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One of the World's Literary Masterpieces

A MISSION TO HEAVEN
A Great Chinese Epic and Allegory

BY
CH'IU CH'ANG CH'UN

A Taoist Gamaliel who became a Nestorian Prophet and
Adviser to the Chinese Court.

TRANSLATED BY
TIMOTHY RICHARD

Chancellor and Director of the Shansi Government University

PUBLISHED AT
THE CHRISTIAN LITERATURE SOCIETY'S DEPOT,
SHANGHAI
1913
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1994
DEDICATION.

To all devout and intelligent brothers and sisters both of the East and of the West who endeavour to understand and co-operate with one another in the upholding of righteousness and the suppression of all wrong so that the Kingdom of God shall be established throughout the world this Epic and Allegory is affectionately dedicated.

Timothy Richard.

Shanghai, October, 1913.
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A JOURNEY TO HEAVEN

BEING

A CHINESE EPIC AND ALLEGORY

DEALING WITH

The Origin of the Universe: The Evolution of Monkey to Man: The Evolution of Man to the Immortal:

AND

Revealing the Religion, Science, and Magic, which moulded the Life

OF

THE MIDDLE AGES OF CENTRAL ASIA

And which underlie the civilization of the Far East to this day.

By

CH'IU CH'ANG CH'UN. A.D. 1208-1288

Born 67 years before Dante
Those who read the adventures in the book without seeing the moral purpose of each miss the chief purpose of the book. Those who may be disposed to criticize the imperfect character of the converted pilgrims, must remember that their character is in the process of being perfected by the varied discipline of life.
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Our author was one of the Religious advisors of Kubla Khan, the Founder of the Mongol dynasty in China. Jenghiz's grandson.
INTRODUCTION

BY TRANSLATOR

---

1. The Book

There are two books in Chinese whose titles sound very much alike, viz., the Shi Yü Ki (西遊記) and the Shi Yeu Ki (西遊記), but they are very different. The first is a genuine record of travels in Western Lands during the Tang dynasty by the Great Buddhist Monk Huen Chwang,* who left Sianfu for India in A. D. 629, and returned to the same city in A. D. 645 after an absence of sixteen years. It is a record of what he saw and heard, and was translated, first by Julien and then by Beal many years ago, with valuable notes by Watters in 1904, and many writers have written notes on these travels.

The other book 西遊記 is an Epic and an Allegory, which I have now translated, and for which I write this Introduction. So far as I know it has never before been translated into any foreign tongue. The Master in the Epic is of the same name as the monk who travelled to India, but he started on his journey in 639, ten years after the other. His destination was Heaven, not India.

This book is not a drama like the book of Job, but it introduces a number of persons who play an important rôle in life, and whose names are given at the end of this Introduction.

* In Chinese written both 孫 and 童 and romanized Hionen Thsang, Huan Chwang, Yuen Chwang, Huen Tsang, Hsiian Chwang and Hhuen Kwan.
This book is not an epic, like the Indian Mahabharata by Vyasa, or the Iliad by Homer, nor like those of Dante or Milton, yet it deals with the two great forces of good and evil, worked out in heaven, on earth and in hades, with the final triumph of good.

It is not a book of travels, yet it describes a journey across Asia, and scenes in various continents of the then known world, and it describes imaginary regions in heaven, earth and hell, unfamiliar to us in the West.

It is not a collection of stories like the Arabian Nights, or Haji Baba, though it abounds in marvellous adventures of gods, men and demons.

It is not a book of Cosmogony, though it describes creation in seven periods, and the evolution of man from a monkey, who originally was born from a peach stone, and who eventually became one of the Great Buddhas in Heaven.

It is not a book of the Forces of Nature like Hesiod's Theogony, though it suggests that these forces are true immortals.

It is not a book of magic, though it abounds in magic ways of transporting its heroes, from one part of the Universe to another, on the wings of the wind, with the rapidity of lightning, without any accident to their aeroplanes. By means of their magic they can grow tall, to the height of a hundred thousand feet, to terrify anybody, or, when imprisoned in a strong castle, they can escape through a crack, by being able to become as small as a fly. The hero possesses himself of a tiny steel wire which he can carry in his ear, and which,
when necessary in battle, he can magnify into a terrible club of enormous length and weight which none can withstand.

It is not a book of astrology, but it brings in the service of the angels of some of the planets.

It is not a Pilgrim’s Progress from the city of Destruction to the Celestial city, but describes the progress from animal life to the human and intellectual, and then from the selfish intellectual life to the higher life of consideration for others, which joins in the service of God and the immortals, who count a thousand years with men as but one day with them, and who war with evil.

It is not a book on anthropology, or the progress of man in civilization, yet it traces him from infant ignorance, selfishness, untruthfulness and mere animal existence, through the experience of varied temptations to power and ease, up to manliness, nobleness and through Divine ideals into Divine actuals.

It is not a text-book of science, but it is a great collection of rare experiments in human experience on the working hypothesis of the wisest philosophers of the mediæval East. It describes creation in seven days, or periods, or kalpas. When first written it matched in interest those experiments made with ether and radium in our days.

The author regards whirlwinds, blizzards and cyclones as the highways, or express trains, of spiritual forces, carrying terrible destruction to all who oppose them, but of unfailing help to those who are to be saved.
INTRODUCTION

It is not a book on comparative religion, but it contains a record of great religions, especially of Higher Buddhism, the aim of which is to save men from the evils and sufferings in this world, and of the lost in hell, and it records the change of character experienced by those who follow it. It is to be noted that each of the heroes of the story is a changed (converted) man, and one is a dragon of the deep sea. It embodies the main teaching of Confucianism and Taoism, of Nestorianism in Chap. 88, though its main object is to magnify Higher Buddhism, the great Mahayana religion, a singular position when it is remembered that the author was a leading Taoist worthy. In Chap. 100 he even includes Mohammed and Brahma as among those worthy to be honoured.

It is a record of pilgrims travelling for 14 years without purse or scrip, in countries where, and in times when, hospitality was more universal than now, and when many had all things in common, whilst exclusive ownership or monopoly in anything was branded as selfish and tyrannical.

It is not a book on religion, written by a narrow-minded author who could only see good in his own creed, and only evil in all others. The author, Chiu Chang Chun, was originally a Taoist, but he represents the God of the Confucianists, and the God of the Buddhist; as well as his own, as great rulers in Heaven, whether as sages (Sheng), the equals of Heaven, as Confucianists call them, or genii (Shen), the recipients and dispensers of the elixir of immortality, and magic power, as the Taoists call them, or Buddhas (Fo), the
perfected saints, as the Buddhists call them, while the wicked, whether Confucianist, Taoist or Buddhist, are all equally blamed, and sent to the lower regions if they do not conform to the righteous law of the Universe, which he regards as the foundation of all true religion.

2. The Author

According to the Imperial history of the Mongol dynasty 欽定元史, Chiu Chu Chi 邱處機 was born at Chi Hsia Hsien 栖霞, Tengchowfu 登州, Shantung, in 1208.* When a boy he was fond of study. At the age of nineteen he studied Taoist books in the temple at one of the Kwen Lun Mountains (崑崙山) of Lao Shan, Shantung and called himself by the name of Chang Chun Tze 長春子, the Permanent Youth. Hearing that the famous Taoist priest Wang Chin Kun 王眞君, called also Chung Yang (重陽), had settled in Ninghai 寧海 in the Chuen Chin Temple 金真庵, Chiu went there and received instruction with five others, one of whom was a famous woman, Sun Pu Erh 孫不二. Chiu soon became Wang's favourite student. The last Emperors of the Kin 金 and Southern Sung 南宋 dynasties several times sent for Chiu, but he did not respond to their call. In 1279 the first Emperor of the Yuen 元 dynasty, Kublai, sent two ministers, Liu Chung Luh 劉仲祿 and Chebur 徹伯爾 to invite him to come to the court. He and eighteen disciples left for the court. The next year he arrived at the South of Liushan 留山, and sent a

* Some have anticipated his birth by a whole Chinese Cycle of 60 years, but that was obviously a mistake.
despatch before him, to thank the Emperor, and to advise him to stop plundering and murdering. In 1281 the Imperial envoy came again to urge him, and he went as far as Wuchow 撫州. It took him four years to go from the Kwen Lun Monastery to the Snow Mountain, 雪山, for he was wounded in going through the battlefields, had to hide himself in the rebellious cities, and was often short of food in the desert. The Emperor was greatly pleased when he arrived at the imperial court, and graciously served him with a feast and supplied him with a very fine tent. At that time the Emperor was very busily engaged in fighting and waging wars with the Western countries. Chiu often told the Emperor, in effect, that any one who wished to unify the states should not indulge himself in killing and plundering. When asked about the method of governing, he said the foundation of a government was to serve God and to love men. When asked about everlasting life, he said that to have a pure heart and few desires were the most important things. The Emperor was very much delighted and told his secretaries, saying: "God gives me this good teacher in order to revive my conscience; therefore write down what he says so that I and my sons may always see it." The Emperor never called him by his name, but addressed him by the term Shin Shen (神仙), the Immortal. During this time China was grievously pillaged by Mongolian soldiers, and the basin of the Yellow River suffered the most. Many people were captured and slain. After some time Chiu returned to Chihli and sent his disciples by order of
the Emperor to release those who had been taken prisoners, so that slaves became freemen again, and those who were at the point of death were delivered. The number of people so released was not less than 30,000. When the bank of the Tai Yi Lake 太液池 was broken, the noise was heard several miles away, and the water thereof flowed into the East Lake 東 湖, and the first Lake became dry. Not long after, the high bank of Pei Kou 北 口 also crumbled away. Upon this, Chiu felt deeply grieved and told his disciples: "Mountains are falling and lakes are drying up! I shall go with them!" He died in 1238 at the age of 80.

3. Some Lessons of Incalculable Value

Although the Epic is not ranked among the Sacred Books, yet it is full of wise maxims of religious, moral, political and social life that will compare well with much that is best in the world to-day.

Two lessons, one political and one religious, of incalculable value for the peace and prosperity of the modern world, are apparent from this Epic, viz:—

(1.) That the tyranny of any single power, oppressing all others for its own selfish purposes, is devilish and intolerable. Such tyranny had to be put down by the co-operation of all the Chief Powers in Heaven against the Great Sage, the Equal of Heaven, just as on earth, 1600 years later, the European powers combined against Napoleon.

(2.) That the tyranny of any religion assuming that it possesses every virtue, and that it must destroy every other religion, is also intolerable. Peace in Heaven
was obtained by the harmony and co-operation of the Six Religious Powers of the world, (see Anthem, p. 360) just as on earth, centuries later, peace was restored by the Treaty of Westphalia in the West, later still by the granting of religious liberty by Queen Victoria in India, and by the granting of religious liberty in the Constitution of Japan. The fundamental principles of Comparative Religion which recognise that true Religion comes not to destroy but to fulfil, that no religion has a monopoly of all truth, and that the best in all religions is Divine and eternal, and must be honoured. For God is no respecter of persons, but in every nation he that fear eth God and doeth righteousness is accepted with Him.

By the Emperor’s command, Huen Chwang is sent to Heaven to fetch the Sacred scriptures for the guidance of mankind. The remedy suggested for the ills of the time is precisely the same as that suggested by Frederick Harrison last year, viz., better text-books for education. The Scriptures of Higher Buddhism were the best known to Chiu Chang Chun then.

From all this it will be clear that the great Indian, Greek and European writers and scientific men, ancient and modern, would not be disgraced by the presence among them of Chiu Chang Chun, the distinguished author of this immortal work. When Kublai Khan, the founder of the Mongol dynasty in China, was selecting able men from all parts of Asia to help him, he sent for Chiu Chang Chun to advise him in government and religion. This was in 1279, and he has left behind him
this unique work on the solution of the problems of life, and man’s relation to the hierarchies of Heaven, of Hell and of Earth. No modern book in the West emphasises the importance of character more than this does. The "Imitation of Christ" has its equivalent in the "Imitation of Julai the True Model," referred to in the Epic.

It is not without significance that, after the introduction of a new literature with a higher conception of religion and life in general, the barbaric wars of the Mongols gave way to a peaceful civilization. What influence his religious ideas had on producing the great Reformer Tsongkapa of Tibet, two hundred years later, who can tell?

4. Comparison with Modern Solutions.

No justice can be done to this great Epic and Allegory without remembering that it contains the message of the Greatest Prophet of Mediæval Asia to the grandson of the greatest military genius the world has ever seen, Jenghiz Khan. Nor can justice be done to it without remembering the wonderful views of the Greatest Statesman of Asia in the 19th century and the beginning of the 20th, I mean Prince Ito. One of the greatest achievements of his life, as he told me himself in the very room where the Japanese Constitution was drawn up, was the securing of religious liberty in the Constitution by which the best services of each religion are secured and the nation protected against jealousies of different religions, which might develop into civil war, and the possibility of
national ruin. Later at a banquet in his palace at Seoul, shortly before his lamentable assassination, I heard him say that having gone round the world several times to find what he could get for the benefit of his country he had learnt three great lessons, viz:

First, that no nation can be considered prosperous which did not provide for the material improvement of its people.

Second, that no material prosperity could last long without a moral foundation.

Third, that of all nations who had a moral foundation the strongest were those who had a religious backbone.

By comparing these views of Prince Ito with those of Chiu Chang Chun we find that the new Anthem in Heaven is laid on the same broad basis of religious liberty, for he recognises the good in all the six great religions; we find that he regards the Divine Powers as supreme in heaven and earth; we find in all his poetry that moral character is indispensable; and we find that every one of the pilgrims is a converted person who has repented of his evil ways and pledges himself to co-operate for the salvation of the world. But in Prince Ito's lesson about the necessity of improving the material condition of the people not by mere doles of charity, as was the early and mediæval practice in Europe and Asia, but by educational, economic and industrial improvements; we find a change and an advance as stupendous in religion as steam, electricity and petrol in the means of communication. In a word it makes a new heaven and a new earth for the people.
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Still the Kingdom of God cannot be established on earth till two other conditions are also fulfilled, viz:

1. The federation of the whole world with Home Rule in each country, with one universal army and navy to police the world; half the standing armies of the world being disbanded.

2. The co-operation of the devout and intelligent in each of the great religions of the world for the improvement of the world in all material, social, intellectual, moral and spiritual departments.

In this way we see the great progress made since the great mediæval Prophet of Asia and what yet remains to be done before our Lord's great prayer that God's will be done on earth as it is in Heaven is realized.

5. Some Characteristics of the Book

The book is about double the size of the New Testament. It is like Shakespeare's works, a vast storehouse from which many of the theatres draw their most popular plays to-day, having had nothing that surpasses them during the last 700 years.

The brief Chapter headings I have made myself. But the couplet in black type, at the beginning of each chapter, is by the Author of the Epic, partly indicating the subject and partly giving an oracular explanation so as to be capable of different renderings to satisfy different minds.

The first seven chapters I have translated pretty fully; many parts of them in extenso. From the 8th
to the 97th I have only given an outline of the chapters, except Chapter XI, which describes Hell, and which I have translated very fully for comparison with Western conceptions of Hell. The 98th, 99th and 100th chapters I have almost translated in full, as they give the conclusion of the whole story about leaving Earth and entering Heaven with such detail as no outline could do justice to. They will, at the same time, correct many popular partial views of Buddhism, which exist in Europe and America in these days, and which for the most part only deal with Primitive Buddhism. To hold these incomplete views is as strange as to study in these days the beginnings of science, as seen in astrology, alchemy and geomancy in preference to the discoveries of modern science. This Epic deals with Higher Buddhism, the Mahayana religion into which Primitive Buddhism developed and which Edwin Arnold mostly described in his *Light of Asia*. Both the *Light of Asia* and this Epic deserve careful study and attention on this account.

