scriptures. Is that not correct?" Hearing this, the demon was both startled and delighted and said: "So you truly do recognize them after all. Since you recognize that Sun Xingzhe is the great disciple of Zhandan Gongde Buddha, then you should also recognize Zhu Bajie, the Pure Platform Envoy, as his second disciple." Xiao Xingzhe immediately replied offhandedly, "How could I not recognize him?" Tell me if you're honest or not. "Go ahead and tell me, what connection do you have with Zhu Bajie?" The demon said: "If I don't say it, you will think I am deceiving you. I'll just tell you plainly—Zhu Bajie is my father." Xiao Xingzhe again laughed and said, "Don't lie!" He is a Buddha, you are a demon—how could you be father and son?" The demon said: "There's an explanation. My father, Zhu Bajie, before he went to fetch the scriptures, had been a son-in-law at Gaojiazhuang ahead. Unluckily, after he left for the journey, my mother Gaocuilan was already pregnant with me in her womb." My father went to fetch the scriptures fourteen years

ago, and my mother carried me for those same fourteen years. I was only born after my father returned from fetching the scriptures and attained Buddhahood. By Buddha's power, I inherited his supernatural abilities and transformations without shame to those before me. Yet I regret that my embryonic form could not be changed; my species is naturally determined by heaven, so when I was born, I had a pig-like face and snout. People call me a demon and constantly want to kill me. Thanks to my own abilities, I have managed to survive until now. Is that not proof of being a descendant of the Buddha?" Xiao Xingzhe said: "If you are truly an individual with potential, why then do such senseless things?" The demon said: "I will not lie again. It is true that I have been killing living beings and taking lives all along. Since receiving the Buddha's teachings and becoming a monk, I truly dare not act recklessly anymore. Even my temporary stay at Fuhua Temple was only to wait for my master." Xiao Xingzhe asked: "Who taught you?" "Which master are you waiting for?" The demon said: "A few days ago, at Heifeng River, I was hungry and ate a couple of wild men. Unexpectedly, this was witnessed by Zhandan Fo Xuanzang Fashi, who inquired about the cause. Learning that I am a descendant of Zhu Bajie, he took pity on my fall from grace and guided me to take refuge in Buddhism. He told me that now the Tang dynasty has sent another master, Tang Banjie, to seek true enlightenment in the West and instructed me to become his disciple. That is why I am waiting here for him." Who are you, wretched demon leader?" Why persist in chasing me!" If I miss this opportunity, won't it ruin my path to enlightenment!" Xiao Xingzhe clearly understood this and was overjoyed. He quickly retracted his staff and said with a smile, "So you were waiting for me?" The demon asked: "You wretched demon leader—why would I be waiting for you?" Xiao Xingzhe said: "I am precisely the disciple of the one seeking enlightenment. Come quickly and meet my master." The demon asked, "Where is your master?" Xiao Xingzhe replied: "My master is now at the foot of the mountain in front of the temple." The demon said, "You are deceiving me. I don't believe it—how could such a coincidence possibly exist!" Xiao Xingzhe responded: "It is indeed true, and I am not deceiving you." The demon said: "If it's really true, then you mustn't chase me away. Let me go first to the front of the temple and take a look. If there is indeed a master there, then I will believe you." He immediately turned back on his cloud and returned to the temple to inquire about its origins. It was precisely:

10 根有為根枝有枝，一緣一會不差池，

Roots have their roots, and branches have their branches; every connection and encounter is perfectly aligned, Without the slightest deviation.

11 果然月到天心處，正是風來水面時。

Indeed, when the moon reaches the center of heaven, it is precisely the time when the wind comes to the water's surface.

12　**卻**說護送唐半偈的眾僧人，在山腳下望見空中小行者打敗了妖怪，趕往西去，便請唐半偈上山，到寺中大殿上坐了，等候回來。眾僧俱在山前觀望，不多時，忽一陣風，那怪提著下半截鐵幡杆跑到面前；嚇得眾僧魂不附體，東逃西躲。躲不及的，早被那怪捉住一個，道：「你不要慌，我問你，方纔與我相殺的那個和尚是哪裡來的？」那僧人嚇慌了道：「大王爺，他是個過路的和尚，不知死活，與大王相殺，實與我寺中無干。」那怪道：「他還說有個師父，在哪裡？」僧人道：「師父是有想一個，卻也是他同來的，也與寺中無干。」那怪道：「他說是唐朝遣來往西天見活佛求真解的，可是麼？」僧人道：「正是，正是。」那怪道：「如今在哪裡？」僧人道：「在大殿上坐著哩！」那怪道：「果是真麼？」僧人道：「怎敢說謊！」那怪遂放了僧人，一直跑到大殿上，果看見一個老和尚，垂眉合目，坐在殿上。他方丟了幡杆，忙上前跪下，叩頭道：「唐老師父，我弟子豬守拙在此恣誠等候。」唐半偈抬頭一看，見他長嘴大耳，十分醜惡，著了一驚，因說道：「你是何處妖魔，莫非要來迷我？我老僧倚仗佛力卻也不畏。」那怪道：「弟子不是妖魔，是來與老師父做徒弟的。」正說未了，小行者已趕到面前，將前後因果細細說了一遍，唐半偈方大**喜**，**起身到佛前再拜道**：**「感蒙我佛慈悲，屢賜徒侶，敢不努力西行以求真解，報答佛恩！」拜畢，因回身對豬守拙道**：**「你既不昧前因，拜我為師，要成正果，此去靈山尚有千山萬水，你須猛勇精進，休辭勞苦。求得真解回來，自然金身可證。」豬守拙道**：**「弟子外雖醜惡，內實真誠，止有一心，並無二念，老師父再不消多慮。」**唐半偈聽他說話直截，甚喜道：「好好好！倒是個入道之器。你名守拙，大師兄名履真，俱是實地功夫，倒也甚好。只是外人不便稱呼，我與你再起一個別號何如？」豬守拙道：「但憑師父。」唐半偈道：「你大師兄因老祖號孫行者，故叫他小行者；你父親號豬八戒，蓋取五葷三厭之義。」豬守拙道：「我小豬性情愚蠢，不知什麼叫做五葷？什麼叫做三厭？只求老師父直脫些為妙。」唐半偈道：「既是這等說，連貪嗔色相一切戒了，竟叫做豬一戒何如？豬守拙歡喜道：「好好好！省得零零碎碎的掛念。」此時眾僧人竊聽明白，知道他做了徒弟，要跟去排解，俱各歡喜，漸漸走了出來。小行者因說道：「他是我一家人，你們不消害怕了。可著幾個快去報知你老師父，叫他重整山門；可著幾個取香燭來，待我師父與他披剃。」眾僧人即著兩個去報信，其餘的慌忙打掃。

Meanwhile, the group of monks accompanying Tang Banjie saw from the foot of the mountain Xiao Xingzhe defeating the demon in midair and rushing westward. They then invited Tang Banjie to ascend the mountain and sit on the main hall's dais within the temple, waiting for his return. All the monks were watching from before the mountain. Not long after, a sudden gust of wind brought the demon running toward them with half of an iron banner pole in hand; it terrified the monks so much that they lost their wits and fled in all directions. Those who could not escape in time were quickly seized by the demon, who said: "Do not be alarmed. I am asking you—where did that monk come from, who just fought with me?" The monk, terrified and flustered, said: "Great King, he is just a passing monk who didn't know life or death. He fought with you; it truly has nothing to do with our temple." The demon asked: "He also said there was a master—where is he?" The monk replied, "There is indeed one master who came with him, but he also has nothing to do with this temple." The demon asked: "He said that he was sent by the Tang dynasty to go westward and see a living Buddha for true enlightenment. Is this correct?" The monk replied, "Exactly so, exactly so." The demon asked: "Where is he now?" The monk replied, "He is sitting on the main hall dais!" The demon asked: "Is it truly so?" The monk replied, "How could I dare to lie!" Hearing this, the demon released the monk and ran straight toward the main hall. Indeed, he saw an old monk with drooping eyebrows and closed eyes sitting on the dais. He then dropped his banner pole, hurried forward, knelt down, and kowtowed, saying: "Master Tang Banjie, your disciple Zhu Shouzhuo is here, sincerely waiting for you." Tang Banjie looked up and saw that he had a long snout, large ears, and an extremely ugly appearance. He was startled and said: "What kind of demon are you from? Are you here to deceive me?" But as an old monk relying on the power of Buddha, I am not afraid." The demon said: "Disciple is no demon; I have come to be your master's disciple." Before the words were finished, Xiao Xingzhe had already arrived in front and explained the entire cause and effect in detail. Tang Banjie was overjoyed and rose to bow twice before the Buddha, saying: "I am deeply grateful for my Buddha's compassion, who has repeatedly bestowed disciples upon me. How could I not strive diligently on the western journey to seek true enlightenment and repay this Buddhist grace!" After bowing, he turned to Zhu Shouzhu and said: "Since you are not ignorant of your past cause and have taken me as your master, if you wish to attain true enlightenment, there are still countless mountains and rivers ahead on the way to Ling Shan. You must be courageous and diligent, and must not shy away from hardship or fatigue." "If you return with true enlightenment, naturally your golden body will be verified." Zhu Shouzhu replied: "Though my disciple may appear ugly on the outside, I am sincere within. My heart is single-minded and free of any second thoughts; Master need not worry further." Tang Banjie heard his straightforward words and was very pleased, saying: "Good! Good! Good!" He is indeed a suitable vessel for the Way. Your name, Shouzhu, and your elder brother's name, Lvzhen, are both grounded in solid

practice—this is indeed very good. "However, it would be inconvenient for outsiders to address you by these names. How about I give you another nickname?" Zhu Shouzhu said: "I leave it entirely up to my master." Tang Banjie said: "Your elder brother, because his ancestor was named Sun Xingzhe, is called Xiao Xingzhe; your father's nickname was Zhu Bajie, which means 'five meats and three aversions.'" Zhu Shouzhu asked: "I am a foolish little pig. I do not know what the 'five meats' are?" "What is meant by the 'three aversions'?" "I only ask my master to explain it clearly and simply." Tang Banjie said: "Since you put it this way, if we were to renounce greed, anger, and attachment to form altogether, how about calling you Zhu Yijie?" Zhu Shouzhu joyfully said: "Good! Good! Good!" "It saves me from worrying about all these scattered things." At this moment, the monks had secretly overheard everything and realized that he had become a disciple, intending to accompany him westward for enlightenment. They were all delighted and gradually came out from hiding. Xiao Xingzhe then said: "He is part of my family, so you need not be afraid anymore." "Send a few of you quickly to inform your master, and have him prepare the temple again; send others to fetch incense and candles so that my master can give him the tonsure." The monks immediately sent two of them to deliver the message, while the rest hurriedly cleaned up.

13 **不一時，佛前香燭重列，鐘鼓依然。唐半偈與他摩頂受戒。豬一戒先對佛拜道：「老佛祖，我豬守拙雖蒙唐師父收入教門，但我是個眾生，邋邋遢遢，凡事要老佛另眼看顧，千萬不要與我一般見識。」拜罷，又對唐半偈拜道：「弟子雖做和尚，也要講過，只好做個名色和尚。要講經**說法又拙口笨腮，要募緣化齋又礙口識羞，要焚修功課又貪懶好睡，要省吃儉用又食腸寬大，只好執鞭隨鐙，挑行李，做夯工，隨師父上西天去求真解罷了。」唐半偈道：「若能跟我到得西天，求得真解，便是上乘功夫，還要講經功課做什麼？」豬一戒道：「好師父，好師父！這樣師父方是**我的真師父。」然後向小行者唱了一個大喏道：「師兄與我兩世弟兄，一路上有不到處，要師兄提調提調，帶挈帶挈。」小行者道：「這個不消**說。」唐半偈又叫眾僧燒些湯，與他洗去滿身污穢；又叫眾僧尋兩件舊僧衣與他換了。眾僧又備齋來請他三人受用。唐半偈吃了齋，還打算要行，眾僧留住道：「今已下午，前去不及了。」又打掃禪堂，請他三人安歇，以便明日早行。

In no time at all, incense and candles were once again arranged before the Buddha, and the bells and drums resumed their usual rhythm. Tang Banjie placed his hand on his head to bestow the precepts upon him. Zhu Yijie first bowed before the Buddha and said: "Old Buddha, although I, Zhu Shouzhu, have been kindly accepted into the teachings by Master Tang, I am but an ordinary being—messy and unrefined.

In all matters, please look upon me with special care, Old Buddha. Under no circumstances should you treat me as others do." After bowing, he then bowed to Tang Banjie and said: "Though I am now a disciple and monk, I must say this—I can only be a nominal monk." "If I were to recite scriptures or preach, my mouth is clumsy and awkward. If I were to solicit alms or beg for food, I am shy and embarrassed. If I were to perform rituals or study the teachings, I am lazy and love sleeping. If I were to eat sparingly and live frugally, my appetite is insatiable. Therefore, I can only hold a whip and follow behind, carry luggage, do hard labor, and accompany my master westward in search of true enlightenment." Tang Banjie replied: "If you can follow me all the way to the West and attain true enlightenment, that would be the highest attainment. Why bother with reciting scriptures or studying further?" Zhu Yijie said: "A great master! A great master!" "Only a master like you is my true master." Then, he bowed deeply to Xiao Xingzhe and said: "Elder brother and I are brothers across two lives. On the journey ahead, if there is anything I do not manage well, please guide me and help me along." Xiao Xingzhe said: "That goes without saying." Tang Banjie then ordered the monks to prepare some hot water and wash away all the dirt from his body. He also asked the monks to find two old monk's robes for him to change into. The monks then prepared vegetarian meals and invited the three of them to partake. After Tang Banjie had eaten, he still intended to depart, but the monks persuaded him to stay, saying: "It is already afternoon; we will not reach our destination in time." They also tidied up the meditation hall and invited the three of them to rest, so they could depart early the next day.

14　　**此時，天色尚早，三人坐在禪堂中閑話。唐半偈因問小行者道：「你這兩日用的那條鐵棒，甚是長大，你收在哪裡？怎行李中再不看見？」小行者笑道：「師父，我這條鐵棒不要看輕了，乃是我老大聖的寶貝。原是大禹王治水時定海的神珍鐵，被我老大聖問龍王要了，大鬧天宮無一神敢抵。後來老大聖成了佛，留鎮舊山，故今被我得了。此乃陰陽至寶，要大就大，要小就小，不用時，只做個繡花針藏在耳**朵裡，故師父看不見。」唐半偈聞說，十分歡喜贊嘆。豬一戒道：「我父親也有一件寶貝。」唐半偈問道：「是甚寶貝？」豬一戒道：「是一柄九齒釘耙。我父親在道上降妖伏怪，全靠此耙。我父親成佛時，我方初生，不知人事；我外祖高老家又一門死盡，沒處查考，竟不知此耙流落何處？前日有急沒得用，只得將寺門前的鐵幡杆胡亂用用，今又被師兄打做兩截，弄得我赤手空拳。若有父親的這柄九齒釘耙在此，可幫助師兄一路去除妖伏怪。」小行者笑道：「只怕你父親當時沒有這柄釘耙，若果有時，就是你父親死了，我有本事走到幽冥地府，問閻王要你父親的靈魂，問他個明白。況你父親已證了佛果，現在天上，何愁沒處找尋？尋著了你父親，釘耙便有下落。」豬一戒道：「說便是這等說

，天大大的，佛多多的，我又人生面不熟，叫我**哪裡去尋訪？」小行者道：「這不難，今日天色尚早，請師父在此坐坐，等我同你去尋尋著，包管一尋就著。」唐半偈道：「若果尋得著，也是一件美事。況今日已是不行，我自在此打坐不妨，只要你兄弟們快去快來。」小行者與豬一戒得了師命，便同走出寺來。**

At this time, it was still early in the evening, and the three sat in the meditation hall chatting idly. Tang Banjie asked Xiao Xingzhe: "The iron staff you used these past two days is very long and large. Where do you keep it?" "Why can I no longer see it among your belongings?" Xiao Xingzhe smiled and said: "Master, do not underestimate this iron staff. It is a treasure of my great elder saint." Originally, it was a divine iron treasure used by the Great Yu Wang to stabilize the sea during his water control. My great elder saint obtained it from the Dragon King and with it caused such chaos in Heaven that not one deity dared resist him. Later, when my great elder saint became a Buddha, he left the staff to guard his old mountain, and so it has now come into my possession. "This is a supreme treasure of yin and yang. It can become as large or small as one desires. When not in use, it becomes merely a needle for embroidery, hidden inside my ear—hence why Master could not see it." Upon hearing this, Tang Banjie was extremely delighted and full of praise. Zhu Yijie said: "My father also had a treasure." Tang Banjie asked, "What kind of treasure was it?" Zhu Yijie replied: "It was a nine-tooth rake." My father relied entirely on this rake to subdue demons and monsters along the way. When my father became a Buddha, I had just been born and knew nothing of worldly affairs. My maternal grandfather's family, the Gao Lao clan, was completely wiped out, so there was no one to inquire about it; thus, I do not know where this rake has ended up." The other day, in an emergency I had no choice but to use the iron banner pole from before the temple gate haphazardly. Now it has been smashed into two pieces by my elder brother, leaving me with nothing but empty hands." "If I had my father's nine-tooth rake here, it could help my elder brother subdue demons and monsters on our journey." Xiao Xingzhe laughed and said: "I only fear that your father did not have this rake at the time. If he had, even if he were dead, I could go to the Underworld myself and ask King Yama for his soul to get a clear answer." "Besides, your father has already attained Buddhahood and is now in Heaven. What reason do we have to worry about not being able to find him?" "Once I find your father, the rake will naturally be found as well." Zhu Yijie said: "It's easy to say, but Heaven is vast and there are countless Buddhas. I am a stranger here with no connections—how should I possibly go about looking for him?" Xiao Xingzhe said: "That's not difficult. Since it is still early today, please stay here for a while, Master. I will go with you to look him up and guarantee we'll find him right away." Tang Banjie said: "If indeed he can be found, it will certainly be a good thing. Besides, since we are not traveling today anyway, I shall sit in meditation here without any problem. Just go quickly and return swiftly." With their master's permission, Xiao Xingzhe and Zhu Yijie left the temple together.

15　豬一戒抑天一看道：「往哪裡尋起？」小行者道：「你不要忙，待我問個信兒好尋。」豬一戒道：「師兄不要扯空頭，這天上又沒人往來，卻問哪個？」小行者道：「包管有人來。」因在耳中取出金箍棒，在山前從東直打到西，又從西直打到東，口中吆喝道：「我師徒奉唐天子聖旨，上西天拜活佛求取真解，這是天大的善緣。經過地方，神祇皆當擁護；這五行餘氣山什麼毛神？這等大膽！不來迎接。」正吆喝不了，只見山旁閃出兩個老兒，戰戰兢兢跪在地下道：「迎接來遲，望小聖恕罪。」小行者因收住鐵棒問道：「你是什麼神道？」兩個老兒說道：「一個是山神，一個是土地。」小行者道：「既是山神、土地，地方有事也該照管。」山神、土地道：「怎敢不照管！」小行者道：「既照管，為何不來迎接我們？」山神、土地道：「不瞞小聖說，小神一向住在佛化寺前，過往佛菩薩容易打聽，近被豬小天蓬佔了，只得搬在山裡，遠了一步。方纔得知豬小天蓬虧小聖指引，已拜唐長老為師做徒弟，往西天求解，正打點出來拜賀，不料來遲。已蒙小聖督責，故特來請罪。」小行者道：「既是這等，說明了也不罪你，起來吧。我且問你，我這師弟豬一戒，你怎麼叫他做豬小天蓬？」山神、土地道：「原來小聖還不知道，他本是天河水神豬天蓬元帥的遺腹兒子。」小行者道：「他說淨壇使者是他父親，怎麼又有個天蓬元帥？」山神、土地笑道：「淨壇使者就是豬天蓬證果的佛號，不是兩個。」小行者聽了大喜。豬一戒因說道：「你這兩個毛神也忒憊懶！怎麼專會揭挑人？早是我豬家世代修行，若有些來歷不正氣，也被你說壞了。」小行者道：「人的名兒，樹的影兒，怎遮瞞得？兄弟莫要怪他。」因又問道：「這淨壇使者，你既知他來歷，必然知他住處。我如今要去尋他，卻住在何處？」山神、土地道：「你到家裡去尋他，無用。」小行者道：「怎麼無用。」山神、土地道：「豬天蓬求經有功，該證佛果。因見他食腸寬大，故升為淨壇使者，叫他受享這四大部洲的供獻。近日好神佛的人家多，供獻朝夕不斷，他日日在外面吃白食，忙個不了。哪有工夫住在家裡？」小行者聽了愁煩道：「據你這等說，不得見他了。」山神、土地道：「小聖不必愁傾，天下事要難就難，要易就易。小神指小聖一條路，包管一尋就著。」小行者聽了大喜道：「既有尋處，可快說來。若尋見了，我明日見佛注你第一功。」山神、土地只得細細說出。正是：

Zhu Yijie looked up at the sky and asked: "Where should we start looking?" Xiao Xingzhe said, "Don't worry. Let me find out some information first so that we can locate him." Zhu Yijie asked: "Elder brother, don't talk nonsense. There are no people coming and going in Heaven—how can we ask anyone?" Xiao Xingzhe answered: "I

guarantee someone will come." He then took out the golden staff from his ear and, before the mountain, swung it straight from east to west, then back again from west to east. Shouting as he did so, he declared: "My master and I have been commissioned by Emperor Tang of Heaven's Mandate to go to the West to pay homage to a living Buddha and seek true enlightenment—this is an immense karmic connection." All the local deities along our path have naturally supported us; what kind of minor deity could this Five Elements Lingering Qi Mountain possibly be? How dare you be so bold! To not come to greet us!" He had barely finished shouting when two old men suddenly appeared by the mountain. Trembling with fear, they knelt on the ground and said: "We arrived late to greet you, Young Saint. We beg your forgiveness." Xiao Xingzhe then stopped his iron staff and asked: "What kind of deity are you?" The two old men replied, "One is the Mountain God, and one is the Earth Deity." Xiao Xingzhe asked: "Since you are the Mountain God and the Earth Deity, shouldn't you be responsible for matters in this area?" The Mountain God and Earth Deity replied: "How could we dare not take care of it!" Xiao Xingzhe retorted, "If you are taking care of things, then why didn't you come to greet us?" The Mountain God and Earth Deity said: "We do not dare to hide this from you, Young Saint. My deity has always lived in front of Fohua Temple, where it is easy to inquire about passing Buddhas and Bodhisattvas. Recently, however, the Pig Xiao Tianpeng occupied that place, so we had no choice but to move into the mountain—thus making us a bit distant." We only just learned that Pig Xiao Tianpeng, thanks to your guidance, had already taken Master Tang as his master and become a disciple, heading west in search of enlightenment. We were just preparing to come out and offer our congratulations when we arrived late." We have already been reprimanded by you, Young Saint, so we specially came here to ask for your forgiveness." Xiao Xingzhe replied: "Since it is as you say, I will not hold it against you if you explain clearly. Get up." "And let me ask you—why do you call my younger brother Zhu Yijie 'Pig Xiao Tianpeng'?" The Mountain God and Earth Deities replied: "It seems, Young Saint, that you are still unaware. He is originally the posthumous son of Marshal Zhu Tianpeng, Commander of Heavenly River Water Deities." Xiao Xingzhe remarked: "He said that Jingtan Shizhe is his father, so how come there's also a Marshal Tianpeng?" The Mountain God and Earth Deity smiled and said: "Jingtan Shizhe is the Buddha title achieved by Zhu Tianpeng; they are not two different beings." Xiao Xingzhe was greatly pleased upon hearing this. Zhu Yijie then said: "You two minor deities are really too lazy!" "Why do you always like to point out people's faults?" "If it weren't for my family's generations of cultivation, some of our background might have been ruined by your words." Xiao Xingzhe responded: "A person's name casts a shadow like that of a tree—how could it be concealed?" "Brother, don't blame them." He then asked again: "Since you know the background of Jingtan Shizhe, you must also know where he resides." "I am going to look for him now. Where exactly does he live?" The Mountain God and Earth Deity responded: "Going home to find

him is of no use." Xiao Xingzhe inquired, "Why is it useless?" The Mountain God and Earth Deity explained: "Zhu Tianpeng has earned merit by seeking the scriptures, so he should attain a Buddha's fruit." Because of his wide appetite, it was decided to appoint him as Jingtan Shizhe so that he may receive and enjoy the offerings from the four great continents. Recently, many households devoted to venerating deities and Buddhas have increased, offering food day and night without pause. He spends every day outside eating for free, never having a moment of rest. How could he possibly find time to stay at home?" Xiao Xingzhe, upon hearing this, became worried and said: "According to what you say, we won't be able to see him at all." The Mountain God and Earth Deity reassured: "Young Saint, there is no need to worry. In this world, things are difficult when they should be difficult, but easy when they should be easy." "I shall point out a way for you, Young Saint. I guarantee that one search will find him immediately." Xiao Xingzhe rejoiced and said: "If there is a place to look for him, please tell me quickly. "If we find him, I will credit you with the first merit when I meet the Buddha tomorrow." The Mountain God and Earth Deity had no choice but to explain in detail. Indeed:

16 **要知山下路，須問去來人。**

To know the path beneath the mountain, one must ask those who have gone and returned.

17 **不知山神、土地畢竟**說出甚話來，且聽下回分解。

We do not yet know what specific information the Mountain God and Earth Deity revealed. Stay tuned for the next episode to find out.

13.第十二回一戒認親　釘耙歸主 Chapter 12: One Precept Recognizes Kinship, the Spade Returns to Its Owner

1　　詩曰：

The poem says:

2　　一心歸後萬緣隨，氣合豈容形暫離，

With a single mind returning, all worldly ties follow; when the vital energies are harmonized, how could the physical form ever be separated for even a moment?

3　　西虎既於金有約，東龍漫道木無期。

The western tiger has already made an appointment with metal; the eastern dragon idly claims there is no set time for wood.

4　　苦尋蹤跡常常誤，只論因緣每每奇，

To painfully seek traces and tracks often leads to mistakes; merely discussing causes and conditions frequently brings forth marvels,

5　　莫怪老僧饒謊舌，荒唐妙理勝圓夷。

Do not blame the old monk for his glib tongue; the absurd yet wondrous principles surpass even the most refined and simple truths.

6　　話說五行餘氣山的山神、土地，因小行者與豬一戒要尋見淨壇使者，只得指引說道：「此去西北，只有十里就是哈泌國，今夜哈泌國王在無量寺大修佛事，淨壇使者定在那裡。小聖與小天蓬要見，只消那裡去尋。」小行者聽了大喜道：「既在那裡，你二神回避吧。」山神、土地退去。小行者遂同豬一戒向西北而來。不多時，望見一座城池，知是哈泌國，因按落雲頭，找到無量寺，果然有許多和尚在那裡誦經拜懺，做功德，香燈供養，十分齊整，只是法筵上諸佛菩薩卻無一個。因悄悄對豬一戒商量道：「你父親此時不來，想又赴他壇矣。」豬一戒道：「此間齋供如此豐盛，豈有不來之理！想是還早，我們且到寺前略等一等再看。」小行者道：「也說得是。」遂踏雲在半空中四邊觀望。

The story goes that the mountain deity and earth god of Wuxing Yuqi Mountain, because Xiao Xingzhe and Zhu Yijie wanted to find Jingtan Shizi, had no choice but to point them in the direction, saying: "To the northwest from here, only ten li away is Habi Kingdom. Tonight, the king of Habi Kingdom will be holding a grand Buddhist ceremony at Wuliang Temple; Master Jingtan must certainly be there." "Little Saint Xiao and Little Tianpeng, if you wish to see him, just go there to look for him." Xiao Xingzhe was greatly pleased upon hearing this and said: "Since he is there, the two

of you gods may withdraw." The mountain deity and earth god withdrew. Xiao Xingzhe then set off with Zhu Yijie toward the northwest. Not long after, they caught sight of a city and knew it was Habi Kingdom. They therefore descended from the clouds and found Wuliang Temple. Indeed, there were many monks chanting scriptures and performing repentance rituals, doing meritorious deeds, with incense burning and offerings made in an orderly fashion; however, not a single Buddha or Bodhisattva appeared on the altar of the ceremony. He quietly discussed with Zhu Yijie, saying: "Your father is not here at this time; I suppose he has gone to another ceremony instead." Zhu Yijie said: "The offerings here are so abundant; how could he possibly not come!" "It must still be too early," he thought. "Let us wait a little while at the front of the temple and see." Xiao Xingzhe said: "That makes sense as well." He then stepped onto the cloud and looked around from midair.

7 **不片時，只見西北上一駕亂雲滾滾而來。小行者定睛一看，因對豬一戒道：「這來的象是了。」豬一戒道：「你怎見得？或是別位佛菩薩臨壇也未可知。」小行者道：「若是佛菩薩的雲頭，定有些祥光瑞氣；這來的雲頭，雖也靄靄有暉，終覺莽莽無慈和之象。」**說不了，那駕雲漸漸逼近，小行者因迎上前觀看，只見那雲中來的神聖十分奇異：

No sooner had a short while passed than they saw, coming from the northwest, a mass of chaotic clouds rolling in rapidly. Xiao Xingzhe fixed his eyes and looked closely; then he said to Zhu Yijie: "This one coming over seems to be the right one." Zhu Yijie asked: "How do you know that?" "It might also be another Buddha or Bodhisattva arriving at the altar," he added. Xiao Xingzhe replied: "If it were the cloud of a Buddha or Bodhisattva, there would certainly be some auspicious light and divine aura. This incoming cloud, although also somewhat luminous, ultimately appears wild and lacks any appearance of compassion or gentleness." Before he could finish speaking, the cloud gradually approached. Xiao Xingzhe therefore stepped forward to observe and saw that the deity emerging from within the cloud was extremely unusual:

8 **功成行滿，法力無邊，雖已顯現佛容；木本水源，胚胎有種，尚未**脫離本相。一張長嘴，高證蓮蓬之果；兩輪大耳，廣揚蒲扇之風。溯其功行，宛然見渡水登山；挹其威風，千古仰降妖伏怪！

He had achieved great accomplishments and fulfilled his cultivation, possessing boundless spiritual power; although he had already manifested the form of a Buddha, as one who originated from wood and water, with an embryonic origin, he had not yet completely escaped his original nature. He had a long beak-like face, resembling the fruit of a lotus head; two large ears flapped like broad peacock fans, widely spreading the wind. Tracing his accomplishments and cultivation, one could

clearly see a figure crossing rivers and climbing mountains; beholding his mighty aura, for thousands of years people would look up to him as the one who tames demons and subdues monsters!

9 **小行者看見形容有些廝象，因攔住雲頭高聲問道：「來者莫非淨壇豬師叔麼？」那雲中果是淨壇使者，因問道：「你是何處符官？有甚法筵請我赴壇？又非親故，怎稱我為師叔？」小行者道：「我也不是符官，也無法筵請師叔去赴，只因家祖鬥戰勝佛與師叔同在我佛會下，故特來拜見。」淨壇使者道：「原來就是孫師侄。前日你老祖曾對我**說，昔年求來的真經被愚僧講解差了，誣人誤世；今訪聖僧往西天求解，要我老弟兄三人各尋個替代，以完前邊功行。他喜得了賢姪代往，可放心矣。我雖有個遺腹之子，只因我證果西方，與他人天隔絕，不知流落何處，難於尋訪，正恐誤了佛緣，日日焦心。賢師侄今日來見我，想為求解要人同行麼？」小行者道：「師叔不必焦心，師叔的賢郎已尋在此了。」因叫豬一戒道：「快過來見你父親！」豬一戒忙上前扯著淨壇使者的衣襟，拜伏雲中道：「佛祖大人！不肖遺腹子豬守拙，今日方識親顏。」豬八戒見了，又驚又喜道：「你既是我的兒子，你須知祖居何處？母親何人？」豬一戒道：「兒怎不知！祖居是雲棧洞，母親是高翠蘭。」豬八戒聽說是真，滿心大喜道：「我兒！這等是真的了。你一向在何處？怎生得與你師兄在一處？」豬一戒遂將從前之事，細細說了一遍。豬八戒聽完，愈加歡喜道：「好好好**！你既歸正教，有了師父，又得師兄提挈，你須努力保師西行，求取真解，完我未了之案。」豬一戒道：「我如今不去了。」豬八戒道：「你既許了師父去，為何又不去了？」豬一戒道：「我前日只因沒處尋父親，一時肚飢吃人，被旃檀功德佛看見，再三勸戒，叫我皈依正教，跟隨師父上西天，包管我有飯吃，故不得已而從之。今既得見父親，父親又天下淨壇日日受享，兒子何不跟父親各處去吃些現成茶飯，快活快活！又遠迢迢去求解做什麼？」豬八戒道：「這就差了！俗語**說得好：公脩公德，婆脩婆德。我往西天受了許多辛苦，今日方纔受享；你一日功行也無，如何便想坐食？況且各壇供獻皆是馨香之氣，惟成佛後方知受享此味；你如今尚是凡胎，那些空香虛氣，如何得能解饞？要貪飽食，還須人間穀食。休生退悔，求解功成，管你受用不盡。」豬一戒聽見說受用空香虛氣，便不言語。小行者因說道：「師弟此來，原非為嘴。只因西方路上多妖，手無寸鐵，難以西行。聞師叔九齒釘耙久在西方路上馳名，今已證果，要他無用，何不傳於師弟去保護師父，一以顯師叔世代威風，一以全師叔未完功行，豈不美哉！」豬八戒聽了追悔道：「釘耙是有一柄，只恨你來遲，如今不在身邊了。」小行者道：「利器乃脩身之本，為甚不在

身邊？」豬八戒道：**「只為朝夕淨壇，用他不著，已被自利和尚借去種佛田了。」豬一戒道**：**「借與他不過暫用，何不討來？」豬八戒道**：**「要討也不難，只是我沒閑工夫去尋他。」小行者道**：**「他在何處？種甚佛田？只要師叔**說得對帳，等我同令郎去尋他討，不怕他不還。」豬八戒道：「這佛田雖說廣大，其實只有方寸之地，若是會種的，只消一瓜一豆培植，善根長成善果，終身受用不盡，連我這釘耙也用不著。不料，這自利和尚志大心貪，不肯在這方寸地上做工夫，卻思量天下去開墾，全仗利齒動人，故借我釘耙去行事。莫說地方廣大難尋，就是尋見他，他也不肯還你。」小行者道：「師叔說哪裡話！物各有主，難道怕他賴了不成？天下雖大，畢竟有個住處。」豬八戒道：「賢師侄既有本事去討，我就指點你去。他一向住在西方清淨土，近聞他又在正南萬緣山下造了一座眾濟寺，十分興頭。那和尚喜入怕出，你去討耙時，須看風色。」小行者道：「這個不消吩咐。」豬八戒說完，就要別去，豬一戒扯住不放道：「生不見親，纔能識面，怎麼就要去了？」豬八戒道：「你既歸正道，相見有時，我已成佛，豈肯以凡情留戀！」豬一戒道：「縱不留戀，有何法語也須吩咐幾句。」豬八戒道：「我雖以功行證果，卻不知佛法，也沒甚吩咐。只要你努力向前，不要呆頭呆**腦象我懶惰就是了。」**說罷，駕雲赴壇去矣。小行者與豬一戒商量道：「要尋自利和尚，今夜遲了，去不及，且回去見過師父，明日求他再住一日去尋方妥。」豬一戒道：「師兄說得是。」隨各駕雲竟回佛化寺來。此時，唐半偈尚打坐未睡，二人同到面前叫道：「師父，我二人回來了。」唐半偈道：「你二人如何這時候纔回來？曾見淨壇使者討的釘耙怎樣了？」小行者道：「他父親雖然尋見，釘耙卻討不來。」唐半偈道：「為何討不來？莫非他父親捨不得釘耙麼？」小行者道：「為因無用，借與別個自利和尚去種佛田了。」唐半偈道：「就是借去，也還討得。」小行者道：「正為要去討，恐怕師父記掛，只得回來稟知，求師父再住一日，明日好去討來。」唐半偈道：「若是討得來，便再住一日也無妨。」說罷，大家睡了。

Xiao Xingzhe, upon seeing the somewhat familiar appearance, stepped forward to intercept the cloud and shouted loudly: "Are you not Uncle Zhu Jingtan?" Indeed, it was Master Jingtan from within the clouds. He then asked: "From which office are you a spirit official?" "What kind of ceremony is it that invites me to this altar?" "And since we are not relatives or old acquaintances, why do you call me Uncle Zhu?" Xiao Xingzhe answered: "I am not a spirit official, nor is there any ceremony inviting

Uncle Zhu to attend. It's simply because my ancestor, the Buddha Douzhansheng, and Uncle Zhu were once fellow disciples under our Buddhist sect; therefore, I have specially come to pay respects." Master Jingtan said: "Ah, so you are Sun Shizhi, the nephew of my fellow disciple." The other day, your old ancestor told me that in the past, the true scriptures obtained had been misinterpreted by a foolish monk, falsely accusing others and misleading people. Now he is seeking out a holy monk to go westward for an explanation, and asked my elder brothers and I each to find a replacement so as to complete our previous cultivation and accomplishments. He is delighted that you, his capable nephew, will go in his place, and can now rest assured. Although I have a posthumous son, since I attained enlightenment in the West and am now separated from others by heavenly realms, I do not know where he has ended up or how to find him. I was afraid this might disrupt our Buddhist connection, and so I worried day after day. "Dear nephew, you have come to see me today—do you suppose it is because you need someone to accompany you on your quest for the explanation?" Xiao Xingzhe responded: "Uncle Zhu, there is no need to worry. Your worthy son has already been found here." He then called out to Zhu Yijie and said: "Come over quickly and meet your father!" Zhu Yijie hurried forward, grabbed Master Jingtan's robe, and knelt in reverence amidst the clouds, saying: "Great Buddha!" "I am your unworthy posthumous son Zhu Shouzhuo. Today I have finally recognized my father's face." Zhu Bajie, upon seeing this, was both surprised and delighted and said: "If you are indeed my son, then you must know where our ancestral home is?" "And who is your mother?" Zhu Yijie replied: "How could I not know!" "Our ancestral home is Yunzhandong, and my mother's name is Gao Cuilan." Upon hearing the truth, Zhu Bajie was overjoyed and said: "My son!" "This is indeed true." "Where have you been all this time?" "How did you come to be with your elder brother?" Zhu Yijie then recounted the events from before in great detail. After hearing this, Zhu Bajie became even more delighted and said: "Good! Good! Good!" "Now that you have returned to the orthodox teachings, found a master, and received guidance from your elder brother, you must strive hard to protect our teacher on his journey westward, seek out the true explanation, and complete what I could not finish." Zhu Yijie said: "I will no longer go with you now." Zhu Bajie asked: "You had already promised your master to go, so why are you not going now?" Zhu Yijie answered: "The other day, I was only eating people because I had nowhere to find my father and was starving. The Buddha Zhandan Gongde saw this and repeatedly advised me, urging me to take refuge in the orthodox teachings and follow my master westward; he promised that I would always have food to eat, so I had no choice but to comply." "Now that I have found my father, and since Father receives daily offerings as the Master of the Pure Altar all over the world, why shouldn't your son follow you around to enjoy some ready-made meals and snacks, and live happily!" "Why go so far away again to seek an explanation for what?" Zhu Bajie said: "That is completely wrong!" "As the old saying goes: A husband cultivates

his virtue, and a wife cultivates hers." "I endured many hardships going to the West, and only today am I beginning to enjoy the rewards. You have not yet done a single day of cultivation or merit—how could you possibly expect to sit around and eat for free?" "Moreover, the offerings at each altar are all fragrant and pure; only after attaining Buddhahood can one truly appreciate this flavor. You are still in a mortal body now—how could you possibly satisfy your cravings with those empty scents and illusory vapors?" "If you want to indulge in eating, you still need grain food from the human world." "Do not grow discouraged and retreat. Once we complete our quest for enlightenment, I guarantee that you will enjoy more than enough." Hearing the words about enjoying empty scents and illusory vapor, Zhu Yijie fell silent. Xiao Xingzhe thus said: "My younger brother's coming here was originally not for the sake of food." "It is simply because there are many demons along the Western Road, and without a weapon in hand, it would be difficult to proceed westward." "I have heard that Uncle Zhu's nine-tooth rake has long been famous on the Western Road. Now that you have attained enlightenment, it is of no further use to you. Why not pass it down to your younger brother so he can protect our master? This would both display Uncle Zhu's enduring prestige and complete his unfinished cultivation—wouldn't this be a fine arrangement!" Zhu Bajie listened and regretfully said: "I do have a rake, but I only wish you had come earlier. Unfortunately, it is not with me now." Xiao Xingzhe asked: "A sharp weapon is the foundation of cultivation—why isn't it with you?" Zhu Bajie replied: "Because I perform the Pure Altar rituals day and night, I have no need for it. It has already been borrowed by a self-serving monk to cultivate Buddhist fields." Zhu Yijie asked: "He is only borrowing it temporarily; why not ask for it back?" Zhu Bajie answered: "It's not difficult to retrieve, but I simply don't have the time to go looking for him." Xiao Xingzhe asked: "Where is he?" "What kind of Buddhist field is he cultivating?" "Provided Uncle Zhu can give me the correct information, I will go with your son to find and demand it back. We won't have any trouble getting him to return it." Zhu Bajie said: "Although this Buddhist field is said to be vast, in reality it occupies only a small space. If one knows how to cultivate it properly, planting just one melon or bean will suffice; good roots grow into good fruits, and the benefits last a lifetime, making even my rake unnecessary." "Unfortunately, this self-serving monk is ambitious and greedy. He refuses to put in effort on this small patch of land, yet he dreams of going out into the world to cultivate new fields, relying entirely on his sharp tongue to persuade others. That's why he borrowed my rake for his purposes." "Don't even think about how vast the area is and how hard it would be to find him; even if you did manage to locate him, he wouldn't return it willingly." Xiao Xingzhe exclaimed: "Uncle Zhu, what are you saying!" "Everything has its rightful owner—how could we possibly fear that he would refuse to return it?" "The world may be vast, but after all, there must still be a place where he resides." Zhu Bajie said: "If you, my worthy nephew, have the ability to go and retrieve it, I will point out where he is for you." "He has always lived in the

Western Pure Land, but recently I heard that he built a temple called Zhongji Temple at the foot of Wanyuan Mountain to the south; it is very active there." "That monk likes to stay in and hates going out, so when you go to demand back the rake, you must watch for the right opportunity." Xiao Xingzhe said: "That need not be told to me." After Zhu Bajie finished speaking, he was about to part ways, but Zhu Yijie held him back and refused to let go, saying: "We were separated since birth before we could meet; now that we have finally recognized each other, how can you leave so soon?" Zhu Bajie said: "Now that you have returned to the righteous path, we will meet again in time. I am already a Buddha; how could I possibly be attached by worldly emotions!" Zhu Yijie said: "Even if you do not wish to linger, at least give me some words of instruction or advice." Zhu Bajie replied: "Although I attained enlightenment through my cultivation, I do not understand the Dharma well and have no particular words to give you." "Just be diligent in your journey forward, and don't be as lazy and absent-minded as I was." After saying this, he mounted his cloud and departed for the altar. Xiao Xingzhe discussed with Zhu Yijie: "To find the self-serving monk, it is already too late tonight to go. Let us first return and pay respects to our master; tomorrow we can ask him for another day's stay before going out to search properly." Zhu Yijie said: "Elder brother, you are right." So they each mounted their clouds and returned directly to Fuhua Temple. At this time, Tang Banjie was still meditating and had not yet gone to sleep. The two of them approached him together and called out: "Master, we have returned." Tang Banjie asked: "Why did the two of you return at this hour?" "And how about the rake we obtained from Master Jingtan—what has become of it?" Xiao Xingzhe explained: "Although his father was found, the rake could not be retrieved." Tang Banjie asked: "Why couldn't you retrieve it?" "Was it perhaps because his father was unwilling to part with the rake?" Xiao Xingzhe replied: "Because it is no longer useful, he lent it to another self-serving monk for planting Buddhist fields." Tang Banjie said: "Even if it was borrowed away, we can still demand its return." Xiao Xingzhe said: "We are precisely returning to inform you so that we can go and demand it back. We were afraid Master would be worried, so we had no choice but to return and report this. We respectfully request Master to stay one more day, so that tomorrow we may go and retrieve it." Tang Banjie said: "If you can indeed retrieve it, then staying one more day is fine." After saying this, everyone went to sleep.

10 **到次日，天纔微明，小行者就與師父**說知，竟同豬一戒駕雲往正南上一路找尋而來。不多時，果見一座高山攔路，心中暗忖道：「這想是萬緣山了。」因細細觀看。這座山雖然高大，卻上不貼天，下不著地，只活潑潑虛懸在半空之中。周圍足有數千餘里，一望人煙湊集。看山中回抱著一座大寺。二人走到寺門前一看，只見那額上題著」萬緣山眾濟寺」六個大字。二人歡喜道：「湊巧，一尋

就著。」遂同走進寺來，撞見個香火道人問道：「你二人何來？」小行者道：「我二人特來要見自利老師父。」香火道：「來見老師父，莫非有甚布施送來？老師父出門去了，有布施**就交與我吧。」小行者道：「布施雖然有些，要親自送與師父，還有話**說；且問你，老師父出門為何這等早？」香火道：「五更天就出門催布施了。你二人就要見老師父，可山前山後各處頑耍頑耍，他也就回來吃早飯。」小行者與豬一戒聽了，遂各處閑看。

The next day, just as dawn was breaking, Xiao Xingzhe informed his master and immediately set off together with Zhu Yijie on clouds toward the due south, searching along the way. Not long after, they indeed saw a tall mountain blocking their path. In his heart, he mused: "This must be Wanyuan Mountain." So he carefully observed it. Though this mountain was tall, its top did not touch the sky and its base did not reach the ground; it simply floated lively in midair. It spanned thousands of miles around, with a dense population visible from afar. Looking into the mountain, they saw that it embraced a large temple within its folds. When the two of them arrived at the front of the temple gate and took a look, they saw six large characters inscribed on the plaque above: "Wanyuan Shan Zhongji Si." The two of them joyfully said: "What good fortune! We found it on the first try." So they walked into the temple together and ran into an incense fire Daoist who asked: "Where are you two from?" Xiao Xingzhe answered: "We have come specifically to see Master Zili." The incense fire Daoist asked: "You've come to see the old master—does that mean you have some offering to bring?" "The old master has gone out. If you have any offerings, just give them to me." Xiao Xingzhe responded: "Although we do have some offerings, we wish to present them in person to the master and also have something to say. And let me ask you—why did the old master go out so early?" The incense fire Daoist said: "He went out at five o'clock in the morning to collect offerings." "If you two wish to see the old master, you might as well play around a bit in front of and behind the mountain. He will return for breakfast soon." Xiao Xingzhe and Zhu Yijie, upon hearing this, began to look around idly at various places.

11 **先走到大殿上，中間雖供著三尊大佛，爐中也不見香，臺上也不見燭。再走到禪堂裡，兩邊雖鋪著許多禪床，卻並無一人安擔。復走至兩廊及後院，只見處處皆有倉廩，倉廩中的米麥盡皆堆滿。豬一戒看見，因**說道：「這寺裡怎麼這等富盛？」小行者道：「想是佛田豐熟，故收成茂盛。」豬一戒道：「若是佛田豐熟，釘耙有功矣！佛田不知在何處？我們去看看。」因問道人，道人指點道：「就在此山正當中。」二人團團走去，只見那一塊佛田隱隱在內，雖不甚大，卻坦坦平平，無一痕偏曲。小行者道：「這佛田果然膏腴，怎不見有一人在上面耕

種？」二人復走近前觀看，豬一戒道：「不但無人耕種，連稻禾也不見有一條，稻種也不見有一粒，竟都荒廢了，卻是為何？」小行者也驚疑道：「若象這等荒蕪，這些米麥卻是哪裡來的？」因復走回大殿要問人，忽見自利和尚引著許多人載了無數糧米回來，或是人挑，或是車載，或是驢馱，擁擠一階。自利和尚叫管事僧或上倉或入廩，都一一收拾停當，打發了眾人。小行者與豬一戒方纔上前施禮道：「老師父，問訊了。」自利和尚只認做送布施的，忙答禮笑說道：「二位何來？不知是要開緣簿，還是勾銷布施？」小行者笑道：「我們也不要開緣簿．也無甚布施勾銷，卻是來討故物的。」自利和尚聽見說討故物，便登時變了面孔道：「我這萬緣山眾濟寺，一草一木皆我手植，一顆一粒皆佛田所種，有甚故物是你的？卻來冒討！」小行者道：「老師父不必著急，若沒有怎好來討？若有時卻也賴不得。」自利和尚道：「且莫說東西，連你二人我也認不得。」小行者道：「我二人你雖認不得，淨壇使者豬八戒你豈認不得？」自利和尚道：「淨壇使者認是認得。若說別個還不可知，若說那豬八戒，他倚著做了淨壇使者，每日只張著嘴吃別人，再有何物肯放在我處，叫你二人來討？」小行者道：「淨壇使者別物有無，我也不知；是他這柄九齒釘耙，在西方路上降妖伏怪，誰人不知？難道他是無的！」自利和尚道：「他釘耙雖是有的，卻與我有甚相干？」小行者道：「他說已借與你，怎說沒有了？」自利和尚道：「是哪個說的？」小行者道：「就是淨壇使者自家說的。」自利和尚道：「既是他自己說的，何不叫他自家來討？卻要你二人出力！」小行者指著豬一戒道：「他也不是外人，就是淨壇使者豬八戒的嫡親兒子，叫做豬一戒，因重要到西天見佛拜求真解，故此來討。」自利和尚道：「我從不聽見說淨壇使者有兒子！如何假冒？」豬一戒聽見說他是假冒便急了！趕上前，一把扯著自利和尚，笑道：「你這老和尚忒也憊懶，借了釘耙不肯還人，轉說我是假冒。釘耙事小，假冒事大，我且與你同去對會對會，看是假冒不是假冒！」自利和尚道：「誰管你假冒不假冒，只是他一個降妖伏怪的釘耙，我又不去求經，借他何用？」豬一戒道：「我父親親口說是借與你種拂田，為何欺心說沒有？」自利和尚道：「若要借種佛田，一發荒唐了！莫說我這佛田是個名色，不過引人布施的意思，原不曾十分耕種；就是十分耕種，我聞他那釘耙有五千四百斤重，哪個有這些力氣去使他！你們想一想就明白了。」小行者看見老和尚白賴，因改口說道：「老師父說得明白，我們也是人傳說的；既不在老師處，我們去吧。」豬一戒還要爭執，小行者道：「呆兄弟，老師父這等一個大寶剎，難道賴你一柄釘耙不成！想是我們誤聽了。」自利和尚聽見小行者如此

說，方歡喜道：「還是這位師兄通情達理，請坐奉茶。」小行者道：「不消了。」遂扯了豬一戒同出寺來。到了寺外，豬一戒埋怨小行者道：「明明是這和尚藏起，如何不問他要？」小行者道：「這和尚既起欺心，又無對證，任你坐逼，怎肯又拿出來？莫若你躲在外邊，等我變化進去，打探著釘耙下落，再問他要，他便賴不得了。」豬一戒聽了歡喜道：「有理，有理。」遂將身躲入林中。

They first walked up to the main hall, where though three great Buddhas were enshrined in the center, there was no incense burning in the censer and no candles on the altar. ☪ Then they went into the meditation hall, where although many meditation beds were laid out on both sides, not a single person was resting there. They then walked along the side halls and into the back courtyard, where they saw that there were grain stores everywhere, all of which were completely filled with rice and wheat. Zhu Yijie, upon seeing this, remarked: "Why is this temple so wealthy?" Xiao Xingzhe said: "It must be because the Buddhist fields have had a bountiful harvest, hence such abundant yields." Zhu Yijie remarked: "If it is due to the Buddhist fields having a bountiful harvest, then the rake has indeed been effective!" "But where exactly are these Buddhist fields?" Let's go and take a look." So they asked the Daoist, who pointed out: "It is right in the very center of this mountain." The two of them walked around and saw that the Buddhist field was faintly visible within, though not very large. It was smooth and level with no unevenness or crookedness at all. Xiao Xingzhe remarked: "This Buddhist field is indeed fertile, yet I don't see a single person cultivating it." The two of them stepped closer to take a look. Zhu Yijie said: "Not only is there no one cultivating it, but not even a single stalk of rice or grain of seed can be seen—it has all been left fallow. Why could this be?" Xiao Xingzhe was also surprised and puzzled, saying: "If it is so completely overgrown like this, then where exactly did all these rice and wheat come from?" So they walked back to the main hall intending to ask someone, when suddenly they saw Master Zili leading a large number of people carrying in an enormous amount of grain and rice—some were carrying it on their backs, some by cart, others by donkey, all crowding onto the courtyard. Master Zili ordered the in-charge monks to either store it in the granaries or put it into the warehouses, and everything was neatly arranged. Then he sent away all the people. Xiao Xingzhe and Zhuyijie finally stepped forward to bow respectfully, saying: "Master Zili, we greet you." Master Zili mistook them for people bringing offerings and hurriedly returned the bow with a smile, saying: "Where are you two coming from?" "Are you here to open the record of merits or to cancel some offerings?" Xiao Xingzhe smiled and said: "We don't need to open the merit records, nor do we have any offerings to cancel. We've come here for a different reason—to claim something that belongs to us." Upon hearing that they had come to claim something, Master Zili's expression immediately changed as he said: "This Wanyuan

Mountain Zhongji Temple—every blade of grass and tree was planted by my own hands; every grain and seed comes from the Buddhist fields. What old object could possibly be yours?" "You dare to come here demanding it!" Xiao Xingzhe said: "Master Zili, there is no need for you to get anxious. If we didn't have a good reason, why would we come here to claim it?" "If it's really here, then you can't deny it either." Master Zili said: "Don't even talk about the object—I don't even recognize the two of you." Xiao Xingzhe retorted: "Though you may not know us, could it be that you don't recognize Zhu Bajie, the Pure Platform Envoy?" Master Zili replied: "I do indeed recognize the Pure Platform Envoy." "If you're talking about someone else, I might not know. But if it's about Zhu Bajie—he just took the title of Pure Platform Envoy and every day he opens his mouth to eat at others' expense. What kind of object would he possibly leave with me? Why would he send the two of you here to demand it?" Xiao Xingzhe countered: "Whether or not the Pure Platform Envoy has other things, I don't know. But this nine-tooth rake of his was used to subdue demons and monsters along the Western Road—what person does not know about it?" "Could it be that he never had one in the first place!" Master Zili said: "Although he did have a rake, what does it have to do with me?" Xiao Xingzhe argued: "He said he had already lent it to you. How can you say it's not here?" Master Zili asked: "Who said that?" Xiao Xingzhe replied: "It was the Pure Platform Envoy himself who said so." Master Zili retorted: "If it's something he himself said, why not have him come and demand it in person?" "Why are you two trying to take the initiative instead!" Xiao Xingzhe pointed at Zhu Yijie and said: "He is not a stranger—he is the biological son of the Pure Platform Envoy Zhu Bajie, named Zhu Yijie. He has come especially from the West to see the Buddha and seek true enlightenment." Master Zili said: "I have never heard that the Pure Platform Envoy had a son!" "How could you be an impostor?" Zhu Yijie, hearing that he was being called a fake, became very anxious! He rushed forward and grabbed Master Zili by the collar, laughing as he said: "You old monk are truly lazy. You borrowed the rake but refuse to return it, yet you turn around and call me an impostor." "The matter of the rake is small, but being called a fake is serious. I'll go with you to check it out and see whether or not I am an impostor!" Master Zili said: "Who cares whether you are an impostor or not? It's just a rake for subduing demons and monsters. I'm not going to seek the scriptures, so why would I need it?" Zhu Yijie replied: "My father personally said he lent it to you for planting Buddhist fields. Why are you now dishonestly claiming that you don't have it?" Master Zili said: "If one were to borrow a rake just for planting Buddhist fields, that would be even more absurd!" "Don't even say that my Buddhist field is just a name, merely meant to encourage offerings. I have never actually cultivated it much; and even if I did cultivate it thoroughly, I've heard his rake weighs 5400 catties—who could possibly have the strength to use such a thing!" "Just think about it and you will understand." Xiao Xingzhe, seeing that the old monk was being stubborn and uncooperative, changed his tone and said: "Master Zili, you have explained it clearly. We were just

told by others; if it is not in your possession, then we will leave." Zhu Yijie was still trying to argue, but Xiao Xingzhe said: "Foolish younger brother, this is a great temple belonging to Master Zili. Would he really dare to deny you just one rake!" "It must be that we misunderstood." Upon hearing Xiao Xingzhe speak this way, Master Zili was finally pleased and said: "It's good to see that this elder brother is reasonable. Please sit and have some tea." Xiao Xingzhe declined, saying: "There's no need for that." So he took Zhu Yijie by the arm and left the temple together. Once outside the temple, Zhu Yijie complained to Xiao Xingzhe: "It's obvious that this monk is hiding it. Why didn't you insist on getting it from him?" Xiao Xingzhe reasoned: "Since this monk has already decided to be dishonest and there is no evidence, even if you sit here and pressure him, how would he possibly hand it over?" "Why don't you hide outside while I transform and go in to investigate the whereabouts of the rake? Then, when I ask for it again, he won't be able to deny having it." Zhu Yijie listened and happily said: "That makes sense. That makes perfect sense." So he concealed himself in the woods.

12 **小行者轉身回來，看見米倉裡許多米蟲飛來飛去，他就搖身一變，也變了一個米蟲兒，竟飛入寺**內。只見自利和尚正在那裡叫徒弟把釘耙藏好。徒弟道：「釘耙藏倒容易，只怕淨壇使者自家來討，卻怎生回他？」自利和尚道：「豬八戒若自來，我只躲開了不見他，他淨壇忙不過，哪有工夫等我。」徒弟道：「我們這佛田又不種，就是種，這釘耙又重，沒人使得動，要他也無用。何不還了他？」自利和尚道：「你原來全然不曉得，我們做和尚的全靠有『佛田』二字聳動天下，怎麼不種？如今荒蕪了也是沒法。」徒弟道：「師父要種就種，怎麼沒法？」自利和尚道：「種佛田與種人間之田不同。」徒弟道：「有甚不同？」自利和尚道：「這佛田土地最堅最厚，地方看來雖不過方寸，肯種時卻又無量無邊；且惡草蔓蔓，非有此降妖伏怪的大釘耙來，哪可種得！」徒弟道：「既有了釘耙，為何連年又不種？」自利和尚道：「釘耙雖有，還少一個大力氣之人，所以暫止。聞說廣募山有一個苦禪和尚，甚有力氣，大可種得，我屢屢托人寄信去請他，他已許了來，尚未見到；他一來就佛田開墾起來，則我們這眾濟寺一發又興起了。」徒弟道：「就請他來一個人，能種得多少？」自利和尚笑道：「還虧你要做和尚，怎這等痴呆！佛田中事不過有些影響，**只要有人在田上略鋤鋤耘耘，便是苗而不秀，秀而不實，也要算做廣種了。**」

Xiao Xingzhe turned back and, seeing many rice weevils flying in and out of the grain storehouses, transformed himself into a rice weevil and flew right into the temple. Inside, he saw Master Zili calling his disciples to hide the rake properly. The disciple

said: "Hiding the rake is easy, but we are afraid that if the Pure Platform Envoy comes in person to demand it, how shall we respond?" Master Zili said: "If Zhu Bajie himself comes, I will just hide and not see him. He is too busy with his Pure Platform duties to have time waiting for me." The disciple said: "We don't even cultivate our Buddhist fields, and even if we did, the rake is so heavy that no one can use it. It's of no use to us." "Why not just return it to him?" Master Zili said: "You don't seem to understand at all. We monks rely entirely on the term 'Buddhist fields' to impress people across the world—how could we not cultivate them?" "Now that it has become overgrown, there's nothing we can do about it." The disciple asked: "If Master wishes to cultivate the field, why say there is no way?" Master Zili explained: "Cultivating Buddhist fields is different from cultivating ordinary farmland." The disciple asked: "In what way are they different?" Master Zili explained: "The soil of Buddhist fields is the most solid and thick. Though it may appear to occupy only a square inch, when one wishes to cultivate it, its expanse becomes boundless. Moreover, there are many noxious weeds growing wildly—without this powerful rake for subduing demons, how could we possibly till it!" The disciple asked: "If you already have the rake, why haven't you cultivated it for so many years?" Master Zili replied: "Although we have the rake, we still lack a person with great strength. That is why we have temporarily stopped." "I have heard that there is a monk named Kuchan on Guangmu Mountain who has great strength and would be more than capable of tilling it. I have repeatedly sent people to write letters inviting him, and he has already agreed to come, though we have not yet seen him. Once he arrives and begins cultivating the Buddhist fields, our Zhongji Temple will surely flourish once again." The disciple asked: "Even if we invite just one person to come, how much could he possibly cultivate?" Master Zili laughed and said: "It's a pity you want to become a monk—how foolish can you be!" "Regarding the Buddhist fields, it's not about actual results but rather the influence. As long as someone tills and weeds a little on the field, even if the seedlings don't grow well or bear no fruit, it still counts as extensive cultivation."

13　**小行者聽了忙飛出寺來，現了原身，與豬一戒將前話**說了，大家歡喜，因算計自變作苦禪和尚，叫豬一戒變做一個鶚化道人，同搖搖擺擺走進寺來。香火看見問道：「二位師父何來？」小行者道：「快去通報，說是苦禪師父同鶚化道人來拜望。」香火進去報知，自利和尚大喜，忙走出來，迎入禪堂坐下。因問道：「哪位是苦老師？」小行者道：「小僧就是。這位是敝同道鶚化道者。」自利和尚道：「久仰苦老師德望，無由相見，屢寄聲拜懇，日望降臨，今方得會，不勝欣幸；又蒙鶚師同臨，更感不勝。」苦禪和尚道：「本不當輕造，因承屢命，只得奉偈，不知有何見教？」白利和尚道：「也無別事，只因荒山有幾畝薄田，甚是膏腴，為天下聞名。不期名雖聞於天下，其實荒蕪久矣。」苦禪和尚問道：

「既成膏腴，為何轉至荒蕪？」自利和尚道：「有個緣故，只為這佛田土地堅硬，尋常農夫種他不得，必得一兩個大力量之人，方纔可當此役，屢屢訪求，並無一人。只聞得苦老師願行洪深，力量又大，故斗膽奉懇。若蒙慨然身任其事，將佛田種熟，這個功德卻也不小。不識二位台意允否？」苦禪和尚道：「廣種佛田，正是我僧道之事，又蒙老師相招，怎敢推托！佛田在哪裡？我們就去看看。」自利和尚見二人允了，滿心大喜道：「二位遠來，**且請用過齋看。」一面叫徒弟備上盛齋，飽餐一頓，然後領到後面佛田上去觀看。**

Xiaoxingzhe, having heard this, hurriedly flew out of the temple and resumed his original form. He told Zhu Yijie what had been said earlier; everyone was delighted. They then planned for Xiaoxingzhe to transform into Master Kuchan, while Zhu Yijie transformed into a Daoist named Ehuadaoren. Together they strolled into the temple in an ostentatious manner. The temple attendants saw them and asked, "Reverend Masters, where have you two come from?" Xiaoxingzhe said: "Go quickly and inform them that Master Kuchan has come together with Daoist Ehuadaoren to pay a visit." The attendants went in and reported the news. Master Zili was overjoyed, hurried out to greet them, and led them into the meditation hall where they sat down. He then asked: "Which of you is Master Kuchan?" lineno Xiaoxingzhe replied, "I am the one." "This is my fellow Daoist, Master Ehuadaoren." Master Zili said: "I have long admired Master Kuchan's virtue and reputation, but had no opportunity to meet. I repeatedly sent messages with humble requests, hoping for your arrival each day. Today we are finally able to meet, which brings me great joy. Moreover, it is an even greater honor that you have brought along Daoist Ehuadaoren." Master Kuchan said: "I should not have come uninvited, but due to your repeated invitations, I had no choice but to comply. I wonder what instruction you wish to give me?" Master Zili said: "There is nothing else. It's just that there are a few acres of fertile land on the barren mountain, which is very rich and famous throughout the world." "Although it has gained fame across the land, in reality, it has been overgrown for a long time." Master Kuchan asked: "If it was once so fertile, why did it become overgrown?" Master Zili explained: "There is a reason for this. The soil of the Buddhist fields is very hard, and ordinary farmers cannot cultivate it. One must have one or two people with great strength to take on such work. We have repeatedly searched but found no one." "We heard that you, Master Kuchan, are willing to take on great tasks and possess immense strength. Hence, we dared to make this humble request." "If you kindly undertake the task and cultivate these Buddhist fields into fertile land, the merit of such an act would be considerable indeed." "Do you two agree to this request?" Master Kuchan replied: "Extensively cultivating Buddhist fields is precisely the duty of monks and Daoists. Moreover, I have been honored by your invitation—how could I possibly refuse!" "Where exactly are these Buddhist fields?"

"We should go and take a look." Master Zili, seeing that both had agreed, was overjoyed and said: "Since you have come from afar, please partake in the meal first." He immediately ordered his disciples to prepare a lavish vegetarian feast. After they had eaten heartily, he led them to the Buddhist fields at the back of the temple for inspection.

14 **苦禪和尚看了道：「這等膏腴田地，我等盡力種將起來，怕不收他千箱萬廩！但此田堅厚有力，不知可有趁手的田器？」自利和尚遂叫眾雜工去搬了許多鋤頭、鎬、钁、犁耙之類，堆在他前，叫他二人觀看。二人看了笑道：「這樣脆薄東西，如何種得佛田？」因拿起來，長的撅做兩截，短的裂做兩半，其餘大大小小均撅得粉碎！自利和尚看了大喜道：「二位老師法力甚大，方是耕種佛田的羅漢，果然名不虛傳！幸我老僧收藏得一件**絕頂大大寶物在此。」苦禪和尚佯問道：「是件什麼寶物？」自利和尚道：「老師休問，待我叫人抬出來與二位看，包管中意。」因吩咐徒**弟們，叫七、八十個雜工進去，繩索杠棒**，吆天喝地的將釘耙抬了出來，放在地下，只見霞光萬道，瑞靄千條。豬一戒看見，滿心歡喜，忍不住跑到跟前，兩只手提將起來掂一掂道：「正趁手好使。」遂丟開架子，左五右六的舞將起來。舞到妙處，眾人一齊喝采。豬一戒然後現了本相，對自利和尚道：「你說不曾借釘耙，這是哪裡來的？」自利和尚看見是豬一戒，又羞又氣，又奪他不來，只得扯著小行者道：「苦老師，你怎麼叫他變鶚化道人來騙我？」小行者笑一笑，將臉一抹，也現了原形道：「你再細看看，我可是苦老師？」自利和尚看見，氣得目瞪口呆，話也說不出。小行者將手一撒，把自利和尚推跌在半邊，遂同豬一戒駕雲而起，道：「擾齋了！這釘耙等我們去西天求解回來，再借與你種佛田吧。」自利和尚忙爬起來看時，二人已冉冉騰雲而去。正是：

Master Kuchan, after inspecting the land, said: "Such fertile fields—if we work hard to cultivate them, I am sure they will yield thousands of bushels and ten thousand granaries!" "But this land is so solid and heavy. I wonder if there are any suitable farming tools available?" Master Zili then ordered the laborers to bring many hoes, spades, mattocks, plows, and rakes, piling them in front of him for the two men to inspect. The two looked at them and laughed, saying: "Such flimsy tools—how can they possibly cultivate Buddhist fields?" They then picked up the tools, snapping long ones into two pieces and short ones in half. The rest, big or small, were all crushed to bits! Master Zili looked on in great delight and said: "Reverend Masters, your power is truly formidable. You are indeed the Arhats capable of cultivating Buddhist fields—your reputation is well deserved!" "Fortunately, I, an old monk, have preserved a most extraordinary and powerful treasure here." Master Kuchan feigned curiosity and asked: "What kind of treasure is it?" Master Zili said: "Reverend

Master, don't ask. Let me have someone bring it out for the two of you to see—it will surely satisfy your expectations." He then gave instructions to his disciples, ordering seventy or eighty laborers to go in. With ropes and poles, they shouted and called out as they carried the rake outside and placed it on the ground. One could see countless rays of radiant light and thousands of auspicious clouds surrounding it. Zhu Yijie, upon seeing this, was overjoyed. Unable to resist, he ran up close and picked it up with both hands, lifting and weighing it before saying: "This is just the right tool for the job." He then let go of his pretense and began to brandish it around, striking five times on one side and six times on the other. When he reached a particularly skillful moment in his performance, everyone cheered together. Zhu Yijie then resumed his original form and said to Master Zili: "You claimed you had not borrowed the rake. Where did this one come from?" Master Zili, upon recognizing Zhu Yijie, felt both ashamed and angry. But unable to take the rake back, he grabbed Xiaoxingzhe by the arm and said: "Master Kuchan, how could you have him transform into Daoist Ehuadaoren just to deceive me?" Xiaoxingzhe smiled, wiped his face, and resumed his original form, saying: "Take a closer look—am I really Master Kuchan?" Master Zili saw this and was so angry he stood there with his eyes wide open, speechless. Xiaoxingzhe waved his hand, pushed Master Zili to the side, and then took flight with Zhu Yijie on clouds, saying: "We have disturbed your meal!" "We will take this rake with us to seek enlightenment in the West. We'll return it and lend it to you for cultivating your Buddhist fields when we come back." Master Zili hurriedly got up to look, but the two had already slowly ascended into the sky on clouds and vanished. Indeed:

15 空裡得來，巧中取去。

Gained from emptiness, taken skillfully away.

16 不知此後如何，且聽下回分解。

What will happen next? Stay tuned for the following chapter.

14.第十三回缺陷留連　葛藤掛礙 Chapter 13: Defects Remain Tied, Grapevines Hang as Obstacles

1　　語云：

It is said that...

2　　**惡惡惡，真慘虐，若要除之須痛割，倘放鬆時禍亂作。不是被他磨，定是受他縛，一到纏身擺不**脫。所以髖髀施斧鑿，軟款仁柔用不著。四夷之屏恩不薄，殺戮蚩尤誠聖略。寄語當權應揣度，千里毫厘不可錯。

Evil, evil, evil! Truly cruel and oppressive. If one wishes to eliminate it, one must cut deeply; if one relaxes even a little, calamity and chaos will arise. It is either ground down by him or bound by his restraints; once entangled, one cannot shake it off. Therefore, axes and chisels must be applied to the hips and thighs; gentle persuasion and kindness are of no use here. The protective barrier against the four foreign tribes is not without benevolence, yet killing Chiyou was indeed a wise and holy strategy. A message to those in power: they should carefully consider; even the slightest mistake over great distances can be grave.

3　　**話**說小行者與豬一戒用智賺得釘耙到手，哪管自利和尚死活，竟自駕雲回佛化寺來。到得寺中，唐半偈方用午齋，看見豬一戒擔著釘耙同小行者歡歡喜喜回來，因問道：「那自利師父倒也忠厚，就肯還你的？」一戒道：「那和尚最不忠厚，見我們說起討釘耙，他只是一味胡賴。虧師兄算計，變化了進去，方纔賺得回來。」就將前事細說一遍。唐半偈聽了，嘆息道：「如此設心，種那佛田何用！」小行者道：「他佛田雖有，何嘗真種？不過借佛田名色騙人布施而已。」唐半偈又嘆息道：「佛教本自慈悲，被這些惡僧敗壞，竟弄成一個坑人的法門了。此真解不可不速求也。我們事已完，快收拾去吧。」就要起身。眾僧看見小行者有此神通，又收了豬一戒，將唐半偈敬如活佛，又苦留了半日。到次早方收拾出門，眾僧還要留住等點石來拜謝，唐半偈哪裡肯住。小行者將行李結束做一擔，叫豬一戒挑了，然後扶唐半偈上馬。唐半偈辭了眾僧，同兩個徒弟欣然向西而去。正是：

It is said that Xiao Xingzhe and Zhu Yijie used their wits to trick the Rake into their possession, paying no heed to whether the self-serving monk lived or died, and they rode on clouds back to Fohua Temple. When they arrived at the temple, Tang Banjie was just having his midday meal. Seeing Zhu Yijie carrying the rake back with Xiao Xingzhe in high spirits, he asked, "That self-serving Master was actually honest and willing to return it to you?" Yijie said, "That monk was the least honest. When we

mentioned coming to claim the rake, he only stubbornly denied it." "It was all thanks to my elder brother's plan. He transformed and went in, which is how we managed to trick him into giving it back." He then recounted the entire previous incident in detail. After hearing this, Tang Banjie sighed and said, "To scheme like that—what good is it for planting the field of Buddha?" Xiao Xingzhe replied, "Although he may have a Buddha's field, who has ever truly sown it? It is merely using the name of the Buddha's field to deceive people into making offerings." Tang Banjie sighed again and said, "Buddhism was originally compassionate in itself, but has been corrupted by these wicked monks, turning it into a deceptive path that deceives people." This is indeed something that cannot be left unaddressed and must be urgently resolved. "Our task is complete; let us quickly gather up our things and leave." They were about to get up. The monks, seeing that Xiao Xingzhe possessed such supernatural powers and had also taken in Zhu Yijie, revered Tang Banjie as a living Buddha. They tried hard to keep him for another half-day. Not until the next morning did they finally pack up and leave, as the monks still wanted to keep them in hopes that Dianshi would come to express his gratitude. But Tang Banjie had no intention of staying. Xiao Xingzhe tied up the luggage into one bundle, told Zhu Yijie to carry it, and then helped Tang Banjie onto his horse. Tang Banjie bid farewell to the monks and, together with his two disciples, happily set off toward the west. Indeed:

4 **一心知有佛，見佛取真解，**

With a single mind knowing that there is a Buddha, one sees the Buddha and attains true understanding,

5 **作速往西去，心忙不敢停。**

Hasten westward without delay; with an eager heart, one dares not linger.

6 **唐半偈奉旨取解，菩薩護持，又收伏兩個有神通的徒弟同行幫扶，心下無掛礙，放下諸念，安然前進。幸喜一路平安，行有月餘，不是山頂觀雲，就是嶺頭望月，師徒們毫不覺得辛苦。唐半偈因對小行者**說道：「我聞得觀世音菩薩曾踏勘長安到靈山，說有十萬八千里之遙，若以一日百里算來，也只消三、四個年頭便走到了，為何當日玄奘佛師就去了十四年？」小行者道：「聞他一路上妖妖魔魔苦歷了八十一難，方纔行滿，所以耽擱了。」唐半偈道：「我想天下哪所妖魔？不過邪心妄念自生妖魔耳！我與你正性而行，死生聽之可也。」小行者道：「師父說得是。」正說不**了，只見坦平大路忽裂了一條大縫，陷倒馬**腳，將唐半偈翻筋斗跌了下來。慌得小行者連忙上前攙了起來，說道：「怎麼平地被跌？」豬一戒看見，也放下行李，扯起馬腳道：「原來地下有條裂縫，師父怎不看看走！」唐半偈也只道地下有裂縫，不曾留心看得，所以被跌。及自爬起來，抖抖衣

服再細看時，地下依舊坦坦平平，哪裡有甚裂縫。師徒三人看了俱大驚道：「這真作怪了！」想了一會沒處看頭，只得又扶唐半偈上馬前行。此時，小行者恐防有失，便緊貼著唐半偈的馬身而行；行不上一里多路，忽馬前又現出一個大坑，連人帶馬都要跌了下去，幸得小行者手眼快，一把將唐半偈抓住，未曾跌入去。若是跌入去，雖不死也要傷殘，又虧馬是龍駒，一躍而起，不致損傷。師徒三人忙忙收拾好了，那陷坑又不見了。三人十分驚疑。唐半偈遂不敢上馬，因同著小行者、豬一戒步行。

Tang Banjie, having received the imperial decree to obtain true understanding, was protected by Bodhisattvas. He had also subdued two disciples with supernatural powers who traveled and assisted him along the way. With nothing in his heart to hinder or trouble him, he let go of all thoughts and advanced peacefully. Fortunately, the journey was peaceful along the way; after traveling for more than a month, it was either watching clouds atop mountains or gazing at the moon from mountain ridges. The master and his disciples felt no hardship whatsoever. Tang Banjie then said to Xiao Xingzhe, "I have heard that Bodhisattva Guanyin once surveyed the distance from Chang'an to Mount Lingshan and said it was a journey of 108,000 li. If we calculate one hundred li per day, it would take only three or four years to arrive. Why then did Master Xuanzang's pilgrimage take fourteen years?" Xiao Xingzhe said, "I heard that along the way he endured eighty-one hardships from demons and monsters before completing his journey. That is why it was delayed." Tang Banjie said, "I wonder which demon or monster in the world could..." "...it is nothing but one's own evil thoughts and false desires that give rise to demons and monsters!" As long as we act with integrity, we can leave our fate of life or death to heaven." Xiao Xingzhe said: "Master is right." They were still speaking when suddenly a wide crack appeared in the otherwise flat road, causing the horse's hoof to sink and throwing Tang Banjie off his horse with a somersault. Xiao Xingzhe hurriedly rushed forward to help him up, saying, "How could you have fallen on flat ground?" Zhu Yijie saw this and also put down the luggage, pulling up the horse's hoof and saying, "There was a crack in the ground! Master, why didn't you look before walking!" Tang Banjie also thought there was just a crack underground and had not paid attention to it, which is why he fell. After getting up by himself and shaking off his clothes to look carefully, the ground was still flat as before—there was no crack at all. The master and his two disciples looked at each other in great surprise and said, "This is really strange!" After thinking for a while without finding any clues, they had no choice but to help Tang Banjie back onto his horse and continue forward. At this moment, fearing another mishap, Xiao Xingzhe walked closely beside Tang Banjie's horse. No sooner had they traveled more than one li when suddenly a large pit appeared before the horse, and both man and beast were about to fall in. Fortunately, Xiao Xingzhe was

quick enough to grab Tang Banjie by the arm just in time to prevent him from falling into it. Had they fallen, even if not killed, they would have been seriously injured. Fortunately, the horse was a dragon foal and leaped up quickly, avoiding injury. The master and his disciples hurriedly gathered themselves together when they found that the pit had already disappeared. The three of them were greatly surprised and suspicious. Tang Banjie therefore dared not ride the horse again, so he walked together with Xiao Xingzhe and Zhu YiJie.

7 **此時，日已平西，小行者因跳在空中一看，見路左一帶林子裡有人家，遂落下來與唐半偈**說道：「這條路有些古怪，今日天也不早了，這林子裡有人家，我們且去借宿了，問個明白，明日再走不遲。」唐半偈道：「徒弟說得有理。」因彎彎曲曲轉入林子裡來。那林子裡果是一村人家。但見：

At this time, the sun had already set in the west. Xiao Xingzhe jumped into the air to take a look and saw that there were houses in a stretch of woods on the left side of the road. He then came down and said to Tang Banjie: "This path is somewhat strange. It's getting late now, and there are people living in those woods. Let us go ask for shelter there tonight, find out what's going on, and we can continue our journey tomorrow." Tang Banjie said: "Your words are reasonable, disciple." So they took a winding path and turned into the woods. Indeed, there was a village of people living in that grove. One could see:

8 **三家臨水，五舍沿山。臨水的楊柳風來門徑綠，沿山的松蔦雲繞**戶庭幽。有幾家驅牧牛羊自成村落，有幾家閑馴鳥雀飛啄階除。小巷裡趁日色漁人晒網，大田內乘雨水農父張犁。花深處布帘懸影賣酒人家，石坳中鐵斧飛聲採薪樵客，誰家豚柵正對雞棲，何處禽喧不聞犬吠。乳臭小兒鼓腹而肆嬉游；傴僂丈人倚樹而談經濟。雖不到上世高風，也要算人間樂地。

Three houses by the water, five dwellings along the mountain. The willows at the waterside swayed in the breeze, making the doorways and paths green; along the mountain, pine vines and clouds wove around the courtyards, creating a quiet seclusion. Some families herded cattle and sheep, naturally forming the village; others leisurely tamed birds that flew about pecking at the steps. In the narrow alleys, fishermen took advantage of the daylight to dry their nets; in the large fields, farmers harnessed the rainwater and plowed with their plows. Deep among the flowers, a curtain hung in shadow at an inn selling wine; from within a rocky hollow came the ringing sound of axes as woodcutters chopped. A pigpen faced where chickens roosted—where were birds chirping and dogs barking not heard? Infants with the smell of milk on them played merrily, their bellies full; bent-backed old men leaned against trees and discussed worldly affairs. Though not quite as refined as

the lofty customs of bygone ages, it could still be considered a place of joy in this world.

9 **他師徒到得村中，不見寺院，就在一個大莊院門首小行者牽住了馬，豬一戒歇下了擔。唐半偈下了馬，正打算入去借宿，只見對莊松樹下兩個老者在那裡下象棋。一個老者忽看見他師徒三人在莊前立住，因起身走來問道：「三位師父何事到此？」唐半偈看見，忙回身打個問訊道：「老居士，貧僧稽首了。」那老者慌忙答禮道：「老師父，不象是我近處人。」唐半偈道：「貧僧乃東土大唐天子遣往西天，見活佛拜求真解的。今路過寶方，因天色晚了，又尋不見寺院，欲借貴莊暫宿一宵，明日早行。敢求老居士方便。」那老者聽見**說是唐朝的，且不答應他肯借宿不肯借宿，先將他身上估了一回，又將馬也看看，因說道：「三位不象遠來的。」唐半偈道：「實是遠來的，為何不象？」那老者道：「既是遠來，為何一路來人馬並無損傷？」唐半偈道：「一路來跌是跌了兩次，幸有小徒護持，不致損傷。貧僧此來雖為借宿，正要問被跌之故。」那老者纔笑嘻嘻說道：「既跌過也就是了，請裡面去好說。」一面拱唐半偈三人入去，一面又招那下棋的老兒道：「這三位是唐朝來的高僧，也來會會。」那老兒遂歡歡喜喜同唐半偈一齊走進莊來。

When the master and his disciples arrived at the village, they saw no temple. So Xiao Xingzhe stopped the horse in front of a large manor house while Zhu Yijie set down the pack. Tang Banjie dismounted and was just about to go in for lodging when he saw two old men playing xiangqi under a pine tree opposite the manor. One of the old men suddenly noticed that the master and his two disciples had stopped in front of the manor, so he got up and came over to ask, "Reverend sirs, what brings you here?" Tang Banjie saw this and quickly turned around to bow respectfully, saying, "Old layman, I pay my respects." The old man hurriedly returned the courtesy and said, "Reverend master, you do not seem to be from around here." Tang Banjie said: "I am a monk sent by the Son of Heaven of the Great Tang in the East to travel westward, where I will see the Living Buddha and seek true understanding. Now passing through your noble land, as the day is late and I cannot find a temple, I wish to borrow lodging at your estate for one night, then continue my journey early tomorrow." I humbly request your kind assistance, old layman." Upon hearing that he was from the Tang dynasty, the old man did not immediately respond whether or not they could stay. Instead, he first appraised their appearance and then looked at their horse before saying, "The three of you do not look like travelers who have come far." Tang Banjie replied, "We are indeed long-distance travelers. Why don't we seem so?" The old man said: "If you have come from afar, why is there no sign of wear or injury on your people and horse along the way?" Tang Banjie said: "We have indeed fallen twice on our journey, but fortunately my disciple protected me and we were

not seriously injured. Though I came here to request lodging, I also wish to ask about the cause of these falls." The old man then smiled and said: "Since you have already fallen, that is enough. Please come in for a proper discussion." While gesturing to Tang Banjie and the three of them to come in, he also called over to the old man playing chess: "These three are high-ranking monks from the Tang dynasty. Come meet them as well." The old man happily joined Tang Banjie and walked into the estate together.

10　**到客堂中各各施禮，分賓主坐下，奉過茶，主位的老者因問道：「三位老師大號？」唐半偈答道：「貧僧法名大顛，蒙唐天子又賜號半偈。」因指著小行者兩個道：「這是大頑徒孫小行者，這是二頑徒豬一戒。」隨問：「二位老居士高姓大號？」主位的老者答道：「我在下姓葛，賤名叫做葛根。」因指著那個老兒道：「這就是敝親家，他姓滕，尊諱叫做滕本。我東邊這村叫做葛村，往西去二十里那個村叫做滕村。這兩村中雖不少有上萬人家，卻都是葛、滕兩姓，並無一個雜姓人家。幾遇婚姻，不是滕家嫁與葛家，就是葛家為滕家娶去。所以牽牽纏纏，是是非非，竟成了千古的葛藤了。」唐半偈道：「這等**說來，二位老居士俱是世族了。但不知貧僧一路來為何明明坦道忽裂成坑塹，使人遭跌，這是為何？」葛根見問，沉吟不語。滕本道：「唐老師既要西行，少不得要進獻大王，就通知他也不妨。」葛根方說道：「只因葛、滕兩姓人多了，便生出許多不肖子孫來。他不耕不種，弄得窮了，或是有夫無妻，或是有衣無食，過活不得。也不抱怨自家懶惰，看見人家夫妻完聚，衣食飽暖，他就怨天恨地，只說天道不均，鬼神偏護；若是良善之家偶遭禍患，他便歡歡喜喜以為快意。不期一傳兩，兩傳三，這葛、滕兩姓倒有一大半俱是此類；又不期這一片葛、滕乖戾之氣，竟塞滿山川，忽化生出一個妖怪來，神通廣大，據住了正西上一座不滿山，自稱缺陷大王。初起時，人家不知他的威靈，他就顯神通將兩村人家弄得顛顛倒倒。」唐半偈道：「怎生顛顛倒倒？」葛根道：「若是富貴人家有穿有吃，正好子子孫孫受用，不是弄絕他的後嗣，就是使你身帶殘疾，安享不得。若是窮苦人家衣食不敷，他偏叫你生上許多兒女，不怕你不累死。夫妻和好的定要將他拆開，弟兄為難的決不使你分拆。後來，知是大王顯靈，故合了兩村上人家同到山上去拜求，許下了年年月月豬羊賽會的大願，故如今方得安居；若是哪個違了限期，或是**牛羊不豐，他就連人都拿去吃了，故我這兩村人家無一個不凜凜信教。若是遠方過客不知他的神通，不去供獻祈禱，他將好路上弄得七坑八缺，使人一步步跌得頭破血出，不怕你不去求他；若遇著不信邪的硬好漢不去求他，他到臨了現一個萬丈的深坑，將你跌下去，登時長平，叫你永世不得翻身。你道利害不利害！唐老師既要西行，這供獻之事也須打點。」唐半偈聽了，低頭不語。小行者接問道：「若

要供獻，須得什麼東西？」葛根道：「豬羊是不必說了，還有一言，恐怕見怪，不敢在三位面前說。」小行者道：「但說何妨。」葛根道：「那大王最惱的是和尚，故我這葛、滕兩村，並無一個庵觀寺院。」小行者道：「可知那大王為甚惱和尚？」葛根道：「他說和尚往往自家不長進，單會指稱佛菩薩說大話騙人。」小行者笑道：「這句話可真麼？老葛不要說謊，我明日拿那缺陷大王來，要當面對會哩。」葛根聽見小行者叫他老葛，因睜著眼看小行者道：「這位孫師父倒也托熟，我老人家一把年紀，說的是正經話，他卻當取笑。那缺陷大王正坐在那裡等你去拿哩，怪不得那大王惱和尚會說大話。」小行者又笑道：「據你說，只道我拿他不來？」因對唐半偈道：「師父，既有賢主人相留，你可安心歇下過夜，等我去看看是什麼妖怪！若是不打緊，拿將**來打殺了，明日好走路，也省得他不住的陷人。」唐半偈道：「去看看固好，須要仔細。」小行者道：「不打緊。」豬一戒道：「我幫師兄去。」小行者道：「不消你去。你須看好師父在家。」滕本聽見他師徒們商量要去看看，忍不住插**說道：「這位孫小師父想是痴子，此處到不滿山足有七、八百里路，怎說看看就來明日好走？」小行者又笑道：「老葛、老滕你二老者乃天下之小老也，曉得什麼？」說一聲：「我去也！」早已跳在空中不見他蹤跡。嚇得葛、滕兩個老兒面面相覷道：「原來是會飛昇的羅漢，我等凡夫俗眼如何認得？」因向唐半偈再三謝罪，忙備盛齋相款不題。

In the guest hall, they each bowed to one another and sat down according to their host-guest roles. After tea was served, the old man in the host's seat asked, "What are your revered names, three masters?" Tang Banjie answered: "My dharma name is Dadian. I was further granted the title Banjie by His Majesty of the Tang." He then pointed to Xiao Xingzhe and said: "This is my first mischievous disciple, Sun Xiaoxingzhe," and pointing at Zhu Yijie added, "and this is my second mischievous disciple, Zhu Yijie." He then asked: "What are your esteemed names and surnames, two old laymen?" The old man in the host seat replied, "My humble surname is Ge, and my lowly name is Gen." He then pointed to the other old man and said: "This is my relative-in-law. His surname is Teng, and his honored name is Ben." The village to the east here is called Ge Cun; twenty li westward there is another village named Teng Cun. Though these two villages have no shortage of ten thousand households, they are all surnamed Ge and Teng; there is not a single household with another surname. Whenever marriages occur, it's either the Teng family marrying into the Ge family or the Ge family taking a bride from the Tengs. Thus, entangled and confused by all sorts of disputes, they have become an endless tangle of Ge and Teng—a problem that has lasted for millennia." Tang Banjie said: "According to this, both of you old laymen are from noble families. But I wonder why, on my journey here, the

flat road suddenly cracked into pits and ditches, causing people to fall. Why is this so?" Ge Gen hesitated in response without speaking immediately. Teng Ben said, "Master Tang, if you are determined to travel westward and must present yourself before the Great King, it would not be inappropriate to inform him." Ge Gen then said: "It is because the Ge and Teng families have grown so large that many unworthy descendants have emerged. They neither farm nor cultivate, and thus became poor; some had husbands but no wives, others had clothes but no food—unable to make a living. They did not blame themselves for their laziness. Seeing other people with complete families and sufficient food and clothing, they complained bitterly about heaven and earth, saying that the Way of Heaven was unjust and that ghosts and gods favored others unfairly. If a good family suffered misfortune by chance, these people would be delighted as if it were a source of joy for them. Unbeknownst to them, one told two and two told three, so that more than half of the Ge and Teng clans became like this. Unexpectedly, the ill-tempered qi (vital energy) from these Ge and Teng people filled up the mountains and rivers, suddenly transforming into a demon with great supernatural powers who occupied Mount Bu Man to the west and proclaimed himself King Dianquan. At first, people did not know of his power; he then displayed supernatural abilities and turned the lives of both villages upside down." Tang Banjie asked: "How so, upside down?" Ge Gen said: "If a wealthy family had clothes and food, it was just right for their descendants to enjoy. Either he would destroy their lineage or make them physically disabled so they could not enjoy their fortune in peace." If a poor family struggled with insufficient food and clothing, he would deliberately make you give birth to many children, not fearing that it might kill you from exhaustion. He would definitely break up a happy couple and absolutely prevent brothers in conflict from separating. Later, when people realized it was the Great King displaying his power, both villages united and went up to the mountain together to pray for relief. They vowed to hold grand sacrificial ceremonies with pigs and sheep every year and month. Only then did they finally achieve peace in their lives. If anyone failed to meet the deadline or if the livestock offerings were insufficient, he would seize people and eat them. Therefore, not a single family in our two villages does not fearfully follow this belief. If a traveler from afar is unaware of his supernatural powers and does not offer sacrifices or pray, he will make the good road full of pits and gaps, causing you to fall step by step with broken heads and bleeding. He ensures that no one dares avoid seeking him out. If someone encounters an unbending hero who disbelieves in evil forces and refuses to seek his favor, this demon will suddenly create a bottomless pit thousands of zhang deep, throw the person into it, instantly flatten them, and ensure they can never rise again for eternity. Would you say that is not dangerous? Master Tang, since you are determined to go westward, you must also prepare the offerings." Tang Banjie listened and remained silent with his head bowed. Xiao Xingzhe continued to ask, "If offerings are needed, what exactly must be provided?" Ge Gen said: "Needless to

say, pigs and sheep are required. But there is also one more thing; I am afraid you might take offense, so I dare not mention it in front of the three of you." Xiao Xingzhe said: "Speak freely. What is there to fear?" Ge Gen said, "The Great King is most annoyed by monks; therefore, in my two villages of Ge and Teng, there isn't a single temple or monastery." Xiao Xingzhe asked: "Then do you know why that Great King is so annoyed by monks?" Ge Gen said: "He says that monks often make no progress themselves, yet only know how to cite the Buddha and Bodhisattvas to speak grandiose lies and deceive people." Xiao Xingzhe smiled and said: "Is this statement true?" "Old Ge, don't lie. Tomorrow I will bring the Defective Great King here and confront him face to face." Ge Gen, upon hearing Xiao Xingzhe call him "Old Ge," looked at Xiao Xingzhe with wide eyes and said: "This Master Sun is quite familiar. I am an old man of advanced age speaking seriously, yet he treats it as a joke." "That Defective Great King is just sitting there waiting for you to come and take him. No wonder that Great King hates monks who speak big words." Xiao Xingzhe laughed again and said, "According to what you just said, are you implying I cannot capture him?" He then turned to Tang Banjie and said, "Master, since our kind host has invited us to stay, you may rest assured and spend the night here. I will go and see what sort of demon it is!" "If he's not a big threat, I'll capture him and kill him. That way we can travel smoothly tomorrow, and also prevent him from constantly causing trouble for people." Tang Banjie said: "It's good to go check it out, but you must be careful." Xiao Xingzhe replied, "No problem." Zhu Yijie said: "I will help my elder brother go with you." Xiao Xingzhe responded, "You don't need to come along. You must look after Master Tang at home." Teng Ben, upon hearing his master and disciple discussing going to take a look, could not help but interject: "This young Master Sun must be a fool. It is at least seven or eight hundred li from here to Bu Man Mountain. How can he say that just by taking a quick look, we will be able to travel smoothly tomorrow?" Xiao Xingzhe chuckled again and said, "Old Ge and Old Teng, the two of you are but little old men in this world. What do you know?" He declared with a single word: "I'm going!" Before anyone could react, he had already leaped into the air and vanished from sight. The two old men, Ge and Teng, looked at each other in alarm and said: "He is indeed a Bodhisattva capable of flying. How could we mere mortals with ordinary eyes recognize him?" They then repeatedly apologized to Tang Banjie, hurriedly prepared a lavish vegetarian feast as hospitality, and there is no need to mention the details.

11　**卻**說小行者將身略縱一縱，早已看見一座大山當面。細看那山雖然高大，卻凸凸凹凹七空八缺。暗想道：「此定是不滿山了。」落下雲頭到山上一看，只見半山中一座廟宇甚是齊整，廟門上題著七個大金字道：「缺陷大王威靈廟」。走進廟去，只見兩廊並階下無數豬羊，俱捆縛在地，大殿上靜悄悄不見一人。原來，這些祭獻的人家都是早晨結聚了百數十人，方敢到廟中來還願，就是進廟，

也只是在階下放了豬羊便走，也不敢求見大王之面。此時天已傍晚，故不見人。小行者看了一回不見動靜，遂穿出廟後上山來。只見當頂上一塊大石，石上坐著一個妖怪，生得虎眼豺口，猛惡異常。旁邊圍繞著三、五十小妖，將生豬、生羊殺倒了，血淋淋的在那裡大嚼。小行者看見大怒，忙向耳中取出金箍捧，大叫一聲道：「潑魔，好受用！你只知弄人的缺陷，誰知你今日自家的缺陷到了！」雙手舉鐵棒劈頭就打。那妖怪忽抬頭，看見小行者來得勇猛，急將手往下一指，只見小行者腳下忽現一個千萬丈的大深坑，幾乎將小行者跌了下去。虧得小行者靈便，急將身一縱，早已跳在空中，笑罵：「這賊潑魔好跌法，指望陷你孫祖宗哩！你會跌，我會打，不要走，且吃我一棒！」舉棒又照頭打來。那妖怪見陷他不得，又見一條鐵棒打來，只因手中沒有兵器，著**了急就將身往下一鑽，竟鑽了進去。許多小怪看見大王鑽入地中，他一個個也都鑽了入去。小行者提著鐵棒沒處尋覓入路，因將妖怪坐的那塊大石頭一棒打得粉碎。大叫著罵道：「潑妖怪！你既要在西方路上做大王，顯靈哄騙血食，也須硬著頭挨你孫祖宗一兩棒，纔算好漢，怎麼手也不交，就畏刀避劍**躲了入去？這等膿包，怎做得妖怪？怎做得大王？再躲了不出來，我一頓棒將你廟宇打翻，看你明日有甚嘴臉見人！」那妖怪伏在地下聽見，果然不好意思，只得拿了牛筋藤纏就的兩條木鞭，從後山轉了出來，大罵道：「你是哪裡走來的野和尚？這等大膽！敢在我大王面前放肆。」小行者道：「我不說你也不知，我乃當年大鬧天宮孫大聖的後人孫小行者，今保唐師父奉欽命往西天見佛求解。可是野和尚？」妖怪道：「你既奉欽差，是個過路和尚，為何不走你的路，卻來我這裡尋死？」小行者道：「我佛門慈悲，巴不得舉世團圓，你為何以缺陷立教，弄得世人不是鰥寡便是孤獨？」妖怪笑道：「你佛教果是異端，不知天道。豈不聞天不滿東南，地不滿西北。缺陷乃天道當然，我不過替天行道，你怎麼怨我？」小行者道：「這也罷了！你怎麼弄玄虛跌我師父？」妖怪道：「不但跌你師父，還要吃你師父哩！」小行者聽見說」吃師父」三字，滿心大怒，舉**起鐵棒就打。那妖怪用雙鞭急架相還，在山頂上一場好殺。但見**：

Meanwhile, Xiao Xingzhe slightly leaped forward and had already spotted a large mountain right in front of him. Looking closely at the mountain, although it was tall and imposing, it was uneven with many pits and gaps. He thought to himself: "This must be Bu Man Mountain." He descended from the clouds and, upon reaching the mountain, saw a well-kept temple in the middle of the hill. Above the temple gate

were seven large gilded characters reading: "The Temple of the Power of Defective Great King." Walking into the temple, he saw countless pigs and sheep tied up on both sides of the corridor and down the steps. The main hall was completely silent with no one in sight. Originally, the families making these sacrifices would gather dozens or even hundreds of people in the morning before daring to come to the temple to fulfill their vows. Even when entering the temple, they only placed pigs and sheep at the steps and quickly left, too afraid to request an audience with the Great King's face. At this time, it was already late afternoon, so no one could be seen. After a while of looking around and seeing no movement or sound, Xiao Xingzhe passed through the back of the temple and climbed up the mountain. He saw a large rock at the summit, on which sat a demon with tiger-like eyes and jackal-like mouth, looking extremely fierce and ferocious. loyd Around him were thirty to fifty minor demons who had just slaughtered live pigs and sheep, devouring them with blood dripping all over. Xiao Xingzhe, upon seeing this, was furious and quickly took out the Golden Cudgel from his ear. He shouted angrily: "You wretched demon! Enjoy your feast well!" "You only know how to exploit people's flaws, but who knew that today it would be your own flaw that catches up with you!" With both hands, he raised the iron staff and swung down fiercely. The demon suddenly looked up and saw Xiao Xingzhe coming fiercely. In a panic, he pointed his hand downward, and immediately a huge pit thousands of zhang deep appeared beneath Xiao Xingzhe's feet, nearly causing him to fall in. Fortunately, Xiao Xingzhe was nimble and quickly leaped upward just in time to jump into the air. Laughing as he scolded, he said: "You wretched demon, what a fall you tried! You were hoping to trap your ancestor Sun!" "You may know how to make people fall, but I know how to strike. Don't run—come and taste my staff first!" He raised his staff again and swung it down fiercely toward the demon's head. Seeing that he could not trap Xiao Xingzhe and noticing the iron staff coming down, the demon panicked since he had no weapon in hand. He quickly dove downward and disappeared into the ground entirely. The many minor demons, seeing their Great King dive underground, one by one followed suit and also vanished beneath the earth. Xiao Xingzhe held his iron staff high, unable to find an entrance to pursue them. He then swung the staff and smashed the large rock where the demon had been sitting into pieces. He shouted angrily: "Wretched demon!" "If you insist on being a Great King along the Western Road and displaying your power to deceive people for blood sacrifices, at least show some courage by facing one or two strikes from my ancestor Sun. That would make you a real hero! How could you run away without even exchanging blows, avoiding swords like a coward?" "Such a wimp—how can you even call yourself a demon?" How could you possibly be called a Great King? "If you keep hiding and don't come out, I will beat your temple to pieces with a few more strikes. See if you still have the face to show yourself in front of people tomorrow!" The demon, lying underground and hearing this, felt quite embarrassed. He had no choice but to take two wooden whips made of ox sinew

and liana vines, came out from the back mountain, and shouted angrily: "Who are you, some wild monk who just wandered in?" How dare you be so bold! You have the audacity to act recklessly in front of my Great King!" Xiao Xingzhe retorted, "If I didn't tell you, you wouldn't know. I am Sun Xiao Xingzhe, the descendant of the Great Sage who once caused a ruckus in Heaven. Today, I accompany Master Tang on an imperial mission to the West to see the Buddha and seek enlightenment." "Are you calling me a wild monk?" The demon said, "If you are indeed on an imperial errand and just a passing monk, why don't you go your own way instead of coming here to look for death?" Xiao Xingzhe answered, "Buddhism is compassionate and wishes for the unity of all beings. Why do you establish your doctrine on imperfection, causing people in this world to become either widowed or lonely?" The demon laughed and said: "Your Buddhism is indeed a heresy, ignorant of the laws of Heaven." "Do you not know that Heaven is incomplete in the southeast and Earth is incomplete in the northwest?" "Imperfection is a natural law of Heaven. I am merely carrying out Heaven's will. How can you blame me?" Xiao Xingzhe said, "Well then!" How could you use tricks to make my master fall?" The demon replied, "Not only do I want to make your master fall, but I also intend to eat him!" Xiao Xingzhe heard the words "eat your master" and was filled with rage. He immediately raised his iron staff to strike. The demon quickly used both whips to block and counter, leading to a fierce battle on the mountain peak. One could see:

12　一根鐵棒當頭打，兩柄藤鞭左右遮。鐵棒打來雲慘慘，木鞭遮去霧騰騰。鐵棒重，顯小行者威風；藤鞭利，逞潑魔王手段。動地喊聲，山川搖撼；漫天殺氣，日月無光。和尚恨妖魔妄生缺陷，思斬其首以填平；妖魔怪和尚擅起風波，欲捉其人而抵住。妖自妖，僧自僧，本水火無交，不知有甚冤愆，忽作性命之對頭；邪惡正，正惡邪，又相逢狹路，縱無絲毫仇恨，自是死生之敵國。

An iron staff struck down from above, while two liana whips blocked left and right. The clouds darkened as the iron staff came crashing down; the mist thickened where the wooden whips deflected it. The heavy iron staff displayed Xiao Xingzhe's might; the sharp liana whips showcased the wretched Demon King's skills. The ground trembled with shouts, shaking mountains and rivers; a dense aura of killing intent darkened the sky, leaving sun and moon without light. The monk was furious at the demon for recklessly creating imperfections and wished to behead it to level the ground. The demon, in turn, resented the monk for stirring up trouble without cause and wanted to capture him to stop his interference. Demon is demon, monk is monk; originally like water and fire with no connection. Yet for some unknown grudge, they suddenly became deadly enemies. Evil meets righteousness, and righteousness opposes evil—when their paths cross in a narrow pass, even without any prior hatred, they become sworn foes of life and death.

13　**小行者與那妖怪戰不上一二十合，那妖怪的藤鞭如何架得住鐵棒，著了急將身一閃，又鑽入地中去了。小行者沒處尋人，又罵了一回，妖怪只做不聽見。小行者沒法，又見天色漸晚，只得踏雲回到葛家。**

Xiao Xingzhe fought the demon for no more than twenty or thirty rounds. The demon's liana whips could not withstand the iron staff, so in desperation he dodged aside and once again vanished underground. Xiao Xingzhe had no way to find the demon, so he cursed him again, but the demon pretended not to hear. With no other choice and noticing that it was getting late, Xiao Xingzhe stepped onto the clouds and returned to Ge's house.

14　**此時，葛、滕兩個老兒尚陪著唐半偈**說閑話，忽見小行者從天上落下來，忙起身跪接道：「孫老爺回來了。」小行者忙挽起來，笑說道：「二位老居士何前倨而後恭也！」兩老道：「村莊老朽，肉眼凡胎，不知是飛升羅漢，萬望恕罪。」小行者道：「賢主人，哪個罪你？」唐半偈因問道：「你看得怎麼樣了？」小行者道：「不滿山上果有一個妖怪，他見了我，將地下一指，忽現出一個大深坑，他指望跌我入去。不期我手腳快，跳在空中舉鐵棒就打，他急了，遂將身鑽入地下去了。被我在山上百般辱罵，他忍氣不過，只得拿了兩條藤鞭從後山轉出來，與我抵敵，戰不到十餘合，**我的棒重，他支架不來，正要拿他，他卻乖覺，將身一閃，又鑽入地中去了。我又百般辱罵，他只不出來，連我也沒法。又見天晚，恐師父記掛，只得且回來**說聲，明日再算計拿他。」葛、滕兩老聽說，俱伸舌頭道：「我的爺爺，缺陷大王這等凶惡，倒被孫老爺打得躲了不敢出來，真是羅漢！」小行者道：「打，值什麼！明日少不得拿住他，與你闔村看看。」唐半偈道：「似他這等鑽入地去，卻怎生拿他？」小行者道：「吾看此妖怪手段甚低，只是這一鑽倒有些費手。」豬一戒道：「會鑽地的妖怪本事有限，料不過是狐兔之類，雖然亂鑽，定有個巢穴在那裡。明日，**等我同師兄去尋著他的巢穴，一頓釘耙包管斷根。」小行者道：「兄弟這一想甚是有理，縱非狐兔，定是木妖。木能剋土，所以見土即鑽入去。我想：金能克木，只消與太白金星商量，定有法治他。」葛、滕兩老道：「太白金星乃天宮星宿，孫老爺怎麼與他商量？」小行者笑道：「天宮乃是我們的娘家，怎麼去不得？」兩老聽了愈加欽敬。**

At this time, the two old men Ge and Teng were still chatting idly with Tang Banjie when suddenly they saw Xiao Xingzhe descend from the sky. They hurriedly rose to their feet and knelt in greeting, saying: "Master Sun has returned." læ Xiao Xingzhe quickly helped them up and said with a smile, "Elder Laymen Ge and Teng, why the sudden shift from arrogance to respect?" The two elders said: "We are but old and ignorant villagers with mortal eyes, unaware of your being a Bodhisattva who has

attained ascension. We humbly beg for your forgiveness." Xiao Xingzhe remarked: "Honorable host, what have you done to deserve blame?" Tang Banjie then asked, "What did you find out?" Xiao Xingzhe explained, "There is indeed a demon on Bu Man Mountain. When he saw me, he pointed at the ground and suddenly made a huge deep pit appear, hoping to trap me in it." "Fortunately, I was quick enough to leap into the air and strike with my iron staff. In desperation, he dove underground." I insulted and scolded him in every possible way on the mountain. Unable to bear it any longer, he took two liana whips and came out from behind the mountain to fight me. We barely exchanged more than ten strikes when my staff proved too strong for his weak defense. Just as I was about to capture him, he suddenly dodged aside with quick reflexes and once again vanished underground. I scolded and insulted him in every way possible, but he still refused to come out—there was nothing I could do about it either. Seeing that night had fallen and fearing my master might worry, I returned here to report briefly and plan to deal with him tomorrow." Upon hearing this, both old men Ge and Teng stuck out their tongues in amazement and said: "My grandfather! The Defective Great King is so fierce, yet he was driven into hiding by Master Sun. He's truly a Bodhisattva!" Xiao Xingzhe scoffed: "Beating him? That's nothing at all! Tomorrow, I will surely capture him and show the whole village what he is really like." Tang Banjie asked: "If such a demon can burrow underground, how are we to capture him?" Xiao Xingzhe said: "I see that this demon's abilities are quite low, but his underground burrowing is somewhat troublesome." Zhu Yijie said: "A demon who can burrow underground has limited abilities. I suppose he is no more than a fox or rabbit. Although it may dig around randomly, there must be a den somewhere." "Tomorrow, let me go with my elder brother to find his den. A few good strikes of the rake will surely eradicate him for good." Xiao Xingzhe replied: "Brother, your idea is quite reasonable. Even if it's not a fox or rabbit, it must be some kind of tree demon." Wood can overcome earth, so when he sees the ground, he burrows in immediately. "I think: Metal can overcome wood. I just need to consult Tai Bai Jinxing, and there must be a way to deal with him." Ge and Teng said: "Tai Bai Jinxing is an official star of the heavenly palace. How can Master Sun consult with him?" Xiao Xingzhe laughed and said: "The heavenly palace is our birthplace, so how could we not be able to go there?" Upon hearing this, the two old men felt even greater admiration.

15　不一時，天色傍晚，葛根供上晚齋，請他師徒受用。吃完了，小行者走到堂外一看，天上晚日已落，太白已掛西天。因對唐半偈道：「師父請安寢，我趁此良夜去與金星商量商量就來。」唐半偈道：「你自去，我或寢或坐，自有二位老居士相陪，你不須牽掛。」小行者得了師命，一個筋斗雲竟闖至西天門外。只見金星正同水星揚光吐彩，羽儀象緯。因上前高叫道：「老太白好華彩耶！」金星看見是小行者，因問道：「聞你已遵祖訓，皈依佛教，與唐半偈做徒弟上西天求真解了，為何又有閑工夫到此？」小行者道：「正為與唐長老做徒弟上西天，

沒閑工夫，所以忙忙急急乘夜到此。」金星道：「為著何事？」小行者道：「向蒙高情勸善，又蒙老祖家教，所以入於佛門遠上西天也。只道西天路上好走，不期纔出門便有許多兜搭，故特來求教。」金星道：「有甚兜搭？可說與我知道。」小行者道：「待我細說。」正是：

Before long, evening fell. Ge Gen served them a dinner meal and invited the master and his disciples to partake. After finishing their meal, Xiao Xingzhe stepped outside the hall and saw that the sun had already set in the west, and Tai Bai was hanging in the western sky. He then said to Tang Banjie: "Master, please rest well. I will take advantage of this fine night and go consult with the Star of Tai Bai right away." Tang Banjie said: "You go ahead. Whether I sleep or sit in meditation, the two elder laymen will keep me company. You need not worry about me." With his master's permission, Xiao Xingzhe did a somersault on the cloud and suddenly arrived outside the Western Heaven Gate. He saw that Tai Bai Jinxing was just with Shuixing, radiating brilliance and color, their feathers and ceremonial attendants as orderly as the stars. He stepped forward and shouted loudly: "Elder Tai Bai, your radiant splendor is magnificent!" Upon seeing Xiao Xingzhe, Tai Bai Jinxing asked: "I heard that you have already followed the ancestral teachings and taken refuge in Buddhism. You are now a disciple of Tang Banjie on your journey to the West for true enlightenment. Why do you have spare time to come here?" Xiao Xingzhe answered: "Precisely because I am a disciple of Master Tang on the journey to the West, I have no spare time. That is why I hurriedly came here at night." Tai Bai Jinxing asked: "What business brings you here?" Xiao Xingzhe responded: "In the past, I was kindly advised to do good by your high regard and also received teachings from our old ancestor. That is why I entered Buddhism and journeyed far west." "I thought the road to the West would be easy, but unexpectedly, even before leaving home there were so many entanglements. That is why I have specially come to seek your guidance." Tai Bai Jinxing said: "What kind of entanglement is it?" "Tell me about it." Xiao Xingzhe said: "Let me explain in detail." Indeed:

16　說明委曲，指田平山。

He explained the situation and pointed to Tian Pingshan.

17　不知說些什麼話來，且聽下回分解。

What words did he say? Stay tuned for the next episode to find out.

15.第十四回金有氣填平缺陷　默無言斬斷葛藤 Chapter 14: Gold with Qi Fills the Defects, Silent Speech Cuts Through the Grapevines

1　　語云：

It is said that:

2　　**莫怨莫怨，人世從來多缺陷。祖宗難得見兒孫，富貴終須要貧賤。此乃天運之循環，不許強梁長久占。若思永永又綿綿，惟有存心與積善。**

Do not complain, do not complain; the world has always been full of imperfections. Ancestors rarely see their descendants, and wealth and honor will eventually turn into poverty and lowliness. This is the cycle of heavenly fate; it does not allow the strong or domineering to remain in power forever. If one wishes for lasting and continuous blessings, only by maintaining a sincere heart and accumulating virtue can this be achieved.

3　　**話**說孫小行者，在西天門上與金星商量，金星細問其緣故。小行者因細細說道：「我跟唐帥父往西天求解，纔走到葛、滕村，忽遇一個妖怪，自稱是缺陷大王，專門在平地上弄陷阱跌人。找老師父行不上三、五里路，就被他跌了幾跤。不是我們有些手段扶持，已遭毒手矣！後在村中訪問，方知是他作祟。我因尋到山中與他賭鬥，他鬥我不過，竟鑽入地中躲了，任你百般辱罵，只是不出來。老師父又過去不得，無法奈何。因思他慣會鑽地，定是個木妖。木妖惟金可以克之，故特來相煩老星設個法兒，同我去拿住他，好讓我師父過去。」金星道：「我聞木雖能克土，而土地**畢竟載華岳而不重，振河海而不泄者，博也！厚也！惟其博厚，所以受木之剋、而不受木之害。蓋土又能生金，金又能克木。目今葛、滕村妖怪能鑽在地中，弄陷坑跌人，想亦只是那方土地博厚不能生金以剋木，故使妖怪得以鑽進鑽出。今小聖前來相顧，本該從命，奈公務在身，又未奉敕旨，怎好擅離職守去拿他？又不好叫小聖空回。我有一粒金母借與小聖，拿去埋在西北乾方土**內，不消一時三刻，這金氣自充滿大地。若果是妖怪，任有神通，也不能存身再弄缺陷。他走出來，小聖便可拿他了。」小行者道：「這個法兒，老星可曾試驗過，有甚見效？」金星道：「若沒效驗，我佛用黃金布地做什麼？」小行者連連點頭道：「有理有理。既是這等，快求見賜。」金星笑道：「要別人的東西，卻這等著急！」小行者道：「哪個要你的？我只拿住妖怪就送來還你。快取來！莫要小家子，惹人笑話。」金星就在衣袖中取出一粒金母，付與小行者道：「此乃生金至寶，我是大人情借與你，不要看輕了。」小行者接在手中一看，只好豆大一粒，卻不是黃金乃是黃土。因笑說道：「我只道是件寶貝，卻原來只

一點點土兒。」金星笑道：「土能生金，正是寶貝，小聖豈不知道？」小行者意會道：「承教承教。」金星道：「便說與你，不要學仙家拿去點外丹。」小**行者道：「我豈是貪財之輩。」遂將金母藏在身邊，謝了金星，一個筋斗雲依舊回到葛家來。**

It is said that Sun Xiaoxingzhe, on the West Heaven Gate, discussed matters with Jin Xing. Jin Xing carefully inquired about the reason. Xiaoxingzhe then explained in detail, "I followed Commander Tang Fa to the West Heaven to seek a solution. We had just arrived at Ge and Teng Village when we suddenly encountered a demon who claimed to be Dianquan Da Wang (the King of Imperfections), who specially digs traps on flat ground to trip people up. Master Teacher Fa had not walked three or five li when he was tripped and fell several times. Had it not been for our somewhat skillful support, he would have already suffered a deadly attack! Later, after inquiring among the villagers, we learned that it was indeed his doing. I therefore went into the mountains to fight him, but he could not overcome me. He instead burrowed underground and hid away; no matter how I scolded or insulted him in a hundred ways, he simply did not come out. Master Teacher Fa could not proceed further either, so there was nothing to be done about it. I thought that since he is accustomed to burrowing underground, he must certainly be a wooden demon. Wooden demons can only be subdued by metal, so I have specially come to trouble you, Old Star, to devise a method and go with me to capture him, so that my master may proceed." Jin Xing said, "I have heard that although wood can overcome earth, the earth itself ultimately supports Mount Hua without being weighed down and holds up rivers and seas without leaking—it is broad and vast! It is also thick and substantial! Only because it is broad and substantial can the earth endure being overcome by wood without suffering harm from it. This is because earth can also generate metal, and metal in turn can overcome wood. Now, the demon in Ge and Teng Village is able to burrow underground and dig traps to trip people. I suppose this is because that local earth, though broad and substantial, cannot generate metal to overcome wood, so it allows demons to come and go by digging in and out. Now that the young immortal has come to consult me, I should normally obey. But alas, I have official duties at hand and have not yet received an imperial decree; how can I leave my post擅自 (without authorization) to go capture him? On the other hand, it would also be improper to send you back empty-handed. I have a single golden mother grain I can lend to you, Young Immortal. Take it and bury it in the northwest Qian direction of the earth. Without needing more than one hour and three quarters, this metal energy will naturally fill the entire land. If it is indeed a demon, no matter how much supernatural power he possesses, he will not be able to remain there and continue causing imperfections. When he comes out, Young Immortal, you can then capture him." Xiaoxingzha said, "Has the old star ever tested this method? Has it shown any effectiveness?" Jin Xing replied, "If there were no

effect, then why would the Buddha use gold to cover the ground?" Xiaoxingzhe nodded repeatedly and said, "That's right. That's very reasonable." Since it is like this, please quickly grant me the favor." Jin Xing smiled and said, "Wanting something from others yet being so eager!" Xiaoxingzhe replied, "Who wants yours?" I will just capture the demon and return it to you. Hurry up and give it to me! Don't be so petty, or you'll invite ridicule." Jin Xing took a golden mother grain from his sleeve and gave it to Xiaoxingzhe, saying, "This is an extremely precious birth metal treasure. I am doing you a great favor by lending it to you; do not look upon it lightly." Xiaoxingzhe took it in his hand and looked. It was only a grain as big as a bean, but instead of being golden metal, it was yellow earth. He laughed and said, "I thought this was a treasure, but it turns out to be just a little bit of dirt." Jin Xing laughed and said, "Earth can generate metal; this is precisely the treasure. Could Young Immortal not know that?" Xiaoxingzhe understood and replied, "I appreciate your instruction." Jin Xing said, "Let me tell you not to follow the example of immortal practitioners and take it away to make external elixirs." Xiaoxingzhe said, "How could I be a greedy person?" He then put the golden mother grain away by his side, thanked Jin Xing, and with a somersault cloud returned to Ge's village as before.

4 **此時，唐半偈尚同葛、滕二老坐著閑話，並未曾睡。小行者走到面前，叫聲：「師父，我來了。」唐半偈看見，忙問道：「徒弟，你來得快。不知曾見長庚星可有什麼計較？」小行者道：「金星**說，妖精弄人缺陷者，只因這方地土薄，所以被他鑽來鑽去。他送了我一粒金母，叫我埋在地下，化成陰汁將地土培厚，任是妖精也鑽他不動了。妖精鑽不動，缺陷自然漸漸填平。」唐半偈道：「論理最是，但不知可果然靈驗？」豬一戒道：「自然靈驗。」唐半偈道：「你如何定得？」豬一戒道：「如今的世界，有了金銀，哪裡還有什麼缺陷！」唐半偈點頭道：「雖非正論，意亦可取。」葛、滕兩老在旁聽了，歡喜不盡。小行者道：「師父睡了吧，明日好起早幹事。」長老依言，遂辭了到寢房安寢。小行者有事在心，偏睡不著，到得五更就叫醒豬一戒道：「我們早去幹辦停當，好拿妖怪。」豬一戒連忙一骨碌爬起來道：「哪裡去？」小行者道：「你莫管，只拿了釘耙跟我來，不要驚動師父。」豬一戒真個悄悄拿了釘耙，跟著小行者駕雲往不滿山而來。到了山邊，就按八卦方位，在西北乾方一塊光潔土上，叫豬一戒道：「兄弟，快動手！」豬一戒聽了，不管好歹，舉起釘耙就鉏，只一耙就鋤了一個大深坑。因說道：「果然地土甚鬆。」小行者隨取出金**母放在裡面，依舊叫豬一戒將土扒在上面蓋平。立了一會，因想念道：「此寶要一時三刻方有應驗，我們且回去打發師父起來安穩，再去尋他不遲。」遂踏雲回到葛家。略歇了一會，早已天色微明。唐半偈正睡醒，連忙起身穿衣。看見小行者與豬一戒侍立，因問道：「

你說絕早要去幹事，為何此時還立在此？」小行者道：「我們的事已幹辦完了，只等師父起來說明，著豬一戒護守，我就去拿妖怪了。」唐半偈道：「那妖怪既能鑽來鑽去，弄人的缺陷，定也有些手段。你一人恐拿他不倒，莫若叫豬守拙幫你去。」小行者道：「豬師弟同去也好，只怕師父有失。」唐半偈道：「我自在此坐，諒也無妨。」小行者奉了師命，遂同豬一戒復到不滿山來。

At this time, Tang Banjie was still chatting idly with the two old men from Ge and Teng; he had not yet gone to sleep. Xiaoxingzhe walked up in front of them and called out, "Master Fa, I am back." Tang Banjie saw him and hurriedly asked, "Disciple, you have returned quickly. Have you seen the Star of Changgeng (Jin Xing) and found out any plans or strategies?" Xiaoxingzhe answered, "Jin Xing said that the demon causes people's imperfections because this local earth is too thin; therefore, he can burrow in and out at will. He gave me a golden mother grain and told me to bury it underground, where it will transform into yin essence and thicken the earth. Even if there is a demon, he won't be able to burrow through it anymore." If the demon cannot burrow, imperfections will naturally gradually become filled in." Tang Banjie said, "In theory this is most reasonable, but I wonder if it really works?" Zhu Yijie replied, "It will certainly work." Tang Banjie asked, "How can you be so certain?" Zhu Yijie said, "In today's world, once there is gold and silver, where would imperfections still exist!" Tang Banjie nodded and said, "Although it may not be a proper argument, the idea is acceptable." Ge and Teng's two old men listened from the side and were overjoyed. Xiaoxingzhe said to his master, "Master Fa, go ahead and sleep; we need to get up early tomorrow to do things." The elder followed the advice and bid farewell before retiring to his sleeping quarters. Xiaoxingzhe had matters on his mind and could not fall asleep. At the fifth watch of the night, he woke Zhu Yijie and said, "We should go early to get everything ready so we can capture the demon." Zhu Yijue quickly rolled out of bed and asked, "Where are we going?" Xiaoxingzhe said: "Don't ask questions. Just grab your rake and follow me, without waking up Master Fa." Zhu Yijie really did quietly grab his rake and followed Xiaoxingzhe on a cloud to Bu Man Mountain. Upon arriving at the mountain's edge, he identified a spot of smooth and clean earth in the northwest Qian position according to the Eight Trigrams orientation and called out to Zhu Yijie: "Brother, get to work quickly!" Zhu Yijie heard this and without hesitation, raised his rake to dig. With just one stroke, he dug a large deep pit. He then remarked, "Indeed the earth is very loose." Xiaoxingzhe immediately took out the golden mother grain and placed it inside, then once again asked Zhu Yijie to cover it with earth and level it. After standing there for a while, he thought to himself, "This treasure needs one hour and three quarters before it takes effect. Let us return first and wake up Master Fa so that he can rest in peace; we will go back later to look for the demon." So they stepped onto their clouds and returned to Ge's house. After a brief rest, the sky had already begun to brighten slightly. Tang

Banjie was just waking up from sleep and hurriedly got up to put on his clothes. Seeing Xiaoxingzhe and Zhu Yijie standing by, he asked, "You said you would go do something very early. Why are you still here at this hour?" Xiaoxingzhe explained, "Our task has already been completed. We are only waiting for Master Fa to wake up so we can explain it. I will have Zhu Yijie guard the site and then go capture the demon." Tang Banjie said, "That demon is able to come and go by burrowing and cause people's imperfections; he must certainly have some skills. You alone may not be enough to capture him. It would be better if you take Zhu Shouzhuo with you." Xiaoxingzhe responded, "It is good that my senior disciple Zhu goes along. I am only afraid something might happen to Master Fa." Tang Banjie said, "I will sit here myself; it is unlikely anything bad will happen." Xiaoxingzhe followed his master's orders and, together with Zhu Yijie, returned to Bu Man Mountain once again.

5　　**此時天已大亮，金母之氣已遍滿大地。地下那些妖精被金氣侵凌，漸漸皮肉受傷，如何存得身牢？只得鑽了出來。不一時，滿山滿野俱是妖怪。小行者看見大喜道：「果然金氣有靈，妖怪都出來了。」因目視豬一戒道：「兄弟，此時不動手，等待何時！」豬一戒聽見叫動手，便舉起釘耙笑嘻嘻禱祝道：「阿彌陀佛！今日釘耙發利市了。」遂不管好歹，只望妖精多處一路鋤來。那些小妖看見釘耙鋤得凶猛，要鑽入地中**躲避。不期地皮堅硬似鐵，頭皮擂破也鑽不進去，急急四散逃生，逃不及的，多被豬一戒鋤死。鋤死的妖精無數，現了本相，卻原來都是些狗獾變的。小行者看了笑道：「怪道會打地洞，弄人的缺陷！」二人將妖精打盡，只不見老妖。二人分頭各處找尋。

By then the sky was already fully bright, and the energy of the golden mother grain had spread throughout the land. The demons underground were gradually being harmed by the metal energy, their skin and flesh injured; how could they possibly remain hidden? They had no choice but to come out. In no time at all, the entire mountain and fields were filled with demons. Xiaoxingzhe saw this and was greatly pleased, saying, "Indeed the metal energy is effective; all the demons have come out." He then looked at Zhu Yijie and said: "Brother, if not now, when else to strike!" Zhu Yijie, upon hearing the call to action, raised his rake with a beaming smile and chanted joyfully: "Amituofo! Today my rake is going to bring good fortune!" He then, without hesitation or discrimination, swung his rake and dug furiously toward the areas where there were most demons. Those minor demons saw how fiercely the rake was digging and tried to burrow underground for cover. Unbeknownst to them, the earth's surface had become as hard as iron. No matter how they tried, their heads were bruised and they could not burrow in. In a panic, they scattered in all directions trying to escape; those who failed to flee were mostly dug up and killed by Zhu Yijie. Countless demons were dug up and killed, revealing their true forms; it turned out they had all been transformed from badgers. Xiaoxingzhe looked at them

and laughed, saying, "No wonder they were good at digging holes in the ground to cause people's imperfections!" The two of them defeated all the demons, but the old demon was nowhere to be seen. The two of them split up and searched in different directions.

6　　**卻**說老妖躲在地中，指望挨得小行者去了，再出來作怪。不期金氣大發，滿身逼來，東邊躲到西邊，西邊也是一樣；北邊躲到南邊，南邊也是一般。漸覺冷陰陰的，傷皮砭骨，存身不得。心中暗想道：「從來此地最鬆最薄，任我鑽出鑽入，以缺害人，今日為何忽堅硬起來？定是那個西天去求解的和尚弄的神通。這和尚昨日既鬧絕了我的香火，今日又弄金氣逼我，十吩咐恨。欲要與他相持，卻又殺他不過。他說奉師父上西天，這師父決是當年唐僧一流人！莫若乘便將他師父拿去吃了，以報此仇。但不知他師父在哪裡！」心雖思想，當不得金氣滿身亂攻，沒奈何提了雙鞭鑽**出地來**，**恰正撞見豬一戒拿著釘耙趕殺眾妖**，**殺得眾妖屍橫遍野**，**心下大怒道**：**「哪裡又走出這個長嘴大耳的和尚來了！」因氣狠狠的舉鞭就打。豬一戒看見**，**笑道**：**「好妖怪！你**躲在地洞裡逃死罷了，為何又出來納命？想是你的缺陷倒躲不過了。」舉耙將鞭一隔，就隨手照頭鋤來，妖怪撤鞭抵還。二人交上手便鬥有十數餘合，妖怪正有些招架不來，忽又聽得小行者尋將來大叫道：「兄弟用心，不要走了妖精。」那怪愈加著忙，只得虛晃一鞭敗下陣去；豬一戒如何肯放，緊緊追來。那妖怪急了，往地下亂鑽，一連撞了幾頭，將頭皮撞得生疼，莫想鑽入分毫，欲回身再戰，又見小行者趕到，十分著急，只得弄了一陣狂風向東南逃走。不期葛、滕村正在東南，唐半偈等不見兩個徒弟回來，剛與葛、滕二老同到門前來盼望。恰遇妖怪逃來，忽見了一個和尚，暗想道：「這地方從無和尚，這和尚定是他兩個的師父了。相逢窄路，不拿他去更待何時。」遂乘便伸下手來，一把將唐半偈抓住，竟一陣風去了。嚇得兩個老兒跌倒在地，魂膽俱無。不一刻，小行者與豬一戒一同趕到，見兩個老兒在地下爬，因問道：「為何如此？」兩個老兒慌張道：「不好了！唐老爺被妖怪拿去了！」小行者聽了，十分焦躁道：「我原要叫一戒守護的，師父不聽，果然有失。」豬**一戒道**：**「埋怨也無用。那怪會吃豬羊**，**定會吃人。我們快去找尋**，**不可遲了。」小行者道**：**「地方得了金氣**，**缺陷已將填滿**，**妖怪料鑽不入。畢竟還有個巢穴在那裡**，**須問個根**腳，方好去找尋。」因看著葛、滕兩老道：「你們地方上的土地廟在哪裡？」葛根道：「我們這地方沒有土地。」小行者道：「有土此有人，有人

便有郊社之禮，哪有沒土地神之理？」滕本接說道：「聞得當先原有土地，只因缺陷大王來後，遂不在了。」正說不了，只見一個白鬚矮老兒，頭戴破帽，身穿破衣，急忙忙走來，跪在小行者面前，口稱：「葛滕土地叩見，拜謝小聖。」小行者道：「我方纔問，說是這地方沒有土地，你卻是哪裡來的？」那土地老兒稟道：「既有地土，自有土神，但土神必須地土寧靜，方得安居顯靈。這葛、滕兩村地土原薄，就是妖怪未來，已被葛藤纏繞不了。今又來了這妖魔，每日領了許多子子孫孫鑽來鑽去，將一塊地土竟弄得粉碎，生長不得萬物，故小神不敢虛受兩村香火，地方所以說沒有。今蒙小聖法力，借得金母入地，一時缺陷盡平；小天蓬又將群妖打死，老妖怪再也不敢來了，就來也沒處安身，故小神仍得守職，特來叩見，拜謝小聖。但倉卒到任，衣冠襤褸，不成威儀，望小聖恕罪。」小行者道：「據你這等說，是我來替你地方填平缺**陷。今將師父失去，倒自弄個缺陷了。你且起來，我問你，你雖一向不管事，我看你**說話倒象是個有心人，這妖怪的來蹤去跡，你定然知道。今不知攝了我師父在何處？」土地道：「小神雖不知詳細，但聞得昔日這葛、滕兩姓牽纏，是非不了，一種膠結之氣，遂在東南十里外無定嶺上，長了無數葛藤，枝交葉接，纏綿數十里，再沒人走得過去。這葛藤老根下有一洞，洞中甚是深澳，這妖怪想在那裡面存身。因這無定嶺是葛、滕兩村的來脈，嶺上生的葛藤破了兩村風水，故這妖走來村中，弄人的缺陷、受享豬羊祭賽。今既被小聖與小天蓬打敗，定攝了唐師父仍躲到舊洞去了。小聖要訪根腳，須到那裡去尋。」小行者道：「兩村無數人家，既知是嶺上葛藤破風水，何不叫人將刀割斷？」土地道：「這些俗人議論紛紛，又無慧劍，又不猛勇，如何斬得他斷？還望小聖垂慈。」小行者道：「既是這等，待我斬斷葛藤，拿住妖怪，叫地方替你立廟。你去吧。」說罷，那個白鬚矮老兒忽然不見，驚得葛根、滕本連連合掌道：「孫老爺真是德重鬼神欽。」小行者道：「不消閑話，好好看守馬匹、行李，我同師弟去救師父、拿妖怪就來。」一面說，一面兄弟二人駕雲往東南而來。不片時，到了無定嶺。果然望見無數葛藤纏做一片。

Meanwhile, the old demon had hidden underground, hoping to wait until Xiaoxingzhe left before coming out again to cause trouble. Unbeknownst to him, the metal energy had spread greatly and pressed in on all sides. He tried hiding from the east side to the west, but it was no different there; he moved from the north to the south, yet it was just as intense. Gradually, he felt a cold and oppressive chill that pierced his skin and bones, making it impossible for him to remain hidden. In his

heart, he secretly thought to himself: "This place has always been the loosest and thinnest. I could burrow in and out freely, causing imperfections and harming people. Why is it suddenly so hard today? It must be that monk who went to the West Heaven for a solution using his supernatural powers." That monk not only disrupted my incense offerings yesterday, but today he has also used metal energy to drive me out. I am filled with hatred and anger." He wanted to confront him directly, yet knew he could not defeat the monk. He said that he was accompanying his master to the West Heaven; this master must certainly be one of Tang Seng's kind from those days! It would be better, then, to seize his master and eat him while the opportunity presents itself, in order to avenge this grievance. But I do not know where his master is!" Though he was thinking these thoughts, the metal energy overwhelmed him from all sides and attacked randomly. With no choice but to raise his twin whips and emerge from underground, he just happened to run into Zhu Bajie holding a rake and chasing down the demons, killing them in great numbers until their corpses littered the field. Filled with rage, he exclaimed: "Where has this long-muzzled, big-eared monk come from now!" Fueled by anger, he raised his whip and struck fiercely. Zhu Bajie saw this and laughed, saying: "Good demon! You should have just hidden in the ground hole to escape death. Why come out again to surrender your life?" It seems even your flaws cannot hide from this anymore." Zhu Bajie raised his rake to block the whip, then immediately followed up by striking at the demon's head. The demon pulled back his whip in defense and counterattacked. The two clashed and fought for more than ten rounds. Just as the demon was beginning to struggle in defense, he suddenly heard Xiao Xingzhe shouting from afar: "Brother, be careful! Don't let the demon escape." The demon became even more flustered and had no choice but to feign a strike with his whip before retreating from the battlefield. Zhu Bajie, however, would not let him go so easily and pursued him closely. Desperate, the demon frantically tried to burrow underground. He collided several times with his head, causing it to ache painfully; he could not even manage to dig in slightly. When he turned around intending to fight again, he saw Xiao Xingzhe approaching and became extremely anxious. With no other choice, he conjured up a fierce gust of wind and fled toward the southeast. Unbeknownst to them, Ge and Teng Cun were exactly in the southeast. Tang Banjie and others had not seen their two disciples return, so they just happened to be standing at the front door with Old Men Ge and Teng, anxiously waiting for them. Just then the demon happened to flee in that direction and, upon seeing a monk, secretly thought: "There are no monks in this place; this monk must certainly be their master. This is a narrow path where we meet by chance—what better time to seize him than now?" So, taking the opportunity, he reached out and seized Tang Banjie in one hand, then vanished with a sudden gust of wind. The two old men were so frightened that they fell to the ground, completely losing their wits and courage. No sooner had a moment passed than Xiao Xingzhe and Zhu Bajie arrived together. They saw the two old men crawling

on the ground and asked, "Why are you like this?" The two old men anxiously said: "It's terrible! Master Tang has been taken away by the demon!" Upon hearing this, Xiao Xingzhe became extremely anxious and said: "I originally wanted to have Zhu Bajie guard him, but my master wouldn't listen. As expected, there was a mistake." Zhu Bajie said: "Complaining is of no use. That demon eats pigs and sheep, so he will certainly eat people as well." We must quickly go find him; we cannot delay any longer." Xiao Xingzhe said: "The land has absorbed the metal energy, and the imperfections have already been filled. The demon likely cannot burrow in anymore. There must still be a lair there somewhere. We need to find out the details first before we can go looking for it." He then looked at Old Men Ge and Teng and asked: "Where is your local earth god temple in this area?" Ge Gen said: "There are no earth gods in our place." Xiao Xingzhe replied, "Where there is land, there are people; where there are people, there must be ancestral rites. How could it possibly lack a local earth god?" Teng Ben continued, saying: "We heard that there was originally an earth god here. But ever since the Great King of Imperfections arrived, he has no longer been present." No sooner had they finished speaking than an old man with white beard and short stature, wearing a tattered hat and ragged clothes, hurriedly approached. He knelt before Xiao Xingzhe, bowing his head and saying: "Ge Teng Earth God pays homage to you, Great Saint Xiao. I thank you deeply." Xiao Xingzhe asked: "I just inquired and was told there is no earth god here. So where are you from, then?" The old earth god replied: "Wherever there is land, a local deity must exist. However, the earth god can only reside and manifest power when the land remains peaceful. The soil of these two villages, Ge and Teng, was originally weak; even before the demon arrived, it had already been entangled by vines and roots. Now, with this demon having arrived and daily leading many descendants to burrow in and out, the soil has been completely shattered. Nothing can grow there anymore. Therefore, I dared not falsely accept the incense offerings from these two villages; that is why people say there is no local deity here." Now, under the power of Great Saint Xiao's dharma, I borrowed the Golden Mother to enter underground and for a moment all imperfections were smoothed out. Old General Tianpeng also killed the group of demons; the old demon no longer dares come here, and even if he does, there will be nowhere for him to hide. Therefore, your humble servant can still perform my duties, so I specially came to pay homage and express gratitude to Great Saint Xiao." "But since I have just taken office in a rush, my clothes are tattered and disheveled, lacking dignity. I hope Great Saint Xiao will forgive me." Xiao Xingzhe remarked: "According to what you've said, it was I who came here to fill in the imperfections of your land. Now that my master has been taken away, I have instead created a new imperfection for you." You may rise. I want to ask you—although you have never been involved in matters before, your words suggest that you are a thoughtful person. You must certainly know the demon's comings and goings." So tell me now—where has he taken my master?" The earth god replied: "Although your

humble servant does not know the details, I have heard that in the past there were endless disputes between the Ge and Teng families. A kind of sticky, entangled energy arose from this, which eventually caused countless vines to grow on Wuding Ling, ten miles southeast of here. Their branches intertwined for dozens of miles, making it impossible for anyone to pass through. Under the old roots of these vines is a cave; inside, it is very deep and secluded. This demon likely hides there." Because Wuding Ling is the source of land for both Ge and Teng villages, the vines growing on the mountain have disrupted their geomantic fortune. Hence, this demon came to the village, causing imperfections in people's lives and enjoying sacrifices of pigs and sheep. Now that he has been defeated by Great Saint Xiao and Old General Tianpeng, he must have taken Master Tang and hidden back in his old cave. "If Great Saint Xiao wishes to trace the demon's origins, you must go there to search." Xiao Xingzhe asked: "There are countless households in these two villages. If they know that the geomantic fortune has been disrupted by the vines on Wuding Ling, why not have people cut them down with knives?" The earth god replied: "These ordinary people argue endlessly, but they neither possess wisdom nor courage. How could they possibly cut them down?" I still hope Great Saint Xiao will show compassion." Xiao Xingzhe said: "If it is indeed like this, I will cut down the vines and capture the demon. Then I will have the local people build a temple for you." You may go ahead." No sooner had he finished speaking than the old man with white beard suddenly vanished, startling Ge Gen and Teng Ben. They clasped their palms together repeatedly, saying: "Master Sun is truly virtuous—his moral weight commands respect from ghosts and gods." Xiao Xingzhe said: "No need for idle talk. Take good care of the horses and luggage. My younger brother and I will go save our master and capture the demon right away." As he spoke, the two brothers mounted clouds and flew southeastward. In no time at all, they arrived at Wuding Ling. Sure enough, they saw countless vines entangled together in a dense mass.

7 **卻**說那妖怪攝了唐半偈躲入洞中，將唐半偈摔在地下道：「好和尚呀，叫你徒弟來拿我！你今被我拿來，有何理說？」唐半偈在地下將身正一正，盤膝坐下，並不答應。妖怪看了轉笑道：「好和尚，我拿你來是要吃你，不是請你來看經念佛。你這等端端正正坐著，假充佛菩薩體面，難道我就饒了你不成！」唐半偈只不做聲。妖怪本意，拿來就要吃他，見他元神聚而不散，難以動手，因想道：「待我細細將佛法盤問，他若說差，先打得魂飛魄散，便好吃了。」手提著藤鞭，指定唐半偈喝道：「你既做和尚，就是佛門弟子，佛家的事自然知道。我且問你，還是有佛還是無佛**？答應得來便罷，答應不來只是一鞭！」唐半偈只不答應。妖怪道：「這種事，你這遊方和尚料不知道，且饒你打。再問你，你們和尚開口便念南無佛，既是南邊無佛，為何觀世音菩薩又住在南海？」唐半偈只不答**

應。妖怪又問道：「佛既清虛不染，為何《華嚴經》又盛誇其八寶莊嚴，思衣得衣，思食得食？」唐半偈只不答應。妖怪又問道：「吞針開好色之門，割肉取捨身之禍。佛家種種異端，有什麼好處？」唐半偈只不答應。妖怪見不答應，因說道：「你這和尚想是半路出家的，故這些古典全不曉得。你既要往西天去求真解，當年唐三藏取經之事，自然曉得的了。既行方便，若有真經，就叫孫行者、豬八戒、沙和尚三個徒弟去求未嘗不可，為何定要唐三藏歷這十萬八千里遠途，究竟為何？佛法又說慈悲，若果慈悲，就叫唐僧一路平安的往西方，為何叫他受苦？也不見十分慈悲。」唐半偈聽了他的言語，便合眼默然全不答應。妖怪問得口乾舌枯，當不得唐半偈默不開口。正在無法奈何，忽聽洞外面吆吆喝喝叫拿妖怪，嚇得個妖怪躲在洞中聲也不敢張，氣也不敢吐。

Meanwhile, the demon had captured Tang Banjie and hidden him in a cave. He threw Tang Banjie to the ground and said: "Good monk! You sent your disciples after me!" Now that you have been captured by me, what justification do you have?" Tang Banjie adjusted his posture on the ground, crossed his legs in a seated position, and did not respond at all. The demon looked at him and laughed: "Good monk, I captured you to eat you, not to invite you here for scripture-reading or chanting. You are sitting so upright and dignified, pretending to be a Buddha or Bodhisattva—do you think I will just let you go?"!" Tang Banjie remained silent. Originally, the demon intended to eat him as soon as he captured him. But seeing that Tang Banjie's spiritual energy was concentrated and not dispersing, making it difficult for him to act, he thought: "Let me carefully question him about Buddhist teachings. If his answers are wrong, I can first beat him until his soul scatters, then proceed to eat him." He raised a vine whip in his hand and pointed at Tang Banjie, shouting: "Since you are a monk, you must be a disciple of the Buddha. Naturally, you should know about Buddhist matters. Let me ask you—does the Buddha exist or not?" If you answer properly, that will be fine. If not, it's just one whip for you!" Tang Banjie did not respond at all. The demon said: "This kind of question, you wandering monk probably don't know. I'll spare you a beating for now. Let me ask again: your monks always start chanting "Namo Buddha" as soon as you open your mouths. If there is indeed no Buddha in the south, why does Guanyin Bodhisattva live in the South Sea?" Tang Banjie still did not answer. The demon asked again: "If the Buddha is pure and untainted, why does the Avatamsaka Sutra praise his eight treasures so highly, allowing one to obtain whatever clothes or food they desire?" Tang Banjie still gave no response. The demon asked again: "Swallowing a needle opens the door to lust; cutting off flesh brings disaster from self-sacrifice. All these strange teachings of Buddhism—what good are they?" Tang Banjie still remained silent. Seeing that Tang Banjie would not answer, the demon said: "You monk must have become a monk

halfway through your life; otherwise you wouldn't be so ignorant of these classical teachings. Since you want to go to the West Heaven in search of true enlightenment, surely you must know about Tang Sanchang's journey for scriptures back then. If it was so convenient, if there were true scriptures, wouldn't it have been possible to just send Sun Wukong, Zhu Bajie and Sha Seng the three disciples to seek them? Why did Tang Sanchang personally endure this journey of 108,000 li? What is the real reason for that?" Buddhism also speaks of compassion. If it was truly compassionate, why didn't the Buddha allow Tang Seng to travel safely all the way to the West? Why did he have to suffer so much?" It doesn't seem particularly compassionate at all." Tang Banjie, upon hearing these words, closed his eyes in silence and gave no response whatsoever. The demon asked until he was hoarse with dry lips, but could not get Tang Banjie to open his mouth and speak a word. Just as he was at a loss for what to do, the demon suddenly heard loud shouting outside the cave calling out for his capture. Terrified, the demon hid inside the cave, not daring to make a sound or even breathe heavily.

8　　卻說小行者與豬一戒，尋到嶺頭上，看見一片葛藤，知道妖怪的洞穴在裡面。小行者便用鐵捧去打，豬一戒便用釘耙去鋤。爭奈那葛藤是軟的，棒打到上面便隨棒打倒，急掣起棒時，那葛藤依舊牽纏如故；耙鋤到上面又不痛不癢，欲收耙時，九個耙齒轉被葛藤糾住，收不回來。急得個呆子暴躁如雷，大嚷大罵道：「妖怪，弄你娘的軟腳索在此絆我！」盡力將葛藤扯斷，急欲再鋤，又被絆住。小行者看見道：「兄弟，不是這等鋤。且住手，與你商議。」豬一戒果然住了道：「哥呀，有甚商量？」小行者道：「我聞得是硬難煞軟，我們的鐵捧、釘耙俱是硬的，他這葛藤枝葉是軟的，如何弄得他過！我們只尋著他的硬根一頓砍，砍倒硬根，這軟枝條便無用了。又聞得：一落言語，便惹葛藤。我與你這等吆吆喝喝，葛藤一發多了。我們如今只閉著嘴，使葛藤纏我們不著，包管一砍就斷了。」豬一戒聽了道：「閉著嘴固高，只是氣悶得慌！但不知硬根在何處？」小行者道：「只揀枝幹粗處一路尋去，自然尋著。」豬一戒依言，將嘴緊緊閉了，跟著小行者，只揀大枝幹隨彎就曲一路尋來，直尋了半里多路，方尋著一個大盤根，足有丈把多大，上面橫條曲幹纏結一團。小行者知道是根在此，忙用鐵棒將上面的枝葉撥倒在半邊，因向著豬一戒努努嘴。豬一**戒會意，也不言語，舉起釘耙來，不管好歹，照著盤根盡力往下一鋤，掣出釘耙來，那根早已半邊離土，再復加兩鋤，那根邊豁喇一聲已被鋤斷，倒在半邊，根下面早露出一個大洞來。小行者看見歡喜，因吩咐豬一戒道：「你好生在洞口把守，待我跳入洞去看看，若是妖怪逃出來，定要捉住，不可放走。」豬一戒道：「這個自然。」小行者因將身**

一縱，跳入洞中。只見唐半偈低眉合眼，端端正正盤著雙膝坐在地下，卻不見妖怪。因叫一聲道：「師父，我來了！那妖怪在何處？」唐半偈聽見是小行者聲音，方開眼道：「妖怪想是躲往後洞去了。」小行者提著鐵棒趕進後洞去。

Meanwhile, Xiao Xingzhe and Zhu Banjie had arrived at the top of the mountain. Seeing a mass of vines, they knew that the demon's cave was hidden within. Xiao Xingzhe immediately used his iron staff to strike, while Zhu Banjie wielded his rake and dug into the vines. Unfortunately, the vines were soft. When Xiao Xingzhe's staff struck them, they would fall down with the blow, but as soon as he retracted his staff, the vines immediately entwined again just as before. Zhu Banjie tried to dig into them with his rake, but it caused neither pain nor irritation. As he attempted to pull back the rake, nine of its tines were suddenly caught by the vines and could not be retrieved. The situation enraged Zhu Banjie, who became as furious as thunder and shouted loudly in anger: "Demon! You've set up your mother's soft rope here to trip me!" He strained with all his might to tear the vines apart, eager to dig again, but was caught and tripped once more. Xiao Xingzhe saw this and said: "Brother, it's not done like that." "Stop for a moment. Let me discuss with you." Zhu Banjie indeed stopped and asked: "Brother, what is there to discuss?" Xiao Xingzhe explained: "I have heard that hardness is difficult to overcome softness. Our iron staff and rake are both hard, while these vines and leaves are soft—how can we possibly deal with them!" "We should just find the hard roots and cut them down. Once the hard roots are felled, these soft branches will be of no use." He also heard: "A single careless word can entangle you in vines." "We have been shouting and making so much noise, and the more we do that, the more these vines multiply." "Now, if we simply keep our mouths shut and let the vines not catch us, I guarantee that one strike will cut them all." Zhu Banjie replied: "Keeping our mouths shut is indeed a good idea, but it's making me feel suffocated!" "But I don't know where the hard roots are." Xiao Xingzhe said: "Just follow along wherever the branches and trunks are thick, and you will naturally find them." Zhu Banjie followed the advice, tightly closing his mouth and accompanying Xiao Xingzhe. He carefully chose thick branches and trunks, following their twists and turns along the way. After traveling more than half a li, he finally found a large root mass, over one zhang in diameter, with tangled horizontal branches and curved trunks forming a dense cluster on top. Xiao Xingzhe realized that the roots were right there, so he quickly used his iron staff to push aside the branches and leaves on top, piling them to one side. He then nodded toward Zhu Banjie. Zhu Banjie understood the hint and said nothing, raising his rake instead. Without hesitation, he swung it down with all his strength onto the root mass. As he pulled back his rake, one side of the root had already partially come loose from the soil. With two more powerful strikes, there was a loud crack as the root snapped in half and fell to one side, revealing a large cave beneath. Xiao Xingzhe was delighted upon seeing this and instructed Zhu Banjie: "You must guard the cave entrance

carefully. I will jump into the cave to take a look. If the demon tries to escape, you must catch him for sure—do not let him get away." Zhu Banjie said: "Of course that's understood." Xiao Xingzhe then leaped into the cave with a single bound. Inside, he saw Tang Banjie sitting on the ground with his eyes closed and head bowed, properly cross-legged in meditation—yet there was no sign of the demon. He called out: "Master, I have arrived!" "Where is that demon?" Tang Banjie, hearing Xiao Xingzhe's voice, opened his eyes and said: "The demon probably fled to the back cave." Xiao Xingzhe grabbed his iron staff and rushed into the rear cave.

9 **原來那妖怪聽見小行者二人尋將來，嚇得心驚膽戰，初還倚著葛藤纏緊尋不進來，後聽見葛藤斬斷，慌得手**腳無措，只得躲到後洞，現了獾子的原形，沒命的往地下亂鑽。誰想地下得了金氣，十分堅硬，再鑽不進去。鑽來鑽去，只鑽了一個深坑，將身伏在裡面。小行者趕到後洞來尋妖怪，不期後洞黑暗看不見，只將鐵棒東西上下亂搗，恰好一棒正撅著妖怪。那妖怪忍痛不過，大叫一聲，往前洞就泡，小行者隨後緊趕。妖怪急了，要逃性命，又看見洞口大亮，葛藤盡倒，只得負痛往洞外一跳。誰知豬一戒緊緊守著洞口，看見一只獾子跳出來，知是妖怪，舉起耙來將頭一鋤，急掣耙看時，早已九孔流血，嗚呼死矣！小行者忙到洞口問道：「妖怪可曾拿住？」豬一戒道：「拿便拿住，只是不活的了，不知師父可在裡面？」小行者道：「在裡面。」豬一戒道：「既在裡面，妖怪已死了，何不快請他出來？」小行者道：「師父在裡面打坐哩，怎好驚動他！」唐半偈聽了忙起身笑道：「不是打坐，乃以正伏邪，以無言制有為耳！」小行者聽了歡喜，忙扶唐半偈出洞，又叫豬一戒到嶺下人家討一個火種來，聚些亂草敗葉，放一把火將一帶葛藤燒個乾淨。小行者叫豬一戒拖著死妖怪，自扶持唐師父一同駕雲而回。正是：

Originally, the demon had heard Xiao Xingzhe and his companion approaching. Terrified and shaken to the core, he initially relied on the vines to entangle them and prevent their entry. But when he heard the vines being cut down, he panicked and lost all composure. With no choice left, he fled into the back cave, revealing his original form as a badger, and frantically dug through the ground in a desperate attempt to escape with his life. Unbeknownst to him, the underground soil was rich in metal energy and extremely hard—he could no longer dig any further into it. He dug this way and that, managing only to create a deep hole, in which he crouched hidden inside. Xiao Xingzhe rushed to the back cave in search of the demon, but found it pitch dark and could not see anything. He wildly jabbed his iron staff around in all directions—by chance, one strike landed directly on the demon. The demon

could no longer endure the pain and let out a loud cry before scrambling toward the front cave, with Xiao Xingzhe hot on his heels. Desperate to escape with his life, the demon saw that the cave entrance was brightly lit and all the vines had been cut down. With no other choice but to endure the pain, he leaped out of the cave. Unbeknownst to the demon, Zhu Banjie was tightly guarding the cave entrance. When he saw a badger leap out, he immediately recognized it as the demon and raised his rake to strike its head. As he quickly pulled back the rake, he found that the creature's nine orifices were already bleeding profusely—it had died with a cry! Xiao Xingzhe hurried to the cave entrance and asked: "Have you caught the demon?" Zhu Banjie replied: "I've caught him, but he's dead. I wonder if Master is still inside?" Xiao Xingzhe answered: "He is in there." Zhu Banjie asked: "If he's inside, and the demon is already dead, why not quickly invite him out?" Xiao Xingzhe replied: "Master is meditating inside. How could we possibly disturb him!" Tang Banjie, upon hearing this, rose and laughed: "It's not meditation; it is using the righteous to subdue the evil, and using silence to control action!" Xiao Xingzhe, delighted by the words, hurriedly helped Tang Banjie out of the cave and then called Zhu Banjie to go down the mountain to a nearby village to fetch a fire source. They gathered some dry grass and fallen leaves, set them ablaze, and burned all the surrounding vines completely clean. Xiao Xingzhe asked Zhu Banjie to drag the dead demon, while he himself supported Master Tang and they all returned together on clouds. Indeed:

10 土逢金固體，木遇火燒身。

Earth meets metal and becomes solid; wood encounters fire and burns itself.

11 不知師徒回葛、滕村去如何，且聽下回分解。

It remains to be seen how the master and his disciples will return to Ge Teng Village. Stay tuned for the next episode.

16.第十五回假沙彌水面陷師　小天蓬河底捉怪 Chapter 15: False Samana Falls into Water to Trap the Teacher, Little Tianpeng Catches a Monster at the Bottom of the River

1　　詩曰：

The poem says:

2　　佛也人兮妖也人，卻從何處辨虛真？

Buddha is a human, and demon is also a human; from where can we distinguish between falsehood and truth?

3　　須眉耳目皆成面，手足肩腰總是身，

Eyebrows, ears, eyes are all faces; hands, feet, shoulders, waist are all the body.

4　　養血弄形形弄影，積精生氣氣生神；

Nourishing blood and shaping form, form creates shadow; accumulating essence to generate qi, qi generates spirit;

5　　欲知邪正何差別，好向靈臺去問津。

To know the difference between evil and righteousness, you should go to Lingtai for guidance.

6　　話說唐半偈師徒三人，斬斷葛藤，倒拖著死獾子妖怪，駕雲回葛家來。此時，葛根、滕本兩個老兒正在那裡疑疑惑惑，不知他二人可有手段救得唐師父。忽見半空中師徒三人落下雲頭，竟到草堂。豬一戒將死妖怪摜在階下，兩個老兒又驚又喜道：「救得唐師父回來便是萬幸，怎麼當真的把妖怪都打死拖了來！真活佛，真羅漢！」小行者道：「我們佛家專要救苦救難，難道現放著一個妖怪在此害人，不打死他還留他不成？」兩個老兒道：「可知要打死他哩！只是這妖怪凶惡異常，二位老爺怎麼尋得他著？又怎麼就打死了？」小行者細將前事說了一遍道：「如今不過打死了妖怪，替你填平缺陷，又將無定嶺上的葛藤都燒盡了，包管你這兩村中平平安安，再無是非了。」兩個老兒聽了大喜，遂傳知闔村百姓都來拜謝。這家要請去吃齋，那家要請去供養。唐半偈急欲西行，不肯耽擱，一概辭了。又吩咐葛、滕兩老將不滿山的缺陷廟拆毀，改造土地神祠。隨叫豬一戒收拾行李起身。正是：

The story goes that Master Tang Banjie and his three disciples cut through the entanglements, dragging a dead badger demon behind them as they rode on clouds

back to Ge's home. At this time, the two old men Ge Gen and Teng Ben were there in confusion, unsure whether the two of them had any ability to save Master Tang. Suddenly they saw from half the sky that the master and his three disciples descended from the clouds, arriving directly at the thatched hall. Zhu Yijie threw the dead demon onto the steps, and the two old men were both startled and delighted, saying: "It is already a great relief to have saved Master Tang back; how could you actually kill all the demons and drag them here! Truly a living Buddha, truly an Arhat!" The little disciple said: "Our Buddhist sect is dedicated to saving those in suffering and distress. If there's a demon right here harming people, would we not kill him but instead let him live?" The two old men said: "We know that he must be killed!" "But this demon is exceptionally fierce and cruel. How could the two gentlemen have found him?" "And how did you manage to kill him?" The little disciple carefully recounted the events that had happened before, saying: "Now we have merely killed the demon and filled in your flaw for you. We also burned all the vines on Wuding Ridge to ashes; I can assure you that these two villages will be peaceful from now on, with no more disputes." The two old men were greatly delighted upon hearing this and immediately informed the entire village's people to come and express their gratitude. One family wanted to invite them for a vegetarian meal, another family wanted to offer them offerings. Tang Banjie was eager to continue his journey westward and did not want to delay; he politely declined all invitations. He also instructed the two old men, Ge and Teng, to tear down the defective temple on Bu Man Mountain and rebuild it as a shrine for the Earth God. He then called Zhu Yijie to pack up their belongings and set off. It was indeed:

7 **若要保全身，但須存佛性。**

If you wish to preserve your body, simply maintain the Buddha nature.

8 **莫怨苦生魔，魔消實功行。**

Do not blame hardship for giving rise to demons; when demons are dispelled, it is a true testament of merit and cultivation.

9 **唐半偈師徒三人，辭別了葛、滕兩老，欣然上路，一路上坦坦平平，並無掛礙。唐半偈因**說道：「葛、滕村這場功行，實虧了你兩個賢徒之力。真是世無佛不尊，佛無衛不顯。」師徒們在路上談心論性，不知不覺又走了幾日程途。

Master Tang Banjie, along with his three disciples, bid farewell to the two old men Ge and Teng and joyfully set off on their journey. Along the way, everything was smooth and uneventful, without any obstacles or worries. Master Tang Banjie then said: "The merit and cultivation achieved in the village of Ge and Teng was truly due to the efforts of your two virtuous disciples. Indeed, there is no world without reverence for the Buddha, and no Buddha without protectors who does not shine."

As they traveled along the road, the master and disciples engaged in heart-to-heart conversations about nature and character. Before they knew it, several more days had passed on their journey.

10　忽一日，耳邊隱隱聞得水聲洶涌，唐半偈問道：「徒弟呀，哪裡波浪之聲？莫非前面有江河阻路？」小行者道：「等我去看看。」遂跳在空中往前一望，果然浩浩渺渺一派洪水，正攔住去路；再細細推測遠近，卻無邊無岸，將有千里。近遠一帶，又絕無一個人家村落，心下躊躇不定，只得跳下來報與唐半偈道：「師父，前面果是一條大河攔路。」唐半偈道：「這條河不知有多遠？」小行者道：「遠著哩！總無一千也有七、八百里。」唐半偈道：「我們也來了數千里，並無大水，莫非就是水程所載的流沙河麼？」小行者道：「想正是他，不然哪裡又有這等大河？」唐半偈道：「是不是可尋一個土人問問？」小行者道：「一望絕無人煙，哪裡去問？」唐半偈道：「問不問也罷了，只是沒有人煙卻哪裏去尋船只渡過去？」小行者道：「老師父不必心焦。俗語說得好：除了死法，少不得又有活法。且等我去尋個所在，落了腳再算計。」復跳在空中，沿河一帶踏勘，不但沒人家，連樹木也無一棵；只得踅回東望，忽見一個橫土墩上小小一個廟兒。心下歡喜，遂跳下來說道：「師父，我們有安身之處了！」唐半偈道：「哪裡安身？」小行者用手指著小廟道：「那不是！」師徒看見，甚是歡喜，忙挑擔牽馬到小廟裡來。只見那小廟：

One day suddenly, a faint sound of surging water echoed in their ears. Master Tang Banjie asked: "Disciples, where is this sound of waves coming from? Is it not possible that there is a river ahead blocking our path?" The little disciple said, "Let me go check." He then jumped into the air and looked ahead. Indeed, a vast expanse of floodwaters stretched out before them, exactly blocking their path; upon further careful estimation of distance, it had no visible banks or shores, stretching for nearly a thousand li. There were no signs of any villages or houses in the surrounding area, near or far. Feeling uncertain and hesitant, he could do nothing but jump back down to report to Tang Banjie: "Master, ahead is indeed a great river blocking our way." Tang Banjie asked, "I wonder how long this river is?" The little disciple replied: "Very far! It's at least a thousand li, or if not, then seven or eight hundred li." Tang Banjie said: "We have already traveled thousands of li, and there has been no great body of water. Could this be the Flowing Sand River mentioned in the records of our journey?" The little disciple said: "I think it must be exactly that. Otherwise, where else could there be such a great river?" Tang Banjie asked: "Should we not try to find a local person and ask them?" The little disciple replied: "Looking all around, there is absolutely no sign of human habitation; where could we possibly go to ask?" Tang

Banjie said: "Whether or not we can ask is another matter, but with no sign of people around, where could we find a boat to cross over?" The little disciple said: "Master need not worry. As the saying goes, except for ways to die, there are always ways to live. Let me go find a place to land and then we can figure things out." He jumped into the air again and scouted along both sides of the river. Not only were there no houses, but not even a single tree could be found; he had to turn back eastward when suddenly he spotted a small temple on top of a low earthen mound. He was delighted and jumped down, saying: "Master, we have found a place to rest!" Tang Banjie asked: "Where is this resting place?" The little disciple pointed at the small temple with his finger and said, "Isn't that it!" Seeing this, the master and disciples were very pleased. They quickly carried their packs and led their horse to the small temple. They saw that the small temple:

11　**不木不金，砌造全憑土石；蔽風蔽雨，周遭但有墻垣。不供佛，不供仙，正中間並無神座；不開堂，不接眾，兩旁邊卻少廊房。冷清清不見廚灶，直突突未有門窗。但見香爐含佛意，方知古廟**絕塵心。

Was neither made of wood nor metal, entirely built with earth and stone; it could shield against wind and rain, surrounded only by walls. It did not enshrine a Buddha or a deity, and in the very center there was no altar for gods; it neither held assemblies nor welcomed crowds, yet on both sides there were few corridor rooms. It was cold and desolate with no kitchen or stove in sight; the walls stood bare without doors or windows. But seeing only an incense burner carrying the meaning of Buddhism, one could know that this ancient temple was free from worldly desires.

12　**師徒三人纔到廟門，正打算入去，只見廟裡走了一個死眉瞪眼枯枯焦焦的和尚出來，迎著唐半偈問道：「老師父，莫非是東土大唐差往西天見活佛求真解的唐半偈麼？」唐半偈聽了，又驚又喜道：「我正是，我正是。師兄何以得知？」那和尚道：「既果是唐師父，且請到廟中安歇下行李、馬匹，待弟子拜見細**說。」唐半偈依言同入廟內，那廟內空落落無一件器用。那和尚移一塊石又請唐半偈坐下，方說道：「我乃金身羅漢的徒弟沙彌，奉唐三藏佛師法旨，說他當年拜求來的真經，被俗僧解壞了，坑害世人，故又尋請老師父去求真解；又慮老師父路上隻身難行，原要三位舊徒弟各自尋個替身，護持前去，以完昔年功行。而今孫門戰勝佛已有了一位小聖，淨壇使者已有了一位小天蓬，獨本師羅漢未曾遺得後人，故遣弟子沙彌追隨左右，故在此守候，因此得知。」唐半偈聽了不勝感激道：「佛師如此垂慈，使我貧僧何以報答？惟有努力西行而已。」因又問道：「你既在此守候，定知前面這派大水是什麼所在？」沙彌道：「這就是本師出身的

流沙河了。因本師皈依唐佛師，後來證了金身羅漢之果，故土人立此香火之廟，以識聖蹤，因年代久遠，止存空廟。」唐半偈道：「原來果是流沙河。但我聞此河徑過有八百里，今又無舟楫，如何得能過去？」**那沙彌道：「老師父請放心。本師叫弟子在此侍候者，正為本師昔年久住於此，深識此河水性，故傳了弟子，叫弟子渡老師父過去，也可算作往西天去的一功。」唐半偈聽了大喜，因又問道**：「**雖如此**說，你卻也是個空身，又無寶筏，又無津梁，怎生渡我？」那沙彌道：「老師父原來不知道，這河舊有碑記，『八百流沙界，三千弱水深』，如此廣遠，如何設得津梁？又說，『鵝毛飄不起，蘆花定底沉』，如此柔弱，如何容得寶筏？」唐半偈道：「似此卻如何渡我？」沙彌道：「不難。本師傳弟子一個御風行水之法，只消走到上面，隨波逐流便輕輕過去了；若使氣任性，便有些繁難。」唐半偈聽了，沉吟不語。沙彌道：「老師父莫要狐疑，若不信請到河邊待弟子走與老師父看。」唐半偈因西行念急，便欣然帶著小行者走出廟來，同到河邊一望。只見那河：

As the master and disciples approached the temple gate, just as they were about to enter, a monk who looked gaunt, with dead eyes and an expression of anger, suddenly came out from inside the temple. He confronted Tang Banjie and asked: "Master, are you not Master Tang Banjie sent by the great Eastern Kingdom of Da Tang to travel westward to see the living Buddha and seek true enlightenment?" Tang Banjie, upon hearing this, was both startled and delighted and said: "I am indeed, I am indeed. How did you come to know of me?" The monk said: "If you are indeed Master Tang, please come into the temple to rest and leave your luggage and horse. Allow me, a disciple, to pay my respects and explain in detail." Tang Banjie followed the monk's words and entered the temple with him. Inside, the temple was empty, without a single piece of furniture or utensil. The monk moved a stone and invited Tang Banjie to sit down, then said: "I am the disciple Sami of the Golden Body Arhat. I was commissioned by Master Tang Sanchang, following his Buddhist master's decree, because the true scriptures he had sought in those days were misinterpreted by worldly monks, misleading people and causing harm; therefore, we have now come to invite you, Master, to seek the true interpretation again. We also feared that it would be difficult for you to travel alone on your journey, so originally each of his three former disciples was supposed to find a substitute body to accompany you forward in order to complete the merit and cultivation from those years past. Now, the Buddha Sun Daosheng has already found a young sage to serve as his successor; the Envoy of the Pure Altar has also secured a young Tianpeng. Only our master Arhat had not yet left behind any successors, so we dispatched my disciple Sami to accompany you on your journey. Therefore, I have been waiting here

and thus came to know about it." Tang Banjie listened with deep gratitude, saying: "The Buddha Teacher is so kind and compassionate. How can I, a poor monk, ever repay such kindness? I have only one thing to do—strive diligently on my journey westward." He then asked: "Since you were waiting here, you must know what this great body of water ahead is?" Sami replied: "This is exactly the Flowing Sand River where my master was born. My master once belonged to this place, but after he devoted himself to Master Tang and later attained the fruit of Golden Body Arhat, the local people built this temple with incense offerings in order to mark his holy traces. However, due to the passage of time, only an empty temple remains." Tang Banjie said: "So it is indeed the Flowing Sand River. But I have heard that this river spans eight hundred li in length, and now there are no boats or rafts; how can we possibly cross it?" The monk Sami said: "Master, please rest assured. My master had me wait here for a reason. It is because he once lived in this place for many years and was very familiar with the nature of the river's waters, so he passed on his knowledge to me and instructed me to help Master cross over. This can also be counted as one merit toward your journey westward." Tang Banjie was greatly delighted upon hearing this, and then asked: "Although you say so, you yourself are just an ordinary person. You have neither a magical raft nor any bridge; how can you help me cross?" The monk Sami replied: "Master, you don't seem to know. There used to be an inscription on a stone tablet here that said, 'Eight hundred li of Flowing Sand territory, three thousand chi deep with weak water.' So vast and distant is this river; how could one possibly build bridges or ferry stations? It also said, 'Even a goose feather cannot float, and reed flowers sink to the bottom.' The water is so weak and soft; how could it possibly support a magical raft?" Tang Banjie asked: "If this is the case, then how can you help me to cross?" Sami said: "It's not difficult. My master taught me a method to control the wind and walk on water. As long as one walks upon it, following the waves and drifting with the current, one can easily cross over; but if one uses force or lets emotions take hold, then there will be some difficulty." Tang Banjie listened in silence, deep in thought. Sami said: "Master, do not hesitate or doubt. If you don't believe me, please come to the riverside and watch as I walk for you." Because Tang Banjie was eager to proceed on his journey westward, he happily took the little disciple with him and walked out of the temple to the riverside for a look. They saw that the river:

13 **無邊無岸，直欲并包四海；有納有容，殆將吞吐五湖。往來自成巨浪，不待風興；激**礴便作狂瀾，何須氣鼓？汪洋浩渺，疑為天一所生；澎湃湍騰，不似尾閭能泄。波面上之龍作魚遊，浪頭中之蛟如蝦戲。漫言漁父不敢望洋，縱有長年也難利涉。

Was boundless and shoreless, seemingly capable of encompassing all four seas; it was vast and accommodating, as if destined to swallow and expel the Five Lakes.

Its surging waves moved on their own without waiting for wind; its turbulent billows arose naturally, needing no force to stir them. The vast and boundless expanse seemed as if born from the heavens; its surging, turbulent waves did not appear to be something that could be drained by the Tail闾. On the surface of the waves, dragons moved like fish; within the surging tides, jiaos played like shrimps. It is no exaggeration to say that even a fisherman would dare not look upon the vast ocean, and even an experienced boatman would find it difficult to cross safely.

14 **唐半偈看見河勢浩渺，因問沙彌道：「你看，如此風波，如何可行？」沙彌道：「怎麼行不得？」一面**說，一面就跳在水上，如登平地一般，又如扯篷一般飛也似往前去了。唐半偈看了大喜道：「果然佛法無邊，不愁渡此河矣！」小行者道：「師父且不要歡喜，還須斟酌。」唐半偈道：「有甚斟酌？」小行者道：「大凡佛菩薩行動，必有祥光瑞靄，其次者亦必帶溫和之氣。你看這和尚一團陰氣，慘慘淒淒，不象是個好人。」唐半偈道：「他是沙羅漢遣來侍者，怎麼不是好人？」小行者道：「知是遣來不是遣來？」唐半偈道：「若不是遣來，如何得知詳細。」小行者道：「如今的邪魔，最會掉經兒討口氣，哪裡定得？」唐半偈道：「徒弟呀，如此疑人，則寸步也難行了，如何到得靈山！」小行者道：「保得性命，自然到得靈山。」唐半偈道：「豈不知我命在天乎！」說不了，那沙彌在水面上就似風車兒一般飛走回來，到得岸邊跳將上來，鞋襪並無一點水氣。因對唐半偈道：「老師父，弟子不說謊麼！快請同行，不消一個時辰便可高登彼岸。」唐半偈道：「你雖不說謊，但此御風行水之法，從來未聞，恐屬外道。我實有些膽怯。」沙彌道：「達摩祖師西來，一葦渡江，哪個不知道？老師父怎說個外道未聞，還要膽怯。」唐半偈聽了，連連點**頭道：「正是，正是。」沙彌又道：「達摩祖師當日渡江時，因江邊有蘆葦，故隨手折一枝作筏，今此河沙地不生蘆葦，故弟子履水而行，總是一般。既是老師父膽怯，我有一個舊蒲團在廟中，待我取來與老師父踏**腳，便可放膽西渡。」唐半偈道：「如此更妙，快去取來。」沙彌忙走到廟中，果然拿了一個破蒲團來，拋在水面上，請唐半偈上去。唐半偈道：「這小小一個蒲團，只好容我一人；他弟兄二人與行李、馬匹怎麼過去？」沙彌道：「兩個師兄自會駕雲，不必說了。若慮行李、馬匹，等我送了老師父過去，再來載去也不打緊。」小行者道：「行李、馬匹我們自管，倒不要你費心，但只是師父的干係大，你既要擔當在身上，我就交付與你。只要到西岸還我一個好好的師父，倘若有差池，我卻不肯輕輕便罷。」沙彌笑道：「大師兄哪裡

話！我奉本師法旨而來，不過要立功累行，怎麼說個差池？」唐半偈道：「不須鬥口，只要大家努力。」因奮身走上蒲團道：「仗佛力向前，速登西岸，誓不回頭。」小行者提醒道：「師父不要偏執，須知回頭是岸。」唐半偈似聽不聽。沙彌恐怕一時覺悟，忙跳到水上，一手攙住唐半偈道：「老師父快往生西方去吧，不須饒舌了！」將腳一登，那蒲團就如飛一般往前去了。

Tang Banjie looked at the vast and turbulent river and asked Sami: "Look, with such winds and waves, how can one possibly walk across?" Sami replied: "Why should it not be possible to cross?" As he spoke, he jumped onto the water as if stepping on solid ground, and moved forward swiftly like a sail being pulled. Tang Banjie watched in great delight and said: "Indeed, the power of Buddhism is boundless; I have no worries about crossing this river now!" The little disciple said: "Master, do not be too hasty with joy; we must still think carefully." Tang Banjie asked: "What is there to consider?" The little disciple said: "Generally speaking, when Buddhas and Bodhisattvas move about, there must be auspicious light and radiant clouds; even the lesser ones will at least carry a gentle and warm aura. Look at this monk, who is surrounded by a mass of dark energy, gloomy and desolate; he does not seem to be a good person." Tang Banjie said: "He was sent by the Arhat Sha. How could he not be a good man?" The little disciple asked: "How do you know for sure that he was truly sent, and not just pretending to have been sent?" Tang Banjie replied: "If he had not been sent, how could he know such detailed information?" The little disciple said: "Nowadays, evil demons are especially good at twisting scriptures to justify their actions; how can we be certain?" Tang Banjie said: "Disciple, if you doubt others so much, then not even a step can be taken; how could we ever reach Mount Lingshan!" The little disciple said: "As long as our lives are safe, we will naturally be able to reach Mount Lingshan." Tang Banjie replied: "Do you not know that my fate is in the hands of Heaven?" Before they could finish speaking, the monk Sami returned across the water like a windmill spinning rapidly. Upon reaching the shore, he leaped up and not even his shoes or socks were damp with a single drop of water. He then said to Tang Banjie: "Master, am I lying, disciple?" "Quickly invite me along; it will not take more than a single shichen before we can reach the other shore." Tang Banjie said: "Although you are not lying, this method of riding the wind and walking on water has never been heard of before; I fear it belongs to an external doctrine." "I must admit that I am a bit afraid," he said. The monk Sami replied: "Master Bodhidharma came from the West and crossed the river on a single reed—does anyone not know this?" "Master, how can you say it is an external doctrine that has never been heard of and still feel afraid?" Tang Banjie listened and nodded repeatedly, saying: "Exactly, exactly." The monk Sami added: "When Master Bodhidharma crossed the river, there were reeds by the riverside, so he simply picked one to make a raft. Now this river

flows through sandy land where no reeds grow, so I walk on water instead; it is essentially the same thing." "If Master is still afraid, I have an old meditation cushion in the temple. Let me go get it for you to step on; then we can cross with confidence." Tang Banjie said: "That would be even better. Go quickly and get it." The monk Sami hurried to the temple, and indeed brought back a tattered meditation cushion. He threw it onto the water's surface and asked Tang Banjie to step on it. Tang Banjie said: "This small meditation cushion can only hold one person; how will the two of them, along with their luggage and horses, cross over?" The monk Sami said: "Your two elder brothers can ride clouds themselves; there is no need to mention them. As for the luggage and horses, once I have sent Master across, I can come back later to take them over; it won't be a problem." The little disciple said: "As for the luggage and horses we can manage ourselves; you need not trouble yourself. But since Master's safety is of great importance, if you are willing to take responsibility for it, I will entrust him to you." "Just bring me back a safe and sound Master. If anything goes wrong, I will not let it go so easily." The monk Sami smiled and said: "Elder Brother, what are you saying!" "I have come here following my master's dharma command; it is merely to establish merit and accumulate virtue. How could there be any mishap?" Tang Banjie said: "There's no need for arguing; we just need to work hard together." He then braced himself and stepped onto the meditation cushion, saying: "Relying on the Buddha's power, I shall move forward quickly to reach the western shore; I swear not to look back." The little disciple reminded him: "Master, do not be stubborn. Remember, turning back is the shore." Tang Banjie appeared to hear but also not to hear. Fearing that Tang Banjie might have a sudden realization, the monk Sami quickly jumped onto the water and took hold of him with one hand, saying: "Master, go to the Western Pure Land quickly; there's no need for further talk!" With a sudden push from his foot, that meditation cushion shot forward like an arrow.

15 **小行者看見光景蹺蹊，忙對豬一戒**說道：「那和尚多分不懷好意，你且守著行李、馬匹，待我趕上去看看，莫要被他弄了虛頭！」豬一戒道：「這和尚行徑實是有些古怪，你快去！我在此老等。」小行者貼著水一路趕來，早已不知去向，趕到河中並無蹤跡。心下著慌，復跳到空中四下找尋，哪裡有些影響？急得他暴躁如雷，回到東岸與豬一戒說道：「怎麼青天白日睜著眼被鬼迷了！」豬一戒道：「急也無用，快去找尋。」小行者道：「沒有蹤影，哪裏去找尋？」豬一戒道：「這和尚會在水上行走，又且纔在水上就不見了，定然是水中邪祟。」小行者道：「兄弟你想倒想得最是，但此河闊大，知他躲在哪裡？」豬一戒道：「河雖闊大，也必定有個聚會潛藏之處以為巢穴。我豬一戒托庇在天蓬水神蔭下，這水裡的威風也還有些。你倒看著行李、馬匹，等我下去找尋一個消息，再作區

處。」小行者道：「好兄弟，你若找尋著了師父，就算你西天求解的第一功。」豬一戒道：「只要尋著師父，脫離此難，便大家造化，什麼功不功！」因脫去衣服，手提釘耙跳入河中，分開水路，直入波濤深處，四下找尋蹤跡。未入水時，只道妖精既有神通，定有巢穴，容易找尋。不期到了水中，水勢洪深廣闊，竟沒處摸個頭腦，尋了半晌，毫無蹤跡。欲要回到岸**上**，**又因在小行者面前**說了大話，不好意思，心下一時焦躁起來，口中恨恨之聲一路嚷罵道：「好孽畜，怎敢變和尚來拐騙我師父？若有個知事的曉得我小天蓬手段，快快送我師父出來，便是你們的大造化。倘執迷不悟，我一頓釘耙將你這些孽畜的種類都打死，若留半個也不算好漢！」一面說，一面將釘耙從東邊直打到西邊，從南邊又直打到北邊。

The little disciple, seeing the suspicious scene, hurriedly said to Zhu Yijie: "That monk is most likely up to no good. You stay here and guard the luggage and horses while I go ahead to check on things; don't let him trick us!" Zhu Yijie said: "This monk's behavior is indeed somewhat strange. Go quickly!" "I'll wait here for you." The little disciple hurried along the water's edge, but by then they had already vanished without a trace. When he reached the middle of the river, there was no sign of them at all. Panicked, he jumped into the air and searched in all directions, but could find not even a hint of their whereabouts. Furious with frustration, he stormed back to the eastern shore and said to Zhu Yijie: "How could we be so foolish as to be tricked by a ghost in broad daylight!" Zhu Yijie replied: "Getting angry won't help. We should go find them quickly." The little disciple said: "There are no traces to follow; where can we possibly look for them?" Zhu Yijie said: "That monk can walk on water, and just now he disappeared right there. He must be an evil spirit from the depths of the river." The little disciple said: "Brother, your reasoning is sound, but this river is so wide; how can we know where he has hidden?" Zhu Yijie said: "Although the river is wide, there must certainly be a place where they gather and hide as their lair." As Zhu Yijie, I am under the protection of Marshal Tianpeng and the water deities; I still have some authority in this water. "You watch over the luggage and horses for now, while I go down into the river to find some clues and then we'll decide what to do next." The little disciple said: "Good brother, if you find Master, it will be your first great merit in seeking the Dharma at the Western Heaven." Zhu Yijie said: "As long as we find Master and get him out of this trouble, it will be a blessing for all of us. What's the point in talking about merit or not?" He then took off his clothes, held up his rake, and jumped into the river. Parting the water with ease, he plunged straight into the deep waves, searching in all directions for any trace of them. Before entering the water, he had thought that since the demon possessed supernatural powers and must have a lair, it would be easy to find. Unbeknownst to him, once in the water, he found it vast and deep, with no way to find a clue. After searching for quite some

time, there was still not even the slightest trace. He wanted to return to the shore, but because he had made big promises in front of the little disciple, he felt too embarrassed. His heart grew anxious and impatient, and as he angrily cursed along the way, he shouted: "You wretched beast, how dare you transform into a monk to deceive my master?" "If any of the sensible spirits here know my Little Tianpeng's abilities, quickly bring out my master and it will be great fortune for you all." "If you remain stubborn and unrepentant, I'll beat all of your wretched kind to death with my rake. If even one remains alive, I won't be considered a real man!" While speaking, he swung his rake from the east all the way to the west, and then again from the south straight to the north.

16 **原來，流沙河是條生金養聖之河，並無舟船來往，長育的那些黿、鼉、蛟龍，成群作隊的游戲。忽被豬一戒將釘耙四下亂打，一時**躲避不及，盪著釘耙的，不是鱗損，就是殼傷。頃刻間，把那些水族打得落花流水，滿河鼎沸。早有巡河夜叉報與河神。河神著驚，慌忙帶領兵將迎上前來，高聲叫道：「何處上仙？請留大名。有何事動怒？乞見教明白，不必動手。」呆子聽見有人兜攬答話，心下想道：「我不打，他也不出來。」一發搖頭擺腦，仗釘耙施逞威風。河神急了，只得又叫道：「上仙有話好講，為何只管動粗？」豬一戒方纔縮住手，問道：「你是什麼毛神？敢來多嘴問我！」河神道：「小神就是本河河神，因見上仙怒打水族，不知何故？因此動問。此乃本神職守，實非多嘴。」豬一戒道：「你既是河神，就該知道掌管天河的天蓬元帥了。」河神道：「豬天蓬元帥乃天上河神，小神乃地下河神，雖尊卑不同，卻同是管河之職，怎麼不知！」豬一戒道：「既曉得豬天蓬元帥，為何叫這些孽畜來欺侮我小天蓬？」河神道：「原來上仙是豬天蓬遺胤，故釘耙這等利害，不差不差！但不知是誰欺侮你？」豬一戒道：「不知河中什麼孽畜變做一個和尚，謊說能御風行水，騙我師父渡河，渡到中間，忽然弄虛頭不見了。你既在此河為神，這事必定**知道。快去與他**說明，叫他好好將我師父送了出來，萬事全休；若躲避不出，我一頓釘耙叫他都是死。」河神聽了沉吟道：「小天蓬，這事還須細察，不要冤屈了人。我這河裡，數百年前或者還有些不學好的水族；自從沙羅漢皈依佛教，往西天拜佛求經，證了金身正果之後，這條河遂為生金養聖之地，凡生長的黿、鼉、蛟龍，皆含佛性，並不生事害人，哪有變和尚拐騙你師父的道理？」豬一戒大怒道：「胡說！眼見一個和尚，騙我師父到河中就不見了，怎麼白賴沒有？定是你與他一伙，故為他遮蓋。從來官府拷賊不打不招，我只是蠻鋤，包管你鋤了出來。」又要舉釘耙亂鋤。河神忙

止住道：「小天蓬不要動手，容我細想。莫非這和尚的模樣有些死眉瞪眼，白寥寥沒血色的麼？」豬一戒道：「正是他，正是他！你方纔說沒有，如何又有了？」河神道：「這和尚實不是水族成精。」豬一戒道：「不是水族，卻是什麼成的精怪？」河神道：「乃是九個骷髏頭作祟。」豬一戒道：「骷髏頭乃死朽之物，為何得能作祟？」河神道：「當年沙羅漢未皈依時，日日在河中吃人，吃殘的骸骨都沉水底。獨有九個骷髏頭再也不沉。沙羅漢將來穿作一串，象數珠一般掛在項下。後來皈依佛教，蒙觀音菩薩叫他取下來，並一個葫蘆兒結作法船，載旃檀功德佛西去。既載**了過去，沙羅漢一心皈正，就將這九個骷髏頭遺在水面上，不曾收拾。這九個骷髏頭沾了佛力，就能聚能散，在河中修煉，如今竟成了人形，取名媚陰和尚。若**說作祟拐騙你師父，除非是他。」豬一戒道：「你既為河神，這樣邪祟怎不驅除，卻留他在此害人？」河神道：「因他是沙羅漢的遺物，小神不敢驅逐，況他一向在河中往往來來，並無甚害人之事。不知令日為甚卻來捉你師父。」豬一戒道：「既是他，不消閑話，快叫他還我師父。」河神道：「這媚陰和尚雖然是枯骨作祟，因借佛法之靈，卻也有些手段，小神一時間也制他不得。」豬一戒道：「你制他不得，他在哪裡？快領我去。」河神道：「他一向在河中流蕩，近來有些氣候，就在河底下將那些拋棄的殘骸殘骨俱尋將來，堆砌成一個庵兒，起個美名叫做窀穸庵，以為焚脩之處。常聞其中有鐘鼓之音，只是進去不得。」豬一戒道：「又來胡說！既有庵如何進去不得？」河神道：「小天蓬不知，這庵既是白骨蓋造，這和尚又是骷髏修成，一團陰氣，昏慘慘，冷淒淒，周遭旋繞。不獨魚龍水族不敢侵犯，就是小神，若走近他的地界，便如冰雪布體，鐵石加身，任是熱心熱血，到此亦僵如死灰矣！所以進去不得。」豬一戒道：「這兩日天氣甚暖，我老豬又因行李重，挑得熱燥，正要到他庵裡去乘**涼，快走快走！」河神攔擋不住，只得叫兵將開路，將豬一戒直領到極北之處，將手指著道：「前邊望去白漫漫黑茫茫的便是了。請小天蓬自往，吾神陽氣薄，只好在此奉候，不敢去了。」豬一戒也不答應，提著釘耙往前直撞。**

Originally, the Flowing Sand River was a sacred river that gave birth to gold and nurtured sages. There were no boats or ships passing through it; instead, giant turtles, soft-shelled turtles, and dragons played in large groups within its waters. Suddenly, when Zhu Yijie swung his rake wildly in all directions, the creatures could not avoid it in time. Those struck by the rake either lost scales or cracked their shells. In a moment, he drove all those aquatic creatures into disarray, scattering them like petals in the wind; the entire river boiled with commotion. Soon after, patrol night

demons reported the disturbance to the river god. The river god was greatly alarmed and hurriedly led his troops forward, shouting: "Which great immortal are you?" "Please state your name." "What has angered you so?" "We humbly request your guidance and clarity; there is no need for violence." When the fool heard someone answering from behind, he thought to himself: "If I don't hit them, they won't come out." He shook his head and waved his rake around even more fiercely, displaying his might. The river god became desperate and shouted again: "Great immortal, please speak kindly—why do you insist on using violence?" Zhu Yijie finally retracted his hand and asked: "What kind of minor deity are you?" "Dare to butt in and ask me questions!" The river god replied: "I am the deity of this river. I saw you, Great Immortal, angrily attacking the aquatic creatures and did not know why." Therefore, I dared to ask. "This is my duty as the river deity; it was not out of meddling." Zhu Yijie said: "If you are the river god, then you should know Marshal Tianpeng, who oversees the Milky Way." The river god said: "Marshal Zhu Tianpeng is the heavenly river deity, while I am an earthly river deity. Although our ranks differ, we both hold positions overseeing rivers—how could I not know of him!" Zhu Yijie asked: "If you know Marshal Zhu Tianpeng, then why did these wretched creatures dare to bully me, Xiao Tianpeng?" The river god said: "So you are the descendant of Marshal Zhu Tianpeng. No wonder your rake is so formidable—absolutely correct, absolutely correct!" "But I do not know who has dared to bully you?" Zhu Yijie said: "I don't know which wretched creature in the river transformed into a monk, falsely claiming to be able to ride the wind and walk on water. He tricked my master into crossing the river, but halfway through suddenly vanished." Since you are a deity of this river, you must certainly know about this matter. Quickly go and tell them, and have them bring my master back safely—then everything will be settled. If they hide and refuse to come out, I'll beat them all to death with this rake!" After hearing this, the river god hesitated and said: "Little Tianpeng, this matter must be carefully investigated; we must not wrong an innocent person." "Hundreds of years ago, there might have been some ill-behaved aquatic creatures in this river. But since Arhat Sha embraced Buddhism, journeyed west to pay homage at the Buddha and seek scriptures, and attained a golden body and true enlightenment, this river has become sacred ground for giving birth to gold and nurturing sages. All the giant turtles, soft-shelled tortoises, and dragons that grow here possess Buddhist nature; they do not cause trouble or harm people. How could there possibly be one who transforms into a monk and deceives your master?" Zhu Yijie became furious and shouted: "Nonsense!" "I saw a monk with my own eyes who tricked my master into going to the river, and then suddenly disappeared. How can you just deny it?" "You must be in cahoots with him, trying to cover for him." "Thieves are never confessed without being beaten in the courts. I'm just a clumsy farmer with a hoe, but I can promise you that I'll dig it all out of you." He was about to raise his rake again and start swinging wildly. The river god hurriedly stopped him, saying: "Little Tianpeng, don't

act rashly. Allow me to think carefully." "Could it be that the monk's appearance was somewhat lifeless, with a pale and bloodless face?" Zhu Yijie said: "Exactly! That's him!" "You just said there were none, so how can he suddenly appear?" The river god replied: "That monk is truly not a spirit born from the aquatic creatures." Zhu Yijie asked: "If he's not an aquatic creature, then what kind of demon is he?" The river god said: "He is a spirit formed from nine skull heads." Zhu Yijie asked: "Skull heads are nothing but dead and decayed things. How could they possibly cause trouble?" The river god said: "In the days when Arhat Sha had not yet embraced Buddhism, he ate people every day in this river. The leftover bones and skeletons all sank to the bottom of the water." Only nine skull heads refused to sink. Arhat Sha strung them together like a string of prayer beads and hung them around his neck. Later, when he embraced Buddhism and was converted by the Bodhisattva Guanyin, she asked him to take them off. He then tied them together with a gourd to form a dharma boat, carrying the旃檀功德佛 (Zhandan Gongde Fo) westward. After he had crossed over, Arhat Sha devoted himself wholeheartedly to the righteous path and left those nine skull heads on the water's surface without collecting them. These nine skull heads, having been imbued with the power of Buddhism, gained the ability to gather and disperse. They cultivated themselves in the river and have now taken on human form, taking the name Meiyin He Shang. "If there is anyone who could cause trouble and deceive your master, it must be him." Zhu Yijie asked: "Since you are the river god, how could such an evil spirit not be driven away? Why do you allow him to remain here and harm people?" The river god said: "Because he is a relic of Arhat Sha, I, as a minor deity, dare not expel him. Moreover, he has always moved back and forth in the river without doing anything particularly harmful to people." "I don't know why today he suddenly came to capture your master." Zhu Yijie said: "If it is indeed him, then there's no need for idle talk. Quickly call him out and have him return my master." The river god said: "Although this Meiyin He Shang is a spirit formed from dry bones, he has borrowed the power of Buddhist teachings and thus possesses some abilities. I, as a minor god, cannot subdue him at the moment." Zhu Yijie asked: "If you cannot control him, where is he?" "Quickly lead me to him." The river god said: "He has always wandered in the river. Recently, with some momentum, he gathered all the discarded bones and remains from beneath the river, built a small hermitage out of them, and gave it an elegant name—Zhenxi Hermitage—as a place for his cultivation." People often hear the sound of bells and drums coming from within, but they cannot enter. Zhu Yijie said: "Nonsense again!" "If there is a hermitage, how can one not enter?" The river god said: "Little Tianpeng, you do not know. Since this hermitage is built from white bones and the monk himself was formed from a skull, it is filled with a mass of yin energy—gloomy, bleak, and bitterly cold, swirling all around." "Not only do the fish, dragons, and other aquatic creatures dare not approach or violate it, but even I, as a minor river god, if I come near his territory, would feel as though ice and snow were covering my body

and iron stones had been placed upon me. No matter how warm one's heart or blood may be, once here, they would become rigid like dead ashes!" "That is why no one can enter." Zhu Yijie said: "The weather has been very warm these two days, and because my old pig is carrying a heavy load of luggage, I'm feeling hot and restless. I just want to go into his hermitage for some cool shade. Hurry up, let's go!" The river god could not stop him, so he had to order his soldiers and generals to clear the way. He led Zhu Yijie straight to the northernmost part and pointed ahead, saying: "Look there—what you see as a vast expanse of white and dark is it." "Please go ahead, little Tianpeng. My godly yang energy is weak; I can only wait here respectfully and dare not follow." Zhu Yijie did not respond, but instead brandished his rake and charged straight ahead.

17　**卻**說那媚陰和尚，原是骷髏，因沾佛法，修煉成形，只因枯焦已久，沒有陽血，不能生肉。雖也害了幾個人，將熱血塗在身上，爭奈都是凡夫俗子，不能有益。近日沙羅漢遣沙彌在河岸守候唐半偈，他聞知唐半偈是個聖僧，乃純陽之血，自能生骨長肉。他就哄騙道：「當年唐佛師渡河時，雖將我九個骷髏結成筏子，實虧了觀音菩薩一個葫蘆在中間，以陽長陰，故能載人載馬，同登彼岸，若純靠我恐亦不濟。」沙彌信以為真，恐臨期誤事，遂復本師請向觀音拜求葫蘆。不期沙彌纔去，適值唐半偈就到。他就假冒沙彌哄騙唐半偈御風行水，復弄手段將唐半偈直攝入窄窄庵中放下，將一條白骨架成個杌子，請唐半偈坐下，又取出一把鋒快的尖刀放在面前，說道：「唐老師，不是弟子得罪，因弟子原係枯骨修行，不得聖僧純陽之血，萬劫也不能生肉，遍處訪求，並無一個聖僧。惟老師稟真元之氣，導純陽之血，敢求效我佛割肉之慈悲，以活殘軀，故萬不得已相求。今既到此，伏望慨然。」唐半偈已知被騙，惟瞑目不言。忽聞此言，因開眼答說道：「你枯骨能修，因是佛門善事。若說要老僧之血以生肉，在我老僧死生如一，原無不可；只恐怕你妄想之肉未必能生，而修成之骨轉要成齏粉矣！」媚陰和尚聽了著驚道：「這是為何？」唐半偈道：「你**但知我唐半偈落你陷構，為釜中之魚，俎上之肉也；須念我兩個徒弟是何等神通，豈肯輕輕饒你！故我老僧勸你，莫若留了自家本來面目，漸次修去，或者佛法無邊，還有個商量。若要損人利己，以我之死易汝之生，恐佛門中無此修法！」媚陰和尚正躊躇未決，忽聽得庵外豬一戒喊聲如雷道：「好妖怪，快還我師父來！」正是：

Meanwhile, the Meiyin He Shang, originally a skull that had absorbed Buddhist power and cultivated itself into form, could not grow flesh because it had been desiccated for too long and lacked yang blood. Although he had harmed a few people and smeared their hot blood on his body, it was of no use because they were

all ordinary mortals, unable to provide any benefit. Recently, Arhat Sha sent a novice to wait by the riverbank for Tang Banjie. Upon learning that Tang Banjie was a holy monk with pure yang blood, he realized that such blood could naturally generate bones and flesh. He then deceived them, saying: "In the past, when Master Tang Buddha crossed the river, although he tied my nine skull heads together to form a raft, it was actually due to Bodhisattva Guanyin placing a gourd in the middle. The yang energy from the gourd nourished the yin of the skulls, which is why we were able to carry people and horses across to the other shore. If I had relied solely on myself, I probably would not have succeeded." The novice believed this to be true and feared that it might cause problems at the last moment, so he returned to his master and requested a gourd from Guanyin Bodhisattva. Unbeknownst to them, just as the novice left, Tang Banjie happened to arrive. He then impersonated the novice and deceived Tang Banjie into riding on the wind across water. Using some tricks, he directly captured Tang Banjie and brought him to Zhenxi Hermitage. He arranged a chair made of white bones for Tang Banjie to sit on and placed a sharp knife in front of him, saying: "Master Tang, it's not that your disciple is being disrespectful; the reason is that I was originally a bone cultivating myself, and without the pure yang blood from a holy monk, even after ten thousand kalpas, I cannot grow flesh. I have searched everywhere but found no holy monks." "Only you, Master, possess the true primordial energy and pure yang blood. I dare to beg for your compassion in following the example of our Buddha who offered his flesh, so that my broken body may be saved. Therefore, I have no choice but to make this desperate request." "Now that you are here, I humbly hope for your generous consent." Tang Banjie already knew he had been deceived and merely closed his eyes in silence. Suddenly hearing these words, Tang Banjie opened his eyes and replied: "Your ability to cultivate as a dry bone is indeed a good deed in the Buddhist path." "If you need the blood of an old monk like me to grow flesh, then for my old self, life and death are one and the same—there is nothing I cannot do. But I fear that your selfish desire may not bring forth real flesh, while the bones you have cultivated might instead turn into pulp!" Meiyin He Shang was startled and asked: "Why is that so?" Tang Banjie said: "You only know that I, Tang Banjie, have fallen into your trap, like a fish in the pot and meat on the chopping board. But you must remember—what kind of divine powers do my two disciples possess? Would they ever let you go so easily!" "Therefore, I advise you as an old monk: it is better for you to preserve your original form and gradually cultivate yourself. Perhaps with the boundless power of Buddhism, there may still be a way forward." "If you intend to harm others for your own benefit and trade my death for your life, I fear such a method of cultivation does not exist in the Buddhist path!" Meiyin He Shang hesitated, not yet decided, when suddenly he heard Zhu Yijie shouting from outside the hermitage like thunder: "You demon! Quickly return my master!" It was exactly at this moment that—

18　福還未受，禍早臨門。

Blessings had not yet arrived, but misfortune had already knocked on the door.

19　不知豬一戒尋將來畢竟如何，且聽下回分解。

What will happen when Zhu Yijie arrives—will he succeed in rescuing his master? Stay tuned for the next episode to find out.

17.第十六回弄陰風熱心欲死　灑聖血枯骨回春 Chapter 16: Playing with Dark Winds, Passionate Heart Near Death, Sprinkling Sacred Blood, Dried Bones Return to Spring

1　　詩曰：

The poem says:

2　　陰能死兮陽能生，陰陽生死豈容情，

Yin can bring death, while Yang can bring life; how could Yin and Yang allow sentiment in matters of life and death?

3　　百骸不屬原無氣，一竅相通使有聲。

A hundred bones do not belong originally to Qi; a single orifice connecting them allows sound to emerge.

4　　到底妖邪難勝正，從來奇怪不如平，

Ultimately, evil spirits find it hard to overcome righteousness; from the beginning, strange and bizarre things are not as good as peace.

5　　慢言詭計多機巧，畢竟真修待佛成。

Do not boast of many cunning tricks; in the end, true cultivation awaits becoming a Buddha.

6　　話說媚陰和尚，攝了唐半偈，在窀穸庵逼他殺血生陽，被唐半偈說出許多利害，正在躊躇，忽聽得豬一戒叫喊來討師父，心下想道：「唐半偈之言不差，果然就尋來了。但事已至此，住手不得，待我將陰風陰氣先結果了他，慢慢再來處他不遲。」因開了庵門往外一望，只見豬一戒精赤著身體，手提著釘耙向庵前打來，滿身冷霧寒煙，他俱不怕。媚陰著忙道：「好狠和尚！若容他近庵，這些朽骨牆垣禁他釘耙幾鋤？」遂上前叫道：「豬師兄，這是什麼所在？你卻來尋死！」豬一戒道：「尋死尋死，你九個骷髏頭正好配我九齒釘耙。不要多講，快伸出頭來！」舉耙就鉏。媚陰和尚見來得勇猛，忙劈頭一口陰氣吹來。這陰氣十分利害：

The story goes that Meiyin He Shang had captured Tang Banjie, and at Zhunxi An forced him to kill blood in order to generate Yang energy. After Tang Banjie explained many dangers and disadvantages, they were hesitating when suddenly they heard Zhu Yijie shouting as he came to demand his master. In his mind, Meiyin thought: "Tang Banjie's words are not wrong; indeed, someone has come looking for him." But now that the matter had reached this point, there was no way to stop. He thought:

"Let me first finish him off with Yin wind and Yin energy; I will deal with him properly later." He then opened the temple gate and looked out. He saw Zhu Yijie, his body completely bare, holding a rake and charging toward the front of the temple, surrounded by cold mist and chilly smoke, yet he was not afraid at all. Meiyin hurriedly said: "How cruel a monk!" "If we allow him to approach the temple, how can these decaying bone walls withstand his rake and hoe?" So he stepped forward and called out: "Senior Brother Zhu, what kind of place is this?" "You are coming here to seek death!" Zhu Yijie said: "Seeking death, seeking death. Your nine skull heads are just the right match for my nine-pronged rake." "No need to talk much; come out with your head quickly!" He raised the rake and swung it. Meiyin He Shang, seeing how fierce his attack was, hurriedly blew a mouthful of Yin energy at him from the top. This Yin energy was extremely dangerous:

7 **冷颼颼，寒滲滲，幽氣結團團，陰風吹陣陣。創人膚不異雪刀，浸入骨直如冰窖。觸一觸，體不動而自搖；蕩一蕩，身不寒而亦噤。**絕無磷火生焰，哪有死灰庇蔭？從來最慘是孽風，未有如斯之已甚！

Cold and chilling, the ghostly air condensed into clusters, while waves of Yin wind blew continuously. It cut through skin like a blade of snow; it penetrated bones as if plunging into an ice cellar. Touch it once, and the body shakes without moving; brush against it once, and one shivers with cold even if not chilled. There is no phosphorescent fire to produce flames—how could there be any protection from dead ashes? The most tragic has always been the wind of evil karma; never before has it reached such an extreme!