It is worthy of special note that in the whole Epic, from beginning to end, there is not one word in praise of the doctrine of Nirvana, or extinction, so common in Primitive Buddhism in harmony with its condemnation of all natural reproduction, but there is a distinct condemnation of it. (See Chap. 64.) Still, in the list of sacred books presented to the Pilgrims there are many on Nirvana as the Eternal State, similar to the underlying idea in Baxter’s Saints’ Everlasting Rest.
6. Attitude of the Author Towards Christianity, the Great Religion

Before discussing what is this Great Religion which is the subject of this Masterpiece, it should be remembered that about 100 A.D. there lived a man named Ashvagosha in the court of Kanishka, who wrote a remarkable book, *The Awakening of Faith in the Great Religion*, which was translated into Chinese. This book was the beginning of what is called Higher Buddhism, different altogether from Buddhism proper, though news of the higher religion had reached China earlier through Chinese generals who had travelled in Central Asia. Shortly after, there was translated into Chinese the *Lotus Scripture*. These two books, like the Epistles of Paul and the Gospel of John, became the chief religious food of countless followers. They are both translated in the New Testament of Higher Buddhism (T. & T. Clark, Edinburgh.) While the Christian Gospel, spread in Europe, the Gospel contained in these books spread simultaneously in Asia. When Nestorianism organized Christian work in Asia there was already a broad foundation laid for it in Higher Buddhism, and this Great Religion practically conquered all the Far East. See details of this in the two marvellous centuries described in, what Prof. Sayce characterises as epoch-making book, *World Healers, or the Lotus Gospel*, by E. A. G., and the illuminating map which accompanies it.
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Given these fundamental facts in reading this Epic and Allegory, one’s suspicion was aroused that the book was Christian by the description of creation in seven days, by the distinct avowal that it taught personal immortality, that it did not believe in the Nirvana of personal annihilation, that it did not believe in Primitive Buddhism or Buddhism proper which is atheistic, that it did believe in God and His Incarnate One as the true Model for men to copy, that it taught that the Holy Spirit was in every instance the chief agent in producing conversion, and that prayer was the source of power page 310. I was then convinced that it was unmistakably Christian. On page 309 I read that it was called the Nestorian Religion.

Remembering that the author is considered by all Chinese scholars as the Greatest Taoist saint of his day, he must have been, like Paul, a converted Christian when he wrote this book, not a disciple of Gamaliel, but a very Gamaliel himself converted. Nor is this all; the Master in the story who is constantly referred to as a Buddhist priest is said on page 359 to have also been converted from his Primitive Buddhism into the Higher Buddhism, which is already demonstrated to have been Christian. Here we have one of the most romantic histories of the rise of Christianity in the midst of the Buddhists. By proper approach to these sheep of the other flock we are persuaded that Conversion by the Million is perfectly feasible.* What is wanted is fuller understanding of these great religious movements, a sympathetic co-operation with their highest aspirations,

* See the Translator's book, Conversion by the Million.
which are avowedly the same as ours, and then the establishment of the Kingdom of God on earth will have a far greater opportunity of becoming an accomplished fact than ever before.

Having now discovered the Great Religion of Pre-Nestorian and Post-Nestorian times the next question which naturally arises is why do we not hear more of this religion now. The answer is very simple; instead of the study of universal religion a monopoly of religion has been given to one religion with the same result as in Islam, in Roman Catholicism, in the Greek Orthodox church and in Protestant Christianity—the narrowness and arrogance of the dominant religion and the oppression and starvation of all the rest. From the beginning of the Ming dynasty, A. D. 1368, to the present time, a period of over five hundred years, the only religion patronised by the state has been Confucianism, and all the fat posts of the government were given to its followers while Buddhists, Taoists and Christians in China and Korea have not only been starved in their education but have also been persecuted without mercy.*

But Japan has been an exception, and the result is that the Buddhists there held their own along with Confucianists till Japan went in for Western civilization as containing something more valuable than they had.

This rapid glance at the Epic and its attempt to solve the problems of life for the universal sway of the Mongols, brings us to the threshold of a far

*See De Groot’s Sectarianism and Religious Persecution in China. Also Timothy Richard’s Anti-foreign Riots in China.
greater era when not only Asia but the whole world by steam and electricity and petrol has become one commonwealth full of disorders in Europe, Asia, Africa and America. To secure permanent peace and progress it is not enough to have unparalleled armaments to fight each other, we must have also world federation, unprecedented parliaments to legislate just laws for all classes, and one great modern religion on which to build universal contentment in love of God and man. The Christian religion has pointed out that the establishment of the Kingdom of God on earth is the great need. Jesus Christ said He had not come to destroy but to fulfil. The Holy Spirit is he that inspires the best men of all creeds to sympathize with one another and co-operate for the salvation of the whole world. For this end the study of the underlying principles of this Great Epic and Allegory will furnish valuable food for thought on the greatest problems before us to-day.

It is not Confucianism nor Taoism nor Primitive Buddhism that is advocated in the Epic, but something superior to all three, which, though vibrating between them yet truly points to the best in all, as to a pole star, and which, notwithstanding many imperfections, has wonderfully guided the millions of China, Korea and Japan across the sea of life, so that it could stand comparison with the best in the West till the 19th century.

The Epic assumes most clearly some of the early fundamentals of the Great Religion (Mahayana Christianity) in pre-Nestorian and post-Nestorian times, such as:
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(1) God as man's perfect model, Chen Jü.
(2) Christ as God incarnate, putting an end to death and transgression, and opening the way direct to immortality and Heaven, without a series of incarnations.
(3) The Holy Spirit as the chief agent in repentance and the new birth, inspiring men to follow God in works of mercy.

Though we naturally do not find the later development of Christianity in the West, in regard to sin and atonement, brought to such prominence by Augustine and his followers, still the value of faith in the grace and help of God taught in this book is scarcely surpassed by Augustine or even Luther. Thus the Epic bridges over the great chasm of time with two great spans or arches of a thousand years each, viz., from Christ to the end of the Tang dynasty under the Nestorian patriarchs of Antioch and Babylon, and from the renaissance of Higher Buddhism under the Tang dynasty to the present time, when literary investigation discloses the same ancient foundations under both arches.

7. THE DIFFERENCE BETWEEN THE HINAYANA AND MAHAYANA

In the end, owing to the hazy views on Buddhism current in the West, one is compelled seriously to ask, What is real Buddhism? Ask a man from Burma, or Ceylon, or Siam, and you find that what he describes is mainly Hinayana Buddhism, believed in by only some tens of millions. Ask a man from China or Japan, and he will tell you that what is believed by nearly two
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hundred millions is mainly Mahayana Buddhism, and some blend also of both the Hinayana and Mahayana, which some leading Buddhists confess are utterly irreconcilable. Some writers on Buddhism often speak of the Hinayana, the Primitive Buddhism of a few followers, as a more pure form than that of the many which seems also very strange. Is primitive science purer than the modern, and is the belief of the minority of greater importance than that of the great majority? It is necessary to know the true character and extent of both. Enlightened Christians can alone help here.

8. A Key to Unlock Difficult Terms

The supreme importance of the book, Awakening of Faith (Ki Shin Lun), as the beginning of the teaching of the Mahayana Religion, is acknowledged by all Buddhists in the Far East. It was written about the end of the first century of the Christian era and later translated into Chinese. But the true meaning of the central philosophic and religious term, Chen Ju 真如 in it was not known to Europeans till 1907. As the discovery of the Rosetta stone gave the key to Egyptian literatures, so the discovery of the definition of this term in the book Wan Fa Kuei Shin Luh 萬法歸心錄 gave the key to the central idea of Higher Buddhism, the Mahayana religion, by explaining the term Chen Ju as meaning God, the Creator, the True Model. From this followed logically the true rendering of 如來 Julai as the Model Come or the Incarnate one.

Fascinating as have been the discoveries made by excavations in Egypt, in Babylon, in Yucatan, and
later in Khotan, Central Asia, and elsewhere by noted archaeologists, is not this one of the greatest of all? Does not this religion reveal a foundation deep enough to embrace the whole earth in one truly Catholic bond of peace and good-will?

Finally, the chief teaching of this great Epic and Allegory may be summed up in two grand ideas: —

A.—The highest Creed of Asia, viz.,
Man's refuge or belief

In God, Namo Fo,
In the Laws of God, Namo Fa,
In the Teachers of those Laws, Namo Sêng.

B.—The highest ideal of man to be Godlike, copying the True Model, as did the Incarnate One.

By clearly grasping the truths of the Mahayana religion, and by rejecting the atheistic doctrines, and those of rebirth taught by the Hinayana or Primitive Buddhism, one may get into touch with the noblest spirits of modern Buddhism, and by securing their co-operation, win over the sympathies of nearly two hundred millions—a stupendous factor in the spiritual uplift of the human race.

9. Parallelism of Religious Development in the East and West

There is a remarkable parallelism between the development of Christianity in the West and Higher Buddhism in the East.

There were miracle plays extensively performed in the Christian Church in mediæval times, and some of
the miracle plays of the Buddhists are among the most popular to-day. (See the "Peach Banquet" described in Two Years in the Forbidden City.)

The universal political power exerted by the Popes in mediæval times, in organising the Crusades and other movements, is paralleled by the power of the Abbots at Hieishan near Kioto. Hideyoshi, the Japanese Napoleon, sent his two chief generals, one Buddhist and one Christian, to unite their forces for the conquest of Korea and China, a movement similar to the Crusades. Both these ambitious schemes on a gigantic scale were doomed to miserable failure.

Again, the finest works of art in Europe, as are seen in architecture, in sculpture and in painting, were the results of the fostering care of the Catholic Church, and the same is equally true of Higher Buddhism in Japan to this day, and is abundantly manifest in that superb Japanese art publication, the Kokka.

The same parallelism is seen in the development of religious schools and sects. While the West produced its Franciscan, Dominican, Augustinian and Jesuit orders, and its modern branches of Reformed Lutheran, Episcopal and Nonconformist sects, the Higher Buddhism of Japan has developed its twelve modern sects which are flourishing to-day.

The book ends in a system of rewards similar to the canonization of eminent religious men in the Semitic religions. In Central and Eastern Asia too, was developed the same kind of canonization into Boddhisattvas and Buddhas—different terms for the
same idea of Saints divinely guided. (See details in Chap. 100). The Emperors of China, who for the most part were Confucianists, conferred honours on eminent Confucian statesmen after their death.

Thus, as in the same latitudes East and West, the same kinds of vegetable and animal life are produced, we find the same latitudes producing similar intellectual and religious life. Future investigation will show how much related they may be historically.

10. **Comparative Lists of Sacred Books professing to be derived from Heaven**

In considering the object of the Mission to Heaven it is important to compare the Lists of Sacred Books of different Religions.

1. **Confucian.**—The Book of Changes, I King, is supposed to be the most sacred. The Four Books and Five Classics are supposed to have been written by Sages who were inspired of God from the beginning of the Chow dynasty, about B. C. 1,000 to the time of the death of Mencius, B. C. 290.

2. **Hindu.**—The three Vedas,
   - Rigveda (Hymns)
   - Samaveda (Chants)
   - Yajurveda (Sacrificial formulae),
   are all supposed to be "inspired." Dates unknown, but probably from about 1,000 B.C.

3. The Buddhist Sacred Books given in this Epic are 35 works in 5,048 books. Bunyiu Nan-
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4. The Taoist Sacred Books given by Dr. L. Wieger, S. J., in his Catalogue of Taoist books, published in 1911, enumerates 1,464 books, tracts and commentaries which is but a fraction compared with the voluminous Buddhist literature. Taoism plagiarized from Buddhism. It divides its Sacred books into Hinayana and Mahayana without the Buddhist justification for it unless the works of Lü Tsu may be considered Higher Taoism. It has forged a *Lotus Scripture* after one of the most popular of the Buddhist books, but it has not the magic power of the genuine one. Its chief books are: Lao Tsze's Tao Teh King, Hwang Ting, Kan Ying Pien, Chwang Tsze's Nan Hwa King, Tsan Tung Ki, Yin Fu King, Wu Chin Pien, Charms, Alchemy, etc. Lao Tsze was a contemporary of Confucius and Chwang Tsze was a contemporary of Mencius, the 6th and 3rd Century B. C. But Taoist writers have added, though but little, to their literature in every dynasty since then down to the present.

5. The Christian Sacred Book is the Bible, not counting the Apocrypha, though some do. The Old Testament has 39 books, New Testament
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27; in all 66 Books, the time when these books were written ranges from Moses, about B.C. 1250 to St. John, about A.D. 95.

6. The Mohammedan Sacred Book is the Koran in 114 chapters or books. These were put together between A.D. 622—651.

11. THE TRANSFORMATION OF CHARACTER

Of all the wonders related in the Epic the most extraordinary and outstanding one is the transformation of character from very unpromising materials into saints fit for Heaven. The Monkey's ambition, the Pig's love of ease, the Sa Sêng's self-righteousness, the Horse's one talent of being able to carry a burden,—all made willing, in spite of backslidings, to co-operate with the Master who demonstrated his high purpose by voluntarily leaving the joys of heaven, and coming down to earth to work for the salvation of men. The example of the Master was the moral and spiritual mainspring which Kwanyin used to convert them all, and deliver them from their respective and deserved punishments. They not only were delivered from punishment, but each one also made a solemn vow to help in the salvation of others. Here we reach the profoundest mystery of the greatest religion.

The glory of Christianity is that it makes those who deserve hell fit saints for Heaven. Christianity abounds with examples of this kind.

Huxley was a despairing pessimist when he looked to man only. He desired to see all men wiped out of existence so as to escape suffering. It is only when we
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have the mind which was in Christ Jesus for the redemption of man that optimism, like a glorious sun, rises on the dark world.

In this way the religion of this marvellous Epic was made the hope of the countless millions of Asia—the other sheep, not of the Western fold, which our Lord was going to make into one fold with one shepherd. John 10. 16.

The beginning of this union of the Eastern and Western sheep in one fold we now see with our own eyes—a great mystery of the past now revealed in these latter days to the glory of God. Christ's followers have not come to destroy, but to fulfil. All this is wonderful in our sight, the glory of God alone.

12. Moral and Religious Principles must control Economics

The gigantic problem which the great mediæval Prophet of China set before himself and Kublai Khan was the same as that which the Prophets of Israel set before themselves, the same as that which the ancient Prophets of China, India, Arabia had before them and the modern saints of Christendom who founded Missionary Societies, from the days of Raymond Lully and Las Casas till Edward Irving, General Booth and Hudson Taylor, the same as faced the men of God who were the statesmen of Europe and America—Grotius, Sully, Stein, Mazzini, Washington and the Japanese Genro latterly led by Prince Ito, together with the Chinese Reformers of 1895-8. It is the question how to save the people, the nations and the world. All agreed that Sacred Books were necessary. To-day
also, Prophets are agreed that most of the fundamental principles of ancient civilization were wonderfully sound. Still, the conclusions of recent international congresses show that modifications of the economic, and educational as well as the moral and religious bases of universal peace, progress and prosperity are necessary. Let us trust in Him who made all things well to inspire modern Prophets to solve the modern problem. Blessed are they who hear God's call to save the whole world and obey!

13. **Better Understanding with Better Knowledge**

At the first contact of Eastern and Western religion and civilization there was a terrible clash of arms, each denouncing the other as false and wicked, and of the devil. But, after a century of intercourse between the most intelligent and best of both in the East and West, the opposition is fast passing away. The East appreciates famine relief work, hospital work, educational, religious and other beneficent work in which people from the West have been engaged, and no longer opposes and hates, but is willing to **co-operate** with the intelligent and best from the West.