8 **豬一戒被媚陰和尚一口陰風劈面吹來，一連打了幾個寒噤；又一口吹來，便立**腳不住，只是寒戰；再一口吹來，便冷透心窩，兩手俱僵，連釘耙也提不起，著了忙，只得倒拖著釘耙奔了回來。直奔回二、三里遠，就渾身抖個不住道：「好利害，好利害！真是寒冰地獄！」又奔回二、三里，河神迎著道：「小天蓬要到庵裡去乘涼，為何就回來了？」豬一戒連連搖手道：「寧可熱殺，這個涼乘不得！」一面說，一面分開水路，飛也似奔回東岸。小行者看見，迎著問道：「尋得師父怎麼了？」豬一戒也不答應，將衣服穿上，縮做一團，猶有寒慄之色。小行者又問道：「呆子怎麼這般模樣？」豬一戒縮了半晌，回過氣來方說道：「幾乎凍殺，幾乎凍殺！」小行者道：「胡說！這樣暖天怎麼凍殺？」豬一戒說道：「說與你不信，我尋到水底，只認做水面妖怪，被我一頓釘耙打出個水神來。他說不干他事，是九個骷髏頭變和尚成精。引我到他庵邊去尋，已覺有些陰氣襲人，及被我嚷罵出和尚來，忽被他劈面吹了兩口陰氣，登時就如冰雪沃心，寒噤

個不住。不是我跑得快，此時已凍死，不得見你了！」小行者道：「你便跑來了，可知師父如何？」豬一戒道：「我在庵外尚如此寒冷，師父拿在庵中，定是凍死了。」小行者道：「師父元陽充足，凍是凍不死，**卻也要作速去救。」豬一戒道：「我身體弱，近又吃了素，又怕冷凍不起。這樣鬼所在，萬萬再去不得！只靠哥哥法力大，或者有本事去救師父。」小行者道：「連一個人怕起鬼來，可是長進的！且將行李、馬匹牽挑到小廟中歇下，你看守著，等我去尋他，看我凍也不凍？」豬一戒道：「哥哥，這個嘴也難**說。」小行者牽馬，豬一戒挑行李，同回廟來。

Zhu Yijie was struck in the face by a mouthful of Yin wind from Meiyin He Shang and immediately shivered with cold. Another blast left him unable to stand steadily, shaking uncontrollably; yet another blow pierced his heart, stiffening both hands so he could no longer lift the rake. Panicked, he had no choice but to drag the rake behind him as he ran back in retreat. He ran straight back for two or three li before stopping, his whole body shaking uncontrollably as he said: "How dangerous! How dangerous!" "It's truly the Cold Ice Hell!" He ran back another two or three li when the river god met him and asked: "Little Tianpeng, you were going to go into the temple for some coolness. Why have you returned already?" Zhu Yijie shook his hands repeatedly and said: "Better to be roasted alive; I cannot bear that kind of coolness!" While speaking, he split the water path open and flew back toward the eastern bank as if his life depended on it. Xiao Xingzhe saw this, rushed forward to ask: "What happened when you went looking for Master?" Zhu Yijie did not respond, put on his clothes, curled up into a ball, and still showed signs of shivering from the cold. Xiao Xingzhe asked again: "What's wrong with you, Stupid One?" Zhu Yijie remained curled up for a while before regaining his breath and saying: "I was almost frozen to death! I was almost frozen to death!" Xiao Xingzhe said, "Nonsense!" "On such a warm day, how could you be frozen to death?" Zhu Yijie said, "You won't believe me. I went all the way to the bottom of the water and mistook it for a water surface demon. With one swing of my rake, I drove out a water god." He said it had nothing to do with him; it was nine skull heads transformed into a monk and turned into a spirit. He lured me to his temple and had me look for something. I already felt some Yin energy creeping toward me. When I shouted at the monk and drove him out, he suddenly blew two mouthfuls of Yin energy in my face, instantly making me feel as if ice and snow were poured into my heart, shaking with cold without end. "If I hadn't run fast enough, by now I would have been frozen to death and never seen you again!" Xiao Xingzhe replied, "You ran back here, but do you know how Master is?" Zhu Yijie replied: "Even outside the temple, I was already so cold. Master is inside the temple; he must have been frozen to death by now." Xiao Xingzhe remarked: "Master has abundant Yuan Yang energy; he cannot be frozen to death,

but we still need to rescue him as soon as possible." Zhu Yijie said: "My body is weak, and I have recently been eating vegetarian food. I am afraid of the cold and cannot stand it." "A place like this, haunted by ghosts—there's no way I'm going back there again!" "Only you, Brother, with your great magical power, might have the ability to rescue Master." Xiao Xingzhe retorted: "Even a single person is afraid of ghosts now? That's not much progress!" "Go ahead and take the luggage and horses to rest in that small temple. You guard them while I go look for him. Just watch whether or not I get frozen!" Zhu Yijie said: "Brother, it's hard to say with your mouth." Xiao Xingzhe led the horse while Zhu Yijie carried the luggage. They returned together to the temple.

9 **剛到廟前，只見廟中走出一個黑黲黲的和尚來，將小行者與豬一戒估了一估道：「二位莫非東土大唐來往西天求解的師兄麼？」豬一戒聽了就亂嚷道：「好活鬼！你纔掉經兒騙了我師父去，怎麼又來弄虛頭騙我？」那和尚**說道：「你這野和尚忒憊懶，我與你纔見面，怎騙你師父？就開口罵人！」豬一戒道：「你纔弄陰風吹我，不是我走得快，幾乎冷死了。莫說罵，打死你也是該的。」就掣出釘耙劈頭鋤來。那黑和尚忙取出一柄禪杖來架住道：「野和尚休得無禮！不是我怕你，我看你這釘耙似有些來歷。」小行者因取鐵棒分開道：「不要動手，且問個明白！你是什麼人？怎知我們是東土大唐來的？」那和尚道：「我乃金身羅漢弟子沙彌，奉本師法旨來護持唐半偈聖僧往西天求解。說他有兩個徒弟，今見你二人廝象，故此動問。怎麼這野和尚不管青紅皂白就動起粗來！別人怕你，我沙彌這條禪杖專要除妖捉怪，卻不怕你。」小行者道：「我且問你，這金身羅漢有幾個沙彌？」那沙彌笑道：「我沙彌一人頂天立地，豈容有兩個？」小行者道：「既無兩個，為何早間有一個白寥寥死眉瞪眼睛的和尚，也說是沙彌，將師父騙入水去？」沙彌道：「我不信又有一個。」豬一戒道：「師兄莫要聽他。早間是個白沙彌，如今變做個黑沙彌。他只道改頭換面，**人認他不得，須瞞我不過，我卻認得。你變來變去，無非是九個骷髏頭。」沙彌聽見**說出九個骷髏頭，吃驚道：「莫非媚陰和尚去走了叉路？」因問道：「這幾個骷髏頭，師兄何以得知？」豬一戒道：「現今將我師父攝在窀穸庵，怎麼不知？」沙彌道：「唐師父有二位師兄護持，怎麼得落他手？」小行者道：「他也似你一般，說是金身羅漢遣來隨侍的。沙彌又說會御風行水，頃刻可渡此河。老師父西行心急，信以為然。他又將一個舊蒲團拋在水中作筏，請老師父上去西行。行到河中，我見不是光景，慌忙趕去，早已被他攝入河中矣！」沙彌聽了大怒道：「這屍靈怎敢假我名號哄騙聖僧？罪不容於死矣！」豬一戒道：「師兄莫要聽他！你既是真沙彌，奉沙師

叔法旨來護持唐師父，就該在此等候，卻走到哪裏去了？卻叫這骷髏頭來假名托姓騙我師父。」沙彌道：「師兄駁得極是，連我一時昏也被他騙了。」小行者道：「你怎麼被他騙？」沙彌道：「這九個骷髏頭原是我本師項下之珠，自渡了唐佛師西去，有功佛門，又修了這一、二百年，故成了人形。昨日，因探知我奉本師法旨來護持唐師父西行，他就起了個邪念，騙我道，『當日渡唐佛師西去雖是他九個骷髏，卻賴觀世音菩薩一個葫蘆，方能共濟，須去求來，方不誤事。』我信以為真，去請師命，**不期唐師父與二位師兄恰恰走來，他就不懷好意，竟假充沙彌，又犯此該死之罪。」豬一戒道：「罪不罪，死不死，且慢論，只恐怕師父此時已凍得嗚呼了！」小行者道：「你若果是真沙彌，不干你事；你可看好行李、馬匹，等我去救出師父來再做道理。」沙彌道：「我奉本師之命來渡唐師父過河，今失陷唐師父，皆我之罪。二位師兄不須費力，等我去拿這死尸，叫他送還唐師父上岸，聽憑二位師兄發落。」豬一戒道：「你若果拿得那和尚，救得我師父，我方信你是真沙彌。」沙彌道：「這不難，這不難！」遂在袖中取出一幅金身羅漢的小像來，走到水邊一照，不一時只見一道金光，如烈火一般直射入水底，將窀穸庵的陰氣忽然銷鑠殆盡。媚陰和尚幾乎身體俱裂，只得伏在唐半偈膝前連連叩頭道：「老師父救命！」唐半偈問道：「你方纔還倚強要殺我，怎麼如今又求我救命？」媚陰和尚道：「事到如今，瞞不得老師父了。起先因真沙彌回去，故得假冒沙彌哄騙老師父。今真沙彌尋將來，知道此事，放真火燒我，我一個枯骨怎禁當得起？故求老師父庇佑。」唐半偈道：「真火燒你，我怎生救得？」媚陰和尚道：「老師父聖水充足，真火雖烈，不敢相犯。若肯容我**躲在老師父法座下，便可救命矣。」唐半偈道：「我身邊既可躲，我自救你；只是我**身墮重淵**，你也要思量送我出去。」媚陰和尚道：「送老師父出去不難，只怕送出去，二位高徒不肯饒我。雖我枯骨仍做了枯骨，原也不失本來面目。只可惜苦修了這一、二百年，已得成形，又自墮落為可悲耳！」唐半偈道：「你快皈依，送我出去，我自救你，不消畏懼。」媚陰和尚聽了歡喜道：「聖僧慈悲，決不誤我。」因負著唐半偈從金光影裡直奔上東岸來。**

No sooner had they arrived at the temple entrance than a dark and sallow monk emerged from inside. He looked up and down at Xiao Xingzhe and Zhu Yijie and said, "Are you two not senior monks traveling westward from the Great Tang in the East to seek enlightenment?" Hearing this, Zhu Yijie immediately shouted: "A lively ghost!" "You just tricked my master by reciting scripture and now you come back to play tricks on me?" The monk said: "You rascal of a monk are too lazy. I have only just met you—how could I have tricked your master?" "You start cursing me as soon as we meet!" Zhu Yijie said: "You just blew cold wind at me. If I hadn't run quickly, I would have nearly frozen to death." "I don't even need to curse you—it's only right that I beat you to death." He immediately pulled out his rake and swung it at the monk's

head. The dark-robed monk hurriedly took out a Zen staff to block it and said: "You rascal of a monk, do not be rude!" "It's not that I fear you; I just see from your rake that it has some background." Xiao Xingzhe took out his iron rod and stepped in between, saying: "Do not fight yet. Let us first find out the truth!" "What are you?" "How do you know we come from the Great Tang of the East?" The monk replied: "I am a novice disciple of the Golden Body Arhat. I have come here by my master's decree to protect and accompany Saint Monk Tang Banjie on his journey westward in search of enlightenment." He said that Master had two disciples, and now seeing the resemblance between you two, he asked out of curiosity. "How could this rascal monk start a fight without knowing the facts?" "Others may fear you, but my novice's Zen staff is meant to destroy demons and capture monsters—I have no fear of you." Xiao Xingzhe said: "Let me ask you—how many novices does the Golden Body Arhat have?" The novice smiled and said: "I, a single novice, stand tall in this world. How could there possibly be two?" Xiao Xingzhe said: "If there is only one, then why this morning a monk with pale face and glaring eyes also claimed to be a novice and tricked Master into going into the water?" The novice said: "I do not believe there is another one." Zhu Yijie said: "Senior Brother, don't listen to him." "This morning he was a white novice; now he has turned into a black one." "He thought by changing his appearance, people would not recognize him. But he cannot deceive me—I still know who he is." "No matter how you change, you are nothing but the nine skull heads." When the novice heard mention of the nine skull heads, he was startled and said: "Could it be that Meiyin He Shang has taken a wrong turn?" He then asked: "Senior Brother, how did you come to know about these skull heads?" Zhu Yijie said: "He has captured my master at Zhunxi An. How could I not know?" The novice asked: "Master Tang is protected by two senior brothers. How did he fall into his hands?" Xiao Xingzhe explained: "He is just like you, claiming to be sent by the Golden Body Arhat for attendance." The novice also claimed he could ride the wind and travel on water, crossing this river in an instant. Master was eager to proceed westward and believed him without question. He also threw an old meditation mat into the water as a raft, asking Master to step on it and proceed westward. "When I saw something was wrong while he was in the middle of the river, I hurried to follow, but by then he had already been captured and taken into the water!" The novice monk was furious upon hearing this and said: "How dare this corpse spirit falsely use my name to deceive the holy monk?" "He is guilty of a crime that cannot be forgiven, not even by death!" Zhu Yijie said: "Senior Brother, do not listen to him!" "If you are the real novice, having come here by your master Uncle Sha's decree to protect Master Tang, then you should have been waiting here. Where were you?" "Instead, you let this skull head come and falsely use your name to deceive my master!" The novice said: "Senior Brother, you have refuted this very well. Even I was momentarily deceived by him." Xiao Xingzhe asked: "How could you be deceived by him?" The novice said: "These nine skull heads were originally pearls under my master's care. After they

helped Master Tang Buddha cross westward, they earned merit for the Buddhist path and cultivated for another one or two hundred years, thus taking on human form." Yesterday, upon learning that I had come here by my master's decree to protect Master Tang on his westward journey, they conceived an evil idea and deceived me, saying: "Although it was their nine skull heads who helped carry Master Tang Buddha across the western path back then, they relied on Guanyin Bodhisattva's gourd to succeed. We must go get it now in order not to cause any problems." I believed this to be true and went to seek my master's permission. Unexpectedly, Master Tang and the two senior brothers happened to arrive just then. They had ill intentions and pretended to be a novice monk, committing yet another death-worthy crime." Zhu Yijie said: "Whether or not they are guilty, whether or not they deserve death—let us put that aside for now. We must be afraid that Master may have already frozen to death!" Xiao Xingzhe said: "If you are indeed the real novice and have no involvement in this, then watch over the luggage and horse while I go rescue Master first. We can deal with things properly afterward." The novice said: "I was sent by my master to help Master Tang cross the river. Now that I have lost him, it is all my fault." "You two senior brothers need not trouble yourselves. Let me go and seize this corpse, make him return Master Tang to the shore, and then you may deal with it as you see fit." Zhu Yijie said: "If you can indeed capture that monk and rescue my master, then I will believe you are the real novice." The novice replied: "That is not difficult. That is not difficult!" He then took out a small image of the Golden Body Arhat from his sleeve, walked to the riverside and held it up. In no time at all, a beam of golden light shot into the riverbed like blazing fire, instantly dispelling nearly all the Yin energy from Zhunxi An. Meiyin He Shang was almost split apart by the light and had no choice but to kneel before Tang Banjie's knees, bowing his head repeatedly and begging: "Master, save my life!" Tang Banjie asked: "Just now you were relying on your strength to try and kill me. Why are you now begging me for your life?" Meiyin He Shang said: "Matters have reached this point, and I can no longer hide anything from you, Master." "At first, the real novice had returned, so I was able to impersonate a novice and deceive you, Master." "Now that the real novice has come looking for me and discovered this matter, he unleashed true fire to burn me. How could a mere dried-up skeleton of mine withstand it?" "Therefore, I beg you, Master, for your protection." Tang Banjie said: "If true fire is burning you, how can I possibly save you?" Meiyin He Shang replied: "Master, your holy water is abundant. Though the true fire may be fierce, it dares not approach." "If you would kindly allow me to hide beneath your Dharma seat, Master, my life can thus be saved." Tang Banjie said: "If I can save you by letting you hide near me, then I shall do so myself. However, since my body has fallen into the deep abyss, you must also think of a way to get me out." Meiyin He Shang responded: "It is not difficult to take Master out, but I fear that once we do so, your two senior disciples will not spare me." "Even if my dried-up bones remain as such, they still retain their original form

and identity." "It is just a pity that after suffering through cultivation for one or two hundred years, I had finally taken form, yet now I have fallen back into this pitiful state!" Tang Banjie said: "Quickly, take refuge in the Dharma, and help me get out. I will save you myself—there is no need to fear." Meiyin He Shang, upon hearing this, rejoiced and said: "Revered monk, your compassion will surely not mislead me." He then carried Tang Banjie straight from the golden light toward the eastern shore.

10　小行者與豬一戒迎著道：「好了，師父出來了！那妖和尚也出來了！」沙彌方收了小像上前拜見道：「弟子沙彌，奉本師命來隨侍師父，因被這廝愚了，回請師命。不料這廝陡生邪念，轉將師父陷入河中，罪惡深重，萬死無辭。今放佛光燒死他，情理當然，怎麼師父轉又庇護他？」唐半偈道：「我佛慈悲！我非庇護他，為佛廣慈悲也！況萬劫難修，一敗塗地，豈可不開自新之路？」沙彌道：「老師父如此慈悲，只是造化了這孽障！還不快過來謝了師父。」豬一戒道：「我受了他的冷氣，幾乎凍死！師父雖慈悲他，我卻饒他不過！」唐半偈道：「徒弟呀，他一枯骨也不容易修至此，豈可因你一凍便壞他前程？」豬一戒道：「師父雖念他的前程，他卻不念師父的前程。」唐半偈道：「他不念我，正是他的前程；我念他，卻是我的前程；你須於二者之中尋你的前程，怎麼捨己從人效起尤來？」豬一戒聽了方不敢再言。媚陰和尚伏在唐半偈膝前只是磕頭。沙彌道：「孽障不要假小心，快現原身結作法船，渡師父過去！」媚陰和尚不敢違拗，因跳在水上，一陣風，仍變做九個骷髏頭，周圍結作一隻大法船。沙彌又持禪杖壁立直豎在中間，掛起金身羅漢小像來，就是桅篷一般，請唐長老上船。小行者與豬一戒忙到小廟中牽馬挑擔，同上法船。正值微微東風，波浪不生，師徒四人穩渡中流，不消一個時辰，早已高登西岸。師徒們大喜，沙彌因收了禪杖、小像，那骷髏筏子仍舊變了媚陰和尚，并無一毫傷損。唐半偈因說道：「今日渡此流沙，雖感沙羅漢佛恩遣沙彌護持之力，卻也虧媚陰現身作筏渡載眾人，其功實也不小。且你既造罪招愆，要我熱血生陽、生血。我雖不能殺身為你，卻也辜負你來意不得。」媚陰和尚忙跪在膝前說道：「罪人該死！已蒙老師父慈悲不究，保全枯骨，已出萬幸，怎敢復生他想？」唐半偈道：「妄想固自招愆，真修從來不昧。我如今不究你的妄想，但念你的真修。」因用左手撫摸他的光頂，卻將右手無名指一口咬破，瀝出幾點血來，灑在他頂門中間。祝頌道：

Xiao Xingzhe and Zhu Yijie rushed forward to greet them, saying: "Good news! Master has come out!" "That demon monk is also coming out!" The novice, just having put away the small image, stepped forward to pay respects and said: "Disciple Sha Mi, following my master's command, came here to attend Master. I was deceived by this wretch and returned to seek permission from my master." "Unbeknownst to me, this wretch suddenly conceived evil thoughts and cast Master into the river. His crimes are grave, and he deserves death a thousand times over

without excuse." "Now that I have unleashed Buddha's light to burn him to death, it is only natural and just. Why has Master now turned around to protect him?" Tang Banjie said: "The compassion of the Buddha is boundless!" "I am not protecting him, but rather I act to widely demonstrate the Buddha's compassion!" "After all, cultivation is hard and rare across countless kalpas. If one falls into ruin once, how could we not open a path for self-renewal?" The novice said: "Master is so compassionate, yet this karmic obstacle has been shaped by fate!" "You had better come over quickly and thank Master." Zhu Yijie said: "He afflicted me with his cold energy, nearly freezing me to death!" "Although Master shows compassion toward him, I cannot forgive or spare him!" Tang Banjie said: "Disciple, it was not easy for him to cultivate a mere dried-up bone to this point. How can you ruin his future prospects simply because he froze you?" Zhu Yijie replied: "Although Master considers his future, he does not consider Master's own prospects." Tang Banjie said: "His not thinking of me is precisely his future; my thinking of him, however, is my own future. You must seek your own future between these two options—why abandon yourself to follow others and imitate the worst?" Zhu Yijie, upon hearing this, dared not speak further. Meiyin He Shang continued to kneel at Tang Banjie's knees and bow his head repeatedly. The novice said: "Evil karmic obstacle, do not pretend to be cautious any longer. Quickly manifest your original form and create a Dharma boat to ferry Master across!" Meiyin He Shang dared not refuse, and so he jumped onto the water. With a gust of wind, he once again transformed into nine skull heads that formed around to create a large Dharma boat. The novice then held up a Zen staff vertically in the center, hung the small image of the Golden-Body Arhat on it like a mast and sail, and invited Venerable Tang to board the boat. Xiao Xingzhe and Zhuyijie hurriedly went to the small temple to lead the horse and carry their packs, then boarded the Dharma boat together. Just at that moment, a gentle east wind blew, and the waves remained still. The four master-disciples crossed steadily through the middle of the river. No more than an hour had passed when they already stood safely on the western shore. The master and disciples were greatly delighted. The novice then put away the Zen staff and small image, and the raft of skull heads transformed back into Meiyin He Shang without a single mark or injury. Tang Banjie then said: "Today, crossing this river of sand was made possible not only by the grace and power of the Sha Arhat Buddha who sent a novice to protect us, but also due to Meiyin's manifestation as a raft that ferried everyone across. His contribution was indeed considerable." "Moreover, since you have committed offenses and incurred karmic retribution, I must now offer my warm blood to generate yang energy and restore vitality." "Although I cannot sacrifice myself for you, I still cannot fail to honor the intention behind your coming." Meiyin He Shang hurriedly knelt before his knees and said: "I, a criminal, deserve death!" "I have already been spared by Master's compassion and had my dried-up bones preserved—this is a miracle of great fortune. How dare I entertain any other thoughts?" Tang Banjie said: "False desires

inevitably invite karmic retribution; true cultivation has never been obscured." "I do not now hold you accountable for your false thoughts, but I remember and honor your genuine cultivation." He then used his left hand to gently touch the top of his head, while with his right hand he bit through his ring finger, drawing a few drops of blood and sprinkling them in the center of his crown. He chanted:

11 莖草能成體，蓮花善結胎。

A blade of grass can take form, and a lotus flower skillfully forms its embryo.

12 願將一滴血，充滿百肢骸。

May this single drop of blood fill all one hundred limbs and bones.

13 唐半偈祝罷，媚陰和尚只覺頂門中一道熱氣，直貫至丹田。一霎時，散入四肢百骸，忽然滿面陽和，通身血色。喜得他手舞足蹈，只是磕頭道：「多感聖師骨肉洪恩，真萬劫不能補報。」唐半偈也自歡喜道：「成身易，修心難，不可再甘墮落。去吧！」媚陰和尚領命，再三拜謝，又拜謝了小行者三人，然後一陣風飛入河中去了。

After Tang Banjie finished his blessing, Meiyin He Shang immediately felt a stream of warmth from the center of his head that surged directly to his dantian. In an instant, it spread throughout all four limbs and one hundred bones; suddenly, warmth filled his face and blood color returned to his entire body. Overjoyed, he danced with hands raised and feet stomping, bowing repeatedly while saying: "I am deeply grateful for the great kindness of my revered master's flesh and blood. This is a debt I could never repay even across ten thousand kalpas." Tang Banjie also rejoiced and said: "It is easy to form a body, but difficult to cultivate the mind. One must not fall into decline again." "Go then!" Meiyin He Shang accepted the command, bowed in gratitude repeatedly, then thanked Xiao Xingzhe and the other two disciples before a gust of wind carried him away into the river.

14 唐半偈方問沙彌道：「沙羅漢遣你來，還是護我渡河的？還是保我直到西天？」沙彌道：「本師因求經功行未完，故遣弟子拜在師父法座下，直隨兩位師兄到靈山見我佛，求得真解回來，方可補完從前功行。」唐半偈大喜道：「昔年唐玄奘佛師西行，全仗三個徒弟護持。我受唐天子欽命以來，已拚只身獨往。不期未出長安，蒙佛師指點，收了孫履真，又得履真討了龍馬，一師一徒已出萬幸；何意五行餘氣山淨壇後人豬守拙又奉佛教來歸？今又蒙沙羅漢遣侍者沙彌相從，儼然與玄奘佛師規模相似。此雖是四位尊者願力洪深，卻也是我大顛一時遭際，佛恩不淺也！吾誓當努力西行，以完勝果。」小行者道：「來路各別，雖若遭際，若論道理，實是自然。」唐半偈道：「怎見得自然？」小行者道：「譬如，自有一身，自有一心，一手一足，配合成功，豈非自然？」唐半偈連連點首道：「你也論得是。」因又問沙彌道：「你曾有法名麼？」沙彌道：「弟子已叫做沙

彌了，哪有什麼法名。」唐半偈道：「你大師兄法名孫履真，二師兄法名豬守拙，你既沒有法名，我也與你起一個，叫個沙致和吧。」沙彌聽了大喜道：「好好好！我一生最怕與人拗氣，謝師父教誨。」又拜了四拜。小行者道：「致和雖好，也要和而不流。」豬一戒道：「流沙河已過，再流些什麼？」唐半偈道：「休得野狐禪！各奔前程去吧。」小行者遂牽馬請師父騎了。豬一戒收拾行李，沙彌忙說道：「這行李該我挑了。」豬一戒道：「怎好叫你獨挑！我與你分做兩擔何如？」沙彌道：「聽憑師兄。」小行者道：「分開零星難照管，莫若輪流替換挑挑吧。」豬一戒道：「依你依你！今日就是我挑起。」小行者將唐半偈的馬領上大路，師徒四人歡喜而行。正是：

Tang Banjie then asked the novice: "Was it the Sha Arhat who sent you to protect me across the river?" Or was it to accompany me all the way to the Western Heaven?" The novice replied: "My master, because his merits and deeds in seeking the sutras are not yet complete, has sent me to bow under Master's Dharma seat. I am to accompany the two senior brothers all the way to Ling Shan to see the Buddha, seek a true explanation, return with it, and only then can my former merits and cultivation be completed." Tang Banjie was greatly delighted and said: "In the past, when Master Tang Xuanzang journeyed westward, he relied entirely on his three disciples for protection." "Since I received the imperial decree from Emperor Tang, I have resolved to go alone with no one but myself." "Unexpectedly, before even leaving Chang'an, I was guided by the Buddha-teacher and took in Sun Lvzhen. Then, through Lvzhen's efforts, we obtained the dragon horse—this master-disciple pair is already a miracle of great fortune! How could it be that later, after the Five Elements' residual energy passed to the descendants of Shan Jingtan, Zhu Shouzhuo would also come under Buddhist guidance and return?" "Now I am further honored by the Sha Arhat sending his attendant, the novice, to accompany me. It is now clearly mirroring the model of Master Tang Xuanzang." "This, though due to the great vows and power of these four Venerables, is also a result of my momentary fortune as Da Dian, with no small measure of Buddhist grace!" "I vow to strive diligently on the westward journey and complete this great achievement." Xiao Xingzhe remarked: "Though our paths to arrive here differ, and though it may seem like fortune, if we speak of the principles involved, it is in fact natural." Tang Banjie asked: "How can this be considered natural?" Xiao Xingzhe replied: "For example, one naturally has a body and mind, hands and feet. When they work together to accomplish something, is this not natural?" Tang Banjie nodded repeatedly and said: "You speak rightly." He then asked the novice: "Have you ever had a Dharma name?" The novice replied: "Disciple is already called Sha Mi. There is no other Dharma name." Tang Banjie said: "My first senior disciple's Dharma name is Sun Lvzhen, and my second senior disciple's is Zhu Shouzhuo. Since you have no Dharma name, I shall also give you one—let it be Sha Zhihe." Sha Mi was greatly pleased upon hearing this and said:

"Good! Good! Good!" "I have always feared quarreling with others in my life. Thank you, Master, for this instruction." He then bowed four times more. Xiao Xingzhe added: "Though Zhihe is a good name, one must also be harmonious yet not follow the stream blindly." Zhu Yijie asked: "We have already crossed the River of Sand. What more is there to flow?" Tang Banjie said: "Do not speak like a wild fox's Chan!" "Go forth on your respective paths now." Xiao Xingzhe then led the horse and invited Master to ride. Zhu Yijie was packing up their belongings when Sha Mi hurriedly said: "I should carry these packs." Zhu Yijue replied: "How could it be right to have you carry them alone!" "How about we divide the packs into two loads?" Sha Mi said: "As my senior brother wishes." Xiao Xingzhe suggested: "Splitting them into small pieces would be hard to manage. It might be better if we take turns carrying the load." Zhu Yijie said: "As you say, as you say!" "Today it will be me who carries them." Xiao Xingzhe led Tang Banjie's horse onto the main road, and the four master-disciples happily continued their journey. Indeed:

15 **古佛終年遠，真修何日成？**

The ancient Buddha remains distant through the years; when will true cultivation ever be complete?

16 **師徒求妙解，依舊又前行。**

Master and disciples seek a wondrous resolution, yet they continue onward as before.

17 **此時正**值春夏之交，一路上綠暗紅稀，甚有景致。師徒們或談些佛法，或論些往事，不知不覺又行了許多程途。忽一日，黛煙扑面，嵐氣蒸人，一座高山阻路。怎見得？但見：

At this time it was the transition between spring and summer; along the way, green foliage darkened while red flowers thinned out, making for a very pleasant scenery. The master and disciples either discussed Buddhist teachings or reminisced about past events; before they knew it, they had traveled many more miles. One day suddenly, dark smoke blew in their faces and misty vapors filled the air; a tall mountain blocked their path. How was this seen? One could see:

18 **煙雲繞地，峰巒接天。煙雲繞地，度一度不知幾千百里；峰巒接天，量一量足有億萬丈高。岡陵遠樹木牽連，洞壑深猿猴出沒。峭石排牙開合處，勢欲吞人；陡崖斷壁隔別中，形難過鳥。嶺上雲化作游龍，竟由**腳下飛去；洞中水濺成細雨，直從頭上噴來。左一彎，右一曲，道路難窮；前千尋，後萬丈，階梯不盡。不見樵人，已知山有虎；難逢採藥，自是地無仙。日照黛煙，濃過瘴氣；雲凝岩雪，冷作陰風。慘霧騰騰，一望去只覺多凶；愁雲靄靄，行將來定然少吉。

Smoke and clouds surrounded the land, peaks reached up to touch the sky. The smoke and clouds encircled the land, each turn spanning who knows thousands or hundreds of miles; the peaks reached up to meet the sky, measured in billions of zhang high. Hills and mountains stretched far with trees interwoven, deep grottoes and ravines where monkeys appeared and disappeared. Steep rocks with jagged teeth opening and closing seemed to want to swallow people; sheer cliffs and broken walls in between were so formidable that even birds found it hard to pass. Clouds on the mountain ridge transformed into dragons, flying away from beneath their feet; water in the cave splashed up like fine rain, spraying directly down upon their heads. A bend to the left, a twist to the right, the road was hard to fathom; thousands of feet ahead and ten thousand behind, steps never seemed to end. No woodcutters were in sight—this alone showed there must be tigers on the mountain; it was hard to meet herbalists, which proved this place had no immortals. Sunlight struck dark smoke, its density surpassing that of miasma; clouds condensed into rock frost, their chill turning to cold winds. Gloomy mists rose thickly; looking ahead, one could only feel foreboding. Brooding clouds hung heavily; moving forward would surely bring little good fortune.

19 **唐半偈在馬上看見前山險峻，因**說道：「一路來高山雖有，不似這山陡峻。徒弟呵，你們須當小心，不可大膽！」小行者道：「小心**也要過去，大膽也要過去，信著**腳走便罷，小心些什麼？」唐半偈道：「不是故要小心，只恐怕山中有甚妖魔！」小行者道：「有妖魔也要過去，沒妖魔也要過去，管他有無做甚？師父只管大著膽跟我來。」因取出金箍鐵棒，吆吆喝喝在前領路。唐半偈見小行者慷慨前行，十分歡喜，也自策馬而進。真是：

Tang Banjie, looking from his horse, saw the mountain ahead was perilous and said: "Along our journey there have been high mountains, but none as steep and treacherous as this one." "Disciples, you must be careful. Do not act recklessly!" Xiao Xingzhe said: "Whether cautious or bold, we must still pass through. Just follow the path with your feet; why be so careful?" Tang Banjie said: "It is not that I want to be overly cautious, but only for fear there may be some demons or monsters in the mountain!" Xiao Xingzha said: "Whether there are demons and monsters or not, we still have to pass through. What difference does it make if they exist or not?" "Master, just follow me boldly." He then took out the golden hoop iron staff and, shouting loudly, led the way ahead. Tang Banjie saw Xiao Xingzhe advancing bravely and was very pleased; he spurred his horse forward as well. Indeed:

20 **一心猛勇，百體追隨。**

With a single determined mind, the body follows with vigor.

21　　**卻**說這山叫做解脫山。山中果有一個妖怪，自稱解脫大王。在山中聚集了千餘小妖，逢人殺人，逢獸殺獸。將山前山後的人與山上山下的獸，幾幾乎都殺盡了，故山中絕無人聲。雖四山口也有許多巡山的妖精各處巡綽，卻常常無事，都只在草坡上或是睡覺，或是頑耍。這日，因小行者使棒過山，吆吆喝喝，被巡山小妖聽見，道：「這又是奇事了！甚人敢如此大膽？」因走上山頭樹裏張看。見他師徒四眾欣然前往，又見小行者提一條鐵棒在前邊開路。眾小妖駭怕，不敢輕易出來，只得跑回山洞報與解脫大王道：「巡東山口小妖稟事。」解脫大王道：「稟甚事？」小妖道：「稟奇事。」解脫大王道：「稟甚麼奇事？」小妖道：「自從大王逢人便殺，這山中並無一人敢走，就是不得已要走，也是或五更或半夜悄悄偷走。今日不知是哪裏來的四個和尚，竟吆吆喝喝過山，豈不是奇事！小的們看見，特來報知大王。」解脫大王聽了道：「果是奇事！但既只得四個和尚，你們許多人，何不去拿了他來見我！又空身來報我做甚？」小妖道：「若是拿得來，自然拿來了。因為看他光景有些難拿，故來報知大王。」解脫大王道：「那四個和尚如何形狀，怎見得難拿？」小妖道：　」四個和尚：一個騎馬的，生得白白淨淨好個儀表，若要拿他，我看他忠厚老**實**，**也還容易**；**一個長嘴大耳的**，**生得面似豬形**，**挑著擔行李**，**搖頭擺腦的走路**；**又一個黑黲黲晦氣臉**，**拿著一條禪杖**，**跟定馬走。這兩個生得十分凶惡**，**不象個肯輕易與人拿的**；**還有一個雷公嘴的和尚**，**更覺利害**，**使一條鐵棒在前邊開路**，**口裏**吆吆喝喝的，要尋人廝打。他那條鐵棒長又長，粗又粗，也不知有多少斤重，他拿著使得颼颼風響，躲著他還是造化，誰敢去拿他！」解脫大王聽了大怒道：「咄！胡說。我這解脫山有三十六坑，七十二塹，任是神仙也不敢走！什麼和尚如此大膽？都是你們這些沒用的奴纔輕事重報。誰敢與我去拿這四個和尚來？」說不了，只見眾妖中閃出一個妖精來，連聲應道：「我去拿來，我去拿來！」正是：

Now it must be said that this mountain was called Jiesuo Mountain. There was indeed a demon in the mountain, who styled himself as King Jiesuo. He had gathered over a thousand minor demons in the mountain, killing people when they encountered humans and killing beasts when they met animals. He had nearly killed all the people in front of and behind the mountain, as well as the beasts on and below it; thus, there was no sound of human life in the mountain. Although there were many demons patrolling the mountain passes, they often did nothing and merely slept or played on the grassy slopes. On this day, because Xiao Xingzhe passed over the mountain with his staff in hand and shouted loudly, it was heard by

some patrolling minor demons who said: "This is yet another strange occurrence!" Who dares to be so bold?" They then climbed up the hill and peered through the trees. They saw that the four master-disciples were cheerfully proceeding, and also noticed Xiao Xingzhe holding an iron staff to clear a path ahead. The minor demons were frightened and dared not come out lightly, so they ran back to the mountain cave and reported to King Jiesuo: "Minor demon on patrol at the eastern mountain pass reports." King Jiesuo asked: "What is it you report?" The minor demon replied: "Reporting a strange occurrence." King Jiesuo asked: "What kind of strange thing is it?" The minor demon said: "Since Your Majesty began killing people on sight, no one dares to walk in this mountain. Even those who have no choice but to pass do so either at the fifth watch of the night or in the dead of night, sneaking through quietly." "Today, for no reason we know, four monks from somewhere have come shouting and making a ruckus as they cross the mountain. Isn't that an extraordinary thing!" "We saw this with our own eyes, so we specially came to inform Your Majesty." King Jiesuo listened and said: "Indeed a strange affair!" "But since there are only four monks, with so many of you present, why not go capture them and bring them to me?" "Why come empty-handed to report to me?" The minor demon said: "If we could capture them, we would have brought them already." "We came to report to Your Majesty because they seem difficult to catch." King Jiesuo asked: "What are the appearances of those four monks, and why do you say they are hard to catch?" The minor demon said: "There are four monks. One is on horseback, a clean and fair-complexioned man with an impressive appearance; if we were to capture him, I think he looks honest and kind-hearted, so it would still be easy. Another has a long mouth and big ears, his face resembles that of a pig, carrying a load of luggage on his shoulder while walking with a swaying head and body. There is also one with a dark and gloomy face full of ill omens, holding a staff, following the horse closely." "These two look extremely fierce and do not seem like people who would be captured easily. There is also another monk with a sharp, thunder-like face, even more formidable; he holds an iron staff in front to clear the way, shouting loudly as if looking for someone to fight." "That iron staff of his is long and thick, no one knows how many catties it weighs. He wields it so swiftly that the wind whistles as he moves. It's a blessing to avoid him—how could anyone dare go after him!" King Jiesuo, upon hearing this, became furious and said: "Hmph!" Nonsense. łoż My Jiesuo Mountain has thirty-six pits and seventy-two ditches; even gods and immortals would not dare to pass!" "What kind of monk dares so boldly?" "All of you useless servants are exaggerating a small matter into something big." "Who dares go with me to capture those four monks?" No sooner had he finished speaking than a demon stepped forward from among the crowd, shouting repeatedly: "I will go and capture them! I will go and bring them back!" Indeed:

22　蛇思吞象，螳欲當車。

A snake wishes to swallow an elephant, a mantis dares to block the wheels of a carriage.

23　不知這妖怪是誰，果能拿得四個和尚否，且聽下回分解。

Unknown yet is this demon's identity and whether he can indeed capture the four monks; let us await the next chapter to find out.

18.第十七回小行者力打截腰坑　老魔王密鋪情欲塹 Chapter 17: Little Pilgrim Struggles to Fight the Intercepting Waist Pit, Old Demon King Secretly Lays a Sexual Trap

1　　詩曰：

The poem says:

2　　漫言天地渺無涯，縛束英雄只寸絲，

Do not say that heaven and earth are boundless, for they bind heroes with but a thread.

3　　愛惡難消何況欲，貪心不盡又加痴。

Love and hatred are hard to dispel, how much more so desire; greed unquenched is further compounded by folly.

4　　雖然來處原無也，爭奈歸時已有之，

Though originally nothing when it came, upon returning it has already become something; How can one resist its presence?

5　　莫倚金刀能解脫，碎屍萬段未曾離。

Do not rely on the golden sword to bring liberation, for even if the body is shattered into ten thousand pieces, it has never truly departed.

6　　話說解脫大王聞知四個和尚公然過山，心中大怒，問：「誰人與我拿來？」說不了，只見眾妖中閃出一個妖精來，大聲叫道：「待我去拿來，待我去拿來！」你道那妖精怎生模樣？但見：

It is said that upon learning of the four monks openly passing through the mountain, Jietuo Da Wang became greatly enraged and asked, "Who will go and bring them to me?" Not yet had the words been spoken when suddenly a demon emerged from among the host of monsters, shouting loudly, "Let me go and bring them back! Let me go and bring them back!" You may wonder what that demon looked like. One could see:

7　　矗直尖頭快如鋼鑽，環圓暴眼突似銅鈴。長又長，瘦又瘦，自誇其頂天立地；粗不粗，細不細，人畏其徹後通前。左搖右曳，活潑如梨花亂點；上撩下撥，輕鬆似玉蟒翻飛。處己無情，名高渾鐵；為人有力，利斷頑金。率其性，從不生有好生之天；盡其能，但曉得為送死之地。

His head was sharp and upright, as keen as a steel drill; his eyes were round and fierce, bulging like bronze bells. Tall yet tall, thin yet thin, he boasted of standing

head and shoulders above the rest; neither coarse nor fine, he was feared for his ability to see through all things from front to back. Swinging left and right, lively as scattered pear blossoms; flicking up and down with ease, like a jade python in flight. Toward himself he is heartless, his name as high as solid iron; toward others he is powerful, his edge sharp enough to cut through stubborn gold. Following his nature, he never harbors a compassionate heart; exhausting his ability, he only knows the place of death.

8 解脫老怪看見，認得這妖精叫做蛇丈八，是截腰坑的將領，滿心歡喜。因說道：「好好好！得你與我拿來，但不可一刀兩斷就解脫造化了他。須活活拿將來，細問他是哪裏來的和尚？敢這等大膽！必叫他歷盡這三十六坑、七十二塹之苦，方許他受享我法門之福。」這蛇丈八得了老怪的號令，忙歡歡喜喜答應道：「要活的也容易。」便領了他截腰坑的一隊小妖，手提著一柄長槍，竟往東山要路中間邀截。果然見一個雷公嘴的和尚，拿著一條金箍鐵棒，吆吆喝喝一路打來；後面又一個白面和尚騎著馬，又一個豬形和尚挑著行李，又一個晦氣臉和尚手持禪杖，簇擁而行。

Jietuo Laoguai saw this and recognized that the demon was named She Zhangba, a commander from Jiezhang Keng. He was overjoyed. He said, "Good! Good! Good!" "I am glad to have you go and bring him back. But do not simply cut him in two with one stroke, thus freeing his fate from the order of creation." You must capture him alive and carefully question where those monks came from. How dare they be so bold! They must suffer through the thirty-six pits and seventy-two ditches before I will allow them to enjoy the blessings of my teachings." Snake Zhangba, having received the old demon's order, happily replied, "It is easy to capture them alive." He then led a group of minor demons from Jiezhang Keng, holding a long spear in hand, and went straight to the middle of the main road on East Mountain to lie in ambush. Sure enough, he saw a monk with the face of Thunder God, holding an iron staff bound in gold箍, shouting and charging forward; behind him came another fair-faced monk riding on horseback, another monk shaped like a pig carrying luggage, and yet another gloomy-faced monk holding a Zen staff, all moving together.

9 **蛇丈八看見，也不知好歹，竟叫眾妖一字擺開，自挺槍當面攔住道：「送死的和尚慢來，大王要活的！快丟了兵器一齊下馬受縛，免得我動手有些傷殘，違了大王的號令。」小行者聽見，哈哈大笑道：「要活的不打緊，我們這四個和尚一萬年也不會死。但請放心，決不違你大王的號令；只是我孫老爺的號令，你們這一班初世為妖的孽障卻也違拗我不得！」蛇丈八道：「你這野和尚**說的話卻也好笑。我解脫大王乃此山之主，故有號令；你一個流落半路的和尚，一身尚且

無依，卻有什麼號令？快說與我聽。」小行者道：「你們的號令是要活的，我老爺的號令是要死的。你的**號令我慨從你，我的號令不怕你不依。快從大至小，從老至幼，從尊至卑，一個個排齊了受死！」蛇丈八聞言尚未及回答，眾小妖聽了，膽小的，力怯的，心慌的，早東張西望亂竄的要跑。蛇丈八看見忙止住道：「這是和尚們**說大話，怎就信他？待我拿與你看。」遂挺長槍望小行者劈面刺來道：「我大王雖要拿活的，只怕你是個註定的短命鬼，要活也活不成。」小行者舉鐵棒相還道：「好妖精！莫要不知死活，且吃我一棒。」兩人接上手，槍來棒去，棒去槍迎，便鬥了有六、七合。小行者見妖精的手段低微，因用棒架住他的長槍道：「我且問你，此處叫做什麼山，你是個什麼妖精？快說明了，我好下手。莫要一時棒下無情打殺了，糊糊塗塗，不好到我師父面前去報功記帳。」那妖精笑道：「你這和尚死在面前，還要問我姓名做什麼？你既問我，想是你要做個精細鬼了。我就說與你，叫你死得甘心。這山叫做解脫山，周圍八百里，山上有三十六坑、山下有七十二塹。莫說凡人不敢走，便是神仙也飛不過去。」小行者笑道：「莫要胡說！自古有山便有路，有路便有人行，怎麼走不過去！」妖精道：「你原來不知，我這解脫山天生了一個解脫大王，曾對天發下宏誓大願，要解脫盡天下眾生，方成佛道。故今守定北山，逢人便殺。這等利害，誰人敢走！」**小行者道**：**「他既會殺人，人難道就不會殺他！」妖精道**：**「我這解**脫大王身長體壯，兩臂有萬斤力氣，使一把無情寶刀。斫筋砍骨，如摧枯之易；又據著三十六坑、七十二塹的天險，任是英雄好漢，走到此山也要骨軟筋酥，心昏意亂，只好延頸聽我大王斬戮，哪有本事殺我大王！」小行者道：「你大王據坑塹之險作本事，我已曉得了。且說這山上的三十六坑，與山下的七十二塹，有甚險處可以據得！」妖精道：「這坑塹之險，莫說身不敢到，我只將坑塹之名念與你聽，只怕你站也站不住了。」小行者道：「你就念與我聽，看是如何？」那妖精真個屈著指頭念與小行者聽道：「這三十六坑：

Snake Zhangba saw them and, without knowing the situation, called out to his demons to line up in a row. He personally brandished his spear to block their path and said, "Monks who come to die, hold on! The Great King wants you alive!" "Quickly drop your weapons, dismount from your horses, and surrender to be bound. Otherwise I will have no choice but to act, which may cause some injuries and violate the Great King's orders." Xiao Xingzhe, hearing this, burst into laughter and said, "It is not difficult to capture them alive. These four monks of ours will never die in ten thousand years." "But rest assured, we will certainly not disobey your Great

King's orders. However, my Master Sun's commands are such that you, a bunch of newly born demons, cannot possibly defy!" Snake Zhangba said, "What you, the wild monk, say is quite amusing." "Our Great King Jietuo is the master of this mountain, hence he has authority. You are but a wandering monk who lost your way halfway, with no support for yourself—what command do you have?" "Quickly tell me what it is." Xiao Xingzhe said, "Your command is to capture them alive; my master's command is for them to die." "I will gladly obey your command, but as for my commands, I do not fear that you will disobey!" "Quickly line up from the largest to the smallest, from the eldest to the youngest, and from the most respected to the lowest in rank, one by one, to die!" No sooner had Snake Zhangba heard these words than the minor demons, upon hearing them, those who were timid, weak, or nervous immediately began to look around anxiously and scatter in all directions, trying to flee. Snake Zhangba saw this and hurriedly stopped them, saying, "This is just the monks boasting; why should you believe them?" "Let me show you what I can do." With that, he brandished his long spear and charged straight at Xiao Xingzhe, saying, "Although my Great King wishes to capture you alive, I fear you are a doomed soul destined for an early death. You cannot live even if we wanted to." Xiao Xingzhe raised his iron staff in response and said, "Good demon!" "Do not be so unaware of life and death. Taste my staff first!" The two engaged in combat, spear against staff, staff against spear, fighting for about six or seven rounds. Xiao Xingzhe saw that the demon's skills were mediocre and, using his staff to block the long spear, said, "Let me ask you—what is this mountain called? And what kind of demon are you?" "Quickly tell me, so I may act accordingly." "Do not let my staff strike you down without mercy, killing you in confusion. That would make it hard for me to report your defeat and claim credit before my master." The demon laughed and said, "You are about to die right in front of me—why bother asking for my name?" "If you must ask, it seems you wish to be a careful ghost." "I will tell you then, so that you may die content." "This mountain is called Jietuo Shan. It spans eight hundred li around, with thirty-six pits on the mountain and seventy-two ditches below." "Not only are ordinary people afraid to pass through, but even immortals cannot fly across it." Xiao Xingzhe laughed and said, "Do not talk nonsense!" "Since ancient times there has been a mountain with paths, and where there are paths, people have walked. How could one not pass through?"! The demon said, "You do not know this. Our Jietuo Shan was born with a Great King of Liberation who once made a great vow to heaven: he vowed to liberate all living beings in the world before attaining Buddhahood." "Therefore, now he has taken control of North Mountain and kills anyone who comes along." "With such power, who dares to pass!" Xiao Xingzhe replied, "If he can kill people, then why can't people also kill him?" The demon said, "Our Great King Jietuo has a tall and strong body. His two arms are as powerful as ten thousand catties, and he wields an emotionless treasure sword." "He can cut through tendons and bones as easily as breaking dry branches. He also controls the natural dangers of

the thirty-six pits and seventy-two trenches. No matter how brave or heroic a person is, once they reach this mountain, their limbs will grow weak, their minds confused, and they can only stretch out their necks to await our Great King's execution—how could anyone possibly have the ability to kill our Great King!" Xiao Xingzhe said: "Your Great King relies on the dangers of pits and trenches as his strength. I already understand this." "Now tell me, what is so dangerous about the thirty-six pits on this mountain and the seventy-two ditches below that they can be used as a stronghold!" The demon said, "As for the dangers of these pits and ditches, I need not say anything about being afraid to approach them. Just let me recite their names to you—fear alone may make you unable even to stand." Xiao Xingzhe said: "Then go ahead and tell me. What are they like?" The demon indeed bent his fingers to recite for Xiao Xingzhe: "These thirty-six pits are:"

10 第一斬頭坑，第二瀝血坑，

First, the Head-Cutting Pit; second, the Blood-Dripping Pit;

11 第三刖足坑，第四劓鼻坑，

third, the Foot-Amputating Pit; fourth, the Nose-Slicing Pit;

12 第五剝皮坑，第六剔骨坑，

fifth, the Skin-Stripping Pit; sixth, the Bone-Scraping Pit;

13 第七臠身坑，第八裂膚坑，

seventh, the Body-Tearing Pit; eighth, the Flesh-Splitting Pit;

14 第九剜眼坑，第十燒眉坑，

ninth, the Eye-Plucking Pit; tenth, the Eyebrow-Burning Pit;

15 第十一截腰坑，第十二斷臂坑，

eleventh, the Waist-Cutting Pit; twelfth, the Arm-Severing Pit;

16 第十三刎頸坑，第十四吮腦坑，

thirteenth, the Neck-Slicing Pit; fourteenth, the Brain-Licking Pit;

17 第十五吸髓坑，第十六刳心坑，

fifteenth, the Marrow-Sucking Pit; sixteenth, the Heart-Carving Pit;

18 第十七屠腸坑，第十八割肚坑，

seventeenth, the Intestine-Killing Pit; eighteenth, the Belly-Cutting Pit;

19 第十九剖腹坑，第二十刺喉坑，

nineteenth, the Abdomen-Opening Pit; twentieth, the Throat-Piercing Pit;

20 第二十一破膽坑，第二十二穴胸坑，

twenty-first, the Gallbladder-Breaking Pit; twenty-second, the Chest-Piercing Pit;

21 第二十三折脅坑，第二十四犁舌坑，

twenty-third, the Rib-Fracturing Pit; twenty-fourth, the Tongue-Plowing Pit;

22 第二十五敲牙坑，第二十六噬臍坑，

twenty-fifth, the Tooth-Hammering Pit; twenty-sixth, the Navel-Biting Pit;

23 第二十七射影坑，第二十八抽筋坑，

twenty-seventh, the Shadow-Shooting Pit; twenty-eighth, the Tendon-Pulling Pit;

24 第二十九摳睛坑，第三十分屍坑，

twenty-ninth, the Eye-Scooping Pit; thirtieth, the Corpse-Dividing Pit;

25 第三十一鉗口坑，第三十二鞭背坑，

thirty-first, the Jaw-Clenching Pit; thirty-second, the Back-Whipping Pit;

26 第三十三抉目坑，第三十四滅趾坑，

thirty-third, the Eye-Picking Pit; thirty-fourth, the Toe-Erasing Pit;

27 第三十五刲肝坑，第三十六磔肉坑。

thirty-fifth, the Liver-Cutting Pit; and thirty-sixth, the Meat-Tearing Pit.

28 這三十六坑滿山皆是。若是墮入此坑，便萬劫也不得人身了。還有七十二塹比這三十六坑更險，我再念與你聽。」小行者道：「不要念了。我師徒要往西天去的，心急哪有工夫聽你說閑話。但只報你自己名字，是個什麼妖精便罷了。」妖精道：「我乃管截腰坑的頭領蛇丈八先鋒。」小行者道：「你既管截腰坑，我就與你截了腰吧。」提起鐵棒便攔腰打去，那妖精忙用槍遮架。纔遮架得開，小行者第二捧又來了。妖精見鐵棒重招架不住，思量折轉身要走，當不得小行者力大手快，又攔腰打來。妖精躲不及，早喀嚓一聲攔腰打做兩截，倒在地下。小行者笑道：「好個蛇丈八，如今打做兩個九尺了。」眾小妖先已要走，今看見打死了蛇先鋒，大家沒命的一哄都跑去了。有幾個頭目走不開，只得進洞去忙報與老怪道：「大王，不好了！蛇先鋒打死了。」老怪道：「我吩咐拿活的，為何就打死了他？是這和尚不禁打就死了？」小妖道：「和尚倒禁得打。」老怪道：「和尚既禁得打，為何就打死了？」小妖道：「和尚不曾打死。」老怪大怒道：「

和尚既不曾打死，為何輕事重報，說是蛇先鋒打死了？」小妖道：「小的報的是蛇先鋒被和尚打死了。」那老怪不聽便罷，聽見說蛇先鋒被和尚打死了，急得他怒目橫眉，滿口獠牙都嚼得吱吱的響。因大叫道：「氣殺我也！哪裡來的和尚敢如此大膽！快抬我的刀來，待我親去殺這和尚。」眾妖不敢違拗，忙忙抬過刀來。老怪提刀在手，又吩咐：「三十五坑頭領都跟我來，但我拿住的，你們斬頭的斬頭，剝皮的剝皮，抽筋的抽筋，刳心的刳心，好與蛇丈八報仇。」眾妖得令，一齊刀槍劍戟簇擁老怪飛奔而來。此時，小行者領著唐師父，四眾歡歡喜喜已走到半山，忽聽得喊聲如雷，山坳中擁出一陣妖精來。為頭一個老怪生得：

These thirty-six pits are scattered all over the mountain. If one falls into any of these pits, they will never again take human form in ten thousand kalpas. "There are also seventy-two ditches that are even more dangerous than these thirty-six pits. Let me recite them to you as well." Xiao Xingzhe said: "Do not recite any further." "My master and I are in a hurry to go westward. We have no time for idle talk." "Just tell me your name, what kind of demon you are—that will be enough." The demon said: "I am She Zhangba, the vanguard commander in charge of Jiezhang Keng." Xiao Xingzhe said: "Since you are in charge of the Waist-Cutting Pit, I shall cut your waist for you." With that, he raised his iron staff and struck straight at the demon's waist. The demon hurriedly used his spear to block it. No sooner had he blocked than Xiao Xingzhe delivered a second strike. Seeing that he could not block the heavy staff, the demon thought to turn and flee. But Xiao Xingzhe was too strong and quick, striking again at his waist. The demon could not dodge in time; with a loud crack, he was split into two halves from the waist and fell to the ground. Xiao Xingzhe chuckled and said: "What a fine fellow, Snake Zhangba! Now you are split into two nine-foot pieces." The minor demons had already been trying to flee, and upon seeing the death of their leader, they all ran away in a panic without looking back. A few leaders who could not escape quickly enough had no choice but to rush into the cave and hurriedly report to the old demon: "Great King, it's bad news!" "Snake Zhangba has been killed." The old demon said: "I ordered you to capture him alive. Why did you kill him?" "Did this monk die simply because he could not take a beating?" The minor demon replied: "Actually, the monk can take a beating." The old demon asked: "If the monk could take a beating, then why was he killed?" The minor demon said: "The monk was not actually killed." The old demon became very angry and said: "If the monk was not killed, then why are you exaggerating a small matter into a big one and claiming that Snake Zhangba was killed?" The minor demon said: "I reported that Snake Zhangba was beaten to death by the monk." The old demon would have ignored it if he had not heard that Snake Zhangba had been beaten to death by the monk. Upon hearing this, he became furious, his eyes glaring and eyebrows

furrowed, gnashing his fangs so hard they made a squeaking sound. He shouted angrily: "This is enough to kill me with rage!" "Which monk dares to be so bold and reckless?" "Hurry, bring my sword! I will personally go and kill this monk." The minor demons dared not disobey. They hurriedly brought the sword over. The old demon took up the sword and ordered: "All thirty-five pit leaders, come with me. Whoever I capture, you will be responsible for cutting off their heads, flaying their skins, extracting their tendons, carving out their hearts—do everything necessary to avenge Snake Zhangba." The demons received the order and immediately surrounded the old demon with swords, spears, halberds, and other weapons as they rushed forward together. At this moment, Xiao Xingzhe was leading Master Tang. The four of them were happily walking halfway up the mountain when suddenly they heard a deafening shout and a group of demons emerged from a valley in the mountainside. The leader, an old demon, was described as follows:

29 **大頭闊嘴，直眼連眉。頷下亂髭半黃半赤，腮邊怪色又紫又藍。兩臂粗筋，纏藤作骨；一身橫肉，裹鐵為皮。喊一聲山崩地裂，行過處日慘雲昏。手**內大刀，殺盡世人還道少；胸中惡念，沖翻天地不能平。假名解脫，曾解脫何人？布滿塹坑，實塹坑自己。

He had a big head and wide mouth, with straight eyes connected by thick eyebrows. The beard under his chin was messy, half yellow and half red; the strange color on his cheeks was both purple and blue. His two arms were thick with sinew, like vines wrapped around bones; his entire body was covered in tough flesh, as if iron had been wrapped around the skin. With a single shout that could cause mountains to collapse and earth to split, wherever he passed, daylight dimmed and clouds darkened. With a huge sword in hand, he could kill all mankind and still feel it was not enough; the evil thoughts within his chest were so intense they seemed capable of overturning heaven and earth. He falsely claimed to be liberated—yet who has he ever truly liberated? He filled the land with pits and traps, yet in truth these were all traps for himself.

30 **那老怪氣吽吽跑出來，看見小行者欣欣舞棒而來，一見怒氣沖天，也不問長短，舉起大刀照頭就斫。小行者舉鐵棒架住道：「好潑魔，休得無禮！且問你個明白，你莫非就是什麼解**脫大王麼？」老怪道：「你這該死的和尚，既聞知我的大名，就該轉身受死！怎敢將我蛇先鋒打死？不要走，且吃我一刀，與蛇先鋒償命。」因又舉刀斫來。小行者呵呵大笑道：「你既稱解脫大王，我只說是個有些佛性通些教典的妖魔，卻原來是個假竊美名私行惡念的邪妖野怪。今日大造化，遇著我孫老爺與你一棒，你方識真正解脫之妙。」因撤回棒念一聲：「阿彌陀

佛與我作證，這一棒是與他造福，卻不是傷生害命。」便照頭打來。那老怪舉刀劈面相還，一場好殺：

The old demon, filled with rage, rushed out and saw Xiao Xingzuseriously wielding his staff. Upon seeing him, he was furious beyond measure. Without asking any questions or considering the situation, he raised his large sword and swung it down at Xiao Xingzhe's head. Xiao Xingzhe raised his iron staff to block the attack and said: "You rascal demon, don't be rude!" "Let me ask you clearly—aren't you that so-called Liberation King?" The old demon said: "You wretched monk, now that you know my great name, you should turn around and accept your death!" "How dare you kill my Snake Zhangba?" "Don't run! Take this sword strike and pay for the life of Snake Zhangba!" He then raised his sword again to strike. Xiao Xingzhe laughed heartily and said: "You call yourself Liberation King. I thought you were just a demon with some knowledge of Buddhist teachings, but it turns out you are nothing more than an evil beast who fraudulently steals the name while secretly harboring wicked thoughts." "Today is your great fortune, for you have met my Lord Sun and will receive a single strike from me. Only then will you understand the true wonder of liberation." He withdrew his staff and recited: "Amituofo, bear witness for me. This strike is meant to benefit him, not to harm or take a life." Then he swung the staff down toward the demon's head. The old demon raised his sword to slash back at him, and a fierce battle ensued:

31 **一個是水簾洞天生狠和尚，一個是解**脫山地產潑妖魔。和尚狠，具本來性命，性命生無窮法力；妖魔潑，竊外道神通，神通逞不盡威風。法力大，鐵棒不離頭上下；威風猛，鋼刀只在項東西。鬥深時有千般惡念，刀過去，恨不夾耳連腮分腦袋；殺急了無半點慈悲，棒到來，只願連肩卸背破心胸。正是：性除外障，不滅邪魔難見佛；盜惡主人，願留正法不為妖。

One was the ruthless monk born in Water Curtain Cave; the other was the rascal demon native to Liberation Mountain. The monk's ruthlessness stemmed from his innate life force, which gave rise to boundless magical power; the demon's recklessness came from stolen supernatural abilities of foreign sects, allowing him to endlessly display his ferocity. With great magical power, the iron staff never stopped striking from above or below; with fierce might, the steel sword kept swinging back and forth around his neck. When the battle grew intense, countless evil thoughts arose; with each sword stroke, he wished to cleave through ears and cheeks right into the head. When the killing became desperate, no trace of mercy remained; at every staff strike, he longed for it to tear through shoulders and backs straight into the chest. Indeed: To overcome external obstacles, one must destroy

evil demons to see the Buddha; those who steal and harbor wickedness will not become devils if they wish to preserve righteous teachings.

32 **二人狠鬥了三、四十合，那老怪使盡平生本事，討不得半點便宜，一團怒氣漸漸不張。那小行者拿著金箍棒，前三後四，左五右六，只當頑耍一般。那老怪見不是勢頭，忙回手一招，只見三十五坑的頭領刀槍劍戟一擁齊上，將小行者圍在當中。小行者嘻嘻笑道：「來得好，來得好！人多些湊熱鬧，休教我這棒落空。」放開金箍棒橫衝直撞，全不在意。老怪見有眾妖助勢，便又發起狠來，舉刀亂劈。豬一戒與沙彌初次見老怪戰小行者不過，便安心保護師父。戰了半刻，忽見三十五坑眾妖一裹齊上。二人因對唐半偈**說道：「他們有幫手，我們為何叫師兄獨自出力！師父你請在馬上坐好，等我二人也去助一功。」唐半偈道：「甚好，甚好！此雖是弟兄患難相扶，也見得各人努力。你們快去，我自立馬在此觀望不妨。」

The two fiercely fought for thirty or forty rounds, and the old demon used up all his skills but gained no advantage at all. His anger gradually subsided. Xiao Xingzhe, holding his golden hoop staff, moved it three times forward and four backward, five to the left and six to the right, treating the whole thing as a mere game. Seeing that the situation was turning against him, the old demon quickly turned around and gave a signal. Immediately, the thirty-five pit leaders with swords, spears, axes, and halberds rushed forward together, surrounding Xiao Xingzhe in the center. Xiao Xingzhe smiled cheerfully and said: "Come on then! Come on!" "More people make a better show. Don't let my staff strike in vain." He brandished his golden hoop staff and charged forward recklessly, completely unbothered by the surrounding demons. The old demon, seeing that his subordinates were supporting him, grew fierce again and raised his sword to wildly slash at Xiao Xingzhe. Zhu Yijie and Sha Mi, seeing for the first time that the old demon could not overcome Xiao Xingzhe, felt at ease and focused on protecting their master. After half a moment of fighting, they suddenly saw the thirty-five pit demons all rush in together. The two of them then said to Tang Banjie: "They have reinforcements; why are we making our elder brother work alone?" "Master, please sit securely on your horse. We'll go help as well." Tang Banjie said: "That's very good! That's very good!" "This is not only brothers supporting each other in hardship, but also a demonstration of everyone's individual effort." "You go quickly. I will remain here on my horse and watch without any problem."

33 **二人得了師命，豬一戒撤出釘耙，沙僧展開禪杖，叫一聲：「我來了。」只見：九齒釘耙現萬道霞光，一條禪杖蕩千重瑞靄，兩般兵器，一對莽僧，雙雙殺入陣中。眾妖雖**說是多，只好遠遠的圍著小行者，替老怪助些聲勢，原不敢上前廝殺。怎當得豬一戒與沙彌釘耙、禪杖如追風掣電而來，殺得眾妖東倒西歪，

不敢抵敵。老怪戰小行者久已力乏，又見豬一戒、沙彌惡狠狠殺入，料敵不住，只得拖著刀敗下陣來。眾妖見老怪退去，誰敢戀戰？喊一聲，大家走個乾淨。豬一戒鋤到興頭處，提著釘耙還要打殺。小行者忙攔住道：「兄弟，兵法說：窮寇勿追。趕早過山是我們正事。他既敗去，我們又趕殺他做甚？」沙彌道：「大師兄說得是，我們快保師父過山為上。」三人打退群魔，歡歡喜喜。豬一戒依先挑了行李，大家保護唐長老過山不題。

The two received their master's order. Zhu Yijie withdrew his rake, Sha Seng unfolded his staff, and shouted: "I'm coming!" One could see: the nine-tooth rake radiated ten thousand rays of rosy light, and a staff of meditation dispersed thousands of layers of auspicious mist. With these two weapons in hand, the pair of rough monks charged into the formation together. Although there were many demons, they could only surround Xiao Xingzhe from a distance to support the old demon's momentum; originally, they dared not step forward for close combat. How could they withstand Zhu Yijie and Sha Mi's rake and staff, which came like the wind and lightning? The demons were beaten into disarray, falling left and right, unable to resist. The old demon had long been exhausted from fighting Xiao Xingzhe and, upon seeing Zhu Yijie and Sha Mi charge in fiercely, realized he could not hold out. He had no choice but to drag his sword and retreat from the battlefield. Seeing their leader retreating, who among the demons dared to continue fighting? With a loud cry, they all fled completely. Zhu Yijie was in the midst of his enthusiasm with the rake and still wanted to strike further. Xiao Xingzhe hurriedly stopped him and said: "Brother, the art of war says: Do not pursue a desperate enemy." "We should hurry to cross the mountain—that is our main task." "Now that they have been defeated, why do we need to chase and kill them further?" Sha Mi said: "Elder Brother is right. We should quickly protect our master across the mountain." The three of them repelled the horde of demons and happily continued on their way. Zhu Yijie resumed carrying the luggage as before, and together they protected Master Tang across the mountain—further details are omitted.

34 **卻**說解脫大王領著殘兵敗將回到洞中，忙忙查點，三十六坑兵將早又死了剝皮、剜眼、屠腸、穴胸、抽筋、分尸六坑頭領，其餘二十九坑倒一大半帶傷。急得他暴躁如雷道：「我自據此山要解脫眾生，逢人便殺，從不曾放過一人，是哪裡來了這三個惡和尚？竟壞我教法，倚強過山，又打殺七個坑將，其餘小妖還不算帳。怎生饒得他過！」正在無法，只見旁邊轉出一個妖精，高聲說道：「大王不要煩惱！我有一計，可以捉拿和尚，報此大仇。」老怪忙看，卻是鉗口坑先鋒閉不住。因問道：「閉先鋒，你平素鉗口不言，為何今日破例獻計？」閉不住

道：「我聞主憂臣辱，**主辱臣死。今日和尚猖獗，大王兵敗。這些坑將斬頭的不能斬頭，瀝血的不能瀝血，我鉗口的再鉗而不言，卻叫誰與大王分**憂？」老怪聽了，拍掌大喜道：「好個忠心赤膽的賢臣！你且說，欲報此仇，計將安出？」閉不住道：「我聞強不能勝，便當弱取。那三個使鐵棒、使釘耙、使禪杖的和尚雖十分狠惡，我看那騎馬的白臉和尚卻有些懦弱。那三個苦苦的廝殺，他坐在馬上端然不動，定是個貴重之人。我們只拿了他正主僧人，那三個跟隨和尚狠在哪裏去！俗語說得好，捉住菩薩，不怕金剛不服。」老怪聽了，喜得眉開眼笑的道：「好算計，好算計！但只是我三十六坑將領已被他打死了七坑，其餘又皆帶傷。就是再出去爭鬥，也只好敵住那三個狠和尚，卻叫誰去拿那馬上僧人？」閉先鋒道：「大王怎說沒人！你那七十二塹的將軍要他做什麼？」老怪道：「我這三十六坑斬頭瀝血的上將尚不能成功；這七十二塹將領不過是小聰明、歪擺布、假悲傷、虛撮腳，唬嚇威風，狐媚伎倆，怎能認真會拿人下馬！」閉不住道：「大王有所不知，從來剛不能制剛，惟柔能制剛。這些小聰明、歪擺布、假悲傷、虛撮腳，也不知陷害了多少英雄，豈在這一個遊方和尚怕他不落圈套！大王只消原領這二十九坑妖將，誘他遠遠的圍著廝殺，卻叫這七十二塹的魔君從背後衝**將出去**，**莫**說一個斯文和尚，就有幾十個也不怕他走了。此是調虎離山之計，百發百中。」老怪聽了，連聲道好。一面就火速傳令，將七十二塹將軍都調來聽用。你道是哪七十二塹？

Meanwhile, Liberation King led his remnants of defeated troops back to the cave. In great haste he took stock and found that among the thirty-six pit commanders, six had already died—some skinned, some with their eyes gouged out, others gutted, chest pierced, tendons extracted, or dismembered—their leaders were gone; the remaining twenty-nine pits suffered heavy losses, more than half of them wounded. Furious, he raged like thunder: "Ever since I took control of this mountain to liberate all beings, I have killed anyone who came across me and never let a single person go. Where did these three wicked monks come from?" "They have ruined my teachings, dared to pass through the mountain with force, and killed seven pit commanders—not even counting the minor demons." "How could I possibly let them go!" Just as he was at a loss, suddenly a demon appeared from the side and shouted: "Great King, do not be troubled!" "I have a plan to capture those monks and take revenge for this great grudge." The old demon hurriedly looked over, and it was none other than Zhangkou Pit Commander Bi Bu Zhu. He asked: "Commander Bi, you are usually silent and never speak. Why have you broken your habit today to offer

a plan?" Bi Bu Zhu said: "I heard that when the ruler is troubled, the minister feels shame; if the ruler suffers humiliation, the minister should die." "Today these monks are rampant and Your Majesty's troops have been defeated." "These pit commanders cannot be beheaded or bled dry. If I, who usually keeps my mouth shut, remain silent now, then who will share Your Majesty's worries?" The old demon listened and clapped his hands in great joy, saying: "What a loyal and brave minister!" "Now speak—what plan do you have to take revenge?" Bi Bu Zhu said: "I heard that if strength cannot prevail, one should resort to weakness." "Those three monks with the iron staff, rake, and meditation stick are indeed very fierce. However, I noticed that the pale-faced monk riding the horse seems somewhat weak." "The three of them fought desperately while he sat on his horse, unmoving and composed. He must be a person of great importance." "If we capture this main monk, those three followers will have no strength left to fight!" "As the saying goes: If you capture Bodhisattva, even Vajra cannot refuse." The old demon listened with a delighted smile and said: "What a good plan! What a good plan!" "But the problem is that seven of my thirty-six pit commanders have already been killed by them, and the rest are all wounded." "Even if we go out to fight again, we can barely hold off those three fierce monks. Who will then capture the monk on horseback?" Commander Bi said: "How could Your Majesty say there is no one!" "What are you going to do with your seventy-two pit generals?" The old demon said: "Even my thirty-six pit generals, who can beheaded and bled dry, could not succeed. These seventy-two trench commanders are nothing but petty cleverness, crooked tactics, fake sorrow, and empty posturing—mere tricks to intimidate with false bravado and fox-like flattery. How could they possibly capture someone from horseback in earnest!" Bi Bu Zhu said: "Great King does not know this. Hardness cannot subdue hardness; only softness can subdue hardness." "These petty cleverness, crooked schemes, fake sorrows, and empty gestures have already trapped countless heroes. How could they not entrap this wandering monk into a trap!" "Great King only needs to lead these twenty-nine pit demon generals, luring them into a distant battle. Then have the seventy-two trench demon lords charge from behind. Not just one cultured monk, but even dozens of them cannot escape." "This is a strategy to lure the tiger away from the mountain; it will never miss its mark." The old demon, upon hearing this, praised it repeatedly. At the same time, he immediately issued urgent orders to summon all seventy-two trench generals for deployment. You may wonder which are these seventy-two trenches?

35 第一喜塹，第二怒塹，

First, the Trench of Joy; second, the Trench of Anger;

36 第三哀塹，第四樂塹，

Third, the Trench of Sorrow; fourth, the Trench of Delight;

37　第五酒塹，第六色塹，

Fifth, the Trench of Wine; sixth, the Trench of Lust;

38　第七財塹，第八氣塹，

Seventh, the Trench of Wealth; eighth, the Trench of Rage;

39　第九悲塹，第十痛塹，

Ninth, the Trench of Grief; tenth, the Trench of Pain;

40　第十一傷塹，第十二嗟塹，

Eleventh, the Trench of Injury; twelfth, the Trench of Lamentation;

41　第十三愛塹，第十四惜塹，

Thirteenth, the Trench of Love; fourteenth, the Trench of Regret;

42　第十五嘆塹，第十六悔塹，

Fifteenth, the Trench of Sighing; sixteenth, the Trench of Repentance;

43　第十七愁塹，第十八苦塹，

Seventeenth, the Trench of Worry; eighteenth, the Trench of Bitterness;

44　第十九怨塹，第二十恨塹，

Nineteenth, the Trench of Resentment; twentieth, the Trench of Hatred;

45　第二十一憐塹，第二十二念塹，

Twenty-first, the Trench of Pity; twenty-second, the Trench of Thought;

46　第二十三思塹，第二十四想塹，

Twenty-third, the Trench of Thinking; twenty-fourth, the Trench of Imagining;

47　第二十五慚塹，第二十六愧塹，

Twenty-fifth, the Trench of Shame; twenty-sixth, the Trench of Guilt;

48　第二十七笑塹，第二十八罵塹，

Twenty-seventh, the Trench of Laughter; twenty-eighth, the Trench of Insults;

49　第二十九咀塹，第三十咒塹，

Twenty-ninth, the Trench of Chewing; thirtieth, the Trench of Curses;

50　第三十一仇塹，第三十二謗塹，

Thirty-first, the Trench of Enmity; thirty-second, the Trench of Defamation;

51　第三十三疑塹，第三十四慮塹；

Thirty-third, the Trench of Doubt; thirty-fourth, the Trench of Concern;

52　第三十五昏塹，第三十六迷塹，

Thirty-fifth, the Trench of Confusion; thirty-sixth, the Trench of Bewilderment;

53　第三十七貪塹，第三十八嗔塹，

Thirty-seventh, the Trench of Greed; thirty-eighth, the Trench of Wrath;

54　第三十九狂塹，第四十妄塹，

Thirty-ninth, the Trench of Madness; fortieth, the Trench of Fantasy;

55　第四十一邪塹，第四十二淫塹，

Forty-first, the Trench of Heresy; forty-second, the Trench of Sensuality;

56　第四十三蠱塹，第四十四惑塹，

Forty-third, the Trench of Poisoning; forty-fourth, the Trench of Deception;

57　第四十五諂塹，第四十六佞塹，

Forty-fifth, the Trench of Flattery; forty-sixth, the Trench of Treachery;

58　第四十七媚塹，第四十八誕塹，

Forty-seventh, the Trench of Coquetry; forty-eighth, the Trench of Ridicule;

59　第四十九暴塹，第五十虐塹，

Forty-ninth, the Trench of Tyranny; fiftieth, the Trench of Cruelty;

60　第五十一殘塹，第五十二忍塹，

Fifty-first, the Trench of Brutality; fifty-second, the Trench of Endurance;

61　第五十三騙塹，第五十四詐塹，

Fifty-third, the Trench of Cheating; fifty-fourth, the Trench of Fraud;

62　第五十五陷塹，第五十六害塹，

Fifty-fifth, the Trench of Entrapment; fifty-sixth, the Trench of Harm;

63　第五十七驕塹，第五十八傲塹，

Fifty-seventh, the Trench of Arrogance; fifty-eighth, the Trench of Pride;

64 **第五十九矜塹，第六十誇塹，**

Fifty-ninth, the Trench of Self-Importance; sixtieth, the Trench of Boasting;

65 **第六十一驚塹，第六十二慌塹，**

Sixty-first, the Trench of Shock; sixty-second, the Trench of Panic;

66 **第六十三和塹，第六十四詭塹，**

Sixty-third, the Trench of Harmony; sixty-fourth, the Trench of Trickery;

67 **第六十五慘塹，第六十六刻塹，**

Sixty-fifth, the Trench of Horror; sixty-sixth, the Trench of Severity;

68 **第六十七毀塹，第六十八譽塹，**

Sixty-seventh, the Trench of Destruction; sixty-eighth, the Trench of Fame;

69 **第六十九酷塹，第七十惱塹，**

Sixty-ninth, the Trench of Torture; seventieth, the Trench of Irritation;

70 **第七十一欲塹，第七十二夢塹。**

Seventy-first, the Trench of Desire; seventy-second, the Trench of Dreams.

71 **不一時，各塹將軍俱一齊調到。老妖吩咐道：「養軍千日，用在一朝。我這解**脫山雖有你們七十二塹將軍助我為王，但我雄據此山，逢人便殺，殺得路絕人稀，全然用你們不著。今日，不料來了四個古怪和尚，內中有三個狠和尚十分利害。我大王自領三十六坑上將去抵敵，單剩下一個白臉純善和尚，斯斯文文坐在馬上壓陣。我如今去調開那三個狠和尚賭鬥，你眾妖可從山脊後突出，與我將那白臉和尚拿來，便算你開山大功。」眾妖都欣然答應，獨有疑塹、慮塹兩個妖精上前說道：「那和尚若是一味無用，卻怎生壓伏那三個狠和尚？只怕他也有些手段。」老怪道：「他手無寸鐵，有何手段？不過是性命上功夫，怕他怎的！」眾妖道：「若單是性命功夫，我們眾兄弟七情六欲一齊攻擊，自然要拿他下馬。」遂領了老妖將令，蜂蜂擁擁先轉到山脊後去埋伏。

In no time at all, generals from each trench arrived together. The old demon gave orders: "We train our troops for a thousand days, but use them in one day." "Although I have the seventy-two trench generals to help me rule over this Liberation Mountain, my dominance here has been such that whenever I encounter people, I kill them. I've killed so many that roads are cut off and people are scarce—so much so that I haven't needed you at all." "Today, unexpectedly, four strange monks have come.

Among them are three fierce ones who are particularly formidable." "My great king personally led the thirty-six pit generals to resist them, leaving only one pale-faced, purely kind monk who sits calmly and politely on horseback to command from behind." "Now I will lure away those three fierce monks into a fight. You demons may then charge from behind the mountain ridge and capture that pale-faced monk for me, which shall count as your great merit in opening this mountain." The demon troops all joyfully agreed, but two demons from the Trench of Doubt and the Trench of Concern stepped forward and said: "If that monk is truly useless, how could he possibly subdue those three fierce monks?" "We are afraid he might have some tricks up his sleeve." The old demon said: "He has not a single weapon in hand. What kind of tricks could he possibly have?" "He is nothing but a monk skilled in martial arts; what can he do to us!" The demon troops said: "If it is only martial arts, then we brothers can attack him together with our seven emotions and six desires. Naturally, we will capture him from his horse." They then accepted the old demon's orders and swarmed off in a crowd to take up positions behind the mountain ridge.

72 未知以後如何埋伏，且聽下回分解。

What further ambushes await them remains to be seen in the next chapter.

19.第十八回唐長老心散著魔　小行者分身伏怪 Chapter 18: Elder Tang's Mind Scatters and He Is Possessed, Little Pilgrim Divides His Body to Subdue the Monster

1　　**詩曰**：

The poem says:

2　　**不生不死只虛空，色相煙雲聲氣風，**

Neither born nor dying, it is but emptiness; Forms and appearances are like smoke and clouds, sounds and breaths the wind.

3　　**日月往來磨莫破，古今推測渺難窮，**

The sun and moon come and go, grinding yet never breaking; Through ancient and modern times, attempts to fathom it remain endlessly elusive.

4　　**一元醞釀渾無意，萬化氤氳卻有功**；

The primal essence brews in complete indifference, yet the myriad transformations arise from its subtle vapor with great efficacy;

5　　**若覓如來真佛性，清清淨淨在其中。**

If you seek the true Buddha-nature of Sakyamuni, it lies clear and pure within.

6　　**話**說解脫老怪與鉗口妖精算計定，要捉唐長老，只得抖擻精神，帶領二十九坑妖精重復到前山來邀截。老怪與眾妖敗過一陣，雖說猛勇向前，終有三分膽怯，望見小行者開路而來，早遠遠的吆天喝地。小行者看見光景是虛張聲勢，便挺著鐵棒一路打來。老怪勉強攔住賭鬥，然腳步漸漸退將下來。眾妖惟一味吆喝，卻無半個人敢出力相幫。殺了半晌，小行者早趕過一、二里遠，沙彌看見，與豬一戒說道：「這妖精又要廝殺，又漸漸退去，莫非有計要引誘大師兄麼？」豬一戒道：「這不打緊，我與你大家趕上，一頓釘耙、禪杖，將這些孽怪都打死了完帳，看他引誘些什麼！」沙彌道：「有理。」因對唐長老說道：「師父，好生在馬上略坐一坐，我們去打死了這些妖怪就來。」大喝一聲，早掣出釘耙、禪杖，飛風一般趕去了。二人方纔趕上，山坳中忽閃出七十二塹妖魔，一個簸箕陣將唐半偈團團圍住道：「好了，著手了。」唐長老在馬上將眾妖一看，只見那些妖精雖然一陣，卻形象各別：

It is said that after Jiesuo Lao Guai and Qiankou Yaofeng had made their plans, they intended to capture Tang Zhaolao. Thus, they mustered their spirit, led twenty-nine

pits of demons, and returned once again to the front mountain to intercept him. The old demon and the group of demons had suffered a defeat in one battle. Although they bravely advanced, they still felt some fear. Upon seeing Xiao Xingzhe coming forward to lead the way, they shouted loudly from afar. Xiao Xingzhe saw that the scene was merely a show of strength and bravely brandished his iron rod, charging forward to attack. The old demon struggled to block and fight back, but his steps gradually began to retreat. The group of demons could only shout loudly, yet not a single one dared to lend any real help. After fighting for a while, Xiao Xingzhe had already advanced more than one or two li ahead. Sha Mi saw this and said to Zhu Yijie, "These demons fight yet gradually retreat; could it be that they have some plan to lure our eldest elder brother?" Zhu Yijie said, "That is not a problem. I will go with you and catch up quickly; we can give these wicked demons a thorough beating with my rake and your Zen staff, finishing the matter once and for all. Let us see what they are trying to lure!" Sha Mi said, "That makes sense." He then said to Tang Zhaolao, "Master, please sit quietly on your horse for a moment. We will go and kill these demons and return shortly." With a loud shout, he immediately drew out the rake and Zen staff and rushed off as swiftly as the wind. łoż Just as the two caught up, suddenly seventy-two pits of demons emerged from a mountain hollow and surrounded Tang Banjie in a bamboo basket formation, saying, "Good! We've got him now." Tang Zhaolao looked at the demons from his horse and saw that although they had formed an array, each demon had a distinct appearance:

7 **有幾個掩著嘴嬉嬉而來，嗤笑我早已落他圈套；有幾個攢著眉暗暗而愁，似愁他不能滅我威風。有幾個氣吽吽揮拳要打，有幾個惡狠狠怒目相加。有幾個千禿驢萬禿狗罵不住口，有幾個老師父老菩薩譽不**絕聲。有幾個偎偎依依曲致愛慕之情，有幾個指指搠搠直逞驕矜之意。有幾個面赤如慚，頭低似悔；有幾個無言若怒，不語成迷。看將來意態多端，總不出七情六欲。

A few of them came grinning with their mouths covered, sneering that they had already trapped him in their trap; others frowned anxiously and seemed troubled by the thought that they could not extinguish his authority. Some of them, full of rage, raised their fists to strike; others glared at him with fierce and menacing eyes. Some of them cursed nonstop, calling him a thousand bald donkeys and ten thousand bald dogs; others praised without ceasing, addressing him as an elder monk or old Bodhisattva. Some of them clung closely and subtly expressed affectionate admiration, while others pointed and gestured proudly to display arrogance. Some of them turned red in the face as if ashamed, their heads bowed like those filled with regret; others remained silent as though angry, speechless and lost. Looking at them all, one could see a variety of expressions, yet they all stemmed from the seven emotions and six desires.

8　　唐半偈看見眾妖圍繞，知是魔來。因定一定元神，澄一澄本性，坐在馬上竟似不睹不聞的一般。這些妖精跳一回，舞一回，吵一陣，嚷一陣，軟一聲，硬一聲，一個道：「拖他下馬來。」一個道：「綁他去見大王。」眾妖百般算計，只是不能近身。亂了半晌，無可奈何，只得搶了行李，牽的牽，趕的趕，連馬連人都擁到洞中去了。正是：

Tang Banjie saw that he was surrounded by demons and realized it was an attack by evil spirits. He thus stabilized his original spirit, clarified his true nature, and sat on his horse as if he neither saw nor heard anything at all. These demons leaped and danced, chattered and shouted, spoke softly one moment and harshly the next. One of them said, "Drag him off his horse." Another said, "Tie him up and take him to see the Demon King." Despite all sorts of plots by the demons, they could not get near Tang Banjie. After a while of chaos, with no other choice, they seized the luggage and hurriedly led it away—some dragging, others driving—their group carrying both horse and man into their cave. It was indeed:

9　　一點靈臺萬丈魔，等閑半步也難過。

A single point of spiritual clarity faces ten-thousand-foot demons; even a casual half-step proves difficult to pass.

10　　慢言見怪還無怪，沒奈何時沒奈何。

Do not say that seeing demons means there are no demons—when all is lost, one can only accept fate.

11　　唐半偈被眾妖圍繞著擁入洞中，下了馬默然而坐；雖說不慌不亂，爭奈小行者眾徒弟一時不在面前，自覺一身無主，又被眾妖唬嚇的唬嚇，攛哄的攛哄，你來我去，絮聒不了，弄得個長老如醉如痴，不言不語，就象泥塑木雕的一般。眾妖一面圍住不放，一面著人悄悄報與老怪。老怪正支持小行者與豬一戒、沙彌二人不來，忽聽得小妖報信，說拿了騎馬的和尚在洞中。他滿心歡喜，便虛晃一刀，領著各坑妖將敗入山僻小路，轉回洞中去了。小行者看見妖怪敗去，因對豬一戒、沙彌說道：「這妖怪刀法，初戰時一味蠻狠，戰了數合便漸漸散了，就有眾妖幫助他也戰我不過，怎禁得再添你二人來相殺？他自然要走了。」豬一戒道：「沙三弟見他只管漸漸退遠，恐怕有誘兵之計，故同來相幫。不料這等沒手段，只輕輕兩三耙就逃走了。」沙彌道：「他這番敗走，料必不敢再來，我們且保師父過山要緊。」小行者道：「沙弟言之有理，快去請師父過山。」三人一同趕身回來，一路找尋，哪裡見個師父的影兒！沙彌道：「師父不見，想是等得不耐煩，騎著馬別處耍子去了？」豬一戒指定一塊石頭道：「我們的行李明明放在此處，怎麼如今不見了？難道行李也會耍子？」小行者道：「不消說是我們中他計

了。」豬一戒道：「怎的中計？」小行者道：「這叫做調虎離山計。他明知戰我們不過，卻勉強支撐誘我賭鬥，且敗且走，步步引遠；又叫眾妖搖旗吶喊，誘你二人來相幫；他卻暗伏人馬在山僻處，將師父劫去。非計而何？」沙彌道：「師兄說來一些不差，如今卻怎生區處？」小行者道：「無甚區處。他既將師父劫去，定有個窩巢安頓。我們趁早分頭去尋，尋著了妖怪窩巢，便有師父下落。」豬一戒道：「師兄說得是，我往前趕去。」遂提著釘耙照老妖去的路上趕來。沙彌道：「我往後兜來。」卻橫著禪杖往山後小路追去。小行者見二人分頭去趕，他卻跳在空中四下張望不題。

Tang Banjie was surrounded and carried into the cave by the demons. He dismounted his horse and sat in silence; although he remained calm and composed, since Xiao Xingzhe and the other disciples were not present at that moment, he felt helpless and leaderless. Harassed and frightened by the demons' threats and provocations, with one coming and another going, their incessant chatter left the elder monk dazed and confused, speechless and motionless, as if carved from clay or wood. While surrounding Tang Banjie and refusing to let him go, the demons also sent someone secretly to inform the old demon. The old demon was just struggling against Xiao Xingzhe, Zhu Yijie, and Sha Mi who had not yet arrived. Suddenly he heard the news from a junior demon that they had captured the horse-riding monk in the cave. Overjoyed, he feigned a strike and led the demons from each pit to retreat down a secluded mountain path back into the cave. Xiao Xingzhe, seeing the demons retreat, said to Zhu Yijie and Sha Mi, "These demons' sword techniques were initially purely savage. After a few exchanges of blows, they gradually began to scatter. Even with help from other demons, I could not overcome them—how then can they withstand both you two joining in battle?" "They naturally had to flee." Zhu Yijie said, "Sha San弟 saw that they kept retreating gradually and was afraid there might be a trap to lure us in, so he came along to help." Little did we expect them to have no real skill at all; they fled with just a light strike or two from my rake." Sha Mi said, "Now that they have been defeated this time, I am sure they will not dare to come back. We must hurry and protect our master across the mountain." Xiao Xingzhe said, "Sha Di speaks wisely. Let us quickly go and fetch our master over the mountain." The three of them turned back together and searched along the way, but where was there even a trace of their master's figure! Sha Mi said, "Master is nowhere to be seen. Perhaps he grew impatient waiting and rode off somewhere else for a bit of fun?" Zhu Yijie pointed to a rock and said, "Our luggage was clearly placed here. How come it is gone now?" "Could the luggage have gone off for fun as well?" Xiao Xingzhe said: "Needless to say, we've fallen into their trap." Zhu Yijie asked, "How did we fall for the trick?" Xiao Xingzhe replied: "This is called

the 'Lure the Tiger Away from the Mountain' stratagem. Knowing he could not defeat us, he pretended to struggle and lured us into a fight, retreating while fighting step by step to lead us far away. At the same time, he had other demons raise banners and shout loudly to entice both of you two to come help. Meanwhile, he secretly stationed troops in secluded parts of the mountain and seized our master." "What else could this be but a plan?" Sha Mi said, "Elder brother is absolutely right. But now what are we to do?" Xiao Xingzhe answered, "There's not much to be done." loyd Since he has already captured our master, there must be a den where he is being kept. We should go at once and search separately. If we find the demons' lair, then we will know where our master is being held." Zhu Yijie replied, "Elder brother speaks rightly. I shall go ahead quickly." With that, he took up his rake and hurried along the path where the old demon had gone. Sha Mi said: "I shall go around from behind." He then took his Zen staff and went down a small path at the back of the mountain in pursuit. Xiao Xingzhe watched as both Zhu Yijie and Sha Mi went off separately to chase, while he himself leaped into the air and looked around in all directions.

12 **且**說老怪急急領眾奔回洞中，問眾妖道：「拿著騎馬的和尚在哪裡？快綁來見我。」眾妖道：「騎馬的和尚雖說拿來，也只是圍圈在洞後，實未曾綁縛。」老怪道：「怎不綁縛？」眾妖道：「這七十二塹將軍雖有伎倆，實無刀劍相加；況那和尚尚倚著佛門慧力，輕易近他不得，故未曾綁縛，須得大王自到後洞發落。」老怪聽了大怒道：「這四個和尚真也作怪。那三個惡的不消說了，怎這一個善的也如此繁難。」遂手提鋼刀竟往洞後來道：「待我親手與他解脫。」到了洞後，只見眾妖精圍繞著，一個白臉和尚端端正正坐在當中。老怪心下原打算一刀兩斷，忽見他有些異**相**，**不覺駭然。因分開眾妖上前大喝道**：**「你是哪裡來的妖僧？快報名來好受死。」唐半偈先原合眼而坐，聽見老怪問他，因開眼合掌道**：**「阿彌陀佛！貧僧法名大顛，自大唐國而來。」老怪道**：**「那三個狠和尚叫甚名字，是你甚人？」唐半偈道**：**「一個是我大徒弟叫做孫履真，又號小行者；一個是我二徒弟叫做豬守拙，又號豬一戒；一個是我三徒弟叫做沙致和，又號沙彌。」老怪道**：**「我聞你那大唐國冤衍孽重，無底無邊，信好藏身，卻不憚萬里之遙，到我這解**脫山來做什麼？莫非要求我大王的寶刀替你解脫麼！」唐半偈道：「貧僧此來，只因先年大唐太宗皇帝一心好佛，復差聖僧陳玄奘到我佛靈山求了三藏真經，指望度世。不期未得真解，被後世愚僧講入小乘，誤了眾生；今幸遇憲宗皇帝又一心好佛，復差貧僧遠詣靈山，見我佛如來拜求真解，以解真經，故貧僧不遠跋涉，奉命而來。不期經過寶山，又蒙大王邀截到此，欲為貧僧解脫。解脫誠僧家第一義，但不知大王怎生為老僧解脫？」老怪聽了大笑道：「你要解脫不難，我這解脫法兒甚是捷徑，只消一刀，包管你萬緣皆盡。」唐半偈道：「

如斯解脫，愈入牽纏，此大王所以萬劫為妖也。」老怪大怒道：「賊禿，怎敢罵我為妖！」唐半偈道：「貧僧非敢罵大王為妖。但大王所說解脫之義，與**我佛所**說解脫之義，大相懸絕。佛既為佛，則大王自未免為妖也。貧僧不敢打誑語，故直言有觸大王之怒，望大王真正解脫，赦貧僧之罪。」老怪道：「你且說佛的解脫又是怎麼？」唐半偈道：「佛的解脫比大王的解脫更捷徑。大王只消回過心來，將寶刀放下，不獨這三十六坑、七十二塹一時消失，即大王萬劫牽纏縛束，亦回頭盡解矣！」老怪哪裡肯信，因說道：「你這和尚一味胡言！你既叫我放下寶刀便能解脫，怎不叫你那三個狠徒弟將鐵棒、釘耙、禪杖一齊放下？」唐半偈道：「他們為佛除妖，不放下正是放下；大王以妖滅佛，即便放下，還恐未曾放下。安可一例同觀？」老怪連搖頭道：「胡說，胡說！這些套子話野狐禪，誰信你！」唐半偈道：「大王既不信貧僧之言，留貧僧在此也無益；莫若放貧僧去早早見佛，便算大王之真解脫矣！」老怪聽了，沉吟不語。旁邊轉過鉗口先鋒閉不住道：「這和尚一味花言，大王切不可聽他。他佛家既自有解脫之義，大王也不消殺他，只將他綁縛在此，他若能自家解脫而去，我方信他佛家法力廣大；若是解脫不去，這樣油嘴和尚豈可容他惑眾！」老怪聽了大喜道：「還是閉先鋒有見識，說得合理。」因叫眾坑將一齊動手，用一條粗繩，將唐半偈橫拖倒拽，四馬攢蹄縛束起來，吊在洞後一塊高石之上。老怪**將唐半偈吊完，因問道：「和尚，你佛家解**脫之義云何？」唐半偈雖然被縛，心性灑然。因應聲答道：「

Meanwhile, the old demon hurriedly led his followers back to their cave and asked the demons, "Where is the horse-riding monk we captured?" "Bring him here quickly for me to see." The demons replied, "Although we captured the horse-riding monk, he was merely surrounded behind the cave and had not actually been bound." The old demon asked, "Why wasn't he tied up?" The demons replied, "Although these seventy-two pit generals have some tricks, they actually lack weapons to attack him. Moreover, that monk still relies on the wisdom and power of Buddhism, making it difficult for us to approach him easily. Therefore, we did not bind him. It is necessary for Your Majesty to personally go to the rear cave to decide his fate." The old demon became furious upon hearing this and said, "These four monks are truly strange. Needless to say the three wicked ones, but how could even this one kind monk be so difficult?" With that, he brandished his steel sword and went directly to the back of the cave, saying, "Let me personally deal with him." When he arrived at the rear of the cave, he saw a group of demons surrounding someone. In the center sat a fair-complexioned monk, sitting upright and composed. The old demon had originally intended to kill him with one stroke of his sword, but upon seeing that the

monk bore an unusual appearance, he was suddenly startled. He then pushed aside the demons and stepped forward, shouting loudly, "Who are you, wicked monk? From where have you come?" "Quickly state your name so that I may kill you!" Tang Banjie had originally kept his eyes closed in meditation. Upon hearing the old demon's question, he opened his eyes and clasped his palms together, saying, "Amituofo!" "My humble name is Dadian. I have come from the Great Tang Kingdom." The old demon asked, "What are the names of those three fierce monks? Are they related to you in any way?" Tang Banjie replied, "One is my eldest disciple, Sun Lvzhen, also known as Xiao Xingzhe; one is my second disciple, Zhu Shouzhuo, also called Zhu Yijie; and the third is my junior disciple, Sha Zhihe, also named Sha Mi." The old demon said, "I have heard that your Great Tang Kingdom is filled with deep grudges and heavy karma, endless as the sky. It's a fine place to hide. Yet you are not afraid of traveling thousands of miles to come here to Jiesuo Mountain—what business do you have?" "Are you perhaps seeking my King's precious sword to set yourself free!" Tang Banjie said, "My humble monk came here because in previous years Emperor Taizong of the Great Tang was devoted to Buddhism and sent the holy monk Chen Xuanzang to my Buddha's sacred mountain to obtain the Tripitaka Sutras, hoping thereby to save the world. Unfortunately, the true understanding was not attained. Later generations of foolish monks misinterpreted it as Hinayana teachings and misled sentient beings. Now we are fortunate to have Emperor Xianzong, who is also deeply devoted to Buddhism, and he has again sent me on a long journey to the sacred mountain to meet Sakyamuni Buddha in person, seeking true enlightenment to interpret the Tripitaka correctly and thus save all beings. Therefore, I have traveled far and wide at His Majesty's command." Unluckily, while passing through this mountain, I was intercepted by Your Majesty and brought here with the intention of setting me free. Liberation is indeed the highest teaching for monks, but I wonder how Your Majesty intends to liberate an old monk like me?" The old demon laughed heartily upon hearing this and said, "It is not difficult for you to attain liberation. My method of liberation is very direct; it only takes one stroke of my sword, and I guarantee that all your worldly ties will be severed." Tang Banjie replied: "Such a liberation only deepens entanglement. This is why Your Majesty remains an evil spirit for countless kalpas." The old demon became extremely angry and shouted, "You wretched monk! How dare you call me a demon!" Tang Banjie said: "Your humble servant dares not to call Your Majesty a demon. But the meaning of liberation that Your Majesty speaks of differs greatly from the meaning of liberation taught by my Buddha. If the Buddha is truly a Buddha, then naturally Your Majesty cannot help but be an evil spirit. Your humble servant dares not speak falsehoods, so I have spoken plainly and unintentionally offended Your Majesty. I hope that with true liberation, Your Majesty will forgive my offense." The old demon said: "Then tell me, what is the Buddha's kind of liberation?" Tang Banjie replied: "The Buddha's liberation is even more direct than Your Majesty's. Your Majesty, if you simply turn

your heart around and lay down your precious sword, not only will the thirty-six pits and seventy-two trenches vanish at once, but even all the countless entanglements that have bound you for ten thousand kalpas will be completely dissolved in an instant!" The old demon would not believe it and said, "You monk are just speaking nonsense! If simply laying down my precious sword can bring liberation, then why don't you tell your three fierce disciples to put down their iron staffs, rakes, and Zen staves at the same time?" Tang Banjie said: "They are using their weapons to destroy demons for the Buddha, so not putting them down is itself a form of letting go. Your Majesty uses demonic power to extinguish Buddhism; even if you were to lay your sword down, it might still be that you have not truly let go. "How can these two situations possibly be viewed as the same?" The old demon shook his head repeatedly, saying, "Nonsense! Nonsense!" These are just empty words and wild fox Chan—how can anyone believe you!" Tang Banjie said: "Since Your Majesty does not believe my words, keeping me here is of no use. Why not let me go and see the Buddha as soon as possible? That would be Your Majesty's true liberation!" The old demon listened to this, fell into deep thought, and said nothing. Qiankou Xianfeng, who was standing nearby, could not hold back and said: "This monk is just speaking flowery words. Your Majesty must not listen to him." "If the Buddha's teachings truly have their own meaning of liberation, Your Majesty need not kill him. Simply bind and restrain him here. If he is able to liberate himself and leave on his own, then we will believe in the great power of Buddhism. But if he cannot achieve liberation and escape, how can such a smooth-talking monk be allowed to deceive people?" The old demon was greatly pleased upon hearing this and said, "It is still Brother Bi Xianfeng who has insight; his words are reasonable." He then ordered all the pit generals to act together, using a thick rope to drag and pull Tang Banjie sideways, binding him tightly with four horses' hooves tied together, and hanging him on a high rock at the back of the cave. After having Tang Banjie hanged, the old demon asked: "Monk, what is this meaning of liberation in your Buddhist teachings?" Although bound, Tang Banjie remained composed and at ease. He responded calmly: "

13 **解**脫云何？縛束因魔。

What is liberation? Bondage arises from demons.

14 **魔消縛解，妙義無多。」**

When the demon is gone, the bonds are undone; there's no more to it than that."

15 **老怪聞言，還要問難，忽幾個小妖慌慌張張來報道：「大王，不好了！那三個狠和尚尋上門來了。」老怪大驚道：「我這洞府深遠，他如何尋得著？」小妖道：「只因廝殺時，打傷的小妖**躲在山當中走不動，被他捉住，故領了來。」

老怪聽了著忙，因看著鉗口妖道：「閉先鋒，你說捉住菩薩不怕金剛不服，如今

菩薩雖然捉了，這金剛卻如何得服？」閉不住道：「大王不要害怕，他雖狠，只得三個和尚。大王點起闔洞兵來尚有千餘，一齊圍殺，何患拿他不住！大王卻這等有慌。」老怪聽了，又大起膽來道：「閉先鋒說得是。」因傳令將闔洞妖精都點來山前廝殺。自家仍抖擻精神，手提大刀，帶領眾坑將擁出洞來，大聲吆喝道：「你這三個和尚全不知死活！我因一時身子不耐煩，要靜養靜養，不來拿你，讓你過去，便是你天大的造化！怎倒尋上我門來？」小行者道：「好潑魔！你既要躲死，卻怎麼弄這調虎離山之計，將我師父騙來？引我閻羅王上門，這是你該死的妖精招災攬禍，卻非我孫老爺狠心定要來絕你性命。你若是有些靈性，見景生情，急急將我師父送過山去，我便與你講明，各奔前程。我們自去證我們的佛果，你自做你的妖情；若是迷而不悟，妄想逞強，只消一棒便叫你斷根了帳。」老怪道：「你這和尚專會賴人。我在前山與你廝**殺，那兩個和尚自不小心，在後山不見了師父，卻與我何干？」豬一戒與沙彌見**說他兩個不小心，急得暴躁，忙舉釘耙、禪杖，劈頭劈臉亂鋤亂打道：「我們怎不小心！只打死了你這潑魔，包管師父出來。」老怪只得舉刀抵敵。不上三、五合，老怪如何抵敵得他二人過？忙用手招呼眾妖一齊涌上。小行者見眾怪齊上，恐二人有失，掄起金箍捧上前相助道：「兩賢弟休慌，我來也！」豬一戒與沙彌看見小行者動手，越發精神，釘耙就似雨點一般鋤來，禪杖就象穿梭一般打去。老怪雖有千餘妖精，二、三十坑將，卻都是野獸變成的，能有多大本事，怎擋得三人三般兵器橫衝直撞？直殺得眾妖東倒西歪。老怪看見勢頭不好，乘著人多熱鬧，閃一閃就逃入洞中。

The old demon was about to ask further questions when suddenly a few minor demons came in, panicking and reporting: "Your Majesty, something terrible has happened! Those three fierce monks have come looking for us!" The old demon was greatly startled and said, "My cave dwelling is so remote—how could they possibly have found it?" The minor demon replied, "It's because during the battle, a few of our injured demons hid in the mountains and couldn't move. They were captured by them, so they led the way here." The old demon, upon hearing this, became anxious and looked at Qiankou Yao, saying: "Brother Bi Xianfeng, you said that capturing the Bodhisattva would make even the Vajra forces submit. Now although we have captured the Bodhisattva, how can we possibly subdue these Vajras?" Bi Bu Zhu said: "Your Majesty need not be afraid. Although they are fierce, there are only three monks." Your Majesty has over a thousand troops in the entire cave. If we all surround and attack them together, how could we possibly fail to capture them! "Yet Your Majesty is acting so nervous." The old demon, hearing this, regained his

courage and said: "Brother Bi Xianfeng is right." He then gave orders to gather all the demons in the cave and bring them forward for battle at the mountain's front. He himself still brimmed with spirit, brandishing his large sword and leading the pit generals out of the cave, shouting loudly: "You three monks are completely unaware of life and death! Because I was momentarily impatient with my body and wanted to rest, I did not come after you. If I let you pass now, it will be the greatest fortune for you! How dare you come looking for me instead?" Xiao Xingzhe said, "Good rascal demon! You wanted to avoid death, yet how could you use the strategy of luring a tiger away from its mountain and deceive my master into coming here?" You lured my King Yama to your door. This is the disaster and misfortune you, a wicked demon, have brought upon yourself, not because I, Uncle Sun, am heartless and determined to end your life." If you have any sense, you should recognize the situation and show compassion. If you quickly send my master over the mountain, I will explain things clearly to you and we can each go our separate ways. We will go and attain our Buddha fruits, while you can continue your demonic ways. If you remain deluded and refuse to awaken, and foolishly try to show strength, just one strike from my staff will end your existence forever." The old demon said: "You monk always like to blame others. I was fighting you on the front mountain, and those two monks were careless themselves; your master disappeared in the back mountain. What does that have to do with me?" Zhu Yijie and Sha Mi, upon hearing that they were blamed for being careless, became furious. They quickly raised their rake and Zen staff, wildly striking at the demon's head and face, shouting: "How could we be careless!" "We'll just beat you to death, this rascal demon, and your master will definitely come out!" The old demon had no choice but to raise his sword in defense. No sooner than three or five exchanges, how could the old demon possibly withstand both of them? He hurriedly signaled to all his demons to charge in together. Xiao Xingzhe, seeing the group of demons charge forward together, was afraid that his two companions might be in danger. He brandished his golden hoop staff and rushed to their aid, saying: "Dear brothers, do not panic—I am coming!" Zhu Yijie and Shami, seeing Xiao Xingzhe join the fight, became even more spirited. The rake struck like raindrops, while the Zen staff hit like a shuttle weaving through cloth. Although the old demon had over a thousand demons and twenty to thirty pit generals, they were all beasts transformed into human form. How much skill could they truly have? How could they possibly withstand the three of them with their three different weapons charging in from every direction? The demons were slaughtered so thoroughly that they fell down in all directions. Seeing the tide of battle turning against him, the old demon took advantage of the chaos and a momentary distraction to slip away into his cave.

16　鉗口妖原跟定老怪，見老怪逃走，也就隨屁股溜了。眾妖不看風色，還捨死苦戰，怎擋得他弟兄三人，三般兵器上上下下，十分利害，把些妖精直打得落

花流水。再看看陣上已不見了老怪，遂大家心慌，哄一聲懼敗回洞中，將洞門緊閉。任小行者三人在外打罵，只是不開。老怪埋怨鉗口妖道：「拿得好懦弱和尚，如今卻惹出狠惡和尚來了，卻怎生區處？」閉不住道：「大王雄據此山，以解脫為名，逢人便殺，原是發過誓願，要解脫盡天下眾生；今遇著三個和尚，敗了兩陣，怎便生起退悔心來，轉埋怨我！」老怪道：「不是退悔，凡事也要看勢頭。我發的誓願是要解脫**他人，逞自己的威風。今遇著這三個狠和尚，且莫**說那釘耙九齒就似狼牙，一柄禪杖就似鐵杆；只看他那條鐵棒，也不知有多少斤重，打下來就象倒了泰山一般，用寶刀架隔一遍，真叫人骨軟筋酥。方纔不是我見機走了，這條性命已被他先解脫了，還有什麼誓願？什麼退悔？是你起的禍根，怎怪得我埋怨。」閉不住道：「據大王說來，這是只要性命，不顧體面了。」老怪道：「怎不要顧體面？只是事已到此，顧不得了。」閉不住道：「大王若不顧體面，只消放了騎馬的和尚，開了洞門送還他，自認個不是，賠個小心，他自然也去了，何須這樣埋怨小將？只是這和尚放了，我看大王怎生做人！」老怪聽說，滿臉通紅道：「這也太覺出了醜，閉先鋒還有別計麼？」閉不住道：「計是還有一條，卻可兩全。說來好不好，大王不要又埋怨。」老怪笑道：「我在事急頭上，言語唐突，閉先鋒不要怪我。有甚兩全之計須快快說來！」閉不住道：「如今殺又殺他不過，送還他又醜；莫若叫一個會說話的出去與他講和，叫他去了兵器，一個個自進來解他。若是有本事，有手段，不墮情欲能解了去，便算他造化，與他去了，大王不損了體面；倘或他根器淺，見了這七十二塹溫柔兵將著了迷，大王只消高坐在後洞中，多備繩索，來一個捆一個，倘若四個都捆倒了，大**王那時重整解**脫威風，豈不美哉！」老怪聽了大喜道：「閉先鋒此計太妙！我就備繩索到後洞去等候。只是出去講和，這洞中兵將都是些拙口鈍腮，沒一個會說話，還須閉先鋒親自一行纔妥。」閉不住知道推辭不得，只得壯著膽開了門，走出洞來高聲大叫道：「三位神僧不消動手！小將奉本山大王之命，特來講和。」小行者正在洞外打罵，忽見妖精出來講和，因問道：「你待怎生樣和？可快快講來。」閉不住道：「這座山在西方路上從來平坦，不礙人行；後來生人生物過多，漸漸牽纏孽障。我大王見了不忍，因發宏誓大願，逢人殺人，逢獸殺獸，將這些業障解脫。以還此山的清淨面目。因將此山改名解脫山，自稱解脫大王，日日在此解脫。不期今日遇了四位神僧過此，大王只認凡僧，誤將令師拿了，綁吊在後洞石上，要一例與他解脫。今見三位神僧法力高強，方知不是尋常之輩，故遣小將出

來與三位神僧講和。兩家俱不許用兵器，只請一位神師空手進洞。若有本事解脫出來，我大王情願將白馬、行李一並交還，聽憑西行，再不敢阻滯；若是解脫不開，又自取縛束，卻莫怪我大王無情。」小行者道：「我只要解還我師父並行李、白馬，往西方走路，管你甚解脫不解脫！待我進去，解了師父出來。」沙彌攔住道：「大師兄不可輕易進去！恐怕這些妖**精不懷好意。待兄弟進去，倘或有些差池，師兄們一頓棒打死了這些妖精來救我不遲。」小行者道：「你空身進洞，洞裡妖精多，恐不濟事。」豬一戒道：「你二人不必多慮，待我老豬進去解了出來就是，怕些什麼！」一面**說一面放下釘耙，跳入洞去。閉不住也就要跟了進去，被小行者上前一把抓住道：「你去不得，留在此做個當頭。」閉不住掙不脫，只得站下。

Qiankou Yao had originally followed closely behind the old demon, but upon seeing him flee, he also hurriedly slipped away after his tail. The other demons, unaware of the shifting winds and still fighting desperately to their last breath, could not possibly withstand the three brothers with their three weapons striking from all directions. The battle was extremely fierce, and the demons were beaten into a state of utter disarray, like petals scattered by the wind. Looking back at the battlefield and no longer seeing the old demon, they all became panicked. With a loud commotion, they fled in fear back into their cave and quickly shut the entrance tight. No matter how fiercely Xiao Xingzhe and his two companions shouted and attacked from outside, they would not open the door. The old demon scolded Qiankou Yao: "You captured a weak and timid monk, but now you've brought forth fierce and cruel monks. What are we to do about this?" Bi Bu Zhu replied: "Your Majesty has long held dominion over this mountain, claiming the name of liberation and killing anyone who comes along. Originally, you vowed to liberate all sentient beings in the world. Now that we have faced three monks and lost two battles, how can you suddenly grow cowardly and regretful, turning your blame onto me!" The old demon said: "It's not about retreating or being regretful. In any matter, one must also consider the situation." "My vow was to liberate others and display my own power. Now, encountering these three fierce monks, to say nothing of that rake with its nine tines resembling fangs and the Zen staff like an iron rod—just look at their iron staff. I don't know how many catties it weighs, but when it comes down, it's as if Mount Tai is collapsing on you. Trying to block it even once with my precious sword truly makes one's bones weak and sinews numb. "If I had not taken the opportunity to run away just now, my life would already have been liberated by them. What vows are left then?" "What is there about retreating or regretting?" "It was you who started the trouble. How can I be blamed for complaining?" Bi Bu Zhu said: "According to what Your Majesty just said, this is only about preserving your life and no longer caring for

dignity." The old demon replied: "How could I not care for my dignity?" "It's just that the matter has reached this point, and there is no choice but to let it go." Bi Bu Zhu said: "If Your Majesty is not concerned about dignity, you need only release the monk who rides a horse, open the cave entrance and return him to him. If you simply admit your mistake and show some humility, he will naturally leave on his own. Why must you blame us lowly generals like this?" "But if we let that monk go, I wonder how Your Majesty will ever be able to hold your head up again!" The old demon, upon hearing these words, turned bright red in the face and said: "This would be too much of a disgrace. Brother Bi Xianfeng, do you have any other plan?" Bi Bu Zhu replied: "There is still one more plan, and it can benefit both sides. Before I say it, please don't blame me again." The old demon smiled and said: "In the midst of an emergency, my words may have been abrupt. Brother Bi Xianfeng, 请 don't be angry with me." "Quickly tell me what this plan is that benefits both sides!" Bi Bu Zhu said: "Now, we cannot kill them, and returning them would be humiliating. Why not send someone who can speak well to go out and negotiate with them? We could ask them to put down their weapons first, then each of us can come in one by one to 'liberate' them." "If they have the ability and skill, if they are not tempted by desire and can truly achieve liberation, then it will be their good fortune. Let them go, and Your Majesty's dignity remains intact. But if their roots are shallow and they become entranced by our seventy-two gentle troops and beautiful snares, Your Majesty simply needs to sit in the rear cave, prepare plenty of ropes, and bind one as he comes. If all four can be captured, then at that time, Your Majesty may once again display your mighty power of liberation—wouldn't that be wonderful!" The old demon was delighted upon hearing this and said: "Brother Bi Xianfeng's plan is brilliant! I will prepare the ropes in the rear cave and wait." "But those who go out to negotiate—our troops and generals are all clumsy and tongue-tied, not one of them can speak well. You must personally go yourself for it to be proper." Bi Bu Zhu, knowing he could not refuse, mustered his courage, opened the door, and stepped out of the cave shouting loudly: "The three divine monks need not fight!" I am a lowly general sent by our mountain's great king to come and negotiate peace." Xiao Xingzhe was just shouting and attacking outside the cave when suddenly he saw a demon come out to negotiate. He asked: "What kind of peace do you propose?" Speak quickly." Bi Bu Zhu said: "This mountain has always been flat along the western road, and never hindered travelers. Later, as more people and creatures passed through, entanglements and obstacles gradually arose. My great king saw this and could not bear it, so he made a grand vow: to kill people when meeting people, and beasts when meeting beasts, in order to liberate these karmic obstacles. To restore the pure and clean nature of this mountain. Therefore, he renamed this mountain Liberation Mountain and called himself King Liberation, liberating beings day by day here. Unluckily, today we encountered four divine monks passing through. My great

king only recognizes ordinary monks and mistakenly captured your master, binding him on a stone in the rear cave. He intends to liberate him as well, treating him no differently. Now that we have seen the three divine monks possess great spiritual power, we realize they are no ordinary beings. Therefore, I was sent out to negotiate peace with you three divine monks." Both sides must not use weapons. Please allow one divine master to enter the cave unarmed. If the divine master has the ability to liberate himself, our great king is willing to return the white horse and belongings as well. He will allow you to continue your journey westward without further hindrance. But if he fails to liberate himself and ends up being bound again, do not blame my great king for being merciless." Xiao Xingzuser said: "I only want my master, along with his belongings and the white horse, returned to me so I can continue on our journey west. What do I care about your so-called liberation or not!" "I will go in now and liberate my master." Shami stopped him, saying: "Elder Brother, you must not enter so carelessly!" I fear these demons may have ill intentions. If I go in first, and something goes wrong, you elder brothers can always beat up these demons with a few sticks to rescue me later." Xiao Xingzhe replied: "If you go in unarmed, there are many demons inside the cave. I fear it will not be enough." Zhu Yijie said: "You two need not worry. Let me, old pig that I am, go in and liberate him. What is there to be afraid of!" As he spoke, he put down his rake and jumped into the cave. Bi Bu Zhu was about to follow him in, but Xiao Xingzhe stepped forward and grabbed his arm, saying: "You cannot go. Stay here as a hostage." Bi Bu Zhu struggled but could not break free, so he had to stand there.

17　**豬一戒走進洞中，亂嚷亂叫道：「我師父在哪裡？快引我去解。」眾小妖看見，慌慌的都要**躲開，早被豬一戒捉住一個，領到後洞。原來後洞中七十二塹妖精擠滿，豬一戒不管好歹，一路分開，竟到裡面。只見唐長老果然高高吊在一塊石頭上。豬一戒忙跑上前，高叫一聲：「師父，我來也！」那長老吊得痴痴迷迷，側著耳朵就象不曾聽見，睜著眼睛就象不曾看見，全不答應。豬一戒著忙道：「我師父從來精細，今日為何一吊便這等模樣？」忙要上前去解，早被眾妖趕來扯住道：「老師父莫非是豬老爺麼？」豬一戒聽見歡喜道：「你怎麼認得我？」眾妖道：「豬老爺兩耳如迎風之蒲葉，一嘴似出水之蓮房，望而即知為空大之星精，怎麼認不得？」豬一戒聽了愈加歡喜道：「你們既識我的尊容，又知我的大名，我的釘耙利害自然也曉得了。」眾妖道：「這是相殺時人人害怕的，一發不消說了。」豬一戒道：「你們既害怕，快解唐老爺下來，送出洞去，省得我豬老爺動手。」眾妖道：「解放唐老爺不打緊，豬老爺不須性急，既到我洞中，真是千載難逢，且請安心坐坐。我這洞中有的是上好美酒，請老爺用一杯解解辛苦

；有的是美婦人，叫他來陪一陪，豁豁凡情；有的是金銀財寶，取些去用用，也省得路上抄化。」豬一戒道：「既承你眾位美情，**本不該辭。但只是酒色財三件乃是我僧家第一戒，決不敢破。倒是素齋擾你一頓吧。」眾妖道：「素齋一發容易，就去備來。但請豬老爺寬坐等等。」豬一戒道：「我寬坐等等不妨，可將師父唐老爺解下來同享。」眾妖口雖答應，只不動身去解。忽一個道：「豬老爺好個性兒，真是慈悲。」又一個道：「豬老爺大有威風，人人畏懼。」又一個道：「豬老爺好個異相，真是佛器。」左一句，右一句，奉承得豬一戒滿心奇癢，軟癱做一團。老怪在上面看見他著迷，因暗暗傳令道：「此時不下手，更待何時？」早有怒塹、氣塹、暴塹、慘塹、刻塹、仇塹眾妖一齊擁上，撳頭的撳頭，扯腳的扯腳，將豬一戒捉住。**老怪忙用一條粗麻索捆倒道：「送死的野和尚，你想吃素齋，且吃些麻繩糖何如？」豬一戒欲待動手，不期被凡情纏擾，擺脫不開，只得聽他綁縛了，與唐長老一齊吊起不題。

Zhu Yijie walked into the cave and shouted loudly: "Where is my master?" Quickly lead me to him so I can liberate him." The little demons, upon seeing this, were frightened and tried to flee. Before they could get away, Zhu Yijie had already grabbed one of them and led him to the back cave. Originally, the rear cave was packed with seventy-two demons in ditches; Zhu Yijie paid no attention to who he hit along the way and simply pushed through them all until he reached the inner part. There, Tang Changlao was indeed hanging high from a rock. Zhu Yijie hurried forward and shouted at the top of his voice: "Master, I have come!" The elder monk was hanging there in a daze, tilting his ears as if he had not heard anything, and opening his eyes as though he had seen nothing. He did not respond at all. Zhu Yijie was greatly worried and said: "My master has always been sharp-minded. Why is he in such a state today after just being hanged?" He was about to step forward and untie him when the demons rushed over and held him back, saying: "Is this not Master Zhu?" Zhu Yijie heard this and happily asked: "How do you know me?" The demons replied: "Master Zhu, your two ears are like reed leaves in the wind and your snout resembles a lotus bud emerging from water. One can immediately recognize you as the star spirit of Kōng Dàishēng. How could we not know you?" Zhu Yijie, hearing this, became even happier and said: "Since you recognize my appearance and know my name, you must also be aware of how formidable my rake is." The demons said: "That's something everyone fears when it comes to fighting, so there's no need to mention it at all." Zhu Yijie said: "Since you are afraid, quickly untie Master Tang and let him leave the cave. That way I won't have to use my hands." The demons said: "Releasing Master Tang is not a problem, but you don't need to be in such a hurry, Master Zhu. Now that you have come into our cave, it's truly a once-in-a-lifetime opportunity. Please sit and rest at ease." "We have plenty of fine wine in our cave. Please, Master Zhu, take a cup to ease your fatigue; we also have many beautiful

women who can come and keep you company, helping you forget worldly cares. We have gold, silver, and treasures as well—take some with you so that on the road ahead, you won't need to beg for alms." Zhu Yijie replied: "Given your kind offer, I should not refuse." "But the three things—wine, beauty, and wealth—are the first precepts for monks like me. I dare not break them under any circumstances." "I would rather trouble you with a simple vegetarian meal instead." The demons said: "A vegetarian meal is even easier to prepare. We'll go and get it ready right away." "Just please, Master Zhu, sit comfortably while we wait a moment." Zhu Yijie said: "It's fine for me to sit and wait, but please untie Master Tang so he can share the meal with us." Although the demons verbally agreed, they did not move to go and untie him. Suddenly one of them said: "Master Zhu has such a kind nature; he is truly compassionate." Another added: "Master Zhu is very imposing and everyone fears him." Yet another said: "Master Zhu has an extraordinary appearance; he's truly a vessel of the Buddha." With one compliment after another, they flattered Zhu Yijie until he was full of delight and embarrassment, his body going limp with pleasure. The old demon, seeing from above that Zhu Yijie was distracted and dazed, secretly gave orders: "If not now, then when else to strike?" At once, the demons Nuqian, Qiqian, Baoqian, Canqian, Keqian, and Chouqian rushed forward together. Some grabbed his head while others seized his feet, capturing Zhu Yijie. The old demon quickly tied him up with a thick hemp rope and said: "You foolish monk who came to die, you wanted vegetarian food? How about some hemp-rope candy instead?" Zhu Yijie wanted to fight back, but unexpectedly found himself entangled by worldly desires and could not break free. He had no choice but to let them bind him, hanging alongside Master Tang without further mention.

18　　且說小行者與沙彌在洞外等了半晌，不見一毫動靜。小行者疑心道：「解放師父什麼難事，去了半晌還不見出來。」沙彌道：「我原疑心妖精不懷好意，二師兄多分著他手了。待我進去幫他一幫。」提著禪杖往裡就走，閉不住慌忙攔住道：「沙老爺不須性急，兩下既已好意講和，說過不許用兵器，為何又帶進去？」沙彌道：「既是好意講和，為何豬老爺進去不見出來？」閉不住道：「多管是大王留齋，想是豬老爺食量大，一時吃不飽，不肯起身。」沙彌大怒道：「胡說！難道我們做和尚的這樣貪嘴！」將鉗口妖一手推開，竟往裡走。到了洞中，不見一人，心下疑惑道：「莫非師父與師兄真個留在那裡吃齋？我提著禪杖莽莽撞撞闖進去，豈不倒被妖怪看小了。」因將禪杖倚在門外，悄悄走到洞後來，東張西望。不期七十二塹群妖因拿了豬一戒，十分快活，正在那裡說說笑笑。忽見沙彌在外面張望，遂跑出來拉的拉，扯的扯道：「好了，又一位來了！快請進去。」沙彌竟認真了是請他吃齋，連連往外倒退道：「不消，多謝！不消，多謝！

」那些妖精哪裡肯放，死命的往裡推。纔推進後洞，老怪早一條麻索劈頭套上，眾妖就借勢掀翻倒了，用粗繩捆起。沙彌道：「齋僧善事，快快的，領盛情也不遲，如何這等惡請？」眾妖笑道：「不是也不敢**惡請，只怕令師與令兄等久了。」一面**說一面已抬入後洞，與豬一戒一齊弔起。沙彌看得分明，心中省悟著魔力，狠狠的大叫一聲道：「好妖怪！我沙老爺從來乖巧，怎敢以吃齋哄騙老爺。」老怪笑道：「任你乖巧，已被我哄騙到手，死在頭上，還說甚嘴？」沙彌道：「我二人雖被你哄騙，我那大師兄孫老爺你卻哄騙他不得。他若知道我二人被騙，他只將金箍棒往山上撳一撳，包管你連山連人懼成齏粉！你且不要空歡喜。」老怪聽了，不覺打一個寒噤，暗想道：「這和尚卻也說得有理。雷公嘴和尚那條鐵棒真是利害！」又沉吟半晌，忽想道：「他說是被吃齋哄騙，想是和尚家最貪的是吃齋，莫若還以吃齋去騙他。」因吩咐幾個能事的小妖道，你去如此如此。眾小妖領命，忙走出洞門一齊跪下道：「本洞大王因得罪列位老爺，謹備一頓素齋奉請，唐老爺、豬老爺、沙老爺俱已坐齊，單等孫老爺去同享。」小行者道：「既要請我，你大王怎不自來？」小妖道：「大王原要自來，因唐老爺三位沒人陪敬，特遣小的們代請。」鉗口妖又在旁幫襯道：「這是本洞大王的誠心，孫老爺雖不希罕，也須進去見個意兒，不可辜負。」小行者心下暗想道：「這妖精若是實意，我不進去，師父如何得出來？若弄虛頭，他兩個已入圈套，止我一人在外，倘再著手，叫誰**來救應？」又想一想道：「有主意了。」遂滿口答應道：「我去，我去。你們一齊先走領路。」哄得眾妖一齊背過身去，他卻悄悄用手指著洞門前一塊大石頭叫：「變！」竟變做他一般模樣，自己卻變一個蒼蠅兒叮在頭上，跟了進去。**

Meanwhile, Xiao Xingzhe and Shami waited outside the cave for a long time but saw no sign of movement. Xiao Xingzhe, growing suspicious, said: "Liberating Master is not such a difficult task. Why hasn't he come out after so long?" Shami said: "I originally suspected the demons had ill intentions, and my second elder brother is likely caught in their hands." "I will go in to help him out," he added. He picked up his staff and was about to go in when Bi Bu Zhu hurriedly stopped him, saying: "Master Sha, there is no need for you to be so hasty. Both sides have already reached a peaceful agreement and agreed not to use weapons. Why are you bringing one inside?" Shami replied: "If they truly meant peace, why hasn't Master Zhu come out after going in?" Bi Bu Zhu said: "It's probably because the King is serving a vegetarian meal. Master Zhu must have a big appetite and isn't satisfied yet, so he refuses to get up." Shami became very angry and said: "Nonsense!" "Do you think monks are so greedy for food?" With one push, he shoved the demon named Qiankou aside and

walked straight in. When he arrived inside the cave, there was no one to be seen. Doubtful and puzzled, he thought: "Could it be that Master and my elder brother are really staying there for their vegetarian meal?" "If I rush in with my staff, wouldn't that just make the demons look down on us?" So he leaned his staff against the door outside and quietly walked to the back of the cave, looking around cautiously. Unbeknownst to him, the seventy-two demons had just captured Zhu Yijie and were very happy. They were laughing and chatting among themselves at that moment. Suddenly, they saw Shami peering from outside and rushed out to grab him, pulling and tugging, saying: "Great! Another one has come!" Quickly please come in." Shami, mistakenly thinking they were inviting him for a vegetarian meal, kept backing away and said: "No need, thank you very much!" "No need, thank you! No need, thank you!" Those demons would not let him go and pushed him in with all their might. As soon as they pushed him into the back cave, the old demon quickly threw a hemp rope over his head. The demons then took advantage of the momentum to knock him down and tied him up with thick ropes. Shami said: "Feeding a monk is an act of kindness. Why not prepare the meal properly and show your hospitality? How could you invite me in such a cruel way?" The demons laughed and said: "We wouldn't dare to be so rude otherwise. We're just afraid your master and elder brother have been waiting too long." While saying this, they had already carried him into the back cave and hung him up alongside Zhu Yijie. Shami saw clearly what was happening, realized he had been ensnared by the demon's magic, and shouted fiercely: "You wretched demons!" "I, Master Sha, have always been clever. How could I dare to deceive you by pretending to offer a vegetarian meal?" The old demon laughed and said: "No matter how clever you are, you have already been tricked into my hands. With death hanging over your head, what more do you want to say?" Shami said: "Although the two of us have been tricked by you, there is no way you can deceive my elder brother Sun Laoye." "If he finds out that the two of us were deceived, he will just take his golden staff and press it against this mountain. I guarantee your entire mountain—and you with it—will be crushed into pulp!" "You'd better not get too happy for nothing." Upon hearing this, the old demon could not help but shiver involuntarily. He thought to himself: "This monk actually makes sense." "That monk Leigong Zui's iron staff is truly formidable!" He pondered for a while, then suddenly thought: "He said he was tricked by the promise of vegetarian food. Monks must be most greedy for meals like that. Why not use another meal to deceive him?" So, he ordered a few capable little demons: "You go and do this and that." The little demons accepted the order and hurriedly went out of the cave, kneeling together as they said: "Because our Lord offended you gentlemen, we have prepared a vegetarian meal to invite you. Master Tang, Master Zhu, and Master Sha are already seated and waiting for Master Sun to join them." Xiao Xingzhe asked: "If you wish to invite me, why doesn't your Lord come himself?" The little demon replied: "Our Lord originally wanted to come in person, but since

there was no one to accompany and serve Masters Tang, Zhu, and Sha, he specially sent us to invite you on his behalf." Qiankouyao added from the side: "This is a sincere gesture from our Lord. Although Master Sun may not be interested, you should still go in to show some courtesy and must not let it go unappreciated." Xiao Xingzhe thought to himself: "If this demon is truly sincere, I must go in. Otherwise, how will my master be freed?" "If this is a trick, the other two have already fallen into his trap. I am alone outside. If he strikes again, who will come to my rescue?" After thinking for a moment, he said: "I have an idea." So he readily agreed and said: "I will go. I will go." "You all go ahead first and lead the way," he added. He tricked the demons into all turning their backs, and then quietly pointed at a large rock in front of the cave entrance and said: "Transform!" The stone transformed into an exact copy of him, while he himself turned into a fly and perched on its head before following them inside.

19 老怪看見小行者空著手搖搖擺擺進來，滿心以為中計，忙迎將出來，一路拱請進去。纔進得後洞，老怪狠的一聲，早有闔洞妖精一齊擁上，將小行者捉住，用麻繩橫三豎四的相縛起來。小行者全不動手，讓他捆縛。豬一戒與沙彌吊在石上，遠遠望見，報與師父。師父又痴痴迷迷，全然不懂，只暗暗叫苦。老怪見捆縛定了，滿心歡喜。因對鉗口妖說道：「閉先鋒好計，果然都被捉了。」遂吩咐眾妖：「與我抬進去一起吊起，待我細細的解脫他，好重整威風。」眾妖得令，扛的扛，抬的抬，卻莫想移動一步。小行者看得明白，暗喜道：「早是我有算計，不著他手。」因一翅飛到唐長老懷中，叫一聲：「師父，我來也！」那長老正在沉迷之際，得小行者一聲叫，就象驚雷一般，忽然醒轉來道：「徒弟，你來了麼？」再睜眼看時，纔見豬一戒與沙彌俱吊著。遂問道：「你二人幾時也吊在此？」豬一戒道：「我二人被吊時，連叫師父，你難道就不看見？就不聽得？」唐長老道：「這些時想是心不在焉，故視而不見，聽而不聞。纔聽得你大師兄叫我，方有知覺。」小行者聽了，暗暗歡喜道：「我這兩日離了師父，只覺得虛飄飄身無著落。不想師父離了我，竟成了一個鈍漢，真是一緣一會。」就要現原身解放師父，又想道：「若先解放師父，這妖精看見未免又來爭奪；不如先拿了妖精，再解師父不遲。」又一翅飛到前邊，只見那些小妖還在那裡鬧吵吵，扛抬假小行者。老妖看見眾妖左來右去，只是弄不動，心下焦躁，指著眾妖罵道：「妖夯貨！卻怎麼這樣一個鱉小和尚能有多重，這等難得緊。等我自拿到後洞，弔起與你們看。」因走上前彎著腰側身去拖。小行者看見，就趁著他彎腰側身，怪叫一聲：「退！」那老怪拖著假小行者纔待直起腰來，不料那小行者已仍舊變成一塊千萬斤的石頭壓在身上，哪裡掙挫得起來！鉗口妖看見，忙上前用力抬石。小行者看見，忙現了原身，耳中取出金箍棒，照閉不住頭上一棒道：「誰叫你開口！」再看時，已開口不得了。復轉身指定老妖道：「你捆得孫老爺好麼？不要忙，且壓壓著。等我去放了唐老爺，再來與你說話。」忙走進去，親手解放三人下

來。唐半偈既脫了魔，正正性向小行者稱謝道：「非賢徒救護，幾令佛法無光。」豬一戒與沙彌俱在旁稱贊道：「大師兄法力真不可思議。」小行者道：「徒弟有甚法力，不過因魔之魔以伏魔耳！」豬一戒道：「閑話休提，且去看看這老怪怎樣了？」乃走到石頭邊看時，老怪已被頑石壓斷了腰，早已嗚呼哀哉，解脫去了。再尋那三十六坑並七十二塹妖精已無影無蹤，不知哪裡去了。正是：

The old demon saw Xiao Xingzhe walking in with empty hands, swaying back and forth. Thinking he had fallen for the trick, he hurried out to greet him and led him inside along the way. As soon as he entered the back cave, with a sudden shout from the old demon, all the demons in the cave rushed forward and seized Xiao Xingzhe. They tied him up tightly with hemp ropes, binding his arms and legs together. Xiao Xingzhe did not resist at all but let them tie him up. Zhu Yijie and Shami, hanging from the stone, saw this from afar and informed their master. The elder monk remained dazed and confused, completely unaware of what was happening, only silently groaning in despair. Seeing that Xiao Xingzhe had been securely bound, the old demon was overjoyed. He then said to Qiankouyao: "Brother Bi Xianfeng, your plan was excellent. Indeed, they have all been captured." He then ordered the demons: "Carry him in and hang him up with the others. I will carefully untie them all so that I can restore my authority." The demons received the order and tried to carry or lift him, but not a single one could move even an inch. Xiao Xingzhe saw through the situation clearly and secretly rejoiced: "Thank goodness I had a plan and wasn't caught in his trap." He then flew straight into Master Tang's arms, shouting: "Master, I have come!" The elder monk, who had been in a daze at that moment, was suddenly jolted awake by Xiao Xingzhe's shout as if struck by thunder. He opened his eyes and said: "Disciple, have you come?" When he looked again with clear eyes, he saw that both Zhu Yijie and Shami were also hanging there. He then asked: "You two, when did you get hung here as well?" Zhu Yijie said: "When we were being hung, I called out to you repeatedly. Could it be that you didn't see?" "Did you not even hear me?" Master Tang replied: "It must be that I was distracted these past moments, hence seeing without noticing and hearing without listening." "I only regained awareness when your eldest elder brother called out to me just now." Hearing this, Xiao Xingzhe secretly rejoiced: "For the past two days since I left my master, I had felt aimless and unsettled." "I never expected that without me, Master has become a dull man. Truly, this is the result of our karmic connection." Xiao Xingzhe was about to reveal his true form to free Master Tang, but then thought: "If I first release my master, these demons might see and come to fight again. It would be better to capture the demon first before freeing my master." He then flew ahead again and saw that those minor demons were still there, making a ruckus while trying to carry the fake Xiao Xingzhe. The old demon, seeing that the minor demons kept coming and going from left to right but still couldn't move him, became impatient. He

pointed at them and scolded: "You clumsy fools!" "How could such a small monk weigh so much that it's this difficult to handle?" "I will personally carry him back to the rear cave and hang him up for you all to see." He then walked forward, bent over, sidestepped, and tried to drag him. Xiao Xingzhe, seeing this, took the opportunity when he bent over and turned sideways, and let out a loud shout: "Retreat!" Just as the old demon was about to straighten up while dragging the fake Xiao Xingzhe, he didn't expect that Xiao Xingzhe suddenly transformed back into a rock weighing thousands of jin and pressed down on him. How could he possibly struggle free! Qiankouyao, seeing this, hurried forward to lift the stone with all his strength. Xiao Xingzhe seeing this, quickly revealed his true form and took out the Golden Cudgel from behind his ear. He struck Bi Zhubu's head with a blow and said: "Who told you to speak?" When he looked again, Qiankouyao could no longer close his mouth. He then turned around and pointed at the old demon, saying: "Did you tie up Master Sun well?" "Don't rush. Just keep it pressed down for now." "I'll go free Master Tang first, and then come back to talk with you." He hurried in and personally freed the three of them. Master Tang, having escaped from the demon's grasp, straightened himself and respectfully thanked Xiao Xingzhe: "Had it not been for my worthy disciple's rescue, Buddhism would have nearly lost its glory." Zhu Yijie and Shami both praised from the side: "Elder Brother's magical power is truly inconceivable." Xiao Xingzhe said: "What disciple has any magical power? It's merely using the demon's own magic to subdue him!" Zhu Yijie said: "Enough of idle talk. Let us go see how this old demon is doing?" When they went to look at the stone, they saw that the old demon had already been crushed in the waist by the stubborn rock and was long dead. He had passed away and was set free. They then searched for those thirty-six pits and seventy-two ditches, but the demons had vanished without a trace, their whereabouts unknown. Indeed:

20 **心生種種魔生，心滅種種魔滅。**

"When the mind arises, all kinds of demons arise; when the mind is extinguished, all kinds of demons are extinguished."

21 **師徒們見此山一時清淨，就在洞中宿了一夜。到次日，搜尋些山糧野菜，飽食一頓，又找出釘耙、禪杖、白馬、行李，然後從洞口抄上大路，向西而行。正是：**

Seeing that the mountain was now peaceful and quiet, the master and his disciples stayed in the cave for one night. The next day, they gathered some mountain grains and wild vegetables, had a hearty meal, then retrieved the rake, staff, white horse, and luggage. After that, they took the main road from the cave entrance and continued westward. Indeed:

22 **無意自舒真解**脫，有心展轉大沉淪。

"Without intent, true liberation unfolds naturally; with attachment and effort, one sinks deeper into suffering."

23　　不知此去有何所遇，且聽下回分解。

What encounters await them ahead remains to be seen. Stay tuned for the next chapter.

20.第十九回唐長老坐困火雲樓　小行者大鬧五莊觀 Chapter 19: Elder Tang Is Trapped in the Fire Cloud Pavilion, Little Pilgrim Causes a Ruckus at the Five Villages Hall

1　　詩曰：

The poem says:

2　　平平道理沒低高，就是靈山也不遙。

Level and level, the principles of reason have no low or high; even if it is Ling Mountain, it is not far away.

3　　既已有人應有鬼，須知無佛便無妖，

Since there are already people, there must also be ghosts; one should know that without Buddha, there would be no demons,

4　　死生禍福憑誰造，苦樂悲歡實自招；

Life and death, calamity and fortune—whose hands shape them? Suffering and joy, sorrow and happiness—all are actually self-invited;

5　　若識此中真妙義，求經求解亦徒勞。

If one understands the true wondrous meaning within this, seeking scriptures or explanations would also be in vain.

6　　話說唐半偈與小行者師徒四眾，自分身解脫而來，一路上無掛無礙，好不快活，又不知不覺行了數千里路，忽又一座高山阻路。唐半偈在馬上看見，便問小行者道：「前面怎麼又有高山了？」小行者道：「從大唐國到靈山，算起程途來有十萬八千里之遙；似這般高山峻嶺也不計其數，只好看做平平大道，坦坦而行，方容易得到。我們出門纔過不上三、五處，怎麼就驚訝起來？」唐半偈道：「不是驚訝，只恐其中又有妖魔。」小行者道：「山嶽乃靈秀聚藏之處，斷沒有個空處生設之理，不為妖魔竊據，定有仙佛留蹤。我看此山雖然高峻，卻祥光瑞氣，郁郁蒼蒼，多分是個聖賢所居。師父放膽前行，不須害怕。」唐長老聞言，再抬頭又將那座山一看。只見：

The story goes that Master Tang Banjie and Xiao Xingzhe, along with their three disciples, had come from the experience of body separation and liberation. On this journey, they encountered no attachments or hindrances, feeling very happy indeed. Without realizing it, they had already traveled thousands of miles when suddenly another high mountain blocked their path. Tang Banjie saw this from his horse and asked Xiao Xingzhe, "Why is there another high mountain ahead?" Xiao

Xingzhe said, "From the Great Tang Kingdom to Ling Mountain, if one calculates the distance of the journey, it is as far as 108,000 li. There are countless such high mountains and steep ridges along the way; we can only regard them as a level great road, walk steadily and calmly, in order to reach our destination easily." "We have just left home and passed no more than three or five places; how could you already be surprised?" Tang Banjie said, "It is not out of surprise, but I am only afraid that there may again be demons and monsters among them." Xiao Xingzhe replied, "Mountains are places where spiritual and elegant energies gather; it is impossible for an empty place to exist without reason. If not occupied by demons or monsters, there must be traces left behind by immortals or Buddhas." I see that although this mountain is tall and steep, it radiates auspicious light and noble energy, lush and verdant; it must be a place where sages or virtuous people reside. "Master, please go ahead with confidence; there is no need to fear." Upon hearing these words, Master Tang raised his head once again and looked at that mountain. He saw:

7 龍蟠空際，青巍巍高插雲霄。虎踞寰中，碧沉沉下臨泉壤。方隅廣闊，從東而望，莽蕩蕩未知哪一面為西，道路修長，自南而觀，遠迢迢不識哪一條是北。蒼煙影裡，圍不轉，抱不合，盡是千年老樹；嵐氣光中，攀不著，躋不上，無非萬丈危峰。日色正晴，而細細半空飛雨，大都石觸流泉；風聲不作，而隱隱四境聞香，無非澗沖瀑布。松梢白鶴成群，裝點出丘壑清幽；嶺上玄猿作隊，描畫得几巒靈異。紅不是花，丹不是葉，赤不是霞，絳雪滿山光灼灼；秀不是草，靈不是藥，滑不是苔，紫芝遍地色離離。爛玉充飢，不羨胡麻之服；露珠解渴，何煩瓊杵之漿。日月至明，常不見煙雲殊幻；山川膚寸，忽然生氣候不齊。四山岩穴高深，九夏不能消背陰之冷霜；絕頂觀瞻最遠，半夜可以見滄海之出日。上碧落而下黃泉，真堪頂踵兩閭；宗靈鷲而祖須彌，足以兒孫五岳。

Dragon-like peaks coiled in the sky, dark green and towering high into the clouds. Tiger-like ridges stood firm at the center of the world, deep emerald and looming over springy soil from below. The mountain's corners were vast and open. Looking eastward, it stretched boundlessly, so one could not tell which direction was west; the roads were long and winding. Viewing from the south, they extended far into the distance, making it impossible to recognize which path led north. In the shadow of gray mist, the surroundings could not be circled or enclosed; all were ancient trees thousands of years old. Amidst the luminous mountain vapor, one could neither grasp nor climb upward—nothing but perilous peaks towering ten thousand zhang high. Though the sun was shining brightly, fine rain still flew through half the sky; mostly it was spring water flowing from stone contact. Though no wind stirred, faint fragrances could be sensed in all four directions—nothing but scents of cascading waterfalls and gushing streams. White cranes gathered in flocks on the pines, adorning the hills and valleys with a quiet serenity; black monkeys formed groups on the ridges, painting the surrounding peaks as spiritually wondrous. Red is not a

flower, crimson is not a leaf, scarlet is not a cloud; instead, red snow covers the mountain in dazzling brilliance. Graceful is not grass, spiritual is not medicine, smooth is not moss—purple lingzhi mushrooms blanket the ground with vibrant color. Shattered jade satisfies hunger, no need to envy the elixir of hu ma; dewdrops quench thirst—why trouble oneself with the nectar from qiong chǔ? Sun and moon shine brightly, yet strange clouds and illusions are never seen; the skin of mountains and rivers is measured in inches, but suddenly different climates arise. The four mountains and rocky caves are high and deep; even in the hottest summer, the cold frost on their shaded sides cannot be melted. From the highest peak, one can see farthest; at midnight, it is possible to witness the rising sun over the Eastern Sea. Reaching up to the blue heavens and down to the yellow springs, it is truly worthy of being a gate at both head and feet. Honoring Lingjue as its ancestor and Xumi Mountain as its progenitor, it can be considered the parent of the Five Great Mountains' descendants.

8 **唐半偈在馬上細細觀看，見山中煙雲皆有溫和之氣，樹上鳥雀毫無怪異之聲。因贊歎道：「履真，你看得果明，論得最當，但不知是甚地方？我們須趕入山去，尋個人家問問，方知端的。」小行者道：「師父**說得是。」因將龍馬加上一鞭，大家追隨著趕進山去。又行了三、五里，早望見兩山回合處，高聳出許多獸頭屋脊，心知非寺即觀。因隨著徑路轉到山門前看時，見果是一所仙觀，忙將馬勒住，跳將下來。等小行者三人走到，遂將馬交與沙彌牽著，然後一齊走入觀來。正不知是甚麼所在，到了二山門，忽見立著一片石，石上兩行字寫得分明道：

Tang Banjie observed carefully from his horse and saw that the mist and clouds in the mountain all exuded a gentle aura, while birds on the trees made no strange or unusual sounds. He praised and said, "Lv Zhen, you indeed see clearly and speak most appropriately. But I wonder what place this is?" "We must hurry into the mountain to find a house where we can ask someone, so that we may know for sure." Xiao Xingzhe responded, "Master is right." He then gave the dragon horse an extra whip, and everyone followed closely into the mountain. After walking another three or five li, they soon saw where two mountains met, with many beast-headed eaves rising high above. They realized at once that it was either a temple or a pavilion. Following the path, they turned to the front gate of the mountain and saw that it was indeed a spiritual pavilion. They quickly pulled their horses to a stop and jumped down. After Xiao Xingzhe and the other three arrived, they handed their horses over to a novice monk to lead. Then all of them entered the pavilion together. Still unsure exactly where they were, when they reached the second gate of the mountain, they suddenly saw a stone standing upright. On it were two lines of clearly written characters:

9　　**萬壽山洞天，五莊觀福地。**

Wanshou Mountain, a heavenly cave; Wuzhuang Pavilion, an auspicious land.

10　　**唐半偈看了，忽然省悟道：「原來就是此處，果然是聖賢所居。履真所見不差。」豬一戒笑道：「師父原來是走過的？」唐半偈道：「我何曾走過？」豬一戒道：「既未曾走過，為何曉得？」唐半偈道：「曾聞得有人傳**說，此山乃鎮元大仙脩真之處；昔日唐玄奘佛師往西天求經時，曾在此處經過。不期你祖大聖一時魯莽，將他觀內草還丹人參果樹打倒，鎮元大仙不肯甘休，兩家大傷和氣；後來虧了觀世音菩薩醫活了果樹，方纔解了此結，我所以得知。就是水程上也開載有萬壽山名目。今日既有緣到此，我們進去瞻仰一番，也不為空過。」小行者聽了歡喜道：「原來我**祖大聖與他是舊相識，該進去拜望拜望。」四眾一面**說一面往裡走。將走到大殿，只見殿內走出兩個道童來相迎，忽看見他師徒四人模樣，只管估上估下吃驚打怪，不敢開口。唐半偈便問道：「二位小師兄見了我們，為何這等驚訝？」兩道童方應道：「我看四位老師父又象認得，又象不認得，故此驚疑，不敢輕易動問。」小行者笑道：「好胡說！既認得就認得，若是不認得就不認得，為甚又認得又不認得，說這樣蹺蹊話兒？」兩道童道：「不是俺們說活蹺蹊。只因二、三百年前曾有一位唐三藏師父，帶著三個徒弟，儼然與四位老師父一般嘴臉，故疑疑惑惑說個認得；今細看四位老師父面貌雖同，而言語老少又有些略不同處，故疑疑惑惑說個不認得。」唐半偈聽了笑說道：「二位小師兄眼力果然不差，莫非就是明月、清風二位麼？」兩道童道：「我二人正是，老師父為何也得知？」唐半偈道：「因你說起，我故揣知。昔年那四位求經的師父今已成佛了；我們四眾，乃新奉大唐天子之命重往靈山去的，雖則是同源共派，卻已後先異體，怪不得你二人疑惑。」明月、清風道：「既不是舊相知，另是新客，且請問：昔年唐師父既已請了經去，便已完了善果；今日老師父又到靈山見世尊做什麼？」唐長老道：「只因唐佛師求來的真經，世人不得其解，漸漸**入魔。故唐天子命我貧僧又往靈山去求真解。」明月、清風笑道：「大道誰人不具，哪個不知，連經也是多的，何況既有經經即是解，又求些什麼？中國人怎這等愚蠢！又要老師父奔波勞碌；象我們這裡，無經也過了日子。」豬一戒聽了怒**說道：「你這兩個童兒也忒憊懶，客來全不知款待，只管說長道短，你道家怎知我僧家之事？」明月、清風見豬一戒發作，只瞪著眼看。唐半偈忙喝住豬一戒不許多嘴，又向明月、清風道：「此所謂道不同不相為謀，不消論到。但貧僧久聞鎮元大

仙乃地仙之祖，道法高妙，今幸便路過此，願求瞻仰，敢煩二位小師兄通報一聲。」明月、清風道：「既要見家師，且殿內請坐。但家師近日在火雲樓養靜，不喜見客。前日元始天尊到來也未曾會面。只怕未肯出來。」唐半偈道：「大仙見與不見，安敢相強？只求二位小師兄通報一聲。」兩道童道：「這個使得。」說完，明月便邀唐半偈殿上去坐。

Tang Banjie looked at the inscription and suddenly realized, "Ah, this is indeed the place; it really is where sages and virtuous people dwell. Lv Zhen's observations were not mistaken." Zhu Yijie smiled and said, "So Master has been here before?" Tang Banjie replied, "How could I have ever been here before?" Zhu Yijie asked, "If you've never been here before, then why do you know about it?" Tang Banjie said, "I once heard from others that this mountain is where Zhenyuan Dashen cultivated his spiritual powers. In the past, when Master Tang Xuanzang of Buddhism went west to seek scriptures, he passed through here." Unbeknownst to them, your ancestor the Great Sage was once rash and knocked down the Ginseng Fruit trees in his pavilion. Zhenyuan Dashen would not let it go, causing great discord between the two sides. Later, thanks to Guanyin Bodhisattva reviving the fruit trees, this conflict was finally resolved—hence my knowledge of it." Even on nautical charts, the name Wanshou Mountain is recorded. Since we have come here by fate today, let us go in and pay our respects; it will not be a wasted visit." Xiao Xingzhe listened with joy and said, "Originally my ancestor the Great Sage had an old acquaintance with him; we should go in to pay our respects." The four of them continued talking as they walked inside. As they were about to reach the main hall, two Taoist attendants suddenly came out of the hall to greet them. Upon seeing the appearance of the master and his three disciples, they kept looking up and down in astonishment, unable to speak. Tang Banjie then asked, "Young masters, why are you so surprised upon seeing us?" The two Taoist attendants finally replied, "I see the four of you look both familiar and unfamiliar to me. That is why I am surprised and doubtful, and dare not ask questions lightly." Xiao Xingzhe laughed and said, "Nonsense!" "If you recognize us, then say so; if not, just say that. Why do you both recognize and not recognize us? What kind of strange talk is this?" The two Taoist attendants said, "It's not that we are speaking strangely." "It is because two or three hundred years ago, there was a Master Tang Sanchang who traveled with his three disciples. Their appearances were exactly like the four of you masters now, so we hesitated and said that we recognized them. But upon closer inspection today, although your faces resemble theirs, your speech patterns and ages are somewhat different, hence our hesitation in saying whether or not we recognize you." Tang Banjie, after hearing this, laughed and said, "The two young masters indeed have sharp eyes. Are you not Mingyue and Qingfeng?" The two Taoist attendants replied, "We are exactly those two. Master, why do you also know our names?" Tang Banjie said, "Because of what you just

mentioned, I guessed accordingly." The four masters who once sought scriptures have now become Buddhas. We, the four of us, were newly commissioned by His Majesty of the Great Tang to go again to Ling Mountain. Though we share a common origin and lineage, our times are different, so it is no wonder you two feel confused." Mingyue and Qingfeng said, "Since you are not old acquaintances but new guests, please allow us to ask: If the former Master Tang had already obtained the scriptures and thus completed his good karma, then what is it that our master now intends to do upon arriving at Ling Mountain to see the World-Honored One?" Master Tang replied, "It is because the true scriptures obtained by Master Tang of Buddhism were not properly understood by people in the world and gradually led them into demonic influences. Therefore, His Majesty Emperor Tang has commissioned this poor monk to go once again to Ling Mountain in search of the true explanation." Mingyue and Qingfong laughed and said, "The great Dao—does not everyone possess it? Who does not know it? Even scriptures are abundant. If the scriptures themselves contain explanations, then what else is there to seek?" "How can Chinese people be so foolish!" "They make their master toil and travel again. Here, we manage our lives without needing scriptures at all." Zhu Yijie, upon hearing this, angrily said, "You two attendants are too lazy. You don't know how to entertain guests at all and just keep talking about irrelevant things. How could you Taoists possibly understand our Buddhist matters?" Mingyue and Qingfeng, upon seeing Zhu Yijie's outburst, only stared at him in silence. Tang Banjie quickly stopped Zhu Yijie from speaking further and said to Mingyue and Qingfeng, "This is what they mean by 'those with different Dao cannot plan together.' There's no need for discussion. "But this poor monk has long heard that Zhenyuan Dashen is the ancestor of earth immortals, with profound and wondrous Dao methods. Now I am fortunate to pass by here on my way; I wish to pay homage. I dare trouble you two young masters to please inform him for me." Mingyue and Qingfenge replied, "If you wish to see our master, then please sit inside the hall. "But my master has recently been cultivating in seclusion at Huoyun Pavilion and does not wish to see guests." Even the previous day, when Yuanshi Tianzun came, he did not meet with him. "He may not be willing to come out." Tang Banjie said, "Whether the great immortal chooses to see us or not, how dare we force him?" "We only ask that you two young masters please inform him." The two Taoist attendants responded, "That is acceptable." After saying this, Mingyue invited Tang Banjie to sit in the hall.

11 **清風便入**內去稟知鎮元大仙道：「外面來了四個和尚，說是大唐國王差他去西域見佛求解的，路過此山，要求見祖師。一個是師父，三個是徒弟，行藏模樣，就與那年求經的一般無二。」鎮元大仙道：「那年，那唐三藏乃金蟬子轉世，與我是舊識，那孫行者後來又與我八拜為交，故殷勤款待他；今日這四個和尚，知他有來歷沒來歷？我怎輕易去見他！你只回了吧。若念同是善門，留他一茶

一飯足矣！」清風領命，出到殿上回復唐長老道：「家師近日養靜，概不見客。若要相會，候老師父西天求解回來吧。若是路上未曾吃飯，請坐坐，便齋用了去。」唐半偈聽了，卻也默默無言。旁邊小行者早不忿道：「你這師父忒也妄自尊大！我們又不是專一游方化齋的，今日偶便過此，我老師父要會一會，也是一團恭敬之心，怎麼躲在裡面裝模作樣不肯出來？」清風笑道：「這位師父說話倒也好笑，你們是釋教，我們是道教，又素不相識，偶然到此，又不是特特為家師來的，見也罷，不見也罷，有什麼統屬相關，上門怪人！」小行者道：「既是釋教與道教無統屬相關，為何當年唐佛師與孫佛師到此，留他住了許久，又做人參果會請他，今日卻這等薄待我們？」清風道：「這話說得一發好笑，各人有各人的情分，你哪裡管得許多！」小行者道：「他們有**甚情分？」清風道：「你不知，那唐三藏前身原是金蟬子，曾在佛前親手傳茶與我師父吃，是個舊交；孫行者初也無緣，行凶囉啅，被我本師拿住，捆了鞭打，又拿他下油鍋，因愛他會騰挪，有手段，又有大體面能請觀世音來醫活人參果樹，兩下打成相識，故與他八拜結為弟兄。有此因緣，故留住許久。你們沒一些來歷，怎麼爭得！」小行者笑道：「若是這等**說來，我與你師父就是真真的通家了。」清風笑道：「又來說謊！且問你：游方和尚家在哪裡？就是有家，不過空門，也不能有欲以觀俺玄門之竅，卻從哪裡通起？莫要信口騙人。」小行者道：「不騙你！我與你實說罷，我就是孫大聖的嫡派子孫。孫大聖既與你師父為八拜之交，我豈不是通家？」清風道：「這是冒不得的！那孫大聖好大有手段，使一條金箍棒有萬斤輕重，被我師父拿住又走了。你既要充他子孫，也要有二、三分本事。」明月接說道：「不但孫行者有本事，就是二徒弟豬八戒那柄釘耙，與三徒弟沙和尚那條禪杖，也甚是利害。」小行者笑道：「原來你們只奉承狠的，我祖大聖既有金箍鐵棒，我難道就沒有？」就在耳朵中取出繡花針變做金箍鐵捧，走出殿外舞了一回，豎在月臺上道：「你看這是什麼？終不成也是假冒！」豬一戒與沙彌見小行者賣弄，也撤出釘耙、禪杖放在臺邊，**道：「請看看，比當年的可差不多。」兩個道童看見也著驚道：「原來四位師父也不是凡人，既有來歷，不須著急。」清風因看著明月**說道：「你可快備齋，請四位老師父暫且用些，等我進去再稟知師父，或者出來相見，也未可知。」唐半偈忙稱謝道：「如此多感。」說罷，明月就邀唐長老四眾到客堂去吃齋；清風依舊走到火雲樓見鎮元大仙，將前情細細說了一遍。大仙道：「我方纔靜觀，這些來因已知道了。若論孫鬥戰與我有交，他的子孫就是我子侄

一般，理該和氣待他。但他倚著後天之強，不識先天之妙，若不叫他費些氣力，我仙家作用他也不知。」因吩咐清風道：「且去單請他師父來見，我自有處。」清風領命走到客堂，等他師徒們吃完了齋方說道：「家師聞知俱是知交，就該出見，因一向養靜，不敢破例，命我先請唐老師父進去一會吧。」豬一戒道：「難道我們就進去不得？」清風道：「先師後徒，禮也！不要性急，少不得一個個都要請的。」豬一戒還要發話，早被唐半偈喝住道：「大仙肯容我謁見，已是天大的情分，你怎敢胡爭！」豬一戒方不敢開口。

Qingfeng then went inside to inform Zhenyuan Dashen, saying, "Four monks have come from outside. They say they were sent by the King of the Great Tang Kingdom to go westward and see the Buddha for an explanation. On their way through this mountain, they requested to meet with our ancestor-teacher." "One is the master and three are disciples. Their appearance and demeanor are exactly like those of the scripture-seekers from that year." Zhenyuan Dashen said, "That year, Tang Sanchang was the reincarnation of Jin Chanzi and an old acquaintance of mine. The Sun Xingzhe later became sworn brothers with me through eight oaths, so I treated them warmly; but these four monks today—do we know whether they have a background or not?" "How can I easily go to see him!" "Just tell them that." "If they are to be considered fellow followers of the good path, offering them a cup of tea and a meal would suffice!" Qingfeng accepted the order, went out to the hall, and replied to Master Tang, "My master has been cultivating in seclusion recently and is not receiving any guests. If you wish to meet him, please wait until Master returns from seeking the explanation in the West." "If you have not yet eaten on your journey, please sit and take a vegetarian meal before going." Tang Banjie listened to this but remained silent. Xiao Xingzhe on the side could no longer contain his anger and said, "Your master is far too arrogant!" "We are not wandering monks begging for alms. We just happened to pass through here today, and our master wishes to meet briefly out of respect. How can you hide inside pretending and refuse to come out?" Qingfeng laughed and said, "This master of yours speaks in a rather amusing way. You belong to the Buddhist sect while we are from the Daoist tradition; we have never met before. You happened to arrive here by chance, not specifically for our master. Whether or not you see him is irrelevant—what connection does it have? Why come knocking on someone's door and blame them?" Xiao Xingzhe retorted, "If there is truly no connection between the Buddhist and Daoist traditions, then why did Master Tang of Buddhism and Master Sun of Buddhism stay here for so long back then, and even have a Ginseng Fruit Banquet to honor them? Why are you treating us with such coldness today?" Qingfeng replied, "This remark is even more amusing. Everyone has their own relationships and connections—how can you possibly manage all of that?" Xiao Xingzhe asked, "What kind of relationship did they have?"

Qingfeng said, "You don't know. Tang Sanchang's former life was Jin Chanzi, who once personally served tea to my master before the Buddha—so they were old friends. Sun Xingzhe originally had no connection; he acted aggressively and caused trouble, so our master caught him, tied him up, and whipped him. Later, he threw him into an oil pot. But because of his ability to move freely, his skills, and his great reputation for inviting Guanyin Bodhisattva to revive the Ginseng Fruit Tree, they eventually became acquainted and formed a bond through eight oaths as sworn brothers." Because of this karmic connection, he was kept there for quite some time. "You have no such background or connections—how could you possibly compete with that!" Xiao Xingzhe smiled and said, "If it's like this, then I am truly a close acquaintance of your master." Qingfeng laughed and replied, "Lying again!" "Ask you this: Where is your monastery as a wandering monk?" Even if you have one, it's just an empty gate. You cannot desire to know the secrets of our Daoist path from a Buddhist monastery—where would such connection begin?" "Don't lie offhandedly." Xiao Xingzhe said, "I'm not lying to you!" Let me tell you the truth. I am a direct descendant of Sun Dasheng." "Since Sun Dasheng and your master were sworn brothers through eight oaths, am I not also a close acquaintance?" Qingfeng said, "This is something you cannot falsely claim!" "That Sun Dasheng was very powerful. He wielded a golden hoop rod that weighed ten thousand catties, yet my master caught him and he still managed to escape." "If you want to claim to be his descendant, you must also have at least two or three parts of his talent." Mingyue added, "Not only does Sun Wukong have skills; even the second disciple Zhu Bajie's rake and the third disciple Sha Seng's staff are also very formidable." Xiao Xingzhe laughed and said, "It seems you only flatter the strong. If my ancestor Dasheng had a golden hoop rod of iron, could I possibly not have one as well?" He took a embroidery needle from his ear, transformed it into a golden hoop iron rod, stepped out of the hall and performed with it for a while. Then he planted it upright on the moon terrace and said, "Look at what this is?" "It can't possibly be fake either!" Zhu Yijie and Sha Mi, seeing Xiao Xingzhe showing off, also took out their rake and staff and placed them by the terrace, saying, "Take a look—how do they compare to those of old?" The two Daoist attendants, seeing this, were also astonished and said, "It turns out the four masters are not ordinary people. Since they have such backgrounds, there is no need to rush." Qingfeng, looking at Mingyue, said, "You had better quickly prepare some vegetarian food and invite the four elder masters to have a little. I will go in and report to my master again; perhaps he might come out to meet them, who knows?" Tang Banjie hurriedly thanked them, saying, "We are very grateful for this." After saying this, Mingyue invited the four members of Tang's group to the guest hall for vegetarian food. Qingfeng went back to Huoyun Lou and reported in detail to Zhenyuan Dashan about what had happened earlier. The Great Immortal said, "I just observed quietly and already knew the reason for their coming." "If we speak of Sun Douzhan's relationship with me, his descendants are

as my own nephews and nieces. I should naturally treat them kindly." "But he relies on his postnatal strength and does not understand the subtleties of prenatal power. If I do not make him exert some effort, he will never know the true function of our cultivation." He then instructed Qingfeng, "Go ahead and invite only his master to come for a meeting. I will handle it myself." Qingfeng accepted the order and went to the guest hall. After their vegetarian meal, he said, "My master has learned that you are all acquaintances and should come out to see you. However, as he has been cultivating in seclusion for a long time, he dares not break this custom. He has instructed me to first invite Master Tang inside for a brief meeting." Zhu Yijie asked, "Does that mean we cannot go in?" Qingfeng replied, "Respecting the master before the disciples is a matter of courtesy!" "Don't be impatient. Eventually, each one of you will be invited in." Zhu Yijie was about to speak up, but Tang Banjie immediately stopped him and said, "The Great Immortal is willing to receive me. That alone is already a great favor. How dare you make such an impertinent demand!" Zhu Yijie then dared not speak another word.

12　清風遂領著唐半偈，逕到火雲樓來。到得樓下，早又有一個小童撐開簾子，請唐半偈入去。唐半偈入到樓中，望見鎮元大仙高坐在上面，就合掌膜拜道：「貧僧大顛，謹參見祖師。」那大仙看見，忙降座攙住道：「我與你釋、道分途，禮當賓主，怎麼如此謙恭？」唐半偈道：「大仙乃當代祖師，大顛不過一介凡僧，今得仰瞻圓範，實出萬幸，敢不頂禮，以展微誠！」大仙道：「體力雖別，聖凡性道實無高下。顛師既肯努力靈山，自是佛門法器，不應過為分別，還是賓主為宜。」唐半偈哪裡肯依，遜讓了多時，畢竟以弟子禮參拜大仙。參拜完，大仙讓坐，命童子傳茶。茶畢，大仙便問道：「當年唐旃檀努力求經，蓋有前因，故歷多魔，以彰佛法；今顛師既無前因，只在家修持，未嘗不可證果，何故又承命西行？」唐半偈道：「努力必待前因，則惟佛成佛，而凡夫萬劫不出凡夫矣！貧僧此行，豈敢妄希佛果，但願捨此凡夫耳！」大仙點頭道：「聖凡疆界，顛師一言盡撤，佛器，佛器！」又命童子擺出許多仙家果品，留唐長老在樓下茶話不題。

Qingfeng then led Tang Banjie directly to Huoyun Lou. When they arrived at the foot of the tower, another young attendant was already there, holding open the curtain to invite Tang Banjie in. Tang Banjie entered the tower and saw Zhenyuan Dashan seated high above. He immediately clasped his palms in reverence, bowed deeply, and said, "I am Dadian, a humble monk. I respectfully pay homage to my ancestor-teacher." When the Great Immortal saw this, he hurriedly descended from his seat to support him and said, "Buddhism and Daoism have taken separate paths. As host and guest, we should observe proper etiquette—why are you being so humble and respectful?" Tang Banjie replied, "Great Immortal, you are a master of this age. Dadian is merely an ordinary monk. To now have the honor of beholding your perfect example is truly a great fortune. How could I dare not bow in reverence to express

my humble sincerity!" The Great Immortal said, "Though our physical forms and powers may differ, the nature and path of sages and ordinary beings are truly without hierarchy." "Since Master Dadian is willing to strive on the path of Ling Shan, you are naturally a precious vessel of the Buddhist tradition. There should not be excessive distinctions made; it would be better to observe the proper etiquette between host and guest." Tang Banjie was unwilling to accept this, and after much modesty and courtesy, he finally paid homage to the Great Immortal with the rites of a disciple. After the bowing ceremony was completed, the Great Immortal invited him to sit and ordered the young attendants to serve tea. After the tea was served, the Great Immortal asked, "In former times, Tang Zhantan made great efforts to seek the scriptures. This had a karmic cause, so he encountered many trials and tribulations in order to demonstrate Buddhist teachings. Now, Master Dadian has no such prior karma; if you cultivate at home, it is perfectly possible for you to attain enlightenment. Why then have you accepted this mission to travel westward?" Tang Banjie said, "If effort must always depend on prior karma, then only Buddhas can become Buddhas, and ordinary beings will never escape their mundane state even after ten thousand kalpas!" "I, a humble monk, on this journey dare not foolishly hope to attain Buddhahood. I only wish to transcend my ordinary state!" The Great Immortal nodded and said, "Master Dadian's single remark has completely removed the boundaries between sages and ordinary beings. A true vessel of Buddhism, a true vessel of Buddhism!" He then ordered the attendants to bring out many divine fruits and snacks, keeping Master Tang in the hall for tea and conversation. This will not be further described here.

13　**卻**說小行者弟兄三人，在外面等了半晌不見出來，心下焦躁道：「今日尚早，這樣好天氣，齋又吃了，不走路，只管在裡面講些什麼？」又等了一會，不見動靜。小行者對著明月道：「央你進去催催我們老師父出來吧，只管耽擱，恐怕誤了前程。」明月答應道：「待我進去說。」去了半晌方出來回說道：「家師說西方路上妖魔最多，料想到不得靈山，枉送了一條性命，不如在火雲樓跟家師修行，或者還有個出頭日子。唐師父悔悟過來，情願在此修行，不去了，故著我傳言，叫你們去了吧。」小行者聽了大怒道：「胡說！哪有此事？」明月道：「你不信，你自家進去見**你師父就明白了。」小行者道：「待我進去問。」跟著明月走到火雲樓下，只聽得唐長老在**內，與大仙攀今吊古的談論，忍不住在簾外高聲叫道：「師父，既見過，去了吧！我聞大道無言，只管講什麼！」唐半偈未及答應，大仙早問道：「什麼人到此喧嚷？」唐半偈忙起身賠罪道：「是愚徒孫履真催貧僧早去，村野不知禮法，多有唐突，望祖師恕之。」大仙道：「既是高徒，可叫他進來，我對他說。」明月遂掀開簾子，讓小行者進去。小行者走到樓下

，望著大仙也不為禮，只睜著眼看。大仙問道：「你是什麼人？」小行者道：「我已對童兒講明，是你昔年八拜為交的孫大聖就是家祖。他是什麼人，我就是什麼人。」大仙道：「既是佛家支派，也該習些規矩。」小行者道：「規矩都是些虛文套子，習他只好哄鬼。」大仙道：「這也罷了！只是你師父德行雖高，卻終是凡胎，西方路上千魔百怪，怎生去得？我故留他在此修行，保全性命。你們可各尋頭路，不必在此守候。」小行者道：「鎮元老先，你雖說有三分仙氣，卻一毫德行也無。我師父奉大唐夭子之命，往靈山拜佛求解，你卻在半路上邀截他修行！我不知道你這樣歪心肝賊肚腸修出什麼行來？倒不如將這五莊觀一把火燒光了，轉隨我師父到西天去，見世尊懺悔懺悔！縱不能夠證果，還不失本來**乾淨面目；若只管撐持這些旁門架子，究竟何益？」大仙道：「你既要你師父西去，我也不強留，只恐怕你沒甚本事，保他不去。」小行者笑道：「不是誇口**說，托賴祖大聖家傳這條金箍鐵棒，若是西方路上有幾千幾萬個的妖精，也還不夠打哩！況我二師弟豬一戒一柄釘耙，三師弟沙彌一條禪杖，也是不怕鬼神的！先生你不要替古人擔懮。」大仙笑道：「你們若果有這樣手段便也去得，只怕說得出行不得。」小行者道：「你若不信，請到樓外來，試試我的金箍鐵棒看何如？」大仙又笑道：「這些蒼蠅舞燈草的伎倆，試他做甚？只與你講過，我留你師父坐在此樓下，我又不動手，只要你請了師父出去，便算你有些手段，我便也象昔年，做人參果會請你；若是請不出去，帶累他有些災難，我叫你這小賊猴活不成！那時卻莫對孫門戰說我無情。」小行者笑道：「先生不要說謊，等我去叫了兩個兄弟來做個證見。」大仙點頭道：「你去叫來也好。」小行者慌忙走到客堂，與豬一戒、沙彌細細將前言說了一遍。豬一戒大喜道：「我正想這觀裡的人參果，不知是個甚味兒？大家去攙了師父出來，不怕他不請我們嘗嘗。快去快來。」遂一齊走到火雲樓下，再抬頭看時，只見那座樓：

Meanwhile, the three brothers—Xiao Xingzhe and his companions—had been waiting outside for a while without seeing Tang emerge. Impatiently, they said, "It's still early today, and the weather is so nice. We've already had our meal; why aren't we moving on? What could possibly be keeping them inside talking about?" They waited a little longer, but still there was no sign of movement. Xiao Xingzhe turned to Mingyue and said, "Go in and urge our master to come out. If we keep delaying like this, it might interfere with our journey ahead." Mingyue replied, "Let me go in and say something." After a while, Mingyue came out and reported, "My master said that the Western Road is filled with the most demons and monsters. He thinks it

unlikely you will reach Ling Shan and risk losing your lives in vain. It would be better for you to cultivate here at Huoyun Lou under my master's guidance; there might still be a chance for success." "Master Tang has come to his senses and is willing to cultivate here. He no longer wishes to continue the journey, so my master asked me to deliver this message: you may all go ahead." Xiao Xingzhe was furious upon hearing this and shouted, "Nonsense!" "How could such a thing happen?" Mingyue said, "If you don't believe me, go in yourself and see your master. Then you will understand." Xiao Xingzhe replied, "Let me go in to ask." Following Mingyue to the foot of Huoyun Lou, he heard Master Tang inside chatting with the Great Immortal about past and present. Unable to contain himself, he called out from behind the curtain, "Master, since you've already met, let's go!" "I have heard that the great Dao is beyond words—why keep talking about it?" Before Tang Banjie could respond, the Great Immortal had already asked, "Who is making such a ruckus here?" Tang Banjie quickly rose to apologize, saying, "It is my foolish disciple Sun Lvzhen urging me to leave early. He is rustic and ignorant of etiquette, and has been rude. I hope the ancestor-teacher will forgive him." The Great Immortal said, "If he is a capable disciple, let him come in. I have something to say to him." Mingyue then pulled aside the curtain and allowed Xiao Xingzhe to enter. Xiao Xingzhe walked into the hall, looked at the Great Immortal without offering any courtesy, and simply stared with wide eyes. The Great Immortal asked, "Who are you?" Xiao Xingzhe answered, "I have already explained this to the attendant. You and my ancestor Sun Dasheng were sworn brothers through eight oaths in your time." "If he is someone, then I am also that kind of person." The Great Immortal said, "Since you are a branch of the Buddhist tradition, you should at least learn some etiquette and discipline." Xiao Xingzhe retorted, "Etiquette is just empty formalities. Learning them is only good for fooling ghosts." The Great Immortal said, "Well then, let it be!" "However, although your master is virtuous and noble, he remains an ordinary being. On the Western Road there are countless demons and monsters—how can you possibly go through it?" "That is why I have kept him here to cultivate, so as to preserve his life." "You may each find your own path. There is no need for you to wait here any longer." Xiao Xingzhe responded, "Old Immortal Zhenyuan, although you may have a bit of divine energy, you possess not even the slightest virtue." "My master has been commissioned by Emperor Taizong of the Tang Dynasty to go to Ling Shan and pay homage to the Buddha in order to obtain enlightenment. Yet you have intercepted him on his journey, trying to keep him here for cultivation!" "I don't know what kind of evil deeds you, with your crooked heart and villainous intentions, have cultivated into existence?" "It would be better to burn this Wuzhuang Temple down and follow my master westward to see the World-Honored One and repent for your sins!" "Even if you cannot attain enlightenment, at least you will not lose your original pure nature. If you keep up these pretenses of a minor sect, what real benefit does that bring?" The Great Immortal said, "If you insist on your master going westward, I will

not stop him. But I am afraid that you have no real ability to protect him and ensure his safe passage." Xiao Xingzhe chuckled and said, "I'm not boasting. Relying on the golden hoop rod passed down from my ancestor Sun Dasheng, if there are tens of thousands of demons along the Western Road, they still wouldn't be enough for me to fight!" "Besides, my second elder brother Zhu Yijie's rake and my third elder brother Sha Mi's staff are also not to be feared by ghosts or gods!" "Master, you don't need to worry about the ancients." The Great Immortal laughed and said, "If indeed you have such abilities, then by all means go. I just fear that your words may be greater than your deeds." Xiao Xingzhe said, "If you don't believe it, please come outside the tower and test my golden hoop rod to see how it is!" The Great Immortal chuckled again and said, "Such tricks of a fly buzzing around a wick—why even test them?" "I have already told you, I am keeping your master here in this tower without using any force. If you can persuade him to leave on his own, then it will prove that you do have some ability. Just as in the past, I would host a Ginseng Fruit Banquet for you. But if you fail and cause him any misfortune, I shall make sure that little thief-monkey of yours does not live!" "At that time, do not say to Sun Douzhan that I was heartless." Xiao Xingzhe grinned and said, "Master, don't lie. Wait while I go get my two brothers to be witnesses." The Great Immortal nodded and replied, "It's fine for you to call them over." Xiao Xingzhe hurriedly went to the guest hall and carefully recounted all that had been said earlier to Zhu Yijie and Sha Mi. Zhu Yijie rejoiced greatly and said, "I was just thinking about the Ginseng Fruits in this temple. I wonder what they taste like?" "Let's all go and help our master come out. We won't let them refuse to let us try one." "Hurry up, let's go!" They all hurried to the foot of Huoyun Tower and looked up again. They saw that the tower:

14　炭為梁柱，火作門窗。四壁牆垣皆烈焰，三層檐閣盡金蛇。一脊游蜿蜒紅龍，雙角聳蹲飛赤獸。畫棟雕甍，無非列炬；珠簾玉幕，疑是燃燈。騰烘有如妖廟，連燒不滅咸陽。補之不滅，勢欲燎原；舉而愈揚，狀如烽燧。張南離之威，擅丙丁之用。莫認做暴客無明，須識取仙家三昧。

had beams and pillars made of charcoal, with doors and windows formed by fire. The walls were all blazing flames, and the three-tiered eaves were filled with golden serpents of fire. A red dragon coiled along the ridgepole, while a pair of crimson beasts stood on their haunches with towering horns. The painted beams and carved eaves were all lit by torches; the pearl curtains and jade canopies seemed like burning lamps. The blazing heat was as if in a demon temple, with continuous flames no less fierce than those of Xianyang. No matter how much one tried to put them out, the fires would not die; they threatened to spread like wildfire. The more one lifted their hands against it, the higher the flames rose, resembling beacons of war. It displayed the might of Zhang Nanli and wielded the power of Bing Ding. Do not mistake it for a reckless guest without wisdom; one must recognize it as the Dharma Fire of the immortals.

15　**小行者忽然看見，嚇得魂不附體道：「罷了，罷了！師父定然燒死了！」欲要捏著避火訣闖進去，只覺這火與凡火不同，遠遠立著如炙餅似的，只是不敢近前。回過頭來，忽見明月掩著嘴笑。小行者忙上前扯著問道：「這火是誰放的！我師父與大仙**躲到哪裡去了？」明月笑道：「好好的樓房誰肯放火？」小行者道：「不是放火，為何一時就燒將起來？」明月道：「你不聽得這樓原叫做火雲樓！自有此樓便有此火，何須又放？你師父與我大仙正在裡面談道，躲些什麼？」小行者聽了，似信不信。因與豬一戒、沙彌商量道：「這事卻如何處置？只怕師父有些災晦！」豬一**戒道：「那大仙既與你賭鬥，不放師父，這火自然是他弄的了，師父斷然不妨。只要有甚法兒滅了此火，不但可救師父，還有人參果吃哩！」沙彌道：「要滅火也不難，豈不聞水能克火，只消借兩副擔桶挑些水來，潑在火上怕他不滅！」小行者聽了，大喜道：「沙弟**說得有理。也不消挑水費力，待我喚將龍王來，叫他下一場大雨，何愁此火不滅。」豬一戒道：「下雨比挑水更妙，我二人在此看著，你須快去喚龍王來救師父。」小行者急急跳入空中，掐一個」唵」字訣，念念有詞。早有西海龍王來到，向小行者施禮道：「不知小聖呼喚小龍有何使令？」小行者忙答禮道：「無事不敢奉請，今因五莊觀道士恃強，將我師父關在火雲樓裡不放，卻四面放火燒他；我一時解救不得，故請你來煩你下一場大雨，潑滅了火焰，好救師父。」龍王道：「下雨不難，只是不曾會得風伯、雷神，無以助威。」小行者道：「有雷恐驚嚇了師父，有風倘延燒開一發難滅，都不消得。只要雨大些，滅了火便是你的功勞。」正說處，東海龍王也來了。二龍奉令，將雲頭低下，直罩在火雲樓上，真是龍能興雲，雲能致雨。不一時烏雲布滿，大雨傾盆。真是：

Xiao Xingzhe suddenly saw this and was so frightened that his soul seemed to leave his body, exclaiming, "It's over! It's over!" "Master must have surely been burned to death!" He wanted to recite the fire-avoiding incantation and rush in, but he realized this fire was different from ordinary flames. Even standing far away, it felt like roasting a pancake; he dared not approach at all. loyd Turning around, he suddenly saw Mingyue covering her mouth and laughing. Xiao Xingzhe quickly stepped forward, grabbed her, and asked anxiously, "Who set this fire!" "Where did my master and the Great Immortal hide?" Mingyue laughed and said, "Who would set fire to such a nice building?" Xiao Xingzhe asked, "If it's not arson, why did the flames suddenly erupt?" Mingyue said, "Didn't you hear that this building was originally called Huoyun Tower!" Ever since the tower was built, there has always been fire here. Why would it need to be set again? "Your master and my Great Immortal are inside having a conversation. What is there to hide from?" Xiao Xingzhe listened,

neither fully believing nor disbelieving. He then discussed with Zhu Yijie and Sha Mi, saying, "How should we deal with this matter?" "I'm afraid my master might be in some trouble!" Zhu Yijie said, "Since the Great Immortal is already fighting with you and has not released your master, this fire must naturally be his doing. Your master will surely be fine." "If we can find a way to put out the fire, not only can we save your master, but there will also be Ginseng Fruits to eat!" Sha Mi said, "Putting out the fire isn't difficult. Haven't you heard that water can overcome fire? We just need to borrow a couple of buckets, carry some water over, and pour it on the flames—they won't stand a chance!" Xiao Xingzhe, upon hearing this, was greatly pleased and said, "Sha Di speaks sense." "There's no need to go through the trouble of carrying water. Let me summon the Dragon King and ask him to send down a heavy rain. What reason would there be for this fire not to be extinguished?" Zhu Yijie said, "Rain is even better than carrying water. The two of us will stay here and watch. You must go quickly to summon the Dragon King to save our master." Xiao Xingzhe hastily leaped into the air, formed a mantra with his fingers for the syllable "Ōng," and began chanting. Soon, the Dragon King of the Western Sea arrived and bowed to Xiao Xingzhe, asking, "I did not know that Your Divine Eminence had summoned me. What task do you have for this humble dragon?" Xiao Xingzhe promptly returned the courtesy and said, "I would not dare to summon you without a reason. Now, because the Taoist priests of Wuzhuang Temple are arrogant, they have locked my master in Huoyun Tower and refuse to release him. They have set fires all around; I cannot rescue him at this moment, so I've come to trouble you by asking for a heavy rain to douse the flames and save my master." The Dragon King replied, "It is not difficult to send rain, but I have not yet summoned Fengbo and Leishen; without them, there will be no power behind the rain." Xiao Xingzhe said, "Thunder might startle my master, and wind could spread the fire further, making it even harder to extinguish. Neither is needed." "Just make sure the rain is heavy enough to put out the flames, and that will be your merit." Just as they were speaking, the Dragon King of the Eastern Sea also arrived. The two dragons followed orders and lowered their cloud formations, directly covering Huoyun Tower. Indeed, the dragon could summon clouds, and the clouds brought rain. In no time at all, dark clouds filled the sky, and heavy rain poured down like a waterfall. It was truly:

16 忽油忽沛忽滂沱，倒峽嫌微又瀉河，

Suddenly oiling, suddenly pouring, then a torrential downpour— Even the inverted gorges seemed too meager and rivers poured forth.

17 若使仙家無蓄泄，火雲樓下已生波。

Had it not been for the Immortals controlling its flow, Waves would have already risen beneath Huoyun Tower.

18　**小行者看見大雨如注，滿心歡喜道：「這等大雨，任是天火也定然滅了，莫**說這一間樓子。」便向二龍王道：「雨夠了，請住吧。再多時恐怕濕了我們的行李。」龍王聞言，遂停雲罷雨，起在半空。小行者道：「多勞了，請回吧，容改日奉謝，我好去救師父了。」龍王作禮別去不題。

Xiao Xingzhe saw the heavy rain pouring down and was overjoyed, saying, "Such a downpour would surely extinguish even heavenly fire. How much more so for just this one building!" He then said to the two Dragon Kings, "Enough rain has fallen—please stop." "If it continues any longer, our belongings might get soaked." Upon hearing this, the Dragon Kings stopped the clouds and ceased the rain, rising into the sky. Xiao Xingzhe said respectfully, "Thank you for your trouble. Please return now; I will make it up to you on another day. Now I can go save my master." The Dragon Kings bowed and departed—no more of this need be said.

19　**小行者只道火已滅盡，竟直從火雲樓頂上落將下來。不期火雲樓烈焰騰騰如故，落下來急了，一時收煞不住，竟落入火中，燒得滿身疼滿，叫一聲「啊呀」，忙忙跳將出去，一身毫毛燒得精光。幸虧豬一戒與沙彌扶住，替他將身上的餘火撣去，因埋怨道：「這樣大火，你難道不看見？卻跳將入去。」小行者道：「這樣大雨，我只道火已滅了，誰知還是如此。這雨都下到哪裡去了？」豬一戒道：「雨落到火上，就似澆油一般，愈下愈烈，一毫也無用。」沙彌道：「此火不為水滅，自是仙家妙用。但火無體，以木為體，我們一頓釘耙、禪杖，將這間燒酥的樓子打倒了，火無依附，自然要滅。」豬一戒道：「打倒樓子，倘壓傷師父卻怎麼處？」沙彌道：「似這般畏首畏尾，這火如何得消？」豬一戒道：「這火又消不得，他**躲在火裡又不出來，莫若以火攻火，轉自放一把，將他前後觀宇都燒將起來，不怕他不出來救火。待他出來捉住，便好救師父。」小行者沉吟了半晌，忽想道：「兵法云：知彼知己，百戰百勝；不知己不知彼，百戰百敗。這大仙既與我祖大聖打成相識，則他的道法自與我祖大聖相敵。初時，原是我差了，不該與他角口，惹他動起火來。他既動了火，我又動起火來，不知燒到幾時？豈不誤了師父正事！當初，我祖大聖原說凡有急**難相救，莫若尋他，求他一個面情，與大仙講講。那時大家散了火撒開，豈不妙哉！」豬一戒道：「尋著你祖大聖可知好哩！只怕你祖大聖出入無時，莫知其**鄉，哪裡去尋？」小行者道：「他與我既屬一體，便上天下地總不出方寸中。我有尋處。」沙彌道：「快去快來！恐師父受苦。」小行者道：「我去去就來。」因跳在空中，以心問心，競駕雲往西找去。真是水乳針芥毫不爭差，早望見一座佛宮十分莊雅。但見：

Xiao Xingzhe thought the fire had been completely extinguished, so he jumped straight down from the top of Huoyun Tower. Unbeknownst to him, the flames of Huoyun Tower still roared as fiercely as before. In his haste and panic, he could not stop himself from falling and plunged directly into the fire. The intense heat scorched his entire body, causing unbearable pain. With a cry of "Ah!" he quickly jumped out, all his hair burned away completely. Fortunately, Zhu Yijie and Sha Mi caught him in time and helped to pat out the remaining flames on his body. He then complained, "Such a big fire—did you not see it?" "You just jumped right into it!" Xiao Xingzhe replied, "With such heavy rain, I thought the fire was already out. Who knew it would still be like this?" "Where did all that rain fall then?" Zhu Yijie replied, "The rain fell on the fire like pouring oil—it only made it burn more fiercely. It was completely useless." Sha Mi said, "This fire cannot be extinguished by water; it is clearly a miraculous power of the immortals." "Fire has no form of its own and relies on wood for substance. If we use our rake and staff to knock down this charred tower, the fire will lose its support and naturally die out." Zhu Yijie objected, "If we knock down the tower, what if it crushes our master? What then?" Sha Mi replied, "If you are so hesitant and fearful like this, how will the fire ever be put out?" Zhu Yijie said, "This fire can't be put out. He's hiding in the flames and won't come out. Why not use fire to fight fire? We might as well set another fire ourselves and burn down all the buildings of the temple in front and behind. That way, we'll force him to come out and save it." Once he comes out, we can catch him and then rescue our master." Xiao Xingzhe pondered for a while, then suddenly thought, "The art of war says: 'Know your enemy and know yourself, and you can fight a hundred battles without defeat. If you do not know your enemy or yourself, you will suffer defeat in every battle.' "This Great Immortal has already become acquainted with my ancestor, the Great Sage. Naturally, his cultivation and magical arts are on par with those of my ancestor." "At first, it was originally my mistake. I should not have quarreled with him and provoked him to start the fire." "Now that he has started a fire, if I also start one in return, who knows how long this will burn?" Wouldn't this delay our master's important mission! "Originally, my ancestor the Great Sage said that if there was any urgent trouble to be rescued from, it would be best to seek him out and ask for a favor from him to speak with the Great Immortal." "If we could then put out the fires and part ways, wouldn't that be wonderful!" Zhu Yijie said, "Going to find your ancestor the Great Sage sounds like a good idea!" "But I'm afraid your ancestor the Great Sage has no fixed schedule for coming and going, and we don't know where he is. Where would we go to find him?" Xiao Xingzhe said: "Since my ancestor the Great Sage and I are one in essence, even if he goes to heaven or earth, he cannot be more than an inch away from me." "I know where to find him." Sha Mi said, "Hurry up and come back quickly!" "I'm afraid our master is suffering." Xiao Xingzhe said: "I'll be right back." He then jumped into the air, communicated with his mind, and rode on clouds westward in search. Indeed, as if water and milk blended perfectly

without a trace of resistance, he soon spotted a Buddhist palace that was exceptionally elegant and dignified. He saw:

20 **樹樹優婆放碧花，層層樓閣護丹霞，**

Tree after tree of yu po bloomed with emerald flowers, Tier upon tier of pavilions protected by crimson dawn.

21 **琉璃牆繞黃金路，不是仙家是佛家。**

Lapis lazuli walls encircled a golden path; This was not the abode of immortals, but of the Buddha.

22 **小行者看見佛宮，不勝歡喜，也不管是與不是，就象自家屋裡熟路一般，竟往裡走。走到宮中，抬頭一望，果見祖大聖端端正正高坐在靈臺之上，喜得個小猢猻抓耳撓腮道：「原來是條直路，一線也不差。」因拜伏在地道：「孫兒履真，謹參見佛祖。」鬥戰佛看見，問道：「你既已皈依，為何不努力奉師西行，卻轉回頭見我？」小行者道：「孫兒因遵佛祖前車後轍之訓，奉唐師父重往西天求解，不期路過五莊觀，被鎮元大仙將師父留住在火雲樓不放；孫兒與他爭論，他竟放了一把火將樓子罩住，不能進去。孫兒無法，只得召龍王來降雨滅火，誰知雨到火上，轉添烈焰。孫兒打算用金箍鐵棒打坍了他的樓子，斷**絕六根；又打算以火攻火，一發燒光他的觀宇；又恐怕耽擱工夫，損傷師父，只得忍耐。因聞他曾與佛祖八拜為交，故特來求佛祖，或是施些法力滅他的火，或是講個人情放出師父來，解了此結，以便西行，庶可完佛祖從前願力。」鬥戰佛道：「那鎮元大仙乃地仙之祖，法力甚大，就是南海觀世音菩薩，說起來也要讓他三分，你怎麼去惹他？他那火雲樓，乃是他性中三昧煉成，豈雨水所能克？我若用法力以天一真水去沃他，亦可消滅，又恐怕沖動他的無明火，不肯服輸，又要別生枝葉；我去講人情，倘他裝腔做勢，未免損傷體面。莫**若指你一條路，還到南海普陀山去求觀世音菩薩。他佛力無邊，自有解救。」小行者道：「求觀世音菩薩固好，只是孫兒從未識面，如何突然好去？就去。他人生面不熟，怎肯用情？」鬥戰佛道：「菩薩慈悲，聞聲尚且救苦，豈論識與不識？他若推辭，你就**說出唐佛師與我求經求解這段因緣，他自生憐憫。」小行者救師心急，領了祖大聖法旨，不敢停留，忙遂拜辭出宮，又駕雲望南海而來。不多時，早望見普陀勝境。真是：

Xiao Xingzuser was overjoyed upon seeing the Buddhist palace. Without caring whether it was or wasn't, he walked in as if it were a familiar path to his own home. Walking into the palace, he looked up and indeed saw his ancestor the Great Sage sitting upright on a spiritual platform. The little monkey was overjoyed and scratched his ears and rubbed his cheeks, saying, "It turns out it's a straight path—there wasn't

even an inch of deviation." He then knelt on the ground and bowed, saying, "I am Sun Er Lvzhen. I respectfully pay homage to the Buddha." Douzhan Fo looked at him and asked, "You have already taken refuge. Why are you not diligently following your master westward on the journey, but instead turned back to see me?" Xiao Xingzhe answered, "Son Sun followed the Buddha's teachings of following your predecessors' example and obeyed Master Tang to return westward in search of enlightenment. Unexpectedly, we passed by Wuzhuang Temple, where Zhengyuan Da Xian detained our master in Huoyun Tower, refusing to release him. Son Sun argued with him, but he set a fire that engulfed the tower, making it impossible for us to enter." Son Sun had no choice but to summon the Dragon King to send rain and extinguish the fire. Little did we know that when the rain fell on the flames, it only intensified them further. Son Sun planned to use the Golden Cudgel and Iron Rod to collapse his tower, cutting off all six roots of attachment. He also considered using fire against fire to burn down his temple completely. Yet he feared it would waste time and harm our master, so he had no choice but to endure patiently. Hearing that he had once formed an eight-bow bond of friendship with the Buddha, Son Sun specially came to seek your help—either by bestowing some magical power to extinguish his fire or by appealing for a favor to release our master and resolve this conflict. This would allow us to continue westward and fulfill the Buddha's former vow." Douzhan Fo said, "That Zhengyuan Da Xian is the ancestor of earth immortals and possesses immense magical power. Even Guanyin Bodhisattva from the Southern Sea would have to yield a little when it comes to him. How could you provoke such a person?" "That Huoyun Tower is forged from his inner Dharma Fire, refined through cultivation. How could ordinary rain possibly extinguish it?" "If I were to use my magical power and the True Water of Heaven's First Element to douse it, I could extinguish his fire. But I fear that doing so might provoke his unenlightened anger, making him unwilling to yield and causing further complications. If I go to appeal for a favor, he may pretend not to listen or act stubbornly, which would inevitably damage my dignity." "Perhaps I should point you in a direction—go back to the Southern Sea's Putuo Mountain and seek Guanyin Bodhisattva." "The power of his Buddha is boundless; he will naturally find a way to rescue you." Xiao Xingzhe responded, "It is certainly good to seek Guanyin Bodhisattvas, but since I have never met him before, how can I suddenly go there?" Go ahead. "He is a stranger to you, and if your relationship is not close, how would he be willing to show favor?" Douzhan Fo replied, "The Bodhisattva is compassionate and hears the cries of suffering; he rescues without discrimination. How could it matter whether one knows him or not?" "If he hesitates, just tell him about the Master Tang Fo and my quest for scriptures and salvation—this karmic connection will naturally move his compassion." Xiao Xingzhe, eager to save his master, accepted the instructions of Zu Dasheng and did not dare to linger. He immediately bowed farewell and left the

palace, then rode on clouds toward the Southern Sea. Not long after, he soon caught sight of Putuo's magnificent scenery. Indeed:

23 **乾轉坤旋吸與呼，憑虛一望海天孤，**

Heaven and Earth revolve, drawing in breath and exhaling; gazing into the void, one sees a lonely sea and sky.

24 **波濤隱見潮音洞，誰**說南無南不無？

Waves and tides faintly reveal Chao Yin Dong (Echoing Sound Cave); who could say "Namo" is not the essence of all?

25 **小行者看見，落下雲頭，正要找尋岩洞，忽見前面紫竹林中走出黑熊大神攔住問道：「來者莫非就是孫鬥戰後人孫履真麼？」小行者聽見叫他名字，十分驚訝，因連連聲喏道：「弟子正是孫履真，要求見菩薩有事相懇，敢煩引見。」黑熊大神又問道：「你此來，可是要求菩薩替你滅火雲樓心火救師父麼？」小行者連連點頭道：「正是，正是。」黑熊大神道：「既為此來，不消見菩薩了，菩薩已有法旨。」因取出五、六寸長的一條柳枝，枝上含吸著兩三點水珠，遞與小行者道：「菩薩叫你將此柳枝上甘露水，滴在火雲樓上，那火自然消滅。」小行者接在手中一看，心下甚是狐疑。因暗想道：「那樣大雨也不能滅火，這點點水兒濟得甚事？」又不敢明**說，只道：「我偕遠而來，還須見見菩薩問個明白。」黑熊大神道：「菩薩吩咐說，你若耽擱去遲，恐傷了師父；若要見菩薩時，叫你滅了火救了師父，來繳還柳枝再見吧。」小行者見菩薩事事前知，安敢違拗，只得謝了黑熊大神，又忙駕雲奔到五莊觀，只見火雲樓正烈焰騰騰。小行者手拿著柳枝，只管尋思道：「我方纔又不曾面見菩薩，多分被這黑熊神耍了。然而來也來了，無可奈何，且試試看。」因輕輕灑下一滴，誰知那一滴灑在火上，早霏霏微微散作一陣，把個火焰霎時之間就熄了一半；小行者看見，滿心歡喜，急急的又灑下一滴，不刻半刻工夫，火已全然無光。小行者遂將枝上的盡力都灑將下來，再看時，哪裡還有一點火氣！依舊明窗淨戶，現出一座火雲樓來。

Xiao Xingzhe saw this and descended from the clouds. Just as he was about to search for a cave, suddenly a black bear deity emerged from the purple bamboo forest ahead and blocked his path, asking, "Are you not Sun Lvzhen, descendant of Sun Douzhan?" Xiao Xingzhe was greatly surprised to hear his name called and immediately bowed repeatedly, saying, "Disciple is indeed Sun Lvzhen. I wish to see the Bodhisattva with a matter to humbly request; I dare trouble you for an introduction." The Black Bear Deity asked again, "Have you come to ask the Bodhisattva to extinguish the fiery heart of Huoyun Tower and save your master?" Xiao Xingzhe nodded repeatedly, saying, "Exactly, exactly." The Black Bear Deity

said, "Since you have come for this reason, there is no need to see the Bodhisattva. The Bodhisattva has already issued a decree." He then took out a willow branch about five or six cun long, with two or three dewdrops clinging to it, and handed it to Xiao Xingzhe, saying, "The Bodhisattva instructed you to use the nectar water from this willow branch and drop it onto Huoyun Tower. The fire will naturally be extinguished." Xiao Xingzhe took the branch in his hand and looked at it, feeling quite doubtful inside. He secretly thought to himself, "Even such heavy rain could not extinguish the fire—how can a few drops of water help at all?" He dared not say this openly and only replied, "I have traveled far to come here; I must still see the Bodhisattva in person for clarification." The Black Bear Deity replied, "The Bodhisattva gave instructions that if you delay any longer, your master may be harmed. If you wish to see the Bodhisattvas, you must first extinguish the fire and save your master, return with the willow branch, and then come back to meet him." Xiao Xingzhe realized that the Bodhisattva knew everything beforehand and dared not defy him. He could only thank the Black Bear Deity, then hurriedly rode on clouds back to Wuzhuang Guan. Upon arrival, he saw Huoyun Tower ablaze with fierce flames. Xiao Xingzhe held the willow branch in his hand, pondering to himself, "I just did not personally meet the Bodhisattva—this Black Bear Deity must have tricked me." "But I am already here, and there is nothing to be done. Let me try it anyway." He then lightly sprinkled a single drop. Unexpectedly, that one drop fell onto the fire and immediately dispersed into a faint mist, instantly extinguishing half of the flames. Seeing this, Xiao Xingzhe was overjoyed and quickly sprinkled another drop. In no time at all, the fire had completely vanished. Xiao Xingzhe then poured down every last drop of water from the branch, and upon looking again, there was not even a trace of fire left! The tower once again appeared in clear view—its windows bright and its doors clean—restoring the Huoyun Tower to its original state.

26 **豬一戒與沙彌看見，喜得只是打跌。忽見小行者從空落下來，便一齊問道**：**「大師兄，什麼法兒熄得這等乾淨？」小行者道**：**「一時**說不了，且救出師父來再與你細講。」三人遂不管好歹，竟推開簾子闖將入來，但見師父高坐著端然無恙，大家歡喜。豬一戒因指著大仙道：「先生賭輸了！怎麼說？」大仙見小行者滅了他的三昧真火，也自歡喜。因扯著小行者的手兒問道：「你這小猴兒倒也有三分鬼畫符！還不辱沒了你老祖。你既要請你師父西行，須實對我說，方纔是央誰人來助你？」小行者就誇講說道：「我自家的一身本事用不了，這點點火種兒打什麼緊！卻要央人？」大仙道：「你這小猴兒不要瞞我，你縱有本事也滅我真火不得，斷有緣故！你若不實說，我再放一把火，將火雲樓圍住，叫你也走不出去！」小行者恐怕仙家又有法術，因笑說道：「老先生不要性急，待我說與你聽。我實不去央人，人聞我的大名，卻樂從來助我。」大仙道：「你且說是誰來

助你？」小行者道：「不是別人，就是我祖大聖昔年請來的觀世音菩薩。他適纔在此經過，看見我弟兄三人要將鐵棒、釘耙、禪杖打坍你的樓子，菩薩因與你相好，再三勸住，遂將幾點甘露滅了你的無明。哪個肯去央人？」大仙點頭道：「我說無人，原來還是菩薩慈悲。既是菩薩解紛，**只得放你們去吧。」唐半偈聽見，忙躬身稱謝道：「蒙祖師垂宥，永注洪恩。」就起身要行。豬一戒攔住道：「師父去不得！先生賭輸了，原許請我們吃人參果，先生正人君子，斷不失信。師父略坐一坐，吃一個壯壯神好走路。」大仙笑道：「也是一緣一會。請你，請你。」隨叫清風、明月取出五個人參果來，請他四人各吃一個；自陪了半個，將半個分與眾仙童。師徒們方歡歡喜喜謝別了大仙，挑著行李，牽著龍馬，走上大路。小行者叫豬一戒、沙彌保護唐長老慢行，自卻卻又駕雲復到南海來見觀世音菩薩，繳還柳枝，即問菩薩道：「龍王大雨不能滅火，怎麼菩薩只三兩滴甘露卻令火滅無餘？」菩薩道：「雨雖猛勇，不如甘露慈悲故耳。」小行者言下感悟，連連拜謝而出，一筋斗趕上師父，將菩薩言語宣**說一遍。大家嘆息，自此愈加精神努力西行。正是：

Zhu Yijie and Sha Mi saw this and were so delighted they could hardly contain themselves, nearly falling over in joy. Suddenly, they saw Xiao Xingzhe descend from the sky and immediately asked together, "Elder Brother, what kind of magic method extinguished this fire so thoroughly?" Xiao Xingzhe said, "I can't explain it all now. Let's first rescue our master and I'll tell you the details later." The three of them, without hesitation for good or bad, pushed aside the curtain and rushed in. They saw their master seated upright, unharmed, which filled everyone with joy. Zhu Yijie then pointed at the great immortal and said, "Master, you've lost your bet!" "How so?" The great immortal, seeing that Xiao Xingzhe had extinguished his Dharma Fire, was also delighted. He took Xiao Xingzhe's hand and asked, "You little monkey actually have some magical tricks up your sleeve!" "You do not disgrace your old ancestor." "If you wish to invite your master westward, you must tell me the truth. Only then can I know who to ask for help." Xiao Xingzhe boasted, "I have such great abilities of my own that a little fire like this is nothing at all!" "Why would I need to ask for help from others?" The great immortal said, "Don't try to fool me, little monkey. Even if you have abilities, there's no way you could extinguish my Dharma Fire without some reason behind it!" "If you don't tell me the truth, I'll set another fire and surround Huoyun Tower with flames, so that you won't be able to escape either!" Xiao Xingzhe feared the immortal might have more magic tricks, so he smiled and said, "Old master, don't be in such a hurry. Let me tell you." "I didn't actually go to ask anyone for help; people have heard of my great name and are happy to come assist me on their own." The great immortal asked, "Then tell me who came to help you?" Xiao Xingzhe replied, "It was no one else but Guanyin Bodhisattva, whom my ancestor Dasheng once invited long ago." He had just passed by here and saw my three brothers about

to use the Iron Rod, Rake, and Zen Staff to collapse your tower. Because the Bodhisattva was on good terms with you, he repeatedly stopped us and then used a few drops of nectar to extinguish your unenlightened fire. "Who would have needed to go ask for help?" The great immortal nodded and said, "I thought no one could do it. It turns out the Bodhisattva's compassion was still at work." "Since the Bodhisattva has resolved this matter, I have no choice but to let you go." Tang Banjie heard this and hurriedly bowed, saying, "I am deeply grateful for the Ancestral Master's mercy. Your great kindness will be forever remembered." He then rose to his feet and prepared to leave. Zhu Yijie blocked the way, saying, "Master, you cannot go yet!" "You lost your bet and originally promised to invite us to eat the Ginseng Fruit. You are a man of integrity, so you must not break your word." "Master, just sit for a moment and have one to strengthen your spirit before continuing on the journey." The great immortal smiled and said, "It is also a matter of karmic connection and chance meeting." "Please have it, please have it." He then called Qingfeng and Mingyue to bring out five Ginseng Fruits, offering one each for the four of them. He himself ate half a fruit and gave the other half to the immortal attendants. The master and disciples, filled with joy, thanked the great immortal for his hospitality, then shouldered their luggage, led the dragon horse, and set off along the main road. Xiao Xingzhe instructed Zhu Yijie and Sha Mi to protect Master Tang carefully as they walked slowly, while he himself rode on clouds once more back to the Southern Sea to see Guanyin Bodhisattva and return the willow branch. He then asked the Bodhisattva directly, "The Dragon King's heavy rain could not put out the fire, yet why did only three or four drops of your nectar completely extinguish it without a trace?" The Bodhisattva replied, "Although the rain was fierce, it is no match for the compassion of nectar." Xiao Xingzhe gained enlightenment upon hearing this and bowed repeatedly in gratitude before leaving. With a single somersault, he caught up with his master and recounted the Bodhisattva's words to him. Everyone sighed in admiration, and from then on they traveled westward with even greater determination and spirit. Indeed:

27 火長青蓮花，露濕菩提樹。

Fire blooms into a lotus, nectar moistens the Bodhi tree.

28 師徒此去，不知又有何所遇，且聽下回分解。

As for what further trials awaited this master and his disciples on their journey westward, we shall hear in the next chapter.

21.第二十回黑風吹鬼國　狹路遇冤家 Chapter 20: Black Wind Blows Through the Ghost Kingdom, Narrow Path Meets an Injustice Victim

1　詩曰：

The poem says:

2　莫認身心都是空，空中原有去來蹤，

Do not take the body and mind as all empty; within emptiness there originally are traces of coming and going,

3　氣如蛇怒生炎火，盱作龍飛起黑風，

Qi rises like a snake's anger into fiery flames, glaring upward like a dragon soaring to raise black winds,

4　一念稍邪淪鬼城，寸心纔正入天宮；

A single deviant thought leads to ruin in the ghost city; a heart just upright enters the heavenly palace;

5　要知仙佛真消息，不在乾坤在此中。

To know the true news of immortals and Buddhas, it is not found within heaven and earth but right here.

6　又云：

It also says:

7　天無邊際地無涯，南北東西道路賒，

Heaven has no boundary and earth has no edge; the roads to north, south, east, and west are long and distant,

8　過去只如萍泛海，再來何異浪淘沙。

The past is like duckweed drifting on the sea; returning again would not differ from waves sifting sand.

9　誰知緣孽疏難漏，豈料循環定不差，

Who knows that karmic bonds and misfortunes are hard to escape, how could one have expected the cycle to be unerring?

10　多少大恩都莫報，偏於狹路遇冤家。

How many great kindnesses remain unrepaid, yet one often encounters an enemy by chance in a narrow path.

11　　**話**說唐半偈師徒四眾，虧觀音菩薩甘露慈悲解厄，脫離火坑，依舊往西而行。大家在路上稱羨一回大仙的法力，又贊嘆一回菩薩的慈悲，又不覺行了幾個月程途。此時，正值殘冬，天氣甚短，師徒們行了數十里，忽然陰晦辨不出早晚。唐長老在馬上叫喚道：「徒弟呀！你看四野昏昏黃黃，就象晚了一般，須要早尋一個安身之處方好。」小行者道：「此乃荒郊野外，哪裡有個人家？要尋宿處除非趕向前去。」唐長老道：「這也說得是。」就要策馬前進。忽回頭看見豬一戒與沙彌落在後面，因催促說道：「你們走路也要看看天色，如今已漸漸昏黑，怎麼還在後遲延？」豬**一戒道**：**「師父，你也甚不體恤人！你騎著匹馬，師兄空著雙手，自然走得快。我們兩人挑著這擔行李，俗語**說得好，遠路無輕擔，好不沉重，莫說天晚，就是夜了，也只好慢慢而行。」唐長老道：「我催你向前，不過要你努力，怎麼轉埋怨起來？」小行者道：「各人的前程。我們騎馬、空手走得快，只管走；他既懶惰，師父不要管他，憑他來不來。」便將手在馬屁股上打了一下，那馬就如飛一般往前去了，他放開腳步緊緊跟隨。

The story continues about Master Tang Banjie and his four disciples, who, thanks to the compassionate grace of Guanyin Bodhisattva's sweet dew, overcame their misfortune and escaped from the fiery pit. They continued westward as before. Along the way, everyone took turns praising the great immortal's magical power and expressing admiration for the Bodhisattva's compassion. Unaware of the passage of time, they had already traveled several months' journey. At this time, it was late winter, and the days were very short. After traveling dozens of li, the master and his disciples suddenly encountered overcast weather so dark that they could not tell morning from evening. Master Tang called out from atop his horse: "Disciples!" "You see, the surroundings are dim and yellowish, just like dusk. We must find a place to rest as soon as possible." The young disciple said, "This is an isolated and desolate area; where would there be any houses?" "To find a place to stay, we have no choice but to press forward." Master Tang said, "That is indeed true." He was about to urge his horse forward. Suddenly, he turned around and saw Zhu Yijie and Sha Mi lagging behind. He hurriedly urged them, "While walking, you must also watch the sky. It is already gradually getting dark; how come you are still delaying at the back?" Zhu Yijie said, "Master, you are also very unkind!" "You ride a horse and your elder brother has empty hands; naturally, they can walk faster." "We two are carrying this load of luggage. As the saying goes, 'On a long journey, there is no light burden,' it's very heavy indeed. Not to mention that it's getting late, even if it were already night, we could only proceed slowly." Master Tang said, "I urge you to move forward merely to encourage your effort. Why are you now complaining?" The young disciple said,

"Each person's destiny." "We ride horses and walk with empty hands, so we can go faster; just keep going. Since he is lazy, Master need not worry about him—let him come or not as he pleases." He then gave the horse a light slap on its rump, and off it went like flying. He loosened his pace and followed closely behind.

12　行不上十數里，忽被一條大河攔路。唐半偈忙將龍馬勒住道：「履真，前面有大河阻路，卻怎生過去？」小行者道：「陸行車馬、水行舟楫，從來如此。前面既有河阻路，除了尋船渡去，再無別法。」唐長老道：「可知要船哩！只恐此處不是大路，又無人煙，哪裡去討渡船？」小行者道：「師父莫慌，待我到河邊去看看來。」即走到河邊，四下一望，原來那條河也不是直直長行的，也不是對面徑過的，卻四通八達，竟不知何處是彼岸。正尋思間，忽看見一隻小船在中流流蕩，忙招手大叫道：「那船快搖攏來！」連叫數聲，並無人答應。心下恐師父著急，只得將身略縱一縱，跳到那船上。再看時，纔曉得原是一只空船，又無櫓無篙無槳無舵，只掛著一個席篷，隨風吹來吹去，此時無風，故在中流蕩漾。小行者就取出耳中金箍棒來，將船撐到河邊，招呼唐長老道：「師父，有船了，快來，快來！」唐半偈遠遠聽見，忙自牽了龍馬走到河邊。正打算上船，只見豬一戒與沙彌挑著行李，沒命的趕將來，走得氣喘吁吁。看見唐長老已在船上，小行者正牽馬上船，一戒心下著惱道：「你們好公道心腸！竟自牽馬上船，想是不顧我們了。」唐長老似聽不聽，全不答應；小行者也不則聲，只是嘻著嘴笑。沙彌看見船要開，忙將行李挑上船來，豬一戒也只得跟了上船，也不下艙，就在船頭上努起嘴來坐著。小行者遂將鐵棒往岸上一點，那只船早悠悠蕩蕩淌入中流。不期中流水深，鐵棒打不到底，那船又無櫓舵，便只在中流團團而轉。唐長老甚是著急，小行者與沙彌忙用鐵棒、禪杖在水上劃撥。獨有豬一戒努著嘴絮聒道：「天晚了，趕得好快，何不打著馬跑，卻在這裡打磨磨轉耍子！」唐半偈正在無法之時，又聽得豬一戒譏誚他，不覺大怒，喝一聲：「沒規矩的野畜生！」只這一聲還未曾罵完，空中豁喇喇忽生一陣黑風，揚沙走石，將天地都罩得烏暗。那只船席篷上得了風，其去如飛！也不辨是南是北，只聽得耳邊呼呼風響，一霎時就象過了幾千里程途一般。唐半偈雖說心無畏懼，然風波陡作，也未免慌做一團；幸喜小行者、沙彌兩邊護持定了，方合眼而坐。那豬一戒在船頭上，被船一顛一簸，坐不穩，竟跌下艙來，嚇得滿口只念救苦救難觀世音菩薩。

They had not walked more than ten or so li when suddenly a large river blocked their path. Tang Banjie quickly reined in his dragon horse and said, "Lv Zhen, there is a large river ahead blocking our way. How shall we cross it?" The young disciple replied, "On land, one travels by carriage or horse; on water, by boat. This has always been the case." "If there is a river ahead blocking our path, besides finding a boat to cross it, there is no other way." Master Tang said, "Do you know where we can find a boat?" "We fear this is not a main road; with no signs of human habitation nearby, where could we find a ferry?" The young disciple said, "Master, do not worry. Let me

go to the riverbank and take a look." He immediately walked to the riverbank and looked around. It turned out that the river was not a straight, long-flowing one, nor did it run directly opposite; instead, it branched in all directions, making it impossible to tell where the other bank might be. While pondering this, he suddenly spotted a small boat drifting in midstream. He quickly waved and shouted, "That boat, row over here quickly!" He called out several times, but no one responded. Worried that his master might grow anxious, he had no choice but to leap slightly and jump onto the boat. Looking again, he realized it was an empty boat with no oars, poles, paddles, or rudder—only a thatched canopy hung over it. It drifted aimlessly at the mercy of the wind; since there was no wind now, it simply bobbed in midstream. The young disciple then took out the golden staff from his ear, used it to push the boat toward the riverbank, and called out to Master Tang: "Master, there's a boat! Come quickly, come quickly!" Tang Banjie heard from afar and hurriedly led his dragon horse to the riverbank. Just as he was about to board the boat, he saw Zhu Yijie and Sha Ji carrying the luggage, rushing over with all their might, panting heavily from exhaustion. Seeing that Master Tang was already on the boat and the young disciple was leading the horse aboard, Zhu Yijie became annoyed and said, "You have such a fair heart!" "You just led your horse onto the boat without even considering us." Master Tang pretended not to hear, giving no response; the young disciple also said nothing, merely grinning. Sha Ji, seeing the boat about to depart, hurriedly carried the luggage aboard. Zhu Yijie had no choice but to follow and board as well. He did not go below deck but sat sulkily at the bow of the boat with his lips pouting. The young disciple then used his iron staff to touch the shore, and at once the boat drifted smoothly into midstream. Unbeknownst to them, the water in midstream was deep; the iron staff could not reach the bottom. Since the boat had no oars or rudder, it merely circled aimlessly in the middle of the river. Master Tang grew very anxious, and so the young disciple and Sha Ji hurriedly used their iron staffs and Zen staves to push and steer on the water's surface. Only Zhu Yijie, pouting and grumbling, said, "It's getting late. Why didn't we ride the horse faster? Instead of wasting time spinning around here like this!" Tang Banjie, already at a loss for what to do, heard Zhu Yijie's mocking words and could not help but grow furious. He shouted, "You ill-mannered beast!" Before he could finish the scolding, a sudden black wind howled from above, raising sand and rolling stones to darken the heavens. The thatched canopy of the boat caught the wind, and off it flew like an arrow! They could no longer tell whether they were heading north or south, only hearing the howling wind in their ears. In an instant, it felt as if they had traveled thousands of li. Though Master Tang Banjie claimed to have no fear in his heart, the sudden storm could not help but make him panic. Fortunately, with the young disciple and Sha Ji holding fast on either side, he was finally able to sit down with closed eyes for a moment. Zhu Yijie, sitting at the bow of the boat, was thrown off balance by the rocking and jolting of the vessel. He tumbled into the cabin in alarm,

chanting desperately for help from Guanyin Bodhisattva, who rescues from suffering.

13 **不多時，風息了，大家開眼看時，那只船早已泊在岸邊，卻不是原泊之處。唐長老定了定神，問道：「此處不知是什麼所在，又不知可是西行大路，須問個明白方好。」小行者道：「此時昏天黑地，天又晚了，哪裡去問？只好且上岸去，尋個人家住下，再細細訪問不遲。」唐長老依言，大家一齊登岸，扶師父上馬，離卻河口。上大路四下一望，卻不見有人煙，再在前看隱隱似有城郭，但覺糊糊塗塗不甚明白。大家只得向前又行了半里多路，忽遠遠看見一駕牛車，載著許多人在前面行走，大家歡喜道：「有人問路了。」唐長老忙加鞭策馬，將及趕到面前，那駕牛車忽然不見。唐長老著驚，回頭問那三個徒弟道：「你們方纔曾看見麼？」小行者道：「怎麼不看見！為何一閃就不見了？真也古怪。」豬一戒道：「莫非我們見鬼？」正**說不了，沙彌忽又指著道：「那前邊的不又是麼！」大家再看時，果然那一駕牛車又遠遠在前面行走，急急趕到前面，又不見了。大家驚驚疑疑，忽已走近人煙之處，再細細觀看，果然是一座城池。但那城雖也高大，卻荒荒涼涼，不甚齊整。城下兩扇門，半開半掩，雖有幾個人民出入，卻生得古古怪怪，痴痴蠢蠢，不象個知世務的，便不去問他。師徒四眾，牽馬挑擔，一齊涌進城來。到得城中，便有三街六市，做買做賣，人煙湊集，與城外不同，但只是氣象陰陰晦晦，不十分開爽。正要尋人訪問，早有許多人看見他師徒們雄赳赳氣昂昂走入城來，便都圍攏來問道：「你們是哪裡的和尚？這等大膽！輒敢到我國中來。」小行者道：「天下路容天下人走，怎麼我們不敢來！」有幾個問道：「你們四個和尚象是活的。」小行者道：「這朋友說話卻也好笑，不是活的怎生走來？」又有幾個問道：「既是活的，到我這裡來做什麼？」小行者道：「我們也不是特特要來，因一時船上暴風起，吹到此處，天色又晚了，前去不及，故入城來，要尋個寺院借歇一宵，明日就行。你們此處哪裡有寺院？可指**引指引。」又有幾個道：「我們這國中，又不生，又不死，也無仙，也無佛，哪有寺院！只有一座**剎女行宮在慈恩街上，你們要借宿，只好到那裡權住一夜吧。」小行者道：「既有住處就夠了。」又有幾個說道：「住便住，只怕小人多，見你外方人，要來囉啅，須大膽些，不要害怕。」小行者笑道：「若論膽子，也還略略看得過。」豬一戒道：「只有我的小些。」二人說說笑笑，竟簇擁師父往慈恩街來。到了慈恩街，果見一座宮殿十分幽麗。怎見得？但見：

Not long after, the wind ceased. When they opened their eyes to look around, the boat had already come to rest at the riverside—but not where it had originally been

moored. Master Tang calmed himself and asked, "I wonder where this place is. I also do not know if it lies along the western route we must take. We should find out clearly before proceeding." The young disciple said, "At this moment, with the sky dark and night falling, where can we go to ask?" "We have no choice but to go ashore for now, find a house to stay in, and then inquire carefully later." Following his words, Master Tang led everyone ashore. They helped their master onto his horse and left the river mouth behind. On reaching a main road and looking around, they saw no signs of human habitation. Further ahead, something vaguely resembled city walls, but it was hazy and indistinct, not clearly visible. With no other choice, they continued forward for more than half a li. Suddenly, from afar, they spotted an ox cart carrying many people walking ahead of them. Everyone rejoiced and said, "We can ask someone for directions now." Master Tang quickly urged his horse forward with the whip. Just as he was about to catch up, that ox cart suddenly vanished from sight. Master Tang was startled and turned back to ask his three disciples, "Did you see it just now?" The young disciple said, "How could we not have seen it!" "Why did it vanish in an instant?" "It's truly strange." Zhu Yijie said, "Could it be that we saw a ghost?" Before they could finish speaking, Sha Ji suddenly pointed ahead and said, "That one over there isn't it again!" When they looked again, indeed the ox cart was once more walking far ahead. They hurried to catch up quickly, but it vanished again. Everyone was filled with alarm and suspicion when they suddenly found themselves approaching an inhabited area. Upon closer inspection, it turned out to be indeed a city. Although the city was tall and imposing, it appeared desolate and somewhat disorderly. The two gates at the city's base were half-open and half-shut. Though a few people came in and out, they looked strange and foolish, not like those who understood worldly affairs; so they did not bother to ask them. The master and his three disciples led their horse and carried their luggage, all rushing into the city together. Upon entering the city, they found three streets and six markets bustling with commerce and crowded with people, quite different from outside. Yet the overall atmosphere was dim and gloomy rather than bright and cheerful. Just as they were about to find someone to ask, many people had already noticed the master and his disciples walking into the city with a bold and proud bearing. They quickly gathered around and asked, "You monks—where are you from?" "Such audacity!" "To have dared to come into our country without permission!" The young disciple said, "The roads of the world belong to all people; why shouldn't we be allowed to come?" A few asked, "You four monks seem actually alive." The young disciple said, "That remark of yours is quite amusing. If we were not alive, how could we have walked here?" Others asked, "If you are indeed alive, then why have you come to our place?" The young disciple said, "We did not come here on purpose. Due to a sudden storm at sea, we were blown ashore and it was already late in the day; we could not proceed further, so we entered the city to find a temple where we might rest for one night, then continue our journey tomorrow." "Do you have any temples

here?" "Please point one out for us." A few others said, "In our country, there is neither birth nor death, no immortals, no Buddhas—how could there be any temples!" "There is only one palace for the goddess of mercy on Cien Street. If you wish to stay, you may as well spend a night there." The young disciple said, "If there is somewhere to stay, that's sufficient." Others added, "You may stay there. Just be careful—there are many petty people here who might see you as outsiders and come to hassle you. Be bold and do not fear." The young disciple smiled and said, "If it comes to courage, we are at least somewhat worthy of notice." Zhu Yijie remarked, "Only my bit is a little smaller." The two of them chatted and laughed as they escorted their master toward Cien Street. When they arrived at Cien Street, they indeed saw a palace that was exceptionally elegant and secluded. How so? They saw:

14 **一帶紅牆，圍繞著幾株松樹；三間丹陛，盡種著五色曇花。當中惟巍峨正殿，並無外**戶旁門；最後起輪奐高樓，亦有雕欄曲檻。左鐘右鼓，知是焚修之地；前幢後幡，應為善信之場。山門前不列金剛，自非佛寺；大殿上竟無老子，豈是玄門？陰氣騰騰，顯現出魔王世界；祥雲靄靄，獨存此剎女行宮。

A stretch of red walls encircled several pine trees; three steps of vermilion stairs were entirely planted with five-colored magnolia flowers. In the center stood a grand main hall, with no side doors or outer gates; at the rear rose an elegant and lofty tower, also adorned with carved railings and winding balustrades. With a bell on the left and a drum on the right, it was clearly a place of worship; with banners in front and behind, it should be a gathering for the faithful. There were no guardian deities at the gate—this was not a Buddhist temple; there was no Laozi on the main hall's altar—how could this be a Daoist monastery? Dark and oppressive, it revealed the world of the Demon King; with auspicious clouds lingering, this was uniquely a palace for female attendants in the Buddhist temple.

15 **師徒四眾走到行宮前，見天色晚了，也不管他是佛寺，是道宮，竟一齊牽馬挑擔走將進去，竟不見一人。走到殿上打算參拜，卻無三世佛像，止有一個龕子裡面供著一尊女像。唐長老看見，不知是甚麼出身，便不下拜，只合掌打了一個問訊，便領著徒弟走入殿後來，方看見一個老道婆坐在一條矮凳上，嘴裡喃喃的不知是念經念咒。看見他四眾人來，似驚似喜立起身來，迎著問道：「四位老師父從何處來？」唐長老忙答道：「貧僧乃大唐國差往西天去見佛求解的，因大風迷失了路，漂泊至此，沒有宿處；敢借寶宮暫住一宵，明日清晨就要西行。」那老道婆微笑道：「我就估你們不象是本國人。我的佛爺！你們怎麼到這個所在來借住？既來了，我怎好不留老爺們！既從中國遠來，又往佛祖處去，定有些道行，想也不妨。但我這行宮裡並無零星房屋，只好就在後樓上打個鋪吧。」唐長老道：「只要一席地，可以容身便**夠了。」老道婆遂指引四人往樓上去。豬一戒

走到樓下，看見那樓梯高陡，使說道：「這樣高樓，這點點窄胡梯，我的身子又郎伉，怕人子，我不上去了，就在樓下尋些草打個鋪兒睡吧，又好看馬。」唐長老道：「上下總是一般，隨你隨你。」說罷就要上樓。老道婆留住道：「老爺們失路遠來，想是還未曾吃飯，待我煮些薄粥，與老爺們充充飢再上去睡吧。」唐長老合掌稱謝，就在樓下坐等。那老道婆到廚下去了半晌，方纔捧了一缽頭粥，放在桌上說道：「老爺們請粥。」上有四碗四箸，小菜也無一些。沙彌忙盛了一碗奉與唐長老。長老接了，念一聲：「阿彌陀佛！」就舉箸而食。小行者與沙彌也各盛了一碗自吃。惟豬一戒盛了粥拿在手中，嘓嘓噥噥道：「這等一個大寺觀，既肯齋僧，連素菜也沒一碗，這樣輕薄人。」道婆道：「怎敢輕薄老爺們，但這行宮乃是九幽真修之地，怎能有人間那些伊蒲供養？就是這幾粒米也還是山上帶來的，只好將就充飢罷了。」豬一戒道：「我方纔一路來，看見那些店**上有多少點心素食，怎**說沒有？」老道婆道：「老爺呀，那些鬼食豈是你們吃的！」豬一戒道：「怎麼吃不得？就是不美口，也還強似吃這碗淡粥。」唐長老聽了，大罵道：「饞嘴畜生！多感這女老菩薩，煮這樣好粥齋僧，已是莫大功德，你怎敢爭長競短！」豬一戒方不敢言語，看見他三人都吃完不吃了，就連缽拿起來，就著嘴一口氣吃個乾淨，說道：「真好粥！就象飲湯。」那老道婆笑一笑，收了碗箸往廚下去了。唐長老就方便了上樓去。樓上是三間，中間供著一個女仙龕子，龕前掛著一盞琉璃燈。沙彌打開行李，就要攤鋪在東一間與唐長老睡。唐長老道：「這樓房中又無禪床，席地而眠起坐不便，莫若將蒲團鋪在中間琉璃下，待我打坐，你二人自去睡吧。」沙彌應諾，隨拿了蒲團放在樓中上面。唐長老抖抖衣服，竟向南端端正正盤膝坐下，小行者與沙彌自到東一間房裡去睡不題。

The master and his four disciples arrived in front of the palace. Seeing that it was getting late, they paid no mind to whether it was a Buddhist temple or a Daoist monastery; all together, they led their horses and carried their burdens into it, finding not a single person inside. When they walked onto the hall to pay their respects, there were no images of the Three-Bodied Buddhas; only an alcove contained a statue of a female figure. Master Tang, upon seeing this, did not know what the statue's origin was and so refrained from bowing. He merely clasped his hands in a respectful greeting before leading his disciples into the back of the hall. There they saw an old woman sitting on a low stool, muttering something—whether it was scripture or incantations, they could not tell. Seeing the four of them arrive, she rose to her feet with a mixture of surprise and joy, greeting them and asking,

"Reverend masters, from where have you come?" Master Tang hurriedly replied, "I am a poor monk sent by the Great Tang Kingdom to visit the West and seek enlightenment from the Buddha. Due to strong winds, we lost our way and drifted here without a place to stay; we dare to borrow this sacred hall for one night's rest, and will continue westward at dawn tomorrow." The old woman smiled and said, "I guessed you were not from this country. My Buddha! How did you come to this place for shelter?" Since you have arrived, how could I possibly not keep my lords here! You have come from China so far away and are going to the Buddha, you must certainly possess some cultivation; I suppose it will be fine. "But there are no spare rooms in my palace, so you can only make a sleeping place on the upper floor at the back." Master Tang said, "As long as there is enough space for one person to lie down, that will be sufficient." The old woman then guided the four men upstairs. Zhu Yijie, when he reached the foot of the stairs, saw that they were high and steep. He remarked, "This tall tower with such a narrow staircase—my body is rather broad; I'm afraid I won't be able to go up. I'll stay down here instead, find some grass to make a sleeping place, and it will also allow me to watch over the horses." Master Tang said, "Whether up or down is all the same. Do as you please." After saying this, he was about to go upstairs. The old woman stopped him and said, "Reverend masters have traveled far from the wrong path; I imagine you haven't eaten yet. Let me cook some thin porridge for you to eat before going upstairs to sleep." Master Tang clasped his hands and thanked her, then sat waiting downstairs. The old woman went into the kitchen for a while and then came out carrying a bowl of porridge, placing it on the table as she said, "Reverend masters, please have some porridge." There were four bowls and four chopsticks, but not even a single side dish. The novice hurriedly took one bowl and presented it to Master Tang. Master Tang received the bowl, then recited a single phrase: "Amituofo!" He then picked up his chopsticks and began to eat. The little disciple and the novice each took a bowl for themselves and ate as well. Only Zhu Yijie took the porridge in his hand and grumbled, "Such a grand temple—if they are willing to offer food to monks, there isn't even one bowl of vegetarian dish. How disrespectful!" The old woman said, "How could we dare be disrespectful to you reverend masters? But this palace is a place of true cultivation in the Nine Yous; how can it have the worldly offerings of rice and vegetables?" "Even these few grains of rice were brought from the mountain; we can only offer them to you as a temporary meal." Zhu Yijie said, "Just now on the way here, I saw many shops with all sorts of snacks and vegetarian food. How can you say there isn't any?" The old woman replied, "Reverend master, that kind of ghostly food is not for you to eat!" Zhu Yijie asked, "Why can't we eat it?" "Even if it's not delicious, it would still be better than eating this bowl of thin porridge." Master Tang heard this and scolded loudly, "Greedy beast!" It is already a great merit for this old female Bodhisattva to cook such good porridge as alms food for monks. How dare you argue over trifles!" Zhu Yijie dared not say another word. Seeing that

the other three had finished eating, he picked up the bowl and drank it all in one go, saying, "This is really good porridge!" It was like drinking soup." The old woman smiled, collected the bowls and chopsticks, and went back into the kitchen. Master Tang then conveniently went upstairs. The upper floor had three rooms; in the middle was an alcove enshrining a female immortal, and before the alcove hung a single crystal lamp. The novice unpacked his belongings and was about to spread out a sleeping mat in the eastern room to sleep with Master Tang. Master Tang said, "There are no meditation beds in this upper room. Sleeping on the floor is inconvenient for sitting up and getting up again. It would be better to lay a meditation cushion beneath the crystal lamp in the center. I will sit in meditation while you two go ahead and sleep." The novice nodded in agreement, then took a meditation cushion and placed it on the upper floor. Master Tang shook out his robes and sat cross-legged upright facing south. The little disciple and the novice went to sleep in the room on the east side, without further mention.

16　**卻**說豬一戒自走到廚下，向老道婆討了一把草，拿些喂了馬，餘下的就鋪在樓下靠壁。正打算睡覺，忽然肚痛要出起恭來。忙走出行宮門外，尋個空地出了恭，站起身來。此時纔晚，只見街市上燈火熒煌，遂走到市口上一望，只見那些茶坊酒肆中，吃茶吃酒的人出出入入，比日裡更加熱鬧。看了半晌，肚裡已有幾分垂涎，又走得幾步，只見一家子熱氣騰騰圍著許多人，忙走近前張看，卻是纔蒸熟的出籠饅頭在那裡賣。眾人也有買了去的，也有買了就在那裡吃的。豬一戒看得饞唾直流，忍不住也隨著眾人叫道：「化我兩個。」那賣的人聽見說」把我兩個」，只當做替他買，便拿兩個遞與他。他接在手裡，也不管好歹，竟三兩口吃在肚裡。吃完了，就象不曾吃的一般，忍不住又伸手說道：「再化我兩個。」賣的人又遞兩個與他。他接到手，不兩三口又吃完了，肚裡只覺不飽，又走近櫃邊。賣的人看見，只道他來還錢，因問道：「饅頭好麼？」豬一戒道：「好是好，只覺有些土氣息泥滋味。」賣的人道：「你這和尚想是不生胃口的！這樣好香甜饅頭，怎說土泥滋味？」豬一戒道：「方纔因肚飢吃得忙了些，不曾嚼出味來。你既有心布施，索性再化我兩個。」賣的人道：「師父不要取笑，我這些饅頭是賣錢的，怎說布施與化起來？」豬一戒道：**「檀越不要取笑，我們做和尚的從來是化，怎麼**說要起錢來？」賣的人聽了，著急道：「我在此開店多年，從不曾見你這癟懶和尚！騙了人家的饅頭吃在肚裡，怎說什麼布施！你豈不知國王的法度利害！若是騙詐財物，拿去打了還要問罪哩。」豬一戒道：「我們出家人，就見皇帝也要化他布施，莫說你們國王！況我又不是你國中人，你國王管我不著

。」賣的人聽了，愈加著急道：「你原來不是我國中人。」遂跳出櫃來，一把扯住道：「快還我錢來！」豬一戒道：「我若有錢買饅頭吃，不做和尚了。」賣的人道：「憑你做和尚不做和尚，饅頭錢是要的。」豬一戒道：「若是定然要錢，我吃得不飽，率性再賒兩個與我吃，我明日一總還你罷。」賣的人道：「你又不是我國中人，賒與你哪裡來討？」豬一戒道：「我就住在轉彎剎女行宮內，明日來討就是。」賣的人道：「你方纔說做和尚的沒有錢，明日討難道就有了？若明日有，何不今日與我？」豬一戒道：「你不知，一路上遇著善人家齋僧，有些儘錢都是師父收著，故許明日討還你。」賣的人哪裡肯信？只是扯著不放。豬一戒被扯急了，將手一擺，本意只要掙脫走路。不期力氣大，將那賣的人一個筋斗直跌去有丈餘多路。那賣的人被跌重了，爬不起來，只坐在地下屈天屈地叫喊。眾人看見忙來攙扶，**豬一戒乘著人亂，竟一道煙溜回**剎女行宮，鋪開草睡去了。

Meanwhile, Zhu Yijie went down to the kitchen and asked the old woman for some straw. He took a portion of it to feed the horse, then spread the rest on the ground by the wall downstairs as his sleeping mat. Just as he was about to lie down and sleep, he suddenly felt a stomachache and needed to relieve himself. He hurriedly went outside the palace gate, found an empty spot, relieved himself, then stood up again. It was still early evening, and he saw that the streets were brightly lit with lanterns. He walked to a street corner for a look and saw people coming in and out of tea houses and taverns, even more lively than during the day. After watching for a while, his mouth began to water. He walked a few more steps and saw a crowd gathered around one shop with steam rising from it. Hurriedly stepping closer to take a look, he found that they were selling freshly steamed buns just taken out of the bamboo basket. Some people bought them and left, while others bought some to eat right there on the spot. Zhu Yijie's mouth watered at the sight, and he could not resist calling out with the crowd, "Give me two as well." The vendor heard him say, "Give me two," and mistook it for an order on his behalf. So he took two buns and handed them over to him. He took the buns into his hands, without caring whether they were good or bad, and devoured them in two or three bites. After finishing the buns, he felt as if he had not eaten anything at all and could not help reaching out again to say, "Give me two more." The vendor handed him another two. He took them in his hands and devoured them again within a couple of bites, but still felt unsatisfied. He stepped closer to the counter once more. The vendor saw him and thought he had come to pay, so he asked, "Were the buns good?" Zhu Yijie replied, "They are good, but I feel there is a somewhat earthy and muddy taste." The vendor said, "Reverend, you must not have much of an appetite!" Such delicious and sweet buns—how can they taste like dirt?" Zhu Yijie said, "Earlier I was too hungry and ate them in a rush,

so I didn't really taste the flavor. Since you are willing to give generously, please kindly give me two more." The vendor said, "Reverend, don't joke with me. These buns are for sale; how can they be considered alms or charity?" Zhu Yijie retorted, "Good patron, don't mock me. We monks have always relied on alms—how can you now speak of paying money?" The vendor, upon hearing this, became anxious and said, "I have run this shop for many years and never seen a lazy monk like you! You ate the buns without paying and now dare to talk about charity!" Do you not know how strict the king's laws are?" "If caught stealing, they will beat you and also punish you with a crime!" Zhu Yijie argued, "As monks, even when we see the emperor, we still ask for alms. How much more so with your king!" Besides, I am not a citizen of your country; your king has no authority over me." The vendor, upon hearing this, grew even more anxious and said, "So you are not a citizen of my country after all." He then jumped out from behind the counter and grabbed him by the arm, shouting, "Quickly return my money!" Zhu Yijie protested, "If I had any money to buy buns with, I wouldn't be a monk anymore." The vendor said, "Whether you are a monk or not is irrelevant; the money for the buns must be paid." Zhu Yijie said, "If you insist on payment, since I am still hungry, just give me two more buns to eat. I will pay you back in full tomorrow." The vendor replied, "You are not a citizen of this country; how can I possibly collect from you later?" Zhu Yijie said, "I am staying at the Chuanwan Sha Nu Palace nearby. You can come and collect it from me tomorrow." The vendor said, "You just claimed that monks have no money—how will you suddenly have some to pay me tomorrow?" "If you can afford it tomorrow, why not give it to me today?" Zhu Yijie explained, "You don't know. Along the way, when we meet kind-hearted people who offer alms to monks, some offerings are collected by my master. That is why I can promise to repay you tomorrow." The vendor had no intention of believing him. He just kept holding on and would not let go. Zhu Yijie, being pulled hard, waved his hand in an attempt to break free and run away. Unintentionally, the force of his movement was too strong, causing the vendor to tumble backward several feet with a loud thud. The vendor, having been knocked down hard, could not get up and remained sitting on the ground, wailing loudly to heaven and earth. When the crowd saw this, they hurried to help him up. Taking advantage of the commotion, Zhu Yijie slipped back into the Sha Nu Palace like a wisp of smoke and spread out his straw mat for sleep.

17　賣的人正坐在地下叫喊，恰恰撞見國王的黑孩兒太子，帶了許多跟隨，打著燈籠火把出來游戲，忽看見有人在地下叫喊，便問道：「你為何叫喊？」賣的人道：「小人靠賣饅頭為生，忽有一個不知姓名的和尚走來，騙了四個吃在肚裡，竟不還錢。小人向他討錢，他錢倒不還，倒把小人打傷在此。」太子道：「你就該說國王法度利害。」賣的人道：「小人也曾說過，他說他不是國中人，國王管他不得。」太子聽了大怒道：「既到我國中，就是我的治下了，怎麼管他不著

！他如今住在哪裡？」賣的人道：「他就住在剎女行宮。」太子就吩咐手下跟隨道：「快到行宮裡，與我將那騙饅頭吃的和尚拿來，可帶這人去作眼。」跟隨得了言語，就有十數人拿著火把，幫著賣的人一齊跑到行宮裡來。殿上不見，就往後樓尋來。剛到樓下，就聽得鼾呼之聲，眾人將燈火一照，賣的人早已看見豬一戒在壁邊草裡，抱著頭，曲著腰，象狗一般睡著。便叫一聲道：「在這裡了。」眾人聽見，不管好歹，跑到草鋪前，扯頭的扯頭，扯腳的扯腳，正望扯他起來。不料豬一戒身子郎伉粗重，几個人哪裡扯得他動，只是東推西搡。原來豬一戒吃了四個饅頭，心中一時迷悶起來，放倒頭就睡著了。正沉沉好睡，忽被眾人推來搡去，將他弄醒了。心下焦躁，不覺將腰一伸，腳一登，早把那些人登得跌跌倒倒，滾做一團；再豎起頭來，把兩只蒲扇耳朵一頓搖，那些人爬起來看見，又嚇得屁滾尿流，大家往外亂跑，連燈火都撞滅了，因悄悄的逃了出去。豬一戒再睜眼看時，一個人也不見了，乃連聲道：「啐啐啐！我只道著鬼，原來是做夢。」走到階前撒了一泡尿，依舊去睡了。

The vendor was still sitting on the ground shouting when he happened to run into the Black Boy Crown Prince of the king, who had come out with many attendants holding lanterns and torches for a night stroll. Upon seeing someone shouting on the ground, the prince asked, "Why are you shouting?" The vendor replied, "Your servant earns a living by selling buns. Suddenly, an unknown monk came and ate four of them without paying." When I asked him for the money, he not only refused to pay but also beat me up and left me injured here." The prince said, "You should have told him how strict the king's law is." The vendor replied, "I did tell him that, but he said he was not a citizen of this country and claimed the king could not control him." Upon hearing this, the prince became furious and said, "Once he has come to my country, he is under my jurisdiction. How can I not deal with him!" "And where does he live now?" The vendor replied, "He is staying at the Sha Nu Palace." The prince immediately ordered his attendants, "Quickly go to the palace and bring that monk who stole buns for me. Take this man along as a witness." The attendants, having received the order, immediately gathered about ten or so men holding torches and helped the vendor rush to the palace. They did not find him in the hall, so they went searching toward the back pavilion. No sooner had they reached the foot of the pavilion than they heard snoring. When the crowd shone their lights, the vendor had already spotted Zhu Yijie sleeping by the wall in a pile of grass, holding his head and hunching over like a dog. He then shouted, "He's right here." Hearing this, the crowd rushed over without hesitation to the straw mat. Some grabbed his head and others his feet, all trying to pull him up. Unluckily for them, Zhu Yijie was a

tall and heavy man; several people could not budge him at all, only shoving and pushing from different sides. Originally, Zhu Yijie had eaten four buns, which made him feel drowsy and confused. He simply lay down his head and fell asleep. Just as he was sleeping soundly, the people suddenly pushed and shoved him from all sides, waking him up. Frustrated and annoyed, he instinctively stretched his waist and kicked out with his feet. In an instant, those people were thrown off balance, tumbling into a heap. When he raised his head again and began to flap his two large fan-like ears wildly, the others who had scrambled up saw this and were so frightened that they lost control of their bowels and bladder. Everyone ran out in panic, knocking over the lanterns as they fled quietly. When Zhu Yijie opened his eyes again and saw that not a single person was left, he muttered repeatedly, "Cui cui cui!" "I thought I had seen a ghost," he said, "but it turns out to have been just a dream." He walked to the front of the steps and relieved himself before going back to sleep as if nothing had happened.

18　**眾人跑了出來，忙報與黑孩兒太子道：「那和尚生得十分醜惡，象一個野豬精，身子又郎伉，任你扯拉也扯拉不動；扯拉急了，他坐起一頓搖頭擺腦。小人們若是膽子小些，已被他嚇死了。」太子道**：「**胡**說！待我自進去看。」眾人道：「小大王不要進去吧，那和尚又醜惡又粗鹵，恐被他驚嚇了。回宮時娘娘要怪小的們不稟知。」太子道：「既是這等，不要聲張，待我悄悄進去看一看，便有處治。」眾人不敢違拗，只得悄悄隨太子進行宮來。到得樓下，早聽得豬一戒又打鼾呼。太子輕輕走到面前一看，見豬一戒睡得沉沉，因低低吩咐眾人道：「可取兩條粗麻索來，乘他睡熟捆起來，便不怕他了。」眾人領命，果然取了兩條繩索來，俱打了活結，一條從頭套在上半截，一條從腳套在下半截，漸漸收攏來，連手都縛住了，然後橫三豎四滿身都捆起來。豬一戒竟不知不覺，只是酣酣的打呼。太子看了道：「這和尚怎如此潑皮？」又吩咐眾人可取繩杠來抬了，回宮去慢慢的擺布他。

The crowd ran out and quickly reported to the Black Boy Crown Prince, "That monk is extremely ugly, like a wild boar spirit. He's also very tall and strong; no matter how we pulled or tugged at him, he wouldn't budge an inch. When we pulled too hard, he just sat up and began shaking his head wildly." "If our men had been even a little more timid, they would have already been scared to death by him," they said. The prince said, "Nonsense!" "I'll go in and see for myself," he replied. The attendants said, "Your Highness, please don't go in. That monk is both ugly and rough; we fear he might scare you." "When the Queen Mother returns to the palace, she will blame us for not informing her," they added. The prince said, "If that's the case, don't make a commotion. Let me sneak in quietly and take a look; then I can decide what to do

about it." The attendants dared not refuse, so they followed the prince into the palace quietly. When they reached the pavilion, they could already hear Zhu Yijie snoring loudly again. The prince quietly approached and saw Zhu Yijie fast asleep. He then whispered to the attendants, "Go get two thick hemp ropes. While he is still sound asleep, we can tie him up and there will be nothing to fear." The attendants followed orders and indeed fetched two ropes, both tied with slip knots. One rope was looped over his head to the upper part of his body, while the other was looped around his feet at the lower half. They slowly tightened them until even his hands were bound. Finally, they tied him up tightly all over in a crisscross manner. Zhu Yijie remained completely unaware and continued to snore loudly. The prince looked on and said, "How can this monk be so stubborn?" He then gave further orders to the attendants: "Go get a rope and pole, lift him up with it, and take him back to the palace so we can deal with him slowly."

19　　**眾人見將他綁得緊緊的，料想不能掙**脫，遂大著膽用四條扁擔著八個人，竟抬了回宮去。太子也就跟了回來，坐在潛龍殿，叫將這和尚抬到階下。再看時，昏昏沉沉，尚還未醒。太子叫人取出牛皮鞭來，照著他屁股亂打。打了七、八下纔痛醒了，說道：「是哪個？不要取笑。」太子也不答應，只叫再打。又打了五、六下，打得有些辣豁豁的，方要用手去摸，一時手撒不動，急開眼看時，纔知被人捆綁。又看見太子坐在上面，便喊道：「你這小哥兒，我又不認得你，你為何將我捆起來惡取笑？」太子道：「你這野和尚是哪裡來的？怎敢在我國中騙人饅頭吃？」豬一戒道：「做和尚全靠化齋度日，那饅頭是我向他化吃的，怎說是騙？」太子道：「饅頭也還事小，你怎說我國王管你不著？」豬一戒道：「我們出家人超出三界外，不在五行中，從來無拘無束；就是天上神仙也管我們不得，莫說你這陰山背後的國王！」太子道：「你這遊方和尚原來不知，我這國王不比凡間國王，乃大功修來，一怒而天下懼，好不利害！」豬一戒道：「縱利害也只好嚇鬼，卻管我不得。」太子聽見說出」嚇鬼」二字，便滿心大怒道：「這和尚怎敢惡語傷人？你說管你不著，且打你一頓出出氣。」遂叫左右，將大棒夾頭夾腦亂打。豬一戒被打急了，要用力迸斷繩索，**爭奈繩索粗，又橫捆豎縛不是一條，一時掙不**脫，只掙斷了頭上的兩根，露出頭來大聲吆喝道：「你是什麼人？怎敢在家關著門兒打和尚！」太子聽了愈怒，叫人更加毒打。呆子打急了，一發吆喝。早驚動了國妃玉面娘娘，問宮娥道：「這時候皇宮中是甚人叫喊？」宮娥稟道：「是犁辟殿下拿了一個和尚，在潛龍殿拷打，因此叫喊。」玉面娘娘道：「王爺最惱的是和尚，這是哪裡來的？待我去看來。」便叫宮娥打著兩對宮燈，

輕移蓮步，自走到潛龍殿來。太子看見，慌忙起身迎接，讓妃娘坐下。娘娘先開口說道：「這和尚因甚事得罪，拿他來拷打？」太子道：「娘娘不知，這和尚甚是無禮。他誆騙民間的饅頭吃已有罪了，又毀罵國王只好嚇鬼，所以孩兒拿他來拷打。」娘娘道：「如此無知，自然不是國中和尚，本該重處。但看仙佛面上，饒恕些也罷了。且問他是哪裡來的？」宮娥得旨，因走下來問道：「你這和尚，娘娘問你哪裡來的？」豬一戒聽見說娘娘問他，便賣起俏來，低聲柔氣的說道：「我這和尚，外貌看來象個游方行腳的模樣，若仔細體認卻實實有些來歷。我家父乃西方淨壇活佛，家師乃東土大禪師，師兄乃花果山天乙後代，師弟乃流沙河羅漢門人。今奉大唐天子命令，往靈山拜求如來經文，一路上逢著仙鄉佛地，皆盡心供養，以求福庇。**你們何等之人，輒敢肆行拷打，獲罪招愆？」娘娘聽見**說出來」求經」二字，便不覺變了顏色，走了起來道：「待我親看一看。」眾宮娥忙移宮燈，引娘娘到檐前來看。

Seeing that he was tightly bound and unlikely to escape, the attendants plucked up their courage. Eight of them used four poles to carry him back to the palace. The prince followed and returned, sitting in Qianlong Hall, where he ordered the monk to be carried down to the steps below. When they looked again, Zhu Yijie remained drowsy and had not yet woken up. The prince ordered someone to bring out a rawhide whip and began beating the monk's buttocks randomly. After about seven or eight lashes, Zhu Yijie finally woke up in pain and asked, "Who is this?" "Don't be making fun of me," he said. The prince did not respond and simply ordered them to beat him again. After another five or six lashes, the pain became sharp and unbearable. He tried to use his hands to feel it but found them immobile. In a panic, he opened his eyes and realized that he had been bound by others. Seeing the prince sitting above, he shouted, "You little boy, I don't even know you. Why have you tied me up and teased me like this?" The prince said, "Where are you, the wild monk, from?" "How dare you eat buns and deceive people in my country?" Zhu Yijie replied, "Monks rely entirely on alms for their meals. Those buns were given to me by him as alms. How can that be called deception?" The prince said, "Even if the buns are a small matter, how could you say that our king cannot control you?" Zhu Yijie said, "We monks transcend the Three Realms and are not bound by the Five Elements. We have always been free from all constraints; even the gods in heaven cannot control us, let alone your petty king behind these mountains!" The prince said, "You wandering monk clearly don't know this. Our king is no ordinary monarch; he has achieved great merit and power. When he becomes angry, the whole world fears him—how formidable he is!" Zhu Yijie retorted, "Even if you are so powerful, it's only

good for scaring ghosts. You still can't control me." Upon hearing the words "scare ghosts," the prince was filled with rage and exclaimed, "How dare this monk speak so disrespectfully?" "You said we couldn't control you. Well then, I'll beat you up to vent my anger!" He immediately ordered those around him to hit Zhu Yijie with big sticks, striking randomly at his head and face. Zhu Yijie, beaten hard, tried to break the ropes with all his strength. However, the ropes were thick and tightly tied in a crisscross pattern; he could not free himself at once. He managed only to snap two of them on his head. Lifting his head out, he shouted loudly, "Who are you?" "How dare you beat a monk in your home behind closed doors!" The prince, hearing this, became even angrier and ordered the attendants to beat him even harder. Zhu Yijie, now beaten badly, shouted even louder in desperation. The commotion soon reached the ears of Guifei Yumian Niangniang, who asked her palace attendants, "At this hour, who is shouting in the royal palace?" The palace maid reported, "It's Prince Heixi, who has captured a monk and is beating him in Qianlong Hall. That's why there are shouts." Yumian Niangniang said, "My lord is most annoyed by monks. Where could this one be from?" "I'll go and take a look," she replied. She then ordered the palace maids to light two pairs of lanterns, gracefully stepping forward as she made her way to Qianlong Hall herself. The prince saw her coming and hurriedly rose to greet her, seating the princess on a chair. Before she sat down, the princess asked, "What did this monk do to offend you that you have captured and beaten him?" The prince replied, "Your Highness does not know. This monk is extremely impolite." "He has already committed a crime by deceiving and eating buns from the common people, and then insulted our king, saying he is only good for scaring ghosts. That's why I had him captured and beaten," said the prince. The princess said, "Such ignorance clearly indicates he is not a monk from this country. He should be severely punished." "But for the sake of the Buddha and Bodhisattvas, it would be better to show him some mercy." "Go ahead and ask where he is from," she added. The palace maid, receiving the order, went down to ask, "You monk, Her Highness is asking where you are from?" Zhu Yijie, upon hearing that the princess was asking about him, began to play up to her and spoke in a soft, gentle tone: "At first glance, I appear like an ordinary wandering monk. But if you look closely, there is indeed something special about me." "My father is the Western Pure Land Living Buddha, my master is a great Zen Master from the East, my elder brother is a descendant of Tianyi from Huaguo Mountain, and my younger brother is a disciple of the Arhat lineage from Liusa River." "We are currently carrying out the orders of the Son of Heaven from Great Tang, traveling to Ling Mountain to pay homage and seek the Sutra texts from Buddha. Along the way, whenever we encounter sacred Buddhist lands or places of spiritual significance, we offer our utmost devotion and offerings in hopes of receiving blessings." "What kind of people are you that you dare to beat us so recklessly, inviting guilt and misfortune?" Upon hearing the words "seeking scriptures," the princess's expression changed, and she stood up, saying,

"Let me take a closer look myself." The palace maids quickly moved the lanterns forward and led the princess to the eaves for a better view.

20 **此時，階下火把照得雪亮，豬一戒見娘娘來看，認做好意，忙豎起頭來，搖著兩只蒲扇耳**朵叫道：「娘娘慈悲，救度了我和尚吧！我和尚實實熬不過了。」娘娘抬頭看見這般嘴臉，嚇得倒退了幾步，若無宮娥攙扶，幾乎跌倒。問道：「你這和尚姓什麼？」豬一戒道：「姓豬。」娘娘道：「莫非就是豬八戒麼？」豬一戒只道是好意，便冒認道：「我正是豬八戒。」那娘娘聽見說是豬八戒，一霎時柳眉倒豎，星眼圓睜，大恨一聲道：「一般也有今日。」隨吩咐左右道：「快加上一條繩索，緊緊綁了，莫要疏虞被他逃去！」太子忙問道：「娘娘為何認得這和尚，有甚深仇，**這等惱他？」娘娘見問，不覺大哭起來道：「我兒你年紀小不知，當初我在積雪山摩雲洞初招你父王之時，大享人間之樂。不期有個唐僧，路阻火焰山，不能過去，要求你父王的扇子去滅火，你父王不肯借他，與他大徒弟孫行者日日賭鬥不歸。這豬八戒乘著我家無人，就帶領了許多陰兵殺到我家。我倉卒間不曾防備，竟被這廝一釘耙傷了性命，以致我在泉下受了數十年沉淪之苦。後來，虧你大母妃修成了仙道，你父王感佛恩登了王位，我方能**脫離苦境，重入王宮。此一等仇恨，終心不忘，今幸狹路相逢，安能饒恕！明日稟過父王，將這廝碎尸萬段，以報此仇。」

At that moment, the torches on the steps illuminated everything brightly. Seeing the princess coming to look at him, Zhu Yijie mistook it for kindness and quickly raised his head, flapping his two large fan-like ears as he cried out, "Your Highness, have mercy! Please save this poor monk of mine!" "I can't endure the pain any longer!" The princess, looking up and seeing his grotesque face, was so startled that she took several steps backward. If it were not for the palace maids supporting her, she would have nearly fallen. She asked, "What is your surname, monk?" Zhu Yijie answered, "Zhu." The princess asked, "Are you not Zhu Bajie?" Zhu Yijie thought it was a kind inquiry and boldly replied, "That is indeed me." Upon hearing that it was Zhu Bajie, the princess suddenly raised her eyebrows in anger, opened her eyes wide, and exclaimed with great resentment, "Even you have come to this day." She immediately ordered those around her, "Quickly add another rope and bind him tightly. Don't let him escape!" The prince hurriedly asked, "Your Highness, how do you know this monk? What deep grudge does he have with you that you are so angry at him?" The princess, upon being asked, could not help but burst into tears and said, "My son, you are too young to know. In the beginning, when I first married your father at Moyun Cave on Jixueshan Mountain, we enjoyed great happiness in this world." Unluckily, a monk named Tang Seng was blocked by the Flame Mountain on his journey and could not pass. He asked for your father's fan to put out the fire, but

your father refused to lend it. As a result, he fought daily with Sun Wukong, the monk's senior disciple, and never returned home. While my family was left unguarded during this time, Zhu Bajie led a large number of demonic soldiers to attack our home. I was unprepared and caught off guard, so this wretch wounded me with his rake, taking my life. As a result, I have suffered for decades in the netherworld. Later, it was only thanks to your grandmother, who achieved immortality, and your father, who repaid the Buddha's kindness by ascending the throne, that I could finally escape my suffering and return to the royal palace. This grievance has never left my heart. Now that we have met by fate, how could I possibly forgive him! "Tomorrow, after reporting to your father the king, I will have this wretch dismembered into ten thousand pieces to avenge this grudge."

21　**豬一戒在階下聽得明明白白，纔知道冒認錯了，忙分辯道：「娘娘不須動怒，我又不是豬八戒。」娘娘道：「你方纔親口招稱是豬八戒，怎麼又賴？況你那一張長嘴，兩只大耳**朵，我切切記得，還要賴到哪裡去！」豬一戒道：「娘娘性急，不曾聽完了，我說我是豬八戒的兒子豬一戒。長嘴大耳，雖然種類相似，但我豬一戒年紀小，比我老父親俏麗許多哩！娘娘若不信，求高抬貴眼，再看一看便知端的了。」娘娘道：「你既是他兒子，俗語說，父債子還，卻也饒你不得。」豬一戒再三哀求，娘娘絕不開口，便著了急發話道：「你母子一個是婦人家，一個是孩子家，全不**曉事。莫**說乘我睡著了捆綁將來，便欣欣得意，要算計我。我雖落你套中，須知我大師兄孫小行者乃孫大聖的子孫，他那一條鐵棒，一路打得鬼哭神號，何況你些些小國。他若知道我被你們拿來，他只消將金箍棒略動一動，包管你一國人都要斷根絕命了。」娘娘聽了，半晌低頭不語。太子寬慰道：「娘娘不要害怕，這是和尚說大話。」娘娘道：「雖是他說大話，我還記得那孫行者尖嘴縮腮，果有本事，你父王何等猛勇，還殺他不過。他師兄若果是孫行者子孫，便要防他。」太子道：「娘娘不必懮心，孩兒自有處置。」娘娘道：「怎生處置？」太子道：「他們今夜睡在剎女行宮，到半夜後乘他睡熟，待孩兒差些有手段的陰兵，去將他們師徒們迷倒，一並捆來殺了，豈不美哉！」娘娘聽了大喜道：「吾兒此計大妙，快去行事。」正是：

Zhu Yijie, standing on the steps below, clearly heard everything and realized he had mistakenly claimed to be someone else. He quickly protested, "Your Highness need not get angry; I am not Zhu Bajie." The princess said, "You just confessed yourself to be Zhu Bajie. How can you now deny it?" Moreover, I clearly remember your long snout and large ears—where else could you possibly run to hide from the truth!" Zhu Yijie said, "Your Highness is in a hurry and didn't hear me out. I am saying that I am

Zhu Bajie's son, Zhu Yijie." Though we share the same long snout and big ears, my kind is similar. However, I am young Zhu Yijie; I am much more handsome than my old father!" "If Your Highness does not believe me, please kindly look again and you will know the truth." The princess said, "If you are indeed his son, then according to the old saying, 'A father's debt is repaid by the son,' I cannot spare you either." Zhu Yijie pleaded repeatedly, but the princess refused to relent. He then became anxious and said, "You, as a mother, and you, as her child, are both ignorant of worldly affairs." Not only did you take advantage of me while I was asleep and bind me here, but now you are also overjoyed and plotting against me. Although I have fallen into your trap, you must know that my senior brother Sun Xiaoxingzhe is a descendant of the Great Sage Sun Wukong. His iron rod has caused gods and ghosts to weep along the way; how much more so for a small kingdom like yours! If he learns that I have been captured by you, he only needs to slightly move his golden hoop rod, and I guarantee every person in your country will be wiped out!" Upon hearing this, the princess lowered her head in silence for a long while. The prince comforted her, saying, "Your Highness need not be afraid; this monk is just boasting." The princess said, "Although he is boasting, I still remember how Sun Wukong had a sharp face and narrow cheeks, yet was truly capable. Your father was so brave, but could not defeat him." "If his senior brother is indeed a descendant of Sun Wukong, we must be on our guard." The prince said, "Your Highness need not worry; I will handle it myself." The princess asked, "How do you plan to deal with him?" The prince said, "Tonight they are staying at the Chashu Palace. After midnight, when they are fast asleep, I will send some of my skilled demonic soldiers to knock them all out and bind them up for execution. Would that not be perfect!" The princess was delighted upon hearing this and said, "My son, your plan is brilliant! Go ahead quickly." Indeed:

22 無窮舊恨添新恨，不了前仇接後仇。

Endless old grudges add new grievances, and unresolved past hatreds connect to future feuds.

23 不知太子遣甚陰兵，怎生迷惑，且聽下回分解。

No one knows what demonic soldiers the prince will send or how he will deceive them—stay tuned for the next episode.

22.第二十一回域中夜黑亂魔生潭　底日紅陰怪滅 Chapter 21: Chaos of Demons Arises in the Dark Night of the Realm, the Red Yin Monster Is Destroyed at the Bottom of the Sun

1　　**詩曰**：

The poem says:

2　　**空中觀色見丹霞，色裡尋空悟月華，**

Looking at colors in the sky, one sees crimson clouds; Seeking emptiness within color, one realizes the radiance of the moon.

3　　**身外功名真小草，眼前兒女實空花，**

Fame and achievement beyond oneself are but tiny grasses; Children and grandchildren before one's eyes are indeed empty flowers,

4　　**陰陽賦性終無損，血肉成軀到底差**；

Yin-yang endows nature without ultimate harm, yet flesh and blood form the body with inevitable flaws;

5　　**可奈世人看不破，偏從假處結冤家。**

Alas, people of this world fail to see through these truths, And instead create enmity from what is illusory.

6　　**話**說黑孩兒太子，因知豬一戒是玉面娘娘冤家，要殺他報仇，恐怕留下孫小行者師徒，終成禍患，故算計要點些陰兵連夜去害他，又恐怕小行者有本事，輕易害他不倒，只得稟知娘娘，悄悄將父王的鬼兵符偷了出來，親到營中挑選一隊魔兵，叫他前到剎女行宮捉拿三個和尚，又叫他人盡銜枚，不可吆天喝地使國王得知。眾魔兵奉令，遂一陣陰風都擁到剎女行宮來。原來這魔兵雖是一隊，卻原有一個隊長作總領，管著眾魔。到了行宮，總魔就吩咐眾魔道：「我聞得內裡的和尚雖只三個，卻是從東土來的，定然有些道行，不可輕易去撩撥他，使他做了準備。」因先叫出兩個**精細魔來吩咐道**：**「你可悄悄進去，打探那三個和尚如今在裡面做什麼？」精細魔得了令，就輕輕走到後樓，見無人在樓下，又輕輕走上樓來。到了樓上一張，只見琉璃燈下端端正正一個和尚，盤膝裹**腳在那裡打坐哩！滿面佛光，映著玻璃燈光，照得滿樓雪亮。二魔不敢上前，躲在旁邊偷看，那和尚雖端然不動，卻隱隱有些可畏。看了半晌，不見那兩個，只得又踅到東一間來尋看，只見一頭一個都睡在那裡面。欲要上前細細觀看，當不得他神氣充足

，逼得人不敢近身，遠遠看見相貌古怪，有些害怕。只得悄悄走下樓來，報與總魔道：「果有三個和尚，一個打坐，兩個睡覺。那打坐的雖有道行，十吩咐畏，還生得純眉善眼。那兩個睡覺的形容甚是古怪，只睡著了，遠遠望去還令人害怕，若打醒他，動起粗來便了當不得，決不可惡取，只好弄法兒迷亂他的真性，方可下手。」總魔道：「這說得是，就依你。先以美色戲弄他，次以怪異唬嚇他，再以威武屈伏他。等他心神一散，便好捉拿了。」遂吩咐眾魔扎住在大殿上，卻一起一起的依計而行。

It is said that the Crown Prince Heihai'er, having learned that Zhu Bajie was an enemy of Lady Niangniang, wished to kill him for revenge. Fearing that if he left Sun Xiao Xingzhe and his disciples alive, they would eventually become a source of trouble, he devised a plan to summon some Yin troops overnight to harm them. Yet fearing that the Little Pilgrim possessed abilities strong enough to resist such an attack easily, Heihai'er had no choice but to inform Lady Niangniang. Secretly stealing the ghost soldiers' talisman from his father the King, he personally went to the camp and selected a squad of demonic troops, ordering them to proceed to the Palace of Shana Nü and capture the three monks. He also instructed all troops to carry out their mission in silence, forbidding loud noises that might alert the King. The demonic soldiers obeyed the order and thus arrived at the Palace of Shana Nü in a sudden gust of dark wind. Originally, although these demonic soldiers formed one squad, they had originally been led by a captain who served as the overall commander of all the demons. Upon arriving at the palace, the overall demon commander gave instructions to his troops: "I have heard that although there are only three monks inside, they come from the East and must surely possess some cultivation. We should not provoke them carelessly, lest they become prepared." He therefore summoned two particularly cunning demons and gave them instructions: "You may quietly go in to investigate what the three monks are doing inside at present." The cunning demons received the order and quietly approached the rear pavilion. Seeing no one below on the ground floor, they then quietly ascended to the upper floor. Upon reaching the upper floor and taking a look, they saw that under a crystal lamp sat one monk upright and composed, cross-legged with his feet wrapped up, meditating there! Buddha's radiance illuminated the monk's entire face, reflecting off the glass lamp and lighting up the whole pavilion with a brilliant white glow. The two demons dared not approach but hid nearby to secretly observe. Although the monk remained motionless and composed, there was an implicit sense of awe surrounding him. After watching for a while and not seeing the other two monks, they had no choice but to sneak into another room on the east side to look. There, they saw one monk at each end of the room sleeping inside. They wished to step forward for a closer look, but could not help feeling restrained by the

monks' abundant spiritual energy, which pushed them away and made it impossible to approach. From afar, they saw their strange appearances and felt somewhat frightened. They had no choice but to quietly descend the stairs and report to the overall demon commander: "Indeed, there are three monks; one is meditating while the other two are sleeping." Although the one who is meditating possesses cultivation and appears somewhat fearsome, he has a kind appearance with pure eyebrows and gentle eyes. "The two who are sleeping have very strange appearances. Even though they are asleep, from afar they still look frightening. If we were to wake them and provoke a violent reaction, it would be difficult to handle. We must not take them by force; instead, we should devise some method to confuse their true nature before we can act." The overall demon commander said: "That makes sense. Then proceed as you suggest." First, amuse them with beautiful appearances; next, frighten them with strange and terrifying spectacles; then subdue them with displays of power. Once their minds and spirits are scattered, it will be easy to capture them." He then gave orders for the demonic soldiers to take up positions in the main hall and proceed in groups according to their plan.

7 **卻**說唐長老，眼觀鼻，鼻觀心，正坐到定生靜、靜生慧之時，忽見二魔窸窸窣窣在旁窺看他，就知有魔來了，愈把性兒拿定。不一時，忽見幾個美婦人走到面前，十分標致。怎見得？但見：

Meanwhile, Master Tang kept his eyes fixed on his nose and his mind centered inwardly. Just as he was entering a state of deep meditation where stillness gave rise to wisdom, he suddenly noticed two demons furtively peering at him from the side. Recognizing their presence, he tightened his mental focus even more. Not long after, he suddenly saw several beautiful women approaching before him, each strikingly attractive. What did they look like? One could see:

8 **櫻桃口，楊柳腰，引將春色上眉梢。腮痕分淺杏，臉色借深桃，豆**蔻芳香何足並，梨花淺淡不能描，看來還比牡丹嬌。

They had cherry-red lips and willow-like waists, their beauty bringing springtime color to the tips of their eyebrows. Their cheeks were faintly flushed like apricot blossoms, their complexions as rosy as deep peach; the fragrance of green beans and orchids could not match them, nor could the pale delicacy of pear flowers be captured in words. Their beauty surpassed even that of peonies.

9 **那幾個美婦人笑嘻嘻看著唐長老問道：「老師父是哪寺裡來的，法號什麼？這樣寒天不去睡，卻冷清清獨坐在此處，我姊妹們卻看不過意。」唐長老低著頭，垂著眼，就象不曾聽見的一般。那美人又**說道：「這樓上空落落的，只管坐著做什麼？我下面有的是暖烘烘的房兒，華麗麗的床兒，香噴噴的被兒，軟溫溫

的褥兒，長蕩蕩的枕兒，何不甜蜜蜜睡他一覺兒，卻痴呆呆坐在此處？就立地成佛也要算做吃虧了，何況從來做和尚的一千個倒有九百九十九個是落地獄的！你還是個解人兒，怎不回頭？」唐長老任他花言巧語，只不開口答應。那美婦人你一言我一語說了半晌，見唐長老只當耳邊風，便惱羞變成怒，帶罵帶嚷道：「這和尚原來不中抬舉，不識好，我姊妹們這樣苦勸只是不理，只怕我們去了，你獨坐在此還要惹出禍來哩！」大家口裡喃喃的賊禿長，賊禿短，一路罵下樓去了。

The several beautiful women smiled and looked at Master Tang, asking: "Reverend Elder, which temple do you come from, and what is your dharma name?" "On such a cold day, instead of going to sleep, you sit alone here in the chill. My sisters and I find it unbearable." Master Tang kept his head bowed and eyes lowered, as if he had not heard them at all. The beautiful woman continued: "This pavilion is so empty and desolate; what are you sitting here for?" "We have many warm and cozy rooms below, beautiful beds, fragrant quilts, soft and warm mattresses, and long, comfortable pillows. Why not sleep a sweet little nap instead of sitting here in a daze?" "Even if you were to attain Buddhahood on the spot, it would still be a loss. After all, of every thousand monks who become monks, nine hundred and ninety-nine end up in hell!" "You are still a sensible person; why not turn back?" Master Tang ignored their flowery words and did not open his mouth to respond. The beautiful women took turns speaking for a while, but seeing that Master Tang treated their words as mere wind in his ears, they became annoyed and angry. Shouting and scolding, one of them said: "This monk is clearly unworthy of our kindness and does not know good from bad. We have tried so hard to persuade you, yet you ignore us completely. I fear that if we leave, you will still sit here alone and cause trouble!" Muttering curses like "thieving bald monk" and "good-for-nothing monk," they all scolded their way down the stairs.

10　**不一時，只聽見樓梯響，又走出幾個來。細看這幾個，卻與前邊美婦人大不相同。怎見得？但見**：

lando Not long after, a creaking sound was heard from the staircase as several more figures emerged. Looking closely at these few, one could see that they were vastly different from the previous beautiful women. What did they look like? One could see:

11　**一個個形容怪惡，或高揚青臉，或亂列獠牙；又有幾個相貌稀奇，或直沖赤髮，或倒卷黃鬚。銅鈴樣豹眼，睜起看人寒凜凜；鐵錘般拳頭，指來相對冷陰陰。肚皮大，臂膊粗，走了來一團暴戾；耳**朵尖，鼻梁塌，望將去滿面歪斜。攢

著眉，如啼如哭，果然難看；開著嘴，似嗔似罵，其實怕人。指為鬼怪，而鬼怪不如斯之奇醜；認是禽獸，而禽獸豈若是之多媸。

Each of them had a strange and ugly appearance; some raised their blue faces high, others displayed rows of fangs. Among them were several with bizarre features: some had straight red hair shooting upward, while others had yellow beards curling downward. Their eyes were like copper bells of a leopard, glaring at people with chilling coldness; their fists resembled iron hammers, pointing menacingly and exuding icy darkness. They had large bellies and thick arms, appearing as a mass of brutality when they walked; their sharp ears and flat noses gave them a crooked and distorted appearance from afar. They furrowed their brows, looking as if weeping or wailing—truly ugly. Opening their mouths wide, they appeared both angry and scolding—but in reality, they were frightening to behold. Calling them ghosts or monsters would still not capture their strangeness and ugliness; calling them beasts of prey or animals would be inaccurate, for no creature is so grotesque.

12 **聞人傳**說，未免吃驚；狹路相逢，定須嚇殺！

Hearing tales about them might still cause one to be startled; should one meet them face-to-face by chance, it would surely scare a person to death!

13 **這一班惡人走到面前，便跳的跳，舞的舞，亂指亂搠道：「好大膽的和尚！自古入國問禁，既到我國中，怎不朝王？卻縱容徒弟誆騙飲食。你那長嘴大耳的徒弟已被拿去，明日要殺！快走起來，我帶你去請罪，或者可救。」唐長老坐著，心下明明聽見，卻似泥塑木雕，全不動念。那一班惡鬼又指著罵道：「好賊禿！你推聾裝啞不言語，難道就饒了！你快扯他起來，綁了去見小大王。」眾人口裡雖惡言惡語，要拿要捉，跑來跑去，只是不敢近身。唐長老見此光景，一發正定了心性，毫不理他。眾鬼亂了許久，沒法奈何，只得漸漸散去。**

This group of wicked beings approached and began leaping about, dancing wildly, pointing and jabbing randomly while shouting: "What a bold monk!" łoż Since ancient times, one who enters a country must inquire about its taboos. Having arrived in our land, how could you not pay homage to the King? Yet you have allowed your disciples to deceive and take food by trickery. Your disciple with the long snout and big ears has already been captured, and will be executed tomorrow! Rise quickly; I shall take you to plead for mercy. Perhaps there is still a chance to save him." Master Tang remained seated, clearly hearing their words in his mind, yet he sat motionless like a clay statue or wooden carving, without the slightest thought of moving. That group of evil spirits then pointed at him and scolded: "You good-for-nothing bald monk!" You pretend to be deaf and mute, not uttering a word. Do you think we will let you off easily? Quickly grab him and drag him up! Tie him up and take him to see the Little King." Although these people spoke in harsh words,

demanding to seize and capture him, running back and forth, they still dared not come close. Seeing this situation, Master Tang tightened his resolve even more, paying them no heed whatsoever. The ghosts and demons caused chaos for a long time but found no way to deal with him. Eventually, they had no choice but to gradually disperse.

14 **不多時，忽又聽得樓梯邊洶洶人聲，早擁擠了一樓的兵將，或刀或槍，皆拿著利器，要斫要殺的亂個不了。唐長老初猶正性卻邪，聽見只做不聽見，看見只做不看見；後來性正了，竟實實不睹不聞。眾魔耀武揚威纏了半夜**，絕沒入頭處。看看天亮，總魔心慌，只得大叫一聲道：「賊和尚！你倚著陽人，說我陰兵奈何你不得，待我稟過國王，差正兵來拿你去，叫你死無葬身之地。」群魔見總魔怒叫，也就齊喊一聲助威。不期這一聲喊叫，早把個小行者驚醒，一骨碌爬將起來道：「甚人吆喝！」急走出房來，只見許多兵將擠滿一樓。但見：

Not long after, a sudden loud commotion was heard near the staircase. Soon, the entire floor of the building was crowded with soldiers and generals, some wielding swords, others spears—each brandishing sharp weapons, shouting to kill or cut down in utter chaos. At first, Master Tang still maintained his righteous nature to repel evil; he heard their clamor as if not hearing it and saw them as if they were invisible. Later, with his mind fully stabilized, he truly did not see or hear anything at all. The demons boasted of their might and circled around for half the night, yet found absolutely no way to make progress. As dawn approached, the overall demon commander grew anxious and could do nothing but shout loudly: "You thief monk!" "You rely on the living, claiming our Yin troops cannot touch you. Wait until I report to the King and send real soldiers to capture you—then you will die without a place for your corpse!" The group of demons, seeing their commander's angry outburst, also shouted in unison to bolster his threat. Unbeknownst to them, this shout woke up the Little Pilgrim, who suddenly sat upright and exclaimed: "Who is shouting!" He hurriedly stepped out of his room and saw that many soldiers had crowded the entire floor. One could see:

15 **人人仗劍，個個持刀。仗劍的咬牙切齒，持刀的怒目橫眉。這個叫快拿來碎屍萬段，那個叫綁將去瀝血斬頭。你跑過東，無非做**唬嚇之勢；我跑過西，只要揚殺伐之威。指的指，搠的搠，何曾歇手？罵的罵，嚷的嚷，絕不住聲。冷颼颼，寒凜凜，無非鬼國英雄；黑沉沉，烏慘慘，信是魔王世界。

Each person brandished a sword, and every one held a blade. Those with swords gritted their teeth in fury; those with blades glared fiercely with angry brows. One shouted, "Seize him and cut his body into ten thousand pieces!" Another cried, "Tie him up and drain his blood before beheading him!" "If you run east, it is only to scare

us; if I run west, it is merely to display my might." They pointed and jabbed continuously, never ceasing their attacks. They scolded and shouted without end, their voices never stopping. Cold and chilling, they were nothing but heroes of the ghost kingdom; dark and gloomy, it was indeed the world of demon kings.

16 **小行者看見許多兵將，不知是人是鬼，俱圍著唐長老作惡，心下大駭，急扯出金箍鐵棒大叫一聲道：「什麼潑魔？敢恃眾倚強侵犯吾師！不要走，且吃我一棒！」眾魔急回頭，看見小行者鐵棒打來，勢頭甚猛，哄的一聲都往樓下跑個乾淨。小行者忙看師父，卻端坐無恙。眾魔跑散，便也不來追趕。沙彌聽見小行者聲喚，也連忙提禪杖趕出房來。唐長老看見徒弟出來，眾魔散去，因問道：「徒弟呀！此乃城郭之中，又非山野幽僻之處，為何有此魔怪？」小行者道：「我正想不出，莫非老師父心邪惹了出來的？」唐半偈笑道：「若是我心邪惹來，必為邪心惑去，安能端坐無虞？」沙彌道：「這個真虧師父有手段！」唐長老道：「我有甚手段？不過以正卻邪耳！」**

The Little Pilgrim saw many soldiers and generals surrounding Master Tang, unsure whether they were human or ghostly beings. Horrified, he immediately pulled out his golden hoop iron staff and shouted: "What kind of ruffian demon are you?" Dare you rely on your numbers and strength to violate my master! "Don't run—come taste my staff first!" The demons quickly turned their heads and saw the Little Pilgrim's iron staff coming toward them with great force. In a loud commotion, they all fled down the stairs, leaving not one behind. The Little Pilgrim hurriedly checked on his master and found him still sitting upright, unharmed. With the demons scattered and gone, they did not come back to pursue them. The novice monk, hearing the Little Pilgrim's shout, also hurriedly took up his Zen staff and rushed out of the room. Master Tang saw his disciples come out and the demons scatter, so he asked: "Disciple!" "This is within a city wall; it is not some remote or secluded mountain wilderness. Why are there such demons and monsters here?" The Little Pilgrim said: "I was just wondering myself. Could it be that Master, your mind became tainted and thus attracted them?" Tang Banjie smiled and said: "If they were summoned by my tainted mind, I would surely be swayed by evil thoughts. How could I remain seated upright without worry?" The novice monk said: "Indeed, it's truly a relief that Master has such abilities!" Master Tang replied: "What ability do I have?" "It is merely by upholding righteousness to repel evil!"

17 **師徒正**說處，不覺窗外生白。唐長老看見，忙起身說道：「天已明了，此處似非善地，我們起早收拾去罷。」小行者道：「師父所見不差。沙弟你收拾行李，我同師父先下樓去，叫起呆子來。」沙彌答應了，小行者就同師父下樓來。到了樓下，四處找尋豬一戒，只見壁邊鋪著一地草，龍馬繫在廊下柱上，卻不見豬一戒。心下猜疑道：「定是外面出恭去了。」尋了一歇，沙彌行李已收拾下來

，只不見豬一戒進來。遂走出行宮門外，各空地與糞坑找尋，哪裡有個影兒？又等了半晌，絕不見人。小行者著急道：「這又作怪，難道逃走了？」沙彌道：「逃走未必，多管是瞞著我們去買嘴吃了。」唐半偈忽想起來，著驚道：「不好了！豬守拙果被人拿去了。」小行者道：「師父怎麼得知？」唐長老道：「夜間那些魔怪，曾說我縱容徒弟詐騙飲食，被人拿去，明早要殺。我只認是魔鬼唬嚇之言，今找尋不見，必是真個被人拿去了。」小行者道：「那呆子好不有蠻力，哪個輕易捉得他倒？就是被人算計捆縛了，他要吆喝幾聲，豈有悄悄與他拿去的道理。」大家正在疑疑惑惑，忽老道婆走出來說話：「老爺們怎起得這等早？」唐半偈道：「急於西行，故此起早。」老道婆道：「既是要去，待我再煮些粥兒與老爺們吃了好走路。」說罷，就要撤回身往廚下**去。小行者攔住道：「粥倒不消吃，我且問你，你這裡是個什麼國度？國王卻是何人？為何夜間有邪祟迷人？」老道婆聽了微笑道：「老爺，你們是過路師父，吃了粥快走**，脫離此地便是了。國王、風俗，問他做甚？」小行者道：

As the master and disciples were speaking, they suddenly noticed a white light appearing outside the window. Seeing this, Master Tang quickly rose and said: "It is already daylight. This place does not seem to be a good one; let us rise early and prepare to leave." The Little Pilgrim replied: "Master's judgment is correct." "Little Brother Sha, you prepare the luggage. I will go downstairs with Master and wake up that fool." The novice monk nodded in agreement, and the Little Pilgrim went down the stairs with his master. Upon reaching the ground floor, they searched everywhere for Zhu Bajie. They saw only a pile of grass laid out by the wall and Longma tied to a pillar under the corridor—but no sign of Zhu Bajie himself. They speculated in their minds: "He must have gone outside for his business." After searching for a while, the novice monk had already packed up their belongings, yet Zhu Bajie still did not return. They then went outside the palace gate and searched every open space and latrine pit, but there was no trace of him. After waiting for another while, they still saw no one. The Little Pilgrim became anxious and said: "This is strange again—could he have run away?" The novice monk replied: "He may not have fled. More likely, he secretly went out to buy something to eat." Master Tangbajie suddenly remembered something and exclaimed in alarm: "This is bad!" "Pig Shouzhuo has indeed been taken by someone!" The Little Pilgrim asked: "Master, how do you know this?" The old master said: "Last night, those demons and monsters said that I had allowed my disciples to deceive people into giving us food and drink, so we would be taken away by others and killed tomorrow morning." "I thought it was just the demons trying to scare us. Now that we can't find him, he must have really been taken by someone." The Little Pilgrim said: "That fool has such

great strength; who could possibly capture him so easily?" "Even if someone had planned to tie him up, he would have shouted a few times. How could he be taken away quietly without making any noise?" While everyone was still confused and puzzled, an old woman suddenly came out and said: "Masters, why have you gotten up so early?" Master Tangbajie replied: "We are eager to continue our journey westward, hence we rose early." The old woman said: "Since you are going to leave, let me cook some more porridge for the masters before they set out." As she finished speaking, she turned around and was about to go back into the kitchen. The Little Pilgrim stopped her and said: "We don't need to eat the porridge. I have a question for you—what country is this?" Who is the king of this land?" "Why were there evil spirits haunting people last night?" The old woman smiled and said, "Masters, you are traveling monks. Eat the porridge and leave quickly; just get out of this place." "Why ask about the king or local customs?" The Little Pilgrim said:

18 **「不是也不問，因昨夜那長嘴大耳的師父，如今不見了。有人傳**說，因買飲食被人捉去，故此動問。」老道婆聽了大驚道：「佛爺呀！你們昨晚到來，我見你是中國活人，為何走到此處？就有些替你們擔憂，今果然弄出事來卻怎麼處？」小行者道：「有甚事，你不須大驚小怪，只對我說明白了就不打緊。」老道婆道：「如今不得不說了。我這國叫做羅剎鬼國，國王叫做大力鬼子。這一國的百姓，雖做買做賣、穿衣吃飯與世上一般，若以輪回六道論來，卻實實不是人。老爺們從中國遠方來，自然是胎生穀長的聖人，怎麼與此輩看做一類？故老身昨夜單煮些薄粥供養佛爺**們，因知那些鬼食不是你們吃的。那位長嘴老爺昨晚嫌粥薄，咕咕噥噥**，想是吃不飽，又去吃鬼食，故被眾人暗算了。」小行者道：「這不消說，一定是如此了。還問你，**我師父昨夜不曾睡，在樓上打坐，忽有許多魔怪來侵犯戲侮，幸我老師父道高德重，侵犯不得去了，卻是哪裡來的？」老道婆道：「老爺你不知，我這國王有一個黑孩兒太子，乃是國王愛妃所生，十分寵愛；這太子卻性好游蕩，每日帶著許多隨從，專門尋吵鬧，作戲耍。昨日老爺們入城，想是有人看見，傳報他得知，故夜裡遣魔兵來調戲。」小行者道：「你怎知定是太子遣來？」老道婆道：「這些魔怪皆是營中兵將，不奉主命，等閑不敢亂出。國王乃一國之主，豈有遣魔兵戲人之理？他人又遣不動，以此推想，故知是太子弄的虛頭。」小行者道：「這都是了，只是你在此居住，端的還是人是鬼？」老道婆道：「老身是人。」小行者道：「你既是人，哪些兒貪戀，卻住在此鬼國？」老道婆道：「老爺問得不差，老身住此，實實有個緣故。此去東南千里，有個翠雲山，山中有個女仙，名喚羅**剎。俗云：一子出家，九子昇天。因羅剎成仙，故他丈夫大力王遂在此間開了個鬼國，做了個鬼王。這國王因感羅剎仙成全之

德，故造這所剎女行宮以報其德；羅剎仙因嫌這些鬼人奉侍不恭，特遣**老身在此焚修，故老身不得不在此住。就是昨晚煮粥的糧米，都是翠雲山帶來的。」**

"We would not ask if it were unimportant. It is because the monk with long ears and a big mouth from last night has now disappeared." "There are rumors that he was taken away by someone after buying food, so I am asking about it." Hearing this, the old woman was greatly shocked and said: "Buddha!" "You arrived here last night. I saw that you are living people from China, so why have you come to this place?" "I was a bit worried for your sakes. Now it has indeed caused trouble—what are we going to do about it?" The Little Pilgrim said: "What is the problem? You need not be so alarmed. Just tell me clearly, and it won't matter." The old woman replied: "Now I have no choice but to tell you." lington This country is called Luocha Guiguo, and the king's name is Dalili Gui Zi. The people of this country, although they trade, wear clothes, and eat food just like in the world, if we speak of reincarnation and the Six Paths, are indeed not human. "You masters have come from afar in China; naturally you are holy men born of flesh and raised on grain. How could you be regarded as the same kind as these people?" "Therefore, last night I specially cooked some thin porridge to offer to the Buddhas. It was because I knew that those ghostly foods were not suitable for you to eat." "That long-eared master last night complained that the porridge was too thin, making noises as if he were not full. He probably went to eat ghost food again and thus was secretly taken down by others." The Little Pilgrim said: "There is no need to say more—it must be exactly like that." "I have another question for you. Last night, my master did not sleep; he was meditating upstairs when many demons and monsters came to attack and mock him. Fortunately, our old master had great virtue and high cultivation, so they could not harm him and left. But where did these creatures come from?" The old woman said: "Master, you don't know. Our king has a Black Boy Crown Prince, who was born to the king's beloved concubine and is greatly loved by him. However, this prince enjoys wandering around; every day he brings many attendants with him, especially seeking out quarrels and mischief for fun." "Yesterday when you masters entered the city, someone must have seen it and reported to him. That is why last night he sent demonic soldiers to tease and provoke." The Little Pilgrim asked: "How do you know for sure that it was the crown prince who sent them?" The old woman said: "These demons and monsters are all soldiers from the camp. Without an order from their master, they dare not go out recklessly." "The king is the ruler of a country; how could he possibly send demonic soldiers to play tricks on people?" "No one else can command them, so from this reasoning, I know it was the prince who made up the ruse." The Little Pilgrim said: "All of this is clear, but I still wonder—since you live here, are you truly a human or a ghost?" The old woman replied: "I am a human." The Little Pilgrim said: "If you are indeed a human, why do you linger here in this ghost kingdom?" The old woman said: "Master, your question is right. I live here for a real

reason." "A thousand li to the southeast of this place, there is a Cuiyun Mountain. In that mountain lives a female immortal named Luocha." As the saying goes: "When one son becomes a monk, nine sons ascend to heaven." Because Luocha became an immortal, her husband, Dalili Wang, opened a ghost kingdom here and became the king of ghosts. The king, moved by the virtue of Luocha Immortal who helped him achieve his status, built this palace for female monks to repay her kindness. Luocha Immortal, however, found these ghostly people disrespectful in their service and thus specially sent me here to cultivate and burn incense; therefore, I have no choice but to live here. "Even the grain used for cooking porridge last night was brought from Cuiyun Mountain."

19 **小行者聽了道：「原來有這些委曲，不打緊。沙弟可好生護持師父，等我去問國王要人。」唐長老道：「他雖為鬼王，卻也是一國之主，不可輕覷。」小行者道：「師父不必多慮，一個鬼王也要放在心上？我去了就來。」遂走出行宮，訪知國王的宮闕在正北，因提了鐵棒一徑尋將來，遠遠的望見：**

Hearing this, the Little Pilgrim said: "So there are these complicated circumstances. No problem." "Little Brother Sha, you must take good care of the master while I go to ask the king for his return." Master Tang said: "Although he is a ghost king, he is still the ruler of this country and should not be underestimated." The Little Pilgrim said: "Master, there's no need to worry so much. Should we even care about a ghost king?" "I will be right back." He then left the palace and inquired about the location of the king's palace, which he learned was directly to the north. He took up his iron staff and went straight there. From afar, he saw:

20 **宮殿巍峨，御街寬敞。重門朱**戶，儼然帝闕規模；碧瓦黃牆，大有皇家氣象。慢言鬼國，卻無馬面牛頭；雖是冥王，亦有龍驤虎衛。但曉色陰陰，仙掌乍開，若無紅日照；曙光隱隱，旌旗初動，不見彩雲生。御爐內非香煙而氤氳不散，疑乎別是一天；丹墀下亦衣冠而濟楚如常，誰知其為九地。

The palaces were towering and majestic, with a broad imperial street. Massive gates with red-painted doors stood imposingly, clearly resembling the scale of an imperial palace; green-tiled roofs and yellow walls exuded a distinct aura of royalty. Though it is called a ghost kingdom, there are no horse-faced or ox-headed guards; though he is an underworld king, his attendants resemble dragons and tigers. But the morning light was dim, as if the celestial palm had just opened without the sun shining; the faint dawn glow barely revealed the banners stirring, with no colorful clouds in sight. The incense from the imperial censer lingered without dispersing, as if it were another world; beneath the vermilion steps, officials in their formal attire appeared neat and orderly—yet who would know this was actually the underworld?

21　**小行者走到朝門，見許多官員正在那裡早朝，他不管好歹，將鐵棒指定闕門大聲高叫道：「好潑鬼！黑夜裡盜拐了佛家弟子，卻**躲在這裡稱孤道寡。早早出來納命，免得我孫老爺動手。」那些早朝的鬼官，看見小行者形容甚怪，聲勢甚凶，都嚇得跌跌倒倒，東西跑散；只有黃門鬼與鎮殿將軍不敢逃躲，只得上前問道：「你是何處野人？全不知禮法！這是國王宮闕，就有冤苦，也須細細說明。待我等與你奏知大王，聽候發落，怎敢吆天喝地自取罪戾！」小行者道：「既是國王，為何遣魔兵半夜迷人？又乘機盜拐我師弟豬一戒，藏在何處？快早早送出來還我，還是造化；**若稍遲延，我這鐵棒無情，叫你一國人死了又活，活了又死！」黃門鬼聽了，嚇得魂膽俱無，只得叫鎮殿將軍攔住宮門，自己慌忙跑入丹墀，戰兢兢的奏道：「我王禍事，我王禍事！」大力鬼王在寶座上看見黃門鬼這般光景，問道：「有甚禍事？可細細奏明，怎這等驚慌？」黃門鬼定了神方奏道：「朝門外，不知哪裡來了一個楂耳**朵、尖嘴縮腮的惡和尚，說大王半夜裡盜拐了他的師弟來了，手拿一條鐵棒，在那裡打著要人哩！」大力王道：「好胡說！我為一國之主，出入皆有警蹕護衛，怎肯半夜來拐他一個和尚？莫非走錯了，叫他別處去尋。」黃門鬼領了王命，只得大著膽出來，回復道：「大王有旨，說大王乃一國之主，豈肯盜拐和尚？想是走差了，叫你別處去尋。」小行者想一想道：「是你國王也未必得知，只叫他去問黑孩兒太子，便自然曉得了。」黃門鬼只得又稟知大力王，大力王聽了，沉吟想道：「這或有之。」遂大怒傳旨，立等宣犁辟太子上殿。

The Little Pilgrim walked up to the palace gate and saw many officials gathered there for an early court session. Without hesitation, he pointed his iron staff at the gate and shouted loudly: "You rascal ghost!" "You stole a disciple of the Buddha in the dark, yet you hide here pretending to be an emperor." levelname Early come out and surrender your life, so that my Master Sun won't have to lay a hand on you. The ghost officials attending the early court session saw that the Little Pilgrim had a very strange appearance and an extremely fierce demeanor, which frightened them so much that they stumbled about and scattered in all directions. Only the yellow door ghosts and the palace guards dared not flee but stepped forward to ask: "Who are you, this wild man?" You know nothing of etiquette! "This is the king's palace. Even if you have a grievance, you must explain it carefully." "We will report your case to the great king and await his judgment. How dare you shout and cause a disturbance, bringing punishment upon yourself!" The Little Pilgrim said: "If he is the king, why did he send demonic soldiers to bewilder people in the middle of the night?" "And how could you take advantage of the situation to kidnap my junior brother Zhu Bajie?

Where have you hidden him?" "Quickly bring him out and return him to me, and you will still be fortunate. If you delay even a little, my iron staff is merciless—it shall make every person in your kingdom die and come back to life again and again!" The yellow door ghost, upon hearing this, was so frightened that he lost all his wits. He could do nothing but call the palace guards to block the gate while he hurriedly ran into the court and shakily reported: "Great trouble for our king! Great trouble for our king!" King Dalili, sitting on his throne and seeing the yellow door ghost's panicked appearance, asked: "What kind of trouble is this?" "Speak clearly. Why are you so frightened?" The yellow door ghost calmed himself and reported: "Outside the palace gate, there is an ugly monk with long ears, a sharp mouth, and sunken cheeks who came from somewhere unknown. He claims that Your Majesty kidnapped his junior brother in the middle of the night and is now holding up an iron staff outside, demanding to see him!" King Dalili said: "How absurd!" "As the ruler of a nation, I have guards and warnings whenever I go out or come in. How could I possibly kidnap some monk in the middle of the night?" "Perhaps he has gone to the wrong place—tell him to go look somewhere else." The yellow door ghost obeyed the king's order and, with great courage, went out to reply: "His Majesty has given an edict. He said that as a national ruler, how could he possibly kidnap a monk?" "You must have gone to the wrong place; His Majesty orders you to go look elsewhere." The Little Pilgrim thought for a moment and said: "Your king may not even know about it. Just have him ask the Black Boy Crown Prince, and he will naturally find out." The yellow door ghost had no choice but to report this again to King Dalili. After hearing it, the king pondered and thought: "This may be possible." He then became furious and issued an order immediately to summon the Black Boy Crown Prince to appear in court without delay.

22　去了半晌，太子不見來，早有兩個宮娥來奏道：「娘娘在後殿請大王議事。」大力王道：「議何事？」因起身到後殿來，纔走進殿，早見玉面娘娘滿面上如梨花帶雨，哭拜於地道：「望大王與妾報仇！」大力王大驚，連忙攙起道：「愛妃與誰有仇要我報復？可快快說明，我自當出力。」娘娘道：「不是別人，就是昔年害我性命的豬八戒，今日狹路相逢，被黑孩兒捉倒。望大王與妾斷骨刳心，以報前仇，斷不可聽信人言，放了他去！」大力王道：「愛妃莫非錯了！那豬八戒因求經有功，已證果為淨壇使者，每遇人家施食，我往往見他淨壇，豈有被孩兒捉住之理？」娘娘道：「雖不是豬八戒正身，卻也是他子孫；報他子孫，就如報他一樣。」大力王道：「愛妃何以知是他子孫？」娘娘道：「不但是他自家供稱，只那一張蓮蓬嘴，兩只蒲扇耳，便是確據了。」大力王道：「若果是他子孫，自然不肯輕放。但他有個師兄，在宮門外囉啅要人，卻如何回他？」娘娘又哭奏道：「當時大王山居尚有威風，為了一柄扇子，與孫行者百般賭鬥，不肯借他；今已登王位，轉這等怕人，不肯為妾報此深仇。大王昔日威風哪裡去了？」

大力王被玉面娘娘激了几句，滿臉通紅，只得說道：「愛妃不消著急，等我去問他就是。」仍走出大殿，吩咐黃門鬼道：「你快去回那和尚，只說我大王再三細查，並無人拿你的師弟，你可到別處去找尋。」黃門鬼又出來回復，小行者哪裡肯信，說道：「要尋須先從你宮裡尋起。」一面說一面提著鐵棒往裡就走，眾鎮殿將軍一齊用兵器攔住道：「和尚不要尋死！這是什麼所在？敢如此撒野！」小行者看了看道：「我要打你們幾下，你們又禁不起；

After a while, however, the prince did not arrive. Soon two palace attendants came forward and reported: "The queen is requesting His Majesty in the back hall for an audience." King Dalili asked: "What business does she have?" He then rose and went to the back hall. As he stepped into the hall, he saw Queen Yumian with tears streaming down her face like rain on pear blossoms, kneeling in front of him and weeping: "I beg Your Majesty to avenge me!" King Dalili was greatly shocked, quickly helped her up and asked: "My beloved concubine, with whom do you have a grudge that I must take revenge for?" "Please explain it to me quickly. I will certainly lend my strength." The queen said: "It is not someone else, but Zhu Bajie, who once took my life. We have met again today by chance and he was captured by the Black Boy." "I beg Your Majesty to break his bones and carve out his heart for me, so that I may be avenged. You must not listen to others' words and let him go!" King Dalili said: "My beloved concubine, are you perhaps mistaken?" "Zhu Bajie has been rewarded for his merit in seeking the scriptures and has already attained the fruit of becoming the Jingtan Envoy. Whenever people offer food to the spirits, I often see him purifying the altar; how could he possibly be captured by my son?" The queen said: "Although it is not Zhu Bajie's true body, he is still one of his descendants. To avenge his descendant is just like avenging him himself." King Dalili asked: "My beloved concubine, how do you know he is one of Zhu Bajie's descendants?" The queen said: "Not only did he himself confess, but the fact that he has a lotus-shaped mouth and two large fan-like ears is also solid evidence." King Dalili said: "If it truly is one of his descendants, I naturally would not let him go lightly. "But he has an elder brother who is now loitering outside the palace gate demanding his return; how should I respond to him?" The queen wept and reported: "At that time, when Your Majesty was living in the mountains, you still had your prestige; for just a fan, you fought fiercely with Sun Wukong again and again, refusing to lend it. Now that you have ascended the throne, how could you be so afraid of others and refuse to take revenge on this deep grudge for me?" "Where has Your Majesty's former prestige gone?" King Dalili, provoked by a few words from Queen Yumian, turned red in the face and had no choice but to say: "My beloved concubine need not worry. I will go ask him myself." He then walked out of the main hall and ordered the yellow door ghost: "You must quickly tell that monk that His Majesty has carefully investigated

repeatedly, but found no one holding your junior brother. You may go look for him elsewhere." The yellow door ghost came out again to deliver the message, but Xiao Xingzhe would not believe it and said: "If you want to search for him, we must start from your palace." As he spoke, he took out his iron staff and walked in. The assembled hall generals all rushed forward with weapons to block him and said: "Monk, don't look for death!" "This is no ordinary place! How dare you act so recklessly!" Xiao Xingzhe looked at them and said: "If I were to beat you a few times, you would not be able to withstand it;

23 **不打你，你們又不怕。也罷！且打個樣子與你看看。」遂舉捧在宮牆上只一搗，早豁喇一聲響倒了半邊，慌得眾鬼官都亂紛紛報上殿來道：「大王，不好了！那野和尚用鐵棒將宮墻都打塌了。」大力王聽了大怒，欲要自動手出來，卻身居王位，恐失了體，只得吩咐眾官，一面善言款住，一面飛發兵符，調闔營兵將來捉拿和尚。眾鬼官領旨，齊出來對小行者**說道：

but if I don't hit you, you won't be afraid." "All right! I will give you a sample to see!" He then raised his staff and struck it against the palace wall once. With a loud crack, half of the wall collapsed. The ghost officials were all in great confusion and hurriedly ran to report inside the hall: "Your Majesty, something terrible has happened!" "That wild monk used an iron staff to knock down half of our palace wall." King Dalili, upon hearing this, became furious and wanted to personally go out and deal with the monk. However, as he was seated on his throne, he feared it would be undignified. He had no choice but to order the officials: "On one hand, try to pacify him with kind words; on the other hand, quickly issue military orders and mobilize all troops in the camp to capture that monk." The ghost officials received the order and came out together to speak to Xiao Xingzhe, saying:

24 **「老師父，請息怒少待，我王又差人各處去**查了，查著了即送上，決不敢稽留。」小行者道：

"Master, please calm down and wait a moment. Our king has already sent people to search everywhere; once we find him, he will be brought up immediately. We certainly dare not delay." Xiao Xingzhe said:

25 **「快去**查！不要耽擱工夫，誤了我們的路程。」眾官道：「不敢誤，不敢誤，等我們再去催。」大家跑出跑進，延挨了半晌，早聽見金鼓喧天，各營的鬼兵鬼將各部，槍刀劍戟，一齊擁至闕下，將小行者圍在當中，大聲叫道：「好大膽的野和尚！偌大乾坤，哪裡不去逃生，卻來此處尋死？快早延頸納命，省得眾人動手。」小行者看了笑道：「多少天神天將，見了我這條金箍棒都魂飛魄散，不敢抵擋；你這一班地獄陰魂，能有多大本領，敢說大話，莫非倚著你們是鬼不

怕死？只恐蕩著鐵棒，又要做鬼中之鬼哩！」眾鬼兵嘈嘈雜雜，哪裡聽得分明。又無隊伍，又不成行列，**俱亂滾滾卷將上來。小行者笑道：「我老孫這兩日想是月令不佳，時辰不利，怎麼一班小鬼欺人？」遂將鐵棒丟開，左邊使個黃龍擺尾，右邊使個白虎翻身。一霎時，但聽得神號鬼哭，連金鼓都不聞了。**

"Go search quickly!" Don't waste time and delay our journey." The officials said: "We dare not cause any delay, we dare not cause any delay. Let us go urge them again." Everyone ran in and out, delaying for a while. Soon the sound of gongs and drums filled the air as ghost soldiers and generals from all divisions arrived at the palace steps with spears, swords, halberds, and other weapons, surrounding Xiao Xingzhe in the center. They shouted loudly: "How dare this wild monk be so bold!" "With such a vast universe, why not flee somewhere else to save your life? Why come here to seek death?" "Quickly stretch out your neck and accept your fate. Don't make us all have to take action." Xiao Xingzhe laughed and said: "Many celestial gods and generals, upon seeing my golden hoop staff, have been so terrified that their souls scattered in fear and dared not resist. You bunch of hellish spirits—how great can your abilities be? How dare you speak such big words? Are you perhaps relying on the fact that as ghosts, you are fearless of death?" "I only fear that my iron staff might sweep through and turn you into ghosts among ghosts!" The ghost soldiers were making a loud, chaotic noise; no one could clearly hear what was being said. They had neither formation nor order and surged forward in total disorder. Xiao Xingzhe smiled and said: "I, Old Sun, must have had an unlucky day today with a bad lunar calendar. How come these little ghosts dare to bully me?" He then threw away his iron staff and, with a yellow dragon's tail sweep on the left and a white tiger somersault on the right, he moved. In an instant, one could only hear gods wailing and ghosts crying; even the sounds of gongs and drums were drowned out.

26 **此時，黑孩兒太子也在營裡，看見眾鬼兵被小行者打得不象模樣，因吐一口氣，弄起一陣陰風來，刮刮雜雜吹得沙灰彌漫，頃刻天昏地黑，對面俱不見人，耳根頭只聞得**吆喝連天。小行者在陣中，雖賴鐵棒周旋並無刀劍加身，卻黑沉沉不辨東西南北，沒處著力；欲要暫回行宮去報知師父，又不見路徑，心下焦躁，便將身一縱，離地有百十丈高，方纔重見天日。心下想道：「忽然昏暗，雖是鬼弄虛頭，無故韜光，未免太陽有弊，待我去問個明白。」遂一個筋斗雲趕上昴星道：「老星君，乞暫住紅輪，有事相商。」那昴星回轉頭，只看見是小行者，便道：「小星按度行天，不敢少歇。不知小聖有何事見教？」小行者道：「竊聞：日無私照，世有同明，為何羅剎國中一時昏暗，有如長夜，莫非星君為他藏拙？」昴星道：「小聖差矣！豈不聞日月雖明，不照覆盆之下。那羅剎乃幽冥鬼國

，實太陽不照之方！小星縱有精光，何能透入地底？昏暗之事，須問之鬼王；小星陽神，如何得知？職事在身，不能奉陪，多得罪了。」說罷，竟隨著金烏向西飛奔去了。小行者呆想了半晌道：「他雖推辭，卻也說得是。這鬼國昏暗之事，我現放著閻羅老子不去問他，卻去問誰？」那幽冥地府是他的熟路。遂一筋鬥竟闖入酆都，慌得那些夜叉小鬼飛報十王道：「大**王，大王！前番那個檢舉弊端的孫小聖又來了。」十王道：「他來必有事故。」一齊迎出殿來。恰好小行者已走到殿前，秦廣王拱進殿**內坐定，問道：「聞知小聖已恭喜皈依釋教，又往西行，為何得有閑工夫到此？」小行者道：「果然沒閑工夫，只因有事請教，故不得不來。」秦廣王道：「小聖學貫天人，愚蒙皆賴開豁，怎麼轉要下問？」小行者道：「別事不敢奉瀆，只因前日渡河，一時不曾防備，忽然一陣黑風，吹入羅剎國中。不期這國中有個黑孩兒太子，竟將我師弟豬一戒迷倒盜去。我次日訪知，問他國王要人，那國王恃蠻，不但不還我人，又遣許多魔兵陰將將我圍住廝殺。」秦廣王笑道：「那羅剎國的大力王，他是個豪杰出身，怎不知進退！那些魔兵陰將可是小聖的對手？」小行者道：「果然殺我不過，我略將鐵捧展得一展，卻已鬼哭神號。只可恨他被打急了，眾陰兵攪做一團，弄得陰風慘慘，黑霧漫漫，霎時間竟對面不見一人，卻叫我沒法，只得縱雲頭走了。我想那羅剎國的大力王，雖稱國王，終在鬼簿，畢竟屬列位賢王管轄，故特來相求助一臂之力。」秦廣王道：「小聖吩咐，敢不領教。但那羅剎國的大力王，雖名為鬼國，卻不生不死，已近半仙。」小行者道：「仙則仙，鬼則鬼，怎麼相近，定有緣故？秦廣王道：「說起來，只怕小**聖也知道。那大力王就是當初的牛魔王，與你老大聖結拜七弟兄**。

At this time, the Crown Prince Heihaier was also in camp. Seeing that the ghost soldiers were beaten into disarray by Xiao Xingzhe, he exhaled a breath and summoned up a gust of cold wind. The wind howled as it blew sand and dust everywhere, quickly darkening the sky and earth to such an extent that people could not see each other even when facing one another; all they heard was loud shouting in their ears. Xiao Xingzhe was in the midst of the chaos. Although he relied on his iron staff for defense and had not yet been struck by any weapon, it was so dark that he could no longer tell which direction was north, south, east or west, leaving him unable to find a foothold. Wanting to return temporarily to the palace to inform his master of what happened, he found himself lost without a clear path. Frustrated and anxious, he suddenly leapt into the air, rising over one hundred feet above the

ground before finally seeing the sky again. He thought to himself: "This sudden darkness, although likely a trick by the ghosts, is still suspicious. The sun suddenly hiding without reason must mean something is wrong. I should go and find out what's going on." He then did a somersault in the clouds to catch up with Maio Xingjun and said: "Old Star Lord, I humbly request you to temporarily stop the red sun for a moment while we discuss something." Maio Xing turned his head and saw it was Xiao Xingzhe. He said: "Little Star must follow the celestial order; I dare not stop for even a moment." "I wonder, Great Sage, what business you have to discuss?" Xiao Xingzhe replied: "I have heard that the sun shines impartially, and all things in the world share its brightness. Why then has it suddenly become dark as night in the Kingdom of Raksasa? Could it be that you, Star Lord, are hiding something for them?" Maio Xing said: "Great Sage, you're mistaken!" "Do you not know that even the sun and moon, though bright, cannot shine beneath a covered basin? The Kingdom of Raksasa is a land of ghosts from the Underworld—truly a place where even sunlight cannot reach!" Even if I, a minor star, have some brightness, how could it possibly penetrate into the depths of the earth? As for this darkness, you must ask the King of Ghosts. I am a celestial spirit of light; how could I possibly know?" "I have duties to attend to and cannot accompany you further. Please forgive me." After saying this, he followed the golden phoenix and flew westward without another word. Xiao Xingzhe stood there thinking for a while before saying: "Although he tried to avoid the matter, what he said was actually true. This darkness in the ghost kingdom—I have Yama himself right here and do not go to ask him, so who else should I ask?" The Underworld is his familiar territory. He then did a single somersault and suddenly burst into Fengdu, causing the nightsharks and minor ghosts to panic as they rushed to report to the Ten Kings: "Your Majesty! Your Majesty!" That previously mentioned Great Sage Sun Xiao, who exposed corruption before, has come again." The Ten Kings said: "He must have a reason for coming." They all hurried out of the hall to greet him. Just then, Xiao Xingzhe had already arrived in front of the hall. King Qinguang bowed and led him inside to sit down before asking: "I heard that Great Sage has joyfully converted to Buddhism and is now heading westward again. Why have you found time to come here?" Xiao Xingzhe answered: "Indeed, I have no spare time. However, since there is something I need to consult with you about, I had no choice but to come." King Qinguang said: "Great Sage, your knowledge spans heaven and humanity; we all rely on you for enlightenment. Why would you now come to ask us?" Xiao Xingzhe responded: "I would not dare to trouble you with other matters. It is only because the day before yesterday, while crossing a river, I was unprepared and suddenly caught in a black wind that blew me into the Kingdom of Raksasa." Unbeknownst to me, there is a Crown Prince named Heihaier in that country who managed to bewitch and steal my junior brother Zhu Yijie. The next day, I learned of this and asked the king for my junior brother back. However, that king was arrogant and not only refused to return him but

also sent many demon soldiers and ghost generals to surround me and engage in battle." King Qinguang smiled and said: "That King Dalili of the Kingdom of Raksasa was a hero by birth. How could he not know when to advance or retreat! "Could those demon soldiers and ghost generals possibly be a match for Great Sage?" Xiao Xingzhe said: "Indeed, they could not defeat me. I barely had the chance to display my iron staff once, and already gods were wailing and ghosts were crying." What I regret is that when they were pressed into desperation, the ghost soldiers all scrambled together, causing a fierce cold wind and dark mist to spread everywhere. In an instant, it became so dark that even people facing each other could not see one another. With no choice left, I had to leap onto my cloud and flee." I think that although King Dalili of the Kingdom of Rakshasa is called a king, he remains listed among the ghosts and ultimately falls under your noble kings' jurisdiction. Therefore, I specially came to seek your assistance." King Qinguang replied: "Great Sage has given instructions; how could we dare refuse to follow?" "But King Dalili of the Rakshasa Kingdom, although he is nominally a ghost kingdom, is neither living nor dead and has already become nearly half-immortal." Xiao Xingzhe asked: "If one is an immortal, the other a ghost—how can they be similar? There must be some reason behind this?" King Qinguang said: "To tell you the truth, I think Great Sage might already know." "That King Dalili is none other than Niu Wangang from long ago, who formed a sworn brotherhood of seven with your Great Sage."

27 **他在翠雲山中興妖作怪，也算一霸。只因火焰山不惜扇子，惱了老大聖，奏請哪吒太子拿了他見佛，性命幾乎已登鬼錄，幸虧其妻羅**剎女修成仙道，欲要拔他同升，因他惡孽甚重，決無登仙之理，欲要聽他墮落，又不見仙家之妙。故上帝仁慈，將他封為羅剎鬼王，不生不死，自開一國。與我這酆都分毫不相干涉，故不能相助。」小行者道：「列位賢王不要這等推托的乾淨。雖說不相涉，畢竟同一鬼字，聲息相通。我來相求一番，縱不肯出力，有路也指引一條。」秦廣王道：「我輩冥王識見淺薄，哪能指路？除非請問幽冥教主。」小行者道：「正是，我倒忘了！就煩列位賢王領我去請教。」正說不完，早有一個童子捧了一張簡帖，是地藏王菩薩送與孫小聖的。小行者接了，大驚道：「好靈菩薩！怎麼就未卜先知？」展開來一看，只見上寫著四句頌子道：

"He caused chaos and disturbances in Cuiyun Mountain and was also considered a local tyrant." It was because of the fan from Flame Mountain that he angered your Great Sage. The latter petitioned Prince Nezha to capture him and present him before the Buddha, nearly resulting in his name being recorded among the dead. Fortunately, his wife, Lady Rakshasa, had cultivated a path to immortality and wished to elevate him alongside her. However, due to his heavy sins, there was no

way for him to attain true immortality. Yet if they simply let him fall into damnation, it would not reflect the wondrous nature of the immortal realm. Therefore, out of mercy, Heaven decreed that he be appointed as King Rakshasa, neither living nor dying, and allowed him to establish his own kingdom. "He has nothing to do with my Fengdu whatsoever, so I cannot assist you." Xiao Xingzhe said: "Your noble kings should not completely shirk your responsibilities like this. Although it may be true that we are not directly involved, after all, we share the same word 'ghost,' and there is still some connection between us. "I have come to you for help. Even if you are unwilling to lend your strength, at least point me in the right direction." King Qinguang said: "We lowly kings of the Underworld have shallow knowledge and insight; how could we possibly know the way?" "Unless you ask the Master of the Netherworld Teachings." Xiao Xingzhe exclaimed: "Exactly! I almost forgot!" "I trouble you noble kings to lead me and introduce me for a lesson." They were still speaking when suddenly a young boy appeared, holding a scroll that was sent by Bodhisattva Dizang for Sun Xiao. Xiao Xingzhe took it and was greatly surprised, saying: "What a miraculous Bodhisattva!" "How could he know of this before I even asked?" When he unfolded it, he saw four lines of a eulogy written on the scroll:

28 **迷卻自在心，黑風吹鬼國。**

Losing one's own mind in confusion, dark winds blow through the ghost kingdom.

29 **念彼觀音力，黑風自消滅。**

Recite the power of Guanyin, and the dark winds will naturally vanish.

30 **小行者看了兩遍，心下疑惑，因送與十王看道：「鬼王作祟，怎麼叫我念起觀音經來？」十王道：「教主既示微文，定有妙義！小聖只須遵行。」小行者方歡喜，叫童子致謝菩薩。遂別了十王，依舊縱身回羅**剎國來。

Xiao Xingzhe read it twice and felt puzzled. He then handed it to the Ten Kings, asking: "If a ghost king is causing trouble, why should I recite the Sutra of Guanyin?" The Ten Kings said: "Since the Master has given this subtle message, there must be a profound meaning!" "Little Saint only needs to follow it." Xiao Xingzhe was finally delighted and asked the boy to express his thanks to the Bodhisattva. He then bid farewell to the Ten Kings and, as before, leaped back to the Raksasa Kingdom with a single bound.

31 **此時，一心已注念觀音經，早覺國中的黑氣不甚障眼。因尋著**剎女行宮，走進去報與師父道：「快念觀音經。」那時唐長老正望不見小行者回來，在那裡暗想前番火雲樓虧了觀世音菩薩救難。忽聽見小行者叫念觀音經，合著機會，便合掌高聲道：「南無救苦救難觀世音菩薩！」纔念得三、五聲，只見一朵紅雲，

直從半空中落到剎女行宮頂上，照得羅剎國中雪亮，那些陰風黑氣，早已消散無餘，逼得許多魔兵東西逃竄。黑孩兒無處存身，只得逃回潛龍宮去躲藏。不期豬一戒正被綁縛在柱上，忽一陣紅光繚繞，滿身的繩索俱寸寸斷了。一時手腳輕鬆，滿心歡喜，抖抖衣服就奪路往外而奔。正沒處尋門，忽見黑孩兒慌慌張張跑了進來，撞個滿懷。他順手一把拿住道：「好小哥，捆打得我好！恰好冤家路窄，一般也撞在我手裡。」黑孩兒被捉，嚇得魂飛魄散，要走又掙不脫，只得大著膽裝腔道：「野和尚休得無禮！我是國王太子。」豬一戒道：「太子，太子，打得你吃屎。」遂提將起來，要往御階上摜。黑孩兒慌了，極口的亂叫道：「豬老爺饒命！」豬一戒聽了大笑道：「你方纔認得我豬老爺！既要饒命，快送我到行宮去見師父。」太子道：「情願送去，只求豬老爺放了手好走。」豬一戒搖著頭道：「放不得，放不得！放了你跑進去，深宮內院**哪裡尋你？」隨將斷繩子長的撿了幾條接起來，將黑孩兒頸項拴了，用左手牽狗一般牽著，右手卻在殿旁將前番打他的木棒拿了一條，趕著太子道：「快走，快走！」太子沒法，只得領著他走出宮來。宮裡雖有近侍，看見豬一戒勢頭凶惡，誰敢上前！**

At this time, Xiao Xingzhe had already focused his mind on reciting the Sutra of Guanyin and soon felt that the dark mists in the kingdom were no longer so blinding. He then found the palace of the Raksasa girl and went in to inform his master, saying: "Quickly recite the Sutra of Guan Yin." At that time, Master Tang was anxiously waiting for Xiao Xingzhe to return and was silently recalling how the previous incident at Huoyunlou had been saved by Bodhisattva Guanyin. Suddenly hearing Xiao Xingzhe call for the recitation of Guanyin's sutra, and finding it a fitting opportunity, he clasped his hands together and loudly chanted: "Namo Jiu Ku Jiu Nan Guanshiyin Bodhisattva!" No sooner had he chanted three or five times than a red cloud suddenly descended from the middle of the sky directly onto the roof of the Raksasa girl's palace, illuminating the entire Raksasa Kingdom as bright as snow. The dark winds and black mists were already completely dissipated, forcing many demon soldiers to flee in all directions. Hei Hai'er had nowhere to hide and could only escape back to Qianlong Palace for shelter. Unbeknownst to them, Zhu Yijie was just being bound to a pillar when suddenly a red light surrounded him and all the ropes on his body snapped inch by inch. At once, with his hands and feet free, he was overjoyed. He shook off his clothes and rushed out through the path without hesitation. Just as he had no idea where to find a door, suddenly Hei Hai'er ran in anxiously and collided into him full force. He caught hold of him by the hand and said: "Good little fellow, you tied me up well!" "Fate brings enemies together at narrow paths. Just as it happened to me, now I've caught you in my hands too." Hei Hai'er, having been captured, was so frightened that his soul seemed to scatter.

Unable to break free and run away, he mustered the courage to pretend bravely: "You wild monk, don't be rude!" "I am the crown prince of the kingdom." Zhu Yijie said: "Prince, Prince, I'll beat you until you eat dirt." He then lifted him up and was about to throw him down the palace steps. Terrified, Hei Hai'er began shouting wildly: "Master Zhu, spare my life!" Zhu Yijie heard this and burst into laughter, saying: "Only now do you recognize me as Master Zhu!" "If you want to save your life, quickly take me to the palace to see my master." The Crown Prince said: "I am willing to take you there, but I only ask Master Zhu to release your grip so that I may walk properly." Zhu Yijie shook his head and said: "No can't let go, no can't let go!" "If I let you go and you run inside, how could I possibly find you in the deep palace courtyards?" He then picked up several long broken ropes, tied them together, fastened one end around Hei Hai'er's neck like a dog on a leash with his left hand, and in his right hand he took the wooden staff that had previously struck him from beside the hall. Shouting at the Crown Prince: "Hurry up, hurry up!" The Crown Prince had no choice but to lead him out of the palace. Although there were attendants inside the palace, seeing how fierce Zhu Yijie appeared, none dared to step forward!

32 **此時，小行者知是菩薩顯靈，見陰氣散盡，正提著鐵棒走出行宮，要問國王討人。恰遇豬一戒牽著太子走來，又驚又喜，忙問道：「兄弟來了麼？師父著實牽掛你哩！快去，快去。這個小哥是誰，牽他來做甚？」豬一戒聽見**說師父牽掛他，不及答應，忙走入行宮，叫一聲：

At this time, Xiao Xingzhao realized that it was the Bodhisattva's divine power at work. Seeing that all the dark mists had dispersed, he was just holding his iron staff and stepping out of the palace to demand an audience with the king for answers. Just then, he met Zhu Yijie leading the Crown Prince towards him, and was both surprised and delighted. He hurriedly asked: "Has my younger brother come?" "Master has been really worried about you!" "Hurry, hurry." "Who is this young fellow? Why are you bringing him along?" Zhu Yijie, upon hearing that his master was worried about him, did not wait to answer and hurried into the palace, shouting:

33 **「師父，我來也！」唐長老正在那裡對著紅光拜謝，忽見豬一戒走來，滿心歡喜，走起身來問道：「你畢竟是誰陷你？」豬一戒牽過太子來道：「就是這個壞人。」唐長老道：「他是甚人？」豬一戒道：「他是國王的太子。」唐長老聽見**說是太子，連忙走近前扶住太子道：「既是國王的殿下，還不快些放了！」豬一戒道：「放不得！他雖是太子，卻是我的仇人。」唐長老道：

"Master, I'm here!" Master Tang was just there, bowing in gratitude toward the red light, when suddenly he saw Zhu Yijie approaching and felt overjoyed. Rising to his feet, he asked: "Who exactly trapped you?" Zhu Yijie led the Crown Prince forward and said: "It's this villain." Master Tang asked: "What kind of person is he?" Zhu Yijie

replied: "He is the king's crown prince." Master Tang, upon hearing that he was a Crown Prince, hurriedly stepped forward and supported the prince, saying: "Since you are the royal highness of the king, why not release him quickly!" Zhu Yijie said: "No can't let go!" "Although he is a prince, he is my enemy." Master Tang said:

34 **「有甚深仇？無非是一時游戲起的**舋端。」豬一戒道：「他孩子家不知事倒也還可恕，只是他的娘，婦人心最毒，說我父親曾將他打死，今日要殺我報仇。」唐長老道：「既有前仇，則報不為過，況報又未成，如何復結後怨？冤家宜解不宜結。還不快放了，稍釋前愆，好打點走路。」豬一戒拗不過師父，只得將繩索解了道：「我老豬被你拿去，不知打了多少？我拿你來便輕輕放了，好造化，好造化！」黑孩兒感唐長老解放，再三拜謝不題。

"What deep grudge do you have?" "It's nothing more than a quarrel that arose from a moment of play." Zhu Yijie said: "His youth and ignorance can be forgiven, but his mother is the worst kind of woman. She claimed my father once killed her, and today she wants to kill me for revenge." Master Tang said: "If there was a previous grudge, then seeking retribution is not excessive. Moreover, since the revenge has yet to be carried out, how can we allow new grievances to arise?" "Enemies should be reconciled rather than further entangled." "You must release him quickly, to at least ease the old offense, and prepare for our journey ahead." Zhu Yijie could not resist his master's persuasion and had no choice but to untie the ropes, saying: "My old pig was taken by you and beaten countless times— and yet I let you go so easily. What good fortune, what good fortune!" Hei Hai'er was grateful to Master Tang for his release and repeatedly bowed in thanks, which is not detailed here.

35 **卻**說黑孩兒被豬一戒牽來，早有近侍報知，玉面娘娘嚇得魂不附體，啼啼哭哭，與大力王商議要救太子。大力王道：「他一個過路和尚，拿他來做甚？就是拿來，昨日他師兄來尋，還了他也可免禍；你卻苦苦要報什麼舊仇，抵死不還，今日卻惹出這等大禍來，皆是自取，怪不得他人。」娘娘道：「做過的事，埋怨也無用。只是如今怎生方救得他出來？」大力王道：

Meanwhile, when Hei Hai'er was led in by Zhu Yijie, the news had already reached the attendants and was reported to Lady Yumian. Terrified out of her wits, she wept bitterly and discussed with King Dali the plan to rescue the Crown Prince. King Dali said: "He is just a passing monk; what do they want him for?" "Even if they took him, his elder brother came looking for him yesterday. If we had returned him then, it could have avoided this trouble; yet you insisted on seeking revenge over some old grudge and refused to return him at all costs. Now look what kind of disaster has been caused—it is entirely self-inflicted, and no one else can be blamed." The Lady

said: "Once a deed is done, complaining about it serves no purpose." "But now, how can we possibly save him?" King Dali said:

36 **「我當初為妖魔的時節，好逞英雄撒潑；今日既為一國之主，當存一國之體。況這幾個和尚又大有來歷，遣兵與他廝殺，他本事高強，又殺他不過；弄陰霾迷他，他有紅光護衛，卻又迷他不倒。並無他策，惟有伏罪軟求，或者尚可挽回。只是我為國王，怎肯下氣？」玉面娘娘又撒嬌撒痴大哭道：「你不肯下氣，豈不害了我孩兒性命！」大力王道：「愛妃不必心焦，事已到此，也顧不得體面了。」隨吩咐備法駕，同娘娘一齊親自到**剎女行宮來見求解的和尚請罪。車駕將到行宮，只見黑孩兒太子早已放了出來。大力王與娘娘看見，細細問故，方知是唐半偈勸勉。王、後二人不勝感激道：「原來這唐長老竟是活佛。」遂下了輦，步行入宮來拜謝，唐長老慌忙迎接答拜。國王要請唐長老到朝裡去款待，唐長老西行心急，立刻叫豬一戒、沙彌牽馬挑擔起身。大力王知留不住，即命法駕親送出西城方回。他師徒們到了城外，見天色依舊陰陰晦晦，正不知去向，忽見那朵紅雲又飛在前邊領路。師徒們跟定紅雲，倏忽之間早已脫離鬼國，竟上西方大路。正是：

"When I was first a demon, I used to be arrogant and reckless in showing off my heroism; but now that I am the ruler of a kingdom, I must uphold the dignity of the state." Moreover, these monks are no ordinary people; sending troops to fight them would be futile since they are highly skilled and we cannot defeat them. Using dark mists to confuse them also fails because their red light protects them, making it impossible to mislead them. We have no other options but to admit our guilt and humbly plead for mercy; perhaps then there is still a chance to salvage the situation. "But as I am a king, how can I lower myself in such a way?" Lady Yumian pouted and cried dramatically, saying: "If you are unwilling to humble yourself, won't it cost my son's life!" King Dali said: "My beloved concubine, there is no need to worry. The matter has come to this point; I can no longer concern myself with dignity." He then ordered the royal procession to be prepared and, together with Lady Yumian, personally went to the Raksasa girl's residence to meet the monks who had come for reconciliation and pleaded guilty. As their procession was about to arrive at the palace, they saw that Crown Prince Hei Hai'er had already been released. King Dali and Lady Yumian saw this and inquired carefully about the reason, finally learning that it was Master Tang Banjie who had advised and encouraged them. The king and queen were deeply moved and said: "It turns out this Master Tang is truly a living Buddha." They then descended from their palanquin, walked on foot into the palace to pay respects and express gratitude, and Master Tang hurriedly welcomed them and returned the bow. The king wanted to invite Master Tang into the court for a

banquet, but Master Tang was eager to continue his journey westward and immediately ordered Zhu Yijie and Sha Mi to lead the horse and carry their belongings as they set off. King Dali, knowing he could not persuade them to stay, ordered the royal procession to personally escort them out of the western gate before returning. When they reached outside the city, they saw that the sky was still dim and gloomy, unsure of their direction. Suddenly, they noticed the red cloud once again flying ahead to lead the way. Following the red cloud closely, in a flash their group had already left the ghost kingdom and found themselves on the western road. Indeed:

37 收回菩提心，賴有觀音力。

Reclaiming the Bodhi mind, one relies on Guanyin's power.

38 師徒四眾此去，不知又有何所遇，且聽下回分解。

As these four disciples continued their journey westward, it remains to be seen what new encounters await them. Stay tuned for the next chapter.

23.第二十二回唐長老逢迂儒絕糧　小行者假韋馱獻供 Chapter 22: Elder Tang Meets a Stubborn Confucian Scholar and Runs Out of Food, Little Pilgrim Pretends to Offer Supplies as Wei Tu

1　　詩曰：

The poem says:

2　　畢竟人心何所從，喜新厭舊亂哄哄，

After all, where should the human heart follow? Fond of novelty and weary of the old, it is in a state of chaotic confusion.

3　　東天盡道西行好，及到西天又想東，

The eastern sky speaks highly of going west as good; but upon reaching the western heaven, one longs to go east again.

4　　洪福享完思淨土，枯禪坐盡望豐隆；

After enjoying great blessings and thinking of a pure land, after sitting in dry meditation and longing for abundance and prosperity;

5　　誰知兩處俱無著，色色空空遞始終。

Who knows that both places are equally without attachment? All things are empty from beginning to end.

6　　話說唐半偈師徒，虧觀世音菩薩遣紅孩兒領路，脫離鬼國，一時迷而得悟，依舊並膽同心，歡歡喜喜，往西前進，喜得一路平安，又行了二、三千里。忽到一個鄉村，唐長老對著小行者道：「徒弟呀！行了半日，腹中覺有些空虛。此處象是一個鄉村，你看有好善人家去化些齋來充飢，方可前行。」小行者道：「西方路上家家好善，要化齋不打緊。師父請在這村口樹下略坐一坐，等我去化。若遇著個大戶人家，只怕還要請了去吃哩！」豬一戒聽了道：

The story goes that Master Tang Banjie and his disciples, thanks to Guanyin Bodhisattva sending Honghai'er to lead the way, escaped from the Land of Ghosts. At once they were enlightened after confusion, as before united in courage and heart, happily proceeding westward. Fortunately, they had peace along the way and traveled another two or three thousand li. Suddenly they arrived at a village. Master Tang addressed Xiao Xingzhe, saying, "Disciple!" "We have traveled half the day and my stomach feels somewhat empty." "This place seems to be a village. You see, go to a kind household and beg for some vegetarian food to relieve our hunger before we can proceed." Xiao Xingzhe said, "On the Western Road, every household is kind-

hearted; it's not difficult to beg for vegetarian food." "Master, please sit briefly under this tree at the village entrance while I go and collect some food." "If we meet a wealthy household, they might even invite us to eat!" Zhu Yijie heard this and said:

7 **「哥呀！倘有好人家，連我也**說在裡頭，等我也去吃些。」小行者道：「這不消說得，包管你一飽。」說罷，拿了缽盂就要走。唐長老叫住道：「化齋乃是以他人之齋糧濟我之飢渴，這是道途不得已之求，原非應該之事。他須喜捨，我當善求，萬萬不可鹵莽，壞我清淨教門。」小行者領諾，竟走入村來。纔走不多路，忽撞見一個人，正要問他一聲，那人將他看一眼，便吐一口唾沫，遠遠的走開了；又走不得几步，又撞見一個人，又想要問他，那人又將他看一眼，吐一口唾沫，遠遠的走開了。心下疑惑道：「想是連日天氣熱，我走路辛苦，不曾洗浴，身上有些汗酸臭。」再走幾步，撞見的人人如此。心下又疑惑道：「這些人若是潔潔淨淨，便是嫌我穢污。你看他醃醃臢臢，比我更加穢污，怎倒嫌我？」正思想不出，忽見路旁一個人家，心裡想道：「莫管他，且進去化齋，幹我的正經事。」遂走將進去，叫一聲：「有人麼？過路僧人化齋。」只見裡面走出一個後生來道：「什麼人叫喚？」忽看見小行者是個和尚，因笑一笑罵說道：「哪裡走來這個禿貨？倒要算一件罕物。」小行者聽見，笑答道：「沒頭髮的禿貨天下也不少，若要連鬍鬍算還多哩！何罕之有？小哥想是整日躲在毛裡過日子，故見聞不廣。」那後生道：「別處或者還有，我們這地**方卻未曾多見，請再去問問人，我不與你鬥口。」小行者道：「這都罷了，但我幾眾過路僧人，一時行路辛苦，腹中飢了，化你一頓飽齋，結個善緣。」那後生驚訝道：「這又是奇聞了。」小行者道：「化齋怎麼是奇聞？」那後生道：「化齋想是要飯吃了！飯乃糧米所為，糧米乃耕種所出，耕種乃精力所成。一家老小費盡精力，賴此度日，怎麼無緣無故輕易齋人？豈不是奇聞！」小行者道：「我們從大唐國走到寶方，差不多有二萬里路。哪一處不化齋，哪一日不化齋？化的齋糧只愁肚中吃不下。若依你這等**說，我師徒們餓死久矣！你小哥家不知世事，快進去叫一個大人出來說與他，他自然請我們飽餐了。」那後生道：「我家沒有大人，我小哥家果不知事，請去別家化化，自然明白。」說罷，竟走了進去，全然不睬。

"Brother!" "If there is a good household, I should be included too. Let me go and have some food as well." Xiao Xingzhe replied, "That goes without saying; I'll make sure you get a good meal." No sooner had he finished speaking than Xiao Xingzhe took the alms bowl and was about to leave. Master Tang called out, "Begging for vegetarian food is to use others' provisions to relieve my hunger and thirst. This is a necessity on the journey, but it was never meant to be an appropriate thing." "They

must be willing to give; I should seek with virtue. Under no circumstances can we act recklessly and damage our pure religious tradition." Xiao Xingzhe accepted the advice and went into the village. He had not walked far when he suddenly bumped into a person. Just as he was about to ask him, the man glanced at him and spat on the ground before walking away from afar. No sooner had Xiao Xingzhe taken a few more steps than he encountered another person. He was just about to approach this one too, but that man also looked at him, spat on the ground, and walked off in the distance. He was puzzled and thought to himself, "It must be that these past few days the weather has been hot. I have walked hard without bathing, so my body is a bit sweaty and smelly." After walking a few more steps, every person he encountered reacted the same way. He was puzzled again and thought to himself, "If these people are clean and pure, they must be disgusted by my filth." "You look at them—they are even dirtier than I am. How come they still despise me?" While he was pondering this, he suddenly saw a house by the roadside. He thought to himself, "Never mind them; I'll just go in and beg for vegetarian food and get on with my proper business." So he walked straight in and called out, "Is anyone there?" "I am a passing monk begging for vegetarian food." A young man came out from inside and asked, "Who is calling?" Upon seeing Xiao Xingzhe was a monk, he smiled and scolded, saying, "Where did this bald wretch come from?" "He must be some kind of rare oddity." Xiao Xingzhe heard this and replied with a smile, "Bald wretches without hair are not few in the world. If we were to count them all together, there would be even more!" "What rarity is that?" "You young fellow must have been hiding in your fur all day, hence you lack broad knowledge and experience." The young man said, "There may be others elsewhere, but in our area we have rarely seen such a person. Please go and ask someone else; I don't want to argue with you." Xiao Xingzhe said: "Never mind that, but my fellow traveling monks and I have been walking hard for a while now. We are hungry in our bellies; we beg you to give us one full meal of vegetarian food so we may form a good karmic connection." The young man was astonished and said, "This is yet another strange tale." Xiao Xingzhe asked, "How can begging for vegetarian food be a strange tale?" The young man replied, "Begging for vegetarian meals is like asking for alms to eat!" Rice is made from grain and rice, which comes from farming, and farming requires one's energy and effort. An entire family of old and young people exhaust their energies relying on this to live; how can they give it away easily without reason? "Isn't that a strange tale!" Xiao Xingzhe said: "We have traveled from the Great Tang Kingdom to your honorable place, a distance of nearly twenty thousand li." "Which place along the way did we not beg for vegetarian food? Which day did we not do so?" "We are only worried about our stomachs being unable to finish the vegetarian food we receive." "If it were as you say, my master and I would have starved long ago!" "You young fellow know nothing about the world. Go in and call out an adult to speak with him, and he will naturally invite us for a full meal." The young man said: "There are no adults in my house. If you, young fellow, really don't

know the ways of the world, go and try another household; they will naturally make it clear to you." With that, he went back inside and completely ignored Xiao Xingzhe.

8 **小行者要行凶，又恐怕違了師父之言，只得忍著氣走了出來，又往前行。忽又見一個大**戶人家門前立著一個老院公，忙上前叫一聲：「老官兒，過路僧人行路饑餓，要化一頓飽齋。」那老院公抬頭看見是個和尚，先吐了一口唾沫，道聲晦氣，方答道：「我這地方並不容留和尚，你們是哪裡來的？」小行者道：「我們是大唐國欽差，往西天雷音寺見如來佛拜求真解的。」那老院公道：「我就說你是遠方來的。你既敢遠來，必定也通些世務。古語說：入國問禁，入里問俗。你問也不問一聲，為何就大膽走到這裡來？」小行者道：「我們過路僧人不過化一頓齋，吃了走路，又不在這裡過世，問你民風土俗做什麼？」那老院公道：「問不問由你，只要你忍著饑走得過去，便是造化了！要吃齋是莫想。」小行者道：「一頓齋能值幾何？莫說我佛家弟子占三教之尊，為天下所重；就是一個求討乞兒，也有人矜憐齎助。怎麼說個莫想？」老院公笑道：「各鄉風俗不同，我故叫你問一聲。我這地方，轉是乞兒有人收養，收養乞兒叫做施仁；若是施捨了和尚一粒米，一寸布，便叫做干名犯義，傷風敗俗，就為鄉人鄙賤，不許入正人之列。故人驀地撞見和尚，就要算做遭瘟晦氣。我老人家今日活遭瘟，精晦氣，撞見你說了這半日活，明日人知道，還不知怎樣輕**薄我哩！請你快去了罷，免得貽害地方。」小行者聽了驚訝道：「一個和尚又不犯法，怎麼布施了就干名犯義？怎麼撞見了就遭瘟晦氣？我不信有這等事，還是你老人家捨不得齋僧，故造此妄言騙我？我只是不信。」老院公道：「你不信我，再去問問人就知道了。」小行者暗想道：「方纔我入村來，撞見人皆吐殘唾走開，想就是這個緣故了。」又對著這老院公問道：「你這地方為何這等惱和尚？必有緣故，可**說個明白。」老院公道：「風俗如此，我們粗蠢之人，哪裡曉得是甚緣故？你要知明白，西去十里有一村，叫做弦歌村，村裡盡皆讀書君子，人人知禮，個個能文，你到那裡一問，便曉得是甚緣故了。」小行者道：「去問也不打緊，只是我師父肚饑了等齋吃，可有法兒多寡化些與我？」老院公搖著頭，連連說道：「這個沒法，這個沒法！」小行者道：「若是沒法，我師父不餓死了！」老院公道：「若要執迷往西，餓死是不必說了；倒不如依我說回過頭來，原到東土，那邊人貪痴心重，往往以實轉虛，以真易假，你們這教說些鬼話哄他哄，便有生機了。」小行者道：「我們是奉聖旨往西天見佛祖求真解的，怎好退回？」老院公道：「我說的倒是真解，你不退回，請直走到天盡頭，妙妙妙！說了這一會，連我老人家肚裡也饑了

，不得奉陪！」舉舉手，撤回身往裡就走。小行者暗想道：「這些閒話且莫聽他，只是我在師父面前說得化齋容易，如今無齋回去，怎生見他？」又想道：「明化不如暗化。」遂弄個影身法兒，竟跟了老院公進去。

Xiao Xingzhe wanted to act aggressively, but he feared violating his master's words. He had no choice but to suppress his anger and leave the house, continuing forward once more. Suddenly, he saw an old gatekeeper standing in front of a wealthy household. He hurriedly approached and called out: "Old sir, we are traveling monks who have become hungry from our journey; we would like to beg for one full vegetarian meal." The old gatekeeper looked up and saw a monk. He first spat on the ground, muttered a curse of ill omen, then replied, "My place does not allow monks to stay. Where are you from?" Xiao Xingzhe answered, "We are imperial envoys from the Great Tang Kingdom, traveling west to Vairocana Temple in order to see Buddha Sakyamuni and seek the true teachings." The old gatekeeper said, "That's why I knew you were from afar." Since you have dared to come so far, you must know a thing or two about worldly affairs. An old saying goes: When entering a country, ask about its taboos; when entering a village, inquire about its customs. "Why didn't you ask anything first? Why did you dare to come here so boldly?" Xiao Xingzhe retorted, "We traveling monks only beg for a meal of vegetarian food. After eating, we will continue on our way and not stay here permanently. Why should we ask about your local customs?" The old gatekeeper replied, "Whether you ask or not is up to you. But if you can endure the hunger and walk through, it will be your good fortune!" "As for getting a meal of vegetarian food, don't even think about it." Xiao Xingzhe countered, "What is the value of one vegetarian meal?" "Don't say that a disciple of the Buddha, who holds the highest respect among the Three Teachings and is esteemed by all under heaven, should be treated this way. Even a beggar would still receive compassion and assistance from someone." "Why say 'don't even think about it'?" The old gatekeeper smiled and said, "Each village has its own customs; that is why I told you to ask." "In our place, if a beggar is taken in and raised by someone, it's called an act of kindness. But if one gives even a grain of rice or an inch of cloth to a monk, it is considered to be committing a nameless violation of righteousness, damaging customs and morals. Those who do so will be despised by the villagers and not allowed among decent people." Therefore, when someone suddenly encounters a monk, they consider it an ill omen as if struck by plague. "Old man, I have encountered ill omen and bad luck today by running into you and talking for so long. If people find out tomorrow, they might treat me even more contemptuously!" "Please leave quickly; otherwise, it will bring trouble to this place." Xiao Xingzhe was astonished and said, "A monk does not break the law; how can giving alms to one be considered a violation of righteousness?" "Why is it considered an ill omen if someone encounters a monk?" "I don't believe such things exist. Is it because you,

old man, are unwilling to give alms to a monk and thus making up these lies to deceive me?" "I just don't believe it." The old gatekeeper said: "If you don't believe me, go ask others and you will know the truth." Xiao Xingzhe thought to himself: "Earlier, when I entered the village and people spat at me and walked away, it must be for this very reason." He then asked the old gatekeeper: "Why are people in your place so annoyed by monks?" "There must be a reason. Please explain it clearly." The old gatekeeper said: "It is just the local custom. We are crude and ignorant people; how could we possibly know the reason?" "If you want to know the reason, go ten li westward to a village called Xiangecun. All the people there are learned gentlemen who read books; everyone is courteous and literate. If you ask them there, you will learn exactly why it is so." Xiao Xingzhe said: "Going to ask is not a problem, but my master's stomach is hungry and he is waiting for vegetarian food. Is there any way you can give me some?" The old gatekeeper shook his head repeatedly and said, "There is no way about it! There is no way!" Xiao Xingzhe exclaimed: "If there's no way, my master will starve to death!" The old gatekeeper said: "If you insist on stubbornly heading west, starving to death goes without saying; it would be better if you follow my advice and turn back eastward. People in the East are greedy and foolish, often turning truth into falsehood and substituting real for fake. If your religion tells them some ghost stories to deceive them, there will still be a chance of survival." Xiao Xingzhe responded: "We are on an imperial mission to go westward and see the Buddha for true enlightenment. How could we possibly turn back?" The old gatekeeper said: "What I told you is the true enlightenment. If you don't turn back, then go straight to the end of the sky—wonderful, wonderful, wonderful!" "After this conversation, my old stomach is also hungry. I can't keep you company any longer!" With a wave of his hand, he turned around and walked back inside. Xiao Xingzhe pondered to himself: "I shouldn't listen to these idle words. But since I told my master that it would be easy to get vegetarian food, now with no meal to return with, how can I face him?" He thought again: "It is better to beg secretly than openly." So he used a shadow-body technique and quietly followed the old gatekeeper inside.

9 **老院公走到廚下，此時午飯正煮熟在鍋裡，管廚人還在那裡整治下飯。老院公等不得，先揭開鍋蓋，自盛了一大碗拿到房裡去吃。因是寡飯，又撤身往廚下去尋小菜。小行者跟著看見，隨隱身進房，將他一大碗飯倒在缽盂**內，恰恰有一缽盂。正待走路，只見老院公又拿了一碗醬瓜、醬茄小菜來，又一雙筷子，正打算進房吃飯，看那碗中的飯已不見了，嚇呆了，半晌方嘆口氣道：「人說撞見和尚晦氣，我今日撞見這和尚，真也作怪，怎明明盛在碗裡的飯，轉轉身就不見了！莫非是哪個藏過耍我老人家？」走出房來東張西望。小行者得便，又將瓜、茄小菜倒在缽盂飯上。老院公再進房來，連小菜都沒了，一發慌張道：「不好了

，有鬼了！」廚下眾人聽見，俱跑來問他。小行者乘著亂，便托著缽盂一徑走出村來。

The old gatekeeper walked into the kitchen, where lunch was just being cooked and ready in the pot. The cook was still there preparing side dishes. Unable to wait any longer, the old gatekeeper opened the lid of the pot and took a big bowl for himself, carrying it into his room to eat. Since there was only plain rice, he went back down to the kitchen in search of some side dishes. Xiao Xingzhe followed and saw this, then invisibly entered the room and poured the old man's big bowl of rice into his alms bowl. Just right—exactly one bowl. Just as he was about to leave, the old gatekeeper returned with a bowl of pickled gourds and eggplants, along with a pair of chopsticks. He had just planned to go into his room for lunch when he saw that the rice in the bowl was gone. Startled, he stood there stunned for a moment before finally sighing and saying, "People say it is ill omen to run into a monk. Today I ran into this monk, and indeed something strange has happened! How could the rice clearly placed in my bowl disappear just after turning around?" "Could it be that someone hid it to play a trick on me, an old man?" He stepped out of the room and looked around anxiously in all directions. Taking advantage of the situation, Xiao Xingzhe poured the pickled gourds and vegetables onto his alms bowl on top of the rice. When the old gatekeeper entered the room again, even the side dishes were gone. He became extremely alarmed and exclaimed, "Something is wrong! There must be a ghost!" Those in the kitchen heard this and rushed over to ask him what was happening. Xiao Xingzhe took advantage of the commotion, carried his alms bowl, and quietly left the village.

10　**此時唐長老等得不耐煩，正在那裡要叫豬一戒來迎。豬一戒道：「西方路上好善齋僧的人家多，哪裡去迎他？況他猴頭猴腦，知道**躲在哪家受用？他不吃得撐腸拄肚也不回來，卻把個師父餓在這裡。」唐長老似信不信，也不開口。豬一戒還打算要說什麼，忽小行者走到面前道：「師父，齋在此，請將就用些，前途再化吧。」唐長老道：「你怎生去這半日？」小行者道：「不期此地人不好善，不肯施捨，故此耽擱工夫。」豬一戒道：「你方纔說，西方路上家家好善，化齋容易，還許連我也是一飽，為何這會又轉嘴說難化了？想是你自家吃得快活，替他遮瞞了。」小行者**道**：**「呆子休胡**說，我老孫豈是貪嘴之人！」唐長老道：「此方人既不肯施捨，這缽盂飯又是哪裡來的？」小行者道：「這村人家，若說他惡，又立心本善；若說他善，行事又近惡。故好好化他斷然不肯與；行凶化他，又怕違了師父之戒。萬不得已，只得隱身進去取了一缽盂來，請師父權且充飢，到前途再作區處。」唐長老聽了搖頭道：「吾聞君子不飲盜泉之水，這齋隱身

取來，又甚於盜泉矣！我佛家弟子犯了盜戒，怎敢去見如來？寧可餓死，不敢吃此盜食，你還該拿去還他。」小行者聽了，便不敢言語。豬一戒聽見師父說要還他，著了急說道：「師父，莫要固執。一碗飯，又不是金銀器物，在我口邊，便是我的食祿，有什麼盜不盜？若是這等推求起來，就是神仙餐霞吸露，也要算做盜竊了。我們一路來，口渴時，溪水澗水就不該吃了！」唐長老道：「你雖也說得是，但天地自然之生，與人力造作所成，微有分別。我只是不吃。」豬一戒道：「師父既不吃，等我來吃了，入肚無贓，好與師兄消。」一邊說一邊早拿起來，三扒兩咽都吃在肚裡。吃完收了缽盂，挑起行李道：

At this time, Master Tang was getting impatient waiting and was just about to call Zhu Yijie to go out and meet him. Zhu Yijie said, "There are many kind-hearted families along the Western Road who like to offer food and alms to monks. Where should we go to meet him?" Besides, that monkey is always mischievous; how could we possibly know which family he has hidden in for a good meal? He won't come back until his belly is so full it feels like it's about to burst, leaving the master starving here." Master Tang neither believed nor disbelieved this and remained silent. Just as Zhu Yijie was about to say something else, Xiao Xingzhe suddenly appeared in front of them and said, "Master, the meal is here. Please make do with it for now; we can beg for more food on our journey ahead." Master Tang asked, "How could you be gone for such a long time?" Xiao Xingzhe replied, "Unluckily, the people here are not kind-hearted and refused to give alms, so I was delayed." Zhu Yijie said, "You just now claimed that along the Western Road, every household is kind-hearted and alms are easy to obtain, even enough for me to have a good meal. Why do you suddenly say it's difficult to get food now?" "I suspect that you yourself had a pleasant meal and are trying to cover it up for him." Xiao Xingzhe said, "You fool, stop talking nonsense. Would an old monkey like me ever be a glutton?" Master Tang asked, "If the people here refused to give alms, then where did this bowl of food come from?" Xiao Xingzhe explained, "The people in this village—if you say they are evil, their original intentions are actually good; but if you say they're kind-hearted, their actions border on wickedness. Therefore, when I asked politely for alms, they absolutely refused to give; but if I had used force to get it, I would have feared breaking my master's commandments. With no other choice, I had to invisibly enter and take a bowl of food. Please accept it for now as a temporary solution until we can find more on our journey ahead." Master Tang listened and shook his head, saying, "I have heard that a gentleman will not drink water from the Bandit Spring. This meal was taken secretly, which is even worse than stealing!" As disciples of Buddhism who have broken the precept against theft, how dare we go and see Buddha Sakyamuni? Better to starve to death than eat this stolen food. You should

take it back and return it." Xiao Xingzhe, upon hearing this, dared not say another word. Zhu Yijie, upon hearing the master say they should return it, became anxious and said, "Master, don't be so stubborn. A bowl of rice is not gold or silver; once it's at my lips, it becomes my food and fortune. What difference does it make whether it was stolen or not?" If we were to argue like this, even immortals who eat morning mist and drink dew would be considered thieves. "When we have traveled along the way, if we were to follow this logic strictly, shouldn't we also not have drunk from streams and mountain springs when thirsty?" Master Tang said, "Although what you say is reasonable to some extent, there is a subtle difference between food and water naturally provided by heaven and earth, and those created through human effort. "I will just not eat it." Zhu Yijie said, "Since the master refuses to eat it, I will have it. Once in my stomach, there's no crime left; this way, I can help my elder brother clear his conscience." As he spoke, he had already picked it up and devoured the food in a few hurried bites. After finishing his meal, he put away the alms bowl, shouldered their luggage, and said:

11 **「師父趁早上馬，趕到前村，等我化齋還你。」唐長老無法，只得叫小行者扶他上馬而行。一路觀看村中風景，因**說道：「我看此地方風俗也還不惡，為什就無一個善人？」小行者道：

"Master, please mount your horse early in the morning and head to the next village ahead. I will go out for alms and return it to you." Master Tang had no choice but to ask Xiao Xingzhe to help him onto his horse and continue their journey. As they traveled along the road, observing the scenery of the village, he remarked, "I think the customs and people here are not entirely bad. Why is there not even one kind-hearted person?" Xiao Xingzhe responded:

12 **「不是沒善人，是風俗怪和尚。」唐長老道：「怪和尚定有個緣故，你也該問個明白，好勸他回頭。」小行者道：「我也曾問過，這些村人都不知道。但指引我到前面弦歌村，那裡都是讀書人，去問方知詳細。」正**說不了，忽到一村。只見：

"It's not that there are no kind-hearted people, but the local customs dislike monks." Master Tang said, "There must be a reason why they dislike monks. You should find out the cause and try to persuade them to change their minds." Xiao Xingzhe answered, "I have asked before, but these villagers don't know either. But they pointed me to the village ahead called Xiangge Cun, where all are scholars; I can go there and ask for more details." They were still talking when suddenly they arrived at a village. Only to see:

13 **桃紅帶露，沿路呈佳人之貌；柳綠含煙，滿街垂美女之腰。未睹其人，先見高峻門墻；**

Peach blossoms in red, dewy along the roadside, displaying the beauty of a fair maiden; willows in green, shrouded in mist, their branches swaying like the waists of graceful women. Before seeing the people, one first sees towering gates and high walls;

14 **纔履其地，早識坦平道路。東一條清風拂拂，盡道是賢人里；西一帶淑氣溫溫，皆言是君子村。小橋流水，掩映著賣酒人家；曲徑斜陽，回照著讀書門巷。歌韻悠揚，恍臨孔席；弦聲斷續，疑入杏壇。**

As soon as one steps onto this land, they recognize a broad and level road. To the east, a path with gentle breezes—everyone says it is the home of sages; to the west, an area filled with warm and virtuous air—all say it is the village of gentlemen. A small bridge over a stream, partially hiding the homes where wine is sold; winding paths and slanting sunlight reflect back on the lanes of scholars. The songs echo with grace, as if one were at Confucius's lecture; the lingering sound of zithers makes it seem like entering the orchard platform.

15 **唐長老走入村中，忽聞得四境都是讀書之聲，因喚小行者道：「徒弟，你看此地甚是文雅，所**說的弦歌村想就是此處了。」小行者道：「不消說是了。」豬一戒道：「既是村落，師父請下馬來略坐坐，等我去化齋來還你。」唐長老阻擋道：「你去不得，現今傳說這地方惱和尚，你又粗雜惡貌，必定惹出禍來。」小行者道：「還是我去。」唐長老道：「你已去過一次，也有些不王道。莫若待我自去，看光景可化則化，不可化則已。」說罷，跳下馬來，抖抖衣裳，拿了缽盂，竟往人家稠密處走來。到了一家，走將進去，只聽見書房中有人在內抱膝長吟。唐長老不敢唐突，立在窗前竊聽，聽得那人吟詠道：

As Master Tang walked into the village, he suddenly heard from all directions the sound of people reading. He called to Xiao Xingzhe and said, "Disciple, look how elegant this place is. The so-called Xiangge Cun must be here." Xiao Xingzhe remarked, "There's no need to say it—it certainly is." Zhu Yijie said, "Since this is a village, Master, please dismount and rest for a while. I will go get some alms to return to you." Master Tang stopped him and said, "You cannot go. It is now widely known that the people here dislike monks, and with your rough appearance, you will surely cause trouble." Xiao Xingzhe volunteered, "Then I should go instead." Master Tang said, "You have already been once and did not act properly. It would be better if I go myself. Depending on the situation, I will beg for alms if possible; otherwise, I shall not." After saying this, he jumped off his horse, shook out his robes, took the alms bowl in hand, and walked directly toward the densely populated part of the village. When he arrived at one house, he stepped inside and heard someone in the study sitting cross-legged and reciting poetry aloud. Master Tang did not dare to be abrupt,

so he stood in front of the window and listened secretly. He heard that person reciting:

16 「唐虞孝弟是真傳，周道之興在力田。

"Tang and Yu's filial piety is the true tradition; the rise of Zhou's way lies in diligent farming.

17 一自金人闌入夢，異端貽害已千年，

"Ever since the Jin people entered our dreams, heretical teachings have caused harm for a thousand years,

18 焉能掃盡諸天佛，安得焚完三藏篇；

"How could we possibly eliminate all the Buddhas of the ten directions? How can we burn away the Tripitaka scriptures;

19 幸喜文明逢聖主，重扶堯日到中天。」

"Fortunately, in this age of civilization under a sage ruler, we may once again restore Yao's era to its zenith."

20 唐長老在窗下聽得分明，知是要與和尚做對頭，不敢做一聲，因悄悄走了出來。只得遠行數步，又走進一家，只聽見那一家也有人在內吟詩見志道：

Master Tang clearly heard these words from beneath the window. Knowing that this person was determined to oppose monks, he dared not utter a single word and quietly slipped out. He had no choice but to walk a few steps further, then entered another house and heard someone inside reciting poetry expressing their views:

21 「不耕而食是賊民，不織而衣是盜人，

"To eat without farming is to be a thief; to wear clothes without weaving is to be a robber,

22 眼前君父既不認，陌路相逢誰肯親？

"If one does not recognize the emperor and father before his eyes, who would be willing to show kindness when meeting on the road?

23 滿口前言都是假，一心貪妄卻為真；

"All previous words are false; a single heart filled with greed is what's real;

24 幸然痛掃妖魔盡，快睹山河大地新。」

"Thank goodness we can now thoroughly eliminate all demons and monsters, and joyfully witness the newness of mountains and rivers."

25　**唐長老聽了，又暗自嗟嘆道：「不對，不對！」沒奈何復走了出來。又轉過一條巷去，走到一家門首，只聽得裡面琴聲正美，不覺一步步走將進去。將走到客座前，裡面琴聲剛剛彈完。唐長老忍不住高叫一聲道：「過往僧人化齋！」原來此處乃是一個士學的學堂**，內中一個老先生領著十餘個小學生在那裡教書。此時午後，正功課已完，先生無事，彈琴作樂，忽聽見有人聲喚，因叫一個學生去看。那個學生跑出來看見唐長老，吃了一驚，慌忙跑了進去。先生問道：「何人哉？」學生道：「非人也！」先生道：「既非人，無乃鬼乎？」學生道：「人則人，而有異乎人者，故不敢謂之人。」先生道：「何異乎？」學生道：「弟子奉先生之教，聞人頭之有髮，猶山陵之有草木也！而此人，遠望之，口耳鼻舌，儼然丈夫，得不謂之人乎？乃迫視之而頭無寸毛，光光乎若日月照其頂，豈有人而若是者哉？衣冠之謂何？弟子少而未見未聞，是以駭然而返，請先生教之。」先生聽了沉吟道：「噫嘻，異哉！以子之見，證吾所聞，無乃和尚乎？」學生道：「和尚，人乎？鬼乎？」先生道：「人也有鬼道焉！」學生道：「何謂也？」先生道：「西方有教主，譽之者謂之佛，毀之者謂之夷鬼。和尚亦稟父精母血而受生，豈非人乎？乃捨其所以為人，而**髡首以奉佛。佛不可見而類乎鬼，豈非有鬼道乎？自我天王之開文教也，斥此輩為異端，屏諸中國不與同西土久矣！今日胡為而至此哉！予將親出視之。」因拂琴而起，走將出來。看見唐長老立在階下，因歎息道：「禿哉、禿哉，果和尚也！何世道不幸也歟？」唐長老不知就裡，因上前打一個問訊道：「老居士，貧僧稽首了。」先生忙搖手道：「不消，不消！吾聞道不同不相為謀，無論稽首，即叩頭流血，予亦不受。」唐長老道**：

After hearing this, Master Tang sighed to himself and said, "No, no! This is wrong!" With no choice but to leave again. He turned down another alley and approached a house, where he heard beautiful zither music coming from inside. Unconsciously, he took step after step forward into the house. Just as he reached in front of the guest hall, the zither music from inside had just finished playing. Master Tang could no longer hold back and shouted out loudly, "A passing monk is begging for alms!" It turned out that this place was a private school, where an old scholar was teaching more than ten young students. It was afternoon, and the class had just finished their lessons. The teacher, having nothing to do, played music for pleasure when he suddenly heard someone calling out. He then called one of his students to go check it out. The student ran outside, saw Master Tang, was startled, and hurriedly ran back in. The teacher asked, "Who is it?" The student replied, "It's not a common person!" The teacher asked, "If it is not a human, could it be a ghost?" The student said, "He looks like a person but has something different about him. That is why I dare not call him an ordinary human." The teacher asked, "What makes him

different?" The student replied, "As your disciple has been taught by you, I have learned that just as mountains and hills are covered with grass and trees, a person's head is also covered with hair! But when I looked at this man from afar, his mouth, ears, nose and tongue were clearly those of a grown man. Could he not be considered human?" But when I got closer to look, his head had not a single hair. It was smooth and bright as the sun or moon shining on top of it. Could there be such a human being?" What kind of clothing and hat is this? I have never seen or heard of such a thing since I was young, so I returned in alarm. Please teach me, Master." After hearing this, the teacher pondered and said, "Ah! How strange!" According to your description, it confirms what I have heard. Could he not be a monk?" The student asked, "Is a monk human? Or is he a ghost?" The teacher said, "Even humans can have the ways of ghosts!" The student asked, "What do you mean?" The teacher said, "In the West there is a religious leader. Those who praise him call him Buddha; those who criticize him call him a foreign ghost. Monks are also born from their father's essence and mother's blood. Are they not human? Yet they abandon what makes them human, shaving their heads to serve the Buddha. The Buddha cannot be seen and resembles a ghost; is this not following the ways of ghosts? Since Emperor Tianwang established our literary education, he denounced these people as heretics and excluded them from China for a long time! Why today have they come to this pass?!" I shall personally go out and see for myself." He then brushed off his zither, got up, and hurried outside. ↄ Seeing Master Tang standing at the steps below, he sighed and said, "Bald indeed! Bald indeed! He is truly a monk!" How unfortunate are these times!" Master Tang, unaware of the situation, stepped forward and paid a respectful bow, saying, "Elder layman, I, this poor monk, pay my respects." The teacher quickly waved his hands and said, "No need, no need! I have heard that those with different ways do not plot together. Forget about bowing your head; even if you磕头 until blood flows, I will not accept it." Master Tang said:

26 **「人將禮樂為先，貧僧稽首是致禮於老居士，何老居士一味拒**絕如此？」先生笑道：「何子言之不自揣耶？夫禮尚往來者，言乎平施也。予文士也，於異端也，以進賢之冠而與不毛之頂同垂，不亦辱朝廷而羞士子哉！非予拒絕，禮當拒絕，尊天王之教也。」數語說得唐長老滿面通紅，立了半晌，因腹中飢餓，只得又說道：「佛法深微，眾生愚蠢，一時實難分辨。只是貧僧奉大唐天子之命，往西天雷音寺見我佛求真解，路過寶方，行路辛苦，一時腹餒，求老居士有便齋布施一餐，足感仁慈之惠。」先生又笑道：「子雖異端亦有知者，豈不聞食以報功，雞司晨，犬司吠，**驢馬司勞，故食之。子異域之人也，不耕不種，又遑遑求異域之空文，何功於予土？而予竭養親資生之稻糧，以飽子無厭之腹，予不若是之愚也！子慎毋妄言。」唐長老道：「西方久稱佛國，貧僧一路西來，皆仰仗佛**

力，眾姓慈悲。雖食之有愧，卻也幸免飢寒。不知老居士何故獨輕賤僧家如此？」先生道：「**此有**說焉，吾將語子。昔天王之未開此山也，萬姓盡貧嗔痴蠢，往往為佛法所愚，妄以為捨財布施可獲來生之報，以致傷父母之遺體，破素守之產業，究竟廢滅人道，斬絕宗嗣，總歸烏有，豈不哀哉！幸天王之憐念此土，忽開文明之教，痛掃異端，大彰聖教，故至今絃歌滿邑而文物一新，無一人不欣欣向化，以樂其生。雖撻之佞佛而亦不願矣！子誠聞言悔過，逃釋歸儒，予之上賓也。若執迷不悟，莫若速速遁去之為安。倘貪口腹而濡滯此土，予恐其不獲免耳。良言盡此，請熟思之。予不敢久立以自取污辱也。」說罷，竟踱了進去。唐長老見沒人瞅睬，只得走了出來，欲待再往一家，想來也不過如此，便不覺垂頭喪氣復走回來。

"People take propriety and music as the priority. I, this poor monk bowing my head is offering courtesy to you, Elder layman. Why do you refuse so stubbornly?" The teacher smiled and said, "How could you not know yourself, Master Tang? Ritual emphasizes reciprocity; it refers to equal exchange. I am a scholar-official; regarding heretics, to have the cap of recommending virtuous men hang together with a head shorn bare is not this an insult to the court and a shame to scholars!" It is not I who rejects, but ritual itself demands rejection; it is respecting Emperor Tianwang's teachings." These words made Master Tang's face turn red. He stood there for a while, and because he was hungry in his stomach, he had no choice but to say, "Buddhism is profound and subtle; living beings are foolish, so it is indeed difficult to distinguish at once. I am merely this poor monk who has been commissioned by the Son of Heaven of Great Tang to go westward to Leiyin Temple in the Western Heavens to see our Buddha and seek true enlightenment. I passed through your noble territory, have had a long and arduous journey, and now my stomach is empty. I humbly request Elder layman to offer me a simple meal if it is convenient for you; I would be deeply grateful for such kindness." The teacher laughed again and said, "Even though you are a heretic, you do have some knowledge. Have you not heard that food is given in return for service? Chickens crow at dawn, dogs bark to guard the house, donkeys and horses work hard, so they eat. You are a person from another land; you neither till nor plant the soil, and yet you anxiously seek empty words from another distant land. What contribution have you made to my land? Yet I, who exhausts the rice and grain that sustain me and support my parents, am expected to feed your insatiable belly? I would not be so foolish! You must be careful not to speak recklessly." Master Tang said, "The West has long been called the Land of Buddha. This poor monk on my journey westward has relied entirely on the power of the Buddha and the compassion of all people. Although I feel ashamed to eat, at least I have been fortunate enough to avoid hunger and cold. I wonder why Elder

layman alone treats monks so contemptuously?" The teacher said, "There is an explanation for this. I shall tell you. In the past, before Emperor Tianwang opened this mountain, all the people were poor and filled with anger, ignorance, and foolishness. They often fell victim to Buddhist teachings, mistakenly believing that giving up their wealth for alms would bring rewards in a future life. As a result, they harmed their parents' bodies left behind by ancestors and destroyed long-held family properties. In the end, this led to the abandonment of human values and the severance of ancestral lines, all reduced to nothingness—how pitiful!" Fortunately, Emperor Tianwang took pity on this land and suddenly initiated a civilization of education. He thoroughly purged heretical teachings and greatly promoted the sacred doctrine. Hence, to this day, music and learning fill every village, and cultural treasures have been renewed. Not one person is not joyfully embracing transformation, living happily in contentment. Even if they were beaten for being a Buddhist devotee, they would no longer wish to be so! If you truly heard these words and repented, abandoned Buddhism, and returned to Confucianism, then you would be my honored guest. But if you remain stubbornly deluded and unenlightened, it is better for you to quickly flee and go elsewhere for peace. If you greedily seek food and linger in this land, I fear that you will not escape punishment. These are my earnest words; please think them over carefully. I dare not stand here any longer and bring upon myself disgrace." After saying this, he turned around and walked back inside. Seeing that no one paid attention to him, Master Tang had no choice but to leave. He intended to go to another household, but thinking it would be the same, he could not help but hang his head in dejection and returned back without further effort.

27　　**小行者與豬一戒迎著問道：「看師父這般光景，多分不曾化得齋到口？」唐長老道：「齋化不出，事情甚小，何足為念；只可笑一個教書先生，高榜斯文，滿口咬文嚼字，一味毀僧謗佛，幾將佛門面皮都剝盡，卻是奈何？」小行者道：「要他回心敬佛齋僧，甚不打緊。」唐長老搖頭道：「我看這班書呆沉迷入骨，要喚回甚不容易。徒弟呀，你怎**說個不打緊？」小行者道：「實是不打緊，只怕做將來，師父又要怪我不王道。」唐長老道：「莫非你要動粗麼？」小行者道：「此輩不過是些迂儒蠢漢，又非妖精魔怪，何消動粗？不過仰仗佛威，使之起敬耳！」唐長老道：「**既不動粗，又能覺悟其愚，使之起敬，正佛法之妙，又何樂而不為？」豬一戒道：「師父莫聽師兄**說謊！他起初說化齋容易，去了半日，也只偷得一缽盂飯來。如今便怎能夠使他人人回心？」小行者道：「呆兄弟，你不知道！起初，師父不曉得這般光景，定嫌我弄鬼弄怪。如今，這地方民風土俗師父都已深知，故不妨顯些手段大家看看。」一面說一面就走進村來。因在腿膀上拔下一把毫毛，放在口中嚼得粉碎，噴出來叫聲：「變！」遂變做百千萬億個

韋馱尊者，頭戴金盔，身穿金甲，手執降魔寶杵，每家分散一個，立在堂中高聲大叫道：「活佛過，快備香花燈燭與素齋迎接，如若遲延，不誠心供奉，我將降魔杵一鋤，叫你全家都成齏粉。」嚇得眾百姓人家磕頭禮拜，滿口應承備齋。小行者卻自己也變了一尊韋馱菩薩，尋到學堂裡來，將先生一把捉住，提到當街心裡叫他跪下，又用降魔杵壓在他頭上，說道：「你么麼小子，讀得幾句死書，不過坐井觀天，輒敢毀僧謗佛，當得何罪？且押到阿鼻地獄，先拔舌，後敲牙，叫你萬劫不得翻身。」先生忽然被捉，嚇得魂不附體，連連叩頭道：「天王欺予哉。非予之敢於毀謗也！乞尊神恕之，使吾舌幸存而牙獲免，則我佛之慈悲有靈，不嚇碎人心也哉！誓將移奉天王之誠以奉佛。不識尊神肯容改悔否？」小**行者道：「既改悔，且饒你一次，可快去速備香花供養，迎接活佛。如不虔誠豐潔，二罪俱罰。」**說罷，將寶杵提起。先生得了性命，爬起身來往館中飛跑。七、八個學生子見先生提去，嚇得魂膽俱無。及見放了回來，慌忙接住問道：「自先生之被捉，弟子以為適足殺其軀而已矣！不意邀祖宗之靈，得保首領而歸，不知神聖寬恩釋放乎？抑先生有能得以自返乎？抑亦有別說乎？」先生道：「予不暇細談也，速速備齋以供養活佛，不然則韋馱之杵何可當也？」學生聽說，忙忙去備齋不題。

Little Xingzhe and Zhu Yijie met him along the way and asked, "Seeing Master's condition like this, it seems you didn't manage to get any alms to eat?" Master Tang said, "Failing to get alms is a small matter and not worth worrying about; what's amusing is this schoolteacher who holds himself high in learning, full of words and phrases, yet persistently denounces monks and slanders the Buddha, almost stripping Buddhism of all dignity. What can one do?" Little Xingzhe said, "It's not a big deal to make him change his heart and respect the Buddha or offer alms to monks." Master Tang shook his head and said, "I see these bookish fools are deeply entrenched in their delusions; it's not easy at all to bring them back. Disciple, how can you say it is unimportant?" Little Xingzhe replied, "It really isn't important. I'm just afraid that if we do it, Master will blame me for not acting in a royal manner." Master Tang asked, "Do you mean to use force?" Little Xingzhe said: "These people are just a bunch of stubborn, foolish scholars; they are not demons or monsters. Why use force? We only need to rely on the Buddha's power to make them show respect!" Master Tang said, "If we do not use force and yet can awaken them from their foolishness to make them respectful, this is precisely the wondrous power of Buddhism. What joy could there be in not doing it?" Zhu Yijie said, "Master, don't listen to your senior disciple's lies! At first he claimed it would be easy to get alms,

but after being gone half a day, he only stole back one bowl of rice. Now how could he possibly make everyone change their minds?" Little Xingzhe said: "Foolish little brother, you don't know! At first, when Master didn't see this situation, he would certainly have disapproved of my tricks and antics. Now that Master is fully aware of the local customs and people's ways, it would be fine to show a few tricks for everyone to see." As he spoke, he walked into the village. He then plucked a handful of fine hairs from his leg and arm, chewed them into powder in his mouth, spat them out, and shouted, "Transform!" Thus, they transformed into hundreds of millions of Vajrapani Bodhisattvas, each wearing golden helmets and armor, holding the magic pestle to subdue demons. One was sent to every household, standing in the hall and shouting loudly: "The Living Buddha is passing by! Quickly prepare incense, flowers, lamps, candles, and vegetarian offerings to welcome him. If you delay or fail to show sincerity in your worship, I will strike with my pestle and reduce your entire family to pulp." The villagers were so frightened that they fell to their knees in reverence, readily promising to prepare the alms. Little Xingzhe himself transformed into a Vajrapani Bodhisattva, found his way to the schoolhouse, grabbed the teacher by force, and dragged him out onto the middle of the street, making him kneel. He then placed the pestle on the teacher's head and said, "You little worm, you've read only a few dead words; all you do is gaze at the sky from the bottom of a well. How dare you denounce monks and slander the Buddha? What crime have you committed?" "I shall drag you to Avīci Hell, first pull out your tongue and then knock out your teeth, so that you may never turn over for ten thousand kalpas." The teacher was suddenly seized and frightened out of his wits, bowing his head repeatedly and saying, "Emperor Tianwang has wronged me! It is not that I dared to slander!" I beg the Venerable Deity for mercy, that my tongue may be spared and my teeth remain intact. Then the Buddha's compassion will truly be alive, not terrifying people to pieces!" I swear I shall transfer the sincerity with which I serve Emperor Tianwang to serving the Buddha. Will you, Venerable Deity, kindly allow me to repent?" Little Xingzhe said: "Since you have repented, I shall spare you this time. Quickly go and prepare incense and flowers as offerings to welcome the Living Buddha. If your offering is not sincere or abundant, both you and your family will be punished." After saying this, he lifted the magic pestle. The teacher, having saved his life, scrambled to his feet and ran back toward the schoolhouse as fast as he could. Seven or eight students saw their teacher being taken away and were so frightened they lost both soul and courage. When they saw him released and returning, they hurried to meet him and asked anxiously, "Since Master was taken away, we disciples thought it would only be enough to kill his body!" We did not expect that the ancestors' spirits had intervened, allowing you to preserve your head and return. We wonder if it was due to the divine mercy of the holy beings that you were released? Or did Master have some ability to save yourself?" Or is there another explanation?" The teacher said, "I have no time to explain in detail. Quickly prepare the alms to offer to the

Living Buddha; otherwise, how can we withstand Vajrapani's pestle?" The students heard this and hurried off to prepare the offerings without further ado.

28 且說小行者見事已做妥，忙回到村口，又拔四根毫毛變做四大金剛前面領路。又將數根變做許多童子，手執幢幡寶蓋，香花燈燭，鼓鈸音樂，兩邊分列引路。然後請師父上馬，自與豬一戒左右簇擁而行。一路上香煙繚繞，幡幢悠揚，鼓鈸喧闐，經聲聒耳。纔行入村來，早有無數人民，老老小小，男男女女，皆手執香燈並各種齋供，拜倒路旁，求觀活佛。那先生也儒巾儒服，頭頂香爐，並一班學生捧著齋供，雜在眾人中獻將上來，口稱活佛，請禱不已。唐長老看見，甚不過意，連聲叫道：「不消如此。」眾百姓早你饅頭，我蒸餅，這個湯，那個飯，精潔素食如雨點一般，**都擁至馬前，送到手裡，只求唐長老開口。唐長老吃一口，推辭一口，已不覺吃得飽不可言。無可奈何，只得叫豬一戒與沙彌替吃。豬一戒正中下懷，張開蓮蓬嘴，哪管酸甜苦辣，一概齊吞。爭奈來得多，連豬一戒也吃得撐腸拄肚吃不下了，只把頭搖。小行者看見他師徒們吃得盡**夠了，再只管耽擱，恐生別事。因用手一指，將眾人禁住，方不能擠擁上來。然後請師父策馬加鞭向西而去。豬一戒吃得快活，挑著行李飛跑。師徒四人走出了村口，小行者將身一抖收了法相，眾百姓再欲趕時，已去得遠了。大家驚驚訝訝，或以為佛法有靈，或以為僧家幻術，議論紛紛不一。正是：

Meanwhile, Little Xingzhe, seeing that the matter had been properly handled, quickly returned to the village entrance. He plucked out four strands of hair and transformed them into Four Great Bodhisattvas who led the way ahead. He also transformed several more hairs into many young attendants, each holding banners, parasols, incense, flowers, lanterns, candles, drums, cymbals, and musical instruments, who lined up on both sides to guide the way. Then he invited Master to mount his horse, while he himself and Zhu Yijie flanked him closely on either side as they proceeded. Along the way, incense smoke curled around them; banners and flags fluttered gently in the air; drums and cymbals resounded loudly; and Buddhist chants filled their ears. As they entered the village, countless villagers—old and young, men and women—all held incense lamps and various vegetarian offerings in their hands, knelt by the roadside, and begged to see the Living Buddha. The teacher, dressed in Confucian robes and cap, held an incense burner on his head, while a group of students carried vegetarian offerings. They mixed among the crowd to present their gifts, shouting "Living Buddha" repeatedly and begging for prayers without end. Master Tang saw this and felt very uncomfortable; he called out repeatedly, saying, "This is not necessary." The villagers, without waiting for permission, rushed forward with steamed buns and cakes, bowls of soup and rice.

Clean vegetarian food rained down like drops from the sky, all crowded to the horse's front and placed into Master Tang's hands, as everyone begged him simply to speak a word. Master Tang took one bite, then politely declined another, but before he knew it, he had eaten so much that words could not describe his fullness. With no choice left, Master Tang could only ask Zhu Yijie and the novice to eat for him instead. Zhu Yijie was delighted, opened his wide lotus-bud-like mouth, and without caring whether the food was sour, sweet, bitter, or spicy, swallowed everything in one go. Unfortunately, there were so many offerings that even Zhu Yijie could not eat any more; his belly was full to bursting. He could only shake his head in refusal. Little Xingzhe saw that his master and disciples had eaten their fill, and if they lingered any longer, something else might happen. So he pointed a finger at the crowd, casting a spell to stop them from coming forward and crowding in any further. Then he asked his master to urge the horse on with the whip and ride westward. Zhu Yijie, happy from all the food, ran ahead carrying their luggage as if flying. The master and his three disciples had just left the village when Little Xingzhe shook himself to dispel the magical form, and by the time the villagers wanted to chase after them, they were already far away. Everyone was surprised and amazed; some believed it to be the power of Buddhist dharma, while others thought it was a monk's illusion. They discussed among themselves in all sorts of ways. It is said:

29 尊儒儒不尊，滅佛佛不滅，

Respect for Confucianism does not mean Confucians are respected; the destruction of Buddhism does not mean Buddhism will be destroyed,

30 到底佛與儒，妙義不可說。

For in the end, whether it is Buddha or Confucius, their profound meanings cannot be fully expressed.

31 未知以後如何，且聽下回分解。

What will happen next remains to be seen. Stay tuned for the next episode.

24.第二十三回文筆壓人　金錢捉將 Chapter 23: Written Words Suppress People, Money Captures the Commander

1　　語云：

It is said that...

2　　花花花，有根芽，種豆還得豆，種瓜不成麻，儒釋從來各一家。儒有儒之正，儒有儒之邪；釋有釋之得，釋有釋之差。大家各不掩瑜瑕。你也莫毀我，我也莫譽他；你認你的娘，我認我的爺；為儒尊孔孟，為僧奉釋迦，各人血肉各精華。我若學你龍作蛇，你要學我鳳成鴉，勸君須把舵牢拿，風光本地浩無涯。

Flower, flower, flower, with roots and sprouts; planting beans yields beans, planting melons does not yield hemp. Confucianism and Buddhism have always been separate schools. Confucians have their orthodoxy, and Confucians also have their heresies; Buddhists have their attainments, and Buddhists also have their errors. Everyone has both jade without blemishes and flaws to be concealed. You should not denounce me, and I also should not praise others; you recognize your own mother, and I recognize my own father; as a Confucianist one reveres Kongzi and Mengzi, as a monk one venerates Sakyamuni. The essence of each person's flesh and blood is unique to them. If I were to imitate you and turn a dragon into a snake, you would want to imitate me and transform a phoenix into a crow. I advise you to firmly grasp the rudder; the scenery of your native land is vast and boundless.

3　　話說唐長老，虧小行者弄神通顯示法相，驚醒愚民，皈依佛法，得以飽餐一頓，策馬前行。一路上嘆息道：「我佛慈悲清淨，自有感通，何嘗在此？今在道途中不得已，作此伎倆，實於心有愧。」小行者道：「金人入夢，便已開象教之門，此不過一時顯示威靈，使愚蒙信心，雖近浮雲，實於太虛無礙。」唐長老道：「雖如此說，然可一而不可再。戒之，戒之！」師徒們在路上談些佛法，欣欣向前而行。真是路上行人口似碑，絃歌村裡這番舉動，早已哄傳到前村，說後面活佛來了，大家都要盡心供養，以祈保平安。唐長老馬到時，未曾化齋，先有獻齋的在那裡伺候；未曾借宿，先已有人打點下住處。一傳兩，兩傳三，早沸沸揚揚傳到文明天王之耳。原來這文明天王本出身中國，生得方面大耳，甚有福相。當頭長一個金錠，渾身上下布滿金錢。所到之處，時和年豐；所居之地，民安國泰。只因國中遭了劫運，不該太平。這文明天王出非其時，故橫死於樵夫之手。他一靈不散，又托生到西土來。也生得方面大耳，當頭金錠，滿身金錢，宛然如舊。只手中多了一管文筆，故生下來就識字能文。又喜得這枝筆是個文武器，要長就似一杆槍，他又生得有些膂力，使開這杆槍真有萬夫不當之勇。又能將身上的金錢取下來，作金刨打人。遂自號文明天王，雄據著這座玉架山，大興文明

之教。這山前山後，山左山右，凡到千里之內者，皆服他的教化。這地方從來好佛，僧家最多，自文明天王在此，專與佛教作對頭，故毀庵拆寺，不容許留一個和尚居住。故數百年來僧家絕跡；就間或有一兩個和尚到此，民風土俗已淪入文明之化，並無一人瞅睬。這日忽聞得人傳說，有四個和尚在弦歌村用四金剛開路，百千萬億韋馱顯靈，引誘得這些文章禮樂的書生，與孝弟力田的百姓，依舊貪嗔好佛。氣得這文明天王暴躁如雷道：「哪裡來的賊禿？怎敢逞弄妖術，敗壞我文明之教！」因吩咐石、黑二將軍道：「今有四個和尚西來，他一路上專以**釋教欺壓我儒教。你二人可把住要路，待他到時與我捉來，碎尸萬段，以消我這口不平之氣。」石、黑二將軍領了天王之令，忙帶領許多兵將把守在玉架山前，守候捉拿和尚。**

The story speaks of Master Tang, who, thanks to the Little Monkey King's display of supernatural powers and revealing the Dharma form, awakened the ignorant people, led them to take refuge in Buddhism, and thus was able to enjoy a hearty meal before riding on. Along the way, he sighed and said, "Buddha is compassionate and pure; there has always been a natural connection. How could it be here?" "Now on the road, I had no choice but to resort to such tricks; in truth, I feel ashamed." The Little Monkey King said, "When the golden man appeared in a dream, it already opened the gate of symbolic teachings. This was merely a temporary display of power to instill faith among the ignorant and naive. Although it may resemble drifting clouds, it is actually harmless to the great emptiness." Master Tang said, "Although you say so, such things can be done once but not again. Be cautious, be cautious!" The master and his disciples talked about Buddhist teachings along the way, proceeding forward with joy. Indeed, the words of travelers on the road are like stone tablets. The commotion in this village with its music and songs had already spread to the villages ahead, where people said that a living Buddha was coming from behind, and everyone wanted to offer their utmost hospitality to pray for safety and peace. When Master Tang arrived, before he had even asked for alms, people were already there waiting to offer food; before he had requested lodging, someone had already prepared a place for him to stay. One told two, and two told three; it was soon widely spread until it reached the ears of Tianwang Wenzheng. Originally, Tianwang Wenzheng had been born in China; he was broad-faced with large ears and bore a very auspicious appearance. A golden ingot grew on his forehead, and coins covered his entire body from head to toe. Wherever he went, the seasons were harmonious and harvests abundant; wherever he dwelled, the people lived in peace and the nation was at ease. Only because his country had suffered a calamitous fate, it should not have enjoyed peace. Tianwang Wenzheng was born at an inauspicious time; thus he died violently at the hands of a woodcutter. His soul did

not disperse, and so he was reborn again in the Western lands. He was also born with a broad face and large ears, a golden ingot on his forehead, coins covering his body—just as before. Only in his hand was there an additional writing brush; thus, from birth he could read and write. Moreover, this brush was a weapon of literature and war; when extended, it resembled a spear. He also had considerable physical strength, and with the spear in hand, he truly possessed the courage to face ten thousand men alone. He could also remove the coins from his body and use them as golden hammers to strike people. Thus, he took the title Tianwang Wenzheng, dominated Yujia Mountain, and greatly promoted the religion of civilization. All within a thousand li around this mountain—front, back, left, and right—all who came under its vicinity submitted to his teachings. This region had always favored Buddhism, with the most monks. Since Tianwang Wenzheng came here, he specifically opposed Buddhism and thus destroyed temples and monasteries, not allowing a single monk to reside there. Therefore, for several centuries the monks had vanished entirely; even if occasionally one or two monks came here, local customs and folkways had already been transformed by the teachings of civilization, so not a single person paid them any attention. On this day, people suddenly heard rumors that four monks were in Xiangevillage using the Four Bodhisattvas to clear their path and millions of Vajrapani spirits displaying supernatural powers. They had led these scholars devoted to literature and music, as well as the filial and industrious commoners, back into greed, anger, and attachment to Buddhism. This enraged Tianwang Wenzheng so much that he roared like thunder, "Where are these thieving monks coming from? How dare they display sorcery and ruin my teachings of civilization!" He then ordered the two generals Shi and Hei, "Now there are four monks coming from the west. Along their journey, they have specifically used Buddhist teachings to suppress Confucianism. You two should block the key roads and, when they arrive, capture them for me. Cut their bodies into ten thousand pieces to relieve my anger at this injustice." Generals Shi and Hei received the orders from Tianwang, quickly leading many soldiers to guard in front of Yujia Mountain, waiting to capture the monks.

4　　守了兩日，果然遠遠見四個和尚，一個騎馬，一個挑擔，兩個前後擁護行來。石將軍道：「來了，來了！」黑將軍慌忙將陣勢擺開，手挺著方天畫戟，大聲吆喝道：「妖僧快下馬受縛！」小行者看見，忙叫沙彌將唐長老的馬頭帶住，耳中取出金箍鐵棒在手，迎將上來道：「你是什麼人？怎敢青天白日在此短路？」黑將軍道：「我乃文明天王駕前先鋒黑將軍！奉天王命令，拿你和尚去受死。怎說短路？」小行者道：「你做你的天王，我做我的和尚，我過路和尚又不犯你天王之法，為何拿我去受死？」黑將軍道：「你既是過路和尚，就該悄悄過去。為甚逞邪術弄金剛開路，韋馱顯靈，哄騙愚民齋供，以亂文明之化？你還說不犯

法無罪！」小行者道：「金剛、韋馱原是我佛門護法，怎為邪術？齋供是眾善人喜捨，何為哄騙？我大唐中華大國，歷代禮樂文章，尚不敢上希文治，還要仰仗我佛門庇佑。你大王不知是哪洞裡的妖精，學得幾句之乎也者，輒敢擅稱天王，自號文明，霸佔此山，蠱惑百姓，又毀訪我佛。我不與他計較便是他的造化了，他為何轉來尋我？」黑將軍聽說，默默無言。石將軍在旁看見，忙叫道：「莫要聽這奸僧胡說，只拿他去見天王明正其罪。」一面說一面挺著一柄月牙鏟，照小行者劈面鏟來。黑將軍見了，也挺畫戟戳來。小行者笑道：「你若倚著文明之教從容講理，還可左右支吾，遲你數日之命；若要動武廝殺，只怕目下就要身亡了。」遂將金箍棒逼開鏟、戟，趁手相還。兩個惡將軍，一個狠和尚，在山前一場好殺。但見：

They guarded for two days and indeed saw four monks in the distance, one riding a horse, another carrying a pole with baskets on each end, while the other two walked ahead and behind to accompany them. General Shi said, "They are coming, they are coming!" General Hei hurriedly deployed the formation, holding a square-tipped halberd high in his hand and shouted loudly, "Evil monks, dismount from your horse quickly and be bound!" The Little Monkey King saw this and quickly told the novice to hold back Master Tang's horse. He took out his golden hoop iron staff from his ear, stepped forward, and said, "Who are you?" How dare you block the road in broad daylight?" General Hei said, "I am General Hei, vanguard of Tianwang Wenzheng! By order of the heavenly king, I have come to capture you monks and send you to your death. How can that be blocking the road?" The Little Monkey King said, "You be your heavenly king and I will remain my monk. My traveling monk has not violated any of your heavenly king's laws; why should you capture me to kill me?" General Hei said, "Since you are merely a passing monk, you should pass quietly. Why then display sorcery by summoning the Four Bodhisattvas and invoking Vajrapani to deceive ignorant people into offering food, thus disrupting our teachings of civilization?" "You still dare claim you have not broken any laws or committed a crime!" The Little Monkey King said, "The Four Bodhisattvas and Vajrapani are originally protectors of the Buddha's teachings. How can they be considered sorcery? Offering food is an act of generosity by good people; how could it possibly be deception?" Our great Tang Chinese nation, with its literary and musical traditions through the ages, still dares not hope to achieve cultural governance without relying on the protection of Buddhism. Your great king must be some demon from a cave, who learned only a few phrases of "zhi hu ye zhe" and dares to claim the title of heavenly king on his own, calling himself Wenzheng (civilization), seizing this mountain, deceiving the people, and destroying our Buddha's temples. If I do not take it upon myself to confront him, that would be his good fortune; why then does he come looking for

me?" Upon hearing this, General Hei remained silent. General Shi, watching from the side, hurriedly called out, "Do not listen to this monk's lies. Just take him to see Tianwang and publicly punish his crimes." While speaking, he brandished a crescent-shaped shovel and swung it fiercely toward the Little Monkey King's face. General Hei saw this and also raised his halberd to stab forward. The Little Monkey King smiled and said, "If you rely on the teachings of civilization to calmly reason with me, I might still manage to evade for a few more days. But if you wish to fight, I fear your death will come immediately." He then used his golden hoop staff to block the shovel and halberd before striking back. Two fierce generals and one determined monk engaged in a fierce battle at the foot of the mountain. One could see:

5 **鏟去棒來，棒來戟去。鏟去棒來，好似明月半輪撐玉柱；棒來戟去，猶如犁星雙角駕金虹。兩個惡將軍，前一鏟，後一戟，緊緊夾攻狠和尚；一個狠和尚，左一棍，右一捧，輕輕抵住惡將軍。將軍口**說文明，滿腔惡毒氣未見文明；和尚言雖慈善，一片殺人心何曾慈善。攪做一場，天昏地暗；喊成一片，地動山搖。不知哪世冤家，亡生賭鬥；大都今生孽障，舍死相持。橫斜兩處，戰成三足香爐；粗細中間，殺出一條扁擔。

The shovel struck and the staff blocked; the staff came, and the halberd went. The shovel striking and the staff coming was like a half-moon supporting a jade pillar; the staff coming and the halberd going was as if twin horns plowed stars, bridging a golden rainbow. The two evil generals, one striking with a shovel from the front and another stabbing with a halberd from behind, tightly attacked the fierce monk. The single fierce monk, wielding a staff to his left and raising it in defense on his right, easily held them off. The generals claimed to uphold civilization, yet their hearts were full of malice—where was the civilization? The monk's words seemed kind and compassionate, but his heart was filled with killing intent; where was the true compassion? The battle raged into chaos, darkening the sky and shaking the earth. Shouts filled the air, causing mountains to tremble and the ground to quake. No one knew which past-life enemies had come back for vengeance, fighting with their lives at stake; it was all due to the karmic obstacles of this life, holding on to death in a desperate struggle. The two sides clashed at an angle, forming a three-legged incense burner; thick and thin in the middle, they carved out a pole like a yoke.

6 **三個人殺了半晌，雖也未見輸贏，只覺金箍棒重，鏟、戟招架不來。石、黑二將軍漸漸有幾分敗陣之意，早有跟來兵將飛報與文明天王道：「來的和尚甚是利害！使一條金箍鐵棒颼颼風響，石、黑二將軍齊出夾攻，殺他不過，將要敗陣了。求天王發兵救應。」天王聽了歎息道：「釋教未嘗無人，只可惜走的路頭差了，待我來細細教訓他！」因叫鞴馬，左右忙牽過一匹烏騅馬來。這馬原是楚霸王騎的，雖同楚霸王死在烏江，而精靈不散，仍成良馬。文明天王自雄據此山**

，沒有乘坐，遣人天下求馬。雖有穆王的八駿，然止好備和鑾飾文明之象，卻非英雄臨陣之物。故遂選了這匹烏騅馬乘坐。這日，馬卒牽到，文明天王先在架上取了那枝文筆在手，然後飛身上馬，馬前打著一對龍旗，旗上寫著兩行金字道：

The three of them fought for some time, and although no clear winner or loser emerged, they could clearly feel the weight of the golden hoop staff, which their shovel and halberd could not match. Generals Shi and Hei gradually showed signs of defeat. Soon, the soldiers who had followed them rushed to report to Tianwang Wenzheng: "The monks who have come are extremely formidable! With a golden hoop iron staff that whistled like the wind, they both attacked together but could not overcome him. They were about to be defeated. We beg you, Heavenly King, to send troops for aid." Upon hearing this, Tianwang sighed and said, "Buddhism is not without its people; it's just a pity that they have taken the wrong path. Let me teach them a lesson carefully!" He then ordered his horse to be saddled, and attendants quickly led over a black stallion. This horse had originally belonged to Xiang Yu, the Western Chu Overlord; although it died with him at Wujiang River, its spirit did not dissipate and remained a fine steed. Since Tianwang Wenzheng took control of this mountain, he had never ridden it until now, when he sent people across the world to search for a horse. Although there were King Muwang's Eight Steeds, they were only suitable for ceremonial use to enhance the image of civilization and not fit as steeds for a hero in battle. Therefore, he chose this black stallion to ride. On this day, when the groom led the horse over, Tianwang Wenzheng first took up his writing brush from a rack and then leapt onto the horse. In front of him flew a pair of dragon banners with two lines of golden characters written on them:

7 大展文明以報聖人知我，

"Grandly displaying civilization to repay the sage's knowledge of me,

8 痛除仙佛使知至教無他。

Vigorously eliminating sages and Buddhas so that all may know the ultimate teaching is nothing else."

9 又一對鳳旗，旗上也寫著兩行金字道：

Another pair of phoenix banners also bore two lines of golden characters:

10 身困野中隱顯呈天地之祥，

"Though my body is confined in the wild, I manifest omens of heaven and earth through concealment and revelation,

11 名標閣上生死絕春秋之筆。

My name inscribed on the pavilion shall transcend the brushstrokes of life, death, spring, and autumn."

12 **又帶領著許多兵將，一齊涌出山前。**

He also led many soldiers and generals, all surging out in front of the mountain together.

13 **此時，石、黑二將軍已支持不住，漸漸退到山**腳下。聽見天王自引兵來，又重新耀武揚威復殺過來。小行者看見，嘻嘻的笑起來道：「你這兩個軟東西，纔戰得幾合，已似鼻涕一般，想是哪裡去搓了一陣，又硬起來。不要走，吃吾一棒！看你還是硬還是軟？」舉棒劈頭就打。石、黑二將軍忙用鏟、戟架住道：「和尚不得無禮！我文明天王的御駕已到了。你這幾個和尚的死期將近，還要說甚寡嘴？」小行者還打算答他，早金鼓齊鳴，繡旗開處，文明天王一騎馬早已沖出陣前。石、黑二將軍看見，就乘機從兩旁退去。小行者知是文明天王，便橫著鐵棒大叫道：「那騎馬的！我看你文縐縐，氣昂昂，裝模做樣，莫非就是甚麼文明妖精麼？」文明大王聽見大笑道：「好野和尚！你既能弄金剛開路，韋馱顯靈，又能用這條哭喪棒抵敵石、黑二將軍，也要算做個有用之才，為何身陷異端？殊為可惜！今既有幸得遇我文明天王，便該棄邪歸正。如何不思追悔，尚逞強梁，反叫我是妖精？」小行者道：「野妖精，你既冒文明之名，也須知文明之實。當時堯舜稱文明者，身穿衮服，頭戴冕旒，謂之衣冠，伯夷秩敘，百夔治音，謂之禮樂；河出圖，洛出書，謂之文章；天下雍雍熙熙，謂之文明，方不有愧。你今躲在山坳裡，上無宮室，下無官寮連宇，不知你**識與不識文明在哪裏？你看我這條鐵棒將邪魔打盡，獨標我佛的清淨，方是真文明。」文明天王笑道：「你拿著這根鐵棒，便以為英雄豪杰，不知這正是你取死之物也。我若用刀劍與你對敵，拿了你也不為希罕。我只將手中這枝筆兒與你鬥三合，你若鬥得我過便饒你過去；倘或被我捉住，那時細細割切，你卻莫要反悔。」小行者道：「這個自當奉承，且看你的手段如何？」**說罷，又舉棒當頭打來。文明天王將手中這枝筆扯長做一條槍，輕輕撥開棒，就照臉回刺一槍來。小行者也用鐵棒抵擋。只鬥得三合，文明天王就撥馬而回，小行者隨後追來。

At this time, Generals Shi and Hei could no longer hold their ground and gradually retreated to the foot of the mountain. Upon hearing that Tianwang was personally leading troops, they once again displayed martial might and charged forward fiercely. The Little Monkey King saw this, and laughed as he said, "You two weaklings have only fought a few rounds, yet you already look like snot. I suppose you went

somewhere to wipe yourselves off for a while and now feel hard again." Don't run! Take my staff!" See whether you are still hard or soft?" He raised his staff and struck down at their heads. Generals Shi and Hei hurriedly used their shovel and halberd to block, saying, "Monk, you must not be rude! The imperial procession of our Heavenly King Wenzheng has already arrived. Your time is up, you monks! What more do you have to say?" The Little Monkey King was about to respond, but before he could, golden drums and gongs rang out in unison. As the embroidered banners unfurled, Tianwang Wenzheng on horseback had already charged forward from his ranks. Generals Shi and Hei saw this and took the opportunity to retreat from both sides. The Little Monkey King, recognizing Tianwang Wenzheng as the one on horseback, raised his iron staff and shouted, "You rider!" I see you are all dressed up with an air of superiority, pretending to be refined. Are you perhaps some kind of 'civilization demon'?" Tianwang Wenzheng heard this and laughed heartily, "A wild monk indeed! You can summon the Four Bodhisattvas, invoke Vajrapani's supernatural powers, and even use this weeping staff to resist Generals Shi and Hei. You must be considered a man of talent. Why then have you fallen into heresy?" How regrettable! Now that you have the good fortune to meet me, Heavenly King Wenzheng, you should abandon heresy and return to righteousness. Why do you not reflect upon your ways with regret? Why still act so defiantly and call me a demon?" The Little Monkey King said, "Wild demon, since you dare to take the name of civilization, you must also know what true civilization is. In ancient times, Yao and Shun were called civilized because they wore ceremonial robes with embroidered patterns on their garments and headdresses adorned with pendants—this was known as "clothing and hats." Bo Yi maintained proper order in the court, while Bai Kui regulated music—this was called ritual and music. The Yellow River produced a map, and the Luo River brought forth a book—these were called writings and literature. When all under heaven lived in harmony and peace, it was known as civilization; only then could one be free of shame. Now you hide in a mountain hollow, with no palaces above and no government offices below. I wonder if you even know where civilization lies?" Look, my iron staff has driven away all demons and evil spirits, upholding the purity of Buddhism alone—this is true civilization." Tianwang Wenzheng smiled and said, "You hold this iron staff and think yourself a hero or a valiant man. You do not know that it is precisely the thing that will bring about your death. If I were to fight you with swords and blades, and captured you, it would not be anything special. I will only use this brush in my hand to fight you for three rounds. If you defeat me, I shall let you go; but if I capture you, then I will cut and carve you piece by piece—do not regret it at that time." The Little Monkey King said, "That is only natural. Let us see what kind of skills you have?" No sooner had he finished speaking than he raised his staff again and swung it down toward Tianwang Wenzheng's head. Tianwang Wenzheng stretched the brush in his hand into a long spear, lightly deflected the staff, and immediately countered by thrusting

the spear toward the Little Monkey King's face. The Little Monkey King also used his iron staff to block it. They only exchanged three rounds of blows when Tianwang Wenzheng suddenly turned back on his horse, and the Little Monkey King pursued him immediately.

14 **文明天王因在身上取下一個金錢刨來，扭轉身軀照小行者劈頭就打。小行者眼明手快，急將金箍棒一隔，恰恰打在金箍捧上，當的一聲響早已迸在地下。**說不了又是一刨打來，小行者又是一棒隔去。文明天王看見驚訝道：「這和尚看他不出，倒也有三分手腳。」遂將渾身的金錢刨雨點一般打來。小行者將棒團團使開，就象一道寒光在地下滾，井不見人，那金錢就像寒星一般當當的迸了滿地。文明天王看見無數金錢刨並無一個打在小行者身上，倒轉歡喜道：「好個精細和尚！」因撥轉馬頭問道：「我且問你，你這和尚叫甚名字？哪裡修行？幾時得道？可細細說來。」小行者喚道：「我的兒，你只道我孫老爺是貪財的和尚？指望將這些金錢刨打倒我？怎知我徹底澄清，一絲不染，笑你枉用心機，有何用處？這也不怪你，總是你不知我的出處，聽我說與你：

Tianwang Wenzheng then took a coin from his body and flung it, turning his body to strike the Little Monkey King on the head. The Little Monkey King had sharp eyes and quick hands; he hurriedly raised his golden hoop staff to block, just in time for the coin to hit it. With a loud clang, the coin bounced off and fell to the ground. Before he could finish speaking, another flung strike came flying at him; the Little Monkey King raised his staff once more to block it away. Tianwang Wenzheng looked on in astonishment and said, "This monk seemed unremarkable at first glance, but he actually has some skill after all." He then flung all the coins from his body like raindrops. The Little Monkey King swung his staff in all directions, creating a cold gleam that rolled along the ground—so fast was he moving that one could hardly see him. The coins struck it like falling stars and clattered across the earth. Tianwang Wenzheng saw that not a single flung coin had struck the Little Monkey King. Delighted, he exclaimed, "What an exquisite monk!" He then turned his horse and asked, "Let me ask you—what is your name, monk?" Where did you cultivate your practice? When did you attain enlightenment? Tell me in detail." The Little Monkey King called out, "My child, do you think your Uncle Sun is a greedy monk? Do you think I can be felled by these flung coins? You do not know that I am pure and untainted, completely free from worldly attachments. You laugh in vain at your efforts—what good are they?" This is not entirely your fault; it's just that you do not know my origins. Listen to me as I tell you:

15 **東南有山名花果，天地靈苗石一**朵。

In the southeast there is a mountain named Huaguo, where a single stone sprouts from the spiritual essence of heaven and earth.

16 **先天曾**產佛祖宗，後派兒孫又生我，

It was once the birthplace of ancestral Buddhas in ancient times; later generations gave rise to descendants, who in turn bore me,

17 **幸喜家傳大道成，下地上天無不可，**

Fortunate am I to have inherited this great Dao from my ancestors, capable of descending to the earth or ascending to heaven without limitation.

18 **白虎拿來守石門，蒼龍拿住鎮山左，**

The White Tiger guards the stone gate, while the Azure Dragon holds dominion over the mountain's left side,

19 **千山妖怪盡投降，十殿閻王沒處躲，**

All demon kings from a thousand mountains have surrendered; even the Ten Kings of Yama cannot hide.

20 **瑤池宮裡醉蟠桃，玉帝門前落金鎖，**

I once drank peaches of immortality in the Jade Pool Palace and dropped golden chains before the gates of the Jade Emperor,

21 **孫家鐵棒久知聞，履真小聖聲名播。**

My Sun family's iron staff is long known; my name as the Little Immortal spreads far and wide.

22 **自從仙祖勸皈依，方把放心收拾妥，**

Since the immortal ancestor advised me to embrace Buddhism, I have finally tamed my wandering heart and brought it under control.

23 **奉師西行見如來，拜求真解救偏頗，**

I followed my master westward to see the Buddha Sakyamuni, bowing in earnest to seek true enlightenment and correct all wrongs.

24 **只道西天有善人，何期撞著你一伙，**

I thought there were good people in the West, but never expected to run into you rascals!

25 **假以文明闢異端，實欲殺人并放火，**

You pretend to use civilization to eradicate heresy, yet your true intent is murder and arson.

26 **惡人惡滿要消除，偏要招災與攬禍，**

Evil men who have committed enough evil must be eliminated; instead, you invite disaster and bring upon yourself misfortune.

27 **施我金錢不愛財，文筆如花空裊娜，**

You fling your coins at me, but I do not covet wealth; your brushwork is as delicate as blooming flowers, yet it is all in vain.

28 **斬平邪教作慈悲，只要天王頭一顆。」**

I will eradicate heretical teachings with compassion and mercy—just take the head of this Heavenly King!"