On the other hand, the Western students of the religions and civilizations of China and Japan have come to realize that, though these differ much from the forms in use in the West, yet they are not essentially antagonistic: therefore in order to benefit by mutual intercourse, the West is also anxious to **co-operate** with the intelligent and best in the East.
This new attitude between the East and the West, in which rulers, statesmen, students, priests, and common people begin to take part in spite of wars and revolution, is like the dawn of a new era of universal peace and good-will and love to God and man, and promises to be the adamantine bond between them, which all the powers of evil cannot sever.

In this Epic and Allegory we see before us a religion which has conquered Asia, just as Christianity in ancient days conquered N. Africa and Europe, a religion which appointed its metropolitans and bishops for centuries in Persia, India, and China, a religion which, though adopting many terms which are Confucian, Taoist and Buddhist, still asserts itself superior to all, and which, though persecuted by inquisitions more terrible than those of Rome,¹ retained such vitality that no power in China, Korea or Japan for 1,300 years has been able to stamp out. This pre-Nestorian religion, which had as its missionary a white-faced Aryan, a Parthian Prince,² not a Hindu, and which Pope Calixtus declared to be Christian, still declares itself, in spite of its Buddhist nomenclature, the Mahayana or the Great Other religion (Pie Kiao) higher than all others. It preaches the necessity of faith as well as works, and teaches that the entrance to this religion is by repentance and service. Its aim is to be perfect like God, the True Model, according to the teaching of its Messiah, who is the Incarnate One, co-working with the Divine Spirit that inspires men and

2. See Wheat among the Tares, by Arthur Lloyd.
women, to save men from all suffering for all time and ages. Its chief Scripture 聖經 teaches life, light and love, and one of its great rites is similar to the Holy Communion. There exists the Kin Tan Kiao (Religion of the Pill of Immortality). One of its Abbots, Pradjna by name, co-operated with the Nestorian Bishop King Tsing in the translation of Religious books during the Tang dynasty. In examining this religion, are we not driven to ask again, what I asked more than twenty years ago—can this, the white-robed, wonderful, all-pervading religion of high Asia, the deity of which the Manchus forbade to be made with a white face, as was the image originally fashioned in the temple of Lü Tsu 純陽宮, and whose followers were compelled to become barbers, so that like actors they were forbidden to compete in the government examinations, being considered a degraded class of people,—can this be any other than our long lost persecuted sister, whose Churches, presided over by Prester John, were found everywhere by Marco Polo in his travels, alongside of the temples of the Moslems and idolators, namely, the Holy Catholic Church of Asia, the pre-Nestorian and post-Nestorian Mahayana?

14. Lost Nestorianism Rediscovered

What became of Nestorianism is another question of importance studied by the Roman Catholic missionaries for three hundred years and more, and the great Abbé Huc, whose History of Christianity in China is a standard work of immense value, was not able to answer it; nor have any of the Protestant missionaries, who have been here for over a century, been able to
answer it, though they have repeatedly come across what appeared to be valuable trails of it. Here in this Allegory we have at last a most momentous discovery. Though the question of the origin of the Mahayana religion is not discussed, it unmistakably says in Chap. 88 that the Mahayana religion, which these Pilgrims believed in as from Heaven, is the same as the Nestorian, therefore the Christian, religion! Observe carefully the description and meaning of prayer viz. to get power from on high p. 310. The Epic is not a Bible of Nestorianism but the Pilgrim’s Progress of it.

The author, Chiu Chang Chun, is referred to by all Chinese as a great Taoist monk and has most curiously written the best apology in existence for Higher Buddhism, just as Lü Tsu, a Confucian scholar, in his later years, wrote the best apology for Higher Taoism. The writing of this Epic and Allegory proves that he had been in his later years converted to Nestorianism as a form of Higher Buddhism.

By these two discoveries, of Higher Buddhism being the same as early Christianity, and, that by Higher Buddhism the author included Nestorianism, we are within reach of means of winning over more than two hundred millions of Higher Buddhists and Taoists to co-operate in the salvation of the whole world.

15. **Religious Co-operation instead of Persecution**

It is worthy of note that when the Author was invited to the Mongol Court, the Saracens were pushing their conquests in Europe and the Christians were or-
ganizing the Crusades to oppose them; and that when both these religions made the utmost use of their swords as powerful arguments to compel their opponents' conversion (for persecutions were the common methods of that age), our Author the Nestorian Prophet towers high above them all in that he consistently forbade killing and wrote that celestial anthem in praise of the aim of all the founders of the great religions.

It has been asked, since Nestorian Churches were to be found in thousands over the whole Chinese Empire and central Asia, how was it that Christianity failed to make greater progress after the reinforcement of missionaries from Rome after the Crusades? Was it because Rome claimed a monopoly of Divine inspiration, which she denied to the followers of Nestorius, who from Antioch converted nearly the whole of Asia at that time?

Have not the claim of being the only true and Catholic religion, and the forbidding of all its followers to worship with or marry any Christians who do not obey Rome, been the great stumbling block and offence to the conscience of Asiatic nations and even to half Christendom?

Was it because Antioch also had neglected to grow in knowledge? Japan now is learning this lesson, that God has made ample provision for the material as well as for the spiritual need of man.

Had not Rome forgotten to practise the love of the 13th chapter of 1st Corinthians and 17th of John? Had not Antioch also forgotten to expect the fulfilment of the Gospel promise of a hundred fold in this life?
Pope Calixtus said the Higher Buddhism was Christian, hence its great success in high Asia. Francis Xavier by acknowledging the same in Japan succeeded in converting many Daimios in a very few years.

16 Chief Characters in the Allegory, Emblems, Symbols and Important Terms.

Both Shang Ti and Tien are Confucian names for God.

Yü Ti is the name given by Taoists to the Supreme God of the Universe.

Tai Shang Lao Kun. Lao Kun is a name by which Lao Tsze is sometimes called, and as Lao Tsze is said to have been born with white hair, indicating his wisdom, and it was his eighty-first appearance on earth to save men. We should bear in mind that 81 is a Taoist perfect number. As our Bible says God appeared to Adam, Noah, Abraham, Ezekiel and others and spoke of twenty-four elders in Heaven, the Taoists regard Tai Shang as the highest and Lao Kun the oldest of the Heavenly Princes, therefore the nearest word in English to convey the same idea seems to be the Ancient of Days. The same idea of heavenly beings coming down to earth is seen in Buddhism, e.g. the life of Huen Chwang. (See page 359).

Shi Wang Mu. The Queen of Heaven. According to Taoist tradition, she was one of the most ancient and illustrious sovereigns of Heaven, and had the power to confer immortality on her guests. She banquetted
them at stated periods. In one of the Chinese histories it is stated that about the beginning of the Christian era, a rumour spread abroad that Shi Wang Mu was about to come down from Heaven to visit the Kwen Lun mountains. The people from North-Eastern China rose like a swarm of bees and rushed westward, leaving their crops standing in the fields.

**Fo.** The Supreme God of the Buddhists. As the highest philosophic conception of the Absolute Being. He is also called the True Model (Chen Ju), Creator and Ideal. In Higher Buddhism He is supreme in Paradise (Western Heaven), and is called Amitabha (Omito Fo), explained in Chinese as the Buddha of Endless Age (Wu Liang Show Fo), and also the Buddha of Light. The Chinese character Fo (佛) is composed of two others, meaning—'not' and man,' i.e. God, whose acceptable religion is godliness, (Godlikeness). Whatever the conventional religious name may be, Buddhist authors and translators made the mistake of using the same character Fo for God and for Prince Gautama Buddha, the founder of Indian Primitive Buddhism. This mistake has created interminable confusion, which has continued to the present time, and is only now being disentangled by advanced students. Whether the word Fo is to be translated God or Gautama has always to be decided by the context. (See Chap. 98, Julai’s address to the ambassador.)

**Julai.** (The Model Come). The Buddha (God) Incarnate, the actual ideal on earth, often used wrongly as synonymous with Buddha, just as Christ is often wrongly used for God. He is also called the Mighty One (Ta
Shib Tsze) (Japanese—Dai Seishi), who put an end to death, therefore an end to the possibility of reincarnation taught by Primitive Buddhism, and ascended to Heaven to sit on the right hand of God. He is also called Mileh Fo, in Japanese Miroku, and the Great Physician, Japanese Yakushi. Some say the Great Daibutsu at Kamakura represents Julai. He is always represented in the temples of the Pure Land sect on the right hand of God (Amitabha).

**Kwanyin.** The Inspirer to good works and mercy, the Buddhist equivalent to the Holy Spirit, to whom is attributed the work of conversion. She is always represented on the left of Amitabha, when one of the Trinity, but alone and behind the Trinity screen when saving some one from a sea of trouble.

**Huen Chwang.** A religious Master with a vow of faith in, and loyalty to, Buddha "God", to help and save all living beings, by doing good to them, and by self-sacrifice. He is sent by the Chinese Emperor as an ambassador to procure Scriptures from Heaven. He has come down from Heaven, like the Angel of the Covenant in the Bible, for the tenth time to save men. His former disembodied spirit's name was Kin Shen 金蟬 (Golden Cicada). He seems to have belonged to Primitive Buddhism originally and despised the Higher, as Paul did the Christian, but was afterwards converted and became a leader in the Higher. (See p. 359). He is called for his work by Kwanyin. Chap. 12.

**Sun Wu Kung.** A monkey who personates the irrepresible human mind, the discoverer, the inventive genius, full of resource, who begins with monkey
inquisitiveness to study the reason of things, a man of science, who independently becomes a mighty chief, is unruly in heaven, and is imprisoned for 500 years. Later he is converted by Kwanyin, and follows the religious Master as his chief disciple and escort. He is the practical man, exceedingly able as a discoverer and inventor in all arts, especially as an unconquerable fighter of demons and evil doers, and in defence of his Master, and of truth and righteousness.

Chu Wu Nêng. The Pig, who personates irrepressible instincts, and man's lower nature. He sins and is cast out of heaven and banished, but later is also converted by Kwanyin, and then volunteers to devote his strength to carrying the baggage of the religious Master, and becomes an assistant disciple. He is also called Pa Kiei, the Eight Commandments (Letter of the Buddhist Law?) But he has no sense, is too fond of ease, good feeding and pleasure: the drudge of the party.

Sa Wu Ching. The Seeker after Purity, a sort of dandy Dolphin or strict Pharisee, who gains Heaven by Taoist methods, and is promoted to be a page in the court of Heaven: but owing to some carelessness there, is banished to the desert, the river of quicksands in high Asia, where he falls away from honest ways. Afterwards he is converted by Kwanyin and becomes the third disciple to escort the Master. He is an odd-job man, to look after the horse, baggage, etc.

The White Dragon Horse. He is from the Western ocean, having committed some sins as a dragon, whose chief is the god of rain, for which he is degraded into a horse. Afterwards he is also converted and joins
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the Pilgrims for the salvation of the world. He carries the Master to the West, and the Scriptures back to China.

**Demons.** These personate the wild untamed passions of man, who use the forces of nature to rob and kill all for their own benefit regardless of the sufferings of others. Hell is the chief asylum of the Universe where these demons are kept under the control of just officers. (See Chap. 3).

**Idols and Images.** An idol is that which claims allegiance in opposition to God and goodness, and is therefore a traitor: an image, if it only illustrates the supremacy of God and goodness, as many in the Greek, Latin and Protestant Churches believe, is, like our illustrations in the Bible, not treasonable but helpful, especially to beginners. They are images but not contrary to the second commandment, any more than are our pictures.

**The Cassock and Biretta.** Symbols of the Great World-wide Religion. The Patriarch of Antioch who ruled all Asia through his bishops, had uniform robes. See *Chau Ju-Kua*, pp. 104-10.

**The Hat of Spikes.** Worn by the Monkey. Whenever the Master orders some very difficult work to be done, and the Monkey hesitates, the spikes enter into his head and give great pain. It is a chastening to make him perfect through suffering. (Chap 14.)

**The Peaches, The Wine and Pills of Immortality.** These represent the intellectual and spiritual fruit and wine and medicine of the enlightened mystics. The Jewish Scriptures say that if the fruit of the *Tree of Knowledge* were eaten, man’s eyes would
INTRODUCTION

be opened, and he would become like the gods. In this Epic the beautiful fruit, which makes man immortal, is not the apple referred to in the tradition of the West (not in the Bible), but the Peach. The demons also very frequently desire to eat the flesh and drink the blood of the Religious Master, as a sort of mystic magic sacrament, in order that they might thereby become immortal. Jesus said, "Whoso eateth my flesh and drinketh my blood hath eternal life."

TIMOTHY RICHARD.

Shanghai, October 1913.
God as represented by the Higher Buddhists in Japan.
CHAPTER I.

SEARCH FOR IMMORTALITY

Eternal Life impregnates the world and a child is brought forth.

Mind and soul unite and bring forth Religion.

Chaos reigned ere order came,
Darkness wrapped the world around,
When at last appeared Pan Ku.
Light and bright he placed above,
Heavy things he ranged below.
Living creatures he called forth,
All things needed be supplied.
Creation's wonders if you'd see—
Read this journey to the sky.

We have heard that the age of the world is 129,600 years for one kalpa, that these kalpas are divided into 12 periods, just as the day and night are divided into 12 Chinese hours, and each period is 10,800 years (or two half periods of 5,400). Speaking of the divisions in a day, there are twelve of 2 hours each, from midnight to midnight. But if we speak of the division of the kalpas, at the end of each there is a return to chaos and darkness. After the first period of 5,400 years, everything should be dark like night without any living thing. This state is called chaos. After the second period of 5,400 years comes the era which gradually begins to open up with light. Hence the saying, "The winter solstice is the re-beginning." But Nature never changes. Everything is dead then. Soon after, life again begins. After
a third period of 5,400 years more, the light parts of matter rise up, forming the sun and moon and stars. Towards the end of a fourth period of 5,400 years, the solid parts combine. The Book of Changes says, "How great is Heaven, how perfect is the Earth producing all things, the Earth henceforth is solid". After a fifth period of 5,400 years more, all the solids resolve into water and fire, into mountains, rocks and earth. After a sixth period of 5,400 years, at the end of another kalpa, all things are reproduced again. Heavenly influences descend and earth influences rise, and by the union of the two, all living things are produced. After the seventh period of 5,400 years, men and birds and beasts are produced. Thus we have the three great powers, Heaven, Earth and Man. Three Emperors came forth to rule the earth and five sovereigns fixed the social relations.

(The above is a summary of the Author's version of the seven days of creation.—Tr.)

Then the world was divided into four great continents: (Ssu Ta Pu Chow), the East continent of the Mighty gods; (Tung Shing Shen Chow), the West continent of the Unicorns; (Shi Niu Ho Chow), the South continent of the Shen Pu, (Nan Chen Pu Chow) and the North continent (Pei Ku Lu Chow.)

(This book was written before the great geographical discoveries of the African, Australian and American continents, even of Europe.—Tr.)

This book only describes the East continent of the Mighty gods. Beyond the ocean there was a country called Ao-lai. Near this country was a sea, and in the
Sun the Monkey.
sea there was a famous mountain called the Flower and Fruit mountain. This was the greatest of all the mountains of the world, the home of the Mighty (dragon) gods of the Three Islands. On the top of that mountain there was a living stone, 36 ft. 5 ins. high, and divided into 365 degrees like the heavens, and it was 24 feet in circumference, from which went forth 24 different influences. Above it there were 9 openings and 8 holes, according to the 9 mansions and 8 diagrams of the Book of Changes. Since the beginning of time it had been animated by the best forces of heaven and earth. Sun and moon had long influenced it, so that it had a living force, as a child in its mother's womb. On a certain day it split open and produced a stone egg, round like a big ball. After exposure to the air, this was transformed into a stone monkey with the five senses of the body complete, and able to creep and run. It turned and bowed to the four points of the compass, and its eyes glowed like burning light, the rays of which reached the stars, astonishing the dwellers in heaven, even unto the seat of God in His golden palace in the clouds, and the inner palace where the heavenly ministers were gathered.