29 **天王聽了，呵呵大笑道：「你原來是東勝神洲花果山天**產石猴孫行者的子孫？你那老猴子當初大造化，值我未曾開教，被他僥倖成功去了。你這小猴子今日卻晦氣撞見我，萬萬不能僥倖了。若是有些靈性，師徒們快去商量，棄去邪魔，逃歸正教，早早養起頭髮做我的良民，尚可保全殘喘，以度餘生；倘執迷不悟，我也不用刀劍殺你，只將文筆書你作妖僧，寫你作外道，幾個字兒壓得你萬世也不能翻身。」小行者笑道：「說也沒用，請試壓壓看，且看壓得倒壓不倒，再作商量。」文明天王道：「我卻憐你是個有用之才，不肯輕易加害，你倒自家要尋死。既要我壓，有何難哉！」遂將手中文筆往空一擲道：「著！」那枝筆早飛飛舞舞向小行者頭上落來。小行者見了，若要用鐵棒去擋，也未必就被他壓倒，因看見這小小一枝筆兒能有多重？轉將頭往上一迎讓他落在頭上，毫不歪斜，壁立直的豎著，就象一座文筆峰，雖也覺有千萬斤重，只因小行者有力量，頂在頭上毫不吃力，便搖頭擺腦說道：「一個禿和尚弄成做尖鑽了，倒好耍子！」文明天王看見壓他不倒，大叫一聲道：「至聖先師道通天地，文昌帝主才貫古今，豈可容異端作橫，不顯威靈？」叫聲未絕，只見那枝筆在小行者頭上就是泰山一般壓將下來。小行者便覺支持不住，再將鐵棒去撥**時，就如生成，哪裡撥得他動！不一時壓得力軟筋麻，竟挫倒在地。文明天王大笑道：「小猴子，你的英雄何在？」遂喝一聲：

Tianwang Wenzheng listened and laughed heartily, "So you are the descendant of Sun Wukong, the stone monkey born on Huaguo Mountain in the East Pure Continent? That old monkey had great fortune back then. At that time, I had not yet

established my teachings, and he managed to succeed by luck alone. But today you little monkey have the misfortune of meeting me; there is no way you can get away with侥幸 (lucky escape) this time. If you have any wisdom, you and your master should quickly consult with each other, abandon heresy, return to the true teachings, grow out your hair early on, become my good citizen, and still preserve a little of your remaining breath to live out your days. But if you remain stubbornly deluded, I need not even use swords or blades to kill you; I will simply write with my brush, labeling you as an evil monk and an outsider heretic. A few words from me would forever brand you so that no one in the future could ever redeem you." The Little Monkey King laughed and said, "Words are of no use. Please try pressing me and see if you can actually do it. Then we shall discuss further." Tianwang Wenzheng said, "I actually pity you for being a man of talent and do not wish to harm you lightly. Yet it is you who are seeking death on your own. If you insist that I press down, what could be more simple!" He then threw the brush in his hand toward the sky and shouted, "Stick!" That brush immediately flew through the air, dancing and swirling as it fell toward the Little Monkey King's head. The Little Monkey King saw this and thought, if he used his iron staff to block, it might not necessarily be crushed by the brush. He looked at the tiny brush and wondered how much weight could it possibly have? He then tilted his head upward to let the brush land on it. It fell straight and upright, not a bit crooked, like a tall literary brush peak. Though he felt its weight as if it were ten thousand catties, because of the Little Monkey King's strength, he bore it effortlessly atop his head while shaking his head and saying, "A bald monk has turned into a pointed drill—it's actually quite amusing!" Tianwang Wenzheng, seeing that he could not subdue the Little Monkey King, shouted in alarm, "The most sacred sage's Dao connects heaven and earth; the Lord of Literature's talent spans past and present. How can heretics act recklessly without displaying divine power?" Before his cry had even faded, the brush on top of the Little Monkey King's head suddenly pressed down like Mount Tai. The Little Monkey King immediately felt he could no longer support it, and when he tried to push the staff against it again, it was as if the brush had taken root—there was no way to move it at all! In no time at all, he felt his strength and sinews weaken, and finally collapsed onto the ground. Tianwang Wenzheng laughed heartily and said, "Little monkey, where is your heroism now?" He then shouted sharply:

30 **「綁了！」旁邊兵將就一齊擁上，你繩我索將他手**腳都縛倒。豬一戒與沙彌初時看見小行者戰敗石、黑二將軍，又見文明天王的金錢刨打他不倒，俱贊嘆道：「大師兄果有法力！」到此時，忽見被文明壓倒，眾妖精捆縛，二人急了，只得一個掣出釘耙，一個展開禪杖，也不顧師父、行李，大叫道：「妖精休得犯我師兄，我來也！」遂兩路殺來。石將軍看見，忙用鏟抵住豬一戒；黑將軍看見

，忙用戟接住沙彌。兩對兒戰有十餘合，文明天王看見沒有輸贏，便取下兩個金錢，照二人頭上打來。二人都不曾防備，沙彌恰被打在頭上，當不得一跤跌倒，早被黑將軍捉住；豬一戒閃得快把頭躲過，不料長嘴撤不及，打著金錢，連牙齒都打去兩個，大叫一聲：「不好了！」丟了釘耙，掩著嘴只是哼。石將軍看見，趕上前一把掀翻，也叫兵將捆了。

"Bind him!" The soldiers and generals nearby immediately rushed forward, tying his hands and feet with ropes. Zhu Bajie and Sha Mi, upon first seeing the Little Monkey King defeat Generals Shi and Hei, and then witnessing Tianwang Wenzheng's flung coins failing to bring him down, both praised, "Elder Brother Sun truly has supernatural power!" But at this moment, when they suddenly saw the Little Monkey King crushed under Tianwang Wenzheng and bound by the demons, the two of them panicked. They had no choice but to draw out their weapons—one brandishing his rake, the other raising his staff—without even caring for their master or luggage. Shouting, "Demon, do not dare harm my elder brother! Here I come!" they rushed forward. They then charged in from both sides. General Shi, seeing this, hurriedly used his shovel to block Zhu Bajie; General Hei, upon seeing it, quickly raised his halberd to intercept Sha Mi. The two pairs of fighters exchanged blows for more than ten rounds when Tianwang Wenzheng, noticing that neither side was gaining the upper hand, took out two coins and flung them toward their heads. Neither of them had been on guard. Sha Mi was struck directly in the head and could not withstand it, falling to the ground with a thud before being seized by General Hei. Zhu Bajie managed to dodge quickly enough to avoid hitting his head, but unfortunately, he did not have time to pull back his long snout and was hit on the mouth by the coin—losing two of his teeth in the process. With a loud cry, he shouted, "This is bad!" He dropped his rake and clutched his mouth, groaning in pain. General Shi saw this, rushed forward, flipped him over with one hand, and also ordered the soldiers to bind Zhu Bajie.

31　唐長老在馬上，看見三個徒弟皆被捆縛，自知不免，轉策馬上前向文明天王道：「從來三教並行。天王自行文教，貧僧自尊佛法，各不相礙。天王何苦定要滅我善門？」文明天王道：「盤古開天，未嘗有佛，何況妖僧？快與我拿下！」兵將得令，又將唐長老橫拖倒曳扯下馬來，也用索子綁了。文明天王一眼看見那匹龍馬，便驚問道：「你這和尚怎麼倒有這匹好馬？」唐長老道：「此馬果非凡馬，實乃昔年負河圖出孟河的那匹龍馬。因貧僧上西天無腳力，故大小徒向龍王借來。」文明天王聽了大喜道：「我一向要尋一匹龍馬，再無稱意的，只得權用這匹烏騅，誰知你這妖僧卻騎一匹龍馬！此馬既負河圖，乃文明之馬，正合馱我文明之主。你這妖僧怎強占乘坐？是異端而辱聖門，罪不容於死矣！」說罷，

遂下了烏騅，跨上龍馬，十分得意。命眾兵將綁縛著四個和尚，并釘耙、禪杖、行李，鳴鑼掌號，打得勝鼓回山。

Master Tang, on his horse, saw that all three of his disciples had been bound. Knowing he could not escape either, he urged his horse forward and addressed Tianwang Wenzheng: "Since ancient times, the Three Teachings have coexisted in harmony. Your Majesty upholds the Way of Literature, while I revere Buddhist teachings—each follows its own path without interfering with the other. Why must Your Majesty go to such lengths to destroy my virtuous sect?" Tianwang Wenzheng replied, "Since the time of Pangu opened up the heavens, there was no Buddha—how much less an evil monk? Quickly seize him for me!" The soldiers and generals received the order, dragged Master Tang off his horse by force, and bound him with ropes as well. Tianwang Wenzheng caught sight of the dragon horse and was startled, asking, "How come you monks have such a fine horse?" Master Tang said, "This horse is indeed no ordinary steed; it was the very dragon horse that once carried the map of the Yellow River out from Menghe in ancient times. My disciples and I borrowed it from the Dragon King for lack of strength to travel on foot as we journeyed westward." Tianwang Wenzheng was delighted upon hearing this and said, "I have long been searching for a dragon horse but found none to my satisfaction. I had no choice but to temporarily use this black steed. Little did I know that you, the demon monk, were riding an actual dragon horse! Since this horse once carried the Yellow River map, it is a horse of civilization. It is perfectly suited to carry me, the master of civilization." How dare you, an evil monk, seize and ride this noble steed?" You are a heretic who disgraces the sacred gate—your crime is so grave that death cannot atone for it!" Saying this, he dismounted from his black horse and mounted the dragon steed with great satisfaction. He then ordered the soldiers and generals to bind the four monks, along with their rake, staff, and luggage. Drums were beaten, gongs sounded, and a victorious march was made back up the mountain.

32　原來這玉架山天生成一間大石屋，文明天王又叫人錐鑿一番，竟成了一間石殿。文明天王回到殿上坐下，石、黑二將軍押過四個捆綁的和尚放在殿前。文明天王因捉了四個和尚，又得了一匹龍馬，心下快活，且不發落，就叫排宴來吃。宴來時，大觥大爵，滿斟滿飲，不一時吃得醺然大醉，就要進後殿去睡。石、黑二將軍忙稟道：「四個和尚尚未發落。」文明天王道：「且綁在後洞，待我明日細細審問定罪。」二將軍又稟道：「天王的文筆尚在和尚頭上，恐怕後洞過夜損傷。」文明天王道：「那小猴子捆得緊麼？」二將軍道：「捆得緊。」文明天王道：「既捆得緊，可再加上一條粗繩。將文筆取來還我。」二將軍領命，又用一條粗繩加捆在小行者身上，然後去取那枝文筆，誰知那枝小小文筆就有萬斤之重，莫想拿得動。上前稟道：

Originally, Yujia Mountain naturally formed a large stone house. Tianwang Wenzheng had it further chiseled and carved by others, eventually turning it into a stately stone hall. Tianwang Wenzheng returned to the hall and sat down, while Generals Shi and Hei led in the four bound monks and placed them before the hall. Tianwang Wenzheng felt very pleased after capturing the four monks and acquiring a dragon horse. Without immediately deciding their fates, he ordered a banquet to be prepared for celebration. When the banquet began, large cups and goblets were filled to the brim, and they drank heartily. In no time at all, Tianwang Wenzheng became thoroughly drunk and wanted to go into the inner hall for a sleep. Generals Shi and Hei hurriedly reported, "The fates of the four monks have yet to be decided." Tianwang Wenzheng said, "Bind them in the rear cave for now. I will interrogate and determine their punishment carefully tomorrow." The two generals added, "Your Majesty's writing is still on the monks' heads. We fear it may be damaged if they spend the night in the rear cave." Tianwang Wenzheng asked, "Is that little monkey bound tightly?" The two generals replied, "He is tied up tight." Tianwang Wenzheng remarked, "Since he's already tightly bound, add another thick rope to secure him. Bring me the writing brush and return it to me." The two generals followed orders and added another thick rope around the little monk's body. Then they went to retrieve that small writing brush, but found it weighed ten thousand catties—impossible for them to lift. They approached and reported:

33 **「小將力薄，取那文筆不動。」文明天王大笑道：「你二人雖也曾沾些墨水，止能親近文人，自卻一竅不通，怎生拿得動。」隨走到殿前，輕輕在小行者頭上將文筆取將下來，又吩咐小心看守門**戶，竟進後殿去睡了。石、黑二將軍領了天王之命，遂叫兵將將四人抬入後洞最深之處，重又捆在柱上，方各自散去。

"Your humble servants are too weak to lift the writing brush." Tianwang Wenzheng laughed heartily and said, "Although you two have had some exposure to ink, you are only fit for the company of literati. You yourselves know nothing at all—how could you possibly lift it?" He then walked to the front of the hall, and lightly removed the writing brush from the little monk's head. He gave further instructions to carefully guard the gates and doors before entering the inner chamber for sleep. Generals Shi and Hei, having received the orders from Tianwang Wenzheng, called upon soldiers to carry the four men into the deepest part of the rear cave. They were once again bound to a pillar before everyone dispersed.

34 **卻**說唐長老見四人綁在一處，不覺嘆息道：「死生夢幻，固不足惜，只可惜一場大願未能完成。」小行者道：「師父的道心怎這等不堅，小小折挫便嗟嘆起來？」唐長老道：「不是嗟嘆，以你這等本事，還被他輕輕壓倒，文人之筆真可畏也！」小行者道：「文人之筆雖然可畏，也只一時，卻也作准他不得。」唐

長老道：「怎麼做准他不得？」小行者道：「象方纔壓在我頭上挪移不動，便是鐵筆，幾幾乎將我壓殺！你看他這一會為貪幾杯酒，擅自移動，我又可以自由自在矣！」唐長老道：「徒弟呀！筆雖移去，你看這些索繩，大結小結，就有千手也難解脫，怎說個自由**自在？」小行者道：「師父全不知道，結無大小，只要會解。不會解千劫猶存，會解時片言可**脫。師父不消著急，到夜裡包管你解開走路。」唐長老聽了似信不信，便不言語。豬一戒亂嚷道：「你這話只好寬師父的心罷了！你既捆著手會解這些繩索，為何散著手倒被他一枝筆兒壓倒了？」小行者道：「兄弟，你有所不知，我雖憑著自性中的靈明參通了天地的道理，做了個真仙，然從小兒卻不曾讀書，那些詩云子曰弄筆頭舞文的買賣，實是弄不來，故一壓就被他壓倒了。如今筆既移去，這些繩索不過吹灰之力，愁他怎的？」豬一戒忽然想起道：「師兄說的雖是大話，卻也有些影子。」沙彌問道：「有甚影子？」豬一戒道：「我前日在鬼國被黑孩兒綁縛得緊緊的，忽然一齊斷了，莫非就是這個道理？」小行者道：「那雖是念彼觀音力，卻也正是這個道理。兄弟，你還做得和尚，有些悟頭。」大家說著，早已天晚入夜。豬一戒性急道：「捆了這半日，眼中已散過花了，快些解結罷。」小行者道：「兄弟莫言語，不要走了風。」一面說一面將身一小，早已脫出繩來道：「兄弟，如何？」豬一戒見小行者散手散腳在面前說話，忙叫道：「好哥哥！快救我一救。我捆得緊些，這會手腳都麻了。」小行者道：「莫要慌，且解了師父看。」摸到唐長老面前，在繩**索上吹了一口仙氣，那些繩索就象刀割的一般都散開了。解**脫了唐長老，再復回身來解豬一戒；不料洞中黑暗，轉先摸著沙彌，就順便解了沙彌。豬一戒聽見先解沙彌，急得亂嚷道：「這猴子忒也憊懶，我手腳捆麻了，叫你先解，倒把我丟在後頭，真不是人。」小行者道：「求我解轉要罵我，我偏不解，看你怎樣？」豬一戒聽見說不解他急了，忙叫道：「好哥哥！我是個蠢人，不要與我一般見識，我罵你正是求你。」唐長者聽不過，叫聲：「履真，也與他解了罷。」小行者道：「造化了這呆蠢才！不是師父說，一千年也不解你。」也就照他身上吹了一口氣，把繩索脫去。那呆子一時手腳輕鬆，滿心歡喜道：「哥哥呀，象你這樣裝腔作勢勒掯人，真也可惱，若看起你這解法來，實是虧你，就是用刀割也要半日。」唐長老道：「解雖解得好，只是黑洞裡人生路不熟，怎生出去？」小行者道：「師父你們且莫動，待我去看明方向，尋個燈火照路，方好來領你。」遂悄悄走了出來。

Meanwhile, Master Tang saw the four of them bound together and sighed involuntarily, saying, "Life and death are but dreams and illusions; they are not worth regretting. What is truly a pity is that our great vow remains unfulfilled." The little monk said, "How can my master's spiritual resolve be so weak? You are already sighing and lamenting at such a minor setback?" Master Tang replied, "It is not lamentation. With your abilities, you were still easily subdued by him—how truly formidable the power of a scholar's brush is!" The little monk said, "Although a scholar's brush may be formidable, its power lasts only for the moment. It cannot truly bind us permanently." Master Tang asked, "How can it not bind us?" The little monk said, "Like the one just now that was placed on my head and could not be moved. Even an iron brush nearly crushed me to death! You see, just now he was so drunk from a few cups of wine that he moved it on his own. I am already free and at ease again!" Master Tang said, "Disciple! Although the brush has been moved away, look at these ropes—large knots and small ones. Even with a thousand hands, it would be hard to untie them. How can you say you are free and untroubled?" The little monk said, "Master doesn't know at all. No matter how big or small the knots are, as long as you know how to untie them, they can be undone." If one does not know how to untie a knot, it remains an unbreakable entanglement. But if one knows the method, even a single word can set you free. Don't worry, Master. By nightfall, I will surely untie these ropes and we'll be on our way." Master Tang listened with a mix of belief and doubt but said nothing. lineno Zhu Yijie shouted, "Your words are only meant to comfort our master!" "If you can untie these ropes with your hands bound, why were you defeated by a mere brush when your hands are free?" The little monk said, "Brother, you don't understand. Although I have attained the truth of heaven and earth through my innate clarity and become a true immortal, I never studied as a child. Those poetic sayings and scholarly writings—such things are beyond me. That is why I was so easily subdued by that brush." "Now that the brush has been removed, these ropes can be undone with the effort of blowing away a speck of dust. Why should I worry?" Zhu Yijie suddenly thought and said, "Although my elder brother's words sound boastful, there is some truth to them." The novice asked, "What kind of truth?" Zhu Yijie said, "The other day in the Land of Ghosts, I was tightly bound by Heihaier, and suddenly all the ropes snapped. Could it not have been for this very reason?" The little monk said, "Although that was due to invoking Guanyin's power, it was also because of this very principle. "Brother, you are still a monk and have some understanding." While they were talking, it had already become evening. Zhu Yijie, impatient as ever, said, "I've been tied up all this time. My eyes are already tired from staring at the knots. Hurry and untie them!" The little monk said, "Brother, be quiet—don't let anyone know." While saying this, he slightly adjusted his body and had already slipped free of the ropes. He said, "Brothers, how is that?" Zhu Yijie saw the little monk standing freely in front of him and hurriedly called out, "Dear elder brother! Quick, save me!" "My ropes are tied too tight. My

hands and feet have gone numb." The little monk said, "Don't panic. Let me untie Master first." He approached Master Tang, blew a breath of divine energy onto the ropes, and they all snapped open like being cut by a blade. After freeing Master Tang, he turned back to untie Zhu Yijie. Unexpectedly, the cave was dark, and in his turn, he first touched the novice monk instead. He then conveniently freed him as well. Zhu Yijie heard that the novice was freed first and became frantic, shouting, "This monkey is so lazy! My hands and feet are numb. I asked you to untie me first, yet you left me behind—truly not human-like at all!" The little monk said, "You want me to untie you but then scold me. Well, I won't untie you just for that—see what you can do about it?" Zhu Yijie became frantic upon hearing he would not be freed and hurriedly cried out, "Dear elder brother! I am a fool. Don't take it to heart. When I scold you, it's because I'm actually begging for your help." Master Tang could no longer bear the noise and called out, "Lvzhen, go ahead and free him as well." The little monk said, "What a fool this dullard is! If it weren't for the master's words, I wouldn't have freed you even in a thousand years!" He then blew a breath onto Zhu Yijie and untied his ropes. The clumsy fellow, suddenly feeling his limbs free once more, was overjoyed and said, "Brother! To pretend so much and hold someone hostage like that is truly annoying. If I had to untie myself the way you did it, even with a knife it would have taken half a day." Master Tang said, "Although the ropes were untied well, this cave is dark and we don't know the way out. How can we leave?" The little monk said, "Master and the rest of you stay still for a moment. Let me first figure out the direction and find some light to guide our way. Then I will come back to lead you." With that, he quietly slipped outside.

35　洞雖深，一路卻無人看守，到了前殿也空落落的。再走到宮門一看，方見有許多兵將鳴鑼擊鼓的在那裡巡守，燈火點得雪亮。小行者搖身一變，變做個一般的兵將，走到燈火多處，提了一個就走。眾兵問道：「你拿燈哪裡去？」小行者道：「洞後無人把守，我拿去照照看。」眾兵笑道：「洞後無門，照他做甚？」小行者道：「洞後可知無門！大王臨睡還吩咐我，洞後綁著四個和尚，好生看守。我拿燈去照照差了什麼？」眾兵將道：「小心些好，由你，由你！」小行者提著燈籠往裡就走。走到殿上，只因天王酒後要睡，不曾發放，釘耙、禪杖、行李，還丟在殿後。小行者看在眼裡，又往後走。走到殿後四下一看，果然無後門，只有一帶山岡略覺低些，可以爬過。小行者看定了，因踅身回到後洞中，叫豬一戒與沙彌二人走到前殿，將行李、兵器收拾了，拿到後邊山岡下；又走到洞裡領了唐長老出來，說道：「你們三人在此老等，待我找尋了龍馬來好走路。」唐長老道：「徒弟小心！切不要驚動了天王方好。」小行者道：「師父但放心，若要做好人便繁難，只學做這撬摸賊兒也還容易。」忙提著燈兒找尋到廄中，只見龍馬與那匹烏騅同拴在一槽。小行者走到廄中，輕輕將龍馬的韁索解開，牽了出來，纔牽到後面山岡邊，不料那烏騅馬見龍馬去了失了伴兒，忽然長嘶起來，將

這文明天王驚醒，便問道：「為何半夜馬嘶？莫非今日得來的那匹龍馬蹄躡烏騅？可快去看來。」眾近侍慌忙爬起來取燈去看。看了來報道：「大王，不好了！廄中只有烏騅嘶鳴，那匹龍馬不見了。」文明天王聽了大驚，慌忙爬了起來道：「龍馬走了，這四個捆綁的和尚莫非逃脫了？」快傳令眾人去看。只因這一番，有分教：

Although the cave was deep, there were no guards along the way. When he reached the front hall, it was empty and desolate. When he walked to the palace gate, he saw many soldiers and generals beating drums and gongs as they patrolled there. The place was brightly lit with torches and lanterns. The little monk transformed himself into a soldier, walked to where the lights were dense, grabbed one lantern, and hurried off. The soldiers asked, "Where are you taking that lantern?" The little monk replied, "No one is guarding the rear cave. I'm going to take it there for light." The soldiers laughed and said, "There's no door at the back of the cave. Why would you need a lantern there?" The little monk retorted, "Do you think there is definitely no way out from the rear of the cave! His Majesty gave me orders just before sleeping: four monks are bound in the back cave. You must guard them well." What if I take a lantern to check for any discrepancies?" The soldiers and generals said, "Be careful then. Go ahead, go ahead!" With that, the little monk took up the lantern and walked inside. He arrived at the hall, where because Tianwang Wenzheng wanted to sleep after drinking and had not yet given orders for their belongings, the rake, staff, luggage, and other items were still left behind in the rear of the hall. The little monk saw this with his eyes and walked further back. After looking around the rear of the hall, he indeed found no back gate—only a low hill that could be climbed over. The little monk made up his mind, turned back into the rear cave, and called Zhu Yijie and the novice to go to the front hall. They gathered their luggage and weapons and carried them down to the low hill behind. Then he went back inside the cave, led Master Tang out, and said, "You three wait here for a while. I will find our dragon horse so we can leave." Master Tang said, "Disciple, be careful! Above all, don't wake up Tianwang." The little monk said, "Master, please rest assured. It's hard to be a good person, but stealing and sneaking around like this is still easy." He quickly took the lantern with him and searched until he reached the stable. There, he saw that the dragon horse was tied to the same stall as the black steed. The little monk walked into the stable, quietly untied the dragon horse's reins, and led it out. Just as he was leading it to the back hillside, unexpectedly, the black steed saw its companion leave and suddenly let out a long whinny that woke up Tianwang Wenzheng. He asked, "Why is there horse neighing in the middle of the night?" Is it possible that the dragon horse we acquired today has startled my black steed with its hooves?" Go and check quickly." The attendants hurriedly got up, took a lamp, and went to look.

They returned and reported anxiously, "Great King, something is wrong! The black steed is neighing in the stable, but the dragon horse has disappeared!" Tianwang Wenzheng heard this and was greatly alarmed. He hurriedly got up and said, "The dragon horse is gone—could those four bound monks have escaped?" Quickly issue orders for everyone to go look." This incident led directly to:

36 儒自歸儒，釋還從釋。

The Confucian returns to the path of Confucianism, and the Buddhist follows once more the way of Buddhism.

37 不知唐長老師徒逃得脫否，且聽下回分解。

Whether Master Tang and his disciples managed to escape or not—stay tuned for the next chapter.

25.第二十四回走漏出無心　收回因有主　Chapter 24: Leaks Emerge from Unintentional Acts, Recapturing Causes Has a Master

1　　語云：

It is said that:

2　　**道道道，有真竅，窺見其門委實妙。有欲也靈通，無欲更深奧，信手拈來無不肖。難將蠡測海，莫以管窺豹，下士從來只會笑，豈識圓中顛與倒？荒荒唐唐是真傳，游游戲戲乃至教。自古真人不露形，所以取人不如豹。何不卮言獵大名？何不卮言收速效？已知富貴不可求，莫若從吾之所好。**

Dao, Dao, Dao, there is a true aperture; glimpsing its gate is indeed wondrous. With desire it becomes spiritually connected; without desire it becomes even more profound and abstruse. Whatever one takes at hand is inevitably flawed. It is hard to measure the sea with a ladle, or glimpse a leopard through a bamboo tube. The inferior person has always only known how to laugh; how could they recognize the ups and downs within wholeness? Wild and absurd is the true transmission, playful and casual is the highest teaching. Since ancient times, a true person does not reveal his form; therefore, taking people as inferior to leopards is inappropriate. Why not use paradoxical words to pursue great fame? Why not use paradoxical discourse for immediate effectiveness? Knowing that wealth and honor cannot be pursued, it is better to follow my own preferences.

3　　**卻**說小行者偷牽了龍馬，到後洞山岡邊扶唐長老騎上，加上一鞭跳出山岡，又撮了行李到山岡外，叫豬一戒挑著，然後與沙彌縱身跳出，趕上唐長老，護持而行。纔走不上一里多路，後面文明天王因尋不著四個和尚，早點了兵將，跨上烏騅，鑼鼓喧天，燈火耀目，飛風一般趕將來。小行者叫豬一戒、沙彌保護著師父前行，自家卻踅回身來，用鐵棒擋住道：「潑妖精，趕人不可趕上。我們昨日讓你贏一陣燥燥皮，今日可知趣，悄悄回避，你也算是十分體面夠了！怎又不知死活來趕我們做甚？」文明天王趕得氣喘吁吁，大罵道：「我把你這個壓不死的賊猴頭！既被我拿住捆綁，就是我的囚犯；怎敢弄邪術割斷繩索，盜馬逃走？真死有餘辜！快快自縛請罪，還有可原。若恃蠻不伏，我只一筆壓倒，叫你粉骨碎身。」小行者道：「我昨日是試試你的手段，讓你壓一遭游戲游戲，怎就認真？你看今日再能壓我麼？」隨舉金箍棒劈頭打來。文明天王以文筆槍急架相還，這一場賭鬥與昨日大不相同：

It is said that Xiao Xingzhe stole the dragon horse, led it to the back cave hillside, helped Tang Zanglao mount it, gave it a whip and leapt out of the hillside. He then

took the luggage to outside the hillside, told Zhu Yijie to carry it, and finally jumped down with Sha Mi to catch up with Tang Zanglao, protecting him as they went forward. They had not walked more than a mile when, behind them, Wenming Tianwang, unable to find the four monks, quickly mobilized his troops and generals. He mounted his black horse, with cymbals and drums resounding in the sky and torches shining brightly, rushing forward like the wind. Xiao Xingzhe told Zhu Yijie and Sha Mi to protect their master in front, but he himself turned back and blocked the way with his iron rod, saying: "You rascal demon, you may chase people, but you cannot catch up." "We let you win a little yesterday to satisfy your pride. Today, if you know the situation and quietly avoid us, you can still be considered very decent!" "Why are you coming after us again without knowing life or death?" Wenming Tianwang, panting from the chase, shouted angrily: "I'll skin you, you damned monkey who can't be crushed to death!" "Now that I have captured and bound you, you are my prisoner. How dare you use sorcery to cut the ropes and steal a horse to escape?" "You truly deserve more than death!" "Quickly bind yourself and confess your crime, then there may still be mercy." "If you rely on brute force and refuse to submit, I will only need one stroke of my pen to crush you, reducing you to dust and broken bones." Xiao Xingzhe said: "Yesterday I was just testing your skills, letting you play a little game of pressure. How could you take it seriously?" "Do you think today you can press me down again?" He immediately raised his golden hoop staff and swung it down to strike. Wenming Tianwang quickly parried with his literary brush spear. This contest of strength was vastly different from the one yesterday:

4 **一個要報壓身捆綁之仇，恨不一棒將頭顱打成稀屎爛；一個要正盜馬逃**脫之罪，只願一槍將胸脯穿個透心明。一個怪異端壞教，打點安放玉籠擒彩鳳；一個辨真心拜佛，只思頓開金鎖走蛟龍。去的心忙，棒似飛雷留不住；捉的性急，槍如驟雨撥難開。槍到處焰焰輝輝，疑有文光飛萬丈；棒來時沉沉重重，果然佛力廣無邊。昨日狹路相逢，既難輕放；今朝騰雲起上，豈肯容情。不見輸贏，正是棋逢對手；難分強弱，果然將遇良才。

One wanted to avenge the humiliation of being bound and pressed, hating nothing more than smashing the head into pulp; one wished to punish the crime of stealing the horse and escaping, desiring only to pierce through the chest with a spear for complete clarity. One, strange and evil, sought to destroy the teachings, preparing jade cages to capture a colorful phoenix; one, discerning true devotion in worship of Buddha, only wished to shatter golden chains and let the dragon soar. The one rushing away had a staff like a flying thunderbolt that could not be stopped; the one eager to catch had a spear like sudden rain, hard to break through. Where the spear struck, flames glimmered brightly, as if literary radiance soared ten thousand zhang; when the staff came down, it was heavy and oppressive—indeed, Buddhist power

was boundless. Yesterday's narrow encounter made it hard to let go lightly; today, with clouds rising and flight beginning, how could one show mercy? No winner or loser was evident—it was indeed a meeting of worthy opponents; strength and weakness were hard to distinguish—truly, generals met capable talents.

5 **二人鬥了半日，不分勝負。文明天王暗算道：「這潑猴棒法精純，難以取勝，莫若還是壓他為妙。」把手中槍虛晃一晃，撤轉身連發幾個金錢刨，哄得小行者用棒去隔刨。他卻把槍仍縮成一枝文筆，望空中擲去，要照小行者當頭壓來。小行者原有心防他，一眼見文筆**拋起，也不等他落下來，便先撥開金刨，一個筋斗早跳在半空之上，及文筆落下時他已走了。文明天王看見，仍接住文筆大笑道：「好個賊猴子，任你走罷！我且拿住那三個，看你走到哪裡去？」將那烏騅馬一拎，如風一般從後趕來。豬一戒與沙彌雖然保護唐長老前行，卻記掛著小行者，不住回頭觀看，尚走不遠。忽見文明天王一騎馬趕來。那一戒、沙彌昨日被金刨打怕，綁縛難挨，先慌了手腳，也顧不得師父，竟自駕雲走了。文明天王趕上唐長老，一手抓住提過馬來，等後面兵將趕到，方摔下馬來道：「綁了！」又吩咐牽了龍馬，然後回山。到了殿上，就叫押過唐長老來跪下，問道：「我昨日因一時醉了，未曾審問定罪，怎敢擅自脫逃？我且問你，是哪裡妖僧，叫甚名字？那走了的三個又是何人？實實供招，免我動刑。」唐長老道：「貧僧法名大顛，道號半偈，乃南贍部洲大唐國潮州人氏。奉大唐天子欽差，往西天雷音寺見我佛如來，拜求真解。昨日路過寶山，並無干犯，不**知大王有何罪責苦苦見擒？」文明天王道：「你不為良民，而為妖僧，一罪也；逞弄幻術，詐騙飲食，二罪也；既被捉來，自應聽審領罪，怎擅自逃走？三罪也！怎**說並無干犯？你且說那三個是你甚人？」唐長老道：

The two fought for half the day without determining a winner or loser. Wenming Tianwang secretly calculated: "This rascal monkey's staff techniques are refined and pure, difficult to overcome. It would be better to press him down as before." He feinted with his spear, turned around and fired several golden coin strikes in quick succession, tricking Xiao Xingzhe into using his staff to block the blows. He then retracted his spear back into a literary brush, threw it up into the air, and aimed to press down on Xiao Xingzhe's head. Xiao Xingzhe had been prepared to guard against him. At the sight of the literary brush being thrown up, he did not wait for it to fall down but first deflected the golden strike and with a somersault leapt into midair before the brush could reach him. By the time the brush fell, he was already gone. Wenming Tianwang saw this and still caught his literary brush, laughing loudly: "Good rascal monkey! Go ahead and run!" "I'll just capture those three first.

See where you can go?" He took hold of the black horse and rushed after them like the wind from behind. Zhu Yijie and Sha Mi, although protecting Tang Zanglao as they moved forward, were concerned about Xiao Xingzhe and kept turning back to look. They had not gone far yet. Suddenly, they saw Wenming Tianwang riding up on his horse. Zhu Yijie and Sha Ji, having been frightened by the golden strikes yesterday and bound in unbearable pain, panicked first at the sight. They no longer cared for their master but immediately rode clouds away on their own. Wenming Tianwang caught up with Tang Zanglao and grabbed him, lifting him over the horse. When his soldiers arrived later, he threw him down from the horse and said: "Tie him up!" He also ordered that the dragon horse be led away before returning to the mountain. When he arrived at the hall, he ordered Tang Zanglao to be brought in and made to kneel. He asked: "Yesterday I was momentarily drunk and did not yet interrogate or determine your crime; how dare you escape on your own?" "I will now ask you, which demon monk are you, and what is your name?" "And who exactly were those three who fled?" "Confess truthfully, and I will spare you the punishment." Tang Zanglao said: "I am a poor monk with the dharma name Dadian and the Dao title Banjie. I come from Chaozhou, Da Tang Kingdom of the Southern Continent." "I have been specially commissioned by His Majesty of the Da Tang Empire to travel westward to Leiyin Temple in the Western Heavens, where I will pay homage to Buddha Shakyamuni and seek true enlightenment." "Yesterday we passed by your precious mountain without any offense. I do not know, Great King, what crime you accuse me of that has led to my capture?" Wenming Tianwang said: "You are not a good citizen but an evil monk—that is one crime; you have used illusionary arts to deceive and obtain food and drink—that is the second crime. Having been captured, you should have listened to your trial and accepted punishment. How could you escape擅自ly?" "That is a third crime!" "How can you say there was no offense?" "Tell me, who exactly are those three with you?" Tang Zanglao replied:

6 **「一個叫做孫履真，是我大徒弟；一個叫做豬一戒，是我二徒弟；一個叫做沙致和，是我三徒弟。」文明天王道：「他三個既是你徒弟，為何不顧你竟自走了？」唐長老道：「此不過暫避大王之鋒耳，豈有不顧之理？況他三人頗能變化，或者此時原變化了暗暗在此保護，也未可知。」文明天王道：「什麼變化？不過是些邪術。我且問你，昨夜捆綁甚牢，卻用什麼妖術得以**脫去？」唐長老道：「我那大徒弟乃石中天產，心上家傳，有七十二般神通，要解昨夜那樣捆綁繩索，只消用吹灰之力。此乃佛法無邊，怎說妖僧幻術？」文明天王笑道：「他既有這等本事，為何昨日被我一枝筆兒幾乎壓死？今日見我文筆影兒又走得無影無蹤！」唐長老道：「道足驅魔，魔亦有時而障道；魔雖害道，道終有力以除魔。大王雖得意於前，未必不失意於後。」文明天王道：「好硬嘴和尚，身已被擒，早晚受戮，還爭口舌之利，此佛法所以亂天下也。我文明正教也不與你鬥口。我

昨日只道你四個和尚身心安靜，故但將你束縛在此，誰知你還是一群野馬，被你弄虛頭走了。我如今也不用繩索捆綁，只用這枝文筆放在你頭上，你師徒若有本事再逃了去，我便信你佛法無邊；若是逃不去，那時領死，再有何辭？」吩咐鬆綁。眾兵將得令，遂將唐長老扯起來，將繩索解去。**唐長老身體既鬆，便不復跪，竟扭轉身盤膝而坐。文明天王恐怕他弄手**腳，忙將文筆直豎在他頂上。唐長老雖是和尚，幼年間卻讀過幾本儒書，今又參觀經典，故頂著那枝文筆尚不十分覺重，轉動得以自如。石、黑二將軍看見，忙稟文明天王道：「那和尚頂著文筆不見十分吃力，恐怕他又要弄虛頭！大王，還須捆綁起來。」文明天王道：「捆綁昨既無用，今復何為？若要過慮，莫若加上一個金錠。」因走下殿來，將文筆拿起，先把自己頭上金錠取下來，放在唐長老頭頂當中，再用文筆壓在金錠之上，就象砌寶塔的一般，唐長老一時便覺轉動繁難。文明天王看了方鼓掌大笑道：「似這等處置，便是活佛亦不能逃矣！」遂發放了眾兵將，自家走入內殿不題。

"One is named Sun Lvzhen, my eldest disciple; one is named Zhu Yijie, my second disciple; and one is named Sha Zhihe, my third disciple." Wenming Tianwang asked: "If those three are your disciples, why did they leave without considering you?" Tang Zanglao answered: "This is merely a temporary avoidance of Your Majesty's might. How could there be any reason for them to disregard me?" "Moreover, the three of them are quite capable of transformation. Perhaps at this very moment they have transformed and are secretly protecting me here—we cannot be sure." Wenming Tianwang asked: "What kind of transformations?" "They are nothing but some evil sorcery." "I will now ask you: the bindings last night were very tight. What kind of demonic art did you use to escape?" Tang Zanglao responded: "My eldest disciple was born from the heavens within a stone, and he has inherited family traditions. He possesses seventy-two kinds of supernatural abilities. To loosen bindings like those last night would require only the effort of blowing away dust." "This is the boundless power of Buddhism; how can you call it demonic sorcery?" Wenming Tianwang laughed and said: "If he is so capable, why was he nearly crushed to death yesterday by my single brush?" "Today, at the mere sight of my literary brush's shadow, he vanished without a trace!" Tang Zanglao remarked: "The Dao can expel demons, yet demons sometimes obstruct the Dao; although demons may harm the Dao, the Dao will ultimately have the power to eliminate them." "Great King, though you may be pleased now, it is not certain that you will not feel regret later on." Wenming Tianwang replied: "A stubborn monk with a sharp tongue. Though your body is already captured, you will be killed sooner or later. Still, you argue for verbal advantage—this is why Buddhist teachings have caused chaos in the world." "I, Wenming, the true teaching, do not wish to quarrel with you either." "Yesterday, I

thought the four of you monks were calm and composed in mind and body. Therefore, I merely bound you here. Little did I know that you are still a group of wild horses who managed to escape with your tricks." "Now, I will not use ropes to bind you. Instead, I shall merely place this literary brush on your head. If you and your disciples have the ability to escape again, then I will believe in your boundless Buddhist power; but if you cannot escape, then at that time accept death—what more can you say?" He gave orders to loosen the bindings. The soldiers and generals received the order, pulled Tang Zanglao up, and untied the ropes. With his body unbound, Tang Zanglao no longer knelt but turned around and sat cross-legged. Wenming Tianwang feared he might try something, so quickly raised his literary brush straight above Tang Zanglao's head. Although Tang Zanglao was a monk, he had read several Confucian books in his youth and later studied Buddhist scriptures. Therefore, even with the literary brush placed on his head, he did not feel it particularly heavy and could move freely. Shi and Hei, the two generals, saw this and hurriedly reported to Wenming Tianwang: "That monk is bearing the literary brush without showing much strain. We fear he may try some trickery again!" "Great King, we must bind him up again." Wenming Tianwang responded: "If the bindings were useless yesterday, what purpose would they serve today?" "If you are overly concerned, we might as well add a golden weight." He then descended from the hall, took up his literary brush, first removed the golden weight on his own head, placed it in the center of Tang Zanglao's forehead, and pressed the literary brush onto the golden weight. It was like building a treasure pagoda. At once, Tang Zanglao found it difficult to move. Wenming Tianwang looked on and clapped his hands, laughing heartily: "With such treatment, even a living Buddha could not escape!" He then dismissed the soldiers and generals and entered the inner hall himself. No more is said of this.

7　　卻說小行者一時著急，跳在空中，後見師父復被眾兵將拿去，就是落下來解救，又恐怕被他文筆壓倒，只得忍住。不一時，豬一戒與沙彌也尋將來，會在一處，大家商量道：「師父拿去，定然捆縛，日間料難下手，還是夜間穩便。」小行者道：「下手定要夜間，但今日尚早，待我變化了，下去探聽個消息。打點停當，便好下手，省得臨時那夜裡黑魆魆去摸。」沙彌道：「有理，有理！」小行者收了金箍鐵棒，按落雲頭，搖身一變，變作一個蜜蜂兒飛進宮來。纔飛進殿前，早看見唐長老頭頂著文筆，在那裡打坐哩！遂飛到唐長老耳朵邊，低低叫聲：「師父！」唐長老認得聲音，知是小行者，便悄悄答道：「徒弟快來救我，這文筆甚重，我實難頂戴。」小行者道：「日裡人多，須要夜間動手，你須忍耐。」說罷，仍飛了出來，現了原身，到空中報與二人道：「師父倒幸喜未曾捆綁，

只是頂著那枝毛錐在頭上，有些吃力。」豬一戒道：「我看他那枝筆兒也不見甚麼利害！怎昨日你就被他壓倒？」小行者道：「不瞞賢弟說：若論我這個頭兒，就是泰山也還頂得一兩座起。不知有甚緣故，那些些竹管幾根根羊毛到了頭上，就壓得骨軟筋酥，莫想支撐得起，連我也不明白。」沙彌道：「師兄，連你昨日也頂不起，如今在師父頭上這一日，不要壓死了？**須早些作計較去救他方妙。」小行者躊躇道：「正在思量，沒甚計較。」豬一戒道：「若是金刨打來其實難當，我不信那點點筆兒就會壓殺人？等到夜間，我包管替師父拿去就是了。」大家左思右想，不覺天晚入夜。沙彌道：**

Meanwhile, Xiao Xingzhe was greatly worried and leapt into the air. When he saw his master captured again by the soldiers, even if he wanted to jump down to rescue him, he feared being crushed by Wenming's literary brush. He had no choice but to restrain himself. Not long after, Zhu Yijie and Sha Ji also arrived. They gathered together and discussed: "Our master has been captured and surely bound. It will be difficult to act during the day; it is better and safer to do so at night." Xiao Xingzhe replied: "We must act at night, but it is still early today. Let me transform and go down to gather some information." "Once everything is properly arranged, we can act then, so as not to have to fumble around in the dark at that night." Sha Ji said: "That makes sense! That makes sense!" Xiao Xingzhe retracted his golden hoop iron staff, descended from the cloud, and with a twist of his body transformed into a bee, flying into the palace. No sooner had he flown in front of the hall than he saw Tang Zanglao sitting cross-legged with a literary brush on his head! He then flew to Tang Zanglao's ear and whispered: "Master!" Tang Zanglao recognized the voice and knew it was Xiao Xingzhe. He quietly replied: "Disciple, come quickly to save me. This literary brush is very heavy; I find it hard to bear." Xiao Xingzhe responded: "There are many people around during the day. We must act at night. You must be patient." After saying this, he flew out again, resumed his original form, and told the two in the air: "Fortunately, my master has not yet been bound. He is only bearing that feathered cone on his head, which is somewhat burdensome." Zhu Yijie said: "I don't think their brush looks particularly dangerous!" "Why were you crushed by it yesterday?" Xiao Xingzhe answered: "I will not hide this from my dear brother. If we talk about the strength of my head, I could even bear one or two Mount Taishan on it." "I don't know the reason, but when those few bamboo tubes with just a few strands of wool touched my head, they made my bones weak and muscles numb. I could not even think about supporting them—neither do I understand it myself." Sha Ji said: "Elder Brother, even you could not bear it yesterday. Now that this thing has been on Master's head for a whole day, won't he be crushed to death?" "We must think of a plan and go rescue him as soon as possible." Xiao Xingzhe hesitated, saying: "I am thinking about it, but I have no good plan yet." Zhu Yijie asked: "If a golden spade

were to strike, it would indeed be hard to withstand. I don't believe that such a tiny brush could actually kill someone?" "I will personally take it off for Master by nightfall," he said confidently. They thought and discussed back and forth, and before they knew it, the day had turned late into the night. Sha Ji said:

8 「此時好去了。」大家弄神通，不從正門入去，就低一低雲頭竟落下殿前。細聽著妖精沒一個，只聽得師父坐在地下，無聊無賴，吟詩見志哩。詩曰：

"It's a good time to go now." They used their supernatural powers, did not enter through the main gate, but instead lowered their cloud slightly and quietly landed in front of the hall. They listened carefully and found no trace of demons or monsters. They only heard their master sitting on the ground, idly reciting poetry to express his feelings. The poem went:

9 自存佛性入空門，不向虛無掛一痕，

Since I preserved my Buddha nature and entered the gate of emptiness, I have not left a single trace in the void.

10 萬劫皮毛惟認我，大千世界已忘言。

Through countless kalpas, skin and hair remain only as I recognize them; In this vast world of ten thousand phenomena, words have long been forgotten.

11 久知未造詩書孽，何得牽纏文字冤？

I've known for a long time that writing and reading poetry do not create karmic offenses; Why then am I entangled in this injustice of words?

12 任爾鐵鋒摩頂踵，此中到底不留根。

Even if you sharpen your iron blade to the tips and press it from head to toe, In the end, not a single root will remain here.

13 小行者聽了，暗暗不勝贊羨道：「好和尚！方做得佛家弟子。」因上前叫一聲道：「師父不須嗟嘆，我三人來也！」唐長老道：「來了固好，只是怎生救我？」豬一戒道：「不打緊，待我移開筆就是了。」唐長老道：「徒弟呀，莫要太看容易了，這文筆想來有些難移。」豬一戒道：

After hearing this, Xiao Xingzhe silently admired and said: "What a great monk!" "Only then can one be worthy of being a disciple of the Buddha." He stepped forward and called out: "Master, there is no need to sigh. The three of us have come!" Tang Zanglao said: "It's good that you've come, but how can you save me?" Zhu Yijie replied: "Don't worry. Let me just move the brush away." Tang Zanglao replied: "Disciple, don't think it's too easy. This literary brush must be difficult to move." Zhu Yijie said:

14　**「狠殺不過是管筆，師父怎見得難移？」唐長老道：「若果是董狐之筆，定不加在我大顛頭上；今既無過加我，定是管害人之筆。你想，那害人之筆豈容輕移？」豬一戒道：「雖如此**說，畢竟也有個公道，終不成單憑他一人拿起放倒！」因摸到唐長老頭上，摸著了那枝筆，見長不過數寸，圓不過一指，便不放在心上，就隨手要拿他起來。誰想摸著便小，及要拿起他來，就是生根一般，莫想動一動。方大驚道：「這真個作怪了！」小行者道：「呆子，快放了手再商量，不要生扭得師父不自在。」豬一戒因放了手道：「這筆若在地下，便一釘耙打得粉碎！就不打碎，拿把**小鋸子，鋸也鋸斷他了；就不鋸斷，點把火燒也燒光了。如今豎在個師父頭上，打又打不得，鋸又鋸不得，燒又燒不得，真教人沒法奈何他。」唐長老聽了愈加煩惱道：「我平生痛掃語言文字，今日卻將一枝文筆頂在頭上，莫**說壓死，羞也要羞死了。」沙彌道：「師父莫急，待我也來摸一摸，看這枝筆還是在頭皮內，還是在頭皮外？若在頭皮內，就難處了。倘在頭皮外，只消大家一齊動手將師父推倒，那枝筆便自然一跌開交了。」便用手在唐長老頭皮上一摸，卻未曾摸著文筆，先摸著一個金錠，因吃驚道：「這又是什麼東西？」唐長老道：「那文筆初上頭時，因我幼參經典，略可支持；大王見了，恐怕壓我不倒，又加上這錠金子，故一發轉動不得了。」沙彌道：「這大王真惡！既以文筆壓人，又以財壓人，一個不識字的窮和尚，如何當得起？師父一定是死了，再無別計較，只好細訪他與誰人是至親密友相好，去討一封書來，求他筆下超生救他罷了。」小行者道：「你們不要胡說！好生看守，等我悄悄進去打探個消息來。」遂走入後殿，只見後殿中還有燈火，文明天王正吃得大醉，擁著幾個宮娥在御床上酣寢。小行者見沒處入頭，就使個幻法揭起睡魔，在他夢中現出三千諸佛菩薩，將他圍住；又使韋馱尊者將降魔杵壓在他頭上道：「你這潑魔！怎**將文筆壓我佛家弟子？若不快快取去，送他西行，我只一杵，先斷送你性命。」文明天王夢中恍恍惚惚，未及答應，那韋馱尊者早又提起寶杵劈頭打來，嚇得文明天王魂不附體，不覺大叫一聲：「打殺我也！」忽然驚醒，出了一身冷汗。眾宮娥慌忙抱住道：「大王為何驚跳？想是夢魘。」文明天王此時驚得酒已醒了，定定神**說道：「這都是四個和尚弄的幻術。」宮娥們道：「大王夢魘，怎麼說是和尚弄幻術？」文明天王道：「我方纔睡去，夢見三千諸佛叫韋馱將降魔杵當頭打我，故將我嚇醒。我想，這和尚前日在弦歌村弄韋馱顯靈，騙詐飯吃，也是此種伎倆，故曉得是他。」宮娥道：「這和尚既有這樣手段，也要算做有本事了。大王拿著他，何不就處死了，也完一件事；卻將文筆與金錠壓著他，倘或他弄神通走了，豈不連文筆與金錠都被拐去了！這叫做無梁不成反輸一帖。」文明天王笑道：

「你哪裡知道，我拿這四個和尚，原非與他有仇定要害他性命，不過要興我文教，滅他釋教，若輕輕殺了他，誰人得知？何處傳名？故我將文筆壓住他，使他用盡佛法，受盡苦楚，不能脫去，方顯我儒家文筆之妙。」宮娥道：「大王算計雖好，只恐小小一枝文筆有多少斤兩？況他三個徒弟都有蠻力，一時拿動，卻怎個區處？」文明天王道：「這個只管放心，從**來文武不同途。他三個徒弟縱有蠻力，只好使槍弄棒。這枝文筆奪天地之秀氣，吐山川之精華，他粗手夯**腳怎生拿得動？」宮娥道：

"A brush is just a stick. How can Master find it difficult to move?" Tang Zanglao responded: "If it were truly the brush of Dong Fu, it would certainly not be placed on my head. Now that I have committed no offense and yet this is added to me, it must surely be a harmful brush." "Think about it—how could such a harmful brush allow itself to be easily moved?" Zhu Yijie responded: "Though you say so, there must still be some sense of justice. It's not as if one person alone can just lift it up and knock someone down!" He then reached up to touch Tang Zanglao's head, found the brush on it, and saw that it was no more than a few inches long and as thick as one finger. He did not take it seriously at all and casually tried to lift it off with his hand. Who could have imagined that when touched, the brush felt small, but as soon as he tried to lift it, it was like something rooted in place—completely immovable. He was greatly startled and exclaimed: "This is really strange!" Xiao Xingzhe said: "Fool, quickly let go and we can think of a way. Don't struggle with it and make Master uncomfortable." Zhu Yijie then let go, saying: "If this brush were on the ground, I could smash it into pieces with just one rake!" Even if I couldn't smash it, I would take a small saw and cut it in half. If that didn't work, I'd light a fire and burn it to ashes. Now that it is stuck on Master's head, I can't hit it, saw it, or burn it. It really leaves me helpless." After hearing this, Tang Zanglao became even more distressed and said: "All my life I have deeply despised words and writings. Today, however, I am forced to bear a literary brush on my head. It is not only burdensome but also so shameful that it could kill me with embarrassment." Sha Ji said: "Master, don't worry. Let me also touch it and see whether this brush is inside or outside your scalp." If it's inside the scalp, then we are in trouble. But if it is outside the scalp, all we need to do is push Master down together. Then that brush will naturally fall off." He then used his hand to touch Tang Zanglao's scalp. He did not feel the literary brush, but instead touched a golden ingot and was surprised, asking: "What is this thing?" Tang Zanglao explained: "When the literary brush was first placed on my head, because I had studied scriptures since childhood, I could still bear it for a while. The King saw this and feared that he might not be able to crush me with just the brush alone, so he added this golden ingot as well. That is why I can no longer move at all." Sha Ji said: "This King is truly cruel!" He uses a literary brush to oppress people, and now he also

uses wealth to do so. How can an illiterate poor monk possibly bear it?" "Master must certainly be dead. There is no other plan left but to carefully find out who his closest relatives or good friends are, get a letter from them, and ask someone to plead for mercy with words in order to save him." Xiao Xingzhe replied: "You two don't talk nonsense!" "Be careful and keep watch. I will quietly go in to find out some information." He then walked into the back hall and saw that there was still a light burning. Wenming Tianwang was lying drunk on his imperial bed, surrounded by several palace attendants, fast asleep in deep slumber. Xiao Xingzhe, seeing no way to approach directly, used an illusionary technique to summon the Sleep Demon and appeared in his dream with three thousand Buddhas and Bodhisattvas surrounding him. He also summoned Vaisravana Bodhisattva to press a magic pestle onto his head and said: "You rascal demon!" "How dare you use the literary brush to oppress my Buddhist disciples?" "If you do not quickly remove it, I will send him westward. With just one strike of this pestle, I shall end your life first." In his dream, Wenming Tianwang felt confused and disoriented. Before he could respond, Vaisravana Bodhisattʙa had already lifted the treasure pestle and swung it down at him. Terrified out of his wits, Wenming Tianwang screamed in alarm: "You're going to kill me!" Suddenly he woke up from the dream, drenched in cold sweat. The palace attendants hurriedly rushed to hold him and asked: "Your Majesty, why did you suddenly jump up?" "You must have had a nightmare." At this moment, Wenming Tianwang was so startled that he had already sobered up. After regaining his composure, he said: "All of this is an illusionary trick by the four monks." The palace attendants asked: "Your Majesty had a nightmare. How can you say it was an illusion created by the monks?" Wenming Tianwang said: "I had just fallen asleep when I dreamed of three thousand Buddhas calling Vaisravana to strike me with the subduing demon pestle on my head, which frightened me awake." "I think these monks used the same trick when they were at Xiangge Village a few days ago, where they pretended Vaisravana appeared to get food. That's why I recognized them." The palace attendant said: "If these monks have such abilities, they can be considered quite capable." "Your Majesty has captured them. Why not just execute them and finish the matter? Instead, you placed a literary brush and a golden ingot on their heads. If they use supernatural powers to escape, won't even the brush and gold be taken away with them?" This is what people call 'building a wall without beams ends up losing everything.'" Wenming Tianwang laughed and said: "How could you know? I captured these four monks not because I have a grudge with them or intend to kill them. It is merely to promote my literary teachings and suppress their Buddhist doctrines. If I were to easily kill them, who would ever find out?" Where would the news spread? "Therefore, I placed this literary brush on them to exhaust their Buddhist powers and make them suffer endlessly so they cannot escape. Only in this way can the excellence of our Confucian literary power be demonstrated." The palace attendant said: "Although Your Majesty's plan is clever, I fear that such a

small literary brush cannot weigh much?" Moreover, those three disciples of his all have great strength. If they suddenly move to take it away, how will you deal with them?" Wenming Tianwang replied: "Don't worry about that. Since ancient times, literature and martial arts have followed different paths." "Even if those three disciples of his possess great strength, they can only wield spears and clubs." "This literary brush draws the beauty of heaven and earth, and breathes the essence of mountains and rivers. How could their rough hands and clumsy feet possibly move it?" The palace attendant said:

15 **「他雖拿不動，倘或去拜求一個有名的文人來拿，卻將如何？」文明天王道：「文人越有名，越是假的，怎拿得動？」宮娥道：「以天下之大，難道就無一個真正文人？」文明天王道**：

"Even if they cannot move it, suppose they go and invite a famous scholar to take it. What will you do then?" Wenming Tianwang responded: "The more famous the scholar, the more likely he is to be fake. How could such a person possibly move it?" The palace attendant asked: "With how vast this world is, can there truly be no genuine scholar at all?" Wenming Tianwang said:

16 **「就有，也是孤寒之士，必非富家。我所以又得一個金錠壓著，他就拿得動文筆，也拿不動金錠。」宮娥道：「我聞他佛家中三藏真經，難道就算不得文章？」文明天王道：「佛家經典雖**說奧妙，文詞卻夯而且拙，又雷同，又艱澀，只好代宣他的異語，怎算得文章？」宮娥道：

"Even if there are, they would be lonely and poor scholars, certainly not from wealthy families." That is why I added a golden ingot. Even if he can move the literary brush, he will not be able to lift the gold." The palace attendant said: "I have heard that the Buddhist Tripitaka is considered true scripture. Could it not be regarded as literature?" Wenming Tianwang replied: "Although Buddhist scriptures are said to be profound, their wording is crude and clumsy. They are repetitive and difficult to understand. They can only serve as a substitute for strange languages; how could they possibly count as literature?" The palace attendant said:

17 **「這等**說起來，這枝文筆，除了大王再無人拿了？」文明天王道：「若要拿此筆，除非天上星辰；若在人間去求，除了我，就走遍萬國九洲也不能夠。」宮娥道：「既是這等，大王高枕無憂，請安寢了罷。」文明天王說了一會，依舊安然睡去。

"By this logic, then no one else in the world can move this literary brush except Your Majesty?" Wenming Tianwang said: "If one wants to move this brush, it can only be done by the stars in heaven. If seeking among mortals, apart from me, even if you

travel across all nine continents and countless countries, no one else could do it." The palace attendant said: "If that is the case, Your Majesty can rest easy. Please go to sleep peacefully." After talking for a while, Wenming Tianwang eventually fell asleep again in peace.

18 **小行者伏在殿外，聽了這些話，滿心歡喜，慌忙走出來對唐長老**說道：「師父不消愁煩，有門路了。」唐長老忙說道：「有甚門路？」小行者道：「他自供說，若要拿他文筆，除非天上星辰；我想，天上星辰惟文昌菩薩梓潼帝君是專管文章之事。即去求他，自然有個分曉。」唐長老道：「既有這條門路，須快去快來。」小行者吩咐豬一戒、沙彌陪伴師父，就縱雲頭直上九霄，來至紫微垣外，北斗高頭，自下台、中臺，直走到上臺，方尋著文昌帝主的宮闕，只見祥雲縹緲，甚是輝煌。小行者也無心觀景，竟至宮門，高聲叫喚。早有天聾、地啞出來問道：「你是什麼人？在此吆喝！」小行者道：「快去通報，說齊天小聖孫履真來拜。」天聾、地啞將小行者看了又看道：「我帝君乃文章司命，往來出入皆是文章之士，你這人尖嘴縮腮，頭上又禿又稀稀有幾根短毛，不僧不俗，又非儒士，怎敢來拜我帝君？不便傳報。」小行者道：「你這兩個殘疾人，聾的聾，啞的啞，真不曉事。玉帝家裡尚憑我直出直入，何況你家！再不通報，我就直走進去了。」天聾、地啞見他說的話大，沒奈何只得進去見帝君稟道：「外面有一個楂耳朵雷公嘴的和尚，自稱孫小聖，要拜見帝君，不敢不稟。」梓潼帝君道：「孫小聖想是孫大聖的子孫了？但他是釋教，我是儒**宗，兩不相干，來拜我做甚？莫非要我替他做疏頭化緣？」心下疑疑惑惑，只得叫請進來。小行者見請，就走到殿上與帝君相見。見畢，分賓主坐下。帝君先問道：「我聞小聖皈依佛教，身心清淨，不事語言文字。今不知有何事垂顧？」小行者道：「不瞞帝君**說，學生做和尚果是身心清淨；只是老帝君既為文章司命，取掌天下文樞，自當片紙只字不輕易假人，怎麼妄將文筆輕付匪人？以致顛倒是非，壓人致死！老帝君未免也有漏失疏虞之罪了。」帝君聽了驚訝道：「小聖差矣！小星職司筆墨，所有文字，盡可稽查。現今奎壁皆存，璇璣不失，怎說妄將文筆輕付於人？這文筆何在？匪人為誰？小聖既來說是非，這是非畢竟要個明白。」小行者道：「老帝君不要著忙，若沒有文筆匪人，我也不來了。老帝君可細細思量，曾將文筆與誰便知道了。」帝君道：「小星從不以文筆與人，沒處去想。小聖必須說明。」小行者道：「定要我說，我就說也不妨。玉架山文明天王這枝筆好不利害！若非老星君與他

，再有何人？」帝君道：「小聖一發差了！我曉得什麼玉架山？又認得什麼文明天王？我家的朱衣筆、點額筆、研朱筆、生花筆、天山筆、倚馬筆，即相如的題橋筆、張敞的畫眉筆，並蕭何的刀筆，枝枝皆在。我沒有其筆與人？」小行者道：「老帝君不必著**急，既有簿記，可叫人細細再**查。」帝君道：「這些筆日日用的，就查也沒有。」小行者道：「有與無，再查查看何妨？」帝君只得又叫天聾、地啞去查。天聾、地啞查了半晌，回來復道：「有，是還有一枝筆失落在外。」帝君大驚道：「還有何筆失落在外？」天聾、地啞道：「還有枝春秋筆，是帝主未管事之先，就被人竊去。因世情反復，一向用他不著，故因循下來不曾找尋。今日孫小聖所見的，想就是他了。」小行者聽了笑說道：「老帝君斬釘截鐵說沒有，如何又有了？」帝君甚是沒趣，叫天聾、地啞再查，是何人遺下，又是何人竊去。天聾、地啞又去查來，說道：「這枝筆是列國時大聖人孔仲尼著春秋之筆，著到魯昭公十四年西狩時，忽生出一個麒麟來，以為孔仲尼著書之瑞，不期樵夫不識，認做怪物竟打死了。孔仲尼看見，大哭了一場，知道生不遇時，遂將這著春秋之筆，止寫了『西狩獲麟』一句，就投在地下不著了，故至今傳以為孔子春秋之絕筆。不料這麒麟死後，陰魂不散，就托生為文明天王。這枝春秋筆，因孔子投在地下無人收拾，他就竊取了，在西方玉架山大興文明之教。不知何故得罪孫小聖，今日來查。」帝君就向小行者致謝道：「小星失於檢點，多有得罪，但其事在小星受職之前，尚有可原，乞小聖諒之。」小行者道：「**這都罷了，只是他如今將這枝文筆壓在我師父頭上，不能移動；我想，牽牛要牧童，這枝文筆我們粗人與他不對，還請老帝君替我去拿拿。」帝君道：「這不打緊。」遂吩咐天聾、地啞到斗柄上喚魁星。二人領命，不多時喚了魁星到來。只見那魁星生得：**

Xiao Xingzhe was hiding outside the hall and overheard these words. Filled with joy, he hurriedly came out to tell Tang Zanglao: "Master, there is no need for worry or distress. I have found a way." Tang Zanglao quickly asked: "What kind of way?" Xiao Xingzhe explained: "He himself admitted that if one wants to take his literary brush, it must be done by the stars of heaven. I think among the heavenly stars, only Wen Chang Bodhisattva and Zitong Dijun are in charge of matters related to literature." If we go and ask them for help, there will naturally be a resolution." Tang Zanglao said: "Since there is this way forward, we must go quickly and return swiftly." Xiao Xingzhe instructed Zhu Yijie and Sha Ji to accompany their master, then ascended on a cloud straight up into the ninth heaven. He arrived outside the Zuiwei Yuan, at the high seat of the Big Dipper, passing through the lower platform and middle platform until he

reached the upper platform, where he finally found the palace of Wen Chang Di Zhu. There, he saw auspicious clouds drifting in ethereal beauty, and the place was extremely magnificent. Xiao Xingzhe had no time to admire the scenery; he went straight to the palace gate and shouted loudly. Soon, two attendants named Tianlong and Dida came out and asked: "Who are you?" "Why are you shouting here!" Xiao Xingzhe said: "Hurry and report in. Say that the Little Sage Sun Lvzhen, known as the Great Sage Equal to Heaven, has come to pay his respects." Tianlong and Dida looked at Xiao Xingzhe repeatedly and said: "Our Lord is the one who governs literary destinies. Those who come and go here are all literati. You, with your sharp mouth and sunken cheeks, a bald head with only a few short hairs, neither monk nor layman, and not even a scholar—how dare you come to pay respects to our Lord?" "It is inappropriate to report your arrival." Xiao Xingzhe replied: "You two disabled people, one deaf and the other mute—truly ignorant." "I can go in and out freely at the Jade Emperor's palace; how much more so should it be possible here!" "If you don't report my arrival, I will just walk straight in." Tianlong and Dida, seeing the boldness of his words, had no choice but to go in and report to the Lord: "Outside is a monk with pointed ears and a thunderous mouth who calls himself Sun Xiaosheng. He wishes to pay respects to Your Majesty; we dare not withhold this information." Zitong Dijun said: "Sun Xiaosheng must be the descendant of Sun Dasheng, the Great Sage?" "But he belongs to the Buddhist tradition, while I belong to the Confucian school; we have nothing to do with each other. Why does he come to pay respects to me?" "Does he perhaps want me to write a letter for him and raise funds on his behalf?" Feeling puzzled, the Lord had no choice but to order: "Please let him in." Xiao Xingzhe, upon being invited, walked onto the hall and met with the Lord. After the greetings were exchanged, they sat down according to their respective positions as guest and host. The Lord first asked: "I have heard that the Little Sage has taken refuge in Buddhism, purified his body and mind, and does not deal with spoken or written words." "I wonder what matter brings you here today?" Xiao Xingzhe said: "I will not hide this from Your Majesty. Indeed, as a monk I have purified my body and mind; yet since the old Lord is in charge of literary destinies and holds the key to all writings under heaven, you should certainly not easily lend even a single sheet or character to others. How then could you recklessly entrust your literary brush to an unworthy person?" "As a result, right and wrong have been turned upside down, and people are being oppressed to death!" "Therefore, the old Lord must also bear some guilt for negligence and oversight." Upon hearing this, the Lord was startled and said: "Little Sage, you are mistaken!" "The minor stars in charge of writing can check all written works thoroughly." "At present, the constellations Kui and Bi are intact, and the Xuanji remains undisturbed. How can you say that I recklessly handed over my literary brush to others?" "Where is this literary brush?" "And who is this unworthy person?" "The Little Sage has come here to speak of injustice, and such a matter must ultimately be clarified." Xiao Xingzhe

said: "Old Lord, do not worry. If there were no literary brush and no unworthy person involved, I would not have come here." "Just think carefully, Old Lord, to whom you once gave the literary brush and it will all become clear." The Lord said: "My minor stars have never given away the literary brush to anyone. There is no way to imagine it being otherwise." "The Little Sage must explain clearly." Xiao Xingzhe said: "If you insist that I speak, then I will say it without hesitation." "The brush of Tianwang Wenming on Yujia Mountain is truly formidable!" "If it were not for you, the venerable Star Lord, giving it to him, who else could have done so?" The Lord said: "Little Sage, you are completely mistaken!" "I have no idea what Yujia Mountain is." "And who is this Tianwang Wenming that I would recognize?" "All of my brushes—the red-robed brush, the brow-marking brush, the cinnabar-stone brush, the blossom-bringing brush, the Tianshan brush, and the horse-leaning brush—along with Sima Xiangru's bridge-inscribing brush, Zhang Chang's eyebrow-drawing brush, and Xiao He's legal brush—are all accounted for. Not a single one is missing." "I have not given any of these brushes to anyone!" Xiao Xingzhe said: "Old Lord, there is no need to be anxious. Since you have records, just have someone check them carefully again." The Lord said: "These brushes are used every day; there is no record of their being given away." Xiao Xingzhe asked: "What harm would it be to check again, whether they are there or not?" The Lord had no choice but to call upon Tianlong and Dida once more to conduct the search. Tianlong and Dida searched for a while, then returned to report: "Yes, there is indeed one brush missing from outside." The Lord was greatly startled and asked: "Which other brush has been lost outside?" Tianlong and Dida replied: "There is also a brush of Spring and Autumn, which was stolen before Your Majesty took charge." Due to the changing circumstances of the world, it has not been used for a long time. Therefore, we have neglected to search for it." "The one seen by Sun Xiaosheng today is probably this very brush." Xiao Xingzhe smiled and said: "Old Lord, you just firmly declared there was none. How is it that now there is one?" The Lord felt very embarrassed and ordered Tianlong and Dida to investigate further: who had left it behind, and who had stolen it. Tianlong and Dida went to investigate again and reported: "This brush was used by the great sage Kong Zhongni of the Warring States period when he wrote the Spring and Autumn Annals. When writing about the fourteenth year of Duke Zhuang of Lu during a western hunting expedition, suddenly a qilin appeared, regarded as an auspicious sign for Kong Zhongni's writings. Unfortunately, a woodcutter did not recognize it and mistakenly killed it, thinking it to be a monster." Kong Zhongni saw this and wept bitterly, realizing that he had been born in an ill-fated time. He then took the brush used to write the Spring and Autumn Annals, wrote only one sentence—"the western hunting expedition resulted in capturing a qilin"—and cast it on the ground, never using it again. Hence, until today, this is passed down as Confucius's final stroke of his pen for the Spring and Autumn Annals." Unbeknownst to them, after this qilin died, its lingering spirit did not dissipate but was reborn as Tianwang

Wenming. This brush of the Spring and Autumn Annals was discarded by Confucius on the ground without anyone to retrieve it, so he stole it and established a grand civilization in Yujia Mountain in the west. "I do not know what offense we have committed against Sun Xiaosheng that you are here to investigate today." The Lord then apologized to Xiao Xingzhe: "My minor stars were negligent and have caused offense. However, these events occurred before I assumed my duties, so there is some room for understanding; I beg the Little Sage's forgiveness." Xiao Xingzhe said: "Let it be, but now he is using this literary brush to pin my master down and prevent him from moving. I think, just as a cowherd boy is needed for the ox, this literary brush does not suit us rough men; I humbly request that you, Old Lord, go and retrieve it on my behalf." The Lord said: "This is no problem." He then ordered Tianlong and Dida to go to the handle of the Dipper and summon Kui Xing. The two obeyed the order, and in no time they summoned Kui Xing to arrive. One could see that Kui Xing was born with:

19 **頭不冠，亂堆著幾撮赤毛**；腳不履，直露出兩條精腿。藍面藍身，似從靛缸內染過；黑筋黑骨，如在鐵窯裡燒成。走將來只是跳，全沒些斯文體面；見了人不作揖，何曾有詩禮規模？兩只空手忽上忽下，好似打拳；一張破斗踢來踢去，宛如賣米。今僥幸列之天上，假名號威威風風自矜曰星；倘失意降到人間，看皮相醜醜陋陋只好算鬼。

No crown on his head, a few tufts of red hair messily piled up; no shoes on his feet, two slender legs fully exposed. With a blue face and body, as if dyed in an indigo vat; black sinews and bones, like they had been fired in an iron kiln. He came running forward only by hopping, showing no trace of scholarly dignity; when he saw people, he did not bow or pay respects—how could there ever be any model of poetic manners and etiquette? With two empty hands moving up and down, it was as if he were boxing; a broken straw hat kicked back and forth like a sack of rice being hauled around. Now, by sheer luck he is listed among the heavens, falsely claiming a grand title and pretending to be dignified as a star. If he were to fall from grace and descend into the mortal world, looking at his wretched appearance—ugly and repulsive—he would only be counted as a ghost.

20 **那魁星跳到面前，也不拱手，也不作揖，也不言語，只睜著兩只銅鈴大的眼睛看著帝君。帝君道：「當時孔聖人有一枝春秋筆，被麒麟妖竊去，在玉架山為王；今將此筆壓在唐僧頭上，不能轉動，你可去與我取來？那麒麟雖然得罪小聖，但念他是人間瑞獸，曾為大聖人呈祥，名著春秋，今在玉架山也只興我文明之教，並未失本來，不可傷他性命，只取了文筆叫他隱去，以待聖人之生。」魁星領命，就跳著要去。小行者道：「且慢！那枝文筆既有來歷，必要個有來歷之人方纔拿得。我看此兄嘴臉行狀，也與小孫差不多，不象個文章之士。他若拿得**

動，我小孫早早拿去了。還是煩老帝君親自走走吧。」帝君笑道：「凡人不可看貌相，海水不可用斗量，他乃天下第一文星，小聖不可輕覷。」小行者道：「我前日打從中國來，看見那些秀才們一個個都是白面孔，尖尖手，長指甲，頭帶飄飄巾，身穿花花服，走路搖搖擺擺，自然是個文人；若說此兄是第一文星，我小孫也要算做第二了。」帝君道：「小聖有所不知，那些人外面雖文，內中其實沒有。魁星外面雖然奇怪，內實滿腹文章，小聖快同去取了文筆，救你師父西行，不可耽擱誤了程期。」小行者見帝君再三說明，方纔謝了，同魁星駕雲到玉架山來。此時尚未天明，二人落到殿前。殿中原是黑暗，不道魁星一到，滿身精光燦爛，直照得殿中雪亮，早看見唐長老頭上頂著一枝文筆，盤膝而坐，旁邊豬一戒、沙彌守護。魁星想道：「就是這枝筆了。」走近前去，再細細觀看，只見那枝筆：

That Kui Xing hopped up to his face, neither bowing nor paying respects, and said nothing. He simply stared at the Lord with two eyes as large as copper bells. The Lord said: "At that time, the sage Kong Zhongni had a brush for writing the Spring and Autumn Annals which was stolen by a qilin demon and used to establish a kingdom on Yujia Mountain. Now this brush is pinning Master Tang down so he cannot move. You may go and fetch it back for me." "Although that qilin has offended the Little Sage, considering he is a rare beast of the mortal world who once presented an omen for the great sage and was recorded in the Spring and Autumn Annals with fame, now on Yujia Mountain he only promotes our civilization and has not lost his original nature. Do not take his life; merely retrieve the literary brush from him and let him hide away until a sage is born." Kui Xing accepted the order and immediately hopped off to go. Xiao Xingzhe called out: "Wait a moment!" "That literary brush has an origin; it can only be retrieved by someone with the proper credentials." "I see this fellow's appearance and manner are quite similar to my little Sun, not at all like a literati." "If he could retrieve it, I, the Little Sun, would have retrieved it long ago." "It is better to trouble you, Old Lord, and ask you to go in person." The Lord smiled and said: "One should not judge a person by their appearance, nor measure the sea with a dipper. He is the number one literary star in the world; the Little Sage must not look down on him lightly." Xiao Xingzhe remarked: "The other day when I came from the Central Kingdom, I saw those scholars; each had a pale face, pointed hands, long fingernails, wore flowing headscarves and colorful clothes, walked with swaying steps—naturally they were literati. If this fellow is considered the first literary star, then I, Little Sun, should also be counted as the second." The Lord said: "Little Sage does not know this. Although those people appear refined on the outside, in reality they have nothing within." "Although Kui Xing appears strange on the outside, he is actually full of literary talent within. Little Sage, quickly go with him to retrieve the brush and save your master so that he may continue his journey westward; do not

delay and miss the schedule." Xiao Xingzhe saw that the Lord explained repeatedly, and finally thanked him. He then joined Kui Xing on a cloud ride to Yujia Mountain. At this time, it was still dark; the two of them landed in front of the hall. The hall was originally dark, but when Kui Xing arrived, his radiant light illuminated the entire place as bright as snow. They could clearly see Master Tang Zanglao sitting cross-legged with a literary brush on top of his head, while Zhu Yijie and Sha Mi stood guard beside him. Kui Xing thought to himself: "This must be that very brush." He stepped closer and examined it carefully. He saw that the brush was:

21 **尖如錐，硬如鐵，柔健齊圓不可**說，入手似能言，落紙如有舌。不獨中書盡臣節，小而博得一時名，大而成就千秋業。點處泠泠彩色飛，揮時艷艷霞光掣。一字千鈞不可移，方知大聖春秋絕。

Sharp as a needle, hard as iron, neither soft nor stiff but perfectly balanced—its quality was indescribable. When held in hand, it seemed to speak; when placed on paper, it appeared to have a tongue of its own. Not only did it fully express the loyalty of ministers in official writings, but small as it was, it could earn a name for an age; great in its power, it could accomplish achievements that would last through the ages. Wherever it touched, cool colors flew like a breeze; when wielded, radiant clouds of light flashed like lightning. Each character carried the weight of a thousand catties and could not be moved—only then did one realize that this was the final stroke of the great sage's Spring and Autumn Annals.

22 **魁星看了又看，點頭再四，知是一枝名筆，便滿心歡喜。他且不拿，先在殿中東邊跳到西邊，西邊又跳到東邊，直舞得文光從斗中射出，然後趁勢用右手將文筆一把輕輕抓起，忽見文筆下面又有一個金錠，他就順便用左手取起，在殿中跳舞個不住。**

Kui Xing looked at it repeatedly, nodded several times, recognizing it as a famous brush, and was filled with joy. Instead of taking it immediately, he first hopped from the east side to the west side of the hall, then from the west back to the east, dancing until literary radiance shot out from the Dipper. Then, seizing the opportunity, he used his right hand to gently snatch up the brush. Suddenly, he noticed a golden ingot beneath it and conveniently picked that up with his left hand as well, continuing to dance merrily in the hall without stopping.

23 **唐長老此時頭上就象去了泰山的一般，十分鬆快，忙抖抖衣服，爬起身來，向魁星合掌稱謝。那魁星只是跳舞，全然不睬。豬一戒與沙彌看見，忙走到後洞尋了行李出來，又走入**廄中牽出龍馬，對小行者道：「此時不走，更待何時？」小行者道：「為人行止，必須明白。豈有個來不參去不辭之理？」因取出鐵棒拿在手中，走到後殿門前大叫一聲道：「麒麟兒快起來！我們拿了文筆，取了金

錠，要去了。」文明天王在睡夢中聽見有人叫麒麟兒，早嚇得他魂不附體。一骨碌爬起來，穿上衣服，開了門跑到前殿。早看見魁星左手拿著金錠，右手拿著文筆，在殿上跳舞，便捶胸跌腳的指著小行者大罵道：「好賊猴頭！我數百年的辛苦開山，被你一旦毀壞了，真可痛恨！」小行者笑道：「我的兒，且不要恨，若論起律法，作盜竊聖人春秋鐵筆，私立文明，就該死罪。因文昌帝君念你是個瑞獸，不忍加刑，叫你早早隱去，以待聖人之生。故我饒了你，是你的大造化！理該謝我，怎還要罵我？倘再不識好，我就一鐵棒叫你再去投胎。」數語說得文明天王閉口無言，果然退入後殿，收拾歸隱去了。小行者方謝別魁星，扶師父上馬，同豬一戒、沙彌挑行李西行。魁星又跳舞了一回，見唐僧師徒去了，方拿著筆、錠回見帝君繳旨。帝君就將二物賜與魁星，故**魁星手中至今常持二物。正是**：

At this moment, Master Tang Zanglao felt as if a Mount Tai had been lifted from his head—extremely relieved. He quickly shook out his robes and stood up, bowing with clasped hands to thank Kui Xing. Kui Xing merely continued dancing, completely ignoring him. Zhu Yijie and Sha Mi, seeing this, hurried to the back cave to retrieve their belongings. Then they went into the stable and led out the dragon horse, saying to Xiao Xingzhe: "If not now, then when?" Xiao Xingzhe said, "A person's actions must be clear and justified. How could one come without paying respects or leave without saying goodbye?" He then took out his iron staff and held it in hand, walking to the front of the back hall. He shouted loudly: "Qilin'er, get up quickly! We have taken the literary brush and claimed the golden ingot; we are leaving now." Tianwang Wenming, hearing someone call "Qilin'er" in his sleep, was so startled that he lost all sense of self. He rolled over and jumped up, put on his clothes, opened the door, and ran to the front hall. He saw Kui Xing holding the golden ingot in his left hand and the literary brush in his right, dancing on the hall. In a rage, he beat his chest and stomped his feet, pointing at Xiao Xingzhe and cursing: "You rascal monkey!" "Hundreds of years of hard work in opening up this mountain have been ruined by you in an instant—it's truly heartbreaking!" Xiao Xingzhe smiled and said, "My child, don't be angry. If we speak of the law, stealing the iron brush of a sage's Spring and Autumn Annals and establishing your own civilization is indeed punishable by death. Because the Celestial Lord Wen Chang pities you as an auspicious beast and cannot bear to impose punishment, he has ordered you to vanish early in anticipation of the sage's birth. Therefore, I have spared you—this is your great fortune! You should be thanking me for this; how can you still curse me?" "If you don't recognize the kindness, I'll strike you with my iron staff and send you back to be reborn!" A few words from him left Tianwang Wenming speechless. Indeed, he retreated into the back hall and began to pack up for his retreat. Xiao Xingzhe then

thanked Kui Xing, helped his master onto the horse, and set off westward with Zhu Yijie and Sha Mi carrying their belongings. Kui Xing danced once more, then, seeing the Tang Monk and his disciples leave, took up the brush and ingot to return and report to the Celestial Lord. The Celestial Lord then bestowed the two items upon Kui Xing, which is why he has always held these two objects in his hand ever since. Indeed:

24 **非其所有終烏有，雖**說虛無安得無。

What is not truly one's own will ultimately vanish; though it may seem illusory, how can there be absolute nothingness?

25 **畢竟不知唐長老西行還有災難否，且聽下回分解。**

Whether Master Tang Zanglao would encounter further calamities on his journey west remains to be seen. Stay tuned for the next chapter.

26.第二十五回莽和尚受風流罪過　俏佳人弄花月機關　Chapter 25: Reckless Monk Suffers the Punishment of Romantic Misconduct, Pretty Beauty Plays with Spring and Moon Deception

1　　詩曰：

The poem says:

2　　慢言才與色知音，還是情痴道不深，

Do not boast of talent and beauty as true understanding, for it is still the depth of affection that love's path does not reach.

3　　清酒止能迷醉漢，黃金也只動貪心，

Clear wine can only bewilder a drunkard, and gold also moves only the greedy heart,

4　　塵埃野馬休持我，古廟香爐誰誨淫？

The dust and wild horses do not restrain me; in the ancient temple's incense burner, who teaches lust?

5　　不信請從空裡看，不沾不染到而今。

If you do not believe, please look from emptiness; untainted and unattached until now.

6　　話說唐長老，虧小行者請了魁星來，拿去文筆，得脫魔壓之苦，又復西行。一路上春風吹馬，曉月隨人，歷盡艱辛。忽一日，行到一個半山半水之處：山不甚高，卻灩灩如笑；水不甚深，卻溶溶生波。又間著疏疏的樹木，又遇著溫和的天氣，又行的是坦坦的程途。師徒們甚是歡喜，放馬前行。又行了數里，忽有一陣風來，吹得滿鼻馨香。唐長老在馬上問道：

The story goes that Master Tang, thanks to Little Monkey who invited the Star of Literature, took away his writing brush and thus escaped from the suffering of being oppressed by demons, resuming his journey westward. Along the way, spring winds blew past the horse, and morning moons followed people, enduring countless hardships. One day suddenly, they came to a place half mountain and half water: the mountain was not very high, yet it seemed smilingly graceful; the water was not very deep, yet gently rippling. Amidst sparsely scattered trees and encountering mild weather, they were walking along a smooth and easy journey. The master and his disciples were very happy and rode on ahead. After walking several more li, suddenly a gust of wind came, filling their noses with a fragrant aroma. Master Tang asked from his horse:

7 **「怎這陣風這等馨香？」小行者道**：**「我記得詩上**說：風從花裡過來香。想是前邊有甚花草馨香，故吹來的風也馨香。」唐長老道：「這一說最近情理。」豬一戒道：「師兄的時運好，說來的話不論有理無理，師父就信。」小行者道：「好呆子，我說的哪句話沒理，是師父偏聽了，你就講。」豬一戒道：「你方纔說，這風香是花草香，似乎有理；也要想想，此時春已深了，梅花開過，不過是桃花、李花、杏花、梨花，哪能香得如此濃艷？就是最香的幽蘭也不能到這個田地。」小行者道：「既不是花香，你就說是什麼香？」豬一戒道：「據我想來，或者是人家做佛事燒檀香。」小行者道：「胡說！這荒郊野外，又沒個人家，誰做佛事？」豬一戒道：

"Why is this wind so fragrant?" Little Monkey said, "I remember the poem says: 'The wind coming from among flowers carries fragrance.'" "I suppose there must be some fragrant flowers and grass ahead, hence the wind blowing here is also fragrant." Master Tang said, "This explanation sounds most reasonable." Zhu Yijie said, "Elder Brother's fortune is good; no matter whether what he says makes sense or not, the Master always believes him." Little Monkey said, "Foolish fellow, which of my words has no reason? If the Master listens with bias, then you may speak up." Zhu Yijie said, "You just now said the fragrance of this wind is from flowers and grass, which seems reasonable; but you should also think that spring has already advanced deeply. The plum blossoms have passed, it can only be peach blossoms, apricot blossoms, pear blossoms, or cherry blossoms—how could they possibly smell so richly fragrant?" Even the most fragrant orchid cannot reach this level." Little Monkey said, "If it is not floral fragrance, then you tell me what kind of fragrance it is?" Zhu Yijie replied, "In my opinion, it might be that people are burning sandalwood incense for Buddhist ceremonies." Little Monkey said, "Nonsense!" "This is a desolate countryside with no houses around; who would be holding Buddhist ceremonies?" Zhu Yijie said:

8 **「若非燒檀香，就是麝香。」唐長老在馬上聽了道**：**「這一會香得一發濃了。豬守拙**說是麝香，倒也不為無據。古人詩曾說：麝過春山草木香。」沙彌道：「大家不須爭論，天色將晚，快快走，一路看去便見明白了。」小行者道：「這話說得是。」就將馬加上一鞭，大家相趕著一路看來，哪裡有一朵花兒？莫說沒人家燒檀香，也不見一個香麝過。只是那風吹來愈覺香了，大家驚以為奇。沙彌道：「這閑事，且去丟開。漸漸天晚，速尋個人家借宿要緊。」大家又行了幾里，忽望見正西上，斜陽影裡，垂柳陰中，露出一帶畫樓，甚是精麗。小行者道：「有宿處了。」遂忙忙趕入柳陰中，望畫樓前來，到了樓前一看，自見垂柳深

處，一塊白石上鋪著紅氈，氈上坐著一個美人，在那裡焚香啜茗，賞玩春色。旁邊立著三個侍兒，一個穿紅，一個穿綠，一個穿黃，俱有風采。原來一路的香氣，都是那美人身上一陣陣吹來。目看那美人，生得：

"If it is not sandalwood incense, then it must be musk." Master Tang on his horse listened and said, "This time the fragrance has become even more intense." Zhu Shouzhuo's claim that it is musk is not without basis. Ancient poets once said: 'Where the musk deer passes, spring mountains and grasses become fragrant.'" Sha Mi said, "Everyone need not argue any further. The day is about to end; let us hurry along and we will see for ourselves as we go." Little Monkey said, "What you say makes sense." He then gave his horse an extra lash with the whip, and everyone hurried along together to look. Not a single flower could be seen anywhere! Not only was there no house where sandalwood incense might have been burned, but not even the trace of a musk deer could be found. Yet as the wind blew in, it only smelled more fragrant, and everyone was amazed by this strange occurrence. Sha Mi said, "Let us drop this trivial matter for now. It is getting late; we must quickly find a house to borrow shelter from." They walked several more li, and suddenly caught sight of the west side, where in the shadow of slanting sunlight and willow trees, a row of painted buildings emerged, very elegant and exquisite. Little Monkey said, "There is a place to stay." So they hurriedly rushed into the shade of the willows and approached the painted building. Upon arriving in front of the pavilion, they saw that deep within the willow grove, on a white stone mat covered with red felt, sat a beautiful woman, burning incense and sipping tea while enjoying the spring scenery. Beside her stood three attendants: one in red, one in green, and one in yellow, all of them graceful. It turned out that the fragrance along the entire road had been wafted from the beauty's body wave after wave. Looking at that beauty, she was born with:

9 **瓠齒櫻脣白雪膚，春山黛綠晚雲烏，**

Her teeth were like gourds, her lips like cherries, and her skin as white as snow; her eyebrows arched like spring mountains in dark green, and her hair black as evening clouds.

10 **忽聞巧笑忽留盼，任是無情骨也酥。**

Suddenly hearing a clever laugh or catching a lingering glance, even the heart of one without feeling would melt into tenderness.

11 **唐長老師徒正欲上前借宿，看見是個標致的美婦人，卻就縮住**腳不好開口，便思量另尋人家。爭奈此地雖有幾家，卻四遠散住，不便又去。挨了一會，天漸黑了，月色早明。唐長老不得已，只得叫徒弟：「你們哪個去借宿？」小行者

不開口，沙彌也不做聲，豬一戒看見道：「都似你們這等裝聾作啞，難道叫師父在露天過夜？作我老豬不著，待我去。」便放了行李，抖抖衣裳，走上前朝著那美人打個問訊道：「女菩薩，和尚問訊了。」那美人也不起身，也不還禮，叫侍兒問道：「長老有甚話說？」豬一戒道：「家師乃大唐欽差，往西天拜佛求解的。今日路過寶方，因天**色已晚，趕不上宿頭，欲求借尊府權住一宵，明早即行。萬望女菩薩慈悲。」那美人聽了方自**說道：「借宿倒有旁屋，只是我女流家怎好留你們男僧在家宿歇？」豬一戒道：「雖然不便，只是天黑了沒處去，事出無奈，求女菩薩從個權罷。況我家師俱是受戒高僧，我們三個徒弟皆是蠢漢，又人物醜陋，女菩薩也信心得過。」那美人道：「既是這等說，只得從權了。可請過來相見，但不可囉唕。」豬一戒見美人肯了，慌忙跑到唐長老面前請功道：「那女菩薩說，女流家不便，再三不肯留。虧我伶牙俐齒，方說肯了，快過去相見。大家須要老實些。」唐長老聽了，就走到石邊深深問訊道：「貧僧失路，多蒙女菩薩方便，功德無量！」那美人道：「借宿小事，何勞致謝。」立起身來，裊裊婷婷如花枝一般走了進樓，然後叫侍兒請他師徒四眾進去。唐長老走到樓下一看，只見那座樓畫棟雕梁，十分華麗。怎見得？但見：

Master Tang and his disciples were just about to go forward to ask for lodging, but upon seeing a handsome and beautiful woman, they hesitated and did not dare to speak up. They then thought of looking elsewhere for a house. Unfortunately, although there were several houses in this area, they were scattered far and wide, making it inconvenient to go again. After waiting for a while, the sky gradually darkened, and the moon had already become bright. Master Tang had no choice but to call out to his disciples: "Which of you will go to ask for lodging?" Little Monkey did not speak, and Sha Mi also remained silent. Zhu Yijie saw this and said, "If all of you act as deaf and dumb as you are now, should the Master sleep in the open air?" "I, old pig that I am, cannot stand this. Let me go." He then put down the luggage, shook off his robe, and walked up to bow respectfully toward the beauty, saying, "Honorable Lady Bodhisattva, a monk greets you." The beauty did not get up nor return the courtesy. She called upon her attendant to ask, "Master, what is it you wish to say?" Zhu Yijie said: "My master is a special envoy of the Great Tang, traveling westward to pay homage at the Buddha and seek enlightenment. Today, passing through this noble place, since the day is already late and we cannot find lodging ahead, I wish to request permission to stay at your residence for one night. We will leave early tomorrow morning." We humbly beg you, Honorable Lady Bodhisattva of great compassion." Upon hearing this, the beauty said, "There is a side house available for lodging; however, as I am but an ordinary woman, how could it be

proper to have you male monks stay in my home?" Zhu Yijie said: "Although it is inconvenient, since the night has fallen and there is nowhere else to go, we are in a desperate situation. We humbly request you, Honorable Lady Bodhisatva, to grant us this temporary favor." Moreover, my master and I are all high monks who have taken vows; the three of us disciples are but foolish men, with ugly appearances. Honorable Lady Bodhisattva can surely trust in that." The beauty said: "If it is as you say, then I have no choice but to make an exception. You may come over and meet me, but do not be too talkative." Zhu Yijie, seeing that the beauty had agreed, hurriedly ran to Master Tang and took credit by saying: "That Honorable Lady Bodhisattva said it was inconvenient for a woman's home, and repeatedly refused to let us stay. It was only thanks to my eloquence that she finally agreed. Hurry up and go meet her." Everyone must be a bit more honest." Upon hearing this, Master Tang walked up to the stone and deeply bowed in respect, saying: "A poor monk has lost his way. I am greatly indebted to Honorable Lady Bodhisattva for your kindness; it is an immeasurable merit!" The beauty said, "Lodging you temporarily is a small matter. Why trouble yourself to thank me?" She then rose gracefully, swaying like a flower branch as she walked into the building. Afterward, she called upon her attendants to invite the master and his four disciples inside. When Master Tang arrived at the foot of the building, he looked up and saw that the pavilion had painted beams and carved eaves, very luxurious. How so? One could see:

12　**金鋪文石，玉裹香楠。房櫳前，掩映著扶疏花木；几案上，堆積著幽雅琴書。雕欄曲檻，左一轉，右一折，委宛留春；復道回廊，東幾層，西幾面，逶迤待月。奇峰怪石，拼拼補補，堆作假山；小沼流泉，鑿鑿穿穿，引成活水。帳底梅花，香一陣，冷一陣，清清伴我；檐前鸚鵡，高一聲，低一聲，悄悄呼人。明月來時，似曾相識直窺繡**戶；春風到處，許多軟款護惜殘花。玉階前，茸茸細草，如有意襯帖閑行；妝臺畔，曲曲屏風，恐無聊暫供依倚。錦堂上坐一坐，尚要銷魂；繡閣中盪一蕩，豈能逃死？

Golden inlays on patterned stones, jade-encrusted fragrant nanmu wood. 茏 The latticed windows were shaded by luxuriant flowers and trees; on the tables, elegant zithers and books were neatly arranged. Carved balustrades and winding pillars, turning left here and bending right there, gracefully lingering with spring; upper walkways and meandering corridors, several layers to the east and several sides to the west, undulating in anticipation of the moon. Strange peaks and peculiar rocks, pieced together here and there, formed artificial hills; small ponds and flowing springs, carved through and through, were channeled into living water. Beneath the canopy, plum blossoms exhaled fragrance in waves—sometimes warm, sometimes cool—clearly accompanying me; before the eaves, a parrot called out now high, now low, quietly calling people. When the bright moon came, it seemed familiar,

peering directly into the embroidered room; wherever spring winds arrived, they tenderly protected and cherished the withered flowers. Before the jade steps, soft and fine grasses grew thickly, as if intentionally complementing leisurely walks; by the dressing table, curved screens stood ready, perhaps to offer temporary support in moments of boredom. To sit for a moment on the brocade hall would still be soul-stirring; to wander in the embroidered bower, how could one escape death?

13 **那美人請他師徒四眾到堂中坐下，又重新入去，換了一套華麗衣服，裝束得如天仙一般，再到堂中與他師徒們見禮道：「寒家女流，不敢輕易留人。適聞這位師父**說，是往西天見活佛求解的，定是高僧，故此冒嫌相款。但不知四位老師父大號，果是往西天去的麼？」唐長老合掌答道：「貧僧法名大顛，蒙唐天子又賜號半偈，實是奉旨往西天見佛求解，怎敢打誑語？」就指著他三人道：「這是大小徒孫小行者，這是二小徒豬一戒，這是三小徒沙彌。本不當擅造女菩薩潭府，只因天晚無處棲身，萬不得已，使小徒唐突。但求外廂廊下草宿一夜足矣，怎敢深入華堂？如此鄭重，造福不淺矣！」那美人道：「既果係聖僧，理當供養，又何嫌何疑。」因命侍兒先備上茶來。不一時，新奇果品，異樣點心，堆列滿案。侍兒又奉上香噴噴的新茶，請他師徒四眾受用。美人雖不同吃，卻也不進去，就坐在旁邊相陪。唐長老見皆是貴重佳味，不敢多吃。小行者也只略略見意，沙彌還假斯文；惟有那呆子嘗著滋味，便不管好歹任意亂嚼。唐長老不住以眼看他，他只推看不見，吃個盡情。

The beauty invited the master and his four disciples to sit in the hall, then went back inside again, changed into a set of luxurious clothes, dressed as if an immortal maiden from heaven. She returned to the hall and greeted them with courtesy, saying: "My humble home is but that of a woman; we dare not easily keep guests." Just now, I heard this master say that he is going west to see the living Buddha and seek enlightenment; you must be a great monk. Therefore, despite any impropriety, we have dared to entertain you. But I wonder if the four of you venerable masters would please tell me your names and whether it is indeed true that you are going westward?" Master Tang clasped his palms and replied, "A poor monk's dharma name is Dadian. The Tang Emperor has also bestowed upon me the title Banjie. I truly am on a mission from His Majesty to go westward and see the Buddha for enlightenment; how dare I utter falsehoods?" He then pointed to the three of them and said, "This is my eldest disciple Xiao Xingzhe, this is my second disciple Zhu Yijie, and this is my third disciple Sha Mi. It was not proper for us to have come uninvited to Honorable Lady Bodhisattava's residence, but because of the late hour and nowhere else to stay, we had no choice. We beg your forgiveness for our disciples' boldness." We only seek a place in the outer corridor to sleep on the

ground for one night; how could we dare enter such an elegant hall? To be so respectful, you have done great merit!" The beauty said: "If indeed you are a holy monk, then it is only proper to offer hospitality. Why should there be any hesitation or doubt?" She therefore ordered her attendants to prepare tea first. In no time, rare fruits and unusual pastries were piled on the table in abundance. The attendants then served fragrant new tea and invited the master and his four disciples partake of it. Although the beauty did not eat with them, she also did not go in; instead, she sat nearby to keep company. Master Tang saw that all were precious delicacies and dared not eat too much. Little Monkey also only took a few bites to show politeness, and Sha Mi pretended to be refined; it was only the foolish Zhu Yijie who, upon tasting the delicacies, began chewing indiscriminately without regard for quality. Master Tang kept looking at him with disapproval, but Zhu Yijie pretended not to see and ate his fill without restraint.

14 **須臾茶罷，收去候齋，大家閑坐。此時堂中並不焚香，只覺異香滿室。唐長老因問道：「請問女菩薩，寶方不知是何地名，尊府貴姓，還是父母在堂，還是夫主遠出？」美人答道：「妾家姓鹿。這地方原叫做溫柔村，只因父母生妾之後，遠近皆聞有異香出自妾家，故今改做生香村。不幸父母未曾為妾擇婿就亡過了。故今賤妾猶是寡女獨處。」唐長老道：「令先尊令先堂既已仙遊，女菩薩得以自主，何不擇配高門，以廣宗祀？」美人道：「不瞞師父**說，只賤妾不幸骨中帶了這種香氣，往往遺禍於人，故不願嫁。」唐長老道：「香乃天地芳烈之氣，神佛皆享，為何禍人？」美人道：「老師父有所不知，妾這種香氣，但是聞著的便要銷魂。更有奇處，銷魂死後聞著的，又能返魂。」唐長老道：「既能銷又能返，總是他情生情滅，自為銷返，實與女菩薩無干，這也不妨。」美人道：「雖如此說，大都銷者多，而返者少，故妾自誓，雖不敢削髮為尼，卻也是個在家出家。今幸蒙四位聖僧降臨，故不避嫌疑，願求超度。」正說不了，只見侍兒們已高燒銀燭，又備上齋來。也說不盡那齋之豐盛，但見：

After a while the tea was finished, the attendants cleared away the table in preparation for the meal, and everyone sat idly. At this time, no incense was burning in the hall, yet a strange fragrance filled the room. Master Tang then asked, "Honorable Lady Bodhisattva may I ask: May we know the name of this noble place? What is your family's surname? Are your parents still living at home or has your husband gone far away?" The beauty replied, "My family surname is Lu. This place was originally called Weng Rou Cun, but after my parents gave birth to me, people far and near heard of a strange fragrance coming from our home. Hence, it is now renamed Shengxiang Cun." Unfortunately, my parents passed away before they could find me a husband. Therefore, I am still a widow living alone." Master Tang said, "Since your late father and mother have already passed away, Lady

Bodhisattva is now free to make your own decisions. Why not choose a husband from a noble family in order to continue the ancestral rites?" The beauty said, "I will not deceive my master. It is because I am unfortunately born with this fragrance in my bones, which often brings misfortune to others, that I do not wish to marry." Master Tang said, "Fragrance is the fragrant and noble energy of heaven and earth; even gods and Buddhas enjoy it. Why would it bring misfortune to people?" The beauty said, "Master, you do not know this: anyone who smells my fragrance will lose their soul. What is more strange is that those who have died from losing their souls can have them returned if they smell it after death." Master Tang said, "Since it can both destroy and restore the soul, it is ultimately a matter of emotions arising and ceasing on their own. It has nothing to do with you, Lady Bodhisattva. This should not be a problem." The beauty said, "Although it is true that more people lose their souls than have them restored, I have vowed to myself never to marry. Though I dare not cut my hair and become a nun, I am essentially living as one in the world." Now that you four holy monks have graciously arrived, I dare not avoid suspicion and respectfully request your deliverance." Before they could finish speaking, the attendants had already lit silver candles high and brought out another meal. It would take too long to describe how lavish the meal was; suffice it to say:

15 鴛鴦鶴鹿，先列饊糖；方勝金錢，後堆茶食。野芹家莧，小盤高壓大盤；雪藕胡桃，乾果連接水果。圓饅頭，一層層，高堆寶塔；長蒸卷，一路路橫搭仙橋。春筍薦佳人之指，尖尖可食；紅櫻獻美女之脣，的的堪餐。折葵作餉，遜謝清齋；採菲勸餐，尚慚微物。石上之花，既香且脆；木頭之耳，雖瘦能肥。蓴菜盡秋湖之美，蕨薇佔首陽之高。薄又薄，白又白，認粉面卷成春餅；精又精，潔又潔，疑瓠犀煮作香羹。清淡沃心，似絕不經一毫煙火；鹹酸適口，不知費盡多少鹽梅？

mandarin ducks, cranes and deer were first arranged as offerings of candied sweets; embroidered patterns of square gold coins followed, heaped with tea snacks. Wild watercress and amaranth were arranged in small plates stacked high over large ones; snow lotus root and walnuts, dried fruits connected with fresh fruits. Round steamed buns were piled layer by layer like a precious pagoda; long steamed rolls stretched out as if forming an immortal bridge. Spring bamboo shoots, tender and delicate enough to match a beauty's fingers; red cherries, bright as a maiden's lips, were perfectly edible. Even if chrysanthemums were made into offerings, they would still be humble compared to this pure vegetarian meal; picking herbs as an invitation to eat was still a modest offering. Flowers on the rocks, both fragrant and crisp; mushrooms from trees, though thin in appearance, could fatten up when cooked. Watercress captured all the beauty of autumn lakes, while bracken and ferns claimed the lofty virtue of Shouyang Mountain. Thin yet thinner, white yet whiter, the dough was rolled into spring pancakes; refined and pure, it seemed as if ivory teeth

were boiled into a fragrant soup. Light yet nourishing to the heart, it seemed untouched by even the slightest trace of fire or smoke; savory and sour flavors perfectly suited the palate—how much salt and plum must have been used?

16 **齋排完了，請唐長老上坐，小行者三人打橫，美人卻自下陪。先叫侍兒送酒，唐長老因辭道：「蒙女菩薩盛意，但酒乃僧家第一戒，況貧僧素不能飲，決不敢領。」美人道：「妾久知佛家戒飲，妾焉敢獻。但此酒與凡酒不同，乃仙露釀成，淡泊如水，**絕無醇醪之味。求老師少飲一杯，聊表妾一片敬心。」又叫侍兒送上。唐長老道：「酒味雖或不同，酒名則一。貧僧斷斷不敢領飲。」美人道：「老師父西行，原欲拜求真解。妾聞真解者實際也，今怎居實際而畏虛名？還是請一杯為妙。」又叫侍兒奉上。唐長老道：「非獨畏名，畏名中有實耳。求女菩薩原諒。」美人道：**「老師父苦苦謹守，想尚未參明遊戲，若再相強，只道妾以邪亂正。老師父既不能飲，難道三位令高徒就無一人能具江海神通者？少飲一杯為妾遮羞。」唐長老見美人發急，因**說道：「你三人哪個吃得的？略吃一杯以盡主人之意。」美人道：「這纔見老師父通融。」便叫三個侍兒各奉一杯。穿紅的奉與小行者；穿綠的奉與豬一戒；穿黃的奉與沙彌。小行者道：「不瞞娘子說，我小孫自從在王母娘娘宮裡多吃了兩壺，醉後說了幾句戲話，惹出一場禍來。故此老祖大聖替我戒了，至今點滴不聞。」沙彌就接說道：「我是天性不飲。」惟豬一戒不開口。美人道：「豬長老不言，想是戒而不戒，方是個真人。」唐長老道：「你若未戒，權吃一盃罷。」豬一戒道：「怎麼不戒！戒是戒的，只是蒙這位女菩薩一團盛意。師父、師兄、師弟又不吃，若我再不飲一杯，辜負這樣好心，也過意不去。」原來那呆子聽見那美人說話嬌滴滴，就似柳內鶯聲，籠中鸚舌，已自把持不定。又見酒篩在面前，香氣直鑽入鼻中，十分難忍。今見師父出口，就拿起杯來一豎。美人看見，笑道：「還是這位豬長老脫直。」又親手斟了一大金盃，叫侍兒送去。豬一戒見那酒又香又甜，竟不推辭，又吃在肚裏。吃了又斟，斟了又吃，不覺一連就是十數盃。不期那酒上口香甜，吃在肚裡那**卻大有氣力，一時發作起來，搖頭搖腦，**說也有，笑也有，只管涎著臉看那穿綠的侍兒。那穿綠的侍兒偏又偎偎倚倚，在他面前賣弄風流。唐長老看見不象模樣，忙說道：「酒夠了，求飯罷。」美人道：「豬長老量如滄海，請再用一杯不妨。」小行者道：「我們這師弟有些呆氣，只管吃，吃醉了，明日有得罪處，卻莫要怪我。」美人道：「既是這等，取飯來。」不一時飯到，大家吃了。唐長老就起身致謝道：「多蒙布施！但不知貧僧在何處安擔？」美人道：「老師父自有住處，不

須著急，且請再用一盃清茶。」須臾又是一壺佳茗，大家吃了，方叫侍兒打兩對紅紗燈籠，送入後堂。唐長老是正中間一間上房，小行者三人是三間偏房。內中俱是錦裀、繡帳，鴛枕、牙床，軟溫溫席兒，香噴噴被兒，十分富麗。美人親到上房，與唐長老道了安置方纔退去。又叫三個侍兒一人送一位長老到房，看了安寢，方纔出來。

After the meal was served, Master Tang was invited to sit in the main seat; Little Monkey and his two companions sat across from him. The beauty herself took a lower position as a guest of honor. First, the attendants were ordered to serve wine. Master Tang politely declined, saying, "I am deeply honored by Lady Bodhisattva's generous hospitality, but alcohol is the first prohibition for monks. Moreover, I have never been able to drink and thus dare not accept it." The beauty said, "I have long known that the Buddha's teachings prohibit drinking. How could I dare to offer wine?" "But this wine is different from ordinary wine; it is brewed from immortal dew, clear and tasteless like water, with absolutely no strong alcoholic flavor. Kindly ask Master to drink a cup, just as a token of my humble respect." She then ordered the attendants to present it. Master Tang said, "Although the taste of this wine may be different, its name is still 'wine.' A poor monk like me absolutely dares not to drink it." The beauty said, "Master's journey westward was originally intended to seek the true understanding of the Dharma. I have heard that the true understanding is about reality itself; how then can one fear a mere name while dwelling in truth?" It would be best if you please accept just one cup." She again ordered the attendants to serve it. Master Tang said, "It is not only about fearing a name; there is reality within that name. I respectfully ask Lady Bodhisattva for your understanding." The beauty said, "Master's strict adherence suggests you have yet to fully understand the Dharma as a game. If I press further, people might think I am trying to corrupt what is right with what is wrong. Since Master cannot drink, could it be that among your three esteemed disciples not a single one possesses the supernatural ability to transform like rivers and seas? Please just have a cup of wine for my sake." Master Tang, seeing the beauty in distress, said, "Which one of you three can drink it? Just take a cup to show respect for your hospitality." The beauty said, "Only now do I see that Master is truly flexible and understanding. She then ordered three attendants to each present a cup. The one in red served it to Little Monkey; the one in green served it to Zhu Yijie; and the one in yellow served it to Sha Mi. Little Monkey said, "I will not deceive you, my lady. Ever since I had a few extra pots of wine at the Queen Mother's palace and got drunk, saying some foolish words afterward, it caused quite a disaster. Therefore, my great-grandmaster Sun Wukong forbade me from drinking ever since and to this day I have not tasted even a drop." Sha Mi immediately added, "I am naturally unable to drink. Only Zhu Yijie remained silent. The beauty said, "Master

Zhu says nothing; I suppose he is the real person who refrains without needing to be told. Master Tang said, "If you have not yet taken a vow of abstinence, then by all means take one cup." Zhu Yijie replied, "How could I not be on a fast! I am indeed fasting. It's just that I cannot refuse this kind lady Bodhisattva's generous hospitality. My master, elder brother and younger brother are not drinking either; if I do not take a cup now, it would be disrespectful to such good intentions, which I cannot bear." Originally, the foolish Zhu Yijie had heard the beauty's voice, soft and sweet like a nightingale in willow trees or a parrot in a cage. Already he was unable to control himself. Then, seeing the wine poured before him and its fragrance drilling straight into his nose, he found it extremely hard to resist. Now that Master had spoken, Zhu Yijie immediately picked up the cup and drank it in one go. The beauty saw this and laughed, saying, "It is still Master Zhu who is the most straightforward." She then personally poured a large golden cup of wine and ordered an attendant to take it. Zhu Yijie saw that the wine was both fragrant and sweet, did not refuse at all, and drank it down. He drank and then they poured again; they poured and he drank again—unaware that in a short while, he had already consumed dozens of cups. Unbeknownst to him, the wine was sweet and fragrant on the tongue but had a powerful effect once in his stomach. Suddenly it took hold of him, making him shake his head and wiggle his ears, talking and laughing without restraint, all while leering at the attendant dressed in green. The attendant in green just happened to be leaning flirtatiously and showing off her charms right before him. Master Tang, seeing this inappropriate behavior, hurriedly said, "Enough wine—please bring the rice now." The beauty said, "Master Zhu's capacity is as vast as the Bohai Sea; please feel free to have another cup. Little Monkey said, "Our junior brother is a bit foolish. He just keeps drinking and will get drunk. If he causes any offense tomorrow, please don't blame me." The beauty said, "If that is the case, bring out the rice then." In no time at all, the rice arrived and everyone ate. Master Tang then rose to express his thanks, saying, "We are deeply grateful for your generous offerings! But I wonder where we poor monks may rest our luggage?" The beauty said, "Master has your own place to stay; there is no need to worry. Please have another cup of clear tea for now." In no time, a pot of fine tea was served. After everyone had drunk it, the attendants were called to light two pairs of red silk lanterns and lead them into the inner hall. Master Tang was given a main room in the center, while Little Monkey and his three companions were assigned to three side rooms. Inside, everything was luxurious: brocade mats and embroidered canopies, mandarin duck pillows and ivory beds. The soft warm cushions and fragrant bedding made the rooms extremely opulent. The beauty personally visited Master Tang's main room, saw that he was settled in comfortably and then left. She also ordered three attendants to accompany each monk to their respective rooms, making sure they were settled for the night before finally leaving.

17　**唐長老看見堂中富麗，不敢安寢，便起來打坐。小行者與沙彌也覺得和尚家睡此床帳，甚不相宜，只得連衣服半眠半坐。惟有豬一戒，從出娘胎也不曾見這樣所在。今日吃得醉醺醺，也不顧性命，竟將衣服**脫得精光，鑽進被去，鼾呼大睡，竟不知人事。小行者略睡一睡就醒了，心中暗想：「這女子，若說他是個妖精，卻舉止動靜全無妖氣，動用食物俱非妖物。若說是人，世間哪有這等精靈女子？畢竟還是久修靈獸，已成人道，要盜師父的元陽，故如此殷勤。且等我去打探個消息。」遂變了一個扑燈蛾兒，鑽將出來，竟飛到前邊美人閣上，躲在窗格眼上探聽。只見美人正卸了濃妝，在那裡與侍兒說道：「我們的行藏，任他乖巧也看不破，我們的圈套，任他伶俐也跳不出。這和尚的元陽定要被我採了。」侍兒道：「這卻十拿九穩，只是聞得人傳說，溫柔國王要臍香合春藥，差了許多獵戶，張羅置網，到生香村來捉拿我們。若是確信，便不湊巧了。」美人道：「就是確信，也未必明日就來。過了明日，成了婚，就有獵戶來，我們也好連他帶去躲避了。」小行者聽了，心下明白，但不曾說出是甚圈套。又暗想道：「且看他怎生下手，再作區處。」遂飛回原處。又存息不多一會，早已天明，忙開了房門，走到上房看師父，師父也起身小解了，遂同**走到前堂。那美人早濃妝艷抹，收拾得齊齊整整在堂前伺候，見唐長老與小行者出來，上前迎著**說道：「天色尚早，老師父再安寢安寢何妨。」唐長老先謝了昨夜擾齋，方說道：「貧僧西行心急，安敢貪眠？只此就行，不敢又驚女菩薩之寢。」美人道：「還有小齋。」說不了，沙彌也出來了，美人就邀入中堂吃早齋。

Master Tang, seeing how luxurious the hall was, dared not sleep and instead got up to sit in meditation. Little Monkey and Sha Mi also felt it was most inappropriate for a monk to sleep in such luxurious bedding, so they could only half-sit, half-sleep while still wearing their clothes. Only Zhu Yijie was different; since the day he was born, he had never seen such a place. Today, after drinking himself drunk, he completely disregarded his life and stripped off all his clothes, crawling into the bed to snore away in a deep sleep, unaware of anything around him. Little Monkey dozed for a while and then woke up, thinking to himself, "This woman—if I say she is a demon, her behavior and mannerisms show no trace of demonic energy at all. The food and drink we used were not the least bit magical or unnatural. If I say she is human, how could there be such a refined and enchanting woman in this world? After all, she must still be a long-evolved spiritual beast who has taken on the form of a human. She is being so attentive because she wants to steal my master's vital essence. I should go and investigate." So he transformed into a moth, flew out, and went straight to the front pavilion where the beauty was. He hid in the window lattice

and eavesdropped. He saw the beauty just finishing removing her heavy makeup, speaking to an attendant: "Our plans and secrets are so well hidden that even if they are clever, they cannot see through them. Our trap is so skillfully set that no matter how sharp-witted they may be, they will not escape it. I am definitely going to extract the monk's vital essence." The attendant said, "This is almost certain to succeed. However, I heard that the King of Weng Rou wants umbilical fragrance mixed with spring medicine and has sent many hunters to set traps and nets in Shengxiang Village to capture us. If that is true, then it will not be convenient for us." The beauty said, "Even if it's certain, they may not come tomorrow. After tomorrow, once the marriage is completed, even if hunters do come, we can take him along and hide together." Little Monkey heard this and understood clearly in his heart, but did not yet know exactly what kind of trap it was. He thought to himself again, "I will watch how she intends to act and then deal with the situation accordingly." So he flew back to his original place. After resting for a short while, it was already dawn. He hurriedly opened the door and went to the main room to see his master. The master had also gotten up to relieve himself, so they walked together to the front hall. The beauty had already put on heavy makeup and was neatly dressed, waiting in front of the hall. Seeing Master Tang and Little Monkey come out, she stepped forward to greet them and said, "It is still early; there is no harm for the venerable master to rest a little longer." Master Tang first thanked her for the hospitality of the previous night, then said, "The monk is eager to continue his journey westward and how could he dare indulge in sleep? We will proceed right away and do not wish to disturb the lady Bodhisattva's rest again." The beauty said, "There is also a small meal prepared. Before he could say more, the novice monk also came out, and the beauty invited them into the central hall for breakfast.

18　**齋已齊了，只不見豬一戒出來，美人問道：「那位豬長老為何不見？」唐長老尚未回答，沙彌接**說道：「想是昨夜多了幾杯，醉還未醒。」美人便叫侍兒去請。侍兒去了一會，復走來說道：「房門緊緊關著，不知何故，敲也不開。」大家驚訝，遂各起身去看。到了房門前，果然裡面扣著不開。小行者走上前用手一指，只聽得當的一聲，扣兒落地。眾人推門進去，忽見那穿綠的侍兒雲鬢歪斜，披著衣服從帳中突然走出。大家吃了一驚，不敢放聲。那待兒早看著美人大哭道：「主母害我！昨日叫我來看這和尚安置，不期這和尚貪淫無禮，竟將婢子抱入帳中，剝衣同寢，若非打開了門，尚扯住不放。這都是主母害我。」說罷又哭。那美人聽了，登時變了面孔大怒道：「我只道是拜佛聖僧，誠心供奉，誰知是一伙邪淫和尚，強姦幼女，敗壞門風，當得何罪？」唐長老看見，嚇得啞口無言。沙彌聽說，連臉都羞紅了。惟小行者笑嘻嘻說道：「和尚打姦情倒好耍子，娘

子不必著急，且等我捉起這個姦夫來，好同去問罪。」遂走到床前揭開被，一把將呆子扯了起來。那呆子還懵懵懂懂的道：

The meal was already prepared, but Pigsy did not appear. The beauty asked, "Where is the venerable monk Zhu?" Before Master Tang could answer, the novice monk said, "He probably had a few more cups of wine last night and is still asleep." The beauty then called an attendant to go and fetch him. After a while, the servant returned and said, "The room door is tightly shut; I don't know why. It won't open even when knocked on." Everyone was surprised and immediately got up to take a look. When they arrived at the door, it was indeed locked from inside and could not be opened. Little Monkey stepped forward and pointed his hand at the door; with a loud clank, the latch fell to the ground. The crowd pushed open the door and entered. Suddenly, they saw a green-clad servant girl with disheveled hair and half-dressed emerging from behind the curtain. Everyone was startled and dared not make a sound. The servant girl immediately saw the beauty and burst into tears, saying, "Madam is trying to harm me! Yesterday, you told me to come and see that the monk was properly settled. Unexpectedly, this monk is lustful and impolite; he suddenly grabbed me into the tent, stripped off my clothes, and slept with me. If not for opening the door just now, he would still be holding on tightly." All of this is your doing, Madam!" After saying that, she began to cry again. Upon hearing this, the beauty's face suddenly turned angry as she shouted, "I thought you were a holy monk devoted to Buddhism and sincerely honored you. Who knew that you are actually a group of lustful monks who have raped an innocent girl and ruined our family reputation? What crime is this?" Master Tang saw this and was so frightened that he could not utter a word. The novice monk, upon hearing the accusation, turned red in the face with embarrassment. Only Little Monkey, smiling cheerfully, said, "This monk caught in an act of infidelity is quite a spectacle. Madam need not worry; let me catch this adulterer so we can go and bring him to justice together." So he walked up to the bed, pulled back the blanket, and grabbed the dazed Pigsy by the collar. The dazed Pigsy was still confused and said:

19 **「酒尚未醒，不要頑！這軟軟被兒，讓我再快活睡一會兒，好走路。」小行者大罵道：「該死的夯貨！你犯了姦情，快起來，拿到官府衙門裡去受罪。」那呆子聽了，慌忙一骨碌爬起來，披上衣服道：「我犯了什麼姦情？到哪裡去受罪？」小行者指著待兒與他看道：「他昨夜來打發你睡，是主人一團好意，你怎麼將他拿到床上強姦？」豬一戒道：「是哪個冤我？」小行者道：「今日叫你不起，師父同眾人打開房門，都親眼看見這女子從你床上走下來，怎**說冤你？」豬一戒聽了著了急，慌忙跪在地下，連連朝天磕頭道：「阿彌陀佛！我豬守拙若有此事，永墜阿鼻地獄，**萬劫不得翻身。」美人聽了愈怒道：「好個鐵嘴和尚！明明人贓現獲，還要賴到哪裡去？」喝叫幾個粗婦人，將一條大紅綾子的長汗巾，

將豬一戒與待兒雙雙拴了，扯到前堂，要去送官。唐長老初時見侍兒從床上下來，已信為實；後見豬一戒發誓，便就疑信相半。忙上前分辯道：「這事雖可疑，其中或別有隱情，還望女菩薩悲慈細察。」美人道：

"I'm not sober yet, don't play tricks on me!" "This soft blanket is so comfortable; let me sleep a little more and then I'll get up to walk." Little Monkey scolded loudly, "You good-for-nothing fool! You have committed adultery. Get up quickly; we are taking you to the government office for punishment!" Upon hearing this, Pigsy hurriedly rolled up and got to his feet, put on his clothes, and said, "What adultery have I committed? Where am I going to be punished?" Little Monkey pointed at the servant girl and said to him, "She came last night to see you off for sleeping; it was a kind gesture from your host. How could you kidnap her onto the bed and rape her?" Pigsy said, "Who is falsely accusing me?" Little Monkey said, "Today you refused to get up. When the master and others opened the door, they all saw this girl coming down from your bed. How can that be a false accusation?" Upon hearing this, Pigsy became extremely anxious and hurriedly knelt on the ground, bowing his head to the sky repeatedly while saying, "Amituofo! If Zhu Shouzhuo has indeed done such a thing, may I fall into the Avici Hell forever and never be able to turn over for ten thousand kalpas." The beauty heard this and became even angrier, saying, "What a stubborn monk! You were caught red-handed in the act of adultery; how can you still try to deny it?" She shouted at several rough women to take a long red silk towel and tie both Pigsy and the servant girl together, dragging them to the front hall in order to hand them over to the authorities. At first, Master Tang saw the servant girl coming down from Pigsy's bed and believed it to be true; but after seeing Pigsy swear an oath, he became half doubtful. He hurriedly stepped forward to plead, "Although this matter is suspicious, there may be some hidden circumstances. I hope the Lady Bodhisattva will show compassion and carefully investigate." The beauty said:

20 「若要細察，他昨日在席上吃了幾杯酒，便左顧右盼，已露不端之萌，只此便是隱情，叫我也無處慈悲。」小行者道：「師父不必護短，捉奸捉雙，如今現成兩個，這事也難辨了。只是打官司也須從長商量，就到府裡、縣裡，姦情事不過是打一頓板子，枷號幾月，卻無死罪；

"If you want a detailed investigation, yesterday at the banquet he drank several cups of wine and began to glance around left and right, showing signs of impropriety. This itself is evidence of hidden intentions; I cannot show compassion for such behavior." Little Monkey said, "Master, you need not defend him. Catching an adulterer requires catching both parties in the act. Now we have two of them right here; this matter is hard to deny. However, if we are to take this legal matter seriously, it must be handled carefully. Even if we go to the prefecture or county offices, for an act of adultery at most they would receive a few lashes and be publicly displayed in stocks for several months, but there is no capital punishment;

21 **若要打，莫**說幾十，就打一千，我這蠢貨也不在他心上；若說枷，又不疼不痛，一發只當耍子。但恐官府不察情，連你家這位小娘子也枷了出來，叫他嬌滴滴的身子如何經得起？也與府上體面不好看。」美人道：「依你說，這妮子難道白白被他玷污就罷了！後來叫他怎生嫁人？」小行者道：「也不就罷，聽憑娘子自家處治他一番，也是一樣。」美人道：「是你說的，打他又不痛，罵他又不羞，叫我怎生處治？」小行者道：「刑法不過示辱而已，但憑娘子如何發落！」美人道：「若依我處治，我不獨處治他一個，連你三個也都要處治。」小行者道：「俗語說得好：一人有罪一人當。怎麼連我三個都要處治起來？」美人道：「你師父縱容徒弟姦騙幼女，該處治不該處治？你二人連房，知情不行舉首，該處治不該處治？」小行者道：「該處治，該處治！且說怎樣處治？」美人說到此處，轉歎一口氣道：「若說處治，轉是造化了你們。」小行者道：「處治，不是打就是罵，怎見得造化？」美人道：「我想這妮子已被他奸騙了，門風已被你們玷辱了，就有黃河也洗不清，如今只好將錯就錯，轉將這妮子嫁與他，尚可救得一半。但是我昨夜也曾親到你師父房中，那兩個妮子也曾到你二人房裡，一房行此奸淫之事，誰肯信我三房不為此姦淫之事？今事**已到此，顧不得羞恥，只得連我也嫁與你師父，那兩個妮子也嫁與你二人，庶可掩人耳目。你四人也莫想做和尚去求解，我四個也不必做寡女守貞節。大家團圓過日子，豈不轉是造化你們！快去商量，若是依得，便萬事全休**；

If it comes to beating, don't say dozens of times; even if they beat him a thousand times, this fool is not worth my concern. As for being put in stocks, it's neither painful nor harmful—it might as well be just a game. But I am afraid that the officials may not look into the matter carefully and might also put your young lady in stocks. How could her delicate body endure such treatment? It would also be bad for your family's reputation." The beauty said, "According to you, is this girl simply supposed to let her body be defiled without any consequences?!" How will she ever marry in the future?" Little Monkey said, "That's not necessarily the case. Let the girl deal with him as she sees fit; it will be just the same." The beauty said, "It's your idea. Beating him doesn't hurt, and scolding him doesn't shame him. How should I deal with him?" Little Monkey said, "Punishment is only meant to humiliate them; it's entirely up to the lady how you decide their fate!" The beauty said, "If I were to punish them according to my will, I would not only punish just the one of you, but all three of you as well." Little Monkey said, "As the saying goes: When a person commits a crime, that one alone should bear the consequences. "Why would all three of us be punished?" The beauty said, "Your master allowed his disciple to seduce a young

girl. Should he not be punished? And you two shared the same room and knew what was happening but did nothing to report it. Should they not also be punished?" Little Monkey said, "They should be punished! They definitely should be!" "Then tell me, how do you intend to punish them?" At this point, the beauty sighed and said, "If I were to truly punish you, it would actually be a mercy for you." Little Monkey asked, "Punishment means either beating or scolding. How can that possibly be considered an act of mercy?" The beauty said, "I think this girl has already been defiled by him. Our family's reputation has been tarnished by you all; even the Yellow River could not wash it clean. Now I can only make the best of a bad situation and marry off this girl to him. That way, at least half of the damage might be salvaged. "But last night I also personally went to your master's room, and those two girls had also gone into the rooms of you both. If one room committed this act of adultery, who would believe that my three rooms did not do the same? Now that things have come to this, I cannot worry about shame or disgrace. I must also marry myself off to your master and give those two girls to you both, so at least we can cover up the scandal." The four of you may as well forget about becoming monks to seek salvation, and we four need not remain widows guarding our chastity. We can all live together in harmony; isn't that actually a kind of mercy for you!" Go and discuss it quickly. If you agree, then everything will be settled;

22 **若是依不得，便告你們同伙強姦幼女，敗壞門風，不怕不問成個死罪。」唐長老聽了大怒道**：

If not, I shall report the four of you for gang rape and ruining our family's reputation. There is no way we won't be charged with a capital crime." Master Tang, upon hearing this, became greatly angry and said:

23 **「若是這等**說來，是你們以美人局騙害我師徒們了。貧僧心如鐵石，寧甘一死，決不落入圈套。」美人笑道：「以賤妾姿容，若要以美人局騙人，難道天下就再無一個豪華公子、俊俏郎君去局騙他，卻恰恰在此等候你四個過路化齋的和尚來局騙？況又無半絲紅線，人物一發不消說起，怎不自揣，在此狂言！我此舉也是污穢難堪不得已之思，怎為局騙？」小行者笑道：

"If it is to be put that way, then you have set a trap with false pretenses to harm my disciples and me. My heart is as firm as iron or stone; I would rather die than fall into your trap." The beauty smiled and said, "With my humble appearance, if I were to set a 'beauty trap' for others, would there not be countless wealthy young noblemen or handsome gentlemen in the world who could fall into it? Why on earth should I wait here specifically for you four traveling monks who just happened to stop by for alms?" Moreover, there is not even a single thread of red silk between us; the relationship itself does not exist. How could you be so presumptuous as to make

such wild accusations here! My actions are already disgraceful and forced upon me out of desperation. How can they be considered a trap?" Little Monkey smiled and said:

24 **「若打官司，就是對頭，不妨角口；既要議婚，便是親家，只須好講。依我**說，且解放了你女婿，大家吃了早齋再處。」美人道：「撒手不為姦，齋是請吃，只是解放不得。」小行者道：

"If we are going to take this matter to court, then we are enemies, and there is no harm in arguing. But if it's about discussing a marriage arrangement, we become in-laws, so all that is needed is for us to talk things over politely." According to me, let's first release your son-in-law and have everyone eat breakfast before we deal with this matter." The beauty said, "Letting go does not mean there was no adultery. The meal is an invitation to eat, but I cannot release him." Little Monkey said:

25 **「娘子十分老到，是個慣家，便拴著吃不妨。」大家吃完了，美人道：「齋已吃完了，還是怎麼講。」小行者道：「沒得講，我細想來，哪有個既做了和尚，又重新替人家做女婿的道理。就曲扭著做成了也要惹人笑話。你莫若另選高門，還讓我們去拜佛求解吧。」美人聽了大怒道：「好憊懶和尚！你**說我以美人局騙你，尚未曾騙你分毫，你倒以和尚局先騙了我的齋吃。吃完了，卻又說此無情無義之話。你想是以我寡女家好欺負，故放刁撒賴，且看你去得去不得！」便叫人先將前後門關得鐵桶相似。美人與這粗婦人將汗巾解開，放了侍兒。將他師徒四人送到一間土庫樓下，封鎖起來道：「你這些游方鐵嘴野和尚，我也沒工夫出醜狼藉與你打官司。只將你關閉在此做幾日，餓死了出我這口惡氣吧。你若回心轉意，便另有商量。」唐長老坐在裡面，聲也不做。美人見無人回答，又帶嚷帶罵的亂了一回去了。

"You are very experienced, madam; you must be an expert at this. Tying him up and feeding him is no problem." After everyone had finished eating, the beauty said, "The meal has been eaten. Now then, what's your decision?" Little Monkey said, "There is nothing more to discuss. After careful thought, how can someone who has become a monk also serve as another person's son-in-law?" Even if we twist the situation and make it work, people will still laugh at us. You might as well choose another noble family instead, and let us go on our way to seek Buddhist salvation." The beauty, upon hearing this, was greatly angered and said, "What a lazy monk! You accused me of setting up a 'beauty trap' to deceive you, yet I have not deceived you in the slightest. Instead, it is you who first set an 'abbot's trap,' deceiving me into feeding you." After eating, you now say such heartless and ungrateful words. You think that because I am a widow living alone, it is easy to bully me, so you are being

unreasonable and stubborn. Just wait and see if you can leave or not!" She then ordered people to shut the front and back doors tightly, like a cast-iron drum. The beauty and this coarse woman untied the handkerchief and released the maid servant. They led the four of them—his master and disciples—to a cellar beneath a mud building, locked them up, and said, "You wandering monks with silver tongues, I have no time to make a scene or get into a lawsuit with you. I will just lock you up here for several days and let starvation relieve my anger." "If you change your mind, there may be another arrangement," she said. Master Tang sat inside in silence, not uttering a word. Seeing no one answered, the beauty ranted and cursed for a while before finally storming off.

26 **唐長老默坐了半晌，見外面人去了，方埋怨豬一戒道：「佛家弟子，怎做此醜事！」豬一戒又指天發誓道：「我若有此事，天雷打殺！這都是那淫婦騷精要嫁師父，故捉弄我做個由頭。」唐長老道：「就無此事，他卻借此為名將我們關鎖在此，卻怎生得能出去。」豬一戒道：**

After sitting in silence for a while, Master Tang saw that the people outside had left. Only then did he complain to Zhu Yijie, "A disciple of Buddha, how could you do such an ugly thing!" Zhu Yijie then pointed to the sky and swore, "If I have done this, may heaven's thunder strike me dead! It was all because that lustful woman and her lecherous husband wanted to marry the master, so they played a trick on me to create an excuse." Master Tang said, "Even if there was no such thing, they have still used this as an excuse to lock us up here. How can we possibly get out?" Zhu Yijie said:

27 **「他不過是幾個婦人，這門又不是鐵葉打成，銅汁封鎖，我們弟兄三個人動起手來，便輕輕打開去了，**值個什麼。」唐長老道：「這女子昨夜備那樣的盛齋款待我們，又鋪設那樣床帳請我們歇宿，你又頂著此污穢之名，他一時之氣，將我們關鎖在此，也不為過。你還要行凶打開了門去。如此設心，明日怎到得靈山，見得我佛？」沙彌道：「師父說得極是，只是又不打門，又不就親，卻怎生能夠出去？」小行者道：「你們不要性急，且略坐坐，等我去弄個手腳，包管他自來開門，請我們走路。」唐長老道：「徒弟呀，任你如何做為，只是不可傷人。」小行者聽了點頭道：**「這方是慈悲。」遂將身一變，遁了出來，跳到空中，拔下一把毫毛，在口中嚼碎，吐將出來，叫聲：「變！」就變成了一群獵**戶，三、五百人在生香村口鳴鑼擊鼓，吶喊搖旗，聲張是奉國王之命要捉拿麝鹿，割取臍香，去合春藥。美人與眾侍兒聞了此信，嚇得魂不附體，欲要往後村去躲，又聽得眾獵戶四處圍得水泄不通，逃走不出。大家慌了手腳，只得聚在一處，相抱

痛哭。小行者見他如此光景，因落下來走到面前說道：「娘子們，也不必悲傷，也不須著急，這事我小孫救得你，只要你開了門，放我師父出來，好好送他西行，那些圈套的閑話，再不必提起。」美人聽了，忙率眾侍兒一齊跪下道：「若是孫老爺果有本事救得我家這一場大難，情願送老爺們西行，斷不敢再萌邪念。」小行者道：「既己說明，快去開門，請出我師父、師弟來。」美人生怕獵戶逼入村來，忙將土庫門開了道：「唐老爺、豬老爺、沙老爺，快請出來，不可誤了西行。」唐長老師徒三人摸不著頭路，也不敢回言，只得走了出來。小行者就叫豬一戒去挑行李、沙彌去牽馬，大家都走出門外，扶了師父上馬就要走路，美人慌忙跪下道：「孫老爺原許救我們的大難，萬萬不可食言。」小行者將身一抖，把毫毛收上身來，便道：「我怎肯食言，那些獵戶我已打發他去了。你快起**來，照舊去安居樂業。」美人猶沉吟不語。小行者道：「你若不信，叫人去打聽打聽就知道了。」美人忙叫人四下去打聽，俱回來**說道：「初時，無數獵戶搖旗擂鼓；如今，一霎時影也不見了。」美人與眾侍兒聽了方大喜道：「原來四位俱是活佛，一時妄想，罪過，罪過！」小行者道：「你等久已修成，若再能悔過，把那香氣收斂些，我保你永不逢此難。慎之，慎之！」美人與侍兒再三拜謝而別，師徒們方放馬西行。正是：

"They are just a few women. These doors aren't made of iron sheets or sealed with copper, so if the three of us work together, we can easily break them open. What's there to make such a big deal about?" Master Tang said, "Last night this woman prepared such an elaborate meal to entertain us and arranged a fine bed for us to rest. You have also been falsely accused of disgraceful conduct. Her momentary anger in locking us up here is not entirely unreasonable." You still want to use force to break the door open. With such a mindset, how can we ever reach Mount Lingshan and present ourselves before Buddha?" Sha Mi said, "Master is absolutely right. But if we neither break the door down nor go directly to her, how can we possibly get out?" Little Monkey said, "Don't be in such a hurry. Sit here for a while and wait. I will go and do something. I guarantee she'll come to open the door herself and invite us to leave." Master Tang said, "Disciple, no matter what you do, just don't harm anyone." Little Monkey nodded upon hearing this and said, "This is true compassion." He then transformed his body and slipped out, leaping into the air. He plucked a handful of hair from himself, chewed it up in his mouth, spat it out, and shouted, "Transform!" They transformed into a group of hunters, about three or five hundred people in total. At the entrance to Shengxiang Village, they beat gongs and drums, shouted loudly, waved flags, and made a big show that they were acting on

orders from the king to capture musk deer and extract their musk for making spring medicine. The beauty and her attendants, upon hearing this news, were so frightened that they lost their wits. They wanted to flee into the rear village but heard that hunters had surrounded them tightly from all sides, leaving no escape route. Everyone was in a panic and had no idea what to do, so they could only gather together and weep bitterly into each other's arms. Seeing their plight, Little Monkey descended and approached them, saying, "Ladies, there is no need to grieve or panic. I, your little grandson, can save you from this situation. Just open the door, let my master out, send him on his journey westward properly, and those idle words about traps will never be mentioned again." Upon hearing this, the beauty quickly led all her attendants to kneel and said, "If Master Sun truly has the ability to save our family from this great disaster, we are more than willing to send you westward. We dare not entertain any evil thoughts again." Little Monkey said, "Since the matter is clear now, quickly open the door and bring out my master and younger brother." The beauty, fearing that the hunters might storm into the village, hurriedly opened the cellar door and called out, "Master Tang, Master Zhu, Master Sha, please come out quickly. Don't miss your journey westward." The master and his three disciples were confused and didn't know what was going on, but dared not say anything. They could only step out. Little Monkey then ordered Zhu Yijie to carry the luggage and Sha Mi to lead the horse. They all stepped outside, helped their master onto his horse, and were about to leave when the beauty hurriedly knelt down and said, "Master Sun had promised to save us from this great disaster. You must not break your word." Little Monkey shook his body, reabsorbed the strands of hair into himself, and said, "How could I possibly break my word? Those hunters have already been sent away by me. You had better get up quickly and return to your peaceful life as before." The beauty still hesitated in silence. Little Monkey said, "If you don't believe me, have someone go and check for themselves." The beauty quickly sent people out in all directions to check. They returned and reported, "At first there were countless hunters waving flags and beating drums; now, they have vanished without a trace." Upon hearing this report, the beauty and her attendants were overjoyed and said, "Originally you four are all living Buddhas. Our momentary foolish fantasy was a great sin, a great sin!" Little Monkey said, "You have long been cultivating and achieving enlightenment. If you can now repent and restrain your fragrance a bit, I guarantee that you will never encounter such difficulties again. Be cautious, be cautious!" The beauty and her attendants bowed in gratitude many times before parting. The master and his disciples then rode westward on their horses. Indeed:

28 戲將朝暮四三術，點破冤家歡喜心。

The morning and evening plays of three or four tricks, Reveal the joyful heart of a wronged lover.

29　唐長老此去，不知又何所遇，且聽下回分解。

As Master Tang continued on his journey, it remains to be seen what new encounters await him. Stay tuned for the next chapter.

27.第二十六回歸並一心　掃除十惡 Chapter 26: Returning to One Mind, Cleansing Ten Evils

1　　**詩曰**：

The poem says:

2　　**提到人情總大差，盡皆厭臭把香誇**；

It mentions that human feelings are always greatly different, all hating stench while praising fragrance;

3　　**誰知百畝田中糞，力勝三春園裡花。**

Who knows the manure in a hundred mu of farmland, whose power surpasses the flowers in the garden of spring?

4　　**又云**：

It also says:

5　　**薰香固是老天生，薝草何非地長成？**

Fragrance is surely born of the heavens, but how is not the stinking grass grown by the earth?

6　　**若是人心偏愛惡，斷然天地有私情。**

If human hearts are biased toward loving and hating, then surely heaven and earth have partial feelings.

7　　**話**說小行者，用獵戶之計驚退一群麝妖，扶唐長老上馬西行。唐長老滿心歡喜道：「你怎知他怕獵戶？」小行者就將去竊聽，是他自說出做圈套圖賴豬一戒，並溫柔國王要遣獵戶捉拿臍香之事說了一遍。豬一戒道：「阿彌陀佛！這會兒方纔明白，我豬一戒是個坐懷不亂的高僧。」大家說說笑笑，又行了無數程途。唐長老在馬上忽聞得一陣臭氣劈面沖來，忙用袖就鼻頭掩住道：「徒弟呀，是哪裡這等惡臭？」豬一戒道：「果然臭得難當！想是人家淘茅廁。」小行者道：「你們一心作主，只辨走路便好，怎容鼻頭這等生事？前日為愛聞香惹出一場禍來！今日卻又嫌臭，又不**知要臭出些什麼事來哩！」唐長老道**：**「非是我們惹事，其實這惡臭難聞。」小行者道**：**「既是難聞，就不去聞他罷了。」唐長老道**：**「誰去聞他？他自生聞耳。」小行者道**：**「生滅由他生滅，謂之不聞不見。」唐長老道**：**「徒弟也**說得是，既如此，不消掩鼻，只要掩心了。」小行者道：「心要掩便掩不住，莫若以不掩為掩。」大家講論些佛法，又行了一程，當不得惡臭

疊來。小行者道：「怪不得師父！果然這種氣味甚惡。」說不了，再望見一座黑沉沉昏慘慘的凶山阻路。怎見得那山凶惡，但見：

The story goes that Xiao Xingzhe used the strategy of a hunter to startle away a group of musk deer demons, then helped Master Tang onto his horse and continued westward. Master Tang was overjoyed and said, "How did you know they fear hunters?" Xiao Xingzhe then recounted how he had eavesdropped, revealing that they themselves had spoken of setting a trap to frame Zhu Bajie and the King of Weirou wanting to send hunters to capture someone for umbilical fragrance. Zhu Bajie said, "Amituofo! At this moment I finally understand that I, Zhu Bajie, am a virtuous monk who remains chaste even in temptation." They all talked and laughed along the way, traveling countless miles more. While riding on his horse, Master Tang suddenly caught a whiff of a foul stench rushing toward him. He quickly covered his nose with his sleeve and said, "Disciple, where is this terrible smell coming from?" Zhu Bajie replied, "It really smells unbearable! I suppose someone is cleaning out a latrine." Xiao Xingzhe said, "You all take charge as you please; just focus on walking well. How can the nose cause such trouble? The day before yesterday, a disaster arose merely from loving to smell fragrance! Today we are already complaining about stench—yet I don't know what trouble the stench will bring forth now!" Master Tang said, "It is not that we are causing trouble; it's just that this foul smell is unbearable." Xiao Xingzhe replied, "If it is unpleasant to smell, then simply don't smell it." Master Tang asked, "Who would go and smell it? It just comes to the nose by itself." Xiao Xingzhe remarked, "Let it arise and cease as it will; this is called neither hearing nor seeing." Master Tang said, "Disciple, you are right. If that is the case, there's no need to cover one's nose; just cover one's mind." Xiao Xingzhe responded, "The mind is hard to cover when you try; it is better to regard not covering as covering." As they discussed some Buddhist teachings and traveled another stretch, the foul stench continued to overwhelm them. Xiao Xingzhe exclaimed, "No wonder Master! Indeed, this smell is truly foul." Before they could finish speaking, they caught sight of a dark and gloomy ominous mountain blocking their path. How was the mountain so fierce? Let us see:

8　　**峰似狼牙，石如鬼臉。狼牙峰密匝匝高排，渾似虎豹蛟龍張大口；鬼臉石亂叢叢堆列，猶如魍魎魑魅現真形。樹未嘗不蒼，木未嘗不翠，只覺蒼翠中間橫戾氣；日未嘗不溫，風未嘗不和，奈何溫和**內裡帶陰光。半山中亂蹤蹤，時突出一群怪獸；深林裡風飂飂，忽卷起幾陣狂風。濃霧漫天，烏雲罩地，望將來昏慘慘真個怕人；險磴梯空，危橋履澗，行入去滑塌塌直驚破膽。大一峰，小一巒，數一數起有萬山；遠百尋，近百丈，量一量何止千里？大不容小，細細流泉盡作

江海奔騰之勢；惡能變善，嚶嚶小鳥皆為鴟梟凶惡之鳴。相地居人，盡道是虎狼窟穴；以強欺弱，竟做了妖怪窠巢。

Its peaks resembled wolf teeth, and its rocks looked like goblin faces. The wolf-toothed peaks were densely packed and towering, as if tigers, leopards, dragons, and serpents had opened their huge mouths; the goblin-faced rocks were piled up in disorder, just like the true forms of ghosts and demons revealed. The trees were not lacking in greenness, and the woods were not without verdure; yet one could only feel a violent aura amidst the verdant scenery. The sun was no less warm, and the wind no less gentle, but somehow within this warmth and gentleness lay an ominous darkness. In the middle of the mountain, in disorderly ways, strange beasts occasionally emerged; within the dense forest, with a howling wind, sudden gusts of fierce winds would rise. Thick fog filled the sky, and dark clouds covered the earth; looking ahead, it was truly terrifyingly gloomy. The perilous stone steps seemed to hang in midair, and the precarious bridge crossed over a deep ravine—walking there made one's legs tremble with fear. A great peak, a small hill—counting them all would number in the ten thousands. From afar hundreds of chi, up close hundreds of zhang; measuring it carefully, how could its length be less than a thousand li? The great cannot contain the small; even the finest streams flow with the surging might of rivers and seas. The evil can transform into good, yet every chirping little bird becomes a cry of fierce owls and carrion birds. This land, inhabited by people, is said to be the den of tigers and wolves; with the strong bullying the weak, it has become a nest for demons and monsters.

9 **唐長老看見山形凶惡，便叫：「履真，你看前面那座山，張牙舞爪象個怪獸一般，此中決非佳境，入去須要小心。」小行者道：「這山果然詫異！師父請下馬，路旁略歇一歇，待我去打聽打聽，看是何如。」沙彌聽了，忙扶唐長老下馬，坐於道旁。小行者遂走到山前，四下一望，並不見有一個人家，無處問訊。遂捏一個「唵」字訣，叫聲：「土地何在？」叫猶未了，只見旁邊閃出一個白鬚老兒，跪在地下道：「本山土地在，不知小聖有何吩咐？」小行者大喝道：「好毛神！你既為一方土地，就該管一方之事。我與唐聖僧入境，就該遠接，怎直待呼喚方來，該得何罪？」土地道：「此非小神之罪。聞知唐聖僧居心清淨，不喜役神。**值日功曹與丁甲諸神並不曾差遣，故一路來山神、土地恐驚動聖僧，不敢迎接，惟在暗中保護，有事呼喚，方敢現形。處處如此，小聖為何獨責小神？」小行者道：「既說得明白，不罪你了。只問你前面這座山叫做什麼山？怎形象這等凶惡？內中有多少妖精？妖精叫甚名字？有多大本事？還是久占此中的，還是近日纔有的？須細細說來。若有一字差錯，取罪不便。」土地道：「這座山稟天地陰陽之氣，草木生之，禽獸居之，寶藏興焉，未嘗無功於天地。只因得氣粗浮

，生得古怪希奇，弄成此惡形，故取名的只觀形不察理，就叫他做個惡山。山既負此惡名，仙佛善人誰肯來住！仙佛善人不肯來住，故來住的都是些惡妖惡怪。初時止不過一兩個，如今以惡招惡，竟來了十個，故這山又添叫做十惡山。山中自有了這十個惡妖怪，不是這個捉人來蒸，便是那個拿人來煮。故這十惡山方圓數十里內，都弄得人煙斷絕，連小神的住居也無處。小聖保唐聖僧過去，也須仔細。」小行者道：「只得十個妖精，就是惡殺也有限，怎這等替他誇張！」土地道：「不是誇張他！為首最惡的妖精雖只得十個，他收來的惡禽惡獸，幾幾乎天下之惡皆歸焉，何止上萬！小聖也不可看輕了。」小行者道：「不打緊，你**且**說他這十個惡妖精叫甚名字？」土地道：「一個叫做篡惡大王，一個叫做逆惡大王，一個叫做反惡大王，一個叫做叛惡大王，一個叫做劫惡大王，一個叫做殺惡大王，一個叫做殘惡大王，一個叫做忍惡大王，一個叫做暴惡大王，一個叫做虐惡大王。」小行者道：「他這十惡還是同在一處，還是各自住開？可有大小？」土地道：「這十惡並無大小，雖在同一山，卻東西南北，左右前後，各占洞窟，你不服我，我不服你，常常自相吞併。莫說他手段高強，只他們每日在山中播揚的這些惡臭，觸著的便要沖死。」小行者聽完了發放道：「知道了。待我掃除十惡，還你地方受用。你且回避。」土地領命退去。小行者方走回來，報與唐長老道：「山中妖怪雖有十數個頭領，上萬個小妖，卻都是些烏合之眾，不知兵法，未經操練的。不打緊，師父放心，容易過去。」唐長老吃驚道：「妖怪一個也難當，怎十數個頭領、上萬個小妖轉說不打緊？」小行者道：「他妖精雖多，卻一妖一心，心多勢必亂。我聞三人同心，其利斷金，何況我們四條心并做一條心，怕他怎的？師父快上馬，隨我來。」唐長老聽了方歡喜道：「賢徒果論得妙，只是四心並一心，也要有個并法。一戒與沙彌恐一時不解，也須與他說明。」小行者道：「也沒甚說，只要大家以心貼心，互相照**顧些便是了。」遂取出鐵棒拿在手裡，扶師父上馬，竟進山來。正是**：

Master Tang, upon seeing the fierce appearance of the mountain, called out, "Lv Zhen, look at that mountain ahead. It bares its teeth and claws like a monstrous beast. There is surely no good place within it; we must be cautious when entering." Xiao Xingzhe said: "This mountain is indeed strange! Master, please dismount from your horse. Let us rest a moment by the roadside while I go and inquire about it to see what kind of place it is." After hearing this, Sha Mi hurriedly helped Master Tang dismount from his horse and sat down by the roadside. Xiao Xingzhe thus walked to

the front of the mountain, looked around in all directions, but saw not a single house or person; there was no one to ask. He then formed a mantra with the syllable "Ōng" and called out, "Where is the Earth Spirit?" Before he had finished calling, a white-bearded old man suddenly appeared from the side and knelt on the ground, saying, "I am the Earth Spirit of this mountain. I do not know what commandments the young sage has for me?" Xiao Xingzhe shouted angrily, "You good-for-nothing spirit! Since you are the Earth Spirit of this place, you should be responsible for its affairs. When I and Master Tang entered your territory, you should have come to greet us from afar. How could you wait until we called for you? What crime is this?" The Earth Spirit replied, "This is not my fault. I heard that Master Tang has a pure and clean mind and does not like to command spirits. The daily duty officer, Gong Cao, and the various spirits of Dingjia were never assigned to do so. Therefore, along this journey, mountain gods and Earth Spirits feared disturbing the sage monk and dared not greet him openly; they only protected in secret, appearing only when summoned for an emergency." This is how it has been everywhere. Why does the young sage single me out to blame?" Xiao Xingzhe said: "Since you have explained clearly, I will not punish you. I only ask you—what is the name of that mountain ahead?" Why does it look so fierce and evil?" How many demons are inside?" What names do these demons have?" What kind of abilities do they possess?" Have they occupied this place for a long time, or have they arrived recently?" You must explain in detail. If there is a single mistake, it will be inconvenient to punish you." The Earth Spirit said, "This mountain receives the yin and yang energies of heaven and earth. Grasses and trees grow here; birds and beasts dwell here; treasures arise from it. It has never been without merit toward heaven and earth. It is only because the energy it receives is coarse and superficial, making its appearance strange and bizarre, thus forming this evil shape. Hence, those who name it merely observe its form without understanding its nature, calling it an Evil Mountain. Since the mountain bears such a bad reputation, which immortal or Buddhist sage would dare to live here! Because immortals and sages refuse to dwell here, those who do come are all evil demons and monsters. Initially there were only one or two, but now, as evil attracts more evil, ten have come. Hence this mountain is also called the Ten Evils Mountain. Since these ten evil demons took up residence in the mountain, one demon would capture people to steam them while another would seize people to boil them. Therefore, within dozens of li around the Ten Evils Mountain, human habitation has been completely wiped out; even I have nowhere to dwell. Young sage, as you protect Master Tang through this place, be careful." Xiao Xingzhe retorted, "There are only ten demons. Even if they were evil and murderous, their power is limited. Why do you exaggerate so much about them!" The Earth Spirit replied, "I am not exaggerating! Although the most evil demons in charge are only ten, they have gathered all sorts of wicked birds and beasts. Practically every evil creature under heaven has come to them—how many thousands or even tens of thousands!" Young

sage, you must not underestimate them." Xiao Xingzhe said: "Don't worry. Tell me the names of these ten evil demons?" The Earth Spirit replied, "One is called Cuanshuai Da Wang (the Usurper of Evil King), one is Nishuai Da Wang (Rebellious Evil King), one is Fanshuai Da Wang (Traitorous Evil King), one is Banshuai Da Wang (Mutinous Evil King), one is Jieshuai Da Wang (Robber-Evil King), one is Shashuai Da Wang (Murderous Evil King), one is Canshuai Da Wang (Cruel Evil King), one is Renshuai Da Wang (Tolerant of Evil King), one is Baoshuai Da Wang (Brutal Evil King), and one is Nueshuai Da Wang (Oppressive Evil King)." Xiao Xingzhe asked, "Are these ten evils living together in one place or are they each residing separately?" Do they have ranks of seniority and inferiority?" The Earth Spirit replied, "These ten evils have no hierarchy. Though they are on the same mountain, each occupies a cave in different directions—east, west, south, north, left, right, front, and back. They do not submit to one another and often devour or merge with each other. Don't even mention their powerful abilities—just the foul stenches they spread daily in the mountain are enough to kill anyone who breathes them." After hearing this, Xiao Xingzhe dismissed him and said, "I understand now. Wait for me to clear away the ten evils; I will return your land to you for use." You had better stay out of the way." The Earth Spirit accepted his command and withdrew. Xiao Xingzhe returned and reported to Master Tang, "Although there are ten or so leaders and tens of thousands of minor demons in the mountain, they are all a ragtag bunch. They know nothing about military tactics and have never been trained. Don't worry, Master. You may rest assured; it will be easy to pass through." Master Tang was startled and said, "Even one demon is hard to face. How can you say it's no problem with ten or so leaders and tens of thousand minor demons?" Xiao Xingzhe explained, "Although there are many demons, each has its own mind. With too many minds, their strength will inevitably be scattered and disordered. I have heard that if three people are of one mind, their unity can cut through metal. How much more so when our four hearts unite into one heart—what could they possibly fear?" Master, get on your horse quickly and follow me." After hearing this, Master Tang was delighted and said, "My worthy disciple indeed speaks wisely. However, to unite four minds into one also requires a method of unification. Zhu Bajie and Sha Mi might not understand it at once, so I must explain it to them as well." Xiao Xingzhe answered, "There is nothing much to say. We only need to be close-hearted and take care of each other." He then took out his iron staff, held it in hand, helped Master Tang onto the horse, and entered the mountain. Indeed:

10 萬心何似一心堅，惡業應難敵善緣，

Ten thousand hearts cannot match one resolute heart; evil deeds should find it hard to resist good karmic connections,

11 好向此中問消息，流芳遺臭并千年。

Come here and inquire about the news—both fragrance and stench will endure for a thousand years.

12 **卻**說這十個惡妖，性凶心毒，殺人無厭，因殺得多了，竟殺得路絕人稀。沒得殺了，每日俱在山前林裡四處巡綽，若尋不著，便自相殘殺，殺死的便拖了去吃。這日東山口的殺惡大王領了三妖精正在山頭觀望，忽看見有四個和尚遠遠走入山來，一個騎馬，一個挑行李，兩個俱是空走。滿心歡喜道：「今日大家有一頓飽餐了。」忙帶了一群妖怪，提著刀趕出山來。迎著他師徒四人，也不管好歹，竟一個圈盤陣將他四人圍在中間。眾妖且不說廝殺，先這個嚷道：「馬上的白淨細嫩，好蒸了吃。」那個亂道：「長嘴大耳的肥胖，有肉頭，有油水，煮了吃好。」又一個指著沙**彌道**：**「這個黑皮黑骨，須醃一醃方有味。」又一個指著小行者道**：**「這個人一團筋，一把骨，全沒肉採，只好**剁碎了，連筋帶骨炒起來下酒。」小行者聽了笑說道：「好妖精，你想要吃我們哩！吃倒好吃，只怕有些杠牙。」豬一戒聽了，滿心大怒，哪裡還忍得住，便放了行李，掣出釘耙，先照著指他說的那個妖精劈頭一鋤，就鋤了個九孔流膿。罵聲：「好妖精，你要煮我！倒不如趁新鮮，自家去煮了吃吧。」那殺惡大王看見，急得他暴跳如雷，大聲喊道：「好禿驢，我大王尚未傷你，你轉傷我士卒，世界反了！不要走，吃我一刀。」遂舉刀照豬一戒頂梁骨砍下來。豬一戒用釘耙架住道：「你倚著你是個惡大王這般狠麼？誰知你惡貫滿盈，卻晦氣撞死在我善和尚手裡。」那殺惡大王聽了，一發怒氣沖天，咬牙切齒道：「我不拿你這說嘴的禿驢碎屍萬段，誓不在十惡山為王。」復舉刀又砍。豬一戒道：「莫怪了。」遂舉耙相還。兩個人搭上手，扭做一團，攪做一處，一來一往就鬥有二十餘合。殺惡妖見殺了半晌討不得便宜，便回過頭來一點，要招呼眾妖齊上。小行者恐怕眾妖上來呆子有失，忙持鐵棒轉到殺惡妖身後，去邀截群妖。殺惡妖看見小行者在身後一影，只道去暗算他，忙回過身來照顧。不防豬一戒抬身一耙，就鋤個從頭至腳。眾小妖正往**前幫**，**忽看見大王被一戒鋤倒，嚇得魂飛魄散，屁滾尿流，喊一聲：「不好了！」沒命的都往山裡奔去。一時無主，便分跑到各惡大王名下報道：「禍事了！山前來了四個狠和尚，一個使一條金箍鐵棒，一個使一柄九齒釘耙，十分利害！殺惡大王與他殺不得幾合，早被他一釘耙鋤得稀爛。」那九個惡大王聽了，俱不肯信道：「哪有此事！」眾小妖道：「那四個和尚現在山前，大王不信，請去一看便見明白。」眾惡妖聽了，俱要來看。惟有劫惡大王與殘惡大王、忍惡大王的巢穴，在這山東南上近些，先帶領眾妖一齊俱到山前，早望見三個步行和尚，擁擭著一個**

騎馬和尚，正興興頭頭策馬進山。三妖大家商量道：「這等四個和尚能有多大本事，就把殺惡大王鋤死？我想還是殺惡大王一人欺敵，被他暗算了。如今我們三人須一同出去，不要與他搭話，只是刀槍劍戟一時齊上，包管他支持不來，落在我們手裡，大家分去受用。」三妖算計停當，遂鳴鑼擊鼓，吶喊搖旗，擁出山來，竟望著他師徒四人殺來。

Meanwhile, these ten evil demons were fierce in nature and cruel-hearted, killing people without satisfaction. Because they had killed so many, they eventually left the roads deserted and the population sparse. With no more people to kill, they patrolled the forest in front of the mountain every day. If they could not find anyone, they would turn on each other and kill one another, dragging their victims away to eat. On this day, Shashuai Da Wang of the eastern mountain pass led three demons and was watching from atop the hill when he suddenly saw four monks walking into the mountain from afar—one riding a horse, one carrying luggage, and two walking empty-handed. He was overjoyed and exclaimed, "Today we all get to have a hearty meal!" He quickly led a group of demons and rushed out of the mountain with swords in hand. They confronted the four of them, without distinguishing good from bad, and immediately formed a circular encircling formation to trap all four in the center. The demons did not yet begin fighting; instead, one of them shouted excitedly, "The one on the horse is fair-skinned and tender—perfect for steaming and eating!" Another shouted disorderly, "The one with the long mouth and big ears is fat—he has plenty of meat and oil. Boil him and eat him!" Another pointed at Sha Mi and said, "This one has black skin and bones—he must be pickled first to taste good." Another pointed at Xiao Xingzhe and said, "This man is all sinew and bones with no meat—there's nothing to take from him. He can only be chopped up and stir-fried with his tendons and bones as a side dish for wine." Xiao Xingzhe, upon hearing this, laughed and said, "Good demons! You want to eat us!" "It would be delicious if you could eat us, but I'm afraid it might give you a toothache." Zhu Bajie, upon hearing this, was filled with rage and could no longer hold back. He dropped his luggage, pulled out the rake, and first struck the demon who had pointed at him, hitting him on the head so hard that it left nine holes oozing pus. He cursed, "You wicked demons! You wanted to boil me!" "Better yet, since I'm still fresh, go ahead and cook and eat me yourselves!" Shashuai Da Wang, upon seeing this, was so furious he jumped about like thunder. He shouted loudly, "You bald donkey! My great king has not yet harmed you, and you have already injured my soldiers—this world is upside down!" "Don't run! Take this sword cut from me!" He then raised his sword and swung it down at the top of Zhu Bajie's head. Zhu Bajie blocked with his rake and said, "Do you think just because you are a wicked great king that you can be so cruel?" "Do you not know that your evil deeds have reached their peak, and now you've met a bad end in the hands of my good monk?" Upon hearing this, Shashuai Da Wang became even more furious. He gritted his teeth and said, "If I do not tear

you, the talkative bald donkey, into ten thousand pieces, I will never be a king on Ten Evils Mountain!" He raised his sword again to strike. Zhu Bajie said, "Don't blame yourself." He then raised his rake to strike back. The two engaged in hand-to-hand combat, entangled together and fighting fiercely, going back and forth for more than twenty exchanges. Shashuai Da Wang saw that after a long while of fighting, he had gained no advantage. He turned his head and gave a signal to call upon all the demons to join in together. Xiao Xingzhe was afraid that if the demons joined in, Zhu Bajie would be at a disadvantage. He quickly took up his iron staff and moved behind Shashuai Da Wang to intercept the group of demons. Shashuai Da Wang noticed Xiao Xingzhe's shadow behind him and thought he was trying to ambush him. He quickly turned around to deal with the threat. Unaware, Zhu Bajie raised his rake and struck from head to toe. The minor demons, who were just moving forward to help, suddenly saw their great king knocked down by Zhu Bajie. Terrified out of their wits and soiling themselves in fear, they shouted in alarm, "It's bad!" They all ran for the mountain without a care for their lives. With no leader, they scattered and rushed to report to each of the other great kings: "Trouble is coming!" "Four fierce monks have come to the front of the mountain. One wields a golden hoop iron staff, and another uses a nine-pronged rake—they are extremely formidable!" "Shashuai Da Wang could not fight with him for more than a few exchanges and was already smashed to pieces by his rake!" The nine other great kings, upon hearing this, all refused to believe it and said, "How could such a thing be possible!" The minor demons replied, "Those four monks are right at the front of the mountain now. If you don't believe it, Great King, please go and see for yourself." Upon hearing this, all the evil demons wanted to come and take a look. Only Jiee Da Wang, Can'e Da Wang, and Ren'e Da Wang had their dens closer to the southeast of this mountain. They led all the demons together to the front of the hill early on and saw three walking monks surrounding a monk riding a horse, who was galloping into the mountain with great enthusiasm. The three demons discussed among themselves, "How could these four monks possibly have such great skill as to kill Shashuai Da Wang?" "I think it's more likely that Shashuai Da Wang was overconfident and underestimated the enemy, so he was ambushed." "Now the three of us must go out together. Don't talk to them, just charge at once with swords, spears, halberds and other weapons all at once. We can be sure they won't be able to withstand it and will fall into our hands for us to enjoy." The three demons, having made their plan, then beat the drums and gongs, shouted loudly while waving flags, and rushed out of the mountain toward the four master-disciples, charging straight at them.

13　劫惡大王使一杆長槍，惡狠狠照小行者當胸刺來，小行者看見，忙用鐵棒抵住。殘惡大王使一柄宣花斧，急忙忙照豬一戒劈頭砍來，豬一戒看見，忙用釘耙相迎。忍惡大王使兩把龍虎寶劍，雄赳赳向唐長老殺來，沙彌看見，只得放下

行李，掣出降妖禪杖交鋒。一霎時，三個惡妖魔，三個狠和尚，在山前賭鬥，真個一場好殺。但見：

Jiee Da Wang wielded a long spear and fiercely aimed it at Xiao Xingzhe's chest. Seeing this, Xiao Xingzhe quickly blocked with his iron staff. Can'e Da Wang wielded a Xuanhua axe and hurriedly swung it at Zhu Bajie's head. Seeing this, Zhu Bajie quickly met the attack with his rake. Ren'e Da Wang wielded two dragon and tiger treasure swords, charging bravely toward Master Tang. Sha Mi saw this and had no choice but to drop his luggage, pull out the demon-subduing Zen staff, and engage in battle. In an instant, three evil demons and three fierce monks fought fiercely at the front of the mountain, truly a magnificent battle. But see:

14　三對敵頭，六般兵器。三對敵頭，對對逞英雄豪傑；六般兵器，般般顯利刃強鋒。惡以惡為強，將欲殺盡善人方遂志；善以善為寶，誓言盡除惡黨始成功。故鐵捧當頭，釘耙劈面，禪杖攔腰，不曰殺人而曰慈悲；寶劍交飛，鉞斧橫施，長鎗直刺，不曰行凶而曰應劫。只道食人之肉以生已肉，了不動心；誰知未殺人之身先自殺其身，直在轉眼。戰不容情，當我鋒者盡是冤家；殺難論理，血吾刃者誰非屈鬼？不後不前，恰恰相逢狹路；或生或死，斷斷不得開交。

Three pairs of opponents, six different weapons. Each pair of adversaries displayed heroic valor; each of the six weapons revealed sharpness and formidable strength. Evil relies on its own cruelty, determined to kill all the good people to achieve its goal; Goodness treasures virtue, vowing not to succeed until all evil forces are completely eradicated. Thus, the iron staff strikes from above, the rake slams across the face, and the Zen staff blocks at the waist—not to kill but out of compassion. The treasure swords fly in midair, axes are swung sideways, and long spears pierce straight ahead—not for violence but as a karmic reckoning. They thought to sustain their own flesh by devouring others, remaining unmoved; who could have known that before they killed another's body, they first destroyed themselves in the blink of an eye. Battle spares no feelings; those who face my blade are all enemies. Killing cannot be reasoned with; whose blood on my sword is not that of a wronged spirit? Neither retreating nor advancing, they meet face to face in a narrow path; whether life or death, there is no escape from the confrontation.

15　六人三對，捨死忘生殺了半日，直殺得塵土蔽天，煙雲障日，並不見輸贏，又鬥了幾合，畢竟小行者手段高強，鬥到深妙處，忽賣個破綻，將身一撤，那劫惡妖不知是計，慌忙趕來一槍；不期小行者扭轉身來一讓，讓過鎗頭，就趨勢當頭一棒，正打個著。只打得腦漿迸萬顆桃花，牙齒飛一堆碎玉，早已嗚呼！殘惡、忍惡二大王看見，驚得手腳無措，只得虛晃一斧，假揮雙劍，敗下陣來，往山中逃去。逃到山中，二人商量。忍惡妖道：「這三個和尚力氣又大，兵器又凶，難以力取，必須以計拿他方妙。」殘惡妖道：「有何妙計？」忍惡妖道：「我

想，山外拿他，空曠曠的，必須賭鬥。莫若偃旗息鼓讓他進山，待他走入夾壁峰時，你一個在前，將石塊塞斷他的前路，我一個在後，用石塊阻住他的後路，使他前進無門，後退無路，不消數日，不怕不餓死在夾壁峰內。你道此計好麼？」殘惡聽了，鼓掌大喜道：「妙計，妙計！」遂一面吩咐眾妖俱躲在山坳裡，搬下石頭，伺候斷路不題。

The six people, in three pairs, fought for half a day without regard for life or death. The battle was so fierce that it raised dust to obscure the sky and clouds to block out the sun. Still no one gained an advantage. After several more exchanges, Xiao Xingzhe ultimately proved superior in skill. When the fight reached its most intense moment, he suddenly feigned a weakness and pulled back. Jiee Da Wang did not realize it was a trick and hurriedly charged forward with his spear. Unexpectedly, Xiao Xingzhe turned around quickly to dodge the spearhead and then took advantage of the momentum to strike down from above with one powerful blow, hitting precisely on target. It struck so hard that brains splattered like ten thousand peach blossoms and teeth flew about as shattered jade, and Jiee Da Wang was already dead. Can'e Da Wang and Ren'e Da Wang, upon witnessing this, were so shocked they lost all composure. They had no choice but to feign a strike with the axe and pretend to wield their swords before retreating from the battlefield and fleeing into the mountain. After escaping into the mountains, the two of them discussed among themselves. Ren'e Da Wang said, "These three monks are both strong and wield fierce weapons. We cannot defeat them by force alone; we must capture them with a clever plan." Can'e Da Wang asked, "What is this brilliant plan?" Ren'e Da Wang replied, "I think that if we fight them outside the mountain where it is open and spacious, we will have to engage in direct combat. It would be better to lower our banners and drums, let them enter the mountain. When they walk into Jia Bi Peak, you can block their front path with stones from ahead, while I will stop their rear route with rocks behind. This way, they have no door forward or backward. Without food for a few days, we need not worry—they will surely starve to death inside Jia Bi Peak." "Do you think this plan is good?" Can'e Da Wang, upon hearing this, clapped his hands in great joy and said, "A brilliant plan! A brilliant plan!" He then gave orders to all the demons to hide in the mountain hollows, bring down stones, and prepare to block the path.

16 **卻**說初時豬一戒已鋤死了殺惡大王，小行者今又打死了劫惡大王，弟兄們志氣揚揚，竟扶唐長老上馬進入山來。唐長老終是小心，叫道：「徒弟呀，你們有本事打死了兩個妖精，固為可喜，只怕他山中妖怪還多，必須留心提防為妙。」小行者道：「提防是不消說的，但想這些妖怪聽見我們鐵棒、釘耙利害，只怕

也不敢出來了。師父只管放膽前行。」唐長老見小行者說得容易，便也欣然策馬而行。不一時，進了山口。初時在山外遠望，還只覺山形有些怪惡，及走入山來，不但山形怪惡，只覺陰風寒氣吹得人肌骨慘慄，初起在山外雖聞臭惡之氣，卻還是一陣陣，及走入山中，便如入鮑魚之肆，竟連身體都熏臭了。唐長老無法奈何，只得忍耐而行。卻喜得走了二、三里，並無一個妖精，心下暗想道：「小行者之言不虛。」又行不得半里，忽見兩邊峭峰壁立，就似夾成的一條長巷。因勒住馬道：「此中岩崖陡峻，蹊徑全無，莫非不是路？」小行者道：「師父，只管信步行去，自有前程，是路不是路，無非是路。問他怎的？」因將馬加上一鞭，早已師徒相趕著奔入夾壁峰來。

Meanwhile, at first Zhu Bajie had already killed Shashuai Da Wang. Now Xiao Xingzhe had also killed Jiee Da Wang. Encouraged by their victories, the brothers proudly supported Master Tang onto his horse and rode into the mountain. Master Tang, always cautious, called out, "Disciples! It is indeed commendable that you have the ability to kill two demons. However, I am afraid there are still many more monsters in this mountain; we must remain alert and careful." Xiao Xingzhe replied, "There is no need to say we must be on guard. I think these demons, having heard of the power of our iron staff and rake, probably won't dare come out." "Master, you may go ahead with confidence." Seeing how easily Xiao Xingzhe spoke, Master Tang was pleased and rode on confidently. In no time at all, they entered the mountain pass. At first, from outside the mountain, they had only felt that the mountain's shape was somewhat strange and sinister. But upon entering it, not only did its form appear more bizarre and evil, but a cold wind filled with chill made their bones shiver in horror. Earlier, while still outside the mountain, although they had sensed an unpleasant stench, it came in waves; now that they were inside, it was like stepping into a fishmonger's shop—so strong was the smell that even their bodies seemed to be tainted by its foulness. Master Tang had no choice but to endure and press on. Yet, happily enough, after walking two or three li, they encountered not a single demon. Master Tang secretly thought to himself, "Xiao Xingzuser's words were not in vain." They had barely walked half a li more when suddenly they saw steep cliffs rising on both sides, forming what looked like a long alleyway squeezed between them. Tang Sanzang pulled up his horse and said, "The cliffs here are steep and rugged with no clear path—could this not be a road at all?" Xiao Xingzhe said, "Master, just keep walking forward with confidence. There will be a way ahead. Whether it is or isn't a road—it's still a path." "Why ask how?" He then gave his horse a whip, and before long, the master and disciples hurriedly rode into Jia Bi Peak.

17　　纔走不上一箭多路，忽聞得後面喊聲如雷。急回頭看時，只見無數妖精挑泥運石，一霎時已將後路塞斷了。唐長老吃驚道：「我就說這條路卻有些古怪，今果然中了妖精之計，竟將後路塞斷，卻怎麼處？」小行者道：「我們又不生退心回去，任他塞斷，與我何干？我們好歹只努力前行，包管有出頭日子。」唐長老沒法奈何，只得策馬又行了七、八里路。到了夾壁峰出口的所在，早已亂石堆砌得水泄不通。豬一戒道：「師兄只管叫走，如今走了個盡頭路了，卻如何處？」小行者道：「行到水窮，自然雲起，賢弟不消慌得。」唐長老道：「徒弟呀，莫怪他慌，這夾壁中前後塞斷，莫說無處棲身，就餓也要餓死了。」沙彌道：「餓是俄不死，若要棲身也還容易。一路來看見那夾壁中樹木廣有，野菜甚多。斫些樹木，塔個篷兒，就可棲身；挑些野菜，煮做菜羹，便可充飢。愁他怎的？」唐長老怒道：「大家在困苦中須商量正事，怎說此油談？」豬一戒道：「正路俱已塞斷了，鋤開石塊，定也有人把守，莫若開個旁門轉出去吧。」小行者道：「一走旁門，便非大道。」豬一戒道：「旁門走不得，不如大家用力在地下挖個狗洞鑽出去吧。」小行者道：「和尚鑽狗洞，一發使不得！」豬一戒道：「旁門又走不得，狗洞又鑽不得，除非借他一張上天的長梯子爬了出去方好。」小行者道：「好倒好，只是世間哪有上天梯？」豬一戒道：「這不好，那不好，依你卻怎處？」小行者道：「吾聞以我攻惡，不如以惡攻惡。依我算計，師父請寬心坐坐，以逸待勞，等我掉三寸不爛之舌遊說各妖，使他自相吞並，殺得一個是一個，殺得兩個是一雙，倘能盡殺完了，搬開石塊走路，也省我們許多力氣。」唐長老道：「這些妖精定是同惡相濟，如何肯自相摧殘？」小行者道：「師父有所不知，凡惡不足便求相濟。這些妖精惡已盈了，必妒忌相吞。」唐長老聽了點頭道：「徒弟呀，你雖說得有理。只是此去你以一身而入眾妖巢穴，我未免掛懷。須要仔細。」小行者道：「不打緊，師父只管放心。」又吩咐豬一戒、沙彌道：「倘師父餓了，可將帶的乾糧取些澗水充飢。我去去就來。」將身一縱，早跳出夾壁峰頭。向前一望，只見殘惡大王領著一群眾妖，在夾壁峰口密密匝匝圍得鐵桶相似，只等裡面餓死方好下手。小行者看得分明，便不驚動他，只望臭氣濃處而來，卻是妖精巢穴，便落到穴前，叫道：「裡面有人麼？」早跑出四、五個小妖來，看見小行者是個和尚，便你扯我拽的道：「你這和尚，怎敢在我大王洞府門前大呼小叫？」小行者道：「你們不要扯拽！我是來獻美食與你大王受享的，快去通報。你若報遲了，我就到別洞去獻了。」小妖將小行者估一估道：「我看你尖嘴縮腮，猴頭猴腦，皮肉也粗糙，又瘦怯怯的，也只好隨常將就吃罷了，怎叫做美食敢來獻與大王？」小行者道：「我是出樣兒吃不得的，還有絕美的未曾獻來

。」小妖道：「這就是了。」因忙忙進去報知反惡大王道：「外面有一個和尚，來獻什麼美食！」反惡大王道：「方纔有人報說，有四個和尚入山，先用釘耙鋤死了殺惡大王，後又用鐵棒打殺了劫惡大王，說得十分凶狠。我正想要去拿他，為何又有和尚來獻美食？快叫他進來，待我細問。」小妖慌忙出來，叫了小行者入去。

They had not walked more than an arrow's length when suddenly they heard a thunderous shout from behind. They quickly turned around and saw countless demons carrying stones and mud, who in an instant had already blocked the rear path. Master Tang was startled and said, "I thought this path felt strange. Now it turns out we have indeed fallen into the demons' trap—they've blocked our rear route! What are we to do?" Xiao Xingzhe responded, "We have no intention of retreating. Even if they block the way, what does it matter to me?" "We must just keep moving forward with all our might; we will surely find a way out." Master Tang, having no choice, urged his horse onward for another seven or eight li. When they reached the exit of Jia Bi Peak, it was already blocked by a pile of rocks so tightly that not even water could pass through. Zhu Bajie asked, "Elder Brother, just keep shouting and walking! We've reached a dead end now. What are we to do?" Xiao Xingzhe remarked, "When the stream runs dry, clouds will naturally arise. My dear younger brother, there is no need to panic." Master Tang said, "Disciples! Don't blame him for being anxious. This narrow valley has both ends blocked. Not only is there nowhere to take shelter, but we will starve to death if we stay here." Sha Mi said, "We won't die of hunger so quickly. If we need a place to rest, it's still possible." Along the way, they had seen many trees and plenty of wild vegetables in Jia Bi Peak. We can cut down some trees, build a small shelter, and have somewhere to stay; we can gather some wild vegetables, cook them into soup, and that will be enough to stave off hunger. "What is there to worry about?" Master Tang angrily said, "While we are in hardship, we must discuss serious matters. How can you speak such frivolous words?" Zhu Bajie said, "The main path has already been blocked. Even if we try to clear the rocks, there must be someone guarding it. It would be better to find a side passage and get out that way." Xiao Xingzhe said, "Once we take the side path, it is no longer the right way." Zhu Bajie remarked, "If we can't take a side path, then let's all work together to dig a small hole in the ground and crawl out through it." Xiao Xingzhe replied, "Monks crawling through dog holes is even more unacceptable!" Zhu Bajie said, "We can't take the side path and we can't crawl through a dog hole. Unless we borrow a long ladder to climb up into the sky, there's no other way out." Xiao Xingzhe responded, "That would be good if it were possible. But where in the world can we find a ladder to heaven?" Zhu Bajie asked, "If this is not good and that is not good either, then according to you, what should we do?" Xiao Xingzhe answered, "I have heard that using ourselves to fight evil is not as effective as using evil to fight evil."

According to my plan, Master, please sit and relax with peace of mind. I will use my eloquence to persuade the various demons, causing them to turn on each other. For every one we kill, it's a gain; for two killed, even better. If they are all eliminated, then we can move the rocks aside and walk freely, saving us much effort." Master Tang said, "These demons are surely united in their evil. How would they be willing to destroy each other?" Xiao Xingzhe explained, "Master does not know this: when evil is insufficient, it seeks support from others." "These demons have already accumulated excessive evil; they will inevitably devour each other out of jealousy." Hearing this, Master Tang nodded and said, "Disciple, what you say is reasonable." "But going ahead alone into the lair of so many demons, I can't help but worry about you." "You must be careful." Xiao Xingzhe reassured, "Don't worry. Master, just rest assured." He also instructed Zhu Bajie and Sha Mi, "If Master feels hungry, you may take some of the dried food we brought and mix it with spring water to make a meal." "I will be right back." With a single leap, he had already jumped out to the top of Jia Bi Peak. Looking ahead, he saw the Demon King Can'e leading a group of demons tightly surrounding the mouth of Jia Bi Peak like an iron drum, waiting for those inside to starve before making their move. Xiao Xingzhe clearly saw this and did not alarm them. He headed toward the place with the strongest stench, which was obviously a demon's lair. Arriving in front of it, he called out, "Is there anyone inside?" Soon, four or five small demons rushed out. Seeing that Xiao Xingzhe was a monk, they grabbed at each other and shouted, "You monk, how dare you shout loudly in front of our Great King's cave?" Xiao Xingzhe retorted, "Don't pull at each other!" "I have come to offer delicious food for your Great King's enjoyment. Go quickly and report this." "If you delay in reporting, I will go to another cave to present it instead." The small demons estimated Xiao Xingzhe and said, "I see you have a sharp mouth, sunken cheeks, a monkey-like head, rough skin, and look thin and frail. You are only fit for ordinary food at best. How dare you call yourself delicious enough to be presented to the Great King?" Xiao Xingzhe countered, "I am not someone you can just eat offhand. There is even more exquisite food yet to be presented." The small demon said, "That's exactly it." He hurriedly went in to report to Demon King Fane, saying, "Outside is a monk who has come to present some kind of delicious food!" Demon King Fane said, "Just now someone reported that four monks had entered the mountain. First they used a rake to kill Demon King Shee, and then with an iron rod killed Demon King Jie. The report was very fierce." "I was just about to go after them. Why is there another monk coming here with delicious food?" "Quickly, bring him in so I can question him carefully." The small demon hurried out and called Xiao Xingzhe to come inside.

18　反惡大王一見了小行者就問道：「你是哪裡來的和尚？獻什麼美食？」小行者假作慌張道：「小和尚有個師父，叫做唐大顛，他是中國人，生得又肥又白，又細又軟。人傳他是佛祖轉世，大有報器，吸他一點血延生萬載，吃他一塊肉

壽享千年。今奉唐天子之命，差遣他往西天拜佛求解，路過寶山。倚著他徒弟豬一戒、沙彌有些本事，過山時，竟行凶打殺了兩個大王，只說打死了兩個無人報仇，就好快活過山。不期這山中大王多，又惱了一個殘惡大王，一個忍惡大王，商量了一條計，就將我師父、徒弟都引入夾壁峰中，用石塊將前後路俱塞斷，弄做個釜中之魚，砧上之**肉，眼見是殘惡、忍惡二位大王口中之食了。這二位大王，既得了唐僧這樣美食到手也**夠了，卻又貪心不足，還要將我們徒弟都吃盡。故此小和尚不服，爬山越嶺的逃走出來，報與大王。大王既與殘、忍二大王同為此山之主，豈可讓他二人獨享？也該去求他分些，延年益壽。只要大王饒了我小和尚之命。」反惡大王聽了大怒道：「好潑魔！既有此美食到山，就該大家分吃，你二人有甚本事，就思量困倒和尚瞞著我自吃？」就要領兵去與他廝殺。小行者道：「若領兵與他廝殺，便要費力。莫若只帶幾個心腹走去，只說幫他圍守，求他分些餘惠，他自然不疑。大王取便將他一刀殺了，豈不省事！」反惡大王聽了大喜道：「你這和尚倒也中用，有些算計，待我殺了他二人，就留你貼身伏侍吧。」小行者道：「多謝大王。」反惡大王說罷，就提了一把短刀，帶了十數個能事的心腹小妖，竟往夾壁峰來。闖入營中，看著殘惡大王笑說道：「好同山朋友，有此美食，怎不通知眾人一聲？」殘惡大王道：「方纔困住，尚未捉到，捉到自然相請。」反惡大王道：「不消請，特來相幫去捉。捉到了方好分食。」殘惡大王不防他，有心任他走近面前，不期走到面前就順手一刀，早已連肩卸臂跌倒在地。眾小妖嚇得魂膽全消，跪在地下只是磕頭求饒。反惡大王道：「與**你們無干，我不殺你，只要你圍好了夾壁峰口，不許亂傳。」眾小妖領命，緊緊圍著。反惡大王大喜道：「這美食眼見是我與忍惡大王分吃了。」小行者道：「此時忍惡大王尚未知道，何不也如此結果了，便是大王獨享。」反惡大王道：「有理。」忙又轉到夾壁峰後來哄那忍惡大王道：「適蒙殘惡大王相招**說，困倒了和尚，請我來同享。又恐怕前邊捉急了，往後路突出，故又浼我來相幫。」忍惡妖道：「突是突不出，幫也不消幫，但你既知風來了，多寡也要請你吃些，斷無空還之理。若要一樣同享，卻無此理。」反惡大王道：「誰指望與你同分，但恐山中諸王聞知，都要來分。」忍惡大王道：「他們如何得知？」反惡妖用手一指道：「你看那邊來的豈不是他們？」哄得忍惡妖回頭看時，反惡妖就乘勢一刀，也將忍惡結果了。便對眾小妖道：「有不服者，以忍惡大王為例。」眾妖只是磕頭，誰敢不服！反惡大王滿心歡喜，因對小行者道：「虧你有算計，這夾壁峰中的美食

讓我獨享了。」小行者道：「是便是了，卻還有三分術穩。」反惡大王道：「怎生不穩？」小行者道：「這夾壁峰中的和尚，要等他餓死，快殺也有兩三日。這兩三日中，倘或山中各惡大王得知了風聲，都走了來爭，縱不全與他，多寡也要分些去。

As soon as Demon King Fane saw Xiao Xingzhe, he asked, "Where are you from, monk?" "What delicious food do you have to offer?" Xiao Xingzhe pretended to be nervous and said, "My master is a monk named Tang Dadian. He is a Chinese man, plump and fair-skinned, soft and tender." People say he is the reincarnation of Buddha. He has great potential for cultivation. Just a drop of his blood can prolong life for ten thousand years, and eating even a piece of his flesh would grant longevity for a millennium. "Now he has been sent by the Tang Emperor to travel westward and pay homage at the Western Heaven in search of enlightenment. He passed through this mountain on his journey." Relying on his disciples Zhu Bajie and Sha Ji, who have some abilities, they acted violently while passing through the mountain, killing two kings. They thought that since no one would avenge these two, it would be easy to pass through the mountain happily." Unbeknownst to them, there were many kings in this mountain. Another Demon King Can'e and another Demon King Ren'e became angry and devised a plan. They lured my master and disciples into Jia Bi Peak and blocked both ends of the path with rocks, trapping us like fish in a pot or meat on a chopping board. Clearly, we would soon become food for the two kings, Can'e and Ren'e." These two kings already have Master Tang, such a delicacy, but their greed is insatiable. They also want to eat all of our disciples." Therefore, I, the small monk, could not accept this and climbed over mountains and hills to escape and report it to Your Majesty." Great King, since you are on equal footing with Demon Kings Can'e and Ren'e as rulers of this mountain, how can you allow them to enjoy the feast alone?" You should go ask for a share from them so that you too may benefit and prolong your life." "But only if Great King spares my small monk's life." Upon hearing this, Demon King Fane became furious and shouted, "You rascal!" "With such a delicacy in the mountain, it should be shared by all. What special abilities do you two have that you would conspire to trap the monks and secretly eat them without telling me?" He was about to lead his troops to fight against them. Xiao Xingzhe advised, "If you lead your army to fight with them, it will be a great effort." "It would be better if you just take along several trusted men and go, pretending to help them guard the area. Ask for a share of their bounty, and they will naturally not suspect anything." "Once Great King finds it convenient, you can just kill him with one stroke. Won't that save trouble!" Hearing this, Demon King Fane was greatly pleased and said, "You monk are actually useful. You have some strategy. Once I kill those two, I will keep you as my personal attendant." Xiao Xingzhe bowed and said, "Thank you, Great King." After saying this, Demon King Fane took a short knife and

led more than ten capable trusted small demons directly toward Jia Bi Peak. They burst into the camp and, looking at Demon King Can'e with a smile, said, "Good mountain companions, how could you not inform everyone about this delicacy?" Demon King Can'e replied, "They were just trapped and have not yet been captured. Once they are caught, we will naturally invite you." Demon King Fane said, "No need to invite me. I have come especially to help catch them." We can only divide the feast once they are captured." Demon King Can'e did not suspect him and carelessly allowed him to approach. Unexpectedly, when he reached the front, Demon King Fane struck with a quick stroke of his knife, cutting off one shoulder and arm before Can'e fell to the ground. The small demons were so frightened that they lost all their courage, knelt on the ground, and only kept bowing their heads in a plea for mercy. Demon King Fane said, "This has nothing to do with you. I won't kill you, but as long as you guard the entrance of Jia Bi Peak well and don't spread any news." The small demons accepted his orders and tightly surrounded the area. Demon King Fane was overjoyed and said, "This delicacy is clearly going to be shared between me and Demon King Ren'e." Xiao Xingzhe suggested, "At this moment, Demon King Ren'e still does not know. Why not deal with him the same way? Then it will be entirely for Great King to enjoy." Demon King Fane replied, "That makes sense." He hurriedly went to the back of Jia Bi Peak and approached Demon King Ren'e, saying, "Just now, I was kindly invited by Demon King Can'e who said that they had trapped the monks and asked me to come share in it." "I was also afraid that if we acted too quickly at the front, they might break through from the rear. Therefore, I have been asked to come and help." Demon King Ren'e said, "They won't break through no matter what. There's no need for your help. But since you already know about it, whether much or little, I must still offer you some food. It would be unreasonable to leave empty-handed." "There is no such thing as sharing equally with others." Demon King Fane replied, "Who would expect to share it with you? I'm just afraid that if the other kings in the mountain find out, they will all come for a share." Demon King Ren'e asked, "How would they know?" Demon King Fane pointed with his hand and said, "Look! Are those not coming from over there?" While pretending to trick Demon King Ren'e into looking back, Demon King Fane seized the opportunity and struck with a knife, killing him as well. He then said to the small demons, "Anyone who disobeys will be an example of what happened to Demon King Ren'e." The small demons only kept bowing their heads; who dared to disobey! Demon King Fane was full of joy and said to Xiao Xingzhe, "You have a good plan. Now the delicacy in Jia Bi Peak is entirely for me." Xiao Xingzhe replied with a smile, "That's true, but there are still three more tricks to go." Demon King Fane asked, "What is it that is not stable?" Xiao Xingzhe said: "The monks inside Jia Bi Peak need to wait for them to starve. Even if we kill them quickly, it will still take two or three days." During these two or three days, if the other Demon Kings in the mountain hear about it and come to fight for a share, even if we don't give them all of it, we will still have to give some away."

19 **大王指望獨吃，我所以**說個不穩。」反惡妖聽了躊躇道：「這卻如何處置？你可還有什麼好算計？」小行者道：「算計是有，只怕大王名雖為惡，還是虛名，未必有那第一種的毒心，最凶殘的辣手！」反惡大王笑道：「象我這等吃人不皺眉，殺人不眨眼，也要算惟我獨尊了。」小行者道：「既是獨尊，為何這山不叫做獨惡山，卻叫做十惡山？這山中為何不是大王一人獨住，卻瓜分與十個大王？」反惡大王聽了，羞得滿面通紅道：「這等看起來，我一生為惡，尚未出人頭地，真要羞死。」小行者道：「大王不要羞，這不是大王沒有惡心惡力，只是大王惡算計差了些。」反惡大王道：

"That is why I say it's not secure for Great King to hope for a complete monopoly." Hearing this, Demon King Fanne hesitated and asked, "Then what should we do?" "Do you have any other good plans?" Xiao Xingzhe said: "I do have a plan, but I fear that although Great King's name is 'Evil,' it may be an empty title. You might not possess the most venomous heart or the cruellest hands!" Demon King Fane laughed and said, "Someone like me who eats people without flinching or kills them without blinking an eye must be considered supreme." Xiao Xingzhe asked, "If you are truly the sole ruler, why is this mountain not called 'Duo E Shan' (Solo Evil Mountain), but instead 'Shi E Shan' (Ten Evils Mountain)?" "Why is it not just Great King who lives alone in this mountain, but instead divided among ten kings?" Hearing this, Demon King Fan'e blushed in embarrassment and said, "By this reckoning, I have done evil all my life but still haven't risen above others. It's truly shameful." Xiao Xingzhe replied, "Great King need not be ashamed. This is not because Great King lacks evil intent or strength, but only because Great King's plans for doing evil are a bit lacking." Demon King Fan'e said:

20 **「有甚惡算計扶持我做了第一個惡大王，我便封你做個助惡大功臣，食半山之俸，標名在凌煙閣上。」小行者道：「俸也不指望，我小和尚也只圖個惡名兒，遺臭萬年罷了。大王若依我算計，趁此時眾大王尚未知此消息，可遣能事小妖分頭去請眾大王，只**說困倒了南來的求解聖僧，在夾壁峰請眾大王去分食。眾大王聞知必歡喜而來。等他來一個，大王就殺一個；來兩個，大王就殺兩個。殺完了這五個大王，不但此美食是大王安然獨享，就連此山也是大王巍然獨占了，豈不快哉！」反惡妖聽了喜得只是亂跳，叫道：「好和尚，好和尚！我反惡大王做了半生的惡妖精，也**不似你善和尚這等惡得盡情，就依你行。」遂叫了五個能事小妖分頭去請。臨行時，小行者又吩咐道：「你可**說這聖僧是罕物，只好大王自享，不能分散眾人，叫少帶人來。」小妖會意去請。

"If you have a plan for doing evil that can help me become the first Demon King, I will appoint you as my great minister of assistance in evil deeds, grant you half the mountain's provisions, and inscribe your name on the Hall of Lingyan." Xiao Xingzhe responded, "I don't expect any provisions. As a small monk, I only seek an evil reputation, to be remembered as a stinking name for ten thousand years." "If Great King follows my plan, while the other kings have not yet heard this news, you may send capable minor demons to go separately and invite all the kings. Tell them that a holy monk from the south seeking an elixir has been trapped, and ask the kings at Jia Bi Peak to come and share in his capture." Upon hearing this, all the Demon Kings will surely come with joy. "For every one who comes, Great King can kill him; for two who come, Great King can kill both." "After killing these five Demon Kings, not only will this delicacy be enjoyed exclusively by Great King without worry, but the mountain itself will also be solely occupied by Great King. Would that not be delightful!" Hearing this, Demon Fane was so delighted he could hardly contain himself and shouted, "Good monk! Good monk!" "I have been an evil demon for half my life, yet I never did evil as thoroughly and freely as you, a good monk. I will follow your plan." He then called five capable minor demons to go in different directions to invite them. Before they left, Xiao Xingzhe gave further instructions: "You must say that this holy monk is a rare treasure, which can only be enjoyed by Great King himself and cannot be shared with others. Tell them to bring as few people as possible." The minor demons understood the meaning and went off to make the invitations.

21 **原來這座山周圍足有千里，眾惡妖你東我西，各據一方，有近有遠，雖同時去請，卻不能一時同來。也有聽見**說吃聖僧肉延壽的，恐怕遲了，隨著請的人就來。也有聽見說和尚困在夾壁峰，未曾困倒，恐怕來早了要等，因裝腔慢慢來的。惟叛惡大王與反惡住得近些，故請不多時就早早來了。剛剛走到面前，話還不曾說得一句，早被反惡妖一刀斷送了性命，跟來的小妖都被拿下，捆入洞口，一面將尸首移開。正收拾得完，恰好暴惡大王也來了。反惡妖此時已連殺三惡，手兒滑了，看得殺人甚是容易，迎得暴惡入來，讓他先走，就身後趕上一刀。那暴惡妖惡了一世，到此跳也不曾跳得一跳，早已被人暗算了。反惡妖一面又叫人照前收拾過。不多時，虐惡妖也到，也是如此結果了。

Originally, this mountain was surrounded by a full thousand li. The various evil demons occupied different areas—some in the east and some in the west, each controlling their own territory at varying distances. Although they were invited simultaneously, they could not arrive all at once. Some of them, having heard that eating the flesh of a holy monk can prolong one's life, were afraid they would be too late and followed those who had come to invite them immediately. Others, having

heard that the monk was trapped at Jia Bi Peak but had not yet been subdued, feared arriving too early and being kept waiting. So they pretended to come slowly. Only Peian Da Wang and Fane were located somewhat closer, so after being invited for a short time they arrived early. No sooner had they arrived in front of him than, before a single word could be spoken, Peian Da Wang was instantly killed by Demon Fane with one stroke. The minor demons who had followed were all captured and tied up at the cave entrance. Meanwhile, the corpse was moved away. Just as they finished tidying things up, Baoe Da Wang also arrived. By this time, Demon Fane had already killed three of the evil kings in a row and his hands were now slick with blood. He found killing to be very easy. As Baoe entered, he let him walk ahead first, then caught up from behind and struck him down with one blow. That Baoe had done evil all his life, yet at this moment he did not even have time to jump in alarm before being secretly taken out by someone. Demon Fane then ordered others once more to clean up as they had done before. Not long after, Nuee also arrived and met the same fate.

22 **反惡妖一連除了五妖，滿心歡喜，對小行者**說道：「你這和尚真好，算計七個已除了五個，只剩兩個，不過吹灰之力了。」正說不完，忽報篡惡大王與逆惡大王兩個會齊一同來了。反惡妖聽了大驚道：「一同來如何下手？」小行者道：「不打緊，大王只消先叫人報說，和尚在後山鋤石要走，哄開了一個，這一個便好下手。」反惡妖喜道：「有理，有理！」不多時，篡惡、逆惡二妖到了，反惡妖接住。逆惡妖先說道：「大王費心捉了和尚，我們無功怎好來同享？」反惡妖道：「若是等閑凡人也不敢相邀，只因這和尚是聖僧轉世，肉能延壽，故不敢獨吃。」正說不完，只**見幾個小妖來報道：「夾壁峰的和尚已死了一個，那三個急了，曉得前山有人把守，後山無人，如今在那裡用釘耙、鐵棒鋤石塊哩。」反惡妖假慌道：「前山要緊，我要在此守護，卻怎生好？」**篡惡大王道：「正愧無功不好受祿，待我去看看，助你一臂之力。」反惡妖假喜道：「妙是極妙，只是怎好勞客？」逆惡妖道：「待我去效勞吧。」篡惡妖道：「你在此相幫也是一般。」說罷就抽身去了。反惡妖見篡惡妖去了。趕逆惡妖一個眼錯，就攔腰一刀，斬做兩斷。恐怕人多泄漏，連忙提刀趕上篡惡妖叫道：「眾大王都來了，前山有人照管，後山路遠，還是我去吧。」篡惡妖道：「便同去走走何妨！」反惡妖道：「既同去，等我同走。」篡惡妖不知是計，更不回頭，只立住腳等。不期反惡妖趕到背後，照頸項一刀，早已人頭落地。

After killing five demons in a row, Demon Fane was overjoyed. He said to Xiao Xingzhe, "You are truly an excellent monk! Out of the seven plans you devised, I have already eliminated five. Only two remain now—it will take no more effort than blowing away dust." He had not yet finished speaking when suddenly a report came that Cuan'e Da Wang and Ni'e Da Wang had arrived together. Hearing this, Demon Fane exclaimed in alarm, "How can I act if they come together?" Xiao Xingzhe said, "Don't worry. Great King only needs to have someone first report that the monk is digging stones in the back mountain and about to escape. This will lure one of them away, making it easy for you to deal with the remaining one." Demon Fane happily said, "That makes sense! That makes sense!" Not long after, the two demons Cuan'e and Ni'e arrived, and Demon Fane met them. Ni'e said first, "Great King has gone to the trouble of capturing the monk. We have done nothing and so it would not be right for us to share in it." Demon Fane replied, "If this were an ordinary person, I would not have invited you. But since this monk is a reincarnated holy one and his flesh can prolong life, I dare not eat it alone." He had not yet finished speaking, when several minor demons came to report: "The monk at Jia Bi Peak has already killed one of us. The remaining three are now in a panic and have realized that the front mountain is guarded but the back mountain is unguarded. They are currently digging stones with rakes and iron staffs there." Demon Fane pretended to be in a panic, saying, "The front mountain is crucial. I must stay here to guard it, but what should we do?" Cuan'e Da Wang said, "We are already ashamed to receive rewards without having done anything. I will go and take a look and lend you a hand." Demon Fane feigned joy, saying, "That's wonderful! But how could I possibly trouble my guest?" Ni'e said, "Let me go and help instead." Cuan'e replied, "It is the same whether you stay here to assist or not." After saying this, he turned and left. Demon Fane saw that Cuan'e had gone. łoż As Ni'e blinked, Demon Fane struck him from the side with a single blow and cut him in two at the waist. Fearing that too many people might reveal the secret, he quickly took up his sword and caught up with Cuan'e, shouting, "All the Great Kings have arrived. The front mountain is already under control. Since the back mountain is far away, I should go instead." Cuan'e said, "Then there's no harm in going together!" Demon Fane replied, "Since we are going together, let me walk with you." Cuan'e was unaware of the trap and did not turn around at all, merely standing in place waiting. Unbeknownst to Cuan'e, Demon Fane rushed up from behind and with a single stroke at his neck, the head had already rolled on the ground.

23　反惡妖既除了眾惡，滿心快活，一路哈哈大笑回來，對小行者道：「這些算計，實實都是你的功勞。我不負你，如今我既為一山之主，就封你為黨凶助逆萬惡大和尚好麼？快快謝恩！」小行者道：「謝恩且慢，還有話說。」反惡妖道：「還有甚說？」小行者道：「我想這許多惡大王被大王哄騙殺了，自然要到陰

司閻王處告理。大王雖不怕他，他們纏纏攪攪終不能安。莫若趁他們初死，待我小和尚與你懺悔出他們的罪過來，使他們死而無怨，大王也得安享了。」反惡妖聽了大笑道：「你這和尚真有些妙處！又會叫我殺人，又會替我懺悔。但不知懺悔是怎樣的？」小行者**道**：**「大王只朝天跪下，待我懺梅與你聽。」反惡妖道**：**「我一個大王怎肯下跪？」小行者道**：**「莫**說是王，就是皇帝，敬天也要跪哩！」反惡妖道：「既該跪我就跪，且看你怎生懺悔。」遂老老實實跪下。小行者因取出金箍鐵捧，指著天祝贊道：「篡惡不忠該殺，大王殺得是，無罪。逆惡不孝該殺，大王殺得是，無罪。暴惡、虐惡不仁該殺，大王殺得是，無罪。殘惡、忍惡不慈該殺，大王殺得是，無罪。叛惡不義該殺，大王殺得是，無罪。反惡與叛惡同科，該殺，求上天赦了吧！上天有旨：十惡不赦。著孫履真打殺吧！」反惡妖聽見說著「孫履真打殺吧」，慌忙跳起來要逃，早被小行者提起金箍鐵棒照頭一下，打成肉醬。眾小妖看見，嚇得四散要跑。小行者攔住道：「我不打你，只快快開路。」眾小妖無法，只得上前搬去石塊。豬一戒與沙彌聽見外面石塊響，也就從裡面鋤出。不一時，內外夾攻，依舊現出一條大路。大家相見，小行者就將前事細說一遍，唐長老贊羨不已。正打算上馬走路，忽山旁閃出土地來拜謝道：「這等十惡，非小聖大力萬萬不能掃除。」小行者道：「我既已掃除，你須時時斬削，不可使惡念復萌。」土地領命，他師徒方策馬出山，望西而行。正是：

After eliminating all these evils, Demon Fane was full of joy and laughed heartily on his way back. He said to Xiao Xingze, "All these plans were truly your achievement." "I have not wronged you. Now that I am the ruler of this mountain, shall I appoint you as the Great Monk Dangxiong Zhuni, the most evil assistant to me?" "Quickly, show your gratitude!" Xiao Xingzhe answered, "Hold on with the thanks—there is more to say." Demon Fane asked, "What else is there to say?" Xiao Xingzhe explained, "I think that since so many Evil Kings have been deceived and killed by Great King, they will naturally go to the Underworld and report this injustice to Yama." Although Great King may not fear them, their constant nagging and harassment will ultimately prevent peace. "Why not take advantage of the fact that they have just died? Let me, a small monk, perform repentance for their sins on your behalf. This will allow them to die without resentment, and Great King can then enjoy peace." Hearing this, Demon Fane laughed heartily and said, "You monk truly have some clever ideas!" "You know how to tell me when to kill people, and you also know how to repent for my sins." "But I wonder—what exactly is this repentance?" Xiao Xingzhe said: "Great King, just kneel toward the sky. I will recite repentance for you to hear." Demon Fane replied, "How could a Great King like me possibly kneel?" Xiao Xingzhe retorted,

"Don't say it's because you're a king. Even an emperor must kneel to show reverence toward heaven!" Demon Fane said, "If I should kneel, then I will. Let me see how you perform this repentance." So he knelt down sincerely and honestly. Xiao Xingzhe then took out the golden hoop staff and pointed toward heaven, chanting blessings: "Cuan'e was disloyal and deserved to be killed. Great King killing him is just, so no crime." "Nieve was disrespectful toward his parents and deserved death. Great King killing him was right, so no guilt." "Bao'e and Nue'e were unkind and deserved to die. Great King killing them is just, so again, no guilt." "Can'e and Ren'e were cruel and lacked compassion; they deserved to be killed. Great King's killing of them was right, so again no guilt." "Peian'e acted unjustly and deserved death. Great King's act in killing him is justified, thus no crime." "Fane and Peian'e are of the same category; they deserve to be killed. I beg heaven for their pardon!" Heaven decreed: "Ten Evils shall not be pardoned." "Let Sun Lvzhen strike them down!" Upon hearing the words "Let Sun Lvzhen strike him down," Demon Fane hurriedly jumped up to flee, but was immediately struck on the head by Xiao Xingzhe with his golden hoop staff and turned into a meat paste. The minor demons saw this and were frightened, scattering in all directions to flee. Xiao Xingzhe blocked their way and said, "I won't hit you—just quickly clear the path." The minor demons had no choice but to step forward and move away the stones. Zhu Yijie and Sha Mi, hearing the sound of stones outside, also dug their way out from inside. In no time at all, with an attack from both inside and outside, a wide path was once again cleared. When they met, Xiao Xingzhe recounted the entire story in detail to everyone present, and Master Tang praised him without end. Just as they were preparing to mount their horses and leave, suddenly a local deity appeared from the side of the mountain and bowed in gratitude, saying: "Such ten evils could not have been eradicated without your great power." Xiao Xingzhe remarked, "Since I have already cleared them away, you must constantly cut down and eliminate any evil thoughts so they do not arise again." The deity accepted the order. Then, with his master and disciples, he rode out of the mountain toward the west. Indeed:

24 一心能向道，萬惡自消除。

With a single mind devoted to the Way, all ten thousand evils will naturally vanish.