They saw the light burning brightly and ordered a telescope to be brought. (The telescope was invented by Galileo only in 1609 A.D., therefore the Chinese must have had some kind of telescope before we in Europe had it.—Tr.) It was taken to the South gate of heaven to be looked through from thence. Immediately the two great heavenly angels returned and reported that the light came from the East continent of the Mighty gods, from the Ao-lai country where the Flower and Fruit Garden was on a mountain; on the mountain there was a stone
pillar, which had laid a stone egg; when the egg was exposed to the air, it was transformed into a stone monkey that bowed to the four quarters of heaven; its eyes shone with burning light reaching to the stars; it ate and drank, but the light of its eyes was becoming dim. God took pity on it and said, "That far object below is not strange; it is the living principle of life in the Universe."

The Monkey on the mountain could walk and jump, eat vegetables and drink of the brook, pluck wild flowers and seek for fruit and berries, and make companions of monkeys and birds and join a herd of deer. At night he lay down on a rock. In the day he wandered about on mountain peaks and penetrated into caves. Truly he was the most incomparable of all living creatures. In the greatest cold he did not suffer. In the summer heat he joined a herd of monkeys seeking a cool place in the deep shade of fir trees. After play he would go to the mountain stream to bathe and watch the water rushing down the rocks.

Then one day all the monkeys cried out, "Where does the stream come from? Let us follow it to its source. Call the monkeys all together." All came and shouted out, "Let us go." So they started up the stream and climbed the rocks till they came to its source, which was a great waterfall. Then all clapped their hands for joy and cried, "Beautiful, beautiful!" But the waterfall came from a cave. Then they said, "Whoever dares enter the cave and find the source and comes out without injury, we shall make our king." Three times this cry was raised and agreed to.
In face of these difficulties, suddenly a monkey came forward and cried out, "I will venture in." A fine one he was. He shut his eyes, bent his body and rushed into the midst of the waterfall. Then he opened his eyes and raised his head to see. There was no water, but there was an iron bridge. The water under the bridge filled a hole in a stone and then flowed out and covered the entrance to the bridge. Again on looking at the top of the bridge, he saw a house, most beautiful. After looking at everything for a long time, he jumped over the bridge, and he saw in the middle a stone pillar. On the pillar were cut the words, 'The happy land of the Flower and Fruit Garden, the water curtain of Heaven's cave.' The stone Monkey was delighted beyond measure. He shut his eyes again and doubled up his body and jumped through the waterfall to the outside.

He sneezed twice and then said, "A grand find, a grand find!" Then all the monkeys gathered round and said, "What is it? Is the water deep?" He said, "There is no water at all, only an iron bridge. On the other side of the bridge is a Heaven-made palace, full of treasures." "How do you know that?" they asked. The stone Monkey smiled and said, "This water comes from a stone hole under the bridge and flows out as a screen to the entrance. On both sides of the bridge there are flowers and trees and a stone palace. In the palace there are stone pots, stone stoves, stone basins, stone cups, stone beds and stone seats. In the midst there is a stone pillar on which is carved: 'The Happy Flower and Fruit Garden, the Cave of Heaven hid by a water curtain.' There is our true resting-place. Let us
go and live there, lest we suffer from the weather.” All were delighted with the news. “You lead us in and show us the way.”

Then the stone Monkey shut his eyes, doubled himself up and jumped in, and all the rest followed in the same way, and jumped over the bridge, all of them struggling for the stone pots and pans and beds and seats with all the selfishness of monkeys, till all were quite tired. The stone Monkey sat with dignity and at last said, “Sirs, what will become of persons if they are faithless? You said whoever should be first in here and go unhurt, should be made king. I have now found out this Cave of Heaven where you rest in peace and enjoy the happiness of a palace. Why is it that you do not respect me as a king?” They all cried out, “Live, O king, for a thousand years.” After this the king changed his name and did not call himself the stone Monkey but the Beautiful Monkey King.

Living beings all descend
From three Powers, Heaven, Earth and Man;
In the womb of Fairy Stone
Roots the seed of Sun and Moon.
From the egg comes forth the ape.
Thus their great work is performed.
Then the work is crowned with name.
Shapeless first all life begins,
Then at last is perfect form.
Age to age thus reproduced,
Whether beast or man or sage.

Then the Beautiful Monkey King led all kinds of monkeys who were princes, statesmen and their assistants, to the mountain garden in the day, and at night
they slept inside the water curtain. They did not join with the birds of the air, nor with the beasts of the fields, but lived as a kingdom in the enjoyment of the wealth of Nature for many centuries.

One day, when feasting with his monkeys, suddenly the King began to weep. Then all the monkeys gathered round him and reverently asked what troubled him. He replied, "Although I am happy now, I am not without fear of future shadow." They laughed and said, "O great King, we live daily in this Happy Land and the Cave of Heaven in the continent of the gods, perfectly free without restraint and with infinite joy: what need is there to fear?" The King replied, "Although to-day we break no human laws, nor have fear of being conquered by wild beasts, still in time we shall get old and decrepit, and be in fear of the judge of the dead, who will not let us stay amongst the living." Hearing this, all the monkeys covered their faces and cried because they all feared death. At this there jumped from among them a strong one, and cried out with a loud voice, "Great King this sorrow of yours is an opportunity to gain Life eternal. Of all the wonders of the world, three are greatest:—the Buddhas, the Taoist Immortals and the Confucian gods. These have reached beyond transmigration and will never be re-born to die again, but will endure as long as Heaven and earth. The King asked, "Where do they live?" The monkey said, "In the world after death, in the ancient Depths of the Eternal Mountain."

On hearing this the King was much pleased and said, "To-morrow I leave you and go down the mountain
and take a flight to a corner of the sea far on the horizon, and find out these three wonders, so that I may never get old, but live for ever and escape the hand of death. This is a happy thought, it is the sudden conversion spoken of in the Buddhist religion, whereby a man can escape the net of re-incarnation by transmigration, and become a great saint as lasting as the Heaven itself."

At this all the monkeys rejoiced and clapped their hands, saying, "Good, very good! to-morrow we also go across the mountain in search of fresh fruit to provide a big banquet for our great King"

The next day all the monkeys went in search of fairy peaches and found a strange fruit and some mountain herbs. They laid out a fine table with fairy wine and fairy dishes. Then they placed ten of the stone forms for the banquet, and invited the King to be seated and the monkeys in turn served the guests with wine and feasted themselves the whole day.

The next day the Beautiful Monkey King got up early, cut up some dried fir-trees, and made them into a raft and took a bamboo for a punting-pole. He went on the raft alone and punt ed with all his might and was carried out by the tide to the open sea. There day after day he was carried by the South-East wind to the borders of the South—Shen Pu—continent on the North-west. Then he abandoned his raft and went ashore.

There on the beach he saw some men fishing, others gathering cockles, others evaporating salt. He went up to them and impersonated the form and motions of a tiger, and so frightened the people that they ran away in all directions, leaving behind their baskets and their
nets. Finding one who was unable to run away, he stripped him of his clothes, and put them on as men did and walked with dignity across the country. When he got to the town, he learnt men's manners and their language, took his meals by day and slept at night. He searched with all his powers for the place where the three Immortals lived. He found all men were in search of fame or riches, and none sought for everlasting life. Truly as the poet says,

Ever seeking fame and wealth,
Late and early men are led;
Riding horses and their mules.
Dukes and princes seek high thrones,
Food and raiment without work,
Heedless of the doom of death,
Sons and grandsons all want ease,
None desiring to repent.

The Monkey King, having no luck in his search for the way of the Immortals, and having spent eight or nine years in vain, suddenly came to the great Western ocean, where he thought beyond the sea must be the home of the Immortals. Then he got on a raft as before, and sailed West as far as the borders of the Unicorn continent, where he landed and searched for a long time.

Suddenly he saw a high mountain most beautiful, covered with forest and jungle. Fearing no wolves, snakes, tigers or leopards, he went straight to the mountain top. While looking about, he heard a sound far in the forest like the voice of man. He at once plunged into the forest and listened. It was a man singing, and the song he sang was this:—

When chess I play the haft is burnt,
The trees are felled all one by one.
I pass the clouds and slowly mount.
I sell the wood and buy my wine.
I laugh with joy and cry self-saved
The way to heaven in harvest-moon.
I sleep at foot of Tree of Life.
When I awake 'tis heavenly day.
Old trees I know, steep hills I climb,
Beyond the pass make for the plain.
With hatchet cut the withering vines,
A bundle make of all my lot,
Then sing away on road to mart.
I buy my pints of daily rice,
And then, why grudge I have no more?
My price is fair, my price is fair.
Why should I worry to increase.
Nor fame, nor shame? Quite calm I live,
Whoe'er I meet Immortal is,
We sit and talk of Heavenly themes.

The Beautiful Monkey King, on hearing this, was full of joy and said, "An Immortal hides himself here." He rushed forward, and behold, it was only a woodman lifting his axe and cutting wood. The king went up to him and said, "Venerable Immortal, I kneel down before you as your disciple." The woodman hastily threw aside his hatchet and knelt likewise. "Undeserving to be a man, I am ignorant, and with insufficient food and clothing, how much less am I an Immortal." The King said, "If you are not an Immortal, how can you speak the language of Immortals? "What language of the Immortals did I use?" asked the man. The King said, "I heard you say that your companions are Immortals, and when you meet you sit and talk of heavenly themes. Heavenly themes are true words of wisdom and religion. If you are not
one of the Immortals, what are you?’ The woodman laughed and said, ‘The truth is, this song is called ‘The Fragrance that Fills the Hall,’ and one of the Immortals taught it me. He lives next door to me and he told me to sing it whenever I was in trouble and the trouble would vanish. It is because I was in need that I sang this song and did not expect anyone to hear me.’ The Monkey King said, ‘Since you live next door to an Immortal, why do you not follow him and learn how not to become old?’ The man answered, ‘All my life my lot has been bitter. My father died when I was young, my mother is a widow and depends on me alone. I must cut my two bundles of wood and carry them to the market for sale, and then buy rice for my mother’s food. I therefore cannot leave my mother.’ The Monkey King said, ‘From what you say you are one of the superior men, full of filial piety, and surely you shall have a share of immortality. Please show me where the Immortal lives, so that I may pay my respects to him and learn of him.’ ‘It is near, quite near. This place is called the Heart of the Living Mountain. In the mountain there is the Slanting Moon and Three Star cave. In that cave there is an Immortal called the Fountain of Wisdom, and innumerable disciples taught by him have gone forth. He has some thirty or forty students now. You follow that small path and go southward for seven or eight li, and there is the place.’ The Monkey King laid hold of the woodman and said, ‘Venerable Brother, you come with me. If I receive good, I shall not forget your kindness.’ The woodman said, ‘What a stupid man you are! I have already
told you where to find him. I must cut wood and look after my mother. If I go with you I shall be neglecting my business, and who will look after my mother? You go by yourself!"

The Monkey King had to leave him, and went his way out of the forest for seven or eight li, and there surely was the cave. There he stopped and looked round—it was so beautiful. The door of the cave was closed and all was quiet with no one about. Raising his head he suddenly saw a stone on which was engraved fifteen words—'The Heart of the Living Mountain, the Cave of the Slanting Moon and Three stars.' The Beautiful King of the Monkeys was full of delight, and looked at the cave for some time, not daring to knock. He climbed to the top of a fir-tree that was close by, and began chewing the fir tops. Shortly after he heard the noise of a door opening. It was the door of the cave. Out of it came an Immortal student who cried out, "Who is making a noise here?" The Monkey King dropped down from the tree, went up to him respectfully and said, "I am in search of Truth and Immortality, and therefore of all places I would not make a noise here." The Immortal student smiled and said, "Are you a seeker after Truth?" The King replied, "I am." The Immortal student said, "My professor has just gone up and mounted the platform to preach, and without giving me the reason why, he told me to come and open the door as a Truth Seeker had come, and I was to welcome him. I suppose it is you." The Monkey King smiled and said, "Yes, I am the one, I am the one." The student said, "Follow me inside."
Meditation, seeking Wisdom.
The Monkey King adjusted his clothes and moved on respectfully after the student far into the Cave of The Slanting Moon and Three Stars through corridor after corridor, between high places of carnation marble, vermillion mansions and precious gates of indescribable beauty, right up to the inner sanctum and there saw Wisdom sitting above. On either side of him were ranged his thirty disciples, standing on a platform below. Truly it was,—

Greatest learning of Immortals,
Unstained Purity,
Western Heaven's greatest wonder,
Wisdom's Fountain.
Nor birth nor death experienced he,
Perfect Model.
Forces complete, godlike are all
His myriad mercies.
Silent, unseen, work all the forces
As need requires.
Instincts grow from roots of True Model
Without forcing.
His years like Heaven's endless are,
Glorious his form.
Lasting Wisdom throughout all kalpas,
Teacher of All-Law.

Seeing him the Monkey King fell on his knees and knocked his head upon the ground innumerable times, and said, "Master, Master, I want you to accept me as your disciple." The Master said, "Tell me where you are from and what your name is, and then you can perform the disciple ceremony." The Monkey King said, "I am from the East Continent of the Mighty gods, the Ao-lai country, the Mountain Garden and the Cave with the Water screen." The Master cried, "Turn him out. He is a sower of discord, a false disciple." How
can he bring forth any good fruit?" The Monkey King grew alarmed, went on knocking his head without stopping, saying, "What your disciple says is strictly true. I am an honest man." The Master said, "If you are honest, how can you say that you come from the East Continent of the Mighty gods? Between us and that place there are two great oceans and the Southern Continent. How could you come here?" The Monkey King knocked his head and said, "I sailed across the seas, came ashore and travelled overland in search of Immortals for over ten years before I arrived here." "Since you have travelled so long and so far let it be. What is your surname?" The Monkey King replied, "I have no temper. (The word for temper is pronounced like that for surname.) If men curse me, I am not troubled. If they beat me, I do not get angry. I only bow to them and there ends the matter. I was never in a temper in my life." The Master said, "I do not ask about your temper. What surnames had your parents?" The Monkey King replied, "I never had parents." "Since you had no parents, did you grow like fruit on a tree?" The Monkey King replied, "Although not grown on a tree, I grew from a stone. I only remember that in the mountain orchard there was a Fairy stone. One year the stone split open and I was born."

The Master was glad to hear this and said, "This speech shows that you are a child of the Divine Power above Nature. Rise up and let me see you walk." The Monkey King jumped up and walked round twice. The Master smiled and said, "Though your body is not beautiful, you seem like a monkey who lives on evergreen
pine and cones. I will give you a surname according to your nature and call you Sun.’’ The Monkey King was delighted, knelt on the ground again and said, ‘‘Good! Good! Good! Now that I have a surname, I beg that the Master will be kind and give me another name, to which I can answer when called.’’ The Master said, ‘‘We have twelve names, such as Breadth, Greatness, Wisdom, Model, Ocean, Nature, Versatile and Seeker after Complete Learning, and so forth, from which to choose. The most suitable for you would be Discoverer of Secrets, Woo Kung; will that do?’’ The Monkey King laughed and said, ‘‘Good! Good! Henceforth call me Sun, Searcher of Secrets.’’