25 不知唐長老此去又是如何，且聽下回分解。

It remains to be seen how Master Tang's journey proceeds from here—stay tuned for the next chapter.

28.第二十七回唐長老真屈真消　野狐精假遭假騙 Chapter 27: Elder Tang Suffers True Injustice and True Elimination, Wild Fox Demon Pretends to Suffer a False Deception

1　詩曰：

The poem says:

2　秦州牛吃草，益州馬腹脹；

Qinzhou oxen eat grass, Yizhou horses have bloated bellies;

3　天下覓醫人，炙豬左臀上。

People throughout the world seek physicians, roasting a pig's left hindquarter.

4　續曰：

Continued:

5　啞人偏會說，聾人偏會聽；

The mute person偏偏 can speak, the deaf person偏偏 can hear;

6　何況不聾啞，幾時得清淨？

How much more so for those who are not deaf or mute, when will they attain peace and quiet?

7　又曰：

It is also said:

8　農夫獨耕田，天下人吃飯。

A single farmer plows the fields, and people throughout the world eat rice.

9　民力久已忘，帝力又何憾！

The people's strength has long been forgotten; what regret does the emperor have!

10　唐長老與小行者、豬一戒、沙彌四人，歸並了一心，遂掃除去十惡，一時功業幾同於上天之無臭，大家歡歡喜喜，依舊西行。一路上檢點程途，早已行過了一半，十分得意，便不覺有餐風宿水之勞。又行了月餘，忽望見一座城池。唐長老道：「前面城池高大，想是帝王都會，比不得山野之處，進去須要小心謹慎，先問明他的國名、禁約，好去倒換關文。」大家應諾。不一時到了城下，細細訪問，這國叫做上善國，雖在西土，實乃衣冠文物之邦，況又君明臣賢，治得國泰民安，十分豐庶。唐長老聽得歡喜，遂策馬入城。尋問著館驛就入去借住。驛官出來迎著，看見唐長老模樣便大驚，問道：「老佛何來？」唐長老道：「貧僧

從東土大唐國來，奉旨往西天拜活佛求真解，今到貴國，不敢徑過，要見國王倒換關文，敢借貴驛少息。」驛官聽了，又將唐長老細細一看，便道：「老佛果是從東土來的麼？只怕還是在西方久住的！」唐長老道：「現有關文，明早要入朝倒換，怎敢妄言！」驛官道：「既是遠來，且請館後素齋。」一面邀唐長老師徒四眾進館後坐定，便道：「請四位安坐，就備齋來，小官有些薄事，不得奉陪，萬望恕罪。」唐長老道：「既有公冗，但請尊便，我們自坐不妨。」說罷，驛官就出去了。不多時，就有三四個穿青衣的人走來，只說尋驛官討夫馬，又將唐長老估相了一回。去了不多時，又有一位官長走進來，對著唐長老拱拱手道：「老師父從何處來？」唐長老忙起身問訊道：「貧僧從東土來。」那官長又將唐長老看了兩眼，因搖搖頭道：「為何轉從東土來？未必；未必。」說完又去了。小行者道：「這些來的人都將師父估計，定有緣故。」豬一戒道：「有甚緣故？不過認認真，好請去吃齋。」小行者道：「不象個請吃齋的光景，只怕凶多吉少。」沙彌道：「這又不是山野中恐怕有甚妖精，此乃帝王輦轂之下，法度森嚴，我們又不是盜賊歹人，有甚凶事？」弟兄們正說不完，忽聽得館驛外鑼鼓喧天，**人聲洶洶。早有兩個文官，兩個武將，帶領著二十四個錦衣花帽的校尉，一齊擁入，也不問緣由，竟將唐長老捉下，用粗繩緊緊綁了。唐長老忙向道：「貧僧初到貴國，又不曾犯罪，為何綁我？」那兩個文官道：「好活佛，你做的事你難道不知，還要假辨些什麼？」唐長老道：「貧僧乃東土往西天過路的僧人，纔到寶方，曾做何事？實是冤屈。」那兩個武將道：「明明是你這妖僧，怎為冤屈？」唐長老道：「天下僧人頗多，何以見得就是貧僧？」那文官又道：**

Master Tang, together with Xiao Xingzhe, Zhu Yijie, and Sha Mi, united their hearts into one. Thus they swept away the ten evils; at once, their achievements nearly equaled the fragranceless heavens. Everyone rejoiced happily and continued westward as before. Along the way, checking their journey's progress, they had already traveled half of it and felt very pleased. Thus, they did not feel the fatigue of eating wind and sleeping by water. After traveling for another month, they suddenly saw a city ahead. Master Tang said, "The city ahead is tall and grand; it must be the capital of an emperor. It cannot be compared to remote mountainous areas. When entering, we must be cautious and careful. First, we should inquire about its national name and restrictions so that we can properly exchange our travel documents." Everyone agreed. In no time, they arrived at the city and carefully inquired. This country was called Shangshan Guo. Although it lay in the western lands, it was indeed a land of cultured people and refined customs. Moreover, with wise rulers and virtuous ministers, the state had been well governed to achieve national peace and prosperity, with an abundant and thriving population. Master Tang was delighted upon hearing this and thus urged his horse into the city. They

inquired about the guesthouse and went to stay there temporarily. The innkeeper came out to greet them, and upon seeing Master Tang's appearance, was greatly surprised. He asked, "Where does this old monk come from?" Master Tang said, "I am a poor monk from the Great Tang Kingdom in the East. I have been commissioned to go westward to pay homage to the Living Buddha and seek true enlightenment. Now that I have arrived at your country, I dare not pass through directly without seeing the king to exchange travel documents. May I borrow this inn for a brief rest?" After hearing this, the innkeeper took another close look at Master Tang and said, "Is it true that you old monk have indeed come from the East?" "I am afraid you are someone who has been living in the West for a long time!" Master Tang said, "I have travel documents here. I need to go to court tomorrow morning for the exchange. How could I dare make false claims!" The innkeeper said, "Since you have come from afar, please be seated and enjoy a simple vegetarian meal in the guest quarters." While inviting Master Tang and his three disciples to sit down in the guest quarters, he said, "Please take your seats. I will prepare a meal right away. Officials have some minor affairs to attend to and cannot accompany you; please forgive me." Master Tang said, "If there are official duties, please do as you see fit. We can sit here without any problem." After saying this, the innkeeper left. Not long after, three or four men dressed in blue robes came over. They claimed to be looking for the innkeeper to request horses and porters, but also took a good look at Master Tang. After they left for not long, another official came in and bowed to Master Tang, saying, "Reverend Master, from where have you come?" Master Tang quickly rose to greet him and said, "I am a poor monk who has come from the East." The official took another two glances at Master Tang and then shook his head, saying, "Why have you changed your route to come from the East?" It must not be so; it must not be so." After saying this, he left again. Xiao Xingzhe said, "All these people who have come here are estimating my master; there must be a reason." Zhu Yijie asked, "What kind of reason is it?" "It's nothing but to be polite and sincere, so they can invite us for a meal." Xiao Xingzhe replied, "It doesn't look like the scene of an invitation for a meal. I'm afraid there are more dangers than good fortune." Sha Mi said, "This is not the wilderness where we might fear some demons. This is under the imperial court of a king, with strict laws and regulations. We are neither thieves nor wicked people; what kind of misfortune could there be?" The brothers were still discussing when suddenly they heard the clamor of gongs and drums outside the inn, with a surging crowd. Two civil officials and two military generals, each leading twelve guards in brocade robes and flowered caps, rushed into the inn together. Without asking for any reason, they seized Master Tang, tightly binding him with thick ropes. Master Tang hurriedly said, "I have just arrived in your country and have not committed any crime; why are you binding me?" The two civil officials said, "You good Living Buddha, do you not know what you have done? Why are you pretending to argue?" Master Tang said, "I am a monk traveling from the East to the West. I have just arrived

here; what have I done?" "It is truly an injustice." The two military generals said, "Clearly you are this demon monk; how can it be an injustice?" Master Tang asked, "There are many monks in the world. How do you know that I am the one?" The civil official then said:

11 **「你道沒有證據麼？」叫人役取過一幅圖像來，上面畫著一個和尚，就與唐長老一般模樣。因指著與唐長老看道：「你且自看看，是你不是？你還要賴到哪裡去！」唐長老看見，嚇得啞口無言，點頭嘆息道：「冤家，冤家！真屈殺貧僧也。」小行者看見圖畫相同，忙上前**說道：「既有圖畫相對，師父就辨也無用。只請問四位大人，如今綁縛家師到哪裡去審？」文武四個官齊道：「好小事情，哪個衙門敢審？只要帶到御前候萬歲爺爺親問哩！」小行者道：「師父，既是入朝見駕，我們少不得要倒換關文，就順便去走一遭也罷。」唐長老道：「入朝見駕是免不得的，但不知是什麼冤屈事情，恐難分辨。」小行者道：「虛則虛，實則實，有什麼難辨！等我隨師父去就是了。」唐長老無法，只得聽從眾校尉綁縛了，簇擁著入朝。

"Do you say there is no evidence?" He ordered the attendants to bring over a portrait. On it was drawn a monk who looked exactly like Master Tang. He pointed at the portrait and showed it to Master Tang, saying, "You take a look yourself—do you or do you not recognize yourself?" "There is nowhere else for you to deny this!" Master Tang, upon seeing it, was so frightened that he could not utter a word. He nodded and sighed, saying, "Enemy of fate, enemy of fate!" "It is truly unjust to kill me like this." Xiao Xingzhe, seeing that the portrait matched, hurried forward and said, "Since there is a matching portrait, it would be useless for my master to argue." "I respectfully request the four esteemed officials: where are you taking our master for trial?" loyd The four civil and military officials said in unison, "Such a minor matter—how dare any court try it?" "We just need to take him before the throne for His Majesty to personally question him!" Xiao Xingzhe said to his master, "Master, since we are going into court to see the emperor, we will inevitably need to exchange our travel documents. Let us go along for the ride." Master Tang said, "Going into court to see His Majesty is unavoidable. But I do not know what injustice this is; it may be difficult to clear up." Xiao Xingzhe retorted, "If it's false, then it's false; if it's true, then it's true. What is there to be difficult about distinguishing?" "I will just go with my master." Master Tang had no choice but to comply. He was bound by the guards and escorted into court.

12 **原來這上善國王是個少年天子，纔十八**歲，為人至孝，又甚英明。只因皇太后好佛，在後宮造了一座佛樓，叫做待度樓，供養著三世諸佛，日日在內香花燈燭念經拜懺，以為必要成佛，如此數年。忽一日，白晝現出一尊佛來，自稱古

佛，因鑒太后焚修心誠，故來度他。自此之後，時時見形，隨人瞻仰。有時說些禍福，又甚靈驗。有時顯些神通，又甚奇異．哄得太后信以為真，每日痴痴迷迷，只指望成佛。上善國王心知其非，每每泣諫太后，只是不聽。忽一日，古佛到了樓上，命太后斥退了眾宮人，閉上樓門，親自說法。上善國王聞知，急走來看時，忽下了一場花雨，又起了一陣香風。上善國王急急走入樓中，已不知太后被那古佛攝到哪裡去了。慌忙命有司點了兵將，畫影圖形，四境搜訪，並無蹤跡。上善國王思想母后，連朝也不設，每日價空在待度樓中痛哭，已將一月。這日，忽內臣來報道：「那假佛的那個妖僧，已被文武緝捕人等捉獲著了。」上善國王問道：「如今在哪裡？」內臣道：「現在朝門外，候萬歲爺去親審哩！」那上善國王聽了，又驚又疑，立時就親御便殿，命將妖僧解了進來。

Originally, the king of Shangshan Guo was a young emperor, only eighteen years old. He was extremely filial and very wise. It was because the empress dowager loved Buddhism. In the inner palace, she built a Buddhist pavilion called Daidu Lou, where statues of the Three Incarnations of Buddha were enshrined. Every day, incense, flowers, and candles were offered there as she recited scriptures and performed repentance rituals, believing that this would surely lead her to attain Buddhahood. She had continued in this way for several years. One day, during the daytime, a Buddha suddenly appeared and called himself Gufo. He claimed that because he had observed the empress dowager's sincere devotion in her cultivation practices, he had come to enlighten her. Since then, it often appeared in form and was admired by people at will. Sometimes it would speak of misfortunes or blessings, which proved to be remarkably accurate. At other times, it would display supernatural powers, which were also very strange and unusual. This convinced the empress dowager to believe in its authenticity, and she became daily more infatuated, only hoping to attain Buddhahood. The king of Shangshan Guo knew in his heart that it was false and often wept while advising the empress dowager, but she would not listen. One day, Gufo came to the pavilion and ordered the empress dowager to drive away all palace attendants. He closed the pavilion door himself and personally delivered a sermon. When the king of Shangshan Guo heard about this, he hurried to look for it. Suddenly, a rain of flowers fell and a fragrant breeze arose. The king of Shangshan hurriedly ran into the pavilion, but he did not know where the empress dowager had been taken by that ancient Buddha. In a panic, he immediately ordered officials to mobilize troops and soldiers, draw portraits of the ancient Buddha, and search throughout all four borders, but found no trace. The king of Shangshan missed his mother deeply and did not even hold court, spending each day weeping bitterly in the Daidu Pavilion. This had already lasted for a month. On this day, an imperial official suddenly reported, "That demon monk who impersonated the

Buddha has already been captured by civil and military officers." The king of Shangshan asked, "Where is he now?" The imperial official replied, "He is currently outside the palace gate, waiting for His Majesty to personally interrogate him!" Upon hearing this, the king of Shangshan was both startled and doubtful. He immediately went in person to a side hall and ordered that the demon monk be brought inside for interrogation.

13 **此時，大小臣僚皆來隨駕。不一時，二十四個校尉將唐長老綁縛著，直帶到丹墀之上。國王睜睛一看，連連點頭道：「正是他，正是他！」遂喝問道：「你這妖僧實叫何名？怎敢擅變古佛，鼓惑太后！今又將太后攝藏何處？實實招來，免動刑法。」唐長老大叫道：「貧僧法名大顛，乃南瞻部洲大唐國潮州府人氏，自幼為僧，秉持正教。今奉大唐天子敕命，前往西天大天竺國雷音寺，拜求我佛真解，以解真經。路過寶方，正有通關文牒要見陛下倒換了，以便西行。行李方纔到得館驛，坐尚未暖，飯尚未吃，曉得什麼古佛？什麼太后？卻被這些人役不由分**說，竟將貧僧綁**縛來見陛下。陛下明鑒萬里，貧僧實係無辜，懇求加察。」國王道：「朕在待度樓親見你**說法談禪，又非他人指稱，還要加察些什麼？」唐長老道：「外貌雖同，其中實異。這是非同異，若不加察，何以得明？」國王道：「要加察就先察你。你若果係妖僧，變幻佛容，鼓惑太后，這太后自然要在你身上送還。你若果係東土大唐僧人，偶以面貌相同誤投羅網，朕聞大唐與我上善國相距有五、六萬里程途，一路上魔怪不少，若非有德行、有手段的高僧，焉能到此？你若果係有德行、有手段的高僧，只消替我查出太后的消息下落，你的心跡不辨自明了。今你與他面貌既已相同，他適去，你適來，時候又剛剛湊巧，若只以口舌鳴冤，誰肯信你？」唐長老未及回答，小行者遂上前一步，接說道：「陛下果然是個英明之主，說得十分有理。但只是陛下既要我們替你找尋太后，須將那妖精的來蹤去跡說個明白，便好去拿來與陛下正罪。」國王正與唐長老問話，忽見小行者鑽出來對答，又見他生得雷公嘴，長耳朵，猴子一般，不覺吃了一驚道：「朕審問妖僧，你是何人敢出來多嘴？」小行者道：「小和尚叫做孫小行者，就是他的徒弟。因見陛下問及德行、手段，不瞞陛下說，家師實有些德行，小和尚頗有些手段。若非多嘴，陛下何以得知？」國王聽了大喜道：「**原來你有些手段？」小行者道：「陛下已先**說的，若沒有本事拿不得妖精，也不能到此處了。」國主道：「你雖會拿妖精，只是妖精也有幾等，你卻怎生去拿？」小行者道：「只要陛下說個影響。若是鬼妖去問閻王拿，若是仙妖去問老君拿，若是佛妖去問如來拿，若是上界星妖、神妖去問玉帝拿。」國王見他說話荒唐，便含

怒道：「你這和尚莫非有些瘋病麼？」小行者道：「小和尚從來不曉得害病。」國王道：「既非瘋病，為何說些瘋話？」小行者道：「是瘋話不是瘋話且莫管，陛下只說那妖精怎生來騙太后，說個始末根由，等我去拿他來，便曉得了。」國王半疑半信，細細將太后好佛造樓，并妖怪變佛現形，又下花雨，把太后攝去的事情，說了一遍。小行者聽了道：「這也不是什麼鬼妖、仙妖、佛妖、星妖、神妖，都是太后妄想成佛，動了貪心，起了邪念，故近山中妖獸聞知，假變佛形來鼓惑、攝去，皆小小幻術耳！不足為奇。等我去拿他來與陛下細審，看是也不是？」國王道：「你若果有手段拿倒妖精，救回太后，朕當傾國重謝，決不食言。」小行者道：「我們和尚家要什麼謝？只要陛下鬆了師父的綁，請他吃些齋飯就夠了。」國王道：「莫說吃齋飯，就是筵宴也容易。只是鬆了綁，恐他一時又下起花雨來走了，卻如何處？」小行者笑道：**「陛下，只道你這一條繩子綁著我師父，便以為牢固監守？不知此皆我師父有德行，尊賢王的法度，甘心忍受。若果要走去，有何難哉！」遂用手將唐長老身上一指，喝聲：「斷。」只見那些橫捆豎縛的麻繩，早已象刀割的一般，皆寸寸**脫了下來。那二十四個校尉看見，恐怕走了，忙要上前捉拿。小行者又將手一指，道聲：「慢來！」那二十四個校尉就象泥塑的，呆呆立住，動也動不得一動。國王看見方大驚道：「原來賢師徒果係神聖之僧，愧朕肉眼不能早識，多有唐突！」急命近侍扶唐聖僧上殿。唐長老見近侍來扶，方定了性，抖抖衣服走上殿來，重新朝拜。拜畢，國王命取錦墩賜坐，然後問道：「孫高徒既具此廣大神通，老羅漢定有無邊法力，萬望大發裁悲，使我母子團圓，勝於靈山拜佛。」唐長老道：「貧僧惟有一心，道無才善，至於找尋太后，只好小徒效力。」小行者道：「陛下既要叫我老孫去找尋，閑話不要說了，快差人到館驛裡喚了我兩個師弟來保護師父，我好去行事。」國王大喜道：「聖僧果肯慈悲，且請用過齋再商量。」一面傳旨光祿寺備齋，一面遣內臣去館驛，迎請二位聖僧同入朝吃齋。

At this time, officials of all ranks came along with the emperor. In no time at all, twenty-four guards led Master Tang, bound in ropes, straight to the center of the court. The king opened his eyes and took a look, nodding repeatedly as he said, "Yes, it is him! Yes, it is him!" He then shouted in anger, "What is your real name, you demon monk?" How dare you impersonate the ancient Buddha and deceive the empress dowager!" "Now, where have you taken my mother?" "Confess the truth and you will be spared corporal punishment." Master Tang cried out, "My dharma name is Dadian. I am a native of Chaozhou Fu in the Great Tang Kingdom of Southern

Jambudvipa. Since childhood, I have been a monk and upheld the orthodox teachings. I am now carrying an imperial decree from His Majesty of the Great Tang, traveling westward to the Vajrasana Temple in India, to pay homage and seek true enlightenment from our Buddha, so as to obtain the authentic scriptures." We passed through your noble land and have travel documents that need to be exchanged with Your Majesty before continuing westward. Our luggage had just arrived at the inn, and we hadn't even sat down to rest or eaten a meal yet. How could we possibly know anything about an ancient Buddha?" What empress dowager are you talking about? Yet these attendants seized me without explanation and bound me to bring me before Your Majesty. Your Majesty is wise and just, with insight spanning thousands of miles. I am truly innocent; I humbly beg for a thorough investigation." The king said, "I personally saw you delivering sermons and discussing Chan Buddhism in the Daidu Pavilion; it was not claimed by others. What more is there to investigate?" Master Tang said, "Although our appearances are similar, we are actually different in essence." This is a matter of great importance. If it is not thoroughly investigated, how can the truth be made clear?" The king said, "If you want an investigation, then investigate you first." "If you are indeed a demon monk who transformed into the Buddha's form and deceived the empress dowager, then naturally the empress dowager should be returned through you." "But if you are indeed a monk from the Great Tang in the East, mistakenly caught in this net due to your similar appearance, I have heard that the distance between the Great Tang and my Shangshan Guo is about fifty or sixty thousand li. Along the way there are many demons and monsters. If you were not a virtuous and capable high monk, how could you possibly arrive here?" "If you are indeed a virtuous and capable monk, then all I ask is that you help me find out the whereabouts of my mother. If you do so, your true intentions will become clear without further argument." "Now, since your appearance is the same as his, and he went away just now while you came at this moment, with the timing coinciding perfectly, if you only try to clear your name through words, who would believe you?" Before Master Tang could reply, Xiao Xingzhe stepped forward and continued to speak: "Your Majesty is indeed a wise ruler. What you said was very reasonable." "But since Your Majesty wants us to help you find the empress dowager, you must first explain clearly where that demon came from and where it went. Then we can go capture it for Your Majesty's justice." While the king was conversing with Master Tang, he suddenly saw Xiao Xingzhe step forward to answer. Seeing that he had a sharp face like Thunder God, long ears, and looked like a monkey, the king could not help but be startled and said, "I am interrogating the demon monk. Who are you to dare speak out of turn?" Xiao Xingzhe replied, "I am a young monk named Sun Xiao Xingzhe. I am his disciple." "Since Your Majesty asked about virtue and capability, I will not hide it from you. My master indeed has some virtue, and this humble monk has a fair share of skills." "If I had not spoken up, how would Your Majesty have known?" The king was greatly pleased and

said, "So you actually have some skills?" Xiao Xingzhe said, "Your Majesty already mentioned earlier that if we did not have the ability to capture a demon, we could not possibly be here." The king said, "Although you can catch demons, there are several types of demons. How exactly do you intend to capture them?" Xiao Xingzhe answered, "As long as Your Majesty describes its appearance." "If it is a ghost demon, we will ask Yanwang to capture it; if it is an immortal demon, we will ask Laojun to capture it; if it's a Buddhist demon, we'll ask Sakyamuni to capture it. If it's a celestial star or deity demon, we shall ask Jade Emperor to capture it." The king, seeing his absurd words, became angry and said, "Are you perhaps a mad monk?" Xiao Xingzhe responded, "This humble monk has never known illness." The king said, "If you are not mad, then why speak such nonsense?" Xiao Xingzhe said: "Whether it is nonsense or not, let us set that aside for now. Your Majesty, just tell me how the demon came to deceive the empress dowager—describe its entire origin and circumstances. Let me go capture him, and then you will know." The king was half doubtful and half believing, and carefully recounted the entire story of how the empress dowager loved Buddhism so much that she built a pavilion, as well as how the demon transformed into a Buddha to appear before her, rained down flowers, and then captured her. After hearing this, Xiao Xingzhe said: "This is not some ghost demon, immortal demon, Buddhist demon, star demon, or deity demon. It all stems from the empress dowager's delusion of becoming a Buddha—her greed and evil thoughts attracted nearby mountain demons who learned of it and pretended to take on the form of a Buddha to deceive her and capture her. These are merely petty illusions!" Nothing extraordinary at all." "I will go capture him and bring him before Your Majesty for a detailed interrogation. Then you can see if it is or isn't true?" The king said, "If you truly have the skill to capture the demon and rescue the empress dowager, I shall reward you with the entire nation's wealth. I will never go back on my word." Xiao Xingzhe asked, "What do monks like us need as a reward?" "Just have Your Majesty loosen my master's bonds and offer him some vegetarian meals—it would be enough." The king said, "Not only will I offer vegetarian meals, but even a grand banquet is easy for me to arrange." "But if we loosen the bonds, I fear he might suddenly summon another flower rain and escape. What then shall we do?" Xiao Xingzhe smiled and said, "Your Majesty, you think that merely tying my master with this rope means he is securely guarded?" "You do not know that it is all because of my master's virtue. He respects the laws and decrees of your royal house, and thus willingly endures this." "If he really wanted to leave, what difficulty would there be at all!" He then pointed a finger at Master Tang's body and shouted, "Break." At once, the hemp ropes that had bound him tightly in all directions snapped apart like they were cut by a blade, falling away piece by piece. The twenty-four guards saw this and feared he might escape; they hurried forward to seize him. Xiao Xingzhe pointed again and said, "Hold on!" The twenty-four guards became as if made of clay, standing motionless in place, unable to move even slightly. The king saw this and

was greatly startled, saying, "So your reverend master and disciple are indeed holy monks. I am ashamed that my mortal eyes could not recognize you earlier; I have been too hasty in my judgment!" He quickly ordered his attendants to help Master Tang the Sage monk onto the throne hall. Master Tang, seeing the attendants come forward to assist him, finally calmed down, shook off his robe, and walked up onto the hall to bow respectfully once again. After the bow, the king ordered a brocade cushion to be brought and offered it for him to sit. He then asked, "Master Sun, since you possess such great supernatural powers, your venerable master must surely have boundless spiritual strength. I humbly implore you both with compassion: please help me reunite my mother and son, which would be more precious than worshipping at Mount Lingshan." Master Tang said, "This poor monk has only a single-minded devotion. I am not particularly talented or virtuous. As for finding the empress dowager, it will have to be left to my humble disciple's efforts." Xiao Xingzhe added, "Since Your Majesty wants me to go and search for her, let us not waste time with idle talk. Quickly send someone to the inn to summon my two junior disciples to protect my master while I go about this task." The king was overjoyed and said, "Reverend monk is indeed willing to show compassion. Please have your vegetarian meal first, then we shall discuss further." While issuing an order to the Guanglu Temple to prepare vegetarian meals, he also sent palace officials to the inn to welcome and invite the two sages to join in court for a meal.

14 **不多時，豬一戒、沙彌都已來了，看了師父坐在殿中錦墩上，暗笑道：「這國王也是個虎頭蛇尾，起先那樣綁縛拿來，好不凶惡，不知聽了我師兄搗了些什麼鬼，如今卻又錦墩賜坐。」**內臣忙引他二人丹陛中立著，上前奏道：「奉旨請的二位聖僧見駕。」一面回頭叫他行禮。那呆子與沙彌朝上作個揖道：「豬一戒、沙彌朝見陛下。」國王看見，二人比小行者人物又醜又惡，不覺神色有異。唐長老忙上前啟奏道：「小徒皆是山野粗蠢之人，只曉得擔負驅馳，並不識朝廷禮度，望陛下赦之。」國王道：「不知禮法也不罪他，但唐聖僧法容怎這般慈善，三位高徒為何愈出愈奇？」唐長老道：「三個小徒貌雖醜陋，性實真誠。」正說不完，光祿寺報融泄殿齋已備齊了。國王就親起身同到殿中去吃齋。不一時吃完，國王就說道：「方纔已蒙孫聖僧許拿妖僧，但今無蹤無影，不知是甚樣拿法？」小行者道：「拿法甚多，一時也說不了。只問陛下，這國中左右前後有甚出名的高山大川？」國主命宣宰相來問。宰相奏道：「國門之外，左右前後雖有愛日山、忘憂洞、萱草岩許多名勝，然是一丘一壑，止好供遊人四時玩賞，並無深邃之地可以隱藏；惟此去西南一百餘裏，有一座九尾山甚是奇怪。這座山原從九嶷山發源，一路逶迤蜿蜒而來，到此結了九條龍脈，**但不見頭，故稱為九尾山。**

這山上有美人峰、妝鏡峰、畫眉峰、點唇峰、折腰峰、並肩峰，又有羅漢峰、仙人峰、古佛峰、羅剎峰，又有鴛鴦交頸、石龍女、合歡松，奇奇怪怪，不一而足。除了此處，再沒有出名的山了。」小行者聽了道：「不消說是此處了。」便對唐長老說道：「師父請安心在此坐坐，等我去找尋個消息來。」一面說一筋斗早已跳在空中，不知去向。國王看見又驚又喜道：「原來孫聖僧會騰雲。」豬一戒笑道：「孫聖僧會騰雲，哪一個又不會騰雲！陛下正所謂坐井觀天也。」國王大喜道：「這等說來，連三位也是騰雲駕霧的神僧了。」唐長老忙回道：「三個小徒實能在空中來往，似貧僧步步實地還慮難行。」國王聽了一發起敬，即留在融泄殿閑話不題。

Not long after, Zhu Yijie and Sha Mi had already arrived. Seeing their master seated on a brocade cushion in the hall, they secretly chuckled to themselves: "This king is also a head-of-a-tiger, tail-of-a-snake kind of person. At first he bound him up so harshly, looking quite fierce. We don't know what tricks my elder brother played for him, but now he's being offered a brocade cushion and seated with honor." The palace official hurriedly led the two of them to stand in the middle of the vermilion steps and stepped forward to report, "Your Majesty, these are the two sages summoned by imperial decree." While saying this, he turned his head and called for them to bow. The dull-witted one and Sha Mi bowed toward the throne, saying, "Zhu Yijie and Sha Mi prostrate themselves before Your Majesty." The king looked at them and saw that the two were even uglier and more repulsive than Xiao Xingzhe, and could not help but show a change in expression. Master Tang hurried forward and respectfully reported, "My disciples are all rough and clumsy men from the mountains. They only know how to carry burdens and run errands; they do not understand court etiquette. I beg Your Majesty's forgiveness." The king said, "Not knowing court etiquette is no crime. But how can a sage monk of such virtue and compassion have three disciples who become more and more strange?" Master Tang said, "Although my three young disciples are outwardly ugly in appearance, their inner nature is sincere." Just as he was speaking, the Guanglu Temple official reported that the vegetarian meal at Rongxie Hall had been fully prepared. The king then personally rose and went with them to the hall for the meal. Not long after they finished the meal, the king said, "Earlier I was honored by Saint Sun's promise to capture the demon monk, but now there is no trace of him. I wonder what method you will use?" Xiao Xingzhe said: "There are many ways to capture a demon; it would take too long to explain them all." "I only ask Your Majesty, what famous high mountains and great rivers are there in this country, front, back, left, and right?" The king ordered the prime minister to be summoned for consultation. The prime minister reported, "Beyond the city gates, there are indeed many scenic spots such

as Airi Mountain, Wangyou Cave, and Xuancao Cliff to the left, right, front, and back. However, they are just small hills and valleys suitable only for tourists' seasonal enjoyment; there is no deep or secluded place where one could hide. Only about a hundred li southwest from here lies a strange mountain called Jiwei Mountain." This mountain originally originates from Jiuyi Mountain, winding and meandering all the way until it reaches here, where nine dragon veins converge. However, its source is not visible, so it is called Jiwei Mountain. On this mountain there are the Beauty Peak, the Mirror Peak for Beautifying Oneself, the Eyebrow Drawing Peak, the Lip-Pointing Peak, the Waist-Bending Peak, and the Shoulder-to-Shoulder Peak. There are also the Arhat Peak, Immortal Peak, Ancient Buddha Peak, and Rakshasa Peak, as well as the Lovebirds with Interlocked Necks, Stone Dragoness, and Happy Marriage Pine—strange and wondrous sights too numerous to count. "Besides this place, there are no other famous mountains." After hearing this, Xiao Xingzhesh said, "Needless to say, it must be here." He then turned to Master Tang and said, "Master, please rest here at ease while I go find some news." While speaking, he had already somersaulted into the air in an instant and vanished from sight. The king saw this and felt both surprised and delighted, saying, "So Saint Sun can indeed ride the clouds." Zhu Yijie laughed and said, "Saint Sun can ride the clouds—what monk cannot ride the clouds!" "Your Majesty is just like someone sitting in a well gazing at the sky." The king was greatly delighted and said, "So by this reasoning, you three are also divine monks who ride the clouds and mist." Master Tang quickly replied, "My three young disciples can indeed travel through the air. As for this poor monk, I must walk on solid ground and even that feels difficult." The king, upon hearing this, felt an even greater respect for them. He immediately invited them to stay at Rongxie Hall and they engaged in casual conversation, the details of which need not be mentioned here.

15　**卻**說小行者駕雲向西南一路而來，早已望見一帶高山十分奇怪。怎見得？但見：

Meanwhile, Xiao Xingzhe rode on the clouds toward the southwest and soon saw a range of strange mountains in the distance. What made it so strange? One could see:

16　**虎踞半天，吞吐低昂，識其面而莫測其背；龍來萬里，迢迢起伏，見其尾而不見其頭。自卑升高，下一峰，上一峰，峰峰見奇峭之形；從遠至近，前一嶺，後一嶺，嶺嶺作迂回之勢。長松老幹，蟠結做夭矯之虯；喬木橫枝，搖擺做飛騰之鳳。日照晴空，雷響山中瀑布；雲生陰洞，雨噴石上流泉。秀氣所鍾，遍地靈芝瑞草；靈光不散，滿山異獸珍禽。雲霞縹緲，模糊望去但見一座高山；岩岫分明，仔細看來實是九條龍尾。**

Tigers crouched in the sky, rising and falling as they swallowed and exhaled; one could see their faces but not fathom their backs. Dragons came from ten thousand li away, winding endlessly with undulating peaks; one could glimpse their tails but never find their heads. From low to high, one peak after another rises—each peak displays a strange and precipitous form. From far to near, one ridge follows another—every ridge twists and turns in an evasive pattern. Tall, ancient pines twisted their trunks like coiling dragons reaching toward the sky; towering trees with sprawling branches swayed as if phoenixes were soaring. Sunlight shone on a clear sky, while thunder echoed from waterfalls in the mountains; clouds arose from dark caves, and rain poured like streams gushing from stones. The mountain was rich in beauty, with rare herbs and auspicious grasses growing everywhere; its spiritual energy never dispersed, and strange beasts and precious birds filled the hills. Clouds and rosy mists drifted, making it seem as if one could only see a single towering mountain from afar; but upon closer inspection of the cliffs and ridges, it was clear that these were actually nine dragon tails.

17　**小行者到得山上，見那山形盤一條，拖一條，曲一條，直一條，橫一條，豎一條，倒一條，順一條，交一條，宛然九尾，知是此山，便前前後後各處找尋。怎奈山身寬大，洞穴甚多，並無蹤影，只得跳在空中細細觀看。忽聞得一個山坳裡隱隱有鐘鼓之音，及落下來察聽，又不見一些蹤跡，遂沿著一帶溪水信步走來。忽遠遠望見前面溪口有座大亭子，亭下邊有幾個婦女在那裡**說話。欲要走近前問他，又恐怕驚走了，遂搖身一變，變做個麻蒼蠅兒，一翅飛到面前。只見那幾個婦女雖剃得光光頭兒，象個佛家弟子，卻又一身綾錦宮妝打扮，都在那裡洗摘素菜哩！就飛到一個年老的頭上停住，聽他說道：「明日佛爺與佛母成了大歡喜緣，你們這些小歡喜只怕要變做煩惱哩！」一個年少的答道：「我們卻未必煩惱，只怕太后不肯做佛母，佛爺還要大煩惱哩！」又一個道：「我看太后的光景象個斷然不肯的。」又一個道：「既已落入圈套，肯不肯怎由得他！」又一個道：「我們不要替古人擔懮，且等百日道場完了，肯不肯便知端的。裡面好吃午齋了，我們摘洗了素菜快去吧。」大家遂將各色素菜一種種都收拾在籃內提著，一齊去了。小行者因要探他的洞穴，便停在頭上不動，跟了他去。

When Xiao Xingzhe arrived at the mountain, he saw that its shape twisted and turned—curving here, straight there, horizontal in one place, vertical in another, inverted or upright, crossing over itself. It clearly resembled nine tails. Knowing this was the right mountain, he searched thoroughly all around it, front and back. But the mountain was vast in size with many caves, yet there were no signs of anything unusual. He had no choice but to leap into the air and observe carefully from above. Suddenly, he faintly heard the sound of bells and drums coming from a mountain

hollow. When he landed to investigate more closely, however, there was no trace of anything. He then followed along the stream, walking casually as he searched. Suddenly, from afar, he spotted a large pavilion at the mouth of the stream ahead, and beneath it several women were chatting. He wanted to walk up and ask them, but feared they might run away. So he transformed himself into a gray housefly and fluttered right in front of them with one quick wingbeat. Looking closely, he saw that although the women had shaved their heads clean and looked like Buddhist disciples, they were dressed in luxurious brocade and palace-style attire. They were all there washing and picking vegetarian vegetables! He flew up and landed on the head of an elderly woman, hearing her say, "Tomorrow the Buddha and his consort will form a great joyful union. You younger ones may turn your joy into sorrow!" A younger woman replied, "We may not necessarily be troubled. We are more afraid that the empress dowager will refuse to become the Buddha's consort, which might cause even greater trouble for the Buddha!" Another one said, "From what I see, the empress dowager looks as if she would definitely refuse." Yet another added, "Now that she has already fallen into the trap, whether or not she agrees is no longer up to her!" Another one said, "We needn't worry about what ancient people might do. Let us wait until the hundred-day Buddhist ceremony is over; then we will know for sure whether she agrees or not." "It's time to have lunch. Let us quickly go after picking and washing the vegetarian dishes." They then gathered all the various kinds of vegetable ingredients, placed them in baskets, and left together. Xiao Xingzhe wanted to investigate their cave, so he remained perched on the woman's head and followed them.

18 **原來這個洞最是深邃，在那夾山中走了個三回九曲，方纔看見洞門。洞門上題著小小的八個古篆字是「九尾仙山千變佛洞」。初走進洞，黑**魆魆竟摸不著徑路，左一彎，右一轉，足有三、五箭路方纔明亮。又走有一里多路，方纔看見廳堂樓閣，雖舉頭不見天日，卻自竅中射進光來，就與看見天日的一般，幾個婦女竟往香積廚去了。小行者方一翅飛下來，竟到大殿上來看，只見殿上供養著過去、未來、現在三尊大佛，下邊是二十四個和尚在那里念經拜懺，滿殿幢幡空蓋，香花燈燭，鐘鼓音樂，十分莊嚴富麗；左半邊另設一張法座，坐著一個白白淨淨的和尚，容貌果與唐長老相似，頭垂纓絡，身掛珠衣，面前也列著幢幡寶蓋，香花燈燭，儼然也象一尊古佛；右半邊也設著一張法座，面前也設著幢幡寶蓋，香花燈燭，只是座上卻無人坐。小行者暗想道：「這裝佛的和尚定是這個妖精了。這一座定是太后坐的，這太后不肯出來同坐，想是還有些烈性，且看他後半截如何。」便停在佛頭上不動。不多時，眾僧經懺念完，要午齋齋供，那妖精便叫

十二個官妝的佛女去請太后佛母來同獻供。佛女領命，就到後殿去請。小行者又飛一翅趕上跟了進去，看見太后坐在後殿上，正凝思垂淚。小行者看那太后年紀只好三十五、六，果然生得齊整。正是：

Originally, this cave was extremely deep; after winding through three loops and nine turns in the mountain pass, one could finally see the entrance to the cave. Above the cave entrance were eight small ancient seal script characters: "Jiuwei Xianshan Qianbian Fodong," which means "The Nine-Tailed Fairy Mountain and the Thousand-Change Buddha Cave." At first, upon entering the cave, it was pitch black and one could not find a path. Turning left and right repeatedly, it took at least three or five arrow-lengths before the passage finally became bright. Walking another more than a li, they finally saw halls and pavilions. Though one could not see the sky above, light shone in from cracks in the rock, just as if looking up at daylight. The several women went straight to the kitchen for vegetarian meals. Xiao Xingzusera flew down with one quick flap and arrived at the main hall. Looking around, he saw that on the dais were enshrined three great Buddhas representing the Past, Future, and Present. Below them stood twenty-four monks chanting scriptures and performing repentance rituals. The entire hall was filled with colorful banners, empty canopies, incense, flowers, lamps, and candles, as well as the sounds of bells, drums, and music; it appeared extremely solemn and magnificent. On the left side there was another meditation seat where sat a clean-shaven monk whose appearance indeed resembled Master Tang. He had tassels hanging from his head and wore a robe adorned with beads. In front of him were also banners, canopies, incense, and candles, making him look like an ancient Buddha. On the right side there was another meditation seat with similar decorations—banners, canopies, incense and candles—but no one sat on it. Xiao Xingzheser thought to himself, "This monk pretending to be a Buddha must certainly be the demon." "This empty seat is surely for the empress dowager. The fact that she refuses to come out and sit there suggests she still has some fiery temper. Let me see how things go in the latter half." He then stopped on top of the Buddha's head without moving. Not long after, the monks finished their chanting and repentance rituals and were about to have lunch. The demon then ordered twelve palace-dressed "Buddha girls" to go invite the empress dowager, who was supposed to be the Buddha's consort, to come and offer food together. The "Buddha girls," having received their orders, went directly to the back hall to invite her. Xiao Xingzhera flew another flap and hurried in after them, seeing the empress dowager sitting on a dais at the back hall, deep in thought with tears streaming down her face. Xiao Xingzhesa looked closely and saw that the empress dowager was about thirty-five or six years old, truly well-proportioned in appearance. It was indeed:

19 **金嫩珠香白璧溫，盤龍寶髻膩煙痕**；

Her golden hair shimmered with pearls and fragrant white jade, smooth as warm jade; her coiled dragon-like headdress glistened with traces of delicate smoke.

20 雖然百種風流態，鳳眼鸞眉體自尊。

Though she displayed a hundred graceful and charming postures, the dignity in her phoenix eyes and鸾 eyebrows naturally exuded nobility.

21 那十二個官妝佛女看著太后齊齊跪奏道：「佛爺在大殿上，請佛母娘娘同去獻供。」太后聽了大怒道：「什麼佛爺？誰是佛母？快快送我回去還有商量，若逼我至死，我上善國王訪著消息，安肯與你甘休！」眾佛女又奏道：「這道場迺是大歡喜緣，佛生佛滅，皆不外此。佛母，既來之則安之，何必發怒。」太后心知落套，悔恨無及，又聽見這些閑言散語，不勝憤怒，也不回言，竟起身往殿後房中去了。眾佛女不敢苦請，只得出去回復佛爺。小行者便飛下來，隨著太后入去。太后到得房中捶胸痛哭道：

The twelve palace-dressed "Buddha girls" looked at the empress dowager and knelt in unison, reporting, "The Buddha is on the main dais, respectfully requesting the Empress Dowager to go together and offer food." Upon hearing this, the empress dowager became greatly angry and said, "What Buddha is that?" Who am I to be his consort?" "Quickly take me back and there may still be room for discussion. If you force me to death, the King of Shangshan will learn about this and would never let it rest!" The "Buddha girls" knelt again and said, "This Buddhist ceremony is a great joyful union. The birth and extinction of all Buddhas are no exception to this." "As the Buddha's consort, once you have come, it is best to remain calm. Why be angry?" The empress dowager realized she had fallen into a trap and regretted it too late. Hearing these idle words, she became extremely angry but said nothing in reply. She simply rose and went straight to the room behind the hall. The "Buddha girls" dared not insist further, so they left and returned with the news to the Buddha. Xiao Xingzhesra flew down and followed the empress dowager in. Upon arriving at her room, the empress dowager pounded her chest and wept bitterly, saying:

22 「痴心好佛卻成魔，應是前生孽障多，

"With a foolish heart devoted to Buddhism, I have instead become ensnared by demons. It must be because of the many karmic obstacles from my past life,"

23 花雨落成平地獄，香風吹入奈人河，

"Petals falling like rain have turned into a level hell, and fragrant winds blowing me into the River of Suffering,"

24 九重望母愁如海，三窟思兒淚似波，

"My sorrow for my mother in the nine heavens is as vast as the sea; my tears for thinking of my son in three caves flow like waves,"

25 **嚙血寫成生死信，請誰傳達鳳鸞坡。」**

"I bite into my blood to write a letter about life and death, but who will deliver it up the Phoenix and鸾 Slope?"

26 **小行者聽了，忍不住輕輕飛到他耳邊**說道：「太后娘娘不用悲傷，你若有信，我小孫與你傳去就是了。」太后忽聽得說話，又不見人，驚得香汗直流，滿身抖戰道：「我也是一國母后，怎時運不好，既已逢魔，卻又遇鬼？」小行者道：「我不是鬼，是你上善國王請來找尋救太后的。」太后聽見說是國王請來救他，便顧不得害怕，大著膽子問道：「你既是請來救我，為何不現人形？」小行者道：「我若現形恐被人看見，便不好行事。」太后隨起身將房門閉上道：「我這房中無人，你自現形不妨。」小行者遂飛離了太后耳邊，現出原形。太后忽然看見是尖嘴縮腮一個和尚，心中十分害怕，然在急難中無可奈何，只得問道：「你是甚人？國王怎生請你？」小行者道：「我姓孫，俗號小行者，乃東土大唐來的。跟隨家師往西天見佛求解，路過你國。你國王為失了太后四下找尋，見我師父的面貌與這妖怪相同，故遣校尉拿住我師父。是我與你國王講明白，又見我有些手段，央求我來找尋。是你的造化，虧我一尋就尋著了。」太后聽了，又驚又喜又愁道：「既蒙聖僧來救我，只是這妖怪變化多端，又黨羽甚眾，你只一人，卻怎生故得他過。」小行者道：「妖怪黨羽多，能變化，都不打緊；只是這洞中又彎又曲，又深又遠，一時難得出去，須設個法兒**哄出洞外便好。」太后道**：**「他將我緊緊藏在洞中，還怕人泄漏，怎生哄得出去？」小行者道**：**「有個法兒。」太后道**：**「有甚法兒？」小行者道**：**「他若再著人來請你去同獻供，你便慨然出去。」太后道**：**「出去便怎麼？」小行者道**：**「他上面供養著三尊泥佛，他若逼你結歡喜緣，你便**說：只要問這三尊佛，他說該結便結，他說不該結便死也不從。他若果然問時，我自有處。」正說不完，只見那十二個佛女又在房門外叫喚。小行者忙又變做個蒼蠅兒叮在頭上。太后依了小行者言語，便開了門問道：「你們又來做什麼？」十二個佛女齊道：「佛爺吩咐奏上娘娘：這道場非同小可，不是人間私事，乃是大歡喜緣，升天成佛皆從此出，畢竟要請佛母娘娘與佛爺同去獻供。」太后道：「既如此，我就去，自有話說。」眾佛女聽見太后肯去，俱各歡喜，忙在前面引路，後面跟隨，簇擁到大殿上來。

Xiao Xingzhes heard this and could not help but fly gently to her ear and say, "Your Majesty the Empress Dowager need not grieve. If you have a message, I, your little grandson, will deliver it for you." The empress dowager suddenly heard a voice speaking, yet saw no one. She was so startled that fragrant sweat poured down her body and she trembled all over, saying, "I am the queen mother of a nation. How unfortunate is my fate! Having already encountered demons, I now meet ghosts as well?" Xiao Xingzha said, "I am not a ghost. I was sent by the King of Shangshan to search for and rescue you, Your Majesty." Upon hearing that he had been sent by the king to rescue her, the empress dowager no longer felt fear and plucked up her courage to ask, "If you have indeed come to save me, why do you not take on a human form?" Xiao Xingzhes said, "If I reveal my true form, people might see me and it would be hard to proceed." The empress dowager then rose, closed the room's door, and said, "There is no one else in this room. You may transform into your true form freely." Xiao Xingzhes then flew away from the empress dowager's ear and revealed his original form. The empress dowager suddenly saw a monk with a sharp face and sunken cheeks, which frightened her greatly. However, in this desperate situation she had no choice but to ask, "Who are you?" "And how did the king send for you?" Xiao Xingzhes replied, "My surname is Sun and my common name is Xiao Xingzhe. I come from the great Tang Empire in the East." I was following my master westward to see the Buddha and seek enlightenment, and passed through your country. Your king had been searching everywhere for the missing empress dowager. Seeing that my master's appearance resembles this demon, he sent guards to arrest my master. It was I who explained the matter clearly to your king. Seeing that I have some skills, he earnestly asked me to come and search for you. "It is all due to your good fortune. Otherwise, it would have taken much longer to find you." Upon hearing this, the empress Dowager felt a mixture of surprise, joy, and worry. She said, "Although I am greatly honored that you, the holy monk, have come to rescue me, these demons are shapeshifters with many accomplices. You are only one person—how can you possibly overcome them?" Xiao Xingzhesaid, "Though the demon has many accomplices and can transform into various forms, that is not a problem. The real issue is this cave—it is winding, deep, and far-reaching, making it hard to escape quickly. We need to devise a plan to lure him out of the cave." The empress dowager said, "He has hidden me tightly within this cave and is afraid that someone might reveal my whereabouts. How can we possibly lure him out?" Xiao Xingzhesai said, "I have a plan." The empress dowager asked, "What is the plan?" loyd Xiao Xingzhesi said, "If he sends someone again to invite you to offer food together, you should go out willingly." The empress dowager asked anxiously, "What will happen if I go out?" Xiao Xingzhesu said, "He enshrines three clay Buddhas above. If he forces you to form this joyful union, you may say: 'I will ask these three Buddhas themselves. If they say it should happen, then I shall agree; if not, even death cannot make me comply.'" "If he really asks them, I will have a way to deal with it." They were

still speaking when suddenly the twelve "Buddha girls" began calling from outside the room. Xiao Xingzhes quickly transformed back into a housefly and perched on her head again. Following Xiao Xingzhes's advice, the empress dowager opened the door and asked, "What do you want now?" The twelve "Buddha girls" all said together, "The Buddha has ordered us to inform Your Majesty: this ceremony is no ordinary affair. It is not a private matter of the mortal world but rather a great joyful union through which one ascends to heaven and becomes a Buddha. Therefore, it is essential that you go with the Buddha to offer food." The empress dowager replied, "If so, I shall go, but there will be words spoken." Hearing that the empress dowager agreed to go, all the "Buddha girls" rejoiced and hurriedly led her forward while others followed behind, escorting her up to the main hall.

27 **那佛妖看見，忙起身笑迎著**說道：「娘娘肯來一同獻供，真是歡喜有緣，眼見得同成佛道不難矣！」太后道：「獻供與誰？」佛妖將手指著三尊佛道：「獻供與此三世佛。」太后道：「你既是佛，這三尊止不過也是佛，為何獻供與他？」佛妖笑道：「他是已成之佛，我與你是待成之佛。今日我們以歡喜成佛，獻供與他，異日又有以歡喜成佛的，少不得也要獻供與你我。」太后道：「這三尊佛既是過來人，我只問他，他若說果然如此，我便凡事依你；若不答應，你卻休怪休想。」佛妖著驚道：「這使不得！他雖具佛性，卻無佛舌，怎會答應？」太后道：「若果歡喜有緣，**他答應也不可知，待我問問看。」就走到三尊大佛前打一個問訊道：「弟子雖係女流，然虔心奉佛多年，只因一念貪嗔，生出許多魔障，若果前生冤債，今世當償，乞我佛明示，便不敢愛此皮囊，復深罪戾；倘兩無緣孽，妄起邪心，理應墮落，何得逼人？亦望我佛慈悲，消災消障。」佛妖暗想道：「泥上佛怎會**說話？倒被他使乖了。」正想不了，忽聽見中間那尊如來佛開口說道：「上善太后，你不必苦辭，這段歡喜姻緣，皆是你們前世有宗公案。」太后道：「請問前世有何公案？」如來道：「你前世乃是一個開堂講經說法的和尚，胸中全不知清淨真宗，只以口舌利便講得天花亂墜，迷惑得世人顛顛倒倒。故今世罰你變做女身，仍以佛法目迷，應該墮入他野狐之纏，自當歡喜領受。」原來佛妖正是一個九尾狐狸，因修煉多年，巧能變化，故變做佛容來哄騙太后，就是設此佛像皆是借假修真。不期泥佛忽然說起話來，嚇得心驚肉戰，只道果是活佛臨壇，又聽見說出」野狐」二字，道著自家心病，不覺心膽俱碎，身子立不住，便扑通的跪倒了。如來又說道：「九尾兒不消著忙，這也不干你事，都是他罪孽所招，但你也有一段公案。你前生原是一只猛虎，因吃的狐狸多，故今世狐狸變虎，虎變狐狸，填還前孽。幸你信心向佛，修煉成功，又有此一段歡**喜大緣**

，**故我佛大發慈悲，已命山神將猛虎爪牙找去，使他有報冤之名，而無報冤之實，方見上天與我佛門善惡報應之不爽。這兩重公案既已**說明，這道場也不必完了，明早但聽得洞門口隱隱雷聲，便是你填孽之時，你可悄悄到結果峰前斷根樹下，見有一只沒牙齒懨懨待斃的病虎，便是你的冤家。你須現了原形挨入虎口，與他略啖一啖，應過你的前愆，然後仍幻成假像，迎入洞中，共結大歡喜緣，以完上善太后的罪案。此後倘能合意精修，自能共成佛道。若不依言行事，或推脫，或強為，便是違天逆佛，永墮輪回。」佛妖聽了，連連點頭：「活佛爺！活佛爺！佛爺所說一一聽從。」太后心下明白，假恨一聲道：「誰知是前生冤孽！罷罷，拚今生了此孽障。」說罷，竟自回後殿房中去了。小行者仍變蒼蠅飛進房去，在太后耳邊道：「事已說妥，我且回去報與你國王知道，明日好備法駕來迎。」太后道：「我身落陷阱之中，如坐針氈，千萬望聖僧救我。倘能回國與國王說知，決不敢忘大恩。」小行者道：「娘娘放心，明日准來。」說罷，仍飛到大殿上來，只見佛妖尚在那裡對佛磕頭禱告哩！小行者也不去睬他，竟飛出洞中，縱雲頭回到國中融泄殿上，只見國王正與唐長老閑談。忽見小行者從空落下，國王忙起身謝道：「多累聖僧！找尋的消息何如？**」小行者就將怎生遇見、怎生入洞、怎生尋覓太后、怎生假做佛言之事，細細**說了一遍。喜得個國王如死去復生，也不顧帝王體統，忙倒身下拜道：「聖僧之功，真同再造矣！」小行者連忙扶起道：「陛下不必如此，觀瞻不雅，且快去打點明日之事。」國王起來問道：「明日要打點何事？」小行者道：「若是他人，我小孫一駕雲頭就帶了回來；太后乃一國之母，雲中往來，未免近褻，須用法駕迎回，方成體統。陛下可速命有司早備鸞車風輦，連夜到九尾山伺候。」國王聽了又拱手作謝道：「聖僧做事直如此周到，真大恩人也！」忙敕有司去備法駕，又敕太監、宮女連夜去同迎不題。

The demon disguised as a Buddha saw her coming and hurriedly rose to greet her with a smile, saying, "Your Majesty has kindly come to offer food together. This is truly a joyful union of great karmic connection! It seems we shall soon ascend together to Buddhahood!" The empress dowager asked coldly, "To whom are you offering food?" The demon-Buddha pointed at the three Buddhas and said, "Offering to these Three World Buddhas." The empress dowager retorted, "If you are a Buddha yourself, then these three are also merely Buddhas. Why offer food to them?" The demon-Buddha smiled and said, "They are already enlightened Buddhas; you and I are Buddhas yet to be." "Today, we shall become Buddhas through this joyful union and offer food to them. In the future, others who attain Buddhahood in the same way will also have to offer food to you and me." The empress dowager said, "Since these

three Buddhas have already passed through this path, I shall ask them. If they confirm that it is indeed so, then I will follow your lead in all things; if not, you must not blame or expect anything from me." The demon-Buddha was startled and said, "This cannot be allowed!" "Although they possess the nature of a Buddha, they lack the tongue of a Buddha. How could they possibly respond?" The empress dowager said firmly, "If this joyful union is indeed karmically destined, they might just agree. Let me ask them and see." She then walked up to the three great Buddhas, bowed respectfully and said, "Though I am a woman, I have sincerely followed Buddhism for many years. It was only due to one moment of greed or anger that so many demonic obstacles arose. If this is indeed a debt from my past life which I must repay in this lifetime, please let the Buddha enlighten me. Then I will not cherish this body and commit further sins; but if there is no karmic connection between us, and you have wrongly harbored evil thoughts, then according to reason I should fall into suffering—how dare you force others?" "I also pray that the Buddha will show compassion and remove my calamities and obstacles." The demon-Buddha thought to himself, "Clay Buddhas cannot speak—how could they answer?" "I have been outwitted by her." He was still pondering when suddenly he heard the central Buddha, Sakyamuni, speak: "Empress Dowager of Shangshan, you need not refuse so much. This joyful union is due to a case from your past lives." The empress dowager asked respectfully, "May I ask what was the matter in our past life?" Sakyamuni said, "In your past life you were a monk who held lectures and preached the Dharma. Yet in your heart you knew nothing of true purity or the essence of Buddhism. You merely used eloquent words to speak so convincingly that it seemed flowers fell from the sky, deceiving and confusing people into confusion." "Therefore, in this life you were punished by being reborn as a woman. Still blinded by Buddhist teachings, you should fall into the entanglement of this wild fox and joyfully accept it." It turned out that the demon-Buddha was actually a nine-tailed fox who, after many years of cultivation, had learned to transform skillfully. That is why he had taken on the form of a Buddha to deceive the empress dowager; even the setting up of these Buddha images was part of his plan to use illusion for true enlightenment. Unexpectedly, the clay Buddha suddenly spoke. The demon-Buddha was so startled that his heart trembled and his body shook. Thinking it must be a living Buddha appearing on the altar, he then heard the words "wild fox" spoken—directly hitting at his own secret fear—and could not help but feel his heart and courage shatter completely. He lost balance and fell to his knees with a loud thud. Sakyamuni continued, "Nine-tailed fox, there is no need to be alarmed. This has nothing to do with you; it is all the result of his karmic retribution. However, you too have a case from your past." "In your previous life, you were originally a fierce tiger. Because you ate many foxes, in this life the fox has become a tiger and the tiger becomes a fox—this is to repay past karmic debts." Fortunately, you have placed your faith in the Buddha and achieved cultivation success. Because of this great

joyful karmic union, our Buddha has shown great compassion. He has already ordered the mountain gods to remove the tiger's claws and fangs so that although he retains the name of a vengeful tiger, he no longer possesses the power for vengeance. This demonstrates how Heaven and the Buddhist path never fail in their reward or punishment of good and evil deeds." "Now that these two karmic cases have been explained, there is no need for this ceremony to continue. Tomorrow morning, when you hear a faint rumble of thunder at the cave entrance, it will be time for your karmic debt to be settled. You may quietly go to the Root-Cutting Tree in front of Result Peak and look for an old tiger with no teeth, weak and waiting to die—this will be your enemy." "You must reveal your original form and let the tiger bite you slightly, just enough to satisfy his hunger. This will atone for your past sins. Then transform back into an illusionary image, lead him into the cave, and together complete this great joyful union in order to settle Empress Dowager Shangshan's karmic case." "Afterward, if you can cultivate harmoniously and diligently together, you will naturally attain Buddhahood together." "If you do not follow these words and act accordingly, or if you evade your duty or force things to happen, it will be considered going against Heaven and Buddha. You shall then fall into endless reincarnation forever." Hearing this, the demon-Buddha nodded repeatedly: "Living Buddha!" "Living Buddha!" "I shall obey every word the Buddha says." The empress dowager now understood clearly and feigned anger, saying, "Who could have known it was a karmic debt from our past lives!" "Enough, enough. I shall resolve this karmic hindrance in this very life." After saying this, she returned to her chambers in the rear palace and went inside. Little Pilgrim still transformed into a fly and flew into the room. He whispered in the empress dowager's ear, "The matter has been settled. I shall return to inform your king so he may prepare the ceremonial procession for tomorrow." The empress dowager said, "I am trapped in a pitfall, as if sitting on a cushion of needles. I earnestly hope the holy monk will save me." "If you can return to my country and inform the king, I shall never forget your great kindness." Little Pilgrim said, "Your Majesty may rest assured. I will definitely come tomorrow." After saying this, he flew back to the main hall and saw that the demon-Buddha was still there, kneeling before the Buddha statue in prayer! Little Pilgrim paid no attention to him and flew directly out of the cave. He rode on a cloud back to his country, landing at Rongxie Hall. There he saw that King was chatting idly with Master Tang. Suddenly seeing Little Pilgrim fall from the sky, the king hurriedly rose and thanked him, saying, "I have troubled you greatly, holy monk!" "How did your search go?" Little Pilgrim then gave a detailed account of how he had met them, how he had entered the cave, how he had searched for the empress dowager, and how he had pretended to speak as a Buddha. The king was overjoyed, as if he had been brought back to life from death. He no longer cared about royal dignity and hurriedly knelt down in deep reverence, saying, "Your holy monk's merit is truly like giving me a second life!" Little Pilgrim quickly helped him up, saying, "Your Majesty need not do this. It is unseemly

to make a spectacle of yourself. Please go ahead and prepare for tomorrow's arrangements." The king stood up and asked, "What do I need to prepare for tomorrow?" Little Pilgrim said, "If it were someone else, my young self could simply ride a cloud and bring them back. But the empress dowager is the mother of the nation; having her travel in and out on clouds would be too disrespectful. She must be ceremonially welcomed back with an official procession to maintain proper decorum." "Your Majesty should quickly order the relevant officials to prepare the phoenix chariot and wind palanquin in advance, and have them arrive at Jiwei Mountain overnight to await her arrival." Hearing this, the king bowed his hands in gratitude once more and said, "The holy monk handles matters with such thoroughness. You are truly a great benefactor!" He immediately issued an order to the officials to prepare the ceremonial procession, and also ordered eunuchs and palace ladies to go at once and await her arrival overnight.

28 **不多時，光祿寺供上齋筵，國王來陪吃了，就留他四眾在殿中宿了。到次早，小行者起來叫豬一戒道：「你連日吃國王的飽齋，也不好無功而受祿，可幫我去拿那妖精來。」豬一戒道：「做和尚的吃碗閑飯也不為過，哥哥怎妒忌起來？你既開口，不依你，你定要尋事怪我。」便提著釘耙道：「便依你，同去走走吧。」唐長老聽見歡喜道：「守拙，你同去相幫甚好，省得獨叫你師兄出力。」小行者又吩咐沙彌保護師父，遂同豬一戒駕著雲頭往九尾山來。到了山上，叫豬一戒將釘耙藏在草裡，變做一只沒牙齒的病虎，沒氣沒力的睡在樹下。」只等妖精出來，現了原形到你口中，你須一口咬住不可放他。」豬一戒道：「這個不消吩咐，食在口頭哪有輕放之理。」小行者吩咐停當，便起在空中，先向天吞了一口氣，然後落下來朝著洞門一吐。那洞中原是彎彎曲曲的，受了這一口氣，一霎時空谷傳聲，就似雷鳴一般。佛妖聽見，又驚慌，又歡喜。驚慌是怕入虎口，恐有差池，歡喜是姻緣將到，終身受用。暗想：「那活佛決不誤我。」只得大著膽獨自走上山來。到了結果峰前斷根樹下，果見有一隻伶伶仃仃的病虎唾在那裡，七七八八要死。遂走上前用**腳一踢，那虎動也不動一動，只把眼睜；再看一看，果然口裡沒有牙齒。深信我佛有靈，便不害怕，**將身一搖，現出九尾原形，挨近虎口。豬一戒看見，便嗚的一聲一口**噙住，果然沒牙齒咬得不痛，狐妖越發放心，任他咬嚼。豬一戒咬了半晌，毫不能傷他，心中著急，想道：「我虎口雖無齒，釘耙卻有齒。」遂將狐妖銜到藏釘耙的草邊，急急現了原身，取出釘耙。那妖狐看見不是虎是人，嚇得心驚膽戰，急要變化走時，已被豬一戒一耙鋤個九孔透明。小行者趕來，看見豬一戒鋤死妖狐，滿心歡喜，方走至山前，招呼那些宮女、太監，鑾輿到洞門口，迎請出太后來，上了鑾輿先行，然後同豬一戒復到洞中來掃除。此時，群妖聞信已走得乾乾淨淨。豬一戒又放了一把火，索性把宮殿燒光，方纔提著死狐狸駕雲回來。

Not long after, the Guanglu Temple served a vegetarian banquet, and the king came to accompany them. He then invited the four of them to stay in the hall for the night. The next morning, after getting up, Little Pilgrim called out to Zhu Bajie and said, "You have been enjoying the king's generous vegetarian meals for several days now. It would not be right to receive such benefits without doing anything in return. You should help me capture that demon." Zhu Bajie replied, "It's not too much for a monk to eat an occasional meal without doing anything. Brother, why are you suddenly being so envious?" "If I don't do what you ask and you open your mouth to complain, you'll definitely find something to blame me for." Saying this, he picked up his rake and said, "Fine then. I'll go with you, let's take a walk." Master Tang was delighted and said, "Shouzhuo, it's very good that you are going along to help. This way your elder brother won't have to do everything alone." Little Pilgrim also instructed the monk Sha Mi to protect their master. Then, together with Zhu Bajie, they rode on clouds toward Jiwei Mountain. When they arrived at the mountain, he told Zhu Bajie to hide his rake in the grass and transform into a toothless sick tiger, lying weakly under a tree. "Just wait for the demon to come out and reveal his true form in your mouth. You must bite down with all your might and do not let him go." Zhu Bajie said, "You don't need to tell me that. Once something is in my mouth, there's no way I'd let it go." After giving all the instructions, Little Pilgrim took to the air. He first inhaled a mouthful of air from above and then descended toward the cave entrance and exhaled it forcefully. The original cave was winding and crooked, but after receiving this breath of air, in an instant the empty valley echoed with sound like thunder. Hearing this, the demon-buddha felt both alarmed and delighted. He was frightened because he feared being devoured by the tiger, fearing some mishap; but he was delighted because his karmic union was about to arrive, promising lifelong benefit. He thought to himself, "That Living Buddha would never betray me." So he mustered his courage and climbed up the mountain alone. When he arrived at the Root-Cutting Tree before Result Peak, as expected, there was a sick tiger lying helplessly on the ground, barely alive and close to death. He then walked up and kicked the tiger with his foot, but the tiger did not even stir. It just opened its eyes. Looking more closely, he indeed saw that there were no teeth in its mouth. Fully believing in the Buddha's power, he was no longer afraid and shook his body to reveal his original nine-tailed form, moving close toward the tiger's mouth. Zhu Bajie saw this and with a "hoo!" bit down on him. Indeed, since there were no teeth, it did not hurt at all, so the fox demon felt even more reassured and let him bite and chew as he pleased. After biting for a while, Zhu Bajie found he could not harm the demon at all. He became anxious and thought to himself, "Although my tiger mouth has no teeth, my rake certainly does." So he carried the fox demon to the grass where his rake was hidden, quickly resumed his original form, and retrieved the rake. The fox demon saw that it was not a tiger but a man and was terrified, his heart pounding with fear. Just as he tried to transform and flee, Zhu Bajie had already struck him with the rake,

piercing through him nine times so completely that he was transparent from front to back. Little Pilgrim hurried over and saw Zhu Bajie had killed the fox demon. He was delighted. Just as he walked to the front of the mountain, he called out to the palace ladies and eunuchs waiting there. The phoenix chariot arrived at the cave entrance to welcome Empress Dowager out. She ascended the chariot first, then Little Pilgrim returned with Zhu Bajie into the cave to clear it out. At this time, upon hearing the news, all the demons had already fled completely and disappeared. Zhu Bajie then set another fire, burning down the palace completely for good measure. Only after that did he pick up the dead fox and ride on a cloud back.

29　　到了殿中，豬一戒將那死狐狸摔在階下道：「這不是攝太后的古佛，怎冤我師父？」國王看見，連連謝罪。只等到晚，太后方纔駕到。國王迎入殿中，母子抱頭大哭了一回，方纔倒身拜謝他師徒四人。太后深悔好佛之非，請唐長老到待度樓上去懺悔。唐長老道：「好佛不須懺悔，要懺悔只須懺悔此待度之心。佛即是心，心即是佛，要待誰度？一待度，先失本來，而野狐竄入矣！這待度樓貧僧與你改做自度樓，便立地成佛矣！」太后聞言感悟，拜謝不已。國王、太后將出許多金銀珠寶相柱，唐長老分毫不受。又苦留多住些時，唐長老堅執要行。到了次日，國王無奈，只得倒換關文，備法駕，國王、太后親送上西行大路。正是：

When they arrived at the hall, Zhu Bajie threw the dead fox down onto the steps and said, "This is not the ancient Buddha who captured the empress dowager. How could he wrong my master?" The king saw this and repeatedly apologized. They had to wait until evening before the empress dowager finally arrived. The king welcomed her into the hall, and mother and son embraced in tears for a long while. Only then did they kneel down to express their gratitude to the four disciples. The empress dowager deeply regretted her mistaken devotion to Buddhism and invited Master Tang up to the Waiting for Enlightenment Pavilion to perform repentance. Master Tang said, "Devotion to the Buddha does not require repentance; if there is anything to repent for, it is only this waiting and expecting attitude." "Buddha is the mind, and the mind is Buddha. Who then needs to be saved?" "As soon as one waits for salvation, one first loses their original nature, and it is precisely when this happens that a fox demon can sneak in!" "Therefore, monk as I am, I shall rename this Waiting for Salvation Pavilion to Self-Salvation Pavilion. At that moment, you will attain Buddhahood on the spot!" Hearing these words, the empress dowager was enlightened and kept bowing in gratitude without ceasing. The king and the empress dowager offered many treasures of gold, silver, and jewels as gifts, but Master Tang refused even a single coin. They then tried to persuade him with great effort to stay longer, but Master Tang firmly insisted on continuing his journey. The next day, the king had no choice but to issue a new travel permit and prepare a ceremonial

procession. The king and empress dowager personally saw them off on the western road. It was indeed:

30 早知心是佛，哪有野狐纏。

Had you known early that the mind is Buddha, how could a fox demon have entangled you?

31 未知唐長老此去不知又何所遇，且聽下回分解。

What further encounters Master Tang would face on his journey remained to be seen. Stay tuned for the next chapter.

29.第二十八回鑿通二氣無寒暑　陷入陰陽有死生 Chapter 28: Carving Through Two Energies Without Cold or Heat, Falling into Yin and Yang with Life and Death

1　　詩曰：

The poem says:

2　　閑從萬化想天工，玄奧深微不可窮，

In leisure, contemplating the myriad transformations and marveling at heavenly craftsmanship, the profound mystery is unfathomably deep.

3　　頑石無端能出火，虛空何事忽生風，

Senseless stones can suddenly produce fire without cause; what incident in empty space has caused a sudden wind to arise?

4　　大奇日月來還去，最妙冬春始復終，

The most wondrous thing is the sun and moon returning and departing each day; the most exquisite marvel is winter and spring beginning and ending in cycles.

5　　誰贊誰參都是謊，陰陽二氣有全功。

Whoever praises or examines them all tells falsehoods; the full power lies within Yin and Yang's dual energies.

6　　話說小行者為上善國王打死野狐，迎回太后，方辨明了唐長老不白之冤，倒換關文，辭了國王、太后，依舊西行。唐長老在馬上歡喜道：「這一場是非，我雖受些苦楚，卻喜迎回太后，成此大功，倒結了莫大的善緣。履真呀，實實虧你有此辨才。」小行者笑道：「什麼辨才！不過他以假佛弄太后，我即以假佛弄他，儒者謂之出乎爾者反乎爾，佛家謂之自作自受耳。」大家說說笑笑，又走了許多程途。忽一日，又遠遠望見有山阻路。唐長老屢在山中受累，未免有些驚恐，叫聲：「徒弟呀，你看前面又有山了，未知夷險如何？」小行者道：「這條路徑雖也曾走過，卻是雲中往來，實不曾留心細看。是夷是險，連我也不知道，走到前面尋個人問問，方知端的。」唐長老點頭道：「是。」慢慢的策馬前進。又走過一帶小岡，看見山坳裡一個樵子在那裡斫柴，唐長老勒住馬，叫小行者上前去問。小行者上前去看時，但見那樵子：

The story goes that Xiao Xingzhe killed a wild fox for the King of Shangshan Kingdom, welcomed back the Empress Dowager, and thus cleared up Master Tang's unjust accusation. After exchanging travel documents, he bid farewell to the king and empress dowager and continued his journey westward as before. Master Tang,

riding on his horse, joyfully said: "Though I suffered some hardships in this matter, I am glad to have welcomed back the Empress Dowager and accomplished such a great feat. This has indeed created an immense karmic bond of goodness." "Li Zhen, you truly deserve credit for your discerning ability," he added. Xiao Xingzhe smiled and said, "What discerning ability!" "I merely used a false Buddha to outwit him, just as he had used a fake Buddha to deceive the Empress Dowager. Confucians would call it 'what you give forth will return unto you,' and Buddhists would say it is simply reaping what one has sown." They continued chatting and laughing as they traveled many more miles. One day, they suddenly saw from afar that a mountain blocked their path. Master Tang, having endured many hardships in the mountains before, could not help but feel a bit frightened. He called out, "Disciple, look! There is another mountain ahead; we do not yet know whether it will be easy or perilous." Xiao Xingzhe said, "Although we have passed through this path before, it was in and out of the clouds; I never really paid close attention." Whether it is easy or dangerous, even I do not know. We must go ahead and find someone to ask in order to learn the truth." Master Tang nodded and said, "Yes." He slowly urged his horse forward. After passing another small hill, they saw a woodcutter chopping firewood in the mountain hollow. Master Tang reined in his horse and called to Xiao Xingzhe to go forward and ask him. When Xiao Xingzhe went up to look, he saw that the woodcutter was:

7 扁擔沉沉斧不停，須臾砍破滿山青；

Carrying a heavy bamboo pole and never ceasing his axe blows, in moments he chopped through the greenery of the entire mountain;

8 若非賴此薪傳去，人世將無絕少形。

Were it not for relying on this firewood to carry away, there would be no more traces left in human society.

9 小行者看見果是個樵子，便高聲叫道：「老樵，問路。」那樵子回過頭來，看見小行者形容古怪，便道：「你是什麼人？要問往哪裡去的路？」小行者道：「我是東西南北人，要問你西行的路平也不平？」那樵子隨口答道：

Xiao Xingzhe saw that it was indeed a woodcutter and called out loudly, "Old woodcutter, I need directions." The woodcutter turned his head around and saw that Xiao Xingzhe had an unusual appearance. He said, "Who are you?" lington "Which road to where do you want to ask about?" Xiao Xingzhe replied, "I am a person from all directions. I wish to ask you whether the road westward is level or not?" The woodcutter answered offhandedly:

10 「你要問西行，西行路兒也平也不平。

"If you want to ask about the western road, the western path is also level and not level."

11 **我們容易走，我看你們有些去不成。」**

"It's easy for us to walk, but in my view, there are some of you who won't make it."

12 **小行者聽了笑道：「你這樵子**說話好糊塗！總是一條路，平就平，不平就不平，你們既容易走，我們怎生就去不成？」那樵子道：「你去走走自然知道。」小行者道：「若是走過，方纔不消問你了。」樵子見小行者問話兜搭，便不答應，將斧插在腰間，挑起柴來就要走。小行者也不扯他，只將手一指，那擔柴就重有千斤，將那樵子壓跌了一跤。樵子爬起來再要挑時，莫想挑得起，睜起眼睛看著小行者。小行者笑道：「看我怎麼？你說你們容易走，怎不走了去！」那樵子道：「看你這和尚不出，倒會使戲法兒捉弄人，不要取笑，快放我回去！」小行者道：「你只說明了路怎生就平，怎生就不平？他人怎生容易走，我們怎生就去不成？說得老老實實，我就放你去了；你若不說或說得糊塗，便莫想挑這擔柴了。」那樵子沒法，只得說道：「前面這座山，東邊叫做陽山，西邊叫做陰山，合將來總名叫做陰陽二氣山。陽山上有個陽大王，為人甚是春風和氣。陰山上有個陰大王，為人最是冷落無情。他二人每和合一處，在天地間遊行，若遇著喜時便能生人，撞著他怒時便能殺人。我這本地人民知他的性格，百事依順，故路平容易走。我看你們形容古怪，情性摟搜，定要與他違拗，故說個路不平去不成。」小行者道：「這等說來，也還賴得過。」樵子**道：「既賴得過，放我去吧。」小行者道：「還要問你，這陰、陽二大王有什麼本事？」樵子道：「他的本事大哩！陽大王**說天是他一家，陰大王說地是他一族，萬物皆是他生的子孫。」小行者道：「我又不與他攀親，誰問他的家族子孫？只問他有多大力氣，用甚兵器。」樵子道：「若說他們的力氣，一發怕人。他能鑽天入地，攪海翻江；又能使紅輪不敢暫駐，白月不敢常圓。陽大王使一條三刃火尖鎗，刺將來莽匝匝如一團烈火；陰大王使一條梨花白雪鎗，舞開去冷森森似萬丈寒冰。哪個當得起？你們要過此山，除非以禮拜求，隨時順去；若要倚強恃頑與他違拗，便萬萬不能過去。只此便是實話，放我去吧。」小行者聽了點點頭道：「雖替他說些大話，也只是你這裡人膽小，不怪你，去吧。」又將手一指，那樵子便輕輕的將柴挑去了。小行者走回來對唐長老道：「山中妖怪是有兩個，說起來也只平常，不要怕他，我們只走我們的路。」唐長老見小行者如此說，便也放心前進。

Xiao Xingzhe listened and laughed, saying, "Your words are very confusing, woodcutter!" It is just one road. If it's level or not, that should be clear. Since you find it easy to walk, how can we possibly fail to go through?" The woodcutter said, "You just need to go and walk a bit; you will know naturally." Xiao Xingzhe retorted, "If I had already walked it, there would have been no need to ask you in the first place." Seeing that Xiao Xingzhe's questions were evasive and tangential, the woodcutter no longer responded. He inserted his axe into his waistband, lifted up the firewood on his pole, and was about to leave. Xiao Xingzhe did not try to stop him, but merely pointed a finger. At once, the bundle of firewood became as heavy as a thousand catties and knocked the woodcutter down with its weight. When the woodcutter tried to lift it again, he could not even imagine lifting it. He opened his eyes wide and looked at Xiao Xingzhe. Xiao Xingzhe laughed and said, "What do you think I will do?" "You said it was easy for you to walk—why don't you go ahead then!" The woodcutter said, "I didn't expect that you monks who don't even look like one would know magic tricks to play pranks on people. Don't tease me—quickly let me go back!" Xiao Xingzhe said: "You just need to explain clearly how the road is level and how it isn't. Why do others find it easy to walk while we cannot make it through?" "If you tell me truthfully and clearly, I will let you go. If you don't speak at all or give a muddled answer, then forget about lifting this bundle of firewood again." The woodcutter had no choice but to say, "That mountain ahead is called Yangshan on the east side and Yinshan on the west. Combined together, it is generally known as Yinyang Erqi Mountain." On Yangshan there is a King Yang Da, who is very kind and gentle like the spring breeze. On Yinshan there is a King Yin Da, whose character is most cold and heartless. The two of them often come together, wandering about in the world. When they meet happily, they can give birth to people; when they encounter anger, they can kill people. The local people here know their temperaments well and comply with them in all matters, so the road is smooth and easy to travel. "I see that you look strange in appearance, with unpredictable dispositions; you must certainly oppose them. That is why I said the road was not level and you would not be able to go through." Xiao Xingzhe remarked, "If that is how it is explained, then he can still be excused." The woodcutter said: "Since I am excusable, let me go now." Xiao Xingzhe asked, "I still need to ask you—what abilities do these two kings of Yin and Yang have?" The woodcutter replied, "Their abilities are great indeed! King Yang Da claims the heavens belong to his family alone, and King Yin Da claims the earth belongs entirely to his clan. He says all things in existence are their descendants." Xiao Xingzhe responded, "I have no intention of claiming kinship with them. Who cares about their family and descendants?" "I only want to know how much strength they have and what weapons they use." The woodcutter said: "If I were to speak of their strength, it would be enough to scare people. They can drill through the sky and enter the earth, stir up the sea and overturn rivers; they can also make the red sun unable to pause for a moment and the white moon unable to remain full. King Yang

Da wields a three-edged fire-tipped spear; when he strikes, it bursts forth like a mass of fierce flames. King Yin Da uses a pear-blossom white snow spear; when he swings it open, it is cold and chilling as ten thousand feet of ice. Who could possibly stand up to them?" If you wish to pass through this mountain, you must only do so by respectfully bowing and making requests, going along with their will at all times. If you rely on strength or stubbornness and oppose them, then there is absolutely no way you can go through." "This is the truth; let me go now." After hearing this, Xiao Xingzhe nodded and said, "Although you spoke highly of them, it's just that the people here are timid. I don't blame you. Go ahead." With another wave of his hand, Xiao Xingzhe let the woodcutter easily lift and carry away the firewood. Xiao Xingzhe walked back and said to Master Tang, "There are indeed two demons in the mountain. When you think about it, they aren't really that extraordinary. Don't be afraid of them; we will just continue on our own path." Master Tang, upon hearing Xiao Xingzhe speak this way, also felt reassured and continued forward.

13 **原來此山甚闊，東西兩條路都走得。此時正是八、九月時節，唐長老策馬就往東路而行。行不上數里，只覺有些炎熱，又走得半里多路，那炎熱之氣一發難當。唐長老道：「一路來黃花滿地，白雲滿天，象是個深秋光景，怎麼這山前如此炎熱？雖酷暑天亦不過如此！」又走不得幾步，豬一戒與沙彌挑著行李，走得滿身臭汗如雨，忙歇下擔子，解開懷只是喘，喘了半晌，口裡亂嚷道：「去不成，去不成！再走幾步就要熱死哩！」唐長老勒住馬也**說道：「果然煩躁難行！」小行者心下疑惑，回頭向西一看，只見那邊天上有些陰雲，便將唐長老的馬牽轉來道：「我們走那邊去。」豬一戒又嚷道：「總是一般的路，還禁得轉來轉去多走哩！」只坐在地下不動身。沙彌見唐長老的馬已牽過西路，只得挑起行李也跟將過去。不期到了西路，清風颯颯，吹得心骨皆涼，忙招手叫豬一戒道：「這邊不熱，快來，快來！」豬一戒聽了，只認做耍他，也不答應，被沙彌叫不過，方慢慢走來。纔走到早已遍體生涼，十分快活，急急往前趕道：「果然涼爽好走。放下行李，待我來挑。」跑不上幾步，漸漸冷氣直沖。忙將衣帶結好，又走不上幾步，一陣陰風直吹得毛骨聳然，再要上前，不覺渾身抖起來；沒奈何只得立住腳看時，只見沙彌已歇下擔子，小行者牽著唐**長老的馬已急急的奔回來了。奔到面前看時，唐長老面上已凍得白了了的沒些人色。**

Originally, the mountain was quite wide, with two roads on both east and west sides that were passable. At this time, it was the season of August or September, and Master Tang urged his horse to proceed along the eastern road. They had not walked more than several li when they began to feel some heat. After walking another half li or so, the intense heat became unbearable. Master Tang said, "Along this entire road, yellow flowers cover the ground and white clouds fill the sky—it looks like a

deep autumn scene. Why is it so hot here at the foot of the mountain?" Even in the height of summer, it should not be this unbearable!" After walking only a few more steps, Zhu Yijie and Sha Mi, who were carrying the luggage on their poles, became drenched in sweat like rain. They quickly set down their loads, unfastened their robes, and just gasped for breath. After panting for some time, they shouted wildly, "We can't go any further! We can't go!" "If we take a few more steps, we will die from the heat!" Master Tang reined in his horse and said as well, "It is indeed unbearable to proceed further!" Xiao Xingzhe felt puzzled and turned around to look westward. He saw some dark clouds in the sky over there, so he led Master Tang's horse back and said, "Let us go that way instead." Zhu Yijie shouted again, "It's the same road either way. Why make us go back and forth for no reason and walk even more!" He just sat on the ground without moving. Sha Mi, seeing that Master Tang's horse had already been led toward the western road, had no choice but to pick up the luggage and follow along. Unbeknownst to them, once they arrived on the western road, a cool breeze blew gently, making their very bones feel refreshed. They quickly waved at Zhu Yijie and called out, "It's not hot over here! Come quickly, come quickly!" Zhu Yijie heard this but thought they were just teasing him. He did not respond at first, and only after Sha Mi kept calling him over did he slowly come over. As soon as he arrived, he felt a coolness spread all over his body and was very pleased. Hurriedly moving forward, he exclaimed, "It is indeed refreshing and easy to walk." "I'll put down the luggage and carry it for you." He had not run more than a few steps when gradually, cold air began to rush straight at them. They quickly tied their sashes tightly, but after walking only a few more steps, another gust of cold wind blew so fiercely that it made them shiver to the bone. When they tried to move forward again, they could not help trembling all over; having no choice, they stopped and looked around. They saw that Sha Mi had already set down his load, and Xiao Xingzhe was leading Master Tang's horse back quickly. When they ran up to where he was, they saw that Master Tang's face had already turned pale and showed no sign of human color.

14 **大家直退走回五、七里方纔定了。唐長老大驚**，說道：「怎麼一座山東半邊這樣熱，西半邊這樣冷？真利害怕人，不知是何緣故。」小行者道：「我方纔問來，這山叫做陰陽二氣山。東半邊屬陽故熱，西半邊屬陰故冷。」唐長老道：「熱又走不得，冷又走不得，卻如之奈何？」小行者道：「師父不必心焦，我想一山冷熱不齊，定是山澤不能通氣之故，我們只消在山腰裡通他一個竅兒，包管冷熱就均了。」唐長老道：「論理雖是如此，只是這等一座大山豈容易通將過去！」小行者道：「師父只不要護短，叫豬一戒幫我去通，包管通將過去。」豬一戒聽了道：「師兄說的**話連人氣兒也沒些。這山是天地生成的，哪裡有個人能通**

得過去的？」小行者道：「呆兄弟，豈不聞昔時五丁開山。今你的釘耙九個齒釘，比他還多四個，怎倒通不得一個竅兒！」豬一戒笑得打跌道：「師兄原來是個假斯文，五丁是五個力士，怎比起釘耙之釘來？好教書先生！也不怕人聽見害羞。」小行者也笑道：「呆子你曉得什麼？既是五個力士，怎又叫做五丁力士？焉知那五個力士開山不用釘耙！」豬一戒道：「賴是讓你賴，只是文理欠通，這也罷了。只是這等一座大山，從東頭直鋤到西頭，莫說萬無鋤通的道理，就是鋤得通，我替你兩個人，一條棒，一柄耙，連夜不歇工，從小通到頭白，還不知可通得一半哩！師父，到何日方能通去？莫要聽他說鬼話。」唐長老聽了，沉吟半晌道：「守拙之言，似乎有理。」小行者道：「我原叫師父不要護短，今手還不曾動，就先護短起，怎做得事來？」唐長老道：「履真呀，我不是護短，但如此大山要鑿通他，我想來其實費力。」小行者道：「師父有所不知，凡是山川，外雖具重濁之形，實內包天地精明之氣，哪有個不生靈竅之理？只消審形察勢，尋著他的竅脈，一鋤便通了，何須苦費氣力？」唐長老聽了連連點頭。豬一戒方不敢再言，掣出釘耙道：「既是這等，快去，快去！」小行者又尋一個穩便處，**叫沙彌保護唐長老坐著，方與豬一戒算計道：「我們若要照舊走去，又恐觸他冷熱之氣，莫若跳在空中看定他的竅竅，再下去動手。」豬一戒道：「有理，有理。」二人一同跳在半空中山頂上細細觀看，只見那座山周圍旋轉，就象一幅太極圖兒，左邊一帶白，直從右邊勾入中心；右邊一帶黑，直從左邊勾入腹**內。小行者看得分明，因對豬一戒道：「你看此山兩邊黑白交鎖，我想，他的竅脈不在當中，就在東西兩旁。」豬一戒道：「這山東邊熱，西邊冷，想是東邊的氣通不到西邊，西邊的氣通不到東邊。若要東西相通，你與我還須挖兩旁纔好。」小行者道：「兄弟說得是，就先從東邊挖挖看。」二人隨落下東邊，細細觀看，見那正東中間一圍土色紅蕩蕩，與別處土色不同，便對豬一戒道：「你看此處有些古怪。」豬一戒也看了看道：「果然有些古怪，等我試試看。」就取釘耙照著紅土鋤去。鋤了半晌，鋤去有三、五尺深。再看時，果然是個石竅，鋤下來的土都蒸蒸有熱氣。小行者看了道：「一發是了。」遂叫豬一戒停了耙，卻自將鐵棒伸入竅中去搗，搗鬆的土又叫豬一戒用釘耙挖出，耙完又搗，搗不多時，早搗了一個空，再用棒進去一攪，卻空落落的竟沒土了。豬一戒見了大喜道：「果然有個竅脈，想是通了，待我鑽進去看看。」正說不完，只**見裡面一股熱氣就似火一般沖將出來，十分利害。豬一戒忙閃開身子，吐舌道：「早是不曾鑽進去，若是鑽了進去，一時退不及，豈不被他燒死了。」小行者道：「一味熱還是純陽，這氣還未曾通，想是西頭塞緊了。」豬一戒道：「我們就到西頭去鋤。」二人又跳在空中，轉**

到西邊落下來觀看，果然正西中間也有一圍幾烏黑的土。豬一戒看見知道是了，便也不問，竟提起釘耙去鋤，也鋤有三、五尺深，就叫小行者用捧去搗，搗進去，果也是個石竅，石竅中耙出來的土都冷陰陰就似冰鐵。小行者用棒往竅中攪不多時，忽一陣冷氣沖出來，沖得人毛髮直豎。豬一戒道：「竅已挖開，原是東邊熱，西邊冷，照舊氣不相通，卻也沒法。」小行者道：「想是正當中還有些阻隔，我與你再去看看。」二人復跳在空中，落到山頂上細細再看，只見正當中黑白交結之處，直立著一個石碑，碑上寫著句道：

They all hurriedly retreated back five or seven li before finally regaining their composure. Master Tang was greatly alarmed and said, "How can one mountain have its eastern half so hot and the western half so cold?" It is truly strange and frightening for people. I wonder what the reason could be." Xiao Xingzhe explained, "I just asked earlier; this mountain is called Yinyang Erqi Mountain. The eastern half belongs to Yang and thus it is hot, while the western half belongs to Yin and therefore it is cold." Master Tang said, "We cannot proceed when it's hot, nor can we go forward when it's cold. What are we to do?" Xiao Xingzhe said: "Master, there is no need for you to worry. I think the uneven heat and cold in this mountain must be due to poor air circulation between the hills and valleys. We just need to dig a small hole through the middle of the mountain; I guarantee that the temperature will then become balanced." Master Tang said, "In theory this may be true, but how can such a huge mountain possibly be easily pierced through!" Xiao Xingzhe said: "Master, you just need not be overly cautious. Let me have Zhu Yijie help me dig through it; I guarantee we will get through." Zhu Yijie replied, "What my elder brother says has no trace of common sense. This mountain was formed by heaven and earth; how could any individual possibly dig through it?" Xiao Xingzhe chided, "Foolish brother, haven't you heard of the Five Ding who once opened up a mountain?" Your rake has nine teeth, which is even four more than theirs—how can you not manage to dig through a single hole!" Zhu Yijie laughed so hard he nearly fell over and said, "Elder brother, you are actually a fake scholar. The Five Ding were five strongmen; how can they be compared to the tines of a rake?" What an excellent teacher!" You don't even care if people hear and feel ashamed." Xiao Xingzhe also laughed and said, "Fool, do you know anything?" If they were five strongmen, why are they called the Five Ding strongmen? How do you know those five strongmen didn't use a rake to open up the mountain!" Zhu Yijie said, "Well, I'll let it slide this time, but your reasoning is flawed. Let's just drop it." But as for this huge mountain, if you were to dig from the east end all the way to the west end, not only is there no chance in ten thousand of digging through it, but even if you could, I and you, with just one staff and a rake, working day and night without rest, would still not know whether we might manage to break through half of it by the time our hair turned white!" Master, on what day will we finally be able to get through? "Don't listen to his nonsense," said someone. Master Tang, upon hearing this, fell into thought for a while and then said, "Shouzhuo's

words seem to have some merit." Xiao Xingzhe replied, "I originally told Master not to be overly cautious. Now we haven't even started moving a finger yet, and you are already being overcautious—how can anything get done?" Master Tang said, "Lvzhen, I am not being overly cautious. But to bore through such a huge mountain would actually be very laborious." Xiao Xingzha said, "Master does not know this: all mountains and rivers may appear externally as heavy and coarse forms, but in reality they contain the refined essence of heaven and earth within them. How could there possibly be a mountain without some kind of spiritual passage?" "Just by examining the shape and understanding its structure, one can find its hidden passages. With a single stroke of the spade, it will be through—why must we waste so much effort?" Master Tang listened and nodded repeatedly. Zhu Yijie, now too afraid to argue further, pulled out his rake and said, "If it is like this, then let's go quickly, let's go!" Xiao Xingzhe then found a convenient and stable spot, had the monk Shami protect Master Tang to sit there, and said to Zhu Yijie: "If we want to proceed as before, we might run into his cold or hot qi. It would be better if we first jump up in the air to locate its hollow passages, then go down and start working." Zhu Yijie said: "That makes sense. That makes sense." The two of them jumped together to the top of the mountain in midair and carefully observed. They saw that the entire mountain revolved around, just like a Taijitu diagram: on the left side there was a band of white qi extending from the right into the center; on the right side there was a band of black qi extending from the left into its interior. Xiao Xingzhe, having observed clearly, said to Zhu Yijie: "Look at how the black and white qi on both sides of this mountain interlock. I think its passage must not be in the center but rather on either side, east or west." Zhu Yijie said: "The east side of this mountain is hot, and the west side is cold. I suppose the qi on the east cannot reach the west, and that on the west cannot reach the east." If we are to connect the east and west sides, you and I must dig from both sides." Xiao Xingzuser said: "Brother is right. Let us first try digging on the east side." The two of them then descended to the east side and carefully observed. They noticed that in the very center of the east, there was a circle of red soil, bright and different from the color of the surrounding earth. Xiao Xingzhe pointed this out to Zhu Yijie and said: "Look at how strange this place is." Zhu Yijie also took a look and said, "Indeed it seems somewhat strange. Let me try digging here." He then took up his rake and began to dig at the red soil. After digging for a while, he had dug three or five chi deep. When they looked again, it was indeed a stone passage; the soil dug out was steaming with heat. Xiao Xingzhe looked and said: "This is exactly what I thought." He then told Zhu Yijie to stop using the rake and personally inserted his iron staff into the passage to loosen it. The loosened soil was then dug out by Zhu Yijie with his rake. After each round of digging, he would use the staff again to break up more earth. Soon enough, a hollow space had been made. When he prodded further with the staff, it struck empty air—there was no more soil at all. Zhu Yijie saw this and rejoiced greatly, saying, "Indeed there is a passage! It

must be through. Let me crawl in to take a look." He had not finished speaking when suddenly, from inside the passage, a surge of hot air burst out like fire, fierce and intense. Zhu Yijie quickly stepped aside and, sticking out his tongue, said, "Thank goodness I didn't crawl in. If I had gone inside and couldn't get out in time, wouldn't I have been burned to death?" Xiao Xingzhe remarked, "This intense heat is still pure yang. This qi has not yet connected—it must be that the western end is blocked tightly." Zhu Yijie said: "Then let us go to the west side and dig." The two of them once again jumped into the air, turned to the west side, and landed there for observation. Indeed, in the very center of the western part was also a circle of pitch-black soil. Zhu Yijie, upon seeing this, immediately understood. Without asking any questions, he simply lifted his rake to dig. He also dug three or five chi deep and then called on Xiao Xingzhe to use the staff to loosen it. When they prodded inside, indeed there was a stone passage as well; the soil pried out from this passage was cold and damp, like ice and iron. Xiao Xingzhe used his staff to stir the passage for no more than a while when suddenly a gust of cold air burst out, making one's hair stand on end. Zhu Yijie remarked, "The passage has already been dug open. Indeed the east is hot and the west is cold; as before, their qi does not connect. There seems to be no way around it." Xiao Xingzhe responded, "I suppose there must still be some obstruction right in the middle. You and I should go take a look." The two of them once more jumped into the air and landed on top of the mountain for a closer look. They saw that right in the center, where black and white qi converged, stood an upright stone tablet. On it was written:

15 **左山右澤，於焉閉塞。**

Left mountain, right marsh—thus is it sealed off.

16 **億萬千年，陰陽各得。**

For ten thousand years and a thousand ages, yin and yang remain separate.

17 **小行者看了，對一戒道：「你看見麼？此下是了，還不動手！」豬一戒道：「這樣大石碑，怎生弄得他動！」小行者道：「只消將半邊土鋤鬆了，他自然會倒，誰要你去動？」豬一戒道：「既是這等不打緊。」遂將釘耙把碑下的土鋤去半邊，那碑**腳下早半邊虛了；小行者忙將金箍鐵捧在碑頂上用力一推，那碑腳下的土已是虛的了，早已豁喇一聲仆倒在地。忙叫豬一戒用釘耙將碑下的土泥一頓撥開，忽露出一個大洞來。二人在洞口向下張望，不見動靜。小行者正打算要變化了下去審察，忽一聲響亮，先暖烘烘沖出一股熱氣來。熱氣正未散，忽又一聲響，後又寒森森沖起一股冷氣來。二氣交在一處，忽氤氤氳氳散作一天靈雨。雨過後，便不冷不熱，竟成了一種溫和氣象。豬一戒滿心歡喜道：「哥哥，我想這樣大山既有靈竅，便何止萬萬千千，怎我們只通得這一個，便陰陽二氣已透？

」小行者道：「你豈不聞一竅通時萬竅通。」二人大喜，便一個從東，一個從西，分路走回來，便不覺十分大冷大熱。將這些事報與唐長老知道。唐長老大喜，依舊上馬進山而來。正是：

Xiao Xingzhe read the inscription and said to Zhu Yijie: "Did you see that?" This is exactly where it is. Don't just stand there—get to work!" Zhu Yijie exclaimed, "Such a huge stone tablet! How can we possibly move it!" Xiao Xingzhe retorted, "Just loosen the soil on one side a bit, and it will naturally fall over. Who said you had to move it directly?" Zhu Yijie responded, "If it's as simple as that." He then used his rake to loosen half of the soil beneath the tablet. As expected, one side of its base became loose. Xiao Xingzhe quickly took up his golden hoop iron staff and pushed hard on top of the stone tablet. Since the soil at its base was already loose, it collapsed with a loud crack and fell over onto the ground. He quickly called on Zhu Yijie to use his rake to clear away the soil and mud beneath the stone tablet. Suddenly, a large hole was revealed. The two of them peered into the mouth of the cave from above but saw no movement or sound below. Just as Xiao Xingzhe was about to transform and descend for a closer inspection, suddenly there came a loud noise. First, a wave of warm air burst out. Before the heat had even dispersed, there came another loud noise, and then a cold, chilling gust of air surged up. The two qi converged in one place, suddenly swirling together before dispersing into a sky full of spiritual rain. After the rain passed, it was neither cold nor hot but had instead become a mild and pleasant climate. Zhu Yijie was overjoyed and said, "Brother, I think such a huge mountain must have countless spiritual passages. How is it that we only opened one passage yet the yin and yang qi already pass through?" Xiao Xingzhe answered, "Haven't you heard that when one passage is opened, all passages are opened?" The two of them were overjoyed. One went back from the east, and one from the west; they no longer felt the extreme cold or heat. They reported these events to Master Tang. Master Tang was greatly pleased and, as before, mounted his horse and proceeded into the mountain. Indeed:

18 **天心久自人心出，二氣原從一氣分，**

The mind of heaven has long emerged from the human heart; two qi originally derive from one qi,

19 **早向鴻濛開混沌，聲無可聽臭無聞。**

Long ago in the primordial chaos, sound was inaudible and scent imperceptible.

20 **卻**說這二氣山的陽大王，雖然好動，卻為人慈善；陰大王雖為人慘刻，卻是好靜，每日在洞中只運神功，為化為育。這一日，陽大王只覺滿身冷氣沖來，陰大王也覺滿身熱氣沖來，俱各大異，因同到山頭來察訪。忽見鎮山碑推倒在地

，盡吃一驚道：「什麼人有此力量擅通我山澤之氣？」吩咐群妖四處去查訪。忽幾個來報道：「四山俱無影響，只有東南山腳下有四個和尚，生得古古怪怪，一個白面的騎馬，一個長嘴大耳的挑行李，一個尖嘴縮腮的，一個晦氣臉的，前後簇擁而行，如今漸漸進山來了。」陰大王道：「這四個和尚既生得古怪，不消說一定是他了。」陽大王道：**「若果是他，須要拿來問罪。」就打算叫人去拿。那幾個報事的小妖又稟道：「小的見那個尖嘴縮腮的和尚，手裡拿著一條棍棒，又長又大，口中**吆吆喝喝，象是個不服善的強遭瘟，眾人恐拿他不來，挫了銳氣，還須二位大王自行為妙。」陰、陽二大王尚未答應，旁邊早惱犯了孤陰、獨陽二位將軍，出來道：「三、四和尚打什麼緊？待末將去擒來就是了，怎要二位大王費力。」陰、陽二大王歡喜道：「快去擒來，等你成功。」二將得令，孤陰忙提刀，獨陽忙綽槍，趕出山前，恰恰望見四個和尚遠遠而來，同趕上前一步攔住，大叫道：「你是哪裡來的大膽和尚？怎敢私自推我鎮山碑，擅通山澤之氣，以致陰陽混雜，該得何罪？快快下馬受死，免我老爺們動手。」小行者看見，忙叫豬一戒、沙彌護住唐長老，卻自迎上前道：「你們二人，想是陰陽山差來迎接我唐佛師過山的了？還不跪接，卻這等大呼小叫！」孤陰、獨陽聽了一發大怒道：「好大膽和尚！我奉二位大王之令而來，恐怕錯殺了你，你既不知死活，敢說此大話，這推碑通氣一定是你無疑了！」小行者笑道：「人生天地間宜一團和氣，豈容你一竅不通擅作此炎涼之態？你二人早早回去，叫他速速改過自新，尚可原情輕恕；倘恃頑不改，豈但推碑通氣，連這座山都要掀翻，叫他無處棲身。**」孤陰、獨陽聽了，氣得暴跳如雷，便不管好歹，刀鎗一齊上。小行者用棒架住道：「你二人就要死也不須如此著急，且**說你是甚人？倘無名小子，不要辱了我的金箍鐵棒！」孤陰道：「我說來你不要害怕，我乃孤陰將軍，他乃獨陽將軍，今日陰陽夾攻，你這和尚怕也不怕？」小行者道：「我聞孤陰不生，獨陽不長，留你這種賊氣在天地間也無用，倒不如待我掃除了吧。」便舉起鐵棒劈面打來。二人刀槍並舉，急架相還，三人在山腳下一場好殺。但見：

Meanwhile, the Yang Da Wang of the Two Qi Mountain, although fond of action, was a kind and charitable person. The Yin Da Wang, though harsh and cruel in character, preferred stillness; every day he remained in his cave, cultivating divine power for transformation and nurturing life. On this day, Yang Da Wang suddenly felt a surge of cold qi throughout his body, while Yin Da Wang simultaneously sensed an intense wave of heat. Both were greatly alarmed and thus went together to the mountain top

for investigation. Suddenly they saw the mountain-sealing tablet overturned on the ground and were greatly startled, exclaiming, "Who could possibly have such power to擅自 open up our mountain's qi?" They ordered their demon followers to search in all directions. Suddenly, a few demons returned to report: "There is no sign of anyone in the four directions. Only at the southeast foot of the mountain are there four monks who look strange and unusual—one with a pale face riding a horse, one with a long mouth and big ears carrying luggage on a pole, another with a sharp mouth and sunken cheeks, and yet another with an unattractive face. They are walking together in close formation and are now gradually approaching the mountain." Yin Da Wang said, "These four monks look so strange; there is no doubt they are the ones responsible." Yang Da Wang replied, "If it really was them, we must capture and punish them." He immediately planned to send someone after them. The small demons who had reported earlier added, "We saw that monk with the sharp mouth and sunken cheeks holding a long and thick staff in his hand. He was shouting loudly as if he were an ill-tempered troublemaker who would not back down. We fear we may not be able to capture him easily, which might dampen our morale. It is best for both of you great kings to handle this personally." Before Yin and Yang Da Wang could respond, two generals named GuYin and DuYang on the side were already annoyed and stepped forward to say: "What is there to worry about with just three or four monks?" "Just let me, your subordinate general, go and capture them. Why should the two great kings trouble yourselves?" Yin Da Wang and Yang Da Wang were pleased and said, "Go quickly and capture them. We await your success." The two generals received the order. GuYin quickly drew his sword, and DuYang immediately grabbed his spear, rushing out in front of the mountain just as they caught sight of four monks coming from afar. They hurried forward to block their path and shouted loudly: "Who are you, you bold monk who dares come here?" How dare you privately push over our mountain-sealing tablet and擅自 open the qi of this mountain, causing yin and yang to become mixed? What crime have you committed?" "Quickly dismount and accept your death, or I shall not hesitate to take action!" Xiao Xingzhe saw this and quickly called to Zhu Yijie and the monk Shami to protect Master Tang, while he himself stepped forward and said: "You two must be messengers sent by Yin Yang Mountain to escort our Master Tang across the mountain, right?" "Why don't you kneel down in greeting instead of shouting at us like this!" GuYin and DuYang, upon hearing this, became even more furious and shouted, "You impudent monk!" "We have come here by the order of our two great kings. We feared we might mistakenly kill you, but since you are so reckless and dare to say such big words, there is no doubt that it was definitely you who pushed over the tablet and opened up the qi!" Xiao Xingzhe laughed and said, "Human beings living between heaven and earth should cultivate a harmonious qi. How can you, who block up all the passages, dare to act so coldly or hotly on your own?" "You two had better return quickly and tell them to reform themselves immediately. Then

perhaps we can show leniency and forgive their actions lightly. But if they stubbornly refuse to change, it will not only be pushing over the tablet and opening up the qi—this entire mountain will be overturned, leaving them nowhere to take refuge!" GuYin and DuYang were so enraged by these words that they jumped up in a fury, caring nothing for consequences. They immediately attacked with sword and spear together. Xiao Xingzhe blocked their attack with his staff and said, "If you two are going to die anyway, there is no need to be so hasty. First tell me who you are?" "If you are just nameless brats, don't disgrace my golden hoop iron staff!" GuYin said, "Listen carefully and don't be afraid. I am General GuYin, and he is General DuYang. Today we are attacking you with yin and yang forces combined—do you not fear us, monk?" Xiao Xingzhe countered, "I have heard that isolated yin cannot give birth and solitary yang cannot grow. Leaving such corrupt qi as yours in heaven and earth is of no use at all. It might as well be swept away by me." With that, he raised his iron staff and swung it down toward their faces. The two generals brandished both sword and spear to block the attack, and in an instant, all three of them engaged in a fierce battle at the foot of the mountain. One could see:

21　孤陰專殺不辜，刀刃欲加和尚頸；獨陽存心最毒，鎗尖要刺惡僧胸。惡僧果惡，隔過槍尖還鐵棒；和尚不和，撥開刀刃答金箍。妖怪占便宜，兩個同心殺一個；僧家真大膽，一人獨力戰雙人。三般兵器，你砍我，我架你，只聞得錚錚鐵響；雙半能人，你奔來，我躍去，但看見莽莽雲飛。和尚以慈善勸人，偏遇著狠妖精專欺慈善；妖精以陰陽害道，恰相逢真和尚不信陰陽。會弄神，會弄鬼，妖精逞二氣良能；不怕天，不怕地，和尚恃一心作主。

General GuYin, in cold blood, killed the innocent, his blade poised to strike at the monk's neck; General DuYang, with a heart full of malice, aimed his spear tip directly at the wicked monk's chest. The wicked monk was indeed evil—he dodged the spear tip and countered with his iron staff; the monk, unwilling to yield, deflected the blade and struck back with his golden hoop staff. The demons tried to gain an advantage by working together—two of them attacking one; but the monk was truly bold, fighting off two opponents with his own strength alone. Three weapons clashed—each striking and blocking the other, ringing with metallic clangs; two skilled fighters darted to and fro, their movements stirring up billowing clouds. The monk tried to persuade others with kindness, yet he encountered cruel demons who specifically targeted the kind-hearted. The demons used yin and yang to harm the Way, but they met a true monk who did not believe in such forces of yin and yang. They could summon gods, they could summon ghosts—the demons displayed their full mastery of yin and yang; but the monk feared neither heaven nor earth, relying solely on his single-minded devotion.

22　兩個妖精只道和尚是善門，好欺負，故誇嘴來拿，不期撞見小行者這惡和尚，兩個殺一個，殺了半日，直殺到滿口生煙，渾身似雨，遮架不住。心下暗暗

懊悔道：「早知做和尚的這等惡，不來惹他也罷了。」甚難支架，當不得小行者那條金箍鐵棒就似飛龍一般，只在兩人頭上盤旋。妖精撐持不住，只得一個拖刀，一個曳鎗，敗下陣來。小行者笑道：「這樣貨也要到西方路上來做妖怪？饒你去，快快叫陰陽山主來迎接，倘遲了不恭，連你這山都搗成齏粉。」孤陰、獨陽慌慌張張跑回山來，報與陰、陽二大王道：「果有四個和尚，那三個不曾交手；只有一個雷公嘴猴子腮的，與他殺了半日，他使一條金箍鐵棒，也不知有幾萬斤重，十分利害！二將實是擋他不住。」陰大王聽了大怒道：「兩個人拿一個和尚也拿不來，還要替他說大活，長他人之威風，快推出去斬了。」陽大王止住道：「且向他，推碑通氣可是這和尚？」孤陰道：「正是這和尚，他還說不但推碑，還要叫二位大王去迎接，若迎接不恭，連山都要掀翻哩！」陽大王想了想，對著陰大王道：「這和尚既能推碑，又能戰敗二將，自然也是個磨牙的主子，只可智取不可力求。」陰大王道：「怎生智取？」陽大王道：「陰陽二氣已被他穿通了，料熱他不死，凍他不壞，莫若將陰陽將士就山形排成八卦，引他陷入坎中捉住，豈不省了許多戰鬥！」陰大王聽了，大喜道：「此計甚妙！就依計而行。」因號令闔山大小兵將，照乾、坎、艮、震、巽、離、坤、兌分做八隊，以應八卦之數，七處俱依山帶嶺虛設一旗，使他疑畏；惟西南方死門挖下一個大陷坑，上面鋪得平平，象條大路，四邊埋伏兵將，准備捉人。陰、陽二大王卻自領些老弱兵將擁出山來，迎著他師徒四人道：「來者是何處僧人？快通姓名。」小行者忙上前答應道：「吾師乃東土大唐國差往西天雷音寺見活佛求真解的唐半偈佛師。我乃他大徒弟孫小聖，那挑擔的是二徒弟豬一戒，那牽馬的是三徒弟沙彌。**我們一路來仗佛力專要降妖伏怪，與地方除害。你二人想是陰陽山的魔頭了。今日來見我，還是要逞強尋死？還是要改過自新？快**說明白了，我好與你處分。」陰、陽二大王道：「象你這野和尚，不知高低犯上，又擅自推倒鎮山碑，又唐突我將士，就該拿你去處死；但僧來看佛面，既是佛家弟子，我也不與你一般見識，饒你過去吧。」說完，就領眾妖一齊退入山中去了。

The two demons thought the monk belonged to a kind-hearted sect and could be easily bullied, so they boasted as they came to seize him. Unexpectedly, however, they met Xiao Xingzhe this fierce monk. Though two attacked one, after fighting for half a day, their mouths were filled with smoke and their bodies drenched in sweat; they could no longer block or defend themselves. Inwardly, they felt regret and lamented, "If we had known that monks could be this fierce, we should have just left him alone." They found it extremely difficult to hold their ground. They could not withstand Xiao Xingzhe's golden hoop iron staff, which moved like a flying dragon and circled above the two of them without pause. Unable to hold on any longer, the

demons had no choice but—one dragging his sword and the other pulling back his spear—to retreat from the battlefield in defeat. Xiao Xingzhe smiled and said, "Such wretched creatures also come to the Western Road to be demons?" "Go ahead, but quickly summon the master of YinYang Mountain to come and receive us. If you are late and show disrespect, I will reduce this entire mountain to pulp!" GuYin and DuYang hurriedly ran back to the mountain and reported to Lords Yin and Yang, "There are indeed four monks. We did not fight with the other three; we only fought for half a day against one monkey-faced monk with a thunder-like beard. He wielded an iron staff wrapped in golden hoops—no one knows how many ten-thousands of catties it weighed—and he was extremely formidable!" The two generals were truly unable to hold him off." Lord Yin, upon hearing this, became furious and said, "Two of you could not even capture one monk. Now you dare to speak highly of him? You are boosting the enemy's morale! Take them out and behead them immediately." Lord Yang stopped him, saying, "Wait a moment. Tell me, was it this monk who pushed over the tablet to open up the qi?" GuYin replied, "It was indeed this monk. He even said that he would not only push over the tablet but also force both of you great kings to come and welcome him. If your reception is disrespectful, he will overturn the entire mountain!" Lord Yang thought for a moment, then said to Lord Yin, "This monk is capable of toppling the tablet and defeating two generals. Obviously he is also a tough opponent. We can only outwit him; we cannot defeat him through brute force." Lord Yin asked, "How do you propose to outwit him?" Lord Yang said, "The yin and yang energies have already been pierced through by him. We cannot kill him with heat or freeze him to death. Why not arrange the yin-yang soldiers in an eight-trigram formation according to the mountain's shape, luring him into the Water trigram (Kan) and capturing him there? That would save us from so much fighting!" Lord Yin listened and was greatly pleased, saying, "This plan is excellent! Let us proceed according to this strategy." He then gave orders to all the soldiers and generals in the mountain, dividing them into eight groups according to Qian, Kan, Gen, Zhen, Xun, Li, Kun, and Dui to correspond with the Eight Trigrams. Seven of these positions were set up as decoys on hills and ridges with flags planted there to create an illusion that would confuse and intimidate him; only in the southwest—marked as the "dead gate"—was a large pit dug, its surface made perfectly flat like a road, while soldiers lay in ambush around it, ready to capture anyone who fell into it. Lords Yin and Yang themselves led a group of old and weak soldiers out from the mountain to meet the four master-disciples, asking, "Who are you monks who have come here?" Quickly state your names!" Xiao Xingzhe hurriedly stepped forward and replied, "My master is Master Tang Banjie from the Eastern Land of DaTang Kingdom, who has been sent westward to see the Living Buddha at Leiyin Temple in order to seek true enlightenment. I am his first disciple, Sun Xiaosheng; the one carrying the pack is my second brother, Zhu Yijie; and the one leading the horse is our third brother, Sha Mi. We have traveled all this way relying

on the Buddha's power to subdue demons and monsters, clearing away harm for the local people. You two must be the demonic leaders of YinYang Mountain. If you have come to see us today, are you still trying to show off your strength and seek death?" Or do you wish to reform yourself and start anew?" Quickly explain clearly, so I can decide how to deal with you." Lords Yin and Yang said, "A wild monk like you does not know your place or show respect to superiors. You have also dared to knock down the mountain-sealing tablet and acted rudely toward our soldiers. You should be taken away for execution. But since monks look upon the face of the Buddha, and you are a disciple of the Buddhist faith, I will not hold it against you and let you pass this time." After saying this, they led their demon troops back into the mountain together.

23 豬一戒見群妖退去，挑起行李就要走。沙彌道：「二師兄且慢！我看這妖精說話未必老實，莫非弄下什麼圈套哄我們入去！」唐長老便勒住馬問小行者道：「致和說話殊覺有理，你怎麼講？」小行者道：「我也是這等想，但是任他有甚圈套，卻沒個站著不走之理。我們只須分做三隊，叫豬一戒在前開路做前隊；沙彌挑行李跟定師父做中隊，我壓後做後隊。倘妖精有甚動靜，我們首尾相顧，便不怕他了。」大家說道：「這個有理。」豬一戒就放下行李，掣出釘耙，一路吆吆喝喝先去開路；沙彌就挑起擔子，跟定著師父的馬緩緩而行，作中隊；小行者自持金箍鐵棒在後頭斷路，一齊奔入山來。豬一戒提著釘耙在前，也不知什麼卦不卦，只揀大路就走。幸喜造化，竟撞入巽方生門，本該一直走出兌方驚門，卻看見這方排列著許多旗幟，路又狹小不平，疑他有人把守，又看見西南上一條大路，甚是寬坦。遂不管好歹，竟望坤方死門而來。沙彌看見豬一戒在前，只得趕著唐長老的馬隨後跟來。正走得興興頭頭，忽聽得前面一聲響亮，原來是豬一戒走得忙，踏斷了陷坑板，跌入陷坑去了，左右撓鉤套索一齊上。沙彌看見，吃了一驚，忙要帶轉唐長老的馬頭，忽兩旁鑽出陰、陽二大王，一條梨花白雪槍，一條三刃火尖槍，兩下刺來。沙彌急放下行李，掣出禪杖抵擋。唐長老已被一伙妖精橫拖倒曳扯下馬來，拿去了。沙彌急要上前去救，又被陰、陽二妖兩條鎗緊緊裹住，只得苦死把禪杖支撐。正難擺布，幸得小行者後隊已到，看見沙彌被二妖圍住，忙提捧上前大叫道：「沙弟勿慌！我來也。」陰、陽二妖看見，各分頭迎敵。此時，眾妖已將唐長老、豬一戒、行李、馬匹拿入洞中，捆縛好了，曉得二大王廝殺，遂一陣都來相助。小行者與沙彌戰了半晌，看見山場窄狹，不好施展，妖精人多，恐怕失利，因虛晃一棒，大家走了。正是：

Zhu Yijie saw the demons retreating and immediately picked up the luggage to leave. Sha Mi said, "Second elder brother, wait a moment! I don't think these demons are being honest. They might have set up some kind of trap to lure us in!" Master Tang then pulled back his horse and asked Xiao Xingzhe, "Zhihe's words seem very

reasonable. What do you think?" Xiao Xingzhe said, "I was thinking the same thing. But no matter what trap they have set, we cannot just stand here and not move forward. We only need to divide into three groups: let Zhu Yijie lead the way as the vanguard; Sha Mi will carry the luggage and follow closely with our master in the middle group, while I bring up the rear." "If those demons make any move, we will watch out for each other from front to back and thus have nothing to fear from them." Everyone said, "That makes sense." Zhu Yijie immediately put down the luggage, pulled out his rake, and went ahead shouting loudly to clear the way; Sha Mi picked up the pack and slowly followed behind Master Tang's horse as the middle group. Xiao Xingzhe held his golden hoop iron staff at the rear to guard their retreat, and together they all rushed into the mountain. Zhu Yijie held his rake in hand at the front, not knowing anything about trigrams or formations. He simply chose the main roads and walked ahead. Fortunately, they happened to stumble into the Wind (Xun) trigram's "living gate." They should have continued straight through the Metal (Dui) trigram's "startled gate," but instead saw many banners arranged there. The road was narrow and uneven, making them suspect it was guarded. Then they noticed a wide and smooth main road to the southwest. Without hesitation or concern for consequences, they headed straight toward the Earth (Kun) trigram's "dead gate." Sha Mi saw Zhu Yijie ahead and had no choice but to hurry along behind Master Tang, following his horse. They were just walking along merrily when suddenly a loud noise was heard from ahead. It turned out that Zhu Yijie, in his haste, had stepped on and broken the trapdoor of the pitfall, falling into it. Immediately, hooks and ropes from all sides sprang up to catch him. Sha Mi saw this and was greatly startled. He hurriedly tried to turn Master Tang's horse around, but suddenly Lords Yin and Yang emerged from both sides, one wielding a pear-blossom white spear and the other a three-bladed fire-tipped spear, both lunging toward him at once. Sha Mi quickly dropped his luggage and drew out his Zen staff to block the attack. Master Tang had already been dragged off his horse by a group of demons, who pulled and carried him away. Sha Mi hurried to go forward to rescue him, but was immediately tightly surrounded by the two demons with their spears. He had no choice but desperately use his Zen staff for support and defense. Just as he was struggling to cope, fortunately Xiao Xingzhe from the rear group arrived. Seeing Sha Mi surrounded by two demons, he hurriedly rushed forward with his staff in hand and shouted, "Brother Sha, don't panic!" I'm coming to help you." Lords Yin and Yang saw this and each turned to face the new opponent. At this time, the demons had already taken Master Tang, Zhu Yijie, their luggage and horse into a cave, bound them up, and upon learning that Lords Yin and Yang were locked in battle, they all rushed to assist. Xiao Xingzhe and Sha Mi fought for a while, but seeing that the mountain terrain was narrow and difficult to maneuver in, and with so many demons present, they feared suffering defeat. So Xiao Xingzhe feigned an attack with his staff before retreating quickly. Indeed:

24　一心自恃可通神，不料陰陽會弄人；

Confident in one's own strength to reach the divine, never expecting yin and yang could play tricks on people;

25　怪道圓虛不如實，有時假處勝於真。

No wonder empty illusions are not as solid—sometimes falsehoods can even surpass reality.

26　陰、陽二大王看見小行者與沙彌敗陣走了，也不追趕，竟自回洞，坐在二氣府大殿上，叫綁過唐長老與豬一戒來，跪在當面。陽大王先問道：「你們既是大唐差往西天去的過路僧人，自當走你的路，為何私自推倒鎮山碑擅通山澤之氣？」唐長老道：「只為大王陰陽不肯和同，以致亢陽與亢陰東西兩路作災，阻住貧僧不能前進，故小徒一時慈悲，推倒此碑，使陰陽相和，不獨為地方萬世之利，亦於二位大王有補救之功，不知二位大王何故反設陷阱害人！」陽大王聽了大笑道：「陰陽二氣乃我二人生殺之權，都似這等被你穿通和合，有生無殺，豈不叫我二人皆做無用之物了！」唐長老道：「無用正乃二位大王之大用，若必以有用顯能，則不為正氣而為妖氣，竊為大王不取也。」陰大王聽了大怒道：「好大膽和尚！不說他擅通山澤罪該萬死，反花言巧語譏刺我們，這樣妖僧留他何用？快將這兩個和尚拿去殺了吧。」眾妖聽了，吶一聲喊就來動手。正是：

Lords Yin and Yang, seeing Xiao Xingzhe and Sha Mi retreat from the battlefield, did not pursue them but returned directly to their cave. They sat on the throne in the main hall of the Two Qi Palace and ordered that Master Tang and Zhu Yijie be brought forward and made to kneel before them. Lord Yang asked first, "You are monks from DaTang who have been sent to the West. You should simply pass through on your way. Why did you dare to knock down the mountain-sealing stele and recklessly open up the mountain's qi?" Master Tang replied, "It was because your yin and yang would not harmonize. As a result, excessive yang to the east and excessive yin to the west caused disasters along both roads, blocking my path forward. Hence, my disciple out of compassion knocked down this stele in order to bring harmony between yin and yang. This is not only for the benefit of the people here for generations to come but also a corrective measure that would have benefited you two great kings. I do not understand why both of you set up traps to harm others!" Lord Yang, upon hearing this, burst into laughter and said, "The yin-yang energies are the power of life and death in our hands. If they were all pierced through and harmonized by you like this, with only creation and no destruction, would it not render us both useless!" Master Tang said, "Being useless is precisely the greatest use of both of you. If one must demonstrate ability by being useful, then it would not be righteous qi but demonic qi. I secretly think this is something your majesties should avoid." Lord Yin, upon hearing these words, became furious and shouted,

"How bold you monks are! You did not even mention that your reckless act of opening the mountain's qi deserves a thousand deaths, yet you dare to use flowery words and sharp tongue to mock us. What good is such a demonic monk? Why keep him at all?" Quickly take these two monks away and kill them!" The demons, upon hearing this, let out a loud shout and rushed forward to carry it out. Indeed:

27 慢道久修心似佛，誰知到此命如雞！

Though one may have long cultivated the mind like a Buddha, who could have known that here their lives would be as fragile as a chicken's!

28 不知陰、陽二大王要殺唐長老與豬一戒怎生結果，且聽下回分解。

We do not yet know how Lords Yin and Yang will kill Master Tang and Zhu Yijie. Let us await the next chapter for further developments.

30.第二十九回顛倒陰陽　深窮造化 Chapter 29: Inverting Yin and Yang, Deeply Investigating Creation and Transformation

1　　**詩曰**：

The poem says:

2　　**陰陽雖有斡旋才，不得其平便作災，**

Although Yin and Yang may have the ability to revolve and adjust, if they cannot achieve balance, calamities will arise.

3　　**龍遇亢時多有悔，道當消處自成乖，**

When a dragon encounters excessive conditions, there is often regret; when the Dao should diminish, things naturally become discordant.

4　　**天平地正何年見？暴雨狂風終日來**；

In which year will Heaven's balance and Earth's correctness ever be seen? Violent storms and fierce winds come all day long;

5　　**大抵天心人意順，方能無盛亦無衰。**

Generally speaking, when Heaven's will aligns with human intentions, it is only then that there is neither excessive prosperity nor decline.

6　　**話**說陰、陽二大王，將唐長老與豬一戒拿到洞中審問，因唐半偈出言不遜，一時惱了，叫眾妖推出去殺。眾妖聽了，吶一聲喊就來動手，有幾個去捉唐長老，就有幾個去拖豬一戒。豬一戒見來拖地去殺，著了急，便大叫道：「妖怪不得無禮！誰敢殺我？」陰大王聽見問道：「你這廝已是几上之肉，怎麼不敢殺你？」豬一戒道：「你曉得我師徒是幾個？」陰大王道：「是四個。」豬一戒道：「你如今設陷坑拿著幾個？」陰大王道：「兩個。」豬一戒道：「那兩個為何不拿了來？」陽大王道：「正要拿他，被他乖覺走了。」豬一戒道：「恰又來，你捉了我們兩個，他兩個走**了，就是你們的晦氣到了！」陰大王道**：**「怎生晦氣？」豬一戒道**：**「你曉得他兩個叫甚名字？」陰大王道**：**「他自稱一個是孫小行者，一個是沙彌。」豬一戒道**：**「你既知他名字，可知他為人？」陰大王道**：**「他不過是個游方和尚，會些槍棒罷了。」豬一戒道**：**「你認他是游方和尚，我**說你們晦氣到了。」陰大王道：「他不是游方和尚，卻是甚人？」豬一戒道：「他乃當年大鬧天宮太乙天仙後因取經有功證果鬥戰勝佛孫大聖的後人孫小聖。他得了祖傳的道法，手持一條金箍鐵棒，又有七十二般變化，能降東海之龍，善伏西山

之虎，又曾闖入天門，在王母瑤池殿上坐索酒食，玉帝遣三界五行諸神拿他，俱被他打得心驚膽戰，東逃西竄。玉帝沒法，再三央他老祖孫大聖勸善，方入於佛門。今從師西行求解，一路來，出類拔萃的妖精也不知打死了多少，豈在你這兩個變化無奇的小怪！趕早送出師父去，求他免死，還是你們的大造化；若遲疑不決，不但此山坐不穩，連性命多分活不成了，還敢胡言亂語要殺我哩！」陰、陽二大王聽了，便你看我，我看你，半晌不做聲。豬一戒見他二人不言語，知道被他唬嚇倒了，便一發說大話道：「且莫說我大師兄的本事，就是我三師弟沙彌也非同小可，乃是金身羅漢的侍者，他一條降魔禪杖使起來，鬼哭神號。就是**我豬一戒今雖落你陷阱，我也不是無名少姓之人，我父親乃是天蓬大元帥，曾掌管天河十萬兵丁，求經證果封為淨壇使者，遺與我一柄九齒釘耙，重五萬四千斤，鋤一耙九孔流血，鋤兩耙十八孔冒膿。你莫倚著暗設陷坑，我偶然不曾防備，被你綁縛在此，就以為十大功勞。不知我看你這些繩索只如蒿草，要他斷，不消吹灰之力。只是我奉師父之教，故不敢輕舉妄動，少不得我大師兄、三師弟只在頃刻就來取你的首級了。」陰大王道：「胡**說！我這山中把守得鐵桶相似，他就有本事也不敢進來。」豬一戒道：「他會變蒼蠅兒、蝴蝶兒、蟭蟲兒飛了進來，你如何得知？」陽大王道：「你師兄未必有此本事，皆是你過為誇張。」豬一戒道：「若沒有本事，怎走將來就能推碑、通氣？」陽大王聽了，只管出神。陰大王看見道：「大王不須深慮，我看這和尚一張長嘴，多分會說大話，不要信他，只是拿去殺了吧。」陽大王道：「這和尚雖說的都是大活，未免也有些因由，此時殺，他只道被人暗算是屈死了，莫若且寬他今日；等我們拿了那兩個，一齊同殺，使他死而無怨。」豬一戒道：「這還象句說話。」陰大王道：「遲他半日的死倒也罷了，只是他說脫此繩索不消吹灰之力，倘然縛他在此，一時照管不到，被他走了，豈不又添一敵？」豬一戒道：「我們做**好漢的決不走。」陽大王道：「這不難，只消將他二人解到造化山去，鎖在圈子裡，他便插翅也不能飛去。」陽大王道：「此計甚妙！不可遲了。」遂差數隊妖兵，將唐長老與豬一戒二人并白馬、行李押解到造化山去不題。**

It is said that the two great kings, Yin and Yang, brought Master Tang and Zhu Yijie to their cave for interrogation. Because Master Tang Banjie spoke disrespectfully, they became angry and ordered the demons to drag him out and kill him. Upon hearing this, the demons shouted in unison and rushed forward to act. Some went to seize Master Tang, while others went to drag Zhu Yijie away. Zhu Yijie, seeing that they were coming to drag him out for execution, became extremely anxious and shouted loudly, "Demons, you must not be disrespectful! Who dares to kill me?" King Yin,

hearing this, asked, "You wretch are already meat on the chopping block. Why would you dare not kill you?" Zhu Yijie said, "Do you know how many of us disciples my master and I are?" King Yin replied, "Four." Zhu Yijie asked, "How many of us have you now captured in your trap?" King Yin said, "Two." Zhu Yijie asked, "Why have you not captured the other two?" King Yang said, "We were just about to capture them when they became alert and escaped." Zhu Yijie said, "Exactly! You have captured two of us while the other two escaped. That is when your bad luck has arrived!" King Yin asked, "What kind of ill fortune is this?" Zhu Yijie said, "Do you know the names of those two?" King Yin replied, "They introduced themselves as one being Sun Xiaoxingzhe and the other Sha Mi." Zhu Yijie said, "Since you know their names, do you also know what kind of people they are?" King Yin replied, "They are nothing but wandering monks who know a little about weapons and martial arts." Zhu Yijie said, "If you think they are just wandering monks, I say your ill fortune has arrived." King Yin asked, "If they are not wandering monks, then who are they?" Zhu Yijie said, "They are the descendants of Sun Xiaoqing, who was once a great rascal in Heaven and later became the Buddha Douzhan Shengfo due to his meritorious deeds during the journey for scriptures." He inherited the Daoist arts from his ancestors, wielded a golden hoop iron staff in his hand, and possessed seventy-two transformations. He could subdue the dragon of the Eastern Sea and tame the tiger of the Western Mountains. Once he had stormed into Heaven's Gate and sat at Queen Mother's Jade Pool Pavilion demanding wine and food. The Jade Emperor sent gods from the Three Realms and Five Elements to capture him, but they were all beaten by him until they fled in terror east and west. The Jade Emperor had no choice but to repeatedly ask his ancestor, the Great Sage Sun Wukong, to persuade him toward virtue, and only then did he enter the Buddhist path. Now, traveling west with his master to seek enlightenment, along the way he has killed countless outstanding demons and monsters; how could you two insignificant little devils with no extraordinary transformations be a match for him! "Quickly send out your master and beg for his mercy; this is still a great fortune for you. If you hesitate, not only will you be unable to hold onto this mountain, but you may well lose your lives as well—how dare you speak recklessly and claim you want to kill me!" Upon hearing this, the two great kings Yin and Yang looked at each other, neither speaking for a long while. Zhu Yijie saw that the two were silent and realized they had been intimidated. He then went on to boast even more, saying, "I haven't even mentioned my eldest elder brother's abilities yet; even my third junior brother Sha Mi is no ordinary person. He is a servant of a Golden Body Arhat, and when he wields his demon-subduing Zen staff, ghosts weep and gods wail." "Even though I, Zhu Yijie, have now fallen into your trap, I am not an unknown person. My father was Marshal Tianpeng, who once commanded one hundred thousand troops of the Milky River. After completing his journey for scriptures and achieving enlightenment, he was enfeoffed as the Pure Platform Envoy. He left me a nine-tined rake weighing fifty-four thousand catties;

with each strike of this rake, nine holes bleed, and with two strikes, eighteen holes ooze pus." "Do not rely on your secretly set trap; I was merely caught off guard and bound here by you. Do not think this is a great achievement." You do not know that I regard your ropes as mere weeds; if I wish to break them, it would take no more effort than blowing away dust. "I am merely following my master's teachings, so I dare not act rashly. In any case, my eldest elder brother and third junior brother will be here in a moment to take your head." King Yin said, "Nonsense!" "My mountain is guarded as tightly as an iron drum; even if they have the ability, they dare not come in." Zhu Yijie replied, "They can transform into flies, butterflies, or locusts and fly right in. How would you even know?" King Yang said, "Your elder brother may not necessarily have such abilities; it's all exaggerated by you." Zhu Yijie retorted, "If they had no ability, how could they have come and pushed over the stone tablets and cleared the air?" King Yang, upon hearing this, remained lost in thought. King Yin observed and said, "Great King need not worry too much. I see this monk has a long mouth; he is likely just boasting. Do not believe him. Just take them away and kill them." King Yang said, "Although this monk is speaking all big words, there might be some truth to them. If we kill him now, he will think he was wrongfully killed by others. It would be better to spare him for today; let us first capture the other two and then execute them together so that they die without resentment." Zhu Yijie said, "Now this sounds like a reasonable statement." King Yin said, "Delaying his death by half a day is fine, but he claimed that breaking these ropes would take no more effort than blowing off dust. If we bind him here and fail to watch over him properly, and he escapes, won't we just gain another enemy?" Zhu Yijie said, "We heroes would never run away." King Yang said, "That's not difficult. We just need to take the two of them to Zao Hua Mountain and lock them in a cage; even if they had wings, they could not fly away." King Yang said, "This plan is excellent!" We must not delay." So they dispatched several squads of demon soldiers to escort Master Tang, Zhu Yijie, along with the white horse and luggage, to Zao Hua Mountain. No more will be said about this for now.

7　　卻說小行者與沙彌，因山中妖精多，一時救不得唐長老，脫身走了。走到山外，沙彌道：「虧是我們分作三隊，若是一齊走，同跌入陷坑，豈不都被他捉了！」小行者道：「我二人雖未被捉，卻沒頭沒腦，不知師父的下落，怎生去救？」沙彌道：「且尋到他門前再與他見一陣，便自有下落。」小行者道：「與他見陣，不如我變化了進去，探一探消息再廝殺不遲。」沙彌道：「若探得個消息更妙。」小行者將鐵棒收了，遂搖身一變，變做個黃蝴蝶兒，飛入山中四下找尋。原來這山雖有陰陽二處各自居住，正當中卻有一座二氣府，是二大王共同相會的所在。這日捉了唐長老、豬一戒，大家歡喜，就同在二氣府飲酒作樂。小行者

找尋著了，竟一翅飛進來，在酒席間忽東忽西，聽他二人說話。陰大王偶然抬頭看見，驚訝道：「我這府中又無花草，這黃蝴蝶兒從何處來？莫非是孫小行者變的麼！」陽大王忙看著道：「這蝴蝶兒果然有些古怪！」叫眾小妖快快捉了。眾妖得令，便七手八腳東邊跑到西，西邊跑到東，亂趕亂扑。小行者見妖精動疑，又搖身一變，變做個秋蒼蠅，飛來飛去。眾妖一時不見了黃蝴蝶，一發大驚小怪道：「方纔在此，怎就不見了？」只管仰著頭東張西望，忽看見蒼蠅飛，因亂嚷道：「怎麼黃蝴蝶不見了，卻有個蒼蠅飛！」兩個**大王看了一發生疑，正狐疑不決，那蒼蠅兒偏作怪，照著陰大王臉上一連幾撞，就象鐵彈子一般，撞得臉上生痛，忙放下酒盃，捂著臉大叫道：「不好了，這定是孫小行者來取首級了！」隨立起身道：「我們散了吧！莫要著了他的手。」陽大王笑道：「大王怎這樣膽小？這黃蝴蝶、蒼蠅兒突然而來，雖有可疑，若論理，此時深秋，這二物稟我陰陽之氣所生，原該有的，何足為怪？倘若是蜈蚣、蠍子毒物之類，不當有而有，便可怪了。我們須盡興飲酒，不要理他。」陰大王聽**說，也就坐下。小行者見妖怪生疑害怕，聽見他說著蜈蚣，就隨機變做一條七寸長有翅的蜈蚣，劈面飛來。兩個妖精看見，嚇得魂不附體，大聲叫道：「這飛蜈蚣不消說是孫小行者無疑了，快拿，快拿！拿著的算上功，重賞！」眾妖得令，一時齊上，也有用刀砍的，也有用棒打的，也有用鞭子刷的，大家亂做一團。當不得那蜈蚣就象游龍一般，往來疾溜，莫想犯著他分毫。陰大王見眾妖捉不住，著了急，忙自起身，提了一把劍向空亂砍。小行者恐怕決撒了，又弄一個手段，乘眾妖亂滾滾一個眼錯，仍變個蒼蠅兒叮在中梁上不動。眾妖俱睜著眼，一時看不見，都吃驚打怪道：「方纔明明在面前飛，怎就不見了？」陰、陽二妖看見，嚇得啞口無言，只是跌腳。呆了半晌，陰大王方戰**抖抖的**說道：「罷了，罷了！我二人的首級，多分要送在這和尚手裡的了。」陽大王道：「事雖做得有些不妙，卻也未必至此。大王還要拿出些剛氣來，不要只管自餒。」陰大王道：「不是我害怕，自餒，若是硬好漢，兩家在山前對敵，你一刀，我一鎗，便好施逞英雄；如今這和尚只變東變西，鬼一般悄悄進來，不與人看見，卻叫人怎生防範？日間還好處，倘夜間睡著了被他暗算，豈不白白送了性命！不由你不害怕。」陽大王道：「依你這樣說來，真個有些可懮。但我想，變化一道雖九天九地，疑神疑鬼，卻總是虛景，未必便能殺人！為今之計，只須防守嚴緊就是了，也不必十分過慮。」陰大王道：「承見教極是，只是我素性多疑，終有些放心不下。」陽大王道：「既大王要還宮，且別過，明日再商議吧。」陰、陽二大王遂一東一西，各自還宮。

Meanwhile, Sun Xiaoxingzhe and Sha Mi, because there were too many demons in the mountain and they could not immediately rescue Master Tang, managed to escape. After escaping outside the mountain, Sha Mi said, "We were fortunate to have split into three groups. If we had all left together and fallen into the trap at once, wouldn't we all have been captured by them!" Sun Xiaoxingzhe said, "Although the two of us were not captured, we are completely clueless about where our master is. How can we go to rescue him?" Sha Mi said, "Let us first find the entrance and confront them again; then we will naturally learn where our master is." Sun Xiaoxingzhe replied, "Rather than confront them head-on, I would rather transform and go in to gather some information first. Then we can fight when the time is right." Sha Mi said, "If you manage to get any news, that would be even better." Sun Xiaoxingzhe retracted his iron staff and, with a twist of his body, transformed into a yellow butterfly and flew into the mountain to search in all directions. Originally, although this mountain had Yin and Yang each residing in their own areas, right at the center was a building called Erqi Fu, which served as the place where the two kings met together. On this day, having captured Master Tang and Zhu Yijie, they were all delighted and gathered together at Erqi Fu to drink wine and enjoy themselves. Sun Xiaoxingzhe, in his search, flew right into the hall with one flap of his wings and flitted about the banquet table, now to the east, now to the west, listening to what the two were saying. King Yin happened to look up and saw it, expressing surprise, "There are no flowers or grasses in my mansion. Where could this yellow butterfly have come from? Could it be that it is transformed by Sun Xiaoxingzhe?"! King Yang hurriedly looked and said, "This butterfly does indeed seem somewhat strange!" He ordered the minor demons to quickly catch it. The demons, upon receiving the order, rushed about with seven hands and eight feet, running from east to west and back again, chasing and flapping wildly. Sun Xiaoxingzhe saw that the demons had become suspicious and, with another twist of his body, transformed himself into an autumn housefly, flitting about. The demons were suddenly unable to see the yellow butterfly and became even more alarmed, exclaiming in a great commotion, "It was just here; how could it have disappeared?" They kept looking up, peering east and west, when suddenly they saw a housefly flying by. They cried out in confusion, "How could the yellow butterfly have disappeared, yet there is now a fly?"! The two kings, watching this scene, became even more suspicious. Just as they were hesitating in doubt, the housefly acted strangely and repeatedly flew straight into King Yin's face like an iron bullet, causing him great pain. He quickly put down his wine cup, covered his face, and shouted anxiously, "Something is wrong! This must be Sun Xiaoxingzhe coming to take our heads!" He immediately stood up and said, "Let us disperse!" Do not fall into his hands." King Yang laughed and said, "Great King, how timid are you?" "This yellow butterfly and housefly suddenly appearing, although suspicious, if we speak of reason, it is now deep autumn. These creatures are born from our Yin and Yang energies; they should naturally exist. What is there to be surprised about?" If it

were creatures like centipedes or scorpions, which are poisonous and should not exist here but do, then that would be truly strange. "We must continue drinking to our heart's content and ignore them." Upon hearing this, King Yin sat down again. Sun Xiaoxingzhe noticed that the demons were suspicious and afraid. Upon hearing them mention centipedes, he seized the opportunity to transform into a seven-inch-long winged centipede and flew straight toward their faces. The two demons, upon seeing this, were so frightened that their souls seemed to leave their bodies. They shouted loudly, "This flying centipede is surely none other than Sun Xiaoxingzhe! Catch him quickly, catch him quickly!" "He who captures him shall be credited with great merit and richly rewarded!" The demons, upon receiving the command, rushed in together. Some slashed with swords, others hit with sticks, and some lashed with whips; everyone was in a chaotic mess. The centipede proved as swift as a swimming dragon, darting back and forth so quickly that not even the slightest touch could be landed on it. King Yin, seeing that his demons could not capture the creature, became anxious and quickly rose to his feet, drawing a sword and wildly slashing at the air. Fearing that his disguise might be discovered, Sun Xiaoxingzhe used another trick. Taking advantage of the chaos and a moment when the demons' eyes were elsewhere, he transformed back into a housefly and perched motionless on the central beam. The demons all opened their eyes wide, but could not see it and were startled. They exclaimed in confusion, "It was clearly flying right before our eyes a moment ago; how did it suddenly disappear?" Kings Yin and Yang saw this and were so frightened they could not utter a word, only stamping their feet in frustration. After standing there dazed for a while, King Yin finally spoke with trembling voice, "Enough, enough! Our heads are likely to end up in the hands of this monk." King Yang said, "Although things have gone somewhat awry, it may not necessarily come to that." "Great King must still show some courage and determination. Do not just give in to fear." King Yin said, "It is not that I am afraid or cowardly. If we were true heroes, the two sides would face each other in open battle before the mountain; you with a sword and me with a spear, then it would be easy to display our heroism. Now this monk keeps transforming back and forth like a ghost, sneaking in without being seen—how can one possibly guard against such things?" It is still manageable during the day, but if we fall asleep at night and he attacks us secretly, won't our lives be lost in vain!" You cannot help but be afraid." King Yang said, "According to what you say, there is indeed some cause for concern. But I think that although transformation can be as mysterious and ghostly as the Nine Heavens and Nine Earths, it is still an illusion; it may not necessarily kill people! "For now, we only need to tighten our defenses. There is no need for excessive worry." King Yin said, "Your advice is very reasonable. I am just naturally suspicious and still cannot entirely put my mind at ease." King Yang said, "Since Great King wishes to return to the palace for now, let us part ways and discuss this further tomorrow." Thus, Kings

Yin and Yang went their separate ways—one eastward and one westward—returning to their respective palaces.

8 **小行者見那陰大王多疑，便輕輕飛來，光跟了他回去。陰大王回到宮中，便將闔山的群妖都點了回去，先點五十名精細能幹的去山前守護，打探如有動靜，速來報知。然後每門俱加添一倍，輪班提鈴喝號，徹夜守護。如有一名不到，不上心守護，俱要重責。寢宮門外更要嚴緊。陰大王再三吩咐了方入宮去安寢。小行者打探明白。又飛到東半邊陽大王處去打聽，陽大王也是一般添兵防守，只不知師父與豬一戒消息。飛出來尋見沙彌，將從前變化之事**說了一遍。沙彌道：「既是妖怪生疑害怕，師父與二師兄性命自然無妨，只是也要訪明下落，早救出方妙。」小行者道：「我**想陰、陽怕懵懂，等我再去與他鬼混一場，弄得他顛顛倒倒懵懂了，不怕他不還我師父。」沙彌道：「他防護妖多，你一身黑夜進去，也須仔細。」小行者道：「不打緊。」仍變做個蒼蠅兒，先飛入陰大王寢宮裡來。不期寢宮關得緊緊，就與鐵桶相似，要個針尖大的縫兒也沒有。小行者沒法，只得緊貼著檐瓦扒開些土兒，鑽了進去。只見陰大王正叫人抬了一個大石匣，在那裡算計**躲入去睡哩。小行者看得分明，便依舊從瓦隙裡爬了出來，又一翅飛到陽大王寢宮裡來探聽。只見陽大王已高臥帳中，鼾呼熟睡。小行者就弄神通，拔下兩根毫毛，一根變了一把寶劍，一根變做一條絲繩，將寶劍掛在床面前正當中，弄完手腳，依舊飛了出來。踅到山前，看那五十名守護的妖精，俱敲梆搖鈴走來走去的巡綽，卻不知為頭的叫甚名字。就心生一計，將身也變做一個妖精，手中拿著一杆令字旗，飛風一般跑來，大叫道：「巡山眾軍，大王有令：叫你們用心巡綽，不許一人偷安，到天明平安無事，俱重重有賞。」眾妖精聽見，都一齊跑來答應道：「我們五十名俱在此，誰敢偷安？」小行者道：「既不偷安，為首的可報名來。」內裡鑽出一個來道：「是小的寒透骨為首。」小行者道：「既是你為首，眾人就委你點排吧，大王立等回信，我沒工夫。」說罷，撤轉身飛**跑去了。這裡眾妖依舊巡綽不題。**

Sun Xiaoxingzhe observed that King Yin was particularly suspicious, so he lightly flew over and quietly followed him back. After returning to his palace, King Yin summoned all the demons from Heshan and sent them back. He first assigned fifty carefully selected capable ones to guard in front of the mountain, instructing them to report any unusual activity immediately. Then he doubled the number at each gate and arranged for shifts of ringing bells and shouting watchwords to guard through the night. If even one person failed to show up or neglected their duty, they would all be severely punished. The gates outside the sleeping quarters must be especially tightly guarded. After giving repeated instructions, King Yin entered the

palace to rest. Sun Xiaoxingzhe carefully gathered all the information. He then flew to the east side, where King Yang was, and inquired. It turned out that King Yang had also increased his troops for defense, but he did not know about Master Tang's or Zhu Bajie's whereabouts. He flew out and found Sha Mi, telling him the whole story of the previous transformations. Sha Mi said, "Since the demon is suspicious and afraid, Master and Senior Brother Zhu should be safe. Still, we must find out their whereabouts and rescue them as soon as possible." Sun Xiaoxingzhe said, "I think Kings Yin and Yang are afraid of confusion. Let me go again to confuse them further, making them so disoriented that they will have no choice but to return my master." Sha Mi said, "There are many demons guarding them. You must be careful if you go in alone at night." Sun Xiaoxingzhe replied, "It's no problem." He still transformed into a housefly and first flew into King Yin's sleeping quarters. Unbeknownst to him, the palace was tightly sealed, like an iron drum; there wasn't even a pinhole-sized crack. Sun Xiaoxingzhe had no choice but to press closely against the eaves, scrape away some soil from the tiles, and squeeze in. Inside, he saw King Yin calling for people to carry a large stone chest over, intending to hide inside it and sleep. Sun Xiaoxingzhe watched clearly, then crawled out through the gap in the tiles as before and flew straight to King Yang's sleeping quarters for reconnaissance. He saw that King Yang was already lying high up in his tent, snoring loudly in a deep sleep. Sun Xiaoxingzhe then used his supernatural powers, plucked out two strands of hair. One transformed into a treasure sword and the other into a silk rope. He hung the sword right in front of the bed, finished his preparations, and flew back out as before. He circled back to the front of the mountain and saw that the fifty demons guarding there were walking up and down, beating sticks and ringing bells while patrolling. Yet he did not know the name of their leader. He then devised a plan, transformed himself into a demon holding a command flag in his hand, and ran over like the wind, shouting loudly, "All patrolling troops! The Great King has given an order: you must patrol with utmost care. No one is allowed to be careless or take it easy. If everything remains peaceful until dawn, all of you will receive generous rewards!" Hearing this, the demons rushed over and responded in unison, "All fifty of us are here; who would dare to be careless?" Sun Xiaoxingzhe asked, "If none of you is slacking off, then the leader should report his name." A demon stepped forward and said, "It's me, Hantougu, who is in charge." Sun Xiaoxingzhe said: "Since you are the leader, I'll leave it to you to organize them. The Great King is waiting for a reply right away; I don't have time." After saying this, he turned around and flew off quickly. Meanwhile, the demons continued their patrol as before, without further mention.

9　　小行者跑了數步，又搖身一變，就變做寒透骨一般模樣，又飛奔到宮門前擊鼓，報道：「巡山頭目寒透骨，巡山有警，報知大王。」眾妖聽見巡山有警，誰敢遲延，登時一門門傳進去，直傳到寢宮門上，報知陰大王。此時，陰大王已躲在石匣中安寢，忽聽見巡山有警，吃了一驚，忙爬起來，傳令叫寒透骨進來。

守寢宮門的妖精忙出來將假寒透骨帶到宮門外，稟道：「巡山頭目寒透骨已帶到。」陰大王在宮內，隔著門問道：「你巡山有什麼大警？敢擊鼓報我！」假寒透骨道：「小的巡綽東山，忽見一個火眼金睛雷公嘴的和尚，與一個晦氣臉的和尚，在那裡商議說，二位大王爺陷害他師父唐長老與師弟豬一戒，要算計殺二位大王爺替他報仇；又恐怕一時動了惡念，傷了他佛門戒行，故陽大王處止在床前掛了一口寶劍，使他悔悟，送出他師徒來，便保全他性命；若逞強不送，再殺他不難。」陰大王著驚道：「可曾說我什麼？」假寒透骨道：「他說，大王比陽大王更是狡猾，這斷饒恕不得。初時，已將寶劍來取大王的首級，說大王躲在石匣中，劍不能傷。如今，回去取他的金箍鐵棒來，要連石匣都搗碎哩！小的伏在山下細細聽，見他說得凶險，故敢大膽來報知，乞大王詳察防避。」陰大王聽見說躲在石匣中，嚇得他魂不附體，身不搖而自戰。暗想**道：「我**躲在石匣中，連神鬼也不知，他怎生倒曉得了？真也作怪！莫非這和尚未卜先知，他的陰陽比我們更准？」便吩咐假寒透骨道：「你快去再打聽，看那和尚如今又怎麼？」假寒透骨答應一聲就出宮去了。走到宮外無人之處，仍搖身一變，變做個蒼蠅飛入陰大王寢宮打聽。只見陰大王慌做一團，忙叫人到陽大王處問床前有劍無劍。不多時，問的人去了來回復道：「陽大王一覺睡醒，忽見床面前掛著一口風快的寶劍，磨得雪亮。陽大王嚇得汗下如雨，正沒理會，適見小的去問，他倒轉要問大王怎生得知？」陰大王聽見說果然有劍掛在床前，愈加著忙，忙穿上衣服，叫人掌燈，走到二氣府來，請陽大王議事。恰好陽大王要問緣故，也掌燈走來，二王會在一處。陽大王先問道：「我床前突然掛著一口利劍，連我也不知道，你卻怎生便曉得，先叫人來問我？」陰大王就將巡山小妖寒透骨所報之事，細細說了一遍。陽大王聽了道：「天地間有如此能人，要我們這陰陽何用？」陰大王道：「陰陽有用無用且慢論，但只說眼前，他去取金箍鐵棒，就要來搗石匣，卻怎生回避？」陽大王道：「他事事前知，實難迴避。倒不如挨到天明，點起兵來與他大戰一場。殺贏了他不消說，倘或失利，惟有躲到造化山，去求小主公解厄。」陰大王道：「想來並無別策，**只得如此。」二大王商量定了，又叫取酒在大殿上同吃，單等天明點兵廝殺。**

After running a few steps, Sun Xiaoxingzhe transformed again into an exact copy of Hantougu and flew to the palace gate, beating the drum and reporting, "Patrol leader Hantougu reports: there is an alert during mountain patrol. I come to inform Great

King." Upon hearing that there was an alert during the mountain patrol, none of the demons dared to delay. Immediately, message after message was passed through each gate until it reached the palace gates and informed King Yin. At this time, King Yin had already hidden inside the stone chest to sleep. Upon suddenly hearing of an alert during the patrol, he was startled and quickly climbed out, issuing orders for Hantougu to be summoned in. The demons guarding the palace gates hurriedly came out, brought in the fake Hantougu to outside the palace gate and reported, "Patrol leader Hantougu has arrived." From inside the palace, King Yin asked through the door, "What major alert did you encounter during your patrol?" "Why dare you beat the drum to report it to me!" The fake Hantougu replied, "While patrolling the eastern mountain, I suddenly saw a monk with fiery eyes and golden pupils and a sharp lightning-like mouth, together with another monk with an ill-omened face. They were discussing how the two Great Kings had wronged their master, Master Tang, and his junior disciple Zhu Bajie, and planned to retaliate by plotting to kill both of you as revenge. However, they are afraid that if they act on such evil thoughts, it might harm their Buddhist vows. Therefore, at King Yang's place, they only hung a treasure sword in front of the bed to make them repent, hoping they would release his master and disciples so as to preserve their lives. If you insist on being strong-willed and refuse to let them go, killing you will not be difficult." King Yin was startled and asked, "Did they say anything about me?" The fake Hantougu said, "They said that Great King is even more cunning than King Yang and cannot be forgiven at all. At first, they tried to take Great King's head with the treasure sword, but since you were hiding in a stone chest, the sword could not harm you. Now they have gone back to retrieve his golden hoop iron staff and intend to smash even this stone chest!" "I was lying low in the mountains and listened carefully. Hearing how dangerous their plan is, I dared to come forward with this report. I beg Great King to investigate carefully and take precautions." King Yin, upon hearing that he was hiding in the stone chest, was so frightened that his soul seemed to leave his body and his whole body trembled involuntarily. He thought to himself, "I was hiding in the stone chest; not even gods or ghosts knew about it. How could they possibly have found out? This is truly strange! Could it be that this monk has foreknowledge, and his understanding of yin and yang is even more accurate than ours?" He then ordered the fake Hantougu, "You must go quickly and find out again what that monk is doing now." The fake Hantougu responded with a bow and left the palace immediately. Once he reached an unoccupied spot outside the palace, he transformed again into a housefly and flew back into King Yin's sleeping quarters to eavesdrop. Inside, he saw that King Yin was in a state of panic and hurriedly called for someone to go to King Yang's place to check whether there was a sword at the bedside. After a short while, the person who had gone to inquire returned and reported, "King Yang woke up from his sleep and suddenly saw a sharp sword hanging in front of his bed, polished as bright as snow. King Yang was so frightened that sweat poured down like rain, and

just as he didn't know how to respond, he happened to see me go to ask. Instead, he turned around to question Great King about how you found out!" King Yin, upon hearing the confirmation that there was indeed a sword hanging at the bedside, became even more anxious. He quickly put on his clothes, ordered someone to light the lamps, and went to the Second Qi Palace to invite King Yang for a meeting. Coincidentally, King Yang had just wanted to ask about the matter and also came with lights in hand; thus, both kings met at one place. King Yang asked first, "A sharp sword suddenly appeared in front of my bed without me knowing about it. How did you find out and send someone to ask me before I even knew?" King Yin then recounted in detail the report given by the small demon Hantougu from the mountain patrol. After hearing this, King Yang said, "There is such a capable person in heaven and earth—what use are our yin-yang powers?" King Yin said, "Let us not yet debate whether yin-yang is useful or not. But for now, he has gone to retrieve the golden hoop iron staff and will come to smash the stone chest—how can we avoid this?" King Yang said, "He knows everything in advance; it is truly hard to evade. It might be better to wait until dawn and raise our troops for a full-scale battle with him." If we defeat him, there's no need to say more. But if we suffer a setback, we have no choice but to flee to ZaoHua Mountain and seek help from Young Lord to resolve this crisis." King Yin said, "It seems there is no other plan available. We have no choice but to proceed as such." The two kings, having made their decision, ordered wine to be brought and drank together on the grand hall, waiting for dawn to raise troops and engage in battle.

10　**小行者打探的確，隨飛回來現了形，與沙彌**說知前事：「他說殺輸了就要逃到造化山，去求他小主公解厄。你想，二人既有主公，一定是人家的奴才了。」沙彌道：「我聽見人說，文武百官俱稱皇帝是主公，難道文武百官都是奴才？又聽得人說，巧者拙之奴。我想，天地間惟陰陽最巧，就叫他做奴才也不為過。」小行者笑道：「他又不是你的親，你倒會替他解釋。」沙彌道：「親不親，解不解，都不要緊，只是師父畢竟沒個下落，卻如何處？」小行者道：「且待明早殺他一個害怕，師父便自然有下落了。」又挨一會，只見紅輪隱隱，天色微明，早聽見山中炮聲震地，金鼓喧闐。陰、陽二大王領了闔山兵將涌出山前，排成陣勢來索戰。你看陽大王怎生打扮，但見：

Sun Xiaoxingzhe, having confirmed the situation, flew back and resumed his original form to inform Sha Mi of what had happened: "They said that if they lose in battle, they will flee to Zao Hua Mountain to seek help from their young lord to resolve this crisis. You see, since the two have a master, they must certainly be someone else's servants." Sha Mi said, "I have heard people say that all the civil and military officials refer to the emperor as their master. Does this mean all of them are servants?" He

also heard someone say, "The skillful is the servant of the clumsy." "I think that in heaven and earth, yin-yang are the most skillful. Calling them servants would not be excessive at all." Sun Xiaoxingzhe laughed and said, "He is not even your relative. Yet you are quick to defend him on his behalf." Sha Mi said, "Whether or not we are related, whether he is rescued or not—none of it matters. But the fact remains that Master's whereabouts are still unknown. What should we do about this?" Sun Xiaoxingzhe said: "Let us wait until tomorrow morning and scare them into submission. Then Master's whereabouts will naturally become clear." After waiting a while longer, they saw the faint red sun rising and the sky beginning to brighten. Soon after, they heard loud cannon fire shaking the mountain and the clamor of gongs and drums echoing through the air. Kings Yin and Yang led all their troops from Heshan, surging out in front of the mountain to form battle formations and challenge for combat. You may wonder how King Yang was dressed; behold:

11 頭上紅雲包裹，腰間錦帶斜拖；絳袍金甲艷生波，三瓣槍尖出火。

Red clouds enveloped his head, and a brocade sash hung diagonally from his waist. His crimson robe and golden armor shimmered with brilliance; the tip of his three-bladed spear glowed like fire.

12 烈烈威風難犯，蒸蒸熱氣誰何？生人不少殺人多，生殺之權惟我！

His imposing presence was formidable, and the intense heat radiating from him made it hard for anyone to approach. Though many innocents were slain, I alone hold the power of life and death!

13 你看陰大王怎生打扮，但見：

You may wonder how King Yin was dressed; behold:

14 槍擺梨花白雪，身凝冷鐵寒冰，烏雲鎧甲迸金星，頷下虯髯硬挺。

His spear moved like falling plum blossoms and snowflakes, his body exuded the coldness of iron and ice. His black armor sparkled with golden stars, and beneath his chin stood a hard, bushy beard.

15 吞噬心同餓虎，刁鑽眼類飢鷹；青天白日現幽冥，撞著斷根絕命。

His heart was as ravenous as a starving tiger, and his sharp eyes were like those of a famished eagle. Even in broad daylight, he seemed to bring forth the realm of ghosts; anyone who encountered him would meet their doom.

16 陰、陽二大王齊到陣前，大聲高叫道：「東來的和尚，你果有本事要在西方路上逞英雄，就該硬著頭皮領受我二大王兩槍，也算是個好漢；怎只私自推碑，暗暗通氣，又半夜三更裝神弄鬼，攪亂我們的安寢，該得何罪？快快來受死。」小行者聽了，忙跳出山前來，罵道：「我把你這大膽無知的賊害氣！你既曉得

說此假王道的話兒，就不該暗設陷坑捉我師父與師弟去了。你若果然陰陽有準，禍福無差，就該知道我孫老爺是你活潑潑正脈主人公，怎不安心聽命，倒去別人家做奴才？」陰、陽二大王聽了，勃然大怒道：「誰是奴才？你這賊和尚縱有些兒靈竅，不過一點點小**猴兒，也虧我二大王培養之功，怎就忘本？不要走，且吃我一槍！**」說罷，二人雙槍齊舉。小行者笑嘻嘻全不畏懼，忙將鐵棒相還。山前這一場賭鬥，與眾不同。但見：

Kings Yin and Yang both arrived at the front of their formation, shouting loudly: "Monk who came from the east! If you truly have the ability to show heroism on the Western Road, you should face our two kings bravely with your head held high. Only then could you be considered a true man. Why did you instead secretly push over stones and whisper behind our backs? Moreover, why did you pretend to be a ghost in the dead of night, disturbing our rest? What crime have you committed?" Come quickly and face death!" Hearing this, Sun Xiaoxingzhe jumped out in front of the mountain and scolded, "You reckless bandit! How dare you be so ignorant and arrogant!" Since you know to speak of these false kings, you should not have secretly set traps to capture my master and junior brother. If your yin and yang are indeed accurate, with no mistakes in predicting fortune or misfortune, then you should know that my Lord Sun is the true and rightful master of this lineage. Why don't you submit to me willingly instead of serving as a servant for someone else?" Kings Yin and Yang, upon hearing this, became furious and shouted, "Who is the servant here?!" "You wretched monk! Although you may have a bit of cleverness, you are nothing but a tiny monkey. It is due to the cultivation and training of our two great kings that you exist at all—how could you forget your roots?" "Don't run! Taste my spear first!" With that, the two of them raised their spears together. Sun Xiaoxingzhe smiled cheerfully and showed no fear at all; he quickly brandished his iron staff in response. This battle that took place before the mountain was unlike any other. Behold:

17　**兩杆長鎗，一條鐵棒。兩杆長槍，一杆熱，一杆冷，刺得白雪光中飛烈火；一條鐵棒，半條風，半條雨，打得黑煙堆裡滾黃塵。一個逞心上經綸，兩個運陰陽作用。心上經綸，正正奇奇行不盡；陰陽作用，翻翻覆覆妙無窮。你道我擅推碑通氣，屠腸剖腹，殺匪無辜；我道你設陷阱害人，瀝血斬頭，罪在不赦。一個望心肝，一個思五臟，俱惡狠狠不懷好意；一個追性命，一個想頭顱，鬧哄哄謀逞雄心。雖與你無恨無冤，白刃相加不肯放鬆半點；便是我有恩有義，青鋒緊對何曾饒恕分毫！**

Two long spears, one iron staff. The two long spears—one hot, one cold—pierced through the snowy light with flashes of fire; the single iron staff, half wind and half rain, struck so fiercely that yellow dust rolled up from the black smoke. One displayed his full skill with determination, while the other two employed their yin

and yang powers in coordination. The strategies of the determined one were ever-changing, with both straightforward and unexpected moves; the interplay of yin and yang was endlessly wondrous, shifting back and forth in infinite subtlety. You say that I recklessly pushed over the stone tablet to clear the path, cut open my own belly, and killed innocent bandits; I say that you set traps to harm others, spilled blood, beheaded people, and committed crimes unforgivable. One looked at the other's liver and gall, one pondered over their five organs—both were filled with malice and ill intent; one pursued the other's life, one desired to take their head—their chaotic struggle was all for the sake of asserting dominance. Though there is no grudge or grievance between us, the sharp blades are drawn and not a bit of leniency will be shown; even if I have been kind and righteous to you, with the cold sword so close, would I spare you in the slightest?

18 三人苦戰多時，不分勝敗。沙彌在旁看得分明，見小行者一條棒敵住兩根鎗，雖不吃力，卻也不能取勝，遂掣出降妖寶杖，趕上前大叫一聲道：「潑妖精，你死在眼前，還要延挨些什麼？一發等我沙老爺來早早斷送了你吧。」那條禪杖早已從半空中劈將下來。陰、陽二大王兩條槍抵小行者一條鐵棒，也只好殺個平手；怎禁得戰了半日忽又加上一條禪杖，如何支持得來？把槍虛晃兩晃，弄在風竟往西南上敗去了。小行者對沙彌道：「莫要去趕他，且到山中去尋師父看。」到得二氣府大殿上，眾妖精壯的已逃去空了，止有幾個老病的走不及，被小行者捉住，問道：「你只說兩個妖精將我唐老爺拿了藏在何處？」老妖道：「二位大王恐怕孫老爺會變化，進來偷了去，就是捉來的那日，已差人送到造化山去圈禁了。」小行者道：「那造化山是個什麼妖精？」老妖道：「造化山不是妖精。」小行者道：「不是妖精，卻是什麼人？」老妖道：「他這人，說起來自有天地他就出世了，也不知有多少年紀，外貌看來卻象個十三、四歲的孩子，一向聞得人傳說，他的乳名叫做造化小兒，近因陰、陽二大王要偷竊他的本事去弄人，故奉承他叫做小天公。」小行者道：「這小兒有些什麼本事，就這樣奉承他？」老妖道：「說起來，他的本事甚大，直與玉皇大帝一般哩！他比玉皇大帝性子更憊懶，又專會弄人，天下人不怕玉皇只怕他。陰、陽二大王倚著在他門下出入，故冷一陣熱一陣也要弄起人來，就是設陷坑拿唐老爺，也是這個根由。」小行者聽了道：「原來有這些委曲。再問你，那小天公與人廝殺用甚器械？」老妖道：「他從不與人廝殺，並不用甚器械。」小行者道：「他既無器械，又不廝殺，怎生服人？」老妖道：「他只有無數圈兒，隨身丟擲一個來將人圈住，任你有潑天本事，卻也跳他不出；除非信心求他，方能得脫。」小行者道：「造化山往哪一方去？離此多遠？」老妖道：「往西南方上，離此只有十餘里路。」小行者道：「

是實話麼？」老妖道：**「要求孫老爺饒命，怎敢**說謊？」小行者道：「既不說謊，饒你去吧。」老妖得脫身，也忙忙躲去了。小行者與沙彌商量道：「聽老妖之言，師父與一戒藏在造化山無疑了。」沙彌道：「師父既在造化山，兩個妖精又敗向西南，一定也到造化山去了。事不宜遲，我們速速趕去為妙，若遲了，恐他停留長志。」小行者道：「兄弟說得是，我們就去。」忙忙走出山前，跳在空中，略縱縱雲頭，早已看見一座大山，千巒萬岫，十分峻秀。但見：

The three of them fought bitterly for a long time, neither side gaining an advantage. The novice monk, watching from the side clearly saw that Sun Xiaoxingzhe was holding off two spears with his single staff. Though he did not seem strained, he could not gain an upper hand either. So, drawing out the treasure staff for subduing demons, the novice rushed forward and shouted loudly, "You wretched demon spirit! Death is right before you—what more are you delaying?" "Wait a moment longer while I, Master Sha, come to end your life at once!" That staff of Buddhist discipline had already descended from midair in a fierce slash. Kings Yin and Yang had managed to hold their own against Sun Xiaoxingzhe's single iron staff with their two spears, but how could they possibly withstand the sudden addition of another Buddhist staff after fighting for so long? How could they continue to stand up to it? They feinted with their spears twice, then turned and fled toward the southwest in the wind. Sun Xiaoxingzhe said to Sha Mi, "Don't go after them. Let's instead go into the mountain and look for our master." When they arrived at the main hall of E'qi Fu, most of the strong demons and spirits had already fled, leaving only a few elderly or sick ones who were too slow to escape. Sun Xiaoxingzhe captured them and asked, "Tell me where those two demons have hidden our Master Tang?" The old demon replied, "The two great kings were afraid that Master Sun might transform and sneak in to steal them. On the very day they captured him, they had already sent someone to take him to ZaoHua Mountain for imprisonment." Sun Xiaoxingzhe asked, "What kind of demon or spirit is in charge at ZaoHua Mountain?" The old demon said, "ZaoHua Mountain is not a place ruled by demons." Sun Xiaoxingzhe replied, "If it's not ruled by demons, then who lives there?" The old demon said, "This person has been around since the beginning of heaven and earth. No one knows how many years he has lived; from his appearance, however, he looks like a boy of thirteen or fourteen. It is commonly said that his childhood name is Zao Haxiaoer. Recently, because Kings Yin and Yang wanted to steal his abilities to manipulate people, they flattered him by calling him Xiao Tiangong." Sun Xiaoxingzhe asked: "What kind of abilities does this boy have that they flatter him so?" The old demon said, "To speak of it, his abilities are very great—comparable even to the Jade Emperor himself!" He is lazier in nature than the Jade Emperor, and especially skilled at manipulating people. People all over the world do not fear the Jade Emperor but fear him instead.

"Kings Yin and Yang rely on being under his door to come and go, so even when they are cold or warm for a while, they still manipulate people. It was also because of this that they set traps to capture Master Tang." Sun Xiaoxingzhe listened and said, "So there are such hidden circumstances behind all this. "Let me ask you again—what kind of weapon does Xiao Tiangong use when he fights people?" The old demon replied, "He never engages in combat with others and doesn't use any weapons at all." Sun Xiaoxingzhe asked: "If he has no weapon and never fights, how does he subdue people?" The old demon said, "He has only countless hoops. He simply throws one of them at a person to trap them. No matter how great your abilities are, you cannot escape from it; unless you sincerely believe in and plead with him, there is no way out." Sun Xiaoxingzhe asked: "In which direction is ZaoHua Mountain?" "How far away is it from here?" The old demon said, "It lies to the southwest, only more than ten li away from here." Sun Xiaoxingzhe asked: "Is that the truth?" The old demon said, "If we wish for Master Sun to spare our lives, how could we dare lie?" Sun Xiaoxingzhe responded, "Since you are not lying, I'll let you go." The old demon, having escaped, hurriedly fled away. Sun Xiaoxingzhe discussed with Sha Mi, "According to the old demon's words, there is no doubt that our master and Master Yijie are hidden in ZaoHua Mountain." Sha Mi said, "Since our master is at ZaoHua Mountain and the two demons also fled toward the southwest, they must have gone there as well." We shouldn't delay any further. We should hurry to ZaoHua Mountain at once, for if we are late, they might stay there and become more determined." Sun Xiaoxingzhe nodded in agreement. "You're right, brother. Let's go then." They hurriedly left the front of the mountain, leapt into the air, and with a few bounds on the clouds, they could already see a great mountain in the distance. Its countless peaks and ridges were extremely majestic and beautiful. Behold:

19　翠散千尋，活潑潑與大海同波；青浮萬丈，莽蒼蒼與長天共色。一層層，一片片，儼天工之造就；幾曲曲，幾彎彎，信鬼斧之鑿成。青紅赤白黑，五色石似拆天而落來；東西南北中，四圍山宛破地而涌出。明霞終日，昭天上之祥；靈雨及時，降人間之福。走獸是麒麟犀象，飛禽乃孔雀鳳凰。山中瀑布，直接天河；石上靈芝，實通地脈。五岳雖尊，功業讓此峰之獨佔；一山特立，造化遍天下而難齊。東扶桑，西暘谷，莫道小兒通日月；上碧落，下黃泉，果然天帝立乾坤。

Greenery stretched for thousands of feet, lively and vibrant as the waves of the great sea; emerald hues floated ten thousand zhang high, vast and boundless, blending with the color of the endless sky. Layer upon layer, piece by piece, it appeared as if crafted by the hands of heaven; winding and twisting in every turn, one could believe it was chiseled into being by the axe of a ghost. Green, red, crimson, white, and black—five-colored stones seemed to have fallen from the sky; surrounding the mountain on east, west, south, north, and center, four ranges of hills appeared as if they had erupted suddenly from beneath the earth. Radiant morning mists lasted all

day, heralding auspicious signs in the heavens; timely divine rains descended to bring blessings upon the world below. The beasts that roamed were qilin, rhinos, and elephants; the birds in flight were peacocks and phoenixes. Waterfalls within the mountain directly connected to the Milky Way above; lingzhi mushrooms growing on stones truly linked to the earth's energy below. loyd The Five Great Mountains, though revered, yield their glory to this peak alone; standing uniquely by itself, this mountain's creation and transformation are unparalleled across the world. To the east, Fusang; to the west, Yanggu—do not say this child connects with sun and moon. Above, the emerald sky; below, the yellow springs—he indeed stands as the Jade Emperor who establishes heaven and earth.

20 **小行者細看那山景，不獨高峻非常，殊覺精神迥異，對著沙彌**說道：「此處自然是造化山了，但不知這小兒的住居何處？」欲要問人，卻又沒人來往，向那山前山後細細找尋了半晌，並無蹤影。小行者尋急了，遂捏著訣狠的一聲道：「山神何在？」竟不見山神出來。一連叫了三聲，方見一山神慌慌張張閃出來，跪在地上道：「小神迎接來遲，望小聖恕罪。」小行者大怒道：「好大膽的毛神！不叫你們迎接，是我寬思，這也罷了。怎有事問你，直等呼喚三遍方纔出來！哪有這等規矩？快伸出孤拐來，先打二十棍再講話。」山神道：「小神迎接來遲，固該有罪；但實有苦**情，不是大膽。小聖明同日月，還求詳察。」小行者道**：**「你且**說有甚苦情？」山神道：「小聖可知此山叫甚名字？」小行者道：「一定是造化山了。」山神道：「小聖既知是造化山，可知這山是誰為主？」小行者道：「無非是造化小兒罷了。」山神道：「小聖謹言。此山既屬小天公為主，則小神鎮守本山，例該在小天公處時刻伺候。適小聖呼喚，因要稟明，故此來遲。望小聖憐憫有此苦情，乞賜饒恕。」小行者道：「既是這等，姑免打。只問你，他一個小兒能有多大本事，你們這樣害怕他？」山神道：「小天公沒甚本事，只是他動一動念頭，要你生就生，要你死就死，要你富就富，要你窮就窮，任你是蓋世英雄，也不能拗他一拗。」小行者道：「一個人死生窮富，都是生來的，修來的，他怎麼做得主？我也不信。這都不要管他，且問你，他的大門開在哪裡，怎麼再尋不見？」山神道：「他沒有大門。」小行者道：「胡說，沒有大門怎生出入？」山神道：「小天公專管著天下禍福，他說禍福無門，惟人自召；若先設一門便有私了。」小行者笑道：「禍福造於一心，哪裡管有門沒門，此真小兒之談也。你去吧，我自會尋他。」正是：

Sun Xiaoxingzhe carefully observed the mountain scenery. Not only was it extraordinarily lofty, but he also felt a distinct and unusual spiritual presence. Turning to Sha Mi, he said, "This place is surely ZaoHua Mountain. But I wonder where this child's dwelling might be?" He wanted to ask someone, but there were no people around. He searched carefully in front of and behind the mountain for a long while, yet found no trace at all. Sun Xiaoxingzhe, growing impatient in his search, suddenly clutched a talisman and shouted fiercely, "Where is the mountain deity?" But to his surprise, no mountain deity appeared. After calling out three times, a mountain deity finally appeared in a flustered manner and knelt on the ground, saying, "Your minor deity was late in greeting you. I beg for your forgiveness, Great Saint." Sun Xiaoxingzhe became furious and said, "You bold little deity!" "If I had not asked for your reception, it would have been my leniency. Let that pass." "How dare you wait until I called out three times before coming out when I asked for something?" "Who has such rules as these?" "Hold out your heels at once—I will beat you twenty times with my staff before we talk!" The mountain deity replied, "It is indeed my fault for being late in greeting you; but there are real hardships behind it. I did not act out of boldness." "Great Saint, your wisdom is as clear as the sun and moon—please kindly investigate in detail." Sun Xiaoxingzhe demanded, "Then tell me what hardship you have?" The mountain deity asked, "Great Saint, do you know the name of this mountain?" Sun Xiaoxingzhe answered, "It must be ZaoHua Mountain." The mountain deity said, "Since Great Saint knows this is ZaoHua Mountain, do you also know who rules over it?" Sun Xiaoxingzhe replied: "It must be none other than Zao Haxiaoer." The mountain deity said, "Great Saint, please speak with caution. Since this mountain is ruled by Xiao Tiangong, I, as the guardian deity of this place, am required to serve him at all times." "Just now when Great Saint called for me, I had to first report the matter and that is why I arrived late." "I beg Great Saint to have mercy on my hardship and grant me forgiveness." Sun Xiaoxingzhe said, "Since it is like this, I will spare you the beating for now. But tell me—how great can a child's abilities be? Why are you all so afraid of him?" The mountain deity replied, "Xiao Tiangong has no special abilities. It's just that whenever he moves a thought, if he wants you to live, you live; if he wants you dead, you die; if he wishes for you to be rich, you become rich; if he desires your poverty, you grow poor. No matter how great an hero you are in the world, you cannot resist or oppose him even slightly." Sun Xiaoxingzhe remarked, "A person's life and death, wealth or poverty are all determined by birth and cultivation. How can he possibly have such control over them?" "I don't believe it either." "All of that aside, tell me—where is the entrance to his residence? Why can I not find it again?" The mountain deity replied, "He has no grand gate." Sun Xiaoxingzhe retorted, "Nonsense! How can one enter or leave without a gate?" The mountain deity replied, "Xiao Tiangong is in charge of all the world's fortune and misfortune. He says that blessings and calamities have no gate—they come only from one's own actions. If he were to set a

gate beforehand, it would imply favoritism." Sun Xiaoxingzhe laughed and said, "Fortune and misfortune are created by one's own mind. Who cares whether there is a gate or not? This is truly the talk of a child." "You may go now—I will find him myself." Indeed:

21　造化雖張主，人心誰肯聽；

Though ZaoHua holds dominion, who among men will truly listen?

22　不聽猶自可，轉要弄精靈。

Even if they do not listen is still tolerable; what's worse is that he turns to manipulate spirits.

23　山神退去。不知小行者怎生尋造化小兒救出唐長老來，且聽下回分解。

The mountain deity departed. How Sun Xiaoxingzhe would go on to find Zao Haxiaoer and rescue Master Tang remains to be seen in the next chapter.

31.第三十回造化弄人　平心脫套 Chapter 30: Creation and Transformation Play with People, Calm Mind Breaks Free from the Framework

1　　詩曰：

The poem says:

2　　慢道天操人事權，人心誰肯便安然，

Do not say that Heaven controls human affairs, for who among people would willingly remain at ease,

3　　卑田乞食還謀祿，鬼錄登名尚望仙，

humbling themselves to beg for food yet still scheming for official rank, or having their names recorded in the registry of spirits yet still hoping to become immortals,

4　　不到烏江誇蓋世，未思黃犬肆熏天；

have not reached the Wujiang River to boast of surpassing all others, nor have they pondered how their dogs might run rampant and fill the heavens with arrogance;

5　　雖然都是貪嗔妄，又道心堅石也穿。

Although these are all delusions born from greed and anger, it is also said that a determined heart can even pierce through stone.

6　　話說小行者與沙彌，尋到造化山要救師父，聽那山神說出造化小兒許多利害，又說無門。小行者不信，喝退山神，心中想道：「他說，禍福無門，惟人自召。我與他無一毫相干，他怎將我師父、師弟藏在山中，便是他自開禍門了，我去尋他，卻怪我不得了。」遂提著金箍鐵棒，同沙彌滿山尋門。尋不著門，遇見大石攔路，便乒乓一棒打得粉碎。東打一塊，西打一塊，直打得石火如寒星，滿山亂迸；石塊如驟雨，滿山亂滾；石聲如春雷，滿山亂響。嚇得守四山的山神、土地，心慌膽戰，亂紛紛都來報與小天公知道。

Now the Little Pilgrim and Sha Mi had come to Zao Hua Mountain in search of a way to rescue their master. Upon hearing what the mountain deity said about many dangers posed by the child Zao Hua, as well as that there was no entrance, they were at a loss. The Little Pilgrim did not believe this and ordered the mountain deity to leave. In his mind, he thought: "He said that misfortune or fortune has no gate; it is only summoned by human actions. I have not the slightest connection with him, so how could he hide my master and junior brother in this mountain? That is his own act of opening a gate to disaster. I will go find him, and then it can no longer be blamed on me." So he took up his golden-circlet iron staff and went with Sha Mi to

search the entire mountain for an entrance. When they could not find a gate, they encountered a huge rock blocking their path; he then struck it with a clang of his staff and smashed it into pieces. They smashed a rock on the east, another on the west, and kept breaking them until sparks from the stones flew like cold stars all over the mountain; stone fragments rolled about like sudden rain across the hills; and the sounds of crashing rocks echoed like spring thunder throughout the mountain. This frightened the mountain deities and earth gods who guarded all four sides of the mountain, causing them to panic in fear. In great confusion, they came to report this incident to Xiao Tiangong.

7 **卻**說這造化小兒，自陰、陽二妖解送了唐長老與豬一戒來，他已知師徒四人是佛門證果之人，害他不得。不過要他苦歷多魔，以堅道念，將那唐長老與豬一戒送在一個魔難圈裡住下，每日原好好供給。過不得一兩日，忽陰、陽二妖敗陣逃來，哭訴於造化小兒求他幫助道：「我二人雖不才，也忝居二氣，參贊小主公化育，就是有時以寒熱加人，也是理之當然。怎麼這孫小行者倚著他有神通，能變化，竟將我鎮山碑推倒，山澤鑿通，致使二氣混為一氣，寒不成寒，熱不成熱，叫我二人陰陽無準，禍福皆差，怎生為人？就是前日設陷阱捉他師徒二人，亦不過要他回心伏善。爭**奈這和尚十分憊懶，轉半夜三更變化潛身入洞，要暗害我二人性命。若不是我二人細心提防，此時首級已被他取去了。今又被他趕殺到此，此恨深如大海，求小主公大展神功，將那小行者圈住，以報此仇，則主公之恩同再造也！」造化小兒道：「這些事我已盡知，但這四個和尚與眾不同。那個唐半偈，他雖無前因，卻一心清淨，實參佛教正宗，怎好將他魔弄？那個孫小行者，他乃天生石猴，又得了祖傳大法精神，無敵變化多端，又不貪不淫，無掛無礙；又且動靜隨心，出入自得。你二人雖能生人、生物，卻是依樣葫蘆，縱能代嬗四時，亦不過照常行事，怎能圈得他住？」陰、陽二妖道：「據小主公這等**說來，則是天地間惟有這和尚獨尊，造化、陰陽俱屬無用了。」造化小兒道：「不是造化陰陽無用，而造化、陰陽用於不當之時，則為無用矣！不是這和尚獨尊，這和尚實稟造化陰陽至精至靈之氣而生，故獨尊耳。」陰、陽二妖道：「雖如此說，為人也要體面，難道被他凌辱一場，就輕輕罷了？」造化小兒道：「等他來時，待我將圈兒奈何他一番，使他不敢輕薄你我，然後做個人情放了他去，方可保全兩家體面。」正說不了，只見山神、土地紛紛來報道：「孫大聖的後人孫小聖在外面，要求見小天公，因為尋不著門路，不得入來，著了急，動了氣，**將金箍鐵棒滿山亂打，將那些奇峰怪石都打得粉碎！若再打半日，連山都要打崩哩！求小天公早早處治。」造化小兒尚未開口，陰、陽二妖早聳**說道：「這和尚忒也

大膽！怎主公門前也如此放肆，若不處他，成個什麼模樣？」造化小兒道：「你們不必著急，待我出去奈何他一番，與你們出出氣吧。若要滅他，他乃後天靈竅所鍾，如何滅得？」便將身在山石嵯峨之中往上一縱，那些山石就象虛空的一般，絲毫無礙。這一縱，直縱到一個最高峰頂上，盤膝坐下，高叫道：「孫小猴兒快來見我，我在這裡。」

Meanwhile, the child Zao Hua had already learned that the master and his three disciples were people who had attained enlightenment in Buddhism and could not be harmed by him since the two demons Yin and Yang had delivered Master Tang and Zhu Yijie to him. However, he merely wanted them to endure many trials and tribulations in order to strengthen their spiritual resolve. Thus, he had placed Master Tang and Zhu Yijue within a circle of hardships, where they were provided for properly each day. No more than one or two days had passed when suddenly Yin and Yang, the two demons, fled back in defeat. They wept before Zao Hua's child and pleaded for his help, saying: "Although we are not talented, we have been honored to hold positions as the Two Elements and assist our young master in transformation and cultivation. Even if at times we impose cold or heat upon people, it is but a matter of natural order. "Why is it that this Sun Xiaoxingzhe, relying on his supernatural powers and ability to transform, has actually overturned our mountain's stele and dug through the hills and marshes? This has caused the Two Elements to merge into one, so cold is no longer cold and heat no longer heat. It has left us unable to determine Yin or Yang, and fortune or misfortune is all wrong. How can we function as beings of human nature?" Even the trap set a couple of days ago to capture his master and disciples was merely intended to make them return to their hearts and submit to virtue. Unfortunately, this monk is extremely lazy; he transformed himself and secretly entered the cave at the third watch of the night in an attempt to silently kill us two. Had it not been for our careful vigilance, by now our heads would have already been taken from us. Now we have been driven here by him once again. This grudge is as deep as the sea. We beg our young master to fully display his divine powers and trap that Little Pilgrim, so he may avenge this grievance. If you do so, your kindness will be like giving us life anew!" Zao Hua's child said: "I have already learned all about these matters, but these four monks are unlike others. That Tang Banjie, although he has no previous karmic cause, maintains a single-minded purity and truly practices the orthodox teachings of Buddhism. How could I possibly torment him? That Sun Xiaoxingzhe is a stone monkey born of Heaven, and he has also inherited the ancestral spiritual methods. He is unmatched in his ability to transform endlessly; he neither covets nor lusts after anything, being free from attachments or hindrances. Moreover, he moves and remains at will, entering and exiting as he pleases. Although you two can create life and generate things, you merely imitate the original pattern like a gourd copied from another. Even

if you could succeed in changing through the four seasons, it would still be nothing more than proceeding as usual. How then could you possibly trap him?" Yin and Yang the two demons said: "According to what our young master says, then in all of heaven and earth only this monk is supreme, and Creation itself as well as Yin and Yang are rendered useless." Zao Hua's child replied: "It is not that Creation or Yin and Yang are useless, but when Creation and Yin and Yang are applied at the wrong time, they become useless! "It is not that this monk alone is supreme. In fact, he was born from the most refined and spiritual essence of Creation and Yin-Yang; thus, it is only natural for him to be regarded as supreme." Yin and Yang the two demons replied: "Although that may be true, as beings we also need dignity. Could it really be so easily dismissed if we were humiliated by him?" Zao Hua's child responded: "When he comes, I will deal with him using my trap and give him a taste of his own medicine so that he dares not be disrespectful toward you two. Then, by showing him some kindness and letting him go, we can preserve the dignity of both sides." They had not yet finished speaking when suddenly the mountain deities and land gods came in a flurry to report: "Sun Wukong's descendant, Sun Xiaosheng, is outside requesting an audience with Xiao Tiangong. Because he could not find an entrance, he became anxious and angry, and began wildly beating the entire mountain with his golden-circlet staff, smashing all those strange peaks and peculiar rocks into pieces! If he continues for another half a day, even the whole mountain will collapse!" We beg you, Xiao Tiangong, to deal with this matter as soon as possible." Zao Hua's child had not yet spoken when Yin and Yang the two demons quickly exclaimed: "This monk is far too bold! How can he act so recklessly even at our master's gate? If we do not deal with him, what kind of example will that set?" Zao Hua's child said: "You need not worry. Wait for me to go out and deal with him a bit; I will help you take out your anger on him. "If we want to destroy him, he is the embodiment of the innate spiritual essence; how could we possibly eliminate him?" He then leaped upward from among the jagged rocks, and those mountains and stones seemed as if they were empty space, offering no hindrance at all. With this leap, he soared straight to the top of a highest peak. He sat cross-legged and shouted loudly: "Little Sun Monkey, come quickly to see me! I am right here."

8 **小行者正在山中**乒乒乓乓打得燥皮，忽聽見有人叫孫小猴兒，大怒道：「誰人敢大膽無禮叫我孫老爺的名字？」收住鐵棒四下觀看，卻不見有人。正然疑惑，忽又聽得當頂上又叫一聲：「孫小猴兒快來！」急抬頭看時，只見隱隱的有個人坐在萬丈高的尖峰上叫喚，心中暗想道：「這定是造化小兒賣弄手段，裝這賊腔要驚嚇我哩！我若立在地下仰面與他說話，不象模樣，就是跳在空中站在雲上也不為奇。」卻將金箍鐵棒扯，扯得與他尖峰一般長，壁直立的豎在山前，將身一縱，直縱到鐵棒梢頭，與他對面坐下。再看時，果然是個小兒，論年紀只有

十三、五歲，便問道：「你這小哥想就是造化小兒了。你小小年紀，只該請個先生在學堂裡去讀書，怎敢結連陰、陽二妖逞凶恃惡，將我唐師父與豬師弟陷害，藏在洞中！我孫老爺尋將來問罪，就該大開洞門，請我進去，負荊請罪，怎又閉門不納，叫我在這空山裡敲石覓火，打草驚蛇。你怕打崩了這座山，卻又弄虛頭，坐在這峰尖上叫名叫姓的犯上。總是娃子家的見識，我也不計較你，只要你知機識竅，快快送出師父來，讓我們西行，我還叫師父替你念卷長壽經，保佑你快長快大。」造化小兒聽了嘻嘻笑道：「小猴兒不要油嘴！莫說你才從石頭裡鑽出來，嘴邊的土腥氣尚還未退，就是你老猴子如今成**了佛，也還算不得我孫子的孫子哩！」小行者忍不住大笑道：「天下人**說大話也沒有似你的，我且問你有多少年紀了？」造化小兒道：「若問我的年紀，那與天同生與地同長久遠無稽的話，說來你也不信，只就眼面前人所共知者：我在周文王列國時曾撞見孔夫子，與他論日遠近，被我三言兩語難倒了，到如今也有二、三千年了，你這小猴子還不知在哪世裡做畜生哩！」小行者道：「你小兒家信口荒唐，總聽不得，我也不耐煩盤駁你了。只問你，如今還是斯斯文文送出師父來，還是要我動粗？」造化小兒道：「你要斯文就斯文，要動粗就動粗。」小行者道：「斯文便怎樣？動粗卻又是怎樣？」造化小兒道：「斯文是以禮相求。若叫你們行那五拜三叩頭君臣之禮，諒你這山野小猴兒怎生曉得。只要你跪在山前，求我小天公廣好生之德饒了吧，我就叫陰、陽二大王消消氣，放出師徒來還你；你若不知好歹，倚著有些蠻力氣，拿得動這條哭喪棒，又倚著心靈性巧，會做幾個戲法兒哄騙愚人，便要動粗。若動粗時，我也沒有槍刀殺你，只有一個小小圈兒將你套住，叫人牽了到城市中去跳，倒也是一樁好生意。若要你師父前往西天，這卻莫想。」小行者道：「我說你是小哥家，終說的是娃子話，我老孫見玉帝只唱得一喏，怎倒來跪你。我老師父從大唐到此，**上等的妖魔也見了幾個，縱能作魔作梗，並不能阻他西行。你這小兒不過靠著命好，時運利，有些造化，糊糊塗塗在黑漆桶子裡暗暗弄人。我老師父心即天，性即佛，怎**說個西行莫想？若說要跳圈倒好耍子，但不知這個圈兒是方的？是圓的？是長的？是短的？是大的？是小的？」造化小兒道：「你這小猴兒真是初世為人，一個圈兒自然是圓的，哪有方的長的各樣的？」小行者道：「我的兒，你小哥家曉得些什麼？我說與你聽。圓的叫做太極圈，方的叫做四維圈，長的叫做兩頭日月圈，短的叫做當中方寸圈，大的叫做無外圈，小的叫做針眼圈；太極圈是乾坤跳的，四維圈是東西南北跳的，無外圈是須彌山跳的，

針眼圈是芥子跳的；就是圓圈內還有雙圈叫做鼻孔圈，還有套圖叫做連環圈，還有交圈叫做黃道赤道圈。許多名色，怎說只得一個圓圈？」造化小兒道：「圈名雖有許多，合來總是一個。但我的圈兒又與你說的不同。」小行者道：「你的圈兒又怎麼不同？」造化小兒道：「我的圈兒雖只一個，分開了也有名色，叫做名圈、利圈、富圈、貴圈、貪圈、嗔圈、痴圈、愛圖、酒圈、色圈、財圈、氣圈，還有妄想圈、驕傲圈、好勝圈、昧心圈，種種圈兒，一時也說不了。」小行者道：「你這些圈兒都是些小節目，有甚大關係？」造化小兒道：「你說的**圈兒關係雖大，要跳卻容易；我的圈兒節目雖小，卻一時跳不出。」小行者道：「要跳不出，除非與你一般，也是個小兒。若是個頂天立地的漢子，哪裡圈得他住？」造化小兒道：「據你這等誇口，也要算做一個頂天立地的漢子了，敢與我打一個賭賽麼？」小行者道：「怎生樣打賭賽？」造化小兒道：「你師父現今已捉在我山上，我雖念他是個好和尚，不忍加害，也沒個輕輕放出之理。今卻與你打一個賭賽。」就在袖中取出一個圈兒，拿在手中道：「你若有本事跳出我這個圈子，我情願與你聯盟結成契友，送你師父西行；若是你沒手段，跳不出我的圈兒，莫**說師父莫想西行，連你這小猴兒真真要牽去做買賣了。」小行者道：「就打一個賭賽耍耍兒也好，只是沒個證見，你小兒家輸了，要放羊撒賴卻怎處？」造化小兒道：「你不要多疑，好人口裡說的話，哪裡有賴之理。」小行者道：「不是我多疑，只因你的名聲壞了，哪個不說造化小兒是個無賴小兒！也罷，我老孫也不怕你賴了，就與你賭一賭。」造化小兒道：「我倒不賴，只怕你要賴也賴不得。」遂將手中一個名圈，照小行者劈頭撂來。那圈兒在造化小兒手中，不過數寸大小，及拋在空中，便象房子大的雞籠一般，從頭上罩將下來。小行者抬頭一看，只見那圈兒果然有些妙處。怎見得，但見：

The Little Pilgrim was in the mountain, wildly smashing things with his staff when he suddenly heard someone calling him "Little Sun Monkey." He became furious and shouted: "Who dares to impudently call me by my master's name?" He stopped his staff, looked around in all directions, but saw no one. Just as he was puzzled, suddenly from the peak above came another call: "Little Sun Monkey, come quickly!" He quickly looked up and saw a faint figure sitting on the sharp peak thousands of zhang high, shouting. In his heart he thought: "This must be that child Zao Hua showing off his tricks, imitating this voice to scare me!" "If I stand on the ground and look up to speak with him, it would not be impressive. Even if I jumped into the air and stood upon clouds, that would still not be remarkable." So he pulled out his golden-circlet staff and stretched it to be as long as the sharp peak. He stood it upright in front of the mountain, then leaped up directly onto its tip and sat facing

him across from there. Looking again, he indeed saw a child; judging by his age, the boy was only thirteen or fifteen years old. He then asked: "You young fellow must be the child Zao Hua. At such a young age, you should be going to school and studying under a teacher. How dare you conspire with the two demons Yin and Yang to play the villain and harm my Master Tang and junior brother Zhu by hiding them in a cave!" My Lord Sun has come to hold you accountable, and you should have opened the cave's gate wide, invited me in, and offered an apology with a bundle of hawthorn branches. Instead, you shut the door and refused entry, forcing me to knock on rocks for fire and stir up snakes by beating the grass in this empty mountain! You are afraid that I might knock down this entire mountain, yet you pretend by sitting on the peak and shouting my name in a disrespectful manner. It's all just the narrow-mindedness of a child. I won't hold it against you, but as long as you know how to act wisely and quickly release my master so we can continue our journey westward, I will even have Master recite for you a scroll of the Longevity Sutra to bless you with rapid growth and development." Upon hearing this, Zao Hua's child laughed and said: "Little monkey, don't be so slick-tongued! Don't think that just because you recently emerged from a rock, with the stench of dirt still on your lips, or even if your old monkey has now become a Buddha, he would not yet be considered my grandson's grandson!" The Little Pilgrim could no longer hold back and laughed heartily: "No one in the world talks such big talk like you do. Let me ask you, how old are you?" Zao Hua's child answered: "If you ask about my age, there are those far-fetched sayings like 'born with Heaven and growing old with Earth'—if I were to tell you that, you wouldn't believe it. Let me just mention what is well known by people today: during the time of King Wen of Zhou in the Warring States period, I once encountered Confucius and debated with him about the distance of the sun; he was stumped within three or four words. From then until now, there have already been two or three thousand years. As for you little monkey, you probably haven't even known which previous life you were an animal in yet!" The Little Pilgrim said: "You child are just talking nonsense without any basis. I can't even bother to listen, let alone argue with you further. I only ask you this: will you now politely and respectfully send my master out, or do you want me to take rough measures?" Zao Hua's child retorted: "If you want civility, then be civilized. If you want to act roughly, go ahead and do so." The Little Pilgrim asked: "What if I choose civility?" "What then, if I act roughly?" Zao Hua's child explained: "Civility means to request with courtesy. If I were to ask you to perform the five bows and three kowtows of the proper courtly etiquette between ruler and subject, I suppose your wild mountain monkey would not know how. You only need to kneel before the mountain and beg me, Xiao Tiangong, for mercy by appealing to my virtue of compassion. Then I will have Yin and Yang Great Kings calm down and release your master and disciples back to you. But if you do not know right from wrong, relying on a bit of brute strength, being able to lift this weeping staff, or depending on your cleverness and skill in performing a

few tricks to deceive the ignorant, then go ahead and act roughly." If you insist on acting roughly, I do not have any weapons to kill you. I only have a small ring with which I can trap you and then have someone lead you through the city for people to watch—this would actually make quite a good business venture. "If your master wishes to proceed westward toward the Western Heavens, that is out of the question." The Little Pilgrim replied: "I said you were a child, and indeed you speak like one. My old Sun only bows once to the Jade Emperor; how could I possibly kneel before you?" "My master has come from the Great Tang Empire to this place, and he has already encountered several powerful demons. Even if they could create obstacles or disturbances, none of them were able to stop him from proceeding westward. You child have only benefited from good fortune and favorable circumstances, with a bit of luck. You are just muddling about in the dark, secretly manipulating people like you're hiding inside a black lacquer bucket. My master's mind is Heaven itself; his nature is the Buddha. How can one say that he should not even think of proceeding westward?" "If it's about jumping through a ring, then it would be an amusing game. But I wonder—what shape is this ring? Is it square?" Or round?" Is it long?" Or short?" Or large?" Or small?" Zao Hua's child remarked: "You little monkey are truly new to the world. A ring, by nature, is naturally round—how could it be square or long in different shapes?" The Little Pilgrim said: "My child, what do you actually know as a little boy? Let me tell you. A round one is called the Taiji Circle, a square one is the Four Directions Circle, a long one is the Two Ends Sun and Moon Circle, a short one is the Central Square Inch Circle, a large one is the No-Outward Circle, and a small one is the Needle's Eye Circle. The Taiji Circle is for leaping through Heaven and Earth; the Four Directions Circle is for jumping east, west, south, and north; the No-Outward Circle is used to leap over Mount Sumeru; and the Needle's Eye Circle allows passage as tiny as a mustard seed. Even within round circles there are double ones called Nasal-Hole Circles, nested patterns known as Linked-Ring Circles, and interwoven ones named Yellow Meridian and Red Meridian Circles. There are so many types and names—how can you say there is only one round circle?" Zao Hua's child stated: "Although the circles have many names, when combined they are ultimately just one. But my circle is different from what you described." The Little Pilgrim asked: "How then is your circle different?" Zao Hua's child said: "Although my circle is only one, when divided it also has names and categories. It is called the Fame Circle, Profit Circle, Wealth Circle, Honor Circle, Greed Circle, Anger Circle, Delusion Circle, Love Circle, Wine Circle, Lust Circle, Money Circle, Rage Circle, as well as the Illusory Thought Circle, Arrogance Circle, Competitive Spirit Circle, and Deceitful Mind Circle. There are so many kinds of circles that I cannot name them all at once." The Little Pilgrim remarked: "All your circles are just minor details. What great significance do they have?" Zao Hua's child countered: "The circles you mentioned may have great significance, but they are easy to leap through. My circles, although seemingly minor in form, are not so easily

escaped at once." The Little Pilgrim said: "If you cannot leap through them, then unless you yourself are also a child like you, it is impossible. But if one is a true man who stands tall and upholds the heavens and earth, how could such circles possibly trap him?" Zao Hua's child asked: "According to your bold talk, you must consider yourself a true man who upholds the heavens and stands firm on earth. Dare you bet with me?" The Little Pilgrim asked: "How do we make this bet?" Zao Hua's child said: "Your master is now captured on my mountain. Although I respect him as a good monk and feel reluctant to harm him, there is no way for me to simply release him lightly. Now let us make this bet." He then took a circle from his sleeve, held it in his hand, and said: "If you have the ability to leap out of this circle I hold, I will willingly form an alliance with you as sworn friends and send your master westward. But if you lack the skill and cannot escape my circle, not only will your master never be able to proceed west, but even you little monkey will truly be taken away for sale." The Little Pilgrim said: "A little bet for fun is fine, but there's no witness. If you lose, child, and refuse to keep your word by running away like a goat, what then?" Zao Hua's child assured him: "Do not be suspicious. A person of good character would never go back on their word." The Little Pilgrim said: "It is not that I am being overly suspicious, but it's because your reputation has been ruined. Who does not say you are a scoundrel child named Zao Hua?" "Very well, my old Sun is not afraid of you breaking your word. I will bet with you." Zao Hua's child added: "I myself would never renege, but I am afraid that if you try to break your word, you won't be able to." With these words, he hurled the Fame Circle in his hand straight at the Little Pilgrim's head. That circle, which had been only a few cun in size when held by Zao Hua's child, once thrown into the air expanded to the size of a chicken coop as large as a house and descended from above to cover him. The Little Pilgrim looked up, and saw that this circle indeed had some extraordinary qualities. How so? Let me describe:

9 **團團如一輪月鏡，剖作虛離；彎彎似兩座虹橋，合為太極。非金打就，光艷艷儼然一道金箍；**

It was round like a full moon mirror, yet hollow and detached; it curved like two rainbow bridges, merging into the Taiji symbol. Not forged from gold, yet radiant and clearly resembling a golden headband;

10 **豈竹編成，細鱗鱗宛似千層竹網。不密不稀，圍轉來疏而不漏；又寬又窄，鑽入去綽乎能容。當頭罩下，受悶氣不啻蒸籠；失足其中，被拘攣渾如鐵桶。非千仞高牆，孰敢踰而出走；僅一層薄壁，誰能鑿而**偷光？雖木不囊頭，只覺上天無路；縱縲非械足，也如畫地為牢。千古牢籠，不離此道；終身輪轉，未有他途。

Certainly not woven from bamboo, yet with fine layers like a thousand-layered bamboo net. Not too tight nor too loose, it encircles without gaps; both wide and narrow, one can slip through with ease. When it descends overhead, the suffocating pressure is no less than being steamed in a bamboo basket; once trapped inside by mistake, one feels bound and constrained as if enclosed within an iron drum. Not a thousand-ren high wall, yet who dares leap over and escape? Merely one thin layer of wall—how can anyone drill through to steal light? Though no wooden cage binds the head, one still feels there is no way up to heaven; even if chains do not bind the feet, it's as if a prison has been drawn on the ground. Throughout history, no cage differs from this; for life, one is trapped in cycles with no other path.

11 **小行者看見圈兒劈頭罩來，欲待飛身走了，不入他圈兒，卻又**說過賭鬥，只得跳起身立在空中，順手將鐵棒帶起往上一迎，那圈兒早套在身上。套便套在身上，卻上下兩頭是空的，又遠遠不能近體。小行者暗想道：「這樣東西怎生弄人？莫非造化有甚微妙之處？」又將身往上一縱，直跳到半空，再看時，圈兒已不在身上，急急落將下來。

The Little Pilgrim saw the circle descending headfirst and wished to fly away, avoiding its trap. But since he had already agreed to this contest, he could not back out. So he jumped up into the air and with a quick motion raised his iron staff upward in defense. Too late—before he could react, the circle had already encircled him. Though it was fastened around his body, both ends of the circle were open and did not touch his body closely at all. The Little Pilgrim thought to himself: "How does this thing trap people?" "Could it be that the power of creation has some subtle trick?" He then leaped upward again, jumping straight into the air. When he looked down once more, the circle was no longer around him, so he quickly descended to the ground in a hurry.

12 **此時，造化小兒已不在峰尖，竟到山前一塊大石上坐著。小行者看見，走到面前笑道：「你真是個小兒，這樣東西也要我孫老爺費力。」造化小兒道：「我見你會**說嘴，只道你有些名望，故將這名圈兒與你受用。誰知你原是個石猴兒，內無親黨之譽，外無鄉曲之稱，故暗暗無聞做了個游方和尚，這名圈兒如何有你的分？原是我差了。」小行者道：「小哥你哪裡曉得？名者實之賓也！我老孫有其實，所以無其名。這些閑話都不要說，既已賭輸，快去請我老師父出來西行就是了。」造化小兒道：「去是與你去，只是你這小猴兒既不為名，必然是個利徒。我有一個利圈兒，**你敢再進去耍耍麼？」小行者道：「一個與百個同，怎麼不敢進去？」造化小兒聽見小行者不推辭，便取出利圈兒，照小行者當頭擰來。小行者任他套來，毫不介意，等他套來卻從從容容跳將出來，無掛無礙。造化小**

兒見了笑道：「卻看你這小猴子不出，竟造到名利兩空了。也罷，也罷！有心結識你，一發試你一試。」便將酒、色、財、氣四個圈兒一齊撇出。那小行者看見，不慌不忙，來一個跳一個，來兩個跳一雙，就象蛟龍出穴，鸞鳳離巢，一霎時，三、四個圈兒都被他跳出跳入，弄做個傳舍。跳完了，哈哈的大笑道：「小兒，小兒！我聞你一生造化高，今日撞見我老孫，只怕要造化低了哩！」造化小兒並不答應，又取出貪、嗔、痴、愛四個圈兒，一連撇將來。小行者跳到得意之時，便道：「來得好，來得好！也是我跳一場。」側著身軀，歪著肩膀，東頭跳到西頭，西頭又跳到東頭，又象玉女穿梭一般。造化小兒看見，暗暗喝采道：「好個石猴兒！果然天地不虛生，人心著不得假。我想這猴子雖酒、色、財、氣無侵，貪、嗔、痴、愛不染，你看他跳來跳去十分快活，定是個好勝之人，只消一個好勝圈兒，必然圈住。」忙忙的取出個好勝圈兒來，對小行者說道：「只這一個圈兒，你若是再能跳出，便真要算你是個好漢了，只得放你師父西行。」小行者笑道：「許多既已領過教，何在這一個？請速速套來，莫要誤了我老師父的程途。」話還未曾說完，造化小兒已將圈兒拋來，套在小行者身上。小行者正說得興興頭頭，不期這個圈兒到了身上，便覺有些手慌腳忙，不象前邊從容自然，怎見得那圈兒利害？但見：

At this moment, Zao Hua's child was no longer on the mountain peak but had already taken a seat on a large rock in front of the mountain. The Little Pilgrim, seeing this, walked up to him and laughed, saying: "You are truly a child. I had to exert effort for your little trick, Grandmaster Sun." Zao Hua's child said: "I saw you talk big, thinking that you had some reputation. That is why I gave you this Fame Circle to experience." "Little did I know you were originally a stone monkey, with no reputation from relatives or friends within, and no local acclaim without. Hence, you remain unknown as a wandering monk—how could this Fame Circle possibly have any place for you?" "It was originally my mistake." The Little Pilgrim said: "Little brother, how could you possibly know?" "Name is but the guest of reality!" "My old Sun has the substance, hence no need for a name." "Don't waste time with these idle words. Since I have already lost the bet, quickly go and bring my master out to continue our journey westward." Zao Hua's child replied: "I will go with you, but since this little monkey of yours does not seek fame, he must surely be after profit." "I have a Profit Circle. Dare you go in and play with it again?" The Little Pilgrim said: "One is the same as a hundred—why would I not dare to enter?" Hearing that the Little Pilgrim did not refuse, Zao Hua's boy took out the Profit Circle and hurled it straight at him. The Little Pilgrim let it come, paying no mind to it at all. When the circle came down, he calmly and effortlessly leaped out without any hindrance or difficulty. Zao Hua's boy saw this and laughed, saying: "I did not expect that your little monkey would escape, achieving both name and profit in vain." "Very well! Very well!" "I wanted to get to know you, so I decided to test you thoroughly." With that, he hurled out four circles

at once: Wine, Beauty, Wealth, and Anger. The Little Pilgrim, upon seeing this, remained calm and composed. For every one that came, he leaped over it; for two at once, he jumped through both with ease. Like a dragon emerging from its cave or a phoenix leaving its nest, in the blink of an eye, three or four circles were all tossed aside by him as if they were mere waystations on his path. After leaping through them all, he burst into a loud laugh and said: "Little child, little child!" "I heard that you have great power of creation all your life. But today, meeting my old Sun, I fear your power will be greatly reduced!" Zao Hua's child did not respond, but instead took out four more circles—Greed, Anger, Ignorance, and Attachment—and hurled them one after another. The Little Pilgrim was in high spirits as he leaped about, saying: "Come on then! Come on then!" "It's time for me to have my turn of jumping around." He twisted his body sideways, tilted one shoulder, leaping from the east to the west and then back again, moving like a jade maiden weaving through silk. Zao Hua's child watched in admiration and muttered: "What an extraordinary stone monkey!" "Indeed, the heavens and earth do not create in vain. Human hearts cannot fabricate falsehoods." "I think this monkey, though untouched by wine, beauty, wealth, or anger, and unsoiled by greed, hatred, ignorance, or attachment—when you see him leaping about so joyfully, he must be a proud and competitive soul. Just use one more circle of pride, and I am certain it will trap him." In a hurry, he took out the circle of pride and said to the Little Pilgrim: "With this one circle alone, if you can leap through it once more, I shall truly consider you a great hero and then allow your master to proceed westward." The Little Pilgrim laughed and said: "I have already experienced many lessons. What is there in this one more?" "Hurry up and throw it, don't delay my master's journey." Before the words had even finished, Zao Hua's child had already thrown the circle and fastened it around the Little Pilgrim. Just as the Little Pilgrim was speaking with great enthusiasm, unexpectedly this circle fastened onto his body and he suddenly felt a bit flustered, no longer moving as calmly and naturally as before. How did this circle prove so formidable? Let me describe:

13 **上雖無蓋，而銅顱客莫敢出頭；下雖無底，而鐵足漢不能伸**腳。緊則緊，絕不露拘攣之跡；鬆則鬆，宛然如縛束之神。有時圍頂，湊成兩道金箍；忽爾攔腰，又緊一條玉帶。百般布擺，東到東，西到西，布擺不開，千計逋逃，左則左，右則右，逋逃莫脫。不知與我何親，同行同止，如恩愛之難分；又不知與我何仇，相傍相隨，似冤家之不離。縱然套人非我之願，雖天巧設之陷阱；試思好勝是誰之心，實人自投之網羅。

Though the top was open, no bold head dared to rise above it; though the bottom had no base, even a man with iron feet could not extend his legs. Tight it was—yet no sign of constraint showed; loose it seemed—but like a spirit binding with invisible

chains. At times, it would encircle the head, forming two golden bands; suddenly, it might tighten around the waist like a jade sash. No matter how he moved, east or west—this circle could not be shaken off. A thousand plans to escape failed; whether left or right, there was no way out. I do not know why it is so intimately connected to me, moving and stopping with me as if inseparable lovers; yet I also do not know what grudge it holds against me, following closely like an inescapable enemy. Though this circle was not of my own making, it is a trap set by the cleverness of heaven; yet one must ask—whose heart desires to be superior? It is truly a net into which people cast themselves.

14　小行者被圈兒套住，欲往上跳，不期那圈兒就跟著他上去；欲往下鑽，不期那圈兒就跟著他往下去，欲將身子變大，那圈兒就隨著他的身子也大了；欲將身子變小，那圈兒就隨著他的身子也小了。周圍雖稀稀透亮，及要變化去鑽，卻又沒絲毫縫兒。欲要使金箍棒打開，卻又地方窄狹，施展不開；欲要用拳頭去打，卻又軟膿膿無處用力。急得他就似雀鳥一般，只在內團團跳轉。造化小兒看見大笑道：「小猴兒怎不跳了出來？你的英雄哪裡去了？」小行者聽見，氣得暴躁如雷，狠的一聲道：「就連天也要撞通了。」雙手攥著鐵棒，盡力往上一跳。他一跳，帶著圈兒就似弩箭一般往空中直射。不期恰遇著李老君帶了兩個道童兒在空裡過，卻不提防這小行者，套著個圈子，持著鐵棒，兜褲襠裡往上一撞，直撞著李老君的卵包，一時疼痛難禁，呀的一聲，一個倒栽蔥跌倒在空中。虧得兩個童兒上前扶起，李老君爬起來一把捉住，喝道：「什麼潑神，敢大膽無禮撞我一跌？」再看時，卻是孫小行者套著一個圈子在空中亂跳哩。便罵道：「賊猴頭！你要幹那討飯的營生，也須看看地方，敲得鏜鑼，叫人走開，好讓你跳李三娘挑水或是關雲長獨行千里。怎聲也不做，硬著頭往人褲襠裡直撞？幸是我的卵袋碰著你的頭，倘或碰著你那條哭喪棒，豈不連我性命都傷了！」

The Little Pilgrim, trapped by the circle, tried to leap upward—only for the circle to follow him up. He attempted to burrow downward—the circle followed suit. When he tried to enlarge his body, the circle expanded with it; when he shrank in size, the circle also became smaller accordingly. Though the circle appeared loosely open and faintly transparent from all sides, when he tried to transform and escape through it, there was not a single thread-thin gap. He wished to use his golden staff to break through, but the space was too narrow for him to swing it. He tried using his fists instead, yet the circle felt soft and yielding with nowhere to apply force. Frustrated, he jumped about inside like a caged sparrow, going round and round without escape. Zao Hua's boy saw this and burst into laughter, saying: "Little monkey, why don't you jump out now?" "Where has your heroism gone?" The Little Pilgrim, hearing this, became furious with rage and shouted fiercely: "I will even crash through the heavens!" With both hands gripping his iron staff tightly, he leaped upward with all his might. As he jumped, the circle attached to him shot straight into

the sky like an arrow from a crossbow. Unbeknownst to him, he just happened to encounter the old Lord Li Laojun with two young Daoist disciples passing through the sky. Unaware of the Little Pilgrim's presence, who was encircled by a ring and holding an iron staff, the monkey leaped upward from between his legs like a rocket, directly colliding into the old man's private parts. The sudden pain was unbearable; with a yelp, Li Laojun fell backward headfirst, tumbling through the air in a most undignified manner. Fortunately, the two young disciples rushed forward to support him. Li Laojun climbed back up and seized the Little Pilgrim by the collar, shouting: "What kind of ruffian are you? How dare you be so bold as to knock me down with such disrespect?" Looking more closely, he saw it was the Little Pilgrim Sun, encircled by a magical ring and leaping wildly through the air. He scolded: "Thieving monkey!" "If you want to perform your begging tricks, at least choose a proper place. Beat the gong and cymbals first, call people away so that they can watch you imitate Li San Niang drawing water or Guan Yu traveling alone for a thousand miles." "Why do you make no announcement, but recklessly charge straight into someone's crotch without warning?" "I'm lucky it was only my private parts that hit your head. If I had been struck by that weeping staff of yours, wouldn't it have cost me my life!"

15 **小行者看見李老君跌了一跤，自知理短，連忙賠罪道：「老官兒莫怪，是我被人暗算，一時上來急了，沖撞了你老人家。」李老君道：「你這賊猴頭！一生要討人便宜，怎今日也被人暗算？你且**說被哪個暗算弄成這等一個模樣。」小行者道：「不要說起，說起也羞人。我因保師父唐長老西天求解，路過陰陽二氣山。陰山太冷，陽山太熱，我師父走不過去，故我用手段將他陰陽鑿通，便冷熱均平。陰、陽二妖惱了，就暗設陷坑將師父與豬一戒捉去。我去尋他取討，他鬥我不過，又將師父與一戒送在造化山造化小兒處藏了；我尋到造化山，那小兒甚是憊懶，不與我廝殺，**只將這個圈子與我打賭鬥，叫我跳出他的圈兒，就送我師父西行。初時，是兩個名、利圈兒，我已跳出；次後，又是酒、色、財、氣四個圈兒，我也跳出；後又是貪、嗔、痴、愛四個圈兒，我又跳出；臨後，他急了，遂將他娘的這個圈圈子套在我老孫頭上，叫我跳進跳出，跳得滿身似水，他只不肯放我。我沒法奈何，只得硬著頭皮往上亂撞，指望撞得出頭**，脫離他的孽海；不期做和尚的命苦，又撞到你老官兒的褲襠裡來。也是一緣一會，千萬顯個神通，教我出這圈子來，足感高情。」李老君笑道：「你這個賊頑皮，天不怕地不怕，今日一般也弄倒了！那造化小兒乃天地間第一個最精細最刁鑽之人，你卻尋上門去惹他，自討此苦吃。」小行者道：「哪個去尋他？只因師父被他陷害了，不得不尋他。別的事不要你多管，只要你替我將這個圈兒除去就好了。」李老君道：「別的事都還容易，要去這個圈兒卻是不能。」小行者聽了吃驚道：「前面許

多圈兒都被我輕輕跳出，這個圈兒就是難些，畢竟也有個脫法，怎說不能？」李老君道：「若論你這賊猴子，自家弄聰明，逞本事，就叫你糊糊塗塗在這個圈子裡坐一世纔好。只怕誤了你師父的求解善緣，與你說明白了吧。造化小兒哪有什麼圈兒套你，都是你自家的圈兒自套自。」小行者道：「這圈兒分明是他**套在我身上，怎反**說是我自套自？」李老君道：「圈兒雖是他的，被套的卻不是他。他把名、利圈套你，你不是名利之人，自然套你不住；他把酒、色、財、氣圈兒套你，你無酒、色、財、氣之累，自然輕輕跳出了；他把貪、嗔、痴、愛圈兒套你，你無貪、嗔、痴、愛之心，所以一跳即出。如今這個圈兒我仔細看來，卻是個好勝圈兒。你這潑猴子，拿著條鐵棒，上不知有天，下不知有地，自道是個人物，一味好勝。今套入這個好勝圈兒，真是如膠似漆，莫說你會跳，就跳通了三十三天，也不能跳出。不是你自套，卻是哪個套你？」小行者聽了，嚇得啞口無言。李老君道：「你也不必著驚，好勝不過一念耳。」小行者聽了大悟，嘆道：「我只道好勝人方能勝於人，今未必勝於人，轉受此好勝之累。罷罷罷！如今世道，只好呆著臉皮讓人一分過日子吧。」便把鐵棒變小了，放在耳中，就要別了老君，下到造化山去。老君道：「你下去做什麼？」小行者道：「有什麼做？不過見造化小兒下個禮，求他除去圈兒，放我師父出來。」老君道：「你既轉了好勝之念，又何必求他？你今再跳跳著。」小行者真個又跳一跳，早已跳出圈兒之外，喜得他抓耳揉腮，滿心快活道：「原來無邊解脫，只在一念，那些威風氣力都用不著的。多謝老官兒指教！今日且別過，**改日再造府奉謝吧。」老君笑道：「謝倒不消，只是你碰得我那卵包還有些疼，須替我呵兩口纔好。」小行者道：「問倒不難，恐怕呵腫了，弄成個大氣包，夾著難走路；莫若回去坐在丹房裡自家揉揉吧。」李老君笑著帶領兩個童兒去了。正是**：

The Little Pilgrim, having seen that Li Laojun had fallen, realized he was in the wrong and quickly apologized: "Old sir, please forgive me. I was tricked by someone else, and in a moment of panic, I accidentally bumped into you." Li Laojun said: "You rascal monkey!" "You always seek advantage over others. How come today you are the one being tricked?" "Now tell me, who is it that tricked you into this state." The Little Pilgrim said: "Don't mention it. It's too embarrassing to talk about." "I was accompanying my master, Master Tang, on a journey westward in search of enlightenment when we passed through the Mountain of Yin and Yang Qi." "The Yin mountain was too cold, the Yang mountain too hot. My master could not pass through, so I used my skills to carve a passage between yin and yang, balancing the cold and heat." "The Yin and Yang demons were enraged. They secretly set traps and

captured my master along with Zhu Yijie." "I went to find them and demand their release. They could not match me in battle, so they sent my master and Zhu Yijie to be hidden by Zao Hua Xiaoer on the Mountain of Creation. When I arrived at the Mountain of Creation, that child was very lazy—he did not fight with me but instead challenged me to a contest using this circle, saying if I could leap out of it, he would let my master continue westward." "At first, it was two circles of Fame and Profit. I leaped through them. Then came four more—Wine, Beauty, Wealth, Anger—and I still escaped. After that, another set of four: Greed, Hatred, Ignorance, Attachment. Again, I jumped out. Finally, in desperation, he put this cursed circle on my head and made me leap in and out until I was soaked with sweat, yet he still refused to let me go." "I had no choice but to recklessly charge upward, hoping to break free from his tormenting trap. Little did I expect that my fate as a monk is so wretched—I ended up colliding straight into your crotch instead." "It's all fate and chance. Please show me a miracle, old sir, to help me escape this circle. I would be deeply grateful." Li Laojun laughed and said: "You rascal, so fearless of heaven or earth—today you too have been brought down!" "That Zao Hua Xiaoer is the most meticulous and cunning person in heaven and earth. You went looking for trouble by provoking him, and now you've brought this suffering upon yourself." The Little Pilgrim said: "Who went to look for him?" "It was only because my master was trapped by him that I had no choice but to seek him out." "Don't concern yourself with anything else. Just help me remove this circle and it will be enough." Li Laojun replied: "Other things may still be easy, but removing this particular circle is impossible." The Little Pilgrim, startled by this, said: "Earlier, I easily escaped many circles. Even if this one is more difficult, there must still be a way to break free—how can you say it's impossible?" Li Laojun said: "If it were up to me, this rascal monkey of yours, who always tries to be clever and show off his skills, should just sit in that circle for a lifetime, confused and clueless." "I only fear it would hinder your master's karmic opportunity to seek salvation. I have explained this clearly to you, haven't I?" "Zao Hua Xiaoer has no circle to trap you. It is all your own circle, trapping yourself." The Little Pilgrim said: "This circle clearly was placed on me by him. How can you now say it is I who trapped myself?" Li Laojun said: "Though the circle belongs to him, the one being trapped by it is not he." "He used the circle of fame and profit to trap you, but since you are not a person driven by fame or profit, it could not hold you. He used the circles of wine, lust, wealth, and anger to trap you, yet because you were unburdened by these things, you easily leapt out. When he tried to trap you with the circles of greed, hatred, delusion, and attachment, since your heart was free from such desires, you jumped right out." Now this circle I have carefully examined—it is a circle of competitiveness. "You rascal monkey, holding your iron rod, you know not the sky above nor the earth below. You think yourself a great figure and are always striving to be superior." "Now, trapped in this circle of competitiveness, you are as stuck fast as glue and paint. Not only can you not escape—it doesn't matter how high you leap

through the thirty-three heavens; you still cannot break free." "It is not yourself who trapped you—then, who else could have done it?" The Little Pilgrim, upon hearing this, was so startled that he became speechless. Li Laojun said: "You need not be alarmed. Competitiveness is merely a single thought." The Little Pilgrim, hearing this, suddenly had an epiphany and sighed: "I used to think that only by being competitive could one surpass others. But now I have not even surpassed them, yet I am already burdened by my competitiveness." "Enough! Enough! Enough!" "In this world today, I can only endure with a thick face and let others have their way in order to get by." He then shrank his iron rod, placed it into his ear, and was about to bid farewell to Old Man Li before heading down the Mountain of Creation. Old Man Li asked: "What are you going down there for?" The Little Pilgrim replied: "What is there to do?" "I am only going down to pay a courtesy visit to Zao Hua Xiaoer, asking him to remove the circle and release my master." Old Man Li said: "Since you have already abandoned your thought of competitiveness, why do you still need to ask him?" "Then try leaping again." The Little Pilgrim really did leap once more, and in an instant he had already jumped out of the circle. Overjoyed, he scratched his ears and rubbed his cheeks, exclaiming with great delight: "It turns out that boundless liberation lies only within a single thought—none of those displays of strength or power are actually needed at all." "Many thanks for your instruction, old sir!" "I will take my leave today. I shall visit again another day to express my gratitude in person." Old Man Li laughed and said: "You don't need to thank me, but you did hit my scrotum and it still hurts a bit. You must give it two pats for me." The Little Pilgrim said: "It's not hard to ask, but I'm afraid that if you pat it too much, it might swell and turn into a big lump, making it painful to walk. It would be better for you just to sit in the alchemy room and rub it yourself." Li Laojun smiled and led his two attendants away. Indeed:

16 **人事無非跳，乾坤都是圈**；

Human affairs are nothing but leaping, while the universe is full of circles;

17 **縱教圈滿世，不跳也枉然。**

Even if the world were filled with circles, not leaping would still be in vain.

18 **小行者別了老君，手提著好勝圈兒落下雲頭，仍到山前。那造化小兒早已盡知此情，先迎著**說道：「這都是老聃這賊道多嘴。雖他多嘴，也虧你心靈性巧，轉念得快，既已悔過，可跟我來領你師父去吧。」小行者還打算瞞著他，說自家跳出的大話，不期他事事皆知，便不敢說慌，只說道：「你既肯放我師父西行，閑話都不必提了，圈兒還你吧。」便將圈兒往造化小兒頭上摜來，造化小兒一手接住，就一手往山前一指，只見山前早現出一座洞府，重門朱戶，碧瓦黃牆，

宛然天宮帝闕。小行者看見笑道：「原來有這樣好所在在裡面，卻叫我在門外與木石為伍。人都叫你做小天公，依我看來，甚不公道。」造化小兒道：「我怎麼不公道？一座宮闕明明在此。但你初來，一團驕傲，沒有造化，故尋不見；如今你回過心來，造化到了，故看得見。此皆你心有偏私，怎倒怨我不公道？」遂同了小行者、沙彌入去，早有許多天吏、職司兩邊伺候。造化小兒到了大殿上，升了寶座，陰、陽二大王俱來朝見。造化小兒道：「我與你明燮乾坤，乃是一大天，唐大顛與孫履真潛修性命，乃是一小天。名雖有大小之分，道理卻是一般，豈可自相殘賊？他雖擅自推碑，鑿通山澤，也不過急於西行，不為大過；縱有逞強之罪，今已悔心講明，不必再論。你二人回原山**去供修職業吧。」陰、陽二大王已見造化的圈兒俱套他不倒，料爭鬥也無用，又見小主公這等分**說，只得唯唯聽命回去了。造化小兒方叫取出唐長老師徒二人並行李、馬匹來，對著唐長老道：「你師徒四人精心奉佛，我代天施化，本不該圈留你在此，但從來道心必經魔難而後堅，圈留者正堅你道念耳。」唐長老聞言，合掌頂禮，再三致謝。造化小兒又叫備齋，請他師徒飽餐一頓，然後送他出山西行。正是：

The Little Pilgrim bid farewell to Old Man Li, holding the circle of competitiveness in his hand as he descended from the clouds back to the front of the mountain. Zao Hua Xiaoer had already learned everything beforehand and greeted him first, saying: "This is all because of that old Daoist Lao Dan, who talked too much." "Although he spoke too much, you must also credit your own quick wit and cleverness for changing your thoughts so swiftly. Now that you have repented, come with me to lead your master away." The Little Pilgrim had originally intended to keep it a secret and boasted about having escaped on his own. Unexpectedly, Zao Hua Xiaoer knew everything. Now unable to lie, he simply said: "Since you are willing to let my master continue westward, there is no need for idle talk. Here, take back your circle." He then threw the circle toward Zao Hua Xiaoer's head. With one hand, Zao Hua Xiao pointed forward with his other hand to the front of the mountain, and suddenly a cave mansion appeared there—its heavy gates and red doors, green-tiled roofs and yellow walls, resembled an imperial palace in heaven. The Little Pilgrim saw this and laughed: "So there is such a fine place inside, yet you had me waiting outside among the trees and stones." "People call you Xiao Tiangong, but in my opinion, that is very unfair." Zao Hua Xiaoer said: "How am I being unfair?" "A palace is clearly right here." "But when you first arrived, full of pride and lacking in destiny, you could not find it. Now that you have changed your heart and fate has come to you, you can see it clearly." "All of this is due to your own biased mind—how dare you accuse me of being unfair?" With that, Zao Hua Xiaoer went with the Little Pilgrim and Sha Mi into

the palace. Many heavenly officials and attendants were already waiting on both sides. Zao Hua Xiaoer arrived at the grand hall, ascended to his throne, and both the Yin and Yang Kings came to pay homage. Zao Hua Xiaoer declared: "I, who govern the balance of yin and yang in heaven and earth, form a great heaven. Tang Dadian and Sun Lvzhen, who have cultivated life and nature in seclusion, form but a small heaven." "Though their names may differ in size, the principles are one and the same. How can they harm each other?" "Although they moved the stone tablet and carved through mountains and lakes on their own, it was only because of their eagerness to go westward—not a great offense. Even if there is guilt in showing off strength, since they have now repented and explained themselves clearly, there is no need to discuss it further." "You two should return to your original mountain and resume your duties of cultivation." The Yin and Yang Kings, having seen that the circles of Creation could not trap them, realized that further struggle would be useless. Seeing how fairly their young master had spoken, they could do nothing but obey silently and return to their posts. Zao Hua Xiaoer then ordered the retrieval of Master Tang and his disciple, along with their luggage and horses. Turning to Master Tang, he said: "You four disciples have devoted yourselves wholeheartedly to Buddhism. As one who acts on behalf of heaven in spreading transformation, I should not have detained you here with circles. Yet from ancient times, a Daoist heart must endure trials before it can become firm. Detaining you is precisely meant to strengthen your spiritual resolve." Upon hearing these words, Master Tang clasped his palms in reverence and bowed repeatedly, expressing his gratitude many times. Zao Hua Xiaoer also ordered a vegetarian feast to be prepared, inviting the master and his disciples to enjoy a hearty meal before sending them on their way westward. Indeed:

19 **乾坤雖阻**絕，不礙一心行。

Though heaven and earth may seem to block the path, they cannot hinder a single determined heart.

20 **不知唐長老師徒此去又何所遇，且聽下回分解。**

It remains to be seen what further trials await Master Tang and his disciples on their journey ahead. Stay tuned for the next chapter.

32.第三十一回掃清六賊　殺盡三尸 Chapter 31: Clearing the Six Robbers, Killing All Three Corpses

1　　**詞曰**：

The verse says:

2　　**試問誰扶性命？全憑氣血相調。明中剝削暗中銷，皮骨如何得老。**

Who dares to support life and destiny? It is entirely dependent on the harmonious regulation of qi and blood. When clarity is stripped away in daylight and secretly eroded, how can flesh and bones remain unaged?

3　　**況助腐腸之藥，又加伐性之刀。慢言大數莫能逃，多是自家送了。**

Moreover, the medicines that promote decay of the intestines are added to the knives that harm one's nature. Do not say that great fate cannot be escaped; much is due to oneself delivering it away.

4　　**右調〔西江月〕**

The above is the tune "Xi Jiang Yue" (West River Moon).

5　　**話**說唐長老，蒙造化小兒解放西行，十分感激，小行者一路上細說賭賽跳圈遇著老君指點之事，大家歡喜不盡，不覺又行了數千程途。一日，忽行到一處，因天寒日短，趕不到大鄉大村，只望見野中有三、四家草舍人家，師徒們沒法，只得趕到人家去借宿。此時，天色昏黑，剛走到門前，小行者正待敲門，忽聽得裡面哭聲甚哀，忙停住了手。欲待不敲，卻又天晚了，沒別處借宿，只得輕輕的敲了兩下，那裡邊哭得正苦，沒人聽見。只得又敲幾下，裡面方纔走出一個老蒼頭來問道：「這時候甚人敲門打戶？」小行者應道：「是過路僧人借宿。」老蒼頭道：「這又不是大路，**哪有過路僧人到此？莫非是歹人！」便開門出來看，見那小行者雷公嘴，楂耳**朵，三分不象人，先嚇了一跳，再看看門外，又見豬一戒、沙彌十分醜惡，口裡就亂嚷道：「真是福無雙降，禍不單行。」折轉身往裡就走。小行者一把扯住道：「老官兒不要慌，我們不是歹人，實是大唐國來的奉旨往西天拜活佛求真解的高僧，因天晚趕不上宿頭，故來借潭府暫住一宵，明日絕早就行的。」老蒼頭聽見說不是歹人，立住了腳再看道：「老爺呀，既是高僧，怎這般嘴臉？」小行者道：「這叫做面惡人善。」老蒼頭道：「既是遠路高僧，本該留宿，只是我家主母今日遭了橫事，正在哀苦之時，不能接待，要借宿請到別家去吧。」小行者道：「借宿事小，且問你家主今日遭了甚麼橫事？這等悲

哀？不妨細細對我說了，或者我可以救他。」老蒼頭連連搖頭道：「救不得，救不得！說也無用。」小行者道：「你且說說看，包管你救得。莫說遭了橫事，就是死了人，我有本事向閻王討了魂來還你。」老蒼頭又看看道：「老爺呀，不要哄我。」小行者道：「我們乃遠方高僧，不打誑語，怎肯哄你！」老蒼頭道：「既是這等，請少待，等我進去稟過主母，再來相請。」小行者道：「快去，快去！」老蒼頭真個跑入中堂報與主母道：「奶奶，外面有三、四個遠方來的和**尚**，**生得形容古怪**，**為著天晚要來借宿**，**他聽見奶奶悲哭**，**他**說有甚苦事告訴他，他有本事救得。」那奶奶正哭得昏暈，忽然聽見說有人救得，住了哭道：「我那親兒被他盜去，此時已不知死活存亡，哪裡還救得轉來？他不過借此為名，要借住是實。」老蒼頭道：「奶奶不必狐疑，就是騙我們借住了，不過費得一頓晚齋，倘或他遠來高僧有些手段亦未可知，何不請他們進來問問。」奶奶見蒼頭說得有理，便道：「如此，快請他們進來。」老蒼頭見主母允了，便走到門前，對著唐長老師徒說道：「列位老爺，請進裡面來。」唐長老方敢舉步進去，又吩咐豬一戒、沙彌道：」他家既有苦切之事，我們須要小心，不可囉啅。」大家一齊走到堂中，見那主母青鬢間著幾根白髮，已是半老佳人；看見他師徒到堂，就起身含淚相迎。唐長老忙合掌問訊道：「貧僧乃大唐差往西天拜我佛如來求取真解的，路過寶方，因天晚無處棲身，故不得已擅造潭府，又適值潭府有事，多有唐突，望女菩薩恕之。」奶奶道：「列位聖僧既是遠來，沒有駐錫之處，素齋草榻，請自尊便。老身家門不幸，昔自難言。」說罷，又哀哀的哭了起來。小行者道：

The story speaks of Master Tang, who was released to the west by the child of Creation and Transformation. He was extremely grateful. Along the way, the young disciple carefully recounted how he had encountered Laozi's guidance during a contest involving jumping through hoops. Everyone was overjoyed beyond measure, and before they knew it, they had traveled thousands of miles more. One day, they suddenly arrived at a place. Because the weather was cold and the days short, they could not reach any large towns or villages before nightfall. They only saw three or four thatched huts in the wilderness. With no other choice, the master and disciples hurried to these houses for shelter. At that time, the sky was already dark and gloomy. They had just reached the front door when the young disciple was about to knock, but suddenly heard a very sorrowful weeping from inside. He quickly stopped his hand. He wanted not to knock, but it was already late and there were no other places to stay. He had no choice but to gently knock twice. However, the weeping inside was so intense that no one heard him. He had no choice but to knock a few

more times, and then an old servant finally came out from inside and asked, "Who is knocking at the door at this hour?" The young disciple replied, "We are traveling monks seeking shelter for the night." The old servant said, "This is not a main road; how could there be traveling monks coming here?" "Surely they are villains!" He then opened the door and stepped out to look. Seeing that the young disciple had a thunder god's mouth, spiky ears, and looked three-tenths like a human being, he was startled at first. Then looking outside again, he saw Zhu Yijie and Sha Mi who were extremely ugly, and immediately began shouting, "This is truly when good fortune doesn't come in pairs and misfortune never comes alone." He turned around quickly and ran back inside. The young disciple grabbed him by the arm and said, "Old man, don't be frightened. We are not villains. We are truly high monks from Da Tang Kingdom who have been commissioned to go westward to pay homage to the living Buddha in order to seek true enlightenment. Because it is late and we cannot find a place to stay, we came here to borrow your residence for one night. We will leave very early tomorrow morning." After hearing that they were not villains, the old servant stopped and looked again, saying, "Sir, if you are high monks, why do you look like this?" The young disciple said, "This is called having an ugly face but a kind heart." The old servant said, "Since you are high monks from afar, we should offer you shelter. However, my lady of the house has suffered an unexpected misfortune today and is in deep sorrow at this moment; she cannot receive guests. If you wish to stay for the night, please go to another household." The young disciple said, "Seeking shelter is a small matter. Please tell us what misfortune your lady has encountered today?" Why is she so sorrowful? Don't hesitate to tell me in detail; perhaps I can help her." lando The old servant shook his head repeatedly, saying, "It cannot be saved, it cannot be saved!" Talking about it is of no use." The young disciple said, "Just tell me what happened. I guarantee that she can be saved." "Don't say it's an unexpected misfortune; even if someone has died, I have the ability to retrieve their soul from King Yama and return it to you." The old servant looked again and said, "Sir, don't tease me." The young disciple said, "We are high monks from afar; we do not tell lies. How would we dare to tease you!" The old servant said, "If it is indeed as you say, please wait a moment. Let me go in and report to my lady, then I will come back to invite you." The young disciple said, "Go quickly, go quickly!" The old servant really ran into the central hall and reported to his lady, "Madam, there are three or four monks from afar outside. They have strange appearances. Because it is getting late, they want to borrow a place for the night. Upon hearing your weeping, they said that if you tell them what troubles you, they have the ability to help." The lady was weeping in a daze when she suddenly heard that someone could help. She stopped crying and said, "My dear son has been stolen away by thieves; at this moment I do not even know if he is dead or alive. How can anyone possibly save him back?" "They are just using that as an excuse; the truth is they want to stay here for the night." The old servant said, "Madam, you need not doubt.

Even if they are deceiving us to stay here, it would only cost us a simple evening meal. Perhaps these monks from afar have some abilities; why don't we invite them in and ask?" The lady saw that the old servant had reason and said, "If so, quickly invite them inside." Seeing that his lady had agreed, the old servant went to the front door and said to Master Tang and his disciples, "Lords, please come in." Master Tang dared to step in only then, and he gave instructions to Zhu Yijie and Sha Ji, saying, "Since there is a grievous matter in this household, we must be careful and not cause any disturbance." They all walked together into the hall and saw that the lady had a few strands of white hair among her black ones, already an aging beauty. Upon seeing them enter the hall, she rose to greet them with tears in her eyes. Master Tang hurriedly clasped his hands and bowed, saying, "I am a poor monk sent by Da Tang to pay homage to Buddha Sakyamuni in the West and seek true enlightenment. We passed through this area on our journey, but because it was late and we had nowhere to stay, we dared to come here without prior notice. Moreover, we coincidentally arrived when your household is troubled; I hope Lady Bodhisattva will forgive us." The lady said, "Honored monks, since you have come from afar and there is no place for you to stay, please take this simple vegetarian meal and the humble straw mat as your lodging. Please feel free to use them at your convenience." "My family has been unfortunate; it is hard for me to speak of it." After saying this, she began weeping bitterly again. The young disciple said:

6 **「老菩薩，哭也無用，有甚事故，快與我**說了，我與你商量。」奶奶帶哭說道：「老身趙氏，先夫劉種德，不幸早亡，止存下三歲一個孤子，叫做劉仁；老身忍死孀居，撫養了一十五年，受盡辛苦，今幸一十八歲纔得成人，只望他嗣續先夫一脈，不期家門不幸，好端端遭了慘禍。」小行者道：「莫不是暴病死了？」奶奶道：「若是暴病死了，留得屍首埋葬，雖然痛心也還不修。」小行者道：「這等說來，想是山中行走被虎狼吃了。」奶奶道：「老身也還薄薄有些家資，我那嬌兒，日日抱在懷裡還恐怕傷了，怎容他到山中遇見虎狼！」小行者道：「這不是，那不是，卻是**為何？」那奶奶**說到傷心，捶著胸，跌著腳，只是哭。那老蒼頭在旁邊代說道：「我們這地方叫做震村，離我這震村西去五百里有一座山，只因山形包包裹裹象個皮囊，故俗名就叫做皮囊山。這山上近日出了三個大王，一個叫行屍大王，一個叫做立屍大王，一個叫做眠尸大王，這三屍大王慘虐異常，專喜吃生人的血肉，有人不知，往他山前過，不論老少，拿去吃了最不消說的。他手下又養著六個妖賊，一個叫做看得明，一個叫做聽得細，一個叫做嗅得清，一個叫做吮得出，一個叫做立得住，一個叫做想得到。這六個妖賊，專管替他在這山前山後數百里內外探訪，人家生得清秀嬌嫩的好少年子弟，便悄悄乘

人家不防備，往往偷盜了，獻與這三尸大王去受用。我家小主人昨夜好好睡了，今早門不開，戶不開，竟不見了，各處找尋，並無蹤影。午間，曾有人來報說，在五十里艮村地方，撞見這六個妖賊用繩索牽著二、三十個少年後生望著西去，親眼看見小主人也在內，這一去定是獻與三屍大王吃了，豈不是慘禍！」小行者道：「既有人看見來報，怎不叫人趕上去追了轉來。」老蒼頭道：「那六個妖賊皆是有手段的惡人，若去趕他，只好送與他湊數，誰有本事奪得他的轉來？」小行者道：「既是午間有人看見在五十里上，此時不過走得一百里罷了。此處**離著皮囊山五百里，料想還未曾獻與三尸大王吃哩！我去替你奪了轉來何如？」那奶奶聽見**說替他奪了回來，便不顧好歹跪在地下只是磕頭道：「老爺果能奪得轉來，便是萬代陰功！我老身情願賣盡田園，以報大恩。」小行者笑道：「些些小事，誰要你謝。」老蒼頭道：「老爺果能肯去，趕家裡的驢子恐怕走得慢，等我到前村張大戶家借一匹馬來，與老爺騎了去還快些。」小行者笑道：「若是騎馬，極快也要走一夜，豈不誤事？不消，不消！我自會走。」唐長老道：「履真呀，救人一命，勝造七級浮屠，你果能救得，須要連夜去方好。」小行道：「不打緊，我就去。」奶奶道：「老爺要去，也須用一頓飽齋。」便連連催齋。小行者道：「不消催，你收拾下，我去了來吃吧。」一面說一面將身一縱，早不知去多遠了。那奶奶與老蒼頭看見是飛升的活佛，又驚又喜，只是磕頭不題。

"Old Bodhisattva, crying is of no use. What has happened? Quickly tell me so I can discuss it with you." The lady, weeping as she spoke, said, "I am Zhao Shi. My late husband was Liu Zhongde, who unfortunately passed away early. I had only one orphaned son, named Liu Ren; I endured death and lived in widowhood to raise him for fifteen years, suffering countless hardships. Now he is finally eighteen and has grown into a man. I only hoped that he would continue my late husband's lineage. Unfortunately, our family was struck by an unexpected tragedy." The young disciple asked, "Was it not a sudden illness that killed him?" The lady said, "If he had died suddenly from an illness and left a body to be buried, although it would still be heartbreaking, at least there would be something to mourn over." The young disciple said, "If that is the case, then it must have been that he was eaten by tigers or wolves while walking in the mountains." The lady said, "I still have a little bit of property left. My precious son was always held in my arms every day for fear he might get hurt; how would I allow him to go into the mountains and encounter tigers or wolves!" The young disciple asked, "If it's not this, nor that, then what is it?" At the mention of her sorrow, the lady beat her chest and stomped her feet, weeping uncontrollably. The old servant, standing by, spoke on her behalf and said, "Our place is called Zhen

Cun. Five hundred li to the west of our village lies a mountain. Because its shape wraps around like a leather bag, it has a common name: Pinao Shan." Recently, three kings have emerged on this mountain. One is called Xingshi Wang, another Lishi Wang, and the third Mianshi Wang. These Three Shi Kings are exceptionally cruel; they especially enjoy eating the blood and flesh of strangers. If anyone unknowingly passes by their mountain, regardless of age, they will be seized and eaten—there's no need to say more about that. Under their command, they also have six monstrous bandits. One is named Kandeming, another Tingdexi, a third Xudqing, a fourth Shundechu, a fifth Lizude, and the sixth Xiangdedao. These six monstrous bandits are specifically responsible for patrolling hundreds of li around the mountain, searching for handsome and delicate young boys from local families. When they find such youths, they often steal them secretly when no one is on guard and present them to the Three Shi Kings for their pleasure. My young master was sleeping well last night, but this morning the door and gate were locked shut, yet he had vanished. We searched everywhere, but there was no trace of him. At noon, someone came to report that in the area of Gucun fifty li away, they had encountered these six monstrous bandits dragging two or thirty young men westward with ropes. They personally saw my young master among them. This time, he must have been taken to be eaten by the Three Shi Kings—was this not a cruel disaster!" The young disciple said, "Since someone saw it and came to report, why didn't you send people to chase after them and bring him back?" The old servant said, "Those six monstrous bandits are all wicked people with abilities. If we go after them, it will only be like sending more victims to add to their numbers. Who has the ability to take him back from them?" The young disciple said, "Since someone saw them at noon in the fifty-li area, they can't have traveled more than a hundred li by now." This place is five hundred li away from Pinao Shan. I estimate they have not yet been presented to the Three Shi Kings and eaten!" How about if I go and bring him back for you?" Upon hearing that someone would go and bring her son back, the lady disregarded everything else and fell to the ground, kowtowing repeatedly while saying, "If you can truly bring him back, it will be a meritorious deed for generations!" I am willing to sell all my fields and property in order to repay this great kindness." The young disciple smiled and said, "It's a small matter; who would want your thanks?" The old servant said, "If you are truly willing to go, I am afraid the family donkey will be too slow. Let me go to Zhang Dahushu's household in the village ahead and borrow a horse for you to ride; it would be faster that way." The young disciple smiled and said, "If I were to ride a horse, even at the fastest speed it would take an entire night, which would only delay things." Not necessary, not necessary! "I can run on my own." Master Tang said, "Lv Zhen, saving one life is better than building a seven-tiered pagoda. If you can truly save him, you must go at once tonight." The young disciple said, "No problem, I will go right away." loyd The lady said, "If you are going, sir, you must at least have a full vegetarian meal first." She hurriedly urged them to prepare the meal.

The young disciple said, "No need to urge me; you just prepare it. I will eat after I return." As he spoke, the young disciple leaped forward and was gone before anyone knew how far he had traveled. The lady and the old servant saw that it was a living Buddha who could fly, and they were both astonished and delighted. They continued to kowtow without further mention.

7 卻說小行者，略跳一跳，早已去了百餘里路，在半空中睜開火眼金睛一路找尋，並不見蹤影。原來那六個妖賊雖會東西打探，卻只好自家一身來來去去，今牽著許多人，哪裡有手段攝他們去？因眾人走不動，就在八十里上一個古廟中歇下，將眾人都藏在廟中，他六人卻攔廟門坐下。不期小行者找尋轉來，找尋到廟門口，看見六個妖賊詫詫異異，耳朵內取出金箍鐵棒，大叫一聲道：「好六賊！怎自家的色香臭味都不去管，卻來盜人家的血肉去奉承死尸！不要走，吃我一棒。」六妖賊無意中忽然看見，大家都嚇得魂不附體，又因久在鄉村偷盜，幾個愚夫愚婦沒人與他相抗，故不曾帶得兵器，一時手腳無措，只影得一影，各自逃命。小行者再撤棒欲打時，六個妖賊早已逃得無影無蹤。

Meanwhile, the young disciple had leaped a little and was already more than one hundred li away. With his fiery golden eyes open in midair, he searched along the way but could not find any trace of them. Originally, although the six monstrous bandits were skilled at gathering information from all directions, they could only move by themselves. Now that they had captured so many people, how could they possibly have any ability to transport them? Because the captives could not walk any further, they stopped at an ancient temple eighty li away and hid everyone inside. The six bandits themselves sat in front of the temple gate as guards. Unbeknownst to them, the young disciple returned in search and found his way to the temple gate. Seeing the six monstrous bandits there, he took out a golden hoop iron rod from his ear and shouted loudly, "You six villains!" "Why don't you care about your own colors, scents, stenches and tastes, yet go steal the blood and flesh of others to fawn over dead corpses!" "Don't run! Take my rod!" The six monstrous bandits, suddenly seeing the young disciple without warning, were so frightened that their souls seemed to leave their bodies. Moreover, because they had been stealing in villages for a long time and faced only ignorant men and women who could not resist them, they had brought no weapons with them. At this moment, they were at a loss, each one fleeing for his life without coordination. When the young disciple raised his rod again to strike, the six monstrous bandits had already fled and vanished without a trace.

8　　**小行者見六妖賊走了，便推開廟門往裡找尋，只見長繩短索鎖繫著二、三十個少年，都在一堆啼哭哩！遂問道：「哪一個是劉種德的兒子劉仁？」只見**內中一個少年連聲答應道：

Seeing that the six monstrous bandits had fled, the young disciple pushed open the temple door and went inside to search. He saw two or thirty youths tied together with long ropes and short cords, all crying in a heap! He then asked, "Which one is Liu Zhongde's son, Liu Ren?" Just then, a young man among them answered repeatedly:

9　　**「我是劉仁，老爺是誰？為何問我？」小行者道：「我乃唐朝聖僧，是你母親趙氏請我來救你的。眾妖賊已被我打走了，你可快跟我回去。」劉仁道：「繩索縛得牢牢的，如何走得動？」小行者道：「不打緊。」即用手一指，身上的繩索俱已盡斷。劉仁身子鬆了，忙跟著小行者就走。眾少年看見，都一齊喊叫起來道：「活羅漢老爺！望一視同仁都救救吧。」小行者道：「不要叫，我來救你們。」又用手一指，眾人的繩索俱一時斷**脫在地。眾少年得了性命，都圍著小行者不住的磕頭。小行者道：「不要拜，且跟我來，帶你們回去。」遂大家一齊涌出廟外。小行者叫眾少年都閉了眼，望著巽地上呼了一口氣，吹作一陣狂風，就地將眾少年撮起，不消一刻工夫，早已到了劉家堂前天井內。二、三十人一時齊落下來，擠了一階，慌得趙氏不知頭腦，劉仁早走上前扯著趙氏大哭道：「母親，孩兒得了性命回來了。」趙氏看見這一喜，真是：

"I am Liu Ren. Who are you, sir?" "Why do you ask me?" The young disciple said, "I am a holy monk from the Tang Dynasty. I was sent by your mother Zhao Shi to rescue you." "The monstrous bandits have already been driven away by me; you may quickly follow me back home." Liu Ren said, "The ropes are tied tightly. How can I possibly move?" The young disciple said, "No problem." He immediately pointed a finger at the ropes, and all the bindings on his body snapped apart. With the ropes loosened, Liu Ren quickly followed the young disciple to leave. The other youths saw this and all shouted together, "Living Arhat Sir!" "Please look upon us equally and save us too!" The young disciple said, "Don't shout. I will rescue you all." He pointed with his hand again, and the ropes binding everyone snapped at once to the ground. The youths, having regained their lives, all gathered around the young disciple, continuously bowing their heads in gratitude. The young disciple said, "Do not kneel. Follow me instead; I will take you all back." So they all rushed out of the temple together. The young disciple told the youths to close their eyes. Facing the direction of Xun, he took a breath and blew out a gust of wind. With it, he lifted all the youths from the ground; in no time at all, they had already arrived in the courtyard before Liu's family hall. Two or thirty people all landed at once, crowding the steps. Zhao

Shi was so startled she did not know what to do. Liu Ren rushed forward and grabbed his mother by the arm, crying loudly, "Mother, your son has returned with his life." Zhao Shi saw this joyous scene, truly:

10 **燈前乍見猶疑夢，膝下牽衣始信真。**

"It is like seeing a dream by the lamp's light, but only when holding clothes at one's knees does it become real."

11 **母子二人哭一回，笑一回，又重新跪著小行者只是磕頭，眾少年也都跪在地下，磕頭如搗蒜。小行者道：「不消拜了，且問你眾人俱是哪裡人？」眾少年道：「都是近村人。」小行者道：「可認得回家的路麼？」眾少年回**說：「都認得的。」小行者道：「既認得，都回去吧！早早回家，免得親人記掛。」眾少年又磕了許多頭方一哄散去。正是：

The mother and son wept for a while, then laughed for another. They once again knelt before the young disciple and kept bowing their heads repeatedly. The other youths also fell to the ground, bowing so frequently it was like pounding garlic. The young disciple said, "There is no need for more bows. Now tell me, where are you all from?" The youths replied, "We are all villagers nearby." The young disciple asked, "Do you know the way home?" The youths replied, "We all recognize it." The young disciple said, "Since you do, go back home then!" "Return to your homes early and avoid worrying your loved ones." The youths bowed many more times before finally dispersing in a noisy crowd. It was indeed:

12 **牽去愁如入肆羊，放來喜過開籠雀。**

"Carried away with sorrow, it is like leading a sheep into the butcher's shop; released in joy, it surpasses the happiness of a caged bird set free."

13 **眾少年散去，劉家的齋方纔備完，擺了上來，請他師徒受用。趙氏道：「方纔老爺們**說去了來吃齋，我想來往一、二百里路，只認作取笑之言，不期果然真是活佛菩薩。」豬一戒道：「我這師兄原是替玉皇大帝當鋪兵出身的，莫說一、二百里，就是一、二千里，一、二萬里，他也只消一會工夫。」小行者聽了道：「呆子莫胡說！快吃了齋去睡，明日好早走。」趙氏母子歡喜不盡。須臾齋罷，就請他師徒四人到上房裡去安寢不題。

After the youths had dispersed, the Liu family's vegetarian meal was finally prepared and brought out to be served to the master and his disciple. Zhao Shi said, "Earlier, when the sirs said they would come back to have a vegetarian meal, I thought it was just a joke, since it is over one or two hundred li away. I did not expect them to be truly living Buddhas and Bodhisattvas." Zhu Yijie said, "My elder brother originally

served as a guard for the Jade Emperor. Don't mention just one or two hundred li; even if it were one or two thousand li, or ten thousand li, he would only need a short while." Hearing this, the young disciple said, "Don't talk nonsense, fool!" "Eat your meal quickly and go to sleep. We need to leave early tomorrow." Mother Zhao and her son were overjoyed beyond measure. Soon after the meal was finished, they invited their master and disciples to sleep in the main room without further mention.

14 **卻**說那六個妖賊，被小行者打散得東躲西藏，不敢出頭，只等小行者去了半晌，方纔一個個依舊鑽了出來，大家商量道：「我們費了無數氣力方盜得這些血食，只望獻與三位大王去請功，不知哪裡三不知走出這個和尚來，奪了轉去，甚覺可恨。」看得明道：「我看這和尚尖嘴縮腮，手裡拿著一條被棒，有些認得他，卻一時想不起。」想得起道：「我細細想來，莫非就是昔年我們剪徑時被他打死的那個孫行者麼？」看得明道：「有些象他。」聽得細道：「若果是他，卻惹他不得。」立得住道：「是不是我們也該到震村去訪訪，若果真是他，我們雖不敢去惹他，也須報與**三位大王知道。等他去尋他，我們只消坐觀成敗，又可見我們請功之意。」大家齊**說道：「有理，有理。」遂乘著夜裡無人，悄悄的一陣風都來到震村打探。他們這六賊是慣打聽的，不消半個時辰，都打聽得明明白白。又一陣風直趕到皮囊山來見三屍大王。這三尸大王是時常受這六賊供獻慣的，今夜聽見說六賊要見，只道又有什麼供獻來了，忙叫喚他進來。六賊走到面前，行屍大王就先開口問道：「你們這時候忙忙急急來做什麼？」六賊齊稟道：「小的們感三位大王收錄門下，無以報德，連日在各鄉村採取二、三十個血食，上獻三位大王；不期行至半路，忽被一個和尚倚強都搶奪了回去，故特來報知。」三位大王聽了，俱各咬分切齒大怒道：「什麼和尚敢大膽擅奪我們口裡的血食？你們可曾打聽這個和尚如今在哪裡？叫甚名字？好讓我們去拿來，碎屍萬段，以報此仇。」六賊又稟道：「小的們俱細細訪知，這和尚就是當年跟唐三藏往西天求經的孫行者的後人，叫做孫小行者，他如今又兜攬了一個唐僧，往西天去求解，因天晚了在劉家借宿，知道劉家的兒子是我們盜人，他倚著有些本事就出尖兒，趕到半路，將我六人一頓鐵棒打走了，把眾人都搶奪了回去，如今現在劉家，以為有功，詐他的飲食吃哩！」三屍大王聽了大怒道：「這和尚如此可恨，**定要拿他來報仇！」眠屍大王問道：「不但拿他來報仇，還有妙處。」行屍大王問道：「還有什麼妙處？」眠屍大王道：「我聞得當年孫行者跟隨求經的唐三藏，乃十世修行的高僧，吃他一塊肉，可以延壽一紀。今日孫小行者跟隨求解的唐僧，雖**

不知修行幾世，諒來必定也是一個高僧，吃他一塊肉定然也能延壽，我們去一並拿來受用，豈不妙似吃那些俗人。」行尸大王與立屍大王俱歡喜道：「算計甚妙，我們就到劉家去拿人。」六賊聽見說要到劉家拿人，又上前稟道：「大王不消去，我打聽得他有三個徒弟，除了孫小行者，還有一個豬一戒，一個沙彌，都也有些手段，若到劉家去與他賭鬥，未必盡捉得住；況這四個和尚西行求解，少不得要在山前經過，三位大王只消坐在山中設個計策，以逸待勞，管情都是三位大王口中之食。」三屍大王聽了大喜道：「他既有三個徒弟，我們三個大王，一個對一個調開了與他廝殺，你們六人卻乘空兒將他師父拿到洞中，等我們回來，趁新鮮受用，豈不美哉！」當時三個大王派定行屍大王做頭一陣，去敵孫小行者；立屍大工做第二陣，去敵豬一戒；眠屍大王做第三陣，去敵沙彌；六賊潛伏山坳中，單捉唐長老。算計定了，各各收拾等待不題。

Meanwhile, the six monstrous bandits, having been scattered and driven into hiding by the young disciple, dared not show their heads. Only after a while had passed since the young disciple left did they gradually emerge again. They gathered together to discuss, saying, "We spent countless efforts to steal this blood offering, hoping only to present it to the three kings for merit. We never expected that monk to appear out of nowhere and snatch it away. It is most vexing." Mingdao observed and said, "I think I recognize this monk. He has a sharp face with sunken cheeks and is holding a staff in his hand. I feel like I know him somehow, but cannot recall at the moment." *l* Xiangdeqi said, "Let me think carefully. Could he not be the Sun Xingzhe who killed us when we were robbing travelers in our past lives?" Mingdao said, "He looks somewhat like him." Tingdexi said, "If it is indeed he, we must not provoke him." Lizude said, "Whether or not it is him, we should go to Zhen village and inquire. If it truly is he, although we dare not provoke him, we must inform the three kings." "We can just sit back and watch how it turns out. This will also show our eagerness to take credit for the feat." Everyone agreed, saying, "That makes sense, that makes sense." So**趁着** the night when no one was around, they all quietly arrived at Zhen village in a gust of wind to investigate. These six bandits were experienced in gathering information, and within half an hour, they had learned everything clearly. Then, with another gust of wind, they rushed straight to Pinang Mountain to report to the Three Corpse Great King. The Three Corpse Great King was accustomed to receiving offerings from these six bandits. Upon hearing that the six bandits wished to see him this night, he assumed they had brought another offering and quickly called them in. When the six bandits arrived before him, the Corpse Demon Great King spoke first and asked, "What is it that has you rushing here at this hour?" The six bandits all reported, "We are grateful for the three Great Kings taking us under your wings. We have no way to repay your kindness. For several days now, we have

been collecting offerings of blood from twenty or thirty people in various villages and presenting them to the three Great Kings. However, while on our way, a monk suddenly appeared and used his strength to snatch everything back. Therefore, we specially came to report this." Upon hearing this, the three Great Kings all clenched their teeth in fury and angrily said, "What kind of monk dares to boldly steal blood offerings from our mouths?" "Have you already found out where this monk is now?" "What is his name?" "We must go and capture him, dismembering his body into ten thousand pieces to avenge this insult." The six bandits further reported, "We have carefully inquired and learned that this monk is the descendant of Sun Wukong, who once accompanied Tang Sanzang on his journey to the West for scriptures. His name is Sun Xiaoxingzhe. He has now gathered another Tang Seng and is heading west again to seek enlightenment. Because it was late, he stopped at Liu's house for lodging. Learning that Liu's son had been stolen by us, this monk, relying on his abilities, took the initiative and rushed halfway, beating all six of us with a staff and driving us away. He seized everything from us and is now staying at Liu's home, pretending to have done a good deed while feasting on their food!" The Three Corpse Great Kings, upon hearing this, were furious and said, "This monk is so despicable. We must capture him to take revenge!" Mianshi Great King asked, "Not only should we capture him for revenge, but there is also a clever plan." Corpse Demon Great King asked, "What other clever plans are there?" Mianshi Great King said, "I have heard that the Tang Sanzang who accompanied Sun Wukong on his journey for scriptures in those days was a highly cultivated monk who had practiced over ten lifetimes. Eating even a piece of his flesh can extend one's life by twelve years." "Today, the Tang Seng accompanying Sun Xiaoxingzhe on his journey for enlightenment is unknown how many lifetimes he has cultivated, but I am sure he must also be a great monk. Eating even a piece of him would surely extend one's life as well. If we capture them both and consume their flesh, it will certainly be more beneficial than eating the meat of ordinary people." The Corpse Demon Great King and Lishi Great King both joyfully said, "This plan is excellent. Let us go to Liu's house to capture them." The six bandits, upon hearing that the Great Kings intended to go to Liu's house and capture people, stepped forward again and reported, "Great King need not go. I have learned that he has three disciples besides Sun Xiaoxingzhe: Zhu Yijie and Sha Mi, both of whom also possess some abilities. If you go to Liu's house and fight with them, it may be difficult to capture all of them. Moreover, these four monks traveling west for enlightenment will inevitably pass by the mountain ahead. The three Great Kings only need to sit in the mountain and set a plan, waiting calmly for them to come. They will surely become food for your mouths." The Three Corpse Great Kings heard this and were greatly pleased, saying, "Since he has three disciples, the three of us Great Kings can each take one on separately to distract them while they fight. You six men may then seize the opportunity to capture his master and bring him into our cave. When we return, we can enjoy fresh flesh—it will

be most delightful!" At that time, the three Great Kings assigned their forces: Corpse Demon Great King would lead the first formation to fight Sun Xiaoxingzhe; Lishi Great King would command the second formation to confront Zhu Yijie; and Mianshi Great King would take charge of the third formation to face Sha Mi. The six bandits lay in ambush within a mountain hollow, ready to capture Master Tang alone. Once the plan was set, each one prepared and waited without further mention.

15　**卻**說唐長老師徒在劉家安寢了一夜，次早起來就要走路，怎奈劉家母子苦苦留住，備盛齋相請。不多時，眾少年的父母、親戚都來叩謝，這家請，那家邀，唐長老苦苦推辭，也纏了三日方得出門。又走了四、五日，方到得皮囊山前，小行者與豬一戒、沙彌算計道：「前日那幾個毛賊，雖被我一頓鐵棒打得無影無蹤，卻未曾打死除根。從來做壞人的直要壞到底，決不肯改過自新，他見我放走了他的人，必然要結連這皮囊山的三屍妖怪來報仇，我們今日過山也須防備。」豬一戒慌張道：「怎生防備？」小行者道：「我們三個怕什麼？只要防備師父莫要著了他的手。」沙彌道：「你二人專管殺妖精，我一人單管保師父就是了。」小行者道：「有理，有理！」大家算計定了，遂趕著唐長老的馬竟進山來。此時，三屍大王已打聽明白，等他師徒入山走到半路，那行屍大王手持鋼刀，忽然從山腰中跳出來，大罵道：「賊禿驢！你有本事救他人之死，今日自家死到頭上卻叫誰救？不要走，且吃吾一刀。」舉刀照小行者當頭砍來。小行者忙將鐵棒架住道：「你這妖精想是什麼三屍麼？」行屍大王道：「你既聞我大名，何不早早受死？」小行者道：「別個妖精不關利害，還可饒恕，你這三屍乃道家之賊，斷斷饒恕不得！我的死倒未必在頭上，只怕你的死到**在眼前了。」舉鐵棒劈面就打。這一場好殺，真個利害。但見**：

Meanwhile, Master Tang and his disciples had spent the night at Liu's house. The next morning, they were about to leave, but Liu's mother and son earnestly pleaded with them to stay longer, offering a lavish vegetarian meal in invitation. Not long after, the parents and relatives of the youths all came to express their gratitude. One family invited them, another extended an invitation. Despite Master Tang's repeated refusals, they were still detained for three days before finally being able to leave. After traveling for another four or five days, they finally arrived before Pinang Mountain. Sun Xiaoxingzhe and Zhu Yijie, along with Sha Mi, discussed among themselves, "Although those bandits were driven away by my staff a few days ago and left without a trace, we did not kill them completely." "Evil people, once they have done wrong, will always go to the end of their wickedness and never willingly reform. They must have seen that I let their captives escape, so they are bound to

conspire with these three Corpse demons from Pinang Mountain for revenge. We must be on our guard as we pass through this mountain today." Zhu Yijie anxiously asked, "How should we prepare?" Sun Xiaoxingzhe said, "What are the three of us afraid of?" "Just need to make sure our master does not fall into their hands." _l Sha Mi said, "The two of you focus on killing the demons. I alone will be responsible for protecting our master." Sun Xiaoxingzhe replied, "That makes sense! That makes sense!" With the plan set, they quickly led Master Tang's horse into the mountain. At this time, the Three Corpse Great Kings had already learned everything. When Master Tang and his disciples entered the mountain and reached halfway up the path, Corpse Demon Great King suddenly leaped out from the middle of the mountainside, holding a steel sword in hand, and shouted angrily, "Thieving monk!" "You have the ability to save others from death. Today, when your own life is at stake, who will come to rescue you?" "Don't run! Taste my blade!" He raised his sword and swung it down at Sun Xiaoxingzhe's head. Sun Xiaoxingzhe quickly raised his staff to block and said, "Are you the Corpse Demon?" Corpse Demon Great King replied, "Since you know my name, why not die early?" Sun Xiaoxingzhe retorted, "Other demons may be harmless and can be forgiven, but you Corpse Demons are thieves of the Daoist tradition. You must not be spared at all!" "My death may not come so soon, but I fear yours is already upon you." He raised his iron staff and struck directly at the demon's face. This fierce battle was indeed intense. One could see:

16　一個是寶刀，一個是鐵棒。寶刀閃一閃，現偃月青龍；鐵棒展一展，吐鑽天黑蟒。黑蟒飛來，不問是妖是怪，一例消除；青龍落去，任他為佛為僧，也都殺害。這和尚衛道心堅，欲把三屍痛戮；那妖魔吃人念切，要將五體生吞。生吞不著，空垂饞口之涎；痛戮何曾，枉放熱心之火。

"One wields a precious sword, the other an iron staff." "The sword flashes once, revealing a crescent-shaped green dragon; the staff swings wide, spitting out a black python reaching for the sky." "The black python flies in, sparing neither demon nor monster; the green dragon descends, killing indiscriminately whether they are Buddhist or monk." "This monk is resolute in defending the Dao, determined to thoroughly destroy the three Corpse Demons; those demons, driven by their hunger for flesh, intend to devour all five of them whole." "They fail in their attempt to swallow and can only drool hungrily; the monk's fierce strikes achieve nothing, his passionate efforts wasted."

17　那妖魔與小行者纔殺不上十數合，那立屍大王忽又從山頭上跳下來，竟撲唐僧。豬一戒看見，忙舉釘耙迎住，罵道：「瞎妖精！要尋死不到豬老爺這裡來，卻思量到哪裡去？」立尸大王也不回言，舉起鉞斧劈胸就砍。這一場廝殺，卻也不善。怎見得？但見：

Just as the demon and Sun Xiaoxingzhe had exchanged only a dozen or so blows, Lishi Great King suddenly jumped down from the mountain peak and rushed toward

Master Tang. Zhu Yijie saw this and quickly raised his rake to block, cursing, "Blind demon!" "If you want death, don't come looking for it at Master Zhu's door—where else would you go?" Lishi Great King did not reply but raised his halberd and swung directly toward Zhu Yijie's chest. This fierce battle was no less intense. How so? One could see:

18 **一個是宣花鉞斧，一個是九齒釘耙。鉞斧晃一晃，迸萬點星光；釘耙鋤一鋤，吐九條霞彩。霞彩九條，莫**說三尸，就是千尸也鋤做肉泥；星光萬點，休言一戒，便是百戒也砍成血醬。你道我狠，我道你惡，兩下裡無半點善心；你思量要捉，我思量要拿，一霎時有千條詭計。萬斧千耙，苦貪賭鬥；半斤八兩，未見輸贏。

"One wields a Xuanhua halberd, the other a nine-tooth rake." "The halberd glimmers once, sending forth ten thousand points of starlight; the rake strikes down, spitting out nine rays of rosy light." "Those nine rays of rosy light—need we say three corpses? Even a thousand corpses would be turned to meat pulp. Those ten thousand points of starlight—do not mention one precept; even a hundred precepts would be hacked into blood and sauce." "You say I am cruel, and I say you are wicked; neither side shows the slightest bit of kindness. You intend to capture me, and I intend to seize you—within a moment, there are thousands of devious schemes." "Ten thousand halberds and a thousand rakes, bitterly gambling in combat; half a catty to eight taels, the outcome remains uncertain."

19 **豬一戒與立尸大王戰不上十餘合，忽山嘴裡又跳出一個眠尸大王，手挺長槍，直奔唐長老刺來。沙彌看見小行者與豬一戒都有對手廝殺，只得也掣出禪杖來，將長槍撥開，回手就打。**

Zhu Yijie and Lishi Great King had barely exchanged more than a dozen blows when suddenly, from the mountain's mouth, another demon named Mianshi Great King leaped out, holding a long spear and rushing straight toward Master Tang. Sha Mi saw that Sun Xiaoxingzhe and Zhu Yijie were both engaged in combat with their respective opponents, so he had no choice but to draw his staff, parry the spear, and strike back.

20 **眠屍大王笑道：「我看你這和尚滿臉都是晦氣，快快的逃走了還得些便宜，若要勉強丈持，只怕你真真的晦氣上臉了。」沙彌道：「你這潑妖怪哪裡知道，我沙老爺從來是個降晦氣的祖師，任是英雄好漢，撞見我就晦氣到了；你不信，請試試看。」復舉杖照頭打來，眠屍大王撤槍相迎。這一場殺更覺利害。怎見得？但見：**

Mianshi Great King laughed and said, "I see that your face is full of ill fortune. If you quickly flee now, you might still gain some advantage; if you insist on fighting

stubbornly, I fear your misfortune will truly come to the fore." Sha Mi said, "You rascal demon do not know that my Master Sha has always been the ancestor of dispelling ill fortune. No matter how great a hero or valiant man one is, if they meet me, their misfortune is already upon them; if you don't believe it, please try for yourself." He raised his staff again and struck down at Mianshi Great King's head, who then withdrew his spear to meet it. This battle proved even more intense. How so? One could see:

21 **一個是長槍，一個是禪杖。長槍雖丈八，刺將來只不離方寸心窩；禪杖止一條，打下去專照著三屍頭上。緊一槍，慢一槍，惟我善於摧鋒；虛一杖，實一杖，叫人不能**躲避。打不倒妖精，未可便言惟我精神；捉不住和尚，到底不知是誰晦氣。

"One wields a long spear, the other a staff." "The long spear may be eight chi in length, but when it strikes, it never strays from the heart's center. The staff is only one piece, yet when it swings down, it always aims directly at the demon's head." "A quick thrust and a slow thrust, only I am skilled in breaking through the spear's tip; a feint strike and a real strike, leaving no one able to dodge." "Until the demon is felled, it cannot be said that only I am spirited; until the monk is captured, no one truly knows who suffers misfortune."

22 **沙彌雖與眠屍大王賭鬥，卻一心只記掛著師父，任眠屍妖引誘，他只不走遠。鬥不上十數合，隱隱聽得後面人聲嘈雜，忙回頭一看，卻見有人暗算唐長老，吃了一驚，遂虛晃一禪杖，撇了眠屍妖，跑回唐長老面前，大叫一聲道：「妖精休得無禮，我來了！」六賊看見唐長老獨自一個，便從山坳中跳出來只望下手，不期沙彌復跑回來護持，吶聲喊，一哄又走了。眠尸大王見沙彌逃回，哪裡肯放，一直趕來。豬一戒聽見沙彌**吆喝，知道是妖精暗算師父，也撇了立屍大王，撤回身來救應，卻看見眠尸妖望著沙彌只顧前趕，他就暗想道：「不趁此時下手更待何時？」便悄悄駕**雲趕到眠尸妖背後。眠尸妖一心只想捉沙彌，不提防背後有人，沙彌對面倒看見了，轉笑嘻嘻引他道：「趕人不可趕上，再趕趕便有人要殺你哩！」眠尸妖大叫道：「誰敢殺我？」豬一戒從背後應聲道：「我敢殺你！」當背心一釘耙，眠屍妖早已九孔流血，跌倒在地。立屍妖見豬一戒跑回，只認做敗陣，也便隨後趕來。七八趕上，忽看見眠尸大王被一戒鋤死，嚇得心膽俱碎，慌了手**腳，轉身就跑。不期小行者聽見背後人亂，恐怕唐長老有失，也撇了行屍妖回來救應，恰好與立尸妖撞個滿懷。立尸妖正驚得痴呆，又撞見小行者，一發慌張，亂了腳步。小行者隨手一棒，也結果了性命。行尸妖隨後趕來，遠遠望見不是勢頭，遂駕雲化風向東走了。

Although Sha Mi was engaged in combat with Mianshi Great King, he remained preoccupied with his master and did not move far away no matter how the demon tried to entice him. After exchanging only a dozen or so strikes, he faintly heard loud noises from behind and quickly turned around. To his shock, he saw someone secretly attacking Master Tang. He then feinted with his staff, abandoned Mianshi the demon, rushed back to Master Tang's side, and shouted loudly, "You demons dare be impolite? I'm coming!" The Six Thieves had seen Master Tang alone and jumped out from the mountain hollow, eager to strike. Unexpectedly, Sha Mi returned to protect him. With a shout, they scattered in alarm once more. Mianshi Great King saw that Sha Mi had fled back and would not let him go, so he chased after him relentlessly. Zhu Yijie heard Sha Mi shouting and realized that the demon was secretly attacking their master. He also abandoned Lishi Great King, turned back to come to his aid, but saw Mianshi the Demon chasing after Sha Mi without looking back. At this moment, he thought to himself, "If not now, when else is there a better time to strike?" He quietly summoned clouds and flew up behind Mianshi the Demon. Mianshi the Demon was so intent on capturing Sha Mi that he did not notice anyone behind him. However, Sha Mi saw this from the front and smiled cheerfully, leading him along while saying, "You cannot chase someone too far; if you keep chasing, there will soon be someone who wants to kill you!" Mianshi the Demon shouted angrily, "Who dares to kill me?" Zhu Yijie answered from behind, "I dare to kill you!" With a single strike of the rake right at his back, Mianshi the Demon had already bled from nine orifices and fell to the ground. Lishi the Demon saw Zhu Yijie returning and mistakenly thought he was retreating in defeat, so he also rushed after him. After chasing for several times, Lishi the Demon suddenly saw Mianshi Great King killed by Zhu Yijie. Terrified and heartbroken, he panicked and turned to flee immediately. Unbeknownst to him, Sun Xiaoxingzhe heard the commotion behind and feared for Master Tang's safety. He also abandoned his opponent, Xingshi the Demon, and returned to help—just in time to collide head-on with Lishi the Demon. Lishi the Demon, already dazed from his shock, now collided with Sun Xiaoxingzhe. This only made him more panicked and confused, losing all sense of direction. Sun Xiaoxingzhe casually swung his staff and ended the demon's life as well. Xingshi the Demon arrived later, saw from afar that the situation was unfavorable, and so summoned clouds to transform into wind and fled eastward.

23　小行者趕到面前，見唐長老無恙，豬一戒已打殺了眠屍妖精，大家歡喜。豬一戒道：「這三個妖怪已打殺了兩個，那六賊又無影無蹤，料無阻礙，我們趁此時保護師父過山去吧。」沙彌就收拾行李。小行者道：「且慢。」豬一戒道：「師兄叫且慢，想是要等妖精來報仇哩！」小行者道：「我們結了仇，不等他報了去，卻叫他尋別人去報，豈是個菩薩心腸？」唐長老問道：「怎尋別人報仇？」小行者道：「他拿了劉家兒子，我們救了出來，又打死他兩個妖精，我們又一道煙去了，他沒處出氣，自然要尋劉家。起初只得一個兒子受害，如今恐怕一家

都要吃苦哩！」唐長老聽了著驚道：「徒弟，是呀！若如此論來，不是救人，轉是害人了！如今卻如何區處？」小行者道：「不打緊。俗語說得好，斬草要除根。只將這三尸殺盡，自然大道可期。」唐長老道：「三屍已殺二尸，那一尸知他躲在何處，怎生去尋他？」小行者道：「他弄風往東逃走，定然到劉家去了。」豬一戒道：「他若果然在劉家，我們三人同去，一個守前門，一個守後門，一個進去拿他，殺了便完帳。」小行者道：「我們同去拿他，倘或他知風，倒走來將師父拿去，豈不反輸一帖？莫若你二人埋伏在師父左右，等我去趕了他來，他看見師父獨坐在此，自然要下來捉拿，你們從旁出其不意，一耙一杖打殺，豈不省力？」沙彌道：「有理，有理！」遂請唐長老下了馬，到山腰懸崖中一塊大石上坐下。豬一戒與沙彌卻潛身躲在兩旁。小行者方提著鐵棒一筋斗雲回到劉家。來到了劉家，果然見行尸大王帶領著六賊，將劉家母子並闔家大小都捉了，捆綁起來，說他請了和尚來，傷了他兩個大王，殺他一家償命。劉家闔宅啼哭震天，小行者大怒，忙落下雲頭大喝道：「好尸靈！自家死在頭上尚然不知，還要來陷害良善！不要走，吃我一棒，斷了根吧！」行屍妖看見，心上著忙，也不回手，依舊化風走了。六賊正要逃走，被小行者用棒逼住，走不脫身，只得跪在地**下求饒。小行者道：「毛賊不足辱我棒，我不打你，快解了劉家母子。」六賊連忙解放。解放完，小行者就將解下來的繩子，將六賊縛了，便道：「我也不打你，只要你尋還我行屍妖就放你。」六賊道：「行屍失利，定回洞中去了。」小行者又吩咐劉家母子道：「你們只管放心，我定與你將三屍殺盡，決不留禍根。」劉家母子拜謝不已。

When Sun Xiaoxingzhe arrived, he saw that Master Tang was unharmed and Zhu Yijie had already killed Mianshi the Demon. Everyone rejoiced. Zhu Yijie said, "We have already killed two of these three demons. The Six Thieves are nowhere to be seen; there is surely no more obstruction. Let us take this opportunity to protect our master across the mountain." Sha Mi immediately gathered their belongings. Sun Xiaoxingzhe said, "Wait a moment." Zhu Yijie remarked, "Elder Brother Sun says to wait a moment—probably he is expecting the demons to come for revenge!" Sun Xiaoxingzhe replied, "We have made enemies. If we do not wait for them to seek revenge on us, but instead let them go and seek revenge elsewhere, is that the heart of a Bodhisattva?" Master Tang asked, "How would they seek revenge on others?" Sun Xiaoxingzhe explained, "They took Liu's son. We rescued him and killed two of their demons, then vanished like smoke. With nowhere to vent his anger, the demon will naturally go after Liu's family." "At first, only one son was affected; now, I fear the whole family may suffer!" Hearing this, Master Tang exclaimed in alarm, "Disciple,

you're right!" "If we proceed like this, it is not saving people but harming them instead!" "Now what should we do?" Sun Xiaoxingzhe answered, "Do not worry." "As the saying goes, to cut down weeds one must remove their roots." "If we kill these three corpses completely, then surely a clear path lies ahead." Master Tang said, "We have already killed two of the three corpses. We do not know where the remaining one is hiding—how can we go and find him?" Sun Xiaoxingzhe remarked, "He fled eastward in the wind; he must have gone to Liu's house." Zhu Yijie suggested, "If he is indeed at Liu's house, the three of us can go together. One will guard the front door, one the back door, and one will enter to capture him. Once we kill him, our task will be complete." Sun Xiaoxingzhe countered, "If we all go to capture him together and he learns of it in advance, he might come back and take our master instead. Would that not be a loss?" "Instead, the two of you should hide on either side of our master. I will go and chase him down. When he sees Master Tang sitting alone here, he will naturally come to capture him. At that moment, you can strike unexpectedly from the sides with your rake and staff—wouldn't this be more efficient?" Sha Mi said, "That makes sense! That makes perfect sense!" So they asked Master Tang to dismount and sit on a large rock at the cliffside in the mountain waist. Zhu Yijie and Sha Mi then concealed themselves, hiding on either side. Sun Xiaoxingzhe took up his iron staff and, with a single somersault in the clouds, returned to Liu's house. When he arrived at Liu's house, he indeed saw Xingshi Great King leading the Six Thieves, who had captured Liu and his mother, as well as all the family members, tying them up. They accused Liu of having invited a monk to injure their two kings and demanded that Liu's entire family be killed in retribution. The whole household of the Liu family was wailing and crying, shaking the heavens. Sun Xiaoxingzhe became furious and immediately descended from the clouds to shout angrily, "You good-for-nothing corpse spirit!" "You are already on death's door yet remain unaware of it, and you still dare to persecute the innocent?" "Do not run! Taste my staff strike and be done with your roots!" Xingshi the Demon saw this, panicked in his heart, did not even turn to fight back, and continued transforming into wind to flee. The Six Thieves were about to escape, but Sun Xiaoxingzhe blocked them with his staff. Unable to flee, they had no choice but to kneel on the ground and beg for mercy. Sun Xiaoxingzhe declared, "You scoundrels are not worthy of my staff. I will not strike you—quickly release Liu's mother and son." The Six Thieves hurriedly released them. After they had finished untying Liu's family, Sun Xiaoxingzhe used the same ropes to bind the Six Thieves and said, "I will not strike you either. Just find my Xingshi Demon for me, and I shall release you." The Six Thieves said, "Xingshi has suffered a setback; he must have returned to his cave by now." Sun Xiaoxingzhe then gave instructions to Liu's mother and son, saying, "You may rest assured. I will surely kill all three corpse demons for you and leave no source of disaster behind." Liu's mother and son repeatedly bowed in gratitude without ceasing.

24　**小行者帶了六賊，復到皮囊山來。且**說那行尸妖，果然見唐長老獨坐便下來捉拿。不期豬一戒與沙彌左右突出，登時打死，已先同師父坐在山頂上矣！大家歡喜。小行者遂帶過六賊來，請師父發放。豬一戒道：「這三尸之禍，皆六賊起的，也該打死消除。」唐長老道：「三尸易殺，六賊難除。」因吩咐六賊道：「我們佛法慈悲，也不殺你，只要你自知改悔，從今以後只非禮勿視，非禮勿聽，非禮勿言，非禮勿動，便非六賊而一五官矣！」六賊言下感悟，拜伏於地道：「蒙聖僧開示，自當洗心，一遵教誨。」唐長老聽了，大喜道：「既能改悔，何必苛求？去吧！」六賊拜謝而去。小行者方叫豬一戒挑行李，沙彌扶唐長者上馬而行。正是：

Sun Xiaoxingzhe, leading the Six Thieves with him, returned once more to Pinang Mountain. Meanwhile, Xingshi the Demon indeed saw Master Tang sitting alone and descended to capture him. Unbeknownst to Xingshi, Zhu Yijie and Sha Mi suddenly emerged from both sides and killed him on the spot. By then, they had already rejoined Master Tang and were sitting atop the mountain! Everyone was overjoyed. Sun Xiaoxingzhe led the Six Thieves forward and asked Master Tang for instructions on their fate. Zhu Yijie said, "The trouble caused by these three corpse demons was all started by the Six Thieves; they should be killed to eliminate this source of evil." Master Tang replied, "The three corpse demons are easy to kill, but the Six Thieves are hard to eradicate." He then instructed the Six Thieves, "Our Buddhist teachings are compassionate and will not kill you. If you can recognize your faults and reform from now on—seeing only what is proper, hearing only what is appropriate, speaking only when it is right, and acting only in accordance with propriety—you shall no longer be the Six Thieves but rather the five senses united as one!" The Six Thieves, moved by these words, knelt on the ground and bowed deeply, saying, "We are greatly enlightened by the holy monk's teachings. From now on, we shall purify our hearts and strictly follow your instructions." Hearing this, Master Tang was greatly pleased and said, "If you are willing to reform, why be overly demanding?" "Go then!" The Six Thieves bowed in gratitude and departed. Sun Xiaoxingzhe called for Zhu Yijie to carry the luggage, while Sha Mi helped Master Tang onto his horse and they set off. Indeed:

25　**遺禍莫饒人，回頭須放手。**

"Leftover disasters must not be tolerated; when turning back, one must let go."

26　**唐長老師徒此去畢竟如何，且聽下回分解。**

As for how Master Tang and his disciples fared on their journey ahead, we shall hear in the next chapter.

33.第三十二回小行者金箍棒聞名　豬一戒玉火鉗被夾 Chapter 32: Little Pilgrim's Golden Hoop Stick Gains Fame, Zhu Yijie's Jade Fire Tongs Are Pinched

1　　詞曰：

The verse says:

2　　海大何嘗自滿，天高從不多言。檐鈴角鐸鬧喧喧，只是此中褊淺。

The sea is vast and has never been self-satisfied; the sky is high but rarely speaks much. Eaves bells and jingling pendants clamor noisily, yet it's merely a sign of narrow-mindedness here.

3　　慢說筋能成棒，安知肉可為鉗？闔開二字豈徒然，敢請世人著眼。

Don't say tendons can become clubs; how could one know flesh might turn into pincers? Are the two words "open" and "close" merely casual? I dare to ask people of the world to take notice.

4　　右調〔西江月〕

The above is in the tune.

5　　話說唐半偈與小行者，掃除六賊，殺盡三尸，救了劉家一門性命，絕了皮囊山一境禍根，歡歡喜喜又復西行。行了月餘，並無阻滯。唐半偈更加歡喜道：「這此時一路來甚覺太平，想是漸漸與西天相近了。」小行者笑道：「西天近是近了，路上太平不太平，卻與西天有甚相干？」唐半偈道：「西天佛地，佛法清淨，故道路太平。怎不相干？」小行者道：「若依師父這等說，要成佛清淨，只須搬在西天居住，也不用苦修了。」唐半偈道：「雖說清淨在心不在境，然畢竟山為佛居便稱靈山，雲為佛駕便名慈雲，雨為佛施便為法雨，豈可人近西天不叨佛庇？若不如此，何以這些時獨獨太平？」小行者道：「師父只就那虛理模棱揣度，似乎近是，若據我實實看來，這些時路上太平，還是老師父的心上太平。你看，今日動了這個輕心重佛的念頭，只怕又要不太平哩！」正說不了，忽見道旁閃出一個和尚來，將唐長老與小行者師徒四人看了幾眼，也不做聲，竟飛跑去了。唐半偈看見未免生疑，便叫聲：「徒弟呀！你看這個和尚行徑有些詫異，莫不又有什麼不太平要應履真的口哩？」小行者道：「師父若怕應我的口，只須自定了師父的心。」豬一戒道：「師父不要理他。師兄這張口是終日亂嚼慣的，又不是斷禍福決生死的朱雀口，又不是說一句驗一句的**鹽醬口**，**又不是只報**慢不報喜的烏鴉口，說來的話只好一半當做耳根邊吹過去的秋風，一半當做屎孔裡放出來

的臭屁。師父聽他做什麼？」小行者笑道：「好兄弟，讓你討些便宜吧！但願不要應我的口，只要應你的口方好。」師徒們一面說一面走，走到一個村鎮上，正打算下馬入去化齋問路，村裡早走出一個老和尚、兩三個小和尚來，攔住馬頭問道：「東來的四位師父，請問聲可是要往西天去的麼？」小行者看見，忙上前答應道：「正是要往西天去的。」那老和尚又問道：「既是往西天去的，內中可有一位會使金箍鐵棒的孫師父麼？」小行者聽了暗驚道：「他怎知我的名兒？」便答道：「有是有一個，你問他做甚？」那老和尚聽見說有一個，便歡喜道：「一般也訪著了。四位老師父要知問他的緣故，且請到小庵中去坐了好講。」小行者便應承道：「就去，就去。」唐半偈遲疑道：「知他是好意歹意，去做什麼？不如我們只走我們的路吧。」老和尚道：「小僧與老師父同在佛會下，豈有歹意？若果有使鐵棒的孫師父在內，便要走也走不過去，就是悄悄的走過去，得知了也要捉轉來。」豬一戒聽了說道：「師父，不好了！一定是這猴子幼年間不學好，不是賣弄有手段去做賊，就是倚著這條棒有氣力打死人，今被人告發，行了廣捕文書來捉人了。這是**他自作的，等他去自受，與我們沒相干，我們去做什麼？倘被同捉了去，撞著個糊塗官府，不分青紅皂白，認做一伙，卻怎生分辨？」老和尚聽了道：「這位長嘴師父怎這樣多心？就是要各自走路，此時日已過午，也須到小庵吃些便齋好行。」豬一戒聽見吃齋便不言語。老和尚隨叫兩、三個小和尚在前領路，自家又再三拱請，唐半偈方下了馬，引著眾人同老和尚步入村來。**

It is said that Tang Banjie and Xiao Xingzhe, having swept away the Six Thieves and killed off the Three Corpses, saved the lives of Liu's entire family and eradicated the source of calamity in Pinaang Shan. With joy on their faces, they resumed their journey westward once again. They traveled for more than a month without any hindrance or delay. Tang Banjie became even more delighted and said, "This journey so far has felt remarkably peaceful; I think we must be gradually drawing closer to the Western Heaven." Xiao Xingzhe smiled and said, "The Western Heaven is indeed getting closer, but whether the road is peaceful or not has nothing to do with how close we are to the Western Heaven!" Tang Banjie said, "The Western Heaven is a land of Buddha; there the Dharma is pure and clean, hence the roads are peaceful. How could it not be related?" Xiao Xingzhe said, "If following Master's reasoning, to attain the purity of Buddhahood one only needs to live in the Western Heaven and there is no need for arduous cultivation." Tang Banjie said, "Although it is true that purity lies in the mind rather than the environment, yet after all, a mountain becomes a sacred Mount Lingshan when it houses the Buddha; clouds become Ciyun Clouds when they accompany the Buddha's arrival; and rain becomes

Dharma Rain when it is bestowed by the Buddha. How could one approach the Western Heaven without benefiting from the Buddha's protection?" "If not for this, why has peace and tranquility prevailed uniquely during these times?" Xiao Xingzhe replied, "Master is merely speculating with vague and ambiguous reasoning; it seems plausible but isn't necessarily true. If I look at things honestly, the peace on this road these days still comes from Master's inner tranquility." Look, if today you entertain such a careless thought of undervaluing effort and overvaluing the Buddha, I fear that things might become unsettled again!" They were still speaking when suddenly a monk appeared from the side of the road. He glanced at Master Tang and his disciple Xiao Xingzhe for several moments, said nothing, and then ran off as if flying away. Tang Banjie could not help but feel suspicious upon seeing this, so he called out, "Disciple!" "You see how strange the monk's behavior was; perhaps there is once again some kind of trouble that will come true as Master Yushen predicted?" Xiao Xingzhe said: "If Master is afraid of my words coming true, he only needs to settle his own mind." Zhu Yijie said, "Master, don't pay attention to him. "Master, don't take him seriously. My elder brother's mouth is used to talking nonsense all day long; it isn't the Vermillion Bird Mouth that can determine fortune or misfortune and decide life or death, nor is it a Salt and Soy Sauce Mouth where every word spoken comes true, nor is it an Ugly Crow's Mouth that only brings bad news. What he says should be treated as half autumn wind blowing past one's ears and the other half as stinking fart coming out of the anus." "Why would Master even listen to him?" Xiao Xingzhe laughed and said, "Good brother, let you get some advantage!" "I only hope that my words do not come true, but rather yours." As the master and disciples were speaking and walking, they arrived at a village. Just as they planned to dismount and enter for alms or directions, an old monk from the village came out along with two or three young monks who blocked their path and asked, "Reverend sirs coming from the east, may we ask if you are indeed heading westward toward the Western Heaven?" Xiao Xingzhe saw this and hurriedly stepped forward to reply, "Yes, we are indeed going westward toward the Western Heaven." The old monk then asked, "Since you are going westward to the Western Heaven, is there among you a Master Sun who can wield a golden hoop iron staff?" Xiao Xingzhe was secretly startled and thought, "How does he know my name?" He replied, "There is indeed one. Why do you ask about him?" Upon hearing that there was such a person, the old monk joyfully said, "So we have also found one. The four venerable masters wish to know why I am asking about him; please come into my small hermitage and sit down, then I will explain." Xiao Xingzhe readily agreed, saying, "We'll go, we'll go." Tang Banjie hesitated and said, "How do we know whether his intentions are good or bad? Why should we go?" "Better that we just continue on our own path." The old monk said, "I am a humble monk who shares the same Buddhist assembly as the venerable master. How could I possibly have ill intentions?" "If indeed there is a Master Sun wielding an iron staff among you, even

if you try to leave, you cannot escape. Even if you sneak past quietly, once discovered, he will be caught and brought back." Zhu Yijie listened and said, "Master, this is bad news! "It must be that this monkey, when he was young, did not behave well. Either he showed off his skills to become a thief or used the strength of his staff to kill people; now someone has reported him and an arrest warrant has been issued for his capture." "This is the consequence of his own actions. Let him suffer what he deserves; it has nothing to do with us. Why should we get involved?" "If we are caught together and encounter a foolish official who cannot distinguish right from wrong, taking us for accomplices, how could we possibly defend ourselves?" The old monk, upon hearing this, said, "How is it that this long-mouthed master is so suspicious?" "Even if you wish to go your separate ways, the sun has already passed noon. You must come to my small hermitage for a simple meal before continuing on your journey." Zhu Yijie, upon hearing the mention of food, said nothing. The old monk then called two or three young monks to lead the way, and repeatedly invited them with great courtesy. Tang Banjie finally dismounted and led the others together with the old monk into the village.

6 **走不上兩箭路便到庵前，那庵兒雖有數間，卻潦潦草草，也只好僅蔽風雨。大眾到了庵中，又見過禮坐下，老和尚就吩咐收拾便齋。小行者忍不住問道：「老師父，齋吃不吃沒要緊，且問你，你有什麼緣故問這使金箍鐵棒姓孫的師父？」老和尚道：「這話**說起來甚長。我們這地方按陰數六十里一站，西去六站，六六三百六十里有一座山，叫做大剝山。山上有個老婆婆，也不知他有多少年紀，遠看見滿頭白髮，若細觀時卻肌膚潤如美玉，顏色艷似桃花，自稱是長顏姐姐不老婆婆，人看他只道他有年紀，必定老成，誰知他風風耍耍還是少年心性。」小行者道：「據你說來，**這婆婆果有些詫異，但不知還是個佳人？還是個妖怪？」老和尚道：「我們哪裡看得他出？」小行者道：「要看出他也不難，他若道家裝束，清淨焚修，便是個仙人；他若裝威做勢，殺生害命，便是妖怪。」老和尚道：「他雖道家裝束，我卻不見他清靜焚修；他雖威勢炎炎，我卻不見他殺生害命。他在山中一毫閑事都不管，每年每月每日，只是差人到天下去尋訪那有本事的英雄，與他對敵取樂。」小行者道：「對敵取樂，莫不是幹那閨房中沒廉恥的勾當麼？」老和尚搖頭道：「卻又不是那樣勾當。」小行者道：「既不是那樣勾當，卻怎叫做對敵取樂？」老和尚道：「他有一把玉火鉗**，說是女媧氏煉五色石補天時爐火中用的，後來補完了天，這把鉗火氣未熄，就放在山腰背陰處晾冷，不道忘記收拾，遂失落在陰山洞裡，不知幾時，被這婆婆尋著了，取回來終日運精修煉，竟煉成一件貼身著肉的至寶，若遇見一個會使槍棒的好漢與他對敵一番，便覺香汗津津，滿身鬆快，故這婆婆每日只想著尋人對敵取樂。」小行者道：「他既有人取樂，又問這使鐵棒姓孫的怎麼？」老和尚道：「只因他這玉火鉗是

天生神物，能開能闔，十分利害，任是天下有名的兵器，蕩著他的鉗口便軟了。莫說人間的凡器，就是天上韋馱的降魔杵，倘被他玉火鉗一夾，也要夾出水來。**故這婆婆從來與人對敵取樂再不能**夠遂心，故此到處訪求。他聞得當年天生石猴孫悟空有條金箍鐵棒，乃大禹王定海的神珍鐵，能大能小，方是件寶貝，曾在西方經過，卻又不湊巧，不曾撞著與他對敵取樂一場，故至今抱恨。新近聞得這孫悟空雖成了佛，他舊居的傲來國花果山受後天靈氣，又生了一個小石猴，鐵棒重興，復要到靈山求解，路必經由此過，故命他心腹人押著老僧日夜在此打聽，今日果遇著四位老師父，真可謂有緣千里。但不知哪一位是會使鐵棒的孫師父？」

They had not walked more than two arrow-lengths when they arrived in front of the hermitage. Though there were several rooms, it was shabby and poorly maintained, barely sufficient to shelter from wind and rain. After everyone arrived at the hermitage, they exchanged greetings and took their seats. The old monk immediately gave instructions to prepare a simple meal. Xiao Xingzhe could not help but ask, "Reverend master, whether or not we eat is unimportant. Let me ask you—what reason do you have for inquiring about the Master Sun who wields a golden hoop iron staff?" The old monk said, "This story is quite long to explain. In our area, every sixty li westward according to the yin number marks a station. Six stations westward, that is 360 li, there is a mountain called Dabuo Mountain." "On the mountain lives an old woman. No one knows how old she is; from afar, you can see her completely white hair. But upon closer observation, her skin is smooth like fine jade and her complexion as radiant as peach blossoms. She calls herself Changyan Jiejie Bu Laopo (Old Lady Young Beauty). People look at her and assume that because of her age, she must be mature and composed; who would have known that in reality, she still has the playful heart of a youth?" Xiao Xingzhe asked, "According to what you say, this old woman is indeed somewhat strange. But I wonder if she is actually a beautiful lady?" Or perhaps a demon?" The old monk said, "How could we possibly tell her true nature?" Xiao Xingzhe said: "It is not difficult to discern her. If she dresses in Daoist attire and practices quiet cultivation with incense, then she must be a fairy or immortal; if she puts on an air of authority and kills living beings, then she is surely a demon." The old monk said, "Although she dresses in Daoist style, I have not seen her practicing quiet cultivation with incense; although she appears imposing and powerful, I have never seen her kill or harm any living being." "She does not concern herself with the slightest matter in the mountains. Every year, every month, and every day, she only sends people to go down to the mortal world to seek out heroes of great ability, just so that she may challenge them for amusement." Xiao Xingzhe remarked, "To fight and take pleasure in it—does this not mean she is up to some shameless business in the boudoir?"

The old monk shook his head and said, "No, it's not like that at all." Xiao Xingzhe inquired, "If it is not such a matter, then why call it 'fighting for amusement'?" The old monk said, "She has a Jade Fire Pincer. It is said to have been used by Nüwa when she smelted the five-colored stones to mend the sky. After mending the heavens, the fire in this pincer had not yet extinguished, so it was placed on the shady side of a mountain ridge to cool down. However, someone forgot to retrieve it and left it lost inside Yinshandong Cave. At some unknown time, this old woman found it and retrieved it, then spent every day refining and cultivating its essence. Eventually, she transformed it into an invaluable treasure that adheres directly to her flesh. Whenever she encounters a valiant man skilled in using spears or staffs who can challenge her, she feels perspiration rising with delight and her whole body becomes relaxed and refreshed. Hence, this old woman longs every day for the joy of seeking out people to fight." Xiao Xingzhe asked: "If she already has someone for amusement, why is she inquiring about this staff-wielding Master Sun?" The old monk said, "It is because her Jade Fire Pincer is a divine object born of heaven itself; it can open and close freely and is extremely powerful. No matter how famous the weapon in the world may be, once it touches the jaws of this pincer, it immediately becomes soft." "Don't even mention ordinary weapons of the mortal world; even the Demonic Subjugation Mallet of Weituo in heaven, if caught by her Jade Fire Pincer, would be squeezed until it dripped water." Therefore, this old woman has never been able to find satisfaction in fighting for amusement and thus travels everywhere seeking someone." She heard that in the past, the Stone Monkey Sun Wukong was born of heaven and wielded a golden hoop iron staff. This staff was made from the divine treasure iron used by Emperor Yu to stabilize the sea; it could grow large or shrink small, making it truly a precious artifact. He had once passed through the West, but unluckily, they never met for a match where she could fight and take pleasure. Hence, she has regretted this ever since. Recently, she heard that although Sun Wukong has become a Buddha, his former homeland, Huaguo Mountain in Aolai Kingdom, was infused with post-heavenly spiritual energy and had given birth to another small stone monkey. The staff tradition is once again revived, and the young monkey must travel to Lingshan for enlightenment; this path inevitably passes through here. Therefore, she ordered her trusted followers to station an old monk like me day and night to listen out for news. Today, we have indeed encountered you four venerable masters—this can truly be called a karmic connection spanning thousands of miles." "But I wonder which one among you is the Master Sun who wields the iron staff?"

7　　小行者聽了大笑道：「只我便是！我只道是冤家對頭尋我討命，卻原來是要我耍棒取樂。棒倒耍耍也好，但只是我如今皈依了正教，做了和尚，自當遵守佛門規矩，怎好去與一個老婆婆耍棒取樂？況我這條棒頗有些斤兩，蕩一蕩就要送了性命，未必有什麼樂處。老師父倒不如瞞了他不去報知，讓我們悄悄過去了

，留他那條老狗命多吃兩年飯，也是老師父的陰騭。」老和尚道：「這個使不得！方纔小徒在路上看見四位師父，一面來報了貧僧，他心腹人一面就飛星去報不老婆婆了。他們走路俱會駕雲，此時只怕已知信了，如何敢瞞？」小行者道：「你不瞞他也由你，只是我不與他耍棒，卻也由我。」老和尚道：「這婆婆注意師父已非一朝一夕，今日相逢，只怕由你不得。」小行者道：「不由我難道轉由他？」老和尚道：「這卻難說，只怕要由他哩！」豬一戒聽了嚷將起來道：「大師兄倒也好笑，這老師父原說請我們吃了齋走路，今齋不見面，只管斷生斷死的說這些閑話做什麼？」老和尚笑道：「正是，因貪說話忘記老師父們飢了。」遂自起身到廚房中去催齋。不一時，催了齋來，師徒吃完，大家遂收拾走路。老和尚看了道：「列位師父若往別處去，我貧僧就不敢放了，既是西行，留與不留總是一般，只是貧僧也要隨行，一來交代明白方見貧僧不是說謊，二來前面還有一個小庵，可備師父們過夜。」小行者道：「是說謊不是說謊，且到對會時再看。有庵兒過夜倒是要緊的。」遂請唐長老上馬，大家相扶著西行。正是：

Xiao Xingzhe heard this and laughed heartily, saying, "It's none other than me!" "I thought it was an enemy come to seek my life, but it turns out they just want me to play with the staff for their amusement." "Playing with the staff a little is fine, but now that I have taken refuge in the orthodox teachings and become a monk, I must abide by Buddhist rules. How can I go play stick-fighting games for amusement with an old woman?" "Besides, this staff of mine is quite powerful; a single clash could cost someone their life. There may not be much fun in it after all." "Master, perhaps it would be better if you just kept this from her and didn't tell her. Let us quietly pass by; allowing that old hound to live a few more years is also an act of kindness on Master's part." The old monk said, "No, this cannot be done!" "Just now, my young disciple saw the four masters on the road and came to inform me. At the same time, his trusted followers rushed off like shooting stars to report this news to Old Lady Bu." "They all travel by riding clouds; at this moment, she probably already knows the news. How could we dare to hide it?" Xiao Xingzhe retorted, "If you choose not to deceive her, that's up to you. But whether or not I play stick-fighting with her is entirely my decision." The old monk said, "This old woman has been paying attention to you for quite some time. Now that you have met today, I fear it is no longer within your power to refuse." Xiao Xingzhe countered, "If it's not up to me, does that mean it's now up to her?" The old monk replied, "That is hard to say. I fear it will have to be decided by her!" Zhu Yijie, after hearing this, shouted out in protest, "Elder Brother is really amusing. This old monk originally said he would invite us to have a meal before we continued on our journey. Now the meal hasn't even been served yet, and you're just talking about life and death like it's nothing—what are all these idle words for?" The old monk smiled and said, "Exactly. I was so engrossed in conversation

that I forgot the venerable masters must be hungry." With that, he rose to his feet and went into the kitchen to hasten the meal. In no time at all, the meal was brought out. After the master and disciples finished eating, everyone began to prepare for departure. The old monk looked at them and said, "If the venerable sirs are going elsewhere, I, a humble monk, dare not let you go. But since you are heading westward, whether or not you stay is ultimately the same. However, I must accompany you as well: first, to clarify everything so that it will be clear I am not lying; second, there is still a small hermitage ahead where the masters can spend the night." Xiao Xingzhe responded, "Whether or not you are lying will become clear when we meet up with her." "A place to stay for the night is indeed important." With that, they helped Master Tang onto his horse and all assisted each other as they continued westward. Indeed:

8 東有東王公，西有西王婆。

To the east is Dongwanggong, and to the west is Xi Wangpo.

9 無處不有道，無處不有魔。

There is no place without Dao, and no place without Mara.

10 師徒們又行了數十里路，天色晚了，果然老和尚又有一個庵兒留他師徒們過夜。過了一夜，到次早正打點收拾走路，忽見兩個中年婦人仙家打扮走來，手捧著一封戰書，尋著老和尚，叫他下與姓孫的師父。小行者接了拆開一看，只見上寫著：

The master and disciples traveled another several dozen li, and as the day grew late, indeed the old monk had another hermitage where he could leave them to spend the night. After spending the night, on the following morning when they were just preparing to pack up and continue their journey, two middle-aged women dressed in fairy-like attire suddenly arrived. They carried a challenge letter in hand and sought out the old monk, asking him to deliver it to Master Sun. Xiao Xingzhe took the letter, opened it, and saw written inside:

11 大剝山長顏姐姐不老婆婆謹致書於傲來國花果山天生聖人孫麾下：竊聞天毓英雄，未嘗無對；人生宇宙，豈可孤行？風嘯雲吟，世不乏龍爭虎鬥；花香柳綠，自相應鳳倒鸞顛。不逢敵手，安識誰弱誰強；必遇同心，方見或高或下。愚自愧不能竊至精之陰氣而生，辛叨最秀之坤靈以立。不須大藥，能駐朱顏；懶煉還丹，從他白髮。平生薄技，無非擅開闔之大權；終日交鋒，不過著感通之妙理。所賴入肉雙鉗，透心一夾，任古今聖神，未有不生於此而死於此者。故禿戟頹槍，望風遠遁；鉛槌臘杵，見影先奔。使予獨往來而無聊，自咨嗟而有恨，從未有知己之逢，如鉅鹿之戰以快一時者。止聞孫老師久具石心石骨，已成鐵腦鐵頭

。況棒出神珍，堅硬剛強有金箍之號；且用通仙法，短長大小得如意之名，可稱鏖戰精兵，沖鋒利器，倘縱之擊搏，定有可觀。是以未得相親，常形夢想；今逢當面，可謂有緣。因肅此陳情，上希電覽。倘名不虛傳，果稱善戰，請大開壁壘，以為殺伐之歡；倘真為假托，不敢交綏，可自縛山前，以納過情之命。戰書到日，乞鑒裁批示。

From the old woman Changyan Jiejie Bu Lao Po of Dabuo Mountain, respectfully addressed to the Heaven-born Sage Sun Wukong under Huaguo Mountain, Aolai Kingdom: I have heard that heaven bestows heroes and they are never without worthy opponents; a person living in the universe cannot possibly travel alone. Winds howl and clouds chant; the world is never lacking in fierce contests between dragons and tigers. Flowers bloom, willows turn green—phoenixes and鸾birds naturally respond to each other's calls. Without meeting an opponent, how can one know who is strong or weak? Only by encountering a kindred spirit does one truly see who stands higher or lower. I, in my ignorance, am ashamed to say I was not born from the most refined yin energy; by fortune and grace, I stand on the finest earthly essence. No need for great elixirs to preserve my youthful complexion; no effort is made in refining the red pill—let my white hair be as it will. My humble skills in life are nothing more than the mastery of opening and closing great powers; all-day confrontations amount to no more than applying subtle principles of resonance and communication. What we rely on are the twin pincers that pierce flesh, and a single clamp that reaches the heart. No matter how ancient or modern, no sage or deity has ever been born without this and died without it. Thus, the broken halberds and fallen spears flee at the sight of our might; even lead hammers and tallow pestles run in fear upon seeing our shadow. To leave me to wander alone in boredom, sighing and lamenting with regret—never have I encountered a true kindred spirit as thrillingly as the Battle of Julu was for an age. I have only heard that Master Sun has long possessed a heart and bones like stone, already forging an iron brain and head of steel. Moreover, his staff is a divine treasure, hard and strong enough to earn the title "Iron箍 Staff"; furthermore, he wields transcendent methods that allow him to adjust its length at will, earning it the name "Wish-Granting Rod." He may rightly be called an elite warrior in fierce battle, a formidable weapon for leading charges. If unleashed upon combat, there is surely much to behold. Therefore, without yet having met in person, I have often dreamed of you; now that we meet face-to-face, it can truly be said to be a matter of fate. Thus, I respectfully present this sincere message, hoping for your gracious perusal. If your reputation is not in vain and you truly live up to being a skilled warrior, please open the gates wide for a joyous clash of arms; if, however, you are but a pretender, I dare not engage in peace. You may then bind yourself before the mountain and surrender your life as

recompense for deceit. Upon receipt of this challenge letter, I humbly request you to examine it and issue your judgment.

12 **小行者看完了，哈哈大笑道：「這老婆婆甚不知恥，怎要與人廝殺的戰書，卻撒嬌撒痴寫做**偷漢的情書一般？本不該打死他污辱了我的鐵棒，但他既苦苦將頭就棒，若不超度他一棒，只道我和尚家不慈悲。也罷，也罷！」就向老和尚討了筆硯，在戰書後大批兩筆道：「既老婆尋死，可於過山時納命。」批完，就將戰書遞與老和尚，叫他發與來人帶回。那兩個婦人得了回批，歡歡喜喜去了。這邊小行者方叫豬一戒挑行李，沙彌牽馬，伏侍唐長老西行。老和尚只不放心，猶或前或後跟隨。

After reading the letter, Xiao Xingzhe laughed heartily and said, "This old woman is shameless! How could she write a challenge for battle as if it were a love letter filled with coquettishness and foolish affection?" I should not have killed her, for that would have sullied my iron staff; but since she persistently offered her head to the rod, if I do not deliver a strike to liberate her from this life, people might say monks are not compassionate. "Very well then, very well!" He asked the old monk for a brush and inkstone, then wrote two bold strokes at the back of the challenge letter: "Since this old woman seeks death, she may surrender her life when crossing the mountain." After finishing his reply, he handed the challenge letter back to the old monk and told him to give it to the messenger for return. The two women received the response and left happily. Meanwhile, Xiao Xingzhe called for Zhu Bajie to carry the luggage and Sha Mi to lead the horse, serving as attendants to Master Tang on their journey westward. The old monk was still uneasy and occasionally followed them from front or behind.

13 **他師徒們又行了一日有餘，方遠遠望見大剝山在前攔住，果然好一座山，十分秀美。有詩為證：**

After traveling for more than a day, the master and disciples finally caught sight of Dabuo Mountain ahead blocking their path. Indeed, it was an impressive mountain, exceptionally beautiful and picturesque. There is a verse to attest:

14 **山山奇怪突還矸，獨有茲山麗且華，**

Strange and wondrous peaks rise abruptly, yet none compare—this mountain alone shines with beauty and grace.

15 **眉岫淡描才子墨，髻峰高插美人花，**

Its eyebrow-like ridges are lightly sketched in a scholar's ink; its hairpin peaks pierce the sky, adorned like a maiden with flowers.

16　**明霞半嶺拖紅袖，青靄千岩列翠紗；**

Halfway up the mountain, bright clouds drape like red sleeves; across countless cliffs, green mists hang as emerald veils.

17　**慢道五陰終日剝，一陽不盡玉無瑕。**

Do not say that the Five Shadows wear away day by day—One Yang remains unbroken, and jade is without flaw.

18　**師徒們到了山邊也無心觀景，只準備與婆婆廝殺，卻又不見出來，欲要竟進山去，又恐怕**內有埋伏，只得緩緩而行。正狐疑間，忽聽得山中隱隱有金鼓之聲。唐半偈聽得，便叫：「徒弟呀，我看這個老婆婆先下戰書，又不突然輕出，山中卻又金鼓喧闐，舉動大合兵法，你們須要仔細，不可輕敵。」小行者道：「我也是這等想，師父說得最有理。」便對豬一戒、沙彌二人道：「那婆婆出來，你二人須與我先去衝他一陣，待我在旁邊看他有什麼本事，就好策應。」二人齊應道：「不打緊，等我們去。」正說不了，只見旌旗招展，金鼓齊鳴，山中先涌出一陣男兵排成陣勢，然後涌出一陣女兵俱是仙家裝束。女兵陣中，簇擁著一位老婆婆，手提著一柄白玉火鉗直臨陣前，看見唐半偈師徒四人對面而來，就高聲叫道：「來的四位師父，不知哪一位是會使金箍鐵棒的孫老師，請上前答話。」

Upon reaching the mountain's edge, the master and disciples had no heart for sightseeing; they were only preparing to fight with the old woman. Yet she did not appear. They wished to proceed directly into the mountain but feared an ambush inside. Thus, they could do nothing but advance slowly. Just as they were hesitating in doubt, they suddenly heard faint sounds of gongs and drums echoing from within the mountain. Tang Banjie, hearing this, called out, "Disciples! I see that this old woman first sent a challenge letter and yet does not suddenly emerge lightly. Now there are gongs and drums resounding in the mountain—her actions align well with military strategy. You must be cautious and not underestimate her." Xiao Xingzhe said, "I was thinking the same thing—Master is absolutely right." He then said to Zhu Bajie and Sha Mi, "When that old woman comes out, the two of you must go with me first to charge at her. I will watch from the side to see what abilities she has, so I can support you properly." The two of them replied in unison, "No problem, let us go." Before they could finish speaking, suddenly banners fluttered and gongs and drums rang out. From the mountain came a wave of male soldiers forming an array, followed by another wave of female troops all dressed in fairy-like attire. In the midst of the female troops, a crowd gathered around an old woman holding a white jade fire钳 in her hand. She came directly to the front of the formation and, upon seeing Master Tang Banjie's four disciples approaching face-to-face, called out loudly, "The

four masters who have come—do any of you know which one is Master Sun, the wielder of the Iron箍 Staff? Please step forward for a word."

19　**沙彌聽見，忙提降魔禪杖上前喝罵道：「哪來的老乞婆？偌大年紀，毛都白了還不知事！怎揀人布施？只問孫老爺的鐵棒，難過我沙老爺的禪杖打你不死麼？」老婆婆笑道：「金剛般的好漢也不在我心上，何況你一個沙泥和尚，哪裡問得到你？我不問你便是你天大的造化，便該悄悄**躲去偷生，怎反來爭？我不問，想是你倚著有這條禪杖，自以為稀奇，不知這樣兵器只好將去擀面，怎敢與我玉鉗作對？」沙彌道：「我也不知什麼玉鉗，我也不知怎麼作對，只一頓禪杖打死了你這老怪物，便是我上西天一段功勞。」一面說一面舞起禪杖，照老婆婆夾頭夾腦打來。那婆婆果**是忙家不會，會家不忙，見沙彌杖來，他不就還鉗，先將身輕輕一閃**躲過。沙彌見一杖不著，又復一杖打來，婆婆又一閃躲過。躲過了三杖，婆婆見禪杖來帶滯夯，然後將玉火鉗往空中一舉，就似一條白龍直奔沙彌。沙彌初看只是一條，將到面前忽變成兩片，似一張大口照著頭上直直吞來；沙彌看見，慌了手腳，只得掣回禪杖來抵擋。不期剛剛直抵入他鉗中，被他合攏鉗只一夾，幾乎夾做兩段，沙彌急要掣回，哪裡掣得動分毫。婆婆笑道：「若是別樣兵器，不夾化做鐵汁也要夾扁做鐵鏟，你這條杖兒也要算做有些來歷的，夾在鉗中尚不扁不化，若要還你，你又要倚著他去生事，不如留下與丫鬟們廚房中撥火用吧！」遂將鉗一提，那條禪杖早已在沙彌手中搖擺，沙彌不捨，死命攥住。不道那婆婆力大，再一提那條禪杖，早已提去，反將沙彌帶了一跌，爬起來赤手空拳慌慌張張跑回來道：「利害，利害！」

Sha Mi heard this and hurriedly took up his Dharma-Subduing Staff, stepping forward to scold her, "What old beggar-woman have we here?" At your advanced age, with white hair and yet still so ignorant!" How dare you beg from people?" "Are you asking for a beating with Master Sun's iron staff? Do you think my Dharma-Subduing Rod will not kill you?" The old woman laughed and said, "Even a mighty hero like金刚 is not worthy of my concern, let alone you, a mere monk made of sand. How could I possibly address you?" "It is your greatest fortune that I do not ask for a fight with you. You should quietly hide and save yourself, yet instead you dare to challenge me?" "I do not ask for this fight because I suppose you rely on having that Dharma-Subduing staff, thinking it rare and special. But you don't know—such a weapon is only good for rolling dough. How dare you oppose my jade钳?" Sha Mi said, "I don't know what jade钳 you're talking about. I don't care how to fight—I'll just

beat this old monster of yours to death with my Dharma-Subduing rod, and that will be a great merit for me on my journey west." As he spoke, he brandished his staff and swung it at the old woman's head. The old woman, indeed, was not hurried by the unskilled but remained calm in the face of a skilled opponent. Seeing Sha Mi's staff coming, she did not immediately counter with her钳; instead, she lightly sidestepped and evaded it. Sha Mi saw that his first strike missed, so he swung again. The old woman once more lightly dodged it. After evading three strikes, the old woman saw that Sha Mi's staff was slow and clumsy. Then she raised her jade fire钳 into the air, and it seemed like a white dragon rushing straight toward him. At first, Sha Mi saw it as just a single object, but when it neared him, it suddenly split into two halves, resembling a huge mouth rushing straight toward his head to swallow him. Seeing this, Sha Mi panicked and had no choice but to pull back his staff to block. Unluckily, his staff was just caught in her钳. She closed it tightly with a single snap, nearly splitting him into two halves. Sha Mi tried desperately to pull back, but not even the slightest movement was possible. The old woman laughed and said, "If it were any ordinary weapon, I would crush it into molten iron or flatten it like an iron spade. Your staff is somewhat special, yet even caught in my钳, it remains unflattened and unchanged. If I return it to you, you will surely rely on it again to cause trouble. Better leave it here for the maidservants to use in the kitchen as a fire poker!" With that, she lifted her钳. The Dharma-Subduing stick, already in Sha Mi's hand, began to sway. Sha Mi clung desperately to it and refused to let go. But the old woman was strong, and with another pull, she yanked the staff away. Sha Mi lost his balance and fell over. When he got up, he ran back empty-handed in a panic, shouting, "It's dangerous! It's dangerous!"

20　　**豬一戒看見，笑道：「什麼利害！還是你忒不濟！怎麼自家的兵器都被人鉗了去？待我與你去討來。」遂跑到山前，叫道：「老婆婆好硬鉗口，看你不出，倒會夾人，想你是個螃蟹變的。但他們的家伙又光、又圓、又滑，所以被你夾去。」遂擎出釘耙亂舞，叫道：「婆婆，你看我這釘耙，牙排九齒，你也能夾去麼？」不老婆婆笑道：「莫**說釘耙只九齒，你這和尚就遍體排牙，也夾你個不活。你這些無名的野和尚，不中用的兵器，打人又不痛，抓人又不癢，只管苦苦來纏些什麼？趁早躲開！叫你那姓孫的出來會我一會，看他是真是假。」豬一戒笑道：「這老婆婆好沒廉恥！老也老了，還要想人，那姓孫的你便想他，他卻不想你，不如權將我姓豬的應應急吧。」不老婆婆聽了大怒道：「好不知死活的野和尚！我倒饒你性命，你倒轉油嘴滑舌來戲笑我老娘。且拿你去敲掉了牙，割去耳朵，做個光滑滑的人彘，看你應得急應不得急！」就舉起玉鉗劈面夾來。豬一戒

已親眼見禪杖打入鉗中被他夾去，便將那釘耙只在鉗外架隔，架隔開便乘空鋤來。且架且鋤，狠戰有八、九回合，當不得婆婆的玉鉗飛上飛下就是游龍一般，哪裡招架得住。直殺得滿身臭汗，欲要敗下來又不好意思，滿心指望小行者來策應，不住的回頭張望。不料小行者全然不睬，急得**他沒法，又勉強支持了三、五合，一發心慌。忽見他玉鉗照頭來夾釘耙，急急掣開釘耙，將頭一擺。不期這一擺，一只耳**朵竟擺在他玉鉗內，被他一鉗夾住，夾得痛不可當，慌忙丟去釘耙，雙手抱住玉鉗亂哼道：「夾殺，夾殺！」不老婆婆微笑道：「你這大膽的和尚！你自情願出來應急的，怎又這等怕痛叫喊？」卻將玉鉗輕輕提回。豬一戒雙手抱住玉鉗，竟連人都提到面前問道：「你這和尚端的是什麼人？還是自己強出來與我作對的？卻是誰叫你出來搪塞我的？你們這個姓孫的和尚還是個虛名？還是實有些本事的？為何躲著不敢出來？須快快實說，我便饒你性命，若有一字虛言哄我，我只消將鉗緊一緊，先將你這隻耳朵夾下來，炒一炒賞與軍士下酒，然後再夾住你的頭，夾得扁扁的，叫你做不成和尚，卻莫要怪我。」豬一戒被夾慌了，滿口哀求道：「婆婆請息怒，我實是僱來挑擔的沒用的和尚，怎敢與婆婆相抗？實是被那姓孫的賊猴頭耍了，他雖有些本事，只好欺負平常妖怪。昨日見婆婆下了戰書，曉得婆婆是久修得道的仙人，手段高強，不敢輕易出來對敵，故捉弄我二人出來擋頭陣，他卻躲在後面看風色。我二人若是贏了，他就出來爭功，今見我二人輸了，只怕要逃走也不可知。婆婆若果要見他，可快快放了我，趁他未走，等我去扯了他出來。」**不老婆婆道：「聞他有一條金箍鐵棒，能大能小，十分利害，可是有的？」豬一戒道：「有是有的，卻也只好與我們的釘耙、禪杖差不多，也算不得十分利害。」不老婆婆道：「你這些話可是真麼？莫非**說謊來哄我！」豬一戒道：「我老豬是個天生成的老實人，從來不曉得說謊，況又承婆婆高情，這等耳提面命，就是平昔有些玄虛，如今也要改過了，怎敢哄騙婆婆以犯逆天之罪？」不老婆婆笑道：「你既不是哄騙我，就放你去。也罷，且說你怎生扯得他來？」豬一戒道：「我只說，婆婆是個有情有義的好人，要見你一見，只不過是聞你的名兒，並無惡意。你若躲了不出去，豈不喪了一生的名節？還要帶累師父過不得山去。那猴子是個好勝的人，自然要出來相見，等他出來時，聽憑婆婆把玉鉗將他的頭夾住，就夾出他的腦漿來，我們也不管閑帳。」婆婆道：「若果是真話，可對天賭個大咒，我就放你。」豬一戒聽見肯放他，慌忙跪倒在地，指著天賭咒道：「我豬一戒若有半句虛言，嘴上就生個碗大的疔瘡。」婆婆聽了，

大笑道：「既賭了咒，且放你去。要拿你也不難。」便將鉗一鬆，呆子的耳朵早脫了出來。

Zhu Bajie saw this and laughed, saying, "What danger is there?" "You're just too useless!" "How could your own weapon be taken from you by someone else?" "Let me go and get it back for you." With that, he ran to the front of the mountain and shouted, "Old woman, your钳 is really strong! I didn't expect you to be so good at pinching people. You must have been a crab transformed into this form." "But their claws are smooth, round, and slippery—hence they were pinched by you." He then brandished his rake wildly and shouted, "Old woman, look at my rake—it has nine sharp teeth. Can you pinch it away too?" The old woman laughed and said, "Don't even mention your nine-tooth rake. Even if you were covered in teeth all over your body, I could still pinch you to death." "You nameless wild monks, with your useless weapons—hitting people doesn't hurt and grabbing them doesn't itch. Why are you persistently coming to bother me?" "Get out of the way as soon as possible!" "Call your Sun-surname friend to come out and meet me. Let's see whether he is real or fake." Zhu Bajie laughed and said, "This old woman has no shame at all!" "You're already old, yet you still want to flirt. If you really want that Sun-surname fellow, he doesn't even think of you. Why not let me, Zhu Bajie, take your place for now?" The old woman heard this and became furious, shouting, "You shameless wild monk!" "I was even going to spare your life, yet you dare use smooth words and flatter me like this." "I'll take you away now, knock out your teeth, cut off your ears, and make a smooth, hairless human pig of you. Then we'll see if you can still play the joker!" With that, she raised her jade钳 and swung it toward his face to pinch him. Zhu Bajie had already seen with his own eyes how the Dharma-Subduing Stick was caught in the 钳 and taken away. So he held up his rake just outside her钳 to block it, then took advantage of the opening to strike with a sudden thrust. Blocking and striking, they fiercely fought for eight or nine rounds. However, the old woman's jade钳 flew up and down like a dragon in motion—how could he possibly block it? He was drenched in sweat, and though he wanted to retreat, it would be too embarrassing. In his heart, he hoped Xiao Xingzhe would come to support him, so he kept turning around to look back repeatedly. Unluckily, Xiao Xingzhe paid no attention at all. Zhu Bajie was so frustrated he had no choice but to struggle on for another three or five rounds until his heart was filled with panic. Suddenly, he saw her jade钳 coming straight for his head to pinch the rake. In a hurry, he pulled back his rake and turned his head aside. Unluckily, this turn caused one of his ears to fall into her jade钳. She clamped down hard, pinching it so painfully that he could hardly bear it. In panic, he dropped his rake and grabbed the钳 with both hands, wailing, "It's killing me! It's killing me!"

The old woman smiled and said, "You bold monk!" "You volunteered to come out here on your own. How can you now be so afraid of pain and start shouting?" She then gently lifted her jade钳 back. Zhu Bajie still held onto the jade钳 with both hands and was even lifted in front of her as she asked, "Just who exactly are you, monk?" "Did you come out to fight me on your own initiative or were you forced into it?" "And who sent you to cover for them and delay me?" "Is your Sun-surname monk even real or just a false name?" "Does he actually have any real skills at all?" "Why is he hiding and not daring to come out?" "Quickly tell me the truth, and I will spare your life. If you utter even one false word to deceive me, I'll just tighten my钳 a little more—first I'll pinch off this ear of yours, fry it up as a snack for the soldiers with their wine, then clamp down on your head until it's flat, so you can't be a monk anymore. Don't blame me if that happens!" Zhu Bajie, terrified by the钳, pleaded desperately, "Auntie, please calm down. I am truly just a useless monk hired to carry burdens—how dare I oppose you?" "It's really that thief Sun Wukong who tricked me. Although he has some skills, they're only good for bullying ordinary demons." "Yesterday, when I saw Auntie send the challenge letter, I realized you were a long-cultivated immortal with great skills. We dared not come out to fight easily, so he tricked us two into coming forward as vanguard while he hid behind and watched for opportunities." "If we had won, he would have come out to claim the credit. Now that we've lost, I fear he might run away—we can't be sure." "If Auntie really wants to see him, please release me quickly before he escapes. I'll go and drag him out." The old woman said, "I've heard he has an iron箍 staff that can grow large or shrink small and is very dangerous. Is this true?" Zhu Bajie said, "Yes, he does have one. But it's only about the same as our rake and staff—nothing particularly dangerous." The old woman asked, "Are all these words of yours true?" "Or are you lying to deceive me!" Zhu Bajie replied, "I, old pig that I am, was born an honest man and have never known how to lie. Moreover, I'm deeply honored by your kindness, Auntie, giving me such direct instruction. Even if I had been a bit devious in the past, I would now reform myself—how could I dare deceive you and commit a crime of defying heaven?" The old woman smiled and said, "Since you are not deceiving me, I will let you go." "Very well. Tell me then—how do you plan to drag him out?" Zhu Bajie said, "I'll just say that Auntie is a kind and righteous person who wants to meet you. She only heard of your name and has no ill intentions." "If you hide and don't come out, won't that ruin your reputation for life?" "It will also drag our master down and prevent him from passing through the mountain." "That monkey is a proud and competitive person, so he will naturally come out to meet. When he comes out, Auntie can use your jade钳 to clamp down on his head as you please—even if it crushes out his brains, we won't interfere." The old woman said, "If what you say is true, swear a great oath to heaven and I will release you." Zhu Bajie, hearing that he

would be released, hurriedly knelt down and swore an oath to heaven: "If I Zhu Bajie utter even half a false word, may a large carbuncle the size of a bowl appear on my mouth!" The old woman laughed heartily and said, "Since you've taken an oath, I'll let you go now." "It won't be hard to catch you again." lob She then loosened the钳 slightly, and the dull-witted man's ear came out immediately.

21 **呆子得**脫了身，也不顧耳朵疼痛，忙在地下拾起釘耙，說一聲：「婆婆我去也！就叫他來也！」不等婆婆發放，就一陣風飛跑了回來，看見小行者站在唐長老馬前，就象一些不知的。口內亂嚷道：「好猴頭，原來是個不懷好心的憊懶人！你哄了我二人先去擋頭陣，原說過就在後策應，怎看見我被他夾了去也不來救護？若不是我會說話哄騙了出來，此時已是死了。你這樣賊心肝，狗肚腸，還要與你在師父名下做弟兄哩！倒不如各人自奔前程，還有個出頭的日子！」小行者笑道：「呆兄弟不要急，不是我不來救護，豈不聞兵法上說得好：朝氣盛，暮氣衰。這婆子初出來，坐名尋我，一團銳氣正盛，我若便挺身出去，縱不怕他，畢竟難於取勝，故叫你二人出去先試他一試。他如今連贏了你二人兩陣，定然心驕志滿，看人不在眼裡，又等了我這半日，一團盛氣自然衰了，他那玉火鉗的夾法，我又看得明明白白。我如今走出去，一頓金箍鐵棒，不怕不打得他魂銷魄散，讓我們走路。」豬一戒道：「你便論什麼兵法，怎知我被他夾得沒法？說便是這等說，你也不要看得太容易了。那婆婆的夾法真也怕人，他張開了兩片沒頭沒臉的夾來，倘一失手被他夾住，任你好漢也拔不出來。」小行者笑道：「這呆子不說自家沒用，轉誇張別人的本事，你看他夾得**住我麼？你二人好生保護師父，待我去來。」**

The dull-witted man, now freed, paid no heed to the pain in his ear and hurriedly picked up his rake from the ground. He said, "Auntie, I'm off!" "Go get him here right away!" Without waiting for the old woman's permission, he flew back like a gust of wind and returned. Seeing Xiao Xingzhe standing before Master Tang's horse, he was completely taken aback as if seeing something unexpected. He shouted loudly, "You rascal monkey! You're actually a lazy man with no good intentions!" "You tricked us both into going first to take the vanguard, and you promised to support from behind. How come when I was caught and clamped by her, you didn't even come to rescue me?" "If it weren't for my talking my way out with lies, I would have been dead by now." "With your thieving heart and dog-like insides, you still dare to be my brother under our master's name?" "Might as well each go our own way—we might yet have a chance for a better future!" Xiao Xingzhe smiled and said, "Don't be in such a rush, my dull brother. It's not that I didn't come to rescue you—haven't you heard the

saying from military strategy: 'Morning spirit is strong; evening spirit wanes.'" "This old woman just came out, specifically calling for me. Her fighting spirit is at its peak. If I had immediately stepped forward to fight her, even if I wasn't afraid of her, it would have been difficult to win. That's why I sent you two to go first and test her strength." "Now that he has defeated you both in two battles, his arrogance and overconfidence must have grown. He looks down on others and no longer respects them. After waiting for me this long, his initial fierce momentum naturally wanes. I've also clearly observed how to counter his jade fire钳 technique." "Now, if I go out and give him a few whacks with my golden箍 iron staff, I won't fear failing to scatter his soul and spirit, clearing the way for us to pass." Zhu Bajie asked, "What do you know about how I was clamped and had no way out, just talking about military strategy?" "Even if it's said this way, don't think it will be too easy." "That old woman's clamping technique is truly terrifying. She opens her two jaw-like halves, faceless and headless, to clamp down. If you're not careful and get caught by it, even the bravest warrior won't be able to pull free." Xiao Xingzhe laughed and said, "This dull-witted fellow doesn't admit his own uselessness but instead praises others' skills. Just look—can she clamp down on me?" "You two must protect our master well. I'll be right back."

22 **空著雙手，搖搖擺擺走出山前，厲聲高叫道：「東勝神洲傲來國花果山天生聖人孫小聖在此，來的婆子既聞我大名，要識我金面，何不快快上前來參拜？」那不老婆婆聽了，果走出陣前，將小行者上下細細估計了半晌，方**說道：「我常聽得人說，聞名不如見面，見面勝似聞名，人人久傳你孫大聖的名頭，我只道你是他嫡派子孫，又傳了金箍鐵棒的道法，定然是個三頭六臂的好漢，卻怎生是這般尖嘴縮腮猴子般的模樣？莫非是假名托姓的麼？但別人手中可假，我不老婆婆手中卻是假不得的，快快老實說來，免得動手時出醜。」小行者笑道：「你這婆子既有本事偷了這把**玉山鉗，又知訪天下豪傑比試，也象個有心之人，怎只生得兩只耳**朵卻不曾生得眼睛。」不老婆婆道：「我雙眸炯炯，仰能觀天，俯能察地，中能知人，你豈不看見，怎說不曾生眼？」小行者道：「眼雖是生的，卻不識人，只好揀選那些搽眉畫眼假風流的滯貨做女婿，怎認得真正英雄豪杰？所以說個未生。」不老婆婆大笑道：「這等說起來，古今的真正英雄豪杰都是尖嘴縮腮的了？」小行者道：「古今的英雄豪傑雖不盡是尖嘴縮腮，卻也定有三分奇怪面貌，出人頭地一步，決不是尋常肥痴可比。」不老婆婆道：「怎見肥痴不如奇怪？」小行者道：「你這婆子一味皮相，曉得些什麼？須知肥痴者肉，奇怪者筋骨，你想，幹天下的大事還是肉好？還是筋骨好？」

With empty hands, he strolled out in front of the mountain, his voice sharp and loud: "I am Sun Xiaosheng, the naturally born sage from Huaguo Mountain in Aolai Kingdom, East Pure Divine Land. You old woman who has heard my great name—why not come forward quickly to pay your respects and recognize my golden face?" The old woman, upon hearing this, indeed stepped forward from the formation and carefully examined Xiao Xingzhe up and down for a while before saying, "I often heard people say that one's reputation pales in comparison to meeting them in person. Everyone has long praised your Great Sage Sun Wukong's name. I thought you must be his direct descendant who had inherited the golden箍 iron staff techniques, surely a mighty warrior with three heads and six arms. But how come you look like such a monkey-like creature with a sharp face and sunken cheeks?" "Are you perhaps using a false name and surname?" "What may be faked in others' hands cannot be faked from me, the old woman. Speak honestly quickly, or you'll only embarrass yourself when I take action." Xiao Xingzhe chuckled and said, "You old woman have the skill to steal this jade mountain钳, and yet you know how to seek out heroes from around the world for a contest. You seem like someone with ambition. But why did you only grow two ears without growing eyes?" The old woman replied, "My eyes are bright and sharp. I can look up to the heavens, down at the earth, and know people in between. Can't you see them? How dare you say I have no eyes?" Xiao Xingzhe said, "Though you have eyes, they cannot recognize people. You can only pick out those fake dandies with painted eyebrows and false charm as your son-in-law—how could you possibly identify a true hero or outstanding man?" "That is why I said they were not born." The old woman burst into laughter and said, "If that's the case, does it mean all true heroes and outstanding men throughout history have sharp mouths and sunken cheeks?" Xiao Xingzhe replied, "Though not all heroes and outstanding men in history have sharp mouths or sunken cheeks, they certainly possess some unusual features that set them apart from the ordinary and make them stand out—they are definitely not comparable to common fat fools." The old woman asked, "How do you know a fat fool is worse than someone with an odd appearance?" Xiao Xingzhe retorted, "You old woman are just superficial and ignorant—what do you really know?" "You must understand that fat fools have flesh, while the strange ones have sinews and bones. Think about it—when doing great things in this world, is flesh better?" "Or are sinews and bones better?"

23　不老婆婆道：「這也罷了。且問你，聞你家傳一條金箍鐵棒是件寶貝，還是有是無？」小行者道：「鐵棒是有一條，止不過將他護護身子，遇巧打幾個害道的惡魔，陷人的妖怪，怎算得寶貝？惟不貪不淫不墮入邪障，方是我僧家的至寶。我看你這婆子雖然白髮垂垂，卻顏如少艾，一定是盜竊了天地間幾分陰精，故裝嬌做媚，指望剝我真陽。哪知道我這點真陽乃天地之根，萬古剝之不盡，豈容你這老婆子妄想！倒不如安心自保，雖不能純全坤體，留些餘地還可長保生機；若一味進而不退，只怕你上面山地剝人不盡，下面的地雷又來消你了。」不老

婆婆聽了滿心大喜道：「好猴兒！果名不虛傳，是個見家。既說明白，我決不害你性命。但聞名久矣，今既相逢，豈有空過之理？快取出你的金箍鐵棒來，與我的玉火鉗一比高下，耍耍便放你去。」小行者道：「你要與我耍棒不難，只要你拚得三死，我便與你耍一耍。」不老婆婆笑道：「耍我死好不難哩！你且說是哪三死？」小行者道：「待我說與你聽。」正是：

The old woman said, "Well then, let's drop it." "But tell me this—your family is said to have passed down a golden箍 iron staff as a treasure. Is it real or not?" Xiao Xingzhe answered, "Yes, I do have an iron staff. But it's nothing more than something to protect myself with and occasionally hit a few wicked demons or tricksters who harm people—how can that be considered a treasure?" "Only by not being greedy, not lustful, and not falling into heretical delusions can one truly possess the greatest treasure of our Buddhist order." "I see that although you old woman have long white hair, your face is as youthful as a young girl's. You must have stolen some yin essence from heaven and earth, pretending to be charming in order to drain my true yang energy." "But you don't know that this bit of my true yang is the root of heaven and earth, inexhaustible even after ten thousand years—how dare you, an old woman, have such wild fantasies!" "It would be better for you to remain calm and protect yourself. Even if you cannot fully preserve your yin nature, leaving some room can still ensure continued vitality. If you insist on advancing without retreating, I fear the mountain above will not stop draining you, while the thunder below will come to destroy you as well." The old woman listened with great delight and said, "Good little monkey!" "Your reputation is truly well-earned. You are indeed a man of insight." "Now that you've explained clearly, I will certainly not take your life." "But I have long heard of you. Now that we have met, how could it be for nothing?" "Quickly take out your golden箍 iron staff and have a match with my jade fire钳. Let's see who is superior, then I'll let you go." Xiao Xingzhe said: "It's not hard for me to spar with you, as long as you're willing to risk your life three times. Then I'll have a little match with you." The old woman laughed and said, "Trying to get me to die is not so easy!" "Tell me then—what are these three deaths?" Xiao Xingzhe said: "Let me tell you." Indeed:

24 **欲求生快活，須下死功夫。**

"To seek a happy life, one must put in deadly effort."

25 **不知小行者**說出哪三死來，且聽下回分解。

As for what the three "deaths" Xiao Xingzhe mentioned were, we shall hear more in the next chapter.

34.第三十三回冷雪方能洗欲火　情絲繫不住心猿 Chapter 33: Cold Snow Alone Can Wash Away Passionate Flames, Emotional Threads Cannot Bind the Heart Monkey

1　　**詩曰**：

The poem says:

2　　**天生萬物物生情，慧慧痴痴各自成，**

Heaven gives birth to myriad things, and from things arises feeling; the wise are wise and the foolish are foolish, each attaining their own state.

3　　**一念妄來誰惜死？兩家過處只聞名，**

When a single deluded thought arises, who truly cares about death? Between the two sides, where they have passed, only their names are heard.

4　　**迷中老蚌還貪合，定後靈猿擾不驚**；

In delusion, an old clam still clings to closing its shell; once settled, the spiritual monkey stirs without alarm;

5　　**鐵棒玉鉗參得破，西天東土任橫行。**

The iron staff and jade pincers penetrate the mystery—freely may one roam east or west.

6　　**話**說孫小行者，被不老婆婆攔住在大剝山前，定要與他使棒耍子。小行者道：「要耍棒你須拚得三死。」不老婆婆問他是哪三死？小行者道：「第一是我這條金箍鐵棒乃大禹王定海神珍鐵，重十萬八千斤，打將下來比泰山還重，我看你那玉火鉗，雖說是女媧氏遺下的神物，在當時止不過為爐灶中燒火之用，脆薄薄兩片，怎架得起我的鐵棒？多分要一棒打死你，擠得拚不得？」不老婆婆笑道：「我這玉火鉗雖然脆薄，只怕你那鐵棒到我鉗中，縱不夾斷也要夾扁，若要打死我，想來還早。這個拚得！」小行者道：「第二件，我這鐵棒是天生神物，能大能小，可久可速，又名**如意金箍棒。你那玉火鉗若是果有些本事與我對得幾合，盡得我的力量，我便直搗龍潭，深探虎穴，叫你痛入骨髓，癢透心窩，定要樂死你。拚得拼不得？」不老婆婆笑道：「這一發不消**說了，自然拼得！但恐你沒有這樣手段。你且說第三件來。」小行者道：「第三件，我師徒奉旨西行，是個過路之人，一刻也停留不得，你今縱聞我鐵棒之名，卻兩下水火無交，莫若悄悄任我過去，只當未曾識面，猶可保全性命。倘你不聽好言，必欲苦纏嘗著我鐵棒滋味，那時放又放不下，留又留不住，只怕要想死哩！你拚得拚不得？」不老婆

婆聽了大笑道：「總是胡言亂語，有甚拚不得？快快取出鐵棒來試試我的仙鉗。」小行者道：「與你說明，你不自揣，苦苦要尋死路，卻與我無干。我只得要破戒了。」就在耳中取出繡花針來，迎風一晃，變做一條金箍鐵棒，約有丈二長短，碗口粗細，拿在手中指定不老婆婆道：「這不是如意金箍棒！請細細看了，也還用得過麼？」不老婆婆睜眼一看，只見那棒：

Now, as for Sun Xiaoxingzhe, he was stopped by an old woman at the front of Dabao Mountain, who insisted on watching him wield his staff in play. Xiaoxingzhe said, "If you wish to watch me with the staff, you must be ready for three deaths." The old woman asked him what these three deaths were. Xiaoxingzhe replied, "Firstly, this golden hoop iron staff of mine is the divine treasure iron used by Emperor Yu to stabilize the sea; it weighs 108,000 catties. If I bring it down, its weight would surpass that of Mount Tai. Looking at your jade fire tongs, although they are said to be a divine object left behind by Nüwa, back then they were used merely for stoking fires in furnaces—thin and fragile, how could they possibly withstand my iron staff?" "You are likely to be killed by a single strike from it. Can you afford not to risk your life for this?" The old woman smiled and said, "Although my jade fire tongs are fragile, I fear that if your iron staff enters my tongs, even if it is not snapped in two, it will surely be flattened. As for killing me, I think you are still too early." "This one, I am ready to risk!" Xiaoxingzhe continued, "Secondly, my iron staff is a divine object born of heaven itself; it can grow large or shrink small, remain long-lasting or move swiftly. It is also known as the Golden Hoop Staff of Wishes Fulfilled." "If your jade fire tongs truly have some skill and can withstand a few exchanges with me, I will exert all my strength. I shall then directly charge into the dragon's lair and deeply probe the tiger's den, causing you unbearable pain in your bones and an intense itch in your heart—ultimately making you die from joy." "Are you ready to risk it or not?" The old woman smiled and said, "This one needs no discussion—it is naturally a risk I am willing to take!" "But I fear you do not have such skill." "Go ahead, tell me about the third one." Xiaoxingzhe responded, "Thirdly, my master and I have been ordered to journey westward; we are merely travelers passing through and cannot afford any delay. Although you now hear of the name of my iron staff, since there is no enmity between us—like water and fire that do not mix—it would be better for you to quietly let me pass as if we had never met. This way, your life can still be preserved." "If you do not heed my kind words and insist on annoying me until I show you the power of my iron staff, then at that time it will be too late to let go or hold back. You may well wish for death!" "Are you ready to take this risk?" The old woman, upon hearing this, burst into laughter and said, "All nonsense! What is there to be afraid of?" "Quickly bring out your iron staff and test my divine tongs!" Xiaoxingzhe remarked, "I have already explained clearly to you. You do not assess your own strength and stubbornly seek a path to death—this has nothing to do with me." "I can only break

my vow now." He took out a embroidery needle from his ear, waved it once in the wind, and it transformed into a golden hoop iron staff about twelve chi long and as thick as a bowl's rim. Holding it in hand, he pointed at the old woman and said, "This is not my Golden Hoop Staff of Wished-for Power!" "Take a good look—do you think it can match up?" The old woman opened her eyes and looked. She saw that the staff:

7 既堅且硬瘦還長，知是陰陽久煉鋼，

Was both firm and hard, slender yet long; she knew it was steel refined for a long time through yin and yang,

8 直立不撓渾玉柱，橫擔有力宛金梁，

Standing upright without bending like an unyielding jade pillar, or held horizontally with strength as if it were a golden beam,

9 搗通虎穴鋒偏利，探入龍窩勢莫當；

It could pierce through the tiger's lair with sharpness unmatched and enter the dragon's den with an unstoppable force;

10 任有千魔兼百怪，聞聲見影也應降。

No matter how many demons or monsters there were, upon hearing its sound or seeing its shadow, they would all submit.

11 不老婆婆看見鐵棒挺然特出，滿心歡喜道：「看將來果然好一條鐵棒，但恐中看不中吃，且等我試他一試。」忙展開玉火鉗望鐵棒夾來。

The old woman, seeing the iron staff standing tall and outstanding, was overjoyed and said, "Looking at it, indeed a fine iron staff. But I fear it may look good but not be strong enough. Let me test it for a moment." She quickly extended her jade fire tongs and moved to clamp the iron staff.

12 小行者因豬一戒、沙彌賭鬥時，玉鉗出沒，他在旁已看得分明，今見夾來，遂將鐵棒虛虛一迎，等那婆婆認真夾時，他卻早已一閃掣回，使婆婆夾一個空。婆婆見夾不著，只得收回鉗去，小行者卻乘他收回，遂劈頭打來，不老婆婆急用鉗往上架時，小行者棒又不在頭上，復向腰間直搗。不老婆婆方閃開柳腰，那棒又著地一掃，若不是婆婆跳得快時，幾乎將一雙金蓮打折。小行者見上、中、下三處都被他躲過，又用棒就兩肋裡夾攻。那老婆婆果是慣家，東一搖搖開，西一擺擺脫，並不容鐵棒近身。小行者看見婆婆手腳活溜，也自歡喜道：「虧你，虧你！率性奉承你幾棒吧。」舉起鐵棒攥緊了凝一凝，先點心窩，次鑽骨髓，直撥得那老婆婆意亂心迷，提著條玉火鉗如狂蜂覓蕊，浪蝶尋花，直隨著鐵棒上下

高低亂滾。小行者初時用棒還恐怕落入玉鉗套中被他夾住，但遠遠侵掠，使到後來，情生興發，偏弄精神，越逞本事，將一條鐵棒就如蜻蜓點水，燕子穿簾一般，專在他玉鉗口邊忽起忽落，乍來乍去，引得玉鉗不敢不吞，不能不吐。老婆婆戰了二十餘合，只覺鐵棒與玉鉗針鋒相對，眼也瞬不得一瞬，手也停不得一停，精心照應只僅可支持，哪裡敢一毫怠惰。又殺了幾合，直殺得老婆婆香汗如雨，喘息有聲。小行者看見光景，知道婆婆又樂又苦。**樂是樂鐵棒耍得暢意，苦是苦鐵棒利害恐傷性命。心**內想道：「這婆婆神情已蕩，不趁此時與他一個辣手，更待何時？」復將鐵棒使圓，直搗入他玉鉗口內一陣亂攪，只攪得他玉鉗開時散漫，合處輕鬆，酸一陣，軟一陣，麻一陣，木一陣，不復知是性命相搏，然後照婆婆當頂門劈下來，大叫道：「老婆子！這一棒拚得拚不得？」老婆婆正戰得昏昏沉沉，忽見鐵棒出其不意打來，嚇得魂不附體，急用鉗死命招架，已被鐵棒在玉鉗背上打了一下，直打得火星亂迸，連虎口都震得生疼，欲要再支持幾合，當不得鐵棒就似雨點般打來，哪裡承當得起？只得拖著玉鉗敗下陣來。回頭說道：「果然好條鐵棒，正是我的對手。今日天晚，身子倦怠，暫且停止，明日再與你賭鬥吧。」小行者隨後趕來道：「老婆婆哪裡走？既是這等沒用，就該躲在山中藏拙，怎大言不慚又苦苦訪問我孫老爺做什麼？」不老婆婆只做不聽見，忙忙奔入陣中，吩咐眾兵將用強弓硬弩射住陣腳，然後自回山中去歇息。歇息了一會，精神稍復，暗想道：「這條鐵棒體既堅強，這猴子又使得進退有法，真足遂我平生之樂，但他求經念念，拜佛心專，怎肯為我留連這一夜？」翻來覆去睡不著，忽又想道：「我聞他西行是奉師而行，我如今只將他師父唐半偈拿來，藏在大剝洞中，他失了師父，**自去不成。他若尋師，自然要與我賭鬥，且與他鉗棒盤桓兩日，看光景再作區處。但他師父有三個徒弟緊緊保護，卻怎生拿得他來？」又想道：「這賊猴子與我戰了這一日，雖被他占了上風，然他也費了許多氣力，自然倦怠，也要歇息。莫若乘他黑夜不提防，暗暗一鉗將他師父夾來，叫他失卻本身無所依附，那時不怕他不安心向我重尋門**戶。」算計定了，便也不通知眾將，竟悄悄取了玉鉗，使一個私奔之法遁出山來。

Xiaoxingzhe had observed clearly from the side when Pigsy and Sha Mi were gambling in battle, noting how the jade tongs appeared and disappeared. Now, as they came to clamp his staff, he feigned a reception with his iron rod. When the old woman earnestly clamped down, he had already swiftly withdrawn it, leaving her to grasp at empty air. When the old woman saw she could not clamp it, she had no

choice but to withdraw her tongs. Xiaoxingzhe seized this moment and swung his staff down at her head. When the old woman hurriedly raised her tongs upward in defense, he quickly moved his staff away from above and instead struck straight toward her waist. Just as the old woman twisted her waist to dodge, his staff swept across the ground. Had she not jumped quickly enough, it would have nearly snapped both of her golden lotus feet. loyd Xiaoxingzhe saw that the old woman had evaded his attacks from above, middle, and below. He then struck again with his staff, attacking both her sides simultaneously. That old woman was indeed an expert; she swayed to the east and dodged, then shifted to the west and escaped, never allowing the iron staff to come near her body. Xiaoxingzhe observed how nimble and skillful the old woman was, and he happily remarked, "Well done, well done!" "I shall generously offer you a few more strikes as a compliment." He raised his iron staff, gripped it tightly, and focused for a moment. First he struck at her heart, then probed deep into her marrow, so thoroughly disoriented was the old woman that she held up her jade fire tongs like a dazed bee seeking flowers or a fluttering butterfly chasing blossoms, wildly following the iron staff's movements as it moved up and down in chaotic motion. At first, Xiaoxingzhe was cautious with his staff, fearing it might fall into the trap of her jade tongs and be clamped. So he kept a distance, making only distant attacks. But as time went on, passion arose within him; he became more spirited and began to display his full skill. Wielding his iron staff like a dragonfly skimming water or a swallow darting through curtains, he made it hover just at the edge of her tongs—rising suddenly, then vanishing, coming and going in an instant. This forced her jade tongs to constantly open and close, unable to resist its movements. After battling for more than twenty exchanges, the old woman felt that her jade tongs were locked in fierce confrontation with his iron staff. Her eyes could not blink even once, and her hands dared not pause for a moment. She had to concentrate fully just to barely keep up—how could she afford even the slightest hesitation? After several more exchanges, they fought so fiercely that the old woman broke into a sweat like rain and her breathing became audible. Xiaoxingzhe noticed this scene and realized that the old woman was both enjoying and suffering from it. She was happy because the iron staff was being wielded with such skill and satisfaction, but she suffered because its power was so fierce that it might injure or even cost her life. In his heart, he thought, "Her spirit is already shaken; if I do not strike decisively now with a sharp move, when else will I have the chance?" He then swung his iron staff in a full circle and directly drove it into the opening of her jade tongs, stirring wildly inside. This caused her tongs to open loosely and close weakly, making her feel waves of sourness, softness, numbness, and dullness one after another—she no longer knew whether she was fighting for her life or not. Then, aiming at the top of her head, he brought his staff down with a mighty strike, shouting, "Old woman!" "Are you ready to face this strike or not?" The old woman, already dazed and confused from the battle, suddenly saw the iron staff

strike unexpectedly. Terrified out of her wits, she desperately raised her tongs to block—but it was too late. The iron staff had already struck the back of her jade tongs with a resounding blow, sending sparks flying in all directions. Even her palm and fingers were jolted with pain. She tried to hold on for just a few more exchanges, but the strikes came down like raindrops, relentless and unceasing—how could she possibly endure them? She had no choice but to drag her jade tongs behind her and retreat from the battlefield. As she turned back, she said, "Indeed a fine iron staff—it is truly my worthy opponent." "It's already late today and I am tired. Let us stop for now, and we shall continue our contest tomorrow." Xiaoxingzhe hurriedly followed and said, "Old woman, where do you think you're going?" "If you are so useless, you should have hidden in the mountains and kept quiet. Why then come forward shamelessly to seek out my Lord Sun?" The old woman pretended not to hear and hurriedly ran into the formation, giving orders to the soldiers to hold their positions with strong bows and crossbows. Then she returned to the mountain for rest. After resting for a while and regaining some of her strength, she thought to herself, "This iron staff is both strong in form, and the monkey wields it with skillful advance and retreat. It truly satisfies my lifelong joy. But he is constantly devoted to seeking scriptures and deeply focused on worshipping Buddha—how would he possibly stay here for even one night for me?" She tossed and turned, unable to sleep. Suddenly she thought again, "I have heard that his journey westward is undertaken under the guidance of a master. If I now capture his master, Tang Banjie, and hide him in Dabao Cave, then when he loses his teacher, he will naturally be unable to continue on his way." "If he comes looking for his master, naturally we will have to fight again. I can let him linger with my tongs and staff for a couple of days first, then decide what to do based on the situation." "But his master is closely protected by three disciples—how can I possibly capture him?" She thought again, "This monkey fought with me all day. Although he gained the upper hand, he must have also expended a great deal of energy and is now naturally tired and in need of rest." "Why not take advantage of the dark night when he is unprepared, and secretly clamp his master with my tongs? When he loses his own teacher and has no one to rely on, I am sure he will then be willing to turn back and seek me out." Having made her plan, she did not inform the soldiers but quietly took her jade tongs and used a secret escape technique to slip out of the mountain.

13 卻說小行者殺敗了不老婆婆，欲要趨勢就趕過山去，因見天色晚了，只得回來見師父。豬一戒與沙彌迎著道：「哥哥，今日方顯你的手段，果是高強。婆婆的玉鉗夾我們時何等利害，怎被你鐵棒一頓搗，一頓攪，開了都合不攏來，這是何故？」小行者道：「用兵之道，利鈍而已矣！起先你二人與他戰時，你們的釘耙、禪杖去得滯夯，他的玉鉗便自然開合得以如意，要夾你的禪杖就是禪杖，

要夾你的耳朵就是耳朵，你鈍他利故耳。後來我與他戰時，我一條鐵棒就似飛龍一般，往來莫測，出入無端，先在上下左右撩撥一番，先使他救應不暇，手慌腳亂，然後再到他玉鉗上**搗一陣，攪一陣，他已精神恍惚，氣力不加，哪裡還有真本事夾我？乘他夾我不得，我復到他上下左右忽擊忽刺，他自然招架不來，敗下陣去，我利他鈍故也。」唐半偈道：「他雖敗去，我們要過山天又晚了，卻在何處過這一夜？」小行者道：「要尋人家借宿此時不及了，幸喜天色晴明，只好就在這山岩邊松樹下權過一夜，明早便好過山。」唐半偈道：「天高地厚，露宿我自不難，只恐你們戰鬥辛苦，不得安眠。」小行者道：「我們一發不打緊。」遂走到一株大松樹下，叫沙彌取出蒲團與長老打坐，他三人就在草坡上席地而眠。三人果然戰鬥辛苦，放倒頭就睡著了。正是：**

Meanwhile, after defeating the old woman, Xiaoxingzhe wanted to take advantage of the momentum and cross over the mountain immediately. But since it was already late in the day, he had no choice but to return and see his master. Pigsy and Sha Mi greeted him as he approached, saying, "Brother, today truly showed your skill—it is indeed formidable." "When the old woman's jade tongs clamped us, how fierce they were! Yet you just drove and stirred with your iron staff for a while, and now it can't even close properly. Why is that?" Xiaoxingzhe answered, "The art of warfare lies merely in sharpness and dullness!" "At first, when the two of you fought him, your rake and staff moved sluggishly. Naturally, his jade tongs could open and close as he wished—when he wanted to clamp your staff, it was a staff; when he wanted to grab your ears, they were ears. That happened because you were slow while he was sharp." "But later, when I fought him, my iron staff moved like a flying dragon—its movements were unpredictable and came from nowhere. First, I prodded and stirred around above, below, left, and right, making it impossible for him to respond in time until he was flustered and confused. Only then did I strike and stir at his jade tongs. By that point, he had already lost focus and strength—how could he still have the skill or power to clamp me?" "Taking advantage of his inability to clamp me, I then struck and prodded at him from above, below, left, or right without warning. Naturally, he could not block in time and was forced to retreat. This happened because I was sharp while he was dull." Tang Banjie said, "Although she has retreated, it is already too late in the day for us to cross the mountain. Where shall we spend this night?" Xiaoxingzhe said: "It is too late now to look for a house to stay in. Fortunately, the weather is clear and bright; we can only spend this night temporarily by the mountain cliff beneath these pine trees, then cross over the mountain early tomorrow morning." Tang Banjie replied, "The sky is high and the earth thick; sleeping outdoors poses no difficulty for me. I only fear that you three have fought so hard today and may not be able to rest well." Xiaoxingzhe said: "We are fine, don't worry about us at all." He then walked to a large pine tree, called out to Sha Mi to take out the meditation mat for the elder monk, and the three of them

lay down on the grassy slope, sleeping directly on the ground. The three of them had indeed fought hard; as soon as they laid their heads down, they fell asleep. Indeed:

14 **此外何嘗遜此中，形全方可顯神通，**

Outside is no less than within; only when the form is complete can divine power be displayed,

15 **慢言心去身疑幻，一覺華胥心也空。**

Do not say that a wandering mind makes the body seem illusory—after one deep sleep in Hua Xu, even the heart becomes empty.

16 **卻**說不老婆婆，悄悄奔出山前四下打探，果然見他師父唐半偈在山岩邊松樹下打坐，小行者三人卻橫一個、豎一個在草坡上鼾鼾睡覺。滿心歡喜道：「果不出我之所料，須早早下手，莫待這賊猴子醒了，便要費力。」提著玉火鉗轉到唐半偈身背後，攔腰輕輕一夾，也不待他開口吆喝，竟弄一陣狂風走回山洞中，叫眾女妖點起燈火，自坐在上面將鉗一鬆，把唐半偈放下，又叫眾女妖用繩索綁了，跪在當面。問道：「性命中自有樂地，你怎不知受用，卻為他人求經求解，奔波道路，吃這樣苦楚？我窺你的意思，不過要博個度人度世之名，你須想，從古到今也不知經過了多**少佛菩薩，究竟度得人在哪裡？度得世在哪裡？何況你一個才人道的和尚！倒不如掃除了這些好善的虛名，打掉這些成佛的妄想，實尋本來的樂處，在這大剎山中造個庵兒居住，叫你孫徒弟日夕與我使棒作樂，豈不美哉！」唐半偈聽了，連連嘆息道：「蒙老菩薩以性命之樂見誨，深感慈悲。但性非一境，樂亦多端也，難執一而論。譬如糞裡蛆蟲，未嘗不融融得意，倘欲強人入而享之，人必掩鼻吐之不顧。貧僧想，人世凡情，戀之者，自誇美滿，若落在佛菩薩眼中，未必不作如是觀耳。貧僧之求經求解，雖不敢妄希度人度世，而性中一點本來，只覺不效此區區不能自安，實非為博虛名。望老菩薩諒之，放貧僧西行，功德無量。」**

Meanwhile, the old woman quietly rushed out in front of the mountain and scouted around. Sure enough, she saw his master Tang Banjie meditating under a pine tree by the cliff, while Xiaoxingzhe and the other two were lying haphazardly on the grassy slope snoring sound asleep. She was overjoyed and thought, "Exactly as I expected! I must act quickly before this monkey wakes up. Otherwise it will take more effort." She held her jade fire tongs, moved behind Tang Banjie's back, and lightly clamped around his waist. Before he could even open his mouth to shout, she summoned a gust of wind and returned swiftly to the mountain cave. She ordered the female demons to light up the lamps, then sat down herself, loosened the tongs slightly, lowered Tang Banjie to the ground, and had the female demons tie him with ropes

before making him kneel in front of her. She asked, "There is naturally a place of joy in life; why do you not know how to enjoy it? Instead, you suffer hardships and travel roads for others, seeking scriptures and enlightenment—why endure such suffering?" "I have observed your intentions. It seems you only seek the reputation of saving people and the world. But think carefully—since ancient times, countless Buddhas and Bodhisattvas have passed through this world; in the end, where exactly are those they saved?" "Where is the salvation of the world to be found?" "Especially when you are merely a novice monk who has just entered the path!" "It would be better to cast aside these false reputations of goodness and abandon such deluded thoughts of becoming a Buddha. Instead, seek the true joy that is already within you. Build yourself a small hermitage in Dabao Mountain and live here; let your disciple Sun entertain me day and night with his staff-fighting for fun—wouldn't that be delightful!" Tang Banjie, upon hearing this, sighed repeatedly and said, "I am deeply moved by the old Bodhisattva's kind instruction regarding the joy of life." "But human nature is not confined to one state, and joy comes in many forms. It cannot be judged by a single standard." "For example, maggots in dung may feel content and pleased within their own world. But if one were to force others into that filth to share their 'joy,' people would surely cover their noses and spit it out without hesitation." "Monk as I am, I believe that worldly attachments—those who cling to them often boast of their perfection. But from the perspective of a Buddha or Bodhisattva, such things may not appear so." "My quest for scriptures and enlightenment, though I dare not hope to save others or the world, stems from a single spark of my true nature. I feel that without pursuing this humble path, I cannot find peace within myself. It is truly not for the sake of seeking empty fame." "I hope the old Bodhisattva will understand and allow me to continue my journey westward. It would be an immeasurable act of merit."

17　**不老婆婆笑道：「我自好意勸你，你反將蛆蟲比我，我也不計較你。但你既樂於西行受魔難之苦，我不魔難魔難你，只道我不敬重三寶。」因吩咐幾個女妖道：「可將這和尚押到大剝洞中去收藏好了。」唐半偈忙**說道：「老菩薩拿我貧僧來，不知是個什麼意思？若說是好意，敬重我佛法，不該押我到洞中去藏了；若說是歹意，要害我性命，性命卻不在此，在此者不過一血肉之體，值些什麼？」不老婆婆又笑道：「我也沒甚好意，也沒甚歹意，但要與你孫徒弟耍棒作樂，恐他要去，留你做個當頭。」唐半偈還打算要分辯，眾女妖早已推的推，扯的扯，將他押到大剝洞中去藏了。正是：

The old woman laughed and said, "I was only trying to advise you kindly, yet you compared me to a maggot in dung. I will not hold it against you." "But if you are so eager to suffer hardships on your journey westward, I must test and trouble you.

Otherwise, people would say that I do not respect the Three Jewels." She then gave orders to several female demons: "You may take this monk and lock him up securely in Dabao Cave." Tang Banjie hurriedly said, "Old Bodhisattva, I do not know what your intention is in taking me prisoner?" "If it is out of good will and respect for my Buddhist teachings, you should not lock me up in the cave. If it is with ill intent to harm my life—then I must say that my true life does not reside here; what lies before you is merely a body of flesh and blood, worth nothing at all." The old woman laughed again and said, "I have no particular good intentions, nor any ill ones. I merely wish to play a game of staff-fighting with your disciple Sun Wukong for fun, but I fear he might leave. So I am keeping you here as a hostage." Before Tang Banjie could even begin to argue, the female demons had already pushed and pulled him, dragging him into Dabao Cave to be locked away. It was precisely:

18 **道在身與心，須臾不可離，**

The Dao resides in body and mind; for a moment it cannot be left behind,

19 **慢言不繫身，今日為心繫。**

Do not say it is unbound by the body—today you are bound by your own heart.

20 **唐半偈被眾女妖押到大剝洞中藏了不顧。**

Tang Banjie was taken and locked away in Dabao Cave by the female demons, with no one paying attention to him anymore.

21 **卻**說小行者雖因戰鬥辛苦也就睡了，卻是在山中露宿，終有些不放心，一覺醒來，就爬起到松樹下看看，只見一個蒲團在地下，卻不見了師父。初時，還疑是出恭，等了一會不見回來，便到左近找尋，並無蹤影。心中焦躁道：「只略略大意了些，決然被這老鉗婆做了手腳去了。」忙走到草坡邊叫他二人道：「師父不見了！還虧你們睡得著！」二人在夢中驚醒：「這師父好端端打坐，怎生得不見，莫要騙我。」一骨碌爬起來看時，果然不見師父，只見蒲團。二人方著慌道：「這空山中再無別人，一定還是這老婆子用玉火鉗夾去了。」小行者道：「這個何消說得，這婆子**沒廉恥，被我一頓棒弄得他死不死，活不活，欲要留我，知道留我不住，故乘空將師父攝去，挾持我與他耍棒。」沙彌道：「他若果有此心，必將師父藏起，卻怎生區處？」豬一戒道：「我卻有一個算計。」小行者道：「你有甚算計？」豬一戒道：「這老婆子所倚的是這把玉火鉗夾人，師兄又會變化，何不變化進去，**偷了他的出來，使他沒得夾人，自然放我們去了。」小行者連連搖頭道：「別樣好偷，我看這玉火鉗已被老婆子煉成一氣，生死不離，如何偷得他的來？若要狠狠心，一頓棒將他打死，奈他又稟了天地間一種生人生物

的害氣，又是絕滅不得的。依我算計，莫若只騙了師父過山便了，別的閑事不要管他。」豬一戒道：「騙得過山可知好哩！只是師父又不見面，他又死命要留你耍棒，怎生騙他？」小行者道：「騙他雖不打緊，卻要在你身上。」豬一戒聽了著忙道：「那婆子好不利害，我被他一火鉗夾了去，幾乎傷了性命，幸虧我口兒甜哄了出來，已是虎口餘生，怎教又去騙他？」小行者道：「正為你曾被他夾去，口兒甜哄得他動，故要你去。」豬一戒道：「哄騙人只好僥幸遭把兒，怎麼看做泛常只管去？倘被他看破了不是兒戲的。」小行者道：「前番你原許他扯我出去，我已出去了，你並不曾說謊。有什麼被他看破？」豬一戒道：「我只**是不去**。」**小行者道：「你不去，伸孤拐來打十棒看樣。」豬一戒聽見**說打便慌了，說道：「莫打，莫打！你既栽派我去，我也沒奈何，只得拚性命去走遭。但那婆子好不老到，既將師父藏過，怎肯輕易放出來！叫我如何騙他？」小行者道：「不打緊，你只說，我們已商量停當，情願留下孫師兄與你耍棒，只要你放出師父來，還了沙彌的禪杖。等我二人保護師父西去求解，使兩下乾淨。他必然歡喜聽從，若果肯放師父過山，我脫身便不難了。」豬一戒聽了點頭道：「這說也通，但恐那老婆子賊滑不肯信，做我不著去說說看。」便抖抖衣裳竟進山來。早有把守山寨的兵將攔住道：「你這長嘴和尚是昨日陣前被夾饒命去的！今日大清晨又來做什麼？想是你昨日不曾死得，今日又來納命！」豬一戒道：「昨日與他對敵是他的仇人，故被他夾了一下；今日與他講好是他的恩人，他還要謝我哩！怎說納命？還不快引我進去相見。」眾兵將見他說話大樣，只得叫人押到山中來見不老婆婆。

Meanwhile, Xiao Xingzhe, though tired from the battle and had fallen asleep, was still sleeping outdoors in the mountains. He felt uneasy about it all the same. Upon waking up briefly, he climbed to his feet and went to check under a pine tree. There he found only a meditation mat on the ground, but no trace of his master. At first, he thought perhaps his master had gone to relieve himself. After waiting a while and seeing that he did not return, Xiao Xingzhe went searching nearby but found no sign of him. He grew anxious and muttered, "I was just a little careless for a moment, and now I'm certain that this old woman has surely taken my master hostage." He hurried to the edge of the grassy slope and called out to them, "My master is missing!" "I can't believe you two are still sleeping soundly!" The two of them awoke from their sleep in alarm and said, "Our master was sitting in meditation just fine—how could he have disappeared? Don't try to trick us." They scrambled up and looked around, only to find their master truly gone, with just the meditation mat left behind. The two

of them finally grew frantic and said, "There are no other people in this empty mountain. It must still be that old woman who took him away with her Jade Fire Pliers." Xiao Xingzhe said, "Need I even say it? That shameless old woman was nearly killed by my staff strikes—neither dead nor alive. She wanted to keep me but knew she couldn't hold me back, so while I wasn't paying attention, she captured our master and is now holding him hostage just to force me into a staff-fighting match with her." Sha Mi said, "If she truly has such intentions, she must have hidden our master. But how should we deal with this?" Zhu Yijie said, "I happen to have a plan." Xiao Xingzhe asked, "What kind of plan do you have?" Zhu Yijie replied, "This old woman relies on her Jade Fire Pliers to capture people. Since my elder brother can transform himself, why not change form and sneak in, steal the pliers from her, so she will no longer have them to use against anyone? Then she'll naturally let us go." Xiao Xingzhe shook his head repeatedly and said, "Other things may be easy to steal, but I see that this Jade Fire Pliers has already been refined by the old woman into a single energy force—life and death are inseparable. How could we possibly steal it from her?" "If we were to harden our hearts and beat her to death with a few staff strikes, she has absorbed an evil energy from the world that sustains life and creates living things. She cannot be destroyed so easily." "In my opinion, the best plan is to simply trick our master into crossing this mountain and not get involved in any other unnecessary trouble." Zhu Yijie said, "Tricking him across the mountain would be great news!" "But now our master is missing and she's determined to keep you for a staff fight. How can we trick her?" Xiao Xingzhe replied, "Tricking her is not difficult, but it will have to be done through you." Zhu Yijie, upon hearing this, grew anxious and said, "That old woman is no pushover. I was nearly killed when she clamped me with her fire pincers. Fortunately, I managed to escape by flattering her—truly a narrow escape from death. How can you ask me to go back and trick her again?" Xiao Xingzhe said: "Precisely because you were once captured by her and managed to flatter your way out, I want you to go." Zhu Yijie asked, "Tricking people is only a matter of luck on rare occasions. How can I rely on it as an ordinary strategy and go back just like that?" "If she sees through my act, this won't be a game anymore." Xiao Xingzhe said: "Earlier, you originally promised to help pull me out. I have already gone out, and you did not lie." "What is there for her to see through?" Zhu Yijie insisted, "I just won't go." Xiao Xingzhe retorted, "If you don't go, I'll stretch out your leg and beat it ten times with my staff to show what kind of example I set." Zhu Yijie immediately panicked at the mention of beating and said, "No hitting! No hitting!" "If you insist on sending me there, I have no choice but to go at the risk of my life." "But that old woman is very shrewd. Now that she has hidden our master, how would she let him go so easily!" "How can I possibly trick her?" Xiao Xingzhe said: "Don't worry. You just tell her that we have already made our decision and are willing to leave Senior Brother Sun with you for a staff match, as long as you release our master and return Sha Mi's Zen staff." "The two of us will then protect the master on his journey

westward in search of enlightenment, so that both sides can be free from entanglement." "She will surely be happy to agree. If she truly allows our master to cross the mountain, it won't be hard for me to escape." Zhu Yijie nodded after hearing this and said, "That makes sense. But I'm afraid that old woman is too cunning to believe me. Let me try going there and see what happens." With that, he shook out his robe and went straight into the mountain. Guards stationed at the mountain stronghold quickly blocked his way and said, "You're that long-mouthed monk who was captured by the pincers and begged for mercy in yesterday's battle!" "What are you doing here this early morning?" "Are you still alive after yesterday's beating? You're back to surrender your life today!" Zhu Yijie replied: "Yesterday, I was his enemy when we fought, so he clamped me. Today, I am here to make peace with him as a friend—so he should be thanking me!" "How can you say I'm surrendering my life?" "Quickly, lead me in to see him." The guards saw that he spoke with great confidence and had no choice but to have someone take him into the mountain to see Old Woman Bu.

22　**此時，不老婆婆正結束了，打點要出山尋小行者耍棒，忽聽見豬一戒來見，心下想道：　「這定是來找尋師父了。」喝一聲：「帶進來。」豬一戒走到山洞中，看見不老婆婆坐在上面，遂朝上喝個大喏道：「天生老實豬一戒參見婆婆，謝昨日不殺之罪，請今日不**說謊之功。」不老婆婆道：「昨日那孫小行者果是你扯出來的麼？」豬一戒道：「那猴子好不賊滑，若不是我再三扯他，他怎肯出來？」不老婆婆道：「你師兄若果是你扯出來的，便真要算你老實了。但不知你師兄昨日與我耍了這一日棒，還是苦惱？還是快活？」豬一戒道：「那猴子初時倚著自家鐵棒英雄，**指望要打倒婆婆，奉師西行。後被婆婆動了玉火，一頓鉗夾得那猴子死不死，活不活，正在難解難分之際，不知婆婆何故反走了回來，讓那猴子**說寡嘴，轉道婆婆夾他不住。」不老婆婆道：「你那師兄棒法果然名不虛傳，有些勁道；我倒甚是愛他，但不知他見我玉火鉗可有幾分留連之意？」豬一戒道：「那猴子最奸滑，我看他心裡十分貪戀，口中礙著師父卻說不出。」不老婆婆道：「你怎見得如此？」豬一戒道：「他往日與人廝殺，就是七日八夜也不見他倦怠，昨日與婆婆戰不得半晌，早已骨軟筋麻，神疲力償，就沉沉在山前睡了一夜，連師父不見了他還不知道。」不老婆婆道：「你師父不見了，你們可曾思量是誰偷去？」豬一戒道：「這不消思量，自然是婆婆偷來。」不老婆婆大笑道：「好胡說的和尚，你師父在哪裡，我在哪裡，他不見了怎生冤我？」豬一戒道：「婆婆不消賴了，實說了，我們倒有個好商量。」不老婆婆道：「有甚好商量？你且說來。」豬一戒道：「這猴子滿心要與婆婆耍棒，卻礙著師父不見了，

要同我們二人在此找尋，一日找尋不出師父，他一日耍棒不暢。婆婆何不說明了，放我與沙彌保護師父去求解，師父被擒得放，自然歡喜而去，便沒這猴子也罷了。這猴子貪著與婆婆耍棒，自然也假脫手。放了我們去後，任你們一早**一晚安心耍棒，豈不快活！」不老婆婆道**：**「依你**說果然兩便，但是那猴子疾溜得緊，倘或你們去後他有甚不象意，三不知走了，卻叫我哪裡去尋他？」豬一戒道：「婆婆不須多慮，那猴子被婆婆的玉火鉗夾得他快心樂意，莫說逃走，就是趕他也未必肯去。婆婆若是疑心，只消講過，叫他將鐵棒付與婆婆收管，他沒有鐵棒，精著個光身體卻往哪裡去？」不老婆婆道：「收鐵棒固好，但鐵棒是時時要與他耍的，如何收得？」豬一戒道：「鐵棒既收不得，終不成拿一條鐵索將他鎖起來。」不老婆婆道：「鐵索也不消，我有一根柔絲兒，只須拿去繫在他的頸上，便任他有上天入地的手段也逃不去。」豬一戒道：「既是這等，一發妙了。是根什麼絲兒可取出來與我看一看。」不老婆婆遂在口中吐出一根絲來，將絲頭兒遞與豬一戒道：「這不是！你可細看。」豬一戒用手去接時，哪裡見有甚絲？捏又捏不著，看又看不見，只須睜開眼睛再三細看，方影影見一秒秒青絲兒，比頭髮還細。心中暗笑道：「這婆子老呆了，便真用鐵索也鎖那猴子不住，這點點絲兒一口氣吹也吹斷了，怎繫得他住！」便問道：「婆婆這絲細軟得有趣，定是件寶貝，是哪裡出的？」不老婆婆道：「你這村和尚哪裡曉得！待我說與你聽。我這絲呵：

At this time, Old Woman Bu had just finished preparing to leave the mountain in search of Xiao Xingzhe for a staff-fighting match. Just then she heard that Zhu Yijie was coming to see her and thought to herself: "This must be about looking for his master." She shouted, "Bring him in!" Zhu Yijie walked into the cave and saw Old Woman Bu seated above. He immediately bowed deeply and said, "Honest Zhu Yijie pays respects to you, old lady. I thank you for sparing my life yesterday, and now I come to claim credit for not lying today." Old Woman Bu asked, "Was it truly you who pulled out that little Sun Wukong yesterday?" Zhu Yijie replied: "That monkey is very cunning. If I hadn't pulled him three times, how could he possibly have come out?" Old Woman Bu said: "If your elder brother was truly pulled out by you, then I must indeed call you honest." "But I wonder whether your elder brother enjoyed or suffered from the staff-fighting he had with me yesterday?" "Or was it a joyful experience for him?" Zhu Yijie said: "That monkey initially relied on the heroism of his own iron staff, hoping to defeat you and escort our master westward." "But later, when you activated your Jade Fire Pliers and clamped him with a flurry of strikes, that monkey was left neither dead nor alive. Just as the two of you were locked in an

intense struggle, I don't know why you suddenly returned and let him talk his way out, turning around to say he could not be held by you." Old Woman Bu said, "Your elder brother's staff techniques are indeed as famous as they say—there is some strength in them. I actually quite like him, but I wonder if he felt any lingering attachment to my Jade Fire Pliers?" Zhu Yijie replied: "That monkey is the most cunning. I could see that he was very attached in his heart, but out of respect for our master, he couldn't say it aloud." Old Woman Bu asked: "How do you know this to be true?" Zhu Yijie explained: "In the past, when he fought others, even for seven or eight days straight, I never saw him show any sign of fatigue. But yesterday, after only a short while fighting you, his bones and muscles were already weak and sore, his spirit exhausted and strength drained. He fell into a deep sleep at the foot of the mountain all night long, not even realizing that our master had gone missing." Old Woman Bu asked: "Your master has disappeared. Have you considered who might have taken him?" Zhu Yijie answered, "Need I even think about it? Naturally, it was you who took him." Old Woman Bu burst into laughter and said, "What a ridiculous monk! Where is your master? Where am I? How can his disappearance be blamed on me?" Zhu Yijie said: "Old woman, don't try to deny it. Just admit the truth, and we can come up with a good arrangement." Old Woman Bu asked: "What kind of arrangement do you have in mind?" "Speak up." Zhu Yijie said: "That monkey is eager to fight you with his staff, but he's held back by the fact that our master has gone missing. He wants to stay here and search for him together with us two. Until we find the master, his staff-fighting will remain unsatisfying." "Why don't you just admit it and let me and Sha Mi go to protect the master on his quest for enlightenment? If our captured master is released, he will naturally be happy to leave. Then there won't even be a need for this monkey anymore." "That monkey is greedy for staff-fighting with you, so he will surely pretend to let go willingly." "After we leave, you can have your peace and fight staffs at your leisure in the morning or evening. Won't that be joyful!" Old Woman Bu said: "According to your plan, it would indeed be convenient for both sides. But that monkey is very quick and slippery. If after you leave he does something unexpected or runs off without a word, where should I go to find him?" Zhu Yijie said: "Old woman, you need not worry. That monkey was so pleased by your Jade Fire Pliers that he would never dream of running away. Even if we chased him, I doubt he'd be willing to leave." "If you still have doubts, just tell him to hand over his iron staff for your safekeeping. Without his staff, he's nothing but a bare body—where could he possibly go?" Old Woman Bu replied: "Keeping the staff is certainly good, but since he and I must fight with it constantly, how can I keep it from him?" Zhu Yijie said: "Since we cannot take the staff, we can't very well chain him up with an iron rope." Old Woman Bu said: "No need for an iron chain. I have a single strand of soft silk thread. Just tie it around his neck, and even if he had the power to reach heaven or descend into the earth, he could not escape." Zhu Yijie said: "If that's the case, it's even better." "What kind of silk thread is this? Bring it out so I can take a

look at it." Old Woman Bu then spat out a strand of silk from her mouth and handed the end to Zhu Yijie, saying, "Here it is!" "Take a good look." When Zhu Yijie reached out to take it, he found no silk at all. He tried to grasp it but could not feel anything. When he looked closely, he still saw nothing—only after opening his eyes and examining it repeatedly did a faint thread of green silk appear, thinner than a strand of hair. In his heart, he secretly laughed and thought: "This old woman is truly senile. Even if she used an iron chain, it still wouldn't hold that monkey. This thin thread of silk would snap with a single breath—how could it possibly restrain him!" He then asked, "Old woman, this silk is so fine and soft. It must be a treasure—where did you get it from?" Old Woman Bu said: "You rustic monk would never know!" "Let me tell you." This silk of mine:

23 **看不見，摸不著，粗如繩，緊如索。可短復可長，能厚又能薄。今古有情人，誰不遭其縛？雖非蠶口出，纏綿蠶不若。雖非藕心生，比藕牽連惡。千里未為遠，萬里不為闊，一縈方寸中，要死不要活。洵為多欲媒，實是有情藥，鐵漢與木人，諒也難擺**脫。請今細繫你師兄，只怕光頭也要落。」

Invisible, intangible, thick as a rope, and taut as a chain. It can be short or long, thick or thin. In ancient and modern times, which lovers have not been bound by it? Though it does not come from a silkworm's mouth, its entanglement surpasses that of silk. Although it is not born from the heart of a lotus root, its tangles are even more troublesome than those of a lotus. A thousand miles is not far, ten thousand miles is not wide; with just one twist in the heart, it brings life and death alike. Indeed, it is a matchmaker for desires, truly a potion of love; even an iron-hearted man or a wooden figure would find it hard to escape. "Please tie your elder brother carefully with this thread now. I'm afraid even his bald head will not be spared."

24 **豬一戒聽了笑嘻嘻**說道：「這絲兒既這樣利害，我就拿去拴在那猴子頸上，但師父與禪杖也須放出，大家好到山前交割。」不老婆婆道：「這不打緊。」豬一戒講定了，就拿著絲頭忙忙走出山洞，回到山前。小行者迎著問道：「事情如何了？」豬一戒道：「事情倒俱說妥了，只是有一根細絲兒要把你拴在此處與他耍棒，不知你心下如何？」小行者道：「什麼絲兒拴得我住？」豬一戒道：「這絲兒據他說起來甚是利害，只怕你沒手段脫不去。」小行者道：「絲在哪裡？可拿與我看看。」豬一戒因將絲頭兒遞與小行者。小行者接在手中，細細觀看道：「我只道是織女的機絲、潘郎的鬢絲與五月五日的長命絲，誰知俱不是，卻是這老婆子痴心妄想結成的情絲。這絲兒雖然利害，卻只好縛束那些心慌意亂的少年，如何縛得我住？你只管應承他，哄了師父，遠遠的先去，我自有脫身之計趕來。」豬一戒聽了歡喜，便將絲頭兒理齊了，拴在小行者頸上叫沙彌牽著，又自

挑了行李，牽了白馬，同到山前，叫眾兵將報與不老婆婆，叫他放出師父與禪杖來兌換。

Zhu Yijie, after hearing this, smiled and said: "Since this thread is so powerful, I'll take it to tie around that monkey's neck. But we must also release my master and the staff of meditation, so everyone can go before the mountain for the handover." Old Woman Bu said: "That's not a problem." Zhu Yijie having made the arrangements, took hold of the end of the silk thread and hurriedly left the cave. He returned to the front of the mountain. Little Xingzhe greeted him and asked, "How did things go?" Zhu Yijie replied, "The matter has been settled, but there is a fine thread that will tie you here to play staff-fighting with him. I wonder how you feel about it?" Little Xingzhe said, "What kind of thread can hold me down?" Zhu Yijie said: "According to what he says, this thread is extremely powerful. I'm afraid you won't be able to escape it without some skill." Little Xingzhe asked, "Where is the silk?" Bring it to me so I can take a look." Zhu Yijie then handed the end of the thread to Little Xingzhe. Little Xingzhe took it in his hand and examined it carefully, saying: "I thought it was the loom silk of Zhinu, the hair silk of Panlang, or the long-life thread on the fifth day of May. Who knew they were not—it is merely this old woman's foolish fantasy woven into a love thread. Although this thread may be powerful, it can only bind those young men who are emotionally confused and anxious. How could it possibly hold me?" "Just go ahead and agree with him, deceive the master, and leave far away first. I have my own plan to free myself and will catch up later." Zhu Yijie was delighted upon hearing this. He then neatly arranged the end of the thread, tied it around Little Xingzhe's neck, and had the novice hold him by it. Picking up his luggage and leading the white horse, he went to the front of the mountain and called out to the soldiers and generals to inform Old Woman Bu that they wanted her to release their master and the meditation staff for exchange.

25　婆婆聞報，帶了一班女子來到山前，驗明這一根情絲果然拴在小行者頸上，滿心歡喜，叫人到大剝洞中取出唐長老來，又叫人拿了禪杖，同到山前。豬一戒看見，忙跑上前就要請回。不老婆婆攔住道：「且慢！待我將你師兄扯扯，看看他可受約束？」遂將絲頭兒一收。小行者看見婆婆收絲，假意兒將身東一搖西一擺，與他扯曳，卻不來掙斷。扯曳半晌，卻被這婆婆扯到面前。大喜道：「孫師已為情絲縛束，幸安心耍棒，慎毋再生他想。」小行者假不答應。豬一戒道：「師兄既為情絲縛定，已是婆婆的人了。又問他怎的？快打發我們去。」不老婆婆道：「既是這等說，你二人領了師父去吧。」豬一戒遂扶唐半偈上馬，沙彌忙收了禪杖，挑起行李竟走。唐半偈不知就裡，見小行者被一根絲兒縛束，還打算要細問，豬一戒忙將龍馬加上一鞭道：「師父，各自奔前程吧！不消問了。」又回頭對小行者道：「我們去了，你可安心在此受用。我們求解回時，再來看你。

」小行者也不答應。豬一戒又走到不老婆婆面前，悄悄吩咐道：「這猴子手腳活溜，須把絲頭兒拿牢，莫要放鬆被他走了，卻埋怨我不老實。」不老婆婆笑道：「既縛了我的情絲，任他活溜也脫不去，只管放心。」豬一戒道：「既是婆婆拿得穩，請了。」大踏步趕上唐長老，相逐著過山**去了。正是**：

Upon hearing the report, Old Woman Bu brought a group of women to the front of the mountain, examined it, and saw that indeed a single love thread was tied around Little Xingzhe's neck. Delighted, she ordered someone to fetch Master Tang from Dapo Cave and had others bring the meditation staff, then all went together to the front of the mountain for the exchange. Zhu Yijie saw this and hurried forward to request their return immediately. Old Woman Bu stopped him, saying: "Wait a moment!" "I want to pull on your elder brother first and see if he is truly bound." She then pulled the end of the thread. Little Xingzhe, seeing Old Woman Bu pulling on the thread, pretended to sway back and forth as if being tugged by it but did not really struggle or try to break free. After a while of tugging, the old woman managed to pull him right in front of her. She was greatly pleased and said, "Master Sun has already been bound by the love thread. Be at ease and play with your staff; do not entertain any other thoughts." Little Xingzhe pretended not to respond. Zhu Yijie said, "Since my elder brother has been bound by the love thread, he is already your man." "Why ask him anything else?" Hurry and let us go." Old Woman Bu said, "If that's how it is, you two may take your master away." Zhu Yijie then helped Master Tang Banjie onto the horse. The novice quickly gathered up the meditation staff and picked up the luggage, and they hurried off. Master Tang Banjie was unaware of the trick. Seeing Little Xingzhe bound by a single thread, he intended to ask questions carefully. Zhu Yijie quickly gave the dragon horse an extra lash and said, "Master, let us each pursue our own destinies!" "There's no need to ask anymore." He then turned back to Little Xingzhe and said, "We are leaving now. You may rest here in peace." "We will come back to see you when we have resolved our affairs." Little Xingzhe did not respond. Zhu Yijie walked up to Old Woman Bu and whispered, "This monkey is quick on his feet. You must hold the end of the thread tightly; don't let it loosen or he might escape, and then you'll blame me for not being honest." Old Woman Bu smiled and said: "Now that he is bound by my love thread, no matter how nimble he is, he cannot escape. Just rest assured." Zhu Yijie said: "If you are confident in holding him, then we will take our leave." With big strides, he caught up with Master Tang and hurried over the mountain together. Indeed:

26　**身去心猶繫，如何得道成？**

The body may leave, but the heart remains bound—how can one attain enlightenment?

27　**不知心所繫，都是路旁情。**

Unaware that what binds the heart are all emotions along the roadside.

28　**不老婆婆見豬一戒、沙彌已奉著唐長老往西去了，小行者又被情絲繫住，料不能**脫，滿心歡喜，將這情絲緊緊收攏，對小行者笑說道：「仙兄，你師父既已棄你去了，便當安心在此與我耍棒，不必更作求經假態。」小行者笑道：「哪個師父棄我去？哪個與你耍棒？你這老婆子不要做夢。」不老婆婆道：「唐長老已領了豬一戒、沙彌去了，不是棄你卻是棄誰？你被情絲拴在此處，不與我耍棒卻與誰耍？你想被那姓豬的長嘴和尚騙了。」小行者笑道：「我倒不被他騙，只怕你這老婆子倒被他騙了。」不老婆婆道：「他怎生騙我？」小行者道：「他說，這山方圓廣闊，知你將師父藏在何處？欲待打死你又怕傷生，欲待拿住你又怕費工夫氣力，又見你貪我要棒，故隨機應變，假說留我與你耍棒，哄騙了師父與禪杖出來，安然西去，料你這個老婆子怎生留得我住！豈不是你被他騙了。」不老婆婆道：「既是騙我，你怎麼不去，偏偏拴繫在此做甚？」小行者道：「要去何難！但不忍辜負你一番仰慕之心，故假意留此奉承你一棒，以當作別。」不老婆婆笑道：「乖猴子不要油嘴！你若有本事擺脫得我的情絲，也不知幾時去了，還肯在此留連？快快的捐起這些客話，與我同心合意的耍棒，也見得玉火鉗、金箍棒，天生神物，原自有對。」小行者笑道：「**痴婆子不要痴了！你那情絲只好繫縛凡人，我一個太上無情之人，怎一例相看？」便取出金箍棒照頭打來道：「你看這條棒，也不知打斷了多少邪淫，可是甚有情之物？」不老婆婆看見，急用玉火鉗招架時，那一條情絲早已扯得寸寸俱斷矣！心下著忙道：「原來情絲真個繫他不住，果被豬和尚騙了怎麼了？」一時沒法，只得死命將玉火鉗來夾。爭奈心裡愈慌，手**腳愈亂。小**行者卻看得分明，偏將鐵棒或上或下，或前或後，只在他滿身亂滾。不老婆婆此時情昏意亂，招架不來，滿口只叫：「孫老爺，棒下容情！」小行者大笑道：「你如今纔認得孫老爺！我孫老爺若不棒下容情，你這條老狗命不知幾時斷送了。」遂停住鐵棒道：「論你這等無恥敗壞山規，本該一頓棒搗死。但念你修煉辛勤，趁早改邪歸正，不可再沒廉恥。我一種天地真陽豈肯為敗陰所剝？餘你性命，我去也！」遂把鐵棒撥開玉火鉗，倒拖著棒，大踏步竟過山去。不老婆婆見那鐵棒利害，幾乎傷了性命，巴不得他丟手去了；及見他去了，鐵棒倒拖，淫心未改，復趕上前，乘小行者不防備。一火鉗緊緊將金箍棒夾住，死命不放。小行者回轉頭來大笑道：「好痴婆子！這樣貪淫，真可謂除死方休。但我**說過，不傷你性命，豈可失信！」便將鐵棒往後一提，那婆子死命不放，連婆子都提近了幾步，然後盡力擺了兩擺，往前一送。那玉火鉗夾不牢，連老

婆子跌了一跤，直跌去有二、三丈遠。小行者也不管他死活，竟笑嘻嘻過山去趕師父了。正是：

Old Woman Bu, seeing that Zhu Yijie and the novice had taken Master Tang westward, and knowing Little Xingzhe was bound by the love thread with no hope of escape, felt greatly pleased. She tightly reeled in the thread and smiled at Little Xingzhe, saying: "Brother Immortal, since your master has already abandoned you, you should now stay here peacefully and play staff-fighting with me. There is no need to pretend any longer about seeking the scriptures." Little Xingzhe smiled and said, "Which master has abandoned you?" Who would fight staffs with you? Don't be dreaming, old woman." Old Woman Bu said: "Master Tang has already taken Zhu Yijie and the Novice away. If not you, then who else could he have abandoned?" You are tied here by a love thread—should you fight staffs with anyone other than me? "You've been tricked by that big-eared monk surnamed Zhu." Little Xingzhe laughed and said, "I was not deceived by him. I am afraid it is you, old woman, who have been tricked." Old Woman Bu asked: "How did he deceive me?" Little Xingzhe replied, "He said this mountain is vast and round—who knows where you have hidden your master?" He wanted to kill you but feared harming life; he wanted to capture you, yet feared the effort and energy it would take. Seeing your greed for my staff-fighting skills, he acted on the spur of the moment, pretending to leave me here to fight with you, deceiving our master and stealing out the meditation staff so they could go westward safely. He must have thought that an old woman like you could never hold me back!" Wasn't it you who were deceived by him?" Old Woman Bu said: "If he tricked me, then why didn't you go with them? Why are you tied here instead?" Little Xingzhe replied: "What is there to make it hard for me to leave!" "But I could not bear to disappoint your admiration, so I pretended to stay and offer you a staff-fighting session as parting flattery." Old Woman Bu laughed and said: "Clever monkey, don't be smooth-tongued!" "If you had the ability to escape my love thread, you would have left long ago. Why would you still linger here?" Quickly drop these polite words and fight staffs with me wholeheartedly. This way, you will see that the Jade Fire Clamp and the Golden Hoop Staff are divine treasures born to be matched." Little Xingzhe laughed: "Foolish old woman, don't fool yourself!" "Your love thread can only bind ordinary people. I am a man of supreme detachment—how could you possibly treat me the same?" He then took out his Golden Hoop Staff and swung it down toward her head, saying: "Look at this staff—how many times has it broken up evil desires? Is it a thing of emotion?" Old Woman Bu saw this and quickly raised her Jade Fire Clamp to block it, but by then the love thread had already snapped into pieces! She was alarmed and thought: "It turns out that the love thread truly could not bind him. I really have been tricked by the pig monk!" With no other choice, she desperately tried to use her Jade Fire Clamp to grab it. But the more anxious she became in her heart, the more disoriented and clumsy her movements grew. Little

Xingzhe saw this clearly, and deliberately swung his iron staff up and down, forward and backward, letting it roll all over her body. At this moment, Old Woman Bu was emotionally confused and disoriented, unable to block the attacks. She could only cry out repeatedly: "Master Sun, please show mercy with your staff!" Little Xingzhe burst into laughter and said: "Now you finally recognize Master Sun!" "If I, Master Sun, had not shown mercy with my staff, your old dog's life would have been ended long ago." He then stopped his iron staff and said: "Considering your shameless behavior that has ruined the mountain's rules, I should have beaten you to death with a few strikes." "But considering your hard cultivation efforts, it would be better for you to reform early and return to the right path. You must no longer act shamelessly." "How could I, who embodies the true yang of heaven and earth, allow myself to be corrupted by base yin?" "I spare your life. I am leaving now!" He then pushed aside her Jade Fire Clamp with his iron staff, dragged it behind him, and strode over the mountain with big steps. Old Woman Bu, having seen how dangerous the iron staff was and nearly lost her life to it, could not have been happier if he had simply dropped it and left. But when she saw him leave with the staff dragged behind him, her lustful heart remained unchanged. She rushed forward again, taking advantage of Little Xingzhe being unprepared. With a quick movement, she tightly clamped her Jade Fire Clamp around the Golden Hoop Staff and held on for dear life. Little Xingzhe turned his head back, laughing heartily: "What a foolish old woman!" So greedy for lust—truly one might say you will not stop until death. "But I have already said that I would not take your life—how could I break my word!" He then pulled the iron staff backward. The old woman, holding on tightly and refusing to let go, was dragged forward a few steps along with it. Then he swung it forcefully twice before sending her forward. The Jade Fire Clamp could not hold on, and the old woman fell over with it, tumbling forward two or three zhang. Little Xingzhe paid no heed to whether she was dead or alive and simply smiled as he crossed the mountain, heading after his master. Indeed:

29 **玉火衰殘鉗不住，金箍解**脫棒無情。

The Jade Fire Clamp, worn and weak, could not hold on; the Golden Hoop Staff, once freed, was merciless.

30 **不知此去又有何所遇，且聽下回分解。**

What new encounters await them ahead? Stay tuned for the next episode to find out.

35.第三十四回惡妖精口中設城府　莽和尚腹內動干戈 Chapter 34: Evil Demon Spirit Sets Up a Fortress in Its Mouth, Reckless Monk Fights Battles Within His Stomach

1　詩曰：

The poem says:

2　千重雲水萬重山，南北東西道路寬，

Ten thousand layers of clouds and waters, ten thousand layers of mountains; the roads to north, south, east, and west are wide.

3　浪跡浮蹤何處覓？心頭痛癢自相關。

Where can one find traces of wandering footsteps and drifting footprints? Pain and itch in the heart are naturally connected.

4　又曰：

It is also said:

5　形骸授去偏無影，精爽通來若有形，

The physical form, once given up, leaves no shadow; the spirit, when communicated, seems to take shape.

6　慢道昭昭還寂寂，須知赫赫在冥冥。

Do not think that brightness returns to stillness slowly; one must know that brilliance exists in the unseen realm.

7　話說不老婆婆，被小行者推跌了一跤，急急爬將起來看時，小行者已提著鐵棒過山去了，欲要去趕，又因被小行者鐵棒攪得情昏意蕩，玉火的鉗口散漫，料趕上也夾他不住；欲待任他去了，心下卻又割捨不得。乃長嘆一聲道：「我不老婆婆既得了此玉火鉗，這孫小行者受仙傳了此金箍鐵棒，自然是天生一對，就該廝伴著朝夕聚首取樂纔是，奈何彼此異心，各不相顧？他既攜了金箍鐵棒遠上靈山，皈依佛法，卻叫我這玉火鉗何處生活？若再別尋枝葉，料無敵手，也終不免熬煎。罷罷罷！自古有情不如無情，多欲不如無欲，惺惺抱恨，不如漠漠無知；若使孤生不樂，要此長顏何用？不老何為？莫若將此靈明仍還了天地，倒得個乾淨。」大叫一聲，提起玉火鉗照著山石上摔得粉碎道：「玉火，玉火！我不老婆婆為你累了一生，今日銷除了也。罷罷罷！天地間萬無剝而不復之理，拼我不老婆婆填還了理數吧。」遂照著大剝山崖上一頭觸去，豁喇喇一聲響亮，好象共工一般，連天柱都觸倒了。小行者提著鐵棒正往前趕，忽聽得後面響聲震天，急

回頭睜開火眼金睛一看，只見老婆婆撞倒在石崖之下，不知何故。復轉身回來，近前細看。但見：

The old woman, having been pushed and fallen over by the young monk, hurriedly scrambled up. Looking around, she saw that the young monk had already taken his iron staff and crossed the mountain. She wanted to go after him but was too dazed and distracted from being struck by the iron rod; her jaws were slack like molten fire, knowing even if she caught up, she could not hold him. Yet, if she let him go freely, her heart felt reluctant to do so. She sighed deeply and said, "Since I, the old woman, have obtained this Jade Fire Clamp, and this young monk has received from immortals the Golden Hoop Iron Staff, we are naturally a pair born under heaven. We should be together day and night for joy and companionship. Why then do our hearts differ, and why do we not care for each other?" Now that he has taken the Golden Hoop Iron Staff and gone far up to Mount Lingshan, converting to Buddhism, where then should I, this Jade Fire Clamp, find a place for my existence? If I were to seek another branch or leaf, I suppose there would be no match for me, yet I could not escape being tormented. Enough! Enough! Enough! Since ancient times, affection is not as good as indifference; desire is not as good as no desire. A clear mind burdened with resentment is not as good as a numb and ignorant one. If solitude brings no joy, what use is this long-lasting face? What is the purpose of being ageless? It would be better to return this clarity and awareness back to heaven and earth, thus achieving a state of purity." She shouted loudly, raised the Jade Fire Clamp high and smashed it into pieces against a rock, saying, "Jade Fire, Jade Fire! I, the old woman who never aged, have suffered all my life for you. Today, it is finally over." Enough! Enough! Enough! "There is no such thing in heaven and earth as something being stripped away without restoration. I will risk my life, this old woman who never ages, to restore the principles of fate!" She then rushed headlong toward a cliff on the Great Pei Mountain. With a loud crash, it sounded as if Gonggong had done before—she knocked down even the pillars of heaven. The young monk, holding his iron staff and rushing forward, suddenly heard a deafening noise from behind. He quickly turned around, opened his fiery golden eyes, and saw that the old woman had collapsed at the foot of a rock cliff, not knowing what had happened. He then turned back, approached her closely to take a careful look. Only to see:

8　　萬片冰魂飛白雪，一頭熱血濺桃花。

Ten thousand fragments of icy spirit flew like white snow; a headful of hot blood splattered like peach blossoms.