There were no names when chaos reigned,
The use of useless comes from thought.

After all we do not know what secrets were found. Wait until the next chapter and see.
CHAPTER II.

MONKEY STUDIES MAGIC.

Study well the wondrous ways of wisdom,  
Conquer wrong, and cling to right and Heaven.

After the Monkey had received a name, he settled down to study and remained there over six years. Once the Master lectured and taught:—

Mysterious are the three Religions  
In essence and fruitage all complete  
Now preaching, now praying  
All unite in one essential  
Repentance and sincerity  
As the path of life for all.

The Searcher of Secrets, on hearing this, felt like dancing for very joy, and moved his hands in great excitement. The Master asked him what was the matter. He replied, "Please pardon me, it is nothing but inexpressible delight at hearing such joyful tidings from you." The Master said, "You have now been here seven years. What more do you wish to study? There are hundreds of interesting subjects; which do you want to take up? Do you wish to study the inactive subject, such as the art of calling up genii and obtaining oracles from the gods to avert evil and secure happiness, or do you wish to learn the six Schools of Thought—Confucianism, Taoism, Buddhism, Dualism, Universal Love and Medicine? Or do you wish to study Architecture, or will you learn
MONKEY STUDIES MAGIC

Quietism, which means stillness, prayer and meditation, silence and fasting, sleeping merit, standing merit and trances? Or do you wish to study various objective activities, such as men and women, helpmeets, inward massage with the breath, the compounding of male and female essences, the use of human milk and such like?

The Monkey asked, "Will any of these show me how not to grow old?" The Master said, "No, not one." The Monkey King replied, "Not one of them will I study then." The Master jumped down from his platform and said, "You Monkey, what will you learn since you will study none of these?" and he hit the king three times on his head and went inside. The Monkey King thought this was only the Master's private hint for him to come and see him at the third watch that night, and he would tell him the secret. At the third watch the Monkey King went in and found his Master's door half open. He went in and waked him. On waking the Master chanted:

Hard it is, hard it is,
Mystery of mysteries to solve.
The golden pill give out to man with care.
The faithless ne'er can prize the gift divine.
Your breath is spent, you preach in vain.

At this the Monkey King said, "Since you signalled to me to come and get the secret of religion at this time, I have come here and have been kneeling to receive it for some time." The Master thought, "what a rare creature I have in this man!" and said, "I will tell you this great secret.

To discover secret doctrine, perfect and profound,
One must train the spirit's nature, only this the art,
This involves three primal forces, sex, and mind and spirit.

Secret keep this no divulging, fatal to reveal,
Preserve with care your body’s strength,
Your secret strength conserve, increase.
Obey my words, the Truth you’ll find.
Forget them not, the gain is great.
Put off all thoughts of evil lust.
Seek purity, shine bright.
Your secret chambers flood with light.
The moon protects the timid hare,
The sun grows trees for birds to roost.
Birds and rabbits join in revels,
So do dragonous have their mates
Have their mates new life follows.
E’en in fire grows a lily
Differing natures, all converted,
End their work as true Immortals.”

(To regard reproduction as sin is the fatal error in Primitive Buddhism, for if carried out, the human race and all living creatures would be extinct in the second generation.—Tr.)

The Searcher, having learnt the three secrets of Immortality—seed, soil and God, memorized these carefully, and went on studying alone for three years more. Then the Master again mounted the platform and preached on the parable of the great judgment in its outward appearance. Suddenly he asked, “Where is the Searcher?” The Monkey King came forward, knelt and said, “I am here.” The Master asked, “What have you been learning all this time?” “Your disciple has about mastered the study of the spiritual nature.” The Master said, “Then you know the origin of things, that is—the Divine. But you must be careful of three great dangers.” The Searcher, after pondering
over this for a long time said, "I have constantly heard it said that when one has found Truth and Virtue, then one becomes like God and no sickness can befall him; how then do you speak of dangers to be avoided?"

The Master said, "What I teach you is not an ordinary doctrine, for it controls the forces of Heaven and Earth and the secrets of the sun, moon and stars. When one has arrived at this stage, then one is superior to the evil spirits and the ordinary gods. Still after a time there will come a thunder clap to try your soul and spirit. If unmoved and unshaken in the deluge, you will be like Heaven itself. If you doubt, then you perish. After a long practice of religion again, one is tried a second time. This danger does not come from God, nor from man, but from one's own passions. It burns one's whole body to ashes, and all one's long years of practice are in vain like a dream. After another long term of practice, one is tried a third time by the danger of environment, which blows on one like a typhoon and affects one's whole being. This must be overcome."

When the Searcher heard this his body shook and his hair stood on end. "O Master have pity on me, and tell me how to overcome these three dangers, and I shall never forget your kindness." The Master said, "That is not difficult. There are two ways to avoid them. One has 36 wonders, the other 72; which do you wish to know?"

The Searcher of Secrets said, "I wish to know the 72 wonders." "Come here then, and I will tell you the incantation." Then he whispered it in his ear. Then the Monkey King felt influences going through every pore of his body, and began to practice the arts.
and to learn the whole 72 wonders. Afterwards when they were outside the door of the Three Star Cave playing, the Master said, "Searcher, have you learnt all the arts?" He replied, "Thanks to your great kindness I have, and I can fly among the clouds." The Master said, "Let me see what you can do." At this, the Searcher bent himself and jumped some 50 or 60 feet in the air and walked on the clouds for about the time it takes one to have a meal, walked for a mile and then descended amongst them. The Master said, "That is not much. It is only creeping on the clouds. The ancient Immortals are said to have mounted in the morning as far as the Northern Sea, gone round the East, South and West Seas, and been back at night. The Searcher said, "This is not easy." The Master said, "Easy enough if you have a mind to do it." At this the Searcher threw himself on his knees and, declaring he was in earnest, begged his master to be so kind as to show him how to do it again. The Master said, "You jumped when rising, you should only bow and rise. But if you wish I can teach you how to do it by somersaults." The Searcher knelt before him again and begged him to do so. The Master then taught him the incantation. Then with a clenched fist and a spring, the Searcher was off 107,000 li. Being late the Master and students retired, while the Searcher of Secrets went on mastering how to travel on the clouds, and for many days afterwards would do nothing else. (In other words the art of being guided by spiritual truth.—Tr.)

One day the students had a long talk together, and said, "Searcher, you have studied the mysteries of
Nature so deeply, that our Master has taught you how to perform many wonders; can we all do this?'" The Searcher laughed and said, "Truly if the Master teaches and you diligently learn, there is no reason why you should not learn all." They replied, "Show us some of your wonderful arts." The Searcher said, "Tell me what you want and I will try." They said, "Change yourself into a pine-tree." Searcher recited an incantation, shook his body and was transformed instantly into a pine-tree.

Clouds come kissing virgin pine,
Wooded through the growth of years,
Showing monkey traces none,
Only hoarfrost on each branch.

At the sight the students clapped their hands and cried in great admiration. The Master hearing, came out and asked what the matter was. When he heard he said, "You, Searcher, pledged yourself not to divulge the secret, and now you play with great things before the unworthy. If you do not divulge the secret to others, they will kill you." The Searcher wept and begged his pardon. But the Master said, "I cannot keep you any longer, you must go, for your life is in danger." Searcher said, "What shall I do?" "Go back whence you came," was the stern reply, "and never tell anyone that you are my disciple, or I will flay you alive." With this, the Searcher took leave of the Master and fellow-students, recited an incantation, jumped over the clouds and was back in an instant in the East Continent of the Mighty gods, the Mountain Garden and the Water-screen Cave, and was glad, saying,
“Leaving home I lonely was,
Mortal frame and mortal seed.
When born again in spirit land,
The body light became as air.
In all the earth none have a mind
To seek the truth and gather light.”

Finally the Searcher descended safely from the clouds, arrived at the Mountain Garden and there heard the monkeys crying bitterly. He said, “My children, I have returned, what is the matter?” Ten thousand monkeys, great and small, ran towards him from all the rocks and trees about, knelt before him and cried, “Why did you leave us so long here without protection? We have been longing for your return like men who are hungry and thirsty. Of late we have been troubled by the Chief Disturber of the World’s Peace, who wanted to take possession of the Cave by force. We fought him at the risk of our lives and many were killed. If you, great King, had not returned, there would soon have been no cave left us at all.” The Searcher became very angry and asked what evil spirit it was that had dared do that.

“We will soon have our revenge on him. Where does he live and how far away?” “We do not know. He came with the wind and went away in a fog.” At this the Searcher said, “I will find him.” And with this the Monkey King made a spring and disappeared to the North. There he saw a high and steep mountain.

Mountain peaks like pencils pierced the sky,
Mountain streams like gouges carved the rocks.
There the fount of three worlds bubbled forth
Giving strength by watering the earth.

The Beautiful Monkey King hearing voices in this mountain, descended from the clouds and found a cave
from which flowed a river. About the entrance some small demons were at play. At the sight of the Searcher they ran. He cried out, "Do not run away. I am the Master of the Mountain Garden and Cave with the Water Curtain in the South. Your Black Chief, the Disturber of the World's Peace, has been frequently assaulting my children, and I have come to get an apology." The little demons ran in and said, "Trouble has come, O King," and repeated the message of the Monkey King. The Demon King laughed and said, "I have often heard the monkeys say that they had a great chief, and that he had gone away to lead a religious life. I suppose it is he who has come. How is he dressed and how armed?" They replied, "He is not armed, but is hatless and dressed in a red gown and yellow girdle and black boots. He is not like an ordinary man, nor like a Buddhist or Taoist priest, and he is waiting outside with no weapons in his hands." On hearing this the Demon King put on his armour, took a sword in his hand and went out, followed by a crowd of little demons, and cried out, "Where is the Master of the Water-screen Cave?" The Searcher opened his eyes and saw the Demon King.

Black helmet crowned his head,
Red-coated was his back.
Black armour over all,
Black leather boots he wore.
His girdle ten times others round
His height was thirty feet.
His hand bore a huge sword,
All polished for the fight.

Searcher cried out, "You incorrigible Demon. With your big eyes you cannot see me, Old Sun." The
Demon King, seeing him, said, "You are not five feet tall and not more than thirty years old, and have no weapons, how dare you be so mad as to talk to me about an apology?" The Searcher cursed him and said, "You insolent Demon, it is plain you cannot see. You think I am small, but if I wish to be big, I can easily become big. You think I have no weapons, but I can stretch my arms to reach the moon. Do not be alarmed about me. Wait till you get a taste of my fists. Let us have a bout of boxing.'" The Demon King took off his armour saying, "You are short and I am tall. If you use your fists and I use a sword and kill you, it will be ridiculous. Let me put down my sword and fight with my fists.'"

Having put down his armour, he then began fighting. The Searcher got close to him and they fought each other hard, but the long fist beat the air while the short one hit the mark. After the Searcher had given him several hard knocks, he began to swell. Suddenly the Demon King seized his great steel sword and made a rush to strike him down. The Searcher quickly evaded him, so that he struck the empty air. The Searcher then used one of his wonderful arts. He pulled out one of his hairs, put it in his mouth and chewed it into minute bits, then blew them out of his mouth and said, "Transform," and these bits were instantly changed into hundreds of small monkeys who gathered round him. The Monkey King, since he had discovered the supernatural gift, had 84,000 hairs on his body, and each of these could be transformed in like manner as he pleased. The small monkeys were so lively that the Demon could not hit them on the right or left. They
went at him from behind and before, they seized him
and pulled him and tripped him, played with his hair
and eyes, as if he were a pincushion. The Searcher then
laid hold of his sword, went up amongst the monkeys,
struck the top of his head till it split open, and went
into the cave, killing as he went, and left not one of
the demons alive. Then he put back the hair in its
place on his body again. Those who did not suffer in
the cave were the few tens of monkeys which the Demon
King had carried captive before. He ordered them out
to light a fire to burn all the rest in it. Then he told
these monkeys to follow him home. "Shut your eyes
tight." He then uttered an incantation, and a strong
wind carried them over the clouds. When he descended
from the clouds he called on them to open their eyes.
They then found they were at home again, and were
very glad, and ran into the cave as of old. Then all the
monkeys assembled in the cave to welcome the king and
get ready a banquet. They asked him how he had
vanquished the Demon King. The Searcher told them
the whole story. The monkeys' praises were intermin-
able, and they asked, "Where O great King did you
learn all these wonders?" He answered, "That year
when I left you, I sailed across the China Sea till I
reached the Nan Chen Pu Chow (Malay Continent?)
and there I learnt how to become a man, and put on
clothes and boots for some 8 or 9 years, but had not
found the secret forces of nature. I then crossed over the
great Western ocean till I reached the Unicorn Continent
in the West, and searched for this secret for a long time.
Finally I met an old patriarch who taught me the true
way of living eternal as the heavens, so as never to become old.” All the monkeys congratulated him on having discovered how to avoid all calamities. The Searcher smiled on his followers and said, “You may congratulate me on one other thing. You all have a family name now.” They all cried, “Great King what is thy name?” Searcher said, “My surname is Sun, and my name is Searcher of Secrets (the thinker). When they heard this, they clapped their hands with great joy and said, “The great King is the venerable Sun, we are his sons and grandsons, one family and one nation—all of the same name. Let us all honour our Sun Ancestor with cups of cocoanut wine, grape wine and fairest fruits, for this is a great joy to the whole family.”

One family are we now,
All adopted in Heaven’s home.

What befell this family afterwards will be told in the next chapter.
CHAPTER III.

VISITS DRAGONS AND JUDGES OF HELL

Has dominion over all the World.
And names all creatures.

The Beautiful Monkey King returned home with honours. Having killed the Disturber of the Peace of the World, he took away his great sword and daily practised with it. He taught the monkeys how to use it, how to make wooden swords to cut bananas and thistles, and how to build a camp. They played at this for a long time. One day when sitting quietly he suddenly thought, "Perhaps this sham fight may become a real one. We may excite the fear of a human king, or of a king of the birds, or of the king of beasts, and they may say that we are practising military affairs in order to rebel and lead forth an army to kill. How can we get something better than these wooden weapons?" On hearing this, all the monkeys were filled with fear. Then four great monkeys, two red-tailed and two long-armed, went up and said, "Great King, if you wish sharp instruments, that is easy. Two hundred li to the south of us, across the water, on the borders of the Ao-lai country, there is a city full of soldiers. They have workers in copper and iron. If you go there you can buy or have made weapons with which we can practise for the defence of our mountain, and then we shall have nothing to fear."

On hearing this, the Searcher was full of joy. He leaped to the clouds and was there in a minute. The
city had streets and markets and business, both small and great, a very busy place. The Searcher thought, "Here there must be plenty of ready-made weapons. I will go down and buy them. But perhaps I had better use my magic power." He pronounced an incantation and drew in his breath, and then blew it out. Then there arose a tremendous cyclone blowing sand and stones, and the people of the Ao-lai nation were so terrified that they shut their doors, as none dare stay outside. The Searcher then descended from the clouds, went to the armoury and burst open the doors. Inside were eighteen kinds of weapons, all complete. He rejoiced greatly at the sight. "But I cannot take many alone. I had better call my monkeys by magic." Then he plucked a hair, chewed it into bits, and blew them out with an incantation, and many thousands of monkeys appeared. They cleared the armoury of all the weapons, took them through the air and returned home with them.

Then the Monkey King shook his body, put back the hair and set up the weapons in a heap and called the monkeys together to choose their arms. They came and struggled to get knives and swords, hatchets and spears, bows and arrows, and with these they played all day. Next day they were called to drill as usual, and Searcher numbered them and found them to be over 47,000. This frightened all the beasts of the mountain. The elf chiefs of the 72 caves on the mountain came to do homage to the Monkey King, and brought their yearly tribute. They were drilled every season, and all paid their taxes regularly, till the Mountain Garden became an iron city, where they drilled daily for military purposes.
In the midst of this splendid success, however, the Beautiful Monkey King said, "I am not satisfied. My sword is very blunt, what shall we do?" The four elder monkeys came forward and said, "O great King, you are an immortal Sage, and all human weapons are of no use to you. But we do not know if you can live under water." The Searcher said, "Since I discovered the secret of life I know 72 magic transformations. I can ride through the air like lightning; I can make myself invisible; I can ascend to high Heaven or descend into the depths of the earth; I can walk in sunlight or moonlight without throwing a shadow; I can go through metals or stones; water cannot drown me, fire cannot burn me. I am in possession of all these powers."

The four elder monkeys said, "Since the great King has all these magic powers, and the water under our iron bridge flows to the Dragon Palace of the Eastern Sea, if you are willing to go down that water in search of the Venerable Dragon King, and ask him for a weapon, you may get what you want." The Searcher rejoiced on hearing this and said, "I will go."

He jumped on the bridge, recited an incantation, dived and travelled to the Eastern Ocean under water. As he went he met some water elves, who wished to stop him and asked him, "Tell us what holy Sage you are, so that we may announce you for reception." The Searcher said, "I am Searcher Sun, a natural Sage from the Mountain Garden, a neighbour of your Venerable Dragon King, how is it that you do not know me?" The water elves, on hearing this, quickly turned and announced him at the Crystal Palace saying, "Outside there is a natural Sage.
from the Mountain Garden, named Searcher Sun. He says he is your Majesty's neighbour and comes to see you.'

The Dragon King of the Eastern Sea hurried out to meet him and said, 'Honoured Sage, please enter.' They entered in and saluted each other. After being seated and served with tea, the Dragon King said, 'Honoured Sage, when did you find the secret of life? and what magic arts do you possess?' The Searcher replied, 'After I was born I left home to study religion and discovered a body without beginning or end, and now I have trained my children to defend the Mountain Cave. But alas, I have no weapons. I have long heard that you, worthy neighbour, are very happy. In your jewelled palace there must be abundance of splendid weapons; I have come to beg one of you.'

On hearing this, the Dragon King, unwilling to refuse, ordered one of his officers to bring one of the biggest swords and present it to him. The Searcher said, 'I am not used to swords, please let me have something else.' The Dragon King ordered another officer to carry out the nine-pronged fork for him. Searcher received it and tried its weight. He then put it down and said, 'Too light, too light, I beg of you again to get me another.' The Dragon King laughed and said, 'Do you not know that this is 3,600 catties in weight?' The Searcher said, 'It is no use for my arm, no use at all.' The Dragon King began to fear and ordered his general to carry out the spear that was 7,200 catties in weight. The Searcher took it into his hand and made a few thrusts with it and said, 'This is far too light.' The Dragon King now feared greatly and said, 'This is the heaviest spear I
have. I have no other weapons.” The Searcher laughed and said, “The ancients had a saying that no one need trouble about the Ocean Dragon kings being without precious things. Please once more search, and see if there be a suitable weapon, and I will buy it.” The Dragon King said, “Really there are no more.”

Just as he was speaking, two beautiful women came in at the back door saying, “Great king, see, this is a great Sage and not an ordinary being. In the sea storehouse there is that miraculous iron from the Milky Way. To-day it sparkles with light as if it desired to come forth to meet this Sage. It is the rod of the great Yu, who regulated the waters of the deluge and judged of the depth of the water.” “It is a divining rod, of what use is that?” The women replied, “No matter whether it be of use or not, let him have it and do what he likes with it.” The Dragon King told the Searcher, who said, “Let me see it.” The Dragon King shook his head and said, “It cannot be carried, it cannot be moved even, it is so heavy. Honoured Sage, you must go and see it yourself.” The Searcher said, “Lead me to it.”

The Dragon King took him to the Ocean storehouse, and there were innumerable rays of light radiating from it in all directions. The Dragon King said, “That is it, lying there!” The Searcher jerked off his coat and went up close and touched it. It was an iron pillar as stout as a bushel measure and over 20 feet long. The Searcher stretched both his arms around it, then said, “It is a little too stout and too long. If shorter, it would do.” At the sound of these words the precious pillar became a few feet shorter and thinner. Searcher tried
its weight again and said, "Still a little smaller, it would be better." Then it became some fractions less. Searcher was greatly delighted at this. Then he took it out of the storehouse to look at it, and behold at each end were golden prongs, but in the middle between the prongs it was black iron, on which was engraved its name—AS YOU LIKE IT. It weighed 13,500 catties (about 8 tons.—Tr.) He rejoiced greatly in his heart and thought, "This is a precious thing, such as I wish!" As he walked away, he wished the pillar shorter and thinner, so as to be more convenient. He carried it away. When he arrived outside, it was only 12 feet long and about the diameter of a rice bowl. At the sight of him walking about the Crystal Palace with this magic power, the old Dragon King trembled with fear and the young dragons were frightened out of their wits, and all the reptiles and dwellers of the deep ran away to hide themselves.

The Searcher sat in the crystal palace of the Dragon King, holding the precious weapon in his hand, and said to the Dragon King smiling, "Many thanks, neighbour, for your great kindness. I have one thing more to say. If there had been no such iron staff, I would have had nothing to ask. But since I have it, I have no armour to match it. Please let me have a suit of armour, and I shall be much obliged." The Dragon King said, "I am sorry, I have nothing of the kind." The Searcher said, "A visitor does not trouble more than one host. If you cannot find one, I will never leave this place." The Dragon King said, "Please look through another sea, perhaps you can find some armour." The Searcher
said, "It is better to remain in one quarter than to search in two quarters. I beg of you a million times to give me a suit."

The Dragon King said, "Truly I have none. If I had, I would give it you."

The Searcher said, "Since you will not give it, let me try this weapon on you."

The Dragon King became much alarmed and said, "Worthy Sage, please do not. Wait till I find if my brother has any, then I will give you a suit."

The Searcher said, "Where is your brother?"

The King replied, "One brother, Ao Kin, is King of the Southern Ocean, another, Ao Sun, is King of the Northern Ocean, while the third, Ao Yun, is King of the Western Ocean."

The Searcher said, "I will not go to them. A bird in the hand is worth two in the bush. I hope you will find me one somewhere."

"You, worthy Sage, need not go," said the Dragon King. "I have here an iron drum and a golden bell. When there is anything very urgent we beat the drum and strike the bell. Then my brothers come here at once."

The Searcher then said, "Beat the drum and strike the bell immediately."

True enough, as soon as the drum and bell sounded, the three Dragon brothers were alarmed and immediately appeared. Ao Kin asked, "Elder Brother, what is the matter? Why do you beat the drum and strike the bell?"

The Old Dragon said, "I am afraid to tell you. There is a natural Sage from the Mountain Garden come to call on me as a neighbour, and he desires some weapons. I gave him the steel prong, but he said it was too small. When I gave him the carved lance, he said it was too light. Then I took from the bottom of our cave
the wonderful iron staff. He took it, threw off his coat, and he now sits in the palace and demands some armour. I have none here, therefore I beat the drum and the bell. My dear brothers, let him have a suit so that he may go.” The brother Ao Kin hearing this, got very angry and cried, “Let us get soldiers and arrest him.” The elder Dragon said, “Do not do that, do not do that! If he touches you with that iron beam, or if it falls upon you, you are a dead man.” The third brother, Ao Yun, said, “We must not fight with him. The best thing we can do is, to give him a suit of armour so that he may go. We will memorialize high Heaven about him and Heaven will punish him.” Then Ao Sun said, “That is right. I have here a pair of silk sandals for travelling in the air.” Ao Yun said, “I have with me a chain coat with gold buckles.” Ao Kin said, “And I have a red gold helmet.” At this the elder Dragon King was greatly pleased, and led them to the crystal palace to be presented to his visitor.

The Searcher took the gold helmet, and the gold-buckled coat and the silk sandals and put them all carefully on. Then he took up the magic beam and walked straight out, saying to the Dragon King, “You can whistle as loud as you like now.” The four Sea Kings were greatly displeased at this and discussed how they might memorialize about the matter. But the Monkey King looked for his water-way in order to get back to the top of the iron bridge in his cave.

All the monkeys were there gathered, waiting for him. Suddenly the Searcher jumped out of the water, with not a drop of water left on him, and landed on the
iron bridge. At the sight all the monkeys were greatly
frightened, and fell on their knees saying, "Great King,
how beautifully dressed you are." The Searcher was
mightily pleased and ascended a high throne. He took
the iron beam and made it stand on end in their midst.
The monkeys were all full of wonder and came round to
feel that precious beam, but their strength was like that
of flies, and they could not move it the least bit. They
all put out their tongues and cried, "Ai-yah! ai-yah!
Grandfather, it is terribly heavy. How did you manage
to bring it? Such a tremendous weight!"

The Searcher came up, took it in his hand, and
smiled at them. "Everything has a master, so has this
precious beam. It has been lying in the storehouse of
the sea, who knows for how many thousands of years.
But just when I was there, it emitted light in all
directions, and the Dragon King thought it only a bit of
black iron. But it was called Pearl from the Milky
Way. None of the people there could move it, so they
asked me to go and take it. At that time this precious
beam was more than twenty feet long, and stouter
than a bushel measure. When I looked at it, I thought
it was too big, then suddenly it became less. I thought
it still too big, and again it became much less. On it are
engraved a few words, 'AS YOU LIKE IT' (meaning,
if you want it heavy, it will be heavy, if you want it light
it will be light.—Tr.) All of you stand back and I will
command it to change, so that you can see what it will
do in my hand. When I say, 'Small, small, small,'
instantly it becomes the size of an embroidery needle,
so that I can hide it in my ear.' And so it was.
All the monkeys were greatly astonished and said, “O great King, show us how you handle it.” The Monkey King took it from his ear, put it on the palm of his hand and cried, ‘Big, big, big.’ Instantly it became as a bushel measure in thickness and twenty feet long. He took it in his hand with great joy, jumped outside the cave with it, and then exercised his own magic, which was as extensive as the Forces of Nature. He doubled up his back and cried out, “Be long.” In an instant he was 100,000 feet tall, and his head was as high as the peak of Tai Shan. His loins were as great as mountain ridges, his eyes like lightning, his mouth like a bucket of blood, his teeth like sharp spears. He then took the magic lance in his hand, which reached up to the 33rd heaven and down to the 18 hells, frightening the 72 demon kings in hell, so that they all kowtowed to him in fear and trembling. In the twinkling of an eye, he took the precious lance, changed it by magic to the size of an embroidery needle, and hid it in his ear, and then returned to his cave.

After this, all the demon kings came to pay homage to him. Then according to previous arrangement they hoisted the flag and beat the drum. The Monkey King appointed the four elder monkeys to be strong guardian generals. The two red-tailed ones, who were called the Horse-like generals, and two long-armed ones, who were called Palm-leaf generals, regulated all the rewards and punishments in the camp. Since these matters were in the hands of the four generals, the Monkey King was at leisure to mount the clouds, and visit the seas in the four quarters of the world, and
see the heroes of all lands.

At this time he met six brothers—the king of the Ox devils, the king of the Crocodile devils, the king of the Roc devils, the king of the Lion devils, the king of the Gorilla devils and the king of the Baboon devils, and daily discussed with them civil and military affairs; feasting and drinking from morning till eve, and enjoying unlimited pleasure.

One day, he invited the six kings to dine at his cave, and they drank until they were all incapable. After seeing his guests off later, while leaning on the iron bridge in the shade of the pine-trees, he suddenly fell asleep. The four generals at once surrounded him with their forces, to protect him, but dared not speak in case they might wake him. The Monkey King dreamt he saw two men carrying a warrant, with the name of Searcher Sun on it, approach him, and without any words bind him with ropes, take his soul away, and carry him off to the gates of a city. The Monkey King saw above the gates of the city an iron tablet on which was written, 'The World of Hades.' The King said, 'The world of Hades is the place where Yen Lo the judge of the dead lives; how is it that I am here?' The two men replied, 'Your days on earth are numbered, and we two have been ordered to fetch you here.' The Monkey King on hearing this said, 'I have crossed over beyond the gates of death and am no longer to be counted among mortals and cannot be under the rule of the judge of Hades. How have you so blundered and dared to bring me here?' The two who had so far dragged him along, were determined to drag him in. The King,
getting angry, drew out from his ear his precious weapon. It shone forth as he caused it to grow large, and with it he beat the two men to a pulp. He then tore off the rope which bound him, cast off the hand-cuffs and making of them a weapon went into the city. He frightened the bull-headed and horse-headed demons, so that they flew in all directions towards the office of Yen Lo and reported the matter to the great chief crying, "A great calamity, a great calamity. Outside a bearded thunderer has come." Thus they terrified the ten officers of the Lower Regions, so that they hurriedly donned their official robes and went to see. Finding the Monkey king so terrible, they cried out loudly in succession to him, "Excellency, write down your name, write down your name." The Monkey king said, "If you do not know me, how is it you sent to fetch me? I am from the Mountain Garden, from the Waterfall Cave, a natural Sage whose name is Sun, the Searcher of Secrets. Tell me what offices you hold. Tell me quickly or I will thrash you." The officers bowed and said, "We are:—

Prince Tsin Kwang, Prince Tsu Kiang, Prince Yen Lo, Prince Wu Kwan, Prince Sung Ti, Prince Ping Teng, Prince Tai Shan, Prince Tu Ssu, Prince Pien Ching, Prince Twan Lun—the Princes of the Ten Offices of Hades."

(See Chap. XI.—Tr.)

The Searcher of Secrets said, "Since you all have attained to the position of princes in Hades, you should clearly understand the ground of rewards and punishments. How is it that you do not know the difference
YEN LO, THE CHIEF JUDGE OF HADES.
between right and wrong? I, Sun, have become one of the genii and shall live as long as God, for I have transcended the three realms and am beyond the control of ordinary life and death; how is it that you sent men to arrest me?" The ten princes said, "Your Excellency, do not be angry. The number of people of the same name in the world are many. It must be that those who arrested you made a mistake." Sun, the Searcher of Secrets, said, "Nonsense, nonsense. We constantly hear that the officials know how to use their subordinates. The two men who came were quite right. Let me see your Book of Life at once." On hearing this, they asked him to go to the office and see it. The Searcher of Secrets, taking his magic club, ascended to the Sun Lo Hall and sitting in the chief chair, facing the South, commanded the judge to bring him the Register of those who were to die. He searched those of the ten offices; among stinging animals, hairy animals, feathery animals, reptiles and creatures in shells, but among them all there was not one with his name. Then he searched among the names of all kinds of monkeys. But monkeys, although somewhat like men, had no names like men, and therefore were like beasts, not under the control of the Kilin; like birds, but not under the control of the Phœnix. There must be another Register. The Searcher of Secrets looked for it himself. Under the name Soul No. 1350, he found his own name, Sun, the Searcher of Secrets, a naturally born stone monkey, who should live 342 years, and then die a natural death. The Searcher said, "I do not know my own age myself. Let me
strike out the name," and he took up the pen, dipped it deep into the ink and went through the list of monkeys. Everyone that had a name he struck out, and then threw the register down and said, "There is an end of the Registration. There is an end of the Registration. I am no longer under your control." Then with his magic club, he cleared his way out of Hades. The ten princes did not dare to go near him, but all went to the Feathery Cloud office to worship the Buddhist Saint—the Chaplain Prince, and consult him as to how to memorialize High Heaven. The Monkey King, having got out of the City of the Dead, stumbled against a bundle of straw and fell. This woke him up and he realised that it was only a dream.