9　　小行者看得分明，方知是不老婆婆摔碎玉火鉗，自觸死在山崖之下，心下好生不忍。正打算叫眾兵將與他收尸埋葬，不料眾兵將看見婆婆觸死，小行者又來，大家無主，一霎時跑個精光。小行者沒法，又打算進山去叫人，纔要進去，只見山中老老小小跑出無數女子來，走到不老婆婆身邊，也不管婆婆死活，大家

只將摔碎的玉火鉗每人拾了兩片，各各四散逃生去了。小行者看見，嘆息道：「婆婆雖死，這玉火鉗被眾女子盜去，只怕又要遺害無窮了。」看見山中無人，只得念咒喚山神、土地將婆婆尸首埋了，然後縱雲來趕師父。正是：

The young monk saw clearly and realized that the old woman had smashed her Jade Fire Clamp and died by colliding with the cliff. He felt deeply moved and could not bear it. Just as he was planning to call the soldiers and officers to collect her body for burial, unexpectedly, when the soldiers saw that the old woman had died by self-collision and the young monk returned, they lost their composure. In an instant, they all ran away completely. The young monk had no choice but to plan on going into the mountain again to call for people. Just as he was about to enter, countless women of all ages suddenly ran out from the mountain. They came up to where the old woman lay and paid no attention to whether she was alive or dead; instead, everyone picked up two pieces each of the smashed Jade Fire Clamp before scattering in different directions to escape for their lives. The young monk saw this and sighed, saying, "Though the old woman is dead, these women have stolen away the Jade Fire Clamp. I fear it will once again bring endless disasters." Seeing that there was no one in the mountain, he had no choice but to chant a spell to summon the Mountain God and the Earth Spirit to bury her body. Afterward, he rode on clouds to chase after his master. Indeed:

10　**道中還有道，情外不無情。**

There is still the Dao within the Dao, and there is not a lack of emotion beyond sentiment.

11　**小行者來趕師父。這唐半偈正勒馬回頭觀望，忽見小行者趕到，滿心歡喜問道：「徒弟呀，你來了麼！虧你怎生得**脫他的情絲？」小行者笑道：「他的情絲如何縛得我住？」豬一戒道：「就是情絲縛你不住，玉火鉗也要將你夾住，怎肯輕易放你！莫非你弄法兒不乾不淨不明不白逃走了來？惹他趕將來，又要帶累師父哩！」小行者笑道：「是哪樣沒用的夯貨，被他將耳朵夾住，沒奈何跪著賭咒，方能夠與他講得乾乾淨淨明明白白，不須逃走？我雖是逃走來的，卻不消跪著人賭咒。」豬一戒羞得捂著嘴，不敢開口。唐半偈道：「履真呀，你不要理他，且說你怎生脫來？」小行者細說了一遍。唐半偈聽了，嘆息道：「人身難得，何貪欲熏心迷而不悟遂至於此？真可憐他！」小行者道：「此乃自作自受，不必憐也。但摔碎的玉火鉗又被眾女子竊往四方，恐傳流後世又要造無邊孽障，真可憐也！」師徒們又嘆息了一回，方放馬往西而行。正是：

The young monk went to chase his master. Master Tang Banjie was just holding his horse and looking back when suddenly he saw the young monk approaching. Overjoyed, he asked, "Disciple, you have come!" How did you manage to escape from his emotional bonds?" The young monk smiled and said, "How could his emotional threads possibly bind me?" Zhu Yijie said, "Even if his emotional threads could not bind you, the Jade Fire Clamp would still clamp you. How could it possibly let you go so easily!" "Did you perhaps escape by using some trickery, leaving things neither clean nor clear?" You will provoke her to chase after you and bring trouble upon your master again!" The young monk laughed and said, "What kind of useless fool would have his ear clamped by him, be forced to kneel down and swear an oath, just so he could explain things clearly and cleanly without having to run away?" "I may have come by running away, but I certainly did not need to kneel before someone and swear an oath." Zhu Yijie was so embarrassed that he covered his mouth and dared not speak. Master Tang Banjie said, "Lv Zhen, don't pay attention to him. Just tell me how you managed to escape?" The young monk gave a detailed account of the whole thing. After hearing this, Master Tang Banjie sighed and said, "How hard it is to obtain a human body. Why do people let greed cloud their hearts, become deluded, and fail to awaken until they reach such a state?" "Poor soul indeed!" The young monk said, "This is the result of his own actions; there is no need to feel pity for him." "But the smashed Jade Fire Clamp was stolen away by those women in different directions. I fear that if it spreads to future generations, it will create endless karmic obstacles again. That is truly pitiable!" After a while of sighing together, the master and his disciples finally rode on westward. Indeed:

12 **世情偏不悟，佛眼甚分明，**

Worldly feelings are biased and people fail to awaken, yet the Buddha's eyes see things clearly.

13 **不到身成佛，焉知世溺情。**

Until one becomes a Buddha in person, how can they know that worldly attachment is drowning?

14 **唐半偈師徒們又平平安安行了千里程途。忽一日，行到一層高嶺之上，往前一望，只見前面遠遠的有無數人家，也有城池，也有樓閣，也有樹木，也有寶塔，十分繁盛。唐半偈道：「望那裡面人家眾多，莫非與靈山相近？」小行者道：「靈山佛地，祥雲縹緲，瑞靄霏微，不似這等陰陰晦晦，多分還不是。」沙彌道：「就不是靈山，你看樓臺遍地，塔影凌空，必定也是個有名的所在。」豬一戒道：「一路來都是山林僻路，並無大**戶人家，這幾日腹中半飢半飽，委實難支。前面如此熱鬧，就不是靈山，也定有大叢林，且去吃他一頓飽齋再處。」師徒們一面說一面走下嶺來。**又行了七、八里路，並不見有人家，唐長老疑惑道：「**

分明看見偌大城池；怎麼不見？」沙彌道：「方纔在嶺上高，故此看見。如今下了嶺來是在低處，故看不見。再走幾里自然到了。」師徒們又行了七、八里也只不見，唐長老心下愈覺狐疑。小行者道：「師父不必狐疑，待我跳到空中看一看來回你。」唐半偈道：「你去看一看最妙，有人家，沒人家，我們好放心前行。」小行者得了師命，就將身一縱，跳到半空，睜開火眼金睛往前一望，只見茫茫一片都是曠野，哪裡有甚城池人家？心下詫訝道：「這地方又是個作怪的了。」正低著頭思量，忽當面地上吐出一股白氣來，一霎時就布有百里遠近，白氣中忽然又現出一座城池，無數人家，市井街道，宛然一個大都會。小行者看見大驚道：「這光景不祥，定是甚妖怪弄的玄虛？他三人莫要落了他的圈套纔好。」急忙忙落在原處看時，唐長者與豬一戒、沙彌並那龍馬、行李，俱不見蹤影，連連跌腳道：「我就怕落他的圈套，今果被他騙去！卻如何區處？」欲要也撞將進去，奈他是個虛氣幻成的，怎生著腳？欲待不進去，又無處打聽消息，只得又跳到空中，繞著那城池、樓閣查看蹤跡，卻又人煙湊集，與世間無異。

Master Tang Banjie and his disciples traveled another thousand miles of road without any incident. One day, as they traveled up a high ridge, they looked ahead and saw in the distance countless houses. There were also cities, pavilions, trees, and pagodas; it was extremely prosperous. Master Tang Banjie said, "Looking at the many houses there, could this place be near Mount Lingshan?" The young monk said, "Mount Lingshan, the land of Buddha, is filled with auspicious clouds and faint mists. It does not look like this place, which appears so dim and gloomy. Most likely it is not." The novice said, "Even if it's not Mount Lingshan, look at the pavilions covering the land and the pagoda shadows reaching into the sky. It must certainly be a famous place." Zhu Yijie said, "Along the way we have only passed through remote mountain paths with no large households. For these past few days, our stomachs have been half-hungry and half-full; it's really hard to endure." The place ahead is so lively. Even if it's not Mount Lingsnan, there must certainly be a large monastery there. Let us go and have a good vegetarian meal before proceeding." As they spoke, the master and disciples walked down the ridge together. After walking another seven or eight li, they still saw no houses. Master Tang was puzzled and said, "I clearly saw a large city; why can't I see it now?" The novice said, "Earlier we were high up on the ridge, so that is why we could see it." Now that we have come down from the ridge and are in a low place, that is why we cannot see it. We will naturally arrive after walking another few li." After traveling another seven or eight li, the disciples still saw nothing. Master Tang became even more suspicious and doubtful in his heart. The young monk said, "Master, there is no need for you to be suspicious. Let me jump into the air and take a look around for you." Master Tang Banjie said, "It would be best if you go and have a look. Whether there are houses or not, we can then proceed with peace of mind." The young monk received his master's order and immediately leaped into the air. Opening his fiery golden eyes to look ahead, he saw

nothing but an endless expanse of open wilderness—where were there any cities or houses? He was surprised and thought to himself, "This place is another strange one." Just as he was lowering his head in thought, suddenly a column of white vapor erupted from the ground right before him. In an instant, it spread for about one hundred li. Within this white mist, a city with countless houses and bustling streets appeared, just like a grand metropolis. The young monk was greatly startled upon seeing this and said, "This scene is ominous; it must be some kind of demon conjuring illusions." We had better not fall into his trap." In great haste, he landed back at the original spot. Looking around, Master Tang, Zhu Yijie, the novice, and even the dragon horse and luggage were all gone without a trace. He stamped his feet repeatedly and said, "I was afraid we would fall into his trap, and now it has indeed happened—we have been tricked!" "But what should I do now?" He wanted to rush in as well, but since it was an illusion made of vapor, how could he even set foot on it? If he did not go in, there would be nowhere to inquire about news. He had no choice but once again jump into the air and circle around the city and pavilions to look for traces. Yet it was filled with people just like any ordinary place on earth.

15 **正忍不住打算落下去看看時，不期那城池、樓閣又漸漸消磨，仍是一片白地。要尋個人問，卻又遠近並無人家，只得念一聲「唵」字真言，叫道：「山神、土地何在？」叫了幾聲，並不見有神出來。心下焦躁，取出金箍鐵棒來**攥在手中，大喝道：「什麼大膽的毛神？怎敢不聽我的使喚！」喝聲未絕，只見西南角上，一個白鬚短老兒拄著條拐杖，拐著腳飛一般跑將來，朝著小行者跪下道：「小神不知小聖到來，迎接來遲，萬望恕罪。」小行者大怒道：「好毛神！你倚著那個妖怪的勢兒，不服我使令？」土地道：「但是天上的仙佛就可役使天下的土神。小神多大的職位？怎敢不服小聖使令！」小行者道：「既服我使令，為何連呼兩次方來？」土地道：「這地方廣闊，一望無涯，又沒有人家田舍，小神直住在西南上，離此甚遠，故此來遲。」小行者道：「你既路遠趕來，也還可恕。怎麼山神並不見影？」土地道：「這地方周圍數十里一片平洋，並無尺寸之山，從來沒有山神，故無人迎接。」小行者道：「自從乾坤定位，便高者為山，深者為川，哪有個沒山之理？」土地道：「小聖有所不知，這地方原不是天地自然生成的，都是人心造出來的一重孽海，是非冤孽，終日播弄波濤，世人一墮其中，便沉淪不出；後來我佛過此，憐念眾生墮落，大發**慈悲，遂將恆河沙填平了，故俱是一片平洋，沒有高山。」小行者道：「自古有人斯有土，有土斯有財，既孽海填成平地，自當有人民居住，田地耕種，為何竟作一片荒郊曠野？」土地道：「當年地土初平時，人民田地原也十分茂盛，只因我佛填恆河沙中誤帶了許多雉種**

在內，不意年深月久，那雉種受了孽海的餘戾，竟化成一片蜃氣；那蜃氣月久日深遂成了精靈，竟將這些人民、田舍都吞吸在肚中吃了，故此止存了一片平地。」小行者道：「那蜃氣怎樣吞吸人？」土地道：「那蜃氣有時結作城池、市鎮、人物、草木，與世間無二，人不知道，走了進去，便一口氣吸入肚中去充飢了。」

Just as he could not resist the urge to descend and take a closer look, unexpectedly, the city and pavilions gradually faded away again, leaving only an empty expanse of white. He wanted to find someone to ask, but there were no houses near or far. He had no choice but to recite the true word "Ōng" and called out, "Where are the Mountain God and Earth Spirit?" He called several times, yet no deity appeared. Frustrated and anxious, he took out the Golden Hoop Iron Staff in his hand and shouted loudly, "What kind of bold demon dares to—" "—how dare you not obey my command!" Before the shout had finished, an old man with white beard and short stature appeared from the southwest corner. Supporting himself on a cane, he hobbled over at lightning speed, knelt before the young monk, and said, "Your minor deity did not know you were coming, so I was late in greeting you. Please forgive me." The young monk became very angry and said, "You wretched demon!" "Are you relying on the power of some demon to defy my command?" The Earth Spirit said, "Only immortals and Buddhas from heaven can command all earth spirits." "What is my position as a minor deity?" "How could I dare to defy your command, Great Saint!" The young monk said, "If you are willing to obey my commands, why did it take two calls for you to come?" The Earth Spirit replied, "This place is vast and boundless with no houses or farms in sight. I live far to the southwest from here, so my arrival was delayed." The young monk said, "Since you have traveled a long distance to come, I can forgive you." "Why is the Mountain God not here?" The Earth Spirit replied, "This place is a flat plain for dozens of li around; there isn't even the tiniest hill. There has never been a Mountain God here, so no one came to greet you." The young monk said, "Since the time of Heaven and Earth being established, the high places became mountains and the deep ones rivers. How could there be a place without any mountain at all?" The Earth Spirit replied, "Great Saint does not know this. This place was never naturally formed by heaven and earth; it is a sea of karmic suffering created entirely by human minds. Righteousness and injustice, grudges and karma stir up waves all day long. Once people fall into it, they sink and cannot escape. Later, when the Buddha passed through here, he pitied the fallen beings and showed great compassion. He filled in this sea of suffering with sands from the Ganges River, hence why it is now a flat plain without any high mountains." The young monk said, "Since ancient times, where there are people, there is land; and where there is land, there should be wealth. If this sea of karmic suffering has been filled in to become flat ground, it naturally should have people living here and

fields for cultivation. Why then does it remain a desolate wasteland?" The Earth Spirit replied, "When the land was first leveled in ancient times, people and fields were indeed flourishing. However, when the Buddha filled this place with sands from the Ganges, he accidentally brought many pheasant seeds along. Unexpectedly, after years passed, those pheasant seeds absorbed the lingering malevolence of the sea of karmic suffering and transformed into a mist-like vapor. Over time, that vapor became spirits which devoured all the people and their homes, leaving behind only this flat expanse." The young monk asked, "How do these mists devour people?" The Earth Spirit explained, "Sometimes these mists condense into cities, towns, people, and trees—identical to the world. People are unaware of this and walk in, only for them to be sucked into its belly with one breath as food."

16 **小行者聽了大驚道**：「**據你這等**說起來，我唐師父與豬、沙二弟，行李、白馬，定是被他吞吃了。」土地道：「唐聖僧既有小聖護持，為何容他吞吃？」小行者道：「我因初來，不知地方深淺，跳在空中去觀看，見他吐氣甚凶，急急下來報知，他師徒三人已不知去向，豈不是被他吞吃？必然死了。」土地道：「若是這等，想來吞吃是有所不免，只怕還未必死。」小行者道：「既吞吃了，怎麼不死？」土地道：「這蜃妖喉嚨大，肚腹寬，吃在肚裡的東西常整個月還是活的，小聖須急急去救，也還不妨。」小行者道：「他起初現出城池、市井，雖是虛氣，也還就他虛氣揣**度**，**哪裡是口**，**哪裡是腹**，**也好設法去救取**；**如今一片平洋**，**連虛氣也沒了**，**叫我從哪裡下手起？畢竟還是你土地在此為一方之神**，**知道他的來蹤去跡**，**快快**說來，免我動手。」土地道：「小聖差矣！土地，土地，只管地上的事情；他若有巢穴在我土地之上，將唐聖僧窩藏，我做土地的不報，便應受責罰。如今連這蜃妖也是有影無形的精怪，何況他彎彎曲曲的肚腸，知他放你師父在何處？怎生責罰起小神來！」小行者道：「既與你無干，饒你去吧。」那土地得放，就一閃不見了。小行者拿著條鐵棒，在那一片白地上東邊尋到西邊，南頭找到北頭，雖遠遠看去象有一團黑氣，及趕到面前那一團黑氣又遠遠在別處去了，並無一毫蹤影。自家孤孤凄凄，一時苦上心來，止不住痛哭起來，道：

After hearing this, the young monk was greatly shocked and said, "According to what you've just told me, my Master Tang and my two disciples Zhu and Sha, along with our luggage and white horse, must have been devoured by it." The Earth Spirit asked, "Master Tang the Holy Monk is under your protection. Why would he allow himself to be devoured?" The young monk said, "I had just arrived and did not know the depth of this place. I jumped into the air to look around and saw him emitting a fierce vapor.

I hurried down to inform them, but his master and disciples were already gone—wasn't that because they were devoured?" "They must have died." The Earth Spirit said, "If that is the case, it seems inevitable they were swallowed. But I fear they may not necessarily have died." The young monk asked, "If they were devoured, how could they not die?" The Earth Spirit said, "This mirage demon has a large throat and wide belly. Whatever it swallows can remain alive for an entire month in its stomach. Great Saint must hurry to rescue them; there is still time." The young monk said, "At first, when it manifested as cities and streets, even though they were illusions, we could still estimate where its mouth was and where its belly lay. We could then devise a way to rescue them. Now that the whole place is just flat land with not even an illusion left, how can I possibly know where to begin?" "After all, you are the Earth Spirit in charge of this place and should know its comings and goings. Hurry up and tell me so I won't have to take action." The Earth Spirit said, "Great Saint is mistaken!" "Earth Spirits are only in charge of matters on the ground. If he has a nest or den upon my territory and is hiding Master Tang, I as an Earth Spirit would be punished for not reporting it." "Now, even this mirage demon is a spirit with form but no substance. How much more so its winding intestines—how can I know where he has placed your master?" "How could I possibly be punished for it!" The young monk said, "Since this is not your fault, go ahead and leave." With permission granted, the Earth Spirit vanished in a flash. The young monk, holding his iron rod, searched from the east to the west and from the south to the north across that expanse of white ground. Though in the distance it seemed there was a black vapor, when he hurried toward it, that black vapor had already moved far away again, leaving not even the slightest trace. Feeling lonely and desolate, he was overwhelmed by sorrow at that moment and could not help but weep bitterly, saying:

17 「一自從師西土來，如影隨形未分開，

"Ever since I followed my master westward from the East, like a shadow following form, we have never been apart,"

18 何期半路遭奇禍，不料中途受妄災，

"Who could have foreseen this strange calamity halfway along our journey? I did not expect to suffer such a false disaster in the middle of the way,"

19 實實虛虛何處覓？生生死死費疑猜，

"Where can I find them now, amidst all these truths and illusions?" "I rack my brains over life and death, full of doubts and guesses,"

20 痛思聚散須臾事，怎不教人淚滿腮。」

"Thinking painfully about our reunion and parting in the blink of an eye—how could it not make my tears fill my cheeks?"

21　**小行者尋師痛哭，不題。**

The young monk wept bitterly while searching for his master. No more is said about this.

22　**且**說唐半偈，正在路中打發小行者跳到空中去觀望，忽前面現出一座城池，市井街道，宛然一個沖繁郡縣。豬一戒看見大笑道：「師父，我們眼花了！這等一個熱鬧去處，又叫師兄去看些什麼？他看了來又要誇是十大功勞。莫若我們先進去，尋個大叢林歇下，叫他收拾起齋來，等他來同吃，也顯得我們大家有用，不單單靠他一人。」唐長老道：「我看這城中十分熱鬧，倘我們進去坐在叢林裡面，他來時錯了路尋不著，豈不費力！不如還是等他同去的好。」豬一戒道：「今日過午不久，若是吃齋快些，還走得三、五十里路，倘痴痴的等他，那猴子有要沒緊的，知他幾時**纔來？只好在這地方宿了。」唐半偈西行心急，聽見**說吃了齋還有三、五十里路走，便就統口道：「吃了齋再趕行些程途固好，只怕你師兄回來尋我們錯了路。」豬一戒道：「老師父忒過慮！我們進城只在大街上尋個叢林進去，卻叫沙彌牽著馬站在寺門口等地，那猴子好不賊滑，怎生會錯！」唐半偈道：「既是這等說，我們就先進去吧。」便把馬一拎，師徒三人相趕著竟入城來。進得城門，先是一座長橋，過了長橋纔看見城圈。師徒們到了城圈邊往裡一望，只見裡邊黑洞洞也不知有多少深遠。唐半偈心下著忙道：「徒弟呀，這城門怎這等黑暗，與別處不同，莫不有甚利害？不如還等師兄來同進去吧。」豬一戒道：「各處風俗不同，我們來了幾萬里路，怎能夠都是一般？這城池高大，故城圈深遠，有甚利害？就等了師兄來，這是西行個的路，也少不得要進去。師父若怕黑暗，等我牽著馬慢慢走，叫沙彌挑行李緊緊貼著師父的身子同走，怕些什麼？這瓮城就深遠也不過半箭一箭，難道裡面大街都是這等昏暗不成？」唐半偈的馬已到城圈邊，無可奈何，只得聽豬一戒牽了進去。不期纔走進去得三、五步，忽颼颼的一股腥氣，就是三十三天上的罡風一般，往內一吸，將他師徒三人并龍馬竟吸了進去。一霎時身不由己，竟吸去有數十里之遙，撞著了一間房**屋方纔擋住。幸得師徒三人牽連在一處，還未曾失散，雖一路來跌跌倒倒，卻喜撞著的牆壁還都柔軟，並未損傷。此時，師徒們都嚇呆了，定了半晌神，唐半偈方纔醒轉來，問道**：

Meanwhile, Master Tang Banjie was on the road, just sending the young monk to jump into the air for a look around. Suddenly, ahead of them appeared a city with streets and alleys—just like a bustling county town. Zhu Yijie saw this and laughed

heartily, saying, "Master, our eyes must be playing tricks on us!" Zhu Yijie looked at it and laughed heartily, saying: "Master, this is such a lively place—why send my senior brother up there again to look around?" He would look at it and then boast about ten great merits. "Why not we go in first, find a big grove to rest at, have him prepare some vegetarian meals, and wait for him to come here together? That would show that all of us are useful, not just relying on one person." Master Tang the Elder said, "I see this city is very lively. If we go in and sit inside a grove, when he comes here later and takes the wrong path and can't find us, won't that be troublesome!" "It would be better to wait for him to go together with us." Zhu Yijie said, "It's not long until noon today. If we finish our vegetarian meal quickly, we can still walk thirty to fifty li. But if we just sit here waiting for him, that monkey is always slow and careless—who knows when he'll finally come?" "We might as well stay here for the night." Master Tang Banjie, eager to continue his westward journey, heard that after the meal they could still walk thirty or fifty li more. He immediately said, "It's good if we eat and then press on a bit further, but I'm afraid your senior brother will return and take the wrong path looking for us." Zhu Yijie replied, "Master, you're worrying too much!" "When we enter the city, we'll just find a grove on the main street to go into. We can have the novice lead the horse and stand at the temple gate waiting for him. That monkey is so clever—he wouldn't possibly get lost!" Master Tang Banjie said, "If that's how it is, then let us go in first." He took hold of the horse and led his disciples along as they hurried into the city. After passing through the city gate, there was first a long bridge; only after crossing it could one see the city walls. When the master and disciples reached the edge of the city wall and looked in, they saw only darkness within—its depth was unknown. Master Tang Banjie grew anxious and said, "Disciples, how dark this city gate is—unlike anywhere else. Could there be some danger here?" "Better wait for our senior brother to come in with us." Zhu Yijie said, "Customs vary from place to place. We've traveled tens of thousands of li—how could every place be the same?" "This city is tall and grand, so its walls are naturally deep. What danger could there possibly be?" "Even if we wait for our senior brother, this is the road westward—we will still have to go in eventually." "If Master is afraid of the darkness, I'll lead the horse slowly. Let the novice carry the luggage and walk closely beside you—what's there to fear?" "This walled city may be deep, but it can't be more than half or one arrow's length. Could the main streets inside really all be this dark?" Master Tang Banjie's horse had already reached the edge of the walled city. With no choice, he could only let Zhu Yijie lead it inside. Unbeknownst to them, no sooner had they taken three or five steps inside than a sudden gust of foul air—like the fierce wind from the thirty-third heaven—swept in and sucked all four of them—the master, his disciples, and even the dragon horse—into it. In an instant, they lost control of their bodies and were sucked for dozens of li before colliding with a house that finally stopped them. Fortunately, the master and his three disciples remained connected together and had not yet scattered. Though

they tumbled along the way, they were fortunate that the walls they hit were all soft and caused no injury. At this moment, the master and disciples were so frightened they stood frozen in place. After a while of regaining their composure, Master Tang Banjie finally came to his senses and asked:

23 **「徒弟呀，我們還是死了還是活著？」豬一戒嚇得身子只是發抖，哪裡答應得出？沙彌勉強應道：「我們進了這座城來，活是莫想活了！但此時尚有氣**說話，還象是未曾死的。」唐半偈道：「既未曾死，你可細細訪問這是什麼所在？」沙彌道：「大家跌得昏天黑地，叫我哪裡去訪問？」唐半偈道：「豬一戒為何不做聲？」沙彌道：「他要趕進城來吃齋，想是齋吃多了，說不出話來。」豬一戒睡在地下，聽見沙彌說他，沒奈何，咕咕唧唧的說道：「兄弟，莫要取笑我了，我也是好意思要趕路，誰知造化低，忽被孽風吹到此處，睜著眼看不見天，莫非此處又是一個羅剎鬼國？」沙彌道：「若是鬼國也還該齊整些，怎這所在摸了去齷齷齪齪，不成個世界，莫非走到地獄裡來了？」

"Disciples, are we dead or still alive?" Zhu Yijie was so frightened that his body trembled uncontrollably; he could not even respond. The novice, struggling to reply, said weakly, "Since we entered this city, there's no way we can survive!" "But at least we're still able to speak and breathe—this seems like we haven't actually died yet." Master Tang Banjie said, "Since we are not dead yet, you must carefully find out where exactly this place is." The novice replied, "We all fell and everything's spinning around us—how can I possibly go anywhere to find out?" Master Tang Banjie asked, "Why is Zhu Yijie not speaking?" The novice said, "He was eager to come into the city for a meal. Perhaps he ate too much vegetarian food and can't speak now." Zhu Yijie, lying on the ground, heard the novice mention him. With no choice but to mumble weakly, he said, "Brother, don't tease me anymore. I also wanted to hurry along, but who knew my fate was so low that a sudden evil wind blew us here? My eyes are wide open yet I can see no sky—could this place be another Land of Demons?" The novice said, "If it were a land of ghosts, at least things should be more orderly. How come this place feels so messy and formless? Could we have ended up in the Underworld?"

24 **大家猜疑了許久，沙彌忽然看見豬一戒閉著眼揉腿哩！忙踢他一**腳道：「二哥，快開眼！你看有些亮影了。」豬一戒聽得，急睜開眼看，果然看見師父盤腳坐著，白馬立在旁邊，滿心歡喜道：「造化，造化！想是哪個善人積陰騭，開個天窗了？」唐半偈想了想道：「不是開天窗，還是你我元神充足，坐久了發的慧光，古人謂虛室生白，即此意也。既有亮光，可細細看這是什麼所在？」豬一

戒聽見，連忙爬將起來，東張西望，方看見擋住他的那間房屋卻不是房屋，乃是一座小廟兒。心下暗喜道：「既有廟宇，就不是僧家也是道家，且進去告訴他一番失路的苦楚，問他化**些飯大家吃了，也可遮飾前言，免得沙彌笑我。」忙走到廟前一看，只見廟門上橫著一個匾額，一時亮光模糊看不明白，心下想道：「多分是個土地廟兒，若不是土地廟定是個火神廟兒。」又走近一步，定睛細看，方看見廟匾上寫的是」五臟之神」四個大字，再揉一揉眼睛看得分明，方著慌道：「我聽見**說人肚裡方有五臟廟兒，難道我師徒三人這等命苦，竟吃到人肚裡來了？」忍不住大哭起來道：「師父，不好了！我們已被人當魚肉吃在肚裡了。」唐半偈道：「你怎麼知道？」豬一戒道：「這靠著的不是個五臟廟兒！若不是吃在人肚裡，如何有五臟廟兒？」唐半偈想了想道：「你說得不差，我們果被妖精吃了。」沙彌道：「二師兄的話也還是揣摩，怎師父就信了真？」唐半偈道：「不是我輕易信真，細細將情理揣度，其實一毫也不差。」沙彌道：「怎見得？」唐半偈道：「我們在嶺上就望見城池，及走了一、二十里反看不見，又叫孫履真去探望，忽又現出城池，或有或無，自然是妖精變化迷人的了！後來我們進城，先過了一條長橋，豈非妖精之舌？後到城圈邊，黑洞洞一望無際，豈非妖精之喉？繞入城圈，就被一口氣直吸到這裡，這裡又有五臟廟兒，豈不是明明在妖精肚裡？再有何疑！」豬一戒聽見，一發大哭起來道：「罷了，罷了！我們師徒**三人前生前世不知作了什麼孽障？今世裡受此冤報！」唐半偈道：「死生夢幻，哭之何益？」豬一戒哭道：「我們今日還嘴巴巴是三個講經**說法的和尚，再過幾日就要變做妖精的臭糞了！叫我如何不哭？」沙彌道：「二哥，不要這等膿包！我三人雖被妖精吃在肚裡卻又不死，尚有大師兄在外面，他若曉得了自然前來救護。」豬一戒道：「救是來救，只是這遭有好些難救哩！」沙彌道：「這遭為何難救？」豬一戒道：「往常間師父被陷，或是藏在山中，或是捆在水裡，皆有個窩巢可以訪問，如今被妖精吃在肚裡，叫那猴子哪裡去打聽？若是打聽得知我們被妖精吃了，只道我們死了，一發不想救護了，怎不繁難？」沙彌聽了也著驚道：「是呀！這卻怎處？除非央人寄個信兒與他纔好。」豬一戒道：「你說話一發好笑，一個妖精肚裡有誰人來往寄信？」唐半偈沉吟道：「要寄信倒也不難，只是要叫履真受些痛苦，我心不忍。」沙彌道：「師父呀！我們如今在九死一生之時，若有人寄信，便叫大師兄受些痛苦也顧他不得。」豬一戒道：「師父原來也會說謊，他在那裡，我們在這裡，誰人寄信？」唐半偈道：「我倒不是說謊，當初他尋到我處來皈依的時節，他住在傲來國花果山，隔著兩大部洲，毫無因緣，多感唐

玄奘佛師傳授了我一篇定心真言，叫我三時**默念。但念時，你大師兄便頭痛欲裂，所以尋聲來歸，做了我的徒弟。」豬一戒笑道：「師父既有這樣靈咒兒，怎不時常念念弄這猴子頭痛耍子？」唐半偈道：「他一路吃辛受苦，百依百順，怎忍再念？今在死生斷**絕之時，也是沒奈何，只得硬著心腸念一兩遍，使他知我性命尚存，好設法來救護。」沙彌道：「師父既具此神通的妙理，須快快念咒，不可遲了。」唐半偈不得已，只得盤膝而坐，默默念將起來。

After much speculation, the novice suddenly noticed Zhu Yijie rubbing his leg with his eyes closed! He hurriedly kicked him and said, "Elder Brother Zhu, open your eyes quickly!" "You can see some light now." Zhu Yijie heard this and quickly opened his eyes. Indeed, he saw Master Tang sitting cross-legged nearby with the white horse standing by. Overjoyed, he exclaimed, "Fate! Fate!" "Someone must have accumulated great virtue and opened a window in the sky for us!" Master Tang Banjie thought for a moment and said, "It's not an open window in the sky. Rather, it must be because our spiritual essence is sufficient; after sitting still for so long, we've emitted wisdom light. As the ancients said, 'When the mind is empty, brightness arises'—this is exactly what they meant." "Now that there's some light, you can look carefully and tell me where exactly we are." Zhu Yijie, hearing this, hurriedly got up and looked around. Only then did he realize that the house which had stopped them was not a house at all, but rather a small temple. He secretly rejoiced and thought, "Since there is a temple here, even if it's not Buddhist, it must belong to the Daoists. Let me go in and tell them about our plight of getting lost. I can ask for some food so we can eat—it will also help cover up my earlier words and prevent the novice from laughing at me." He hurried to the front of the temple and looked up. He saw a horizontal plaque above the gate, but the dim light made it hard to read clearly. Thinking to himself, he said, "It's probably a shrine for an Earth Spirit. If not that, then surely a Fire God Temple." He took another step closer and squinted carefully. Only then did he see the four large characters on the temple plaque: "Shen of the Five Zang." Rubbing his eyes again to make it clear, he suddenly panicked and said, "I've heard that there is a 'Temple of the Five Viscera' inside people's bodies! Could my master and I be so wretched as to have actually been swallowed into someone's stomach?" Unable to hold back his emotions, he burst into tears and cried out, "Master, it's terrible!" "We've already been eaten by someone like fish or meat!" Master Tang Banjie asked, "How do you know this?" Zhu Yijie replied, "This isn't just a Temple of the Five Viscera we're leaning against!" "If we weren't inside someone's stomach, how could there be such a temple?" Master Tang Banjie thought for a while and said, "You're not wrong. We have indeed been eaten by a demon." The novice asked, "Elder Brother Zhu's words are still just guesses. Why does Master believe them so readily?" Master Tang Banjie replied, "It's not that I'm taking it lightly. When carefully considering the logic of the situation, there is absolutely no mistake." The

novice asked, "How do you know?" Master Tang Banjie said, "We could see the city from the hilltop. After walking ten or twenty li, it suddenly disappeared. We even sent Sun Lvzhen to look for us, and then the city reappeared again—sometimes visible, sometimes not. This can only mean that a demon is using illusions to deceive people!" "Later, when we entered the city and first crossed a long bridge—wasn't that like a demon's tongue?" "When we reached the edge of the inner city, it was pitch-black and endless—wasn't that clearly a demon's throat?" "After entering the inner city, we were immediately sucked here in one breath. And now there's even a Temple of the Five Visceras—doesn't this clearly mean we are inside a demon's stomach?" "There is no more room for doubt!" Zhu Yijie, upon hearing this, burst into even greater sobs and cried out, "It's over! It's over!" "What kind of karmic retribution did my master and I create in our past lives?" "Why must we suffer such an unjust fate this life!" Master Tang Banjie said, "Life and death are but dreams and illusions. What good is crying?" Zhu Yijie wept, "Today we are still three monks who recite and explain the Dharma. In a few more days, we'll become the demon's stinking excrement!" "How could I not cry?" The Sandi said, "Older Brother Two, don't be such a wimp!" "Although the three of us have been eaten by demons, we are not yet dead. Our eldest elder brother is still outside; if he learns about this, he will naturally come to rescue us." Zhu Yijie said, "He may come to save us, but this time there are many difficulties in rescuing us!" The Sandi asked, "Why will it be difficult for him to rescue us this time?" Zhu Yijie replied, "Usually when our master was trapped, he would either be hidden in the mountains or tied up in water—there were always places to search and inquire. Now that we have been eaten by a demon, where can that monkey go to look for us?" "If he manages to learn that we were eaten by a demon, he will think we are already dead and not even consider rescuing us. How is this not extremely difficult?" The Sandi listened and was also startled, saying, "That's right!" "What are we to do now?" "Unless someone is sent to deliver a message to him, there's no other way." Zhu Yijie said with even more laughter, "What you're saying is ridiculous—how can anyone come and go to deliver messages inside a demon's belly?" Master Tang Banjie mused, "Actually, delivering the message is not difficult. It's just that it will cause Lüzhen some pain, and I feel reluctant in my heart." The Sandi said, "Master!" "We are now in a situation of one chance out of ten thousand for survival. If someone can deliver the message, even if it causes our eldest elder brother some pain, we have no choice but to endure it." Zhu Yijie said sarcastically, "Master, I didn't know you could lie. He is there and we are here—how can anyone deliver a message?" Master Tang Banjie said, "I am not lying. When he first came to me for ordination, he lived on Huaguo Mountain in Aolai Kingdom, separated by two great continents. There was no connection at all. I owe much gratitude to Master Xuanzang of the Tang Dynasty, who taught me a mantra for calming the mind. He instructed me to recite it silently three times daily." "Each time I recited it, my eldest elder brother would suffer a splitting headache. That is why he

followed the sound and came to me, becoming my disciple." Zhu Yijie laughed and said, "Since you have such a powerful spell, Master, why don't you recite it often just to give that monkey headaches for fun?" Master Tang Banjie replied, "He has endured hardships and followed my instructions without complaint all along. How could I bear to recite it again?" "Now, in this moment of life and death, I have no choice. I must steel my heart to recite it once or twice so that he knows our lives are still intact and will find a way to rescue us." The Sandi said, "Since you possess such divine power and wisdom, Master, please recite the spell quickly. Do not delay." Master Tang Banjie had no choice but to sit cross-legged and began silently reciting it.

25 **正是**：

It was precisely:

26 **鱉中菩薩能趺坐，蛤裡觀音善誦經**；

"A Bodhisattva can sit in meditation even inside a turtle, and Guanyin can recite sutras well within a clam;"

27 **莫道傳聞部是謊，須彌芥子具精靈。**

"Do not say that all rumors are lies—Mount Sumeru and the mustard seed both house spirits."

28 **唐半偈在妖精肚裡，默默念定心真言不題。**

Master Tang Banjie, inside the demon's belly, silently recited the mantra for calming the mind—this is not further described.

29 **卻**說小行者在一片白地上找尋不著蹤跡，滿心只道師父被妖精吃在肚裡死了。正淒淒惶惶沒處做道理，忽微微頭疼起來，大驚道：「我的頭從來無故再不曉得疼痛，怎這會子忽然痛將起來！莫非師父還未曾死，念咒咒我？」正在躊躇，頭痛忽又住了，心下無限狐疑。過了半晌，忽又疼痛起來，方大喜道：「這頭忽痛忽止，止而又痛，定是師父未死，通信與我，叫我救他。但你陷在妖精肚裡，比不得尋常有個巢穴可尋，況此時連妖精的形影也無，卻叫我哪裡去用力？」正在尋思無計，忽白地上又現出一座城池來，與前一樣。小行者看見，知道城門是妖精的口齒，不敢進去；忙跳到空中，取出金箍鐵棒，叫聲：「變！」變得有數丈長，把腰一躬也變做金剛一般，遂低了雲頭，照著城池、樓閣一路打來。只聽得東邊響亮一聲，倒了城牆，西邊豁喇一陣，塌了寺壁，寶塔九層，一霎時傾頹了七、八，居民萬室，頃刻間掃蕩了千家。

Meanwhile, Xiao Xingzhe could find no trace of them on the white ground and was convinced in his heart that their master had been eaten by the demon and died. Just as he was feeling desolate and at a loss for what to do, his head suddenly began to ache slightly. He was greatly startled and said, "My head has never hurt without reason before—why does it suddenly start hurting now!" "Could it be that my master is not yet dead and is reciting a spell to curse me?" While hesitating, the headache suddenly stopped, leaving his heart full of doubt. After a while, the pain suddenly returned again. He was overjoyed and said, "This head of mine is alternately hurting and stopping, then starting again—this must mean my master is still alive, sending me a message to tell me to rescue him." "But you are trapped inside a demon's belly, not like the usual situation where there is at least a den to search. Moreover, now even the demon's shadow cannot be seen—how should I know where to exert my strength?" Just as he was thinking helplessly, a city suddenly appeared on the white ground again, identical to the previous one. Xiao Xingzhe saw it and realized the city gate was the demon's mouth. He dared not enter, so he quickly jumped into the air, took out his golden hoop iron staff, and shouted, "Transform!" It transformed into a rod several zhang long. He bent his waist and also transformed himself into the likeness of a Vajra, then lowered his cloud and began smashing everything in sight—city walls, towers, and pavilions alike. All at once, a loud crash was heard from the east as city walls collapsed; to the west, with a sudden crackling sound, temple walls crumbled. Nine-tiered pagodas toppled seven or eight in an instant, and among ten thousand homes, thousands were instantly flattened.

30　原來這城池果是一個蜃妖吐氣結成的。這蜃妖結此城池吞吸人物是他的常事，原未嘗有意要吃唐長老。不期唐長老晦氣，恰恰送入他口中吞在肚子裡，連蜃妖也不知道。今忽被小行者鐵棒一頓亂打，直打得落花流水。幸喜城池、樓閣大半是虛氣結成。妖精本身卻不曾損傷，只打落了幾個牙齒，急得他暴躁如雷，和身一擺，將一腔墨黑的毒氣都吐了出來。一霎時，烏雲滿布，腥臭難聞，沖得那小行者立身不住，忙收了法身跳到空中，再往下看，見明明一片白地忽成了一重黑海。心下想道：「這妖精若現了真形，便三頭六臂也可以力拿他，如今象烏龜一般，不知將頭縮在何處，但以此惡氣加人，就象方纔打他這一頓棒，他似有如無，料不至傷殘性命。況師父已吃在他肚中，倘救遲了，有些不測，卻如何區處？我想蜃妖原係海中之物，龍王為水族之長，自然有個制他之法，莫若去尋龍王來要他驅除，不怕他不為我出力。」算計定了，遂一筋斗雲竟到西海而來。到了海中，巡海夜叉看見，認得是孫小聖，忙去報與龍王知道。龍王慌忙出來，迎接進去，分賓主坐下。龍王先問道：「近聞小聖奉唐聖僧已近西天，功行將滿，不知有何事故又蒙垂顧？」小行者道：「西天功行卻也差不多了，不期行到一處，遇著一個蜃妖作怪，口吐毒氣，幻作城池、市鎮，將師父師弟三人並龍馬、行李哄入去，都吞在肚裡，我要與他廝殺，他有影無形，沒處用力。我聞蜃乃海中之物，原屬賢王管轄，為何縱容他到平地上去陷人？故特來請問。」龍王聽了就

分辯道：「小聖莫非訪差了？蜃雖雉鳥所化，不是魚龍之屬，卻畢竟以水為生，非大海不有，如何平地上得有蜃妖為害之理？」小行者道：「賢王辯得亦自有理，但據那方土地說起來，此地原是一重孽海，因我佛慈悲以恆河沙填平，沙中誤帶雉種，故釀成此物，雖非賢王放縱，然畢竟是賢王管下族屬。今也不與你講那些閑話，只要賢王用些神通，捉住了他，救出師父，便大家全了情面。」龍王道：「原來有這些委曲，小龍如何得知？要拿他也不難，小龍只消將金肺珠把他的毒氣斂盡，小聖自會捉他了。」小行者道：「如此妙甚！便求賢王速行，恐怕遲了誤事。」龍王不敢遲留，忙進宮去取了金肺珠帶在身邊，遂同小行者走出水晶宮，上了海岸，駕雲前往。

It turned out that this city was indeed formed by a mirage demon exhaling mist to create it. Creating such cities and swallowing people was this mirage demon's usual habit; he had not originally intended to eat Master Tang. Unluckily for Master Tang, it just so happened that he was swallowed into the demon's mouth and into his belly—something even the mirage demon himself did not know. Now, however, Xiao Xingzhe suddenly attacked with a flurry of blows from his iron staff, beating the demon into a state of utter disarray. Fortunately, most of the city walls and towers were formed by illusionary mist. The demon himself suffered no real injury, only losing a few teeth. Enraged, he became furious as thunder and flung his entire body sideways, expelling a mouthful of pitch-black toxic mist. In an instant, dark clouds filled the sky with a foul and repulsive stench that overwhelmed Xiao Xingzhe. Unable to stand his ground, he quickly withdrew his transformed body and leapt into the air. Looking down again, he saw what had clearly been a white expanse now suddenly turned into a vast black sea. He thought to himself, "If this demon were to reveal his true form, even with three heads and six arms I could overpower him. Now he is like a turtle, hiding his head somewhere unknown. He only attacks people by releasing this foul mist. Even if I just beat him up as I did before, it's as though he feels nothing at all. It seems unlikely that such an attack would seriously injure or kill him." "Moreover, my master has already been swallowed into his belly. If I delay in rescuing him and something unexpected happens, how will I deal with that?" "I think the mirage demon is originally a creature of the sea. The Dragon King, as the leader of all aquatic beings, must naturally have some way to control him. I might as well go find the Dragon King and ask him to drive it away. There's no reason he would refuse to help me." Having made up his mind, Xiao Xingzhe immediately somersaulted on a cloud all the way to the Western Sea. When he arrived at the sea, the night fork patrolling the waters recognized him as Xiao Sheng of Sun and hurriedly went to inform the Dragon King. The Dragon King hurried out to greet him, led him in, and they sat down with proper guest-host etiquette. The Dragon King first asked, "I recently heard that you, Xiao Sheng, were accompanying the holy monk of

Tang and had nearly reached the Western Heaven. Your merits are almost complete. I wonder what incident has brought you here again?" Xiao Xingzhe said, "We are indeed almost at the Western Heaven in terms of our journey and merits. Unexpectedly, while traveling through an area, we encountered a mirage demon who exhaled toxic mist to create illusory cities and towns. He lured my master, my two junior monks, as well as the dragon horse and luggage into it, swallowing them all into his belly. I wanted to fight him, but he is formless and shadowy—there's no place for me to strike." "I heard that mirage demons are creatures of the sea and originally fall under your Majesty's jurisdiction. Why have you allowed him to go onto dry land and trap people?" "Therefore, I specially came here to inquire." Upon hearing this, the Dragon King immediately protested, "Is it possible you have made a mistake in your inquiry, Xiao Sheng?" "Although the mirage is a transformation of a pheasant bird, it does not belong to the category of fish or dragons. However, it still depends on water for survival and cannot exist without the sea—how could there possibly be a mirage demon causing harm on dry land?" Xiao Xingzhe replied, "Your Majesty's reasoning is indeed logical. However, according to the local land deity, this place was originally a sea of suffering. Out of compassion, my Buddha filled it in with sand from the Ganges River. Unfortunately, some pheasant seeds were mixed into the sand, giving rise to this creature. Although Your Majesty did not intentionally allow it, it is still part of your jurisdiction." "I will not waste time discussing such trivialities now. I only ask Your Majesty to use some divine power, capture this demon, and rescue my master. Then we can all save face." The Dragon King said, "It seems there are such complications. How could a minor dragon like me possibly know about them?" "It is not difficult to capture him. All I need do is use my golden lung pearl to absorb all his toxic mist, and then you, Xiao Sheng, will be able to seize him yourself." Xiao Xingzhe exclaimed, "That sounds excellent!" "I beg Your Majesty to act quickly. I fear that any delay may cause problems." The Dragon King did not dare to delay. He hurried into the palace, retrieved the golden lung pearl and kept it close at hand, then left with Xiao Xingzhe from the crystal palace onto the seashore, mounting a cloud and heading off together.

31　不多時到了孽海舊地，只見蜃妖吐的黑氣霧沉沉密匝匝還未曾消歇。龍王看了，大怒道：「就是海中蜃魚幻化樓閣、樹木，不過吞吸些鳥雀充飢，怎這孽障竟吐些無邊毒氣，將此千里居民都吞吸盡了，真罪不容於死矣！」遂取出金肺珠托在掌中，低下雲頭，在黑氣上面團團轉了一遭，真是理有相生相剋，物有能制能從。不一時，那些黑氣就如雪消冰解的一般，頃刻間散個乾淨，忽露出一條不象龍，不象魚，又不象黿，又不象鼉的一件怪物來，在地下游行。龍王看見，忙對小行者道：「小聖，此時不下手更待何時？」小行者遂取出金箍鐵棒迎風一晃，有碗口來粗細，忙趕上前照著怪物劈頭便打道：「好妖精！你的城池哪裡去了？你的樓閣哪裡去了？你的市鎮人家哪裡去了？你還能吐氣吸人麼？」那蜃妖雖是精靈，卻尚不能言語，見小行者鐵棒打來，料當不起，只得沒命的往闊處奔

去。小行者哪裡肯放，大踏步隨後趕來，七八趕上，那蜃妖急了，忙回過頭來張開城門般的一張大口，要吞小行者。小行者恐遭毒口，急急退回數步，正打算要跳在空中用棒下搗，忽見那怪物陡然躍起，山搖地動的叫了一聲，便跌倒在地，動彈不得。小行者看見，猶恐有詐，反不敢上前。誰知卻是豬一戒與沙彌在肚裡被那妖怪奔來奔去，顛簸得跌跌倒倒，又聽見外面吆喝之聲，諒是小行者與他賭鬥。沙彌忽然醒悟道：「我們好呆！師兄既往外面廝殺，我們何不內外夾攻？」豬一戒被沙彌點醒，啐了一口道：「我真真呆了！」就提起釘耙，先將他的五臟廟兒一釘耙鋤倒，沙彌便豎起禪杖乘勢往上將脊梁骨一搗，不期用力太猛，不但將脊梁骨搗斷，連皮都搗通了。那蜃妖忍痛不過，故跌倒在地死了。豬一戒見脊梁上搗通，透進亮來，滿心歡喜，忙叫道：「師父，造化了！妖精脊梁上開了個不二法門了。」沙彌笑道：「師父，不要聽他！妖精脊梁怎稱得法門？只好算做個方便門罷了。」唐半偈此時跌得顛顛倒倒，正閉著眼在昏聵之際，忽聽**得兩個徒弟歡喜**說話，睜開眼見旁邊一個窟窿透進亮光，看見天日，也自歡喜，便道：「徒弟呀！既有門就該出去了。」豬一戒忙到透亮處鑽出頭來一張，叫聲：「慚愧！」但見小行者手拿著金箍鐵棒，正在那裡審看妖精，豬一戒大叫道：「大哥，不消疑惑著了，妖精已被我們搗斷脊梁筋，斷送了他的五心三臟了。」小行者猛然看見，滿心歡喜，忙問道：「師父怎麼了？」豬一戒道：「師父好好的。只是洞門小，被妖精皮裹了頭，卻出來不得。」小行者道：「這不打緊！」遂將金箍鐵棒迎風一晃，變做一口風快的屠刀，照著妖精脊背豁喇一聲劃做兩半，沙彌用禪杖撐開。一霎時，他師徒四人依舊都在光天化日之下。豬一戒忙攙了唐長老，沙彌挑了行李，歡歡喜喜的走了出來。唐半偈問起緣由，方知虧西海龍王收了他的毒氣，纔能成功，遂向空拜謝。龍王辭別了小行者，自回海去。師徒四眾正打點行程，忽西南上蜂擁的趕了百十餘人，圍繞著他師徒四眾拜謝說，虧他們除了地方大害。小行者道：「妖精方纔打死，你們偌遠，怎生得知？」眾百姓道：「是土地公公顯靈，先報我們得知的。」定要請了回去過夜。唐長老卻不過眾人好意，只得看著眾百姓去安歇了一宿，次日方脫身早行。正是：

After not long, they arrived at the old site of the sea of suffering and saw that the black mist exhaled by the mirage demon was still thick and dense, having yet to dissipate. The Dragon King looked and was furious, saying, "Even if a mirage fish in the sea transforms into towers or trees, it only swallows some birds to satisfy its hunger. How could this wretched demon exude such endless toxic mist and swallow all the people from thousands of miles away? He truly deserves death!" He then took

out the golden lung pearl, placed it in his palm, and lowered himself from the cloud. Circling above the black mist once, he found that indeed there was a natural principle of mutual generation and overcoming—just as things have their masters and subordinates. In no time at all, the black mist melted away like snow and ice dissolving, vanishing in an instant. Suddenly, a strange creature emerged from it—neither dragon nor fish, neither soft-shelled turtle nor giant tortoise. It wriggled along on the ground. The Dragon King saw this and hurriedly said to Xiao Xingzhe, "Xiao Sheng, if not now, when else is the time to strike?" Xiao Xingzhe then took out his golden hoop staff, waved it in the wind, and it thickened to the size of a bowl. He rushed forward and struck down at the monster's head, shouting, "You good-for-nothing demon!" "Where has your city gone?" "And where are your towers and pavilions now?" "Where have the towns and people gone?" "Can you still exhale mist to swallow people now?" Though the mirage demon was a spirit, it could not yet speak. Seeing Xiao Xingzhe's iron staff coming down, and realizing it could not withstand the blow, it had no choice but to flee for its life toward open ground. Xiao Xingzhe would not let it escape and took big strides to chase after it. After chasing for seven or eight times, the mirage demon became desperate and quickly turned around, opening a huge mouth like a city gate in an attempt to swallow Xiao Xingzhe whole. Xiao Xingzhe feared being swallowed by the demon's toxic mouth and quickly stepped back several paces. Just as he was planning to leap into the air and strike downward with his staff, suddenly the monster leapt up dramatically, roaring out a sound that shook mountains and moved earth, then collapsed onto the ground, unable to move. Xiao Xingzhe observed this and still feared it might be a trick; he hesitated and dared not approach. Little did he know that Zhu Yijie and the Sandi, trapped inside the demon's belly, were being tossed about as it ran back and forth. They had been jostled around violently, and upon hearing the shouting from outside, they guessed it must be Xiao Xingzhe fighting with the demon. The Sandi suddenly realized, "How foolish we've been!" "Now that our elder brother is fighting outside, why don't we attack from inside and out together?" Zhu Yijie was enlightened by the Sandi's words and spat, "I'm really an idiot!" He immediately picked up his rake and first used it to completely destroy the demon's "Temple of Five Viscera." The Sandi then raised his staff and struck upward at its backbone. Unfortunately, he applied too much force; not only did he break the spine, but also pierced through the skin entirely. The mirage demon could no longer endure the pain and collapsed to the ground dead. Zhu Yijie saw that the spine had been pierced and light was shining through. Overjoyed, he immediately called out, "Master, we're saved!" "There's an unbeatable gate right in the demon's backbone now." The Sandi smiled and said, "Master, don't listen to him!" "How can a demon's backbone be called a Dharma gate?" "It can only be considered a convenient door at best." At this moment, Master Tang Banjie had been tossed about and was barely conscious with his eyes closed. Suddenly hearing the joyous voices of his two disciples, he opened his eyes and saw

a hole nearby letting in light and revealing the sky above. He too felt delighted and said, "Disciples!" "If there's a door, we should go out now." Zhu Yijie hurried to the hole where light was coming through and poked his head out, calling out in embarrassment, "How shameful!" He saw Xiao Xingzhe holding the golden hoop iron staff, examining the demon there. Zhu Yijie shouted loudly, "Big Brother, don't doubt any longer—the demon has already had his spine broken by us and we've destroyed his five viscera and three organs." Xiao Xingzhe suddenly saw this, overjoyed, and quickly asked, "What happened to Master?" Zhu Yijie said, "Master is fine." "It's just that the cave entrance is small. Master's head is wrapped in the demon's skin and he can't get out." Xiao Xingzhe said, "That's no problem!" He then took the golden hoop iron staff and waved it in the wind, transforming it into a sharp butcher's knife. With a loud hiss, he slashed through the demon's back, splitting it in two halves, which Sandi held open with his Zen staff. In an instant, the four of them were once again under the bright daylight. Zhu Yijie quickly helped Master Tang up, Sandi carried the luggage, and they happily walked out. Master Tang Banjie asked about the circumstances, and only then learned that it was due to the Western Sea Dragon King having absorbed his poison gas that they had succeeded. He then bowed toward the sky in gratitude. The Dragon King bid farewell to Xiao Xingzhe and returned to the sea on his own. Just as the master and his three disciples were preparing to continue their journey, suddenly more than a hundred people rushed over from the southwest in great numbers. They surrounded the four of them, bowed and thanked them, saying that it was thanks to them for ridding the area of its great local menace. Xiao Xingzhe asked, "The demon was just killed. You are so far away—how could you have known?" The common people said, "It was the Earth God who manifested a miracle and first informed us." They insisted on inviting them back to spend the night. Master Tang could not refuse the good intentions of the people, so he had no choice but to watch as the common folk took him in for a night's rest. The next day, he was finally able to leave early on his journey. It is indeed:

32 最輕者死生，最重者功行。

The lightest matter is life and death; the heaviest matter is meritorious deeds.

33 死生惟一身，功行在萬姓。

Life and death concern only one's own body, but meritorious deeds benefit ten thousand people.

34 不知唐長老此去又何所遇，且聽下回分解。

It remains to be seen what Master Tang will encounter on his journey ahead. Stay tuned for the next episode.

36.第三十五回唐長老清淨無掛礙　豬一戒貪嗔有牽纏 Chapter 35: Elder Tang Is Pure and Free from Obstacles, Zhu Yijie Is Greedy and Angry with Tangled Affairs

1　　語云：

It is said that...

2　　**善自善，惡自惡，善惡分途難假托。怎奈人心雕鑿深，故令世界多舛錯。持齋便認是菩提，誦經便道是活佛，誰知盡是貪嗔痴，種出眾生毛與角。須知我佛清淨心，色色空空都不著；一念天堂已上登，但思地獄便墮落。縱有靈明大辯才，轉念如圜費揣度。我願真修自證盟，莫向他人覓衣缽。**

Goodness comes from the good, and evil comes from the evil; goodness and evil take separate paths and cannot be falsely attributed to others. Alas, how human hearts are deeply carved and artificial, hence causing much disorder in the world. To fast and then claim to have attained Bodhi, or to recite scriptures and believe oneself a living Buddha—how many realize that these are all manifestations of greed, anger, and ignorance, sowing the hair and horns of sentient beings? One must know that the Buddha's pure mind is free from attachment to form or emptiness; a single thought can elevate one to heaven, but merely thinking of hell will lead to downfall. Even if one possesses great wisdom and eloquence, thoughts turning like a circle are difficult to fathom. I wish for true cultivation and self-realization; do not seek robes and begging bowls from others.

3　　**話**說唐半偈師徒四人，脫離了蜃腹之苦，辭了眾百姓，歡歡喜喜又復西行。又行了月餘程途，忽遠遠望見一座高山攔路。唐半偈問道：「徒弟呀，你看前面又見高山攔路，不知是凶是吉，須要仔細。」小行者先已看見，聽得師父問他，又細細觀望了一回道：「師父，靈山這條路我雖不常常來走，那竅脈相通之處也曾來過幾遭，還依稀記得。此去與靈鷲不遠，除了靈鷲別無高峰，為何忽又有此陡峻之山？」唐半偈道：「既是往常沒有，莫非又是蜃氣化的？你們更要小心！」豬一戒聽見說是蜃氣化的，恐怕又被他吸到肚裡去，便放下行李立住腳不敢走。小行者笑道：「好呆**子，怎這樣膽小！就是蜃化的，也須走到他口邊方纔吞吸得去，怎隔著許多路便害怕起來？」豬一戒道：「哥哥呀，前日是大造化，撞見那蜃妖沒牙齒留得性命，若遇了有牙齒的妖精，嚼碎了吞下去，此時也不知變了糞壓在哪塊田地上去了？」沙彌聽了笑道：「二哥若是這等小心害怕，除非叫鐵匠象烏龜般的打一個鐵殼，與你套在身上，方敢大膽走路。」豬一戒道：「我說的是正經話，你卻當取笑。」只得挑起行李來捂著嘴往前又走。

It is said that Master Tang Banjie and his three disciples, having escaped the suffering of the mirage's belly, bid farewell to the common people and joyfully

resumed their journey westward. After traveling for another month or so, they suddenly caught sight of a tall mountain blocking the road in the distance. Tang Banjie asked, "Disciples, you see another high mountain blocking the way ahead. I do not know whether it is an omen of good or ill fortune; we must be careful." Xiao Xingzhe had already seen it. Upon hearing his master's question, he observed carefully once more and said, "Master, although I do not often travel this path to Mount Lingshan, there are places where the hidden veins connect that I have visited several times before, and I still vaguely remember." "This place is not far from Lingjiu Peak. Besides Lingjiu, there are no other high mountains—why has this steep and rugged mountain suddenly appeared?" Tang Banjie said, "Since it was not here before, is it perhaps another mirage illusion?" "You must be even more cautious!" Zhu Yijie, upon hearing that it was an illusion of mirage, feared being sucked into its belly again and so put down his luggage, stood still, and dared not move forward. Xiao Xingzhe laughed and said, "What a fool! How timid you are!" "Even if it is an illusion by the mirage, one must walk to its mouth before being swallowed. How could you be afraid from so far away?" Zhu Yijie said, "Brother, the other day was a great stroke of luck. We encountered that mirage demon without teeth and managed to survive. If we had met an evil spirit with teeth, it would have chewed us up and swallowed us down; by now, I wouldn't know whether I'd be turned into dung trampled under some field!" Sha Mi, upon hearing this, laughed and said, "If Brother Two is so timid and afraid, unless you call a blacksmith to forge an iron shell like that of a turtle for you to wear on your body, you would not dare walk boldly." Zhu Yijie said, "What I am saying is serious, yet you take it as a joke." loyd He had no choice but to pick up his luggage and walk forward with his mouth covered.

4 **走到山**腳下。大家一看，只見那座山兩旁密匝匝都是松林，惟正當中一條嶺路，卻又十分陡峻，要上嶺去必須仰面而行。唐半偈看見光景異常，卻有幾分膽寒，便勒住馬與小行者商量。小行者道：「師父心下既有些狐疑，且住在山腳下，尋個人問問路再走不遲。」遂帶轉唐半偈的馬頭，繞著山腳下尋人家。正沒尋處，忽左手松林裡一聲磬響，大家聽見歡喜道：「有人問路了。」就沿著那條曲路兒尋到松樹林中來。果見一個小庵兒十分幽雅，庵門上題著是「猛省庵」三字，庵門半開半掩，唐半偈吩咐小行者三人在外面立住，自己卻輕輕推開庵門走了進去。走到佛堂前，只見佛堂中一個老和尚，正燒完了午香，忽看見唐半偈立在佛堂外，慌忙走出來迎接道：「老師父從何處來？請堂裡坐。」唐半偈進到堂中先拜了佛，然後與老和尚行禮道：「貧僧乃東土大唐國奉欽命差往西天雷音寺見我佛如來拜求真解的，路過寶方，因見前面山嶺高峻，不知是甚地方，又不知嶺上可好行走，未敢輕易過去，故尋至寶庵求老師父指教。」那和尚看了看道：

「從東土到我西域也不容易，怎只老師一人獨行？」唐半偈道：「貧僧還有三個小徒在外面，恐怕驚動禪棲，故不敢進來。」老和尚道：「老師既要問過嶺難易，說起來話長，令高徒在外面立著不便，請進來同**坐了好講。」唐半偈遂起身，在庵門前叫了小行者三人進去同坐。**

They walked down to the foot of the mountain. When they arrived, everyone looked and saw that both sides of the mountain were densely covered with pine forests. Only in the very center was there a narrow ridge path, which was extremely steep; to ascend it required walking upright on one's back. Tang Banjie, seeing the unusual scenery and feeling a bit fearful, pulled up his horse and discussed with Xiao Xingzhe. Xiao Xingzhe said, "Since Master feels some doubt and hesitation in your heart, let us stay at the foot of the mountain for now. We can find someone to ask about the way before proceeding." He then turned Tang Banjie's horse around and led it along, circling the foot of the mountain to look for a house. Just as they were about to give up, suddenly from the pine forest on their left came a sound of a wooden fish being struck. Hearing it, everyone rejoiced and said, "Someone is here who can ask for directions." They followed the winding path toward the pine forest. Indeed, they saw a small hermitage that was extremely elegant. Above the gate of the hermitage were three characters inscribed: "Mengsheng An." The gate stood half-open and half-shut. Tang Banjie instructed Xiao Xingzhe and the other two disciples to wait outside while he himself quietly pushed open the gate and stepped inside. When he arrived in front of the Buddha hall, he saw an old monk inside who had just finished burning his midday incense. Upon suddenly spotting Tang Banjie standing outside the hall, the old monk hurriedly stepped out to greet him and said, "Venerable Master, from where have you come?" "Please enter and sit inside." Tang Banjie entered the hall and first paid homage to the Buddha, then bowed to the old monk and said, "I am a poor monk from the Eastern Land of Great Tang Kingdom, sent by imperial decree to travel westward to the Vajra Sound Temple in order to see my Buddha Sakyamuni and seek true enlightenment. On our journey through this area, we saw that the mountain ridge ahead is high and steep; I do not know where it leads or whether it is safe to pass over, so we dared not proceed without caution. Hence, we have come to your hermitage in search of guidance from Venerable Master." The monk looked at him and asked, "It is not easy to travel all the way from the Eastern Land to our Western Regions—how come only you, Venerable Master, are traveling alone?" Tang Banjie replied, "I have three young disciples waiting outside. I dared not bring them in for fear of disturbing the quiet meditation here." The old monk said, "Since Venerable Master wishes to inquire about the difficulty of crossing this ridge, it is a long story. It would be inconvenient for your disciples to stand outside; please bring them in and sit together so I can explain properly." Tang

Banjie then rose, called Xiao Xingzhe and his two companions into the hermitage from outside the gate to sit together.

5 **老和尚看見三人相貌醜惡，便道：「師徒同道，為何不同貌？」小行者道：「你曉得什麼？貌若相同，道就不廣了。只問你這條嶺可是一向有的？閑事不要你多管。」老和尚聽見小行者**說話蹊蹺，驚問道：「這位師父象是西天曾走過一兩遭的。」小行者道：「你怎生曉得？」老和尚道：「若不是走過一兩遭，為何開口就問這條嶺一向有無？」小行者道：「走是走過幾遭，因是雲來雲去，記得不真，細細想來，恰象是這條嶺一向沒有，故此問你。」老和尚聽了，連連點頭道：「果是這話，不是說謊。」唐半偈道：「自開闢天地便有山川，況這條嶺參天插地，又不是一丘一壑，**人力能培**，**為何**說個一向沒有？」老和尚道：「老師父有所不知，我這西方佛地從來平坦，不立關防，不設機械，莫說賢愚貴賤老少男女，洗心滌慮，盡可皈依；便是沙場戰卒市井屠兒，一念真誠，亦不妨立地便入。故西天成極樂之國，我佛著萬善之名。從後漢到今，就是孔仲尼儒教聖人，李老聃道教之祖，也莫敢與我佛並尊。不期後來佛教日盛，為性命真修者少，貪善名假托者多，往往掛榜修行，招搖為善。念兩卷經文便道是莫大慧根，吃幾日善齋便以為無邊善果，燒一灶香便希冀冥中保佑，捨一碗飯便思量暗裡填還，甚至借修橋補路科斂民財，假賽會迎神貪圖己利。這還是無知的百姓所為，還有一等不肖的和尚，滿口胡柴，充做高僧，登壇說法，哄騙得愚夫愚婦，金錢供獻，奔走如狂。還有一等痴心的和尚，一竅不通，寸善未立，妄想成佛作祖，躲到深山窮谷中，白說苦修，不知修些什麼？把那父母的遺體凍餓，至死不悟。還有那些焚頂燃指，沿街繞巷敲梆撞缽要求布施的，一時也說他不盡。總之，貪嗔痴慾，奸盜詐偽，無所不有。遂將我佛清淨法門，慈悲願力，弄做個口舌是非之場，萬惡逋逃之藪。故我佛如來深悔將道法流傳中國，誤了眾生，是以近來一字一言不肯妄傳，又恐怕還有不知恥的僧人又來纏擾，故將靈鷲後嶺中分了一支**移於此地**，**就叫做中分嶺**，**以為界限**，**隔**絕東西的這些孽氣。故說個一向沒有，這位師父果看得不差。」唐半偈道：「世尊既移此嶺隔絕東西，為何又留嶺路與人往來？」老和尚道：「終是我佛慈悲，因念慧燈不滅，恐有真正佛器皈依，不忍一概謝絕，故留此嶺路。」唐半偈道：「既存嶺路，與不移嶺何異？」老和尚道：「嶺路雖存，嶺頭上卻造了一座中分寺，請了一位大辯才菩薩住在裡面，凡是過嶺善信，都要請大辯才菩薩照驗。菩薩容過去，便輕輕過去了，若是菩薩不容過

去，你便是神仙也飛不過去。」唐半偈聽了，忙立起身來稱謝道：「多蒙老師父指教，我們須早早上嶺去，求請大辯才菩薩照驗。」豬一戒聽了就去牽馬，沙彌就去挑擔，小行者就打算扶師父出門。老和尚看了看，忍不住對唐半偈說道：「老師父自家上嶺照驗照驗也還使得，這三位師父倒不如在小庵坐坐，不消上去吧。」小行者道：「我三人為何不消上去？」老和尚道：「你方纔三位進庵來，可曾看見庵門上有菩薩親筆題的三個字？」小行者道：「是『猛省庵』三個字，怎不看見？」老和尚道：「既見，這三個字是菩薩題的，這三個字的深意就該知道了。」小行者道：「也無甚深意，不過是叫人把自家身心善惡檢點檢點。」老和尚道：「恰又來！你三位師父的身心善惡可曾**檢點檢點？」小行者道：「這些小事，纔出世的時節就檢點過了，還要等到今日！」老和尚聽了，連連搖頭道：「你這些游方的大話只好哄騙我老僧，你若見了大辯才菩薩，他目如皎日，舌似青蓮，須哄騙他不得。」小行者又笑道：「你這老和尚坐井觀天，也只認得個辯才菩薩罷了，只怕你那辯才菩薩還是我本來靈明中曲曲彎彎生出來的學問哩！」老和尚沒得**說，只得勉強道：「既是這等，請上去，只是不要又走了下來就沒趣了。」小行者道：「我大唐到靈山是十萬八千里，今差不多走了十萬里。卻喜得從不曾走回頭路，但請放心，不要你替古人擔懮。」唐長老見小行者言語唐突，恐怕老和尚沒趣，只得周旋道：「小徒頑蠢胡談，老師父不要介意。」又拱拱手作別，方纔上馬，大家簇擁著望嶺頭而來。正是：

The old monk, upon seeing that the three disciples had ugly appearances, said, "Master and disciples travel together—why do they not share a similar appearance?" Xiao Xingzhe replied, "Do you know anything at all?" "If appearances were the same, the path would not be widely spread." "Just ask you—has this ridge always been here?" "Mind your own business." The old monk, hearing Xiao Xingzhe's unusual way of speaking, was surprised and asked, "This Venerable Master seems to have traveled to the Western Regions one or two times before." Xiao Xingzhe asked, "How do you know this?" The old monk said, "If one had not traveled there once or twice before, why would he immediately ask whether this ridge has always been here?" Xiao Xingzhe answered, "I have indeed traveled there several times before. However, because of the ever-changing clouds, I do not remember clearly. Upon careful reflection, it seems that this ridge has never existed before, hence my question to you." After hearing this, the old monk nodded repeatedly and said, "Indeed, that is true. You are not lying." Tang Banjie said, "Since the time of creation, there have always been mountains and rivers. Moreover, this ridge reaches up to the sky and plunges into the earth; it is not a small hill or ravine that human effort could cultivate. Why do you say it has never existed before?" The old monk said, "Venerable Master

does not know this. In our Western Buddhist land, the terrain has always been flat; there are no barriers or defenses, and no contrivances set up. No matter whether one is wise or foolish, noble or humble, young or old, male or female—if they purify their hearts and minds, all may take refuge. Even battlefield soldiers or butchers from the marketplace—should a single sincere thought arise, there is nothing to prevent them from entering immediately." lø Therefore, the Western Heaven becomes the Land of Ultimate Bliss; our Buddha bestows the name of myriad virtues. From the Later Han Dynasty to now, even Kong Zhongni, the Confucian sage, and Li Lao Dan, the ancestor of Daoism, have dared not be honored equally with our Buddha. Unbeknownst to us, later on Buddhism became increasingly popular; yet those who truly cultivate for the sake of life and nature are few, while many greedily seek virtuous reputations by false pretenses. Often they publicly declare themselves as practitioners, parading about in the name of virtue. They recite two volumes of scripture and claim to possess great wisdom; they fast for a few days and believe themselves to have boundless virtuous fruits. They burn one incense stick and hope for protection from the unseen world, give away a bowl of rice and expect repayment in secret. Some even collect money from the people under the pretense of building bridges or repairing roads, while others falsely organize religious festivals and welcome deities to seek personal gain. This is still the act of ignorant commoners. There are also a class of unworthy monks who speak nonsense, pretending to be great masters; they ascend the platform to deliver sermons and deceive foolish men and women into offering money with wild enthusiasm. There are also some foolish monks who understand nothing, have not cultivated a single virtue, yet delusionally imagine becoming Buddhas or patriarchs. They hide in remote mountains and secluded valleys, claiming to endure hardships for cultivation, but no one knows what they actually cultivate! They starve their parents' physical bodies in cold and hunger, dying without ever attaining enlightenment. There are also those who burn their heads and fingers, wandering the streets and alleys with a gong and begging bowl to solicit alms—this list could go on endlessly. In short, greed, anger, ignorance, and desire; deceit, theft, fraud, and pretense—there is no evil that does not exist. Thus, they have turned the Buddha's pure Dharma gate and compassionate vows into a place of verbal disputes and contention, as well as a refuge for every conceivable evil. Therefore, our Buddha Sakyamuni deeply regrets having spread the Dharma to China, misleading sentient beings. Hence, recently he has not dared to transmit even a single word or phrase recklessly. Moreover, fearing that some shameless monks might again come to trouble him, the Buddha caused one branch of the ridge behind Mount Lingjiu to be split and moved here; it is now called Zhongfen Ling (Middle Dividing Ridge), serving as a boundary to separate these evil influences between East and West. "Therefore, saying it has never existed is indeed an accurate observation by this Venerable Master." Tang Banjie asked, "If the World-Honored

One has moved this ridge to separate East and West, why then leave a path over the mountain for people to travel back and forth?" The old monk replied, "Ultimately, it is still out of the Buddha's compassion. Thinking that the lamp of wisdom should not be extinguished and fearing there might be truly worthy disciples seeking refuge, he could not bear to refuse them all outright; hence, this mountain path was left." Tang Banjie asked, "If the ridge path still exists, how is it different from not having moved the mountain at all?" The old monk said, "Although the mountain path still exists, a temple called Zhongfen Si (Middle Dividing Temple) has been built at the top of the ridge. A great eloquent Bodhisattva was invited to reside there. All pious believers passing over the ridge must be examined by this great eloquent Bodhisattva." "If the Bodhisattva permits passage, you will pass over easily. But if the Bodhisattva does not permit it, even a deity or immortal cannot fly past." After hearing this, Tang Banjie immediately rose to his feet and expressed gratitude, saying, "We are greatly indebted for Venerable Master's guidance. We must ascend the ridge as soon as possible to request verification from the great eloquent Bodhisattva." Zhu Yijie immediately went to lead the horse, Sha Mi went to carry the luggage, and Xiao Xingzhe planned to help his master out of the door. The old monk looked at them and could not help but say to Tang Banjie, "Venerable Master may go up the ridge for verification if you wish. As for these three venerables, it would be better for them to sit here in this small hermitage rather than ascend." Xiao Xingzhe retorted, "Why should we three not go up?" The old monk said, "When the three of you just entered this hermitage, did you see the three characters on the gate written in the Bodhisattva's own handwriting?" Xiao Xingzhe responded, "It is 'Mengsheng An' (Awakening Hermitage), how could we not see it?" The old monk said, "Since you have seen them, these three characters were written by the Bodhisattva himself. You should then understand their deeper meaning." Xiao Xingzhe remarked, "There is nothing particularly profound about it; it's merely a reminder for people to examine their own minds and bodies for good or evil deeds." The old monk said, "Exactly!" "Have the three of you ever examined your own minds and bodies for their good or evil?" Xiao Xingzhe countered, "Such trivial matters were examined long ago when we first entered the world; why wait until today?" After hearing this, the old monk shook his head repeatedly and said, "Your grand words as a wandering monk are only good for deceiving an old monk like me. If you were to meet the great eloquent Bodhisattʙa, whose eyes shine like bright sunlight and tongue resembles blue lotus flowers, there would be no way to deceive him." Xiao Xingzhe chuckled again and said, "You old monk sitting in a well gazing at the sky only recognizes this eloquent Bodhisattva. I fear that your eloquent Bodhisattwa is nothing more than knowledge born from my own original clarity, winding and twisting within!" The old monk had no words to reply and could only reluctantly say, "If it is indeed like this, then please go up. Just don't come back down again, or else it would be rather dull." Xiao Xingzhe said: "From our Great Tang Kingdom to Mount Lingshan is ten thousand

eight hundred li. Now we have already traveled nearly ten thousand li." "We are happy to say that we have never taken a backward step. Please rest assured, and do not worry about things for the ancients." Master Tang, seeing Xiao Xingzhe speak so bluntly and fearing that the old monk might feel embarrassed, could only respond politely, saying, "My young disciple is stubborn and speaks foolishly; Venerable Master should not take it to heart." He then bowed politely in farewell. Only after that did they mount their horses, and everyone gathered around as they made their way toward the ridge top. Indeed:

6 **青天轟霹靂，了不礙閑雲，**

Thunder crashes in the blue sky, yet it does not hinder idle clouds,

7 **饒盡老僧舌，定心如不聞。**

Even if an old monk speaks endlessly, a calm mind remains unaffected.

8 **唐半偈師徒四眾相逐著奔上嶺來，他們一層一級約走了千層萬級，方纔到得嶺頭。到了嶺頭一看，果然有一座大寺，匾額上題著「中分寺」三個大字，十分莊嚴精潔，卻靜悄悄無一人往來出人。唐長者只得下了馬叫沙彌牽著，又吩咐小行者與豬一戒在寺外等候，不許囉啅。自己卻整一整偏衫僧帽，端端肅肅走了進來。直走到二正門裡，方看見一個小沙彌，在一株優婆樹下閑立著看白鶴理翅。唐長老走上前打一個問訊道：「貧僧稽首了。」那小沙彌看見，忙答禮問道：「老師父是哪裡來的？」唐半偈答道：「弟子乃東上大唐國欽差往西天雷音寺見我佛如來拜求真解的，路過寶**剎，自恐善根淺薄，道念不深，無緣見佛，不敢經過。聞知大辯才菩薩慈悲接引，故特匍伏蓮座之前，敢求垂恩照驗。倘有片念可矜，開放西行，庶不負遠來善果。」小沙彌聽了道：「老師父既是要照驗過關的，請少待，待我與你稟知菩薩。」唐半偈又作禮道：「多感，多感。」說罷，小沙彌就進去了。去不多時就出來回復道：「菩薩說，若是要見佛求解的，不必照驗，去不得了，請回吧。」唐半偈著驚道：「怎麼求解的就去不得？」小沙彌道：「菩薩說，昔年有一個陳玄奘，是世尊徒弟，也來求經，因一念慈悲，就將三藏真經慨然付與他取去。不期自取了經去，至今二、三百年，不但未曾度得一人，轉借著經文敗壞我教，世尊至今尚時時追悔。你求解與求經一般，如何肯再蹈前轍？故說不必照驗，去不得了。」唐半偈道：「菩薩金論固自不差，但弟子此來求解，若論形跡實與昔年唐玄奘佛師求經一般；若論求解的本念，卻與求經有天淵之隔。」小沙彌道：「這是為何？」唐半偈道：「我佛慈悲造作真經，原望度人，何心誤世？所以誤世者，皆東土愚僧不得真解，轉轉差訛，漸至度入邪魔

，有辜如來至意。今弟子願蠲頂踵，不惜勤勞，遠詣靈山拜求真解，正欲救求經之失，慰造經之心，所以說個有天淵之隔。」小沙彌道：「既是這等說，待**我再與你稟知菩薩。但此時菩薩正趺坐視空，你且退出寺外聽候法旨，不可妄動。**」說罷，依舊走進去了。

Master Tang Banjie and his four disciples followed one another in a rush up the ridge. They climbed step by step, approximately thousands of levels, before finally reaching the top of the mountain pass. Upon arriving at the top of the pass and taking a look, they indeed saw a grand temple. The horizontal tablet above its gate bore three large characters inscribed: "Zhongfen Si" (Middle Dividing Temple), which appeared extremely solemn and elegant. Yet it was eerily quiet with not a single person in or out. Master Tang had no choice but to dismount and instructed Sha Mi to hold the horse. He also ordered Xiao Xingzhe and Zhu Yijie to wait outside the temple without making any noise. He himself adjusted his monk's robe and hat, then walked in with a dignified and solemn manner. He walked straight through the second main gate when he finally saw a young novice monk standing idly under an Uposatha tree, watching white cranes preening their wings. Master Tang approached and paid a respectful bow, saying, "I, the poor monk, pay my respects." The young novice, upon seeing him, hurriedly returned the greeting and asked, "Venerable Master, where have you come from?" Tang Banjie answered, "I am a disciple from the Great Tang Kingdom in the East, commissioned to travel westward toward the Vajra Sound Temple to see my Buddha Sakyamouni and seek true enlightenment. Having passed through this sacred temple, I fear that my roots of virtue are shallow and my spiritual aspirations not deep enough; thus, I dare not proceed further without being worthy." Hearing of the great eloquent Bodhisattwa's compassion and guidance, I have specially come to prostrate myself before his lotus throne and dare humbly request your grace for verification. "If there is even a single thought worthy of compassion, I beg you to allow me passage westward so that my long journey may not be in vain and the fruits of virtue I have cultivated will not go unrewarded." After hearing this, the young novice said, "Since Venerable Master is here to be verified for passage, please wait a moment while I inform the Bodhisattwa of your request." Tang Banjie bowed again and said, "Thank you very much. Thank you indeed." After saying this, the young novice went inside. Not long after he entered, the young novice came out and replied, "The Bodhisattwa said that if one wishes to see the Buddha and seek enlightenment, there is no need for verification. You cannot proceed further; please return." Tang Banjie was startled and asked, "How can those seeking enlightenment not be allowed to go?" The young novice said, "The Bodhisattwa explained that in the past there was a Chen Xuanzang, who was a disciple of the World-Honored One. He also came to seek the scriptures, and because he had one thought of compassion, the Three Baskets of

True Teachings were generously given to him for retrieval." Unbeknownst to them, after he took the scriptures away, for over two or three hundred years since then, not only has no one been converted by him, but instead people have used the texts to corrupt our teachings. The World-Honored One still regrets this constantly to this day." "Your quest for enlightenment is no different from seeking the scriptures; how could we possibly allow you to repeat the same mistake?" "Therefore, it was said that verification is unnecessary—you cannot go." Tang Banjie said, "The Bodhisattwa's golden words are certainly correct. But I must say that my coming here to seek enlightenment is indeed outwardly similar to the past Venerable Tang Xuanzhang seeking the scriptures. However, in terms of the fundamental intention behind our quests, there exists a vast chasm between seeking enlightenment and seeking the scriptures." The young novice asked, "Why is that so?" Tang Banjie replied, "Our Buddha's compassion in creating the true scriptures was originally intended to save people. How could there be any intention of misleading the world?" Therefore, those who have misled the world are all foolish monks in the East who failed to grasp the true meaning. Through successive misinterpretations and distortions, they gradually led people into heresy, thus betraying the Buddha's deepest intentions. Now, I, the disciple, am willing to spare no effort from head to toe and endure all hardships to travel far to Vulture Peak in order to seek true enlightenment. This is precisely my desire—to correct the mistakes of those who sought the scriptures and comfort the Buddha's original intention behind creating them. That is why I say there exists a chasm as vast as heaven and earth." The young novice said, "If that is the case, let me go back in to inform the Bodhisattwa once more." "But at this moment, the Bodhisattwa is in deep meditation gazing into space. You should step outside the temple and wait for his decree; do not act recklessly." After saying this, he went back inside as before.

9 **唐長老不敢違小沙彌之言，只得退出寺外。小行者三人迎著問道：「菩薩照驗得如何了？」唐長老道：「菩薩尚未見面，怎生照驗？」小行者道：「菩薩因甚不見面？」唐半偈就將從前言語細細**說了一遍。小行者道：「小沙彌既應承再稟，菩薩自然就出來照驗，我們略等等過嶺，還不晚哩！」大家東張張，西望望，等了半晌，並不見一個人影兒。豬一戒等得心焦，便道：「我們師徒四人原來都是呆子。」小行者道：「怎麼都是呆子？」豬一戒道：「這嶺上明明一條大路，又無關隘阻隔，又無兵將攔擋，又無繩索綁縛，為什麼聽信那老禿驢的胡說要照驗？我們又不伏他管，**又無符節，照驗些什麼？怎只管痴痴的在此瞎等！」沙彌道：「那老和尚還不象個**說謊的，或者有這樣事也不可知。」豬一戒道：「你一發呆得可憐，倘或我們方纔不找到他庵裡去問路，不曉得什麼照驗不照驗，此時也不知走到哪裡去了！這叫做問著醫生便有藥，向著師娘便有鬼。依我說，

不如大家早早的走他娘吧。」小行者聽了便也心活起來道：「這呆子倒也說得有三分中聽。」便對著唐長老道：「師父，你心下還是要等還是要走？」唐半偈道：「徒弟呀，怎你也說此話？方纔若不問路，不知菩薩的規矩，糊糊塗塗走了過去，便撫心無罪；今老僧既已講明，小沙彌又入去稟知菩薩，豈有個不俟命之理！豬守拙是個野人，不知禮法，你們切不可聽他胡講。」小行者聽了，連連點頭道：「畢竟還是師父說的是大道理，連我也幾乎被這呆子惑了。」

Master Tang dared not defy the young novice's words and had no choice but to step outside the temple. The three junior monks approached and asked, "What was the result of the Bodhisattwa's verification?" Master Tang replied, "I have not yet met with the Bodhisattwa. How can there be a verification?" The junior monk asked, "Why has the Bodhisattwa refused to meet you?" Tang Banjie then recounted in detail all of his previous words. The junior monk said, "Since the young novice has already promised to relay your request again, the Bodhisattwa will naturally come out for verification. We can wait a little while longer; it's not too late yet!" Everyone looked this way and that, waiting for quite some time, but no one could be seen. Zhu Yijie, growing impatient from the wait, said, "The four of us disciples were originally all fools." The junior monk asked, "Why are we all fools?" Zhu Yijie said, "There is clearly a wide road right up this mountain. There are no gates or barriers blocking the way, no soldiers or guards to stop us, and no ropes or bindings holding us back. Why did we listen to that old donkey's nonsense about needing verification?" "We are not under his authority, and we have no official credentials—what exactly is there for him to verify?" "Why do we just sit here like fools waiting blindly!" The novice said, "That old monk doesn't seem like a liar. Perhaps there really is such a thing." Zhu Yijie replied, "You're even more foolish. If we hadn't gone to his hermitage earlier to ask for directions, who knows what this verification business is about? By now, we might not know where we would have ended up!" This is called: when you meet a doctor, there's medicine; when you face the nun, there are ghosts. "In my opinion," he said, "we should all just leave as soon as possible." After hearing this, the junior monk also felt more at ease and said, "This fool actually has a point." He then turned to Master Tang and asked, "Master, do you still want to wait or would you rather leave?" Tang Banjie said, "Disciple, how could you also say such a thing?" "If we had not asked for directions earlier, and unknowingly passed through without understanding the Bodhisattwa's rules, then perhaps I could feel guiltless. But now that an elder monk has already explained clearly, and the young novice is inside informing the Bodhisattwa, how can there be any justification to ignore this and proceed without awaiting a decree!" "Zhu Shouzhuo is a wild man who knows nothing of etiquette or rules. You must not listen to his nonsense." After hearing this,

the junior monk nodded repeatedly and said, "Indeed, Master is right—your words are full of reason. Even I was almost swayed by that fool."

10　師徒們正議論不了，忽清磐數聲，大辯才菩薩已登堂升座，著侍者出來喚他師徒進去照驗。唐半偈忙帶了三個徒弟整衣而入，到了堂中合掌頂禮道：「弟子大顛，奉大唐天子欽命，往西天拜求我佛真解，雖求解有類求經，深犯我佛追悔傳經之戒，然求真解以解真經，實大慰如來無始造經之心。伏乞菩薩慈悲，垂鑒弟子禁正清淨真修之誠，憐憫弟子歷受山水磨難之苦，曲賜照驗放行，則慈恩無量。」大辯才菩薩道：「求解這段因緣原是旃檀請命，我已盡知，再無不成全之理；只是照驗，新奉如來佛旨，也要應應故事。」唐半偈聞命，又合掌頂禮道：「弟子大顛，身心性命俱投誠蓮座之下，伏乞菩薩照驗。」菩薩道：「你道念真誠，慧根清淨，我已照驗明白，准放西行。但你隨行幾眾，也要報名照驗。」唐半偈道：「弟子隨行共有三人，一個是大徒弟叫做孫履真，一個是二徒弟叫做豬守拙，一個是三徒弟叫做沙致和。此處止有馬匹、行李，並無別物。」說罷，就回頭叫小行者三人道：「你們快過來拜見，求菩薩照驗放行。」他三人見師父叫他，只得走了進來。

Just as the master and disciples were still discussing, suddenly several clear gong sounds rang out. The Great Eloquence Bodhisattwa had already ascended to his hall and taken his seat, ordering a servant monk to come out and call them in for verification. Tang Banjie quickly led his three disciples, straightened their robes, and entered. Upon reaching the hall, he clasped his palms together in reverence and bowed deeply, saying, "Disciple Dadian, having received a royal decree from His Majesty of the Great Tang Dynasty, is journeying westward to pay homage and seek true enlightenment from my Buddha. Although seeking enlightenment may resemble seeking scriptures, it indeed violates the Buddha's regret over past mistakes in transmitting them. Yet, by pursuing true understanding to interpret the true teachings, I sincerely comfort the Buddha's original intention behind creating these scriptures since time immemorial." "I humbly beg the Bodhisattwa to show compassion and grace, to witness my sincere devotion in pure cultivation free from worldly distractions. I implore your mercy for the hardships I have endured through mountains and rivers. If you kindly grant me verification and allow passage, it would be an immeasurable act of kindness." The Great Eloquence Bodhisattwa replied, "This karmic connection for seeking enlightenment was originally requested by Chandana. I am fully aware of it and there is no reason why I would not fulfill your wish; however, the verification process has been newly mandated by the Buddha's decree, so we must still go through with this customary procedure." Upon hearing the decree, Tang Banjie once again clasped his palms and bowed deeply, saying, "Disciple Dadian offers my body, mind, soul, and life entirely to your lotus throne. I humbly beg you, Bodhisattwa, to conduct the verification." The Bodhisattwa said,

"Your sincerity and wisdom are pure. I have already verified this clearly and hereby grant you permission to proceed westward." "But your traveling companions must also register their names for verification." Tang Banjie said, "I have three disciples accompanying me. The eldest is my first disciple, Sun Lvzhen; the second is Zhu Shouzhuo; and the third is Sha Zhihe." "There are only horses and luggage here, nothing else." After saying this, he turned around and called to the three junior monks, "You three come over quickly to pay respects and request verification for passage from the Bodhisattwa." The three of them, upon hearing their master call them, had no choice but to walk in.

11 **唐半偈恐怕他三人不拜，惱了菩薩，便先跪下稟道：「三徒皆山野頑蠢之人，不知禮節，求菩薩寬囿。」他三人見師父先跪在地下，沒奈何只得**趴在地下，磕了一個頭就站起身來。菩薩道：「禮節可不苛求，但不知身心可能乾淨？」便問：「哪一個是孫履真？」小行者忙上前一步答應道：「小孫便是。」菩薩道：「我看你尖嘴縮腮，不象人種，你可自供是哪裡出身，何人後嗣，平生有何功行，我好照驗。」小行者道：「菩薩請豎起耳朵來，待我供與你聽：

Tang Banjie, fearing that the three disciples might not bow and thus anger the Bodhisattwa, knelt down first and respectfully requested, "These three disciples are all wild and foolish men from the mountains who know nothing of etiquette. I beg you, Bodhisattwa for your leniency." Seeing their master kneeling on the ground first, the three of them had no choice but to kneel down as well. They bowed once and immediately stood up again. The Bodhisattwa said, "Etiquette need not be strictly enforced, but I wonder if your minds and bodies are truly pure?" He then asked, "Which one of you is Sun Lvzhen?" The junior monk quickly stepped forward and replied, "I am Xiao Sun." The Bodhisattwa said, "I see you have a sharp mouth and sunken cheeks; you do not look like human kind. Please tell me where you were born, who your ancestors are, what merits or deeds you have accomplished in life—so I may verify accordingly." The junior monk replied, "Bodhisattwa, please lend me your ears. Let me tell you:"

12 **花果山是故土，水濂洞是舊府。**

"My homeland is Huaguo Mountain, and Shuilian Cave was my old estate."

13 **鬥戰佛是我先天祖，山前石是我後天母。**

"The Buddha of Battle is my ancestral deity from birth, and the stone before the mountain is my earthly mother."

14 **陰陽靈氣豁心胸，日月精華充臟腑。**

"Yin and Yang energies open my heart; the essence of sun and moon fill my organs."

15　自性家傳道易成，不用坎離與龍虎。

"The Dao is easily attained through inherited nature, without need for Kan or Li, nor dragon or tiger."

16　手持鐵棒撞天門，身坐瑤池索酒脯。

"With an iron rod in hand I smashed the gates of heaven; seated by the Jade Pool, I demanded wine and meat."

17　只因強橫大招愆，罰我為僧立功補。

"Because of my arrogance and recklessness, I incurred great offenses. As punishment, I was made a monk to atone through meritorious deeds."

18　若問西來立甚功？打死妖精不可數。

"If you ask what merits I have achieved on this western journey?" "I have slain countless demons and monsters."

19　菩薩之前不敢誇，只此便是我家譜。」

"I dare not boast before the Bodhisattwa; this is merely my family record."

20　辯才菩薩聽了道：「據你這等供稱，原來果不是人種，就是孫鬥戰仙石中的遺胤。雖前面有些罪過，既後面肯改悔立功，也不消問，只是當照驗過了，可站半邊伺候，開關放你過去。」小行者走過一邊。

After hearing this, Bodhisattwa Diancai said, "According to your account, you are indeed not of human descent but the descendant of the stone from which Sun Wukong was born." "Although you have committed some offenses in the past, if you are willing to reform and perform meritorious deeds afterward, there is no need to dwell on them. However, after verification, you may stand aside for a moment while we open the gate and let you pass." The junior monk moved to one side.

21　菩薩又問道：「哪一個是豬守拙？」豬一戒聽見，只推不聽見，不就答應。菩薩又問道：

The Bodhisattwa then asked, "Which of you is Zhu Shouzhuo?" Zhu Yijie heard the question but pretended not to hear and did not respond. The Bodhisattwa asked again,

22　「豬守拙為何不答應？」豬一戒方纔走出來道：「菩薩叫我麼？我就是豬守拙。」菩薩道：「你既是豬守拙，你若是方纔見過去了，不要求我照驗，我卻也罷了；你如今既來求我照驗，也須自供是哪裡出身，何人後嗣，平生有何功行，我好照驗。」豬一戒道：「我三人總是師父的徒弟，大師兄供稱的就是一樣了，我們何必瑣瑣碎碎又供？」菩薩笑道：「好胡說！一人有一人的立身行己，怎

麼將他人的家世裝你的體面？還不快實實供來！」豬一戒沒奈何，只得搖頭擺腦的，供道：

"Why is Zhu Shouzhuo not answering?" Zhu Yijie finally stepped forward and said, "The Bodhisattwa called me?" "I am Zhu Shouzhuo." The Bodhisattwa said, "If you are indeed Zhu Shouzhuo and had already passed through earlier without requesting my verification, I would have no objection. But since you now come to me for verification, you must also tell me where you were born from, who your ancestors are, and what merits or deeds you've accomplished in life so that I may verify accordingly." Zhu Yijie replied, "The three of us are all the master's disciples. What my elder brother stated already suffices; why must we go through this tedious process again?" The Bodhisattwa smiled and said, "How absurd!" "Each person has their own way of conduct and standing. How can you use another's lineage to enhance your own reputation?" "You had better quickly tell the truth!" Zhu Yijie had no choice but to shake his head and mumble reluctantly, confessing:

23 「高老莊是故土，雲棧洞是舊府；

"My homeland is Gaoliangzhuang, and Yunzhandong was my old estate; "

24 豬天蓬是我嫡親父，高翠蘭是我生身母。

"Zhu Tianpeng is my blood father, and Gao Cuilan is my birth mother."

25 陰陽濁氣結成胎，耳大嘴長太粗鹵。

"The mingling of Yin and Yang impurities formed the womb; with large ears and a long mouth, I am too coarse and clumsy."

26 幸喜遺精不待修，生來行力大於虎。

"Fortunately, no cultivation was needed—my strength surpassed that of a tiger from birth."

27 手握釘耙到處行，拿著野人當酒脯。

"With a rake in hand I roamed everywhere, treating wild men as snacks and wine."

28 只因強橫大招愆，罰我為僧立功補。

"Because of my arrogance and reckless behavior, I incurred great offenses and was punished by being made a monk to atone with meritorious deeds."

29 若問西來立甚功？奔走程途不可數。

"If you ask what merits have been achieved on this western journey?" "I have traveled countless miles."

30　菩薩之前不敢瞞，只此便是我的苦。」

"Before the Bodhisattwa I dare not hide this; this is simply my hardship."

31　菩薩聽了道：「原來你也是豬淨壇遺嗣。自供倒也老實，且站在一邊待我照驗。」豬一戒走開。

After hearing this, the Bodhisattwa said, "So you are also a descendant of Zhu Jingtan." "Your confession is honest. Stand aside while I verify your status." Zhu Yijie stepped aside.

32　菩薩又問道：「沙致和是哪一個？」沙彌答應道：「小和尚就是沙致和。」菩薩道：「你既要我照驗，也須自供哪裡出身，何人後嗣，平生有何功行。」沙彌道：「我小和尚出身雖還記得，委實比不得兩個師兄。」遂供道：

The Bodhisattwa then asked, "Which one is Sha Zhihe?" The novice monk replied, "I am the small monk Sha Zhihe." The Bodhisattwa said, "Since you wish me to verify your status, you must also confess where you were born, who your ancestor was, and what merits or virtuous deeds you have accomplished in life." The novice monk said, "Although I still remember my humble origins, they truly cannot compare to those of my two senior brothers." He then confessed:

33　「流沙河是故土，出身微沒舊府；

"My native land is the Flowing Sand River, and my humble origin has no noble ancestral estate."

34　父母雙亡總不知，金身羅漢是我老師父。

"My parents both died long ago, and I never knew them; my master was a Golden Body Arhat."

35　生身雖也賴陰陽，骨硬皮糙氣如蠱。

"Though my birth also relied on the mingling of Yin and Yang, my bones are hard, my skin rough, and my breath resembles that of a demon."

36　雖然愚蠢不足觀，卻會拿龍并捉虎。

"Although I am foolish and not worth much observation, I can still capture dragons and seize tigers."

37　手持禪杖但降妖，不吃人間酒與脯。

"Holding a Zen staff to subdue demons, I do not consume wine or meat from the mortal world."

38　只因老實懶修行，罰我為僧立功補。

"Because of my laziness and lack of cultivation, I was punished to become a monk in order to atone through meritorious deeds."

39 **若問西來立甚功？挑擔跟著馬屁股。**

"If you ask what merits have I achieved on this western journey?" "I carry the load and follow behind the horse's rear."

40 **只此便是我真供，優望菩薩照驗放行莫攔阻。」**

"This is my true confession. Esteemed Bodhisattwa, please verify and allow me to pass without hindrance."

41 **菩薩聽了道：「原來也是沙羅漢弟子。都有些來歷，我也不好留難哪一個，都一概開關放行。但你們也要有些緣法過得去便好。若是善根淺，孽障深，掛礙過不去，卻莫要怪我。」一面**說一面起身走下蓮臺來道：「你們都跟我來去開關。」闔堂侍者聽見菩薩吩咐，便一齊簇擁著出來。唐半偈師徒四眾也跟在後面，豬一戒低低說道：「這菩薩也會拉閎，精空的一條嶺，關在哪裡？」小行者道：「莫做聲，跟他去看他知。」大家走出寺門。

After hearing this, the Bodhisttwa said, "So you are also a disciple of Sha Luohan." "You all have your origins; I cannot hinder any one of you. I shall open the gate and allow them to pass without exception." "But you must also have some karmic connections in order for things to proceed smoothly." "If your roots of virtue are shallow and your karmic obstacles deep, if you cannot pass through due to hindrances, do not blame me." While speaking, the Bodhisattwa rose from the lotus throne and said, "All of you follow me to open the gate." The attendants in the hall heard the Bodhisattwa's instructions and immediately came out, all gathering around. The four disciples of Tang Banjie also followed behind. Zhu Yijie whispered, "This Bodhisattwa is also pulling strings—Jingkong's Ridge, where exactly is the gate?" The young disciple said, "Don't make a sound. Follow him and see for yourself." Everyone walked out of the temple gate.

42 **不知菩薩走在前面弄些什麼法力，忽嶺頭西邊突然現出一座關來，十分高峻雄壯。豬一戒看見，驚得呆了，暗暗與小行者**說道：「我們方纔在此立了多時，並未曾看見，怎轉轉身就有？就是魯班蓋造也無此神速，莫非又是蜃氣結成的？」小行者道：「一個菩薩，怎說蜃氣？還是我們方纔不曾留心看得。」正說不了，只見菩薩又將唐半偈叫到面前吩咐道：「這關外雖也有條捷徑路兒轉得去，卻不是兩天去的大路，你還是要關內行關外行？」唐半偈忙作禮道：「弟子已蒙菩薩慈悲照驗，慨許放行，怎敢不由大道？還望菩薩開關。」菩薩道：「非我不

肯開關，但我開關甚易，你們過關卻有些繁難。」唐半偈道：「不知有甚繁難？」菩薩道：「你要知過關繁難，可抬起頭看看這關額的三個字。」唐半偈忙抬頭一看，卻是「掛礙關」三字，便道：「弟子萬念皆空，有甚掛礙？望菩薩開關放行。」菩薩點點頭道：「唐聖僧可稱佛器。」又叫小行者三人到面前吩咐道：「你三人還是關內走關外走？」小行者道：「菩薩這句話是多問的，師父哪裡走，我們自然跟著師父哪裡走，豈有師弟分途之理！」菩薩道：「據你說來似乎有理，只怕走到中間有些掛礙，那時節師父卻顧你不得。」豬一戒對著小行者道：「大哥，你不要任性！菩薩說的是好話，大家也要**熟商量，不然等我在關外轉吧。」小行者喝道：「呆狗才，不要沒志氣。」菩薩道：「既你們主意定了，我也難強。」隨叫侍者揭去封皮，將關門豁然洞開，道：「你們去吧。」唐半偈又作禮拜謝，然後叫小行者扶他上馬，沙彌挑行李，豬一戒跟隨，大家歡歡喜喜竟出關望西而行。誰知他師徒纔出得關來，菩薩已叫人將關門緊閉。正是**：

No one knew what kind of power the Bodhisattwa was using in front, but suddenly at the western end of the ridge appeared a gate, which was extremely tall and imposing. Zhu Yijie saw it and was so surprised he stood there stunned. He whispered to the young disciple, "We had just been standing here for quite some time without seeing anything—how could a gate suddenly appear after we turned around?" "Even Lu Ban, the master builder, couldn't construct it this quickly. Could it be another mirage formed by sea mist?" The young disciple said, "How can you speak of a mirage when there is a Bodhisattwa present?" "We simply didn't pay attention before." They were still speaking when the Bodhisattwa called Tang Banjie to his side and instructed, "Although there is also a shortcut outside this gate that can be taken around, it is not the main road for two days' journey. Would you prefer to travel inside or outside the pass?" Tang Banjie hurriedly bowed and said, "Disciple has already been blessed by the Bodhisattwa's compassion and generous permission to pass. How dare I not take the main road?" "I still hope the Bodhisattwa will open the gate." The Bodhisattwa replied, "It is not that I refuse to open the gate. It is easy for me to do so, but it will be somewhat difficult and complicated for you all to pass through." Tang Banjie asked, "I wonder what kind of difficulty there is?" The Bodhisattwa said, "If you wish to know the difficulty of passing through this gate, just lift your head and look at the three characters on the gate's plaque." Tang Banjie quickly looked up and saw the three characters "Guai'ai Guan" (Obstacle Pass). He then said, "Disciple's mind is free of all attachments. What obstacles could there be?" "I respectfully request the Bodhisattwa to open the gate and allow us passage." The Bodhisattwa nodded slightly and said, "Master Tang may be called a vessel of Buddha." He then called the young disciple and two others to his side and instructed them, "Shall you three go inside or outside the pass?" The young disciple replied,

"This question from the Bodhisattwa is unnecessary. Wherever our master goes, we naturally follow him—how could there be a reason for disciples to take separate paths!" The Bodhisattwa said, "According to what you say, it seems reasonable. But I am afraid that halfway through there may be some obstacles; at such a time, your master will not be able to look after you." Zhu Yijie said to the young disciple, "Elder Brother, don't be stubborn!" "The Bodhisattwa speaks wisely; we should all think it over carefully. Otherwise, I'll just turn back and wait outside the pass." The young disciple shouted, "Foolish dog, don't be so cowardly!" The Bodhisattwa said, "Since you have made up your minds, I cannot force it." He then called an attendant to remove the seal and suddenly opened the gate wide, saying, "Go ahead." Tang Banjie bowed again in gratitude, then had the young disciple help him onto his horse. The novice monk carried their belongings and Zhu Yijie followed along as they all happily passed through the gate and continued westward. Little did they know that just as their master and disciples had exited the pass, the Bodhisattwa had already ordered someone to tightly close the gate. Indeed:

43 **進脩道力須當猛，接引婆心莫憚煩。**

"To cultivate spiritual power, one must be determined; the Bodhisattwa's compassionate guidance spares no effort."

44 **不猛前程何日到？不婆妙義幾時宣！**

Without determination, when will your journey ever reach its destination? Without compassion, how can the profound meaning be revealed at any time!

45 **唐半偈師徒四人出得關來，只道是坦平大路，清淨風光，不期關門外沙塵滾滾，雪霰霏霏，一條路高低曲折，兩旁樹延蔓牽纏，十分崎嶇難走；卻喜得唐長老是個久歷艱辛之人，一心只思量著前進，並不問險阻傾圮，竟策馬向前，全不在意。小行者見師父馬去了，也跟著就走。沙彌挑著重沉沉擔子，低著頭只住前奔，並無心去看長看短。惟豬一戒看見道路歪斜，樹木叢雜，又加滿天雪霰，遍地沙塵，心下懊悔道：「起初上嶺來何曾見有關門？依我徑走，也不知走到哪裡！老師父假至誠，信人胡言亂語，偏要等菩薩照驗起來。照驗得好，如今卻照驗出一座關來。就是有關，依菩薩**說關外轉去，平平路兒何等不好？老和尚強要關內走，那賊猴子又呵卵胞附和著要過關，這沙彌蠢貨大不知世事，一哄過關來，你看關門外這等沙塵、雪霰，劈頭劈臉吹來，地下又高低不平，樹枝又抓手抓腳，叫人怎生行走？」急抬頭看時，只見唐長老、小行者、沙彌三人在前面，其去如飛，心雖怨恨，卻恐怕遲了失群，只得放步趕來。不期雪霰下得路上石滑如油，走不得三、五十步，早扑通的滑跌了一跤，跌得腿腳生疼，坐著揉了一會，急急爬起來要走，這衣裳又被道旁荊棘刺抓得緊緊的，扯也扯不開，忙忙挑開了

上邊，下邊又抓成一片，急理清了左邊，右邊又**攪做一團。焦躁得他性子起，遂盡著蠻力一掙，雖然掙**脫，不但衣裳扯破，臉都擦傷，掙得力猛了些，又撞在一塊尖石上，將頭上的鮮血都撞出來。心下愈加惱恨道：「這都是老和尚與賊猴頭害我，怎麼他們倒平平安安的走去？」再抬頭看時，只覺影影的唐長老師徒三人還在前面走，要趕又趕不上，便大叫道：「師父慢慢跑，等我等。」叫了數聲，並不聽見有人答應。忙轉過山嘴往前去望，忽一陣風來，吹起沙灰，又將眼睛瞇了，開看不得，只得立住腳，揉了半晌漸漸張開，方纔又走。走便走，眼睛終是半開半閉，不提防一條老樹根當路，又絆了一跌。這一跌跌得重了，直跌得頭昏眼花。又見天色傍晚，不敢停留，沒奈何只得一步一跌的趕來。又不期下的雪霰，一縷縷就如亂絲，扑頭扑臉飄來，一霎時就掛了一身。方在頭上撣去了幾條，那兩隻大耳朵、一張長嘴又都掛滿了。初還覺輕，後面漸漸重起來；初猶軟弱，後漸漸硬起來，就如繩索縛在身上一般，走路好不費力。不料，唐長老馬去如飛，全不知豬一戒落在後面好苦，一心只往前進。行了半晌，忽又看見前面一條大嶺，嶺上一座大寺，因問小行者道：「面前又有嶺寺，不知又是何處？」小行者道：「師父不消問得，走到自知。」唐長老因奔上岭來，到了寺前，下馬，定睛一看，見那寺額上**又是「中分寺」三字，吃了一驚道：「為何又有一座中分寺？」再細看時，卻與先前的門徑一樣，只是嶺頭西邊不見了那座掛礙關。心下正狐疑不決，只見嶺下的那個老和尚忽從寺裡走出來，看見唐長老師徒三人立著，因笑嘻嘻**說道：「你們說不走回頭路，為何去了又來？」一面說一面笑下嶺去了。唐長老一發狐疑。不多時，又見起先那個小沙彌忽也走出來，看著唐長老道：「老師父，既已照驗放行，怎不西行卻又轉來？」唐半偈聽了，方悟這座寺就是原先的那座中分寺，知是菩薩顯靈，慌忙朝著山門下拜道：「弟子大顛，想是存心怠惰，故去來反復，尚望小師父引見菩薩，求為懺悔。」小沙彌道：「老師父請起，不必又見菩薩了。菩薩已有法旨在此。」便在袖中取出一個柬貼兒遞與唐長老。唐長老接來一看，只見上面是八句頌子寫得分明，道：

After Tang Banjie and his four disciples exited the pass, they had expected a broad, level road with serene scenery. Unexpectedly, outside the gate, sand and dust swirled in thick clouds, snowflakes fell heavily, the path was uneven and winding, and on both sides trees stretched out with vines entwining each other—making it extremely rugged and difficult to walk. Fortunately, Master Tang was a man who had long endured hardships; he focused only on moving forward, never questioning

dangers or obstacles ahead. He urged his horse onward without hesitation, completely undeterred by the difficulties. Seeing that their master had already ridden off, the young disciple followed closely behind. The novice monk, carrying a heavy load on his shoulders, kept his head down and rushed forward without pausing to look left or right. Only Zhu Yijie, seeing the crooked path and dense tangle of trees, along with the snowflakes falling from a cloudy sky and sand swirling on the ground, felt regret. He muttered to himself, "When we first climbed this ridge, where was there ever a gate?" "If I had just gone straight ahead as planned, I wouldn't know where I would have ended up!" "Our master is pretending to be sincere and believes people's nonsense. He insisted on waiting for the Bodhisattwa's verification." "Even if it was a good idea, now we've verified out an actual gate!" "If there had been a gate anyway, according to the Bodhisattwa's suggestion, taking the outside path would have led us along an easy road—what was wrong with that?" "The old monk insisted on going through the pass, that monkey brat just nodded along like a fool to go through it. This clumsy novice monk is clueless about worldly matters and was swept along with them. Now look at this—outside the gate, sand and snow blow straight into our faces, the ground is uneven, and tree branches grab at your hands and feet. How can anyone possibly walk here?" In a hurry, he looked up and saw that Master Tang, the young disciple, and the novice monk were already far ahead, moving as fast as flying. Though his heart was filled with resentment, he feared falling behind and losing them, so he had no choice but to quicken his pace and run after them. Unluckily, the snowflakes and sleet made the path so slippery that he could barely take thirty or fifty steps before suddenly slipping and falling with a loud thud. The fall caused his legs to ache painfully. He sat there rubbing for a while, then hurriedly tried to get up again. But as he did, his clothes were caught tightly by brambles along the roadside, which he couldn't tear free from. Just when he managed to untangle the top part, the bottom became entangled again; no sooner had he cleared one side than the other side got tangled into a mess. Frustrated and impatient, he lost his temper and used all his brute strength to struggle free. Though he finally managed to break loose, not only did his clothes tear but his face was also scraped. In the struggle, he exerted too much force and bumped into a sharp rock, causing blood to gush from his head. He became even more furious and muttered, "This is all because of that old monk and the monkey brat. Why are they walking along safely while I suffer?" When he looked up again, he could only vaguely see the three of Master Tang and his disciples still walking ahead. Wanting to catch up but unable to do so, he shouted loudly, "Master, please slow down a bit and wait for me!" He called out several times, but no one answered. He hurriedly turned around the mountain bend to look ahead, but a sudden gust of wind blew up sand and dust, which stung his eyes shut. He could not open them for a moment and had no choice but to stop and rub them. After rubbing for some time, they gradually opened again, and he continued walking forward. He kept moving forward with his eyes half open

and half closed, not noticing an old tree root blocking the path. He stumbled over it again and fell. This fall was particularly hard, leaving him with a dizzy head and blurred vision. Seeing that it was getting late in the evening, he dared not stop and had no choice but to stumble forward step by step. Unluckily, the sleet and snowflakes fell in thick strands like tangled threads, blowing straight into his face. In an instant, they clung all over him. Just as he had brushed a few strands off his head, both of his large ears and long snout were already covered with more. At first, it felt light, but gradually became heavier. Initially soft and weak, the snow and sleet soon hardened like ropes tied tightly around his body, making every step a great effort to take. Unbeknownst to him, Master Tang rode forward like the wind and had no idea how painfully Pig Yijie was lagging far behind. He focused only on pressing ahead. After walking for a while, he suddenly saw another large ridge ahead with a grand temple on top. He then asked the young disciple, "There is another ridge and temple before us—do you know where this might be?" The young disciple replied, "Master need not ask. We will know when we arrive." Master Tang hurried up the ridge and arrived at the temple. He dismounted, fixed his eyes on it, and saw that the plaque above the gate again read "Zhongfen Temple." Startled, he exclaimed, "Why is there another Zhongfen Temple?" Looking more carefully, he saw that it was the same as the previous temple in terms of gate and layout. The only difference was that on the western side of the ridge, the Obstacle Pass had disappeared. Still uncertain and puzzled, he suddenly saw the old monk from below the ridge emerge from the temple. Upon seeing Master Tang and his three disciples standing there, the old monk smiled and said cheerfully, "You claimed you would not take a backward path—why have you gone and come back?" While speaking, he laughed as he descended the ridge. Master Tang became even more puzzled and suspicious. Not long after, he saw the young novice monk from before suddenly emerge as well. Looking at Master Tang, he said, "Master, since you have already been verified and allowed to pass, why are you not heading west but instead returning?" Upon hearing this, Tang Banjie suddenly realized that this temple was indeed the original Zhongfen Temple. Knowing it must be a manifestation of the Bodhisattwa's power, he hurriedly knelt before the gate and bowed, saying, "Disciple Daidian must have been negligent in my heart, hence my repeated backtracking. I humbly request that the young disciple introduce me to the Bodhisattwa so I may seek forgiveness." The young novice monk said, "Master, please rise. There is no need to see the Bodhisattwa again." "The Bodhisattwa has already left a decree here." He then took out a scroll from his sleeve and handed it to Master Tang. Master Tang took the scroll, opened it, and saw eight clear lines of verse written on it:

46 寺前寺後同一寺，關無關有總非關，

The temple before and after is one and the same; whether a gate exists or not, in truth there is no gate.

47　真修不掛何曾礙？慧性常明可恕頑；

True cultivation knows no hindrance—how could it ever be obstructed? With wisdom and clarity, even the most stubborn can find forgiveness;

48　獨有野心貪狡甚，故出荊棘道途難，

Only those with selfish ambitions are extremely greedy and cunning, hence they must tread a path full of thorns and difficulties.

49　須教湔洗從前意，一體靈山拜佛顏。

One must cleanse the mind of past intentions; only then can one bow before the Buddha's face at Mount Lingshan as a unified being.

50　唐半偈領受了菩薩法旨，再拜稱謝，方知豬一戒掛礙在後面尚未走來，復向小沙彌懇求道：「豬守拙雖貪嗔未淨，也是弟子一手一足，萬望轉達菩薩，赦其前愆，容後改過。」小沙彌道：「唐師父不必求了，菩薩已恕其罪容他趕來了，快領眾西行吧，我要回繳法旨去了。」說罷，竟進寺去了。唐半偈折轉身方看見，豬一戒滿身沙霰，頭破血出，跌跌倒倒奔來，口裡只抱怨路不好走，又怪大家不等，口內咕噥個不了。唐半偈大喝道：「蠢才！不悔自家貪嗔生出許多掛礙，轉怨道路難走。若果道路難走，為何我們平平安安走了過來？」遂將菩薩的頌子遞與他看。豬一戒看了，方知是菩薩顯靈。再看時，見依舊走到寺前來，驚得啞口無言，只是朝著寺門叩頭道：「弟子從今以後只隨佛天吩咐，再不敢欺心抱怨了。」唐半偈道：「既知改悔，可快起來收拾走路。」正是：

Tang Banjie received the Bodhisattva's decree, bowed again in gratitude, and realized that Zhu Yijie was still behind, hindered by his attachments and had not yet come forward. He then earnestly pleaded with the young novice monk, saying, "Zhu Shouzhuo may still be tainted by greed and anger, but he is like my own hand or foot. I humbly beg you to convey this to the Bodhisattva: please forgive his past offenses and allow him a chance to reform in the future." The young novice monk said, "Master Tang need not plead further. The Bodhisattwa has already forgiven his sins and allowed him to catch up. Quickly lead the group westward. I must return now to report the decree." After saying this, he entered the temple and disappeared. Tang Banjie turned around and saw Zhu Yijie, covered in sand and snowflakes, his head bleeding from a wound. He stumbled forward, complaining all the while about how difficult the road was to walk on, blaming everyone for not waiting for him, muttering endlessly under his breath. Tang Banjie shouted angrily, "Fool!" You do not repent of your own greed and anger that have created so many hindrances, yet you blame the road for being difficult to walk. "If indeed the road were hard to travel, why did we all pass through safely?" He then handed him the Bodhisattwa's verse to see. Zhu Yijie

read it and only then realized that it was a manifestation of the Bodhisattva's power. When he looked again, he saw that they had returned to the front of the temple. Startled into silence, he only bowed repeatedly before the gate and said, "Disciple hereby vows from this day forward to follow only what the Buddha teaches; I dare no longer deceive my heart or complain." Tang Banjie said, "Now that you know to reform and repent, rise quickly and prepare for the journey ahead." Indeed:

51 魔障坦平路，牽纏清淨心。

Obstacles vanish on a level path; entanglements purify the mind.

52 唐半偈師徒四眾收拾停當，依舊西行，不知又何所遇，且聽下回分解。

Tang Banjie and his four disciples prepared themselves properly and resumed their journey westward, unaware of what new encounters awaited them. Stay tuned for the next chapter to find out.

37.第三十六回蓮化村思食得食　從東寺避魔逢魔　Chapter 36: Lotus Transformation Village Thinks of Food and Gets Food, From East Temple Avoids Demons and Meets Demons

1　語云：

It is said that:

2　佛佛佛，非異物，原是人心人性出，

Buddha, Buddha, Buddha, are not other things; they originally arise from human mind and human nature.

3　弗同人處是慈悲，人弗同他因汨沒；

They differ from others in their compassion; others differ from them because of being overwhelmed by worldly matters;

4　靈根慧性雖本來，清淨無為實道法，

Though the spiritual root and wise nature are original, purity, non-action, and non-interference are indeed the Daoist methods.

5　大千世界只此中，莫認靈山在西域；

The great thousandfold world exists only within this; do not recognize Mount Ling as being in the Western Regions;

6　自成自度須自修，莫望慈航與寶筏，

To achieve self-realization and liberation, one must cultivate oneself; do not hope for a ferry of compassion or a treasure raft.

7　嫡親骨肉本分明，一體看承休鶻突；

Blood relatives are clearly distinguishable by nature; treat them as one body and do not confuse them carelessly;

8　若教走得路兒差，差之毫厘千里失。

If you teach someone to take a slightly wrong path, even a small error can lead to a thousand-li loss.

9　話說唐半偈師徒四眾，過了掛礙關，又復西行，一路上雖也有高山大水，只覺山光秀媚，水色澄清，全無險惡之氣，師徒們歡心樂意而行。忽一日，行到一個地方，唐半偈在馬上遠遠望見前面有人家，叫一聲：「徒弟呀，行了許多路，腹中覺得有些飢了，前面有善信人家，須去化一頓飽齋吃了再行方好。」豬一戒道：「阿彌陀佛！師父一般也說餓了，我若說餓，你們又要道我是饞癆。」小

行者道：「餓原不同。師父的餓是三餐飲食之常；你的餓是饞心涎口貪饕無厭之求。怎麼比得？」豬一戒道：「偏我要吃就是貪饕！師父不消講，只是過一會化了齋你不要吃，我就信你不是貪饕。」小行者笑道：「既有齋怎的不吃？但吃便吃，卻不象你身心性命都專注在吃上。」弟兄們說不了，早已走到一個村口。唐長老抬頭一看，只見那村坊：

The story speaks of Master Tang Banjie and his four disciples. After passing through the Guai'ai Pass, they continued westward. Along the way, although there were high mountains and great rivers, they only felt the beauty of the mountain scenery and the clarity of the water colors, with no trace of danger or evil atmosphere. The master and disciples traveled happily and joyfully. One day, as they arrived at a certain place, Master Tang Banjie saw from his horse that there were houses ahead. He called out: "Disciples, we have traveled so far, and I feel somewhat hungry in my stomach. There are kind-hearted people's homes ahead; we must go to beg for a full vegetarian meal before continuing on our journey." Zhu Yijie said: "Amituofo! The master also says he is hungry. If I say I am hungry, you will again call me a glutton." Xiao Xingzhe said: "Hunger is originally different. The master's hunger is the normal need for three meals a day; your hunger is an insatiable craving from gluttony and greed." "How could they be compared?" Zhu Yijie said: "Just because I want to eat is considered gluttony! Master, you don't need to argue. Just wait a while; if after begging for vegetarian food you do not eat it, then I will believe that you are not gluttonous." Xiao Xingzhe smiled and said: "If there is vegetarian food, how could we possibly not eat it? Just eat it. But unlike you, our mind and life are not entirely focused on eating." Before the brothers could finish their argument, they had already arrived at a village entrance. Master Tang looked up and saw that the village was:

10　街坊潔淨，道路修齊。鱗鱗瓦屋，全無傾攲之象；寂寂門牆，殊多安輯之風。分明村落，卻不見有雞彘牛羊出入；宛然田野，實全無禾苗菽麥生成。四境不聞誦讀聲，孰是求名之客？百逵了無奔走跡，誰為覓利之人？衣冠古朴，不披剃而了不異於高僧；視履端詳，縱蠢愚而亦知其為善士。家家清淨，登其室疑入叢林；處處清閑，履其域儼然佛國。靜忽聞香，任鼻端受用卻不見人焚；空常現色，使眼界光明始知乃天設。觀草木而祇樹成林，優婆待坐，睹人間所未有；問山水而峰懸靈鷲，波滴曹溪，悟佛道之至精。故進而觀境，總是無塵；虛以問心，大都不染。

The alleys were clean, and the roads were well-maintained. Tile-roofed houses stood neatly in rows, with none showing signs of collapse; quiet gate walls exuded a special atmosphere of peace and harmony. Clearly a village, yet no chickens, pigs, cows or sheep were seen going in or out; seemingly fields of farmland, but actually not a single grain of rice, wheat, or beans was growing. In all four directions, no

sound of reading could be heard—where were the guests seeking fame? A hundred roads showed no signs of hurried footsteps—who was a person chasing profit? Their clothing and hats were ancient and simple; though they did not shave their heads, they looked no different from high monks. Looking carefully at their shoes and attire, even the most foolish person could tell that these were virtuous men. Every household was clean and quiet; entering their homes gave the impression of stepping into a monastery. Everywhere was peaceful and leisurely, and treading upon this land made one feel as if in a Buddhist paradise. In stillness, the fragrance was suddenly perceived; one could enjoy it at will through the nose without seeing anyone burning incense. In emptiness, colors constantly appeared, making the eyesight bright and clear—only then did one realize that this was a creation of heaven itself. Observing the grass and trees, one saw only sacred trees forming forests; Upasakas sat in waiting, witnessing sights unseen anywhere else on earth. Inquiring about mountains and rivers, peaks hung like Mount Lingjiao, waves dripped from Caoxi Stream—thus awakening to the most profound truths of Buddhism. Therefore, advancing to observe the scenery always revealed a dust-free realm; and inquiring into one's mind with emptiness showed that it was mostly unblemished.

11　**唐半偈在馬上看見這村坊風光清淨，氣象無為，驚訝不已。遂跳下馬來對小行者道：「履真呀，這是什麼去處？怎這樣吉祥如意！定有大聖賢在**內，須細細訪問，不可輕易造次。」小行者道：「佛法微妙宏深，這地方雖然清淨卻無造就，止不過得些皮毛，師父看見怎便這等大驚小怪起來？」唐半偈道：「徒弟呀，不是我大驚小怪。你看這地方不沾不染，其實難得。」小行者道：「這都是師父在中國看厭了那些邪魔外道，故纔挹真風，便生歡喜。其實佛法莊嚴何所不有，也不是一味枯寂，老師父見過我佛自然知道。」正說著，只見一個人家開了兩扇板門，走出一個老者**來。須眉皓然，手拄著一條過頭竹杖，伸著鼻孔向空間嗅道：「今日蓮花這等香得極，莫非又有法侶化來？」小行者看見，忙上前叫一聲：「老官兒，我們師徒是化齋的。」那老者誤聽了，只當做他**說是化「來」的。急低頭一看，見小行者尖嘴縮腮，形容古怪，著了一驚。再一看時，又是豬一戒長嘴大耳；沙彌晦氣顏色，一發醜陋。愈加驚慌道：「怎今日這樣香骨香胎，卻化出許多惡種來？」不覺連打兩個寒噤道：「詫異，詫異！」小行者道：「化齋常事，有什麼詫異？」老者道：「我這地方化來雖是常事，卻從不見有此異種！莫非不是紅蓮、白蓮？只恐怕來得性急錯投了胎，還是蓮葉下龜蛇化的哩！怎好到我村裡來同居共住？」小行者聽了半晌，全不知他說些什麼，叫聲：「老官兒，不必嘮嘮叨叨，我們乃過路僧人，肚中飢了，只化你一頓飽齋吃了就行，哪個

同你同居共住？」那老者方聽明白是化齋的，微微笑道：「是我老拙聽差了。既是過往師父要化齋，請到寒捨去供養。」豬一戒聽見老者叫請，就報與唐半偈道：「那老施主請我們去吃齋哩！師父快過去相見。」唐半偈忙走上前打一個問訊道：「多蒙老菩薩布施了。」那老者看見唐半偈一表人物，笑嘻嘻的道：「怎老師父法容這般端偉，這三位高徒又大相懸絕？」唐半偈道：「外貌雖然懸絕，中間卻相去不遠。」老者連連點頭道：「老師父見教的是。」一面說一面就邀他師徒四人入去。

Master Tang Banjie, looking down from his horse, saw the village's serene scenery and atmosphere of non-action. He was greatly astonished. He then dismounted and said to Xiao Xingzhe, "Lv Zhen, what kind of place is this? How auspicious and harmonious it is!" There must be great sages or virtuous people inside. We must inquire carefully and not act rashly." Xiao Xingzhe replied, "Buddhism is subtle and profound. Although this place is clean and quiet, it has no cultivation; one can only gain superficial knowledge. Why does the master suddenly become so surprised and astonished?" Master Tang Banjie said, "Disciple, it is not that I am overreacting. Look at this place—it is untouched and unblemished; such a state is actually rare." Xiao Xingzhe remarked, "This is because the master has grown tired of seeing all those heretics and false teachings in China. Hence, upon encountering genuine virtue, he feels joy. In truth, the majesty of Buddhism is everywhere; it is not merely about dry stillness. The old master has seen our Buddha and would naturally understand." Just as they were speaking, a house opened its two wooden doors, and an old man stepped out. His eyebrows and beard were white, and he held a long bamboo cane over his head. Stretching out his nose, he sniffed the air and said, "Today's lotus fragrance is especially strong—could it be that there are more Buddhist practitioners coming to visit?" Xiao Xingzhe saw this and hurried forward, calling out, "Old sir, we master-disciples are here to beg for vegetarian food." The old man misunderstood and thought he had said they were there to "beg for 'lai.'" He quickly looked down, saw Xiao Xingzhe with his sharp mouth and sunken cheeks, looking strange and peculiar, and was startled. Looking again, he saw Zhu Yijie with his long mouth and large ears; Sha Mi had a sullen face, looking even more ugly. He became even more alarmed and said, "How could such fragrant bones and pure flesh today give rise to so many evil beings?" He couldn't help but shiver twice and said, "Extraordinary! Extraordinary!" Xiao Xingzhe asked, "Begging for vegetarian food is a common matter. What's so extraordinary about it?" The old man said, "Although begging for vegetarian food is a normal occurrence in my village, I have never seen such strange beings before!" Are you perhaps not Red Lotus or White Lotus? I am afraid that if you came too eagerly, you might have been reborn wrongly—or perhaps you are transformed from the turtle and snake under the lotus

leaves! "How could you come to my village to live together?" Xiao Xingzhe listened for a while, completely unsure of what the old man was talking about. He called out, "Old sir, there's no need to ramble on and on. We are just traveling monks; our stomachs are hungry, so we only want to beg you for one full vegetarian meal before continuing our journey. Who would live with you together?" The old man finally understood that they were begging for vegetarian food and smiled slightly, saying, "It was my old fool who misunderstood. Since you traveling masters wish to beg for vegetarian meals, please come to my humble home for offerings." Zhu Yijie, upon hearing the old man's invitation, reported to Master Tang Banjie: "That kind elder is inviting us to have vegetarian food!" Master, please go quickly and meet him." Master Tang Banjie hurried forward and paid respects with a bow, saying, "We are greatly honored by your kind offerings, old Bodhisattva." The old man, upon seeing Master Tang Banjie's dignified appearance, smiled and said cheerfully, "How could the elder master have such a noble and majestic demeanor? These three disciples of his are also vastly different in appearance!" Master Tang Banjie replied, "Though their appearances may differ greatly, the difference within is not so far apart." The old man nodded repeatedly and said, "Master's instruction is correct." While speaking, he invited the master and his four disciples to come in.

12 **到得客堂上，尚未施禮遜座，早看見堂正當中設著一桌盛齋。湯飯、素菜、點心、饅頭，無所不有，俱熱氣騰騰，就似纔整備完的。老者一一見過了禮，就請他師徒們坐下受用。唐半偈與小行者心下還驚驚疑疑道：「大家一齊同進門來，又不曾見他吩咐人整治，就是現成有的叫人搬出來，也要一會工夫，怎這等安排得停當！莫非這老兒能未卜先知的麼？」豬一戒看見米面精美，素菜新鮮，又烹調可口，冷熱稱心，便不管三七二十一，放開肚皮，直吃得風捲殘雲，落花流水。卻又作怪，吃了一碗，轉轉眼又是一碗，滿桌上的飲食，任你飽食再吃不了。豬一戒只吃得個撐腸拄肚，無可奈何，方放下碗箸抹抹嘴坐著。唐長老看見豬一戒住手，纔起身向老者作禮道：「多謝老菩薩布施。」老者道：「佛天衣食，各人的緣法，怎麼謝起我來？」唐半偈聽見老者**說話蹺蹊，心下一發狐疑，忍不住問道：「貧僧偶爾化齋，雖蒙老菩薩慨然見惠，就是一茶一飯，也須炊爨而後齊備，怎纔一登堂，便羅列滿案？況滋味如甘露醍醐，絕不似人間煙火。此中必有妙義，萬望老菩薩剖示。」老者道：「老師父想是遠方來的，還不知敝村之事。我這敝村叫做蓮化村，村坊雖小，也不止有上萬人家，居民雖也老少不同，面龐各別，卻都不是父母精血交感生成，乃是四方善信積功累行，投托蓮花化生而來者。生既不假父母精血，則飲食自不取人間煙火，故我這地方從來不知耕種，人家並無井灶。」唐半偈道：「既不耕種，又無井灶，似方纔這些齋供卻是哪裡來的？」老者道：「多感佛天保佑，但一動念，便隨念而集。方纔老師父一說

化齋，自然備具。故我這地方從無貪求爭奪之事。」唐半偈聽了大生歡喜道：「常聞西方佛地思衣得衣，思食得食。愚蠢之人，多不深信，今日身經目擊，方知一字不虛。」又回頭攢著眉對小行者說道：「西方佛地果是極樂世界，只可憐東土沉淪苦海，不知何日方能度脫？」老者聽見唐半偈說東土沉淪，因問道：

When they arrived at the guest hall, before any formal greetings or invitations to sit had been exchanged, they saw a lavish vegetarian meal set right in the center of the hall. There was soup, rice, vegetarian dishes, snacks, steamed buns—everything imaginable, all steaming hot as if freshly prepared. After the old man had exchanged greetings with each of them, he invited his master and disciples to sit down and enjoy the meal. Master Tang Banjie and Xiao Xingzhe were still somewhat surprised and doubtful, thinking to themselves: "We all entered the house together, yet we didn't see him give any orders for preparations. Even if there was already food ready, it would take some time to bring it out. How could everything be so perfectly arranged?" Could this old man perhaps have the ability to foresee things before they happen?" Zhu Yijie saw that the rice and flour were exquisite, the vegetarian dishes fresh, and the cooking delicious with just the right balance of hot and cold. Without hesitation, he let go and ate heartily, devouring everything like a strong wind sweeping away scattered clouds, leaving no trace behind. Yet something strange happened: after eating one bowl, he looked up and there was another ready. No matter how much the four of them ate, all the food on the table never ran out. Zhu Yijie finally felt his stomach so full that he could not take another bite, and with no choice but to put down his bowl and chopsticks, he sat there rubbing his mouth. Master Tang, seeing that Zhu Yijie had stopped eating, rose and bowed to the old man, saying, "Thank you very much for your generous offerings, kind Bodhisattva." The old man replied, "Food and clothing from the Buddha's heaven are determined by each person's karmic connections. Why thank me?" Master Tang Banjie, hearing the old man speak in such an unusual way, became even more suspicious and could not help but ask, "Begging for a vegetarian meal was merely incidental. Though I am grateful for your generous offering, even one cup of tea or one bowl of rice requires cooking before it is ready. How then did everything appear fully prepared on the table as soon as we entered?" Moreover, the taste was like sweet dew and curdled cream—far superior to anything found in the mundane world. There must be some profound meaning behind this. I humbly request you, kind Bodhisattva, to kindly explain it." The old man said: "Master must be from afar and is not yet aware of the affairs in our village. My humble village is called Lianhua Village. Though small, it has more than ten thousand households. The residents vary in age and appearance, but none of them were born from the union of parents' blood and essence; rather, they are all people who have accumulated virtue and good deeds through their lives and have been reborn here by being transformed into life through lotus flowers. Since

their birth does not rely on the essence and blood of parents, their food naturally does not come from ordinary human cooking. Hence, in this place, no one has ever known farming, and there are neither wells nor stoves in any household." Master Tang Banjie asked, "If there is no farming and no wells or stoves, then where did the vegetarian offerings we just saw come from?" The old man said: "We are greatly blessed by the protection of the Buddha and heaven. Whenever a thought arises, things gather according to that thought. As soon as you mentioned begging for vegetarian food earlier, it was naturally prepared." Therefore, in our village there have never been any matters of greed, desire, or contention. Master Tang Banjie listened and was greatly delighted, saying: "I have often heard that in the Western Buddha Land, one obtains clothes when thinking of them and food when thinking of it. Foolish people often do not deeply believe this. Today, having personally experienced and witnessed it, I now know that not a single word is false." He then turned around, furrowed his brows, and said to Xiao Xingzha: "The Western Buddha Land is indeed the Pure Land of Bliss. It's a pity that our eastern land remains submerged in the sea of suffering; who knows when we will finally be delivered from it?" The old man, having heard Master Tang Banjie speak of the eastern land's suffering, asked:

13 **「老師父念及東土沉淪，莫非與東土有甚相干？」唐半偈道：「貧僧實乃東土大唐國所生，因念東土口舌是非牽纏不了，故奉天子欽差往天竺國雷音寺見我佛如來，拜求真解，以求濟度。今路過空方，見寶方風土無榮無辱，無是無非，謂之極樂，真可謂名實相副。偶憶及本**鄉，不勝動念。」老者道：「據老師父這等說來，還是見得東土不如西天了！就是我老拙前世也是東土人，不知在前世怎生樣苦修，方得在蓮花中化生於此。白生於此，思衣得衣，思食得食，已感佛天不盡。不期這蓮花西鄉忽來了一個和尚，自號冥報，生得眉濃如敗帚，眼大若彈丸，面黑如泥，皮相似癩，十分惡相。自創一個高論說，佛法莊嚴富麗，當以東土為正。

"Master, in thinking about the suffering of the Eastern Land, is there perhaps some connection between you and that land?" Master Tang Banjie said: "I am indeed a native of the Eastern Land, born in the Great Tang Kingdom. Because I was troubled by endless disputes and conflicts in my homeland, I was commissioned by His Majesty to travel to the Risheng Temple in India to see our Buddha Sakyamuni, seeking true enlightenment so as to save others." Now passing through this place, I see that your land is free from honor and disgrace, right and wrong. It may be called the Pure Land of Bliss—truly a name that matches its reality. I occasionally think of my homeland and cannot help but feel moved." The old man said: "According to what the master has just said, it seems that you consider the Eastern Land inferior

to the Western Heaven! Even I, this old fool of mine, was also a native of the Eastern Land in my past life. I do not know how diligently I practiced there to be reborn here through lotus transformation. Born here, one gets clothes when thinking of them and food upon desiring it—this is already a boundless blessing from the Buddha and heaven. Unbeknownst to us, a monk suddenly arrived from the western region of Lianhua. He called himself Mingbao. He had thick eyebrows like brooms, large eyes as round as marbles, a face black as mud, and skin resembling that of a leper—truly an ugly appearance. He created his own lofty theory, claiming that the majesty and splendor of Buddhism should take the Eastern Land as its true source.

14 **若是東土出了一個高僧，不但入山龍降虎伏，就是居市也鬼敬神欽。講起經來，每每龍女獻供，天女散花**；說起法來，往往王侯聽信，天子皈依。行處有旌幡寶蓋為之擁護，坐處有香花燈燭為之供養。開一叢林，參禪學道動輒數千人；作一善事，捨帛施錢必以百萬計。故金人興教於漢明之夢，志公顯道於梁武之朝，其餘傳燈立教，不一而足。如此者方足尊榮。佛法開導眾生，象西方這樣寂寂寞寞，居無室家琴瑟之樂；出無君臣魚水之歡。略動一念，便叫做妄想；但行一事，便以為貧嗔。有時而有，蹤跡若空花；有時而無，行藏如浮雲。雖說化生不死，然痴痴蠢蠢，如**木如石，卻與不生何異？怎如東土，梵宇過於王宮，緇流半於天下。南堂北院，誦禮不休，大**剎小庵，鼓鐘不絕。施財者，貧兒忽生富貴；慳吝者，榮華一旦銷沉。昭佛教之無邊，彰報應於不爽。今新立一教叫從東教，朝夕與許多弟子誦經拜懺，望生東土。一時間將這蓮化西村的居民都哄騙得心搖情動，妄想富貴繁華，不肯自甘冷淡。他的教法漸漸行開，這幾日連我東村也立腳不定，也有人道他說得有理。我老拙正在狐疑之際，請問，老師父既生於東土，自知東土的受用，為何轉到西方來求解？又為何轉又說東土沉淪？又為何見我們寂寞轉生歡喜？萬望見教。」唐半偈聽了嘆息道：「佛法從來清淨，豈待貧僧饒舌。若東土道勝西天，貧僧又何苦跋涉？此僧妖言惑眾，罪不待言。但寶方相近靈山，日瞻我佛慈雲，況托身蓮花必具本來慧性，豈容妖僧於此顛倒是非，攪亂道法？」老者道：

If a great monk were to emerge from the Eastern Land, not only would tigers and dragons submit when he entered the mountains, but even in the city, ghosts and gods would respect him. When he preached the Sutras, it was often said that Dragon Girls would offer offerings and Heavenly Maidens would scatter flowers. When he expounded the Dharma, kings and nobles listened with faith, and even emperors would take refuge in Buddhism. Wherever he went, banners and canopies of jewels

protected him; wherever he sat, incense, flowers, and candles were offered in reverence. He founded a monastery where thousands would gather to study Chan and the Dao. When he did good deeds, donations of silk and money were always counted in the hundreds of thousands. Therefore, the Jin people spread their teachings through the dream of Han Ming, and Zhigong revealed his Dao during the reign of Emperor Liang Wu. Many others passed on the lamp of enlightenment and established schools—too numerous to list exhaustively. Only those who achieved such feats were truly worthy of honor and respect. Buddhism enlightens sentient beings, yet in the West it is so quiet and desolate—there is no joy of family life or music at home, nor the happiness of harmonious relations between ruler and subject. Even a slight thought is called an illusory idea; any action taken is considered greed or anger. Sometimes they exist, like the traces of a mirage; sometimes they do not, their comings and goings as elusive as drifting clouds. Although it is said that one can be reborn without dying, yet being foolish and dull like wood or stone—how is this different from never having been born at all? How could that compare to the Eastern Land, where Buddhist temples surpass royal palaces in number and monks make up half of the population? In southern halls and northern courtyards, chanting and rituals never cease; in grand monasteries and small hermitages, the sound of drums and bells never stops. Those who give alms see poor children suddenly become rich; those who are stingy find their glory and prosperity vanish in an instant. This demonstrates the boundless nature of Buddhist teachings, clearly showing that cause and effect never fail to meet. Now a new sect called Congdong Jiao has been established, and day by day the master leads many disciples in chanting sutras and performing repentance rituals, hoping to be reborn in the Eastern Land. In no time at all, this monk had deceived the villagers of Lianhua Xicun into being emotionally stirred and longing for wealth and splendor, unwilling to remain content with a quiet and simple life. His teachings gradually spread, and in recent days even our Eastern Village is unsettled. Some people say he speaks with reason. Just as I, an old fool like myself, am in doubt, may I ask: Master, since you were born in the Eastern Land and know well its comforts, why have you come to seek enlightenment here in the West? And furthermore, why do you now say that the Eastern Land is sinking into ruin? Also, why do we feel joy when seeing our own solitude and desolation? I sincerely hope you will enlighten me." Tang Banjie sighed after hearing this and said, "Buddhism has always been pure and tranquil; how could it need my poor monk to speak at length. If the Dao of the Eastern Land surpasses that of the Western Heaven, why would I, a poor monk, go through such hardships and travel so far? This monk spreads false teachings to mislead the people; his crime needs no further mention. But this sacred land is near Mount Lingshan, where we daily gaze upon the compassionate clouds of our Buddha. Moreover, those who take birth in lotuses must inherently possess wisdom and

nature—how could a demon monk be allowed to come here, turning right into wrong and disturbing the Dao and Dharma?" The old man said:

15 「就是村中居民，也有幾個高明的在背後議論他的破綻，不肯信從，爭奈力量淺薄，駁他不倒。這冥報和尚又有些幻術，最會持咒咒人。咒得人昏迷不醒，登時跌倒。人要害他，又有丈六佛光，結成樓閣，以為護身之寶，若有急難，將身遁入，任是刀劍如林，也不能傷。我這闔村居民，雖說化生佛地，卻沒有神通手段，如何與他做得對頭？故只得凡事依從。老師父若要往天竺國雷音寺去，必要打從西村經過，須悄悄瞞了他過去方妙。若使他知道，定道你東土人不自尊東土，轉來西方求解，是個敗類，怎肯輕輕放過？」唐半偈道：「貧僧既為佛家弟子，佛法是非敢畏禍而不辨明？承老菩薩指教，且到前途，再作區處。」遂起身辭別了出來。老者送至門外，又叮囑道：「聞得那冥報和尚十分憊懶，老師父須要仔細。」唐半偈點頭作謝，方纔上馬而行。正是：

"Even among the villagers, there are a few discerning people who secretly discuss his flaws and refuse to believe in him. Unfortunately, their strength is too weak to refute him effectively." This monk Mingbao also has some magical arts; he is especially skilled at chanting spells to bewitch people. He can chant people into unconsciousness, causing them to collapse immediately. If someone wants to harm him, there is a six-zhang tall Buddha light forming pavilions and towers as his protective treasure. In times of danger, he can retreat into it; even if swords and spears are like forests, they cannot hurt him. All the villagers here, although reborn in this Buddhist land, do not possess supernatural abilities—how can we stand up to him? Therefore, we have no choice but to comply with whatever he demands. "If Master wishes to go to the Temple of Vajra Sound in India, you must pass through West Village. It would be best to sneak past him without letting him know." If he finds out, he will surely say that you, a native of the Eastern Land, do not respect your own land and instead come to the West for enlightenment—you would be considered a disgrace. How could he possibly let you go easily?" Tang Banjie said, "As a disciple of the Buddha, how could I, a poor monk, dare to avoid speaking out on right and wrong in Buddhism for fear of misfortune? I thank you, old Bodhisattva, for your guidance. Let us proceed ahead and deal with the matter there." With that, he rose to his feet, bid farewell, and left. The old man saw him off to the gate and gave further instructions: "I have heard that this monk Mingbao is extremely lazy, Master. You must be careful." Tang Banjie nodded in thanks and then mounted his horse to continue on his way. Indeed:

16 妖人偏幻佛，佛地也生妖，

A demon pretends to be a Buddha, and even in the land of Buddhas, demons arise.

17　**畢竟誰妖佛？人心所自招。**

In the end, who is truly the demon or the Buddha? It all depends on what one's own heart invites.

18　**唐半偈坐在馬上行了數步，對著小行者**說道：「據這位老善人說來，那冥報和尚定是個妖僧。我們此一去須要留心防範。」小行者道：「千魔百怪，虎穴龍潭，也都過來了，個把妖僧怕他怎的？」唐半偈道：「徒弟呀，不是這等說，俗語說得好，明槍易躲，暗箭難防。你不聽見方纔這老善人說，他有妖術，又會咒人，倘不預防，三不知被他咒倒，卻如何區處？」小行者笑道：「我只曉得刀能砍人，槍會刺人，從不知念一個咒兒便能咒得人倒。」豬一戒道：「師兄莫要說嘴。若說咒兒咒不倒人，怎師父念起緊箍咒來你就頭痛？」小行者道：「師父是明明有個箍兒套在我**頭上，我服他管，故念動咒語箍兒便束得頭疼。這妖僧我與他皮毛既不連屬，痛癢又不相關，如何咒得我動？」師徒們在路閑論，不覺又走了一兩日程途，忽到了一個**鄉村，細看那風土景物，雖也與蓮化村相去不遠，但只覺來往的人民熙熙攘攘，不象蓮化村的安靜。師徒們知是西鄉，唐長老回頭對小行者道：「進村去須要小心。」小行者點頭道：「師父只管放心，有甚事多在我。」一面說一面大家走入村來。

Tang Banjie, riding on his horse for a few steps, turned to the young disciple and said: "According to what this old good man has just told me, that monk Mingbao must be an evil monk. We must remain vigilant on our way there." The young disciple said, "Countless demons and strange creatures, tiger dens and dragon pools—we have all passed through them. What is there to fear from one or two evil monks?" Tang Banjie said: "Disciple, it is not that simple. As the saying goes, an open spear is easy to avoid, but a hidden arrow is hard to guard against. Didn't you just hear what the old good man said? He has magical arts and can chant spells to bewitch people. If we do not prepare in advance, we might be cursed without knowing it—how would we deal with that?" The young disciple laughed and said, "I only know that a sword can cut people and a spear can stab them. I have never heard of someone being felled by chanting a spell." Zhu Yijie said, "Elder brother, don't talk nonsense. Zhu Yijie said: "Elder brother, don't talk nonsense. If you say a spell cannot bring someone down, then why do you get headaches whenever our master chants the Tight Headband mantra?" The young disciple said: "Our master clearly has a headband placed on my head. I obey his authority, so when he chants the mantra, the band tightens and causes pain." This evil monk has no connection to my skin or flesh; his spells cannot possibly affect me, nor do pain or itching relate to him. How

could he bewitch me?" As the master and disciples traveled, chatting idly along the way, they unknowingly covered another one or two days' journey. Suddenly, they arrived at a village. Upon closer inspection of its scenery and customs, though it was not far from Lianhua Village in appearance, it felt distinctly different—people bustled about busily here, unlike the quiet atmosphere of Lianhua Village. Recognizing this as the western village, Master Tang turned to the young disciple and said: "We must be cautious when entering the village." The young disciple nodded and said, "Master, please rest assured. If anything happens, I will take care of it." As they spoke, the group entered the village together.

19 **走到村中熱鬧之處，豬一戒想起蓮化東**鄉思食得食吃得快活，便對小行者道：「這西鄉人家比東鄉又多，料想風俗也是一般，齋是現成的，何不再化一餐吃了好走？」小行者道：

As they walked into the bustling part of the village, Zhu Yijie recalled how in Lianhua East Village one could get food simply by thinking about it and eat joyfully. He turned to the young disciple and said: "There are even more people here in West Village than in East Village. I suppose their customs are similar. The vegetarian meals must be readily available—why not beg for another meal before continuing on?" The young disciple said:

20 **「一村有一村的風俗，怎定得他是一般？此時纔過午不久，肚中也還不餓**，**況這村中又**說有那妖僧在此，莫若悄悄過去，趕到前村再去化齋也不遲。」唐長老聽了道：「履真說的最是，快快走過去吧，不要又化齋耽擱了。」豬一戒見師父說不化齋，便咕**噥道**：「**挑著這樣重擔子走山路，不化齋吃，人就是鐵做的也挨不去。」唐長老道**：「**哪個**說不化齋？只說這地方有妖僧在內，恐怕化齋耽擱，驚動他又要惹出事來。莫若悄悄過去，到前面街坊去化豈不安靜？」豬一戒道：「現放著這樣大鄉村富厚人家不化齋，轉要到前面三家村冷巷中敗落人家破灶前一碗半碗去求人。你看這村有百里遠近，几萬人家，那妖僧知在哪裡？我們化齋不消半個時辰，吃了就走有甚耽擱？怎能夠驚動他？你們不要忒小心過分。」小行者道：「師父，這呆子的饞蟲又爬動了，若不與他化些吃的，莫說瑣絮不了，就是走路也沒心腸。」唐半偈道：「既是這等，你們三個就去化些吃吃吧。我腹中尚飽，還不消吃得。」豬一戒道：「既是師父不要吃，我們三個多少化些吃了就走。」小行者道：「都去了誰伴師父？我也不餓，你兩個去吧。」

"Each village has its own customs—how can we be certain they are the same?" "It is not yet long past noon, and our stomachs are still full. Moreover, they say that evil

monk is here in this village. It would be better to pass through quietly and reach the next village before begging for food—it will not be too late." Master Tang, upon hearing this, said: "Lvzhen speaks most wisely. Let us hurry past quickly and not delay again by begging for food." Zhu Yijie, hearing that the master refused to beg for food, grumbled: "Carrying such a heavy load on mountain paths without begging for something to eat—no one, not even made of iron, could endure it." Master Tang said: "Who ever said we would not beg for food?" "I only meant that there is an evil monk here, and I fear that begging for food might delay us and alert him, causing unnecessary trouble." "It would be better to pass quietly through this place and go ahead to the next neighborhood to beg—wouldn't that be more peaceful?" Zhu Yijie protested: "There are so many wealthy households in this large village right here—why not beg from them? Instead, you want us to go ahead and beg for a bowl or two of leftovers at the broken stoves of some poor, run-down families in a remote hamlet." "Look at this village—over a hundred li wide with tens of thousands of households. Who knows where that evil monk might be?" "Begging for food would take no more than half an hour, and once we eat, we can leave immediately. What kind of delay is that?" "How could it possibly alert him?" "You are being far too cautious." The young disciple said: "Master, this fool's craving for food is stirring again. If we don't give him something to eat, not only will he keep nagging endlessly, but even walking won't be possible with his mind on it." Tang Banjie said: "If that is the case, you three go ahead and beg for something to eat. My stomach is still full; I do not need to eat." Zhu Yijie said: "Since the master does not wish to eat, we three will at least beg for a little and be on our way." The young disciple asked: "If all of us go, who will accompany the master?" "I am not hungry either. You two go ahead."

21　　**沙彌道：「我也還不餓，我要看馬，二師兄自去吧。」豬一戒聽見大家都不去，遂發急道：「我曉得你們都是一路神祇，單單算計我，化齋是大家的事，怎叫我一個獨去？我若獨去，明日又要**說我害饞癆貪嘴了。罷罷罷！拚著死在你們眼裡，你們纔快活。」便翹著嘴，挑起行李往前直奔。小行者笑道：「呆子不要惱！你不肯化，待我化與你吃何如？」豬一戒也不答應，往前一發奔得快。唐長老看見，對小行者道：「履真呀，你看豬守拙發急往前跑，想是他食腸大，肚裡實實餓了，故作悻悻之狀。總是佛門廣大，各人有各人的本來面目，不必強他。我們到前面去看有甚大戶人家，化些與他吃吧。」小行者道：「化齋容易，單怪他為了飲食動不動就要變嘴變臉，師父莫要慣了他，等他餓餓著，料還餓不死，看他跑到哪裡去？」唐長老聽了便不言語，將馬韁一拎，遠遠隨著豬一戒趕來。

Sha Mi said: "I am still not hungry, and I need to watch the horse. Second elder brother, you go by yourself." Zhu Yijie, upon hearing that none of them would go with

him, became anxious and said: "I know you are all divine beings on this journey, but why do you all conspire against me? Begging for food is something we should do together—how can I be made to go alone?" "If I go alone, tomorrow you will say I have a gluttonous illness and am greedy for food." "Enough! Enough! Enough!" "I'll just die right before your eyes, and then you will be happy!" With a pout on his face, he picked up the luggage and strode ahead. The young disciple smiled and said: "Don't be angry, you fool! If you don't want to beg, let me go beg for you—how does that sound?" Zhu Yijie did not respond and hurried forward even faster. Master Tang, seeing this, said to the young disciple: "Lvzhen, look at Zhu Shouzhuo rushing ahead in such a hasty manner. It seems his appetite is great and that he is truly hungry, so he pretends to be angry." "After all, the Buddha's gate is vast—each person has their own original nature. There is no need to force him." "Let us go ahead and see if there are any wealthy households where we can beg some food for him." The young disciple said: "Begging for food is easy, but it's strange how he always changes his face and attitude over meals. Master, don't indulge him—let him get a little hungry. He won't starve to death, I'm sure. Then see where he runs off to!" Master Tang, after hearing this, said nothing more but pulled the reins of his horse and followed from a distance as Zhu Yijie hurried ahead.

22　**豬一戒為是大家不化齋一時著了氣，往前直跑，跑到一個十字路口，再要跑時，爭奈無數人一陣一陣的擁擠而來，將街都塞滿了。肩上又挑著行李，東抓西礙十分難走，只得歇下擔子立在半邊。遂走上一個香燭紙馬店**內，問道：「街上怎這樣人多？」店主答應道：「你不看見墻上貼的報帖？今日是十五，從東寺的冥報禪師普請十方賢聖赴齋，闔村人都要去，故此擁擠。」豬一戒道：「我們過路僧人也去得的麼？」店主道：「普請是遍天下人皆可去，你怎麼去不得？」豬一戒道：「普請人多，就是去也只好一兩碗白飯罷了。」店主道：「你過路僧人原來不知，這寺裡錢**糧最多，素菜極其豐盛，烹庖美不可言，莫**說口嘗滋味五臟長生，就是立在旁邊聞些馨香之氣，連饞蟲都要成仙哩！怎說白飯？」豬一戒聽了，不覺口裡粘涎都流出來，因又問道：「這齋一到就有得吃呢？還是要等齊了人耽擱工夫的呢？」店主人道：「齋是現成的，隨到隨吃。趕齋的從朝至暮絡繹不斷，哪裡去等？」豬一戒又問道：「寺中離此多遠？」店主用手一指道：「前面高幡竿裡不是！不上一兩箭路。」豬一戒暗想道：「又是便路，又是現成齋，不吃了去真是呆子了。」及回頭一望，又見師父的馬還不曾來，心裡想道：「我且先去吃他一飽，就是他們走過去也還趕得上哩！」遂挑起行李亂闖，闖得人跌跌倒倒他都不管。闖到幡竿前看時，果然是一座大寺，他也無心看那寺是甚光景，竟往那裡走。到二山門。果望見大殿前月臺上一個形容古怪的和尚，據著一

張高座，在那裡點頭合腦的講說，四周圍圍繞著無數僧俗人等觀看，十分熱鬧。豬一戒不知是講經說法，竟認做吃齋，上前分開眾人道：「你們住得近，須讓我遠路僧人先吃了，還要趕路哩！」眾人被他推得東倒西歪，都打算要嚷，及回過頭看見豬一戒蒲扇耳，蓮蓬嘴，十分醜惡，都嚇得心驚膽戰，不敢做聲，只得閃開路讓他進去。他擠到裡面先將法座上一看，只見排列的都是香花燈燭，**並無一毫飲食，口裡亂嚷道：「滿街貼報子請人吃齋，怎湯飯、饅頭不見，卻打團團在此**說清話？」眾執事僧人忽然看見，俱吃一驚，忙上前攔住道：「哪裡來的野和尚？你既入了佛門，怎一毫規矩也不知道？這是什麼所在，卻大驚小怪的亂叫！」豬一戒道：「亂叫亂叫！卻是渴飲饑餐。真道象你們這樣做勢裝腔，只怕轉是假鈔。」那冥報和尚在法座上瞪目一觀，見豬一戒行徑粗鹵，言語唐突，大喝一聲道：「孽障，你是初得人身的野彘，只管你壓肩奔走作牛馬罷了，曉得些什麼？怎也要充做和尚敗壞佛門？」豬一戒道：「什麼佛門？怎生敗壞，我都不管，只是你普請十方賢聖，我東方賢聖到此，快快拿出齋來請我吃了，也好算你分毫善果。」冥報和尚道：「你要吃齋不難，只要你有本事吃得去。」豬一戒道：「我有嘴，有牙齒，有肚皮，怎麼吃不去？快拿來，我還要趕路哩！」冥報和尚便不答應，遂合掌瞑目，口中默默的誦，也不知念些什麼。只見豬一戒正吵嚷要吃齋，忽一個頭暈，扑通的跌倒在地，將行李用在半邊，口流白沫，人事不知。眾侍者看見，齊合掌念一聲：「阿彌陀佛！」冥報和尚方開眼說道：「非我佛門不廣，是他自來尋死。」遂吩咐執事人役：「抬到後院廊下安放，行李也收了進去。待他有人來找尋，我自有處。」眾執事依**言，扛到後院放下不題**。

Zhu Yijie, upset that no one had gone to beg for food and in a huff, ran ahead. He reached a crossroads, but when he tried to run further, countless people came crowding toward him in waves, filling the street completely. With a load of luggage on his shoulder and people jostling from all sides, it was extremely difficult for him to move. He had no choice but to set down the burden and stand aside. He then walked into an incense, candle, and paper goods shop and asked: "Why are there so many people in the street?" The shopkeeper replied: "Don't you see the notice posted on the wall?" "Today is the fifteenth day of the month. The Venerable Mingbao from the Eastern Temple is inviting ten directions of sages and virtuous ones to a communal meal, so all villagers are going there—hence the crowd." Zhu Yijie asked: "May we traveling monks also go?" The shopkeeper said: "A communal meal is open to all people under heaven; how could you not be allowed to attend?" Zhu Yijie said: "Since so many people are attending the communal meal, even if we go, we would

probably only get one or two bowls of plain rice." The shopkeeper said: "You traveling monks don't know, originally. This temple has the most money and grain; its vegetarian dishes are extremely abundant and delicious beyond words. Not only will your five organs live longer by tasting it a little, but even just standing nearby to catch some of the fragrant aroma would make gluttonous worms become immortals!" "How could you say 'plain rice'?" Zhu Yijie, upon hearing this, could not help but drool. He then asked again: "Is there food available as soon as the meal begins?" "Or do we have to wait until everyone arrives, which would take some time?" The shopkeeper said: "The meal is already prepared; you can eat as soon as you arrive." "People coming for the meal keep arriving from morning until evening without end—how could there be time to wait?" Zhu Yijie then asked: "How far is the temple from here?" The shopkeeper pointed with his hand and said, "Aren't you seeing that high flagpole ahead!" "It's no more than the distance of one or two arrows." Zhu Yijie thought to himself: "It's a convenient route and the meal is already prepared. Not eating it would make me a fool indeed." When he turned around to look, he saw that his master's horse had not yet arrived. Thinking to himself: "I might as well go ahead and eat my fill first; even if they walk past, I can still catch up!" So he picked up his luggage and pushed through the crowd recklessly, not caring at all if people stumbled or fell over. When he arrived in front of the flagpole and looked, it was indeed a large temple. He had no interest in observing what kind of scenery or appearance the temple had; instead, he went straight inside. He reached the second mountain gate. Indeed, he saw a monk with an unusual appearance on the moon platform in front of the main hall. Sitting on a high seat, the monk was nodding and gesturing as he gave a lecture. Around him were countless monks and laypeople watching, making it very lively. Zhu Yijie didn't realize it was a Dharma talk and mistakenly thought it was the meal. He pushed his way through the crowd, saying: "You people live nearby; you must let me, this monk who has traveled far, eat first—I still have to continue my journey!" The crowd was pushed around, some falling to the east and others to the west. They were about to shout in protest when they turned their heads and saw Zhu Yijie's big fan-like ears and lotus-bud-shaped mouth; his appearance was extremely ugly. Terrified and shaken, they dared not make a sound but instead stepped aside to let him pass. When he squeezed inside, he first looked at the Dharma seat and saw that it was lined with incense, flowers, lamps, and candles—there wasn't a single bit of food or drink. He shouted angrily: "The whole street is plastered with notices inviting people to eat, yet there's no soup, rice, or steamed buns in sight! Instead, you're all gathered here talking nonsense!" The temple attendants suddenly saw him and were greatly startled. They hurried forward to block his way, saying: "Where is this wild monk from?" "Having entered the Buddha's gate, how could you know nothing about the rules of conduct?" "Do you not know what kind of place this is and yet shout loudly in a fit of temper!" Zhu Yijie retorted: "Shouting loudly? Shouting loudly?" "I am just thirsty and hungry."

"Truly, if you all pretend to be so pious and make such a show of things, I'm afraid it's just counterfeit." The Venerable Mingbao on the Dharma seat looked down and saw Zhu Yijie's rude behavior and impertinent words. He shouted sternly: "Wicked creature, you are a wild pig who has just obtained a human body. Just keep carrying your burden like an ox or horse and don't know anything at all!" "Why must you also pretend to be a monk and disgrace the Buddha's gate?" Zhu Yijie replied: "What is this 'Buddha's gate'?" "I don't care how you disgrace it. All I want is that since you invited ten directions of sages, as a sage from the East who has come here, you should quickly bring out the meal and serve me. Only then can you claim even a tiny bit of merit." The Venerable Mingbao said: "It's not hard for you to eat the meal, as long as you have the ability to do so." Zhu Yijie said: "I have a mouth, teeth, and a stomach—how could I not be able to eat?" "Quickly bring it over—I still need to continue my journey!" The Venerable Mingbao did not respond. Instead, he clasped his hands and closed his eyes, silently reciting something in his mouth, though no one knew what exactly he was chanting. Just as Zhu Yijie was shouting and clamoring for food, suddenly he felt dizzy, fell to the ground with a thud, his luggage landing beside him. Foam dripped from his mouth, and he lost consciousness entirely. The attendants saw this and all clasped their hands together, chanting in unison: "Amituofo!" The Venerable Mingbao then opened his eyes and said: "It is not that the Buddha's gate lacks breadth; it is he who has come to seek death on his own." He then ordered the temple attendants: "Carry him to a place under the corridor in the back courtyard and put him down. Also, bring his luggage inside." "Until someone comes looking for him, I will take care of it myself." The attendants followed his instructions and carried Zhu Yijie to the back courtyard, where they set him down. No more is said about this for now.

23　**卻**說唐長老馬到村中，見人多挨擠，只得緩緩而行，行了半晌方出村口。往前一望，不見豬一戒，便說道：「豬守拙如何不見？不知還在前在後？」沙彌道：「他挑著擔子在前面，著了氣好不會跑，怎得落後？」唐半偈道：「只怕村中人擠難走。」沙彌道：「雖是人擠，你想哪個擠得他過？」小行者道：「你們不消猜疑，等我一看便知。」將身一縱，跳在空中往前觀看，卻是一條大直路，並無影響，復落下來對唐長老道：「呆子前面不見，定然還在後頭。」唐半偈道：「他在後面做甚？莫非路上人多，挑著行李不好走？」小行者道：「也不是不好走，我纔聽得人說什**麼從東寺裡齋僧，多分呆子聽得**，躲去吃齋了。」唐長老道：「若果是吃齋，他嚷了這半日肚饑，讓他去吃些倒也罷了，只恐錯走了路頭，便找尋費力。」沙彌道：「一條直路如何得錯？他若果是趕齋吃，定然在方纔我們走過來豎著高幡竿的那個大寺裡，離此不遠，師父慢慢走著，等我去尋了他

來。」唐半偈道：「尋了他來固好，莫要他來了又要等你。」沙彌道：「我不管尋得著尋不著即便趕來，如何要等。」說罷，竟趕轉身復走入村來。沿路問人，方知果是那寺裡齋僧，心下暗想道：「那呆子若是吃完了齋，叫他走便容易；若是等齋未吃，如何肯走？只好先挑了他的行李報知師父，等他吃了趕來。」不一刻到了寺前，見趕齋的人出出入入，絡繹不斷，便跟了眾人擠將入去。到了大殿前，只見眾人先朝著一個大和尚磕了無數的頭，方有人指點到齋堂裡去吃齋。沙彌在人叢裡混了一陣，也隨著眾人到齋堂裡來找尋豬一戒。齋堂雖有一二十處，處處尋遍，並不見一戒影兒。心下狐疑道：「難道他不曾來？莫非吃飽了躲在哪裡睡覺不成？」又走到各處找尋。忽找尋到東廊下，只見兩個和尚在那裡開看他的行李。沙彌認得是真，心中大怒，遂走上前一把扯住，嚷道：「這是我們的行李，你們如何擅自盜來開看？我那挑行李的師兄哪裡去了？」那兩個和尚**道**：「**這不干我二人之事，乃是你那長嘴大耳**朵的師兄自不知禮，沖撞了大和尚，惹禍傷身。」沙彌著急道：「他惹甚禍？怎麼傷身？難道被人害死了？」兩個和尚道：「就不死也不活了。」沙彌聽說不活，一發大怒，左手將兩個和尚一齊抓住，舒開右手劈面就打道：「他一個好端端的人，進寺來吃齋，為甚就不活？快還我人來便罷，若無人，直打死了你兩個償命！」兩個和尚被打急了，亂喊道：「這是大和尚做的事，與我何干？」一時喊叫聲高，早驚動了許多和尚來看。見沙彌扯著兩個打，都不憤道：「哪裡走來的野和尚？怎敢在寺裡打人！快拿去見大和尚。」遂不由分說，將沙彌與兩個和尚并行李，都推推搡搡的擁到大殿前來，早有小侍者報知冥報和尚。

Meanwhile, Master Tang arrived at the village on horseback and saw that there were many people crowding around. He had no choice but to proceed slowly. After walking for a while, he finally reached the village gate. Looking ahead, he did not see Zhu Yijie and said: "Where is Zhu Shouzhuo?" "I don't know whether he's still ahead or behind." The novice replied: "He was carrying his burden and running ahead in a huff; how could he possibly fall behind?" Master Tang said: "I'm afraid the crowd inside the village made it hard for him to move." The novice replied: "Though there were crowds, you must think—how could anyone possibly push past him?" The young disciple said: "You don't need to guess. Let me go and check, and I'll know right away." With a single leap, he jumped into the air and looked ahead. It was a straight road with no obstructions at all. He then landed back down in front of Master Tang and said: "That fool isn't visible ahead; he must still be behind." Master Tang

asked: "What is he doing behind us?" "Could it be that the road was crowded and he had trouble walking with his luggage?" The young disciple said: "It's not that it was hard to walk. I just heard people talking about a communal meal for monks at the Eastern Temple. That fool probably heard of it and went there to eat." Master Tang said: "If it really is a meal, he has been complaining about his hunger for half the day. Letting him go and eat some would be fine. I'm just afraid that if he took the wrong path, we might have trouble finding him later." The novice said: "How could one take a wrong turn on such a straight road?" "If he really went for the meal, he must be in that large temple with a tall flagpole we passed earlier. It's not far from here. Master, walk slowly while I go and find him." Master Tang said: "It would be good if you bring him back, but don't make me wait for you again when he comes." The novice replied: "Whether I find him or not, I will come back quickly. How could you possibly have to wait?" After saying this, he turned around and went back into the village. As he walked along the road, he asked people and learned that it was indeed a meal for monks at that temple. Thinking to himself: "If that fool has already finished eating, it will be easy enough to get him to leave; but if he is still waiting for his meal, how would he possibly agree to go?" "I had better first take his luggage and inform my master so that I can wait for him after he finishes eating." In no time, he arrived at the temple gate and saw people coming in and out continuously for the meal. He followed them and pushed his way inside. When he reached in front of the main hall, he saw that everyone first bowed countless times to a great monk before anyone pointed them toward the dining hall for the meal. The novice pushed through the crowd and, following everyone else, went to the dining hall in search of Zhu Yijie. Although there were a dozen or so dining halls, he searched every one thoroughly but could not find the slightest trace of Zhu Yijie. He was puzzled and thought to himself: "Could it be that he never came?" "Or perhaps, after eating his fill, he is hiding somewhere sleeping instead?" He went to various places again and searched around. Suddenly, while searching in the east corridor, he saw two monks opening and looking through his luggage there. The novice recognized them and was greatly angry, so he walked up to them, grabbed one by the collar, and shouted: "This is our luggage. How dare you open it without permission?" "Where is my senior monk who was carrying this luggage?" The two monks said: "This has nothing to do with us. It was your senior monk, the one with a long mouth and big ears, who acted impolitely without knowing any etiquette and offended the great monk, causing trouble for himself." The novice anxiously asked: "What kind of trouble did he cause?" "How was he hurt?" "Was he killed by someone?" The two monks said: "He is neither dead nor alive." Upon hearing that he was not alive, the novice became even more furious. With his left hand, he grabbed both monks and with his right hand, raised it to strike them, shouting: "He was a perfectly healthy person who came into the temple for food—why is he now not alive?" "Quickly return him to me and that will be enough. If there's no one, I'll beat you two to death for the debt of his life!" The two monks,

frightened by the beating, shouted in panic: "This was done by the great monk. What does it have to do with me?" The loud shouting quickly drew many monks who came over to see what had happened. Seeing the novice dragging and beating two monks, they all angrily asked: "Where is this wild monk who came from?" "How dare you beat people inside the temple!" "Quickly take him to see the great monk." Without further explanation, they pushed and shoved the novice along with the two monks and his luggage to in front of the main hall where a young attendant had already informed Venerable Mingbao.

24 **不一時，沙彌擁到面前。冥報和尚大聲喝道：「你是哪裡來的野僧？怎敢恃蠻擅自打人！」沙彌被推**搡急了，也大嚷道：「好不明白道理的和尚！這是講經說法的寺院，又不是深山險谷強盜巢窩，怎打殺人奪了行李，還怪人查問？」冥報和尚道：「誰打殺人奪你行李？」沙彌道：「若不是打殺人，行李在此，那挑行李的人哪裡去了？」冥報和尚道：「這是那挑行李的長嘴和尚不識規矩，犯了佛法，故遭活佛之譴死了，遺了行李在此，誰奪他的？」沙彌聽說死了，急得暴跳道：「胡說！我那師兄他從東土大唐走到此處，差不多有十萬多路，三頭六臂的妖怪也不知逢著多少，並無損傷，什麼活佛就能將他譴死？快還我人來，免我動手。」冥報和尚笑道：「你既是東方來的，定有些法力，不要這等性躁，自取其死。」沙彌道：「我的性兒要算極溫柔的了，若是我大師兄知道你如此作惡，一條金箍鐵棒此時已將這寺都擀平了。」冥報和尚大怒道：「這是你自來尋死，卻與我無干。」遂又合掌瞑目，默默念了幾句。沙彌不知不覺又撲通一跤跌倒在地，不省人事。眾侍者看見，又齊念一聲：「阿彌陀佛！」冥報和尚方開眼微笑道：「孽障！為何直到這樣田地方不言語？」眾侍者上前問道：「此二人是何因緣？」冥報和尚道：「自取耳。」眾侍者又問**道：「自取云何？」冥報和尚道**：

In no time, the novice was pushed before him. Venerable Mingbao shouted sternly: "Where are you, this wild monk, from?" "How dare you act so recklessly and beat others without permission!" The novice, pushed and shoved to desperation, also shouted loudly: "What a unreasonable monk you are!" "This is a temple for delivering sermons and expounding the Dharma, not some dangerous mountain hideout of bandits. How can you beat people to death, seize their luggage, and then blame others for inquiring?" Venerable Mingbao said: "Who killed anyone or took your luggage from you?" The novice replied, "If no one was killed, and the luggage is still here, where has the person who carried it gone?" Venerable Mingbao replied, "That was the long-mouthed monk who carried the luggage. He did not know the rules and

violated Buddhist teachings, so he was punished by the Living Buddha and died as a result, leaving his luggage here. Who took it from him?" Hearing that someone had died, the novice jumped with rage and shouted, "Nonsense!" "My elder brother walked from the East, all the way from Da Tang, covering more than one hundred thousand li. He encountered countless demons with three heads and six arms along the way, yet suffered no harm at all. What kind of Living Buddha could possibly condemn him to death?" "Quickly return my brother to me, or I'll have no choice but to take matters into my own hands." Venerable Mingbao smiled and said, "Since you have come from the East, you must possess some magical power. Do not be so impatient or you will bring death upon yourself." The novice said, "I would say my temper is quite gentle. If my elder master knew you were doing such evil deeds, he would have flattened this entire temple with his golden hoop iron rod by now." Venerable Mingbao became furious and said, "This is your own death seeking. It has nothing to do with me." He then clasped his hands together and closed his eyes, silently reciting a few words. Without realizing it, the novice suddenly fell to the ground with a thud, unconscious and unresponsive. The attendants present saw this and all chanted together: "Amituofo!" Venerable Mingbao opened his eyes with a smile and said, "Wicked creature!" "Why did you not speak until it had come to this?" The attendants stepped forward and asked, "What is the karmic connection of these two people?" Venerable Mingbao said, "It's all their own doing." The attendants asked again, "What do you mean by 'their own doing'?" Venerable Mingbao said:

25 **「吾道從東，胡為西舉？**

"My path originates from the East, why then do you raise your hand to the West?"

26 **作之受之，故曰自取。」**

"Whatever one does, one must bear. Hence it is said 'their own doing.'"

27 **眾侍者**闻言，俱合掌贊歎，以為希有。冥報和尚說畢，方命執事人復將沙彌扛到後院放下，又命侍者將行李打開，檢出通關文牒細細觀看，方知是僧人大顛奉大唐天子之命差往西天求解的。心下暗想道：「我嫌西方寂寞，正在此興從東之教；他東土繁華，轉來西天求解，這是明明與我作對頭。若容他過去，見了釋迦，求了清淨無為之解回去，流傳東土，我這從東之教豈不被他破了？斷乎不可！他師徒們雖說有些手段來了十萬里程途，卻未遇敵手。你看方纔兩個和尚，只用幾句咒語便已自倒，那兩個料想也不打緊，莫若叫人去邀了他轉來，一發咒倒，率性斷除了他的根兒，豈不美哉！」主意定了，遂叫響個侍者先將行李搬入

禪堂，又喚兩個能事的侍者，吩咐他到西村外去請兩個東土大唐來的師父到寺吃齋。二僧領命而去。

Hearing this, the attendants all clasped their hands together in admiration, considering it a rare and wondrous occurrence. After finishing his words, Venerable Mingbao ordered the attendants to carry the novice back to the rear courtyard and set him down. He then instructed another attendant to open the luggage and carefully examine the travel documents inside. Upon inspection, they learned that this monk, Dashen Da, had been sent by the Son of Heaven of Da Tang on a mission westward in search of enlightenment. He secretly thought to himself, "I have found this place in the West lonely and quiet, just right for promoting teachings from the East. They in the East are flourishing, yet they come westward seeking enlightenment—this is clearly opposing me." "If I allow him to pass, and he meets Sakyamuni, obtains the teaching of purity and non-action, returns to spread it in the East, then won't my teachings from the East be completely undermined by him?" That is absolutely not acceptable! Although his master and disciples have some skills, they traveled ten thousand li from the East without encountering an opponent. "You saw those two monks just now; they collapsed with only a few incantations. Those two are surely not worth worrying about. Why not send someone to invite them back, recite the spells again and knock them down all at once? This would completely cut off their roots—wouldn't that be perfect!" Once the plan was decided, he immediately called an attendant to first move the luggage into the meditation hall. Then he summoned two capable attendants and instructed them to go outside the western village to invite two monks from Da Tang in the East to come to the temple for a vegetarian meal. The two monks accepted the order and left.

28　正是：

It was precisely:

29　四天同一佛，何必異東西？

"One Buddha reigns over four heavens; why distinguish between East and West?"

30　若道全清醒，其中已著迷。

"If one claims to be fully awake, he is already lost in illusion."

31　不知二僧去請唐半偈吃齋還能咒死否，且聽下回分解。

Whether the two monks could invite Táng Bànjì for a vegetarian meal and recite spells to kill him remains to be seen in the next chapter.

38.第三十七回笑和尚傳咒卻邪　惡閻羅授方超生 Chapter 37: Laughing Monk Transmits a Mantra to Repel Evil, Evil Yanluo Grants a Formula for Rebirth

1　詩曰：

The poem says:

2　大道雖天定，人心實主持。

Though the great Dao is determined by Heaven, it is human hearts that actually preside over it.

3　道家修性命，佛氏重慈悲，

Daoists cultivate life and nature; Buddhists emphasize compassion and mercy.

4　儒者立名教，敦崇倫與彝，

Confucians establish the teachings of reputation, emphasizing filial piety and moral norms, and diligently uphold rites and proper conduct.

5　各說各有理，各行各相宜，

Each doctrine has its own rationale; each path suits its respective followers.

6　雖亦各有短，短苦不自知；

Though each also has its shortcomings, the suffering caused by these flaws is often unrecognized by their adherents themselves;

7　若云不是道，千古已如斯，

If one were to say that they are not Dao, then since ancient times it has been thus, and the world would have long followed this way.

8　若云都是道，大道何多歧。

But if one says they are all Dao, why is there such a multiplicity of divergent paths in the great Dao?

9　乃知道一天，人心如四時，

Thus it becomes known that the One Dao encompasses all; human hearts change like the four seasons, and their transformations follow natural rhythms.

10　人心與天道，須臾不可離。

Human hearts and Heavenly Dao are inseparable for a moment.

11　**話**說兩個侍者領了冥報和尚之命，忙忙走出西村來尋請大唐僧人不題。卻說唐半偈下了馬，與小行者立在西村口等待沙彌去尋豬一戒，原說是走去便來，不道等了一兩個時辰，不但豬一戒不來，連沙彌也無蹤影，心下著急，便對小行者道：「沙彌去了許久，為何不來？定有緣故。」小行者道：「有甚緣故？決是尋著了呆子，大家同等齋吃。方纔師父拿定生意，不放他去便好，既放了去須等他吃個像意，方得回來。如今急也無用，且尋個穩便所在略坐一坐方妙。」唐半偈沒法，只得依言，就在路旁一個草庵門前石上坐下。坐不多時，只見草庵裡走出一個濃眉廣額圓頭圓**臉的笑和尚來**，**將唐半偈看了兩眼**，**笑嘻嘻**說道：「東來的和尚，你的死期到了！」唐半偈聽了，忙起身合掌道：「死既有期，敢不受命。但不知還在何時？乞老師明示。」那笑和尚又嘻嘻的笑道：「只怕就在今日。」小行者在旁聽了大笑道：「和尚莫要油嘴！你這些撮空的話兒只好恐嚇鄉村裡的愚人，我師父歷功累行七八證果之人，莫說沒有死的道理，就是命裡該死，閻王知是我孫小聖的師父，哪個敢來勾他？」笑和尚又笑嘻嘻說道：「既是閻羅王怕你，不敢來勾你的師父，為甚兩個師弟又被他勾了去？」說罷，竟笑嘻嘻走進草庵去了。唐半偈聽說兩個師弟勾了去，大驚道：「履真呀，莫要唐突！這位師父說話有因，不是凡人，況一戒、沙彌久不見來，莫非果被人暗害了？」小行者道：「他兩個縱沒用，也還粗粗鹵鹵，青天白日怎生害他？要害他，除非自家貪嘴吃的飲食多脹壞了。」唐半偈道：「你怎就忘了，那蓮化東村老善人曾說西村有個冥報妖僧，專會咒人，莫非被他咒倒？」小行者道：「妖僧咒人或者有之，若說咒死了他兩個，我還不信。」唐半偈道：「天下事奇奇怪怪，寧可信其有，不可信其無，也難執一而論。但方纔這位佛師說話似有機旨，你看著馬，待我進庵去問個明白方見端的。」小行者不敢攔阻，唐半偈遂抖抖衣服步入草庵**中來**。

The two attendants, having received the order from Mingbao HeShang, hurriedly left Xicun village to seek and invite a great Tang monk—need not mention further. Meanwhile, Tang Banjie dismounted and stood with Xiao Xingzhe at the entrance of Xicun village waiting for the shami to go find Zhu Yijie. Originally it was said that he would return quickly after going; however, they waited for one or two hours without any sign of Zhu Yijie, nor even a trace of the shami. Growing anxious, Tang Banjie said to Xiao Xingzhe: "The shami has been gone for so long—why hasn't he returned?" "There must be a reason," he added. Xiao Xingzhe asked, "What kind of reason could it be?" "It must be that they found the fool and are all sitting together having a vegetarian meal." "Just now, if the master had firmly decided on the business and

not allowed him to go, it would have been fine. Now that he was let go, one must wait until he has eaten his fill before returning." "Now rushing is of no use; we should find a convenient place to sit for a while, which would be best." Tang Banjie had no choice but to follow the suggestion and sat down on a stone in front of a thatched hut by the roadside. Not long after sitting, they saw a monk with thick eyebrows, broad forehead, round head and face come out of the thatched hut. He looked at Tang Banjie for two glances, smiled cheerfully, and said: "The monk coming from the east, your time has come!" Tang Banjie, upon hearing this, hurriedly rose and clasped his palms together, saying: "If death has its appointed time, I dare not refuse my fate." "But I do not know when exactly?" I humbly request the venerable elder to enlighten me." The laughing monk smiled again, saying cheerfully: "It is feared that it will be today." Xiao Xingzhe, hearing this on the side, laughed loudly and said: "Monk, don't joke around!" "You say such empty words only to scare ignorant villagers. My master is a person who has achieved enlightenment through years of effort and cultivation; not only does he have no reason to die, but even if his fate says so, King Yan knows that my master is the teacher of Sun Xiaosheng. Who would dare come to summon him?" The laughing monk, still smiling cheerfully, said: "If King Yan fears you and dares not come to summon your master, then why were the two junior monks summoned away by him?" After saying this, he walked into the thatched hut cheerfully. Tang Banjie was greatly shocked upon hearing that two junior monks had been summoned away, and exclaimed: "Lvzhen, don't be rude!" "This venerable master speaks with reason; he is no ordinary person. Moreover, Zhu Yijie and the shami have not been seen for a long time—could it be that they were indeed secretly harmed by someone?" Xiao Xingzhe said: "Even if the two are not very capable, they are still somewhat strong and rough. How could anyone harm them in broad daylight?" "To harm them would have to be because they themselves ate too much and their stomachs burst from overeating." Tang Banjie said: "How could you forget? That kind-hearted old man from Lianhua Dongcun once said there was a dark-omenning demon monk in Xicun who specialized in cursing people. Could it be that they were cursed by him?" Xiao Xingzhe replied: "It might be true that the demon monk curses people, but if it is said he cursed them to death, I still don't believe it." Tang Banjie said: "There are many strange and unusual things in the world. It is better to believe there might be some truth, rather than deny it altogether; one cannot judge everything by a single standard." "But just now, that venerable monk spoke as if there was some hidden meaning. Watch the horse for me; I will go into the hut and ask clearly to find out what is really going on." Xiao Xingzhe dared not stop him, so Tang Banjie shook his robe and stepped into the thatched hut.

12　到了庵中，只見那笑和尚坐在一張禪床上，笑嘻嘻問道：「你在外邊守死罷了，又進來做甚？」唐半偈拜伏於地道：「弟子進庵來不是要求佛師免死，但請問弟子之死還是天命該絕？還是有人暗害？」那笑和尚又笑嘻嘻說道：「雖是

暗害，暗害死了便就是你的天命該絕了。但念你求解遠來，跋涉許多道路，今去靈山不遠，一旦被人暗算，豈不前功盡棄？我傳你一個法兒與你躲過吧。」唐半偈聞言又再拜道：「非弟子貪生，既蒙佛師念此求解善緣為弟子消愆滅罪，敢求指示因緣。」笑和尚道：

Upon entering the hut, he saw the laughing monk sitting on a meditation cushion and cheerfully asked: "Have you been guarding your death outside already? Why have you come in here?" Tang Banjie knelt on the ground and said: "Disciple has come into this hut not to beg the venerable monk for a reprieve from death, but only to ask whether my death is due to Heaven's decree or fate?" "Or was it caused by someone secretly harming me?" The laughing monk again smiled cheerfully and said: "Even if it was a secret harm, once the harm leads to death, that is your fate sealed by Heaven." "But considering you have traveled far to seek an answer, enduring many hardships on the road, since Mount Lingshan is not far now, if one were suddenly to be secretly attacked and killed, would it not mean all previous efforts are in vain?" I will teach you a method so that you may avoid this fate." Tang Banjie, hearing this, bowed again and said: "It is not that the disciple clings to life. Since the venerable monk has taken pity on my sincere quest for understanding and wishes to clear away my offenses and sins, I dare humbly ask for guidance regarding the causes and conditions." The laughing monk said:

13 **「佛法猶水，孽風其魔。**

"Buddhism is like water; karmic winds are its demons.

14 **有風有水，安得無波？」**

With wind and water, how could there be no ripples?"

15 **唐半偈聞言未能了悟，又再拜道：「弟子愚蠢，佛法微言，一時不悟，伏祈明示。」笑和尚又笑嘻嘻**說道：

Tang Banjie, after hearing this, still failed to fully understand and bowed again, saying: "Disciple is foolish; the subtle teachings of Buddhism are beyond my immediate comprehension. I humbly beg for your enlightenment." The laughing monk once more smiled cheerfully and said:

16 **「你既西來，他自從東，**

"You have come from the west, while he has naturally come from the east.

17 **相逢狹路，安肯放空！**

Meeting on a narrow path, how could one possibly let it go empty-handed!"

18　直道易避，暗曲最凶；

A straight road is easy to avoid; the most dangerous are those that twist and turn in secret.

19　倘然失手，勞而無功。」

If one falters even slightly, all effort will be in vain."

20　唐半偈再三拜謝道：「既蒙佛師慈悲，敢求趨避之方。」笑和尚道：「這惡禿怨恨結成，最會咒人，你兩個徒弟都被他咒倒，你若不知提防，未免也遭毒手，我傳與你四句偈言，等他念咒時你朗朗對眾宣揚，他自咒不倒。」唐半偈又伏地拜求，那笑和尚方笑嘻嘻念道：

Tang Banjie bowed repeatedly and thanked him, saying: "Since I have been blessed with the venerable monk's compassion, I dare to humbly request a method of avoidance." The laughing monk said: "This evil monk has formed deep hatred and is most skilled in cursing people. Your two disciples were both cursed down by him. If you do not know how to be cautious, you will inevitably fall victim as well. I shall teach you four lines of verse; when he recites his curse, you should loudly proclaim it before the crowd, and then he will be unable to curse you." Tang Banjie once again knelt on the ground in humble request. The laughing monk, smiling cheerfully, recited:

21　「毒心為仇，毒口為咒。

"Toxic mind becomes an enemy; a toxic tongue becomes a curse."

22　嚼爛舌頭，虛空不受。」

"Chew your tongue to pieces, but the void will not accept it."

23　笑和尚念完又吩咐道：「此乃解毒真言，可牢記在心，包管你無事。你去罷，前途再會。」唐半偈受教，留心記了，伏地拜謝。拜完抬起頭來看時，那笑和尚已不見了，心下不勝驚訝。正在驚訝不定，忽小行者引了兩個侍者入來。兩個侍者看見唐長老，一齊上前作禮道：「從東寺冥報大和尚聞知老師父乃東土活佛，飛錫過此，希世難逢，願求一會。特命兩弟子拜逆，伏望同揚教法，即賜俯臨。」唐半偈忙答禮道：「貧僧初過此地，雖聞冥大和尚道法高妙，思欲一叩洪深，因王命在身，不敢羈滯，今不幸失了兩個弟子沒處找尋，聞得大和尚乃此方教主，自知蹤跡，正欲進謁以求指示，復蒙召晤，想是因緣。即此便行可也。」兩侍者見唐長老肯行，滿心歡喜，遂慫恿著同出庵來。小行者心知冥報和尚夙有冤愆，料躲不過，便不攔阻，任憑唐長老前行，自卻牽馬隨後。

After reciting this, the laughing monk added: "These are true words to dispel poison. You must remember them well; they will surely keep you safe." "Now go on your way.

We shall meet again ahead." Tang Banjie received the instruction, carefully memorized it, and knelt to express his gratitude. After bowing, when he looked up again, the laughing monk had already vanished, leaving Tang Banjie greatly astonished. Just as he was in a state of astonishment, Xiao Xingzhe suddenly led two attendants inside. The two attendants saw Venerable Tang and both stepped forward to bow, saying: "From the East Temple, Master Mingbao heard that your Venerable Teacher is a living Buddha from the East Land, passing through here with flying clogs. Such an encounter is rare in this world; we sincerely wish for one meeting." "Especially, he has sent us two disciples to pay respects. We humbly hope you will join in spreading the teachings and kindly grace us with your presence." Tang Banjie hurriedly replied with a bow, saying: "This humble monk has just passed through this area. Though I have heard of Master Ming's profound and wondrous Dao Fa, I had long wished to pay my respects and seek his wisdom. However, due to an urgent royal command, I dared not linger. Now unfortunately, two of my disciples are missing and cannot be found. Having learned that the great monk is the local teacher of this region and knows their whereabouts, I was about to visit for guidance when I received your kind invitation. This must be a matter of karmic connection." Then we may proceed at once." The two attendants, seeing that Venerable Tang was willing to go, were overjoyed and thus encouraged him to leave the hut together. Xiao Xingzhe knew in his heart that Master Mingbao had long-standing grudges and karmic debts, and realized there was no way to avoid it. Therefore, he did not stop them but let Venerable Tang proceed ahead while he himself led the horse behind.

24　不多時到了寺前，只見那些赴齋的僧俗尚擁擠不散，兩侍者忙分開眾人引唐長老入去。此時，冥報和尚已下了臺，在禪堂中等候。忽報東土師父到了，遂迎下堂來，將唐半偈細細一看，只見：

Not long after, they arrived in front of the temple and saw that the monks and laypeople who had come for the vegetarian meal were still crowded and hadn't dispersed. The two attendants quickly parted the crowd to lead Venerable Tang inside. At this time, Master Mingbao had already descended from the platform and was waiting in the meditation hall. Suddenly a report came that the master from the East Land had arrived, so he hurriedly stepped down to greet him. Upon closely examining Tang Banjie, he saw:

25　面無色相，身不掛絲。了了見大智大慧，落落如不識不知。無無不有，空體固不可測；有有全無，妙心匪夷所思。果然是一燈不昧，真不愧半偈禪師。

A face without worldly features, a body not adorned with silk. Clearly displaying great wisdom and insight, yet appearing indifferent as if unaware of anything. Neither existence nor non-existence—its emptiness is truly unfathomable; both presence and absence vanish entirely—the wondrous mind defies ordinary thought. Indeed, a single lamp unextinguished—truly worthy of the title Chan Master Banjie.

26　**唐半偈走上堂來，也將冥報和尚細細一看。只見：**

Tang Banjie walked onto the hall and also carefully examined Master Mingbao. He saw:

27　**雙眉分掃，一鼻垂鉤。兩隻眼光突突白多黑少，一頷髯短簇簇黃猛紅稀。色相莊嚴，不知者定以為活佛；行藏古怪，有識者方認出妖僧。以殺為生，持毒咒是其慈悲；天人有我，報冤仇以彰道法。**

Thick eyebrows swept apart, a single nose hanging like a hook. His two eyes were bright and bulging with more white than black; his beard was short, clustered together, yellowish and sparse. His appearance was dignified and solemn—those who did not know would surely take him for a living Buddha. His behavior, however, was strange and eccentric; only those with discernment could recognize him as an evil monk. He lives by killing, using toxic spells as his compassion; he claims selfhood among gods and men, avenging grudges to demonstrate Dao Fa.

28　**冥報和尚迎唐半偈到堂，大家問訊了，各設高座，分席坐定。此時，吃齋的僧俗聽見**說東土來了一個聖僧與大和尚講法，都擁擠了來看，不一時將禪堂擠滿。唐半偈先說道：「貧僧纔入境，就聞知冥大師道法高妙，為一方宗主。昨忽忽而往，只道無緣，今荷蒙召見，得睹慈容，實為萬幸。」冥報和尚道：「貧衲西域鄙人，久慕東土佛教之盛，每形夢寐，無計皈依。適聞老師飛錫西來，不勝慶幸，故求請一見，以快夙心。但尚未及請教法號？」唐半偈道：「貧僧法名大顛，又蒙大唐天子賜號半偈。」冥報和尚道：「這等，是顛大師了。大師既處東土佛國，自知東方佛國之事。我聞中國自漢明入夢，梁武捨身，後來六祖相傳，萬佛聚會，講經說法，天散花，地涌蓮，昭昭可考，不一而足。叢林之盛，四大部洲從無及者。大師名高尊宿，自宜倡明道法，大闡宗風。不知又何所聞，反棄興隆之地，來此寂寞之鄉，以求真解。若靈山別有真解，豈中國三藏靈文俱無足信乎？」唐半偈聞言，嘆息道：「嗚呼！是何言歟？三藏靈文何可當也。冥大師只知其一，不知其二。我佛立教，流傳此三藏靈文，非博名高，蓋憫眾生沉淪，欲以此度人度世也！然度人度世之道，在清淨而掃絕貪嗔，正性而消除惡業。誰知愚頑不解，只知佞佛，不返修心，但欲施財以**思獲報，是欲掃貪嗔而貪嗔愈甚，要除惡業而惡業更深，豈我佛立教之初意哉！故貧僧奉大唐天子之命，不惜遠詣靈山，拜求真解，蓋念東土沉淪之苦而發此大願。前至蓮化東**鄉，見其清淨無為，思衣得衣，思食得食，始信佛法自有真風，不勝羨慕，昨至貴村，不意大師轉欲從東，不知是何妙義？既蒙賜教，望乞開示。」

Master Mingbao welcomed Tang Banjie into the hall. After exchanging greetings, they arranged high seats and sat down in their respective places. At this time, the monks and laypeople having their vegetarian meal heard that a holy monk from the East Land was coming to debate with the great master. They all crowded in to watch, and soon filled the meditation hall completely. Tang Banjie first said: "This humble monk, having just entered the region, has already heard of Master Ming's lofty and wondrous Dao Fa and his status as a leader in this area. Yesterday, I passed through hastily, thinking there was no karmic connection; now, to be honored with an audience and see your kind countenance is truly a great fortune." Master Mingbao said: "This humble monk is but an obscure person from the Western Regions, long admiring the flourishing Buddhism of the East Land. I have often dreamed of it and had no means to seek refuge." Just now, upon hearing that the venerable teacher has come westward with flying clogs, I am overjoyed. Therefore, I have requested this meeting to fulfill my long-held wish." "But we still haven't had the chance to ask for your Dharma name?" Tang Banjie replied: "This humble monk's dharma name is Dadian, and I was further honored by His Majesty the Emperor of Great Tang with the title 'Banjie.'" Master Mingbao said: "In that case, you are Master Dadian." Since the master resides in the Buddhist land of the East, he must naturally be well aware of matters concerning the Eastern Buddha Kingdom. I have heard that since Emperor Guangwu of the Han dynasty had a dream, and Emperor Wu of Liang offered his body to the Dharma, later on, the Sixth Patriarch passed down the lineage. Countless Buddhas gathered for assemblies where they expounded Sutras and preached the Dharma; flowers rained from the sky and lotuses sprouted from the earth—these are all clearly recorded in history, with countless examples. The flourishing of monastic communities is unparalleled anywhere in the four great continents. With your esteemed name and senior status, you should naturally promote the Dharma and greatly propagate the teachings of our lineage. I wonder what prompted you to leave such a thriving land for this desolate place, seeking true understanding? "If there is another true teaching at Mount Lingshan, does that mean the three collections of sacred texts from China are all unreliable?" Tang Banjie sighed upon hearing this and said: "Alas!" What kind of words are these? How could the Three Baskets of sacred texts possibly be disregarded! Master Ming only knows one aspect, not the second. Our Buddha established this teaching and transmitted these Three Baskets of sacred texts not for the sake of fame or high status, but out of compassion for sentient beings who are sinking in suffering. He wished to use them to save people and redeem the world! However, the way of saving people and redeeming the world lies in attaining purity by eliminating greed and anger, cultivating one's true nature to eradicate evil karma. Who could have known that foolish and stubborn people fail to understand, only knowing flattery toward the Buddha, not returning to cultivate their minds. They merely wish to give offerings in hopes of receiving rewards. This is like wanting to eliminate greed and anger yet

making them even stronger; wishing to eradicate evil karma but deepening it further—how could this be the original intention of our Buddha's teaching! Therefore, this poor monk has accepted the command of His Majesty the Son of Heaven of Great Tang and has not hesitated to travel far to Mount Lingshan in search of true understanding. This is out of deep concern for the suffering of sentient beings in the East and a great vow made from that compassion. Earlier, when I arrived at Lianhua Dongxiang, I saw its purity and effortless harmony—clothing and food were obtained simply by thinking of them. Only then did I truly believe that Buddhism indeed possesses true virtues, and I felt great admiration. Yesterday, upon arriving in your village, I was surprised to learn that you intend to go eastward instead. I wonder what wondrous meaning lies behind this? Having received your kind instruction, I humbly request further enlightenment."

29 **冥報和尚笑道：「度人度世固我佛之慈悲，然受享人天供養，菩薩亦何嘗自苦？施財望報雖或墮入貪嗔，而普濟功深，善根自立，豈得以一人愚妄而令天下生慳吝心！若**說蓮化村不生不滅，無樂無辱，以為佛家之正，則靈蠢同科，聖凡無二，木石與人有何分別？莫說天地勞而無功，即老師開關求解亦屬多事矣！」唐半偈道：「立教貴乎窮源，源清尚恐流濁，若胥溺流以求澄清，烏可得也！今棲心清淨，尚不能少救奢華，若妄想莊嚴，則天下金錢盡供緇流之費，猶恐不足也，將來何所底止？大師不可逐其末至忘其本。」冥報和尚道：「佛法洪深，一時也難為粗淺者顯言，但立教者必具神通，若不具神通，即言言至道，亦屬虛浮。請問老師，不遠萬里而來，欲展清淨宗風，不知具何神通敢於立教？」唐半偈道：「貧僧來便來了，教便立了，只曉得一心清淨，別無片善可言，何況神通？」冥報和尚道：「若無神通，救死且不暇，敢爭口舌之利，以與聖人相抗乎？」唐半偈道：「若果至人，抗之何害？倘薄其無能，而罪其相抗，此非至人，邪人也！從來邪不勝正，雖不具神通而自具神通也！」冥報和尚笑道：「據老師這等說來，則老師不具神通之神通更大，這話也難全信。喜今日齋期，大眾俱集於此，可作證盟，老僧請與大師小試一試道法，以**定東西之是非，不識老師以為何如？」唐半偈道：「貧僧毫無所長，焉敢與老師試法？」冥報和尚大笑道：「道法既無可試，怎敢擅自高標與吾作對？」**

Master Ming Bao smiled and said, "Saving people and redeeming the world is indeed an expression of our Buddha's compassion. However, if one receives offerings from human beings and heavenly beings, why should Bodhisattvas suffer hardship themselves? Although giving offerings in hopes of reward may lead one to fall into greed and anger, the merit of widely benefiting all beings is profound. Good roots are naturally established. How can we allow the foolishness of one person to cause all

people to develop stingy minds! If one says that Lianhua Village is free from birth and death, without pleasure or disgrace, regarding this as the orthodox teaching of Buddhism, then the wise and foolish are placed in the same category, sages and ordinary people become indistinguishable—what difference would there be between wood, stone, and human beings? "If even Heaven and Earth toil without achieving results, then Master's effort in opening the gate in search of understanding is also a matter of no consequence!" Tang Banjie said, "Establishing a teaching is precious in tracing its source. Even if the source is clear, one still fears that the stream may become muddy. If we merely immerse ourselves in the stream and seek clarity from it, how could true clarity ever be achieved! Now, even if we dwell in purity and stillness, it is barely enough to alleviate extravagance. If one indulges in delusions of splendor, then all the gold and money in the world would be insufficient for the expenses of monks; there will still not be enough. Where could this possibly end in the future? "Master, you must not pursue the branches and forget the root." Master Ming Bao said, "Buddhism is vast and profound; it cannot be clearly explained in a short time to those of shallow understanding. However, one who establishes the teaching must possess supernatural powers. If they do not have such powers, even if every word they speak points toward the ultimate truth, it would still be empty and superficial. May I ask you, Master, for having traveled thousands of miles to spread the pure and upright lineage of our tradition, what supernatural powers do you possess that would dare allow you to establish a teaching? Tang Banjie replied, "This poor monk has come and that is all. The teaching was established when I came. I only know of a single mind in purity; there are no other virtues to speak of, let alone supernatural powers?" Master Ming Bao said: "If one lacks supernatural powers, they cannot even find time to save the dying. How dare they engage in verbal debates and oppose the sages?" Tang Banjie said: "If it is indeed a sage, what harm would there be in opposing them? "If one belittles their inability and punishes them for opposing, then that is not a sage but an evil person!" "Ever since ancient times, the evil cannot overcome the righteous. Even without supernatural powers, one possesses them naturally!" Master Ming Bao smiled and said: "According to what you just said, Master, your supernatural power of not having supernatural powers is even greater. I find it hard to fully believe this statement. "Today is the day of our alms meal, and everyone has gathered here. They can serve as witnesses. Elder monk would like to briefly test with Master a bit of Dharma skill in order to determine who is right between East and West. I wonder what you think, Master?" Tang Banjie said: "This poor monk possesses no special abilities; how could he dare to test Dharma with you, Master?" Master Ming Bao laughed heartily and said: "If there is nothing to test in the Dharma, how dare you arbitrarily claim superiority and oppose me?"