He stretched himself out and heard the four strong generals and all the monkeys saying, "The great king must have drunk an immense amount of wine to sleep as late as this. The Searcher said, 'After I had slept a little, I dreamt that two men had come to take me to the land of the dead, and I have only just waked up. But in my dream I wrought wonders, entered the Sun Lo Hall, and had a quarrel with the ten Princes of Hades, saw the Register of Life and Death, and struck out everyone that had our name, so that they might never be under the control of these fellows.'" All the monkeys fell on their faces and kowtowed. From that time there were many of these mountain monkeys who did not get old at all, because their names were not to be found on the fatal Register. We will not further describe how the Beautiful Monkey King daily enjoyed himself.
But we will relate how one day God, sitting in the golden palace of the clouds in the precious Divine Court of the Sky, called together all the civil and military ministers of heaven. During their morning audience, suddenly a saint named Kiu Hung memorialised and said, "May the Sovereign reign for ever. Outside the Tung Ming Palace, the Dragon King Ao Kwang, of the Eastern Ocean, has arrived to memorialise and is waiting to be called in his turn." God commanded that he should be admitted. Ao Kwang was called to approach the Throne. After he had worshipped, he presented his memorial and a boy-angel received it. The memorial was as follows, ‘Your humble Dragon Master Ao Kwang of the Eastern Ocean of the continent of the Mighty gods, on earth for ages, memorialises the Sacred Sovereign of High Heaven, the Great Ruler of the Universe. Sun, the Searcher of Secrets, a monster from the Mountain Garden of the Waterfall Cave, has insulted your humble petitioner, forced himself into our Ocean Palace, and asked for weapons and armour. I and my brothers gave him the precious magic iron club, a red gold helmet, chain armour and sky boots, and saw him off most civilly. But he played tricks, used magic to frighten us with his threats and power, so that he was most difficult to manage. We humbly appeal to your sacred judgment, and beg that you send legions from heaven to arrest this monster, so that the ocean and rocks may not be troubled, and our ancient home be at rest.’

When God had read the memorial through, he ordered the Dragon Prince to return to his ocean home saying, ‘I will send generals for the monster’s arrest.’
Literary star to prepare an edict, and the angel of the planet Venus to carry it to the Monkey King. The angel of the planet Venus took it and went outside the South gate and proceeded down on a lucky cloud, till he got to the Mountain Garden of the Waterfall Cave. There he said to the crowd of small monkeys, "I am an ambassador sent from God himself with an imperial edict to invite your great king to go to heaven. Go and tell him at once!" The little monkeys outside the cave rushed in at once to the depths of the cave and said, "Great King, outside there is an old man, carrying a despatch on his back, who says he is an ambassador sent from God with an edict to invite you to heaven." The Monkey King was very delighted to hear it, and said, "These last few days I have just been thinking of going to heaven to look at it. Quickly invite the messenger in." The Monkey King hurriedly put on his clothes and went out to meet the minister of the planet Venus who came inside and standing with his face to the South said, "I am the minister of the planet Venus from the West, sent down to earth by command of God, with a despatch to invite you to heaven for audience, and to become one of the officials amongst the gods." The Searcher smiled and said, "I am much obliged to you minister of Venus, for coming down. We must arrange for a worthy banquet." The minister of Venus, replied, "I have the despatch with me and I must not tarry long. I beg of you to return with me." The Searcher called his four strong generals and commanded them saying, "Be careful to drill my monkeys while I go to heaven to know the road, so that I may later
take you with me there." Having given his commands, the Monkey King with the minister of Venus rose amongst the clouds and passed beyond them.

Thus they moved as highest gods,
Their names enrolled beyond the clouds.

So far you do not know what position he was given in heaven, but wait till the next chapter.
CHAPTER IV.

DECLINES BEING A STUD MASTER.

Office and horse are vain things,
Empty titles are also vain.

The Minister of Venus and the Beautiful Monkey King travelled together above the clouds, but the Monkey King travelled so quickly that the minister was left behind, for the Searcher was perfectly skilled in the art. He arrived at the South Gate, and when about to enter, was led by one of the heavenly princes into a trap. On all sides were strong legions guarding the gate and they would not let him in. The Monkey King said to himself, "This ancient angel of the planet is treacherous. Since he invited me to heaven, why is he setting guards with swords and spears to bar the gate of heaven, and so prevent me, Old Sun, from entering?" In the midst of the confusion, the ancient minister arrived. The Searcher with a face full of anger said, "You old fool, why did you deceive me? You said you came by the order of God to invite me. How is it then that you have these men barring the gate of heaven and not allowing me to enter?" The angel smiled and said, "Great King, do not be angry. You have never been in heaven before, and none of the guards know you, how could they dare to let you in? Wait until we have an audience with His Majesty and you are given an official position among the gods, then you can go in and out as you please." The
Yü Ti the Celestial Emperor.
Searcher said, "Very well then, we shall see. I will not go in." The angel laid hold of him and said, "You must go in with me." He called out in a loud voice for the guards to make way, "This is one of the genii of earth. I have been commanded by His Heavenly Majesty in a sacred edict to invite him to heaven."

Then the Monkey King walked in with the angel, and he saw—

Glorious light in myriad rays,
Thousand forms of radiant cloud;
Gold and silver were the courts,
Decked with flowers fit for gods.

The angel led the Beautiful Monkey King towards God’s own chamber. There he did not wait to be called, but went up and fell on his knees. The Searcher, however, stood upright and looked on without any signs of reverence, and listened to the angel who said, "Your minister, having received your august command, proceeded to invite the spirit here." "Which is the monster spirit?" It was then that the Searcher bowed and replied, "It is I, Old Sun." All the heavenly ministers were greatly alarmed at his manner and said, "Why does this wild monkey not do obeisance at an audience, and not only rudely reply, 'It is I, Old Sun'? He should be killed, he should be killed!" His august Majesty said, "Sun, the Searcher of Secrets, is a monster spirit from the lower world, having only been transformed into man for the first time, and has not yet learnt court etiquette, We therefore forgive him." All the heavenly ministers cried out, "Thank God for his mercy." But the Monkey King only faced God and cried out with a loud voice,
“Yes.” God then ordered the civil and military ministers of state to find where there was an empty official post, and let Sun, the Searcher of Secrets fill it. At the side there was a military angel who memorialized and said, “In the heavenly court there is no empty post, but in the Imperial stud there is wanted a Master of the wild horses.” All the ministers called out, “Thank His Majesty’s Grace.” But the Monkey King only faced God and with a loud voice cried “Yes.” God then ordered the angel of Jupiter to go with him to his office as Master of the Horse. Then the Monkey King was delighted, and went with Jupiter to his new post. When that was accomplished, Jupiter returned.

The Monkey king at his office called together his subordinates, the heads and their assistants, the clerks and servants, so as to have a clear knowledge of his duties as Master of the Horse, and found there were only one thousand horses. He examined the registers and verified the number of the horses, the superintendents of accounts and of fodder, and the servants who fed and cleaned the horses. The superintendents and subordinates worked night and day looking after the stud of horses, so that they became frisky and fat. The Monkey King’s subordinates were much pleased and in about a fortnight decided to give him a banquet, partly of welcome, and partly of congratulation on his promotion.

In the midst of the banquet, the Monkey King asked, “What is the official rank of the Master of the Horse?” They answered, “He has no rank.” The Monkey King said, “Since he has no rank, the position must be very high and unequalled.” They replied, “No, no, it is not
great. It is considered the position before getting any rank at all. It is the lowest. The ministers think he is only good to look after horses. After having taken so much care of the horses as you have done, all you can expect is, that they are pleased with you, but if there is anything wrong you will be censured, and if very wrong, you will be punished.’’ When the Monkey King heard this, he became very angry, ground his teeth and said, ‘‘This after all is only an insult to me, Old Sun. In my Mountain Garden they call me King and Father. How dare they invite me here merely to look after horses? Is this the way they should behave towards me? I will not stand it! I will not stand it! I am going!’’ In an instant he pushed over, with a great noise, the table at which public justice was administered, pulled out his precious weapon from his ear, and having got it to its proper size, rushed out through the gate of the Imperial Horse Yamen, and proceeded straight towards the South Gate. All the guard knew he had been given an official position in heaven as Master of the Horse, so did not dare to stop him as he passed outside.

In a moment he mounted a cloud and reached his Mountain Garden in no time. There he found the four great generals drilling the monkeys.

The Monkey King cried out, ‘‘My children, your old father Sun has come back.’’ All came out to welcome him, and then entering the cave invited the King to sit on a high throne. In a side room they prepared a banquet in honour of his return. ‘‘The Great King has been away in heaven over ten years. What high honours he must have secured.’’ The Monkey King replied, ‘‘I
have not been away a month, what do you mean by saying it is over ten years?” The monkeys replied, “Great King, when in heaven, you were not aware of the flight of time. One day in heaven is one year in the reckoning of mortal men. May we know, great king, what official position you occupied there?” The Monkey King waved his hand and said, “I am ashamed to tell you. It nearly killed me. The Ruler of Heaven does not know how to choose men. He only appointed me to be Master of Horses, simply to look after the feeding of his horses, the lowest official position of all. When I arrived at my post, I did not then know it. But to-day when I learnt it from my colleagues, I, Old Sun, was filled with wrath and came away.” The monkeys said, “The Great King is happy in his home, and is acknowledged King with much reverence and joy. Why should he go and become a stable boy? Let us get some wine, so that he may forget his humiliation.”

Whilst they were drinking wine together, there came in a man, who said, “Great King, at our gate there are two one-horned kings who wish to see you.” The Monkey King said, “Let them come in.” The two kings outside straightened their clothes, entered the Cave, kowtowed and said “We have long heard of the great king who is in search of worthy officials, but we had no opportunity of meeting him before. Now we have heard that the great king has been given a post in heaven. He must be pleased, and have come back with honours. So we have come to present him with a yellow robe as a token of congratulation. If he will kindly accept it, please let him use it as he does his
DECREASES BEING A STUD MASTER 51

horses and dogs.' The Monkey King was very pleased, put on the yellow robe and appointed the demon kings as viceroy under him.

Having thanked him for his favour, the demon kings said, "You were in heaven a long time, what rank did you occupy there?" The Monkey King replied, "The Ruler of Heaven did not respect me, and simply appointed me to look after some horses." The demon kings said, "Since you, Great King, have marvellous magic powers, how did you submit to merely looking after horses? If you had called yourself the Holy One, the Equal of Heaven, there would have been nothing you could not have done." The Monkey King was delighted beyond measure on hearing this, and could not refrain from repeating, "Good, good, good!" several times. He ordered his four generals to make him a banner on which was to be written in large letters, 'The Holy One, the Equal of Heaven.' He put up a tall flagstaff and hoisted the banner, and cried," Henceforth never again call me the Great King, but the Holy One, the Equal of Heaven. Report this to all the demon chiefs, so that they may know."

The day after the Monkey King had left his post in heaven, when the court was about to assemble, the master of ceremonies brought in the two assistant grooms instead of the Master of the Horse. They knelt before the throne and said, "May the King live for ever. We beg to say that the new Master of the Horse, not satisfied with the low position assigned to him, has left Heaven altogether." The Keeper of the South Gate then entered and reported that the Master of the Horse had passed
out at the South Gate without giving any reason. When the Great Ruler heard this, he commanded that the two officers should return to their respective posts, and said, "We shall send heavenly legions to arrest this truant." From among the courtiers, there stepped forward a heavenly Prince, named Li To-ta, and his third son Prince Na-to, and said, "We beg to suggest that, although we have no ability, Your Majesty issue an order for us to subdue this monster." The Ruler was glad and appointed Li To-ta, with his third son, to the command of the expedition. The expedition was ordered to start for earth forthwith.

After this the two commanders returned to their respective palaces, and divided the forces into three armies, and the Great Victorious Spirit led the vanguard. All the forces at once left the South Gate of Heaven and arrived at the Mountain Garden, where they encamped, ready for battle. When they reached the Waterfall Cave, they saw innumerable demons drilling with spears and swords as if in battle. The Great Victorious Spirit cried out, "You wild animals, go and announce to the Master of the Horse that I am a great commander sent to subdue this place. Tell him to come out at once and surrender, lest you all be destroyed." The demons flew into the Cave and cried, "Woe to us! Woe to us! Outside our entrance is one of the commanders from Heaven, who styles himself a holy official, and says he has come by the order of the Ruler of Heaven to subdue this place, and calls on you to come out at once and surrender, lest we all be destroyed."
The Monkey King on hearing this, merely said, "Bring me my coat of mail." He put it on and took his magic beam in his hand, and ordered all to go outside and put themselves in battle array.

The Great Victorious Spirit screamed out, "You wretched monkey, do you not know me, the Great Holy One, from the Board of Prince Li To-ta sent down from the gods above as the vanguard of the army? The Great Victorious Generals are sent down by the order of the Ruler of Heaven to receive your submission. You had better yield at once, and submit to his mercy, lest you perish. If you hesitate a moment, you will be at once beaten to powder." When the Monkey King heard this, he became very angry and said, "You rotten hairy devil! You had better cease from your tall talk. I can easily kill you all with one blow, but as there would be none left to report the matter in Heaven, I will spare your life. But you must go back at once and say to the Ruler there, that he does not know how to engage worthy officers." The Great Victorious Spirit said, "You impudent monkey, you do not know me." Old Sun quickly replied, "What hairy spirit are you? Old Sun has never met you before, tell me your name at once! I have infinite resource; how then did the Ruler send me merely to look after horses? Look at my banner. If he promotes me in accordance with my title, then I will not fight, and there will be peace in heaven and on earth. If not, then I will fight and besiege heaven itself and the throne of the Ruler of the Universe, and sit on the throne myself." When the great commander from heaven heard this and saw clearly on the banner outside the
Cave in great letters, 'The Holy One, the Equal of Heaven' he smiled and said; "You wretched monkey, do you, simple one, think yourself equal to the Glorious Ruler of Heaven, and call yourself the Holy One, the Equal of Heaven? Very well then, just have a taste of my battle-axe." With this he aimed to split his head, but the Monkey King parried his blow with his magic beam. The great commander from heaven was no match for him, and his head was badly hurt by the Monkey King. He then took the handle of his axe and broke it in two, and ran away for his life. The Monkey King laughed and said; "You coward, I forgive you. Hasten back to heaven and report."

The great commander returned to the camp, saw Prince Li To-ta, knelt and said; "The Master of the Horse certainly has immense magic power. I was no match for him and was beaten. Punish me as you like." Prince Li became angry and said; "For this inability, you must be beheaded." Then his son, Prince Na-to stepped forward and begged the Prince his father not to be angry, but to forgive the Great Victorious Spirit. "Let me go forth and lead the forces once, then we shall know the truth about the matter." The heavenly Prince being persuaded, ordered the general to return to the camp to await punishment. Prince Na-to, clad in full armour, then jumped out of the camp, and on arriving at the Waterfall Cave, found the Searcher of Secrets drilling his soldiers.