30　**小行者在旁聽見冥報和尚出言無狀，大怒道：「老和尚莫要誇嘴！我師父一個做佛菩薩的正人，豈弄這些小伎倆！你有什麼道法？且先與我孫老爺試試看；若多寡曉得些竅脈，比得過我孫老爺一二分，再容你向師父求道也還不遲。倘香臭不知，一味大言不慚在此愚民惑眾，便須剝去袈裟，快開後門逃去了還是造化；若要勉強支持，出醜還是小事，只怕性命也難保哩！」冥報和尚正要欺壓唐長老，不意小行者突然鑽出來發話，著了一驚，忙定睛將小行者一看，見他火眼金睛，尖嘴縮腮，形容古怪，心下也噤了一噤。因問唐半偈道：「此是甚人？」唐半偈道：「這老大小徒孫小行者。」冥報和尚道：「老師善信，怎容惡**剎相隨？」唐半偈道：「借此降妖伏怪耳！」冥報和尚就對著小行者道：「你既不怕死，敢挺身出來要與我比道法，自然是個不知死活之人。且問你，你曉得些什麼道法？且數一兩件與我聽聽。」小行者笑嘻嘻說道：「若論起道法來，老祖家傳的雖止有七十二變，若說自家心上經綸，就是十萬八千毛孔也還比不盡哩！叫我從哪裡數起？」冥報和尚道：「你既具許多妙法，敢聽我指摘兩端試試麼？」小行者又笑笑道：「我又不是假文士要求人代筆，這幾日到西天來路上平穩，遇著的都是老實人，不消改頭換面去應酬，殊覺淡而無**味；今日撞著老和尚這樣刁鑽古怪，便虛虛實實有有無無做兩個戲法兒耍耍，也不差什麼！但請出題，無不領教。」冥報和尚想了想道：「我看你雖然人相，尚帶獸形，我若以斷臂吞針大菩薩的道法試你，便道我有意刁難。也罷，且小試你一試。我聞古之高僧**說法，每每有天女散花；你師父既稱尊宿，抱道西來，今日在此論談了這半晌，怎不見一朵兒飄飄？還是古語荒唐？還是你師父講說不妙？」小行者道：「我老師父言言無上，滴滴流溪，散花何足為奇；只因我師父一心清靜，不留色相，痛掃莊嚴，故天女不敢現形。既你們一班凡僧不識真空至妙，只得破了師父之戒，散幾朵兒開開你們的俗眼吧。」卻暗暗伸手在屁股上撥下一根毫毛，放在口中嚼得粉碎，望空一噴，叫聲：「變！」不多時只見半空中先起了一陣香風，吹得人七竅皆馨香，風過處忽霏霏微微飄下一天花雨來，十吩咐愛。怎見得？但見：

Xiao Xingzhe, who had been listening nearby to Master Ming Bao's disrespectful remarks, became very angry and said: "Old monk, don't boast so much!" "My master is a true person who follows the path of Buddha and Bodhisattva. How could he resort to such petty tricks!" "What Dharma skills do you have?" "Just go ahead and try with my Master Sun first. If you can grasp even a little of the essence, if you can match just one or two parts of what Master Sun has, then it will not be too late for me to allow you to seek Dharma from your master." "If you cannot even distinguish between fragrance and stench, yet still speak boastfully without shame to deceive the ignorant people here, then you must strip off your saffron robes and quickly flee

through the back gate—whether or not that is fortunate remains to be seen. If you insist on trying to hold up a facade, being embarrassed is the least of it; I am afraid even your life may not be safe!" Master Ming Bao was just about to intimidate Venerable Tang, but unexpectedly Xiao Xingzhe suddenly stepped forward and spoke out. This startled him, so he quickly fixed his gaze on Xiao Xingzhe. Seeing that he had fiery eyes and golden pupils, a sharp mouth with sunken cheeks, and an odd appearance, Master Ming Bao felt a chill in his heart. He then asked Tang Banjie: "Who is this person?" Tang Banjie said: "This is my disciple, Sun Xiao Xingzhe." Master Ming Bao asked: "Venerable Master, how can a good believer allow an evil demon to accompany him?" Tang Banjie said: "I keep this one around just to subdue demons and monsters!" Master Ming Bao then addressed Xiao Xingzhe and said: "Since you are not afraid of death, and dare to step forward to challenge me in a contest of Dharma power, you must be someone who does not know the meaning of life or death. "Tell me, what kind of Dharma powers do you actually possess?" Mention one or two for me to hear." Xiao Xingzhe smiled and said: "If we are to talk about Dharma powers, the family tradition passed down from my ancestor has only seventy-two transformations. But if it comes to the wisdom in my own mind, even ten thousand eight thousand pores on my body could not exhaust its depth! "Where should I begin counting?" Master Ming Bao said: "Since you claim to possess so many wondrous Dharma powers, would you dare let me point out two things for a test?" Xiao Xingzhe chuckled again and said: "I am not a fake scholar who needs someone else to write for me. These past few days on the way here to the West have been smooth sailing, and I've only met honest people—there's no need to change my appearance or pretend in order to socialize. It has all felt rather dull and tasteless. Today, however, I ran into an old monk as sharp and peculiar as you are, so I might as well play a couple of tricks with real and fake elements just for fun—it won't make much difference!" "Just go ahead and set the challenge; I am ready to accept any lesson." Master Ming Bao thought for a moment and said: "I see that although you appear human, you still retain some beastly features. If I were to test you with the Dharma of the Bodhisattva who swallows needles after cutting off an arm, people might say I am deliberately being difficult." "Very well. Let me test you briefly." "I have heard that ancient great monks, when expounding the Dharma, were often accompanied by celestial maidens scattering flowers. Your master is called a revered elder and has traveled westward with his teachings. Today, after this long discussion here, why haven't we seen even one flower drifting down?" "Or are the old sayings just nonsense?" "Is it perhaps because your master's teaching is not so skillful after all?" Xiao Xingzhe said: "My master's every word is supreme, each drop like a stream flowing—scattering flowers is not at all remarkable. It is because my master dwells in pure stillness and does not cling to forms or appearances, thoroughly sweeping away all notions of splendor; thus the celestial maidens dare not manifest their forms." "Since you, a group of ordinary monks, do not recognize

the ultimate wondrous emptiness, I must break my master's precepts and scatter a few flowers to open your worldly eyes." He secretly reached behind, plucked out a single hair from his buttocks, put it in his mouth and chewed it into powder, then spat it up toward the sky. He shouted: "Transform!" In no time at all, a fragrant breeze first arose from the middle of the sky, filling people's seven orifices with its sweet aroma. As the wind passed by, it was suddenly followed by a gentle rain of flowers drifting down from above, which everyone found delightful and precious. How so? One could see:

31 **紛紛細蕊，簇簇柔葩。紛紛細蕊漾去隨風，簇簇柔葩飄來似雪。起處無端，忽然到眼；落時有意，故爾當頭。高似瞻，下似拜，高下結蓮花之座；東如煙，西如霧，東西散旃檀之香。有幾瓣斜掛袈裟，似拈來而笑；有幾團背飛檐網，似散去無情。紅一片，白一片，紅白成團，誰能辨桃李姿容？淡幾**朵，濃幾朵，淡濃作隊，俱弄作牡丹顏色。桂子黃嬌，疑分月窟；杏枝紅艷，恍墜日邊。天際三春，明點出花花世界；空中五色，暗織成錦繡乾坤。飛舞片時，莫認作月娥剪綵；忽開頃刻，方知是天女散花。

Flowers in clusters, petals soft and delicate. Fine petals fluttered away with the wind; clusters of tender blossoms drifted down like snow. They arose without warning, suddenly coming into view; when they fell, it was with intent, directly before one's eyes. High as a gaze upward, low as an act of reverence—high and low forming the lotus seat; east like smoke, west like mist—east to west spreading the fragrance of sandalwood. Some petals hung obliquely on saffron robes, as if plucked and smiling; some clusters flew past the eaves in reverse, like drifting away without emotion. Red here, white there—red and white forming clusters; who could tell which is peach or plum in bloom? A few pale blossoms, a few rich ones—pale and vibrant forming groups, all arranged to resemble the colors of peonies. Osmanthus flowers, golden and delicate, seemed plucked from the moon's abode; apricot branches, red and brilliant, appeared to have fallen from beside the sun. The spring of three seasons in the sky clearly marks a world of flowers; five colors in midair silently weave a brocade-like universe. Dancing for a while, they should not be mistaken as the Moon Goddess cutting out colored paper; suddenly blooming in an instant, one realizes these are celestial maidens scattering flowers.

32 **那一天花雨在半空中飛來飛去，俱發奇香異彩。大眾僧俗人等看見，無不合掌贊嘆稱揚，以為兩師**說法之妙，冥報和尚便也欣然居之不辭。小行者看見道：「老和尚不要無恥胡賴！這天花是為我老師父散的，與你何干？」冥報和尚道：「有何分別？」小行者道：「怎麼沒分別！」卻把手一招，只見那一天花雨都飄飄蕩蕩落在唐半偈面前，堆積如花山一般，冥報和尚面前並無半片。大眾人等

看見都信心歡喜，哪裡還顧冥報和尚體面，皆圍繞著唐半偈磕頭禮拜，以為活佛；羞得個冥報和尚滿臉通紅，一時氣得暴躁如雷道：「這哪裡是真正天女散花，止不過妖人邪術哄騙愚人，殊可痛恨。」唐半偈看見冥報和尚羞慚發怒，便說道：「此皆小徒游戲，實於大道無關。老師不必介意。」因呵斥小行者道：「此弦歌村伎倆，我何等教戒，如何復作？還不快快解去，還我清淨！」小行者見師父發話，只得將身一抖，收去毫毛，霎時間那些堆積的花雨忽然不見。那些大眾人等看見，一發信心唐半偈，以為佛法無邊。

That day's rain of flowers fluttered back and forth through the air, all emitting strange fragrances and brilliant colors. The monks and laypeople present saw this, all joining their palms in admiration and praise, believing the two masters' Dharma talk to be wondrous. Master Ming Bao also happily accepted the praise without protest. Xiao Xingzhe saw this and said: "Old monk, do not shamelessly take credit for something you did not do! "These flowers were scattered in honor of my master. What business is it of yours?" Master Ming Bao replied: "What difference does it make?" Xiao Xingzhe retorted, "How could there not be a distinction!" He raised his hand and gestured, and at once the rain of flowers drifted and swirled down before Tang Banjie, piling up like a mountain of blossoms. Not even a single petal fell in front of Master Ming Bao. The monks and laypeople, upon seeing this, were filled with joy and faith. No one cared anymore about Master Ming Bao's dignity; they all gathered around Tang Banjie, bowing and kowtowing to him as if he were a living Buddha. Embarrassed, Master Ming Bao turned red in the face and was so angry that he raged like thunder: "This is not at all the true scattering of flowers by celestial maidens—it's merely an evil sorcerer using devilish tricks to deceive fools! It is most regrettable." Tang Banjie, seeing that Master Ming Bao was shamed and angry, said: "All of this is merely my disciple's playfulness; it has nothing to do with the great Way. Master need not take offense." He then scolded Xiao Xingzhe: "This is but the trickery of a village performer. What kind of teachings and precepts have I given you? How could you dare to do this again?" "Quickly, undo it at once! Restore my purity!" Xiao Xingzhe, seeing his master speak, had no choice but to shake himself and withdraw the hair. In an instant, all those accumulated flowers vanished without a trace. The monks and laypeople who witnessed this became even more convinced of Tang Banjie's power, regarding it as proof that Buddhist Dharma is boundless.

33 **冥報和尚愈加不快，指定著小行者**說道：「佛門道法有淺有深，似你這些幻術只好動愚。我的道法便關人死生，若主持佛教，要害你師徒二人性命亦有何難？只是叫你糊糊塗塗死了，你雖做鬼，也不知我道法利害！今且與你個榜樣看看，你若害怕，皈依我，還別有商量；你若愚而不悟，那時我再下毒手，你方死

而無怨。」小行者笑道：「說得有理！快快將榜樣來與我看。」冥報和尚道：「看便與你看，只不要害怕。」遂吩咐侍者叫人將豬一戒與沙彌兩個尸首都扛了出來，放在禪堂門外，道：「請看榜樣。」唐半偈忽然看見，認得是豬一戒、沙彌，不覺吃了一驚！不覺**大聲嚷道：「我兩個徒弟正找尋不見，卻原來是被你謀害死了。這個了不得！」冥報和尚微笑道：「老師父且慢為他二人發怒，若不如早早受教，只怕頃刻之間也要如此。」唐半偈道：「死有何妨！只是青天白日之下，都市善門之中，怎敢殺人？縱無佛法，也有王法！」小行者不做一聲，慢慢的走出禪堂外，將二人身體摸了一遍，叫聲：「師父，不要嚷傷了和氣！他兩個又不曾死，不過是連日辛苦，貪懶**躲在此睡一覺兒。」冥報和尚聽了哈哈大笑道：「他既是睡著了，你何不喚醒了叫他起來？」小行者道：「老和尚不要著忙，難道不叫他起來，就是這等罷了？」冥報和尚又笑道：「我不忙，讓你慢慢叫，若是叫他不起，我便請你師徒二人也睡睡好走路。」小行者竟不答應，身子雖撫摩著兩個尸首，早已跳出元神，一徑直奔到森羅殿來。夜叉小鬼通報不及，飛跟著小行者跑上殿來。

Master Ming Bao became even more displeased and pointed at Xiao Xingzhe, saying: "Buddhist Dharma has both shallow and profound aspects. Tricks like yours are only suitable for deceiving the foolish." "My Dharma can determine life or death of people. If I were in charge of Buddhism, it would be no difficulty at all to end the lives of you and your master." "I could just let you die in confusion, and even if you became a ghost, you would not know the power of my Dharma!" "Now, let me give you an example to see. If you are afraid and choose to submit to me, there may still be room for discussion. But if you remain foolish and unenlightened, then I will strike with deadly force, and only then will your death be without regret." Xiao Xingzhe laughed and said: "You speak wisely! Quickly show me the example." Master Ming Bao said: "I will show you, but don't be afraid." He then ordered his attendant to bring out the corpses of Zhu Yijie and Sha Mi, placing them outside the meditation hall's door. He said: "Please see this example." Tang Banjie suddenly saw and recognized them as Zhu Yijie and Sha Mi. He could not help but be startled! He couldn't help but shout loudly: "My two disciples have been missing and could not be found. It turns out they were murdered by you!" "This is a serious matter!" Master Ming Bao smiled and said: "Venerable Master, please do not be so quick to anger over these two. If you refuse to accept instruction soon, I fear that in a moment's time, you too may end up like them." Tang Banjie said: "What is there to fear about death!" "It's just that under the clear sky and in broad daylight, within a city of virtue and goodness, how dare you commit murder?" "Even if there were no Buddhist law, there is still royal law!" Xiao Xingzhe said nothing, slowly stepping out of the meditation hall and feeling over their

bodies. He called out: "Master, do not shout so as to damage harmony! "They are not dead at all. They have merely been overworked for several days and took a nap here to rest." Master Ming Bao, upon hearing this, laughed heartily and said: "If they are merely sleeping, why don't you wake them up and call them to rise?" Xiao Xingzhe replied: "Old monk, do not be in a hurry. Is it possible that just because we don't wake them up, the matter will simply end like this?" Master Ming Bao laughed again and said: "I am not in a rush. Let you call them slowly. If they do not wake up, I will invite both you and your master to take a nice nap for the journey ahead." Xiao Xingzhe did not respond at all. Though his body was still touching the two corpses, his spiritual essence had already leapt out and directly rushed to the Senguo Hall (Hall of Ten Thousand Spirits). The yecha and little ghosts failed to report in time, and hurriedly followed Xiao Xingzhe up onto the hall.

34 **十王看見，忙起身拱問道：「小聖有何事故，來得這等急迫？」小行者哪裡有工夫訴**說原由，只問：「我豬一戒、沙彌兩個師弟在哪裡？快請出來。」十王齊道：「他二位現跟著唐聖僧往西天求解，正在歷功累行之時，如問來此？」小行者道：「明明被你們勾來，如何胡賴？這是胡賴不得的！」十王道：「若是命絕勾來，此乃大數，小王無罪，如何要賴？實實不曾勾來！」小行者道：「你們既不曾勾，他卻如何死了？」十王道：「死也有幾等。若是命盡被勾，魂便來了，氣便斷了，便是真死。倘或是不達天命怨恨死了，或是不明道理糊塗死了，或是性子暴戾氣死了，或是貪得無厭巴死了，或是思前想後愁死了，或是欠債無償急死了，或是口嘴傷人被人咒死了，此等之死皆人自取，並不干小王之事。」小行者道：「死已死了，又不干你們之事，他的魂靈卻在何處？」十王道：「這樣人雖說死了，他的魂靈尚淹淹纏纏不肯離合，若遇著至親好友還有生機。」小行者道：「生機卻是怎樣？」十王道：「生機種種不同，說起來話長，須請小聖坐了，待小王們細細指陳。」小行者道：「我有事要去得急，也不耐煩管這些閑事，你只說被人咒死的當如何解救？」十王道：「這個不難。被人咒死的，他本來元氣不傷，不過被毒言毒語的毒氣衝入七竅，**填塞滿了，一時散不出，故悶暈而死。若要解救，只消將肚皮一頓揉，揉通竅脈，放一陣響屁，將毒氣泄去，便可回生矣！」小行者聽了，滿心歡喜，拱拱手道：「承教了。」又一徑奔回，復了原身。**

The Ten Kings saw this and quickly rose to bow respectfully, asking: "Little Sage, what urgent matter brings you here so suddenly?" Xiao Xingzhe had no time to explain the circumstances and simply asked: "Where are my two junior disciples, Zhu Yijie and Sha Mi?" "Please bring them out quickly." The Ten Kings all replied: "They are currently accompanying Venerable Tang on his journey westward in search

of enlightenment, and they are now undergoing trials to accumulate merit. How could they have come here?" Xiao Xingzhe retorted: "They were clearly summoned by you! How can you deny it so shamelessly?" "This is something you cannot deny!" The Ten Kings said: "If they were summoned because their time was up, this is the great cosmic order. The minor kings are not at fault—how could there be any blame to deny?" "They truly have not been summoned!" Xiao Xingzhe asked: "If you did not summon them, then how could they be dead?" The Ten Kings replied: "There are several types of death." "If their time is up and they are summoned, the soul comes here, the breath ceases, and that is true death. "If, however, they die out of resentment against fate and not understanding their destiny, or if they die confused without knowing the truth, or if they are killed by anger due to a violent temper, or if they perish from greed and insatiable desires, or if they die from overthinking and worrying too much, or if they pass away in desperation from being unable to repay debts, or if they were harmed by their words and cursed to death by others—such deaths are self-inflicted and have nothing to do with us minor kings." Xiao Xingzhe countered: "They are already dead, and it has nothing to do with you. But where is their soul?" The Ten Kings replied: "Such people may be considered dead, but their souls still linger hesitantly and are unwilling to part. If they encounter close relatives or dear friends, there is still a chance for them to return to life." Xiao Xingzhe asked: "What exactly does this 'chance of returning to life' mean?" The Ten Kings said: "There are many different kinds of chances for returning to life. To explain them all would take a long time. Please, little sage, sit down while we carefully elaborate." Xiao Xingzhe responded: "I have urgent matters to attend to and am not in the mood for such trivialities. Just tell me, how can one be rescued if they were cursed to death by another?" The Ten Kings said: "That is not difficult." "If someone is cursed to death, their original vital energy remains intact. It's just that the toxic words and malicious speech have driven harmful qi into their seven orifices, filling them completely so it cannot be expelled in time, causing suffocation and unconsciousness." "To rescue them, simply give their abdomen a thorough rub to unblock the orifices and meridians. Once they pass a loud fart to expel the toxic qi, they will revive!" Xiao Xingzhe, upon hearing this, was overjoyed. He bowed respectfully and said: "Thank you for the instruction." He then rushed straight back and resumed his original form.

35　只聽見冥報和尚正在那裡取笑他道：「那和尚只管撫摩些什麼？怎不叫他起來！」小行者也不答應，只將左手插在豬一戒肚皮上，右手插在沙彌肚皮上，用力狠揉，揉不多時，只聽得兩人肚裡漸漸腸鳴。小行者看見有些靈驗，又緊揉一陣，忽然豁喇喇就象放連珠炮一般，放了無數響屁，一陣臭惡之氣，沖得滿堂人多掩著鼻子，幾乎站立不住。豬一戒忽然先醒，一骨碌爬起來，望著冥報和尚高聲嚷道：「怎齋不見面，倒叫我睡了這半日？」正嚷不了，只見沙彌醒轉，也是一滑碌爬起來，見唐長老與小行者都在面前，便大叫道：「師父，這寺裡和尚

都不是好人，劫了行李，將二師兄謀死，我看見了與他理論，轉又將我咒倒。這樣惡和尚怎容他在此講經說法，敗壞佛教？」豬一戒聽了大怒道：「原來為劫行李將我謀死的，快償我命來。」冥報和尚忽見二人活了，著實吃了一驚，及聞豬一戒索命，乃大笑道：「你又不死，怎為謀害？」豬一戒道：「行李卻在哪裡？」冥報用手一指道：「那壁邊不是！」沙彌看見，忙走到壁邊取出禪杖，大叫一聲道：「人雖不死，情理難容，卻饒你不得。」豬一戒見沙彌動手，也跑去掣出釘耙，一齊望著冥報和尚打來。冥報和尚笑一笑道：「兩個孽障！纔得超生，怎又尋死？」忙將毗盧帽挺起，褊袒兩肩，任他二**人打鋤。不道釘耙、禪杖纔打鋤下去，空中就現出丈六紅光，將他身子罩住，比著銅牆鐵壁還堅硬些，莫想動他分毫。冥報和尚卻笑嘻嘻在光艷中**說道：「東土愚僧，何不快拜活佛？」豬一戒與沙彌見他裝腔作勢，一發惡狠狠的努力交攻。

Just then, he heard Master Ming Bao mocking him: "What was that monk rubbing all over?" "Why not wake them up!" Xiao Xingzhe didn't respond. He simply inserted his left hand into Zhu Yijie's abdomen and his right hand into Sha Mi's, applying forceful pressure as he rubbed. After not long had passed, the two men could be heard gradually making gurgling sounds in their intestines. Xiao Xingzhe saw some signs of effectiveness and rubbed even harder. Suddenly, with a loud hualala sound like a string of firecrackers, they let out countless loud farts. A wave of foul stench filled the hall, causing many people to cover their noses and nearly lose their balance. Zhu Yijie suddenly awoke first, rolled up quickly, and shouted at Master Ming Bao: "Why didn't you come to see me? Instead, I was made to sleep for so long!" Before he could finish shouting, Sha Mi suddenly awoke and rolled up as well. Seeing Venerable Tang and Xiao Xingzhe before him, he shouted: "Master, the monks in this temple are not good people! They robbed our belongings and plotted to kill my senior brother. I saw it and confronted them, but they cursed me down instead." "How could such wicked monks be allowed here to preach and teach, thus damaging the Buddhist faith?" Zhu Yijie, upon hearing this, became furious and shouted: "So it was because they robbed our belongings that you plotted to kill me. Quickly pay for my life!" Master Ming Bao suddenly saw the two men alive and was genuinely startled. Upon hearing Zhu Yijie demand his life, he burst into laughter and said: "You are not even dead—how can this be considered murder?" Zhu Yijie asked: "Where is our luggage?" Master Ming Bao pointed with his hand and said: "Aren't they over there!" Sha Mi saw this, hurried to the wall, retrieved his staff, and shouted: "Though you did not kill them, it is hard to forgive such conduct. I cannot let you go!" Zhu Yijie saw Sha Mi preparing to strike and rushed over, drawing out his rake. Together they charged toward Master Ming Bao. Master Ming Bao chuckled and said: "You two mischievous spirits!" "Only just revived, how could you now seek death

again?" He quickly raised his Pilu hat and bared both shoulders, allowing the two to strike at him freely. No sooner had the rake and staff struck down than a six-zhang (20 feet) red light appeared in midair, enveloping his body. It was as hard as copper walls or iron barriers—impossible to harm him even slightly. Master Ming Bao, still smiling cheerfully within the radiant light, said: "Ignorant monks from the East, why not quickly bow to the Living Buddha?" Zhu Yijie and Sha Mi saw his pretentious display and became even more furious, attacking with all their might.

36　小行者看見不是頭路，忙上前止住道：「呆兄弟，不要亂動手替他裝門面。」　二人驚訝道：「怎麼替他裝門面？」小行者道：「你不知，這些玄虛都是妖僧的電光石火，愈打鋤，愈激剝，愈迸了出來；只不睬他，便自然消滅，要露出醜來。」二人點頭，遂縮了釘耙，收回禪杖，在旁觀看，果見冥報和尚滿身的光艷一霎時消滅無蹤。二人拍手打掌的大笑道：「好活佛！你的佛光到哪裡去了？還不快下來皈依我老師父的清淨！」冥報和尚聽了滿心怒恨道：「你這班賊禿！怎破我道法，毀我宗風？你道我咒你不死麼？我初時之咒是傳示警戒，故留你一線回生之路。你既不知好歹，故肆強梁，我如今下個狠手，將狠毒神咒念動，叫你師徒四人頃刻而亡，貶魂到阿鼻地獄。你等不要怨恨我不慈悲。」小行者道：「老和尚不要說大話，你那放屁的咒兒，就是弄他兩個下根蠢漢，也只好放兩個響屁還你。怎我老師父一個上善至人也要一例看承？莫說我孫老爺遍體虛靈，一塵不受。不知你從哪裡咒起？」冥報和尚也不回言，竟憤憤的合掌瞑目努嘴努舌的念誦。唐半偈知是咒他，他自恃身心清淨，欲以正勝邪，不動聲色。默默聽冥報和尚念了兩遍，只覺耳目有異，恐怕被他咒倒，忙將笑和尚傳他的偈言高聲對大眾宣誦道：

Xiao Xingzuser, seeing that the situation was getting out of hand, hurried forward to stop them and said: "Foolish brothers, do not recklessly attack and help him put on a show." The two were surprised and asked: "How are we helping him put on a performance?" Xiao Xingzhe explained: "You don't know—these illusions are tricks of the demon monk, like sparks from a lightning flash. The more you strike at them, the stronger they become and the more fiercely they burst forth. If you simply ignore him, they will naturally vanish, revealing his true ugliness." The two nodded and, accordingly, retracted the rake and staff, watching from the side. As expected, all of Master Ming Bao's radiant light vanished in an instant. The two clapped their hands and laughed heartily: "What a great Living Buddha! Where has your Buddha light gone?" "Quickly come down and submit to the purity of my master's teachings!" **冥報和尚聽了滿心惱怒**，說道：**"你們這群賊禿！"** How dare you undermine my Daoist methods and disgrace our sect's traditions? Do you think I couldn't have cursed you to death? My initial curse was meant as a warning, hence I left you a thread of hope for revival. Since you are so ungrateful and defiant, acting with

reckless aggression, I shall now use a deadly spell. With my fierce incantation, your master and disciples will perish in an instant, and your souls will be cast into Avici Hell. "Do not blame me for being merciless," he said. Xiao Xingzhe remarked: "Old monk, don't talk so big. Your fart spell—when used on those two lowly fools—only makes them let out a couple of loud farts for you." "How could your spell affect my master, an enlightened sage of the highest virtue, in the same way?" "Don't even mention that my Lord Sun is entirely spiritual and untouched by a single speck of dust." "Tell me, from where do you dare to cast your curses?" Master Ming Bao did not reply. Instead, he angrily clasped his hands together, closed his eyes, and began chanting with a pouting mouth and sticking out his tongue. Tang Banjie knew he was being cursed, but relying on the purity of his body and mind, he wished to overcome evil with righteousness. He remained calm and composed. He silently listened as Master Ming Bao chanted twice, and suddenly felt something strange in his ears and eyes. Afraid of being cursed down, he quickly recited aloud to the assembly the verse that Laughing Monk had passed on to him:

37 **「毒心為仇，毒口為咒。**

"Toxic mind breeds enmity; toxic words become curses.

38 **嚼爛舌頭，虛空不受。」**

"Even if you chew your tongue to pieces, the void will not accept them."

39 **唐半偈一時誦了三兩遍，便覺身心安泰，高坐不動。冥報和尚惡狠狠的咒了幾遍，以為必然咒倒，微微的開眼**偷看，只見他師徒四人說也有，笑也有，安然無恙。心下著驚道：「這樣惡咒，怎咒他不倒？真也作怪！」便將舌尖咬破，噴出一口血來，又惡狠狠的念誦。豬一戒看見，笑說道：「老和尚不要痴心了，你不聽見我師父的偈子已明明說過，『嚼爛舌頭，虛空不受』。你又咬出血來做甚？」沙彌接說道：「想是念得口乾了，要些血兒潤潤喉嚨。」冥報和尚見神咒不靈已急得沒法，又被兩人言三語四的譏誚，只見大眾圍繞看的一發多了，急得他滿臉通紅，不能言語。小行者走上前道：「老和尚，你的咒念了這半日，毫厘無驗，想是不靈了。倒不如我念幾句與你聽聽吧！」冥報和尚哪裡答應得出。小行者又道：「你不答應，想是不要聽了，你不聽，待我念念與大眾聽，看誰是誰非。」大眾聞言，俱擁擠上來拱聽。

Tang Banjie recited it three or four times in quick succession and immediately felt his body and mind at peace, sitting calmly without moving. Master Ming Bao furiously chanted the spell several times, convinced that they would surely fall. He opened his eyes slightly to peek and saw that the master and his four disciples were

still talking and laughing as usual, completely unharmed. He was greatly startled and thought: "Such a powerful curse—how could it not bring them down?" "This is truly strange!" He then bit his tongue until it bled, spat out a mouthful of blood, and chanted furiously once more. Zhu Yijie saw this and laughed, saying: "Old monk, don't be so foolish. Didn't you hear my master's verse clearly say, 'Even if you chew your tongue into pieces, the void will not receive them'?" "What more do you intend to accomplish by biting until you bleed?" Sha Mi added: "It must be that he ran out of saliva and needs some blood to moisten his throat." Master Ming Bao, seeing that his divine spell was ineffective and now completely at a loss, was further mocked by the two with their sarcastic remarks. As more people gathered around to watch, he became so flustered that his face turned bright red and he could not utter a word. Xiao Xingzhe stepped forward and said: "Old monk, you've been chanting your spell for half the day with not a single sign of effectiveness. It seems it is no longer working." "Why don't I recite a few lines for you to hear instead!" Master Ming Bao could not possibly agree. Xiao Xingzhe continued: "If you refuse, it must be that you don't want to hear. If you won't listen, I'll recite it for the assembly instead and let everyone see who is right or wrong." At these words, the crowd surged forward to listen eagerly.

40 **小行者乃高聲念道**：

Xiao Xingzhe then recited aloud:

41 **「冥公冥公，肚裡不通，既做和尚，要識真宗。從來佛重西方，如何卻願從東？立教已悖，賦性又凶。放光惑世，便是道法；持咒害人，便是立功。咒非微義，念也不驗；光非慧發，一瞬而空。但聚斂金錢，炫叢林茂盛；復猖揚異**說，壞佛祖家風。幾年造化，任你胡行邪魔伎倆；今朝晦氣，被我看破野狐行蹤。一時間降心不可，硬氣不可，急得渾身是汗；百忙裡遮飾無計，逃走無門，訕得滿面通紅。大眾前既已出乖露醜，法堂上怎好擊鼓鳴鐘！倒不如一筋斗歸去來，重換皮毛；可免十八層鑽不出，埋沒英雄。此雖是孫小聖譏嘲戲語，實可當大和尚勘問口供。」

"Master Ming, Master Ming, your insides are blocked. Having become a monk, you should know the true teachings." "The Buddha always dwells in the West; how then could you wish to follow from the East?" "Your teaching is already wrong, and your nature is also violent." "Emitting light to deceive the world is called dharma; chanting spells to harm others is considered a merit." "Your spell lacks profound meaning and does not produce results. Your light is not born of wisdom, but vanishes in an instant." "You merely collect money and boast about the flourishing of your monastery; furthermore, you spread false doctrines and corrupt the family traditions of Buddha." "For years you have meddled in fate, freely acting with the

tricks of a demon; today your bad luck has come, as I see through the tracks of a wild fox." At once, he could neither calm his mind nor hold back his anger; he became so flustered and sweaty that in the midst of all this confusion, there was no way to cover up or escape. He blushed furiously from head to toe. Having already disgraced himself before the crowd, how could he still dare to beat the drum and ring the bell in the Dharma Hall? "It would be better for you to make a somersault and return home, changing your skin and fur once more; this way, you can avoid being trapped in the eighteen layers of hell and have your heroism buried." "Though these were merely mocking words from Sun Xiao Sheng, they can indeed serve as the confession of a great monk under interrogation."

42 **小行者念罷，大眾盡皆點頭歎息。**

After Xiao Xingzhe finished reciting, all in the crowd nodded and sighed.

43 **冥報和尚聽了，急得心上油煎，眼中火出，知道收拾不來，因指定唐半偈師徒四人大罵道：「孽障，我與你雖然道不同，亦何相逼之甚也！罷罷罷，我且棄此皮囊讓你前去，倘再來相遇，也必不容你求解成功。」一面**說一面已低眉合眼，奄然而逝。唐半偈看見，好生不忍。小行者忙說道：「老師父不要假慈悲！這樣妖僧不死了，還要留他做甚？」唐半偈道：「留他可知無益，只可憐他死便死了，尚迷而不悟。」闔寺僧人原有許多有道行的，久知冥報和尚是個邪人，只因拗他不過，不敢倡言；今見他與唐聖僧鬥法不過，自愧死了，大家歡喜無盡。遂將冥報和尚火化了，合齊大眾出來禮拜唐半偈，願留他在寺作主。唐半偈說明身係欽差，不敢久留，見那眾僧中一位老僧叫做不惹，為人甚是定諍，就請他為了寺主。又替他將從東寺改叫做蓮化寺；又替他講明佛法當以清淨為主，大眾一一皈依。側師徒四眾方纔辭別大眾，收拾行李，上馬西行。正是：

Master Ming Bao, upon hearing this, was so furious that his heart felt like it was being fried in oil and fire burned from his eyes. Knowing he could not recover the situation, he pointed at Master Tang Banjie and his four disciples and angrily cursed: "Wretched wretch! Though our paths differ, why must you press me so harshly!" "Enough! Enough! Enough! I will now abandon this body and let you go. If we meet again, I certainly will not allow you to succeed in your quest for a resolution." As he spoke, he lowered his eyes and closed them tightly, passing away suddenly. Master Tang Banjie saw this and felt deeply reluctant. Xiao Xingzhe quickly said: "Master, don't pretend to be compassionate!" "If this demonic monk does not die, what reason is there to keep him alive?" Master Tang Banjie said: "Keeping him around would be of no benefit. It is just pitiful that he has died without ever realizing his mistake." Originally, there were many virtuous monks in the monastery who had long

known that Master Ming Bao was an evil man. However, they could not oppose him and dared not speak out openly. Now, seeing how he failed to match up against Venerable Tang, they felt ashamed at his death and rejoiced endlessly. They then cremated Master Ming Bao, gathered all the monks together to pay homage to Master Tang Banjie, and wished for him to remain in the monastery as its leader. Master Tang Banjie explained that he was an imperial envoy and could not stay for long. Seeing among the monks a senior monk named Bu Re, who was very composed and resolute in character, he invited him to become the new abbot of the monastery. He also changed the name of the temple from Dong Si to Lianhua Si. Furthermore, he explained that Buddhist teachings should center on purity and tranquility, and all the monks pledged their allegiance one by one. With this, Master Tang Banjie and his three disciples finally bid farewell to the assembly, packed up their belongings, mounted their horses, and continued westward on their journey. It was indeed:

44 莫慮牽纏，休愁束縛。

"Do not worry about entanglements, nor be troubled by restraints."

45 一念空虛，自能擺脫。

"With a single thought of emptiness, one can naturally break free."

46 未知此去何如，且聽下回分解。

What will happen on their journey ahead remains to be seen. Stay tuned for the next chapter.

39.第三十八回從肝脾肺腎以求心　歷地水火風而證道 Chapter 38: Seeking the Heart Through Liver, Spleen, Lung, and Kidney, Achieving the Path Through Earth, Water, Fire, and Wind

1　詩曰：

The poem says:

2　佛法甚微妙，人心要善參，

Buddhist teachings are extremely subtle and profound; human minds must be good at contemplating them.

3　風幡都不著，月指偶相關，

They do not cling to wind or banners; the moon's pointer happens to be connected.

4　設像無非影，忘言始見端，

Setting up images is no different from shadows; forgetting words allows one to see the beginning.

5　胡塗信心易，真實點頭難，

糊涂 confidence is easy; genuine nodding is difficult.

6　退藏雖點點，幻出便般般。

Retreating and hiding, though point by point; appearing in illusion, it becomes various and sundry.

7　不具莊嚴相，誰能生喜歡，

Without possessing a majestic appearance, who could feel joy?

8　不標清淨理，豈不墮嗔貪，

Not indicating the principle of purity and stillness; how can one avoid falling into anger and greed?

9　忽無還忽有，願作如是觀。

Suddenly non-existent, suddenly existent again; may we view it in this way.

10　話說唐半偈，在蓮化西鄉以道法闢正了冥報和尚從東之謬，遂辭別眾人，依舊上馬西行。行出村口，想著那笑和尚語言靈驗，定是一尊佛，還打算到草庵裡來叩問前程，誰知連草庵都不見了，方知是佛師指點，愈加驚喜，大家努力向前。朝山暮水，不知不覺又走了數日程途。唐半偈心無掛礙，在馬上觀看，見山

浮瑞氣，水現祥光，一路上樹木不是瓊花便是瑤草，深樹中不是鶴舞便是鶯飛，十分樂意，便對著小行者說道：「果然西方佛地風景不同。」小行者笑道：「老師父怎又生起分別心來？依我看來，哪塊不是佛地？何處不是西方？到得心明性見，總都是本地風光。」唐半偈聞言有悟，連連點頭，又往前行。

The story goes that Tang Banjie, in Lianhua Xixiang, used the Daoist method to correct the erroneous teachings of Mingbao He Shang from the East. Thus, he bid farewell to everyone and, as before, mounted his horse and continued westward. As he walked out of the village entrance, thinking about how the monk's words had proven true and realizing that this must be a Buddha, he still planned to go back to the grass hut to inquire about his future. However, he found even the grass hut gone; only then did he realize it was the guidance from the Buddha-teacher, which made him all the more surprised and delighted. Everyone put in greater effort to move forward. With mountains in the morning and rivers at dusk, he traveled for several days without realizing it. Tang Banjie had no worries or hindrances in his heart. While riding on horseback, he observed and saw mountains floating with auspicious qi and rivers displaying auspicious light. Along the way, trees were either qionghua flowers or yaocao herbs; deep among the trees, it was either cranes dancing or ducks flying—most delightful indeed. He then said to Xiao Xingzhe: "Indeed, the scenery of the Western Buddha Land is different." Xiao Xingzhe smiled and said, "Master Venerable One, how have you again arisen a discriminative mind? In my view, which place is not the Buddha Land?" Where is there a place that is not the West?" "When one's mind becomes enlightened and nature revealed, all are local scenery." Tang Banjie was enlightened by the words and nodded repeatedly before continuing forward.

11　**忽行到一座亂山之下，往上一望，又無陛級可登，左右找尋，又無徑路行走，上上下下都是草木塞滿。唐半偈只得勒住馬與三個徒弟商量道：「此處路徑甚是從雜崎嶇，不知該走哪條？須要尋個土人問明白了，方可放膽前行。」小行者忙走上前東張西望，看不分明。正沒理會處，只聽得山裡頭隱隱有吹笛之聲。不一時，忽見岩樹中一個牧童兒，倒騎著一只黃牛走過嶺來。小行者忙招手叫聲：「牧童哥，這裡來。」那牧童聽見有人叫，連笛也不吹，帶一帶黃牛走下嶺來，到了唐半偈馬前，嘻嘻笑道：「老師父，我看你立馬不行，想是認不得路要問我了。」唐半偈連連點頭道：「正是要問你，前去哪一條是路？」牧童笑嘻嘻答道：「條條都是路。」小行者聽了接他道：「小村牛不要油嘴！可老實**說這山叫做什麼山？周圍有多大？過去有多遠路徑？好走不好走？」那牧童就變了臉道：「你這個和尚也忒憊懶，你既不識路要求我指教，怎倒尖著嘴罵人？我方纔說條條都是路，怎見得是油嘴？怎見得不老實？」唐半偈忙忙安慰他道：「小哥，他

是個粗鹵之人，你不要怪。且說這是什麼地方？」那牧童見唐長老說話和氣，方又笑嘻嘻說道：「老師父，我這地方乃是大天竺國管下。這座山叫做雲渡山，周圍象羊腸一般，左一彎，右一曲，盤盤旋旋足有千里。若是識得路，一直去也只有百里之遙。」唐長老道：「這百里路也還平穩好走麼？」牧童道：「這卻定不得，若是心猿不跳，意馬馴良，不疾不徐的行去，便坦坦平平頃刻可到；倘遇著肝火動燒絕了棧道，脾風發吹斷了天街，腎水枯載不得張騫之棹，肺氣弱御不得列子之車，就從小兒走到頭白，也只好在皮囊中瞎闖，若要出頭，恐無日子。」小行者聽了，忍不住笑將起來道：「師父，此去靈山不遠了。」唐半偈道：「你怎麼曉得？」小行者道：「此地若不與靈山相近，怎鄉下放牛小廝也會談起禪來？也罷！小村牛你既知道說這些蹊蹺話兒，我且捉你一個白字。有水方有**渡**，**山又不是水**，**雲又不是船**，**這山什麼意兒叫做雲渡山？」牧童又笑嘻嘻**說道：「你既要捉我的白字，必定也讀過幾句書。豈不聞孔夫子說的『知之為知之，不知為不知』，你又不是我這裡人，又不知我這裡事，怎就尖著嘴楂著耳朵逞能兒搶白人！」唐半偈見牧童說話有因，忙笑說道：「小哥不要理他，且對我說這『雲渡』二字是個什麼意思？」牧童道：「若象這個人自作聰明，恥於下問，我怎肯對你說！因老師父是個好人，我只得說了。這座山雖看去醃醃臢臢，巉巉齪齪，內中卻實乾乾淨淨，倒是個成佛作祖的關頭，任是仙佛菩薩，少不得要往此中經過。此中卻有兩條路，有一等沒用的，安分守己，不敢弄玄虛，又怕傷天理，只得在山腳下一步一步挨了過去。雖磨腳皮，勞腿膀，也有走得到，也有走不到，卻未嘗跌倒，就是跌倒也還爬得起來；後來又有一等有本事有手段的能人，看見這條路走得辛苦，不肯去下功夫。又訪知山頂上有三點點小峰頭，緊緊與靈山相對，去來不過方寸，每每仙佛往來。

Suddenly, they arrived at the foot of a range of wild mountains. Looking upward, there were no steps to climb; searching left and right, there was also no path to walk on. Up and down everywhere, the undergrowth was completely overgrown with grass and trees. Tang Banjie could do nothing but rein in his horse and discuss with his three disciples, saying: "The paths here are very complicated and rugged; I don't know which one we should take. We must find a local person to ask clearly before we can proceed with confidence." Xiao Xingzhe hurriedly walked ahead, looking around east and west but could not see clearly. Just as they were at a loss for what to do, they suddenly heard from deep within the mountain an indistinct sound of a flute being played. In no time, they suddenly saw from among the rocks and trees a

shepherd boy riding upside-down on a yellow ox coming over the ridge. Xiao Xingzhe quickly waved his hand and called out, "Shepherd boy, come here." Hearing someone calling, the shepherd boy stopped playing his flute and led the yellow ox down the ridge. Upon reaching in front of Tang Banjie's horse, he smiled and said, "Master Venerable One, I see you are standing on your horse without moving forward; it seems that you have lost your way and want to ask me." Tang Banjie nodded repeatedly, saying, "Exactly, I do need to ask you: which one of the paths ahead is the right way?" The shepherd boy smiled and replied, "Every path is a road." Xiao Xingzhe heard this and retorted, "Don't be cheeky, little shepherd boy! Tell us honestly, what is the name of this mountain?" How large is it around? How far are the paths beyond?" Are they easy to walk or not?" That shepherd boy changed his face and said, "You monk are too lazy! Since you don't know the way and need my guidance, how dare you scold me with such sharp words?" "I just said every path is a road. How can that be considered cheeky talk?" "How could it not be honest?" Tang Banjie hurriedly comforted him, saying, "Young man, he is a rough and blunt person. Do not take it to heart." And please tell us, what place is this?" Seeing that Venerable Tang spoke politely, the shepherd boy smiled again and said, "Master Venerable One, this place is under the jurisdiction of Da Tianzhu Kingdom. This mountain is called Yundu Shan; it winds around like a sheep's intestine, with one bend to the left and another twist to the right. It coils and spirals for no less than a thousand li in circumference. "If you know the way, going straight ahead would only be a hundred li away." Venerable Tang asked, "Is this hundred-li path also smooth and easy to walk?" The shepherd boy said, "That cannot be determined. If the mind-monkey does not leap about and the will-horse is tamed well, proceeding neither too fast nor too slow, one can arrive in a moment on smooth and level ground; but if one's liver fire surges and burns down the plank road, or spleen wind blows and breaks the heavenly street, or kidney water dries up and cannot carry Zhang Qian's boat, or lung qi weakens and cannot withstand Liezi's chariot, even if a child walks until his hair turns white, he can only blindly wander within this skin bag. If one wants to break through, I fear there will be no day for it." Xiao Xingzhe, upon hearing this, could not help but laugh and said, "Master, the Ling Mountain is not far from here." Tang Banjie asked, "How do you know that?" Xiao Xingzhe said, "If this place were not near the Ling Mountain, how could a country cow-herding boy also talk about Chan?" Well then! You country shepherd boy, since you know how to say all these cryptic words, let me catch you in a white lie. "There must be water to have a ferry; the mountain is not water, and clouds are not boats. What meaning does this mountain carry that it is called Yundu Mountain?" The shepherd boy smiled again and said, "Since you want to catch me in a white lie, you must have read a few lines of books. Have you not heard Confucius say, 'Know what you know and do not pretend to know what you don't'? You are not a native of this place, nor do you know the affairs here. How dare you point your mouth and prick your ears to show off and

interrupt others?" Seeing that the shepherd boy spoke with reason, Tang Banjie hurriedly smiled and said, "Young man, do not pay attention to him. Please tell me what is the meaning of these two characters 'Yundu'?" The shepherd boy said, "If someone like this pretends to be smart and is ashamed to ask questions from below, how would I dare tell you!" Because Master Venerable One is a good person, I have no choice but to tell. Though this mountain appears messy and shabby from the outside, within it is actually clean and pure. It is indeed a crucial turning point for attaining Buddhahood or becoming an ancestor of the Dharma; even if one were a sage, Buddha, or Bodhisattva, they could not avoid passing through here. There are two paths in this place. One kind of useless person, who is content with their lot and cautious about engaging in mysticism or deception, and fears violating heavenly principles, can only trudge step by step past the foot of the mountain. Though their feet are rubbed raw and legs sore, some manage to reach the end while others do not; yet they have never fallen down, and even if they do fall, they can still get back up. Later on, there were also those capable individuals with talent and skill who saw how arduous this path was and refused to put in the effort. They also learned that on top of the mountain there were three tiny peaks, closely facing Ling Mountain. The distance between them was no more than an inch or two, and sages and Buddhas often traveled back and forth here.

12 **這些人不揣自家根基淺薄，也思量要學仙佛過去，卻不知這方寸中雖然不近不遠，另有實地可行，只管在那隔別中思量尋渡。你想山頂上又沒水，如何容得渡船？不意這班人左思右想，機巧百出，遂將天下金銀之氣聚斂了來，煉成一片五色彩雲，繫在兩山渡來渡去，所以流傳下來叫做個雲渡山。」豬一戒聽了忙插問道：「這雲渡有人渡麼？」牧童道：「怎沒人渡？」豬一戒道：「渡得過去麼？」牧童道：「怎渡不過去？只要小心防跌，若跌倒便性命難保。」豬一戒道：「不妨事，我走得極把穩。牧童哥，這渡在哪裡？就央你領我們去。」牧童笑嘻嘻**說道：「這個渡乃**聖凡交界，你四人尋不著渡口，在這邊踏破鐵鞋還只是四個失路的和尚；若指引你窺見源頭，一**腳踏去便立地成四尊活佛了。怎看得這般容易！就要我指引，也須將些銀錢謝我。」豬一戒道：「你這牧童終是鄉下人，小眼薄皮！便領我們走過去，少不得還要走過來。據你說，這邊是和尚到那邊是佛，依我看來，和尚也只是我，佛也只是我，差些什麼就要詐人的錢財？」牧童笑嘻嘻說道：「是你不是你，我都不管，只是沒有錢誰肯引路？」豬一戒見牧童口緊，便對唐半偈說道：「師父，你不要不言語。這山腳下的崎嶇路，這邊傾，那邊圮，草也不知多深，是最難走的，且有百餘里路，高一步，低一步，莫說挑行李，就是空身也覺費氣力，你不要不知人痛癢倒轉遠路。」唐半偈道：「非我不知痛癢要轉遠路，但為僧之義須要腳踏實地，若夫空來巧去，實不願托足，況

從前甘苦已經十萬八千，至此百里勤勞，又何足憚？」小行者聽了踴躍道：「到底師父是個聖人，說的是大道理。快走快走，不要被這牧童惑了！」豬一戒聽見叫走，發急道：「且問你，路在哪裡？要走你們自走，我是走不動，只好央牧童哥領了過渡去。」沙彌道：「你且不消與師父、師兄爭得，只問你，這牧童要錢財，你將什麼與他，他肯領你過渡？」豬一戒道：「他一個鄉村人能要多**少？被囊裡老師父有件破衫子，丟與他便**夠了；若不肯，還有個瓦缽盂，前日因取水，口上碰缺了些，也沒甚用，再與了他，敢道也肯了。」牧童聽見又嘻嘻笑道：「我又不做和尚，要傳你的衣缽做甚？我自去也！你們不許跟我來。」說罷，帶轉牛頭，竟往西山一直去了。初向路時，滿山都被茅草塞滿，沒處尋路；及自牛去，隨著牛的去處一望，忽隱隱現出一條路來。小行者心知牧童是個異人，忙叫道：「師父，前面有路了，何不快跟我來！」唐半偈抬頭一看，果見一條大路，滿心歡喜。遂將龍馬加上一鞭，相逐著小行者一路趕來。豬一戒還遲遲疑疑的觀望。沙彌早挑起行李說道：「二哥，走吧！十層梯子已上了九層，不要又生怠惰。」豬一戒聽了，不敢言語，跟著趕來。正是：

These people, without considering their own shallow foundation, also wanted to imitate the sages and Buddhas in passing through. Yet they did not know that within this inch or two distance, although it is neither near nor far, there exists a solid path one can walk on; instead, they merely pondered how to cross from separation. Do you think that since the mountain top has no water, how could it possibly accommodate a ferry boat? Unbeknownst to these people, after thinking left and right with countless clever schemes, they gathered all the gold and silver qi from around the world, refined it into a patch of colorful clouds in five hues, tied them between two mountains, ferrying back and forth. That is why this place has been passed down as Yundu Mountain." Zhu Yijie, upon hearing this, hurriedly interjected and asked, "Is there anyone who ferries across the cloud ferry?" The shepherd boy said, "How could no one cross it?" Zhu Yijie asked, "Can one actually cross over?" The shepherd boy said, "How could it not be crossed? As long as one is careful to avoid falling; if you fall down, your life may not be safe." Zhu Yijie said, "No problem. I walk very steadily. Shepherd boy, where is this ferry?" We beg you to lead us there." The shepherd boy smiled and said, "This ferry is the boundary between sages and ordinary beings. You four cannot find the dock; treading broken iron shoes on this side will only make you four lost monks. If I guide you to glimpse the source, with one step forward, you shall instantly become four living Buddhas. How can it be seen as so easy! Even if I were to guide you, you must give me some silver coins as thanks." Zhu Yijie said: "You shepherd boy are still a country bumpkin, with narrow

eyes and thin skin! Even if you lead us across there, we will inevitably have to walk back here. According to you, this side is a monk and the other side is a Buddha. In my view, the monk is only me, and the Buddha is also only me. What difference could there possibly be that you would demand money from people?" The shepherd boy smiled and said: "Whether it is you or not, I don't care. But without money, who would willingly show the way?" Seeing that the shepherd boy was tight-lipped, Zhu Yijie turned to Tang Banjie and said: "Master, you shouldn't stay silent. This rugged path at the foot of the mountain tilts here and collapses there; no one knows how deep the grass is—it's the hardest to walk. Moreover, it's over a hundred li long, with each step either high or low. Not only carrying luggage would be difficult, even walking barehanded feels exhausting. You shouldn't ignore others' hardships and insist on taking the longer route." Tang Banjie said, "It is not that I ignore others' hardships and want to take the longer route. But according to the virtue of a monk, one must walk on solid ground. If it were merely about coming empty-handed and going with tricks, I would truly refuse to set foot here. Moreover, we have already endured ten thousand eight thousand trials before this; now, what is another hundred li of hard work? How could that be something to fear?" Xiao Xingzhe listened and eagerly said, "After all, Master is a sage; you spoke the great truth. Hurry up, hurry up! Do not be deceived by this shepherd boy!" Zhu Yijie heard the call to move and anxiously asked, "Wait a minute! Tell me, where is the path?" If you want to go, go ahead by yourselves. I can't walk anymore; I have no choice but to ask the shepherd boy to lead me across." Sha Mi said, "You need not argue with Master or your senior monk. Just ask yourself: this shepherd boy demands money; what will you give him to make him lead you across?" Zhu Yijie replied, "How much could a country bumpkin like him possibly want? There is a tattered robe in the old master's bag; just give it to him and that would be enough. If he refuses, there is also a clay bowl with a chipped rim from when we fetched water yesterday—it's not very useful anymore. Give it to him as well, and I dare say he will agree." Hearing this, the shepherd boy laughed again and said, "I am not a monk; why would I want to inherit your robe and bowl? I will go on my own!" You are not allowed to follow me." After saying this, he turned the ox's head and went straight toward West Mountain without looking back. At first, the entire mountain was overgrown with thorny grass, making it impossible to find a path; but as the ox moved forward, following where the ox went and looking ahead, a faint trail suddenly appeared. Xiao Xingzhe realized the shepherd boy was an extraordinary person and hurriedly called out, "Master, there is a path ahead. Why not come quickly after me!" Tang Banjie looked up and indeed saw a wide road; his heart filled with joy. He then gave the dragon horse an extra whip, chasing after Xiao Xingzhe along the way. Zhu Yijie still hesitated and lingered uncertainly. Sha Mi, already having picked up the luggage, said, "Older Brother Zhu, let's go! Nine out of ten steps have been climbed; do not become lazy again." Hearing this, Zhu Yijie dared not say another word and followed along. Indeed:

13　**道只有身心，力從無懶惰，**

The Dao lies only in body and mind; effort comes from no laziness,

14　**主人努力行，豈容奴坐臥！**

When the master strives to move forward, how could a servant sit or lie idle!

15　**卻**說唐半偈追逐著小行者，若斷若續，遠隨牛跡趕過西山來，約趕有十餘里，望不見牧童，卻喜有路可走，便放下身心緩緩而行。不一時，沙彌、豬一戒也趕了上來，趕到面前，見唐半偈在馬上低著頭，也不知是念佛，也不知是觀心就象不看見的一般，任那馬東一步西一步游衍而行。二人看見便不說甚的，竟急斗斗的奔向前去。又奔了有十餘里路，覺到有些吃力。豬一戒叫聲：「師弟，且把擔子歇歇！那老和尚全不知人的艱苦，他坐在馬上跑了一陣，跑得辛苦也就不耐煩，在馬上東統西統的打盹，我與你挑著這樣重擔子跑山路，便歇歇兒何妨？」沙彌道：「哥哥呀，**各人走的是各人的路，各人走到了是各人的前程，莫要看樣。」豬一戒纔不言語。略歇一歇，豬一戒又埋怨道：「這曠野又沒人家，今日還不知要走到哪裡哩！」沙彌道：「你且莫慌，你看前面柳樹下白亮亮的象是一條河，莫不有水路？」豬一戒聽見，忙爬起來往前一望，滿心歡喜道：「果然是一條河路，快去尋船。」便搶了行李挑到河邊，見果然是一條河，又恰有一只大船泊在岸邊，便不管好歹，竟放下行李跳上船，連連用手招沙彌道：「快來，快來！造化，造化！」沙彌走到看一看道：「哥呀！好便好了，是便是了，你且上岸來，還有事與你商量。」豬一戒又跳上岸道：「還有什麼商量？難道現成船兒不自自在在坐去，轉奔奔波波的挑著重擔子跑山路，自尋苦吃！」沙彌道：「這不消**說，但也要訪訪這條河可是往西的大路，倘或不是路，到不得靈山，見不得佛祖，求不得真解，成不得正果，便快活一時也無用。」豬一戒聽見，啞著口商量了半晌，因又咕噥道：「想將起來，這都是這些害了佛癆的識見，執著不化。

若依我的主意，有這樣的好船兒坐在上面，一任本來，隨他淌到哪裡是哪裡，便不是大路，便到不得靈山，便見不得佛祖，便求不得真解，便成不得正果，也未嘗不是佛。何必定要自縛束定了轉移，不是弄做個一家貨！」沙彌道：「二哥莫說呆話，自古成人不自在，自在不成人。」豬一戒道：「自在怎的不成人？我聞觀世音人都稱他是觀自在菩薩，難道他也不成人？」沙彌笑道：「自在也有分別，人稱菩薩的自在是如如之義；你說的自在，乃是痴心腸，怎麼比得！我若不是隨著金身羅漢竊聽得些緒論，今日拙口鈍腮也要被你盤駁倒了。閑話慢說，且去訪問要緊。」二人一同沿著河岸尋人訪問。人卻不見一個，忽見河岸旁豎著一片碑石，碑石上寫著「通聖河」三個大字，下邊又有三行小字，一行是「上接須彌

」，一行是「東至昆崙」，一行是「西至靈山」。二人看得明白，滿心歡喜。忙走回船邊，纔將行李搬了上去，唐長老的馬已到了，見二人亂著上船，忙問道：「這是什麼所在？這河通哪裡？這船是誰人的？也要訪問明白，怎就胡亂上去！」豬一戒道：「師父，不消狐疑，我們已訪問明白了，這河叫做通聖河，往西去就是靈山，現有碑石。這船雖不知是哪家的，既在河裡，自然是捨了渡人的。就借他的送我們一程，也不叫做欺心。」唐半偈便不言語。小行者道：「師父，不用躊躇，既來之則安之，且上了船再作道理。」唐半偈到此進退兩難之際，也只得懶懶的走上船來，小行者將龍馬也牽了上去。豬一戒見師父上了船，恐怕又生別議，急急的尋著一根篙子，將船放到中流，**對著渡口一直撐去**。

Meanwhile, Tang Banjie chased after Xiao Xingzhe intermittently, following the ox's tracks across the western hills. After running for more than ten li, he could no longer see the shepherd boy but was glad to find a path and so relaxed his body and mind, walking slowly forward. Not long after, Sha Mi and Zhu Yijie also caught up. When they reached Tang Banjie's side, they saw him on horseback with his head bowed; it was unclear whether he was reciting a mantra or contemplating the mind. He seemed not to notice them at all, allowing the horse to wander aimlessly step by step in any direction. Seeing this, the two said nothing and hurriedly dashed forward with great urgency. After running another ten or so li, they began to feel somewhat exhausted. Zhu Yijie called out, "Younger Brother Sha Mi, let's rest the pole for a while! That old monk doesn't know the hardships of others. He sat on his horse and ran for a while, and when he grew tired, he became impatient and dozed off, swaying this way and that on the horse. As for us, we are carrying such heavy loads up these mountain roads—what harm is there in taking a short rest?" Sha Mi said, "Brother Zhu, each person walks their own path. Each one who reaches the end of it has his own future. Don't just follow others' example." Zhu Yijie then said nothing more. After a brief rest, Zhu Yijie complained again, "This open wilderness has no houses. We still don't know where we'll end up today!" Sha Mi said, "Don't worry. Look ahead—there is a bright white area under the willow trees that looks like a river. Perhaps there's a waterway?" Hearing this, Zhu Yijue hurriedly got up and looked ahead. Overjoyed, he said, "Indeed it is a river route—let's quickly go find a boat." He immediately grabbed the luggage and hurried to the riverside. Seeing that it was indeed a river, with just one large boat moored at the shore, he didn't care about anything else but threw down his load and jumped onto the boat. He waved repeatedly at Sha Mi, shouting, "Come quickly, come quickly!" "Destiny! Destiny!" Sha Mi walked over and took a look, saying, "Brother Zhu!" It's good that it is good, and it exists because it does. But you should come ashore first; there are still matters I need to discuss with you." Zhu Yijie jumped back onto the shore and asked,

"What else is there to discuss? Is it not better to sit on this ready-made boat and travel at ease, rather than carry heavy loads and run up these mountain roads, seeking hardship for ourselves?" Sha Mi said, "That goes without saying, but we must first find out whether this river is the main western route. If it isn't, then we won't reach Ling Shan, see the Buddha, obtain true enlightenment, or achieve perfect fruition. Even if we enjoy a moment of happiness, it will be useless." Hearing this, Zhu Yijia remained silent for a while and then muttered, "Thinking it over, all of these are the mistaken views of those who suffer from Buddhist consumption, clinging stubbornly without transformation. According to my opinion, if we have such a good boat on which to sit, then let things be as they are. Let the river carry us wherever it may go. Even if this is not the main road, even if we cannot reach Ling Shan, even if we do not see the Buddha, and even if we fail to obtain true enlightenment or achieve perfect fruition, it does not mean that we are not Buddhist. Why must we bind ourselves and force a change? That is just making something out of nothing!" Sha Mi said, "Older Brother Zhu, don't say foolish things. Since ancient times, those who become accomplished people are not free and easy; only by not being free can one become a true person." Zhu Yijie asked, "How is it that freedom prevents one from becoming a person?" I have heard that Guanyin Bodhisattva is called the Bodhisattva of Perfect Freedom. Does this mean he is not a true person?" Sha Mi smiled and said, "Freedom also has distinctions. When people call Guanyin Bodhisattva 'the Free,' it refers to the meaning of suchness. The freedom you speak of is merely a foolish wish; how can they be compared! If I had not secretly overheard some discussions from the Golden-Bodied Arhat, today my clumsy tongue would have been refuted by you. Enough of this idle talk; let us go and inquire about what is important." The two walked together along the riverbank, searching for people to ask. They saw no people, but suddenly noticed a row of stone tablets standing by the riverside. On the tablets were written three large characters: "Tongsheng He" (the Tongsheng River). Below them were three lines of smaller script: one read "Connected above to Sumeru," another read "Flowing eastward to Kunlun," and the third read "Flowing westward to Ling Shan." The two understood clearly and were overjoyed. They hurried back to the boat, just managing to load their luggage onto it when Master Tang's horse arrived. Seeing them scrambling aboard, he quickly asked, "Where exactly is this place?" To where does this river lead? Whose boat is this?" "You should also inquire clearly before getting on so recklessly!" Zhu Yijie said, "Master, there is no need to doubt. We have already inquired and found out clearly. This river is called Tongsheng He, and going westward leads directly to Ling Shan. There are stone tablets here as proof." Though we don't know whose boat this is, since it's in the river, it must naturally be left for ferrying people. Borrowing it to take us a little way would not be considered dishonest." Tang Banjie said nothing. Xiao Xingzhe said, "Master, there is no need for hesitation. Since we are here, let us make the best of it. Let's board the boat first and deal with things later." At this point, where

Tang Banjie was caught between a rock and a hard place, he had no choice but to slowly board the boat. Xiao Xingzhe also led the dragon horse aboard. Zhu Yijie, seeing that his master had boarded the boat and fearing further objections, quickly found an oar and pushed the boat into midstream, rowing straight ahead toward the opposite shore.

16　　**船一開，恰乘著倒流之流溜，霎時就去了有七、八里。豬一戒快活不過，就對著小行者誇嘴道：「我尋的這船兒何如？莫**說師父的馬走不及，只怕比牧童說的雲渡還快些哩！」小行者聽了笑一笑道：「且看。」不期那條河涌過了一個急灘，水便漸漸淺了，水淺船便去得慢了。豬一戒恐怕師父說什麼，忙拿了篙子走到船頭上去撐，自家撐了二、三里，覺船大吃力，因又尋了一條篙子遞與沙彌，叫他幫撐。兩人又撐了里餘路，爭奈河里的水一發淺了，那船一發撐不動了。兩人東一篙，西一篙，呵噯呵噯的，只撐得滿身臭汗。小行者笑道：「水淺船大，兩根篙子如何撐得他**動？依我**說倒不如上岸去扯纖。」豬一戒聽了道：「師兄說得是。」因豎起枚頭，尋了兩根纖繩，同沙彌沒過水到岸上去扯纖。初扯時，水雖淺，還在水裡，好扯，扯了一會，漸漸不見水都是泥了，哪裡扯得動！豬一戒又恐師父嚷，又恐怕小行者笑，沒奈何只得彎著腰，象狗一般死命往前扯。沙彌扯得沒氣力，只管站著沉吟。豬一戒發急道：「你不幫扯倒沉吟些什麼？」沙彌道：「想我們真是呆子，要圖安逸纔上船；上了船若似這等趴在地下掙命，轉覺挑行李走路又是神仙了。」豬一戒忽然想回意來，遂直起腰來將纖板往地下一甩，道聲：「啐！真呆子！」忙忙的跑回將船扯到岸邊，亂叫道：「師父，上岸吧！聖河裡水枯，去不得了。」唐半偈聽了便大罵道：「好畜生怎捉弄我？我方纔不要上船，你又再三攛掇我上船，及上了船怎又叫我上岸？」罵得豬一戒不敢開口。虧小行者在旁勸解道：「師父，嚷他也沒用。你方纔不曾聽見那牧童說，只怕是腎水枯，泛不得張騫之槎。如今果然聖河水枯了，只得要上岸。」唐半偈聽了默然，沒奈何只得聽小行者牽馬上岸，又騎了西行。

As soon as the boat set off, it caught a backward current and was carried swiftly downstream for seven or eight li in an instant. Overjoyed, Zhu Yijie turned to Xiao Xingzhe and boasted, "How was the boat I found?" "Don't just say your master's horse can't keep up. It might even be faster than the shepherd boy's Cloud Ferry!" Xiao Xingzhe smiled and said, "We'll see." Unbeknownst to them, the river soon passed a rapid and the water gradually became shallower. As the water grew shallow, the boat's speed slowed down. Afraid that his master might say something,

Zhu Yijie quickly took an oar and went to the bow of the boat to row. After rowing for two or three li by himself and feeling it was very strenuous, he found another pole, handed it to Sha Mi, and asked him to help row. The two of them rowed for another li or so, but the river's water became even shallower, and the boat could no longer be moved forward. The two of them poked here and there with their poles, grunting and groaning, managing only to sweat profusely. Xiao Xingzhe laughed and said, "With shallow water and a large boat, how can two poles possibly move it? According to me, we might as well get out of the boat and pull from the shore." Hearing this, Zhu Yijjie said, "Elder Brother is right." He then stood up and found two ropes for pulling the boat, and together with Sha Mi, waded through the water to the shore to pull. At first, when they started pulling, the water was shallow but still present in the riverbed, making it relatively easy to pull. However, after a while, the ground gradually became dry and muddy with no visible water—how could they possibly move the boat! Zhu Yijie was afraid his master would scold him and even more afraid that Xiao Xingzhe would laugh at him. With no choice, he bent over like a dog and pulled with all his might forward. Sha Mi had already lost all strength and could only stand there pondering in silence. Zhu Yijie became impatient and said, "If you won't help pull, then why are you just standing there thinking?" Sha Mi said, "I think we are truly fools. We boarded the boat hoping for ease and comfort; yet now that we're on it, struggling like this, I feel as if carrying our luggage while walking would have made us immortal beings." Suddenly, Zhu Yijie had a change of heart. He straightened up and flung the rope board to the ground, spitting out a curse, "Phooey! What fools we are!" He hurriedly ran back, dragging the boat to the riverside and shouting loudly, "Master, get on shore! The holy river is dry—we can't go any further." Hearing this, Tang Banjie angrily scolded, "You wretched beast how have you tricked me? I just refused to get on the boat, yet you kept urging me to board. Now that I'm aboard, how dare you tell me to go back ashore?" Zhu Yijie could not utter a word in response to the scolding. Fortunately, Xiao Xingzhe was there to mediate and said, "Master, shouting at him is of no use. Didn't you just hear the shepherd boy say that it might be because the kidney water is dry, and thus the boat of Zhang Qian cannot float? Now we see that the holy river has indeed dried up. We have no choice but to go ashore." Hearing this, Tang Banjie fell silent. With no alternative, he allowed Xiao Xingzhe to lead his horse ashore and then remounted it, continuing westward.

17 **豬一戒**脫了撐船處纖，身體輕鬆，挑起行李，就是登仙的一般快活，趕上唐長老道：「師父，天將晚了，快些走，趕到個鄉村好去借宿。」唐半偈埋怨道：「若不上船耽擱工夫，此時也去遠了，卻撐篙扯纖弄到這時節，再趕也遲了。」豬一戒道：「日色還高，馬走得快，不遲，不遲。」就用手在馬屁股上狠狠的

打了一下，那馬乃是龍馬，從來不遭十分鞭策，今被豬一戒用蠻力打了一下，一時負痛，忽長嘶一聲，就似奔雲掣電一般往前跑去。唐長老不曾留心，三不知馬往前跑，一時收勒不住，被馬顛了幾顛，閃了幾閃，幾乎跌將下來，雖狠命將韁繩扯住，兩腿夾緊，全**身伏倒，一霎時就跑去有一、二十里；忙忙左扯右拽收得住時，已驚得面如金紙，汗如雨下，腰已蹬痛，腿已夾酸，兩只手俱扯得通紅。那馬將要住，又聽見後面一人聲，又跑一陣方纔徐徐立定了。唐半偈見馬住方滾鞍下來，弄得手足無力，竟跌倒在地，一時沒有氣力，爬不起來就坐在地下喘氣。喘了半晌，三個徒弟方纔趕到，看見師父已喘做一團**說不出話來，大家慌得只是跌腳。小行者埋怨著豬一戒道：「該死的夯貨，龍馬可是狠打得的？還是師父騎慣了會騎，若是坐不穩跌下來，豈不連性命都被你害了！」豬一戒哪裡還敢做聲，沙彌忙忙將馬牽開。唐半偈喘定了，方恨恨的指著豬一戒大罵道：「你這畜生怎這等大膽捉弄我？豈不聞一日為師，終身為父。我與你有何仇？捉弄我跌得這等狼狽！」豬一戒道：「我也不是有心捉弄師父，只因要趕路，輕輕的打了這忘八一下，不想這忘八禁不起，便奔命的亂跑，帶累師父著驚。如今師父下來了，等我再打他兩下，出出師父的氣。」唐半偈喝一聲道：「不知事的野畜生！你驚了馬跌我，怎不自家認罪，反要打馬？打傷了馬，前去還有許多程途，卻叫他怎生走？論起理來，該痛打你這畜生幾下纔是。」豬一戒道：「師父，不要不公道，打傷了馬愁他走不得路，打傷了我，前面還有許多路，卻叫我又怎生**走？」小行者聽見豬一戒頂嘴，恐怕更觸了師父之怒，便大喝一聲道：「夯貨，還不走路！若再胡**說，我先打你二十鐵棒。」豬一戒被師父嚷罵，巴不得走開，聽見小行者喝他走路，便假不做聲，挑起行李竟往前奔去。小行者見豬一戒去了，方來攙唐半偈道：「我纔望見，過了這亂草崗就有人家，師父須掙起來，趕過去好借宿。」唐長老道：「我被馬跑急了，控御的氣力全無，如何爬得起來！」小行者道：「這又被牧童說著了。」唐半偈道：「怎被他說著？」小行者道：「他曾說，肺氣弱御不得列子之車。師父還須努力。」唐半偈聽了，只得勉強爬了起來。沙彌見師父起來，忙將馬牽到面前，輕輕的扶了上去，一只手攏著，慢慢而行。

Zhu Yijie, having removed the rope from his back after pulling the boat, felt a great sense of relief. He picked up their luggage and was as happy as if ascending to heaven. Catching up with Master Tang, he said, "Master, it is getting late in the day—please hurry! Let's reach a village soon so we can find lodging." Tang Banjie complained, "If we had not wasted time boarding the boat, by now we would have gone much farther. Instead, rowing and pulling all this while has brought us to this

point—it is too late to catch up now." Zhu Yijie replied, "The sun is still high and the horse runs fast. It's not too late, not at all." He then gave a hard slap to the horse's rump. The horse was, in fact, a dragon-horse that had never been whipped harshly before. Now struck by Zhu Yijie with brute force, it suddenly felt pain and let out a long, loud neigh, galloping forward like lightning through the clouds. Master Tang had not been paying attention, and in the blink of an eye, the horse ran forward. Unable to stop it at first, he was thrown up and down several times by the jolting motion, nearly falling off. Though he gripped the reins tightly with all his might and clamped his legs shut while crouching low over the saddle, within a moment the horse had galloped ahead for ten or twenty li. When he finally managed to pull it back under control, he was already pale as gold paper, drenched in sweat like rain, his waist sore from kicking, his legs numb with tightness, and both of his hands red raw from gripping so hard. Just as the horse was about to stop, it heard a voice calling from behind and took off running again before finally slowing down and coming to a halt. When Tang Banjie saw the horse stop, he slid off its back and collapsed to the ground. So exhausted was he that his limbs felt powerless, and for a moment he had no strength left to get up, so he sat on the ground gasping for breath. After catching his breath for a while, the three disciples finally arrived. Seeing their master gasping and unable to speak, they were all so alarmed that they could only stamp their feet in panic. Xiao Xingzhe scolded Zhu Yijie, saying, "You clumsy fool! Can a dragon-horse be beaten so roughly?" "Thank goodness the master is used to riding and knows how. If he had fallen off unprepared, wouldn't you have even endangered his life!" Zhu Yijie dared not utter another word. Sha Mi hurriedly led the horse away. After regaining his breath, Tang Banjie glared at Zhu Yijie and angrily scolded him, "You wretched beast! How could you be so bold as to play such a trick on me? Do you not know the saying: 'One day as a teacher, for life like a father.' What grudge do I have against you? Why must you play tricks on me and make me fall into such disgrace!" Zhu Yijie said, "I didn't mean to play tricks on you intentionally. I only wanted to hurry and gave the horse a light slap, not expecting it to be so sensitive that it ran off wildly, dragging my master into this terrifying situation. Now that Master has dismounted, let me hit him a couple more times to vent your anger." Tang Banjie shouted, "You ignorant beast! Because you frightened the horse and caused me to fall, how could you not admit your fault yourself, yet instead want to beat the horse?" If you injure the horse, there is still a long journey ahead. Who will make it go then? By right of reason, I should beat you beastly creature soundly." Zhu Yijie replied, "Master, don't be unjust. If you injure the horse and worry about it not being able to walk, then if you injure me, there's still a long way ahead. Who will make me go?" Xiao Xingzhe, hearing Zhu Yijie's defiance, feared it might further anger the master. He shouted loudly, "You fool! Don't you dare to walk?" "If you say anything more foolish, I'll beat you with twenty iron rods first." Zhu Yijie, having been scolded by his master, was eager to get away. Upon hearing Xiao

Xingzhe order him to move on, he pretended not to respond and hurriedly picked up the luggage, rushing ahead. Xiao Xingzhe saw Zhu Yijie leave and came to support Tang Banjie, saying, "I just spotted that beyond this thorny hill there are houses. Master must get up and hurry over to find shelter for the night." Master Tang said, "I was thrown off by the horse's sudden rush and have no strength left to control myself. How can I possibly get up!" Xiao Xingzhe said, "This is exactly what the shepherd boy predicted." Tang Banjie asked, "What did he predict?" Xiao Xingzhe replied, "He once said that with weak lung energy, one cannot control Liezi's chariot." "Master must still make an effort." After hearing this, Tang Banjie had no choice but to struggle up with great difficulty. Sha Mi, seeing his master get up, quickly led the horse over and gently helped him onto it. He held on with one hand as they moved slowly forward.

18　**唐半偈雖然騎在馬上，終覺有些吃力，因**說道：「我滿身骨頭都被馬顛痛，不知到有人家處還有多遠？」小行者道：「不遠了，過崗就是。」唐半偈無奈，只得聽沙彌牽走。又走了半晌，只不見到，腰眼裡閃閃的一發痛起來難熬，忍不住又恨恨的罵道：「都是這夯畜生害我！」正恨罵不了，只見小行者忽從旁走攏來將馬約住道：「師父，且慢些走！你看前面崗子上怎一派紅光？莫不又有甚古怪！」唐半偈忙抬頭觀看道：「果然紅得詫異！倒象是失火一般。」沙彌用手指著道：「是失火，是失火！你看，一閃一閃的，火焰都有了！」唐半偈道：「這空山中有誰放火？」**小行者道：「師父你不知，近日的人心愈惡了。若是明明燒詐不得，就暗暗放野火了。」師徒們**說著話，將走近崗邊。只見豬一戒亂卷著一身火草，直從崗頂上連人連行李的紅焰籠頭，急跑到面前，撣去旺蓬蓬的火草，再看時，臉上的毛髮已燒光了，便問道：「這是什麼緣故？」豬一戒被燒得疼痛，只是咕，一個字也說不出。沙彌見行李上也有火，又急急抖落，尋扁擔挑了，又扶著豬一戒同走到唐長老面前。小行者先罵道：「你這呆牛夯貨！越越呆越越夯了。這樣大火，我們遠遠的就望見，你走到面前，眼又不瞎，為何竟鑽進去燒得這等模樣？」豬一戒已燒得滿身疼痛，又見小行者不問原由罵他，氣得亂跳道：「一個火可是頑的！我怎的鑽進去？我就呆，就夯，也呆夯不到這個田地。」唐半偈道：「既不呆不夯，為何被燒？」豬一戒道：「我初上崗時，哪裡見有星星火種兒？一望去，滿崗都是乾枯的茅草，走到上面軟茸茸的，好不襯腳好走。走到中間，竟不知哪裡火起，一霎時滿崗都燒著了。若不是我為人乖覺手腳活溜跑了回來，此時已燒殺在火裡了。」沙彌道：「你既逃出性命來就是萬幸，這起火根由且慢慢查究；只是這火一發旺了，崗子上燒得路絕人稀，卻怎生過去？

」唐半偈看了，愈加焦躁。小行者道：「師父不要焦躁，我們的行事一一**應了牧童兒之口**，**他**說，只怕肝火動燒絕了棧道。你看這崗子一時間燒得走不得，難說不是老師父動了肝火！」唐半偈聽了，低著頭自忖，忽然悟了：「徒弟呀，你這話說得深有意味。我方纔因豬一戒驚馬跌我，一時惱怒，也只認做七情之常，誰知就動此無明，真可畏也！今幸你道破，我不覺一時心地清涼，炎威盡滅。」豬一戒聽了道：「原來這火是師父放了燒我的。燒我不打緊，只怕放火容易收火難。你看焰蓬蓬一條崗子都燒斷了。崗子的樹木又多，知他燒到幾時纔住，我們怎生過去？」小行者道：「呆子莫胡說！你且看火在哪裡？」豬一戒道：「莫要哄呆子，難道就熄了？」及抬頭一看，哪裡見個火影兒？喜得個呆子只是打跌道：「這樣妙義真不曾見，怎麼燒得遍天紅的大火一時就消滅無遺？」小行者道：「你下根的人哪裡得知！這座山乃靈山支脈，老師父是佛會中人，呼吸相通，故如此靈驗。」沙彌道：「我們既同在佛會下，定然有緣。不消閑講，快趕過崗去湊合。」唐半偈見真修有驗，弟子們精進猛勇，也自喜歡，便將馬一帶奔上崗來。沙彌挑起行李，跟著就跑。豬一戒被火燒時滿身疼痛，及崗上的火滅了，他身上竟象不曾燒的，一毫也不疼不痛，一發快活，搖著兩隻蒲扇耳朵，就象使風的一般，走得好不爽利。

Although Tang Banjie was now riding on the horse, he still felt somewhat strained. He remarked, "All my bones have been jolted by this horse and ache terribly; I wonder how much farther it is to where there are people?" Xiao Xingzhe responded, "Not far now. It's just beyond the hill." Tang Banjie had no choice but let Sha Mi lead him along. After walking for another while, they still did not arrive. A sharp pain suddenly shot through Tang Banjie's waist and became unbearable. Unable to bear it any longer, he angrily cursed again, "It is all this clumsy beast who has caused me trouble!" Just as he was cursing in anger, Xiao Xingzhe suddenly came from the side and stopped the horse, saying, "Master, please slow down a bit! Look at that red glow on top of the hill ahead. What do you think it is?" It might be something strange again!" Tang Banjie quickly looked up and said, "Indeed, it is an extraordinary red glow! It looks like a fire has broken out." Sha Mi pointed with his finger and said, "It is on fire! It is on fire!" Look, it's flashing like this, there are even flames!" Tang Banjie said, "Who would set fire in this empty mountain?" Xiao Xingzhe remarked, "Master, you don't know. People's hearts have become more wicked these days. If they can't openly rob and deceive, they secretly set wild fires." As the master and his disciples were talking, they approached the edge of the hill. Just then, Zhu Yijie came running down from the top of the hill, covered in flaming grass, carrying both himself and his

luggage wrapped in red flames. He rushed to their side, brushed off the blazing firegrass, and when they looked again, all the hair on his face had been burned away. He asked, "What is the reason for this?" Zhu Yijie was in great pain from being burned and could only make grunting sounds, unable to utter a single word. Sha Mi saw that the luggage was also on fire and quickly shook it off. He searched for a pole to carry it, then supported Zhu Yijie as they walked together in front of Master Tang. Xiao Xingzhe scolded first, "You clumsy ox and fool! The more foolish you get, the clumsier you become. With such a big fire, we could see it from afar. You came right up to it, and your eyes are not blind—why did you go in and get burned so badly?" Zhu Yijie had already been burned all over and was in great pain. When he saw Xiao Xingzhe scolding him without asking the reason, he became so angry that he jumped about, saying, "It's just a fire! What can you do about it!" How could I possibly have gone into it? Even if I am foolish and clumsy, I wouldn't be so foolish and clumsy as to end up in this situation." Tang Banjie asked, "If you are neither foolish nor clumsy, then why were you burned?" Zhu Yijie said: "When I first climbed the hill, where was there any sign of a spark or ember?" Looking ahead, the entire hillside was covered with dry and withered reeds. The ground felt soft and plush underfoot, making it very comfortable to walk on. When I reached the middle of the hill, I suddenly didn't know where the fire had started. In an instant, the entire hill was ablaze. "If it weren't for my quick reflexes and nimble legs to run back, I would have been burned to death in the fire by now." Sha Mi said, "It's already a miracle that you managed to escape with your life. Let us investigate the cause of this fire at our leisure; but now the flames are growing stronger, and the hill is burning so fiercely that there is no path left and few people around—how can we possibly pass through?" Tang Banjie looked around and became even more anxious. Xiao Xingzhe said: "Master, do not be anxious. Every action we have taken has come true as the shepherd boy predicted. He said, 'I am afraid that liver fire will ignite and burn down the mountain path.' Look at this hill—burning so fiercely in an instant, we can't even pass through. It might just be that the old master stirred up liver fire!" After hearing this, Tang Banjie lowered his head in thought. Suddenly he realized, "Disciple, your words carry deep meaning. Just now, when Zhu Yijie startled the horse and caused me to fall off, I was momentarily angry. I had only considered it a normal emotional reaction among the seven emotions, but who knew that this ignorance could actually be stirred up—truly terrifying! Now that you have pointed it out to me, I feel my mind suddenly calm and cool, with all the fiery anger extinguished." Zhu Yijie listened and said, "So this fire was set by Master to burn me. Burning me is not a big deal, but I'm afraid putting out the fire will be easier said than done." Look! The flames are blazing and have already burned through an entire stretch of hill. There are so many trees on the hill; who knows how long it will burn before stopping? How can we possibly get through?" Xiao Xingzhe retorted, "You fool, don't talk nonsense! Look at where the fire is!" Zhu Yijie asked, "Don't try to trick me. Could it possibly have already gone out?" When

he looked up, there was not even the faintest trace of fire left! The foolish Zhu Yijie was so delighted that he could only jump about in amazement, saying, "Such a wondrous meaning is truly unprecedented. How could such a blazing fire that turned the sky red vanish completely in an instant?" Xiao Xingzhe laughed and said, "How would someone of your shallow understanding ever know!" This mountain is a branch of the sacred Mount Lingshan. The old master is one who has attained enlightenment in the Buddhist assembly, with breath and spirit interconnected—hence such miraculous results." Sha Mi said, "Since we are all under the same Buddhist assembly, it is certain that we share a karmic connection. No need for idle talk—let us quickly cross over the hill and catch up." Tang Banjie, seeing that cultivation had indeed produced results and observing his disciples' earnestness and courage, was also delighted. He pulled the horse's reins and rushed up the hill. Sha Mi picked up the luggage and ran after him. When Zhu Yijie had been burned, he was in great pain all over his body. But once the fire on the hill died out, it turned out that not a single part of him hurt or felt any pain at all. He became even more delighted and flapped his two large ears like fans, moving along with such ease and agility as if he were riding the wind.

19 **大家走上崗頭一望，只道樹木都要焦頭爛額，誰知竟安然無恙，不但草深如舊，連燒痕也沒半點，大家十分贊歎。及走過崗來，早望見縹縹緲緲許多樓閣相去不遠，大家一發喜歡**，說也有，笑也有，追隨著如雀躍鳥飛，好不燥皮。不期走下崗來，沿著石壁轉有一個林子邊，忽然刮起一陣狂風，十分利害。怎見得？但見：

When they all reached the top of the hill and looked around, they had expected to see trees with scorched heads and burnt faces. But to their surprise, everything was perfectly fine—there were no signs of damage at all. Not only did the grass remain as thick as before, but there wasn't even a trace of burn marks. Everyone expressed great admiration. As they passed over the hill, they soon caught sight of many elegant pavilions and towers in the distance, faintly visible. Everyone became even more delighted, chatting and laughing as they followed one another like joyfully leaping birds, full of excitement and energy. Unexpectedly, as they descended the hill and followed along a rocky cliff to the edge of a grove, suddenly a fierce gust of wind blew up, very violent. How so? One could see:

20 **突然而起，驟然而吹。突然而起，似不起於青蘋之末；驟然而吹，霎時吹遍黃葉之間。雖不見形，寒凜凜冷颼颼宛然有像；咸知是氣，倏聿聿豁喇喇無不聞聲。一陣穿林，或飛花，或震葉，扑簌簌亂落如雨；一陣入嶺，或推雲，或捲霧，烏漫漫昏不見天。不是槍，不是刀，刮雜雜偏能入骨；尖如錐，快如箭，直立立最慣刺心。翻紅攪海，水面上弄波濤作勢；播土揚沙，道路中假塵障為威。無門可**躲，難免車顛馬倒；有誰敢走？果然路絕人稀。

It arose suddenly and blew fiercely all at once. Suddenly arising, it seemed not to have originated from the tip of a blue sedge; suddenly blowing fiercely, in an instant it swept through all the yellow leaves. Though its form was unseen, it felt cold and sharp as if one could see its shape; all knew it to be the wind, swift and sudden, with a sound that no one failed to hear. One gust swept through the woods, scattering petals or shaking leaves, causing them to fall in a shower like rain. Another gust blew into the hills, pushing clouds aside or rolling up mists, darkening the sky until it was impossible to see the heavens. Though not a spear or sword, it could still penetrate to the bone with a whistling sound. Sharp as a awl and swift as an arrow, it was most adept at piercing one's heart directly. It overturned red waves and stirred up the sea, creating surging tides on the water's surface. It scattered dust and sand, pretending to use it as a barrier of power along the road. With no doors to hide behind, one could not avoid the jolting of carts and falling of horses; who dared to move forward? Indeed, the path was cut off and people were few.

21 **唐長老師徒們正然樂意前行，忽遇著這陣大風，直刮得東倒西歪，立**腳不定。沙彌挑著行李被風一刮，直卷到半邊，幾乎連人都帶倒了。沙彌見不是勢頭，忙忙歇下擔子，抱著頭蹲倒了坐在上面。唐長老馬上招風坐不穩，竟一個倒栽蔥跌了下來；喜得小行者見風起得有些古怪，忙幫在旁邊一把接住，不曾跌倒，一頂毗盧帽銃下來被風不知刮到哪裡去了。風驟起時，豬一戒還裝硬好漢，吆吆喝喝道：「好風！率性再大些，竟將我們吹到了靈山，也省得走路。」當不得一陣一陣只管急了，就象推搡的一般，掙不上前，只得退回來靠著山坳裡那帶石壁。不期石壁土刮倒，一**株松樹連土連泥滾了下來，幾乎打在頭上，嚇得魂不附體，只得**趴倒了鑽到一帶深草叢中躲著，聲也不敢做，氣也不敢吐。大家躲了半晌，風方少息。唐半偈定定性，因問小行者道：「這又是什麼意思？」小行者道：「沒甚意思，總是牧童說的脾風發吹斷了天街。」唐長老聽了，連連點頭道：「一字不差。原來這牧童是個聖人來點化我們，可惜我們眼內無珠，當面錯過。」小行者道：「前面的錯過不要追悔，他少不得還要來，只是再來時不要又錯過了。」唐半偈又連連點頭道：「賢徒說得是。但要不錯也甚難，只好存此心以自警可也。」沙彌坐在行李上聽見唐長老與小行者說話，知道是風息了，方站起身來叫道：「師父不曾著驚麼？怎好好的天兒忽起這樣大風？」唐長老道：「我已被風刮倒，虧你大師兄扶住不曾吃跌，但吹去了一頂帽子，光著頭如何行走！不知可有尋處？」沙彌道：「這樣大風，連石頭都吹得亂滾，莫說這虛飄飄的帽子，知他吹到何處，哪裡去尋？」唐長老沒法，只得光著頭走，起身打點上馬，因跌

了兩次，恐怕又有他變，要叫豬一戒籠馬頭，左右一看，並不見影，便問豬一戒為何不見？大家東張西望，盡驚訝道：「這又作怪！雖然風大，難道連人都吹不見了？」大家亂了半晌，方見豬一戒從深草裡鑽出個頭來道：「這樣大風，**你們怎麼不**躲？」小行者看見大笑道：「呆子，江豬兒還要拜風，怎麼這等害怕！」沙彌也笑著接說道：「他如今弄做個草豬了，怎不怕風！」唐半偈道：「風已息了，天色將晚，還不出來快走。」豬一戒方爬了起來，抖去身上的亂草，看看天，果然風住了，不敢多言，四眾一齊相逐而行。果然是：

Just as Master Tang Banjie and his disciples were happily proceeding forward, they suddenly encountered this fierce wind that blew them off balance, making them stagger left and right, unable to stand steadily. Sha Mi, carrying the luggage on his shoulder, was blown sideways by the wind and nearly toppled over along with it. Seeing that things were getting out of hand, Sha Mi quickly dropped his pole and crouched down on top of it, clutching his head. Master Tang Banjie, unable to keep his balance on horseback in the wind, suddenly fell backward like a scallion uprooted. Fortunately, Xiao Xingzhe had noticed something strange about the wind and quickly rushed over to catch him just in time to prevent a fall—though Master's Pilu hat was blown off and carried away by the wind, no one knew where it landed. When the fierce wind suddenly arose, Zhu Yijie still pretended to be a tough guy and shouted loudly, "What a strong wind! If it were even stronger, it might just blow us all the way to Mount Lingshan and save us from walking." But as the wind kept blowing in gusts, it became increasingly fierce, pushing and shoving them like a crowd. Unable to move forward, Zhu Yijie could do nothing but retreat back into the mountain hollow and take shelter against the rocky cliff there. Unexpectedly, a section of the rock wall gave way and was blown down. A pine tree, along with its soil and mud, rolled down from above, nearly hitting him on the head. Terrified out of his wits, Zhu Yijie had no choice but to crawl into a dense patch of tall grass for cover, not daring to make a sound or even breathe heavily. After hiding for some time, the wind finally began to subside slightly. Tang Banjie calmed himself and asked Xiao Xingzhe, "What does this mean yet again?" Xiao Xingzhe said, "There's nothing to it—it is just the 'spleen wind' that the herdsboy spoke of, which has blown through and broken the heavenly street." Master Tang Banjie listened and nodded repeatedly, saying, "Not a single word is wrong. The herdsboy was originally a sage who came to enlighten us, but unfortunately we have no eyes for treasure and missed the opportunity right before our faces." Xiao Xingzhe replied, "We need not regret the missed opportunity ahead of us; he will surely come again. But when he does return, we must make sure not to miss him once more." Master Tang Banjie nodded repeatedly and said, "My worthy disciple is right. But it's very difficult to avoid making a mistake again; we can only keep this intention in our hearts as a self-

warning." Sha Mi, still sitting on the luggage and hearing Master Tang Banjie speak with Xiao Xingzhe, realized that the wind had calmed. He then stood up and called out, "Master, were you not frightened?" "Why did such a strong wind suddenly arise on this fine day?" Master Tang Banjie said, "I was already blown over by the wind. Fortunately, my eldest senior brother caught me in time and prevented a fall, but my hat was blown away. How can I walk with my head uncovered!" "Do you know if it might still be possible to find it?" Sha Mi replied, "With such a strong wind that even stones are blown rolling about, let alone this light and flimsy hat. Who knows where it might have been carried off to? How could we possibly go looking for it?" Master Tang Banjie had no choice but to continue walking with his head uncovered. He got up and prepared to mount his horse, but after falling twice, he was afraid of another mishap. He wanted to ask Zhu Yijie to hold the reins of the horse. Looking around left and right, however, he did not see him anywhere and asked why Zhu Yijie was missing. Everyone looked around in all directions, greatly surprised and exclaimed, "This is strange again! Although the wind was strong, could it have blown him so far that he's completely out of sight?" Everyone was in a state of confusion for some time before they saw Zhu Yijie pop his head out from the tall grass and say, "Such a strong wind—why didn't you all take cover?" Xiao Xingzhe saw this and burst out laughing, saying, "Fool! You, a pig who bows to the wind, are now so afraid!" Sha Mi also laughed and added, "He's turned into a grass pig now—how could he not be afraid of the wind!" Master Tang Banjie said, "The wind has calmed and it is getting late. Come out quickly and let's continue on our way." Zhu Yijie then slowly got up, shook off the grass from his body, looked at the sky, and indeed saw that the wind had stopped. He dared not say anything more, so the four of them proceeded together in single file. Indeed it was:

22 肝脾肺腎，地水火風，

Liver, spleen, lungs, and kidneys; earth, water, fire, and wind,

23 一寸半寸，千重萬重，

An inch or half an inch, thousands of layers and ten thousand folds,

24 步步是難，步步是功。

Every step is difficult; every step is a merit.

25 師徒們此去不知又何所遇，且聽下回分解。

As for what the master and his disciples would encounter on their journey ahead, we shall have to wait for the next chapter to find out.

40.第三十九回到靈山有無見佛　得真解來去隨心 Chapter 39: Arriving at Ling Mountain to See the Buddha's Non-Duality, Gaining True Understanding to Go and Come as the Mind Wills

1　　**詩曰**：

The poem says:

2　　**清升濁降自高低，豈可容人截補齊，**

Clearness rises and turbidity descends, naturally forming high and low; how could it be possible for people to cut and patch them together?

3　　**善惡有誰能假借，死生無處討便宜，**

Good and evil—how can anyone borrow or imitate them? Life and death offer no place to seek advantage,

4　　**看明佛地原無佛，行盡西天更有西**；

When you clearly see the Buddha's land, originally there is no Buddha; when you have walked through the Western Heaven, there is still more to the west;

5　　**多少參求稱大慧，此中尚有一塵迷。**

How many who seek and inquire call themselves great wisdom—yet within this, there remains a single speck of dust that bewilders.

6　　**卻**說唐半偈師徒四眾，歷過了地水火風，便覺胸中豁然，滿前佳境，坦平大路，一霎時猿熟獅馴，緩緩的轉過林子要尋宿處。不覺的路旁閃出一個草庵兒來，大家看見，不勝歡喜。忙忙趕到近前，正打算進去，只見蓮化西鄉的那個笑和尚忽從裡面走將出來，手裡拿著毗盧帽子笑嘻嘻的說道：「你來了麼？光著頭怎見如來！一個帽子送你。」唐半偈看見，不勝驚喜，慌忙滾鞍下馬，接了帽子戴在頭上，拜伏於地下道：「前遭毒口，蒙佛師解厄，功德無量。今遑遑失路，怎又勞接引？真莫大善緣。」笑和尚又笑嘻嘻說道：「你一路來舟楫艱難，鞍馬勞頓，又風風火火，也辛**苦了，快進庵去歇息歇息，明日好見如來。」唐半偈聽見**說明日就見如來，滿心歡喜，因又拜問道：「弟子大顛，蒙唐王欽命，不惜幾萬里驅馳，來求真解，不知明日果有緣得見如來否？」笑和尚即笑嘻嘻說道：「咫尺靈山，怎麼不見？但見有幾樣，不知你是要見如來之面，還是要見如來之心？」唐半偈道：「下根人得一睹佛容足矣！安敢妄要見心？」笑和尚又笑嘻嘻說道：「就是見面也有兩樣，不知你是要見色面，還是要見空面？」唐半偈一時答

應不出，因問道：「色面云何？空面云何？求佛師指示。」笑和尚又笑嘻嘻說道：「說不得，說不得。」唐半偈再三苦問，笑和尚方說道：「見佛自知，你們且去歇息。」唐半偈不敢再問，只得叫徒弟牽馬挑擔進庵，取些乾糧吃了，攤個草鋪去睡。

Let us return to the story of Tang Banjie and his four disciples. After enduring the trials of earth, water, fire, and wind, they suddenly felt a sense of clarity in their chests. Before them lay a beautiful landscape with a broad and level road. In no time at all, the monkeys became tame and the lions docile, as they slowly turned past the grove to seek a place to spend the night. Unaware of it, a small thatched hut appeared along the roadside. When they saw it, everyone could not help but feel delighted. They hurriedly rushed forward and were just about to enter when suddenly the laughing monk from Lianhuaxi Xiang, who had previously appeared in the story, came out of the hut. In his hand he held a Pilu hat, smiling cheerfully as he said, "Have you come?" How can one with a bare head meet the Buddha?!" Here, I give you this hat." Tang Banjie, upon seeing this, was greatly surprised and delighted. He hurriedly dismounted from his horse, took the hat, placed it on his head, and fell to the ground in prostration, saying, "Previously I suffered from poisoned words, but you, Master Buddha, rescued me from misfortune—your merit is immeasurable." Now, lost and in distress, how could I again trouble your guidance? This is truly a great karmic connection." The laughing monk, still smiling cheerfully, said, "You have endured many hardships on your journey—difficult travel by boat and horse, weariness from riding, and all the commotion. You must be exhausted; go inside the hut quickly to rest, so that you may meet the Buddha tomorrow." Tang Banjie, hearing that he would meet the Buddha the next day, was overjoyed. He then bowed again and asked, "Disciple Daidian, honored by Emperor Tang's imperial decree, has not spared thousands of miles in haste to come here seeking true enlightenment. I wonder if it is truly fated for me to see the Buddha tomorrow?" The laughing monk smiled cheerfully and said, "Lingshan Mountain is just a step away—how could you not see it?" "But there are several things to see; I wonder whether you wish to see the Buddha's face, or the Buddha's mind?" Tang Banjie replied, "For a person of low root virtue, merely catching a glimpse of the Buddha's form would be sufficient!" How could I dare to recklessly seek to see His mind?" The laughing monk, smiling cheerfully once more, said, "Even seeing the face has two forms; I wonder whether you want to see the form aspect or the emptiness aspect?" Tang Banjie was momentarily unable to respond, so he asked, "What is meant by the form aspect?" And what is meant by the emptiness aspect?" I beg you, Master Buddha Teacher, to instruct me." The laughing monk smiled cheerfully again and said, "It cannot be spoken of; it cannot be spoken of." Tang Banjie persistently asked many times, and the laughing monk finally said, "You will know when you see the Buddha. Go rest for

now." Tang Banjie dared not ask any more questions, so he could only call on his disciples to lead the horse and carry the load into the hut, take some dry provisions to eat, and make a straw mat for sleeping.

7 睡醒一覺，天亮了起來，連草庵也不見，笑和尚也不見。知是佛師顯靈，忙望空拜謝，重復上馬西行。行過的境界，遇著的花草，看見的禽鳥，只覺與塵世不同。有時見長松下法侶談經，有時見白石上幽人共語，有時見高僧飛錫過，有時見老衲捧經來。唐半偈不敢怠慢，下馬步行，行不數步，早望見一帶高樓，幾層杰閣，小行者道：「這一定是個佛境，可訪問個明白。」小行者道：「此是玉真觀。」唐半偈道：「若果是玉真觀，便已到靈山腳下了，你看，有金頂大仙在內，不可不進去參禮，煩他指引。」小行者道：「不差，不差！我們就去。」不一時，走到閣下。唐半偈看那廟額，果是玉真觀，不勝大喜道：「不期今日已到靈山了。」便輕輕走了進去。走到丹合之上，望見殿中一位大仙立著。師徒正行間，那殿中大仙早問道：

After waking from his sleep, he arose at dawn, only to find that the thatched hut was gone and the laughing monk had vanished as well. Knowing this must have been a manifestation of the Buddha-teacher's divine power, he hurriedly bowed in gratitude toward the empty space and remounted his horse to continue westward. The landscapes they passed through, the flowers and grasses they encountered, and the birds they saw—everything seemed distinctly different from the mundane world. At times they saw monks gathered beneath tall pines discussing scriptures; at other times, they saw secluded sages conversing on white rocks. Sometimes they witnessed senior monks passing by with flying staffs, and sometimes elderly monks came carrying sutras in their hands. Tang Banjie did not dare to be careless, so he dismounted and walked on foot. He had barely taken a few steps when he caught sight of a row of tall buildings and several lofty pavilions. Xiao Xingzhe said, "This must surely be a Buddhist realm; we should inquire for clarity." Xiao Xingzhe said, "This is Yuzhen Guan." Tang Banjie said, "If this is indeed Yuzhen Guan, then we have already reached the foot of Lingshan Mountain. Look, there are golden-roofed immortals inside; we cannot fail to enter and pay our respects, and trouble them for guidance." Xiao Xingzhe replied, "You're right, you're right!" Let us go then." In no time at all, they arrived beneath the pavilion. Tang Banjie looked up at the temple plaque and indeed saw it read "Yuzhen Guan." Overjoyed, he exclaimed, "Unexpectedly today we have already arrived at Lingshan Mountain!" He then stepped lightly into the temple. As he walked up to the Danhe, he looked ahead and saw a great immortal standing in the hall. Just as the master and disciples were walking forward, the great immortal inside the hall spoke first:

8 「那僧人是哪裡來的？」唐半偈忙向前問訊道：「弟子大顛，乃東土大唐差來，要見我佛如來求真解。今幸得到寶觀，欲參謁金頂大仙，故敢進來。」大仙聽見，忙笑欣欣迎將出來道：「原來就是顛聖僧！那年唐玄奘奉旨求經，哄我等了他十餘年方纔來到；今顛師父求解，我定道也須七、八年工夫，怎纔過了四、五個年頭就到？莫非貪近便走了捷徑？」唐半偈道：「弟子若走捷徑，此時不知墮落何方？幸步步實歷，所以來得快。」大仙聽了歡喜道：「顛聖僧直截痛快，果是解人，明日見佛，定得真詮。」遂邀進殿中相見，又命小童看茶擺齋，留他師徒飽餐。齋罷，唐半偈謝了，就要求大仙指示上靈山的道路。大仙道：「靈山雖有路，不必遠求，若在依門傍戶之人，小仙即指點一二也不妨；顛聖僧既信步行來不差一步，今靈山咫尺，小仙又何須饒舌？」唐半偈遂不敢再問，竟謝別了出來，叫沙彌牽馬，一戒挑擔，自卻同小行者徐徐望著靈山步來。

"Where does that monk come from?" Tang Banjie hurriedly stepped forward and bowed respectfully, saying, "Disciple Daidian comes from the East Land of Great Tang. I have been sent to see our Buddha Sakyamuni in search of true enlightenment. Now, fortunately having arrived at this sacred temple, I wish to pay respects to the great immortal with golden roof, and thus dare to enter." Upon hearing this, the great immortal smiled joyfully as he came out to greet him, saying, "So you are none other than Saint Daidian!" "Many years ago, Tang Xuanzang was commissioned to seek the scriptures. He kept us waiting for over ten years before finally arriving; now Master Daidian seeks enlightenment, and I thought it would surely take another seven or eight years of effort—how is it that you have arrived in just four or five years?" "Surely you did not take a shortcut out of greed for convenience?" Tang Banjie replied, "If I had taken any shortcuts, by now I would not know where I might have fallen into ruin. Fortunately, I have walked each step with sincerity and effort, which is why I arrived quickly." Upon hearing this, the immortal was delighted and said, "Saint Daidian is straightforward and forthright—truly a person of enlightenment. Tomorrow when you meet the Buddha, you will surely receive true interpretation." He then invited them into the hall for a meeting and ordered his young attendants to serve tea and prepare meals, keeping Tang Banjie and his disciples there for a hearty meal. After the meal was over, Tang Banjie expressed his thanks and immediately asked the immortal to show him the way up Lingshan Mountain. The immortal said, "Though there is a path to Lingshan Mountain, it need not be sought far away. If one clings to the doors and houses of others for guidance, I, this minor immortal, would not mind pointing out a thing or two; but since Saint Daidian has come here step by step with unwavering faith, now that Lingshan is just at hand, what need do I have to speak further?" Tang Banjie thus dared not ask again, and after bowing in thanks and taking his leave, he called for the novice to lead the horse while One Jie carried the load. He himself walked slowly toward Lingshan Mountain with Xiao Xingzhe by his side.

9　　**不期那靈山看著似近，走了半晌只是不到。豬一戒道：「這路多分走錯了。」沙彌道：「看著山走如何得錯？」豬一戒道：「你不知這山中的路，前後左右都可走得的，要近就近，要遠就遠，比不得大道是直去的沒有委曲。這大仙**說話蹺蹊，我故動疑。」唐半偈道：「只要有路，遠近總是一般，疑他怎的？」小行者道：「師父說得是，走走走。」大家相逐著又過了幾個峰頭，又上了幾層磴道，早望見一座大寺。小行者指與唐長老道：「這不是雷音古剎？」唐半偈抬頭望見，不敢怠惰，遂一層層拜了上來。到了寺門，卻靜悄悄不見一人，驚訝問道：「我聞佛會下有優婆塞、優婆夷、比丘僧、比丘尼三千大眾，今日為何一個也不見？」小行者道：「這是時常有的，近日想是佛在哪裡講經說法，大眾一齊都去聽了，故此冷靜。」豬一戒道：「若果是佛講經，我來得湊巧，且去聽聽也是大造化！」遂一齊都擁上山來。不期到了二山門下，竟不見金剛守護；又到了三山門下，也不見金剛守護，一發驚訝。小行者道：「不要驚訝，且走到大殿上去，自有分曉。」一齊走到大雄寶殿上，也是靜悄悄不見一人。唐半偈驚得默默無言，只瞪著眼看小行者。小行者道：「師父不消看我，我想，佛家原是個空門，一向因世人愚蠢要見佛下拜，故現出許多幻象引誘眾生。眾生遂從假為真，以為金身法相與世人的鬚眉無異。今日師父既感悟而來，志志誠誠要求真解，我佛慈悲，怎好又弄那些玄虛？所以清清淨淨，顯示真空。」唐半偈聽了，低頭不語。豬一戒插嘴道：「若依師兄這等說來，西方竟無佛了。」小行者道：「怎的無佛？」豬一戒道：「佛在哪裡？」小行者道：「這清清淨淨中具有靈慧感通的不是？」豬一戒笑道：「師兄不要口頭禪耍呆子，若說這樣，哪裡沒有，何必辛辛苦苦遠到西天來求？我只不信。」唐半偈方說道：「履真說的倒是真實妙諦，守拙卻不可不信。」豬一戒搖頭道：「師兄這張油嘴，聽他不得！」唐半偈道：**「這不是履真一人之言，你不記昨夜那位好笑的佛師他也**說有色面，有空面，這想是空面了。他又說有如來之面，有如來之心，這想是如來之心了。差是不差，只是我奉唐王之命而來，不見得如來金面，不領得如來法旨，怎好復命？」小行者道：「有我在此，若必定要見佛也不難。」豬一戒道：「師兄說話也要照前顧後，莫要不識羞，惹人笑。你又不是佛，怎說見佛不難？」小行者笑道：「兄弟呀，你不曉得，人心只知捨近求遠，我與你整日在一處，看熟了，便不放在心上。不知我佛卻平平常常，還沒有我的神通哩！」豬一戒聽了笑個不了道：「罪過，罪過！羞死，羞死！你且說你哪些兒是佛？」小行者道：「我說與你聽：佛慈悲，

我難道不慈悲？佛智慧，我難道不智慧？佛廣大，我難道不廣大？佛靈通，我難道不靈通？佛雖說五蘊皆空，我卻也一絲不掛；佛還要萬劫修來，我只消立地便成。若說到至微至妙之處，我可以無佛，佛不可以無我！你去細想想，我哪些兒不如佛？」豬一戒搖著頭，只是笑道：「這些捕風捉影的鬼話且莫說起，只我佛的慈容妙相，或者比你這副尊猴子臉略略差些。」說罷，連沙彌也笑將起來。小行者道：「俗語說，呆子看臉。你真是個呆子，只曉得看臉。也罷，既是你們定要見佛也不打緊，你們且退出山門外伺候，等**我進去請世尊出來相見。」唐半偈沒法，只得同了豬一戒、沙彌真個走到二山門外。小行者便在身上用手在肩上拔了一把毫毛，嚼碎了噴在空中，叫一聲：「變！」一霎時就變做八菩薩、四金剛、五百阿羅、三千揭諦、十二大曜、十八伽藍，兩行排列，自卻變做如來至尊釋迦牟尼佛並坐於蓮臺之上。**

Unexpectedly, though Lingshan Mountain seemed near when viewed from afar, after walking for a long while they still had not arrived. Zhu Yijie said, "We must have taken the wrong path." The novice replied, "How could following the mountain lead us astray?" Zhu Yijie replied, "You don't know the paths in this mountain. They can be taken from front, back, left, or right; they may lead near or far. Unlike a broad road that goes straight without twists and turns, these are full of bends." "The immortal's words were strange, so I naturally became doubtful." Tang Banjie said, "As long as there is a path, whether it is near or far makes no difference. What's the point of doubting?" Xiao Xingzhe remarked, "Master is right—let us keep walking." Following one another, they passed several more peaks and climbed a few more stone steps before suddenly catching sight of a grand temple. Xiao Xingzhe pointed to the old monk Tang and said, "Is this not Leiyin Temple?" Tang Banjie raised his head and looked up. Not daring to be idle, he then bowed layer by layer as he ascended. When they reached the temple gate, it was eerily quiet with not a single person in sight. Surprised and puzzled, Tang Banjie asked, "I have heard that at the Buddha's assembly there are thousands of laymen (upasaka), laywomen (upasika), monks (bhiksu), and nuns (bhiksuni). Why is not even one present today?" Xiao Xingzhe explained, "This is common. Recently the Buddha must be delivering a sermon somewhere else; everyone has gone to listen, which is why it's so quiet here." Zhu Yijie remarked, "If the Buddha is indeed giving a sermon, I've arrived just in time. Let me go and listen—it will be great fortune!" With that, they all hurried up the mountain together. Unexpectedly, when they arrived at the second gate, there were no Vajra guardians in sight. When they reached the third gate, still no Vajra guardians could be seen—this only increased their surprise and puzzlement. Xiao Xingzhe reassured them, "Do not be surprised—just go to the main hall; everything will become clear." They all walked together up to the Mahavira Hall, which was also eerily quiet and devoid of people. Tang Banjie stood in stunned silence, staring silently at Xiao

Xingzhe with wide eyes. Xiao Xingzhe said to him, "Master, there is no need for you to look at me. I think the Buddha's path has always been one of emptiness. Because people are foolish and wish to see the Buddha and pay homage, many illusory forms have appeared to guide sentient beings. Thus, sentient beings take illusions as reality, believing that the golden body and Dharma form of the Buddha are no different from ordinary people's beards and eyebrows. Now that Master has come with true realization, sincerely seeking enlightenment, the Buddha's compassion would not allow such illusions to be played again. That is why everything is now pure and clean, revealing the true emptiness." Tang Banjie listened in silence, bowing his head without a word. Zhu Yijie interjected, "If we follow what my elder brother says, then there is no Buddha in the West at all." Xiao Xingzhe asked, "How could there be no Buddha?" Zhu Yijie retorted, "Where is the Buddha then?" Xiao Xingzhe responded, "Is it not right here—in this pure and clean emptiness, where spiritual wisdom and感应 (sensory connection) exist?" Zhu Yijie laughed and said, "Elder brother, don't play the fool with empty words of Chan. If you say it like this, then isn't such emptiness everywhere? Why go through so much hardship to travel all the way from the East to the West?" "I just don't believe it." Tang Banjie then said, "Xiaoxingzhe's words are indeed true and profound wisdom; but it is not right for Zhu Yijie to disbelieve." Zhu Yijie shook his head and said, "Elder brother's slick tongue—don't believe a word of it!" Tang Banjie said, "This is not just Xiaoxingzhe's own words. Do you not remember that the amusing Buddha-teacher we met last night also spoke of a form aspect and an emptiness aspect? This must be the emptiness aspect." He also said there is the Buddha's face and the Buddha's mind—this, I think, must be the Buddha's mind." The meaning is not wrong, but since I have come here on the orders of Emperor Tang, if I do not see the golden face of Sakyamuni and receive his Dharma decree, how can I return to report?" Xiao Xingzhe smiled and said, "With me here, if you must see the Buddha, it is not difficult." Zhu Yijie chided, "Elder brother, when you speak, be careful to consider both past and present. Don't act shamelessly and invite ridicule." "You are not the Buddha yourself—how can you say it is easy to see him?" Xiao Xingzhe laughed and said, "Brother, you don't understand. The human mind only knows how to seek far when it is near. I have been with you every day; because we are so familiar, you no longer pay attention to me." "Do you know that the Buddha is actually ordinary and common—his powers are not even as great as mine!" Zhu Yijie, upon hearing this, could not stop laughing and said, "What a sin! What a sin!" "Shameful! Shameful!" "Now tell me, what part of you is the Buddha?" Xiao Xingzhe answered, "Listen to me: The Buddha is compassionate. Am I not also compassionate? The Buddha has wisdom—do I lack it?" "The Buddha is vast and boundless—am I not also vast and boundless? The Buddha is spiritually enlightened—am I not equally so?" Although the Buddha says all five aggregates are empty, I too am free from even a single attachment. While the

Buddha still requires eons of cultivation to attain enlightenment, for me it is achieved instantly on the spot." If we speak of the most subtle and profound truths, I can exist without a Buddha, but the Buddha cannot exist without me!" "You go ahead and think carefully—where exactly am I inferior to the Buddha?" Zhu Yijie shook his head and merely laughed, saying, "Don't even mention these baseless and groundless nonsense. Perhaps the Buddha's compassionate countenance and wondrous form is only slightly better than your monkey-like face." No sooner had he finished speaking than even the novice monk began to laugh as well. Xiao Xingzhe said, "As the saying goes, fools judge by appearances." "You are truly a fool, only knowing how to judge by looks." "Very well, since you insist on seeing the Buddha, it is not a problem. You all step outside the mountain gate and wait while I go in to invite the World-Honored One to come out for your meeting." Tang Banjie had no choice but to go with Zhu Yijie and the novice monk all the way outside the second mountain gate. Xiao Xingzhe then pulled a tuft of hair from his shoulder, chewed it up, and blew it into the air. He shouted, "Transform!" In an instant, they transformed into eight Bodhisattvas, four Vajras, five hundred Arhats, three thousand Kinnaras, twelve major constellations, and eighteen guardian deities of the temple, lined up in two rows. Xiao Xingzhe himself transformed into the Supreme Buddha Sakyamuni, seated on a lotus throne.

10　**一時間鐘鼓齊鳴，檀煙繚繞。唐半偈在山門外聽見，不勝驚異，因對豬一戒、沙彌**說道：「你大師兄果有些手段。你聽，殿上鳴鐘擊鼓，多分是請了世尊出來了。」正說不了，只見內中走出六個金剛，兩個是管三門的，兩個是管二門的，兩個是管大門的，看見唐半偈師徒三人立著，便問道：「僧人是哪裡來的，到此何幹？」唐半偈忙作禮答應道：「弟子乃東土大唐國奉欽差要求見世尊拜求真解的。」金剛道：「既要見世尊，怎麼不言不語立在這裡？」唐半偈道：「因不見人，故立此拱候。」金剛道：「是了，方纔世尊在靈山頂上優婆樹下講無窮妙法，大眾俱去竊聽，**故半日無人。你既候見世尊，我須與你通報。」**說罷，竟走了進去。不多時，又出來說道：「世尊有金旨，宣你們進去。」唐半偈聽了歡喜，忙整整衣容，領著豬一戒、沙彌走進去。將到大殿前，正打算下拜，忽傳出金旨來道：「東土僧人，且著他在貝葉墩少坐，先叫他徒弟進見。」唐半偈領旨去坐，早有伽藍將豬一戒、沙彌帶到殿前。世尊開口道：「你二人叫甚名字？」豬一戒道：「弟子叫做豬守拙。」沙彌道：「弟子叫做沙致和。」世尊道：「你既隨師遠來求解，我一時不在，只該恭恭敬敬等候，怎敢枉口拔舌，議論我的長短？」豬一戒道：「弟子從來信心，雖不曉得佛爺妙處，卻時常念兩聲阿彌陀佛，怎敢議論長短。」世尊道：「我方纔以慧耳聽之，明明聽見你說，你可以無我

，我不可以無你。」豬一戒辯道：「佛爺爺聽錯了，這樣犯上的話，弟子就爛了舌頭也不敢說！」世尊道：「你既不說，卻是何人說來？」豬一戒道：「這都是我師兄孫履真說的。」世尊道：「我聞你那師兄也是一尊現在的活佛，如何肯說我？」豬一戒道：「佛爺爺你不知道，他是一個猴子出身，為人賊頭賊腦，最刁鑽，最狡猾，也捉他不定。他雖慈悲也是有的，智慧也是有的，好起來熱突突，赤律律，還象個人兒；若是惱了他，他便千思量萬算計，或是坑人，或是**害人**，**哪一件墮地獄的事兒不是他做的**，**怎**說個活佛？」世尊聽了勃然大怒，大喝一聲道：「你師兄我久知他是個好人。你這野豬精，人身還不曾變全，怎敢花言巧語毀謗他！他與我同體共性，你毀謗他就是毀謗我一般。」叫道：「金剛，快將他押到泥犁地獄，拔出舌頭。」說不完，早有四個金剛來捉拿。嚇得豬一戒魂不附體，著了急亂叫道：「佛爺爺，不看僧面也看佛面，饒了吧。」世尊笑起來道：「我罪你，怎麼倒要看我面饒你？」豬一戒道：「不看佛面還看師兄的面，饒了吧。」世尊道：「你既毀謗師兄，師兄必定惱你，怎麼又替你討情面？」豬一戒道：「師兄不肯，可看師父面，饒了吧。」世尊道：「你師父又不來求我，我怎看他面？」又吩咐金剛道：「只是快快撥出舌頭吧。」豬一戒見說師父不求他，只得亂喊道：「師父，快來救我！」唐長老聽見也著了忙，只得走近前，將要跪下去求饒。小行者看見師父要跪，慌了手腳，忍不住大笑一聲，現出原相，忙跪下來扶住道：「師父莫要聽這呆子耍。」急將身一抖，收去毫毛，一霎時金剛、菩薩并三千大眾俱寂然不見。呆子看見，忙跳起身亂罵道：「賊猴子耍得我好！幾乎連膽都嚇破了。」小行者笑道：「該死的，一個佛爺爺怎敢亂罵。」唐半偈定了性說道：「你們這等頑皮，不知何時見**佛？」小行者道**：**「師父不要性急**，**頑皮恰也是見佛。」**說不完，只見那笑和尚立在山門外招手道：「你們游戲夠了，快來跟我去見如來佛。」唐半偈看見，大生歡喜，忙上前拜問道：「弟子大顛，不知前劫中有何因緣，屢蒙指引。」笑和尚又笑嘻嘻說道：「有因緣，有因緣，且去見佛要緊。」踅轉身便先領路。豬一戒忙上前一把扯住道：「你且不要走，我被人耍怕了，你須說個明白，我方跟你去。這靈山乃萬佛之地，為何一個也沒有？」笑和尚笑嘻嘻說道：「你豈不聞萬佛皆空？」豬一戒想想道：「這也罷了！怎麼一個佛地容我師兄變做世尊捉弄我？」笑和尚又笑嘻嘻說道：「也不是捉弄你，這叫做心即是佛，你哪裡曉得！」唐半偈言下有悟，便要隨行，豬一戒

又攔住道：「師父，還有話說，這是靈山不見佛，卻到哪裡去見佛？」那笑和尚又笑嘻嘻說道：「你豈不聞俗語說，除了靈山別有佛。不要遲疑，快跟找來！」四眾方死心塌地跟定笑和尚前行。正是：

At once, bells and drums rang out in unison, while incense smoke curled around the scene. Tang Banjie, hearing this from outside the mountain gate, was greatly surprised. He said to Zhu Yijie and the novice, "Your eldest elder brother indeed has some skill." Listen—the bells are ringing and drums beating in the hall. It is most likely that they have summoned the World-Honored Buddha to come out." No sooner had they finished speaking than six Vajras emerged from within. Two were in charge of the third gate, two of the second gate, and two of the main gate. Seeing Tang Banjie and his three disciples standing there, they asked, "Where are you monks from? What business do you have here?" Tang Banjie hurriedly bowed and replied, "I am a disciple from the Great Tang Kingdom of the East. I have come here on imperial commission to request an audience with the World-Honored Buddha in order to seek true enlightenment." The Vajra said, "If you wish to see the World-Honored Buddha, why are you standing here in silence?" Tang Banjie replied, "Because we have not seen anyone, we stood here waiting." The Vajra said, "Ah yes. Just now the World-Honored Buddha was delivering wondrous teachings at the foot of a Banyan tree on Mount Ling. Everyone went to secretly listen, so there has been no one here for half a day." "Since you are waiting to see the World-Honored One, I must inform him of your arrival." With that, he went in. Not long after, the Vajra came out again and said, "The World-Honored Buddha has issued a golden decree. He summons you to enter." Tang Banjie was delighted upon hearing this and quickly straightened his robes before leading Zhu Yijie and the novice into the hall. As they approached the main hall and were about to kneel, a golden decree suddenly came forth: "The monk from the East Land—have him sit for a moment at the Bailing Dun. First call in his disciples for an audience." Tang Banjie accepted the decree and went to sit, whereupon a guardian deity promptly led Zhu Yijie and the novice to the front of the hall. The World-Honored Buddha opened his mouth and asked, "What are your two names?" Zhu Yijie replied, "I am a disciple named Zhu Shouzhuo." The novice said, "I am a disciple called Sha Zhihe." The World-Honored Buddha said, "Since you have followed your master from afar to seek enlightenment, and I was momentarily absent, you should have waited respectfully. How dare you speak falsely and spread idle talk about my virtues and faults?" Zhu Yijie said, "Disciple has always had faith. Though I do not understand the Buddha's wondrous qualities, I often recite 'Amituofo' twice. How could I dare to comment on his virtues and faults?" The World-Honored Buddha replied, "Just now I heard with my wisdom ear clearly that you said, 'You can exist without me, but I cannot exist without you.'" Zhu Yijie protested, "World-Honored One has heard wrongly. Such disrespectful words,

even if I were to lose my tongue, I would never dare say them!" The World-Honored Buddha asked, "If you did not say it, then who said it?" Zhu Yijie answered, "It was all my elder brother Sun Lvzhen who said so." The World-Honored Buddha remarked, "I have heard that your elder brother is also a living Buddha. How could he dare to speak of me?" Zhu Yijie said, "World-Honored One does not know. He is a monkey by birth, with a sneaky and cunning nature. He is the most tricky and sly, and you cannot catch him." "When he is kind, yes, he does show compassion and wisdom. When he is in a good mood, he can be warm-hearted and upright, almost like an ordinary person. But if you anger him, he will scheme endlessly—either deceiving or harming others. What hellish deed has not been done by his hand? How then could one call him a living Buddha?" Upon hearing this, the World-Honored Buddha suddenly became furious and shouted, "I have long known your elder brother to be a good man." "You wild boar demon—your human form is not even fully transformed. How dare you use flattery and lies to slander him!" "He shares the same essence as I do. To defame him is no different from defaming me." He commanded, "Vajra, quickly drag him to the Niraya Hell and pull out his tongue!" Before he could finish speaking, four Vajras had already come to seize him. Terrified, Zhu Yijie lost his wits and in a panic cried out, "World-Honored One! For the sake of neither your disciple nor yourself, please spare me!" The World-Honored Buddha laughed and said, "I am punishing you—why should I now show mercy because of my own face?" Zhu Yijie pleaded, "If not for your face, then at least for the sake of my elder brother. Please spare me!" The World-Honored Buddha retorted, "Since you have slandered your elder brother, he must certainly be angry with you. Why then are you asking for mercy on your behalf?" Zhu Yijie begged, "If my elder brother refuses, then out of respect for our master, please spare me!" The World-Honored Buddha responded, "Your master has not come to plead with me. How can I show mercy for his sake?" He then ordered the Vajras once more, "Then quickly pull out his tongue!" Zhu Yijie saw that his master would not plead for him and could only shout wildly, "Master, come save me quickly!" Tang Zhaolao heard this and became flustered as well. He had no choice but to step forward, about to kneel down in a plea for mercy. Xiao Xingzhe saw that his master was about to kneel and became flustered, unable to help but burst into laughter. He revealed his true form and hurriedly knelt down to support him, saying, "Master, don't listen to this fool's nonsense." He quickly shook his body and retracted the tuft of hair. In an instant, the Vajras, Bodhisattvas, and the three thousand assembly vanished without a sound. The fool saw this and jumped up in anger, cursing wildly, "You sneaky monkey have played me well!" "My very gall was nearly scared to pieces!" Xiao Xingzie laughed and said, "You fool—how dare you curse the World-Honored Buddha?" Tang Banjie regained his composure and said, "With your mischievous behavior like this, when will you ever see the Buddha?" Xiao Xingzhe replied, "Master, do not be impatient. Even mischief is a way to see the Buddha." Before they could finish speaking, there stood the Laughing Monk outside

the mountain gate waving them over and saying, "You have played enough. Come quickly with me to meet Sakyamuni Buddha." Tang Banjie saw this and was greatly delighted. He hurried forward to bow respectfully, asking, "Disciple Daidian does not know what karmic connection from a past life has allowed me to be guided by you so many times." The Laughing Monk smiled again and said, "There is karmic connection, there is karmic connection. But now it's more important to go see the Buddha." He turned around and led the way ahead without delay. Zhu Yijie hurried forward and grabbed him, saying, "Don't go yet. I've been played tricks on enough times already. You must explain clearly before I follow you." "This Ling Mountain is the land of ten thousand Buddhas—why did we not see a single one?" The Laughing Monk, still smiling, said, "Have you not heard that all ten thousand Buddhas are empty?" Zhu Yijie thought for a moment and said, "Well then, let it be!" "How could the land of the Buddha allow my elder brother to transform into the World-Honored One and play tricks on me?" The Laughing Monk again smiled and said, "It's not about playing tricks on you. This is called 'the mind itself is the Buddha.' How could you possibly understand!" Tang Banjie suddenly had an epiphany and was about to follow, but Zhu Yijie stopped him again, saying, "Master, there's more I want to say. If we cannot see the Buddha on Mount Ling, then where else can we go to see him?" The Laughing Monk once again smiled and said, "Have you not heard the saying: 'Besides Mount Ling, there are other Buddhas.'" "Do not hesitate. Come quickly and follow me!" The four of them finally followed the Laughing Monk resolutely, without a second thought. Indeed:

11 **哐哐不無情，嘻嘻不無味。**

Laughing loudly is not without feeling; smiling cheerfully is not without meaning.

12 **除卻下士心，都是拈花意。**

Beyond the mind of a petty person, all are meanings of plucking flowers.

13 **笑和尚笑嘻嘻引著唐半偈師徒四人，東一轉，西一踅，直走到一個去處。又不是山，又不是水，又不是寺，又不是院；也有樹木，也有禽魚，也有樓閣，也有煙霞，遠遠望去，但見一道白光罩定。笑和尚又笑嘻嘻用手指定道：「那白毫光**內有一個須彌園芥子庵，即世尊的極樂世界，世尊無事只在此中，快去拜見求解。我去也！」唐半偈再三拜謝道：「蒙佛師指示，敢求佛號，以識洪深。」笑和尚笑嘻嘻說道：「向後自知，不必說也。」唐半偈還要拜問，他竟笑嘻嘻去了。唐半偈不勝感激，便依著他的言語，望白光一步步拜來。拜到園前，見兩扇門半開半掩，唐半偈不**敢輕易進去，忽見走出一位菩薩來問道：「外面立的想是東土求解僧人，有金旨著你進去。」唐半偈方循規蹈矩領著三個徒弟，又一步一拜拜了進去。拜到面前，只見世尊褊袒著右肩坐在一塊盤陀石上，唐半偈恭恭敬

敬繞佛三匝，膜拜作禮。禮畢，方長跪佛前啟說道：「二百年前，東土大唐皇帝曾蒙我佛慈悲，造了三藏靈文，許流傳中國，度人度世；又蒙觀世音菩薩指示因緣，故差聖僧唐玄奘經十四年歲月，歷十萬八千程途，遠詣靈山，辛勤求去，這是天大的善緣，海深的福恩。無奈流傳日久，愚僧不知真解，漸漸墮入貪嗔，誣民惑世。玄奘佛師不勝悲憫，故又啟請世尊，願再頒真解，以救沉淪，復蒙世尊慈悲，允其所請；又蒙玄奘佛師親至中國封經顯示，故大唐皇帝復差弟子大顛，繼玄奘佛師之志，重詣靈山，再求真解。今喜眾生有幸，大顛有緣，僅五遍寒暑即達靈山，伏望世尊念眾生苦惱，慨賜真詮，宣揚中土，喚醒貪痴，庶不負從前造經洪恩，流傳善果也！」世尊聞言，三復歎息道：「這些因緣我已盡知，但我既造真經，豈惜真解？只可憐你那中國人心欺詐，世事偏頗，殺生害命，造下無邊惡業。前冤來解，後孽又生；往障纔除，新仇又結。縱有靈文，止可是暫消一瞬；任傳真解，也難開釋多生。不如削去言詮，使他漸忘知識，倒是返本**還原的妙義。」唐半偈又拜求道**：**「世尊昔年造經開導，總是慈悲；今欲泯滅見聞，無非救度。但弟子下根固執，止辨一心，不知轉念，求解因緣，先希成就。」世尊點頭道**：**「既是這等**說，就與你幾卷去也無妨，只恐中國的孽重魔深，自生嫉妒，求去也與不求去一般。」唐半偈又拜求道：「孽障由他孽障，慈悲不失慈悲！還望世尊憐憫。」世尊聞言，又點點頭叫阿儺、伽葉問道：「昔年唐玄奘取去真經的數目，你可記得？」阿儺道：「止記得共是三十五部，五千零四十八卷，各經名色俱注在珍樓之下，須去查看。」世尊道：「既是這等，你可領化四眾到珍樓下查看，有一部真經，須付他一卷真解，不必定要又合藏數。」阿儺、伽葉問道：「從來佛門九九歸真，三三行滿，昔年唐聖僧經數、難數、時數；皆令相合，今日顛聖僧為何一切掃除？」世尊道：「你有所不知，昔年唐玄奘乃我第二個徒弟金蟬子，為因聽經怠惰，故我罰他身受八十一難，以完功行。今唐半偈自超凡入聖，故難由心造，一妄一魔，心之妄定由他魔之妄定，至經之卷數即解之卷數，若要減增拼湊，解又非真了。」阿儺、伽葉與唐半偈拜受佛言，皆大生歡喜，合掌以為希有。拜罷，阿儺、伽葉就領了唐長老四眾同到珍樓下，細查前付藏經數目。卻是：

The Laughing Monk led Tang Banjie and his four disciples with a cheerful smile, turning east here and west there, until they finally arrived at a certain place. It was neither a mountain, nor water, nor temple, nor courtyard. There were trees and birds,

fish and pavilions, clouds and mist; looking from afar, one could only see a single white light covering the place. The Laughing Monk pointed with a cheerful smile and said, "Within that white light is the Sumeru Garden Mustard Seed Hermitage, which is the Buddha's Pure Land. The World-Honored One resides there when he has no business to attend to. Go quickly and pay homage to seek enlightenment." "I am going!" Tang Banjie bowed repeatedly in gratitude, saying, "I have been guided by the Buddha-teacher. I dare to request a name from the Buddha so that I may remember this great kindness." The Laughing Monk smiled and said, "You will know it yourself in time. There is no need to say anything now." Tang Banjie wanted to ask more questions, but the Laughing Monk had already cheerfully gone away. Deeply moved by gratitude, Tang Banjie followed his words and bowed step by step toward the white light. When he arrived at the garden, he saw two doors half-open and half-closed. Tang Banjie dared not enter lightly when suddenly a Bodhisattva came out and asked, "The one standing outside must be the monk from the East seeking enlightenment. There is a golden decree ordering you to go in." Tang Banjie then followed proper etiquette, leading his three disciples and bowing step by step as he entered. When they arrived before him, they saw the World-Honored Buddha sitting on a round stone with his right shoulder exposed. Tang Banjie respectfully circled around the Buddha three times and prostrated himself in deep reverence. After the ceremony, Tang Banjie knelt before the Buddha and respectfully said, "Two hundred years ago, the Great Tang Emperor of the East was once blessed by your compassion. The Three Baskets of Sacred Texts were created and allowed to be spread in China for the salvation of people and the world. Furthermore, I received guidance from Bodhisattva Guanyin through karmic connections, which led to the dispatching of the holy monk Tang Xuanzang. After fourteen years and a journey of one hundred thousand eight thousand li, he traveled far to Mount Ling in great hardship to seek enlightenment. This is an immense act of virtue and a profound blessing from heaven." "Unfortunately, as time passed and the teachings spread widely, foolish monks no longer understood their true meaning. Gradually they fell into greed and anger, deceiving the people and misleading the world." Out of deep compassion, the holy teacher Xuanzang could not bear this and thus again requested the World-Honored Buddha. He wished for true enlightenment to be bestowed once more in order to save those who had fallen into suffering. The World-Honored Buddha showed further mercy and granted his request. Moreover, with the personal visit of the holy teacher Xuanzang to China to seal and reveal the scriptures, the Great Tang Emperor again dispatched me, disciple Daidian, to continue the holy teacher's mission by once more journeying to Mount Ling in search of true enlightenment." "Now, I am delighted that the sentient beings have this fortune and disciple Daidian has this karmic connection to reach Mount Ling in just five cycles of cold and heat. I humbly hope the World-Honored Buddha will take pity on the suffering of all beings and generously bestow true enlightenment. May it

be spread throughout the Central Land, awakening greed and delusion, so that we may not辜负 the great kindness of creating the scriptures before and ensure the good fruits are passed down!" Upon hearing these words, the World-Honored Buddha sighed three times and said, "I have already fully understood all these karmic connections. Since I myself created the true scriptures, how could I possibly be stingy with their true explanations? "I only feel pity for the people of your Central Land, whose hearts are deceitful and worldly affairs unjust. They kill living beings and take lives, creating boundless evil karma." "Old grievances have yet to be resolved when new misfortunes arise; only past obstacles are removed, but new enmities form again." "Even with the sacred texts, they can only temporarily dispel a moment of suffering; no matter how true the explanations are passed on, it is still difficult to liberate beings from their accumulated lifetimes of karma." "It would be better to eliminate verbal explanations, allowing them gradually to forget worldly knowledge. This is the wondrous meaning of returning to one's original nature." Tang Banjie bowed again and pleaded, "In the past, when the World-Honored Buddha created the scriptures to guide beings, it was always out of compassion. Now, if you wish to eliminate perception and knowledge, it is no less an act of salvation." "But as a disciple with a dull mind and stubborn nature, I can only grasp one thought at a time. I do not know how to change my thoughts. For the sake of seeking enlightenment through karmic connections, I humbly request your help in achieving this first." The World-Honored Buddha nodded and said, "Since you put it this way, I will not mind giving you a few scrolls to take away. But I fear that the karma of your Central Land is heavy with deep-rooted demons; jealousy may arise on its own, making seeking enlightenment no different from not seeking it at all." Tang Banjie again bowed and pleaded, "May the karmic obstacles be as they are; may compassion remain undiminished!" "I still hope the World-Honored One will show mercy." Upon hearing this, the World-Honored Buddha nodded again and called Anuo and Mahakasyapa to ask, "Do you remember how many true scriptures were taken by Tang Xuanzang in the past?" Anuo replied, "I only remember that there were a total of thirty-five sets and 5048 scrolls. The names and titles of each scroll are recorded beneath the Treasure Tower; they must be checked." The World-Honored Buddha said, "Since it is as such, you may lead the four assemblies to the Treasure Tower and check there. For each set of true scriptures, give him one scroll of true explanation; it is not necessary for them to match the total number in the collection." Anuo and Mahakasyapa asked, "Since ancient times the Buddhist gate has followed the principle of nine nines returning to truth, three threes completing a cycle. In the past, the holy monk Tang had numbers for his scriptures, hardships endured, and time spent—all perfectly aligned. Why today does the holy monk Daidian wish to discard all these?" The World-Honored Buddha replied, "You do not know this. In the past, Tang Xuanzang was my second disciple, Jinchanzi. Because

he had been lazy in listening to the Dharma, I punished him by making him endure eighty-one hardships to complete his cultivation." "Now, Tang Banjie has transcended the mundane and entered sainthood on his own. Therefore, hardships are created by the mind; one illusion gives rise to a demon. The number of scrolls in the scriptures corresponds exactly with the number of explanations. If you wish to reduce or increase them arbitrarily, then the explanation is no longer true." Anuo and Mahakasyapa, along with Tang Banjie, bowed in acceptance of the Buddha's words. All were greatly joyful and clasped their palms together, considering it a rare occurrence. After the ceremony was completed, Anuo and Mahakasyapa led the four assemblies of Master Tang to the Treasure Tower below to carefully check the number of scriptures previously delivered. It turned out that:

14 《涅盤經》四百卷

400 scrolls of the Nirvana Sutra

15 《菩薩經》三百六十卷

360 scrolls of the Bodhisattva Sutra

16 《虛空藏經》二十卷

20 scrolls of the Sūtra of the Treasury of Emptiness

17 《首楞嚴經》三十卷

30 scrolls of the Śūraṅgama Sutra

18 《恩義經大集》四十卷

40 scrolls of the Great Collection on Kindness and Righteousness Sutra

19 《決定經》四十卷

40 scrolls of the Sūtra of Determination

20 《寶藏經》二十卷

20 scrolls of the Treasure Sutra

21 《華嚴經》八十一卷

81 scrolls of the Avataṃsaka Sūtra

22 《禮真如經》三十卷

30 scrolls of the Sutra on Paying Homage to True Suchness

23 《大般若經》六百卷

600 scrolls of the Great Prajna Paramita Sutra

24 《大光明經》五十卷

50 scrolls of the Sūtra of Great Radiance

25 《未曾有經》五百五十卷

550 scrolls of the Sutra of Unparalleled Wonders

26 《維摩經》三十卷

30 scrolls of the Vimalakīrti Sūtra

27 《三論別經》四十二卷

42 scrolls of the Three Treatises Separate Sutra

28 《金剛經》一卷

1 scroll of the Diamond Sutra

29 《正法論經》二十卷

20 scrolls of the Sūtra on the Treatise of Right Dharma

30 《佛本行經》一百一十六卷

116 scrolls of the Buddha's Conduct Sutra

31 《五龍經》二十卷

20 scrolls of the Five Dragons Sutra

32 《菩薩戒經》六十卷

60 scrolls of the Bodhisattva Precepts Sutra

33 《大集經》三十卷

30 scrolls of the Great Collection Sutra

34 《摩羯經》一百四十卷

140 scrolls of the Makara Sutra

35 《法華經》十卷

10 scrolls of the Lotus Sutra

36 《瑜伽經》三十卷

30 scrolls of the Yoga Sutra

37 《寶常經》一百七十卷

170 scrolls of the Baochang Sutra

38 **《西天論經》三十捲**

30 scrolls of the Western Heaven Treatise Sutra

39 **《僧祇經》一百一十卷**

110 scrolls of the Sanghika Sutra

40 **《佛國雜經》一千六百三十八卷**

1,638 scrolls of the Miscellaneous Sutras on the Buddha's Land

41 **《起信論經》五十卷**

50 scrolls of the Treatise on Awakening Faith Sutra

42 **《大智度經》九十卷**

90 scrolls of the Great Wisdom Treatise Sutra

43 **《正律文經》十卷**

10 scrolls of the Sutra on the Correct Vinaya Texts

44 **《寶威經》一百四十卷**

140 scrolls of the Bao Wei Sutra

45 **《木閣經》五十六卷**

56 scrolls of the Muge Sutra

46 **《大孔雀經》十四卷**

14 scrolls of the Great Peacock Sutra

47 **《維識論經》十卷**

10 scrolls of the Treatise on Consciousness Sutra

48 **《具舍論經》十卷**

10 scrolls of the Treatise of Upāli Sutra

49 **阿儺、伽葉與唐半偈細細**查數，果是三十五部，五千零四十八卷。查明了，阿儺因與伽葉暗暗的商量道：「還是與他去不與他去？」伽葉道：「佛祖吩咐，怎敢違拗？」阿儺道：「不是違拗佛祖，白手傳經，世尊原不歡喜，怎好輕易與他？」伽葉道：「昔年唐玄奘雖說不沾不染，還有一個紫金缽盂藏在身邊苦苦

不捨，我恐他貪嗔不斷，故逼了他的出來。你看這個窮和尚，清清淨淨，一絲也不掛，就勒逼他也無用，轉顯得我佛門中貪財；況求解與求經不同，經是從無造有，解是掃有還無，著不得爭爭論論，莫若做個好人情，與了他吧。」阿儺沒法，只得又轉身對唐半偈說道：「聖僧既為唐王來求解，也該叫唐王盡個人情；今見聖僧到此，四大皆空，不好開口，只是太便宜了些。」唐半偈忙合掌稱謝。小行者道：「我們雖然便宜，解又不是你的，你們也沒甚吃苦，落得做人情，快付與我們去吧。」阿儺、伽葉只得上樓去外了寶藏，照賬於三十五部中將三十五種真解都查出，搬下樓來交與唐半偈道：「真解在此，聖僧可點明白收拾了。」唐半偈先跪受了諸解，放在案上，又合掌向二人稱謝了一番，然後叫小行者三人上前相幫查點。

Anuo, Mahakasyapa and Tang Banjie carefully counted the scrolls. Indeed, there were thirty-five sets totaling 5048 scrolls in all. After confirming the count, Anuo secretly discussed with Mahakasyapa: "Shall we give them or not?" Mahakasyapa said, "The Buddha has given instructions. How dare we defy them?" Anuo said, "We are not defying the Buddha. Transmitting scriptures without effort is something the World-Honored One would originally be unhappy with. How can we give them so easily?" Mahakasyapa said, "In the past, although Tang Xuanzang claimed to be free from attachment and defilement, he still kept a purple-gold alms bowl close by, unwilling to part with it. I fear his greed and anger were not completely severed, so we forced him to give it up." "Look at this poor monk, so pure and clean, not even a single thread of attachment. Even if we were to force him, it would be useless and only make our Buddhist community appear greedy for wealth. Moreover, seeking explanations is different from seeking scriptures; scriptures are created out of nothing into something, while explanations return the something back to nothing. There's no room for arguments or disputes. It might as well be a kind gesture and give them to him." Anuo had no choice but to turn back and say to Tang Banjie, "Since the holy monk has come on behalf of Emperor Tang to seek explanations, it would also be appropriate for Emperor Tang to show a personal gesture. Now that we see you here, with all four elements empty, I cannot bring myself to speak up—it just seems too easy." Tang Banjie hurriedly clasped his palms and expressed gratitude. The junior disciple said, "Although we may have benefited, the explanations are not yours. You haven't suffered much either; it's better to do a favor and hand them over quickly." Anuo and Mahakasyapa had no choice but to go upstairs, open the treasure vault, check according to the records, and find all thirty-five true explanations corresponding to the thirty-five sets. They then carried them down from the tower and handed them over to Tang Banjie, saying, "The true explanations are here; holy

monk, please count them clearly and take good care of them." Tang Banjie first knelt to receive the various explanations, placed them on the table, and then clasped his palms together to thank the two of them. Afterward, he called forward three junior disciples to help with checking and counting.

50 **原來真解沒甚繁文，多不過一卷兩卷，少只好片言半語，攏總收來僅有兩小包袱。收拾完了，就叫豬一戒、沙彌各捧了一包，同隨著阿儺、伽葉到極樂世界來見佛，拜謝繳旨。拜罷，世尊**說道：「我這真解熱似洪爐，冷如冰雪，靈明中略參一點，便可起永劫沉淪；機鋒上少識些兒，亦可開多生迷錮。誠失路金丹，回頭妙藥也！此去雖東天孽重，無福能消，但你堅意西來，其功不淺，且去完此因緣，歸來受職。」唐半偈又啟請道：「前玄奘遵承金旨顯聖封經，至今尚然錮識，今既蒙頒解流傳，理合開經重講。又木棒一根，傳蒙恩賜，一路驅邪助正，大賴帡幪。今已歸西，不知還該繳上還該隨行？均乞金旨定奪。」世尊道：「真經暫封，原因失解；真解既至，則真經豈可仍封？即著汝將封皮揭去，敷宣妙義。倘有野狐須加棒喝，木棒聽汝擇人傳付，以代傳燈，不必回繳。我觀唐運將微，你去吧，莫誤善因。」唐半偈領旨，又繞佛三匝，拜謝了洪恩，又謝了眾聖，方叫豬一戒、沙彌仍將兩個真解包袱捧出，到了園外收拾好，放在龍馬身上馱了，叫沙彌牽著；行李仍叫豬一戒挑著，自卻與小行者緩緩隨行。

Originally, the true explanations were not complicated; some had no more than one or two scrolls, while others contained only a few words. In total, they amounted to just two small bundles. After everything was packed, they called Zhu Yijie and Sha Mi to each carry a bundle. Together with Anuo and Mahakasyapa they went to the Pure Land to see the Buddha, bowing in gratitude and presenting their report. After the ceremony, the World-Honored Buddha said: "My true explanations are as hot as a blazing furnace and as cold as ice and snow. A slight understanding of them in one's clear mind can awaken those who have been sunk for countless eons; even a little recognition on their sharp edge can open up the long-standing delusions of many lifetimes." "They are indeed the golden elixir for those who have lost their way, and the wondrous medicine to turn one's life around!" "Although the karma in your Eastern Land is heavy and you may lack the merit to bear it, your firm determination to come from the West has not been shallow. Go forth and complete this karmic connection, then return to receive your position." Tang Banjie once again respectfully requested, "In the past, Xuanzang followed the golden decree to reveal the sacred scriptures and seal them as holy texts. To this day, they remain sealed in ignorance. Now that true explanations have been bestowed for spreading, it is only proper to open the scriptures and deliver new teachings." Also, a wooden staff was

given as an act of grace. Along the way it has driven away evil and supported righteousness; we have greatly relied on its protection." "Now that I have returned to the West, I do not know whether this staff should be handed back or taken along with me?" I humbly request a golden decree for your decision." The World-Honored Buddha said: "The true scriptures were temporarily sealed because of the loss of understanding. Now that the true explanations have arrived, how can the true scriptures still remain sealed?" "Immediately remove the seals and spread the wondrous meanings." "If there are wild foxes who need to be corrected, use the staff for a strike or shout. The wooden staff may be passed on by you as you see fit to carry forward the lamp of Dharma; it is not necessary to return it." "I foresee that the Tang dynasty's fortune will soon wane. Go now, and do not delay this karmic cause of goodness." Tang Banjie received the decree, circled around the Buddha three more times, and bowed in deep gratitude for this great kindness. He also thanked all the holy beings present. Then he called Zhu Yijie and the novice to carry out the two bundles of true explanations once again. They arranged them outside the garden and placed them on a dragon horse to be carried, with the novice leading it by the reins. The luggage was still carried by Zhu Yijie, while Tang Banjie himself walked slowly alongside his junior disciple.

51　行不上數步，唐半偈忽自驚訝歡喜，看著小行者道：「徒弟呀，我這一會只覺性如朗月，心似澄江，滿身的血肉都化做虛空一般，來往可以自如，不似從前沾滯。」小行者道：「師父，恭喜！你初來時，未得真解，五官皆障，如今見了我佛，得了真解，妙義熏心，靈文刺骨，自然遍體通靈游行無礙也！」遂叫住豬一戒、沙彌道：「師父身體輕鬆已成佛了，我們大家商量駕雲去吧。」豬一戒聽見歡喜道：「造化，造化！省得走路。」沙彌道：「師父若能駕雲，龍馬倒是個贅貨了。」小行者道：「不消慮得，人到靈山既能成佛，馬過佛地豈不成龍？且試試看。」把手在靈山石上一招，卻招出一片慈雲來，請唐師父立在上面；又招一片駕了龍馬，大家駕起雲頭，回首望著極樂世界，齊念一聲：「阿彌陀佛！弟子們去也！」忽一陣香風將慈雲吹去，竟往東來。正是：

They had not walked more than a few steps when Tang Banjie suddenly felt astonished and joyful. Looking at his junior disciple, he said, "Disciple, I now feel as if my nature is like the bright moon and my mind as clear as a tranquil river. My entire body of flesh and blood has transformed into emptiness; moving forward or backward feels effortless, unlike before when it was so obstructed." The junior disciple said, "Master, congratulations!" "When you first arrived, without the true explanations, your five senses were all obstructed. Now that you have seen our Buddha and received the true explanations, with wondrous meanings permeating your heart and sacred texts piercing your bones, it is natural for your whole body to become spiritually enlightened and move freely without hindrance!" He then called out to Zhu Yijie and the monk, saying, "Master's body is now light and he has become

a Buddha. Let us all discuss whether we should ride on clouds." Zhu Yijie heard this and joyfully exclaimed, "Marvelous! Marvelous!" "No need to walk anymore." The monk said, "If Master can ride on clouds, then the dragon horse is just a useless burden now." The junior disciple said, "There's no need to worry. When a person reaches Mount Ling and becomes a Buddha, how could the horse not become a dragon when it passes through the land of the Buddha?" "Let us try it out." He raised his hand and pointed at the stone of Mount Ling, summoning a piece of compassionate cloud to invite Master Tang to stand on it. Then he summoned another cloud for the dragon horse. Everyone lifted their clouds into the air, turned back to look toward the Pure Land, and together recited: "Amituofo!" "The disciples are leaving now!" Suddenly, a gust of fragrant wind blew the compassionate cloud away, heading eastward. It was precisely:

52 千山萬水來西土，一片慈雲又轉東，

"Across thousands of mountains and rivers from the West, a single compassionate cloud turns eastward again,"

53 莫笑世人忙不了，聖賢成佛也匆匆。

"Do not mock the worldly people who are never done with their busyness; even sages and worthies become Buddhas in haste."

41.第四十回開經重講　得解證盟 Chapter 40: Reopening the Sutra for a Second Lecture, Attaining Understanding and Confirming the Alliance

1　　**詩云**：

The Book of Songs says:

2　　**文字休拘儒釋玄，但能有補即真詮**，

Do not be bound by Confucian interpretations when studying words and characters; whatever is beneficial is the true explanation.

3　　**六經不礙於三**歲，一書何妨又五千，

The Six Classics do not hinder a three-year-old, and one book need not prevent another five thousand.

4　　**游戲現身良有以，荒唐**說法少無邊；

There is good reason for appearing in games; absurd interpretations are endless.

5　　**勸君此際求真解，不證菩提也證仙**。

I advise you to seek the true meaning at this moment; whether attaining Bodhi or becoming an immortal, it is all a matter of verification.

6　　**話**說唐半偈師徒四人并龍馬五眾，自到靈山見了如來，得了真解，便都身體輕鬆，一霎時駕雲而起，大家歡歡喜喜，保護著真解竟往東來。豬一戒見游行無礙，十分快活，笑著說道：「師父，前日在雲渡山說要步步實地，怎今日也走到空裡來？」小行者道：「賢弟，你已承佛誨，怎還說此呆話？前未成佛，步步實地還慮空虛；今已成佛，游行空中盡皆實地。」豬一戒方醒悟道：「有理，有理！」自此歸并一心，不生亂念，竟回東土不題。

The story goes that Master Tang Banjie and his three disciples, along with the dragon horse making five in total, after arriving at Ling Mountain to see the Buddha Sakyamuni and obtaining the true explanation, immediately felt their bodies become light. In a moment, they ascended into the sky on clouds, all joyful and happy, protecting the true explanation as they journeyed eastward. Zhu Yijie, seeing that they could travel freely without hindrance, was very happy and laughed, saying, "Master, the day before yesterday on Yun Du Mountain you said we must walk firmly on solid ground. Why are we now walking in the air today?" Xiao Xingzhe said, "Dear brother, you have already received the Buddha's teachings. How can you still say such foolish words?" "Before attaining Buddhahood, we had to walk on solid ground and still feared emptiness; now that we have attained Buddhahood, the entire sky is

as solid as ground beneath our feet." Zhu Yijie then realized and said, "That's right! That's right!" From this point on, they united their minds in one, without generating any disorderly thoughts, and returned to the East without further mention.

7　　卻說唐憲宗，自元和十四年唐玄奘佛師顯聖封經，特遣大顛詣西天求解後，生有和尚雖承恩寵，然無經可講，也覺漸漸淡了，各寺院的佛事也漸漸滅了，四方的施捨也漸漸少了。生有法師原是個熱鬧中人，一旦冷落，滿心只懷恨大顛，又恐怕他求解成功，朝廷寵幸，欲要痛加毀謗，又因憲宗親見封經顯靈，浮言不入，熬煎了几時就抑鬱死了。憲宗皇帝既沒了生有，又望大顛不來，無人議論佛法，就被一個方士叫做柳泌誘哄他好仙，一旦服了金丹，忽然暴崩在中和殿上。穆宗嗣位，改元長慶，將這方士柳泌杖了四十處死。自此之後，佛法與方士互為煽惑不題。

Now, regarding Emperor Xianzong of Tang: since the fourteenth year of Yuandhe, when Master Xuanzang was honored and scriptures were sealed after his miraculous appearance, he specially dispatched Dadian to seek explanations in the West. After that, although monks continued to receive imperial favor, there were no scriptures available for them to teach, so their status gradually faded. Buddhist activities at various temples also gradually declined, and alms from all directions increasingly diminished as well. Master Shengyou was originally a person who thrived in the midst of activity. Once neglected, he harbored deep resentment toward Dadian and feared that if Dadian successfully obtained explanations from the West, he would regain imperial favor. Wanting to viciously slander him, Master Shengyou found it difficult because Emperor Xianzong had personally witnessed the miraculous consecration of scriptures, making baseless rumors ineffective. After enduring this torment for some time, he eventually died of depression. After Emperor Xianzong lost Master Shengyou and Dadian did not return, with no one to discuss Buddhist teachings, he was deceived by a Daoist alchemist named Liu Mi into pursuing immortality. Once he consumed the golden elixir, he suddenly collapsed and died violently in the Zhonghe Hall. Emperor Mu Zong succeeded to the throne and changed the era name to Changqing. He had this alchemist Liu Mi beaten forty times and executed. From then on, Buddhism and Daoist alchemists alternately incited confusion without further mention.

8　　卻說唐半偈師徒四眾，雲行快，不數日便到了長安大國，不敢露出真相，仍照舊叫龍馬馱解，沙彌挑擔，自領著小行者、豬一戒同步入長安城來。行到熱鬧之處，有人看見小行者尖嘴縮腮象個猴子，豬一戒長嘴大耳是個豬形，沙彌的臉晦晦氣氣，都驚異道：「哪裡來了這三個怪物？」都打團團圍上來趕著看。豬

一戒見人多不好走，便伸出長嘴，將兩只蒲扇耳朵一頓搖，嚇得那些人跌跌倒倒，唐半偈恐怕惹事，只叫斯文些。一霎時，遍城亂傳，也有說妖怪的，也有說番僧的，也有說外國進貢的。有幾個認得的方說道：「這是那年求解的師父回來了。」不一時，走到朝門，**正**值早朝未散，唐半偈只認做還是昔年光景，有人認得，奏一聲便可直入九重；不意纔到朝門，早有多官攔住。唐半偈再細細訪問，方知憲宗皇帝已於元和十五年晏駕，今日乃是他長子穆宗皇帝在位，已是長慶四年。唐半偈聞知，不勝感嘆，只得將昔年奉旨求解情由細細對傳宣使者說知，求他轉奏。使者不敢怠慢，即時啟奏道：「朝門外有一個僧人，帶著三個奇形異貌的徒弟，稱是奉旨求解回來，要面聖繳旨。」穆宗天子聞奏，遂問宰臣道：「此事有無？」宰臣回奏道：「聞昔年唐玄奘佛師顯聖封經時，先帝曾遣僧求解，但未聞有奇異徒弟，乞陛下召見，即知端的。」穆宗聞奏，即降旨召見。唐半偈承旨，即帶著三個徒弟捧著真解，同進朝門。到了殿前，叫三人站在玉階之旁，自卻走到丹墀中，山呼萬歲畢，一面將昔年所領通關文牒雙手獻上，奏道：「臣僧大顛，於元和十四年奉先帝憲宗欽差，往西域天竺國大雷音寺見我佛如來，拜求真解。幸蒙世尊慈意，不滅善緣，允從先帝之請，慨頒真解，以解真經。今因至闕下，理合奏聞。現有向日通關文牒，伏乞照驗定奪。」近侍接了，放在龍案之上，穆宗細細展看，見上面情由與來僧口奏相同，滿心歡喜道：「你去了幾時？歷了多少程途？今日求了多少真解回來？」唐半偈奏道：「臣僧去時是先帝元**和十四年，今日歸來是陛下長慶四年，共計有五個年頭；自大唐長安至靈山佛地，共計有十萬八千里路；求來真解共三十五部，配合真經，但有真經即有真解，現在玉階，候呈御覽。」穆宗傳旨取看，唐半偈忙在豬一戒、沙彌手中親自捧近龍案，近侍接了上去。穆宗御手打開，一卷一卷觀看，見那諸解都是金鑲玉裹，異錦裝成**，內中皆龍文梵字，雲漢之章。聖情大悅，即召唐半偈上殿，賜坐，賜茶，細細訪問，一路上是何來去？靈山是何風景？如來是何行藏？唐半偈就將一路收了三個徒弟，如何降妖，如何伏怪，如何見世尊，如何付真解，一一細陳。喜得個穆宗皇帝手舞足蹈，幾忘了天子之尊。即召小行者、豬一戒、沙彌當面，見果是奇形異貌，點頭說道：「若不具此法身，如何得能降妖伏怪！」又問：「這真解果是如來所造麼？」唐半偈道：「言言微妙，非出佛口，誰能闡發？」穆宗道：「既屬真詮，理當造樓珍供，今且敕洪福寺暫貯。」即召洪福寺住持僧請去。

Now, regarding Master Tang Banjie and his four disciples: traveling swiftly on clouds, they arrived at Chang'an within a few days. They dared not reveal their true identities but still had the dragon horse carry the explanation, Sha Mi carry the load, while leading Xiao Xingzhe and Zhu Yijie into Chang'an City together. As they walked through a bustling area, some people saw Xiao Xingzhe with his sharp mouth and sunken cheeks resembling a monkey, Zhu Yijie with his long snout and large ears looking like a pig, and Sha Mi's sallow and gloomy face. They were all astonished and exclaimed, "Where have these three strange creatures come from?" They all gathered in crowds to chase after them and watch. Zhu Yijie saw that there were too many people and it was hard to move forward, so he extended his long snout and vigorously shook his two large fan-like ears. This frightened the crowd, causing them to stumble and fall over each other. Master Tang Banjie, fearing trouble, only asked him to behave more politely. In a moment, the whole city was in an uproar; some said they were monsters, others claimed they were foreign monks, and still others thought they were envoys from abroad presenting tributes. A few who recognized them said, "These are the master and his disciples who went to seek explanations those years ago returning now." No sooner had they arrived at the palace gate than it was just before the morning court session ended. Master Tang Banjie thought it still resembled the scenes of old, expecting that someone would recognize them and report to the emperor so they could enter directly into the imperial court. Unexpectedly, as soon as they reached the palace gate, many officials blocked their way. After Master Tang Banjie carefully inquired, he learned that Emperor Xianzong had passed away in the fifteenth year of Yuandhe. Today was during the reign of his eldest son, Emperor Mu Zong, and it was already the fourth year of Changqing. Upon hearing this, Master Tang Banjie could not help but feel deeply moved. He had no choice but to carefully explain the circumstances of his past imperial mission to seek explanations to the court messenger and requested him to relay it to the emperor. The messenger dared not be negligent and immediately reported, "Outside the palace gate there is a monk with three disciples of strange appearances who claim they have returned from an imperial mission to seek explanations and wish to present themselves before Your Majesty to deliver their orders." Emperor Mu Zong, upon hearing the report, then asked his prime minister, "Is there such a thing?" The prime minister replied, "I have heard that when Master Xuanzhang of the Buddha once miraculously appeared and consecrated scriptures in the past, the late emperor did send a monk to seek explanations. However, I have not heard of any disciples with strange appearances. Your Majesty may wish to summon them for an audience; then we will know the truth." Upon hearing this report, Emperor Mu Zong immediately issued a decree to summon them. Master Tang Banjie received the imperial order and immediately led his three disciples, carrying the true explanations, into the palace gate together. Upon arriving at the hall, he had his three disciples stand by the jade steps while he himself walked to the center of the

red-tiled courtyard. After bowing and shouting "Ten thousand years!" in homage, he presented with both hands the travel documents he had received long ago and reported, "Minister Dadian, I was commissioned by His late Majesty Emperor Xianzong in the fourteenth year of Yuandeh to visit the Great Thunder Sound Temple in India, Western Regions, to see our Buddha Sakyamuni, and to respectfully seek the true explanations. Fortunately, I received the compassionate grace of the World-Honored One, who did not extinguish this good karmic connection. He kindly granted the true explanations in response to His late Majesty's request, so as to elucidate the true scriptures." Now that I have arrived at Your Majesty's court, it is only proper for me to report this. I now present the travel documents from those days; I humbly request Your Majesty's inspection and decision." The attendants nearby received the documents and placed them on the dragon table. Emperor Mu Zong carefully unfolded and examined them, finding that the details matched exactly what the monk had reported verbally. Delighted, he said, "How long have you been away?" "How many journeys did you undertake along the way?" "And how many true explanations have you obtained today and returned with?" Master Tang Banjie reported, "Minister Dadian departed in the fourteenth year of Yuande under His late Majesty. Today's return is during the fourth year of Changqing under Your Majesty, totaling five years; from Chang'an of Great Tang to the sacred land of Ling Mountain, there are a total of 108,000 li of distance; I obtained thirty-five sets of true explanations, which correspond with the true scriptures. Wherever there is a true scripture, there is also a true explanation. They are now on the jade steps, awaiting Your Majesty's imperial inspection." Emperor Mu Zong issued an order to have them examined. Master Tang Banjie hurriedly took the explanations from Zhu Yijie and Sha Mi's hands, personally presenting them near the dragon table, where they were received by the attendants nearby. Emperor Mu Zong opened them with his own hands, examining each scroll one by one. He saw that all the explanations were inlaid with gold and wrapped in jade, bound in exotic brocade; within were dragon-patterned Sanskrit characters and elegant verses of clouds and stars. The emperor was greatly pleased, immediately summoned Master Tang Banjie onto the hall, granted him a seat and tea, and carefully inquired about his journey—what had happened along the way? "What is the scenery like at Ling Mountain?" "And what are the habits and demeanor of Sakyamuni Buddha?" Master Tang Banjie then recounted in detail how he had recruited three disciples along the way, how he subdued demons and tamed monsters, and how he met the World-Honored Buddha and received the true explanations. He explained each event step by step. Emperor Mu Zong was so delighted that he danced with joy, almost forgetting his imperial dignity. He immediately summoned Xiao Xingzhe, Zhu Yijie, and Sha Mi to appear before him. Seeing that they indeed had strange appearances, he nodded and said, "Without such a Dharma body, how could one possibly subdue demons and monsters!" He then asked, "Are these true explanations indeed created by the

Buddha Sakyamuni?" Master Tang Banjie replied, "Each word is profound and subtle. If not spoken by the Buddha himself, who else could expound such truths?" Emperor Mu Zong said, "Since these are indeed true explanations, they should be housed in a special pavilion for precious offerings. For now, I shall order Hongfu Temple to temporarily store them." He immediately summoned the abbot of Hongfu Temple and asked him to take charge.

9 **原來這洪福寺住持叫做不空，就是生有和尚徒弟，知道師父懷恨大顛抑鬱而死，今見大顛求了解來，朝廷恩禮，心下嫉妒。因穆宗命他請解收貯，就乘間獻讒道：「昔年先帝差大顛到西天求解，原為要解真經，但思真經既講錯，為我佛封了，我佛又安肯將真解流傳？若**說此解的係傳來，真經既封而不講，要此真解何用？此中恐有奸人偽造，伏乞陛下查究。」穆宗聽了，便沉吟不語，眼看唐半偈。唐半偈奏道：「陛下不必沉吟，此事臣僧曾啟請如來，已蒙如來金旨，敕臣僧揭去封皮，開經重講。」穆宗聽了，便回嗔作喜道：「果有此事麼？」唐半偈道：「臣僧焉敢假佛誑君？」穆宗道：「顛師既奉佛旨，不知幾時可以開經？」唐半偈道：「開經日期，當聽聖恩選擇，臣僧焉敢擅主！但開經之日須令各寺仍置一臺，以使好揭封皮。」穆宗大喜道：「既是如此，天下望講經久矣！不可再遲。」即命欽天监選擇了二月初八日上吉之期，仍命各寺置講經臺，以便好開。不空聽見說開經，便不敢再奏，即承旨將真解请到寺中暫貯。穆宗打發完了，方降旨顛師師徒四人著光祿寺賜齋，候開經日另加陞賞。

Originally, the abbot of Hongfu Temple was named Bukong, who had been a disciple of Master Shengyou. He knew that his master had died from resentment and depression toward Dadian. Now seeing Dadian return with explanations and receiving imperial favor and courtesy, he felt jealous in his heart. Taking advantage of the emperor's order to receive and store the explanations, he seized the opportunity to slander, saying, "In previous years, His late Majesty sent Dadian to the West to seek explanations because it was necessary to interpret the true scriptures. However, since the true scriptures were already misinterpreted and sealed by our Buddha, how would the Buddha possibly allow the true explanations to be passed down?" "If these explanations were indeed transmitted from there, and since the true scriptures have already been sealed and not taught, what use are these so-called 'true explanations'?" "There may be some scheming individuals who have forged them. I humbly request that Your Majesty investigate." Upon hearing this, Emperor Mu Zong fell into deep thought and remained silent, his eyes fixed on Master Tang Banjie. Master Tang Banjie reported, "Your Majesty need not hesitate. On this matter, I once requested permission from the Buddha Sakyamuni. He has already granted me a golden decree to remove the seals and reopen the scriptures

for teaching." Upon hearing this, Emperor Mu Zeng turned from suspicion to joy and said, "Is there indeed such a matter?" Master Tang Banjie replied, "How could I, a humble monk, dare to deceive Your Majesty by falsely invoking the Buddha?" Emperor Mu Zong asked, "Master Dadian has received the Buddha's decree. I wonder when you can open the scriptures?" Master Tang Banjie said, "The date for opening the scriptures should be chosen by Your Majesty's grace. How could I dare to decide it on my own!" "But on the day of opening the scriptures, each temple must still set up a platform so that the seals can be properly removed." Emperor Mu Zong rejoiced greatly and said, "If it is indeed like this, then all under heaven have longed for the teachings of these scriptures for a long time!" "There must be no further delay." He immediately ordered the Qintian Institute to select a most auspicious date, which was set for the eighth day of the second month. He also ordered each temple to establish a platform for delivering the scriptures so that they could be properly opened. Upon hearing about the opening of the scriptures, Bukong dared not make any further reports and immediately followed orders to bring the true explanations into the temple for temporary storage. After all matters were settled, Emperor Mu Zong issued a decree: "Master Dadian and his four disciples shall be granted a vegetarian feast by the Guanglu Temple. Further rewards will be given on the day of the scripture opening."

10 **唐半偈吃了齋，謝恩辭出，依舊回到半偈庵來。懶雲和尚迎著，敘**說前情，不勝歡喜，閑話中說到封經不講，便教邪魔也掃除了一半。懶雲道：「老師不知，一向經雖不講，至長慶三年，忽來了一個胡僧，生得渾身墨黑，自稱為烏漆禪師。知道封了經講不得，就另立一個教叫做宗門，與人談佛，只吐一言半語，要人參對。有人參對了，投著機便以為是，合不著意便以為非。今日東三，明日西四，糊糊塗塗，到底不知參對了些什麼！爭奈東土的愚夫愚婦偏喜在他烏漆桶子裡討生活，他宗門一教又沸沸揚揚興於天下。」唐半偈聽了，又蹙著雙眉道：「何東土之不幸也！」便問：「這個烏漆禪師如今住在哪裡？待我去與他辨明大道，免他遺害。」懶雲道：「他住無定處，大半在貴官長者之家，哪裡去尋？」唐半偈道：「縱尋不著，也可表我正道之心。」懶雲道：「這也說得是。」次日，便向各寺各院去尋訪。原來那烏漆禪師已知唐半偈是個正人，不敢相見，故意東西遁去。唐半偈尋了數日不見，就將如來賜的木棒交付與懶雲，叫他留鎮在半偈庵中，倘宗教盛行，流入野狐，可將此木棒鎮之。又聞得韓昌黎已升了侍郎，因王庭湊圍了深州，奉旨解圍，已不在京了。

After receiving the meal, Master Tang Banjie expressed gratitude and took his leave. He returned to Banjie An as before. Master Lanyun welcomed him and recounted

the previous events, overjoyed. In casual conversation, he mentioned that by sealing the scriptures and ceasing their teachings, half of the demonic influences had already been eradicated. Master Lanyun said, "Master Dadian does not know. Although the scriptures had long been untaught, in the third year of Changqing, a foreign monk suddenly arrived. He was entirely black all over his body and called himself Master Wuqi." Knowing that the scriptures were sealed and could not be taught, he established a new sect called Zongmen. He discussed Buddhism with people using only one or two words at a time, requiring others to contemplate and ponder. Those who managed to grasp the meaning were considered correct if they hit upon the right idea; those who did not understand it were deemed wrong. Today, three in the east; tomorrow, four in the west—it's all muddled and unclear, ultimately leaving no one knowing what they were supposed to contemplate! Unfortunately, the foolish men and women of the East eagerly seek their livelihood in his pitch-black bucket. As a result, this Zongmen sect has become wildly popular throughout the land." After hearing this, Master Tang Banjie frowned and said, "How unfortunate for the East!" He then asked, "Where does this Master Wuqi live now?" "I must go and clarify the true path with him so that he will not cause further harm." Master Lanyun replied, "He has no fixed residence and mostly stays in the homes of high-ranking officials and wealthy elders. How can one possibly find him?" Master Tang Banjie said, "Even if I cannot find him, it still demonstrates my commitment to the orthodox path." Master Lanyun said, "That is well said." The next day, he went to visit various temples and monasteries in search of him. Originally, Master Wuqi had already learned that Master Tang Banjie was an upright person and dared not meet him. Intentionally, he fled east and west to avoid being found. After searching for several days without success, Master Tang Banjie handed over the wooden staff granted by Sakyamuni to Master Lanyun and told him to leave it as a guardian in Banjie An. If ever the religious teachings became prevalent and fell into the hands of wild foxes (i.e., deceivers), this wooden staff could be used to suppress them. He also heard that Han Changli had been promoted to Shilang. Because Wang Tingcui surrounded Shen Zhou, he was ordered by imperial decree to relieve the siege and was no longer in the capital.

11　　倏忽之間，已是二月初八日開經之期，那不空和尚見唐半偈許了開經，心下終有些疑惑，暗暗與心腹商議道：「經封久矣，粘做一團，他一個凡僧怎能揭開？莫非是唐半偈的詐言？」心腹道：「若是詐言，到臨期揭不開，定然要走。我們須多埋伏些人，留心防範，待他走時捉住了，以正其誑君之罪，便可與老師父報仇。」不空大喜。到了二月初八這日，已在大殿前搭起一座十餘丈的高臺，將揭不開的經文并求來的真解，盡皆供在上面；又傳城裡城外各寺院，俱是如此。當日長安城中已傳遍洪福寺奉佛旨開經，都鬧轟轟來看，真是人山人海。

In the blink of an eye, it was already February 8th, the day set for opening the scriptures. Master Bukong, seeing that Master Tang Banjie had agreed to open them,

still felt some doubts in his heart and secretly discussed with his trusted followers: "The scriptures have been sealed for a long time and are stuck together into one mass. How could an ordinary monk possibly unseal them?" "Perhaps Master Tang Banjie is lying?" His trusted follower said, "If it's a lie, when the time comes and he cannot open them, he will surely run away. We must hide many people in ambush and be alert to prevent it. When he tries to run, we can catch him and punish his crime of deceiving the emperor, thus avenging our late master." Master Bukong was greatly pleased. On the eighth day of the second lunar month, a high platform over ten zhang tall had already been erected in front of the main hall. All the sealed scriptures and the true explanations obtained were placed on it for veneration; temples inside and outside the city were also instructed to do likewise. On that day, news had spread throughout Chang'an City that Hongfu Temple was opening the scriptures by imperial decree. Crowds came in a great uproar to watch; it was truly a sea of people.

12 **不一時，天子御駕帶領著文武百官親幸寺中，坐在大殿之上。唐半偈忙上殿朝見。穆宗問道**：

No sooner had the time passed than Emperor Mu Zong arrived in person, accompanied by his civil and military officials, to grace the temple. He took his seat on the main hall's dais. Master Tang Banjie hurried onto the hall to pay homage. Emperor Mu Zong inquired,

13 **「這三藏經文錮成一片，雖**說佛封，又不見封識，不知聖僧怎生樣揭開？」唐半偈道：「佛法不可等閑思議，到開時自有神通。」穆宗聽了，欣然就令闔寺僧人鳴鐘擊鼓，請唐半偈上臺。唐半偈謝了聖恩，就命小行者、豬一戒、沙彌三人在臺下侍立，自身卻現一道霞光飛坐於高臺之上，臺下觀看的人都歡喜贊嘆。只見唐半偈在臺上先將封錮經文捧在手中，向西默默祝贊了一回，然後放在經桌上，高聲宣揚道：「我佛如來自無始以來，憫念南瞻部洲人心貪詐，是個口舌凶場，是非苦海，萬劫沉淪，不能度脫，故造此三藏真經，一藏談天，一藏說地，一藏度鬼。要流傳中國，超度群生。喜得大唐太宗皇帝一心好道，于貞觀十三年遣陳玄奘佛師求請歸來，信心流傳，不意流傳日久，漸入邪魔，陳玄奘恐違心禍世，復請佛旨封經，又幸憲宗皇帝一心好道，於元和十四年復遣臣僧大顛遠詣靈山，拜求真解，以解真經；又蒙我佛慈悲，慨頒真解；又敕臣僧大顛開經重講；又蒙當今聖上皇帝一心好道，樂行善事，擇日開經。今正當開經之日，臣僧大顛不敢怠緩，謹命弟子孫履真現身，將大唐國各寺封經俱一時開了，揭回封皮赴靈山繳旨。」小行者在臺下聽得師父叫他開經，忙將身一縱，跳到空中答應道：

「謹領佛旨開經。」又將身在空中團團一轉，霎時間就現出百千億個小行者，都對著唐半偈答應道：「謹領佛旨開經。」唐半偈吩咐道：「速去，速來！」忽一陣香風，眾小行者東西南北而去，就散了一天，正小行者方落近案前，將封鋼的經文上用手一揭，早不知不覺揭起一張金字封皮來，向空中一漾，然後放在經座之上。纔放下，那些散去的小行者早都各手持金字封皮一條，紛紛嚷嚷的爭到唐半偈座前交納。交納完，小行者將身團團一轉，霎時間仍合成一身，落下來在臺旁侍立。

"These Tripitaka scriptures are fused into one piece. Although it is said they were sealed by the Buddha, there is no visible mark of sealing. I wonder how the holy monk will manage to unseal them?" Master Tang Banjie replied, "Buddhism cannot be casually speculated upon. When the time comes for opening, there will naturally be supernatural power." Upon hearing this, Emperor Mu Zon joyfully ordered all the monks in the temple to ring the bells and beat the drums, inviting Master Tang Banjie onto the platform. Master Tang Banjie thanked the emperor's grace and then ordered Xiao Xingzhe, Zhu Yi Jie, and Sha Mi to stand below the platform as attendants. He himself manifested a streak of rosy light and flew up to sit atop the high platform, causing all those watching from below to rejoice and praise him. Everyone saw Master Tang Banjie first take the sealed scriptures into his hands on the platform, silently offer a prayer and praise toward the west for a while. Then he placed them on the scripture table and loudly proclaimed: "Since time immemorial, our Buddha Sakyamuni has compassionately observed that people in the Southern Continent are greedy and deceitful, turning it into a battlefield of words and a sea of disputes and suffering, where they sink through countless kalpas without being liberated. Therefore, he created these three collections of true scriptures: one to discuss heaven, one to speak about earth, and one to liberate ghosts." He wished for them to be transmitted to the Middle Kingdom so as to deliver all sentient beings. The joy of Emperor Taizong of Great Tang, who was devoted to the Dao, is well known. In the thirteenth year of Zhenguan, he sent Master Chen Xuanzang to request their return and ensured they were transmitted with faith. Unfortunately, over time, as these teachings spread further, they gradually fell into the hands of demons and devils. Fearing that this would bring disaster by violating his original intent, Master Chen Xuanzhang once again requested the Buddha's decree to seal the scriptures. Fortunately, Emperor Xianzong was also deeply devoted to the Dao and in the fourteenth year of Yuanhe sent Minister Dadian far away to Ling Mountain to respectfully seek true explanations for interpreting the true scriptures. Again, I received the Buddha's compassionate grace and generous bestowal of these true explanations; again, I was commanded by the Buddha to open the sealed scriptures once more for teaching. Now, I am also blessed with Your Majesty, who is wholeheartedly devoted to the Dao and delights in performing good deeds, selecting this day to reopen the scriptures. Today is the very day to open these

scriptures. Minister Dadian dares not be negligent or delay, and thus respectfully commands his disciple Sun Lvzhen to manifest himself, opening all the sealed scriptures from temples throughout the Great Tang Kingdom at once, removing their covers, and returning them to Ling Mountain to present as a report to the Buddha." Xiao Xingzhe, hearing his master call for him to open the scriptures from below the platform, quickly leaped into the air and answered, "I respectfully accept the Buddha's command to unseal the scriptures." He then turned around in the air, and in an instant, hundreds of millions of Xiao Xingzhes appeared, all facing Master Tang Banjie and responding, "I respectfully accept the Buddha's decree to open the scriptures." Master Tang Banjie gave instructions: "Go quickly! Return swiftly!" Suddenly, a fragrant breeze arose as the multitude of Xiao Xingzhes dispersed in all four directions, scattering across the sky. Just then, the main Xiao Xingzhe landed near the table and with one hand reached up to lift the sealed scripture. Unbeknownst to anyone, he had already peeled off a golden-lettered cover, which fluttered through the air before being placed upon the scripture stand. No sooner had it been placed than all the Xiao Xingzhes who had dispersed returned, each holding a golden-lettered cover in hand. They clamored and rushed forward to present them at Master Tang Banjie's seat. After the submissions were completed, Xiao Xingzhe turned around in a circle and, in an instant, merged back into one body. He then descended to stand by at the side of the platform.

14 **穆宗天子與文武百官大眾人等盡行看見，無不大喜神欽，都稱揚贊嘆道：「佛法果是無邊！」有許多好佛的，也不顧皇帝在前，盡倒身跪拜，口稱活佛。穆宗也歡喜不禁，傳下聖旨道：「既蒙佛恩開經，又**值聖僧登座，且萬姓齊集，請略講一二義，指示群迷，也不負聖僧遠來之意。」唐半偈領旨，任手即在真經內取出一卷，卻是《金剛經》，又在真解中檢出《金剛經解》來，同放在經案上，重爇擅煙，再添淨水，朗朗將如來妙義細細敷陳。敷陳的是：

Emperor Mu Zong and all the civil and military officials present witnessed this with their own eyes, each expressing great joy and reverence. They all praised and marveled, saying: "Buddhism is indeed boundless!" Many who were devoted to Buddhism could not resist and fell to their knees, bowing with their faces to the ground regardless of the emperor's presence, calling out "Living Buddha" in reverence. Emperor Mu Zong was also overjoyed and issued an imperial decree: "Since we have been blessed by the Buddha's grace to open these scriptures, and now a holy monk has ascended his seat with all the people gathered together, I humbly request that you briefly explain one or two meanings of the teachings. This will guide those lost in confusion and not betray the holy monk's long journey here." Master Tang Banjie accepted the decree and, with a gesture of his hand, took out one volume from the true scriptures—it was the Diamond Sutra. He then selected

the commentary on the Diamond Sutra from among the true explanations, placing both upon the scripture table together. He rekindled the incense, added more pure water, and clearly and thoroughly expounded the profound meanings of the Buddha's teachings in a loud voice. He explained:

15 甚深般若，無上菩提。

profound Prajna, supreme Bodhi.

16 三乘妙典，五蘊楞嚴。

three vehicles' wondrous canon, five aggregates of Samyaksambodhi.

17 妙義如皎月一輪，精言如長天萬里。

The profound meanings shone like a bright full moon; the refined words stretched out like ten thousand miles across the vast sky.

18 不即不離，非空非色。

Neither immediate nor separate, neither void nor form.

19 言言心上佛，字字性中天。

Each word is the Buddha in one's heart; each character is heaven within one's nature.

20 唐半偈講到微妙之處，只見半空中瑞靄祥光一時罩滿，天子點頭贊美，大眾合口稱揚。須臾，講完了《金剛經解》，穆宗著大眾迎下臺來，見他師徒各具神通，十分尊禮，不空慌得只是磕頭。唐半偈下臺，即請命要回靈山繳旨，穆宗哪裡肯放，苦留著要他講完了三十五部。唐半偈因我佛原有敷宣之旨，便不推辭。遂日登臺，一連講解了數日。只講得：

As Master Tang Banjie expounded on the subtle and wondrous aspects, suddenly a moment of auspicious mist and radiant light filled the half-air. The emperor nodded in admiration while the crowd joined together to praise him. After a short while, having finished expounding the commentary on the Diamond Sūtra, Emperor Mu Zong ordered the crowd to welcome Master Tang Banjie down from the platform. Seeing that he and his disciples each displayed supernatural powers, they treated him with great respect and reverence. Nokong was overwhelmed and could only kneel repeatedly in prostration. As soon as Master Tang Banjie descended the platform, he requested permission to return to Ling Mountain and report. Emperor Mu Zong, however, was unwilling to let him go and insisted on keeping him there until all thirty-five collections of scriptures were expounded. Since the Buddha had originally given instructions for propagation, Master Tang Banjie did not refuse. He thus ascended the platform each day and continued to expound for several days in succession. Only when he spoke of:

21 **一切有俱非有，一切無俱非無。**

All existence is non-existence, and all non-existence is not truly nothing.

22 **一切色俱非色，一切空俱非空。**

All forms are not form, and all emptiness is not empty.

23 **一切心俱非心，一切佛俱非佛。**

All minds are not mind, and all Buddhas are not Buddha.

24 **又講了數日。只講得**：

He continued to lecture for several more days. Only when he spoke of:

25 **不有中見有，不無中見無。**

Seeing existence in non-existence, seeing non-existence in existence.

26 **不色中見色，不空中見空。**

Perceiving form within the formless, perceiving emptiness within the empty.

27 **無心中見心，無佛中見佛。**

Discovering mind in a mindless state, discovering Buddha in a non-Buddha state.

28 **這一日，正講到第三十五部《楞嚴經解》，講解得真是微妙。天子並文武大眾，一霎時俱悟大地靈明方是真佛，無不踴躍歡喜。唐半偈還要講解，忽人叢中閃出一個笑和尚來，看著臺上哈哈大笑道**：**「那和尚，講**夠了去吧，莫只管在熱鬧處賣弄精神！」唐半偈定睛一看，見是笑和尚，吃了一驚，忙飛身下臺，上前拜謁道：「弟子怎敢賣弄精神，因聖旨敕講，不敢不略宣大義也。」笑和尚又笑哈哈的說道：「你既會講經，須知這經是甚人求來的？」唐半偈道：「久知是唐玄奘佛師求來的。」笑和尚又笑道：「你認得我是誰？」唐半偈道：「實不認得，正要拜請佛號。」笑和尚道：「怎不認得？你且再細看看。」當有護駕官員看見笑和尚數說唐聖僧，忙上前喝道：「唐聖僧奉旨講經，你是哪裡來的野和尚，敢胡言亂語的阻撓，取罪不小！」笑和尚又笑哈哈說道：「你說他會講麼？這經我也會講，待我講與你們聽，看比他講的何如？」一面說一面就飛上高臺端坐，一霎時現出古佛真容。唐半偈忙舉頭瞻仰，方知是陳玄奘旃檀功德佛顯化，忙連連拜謝道：「我說屢蒙示現，必有因緣，原來就是佛師始終成就，恩德無量！」旃檀佛道：「不是成就你，原是成就我。今經已開了，解已來了，講已明了，

功已完了，快隨我去繳金旨。」唐半偈道：「弟**子非敢久留，但慮求解不解，不如無求。」旃檀佛道：「慧根不斷，自有妙心。你一人一口一舌，能解得幾何？」二人正**說未了，忽半空中又現出一位火眼金睛的菩薩來，亂招手道：「此何地只管留連？快來，快來！」旃檀佛聽得，便不顧眾人飛身而起。唐半偈雖急急要去，還打算要拜謝天子。小行者早已收拾了封皮，叫豬一戒、沙彌牽著龍馬，道：「兩佛已在空中，要去繳旨，遲不得了！」唐半偈只叫得一聲：「萬歲，臣僧去也！真經真解，萬惟珍重。」一霎時彩雲如綺，六聖俱投西去了。

On this day, when he was expounding the thirty-fifth volume, the Commentary on the Śūraṅgama Sūtra, his explanation was truly subtle and profound. At that moment, the emperor and all the civil and military ministers suddenly realized that true enlightenment of the earth's spirit is what constitutes a true Buddha. Everyone could not help but leap for joy with great delight. Just as Master Tang Banjie was about to continue his explanation, suddenly a laughing monk emerged from the crowd and looked up at the platform, bursting into loud laughter and saying, "That monk, you've had your fill of speaking. Don't just keep showing off your spirit in all this excitement!" Master Tang Banjie fixed his eyes and saw it was the Laughing Monk. He was startled, quickly flew down from the platform, stepped forward to pay respects, and said, "How dare I show off my spirit? It is because of Your Majesty's imperial decree that I must briefly expound on the great meanings; I have no choice but to do so." The Laughing Monk continued laughing and said, "Since you are capable of expounding the scriptures, do you know who originally sought these scriptures?" Master Tang Banjie replied: "I have long known that they were obtained by Master Chen Xuanzang." The Laughing Monk laughed again and asked, "Do you know who I am?" Master Tang Banjie said, "I truly do not recognize you. I was just about to respectfully request your Buddha name." The Laughing Monk said, "How could you not recognize me?" "Take a closer look again." At this, some of the imperial guards who saw the Laughing Monk speaking to Master Tang Banjie in such a manner hurried forward and shouted, "Master Tang is expounding scriptures by imperial decree. Who are you, an unaffiliated monk, to dare speak recklessly and obstruct him? Your crime is great!" The Laughing Monk laughed once more and said, "Do you say he knows how to expound?" I can also expound these scriptures. Let me give it a try and see if my explanation is as good as his!" As he spoke, the Laughing Monk flew up onto the high platform and sat cross-legged. In an instant, the true form of an ancient Buddha appeared. Master Tang Banjie quickly raised his head in reverence and realized it was the Buddha Sakyamuni, the**旃檀功德佛** (Chantan Gongde Fo), manifesting. He hurriedly bowed repeatedly in gratitude, saying, "I have often been blessed by your manifestations; there must be karmic connections. Now I understand that it is my revered teacher who has always brought about these

accomplishments, with boundless kindness and virtue!" Buddha Chantan said, "It was not you I accomplished; it was myself." "Now the scriptures have been opened, the explanations have arrived, the teachings have been made clear, and my task is complete. Come quickly with me to deliver the golden decree." Master Tang Banjie replied: "Disciple dares not linger, but I fear that if explanations are sought yet remain ununderstood, it would be better to have never sought them at all." Buddha Chantan said: "As long as the root of wisdom is not severed, there will naturally arise a wondrous mind." "With only one person, one mouth, and one tongue, how much can you possibly explain?" While the two were still speaking, suddenly from half the sky appeared a Bodhisattva with fiery eyes and golden pupils, waving his hands wildly and saying, "What place is this to keep lingering here?" "Come quickly! Come quickly!" Hearing this, Buddha Chantan paid no heed to the crowd and flew into the air. Although Master Tang Banjie was eager to leave immediately, he still intended to pay respects and express gratitude to the emperor. Xiao Xingzhe had already packed up the covers and called out to Zhu Yi Jie and Sha Mi, telling them to lead the dragon horse. He said, "The two Buddhas are already in the air; we must go quickly to deliver the decree. We cannot delay!" Master Tang Banjie only managed to call out once, "Your Majesty, I, the monk, must depart now!" "May these true scriptures and explanations be cherished with utmost care." In an instant, colorful clouds like brocade appeared, and the six holy beings all flew westward together.

29 **穆宗與眾文武臣宰，親眼看見佛法如此靈驗，俱各盡心敬信。天子又降旨，另造樓供貯真解，又選天下有道高僧精心講解，不許墮入邪魔，一時佛法清淨至於不可思議。不期穆宗晏駕，敬宗即位，不知留心**內典，就有不肖僧人附和著烏漆禪師高揚宗教，敗壞言詮，雖間有智慧高僧講明性命，卻又隱遁深山，不關世俗，所以漸流漸遠，漸失其真。這是後話不題。

Emperor Mu Zong along with his ministers and officials witnessed this miraculous power of Buddhism with their own eyes, all sincerely devoted to reverence and faith. The emperor then issued another decree, ordering the construction of a special pavilion to house and preserve these true explanations. He also selected virtuous monks from across the land to carefully expound upon them, forbidding any descent into demonic or deviant influences. At that time, Buddhism became so pure and clear as to be beyond comprehension. Unforeseen was the passing of Emperor Mu Zong. Upon his death, Emperor Jing Zong ascended to the throne but did not pay attention to the inner scriptures. Some unworthy monks then aligned with Master Wupi Chan Shi and loudly promoted religious doctrines, corrupting and distorting teachings. Although occasionally wise and virtuous monks expounded on life and nature clearly, they often retreated into deep mountains, disengaging from worldly affairs. Thus, over time, these teachings gradually drifted further away and lost their original truth. This is a later story; we will not dwell on it here.

30　且說旃檀佛與鬥戰勝佛，率領著唐半偈師徒四眾西來繳旨。到了靈山，旃檀佛本是如來弟子，來往慣的，不須傳稟，竟一同進到大雄寶殿上。旃檀佛先將前事細細稟明，唐半偈方捧了揭的封皮上前繳旨。世尊看見，滿心歡喜，將封皮收了道：「求去真解，以解真經，或因經悟解，或緣解明經，這場功行卻也非輕；雖起於玄奘憫世慈心，也虧了大顛師徒遠來志力，今既成功，可前來受職。」唐半偈忙率了小行者、豬一戒、沙彌長跪佛前。世尊道：「大顛汝原係凡胎，並非夙器。喜汝自能有悟，一味清修。聞佛骨之妄言，即上正教之表；見求賢之皇榜，遂任遠行之勞。寸**心獨得，不暇旁求，誠常清常淨者也。即升汝為清淨喜佛。孫履真先為天獲罪，後除怪立功，立身行已，殊有祖風。然先天後天，總屬一體，不必異者，即仍升小鬥戰勝佛。豬守拙無父之夙業，有父之後功，未**脫畜胎，皆緣種累，受其累宜食其報，亦授淨壇使者分應天下。沙致和原係金身羅漢侍者，代師立功，師之功即汝之功，亦宜證果金身。龍馬曾為伏羲獻瑞，久樹儒風；今雖立功西域，事近逃禪。若徑收為獅象，名實有乖。今升孜為在天飛龍，常隨在世帝王。各各受命精修，另有升賞。」唐半偈、小行者、沙彌聞升職時，俱歡歡喜喜拜謝佛恩，惟豬一戒不言語。世尊道：「豬守拙不謝恩，莫非嫌淨壇職小？」豬一戒道：「職位大小於我何加？這倒不論，只是我父親曾說，淨壇乃受馨香之氣，恐充不得饑腸，故不願受。」世尊道：「未成佛不知此味，成佛後，則馨香之氣勝似甘露醍醐，汝去享用自知。」豬一戒聽了，方歡歡喜喜拜謝佛恩。一時，法座下金剛、菩薩、羅漢、伽藍並旃檀佛、鬥戰勝佛，聞世尊論功升職、善惡分明，俱大生歡喜，繞佛三匝，一齊合掌念佛道：

Let us now return to speak of Buddha Chantan and the Bodhisattva Douzhan Sheng Fo, who led Master Tang Banjie along with his four disciples westward to deliver their report. Upon arriving at Ling Mountain, Buddha Chantan was originally a disciple of the Tathagata and well-acquainted with the procedures; thus, without needing to announce their arrival, they all entered directly into the Mahavira Hall. Buddha Chantan first clearly reported on the previous events, and then Master Tang Banjie presented the removed covers to deliver his report. The World-Honored One, upon seeing this, was filled with joy and accepted the covers, saying: "To seek true explanations to interpret the true scriptures—whether through the scriptures one attains understanding or through explanations one clarifies the scriptures—is no small feat. Though it originated from Master Xuanzang's compassionate heart for the world, it also relied on the distant efforts of Master Dadian and his disciples. Now that this task has been successfully completed, you may come forward to

receive your positions." Master Tang Banjie immediately led Xiao Xingzhe, Zhu Yijie, and Sha Mi in kneeling long before the Buddha. The World-Honored One said: "Dadian, you were originally a mortal body and not an innate vessel from past lives. I am pleased that you have attained realization on your own and pursued pure cultivation with unwavering devotion. You heard the false words about Buddha's relics and immediately rose to represent the orthodox teachings; upon seeing the imperial edict seeking virtuous men, you accepted the arduous journey afar. With a single devoted heart and without distraction from external pursuits, you are indeed one of constant purity and clarity. Therefore, I now elevate you to the position of Buddha Qingjing Xi." Sun Lvzhen was first guilty and incurred heavenly punishment, but later eliminated the demon and established merit. In his conduct and behavior, he has shown a remarkable resemblance to ancestral virtue. However, since the innate and acquired natures ultimately belong to one single entity and need not be considered different, he shall still be elevated as the Little Bodhisattva of Victory in Battle. Zhu Shouzhuo, though burdened by the karmic legacy of being fatherless in past lives, has earned merit through his fatherhood in this life. Though not yet free from the form of a beast, he is bound by accumulated causes and effects; thus, he should bear the consequences of his karma and be appointed as the Pure Altar Envoy to respond accordingly throughout the world. Sha Zhihe was originally a servant of a Golden Body Arhat. He established merit in place of his master; the master's achievements are thus your own, and you should also attain the fruition of a golden body. The dragon horse once presented an omen to Fu Xi and long upheld Confucian values; now, although it has established merit in the Western Regions, its actions border on fleeing from Chan (Buddhism). If directly appointed as a Lion or Elephant attendant, there would be a discrepancy between name and reality. Therefore, it is now elevated to the rank of Flying Dragon in Heaven, always accompanying earthly emperors. Each shall receive their mandate and diligently cultivate; there will be further promotions and rewards." At the time of hearing their appointments, Master Tang Banjie, Xiao Xingzuser, and Sha Mi all joyfully bowed in gratitude for the Buddha's grace. Only Zhu Yijie remained silent. The World-Honored One asked, "Zhu Shouzuo does not express gratitude—could it be that he considers the position of Pure Altar Envoy too small?" Zhu Yijie replied, "What difference do high or low positions make to me?" "The rank itself is not the issue. Rather, my father once said that the Pure Altar Envoy only receives fragrant offerings and may not be able to satisfy an empty stomach. Therefore, I do not wish to accept it." The World-Honored One replied, "Before attaining Buddhahood, one does not know the taste of this fragrance. Once you become a Buddha, the fragrant offerings will surpass even sweet dew and amrita in delight; go ahead and enjoy it to find out for yourself." After hearing this, Zhu Yijie finally bowed joyfully in gratitude for the Buddha's grace. At that moment, below the Dharma seat, Vajras, Bodhisattvas, Arhats, and guardians of the temple, along with Buddha Chantan and Bodhisattva

Douzhansheng, upon hearing the World-Honored One speak on rewarding merit and distinguishing between good and evil, all felt great joy. They circled around the Buddha three times and joined together in clasped hands to chant:

31 「南無燃燈上古佛,

"Namo Rendeng Shanggu Fo,"

32 南無藥師琉璃光王佛,

"Namo Yaoshi Luli Guangwang Fo,"

33 南無釋迦牟尼佛,

"Namo Shijia Muni Fo,"

34 南無過去未來現在佛,

"Namo Guqu Weilai Xianzai Fo,"

35 南無智慧勝佛,

"Namo Zhihui Sheng Fo,"

36 南無毗盧尸佛,

"Namo Pilushou Fo,"

37 南無寶幢王佛,

"Namo Baozhuang Wang Fo,"

38 南無彌勒尊佛,

"Namo Maitreya Zun Fo,"

39 南無阿彌陀佛,

"Namo Amituo Fo,"

40 南無無量壽佛,

"Namo Wuliangshou Fo,"

41 南無接引歸真佛,

"Namo Jieyin GuiZhen Fo,"

42 南無金剛不壞佛

Namo Jingang Buhuai Fo.

43 南無寶光佛,

"Namo Baoguang Fo,"

44 南無龍尊王佛,

"Namo Longzun Wang Fo,"

45 南無精進喜佛,

"Namo Jingjin Xi Fo,"

46 南無寶月光佛,

"Namo Baoyue Guang Fo,"

47 南無現無愚佛,

"Namo Xian Wuyu Fo,"

48 南無娑留那佛,

"Namo Salouna Fo,"

49 南無那羅延佛,

"Namo Nalayan Fo,"

50 南無功德華佛,

"Namo Gongde Hua Fo,"

51 南無才功德佛,

"Namo Cai Gongde Fo,"

52 南無善游步佛,

"Namo Shan Youbu Fo,"

53 南無旃檀光佛,

"Namo Chantan Guang Fo,"

54 南無摩尼幢佛,

"Namo Muni Zhuang Fo,"

55 南無慧炬照佛,

"Namo Huiju Zhao Fo,"

56 南無海德光明佛,

"Namo Haide Guangming Fo,"

57 南無大慈光佛,

"Namo Daci Guang Fo,"

58 南無慈力王佛,

"Namo Cili Wang Fo,"

59 南無賢善首佛,

"Namo Xianshan Shou Fo,"

60 南無廣莊嚴佛,

"Namo Guang Zhuangyan Fo,"

61 南無金華光佛,

"Namo Jinhua Guang Fo,"

62 南無才光明佛,

"Namo Cai Guangming Fo,"

63 南無世靜光佛,

"Namo Shijing Guang Fo,"

64 南無日月光佛,

"Namo Ruyue Guang Fo,"

65 南無日月珠光佛,

"Namo Ruyuezhu Guang Fo,"

66 南無慧幢勝王佛,

"Namo Huichuang Shengwang Fo,"

67 南無妙音聲佛,

"Namo Miaoyin Sheng Fo,"

68 南無常光幢佛,

"Namo Changguang Zhuang Fo,"

69 南無觀世燈佛,

"Namo Guanshi Deng Fo,"

70 南無法勝王佛,

"Namo Fasheng Wang Fo,"

71 南無須彌光佛,

"Namo Xumi Guang Fo,"

72 南無大慧力王佛,

"Namo Duhuilv Wang Fo,"

73 南無金海光佛,

"Namo Jinhai Guang Fo,"

74 南無大通光佛,

"Namo Datong Guang Fo,"

75 南無纔光佛,

"Namo Cai Guang Fo,"

76 南無旃檀功德佛,

loyd Namo Chantan Gongde Fo,

77 南無鬥戰勝佛,

Namo Douzhansheng Fo,

78 南無清淨喜佛,

"Namo Qingjing Xi Fo,"

79 南無觀世音菩薩,

Namo Guanshiyin Bodhisattva,

80 南無大勢至菩薩,

"Namo Dashizhi Bodhisattva,"

81 南無文殊菩薩,

Namo Wenshu Bodhisattva,

82 南無普賢菩薩,

"Namo Puxian Bodhisattva,"

83 南無清淨大海眾菩薩,

Namo Qingjing Dahaizhong Bodhisattva,

84　南無蓮池海會佛菩薩，

"Namo Lianchi Haihui Fo Bodhisattva,"

85　南無西天極樂諸菩薩，

Namo Xitian Jile Zhu Bodhisattva,

86　南無三千揭諦大菩薩，

"Namo Sanqian Jiadi Da Bodhisattva,"

87　南無五百阿羅大菩薩，

Namo Wubai Aro Da Bodhisattva,

88　南無比丘夷塞尼菩薩，

"Namo Biqiu Yisaini Bodhisattva,"

89　南無無量無邊法菩薩，

Namo Wuliang Wubian Fa Bodhisattva,

90　南無金剛大士聖菩薩，

"Namo Jingang Dasheng Shi Bodhisattva,"

91　南無淨壇使者菩薩，

Namo Jingtanzheshi Bodhisattva,

92　南無八寶金身羅漢菩薩，

"Namo Babao Jinshen Luohan Bodhisattva,"

93　南無八部天龍廣力菩薩。」

Namo Babu Tianlong Guangli Bodhisattva."

94　諸佛念畢，忽世尊眉間放出一道白毫光，照得三千太平世界一時雪亮，觀見東土沉淪俱歸極樂世界。正是：

After all the Buddhas had finished chanting, suddenly a shaft of white light emerged from between the World-Honored One's eyebrows. It illuminated the entire Three Thousand Greatly Tranquil Worlds with dazzling brightness, revealing that all beings in the Eastern Land who were sinking in suffering would be reborn into the Pure Land of Ultimate Bliss. It was precisely:

95　前西游後後西游，要見心修性也修，

Before the Journey to the West and after the Journey to the West, one must see the mind and cultivate both nature and character,

96 過去再來須著眼，昔非今是願回頭。

Reflect on past actions with new insight; what was wrong before may now be right—may all turn back in repentance.

97 放開生死超生死，莫問緣由始自由；

Release attachment to life and death, transcend birth and death altogether; do not inquire into the causes or origins if you wish for true freedom;

98 嚼得靈文似冰雪，百千萬劫一時休。

Taste the sacred teachings as pure as ice and snow, and in an instant, countless kalpas of suffering will come to rest.

99 《後西游記》終

The Journey to the West: The Later Chronicle concludes here.