Seeing Prince Na-to coming up with a rush, the Monkey King went up to him and said; "Whose little boy are you, daring to come to my cave, and what is your
business?" Na-to replied; "You wretched monkey monster, know that I am the third son of the great Prince of Heaven, Li To-ta, who has now been ordered by the Ruler of Heaven to come and arrest you." The Searcher of Secrets smiled and said; "Young Prince, you have not yet shed your milk teeth, nor the down in which you were born, how dare you engage in this tall talk? But I will spare your life. Look at what is inscribed on my banner on the flagstaff. When I go to the Ruler of Heaven it will be with that rank. I will then go, and there will be no need to trouble our armies to fight. If not, I shall certainly take my armies and besiege Heaven itself." Na-to lifted his head and saw in great big letters, 'The Great Holy One, the Equal of Heaven.' 'What great magic power this monkey must have, to dare to use this banner' he thought. "Are you not afraid to have a taste of my sword?" The Searcher said, "I will stand still and let you strike with your sword as you wish." Na-to got very angry, made a great shout, "Transform," and he was changed, having three heads and six arms. With a fierce look he held a different kind of weapon in each of the six hands, one instrument to behead the monster, a second to cut him down, a third to bind him, a fourth to beat him, a fifth a silken ball and the sixth a large fork with which to rush on him. When the Searcher saw this, he was afraid and said, "This little boy after all has some skill. It would not be out of place to show him my skill." The Searcher then cried out, "Transform," and in an instant he also had three heads and six arms, had multiplied his magic spear into three, and with his six hands grasped them.
Then they fell to and fought. It was truly like an earthquake when these mighty spirits battled for thirty rounds. The six instruments of the prince were multiplied into ten thousand. Sun, the Searcher, therefore multiplied his magic spears into ten thousand. In fact, it seemed as if a shower of shooting stars were falling, and it was difficult to know which would be victor. But the Searcher of Secrets was quick of eye and skilful of hand. In the thick of the battle, he pulled out a hair and called out, "Transform," and in an instant he was changed into his original form, and held the magic spear in his hand and made for Na-to. The prince tried to parry the thrust, but he was struck by the spear on the back of his head and on his left arm. With great pain he fled, having been completely beaten, and returned to camp.

At this the great Prince Li To-ta was greatly alarmed, changed colour and said, "How can we withstand this kind of magic?" The young prince replied, "Outside his cave there is a flagstaff with a banner on which is written in large letters,—"The Great Holy One, the Equal of Heaven." This name he boasts, and says that the Heavenly Ruler must recognise him as an equal, and then there will be no trouble at all. If the Ruler refuses, then he will certainly fight, even up to the Court of Heaven." The Great Prince Li To-ta said, "Since matters are so bad, on no account have anything to do with him just now, but let us return to Heaven and report and ask for more legions to subdue him."

So they departed for Heaven. The Monkey King, after his victory, returned to the Mountain Garden, and
the seventy-two demon kings and the six brothers all came to congratulate him. Then they drank and rejoiced in the cave. The monkey king, sitting opposite the six brothers said, "Since my title now is, The Great Holy One, the Equal of Heaven, you also shall be known as the Great Holy Ones." The Ox demon king cried out, "What you say is most reasonable. I myself shall be The Great Holy One, Victorious over Heaven." The Crocodile demon king said, "I shall be The Great Holy One of the Sea." The Roc demon king said, "I shall be known as, "The Great Holy One who rebelled in Heaven."

The Lion demon king said, "And I shall be the Great Holy One who removed mountains." The Gorilla Demon King said, "And I The Great Holy One who penetrated all things." Another demon king said, "I shall be The Great Holy One who drove away the gods." Thus the seven Great Holy Ones took names to themselves and titles just as they pleased, and played together all day.

Meanwhile Li, the Heavenly Prince, had returned with his third son to Heaven, and memorialized thus, "We, your ministers, by your command, led forth an army to subdue the monster Searcher of Secrets, but as we did not know that his magic power was so great, we did not overcome him. We therefore hope Your Majesty will add more heavenly hosts to destroy him."

The Ruler of Heaven said, "How can one monkey demon have such ability that you need an additional force?" Then the third son said, "I hope Your Majesty will forgive your minister, and not put him to death. That Monkey demon had an iron spear with which he first
put to flight the Great Victorious Commander. Then he wounded me in my arm. At the entrance of his cave he has hoisted a flag on which is written in large letters 'The Holy One, the Equal of Heaven.' He says if you give him this position and title, he will cease fighting; but if not, he will lay siege to Heaven itself.' The Ruler of Heaven, hearing this, was much astonished and said, "How dare he be so mad as that?" and ordered all the generals to go and destroy him at once. Just as he spoke, the Minister of the planet Venus stepped out of the ranks and said, "That Monkey demon only knows how to make big demands, but does not know how far he can go. If you send more heavenly legions to fight him, they will not subdue him easily, so it will cause great trouble to the army. Would it not be better that you should pardon him, and send an edict, granting him the title that he asks? But let it be only an empty title, without any emolument." The Ruler of Heaven said, "What do you mean by that?" "Let him come and take up his abode in Heaven," said the minister, "so that his ambition satisfied, he may no longer create disturbance: and Heaven and Earth may be at peace." The Ruler, having heard this, granted the request. He ordered that an edict be written, and that the minister of Venus should take it to the Monkey King. The minister, therefore, left the South Gate of Heaven and came to the Mountain Garden and the Waterfall Cave.

When he came near, things looked very different from what they had done on his previous visit. There were great displays and an appearance of deadly earnestness. Every one of the demons had a spear and
sword, and all were shouting and running about. As soon as they saw the Minister of the Planet Venus, they approached as if in fright. But he said, "Wait a little. Go tell your Great Holy One that I am an ambassador from God himself, and have an invitation from Him to your chief."

The Monkeys ran and told their king what had happened. The Searcher of Secrets said, "I am glad he has come, I am glad he has come. He is probably the Minister of Venus, who came here before, and through whom I was invited to go above and occupy a position that was far too low. Since he comes again, it must be for good." Then he ordered all his chiefs to unfurl their banners, beat their drums and put themselves in battle array to receive him. The Great Holy One with helmet on his head and clothed in armour came out of the Cave and made obeisance, crying out, "Ancient minister, please come in." He came in and stood with his face turned towards the South and said, "Now I must announce to the Great Holy One that since you despised the low position, as Master of the Horse, assigned to you and left your office, the Ruler of Heaven, knowing this, says that as all officials begin with inferior positions and rise step by step, you should not have rejected the position because it was low. The Heavenly Prince Li and his son were sent down to arrest you. They have returned saying that you, Great Holy One, have put up a standard, claiming to be the Equal of Heaven. All the generals of Heaven wanted to come down and fight, but I excused you and exerted my influence on behalf of your Great Holiness, so as
to avoid the mobilization of the troops. I begged the
Ruler to give you an appointment. This he granted.
Hence I am come to invite you.' The Searcher of Se-
crets smiled and said, "Once before you troubled yourself
on my behalf. Now you do so again. Very many
thanks to you. But I did not know that there was such a
position in Heaven as 'Great Holy One, the Equal of
Heaven.'" The Minister of Venus replied, "My request
was that you should be appointed to that post, and it has
been granted. That is why I come to invite you. Put away
all your doubts.' The Searcher was greatly delighted,
and invited him to a banquet, but he could not delay.

Therefore together they mounted the clouds and
reached the South Gate of Heaven. All the generals of the
heavenly legions presented arms to receive them. Then
they went straight to the Throne Room and the minister of
Venus fell on his knees and said, "Your minister, in
obedience to your command, went for your Master of the
Horse, Sun the Searcher of Secrets, and he has arriv-
ed.'" The Ruler said, "Sun, Searcher of Secrets, come
here. I have now appointed you to be the Great Holy
One, the Equal of Heaven, of the highest rank. Here I
expect you to act worthily.'" The Monkey King only
faced the Ruler and said, "Yes, I thank you.' The
Ruler then commanded two officials to erect a mansion
for him on the right side of the Peach Orchard and to put
up a tablet inscribed, 'The Mansion of the Great Holy
One, the Equal of Heaven.' To wait upon the Monkey
King in the mansion two officials were appointed, with a
number of servants to wait upon each. The Ruler also
sent the Minister of the Five Pole Stars to accompany
THE ANGEL OF THE STAR VENUS.
him to his new palace, presenting him with two big jars of wine and ten golden flowers. He told the Monkey King to have his mind at rest, to live at peace and not to leave his post again. The Monkey King received this envoy, and that very day went with the Minister of the Five Pole Stars to his mansion, where he opened the wine jars so that all might drink and rejoice together.

The Minister of the Five Pole Stars then returned to his own place, and the Monkey King was full of happiness, rejoicing in his heavenly mansion, without care of any sort. Truly it was:

God in rank and lasting life,
Nevermore to tread the round
Of endless transmigration.

What happened after this you will learn in the next chapter.
CHAPTER V.

UPSETS THE PEACH BANQUET

The Robbery of the Peaches and the Pills of Immortality.

Lawless behaviour in Heaven. All the gods ordered to arrest the Demon.

The Great Holy One having been given the title of the Equal of Heaven, was not certain of the degree of his official rank. But he had two angels serving him in his palace all day long. They had nothing to do but to eat their three meals a day, and to sleep all night. The Equal of Heaven had perfect freedom to visit his friends in the palaces and to make new friends. When meeting the Three Pure Ones, he styled himself ‘Lao-tze’ (your son?) and when visiting the four Rulers he called himself, ‘Your minister.’ When meeting the Angels of the nine Bright Stars, the Generals of the five Regions, the Angels of the twenty-eight Constellations, the four Great Celestial Angels, the twelve Morning stars, the Elders of the five Regions, all the stars of Heaven, and the gods of the Milky Way, he addressed them all as brethren.

One day he went to the East, another day to the West, mounting on the clouds without any fixed purpose. Then one day at the morning audience of the Celestial Emperor, there came forward an angel named Yang who held a flag and said to the Emperor. “There is that Equal of Heaven daily wandering about without
anything to do. It is to be feared that some day trouble will arise. It will be better to give him some work to do."

The Celestial Emperor then summoned the Monkey King, who gladly came forward, saying, "Your Majesty has called Old Sun. What honour are you about to confer on him?" The Emperor replied, "I see you have nothing to do, I therefore appoint you to a special service, to guard the Peach Orchard." The Great Holy One joyfully thanked him and retired.

He then went to look at the Peach Orchard. Servants were there who refused to admit him asking, "Where does the Great Holy One wish to go?" He replied, "I have been appointed by the Emperor to take charge of the Peach Orchard, and have come to see it."

Then the servants called the others, and all kowtowed to him, leading him into the Orchard. It was full of magnificent trees with fine branches. They were not common trees, but had been planted by the Queen of Heaven. The Great Holy One, after admiring them for a long time asked the servants the number of the trees. They replied, "The first row has three thousand six hundred trees, their blossoms and fruit are small. They take three thousand years to ripen. If men eat the fruit they become immortal and can understand the laws of nature. Their constitutions will become strong. The middle row has twelve hundred trees, bearing more blossom and sweeter fruit. They take six thousand years to ripen. If a man eat of them he can ascend to the heavens floating like a cloud, and can live for ever without getting old. The third row has also twelve
hundred trees with red fruit and small stones. It takes nine thousand years for these to ripen. When a man has eaten of them, he will live as long as the heaven and earth, and attain the same age as the sun and moon.''

When the Great Holy One heard this, he rejoiced exceedingly. After examining the trees with great care, he returned to his palace, and every few days he went to Orchard without visiting his friends or wandering on the clouds. One day, seeing the peaches ripe on the trees of the third row, he was anxious to taste them, but alas! the labourers in the Orchard and his own servants were all in attendance on him. So he thought how he could get rid of them, and said, "You can all leave me, I am going to rest awhile here." So they all went out. Then the Monkey King took off his official robes and climbed up the great trees. He picked the ripest peaches, sat on the branches and ate his fill. After this he jumped down, donned his clothes, and called for his servants to accompany him to his own palace.

After a few days, he went again to the Orchard to get fruit to his heart's content. Now it happened that the Queen of Heaven had a birthday that day, and had provided a great banquet in one of her palaces on the lake. This was called the Peach Banquet, and for this she sent seven companies of fairies in various uniforms of red, blue, grey, black, purple, yellow and green, ornamented with flowers on their heads, to gather peaches from the orchard. The seven companies of fairies arrived at the orchard and found the servants watching at the gate. They said, "We have come by order of the Queen of Heaven to fetch peaches for
SITI WAN MU—THE QUEEN OF HEAVEN
the Peach Banquet." The servants replied, "Just wait a little. This year is not the same as before. The Celestial Emperor has appointed the Great Holy One, the Equal of Heaven, to guard the orchard. We must go in and announce you to him."

The fairies asked, "Where is he?" The servants replied, "He is inside the orchard sleeping in the pavilion."

"Go and fetch him and be quick about it," ordered the fairies. The servants went on to the pavilion, but could not find him. His clothes were there, but he was gone.

It happened that the Great Holy One, after eating some peaches, had suddenly transformed himself into a man only two inches in height, and was sleeping amongst the leaves on one of the branches of a tree. The servants returned to say they could not find him. The seven companies of fairies replied, "We came in obedience to the Queen's command. How can we go back empty-handed?"

Some of the servants standing by said, "Since you fairies have come in obedience to the Queen, and there is no doubt of her command, you had better go in and pluck the peaches yourselves. The Great Holy One must have wandered out of the orchard to visit his friends."

They went in and found very few peaches and those that were there were hairy and green. The Monkey had eaten all the ripe ones. The fairies looked East and West and only on the South found a few partly red and partly white. The blue fairies pulled a branch down. It was on this branch that the Great Sage was sleeping. The red fairies picked the fruit and then let go of the
branch. This sudden jerk woke the Great Holy One and he resumed his original natural size. He pulled out of his ear the steel needle, which grew as large as a beam, and cried out fiercely, "What fiends you are to dare to come and steal my peaches!"

At this sight the seven bands of fairies fell down on their knees and begged him not to be angry, saying, "We are not fiends, but are fairies sent by the Queen of Heaven to get peaches for her banquet. When we arrived, you could not be found anywhere. Fearing to be late, we came in to pick some fruit. Pray forgive us."

On hearing this the Holy One ceased his anger and smiled, saying, "Rise, who is it that the Queen of Heaven has invited to the Banquet?"

The fairies replied, "Those invited are, according to ancient custom, Buddha of the Western Heaven and his disciples, the Pusas and the Lohans, Kwanyin of the Southern Ocean, Tsung En, Emperor of the East, the Shen or Taoist angel of the ten Provinces and three Islands, and Hsuan Ling, the dark Ruler of the North Pole, the great yellow Shen or angels of the Centre who are the five elders of the five Regions. Besides these, are the Prince of the five Northern stars, the angels of the upper eight Caves, the Three Pure Ones, four Rulers and the great Shen called Tai Yi. There are also Yu Huang and the gods of the nine Mountains and seas of the Middle eight Caves, the god of Hell: the dark teacher of the lower eight Caves, the spirits of the earth, and the honoured ones of every palace in Heaven. These all meet at the banquet to congratulate the Queen."
UPSETS THE PEACH BANQUET

The Holy One laughed and asked, "Am I invited?"

The fairies replied that they did not know.

The Holy One said, "I am the Great Holy One, the Equal of Heaven. Why should not I, Old Sun, have been invited among the honoured guests?"

"These are those invited in the past. We do not know who are invited now," replied the fairies.

"I do not blame you" he said. "Wait a little and let me, Old Sun, go and enquire," The Great Holy One then pronounced a spell towards the fairies and said, "Stop, stop, stop," and in this way fixed the body of each of the seven companies of the beautifully robed fairies. They turned the whites of their eyes and stood transfixed in the peach orchard. The Great Holy One then mounted a cloud and came out of the orchard and directed his course towards the celestial lake. As he was going, he saw before him a bare-footed angel. The Great Holy One bent his head and decided to play a trick. He asked the angel where he was going. He replied; "I have been invited by the Queen of Heaven to the Peach Banquet." The Great Holy One said, "You do not know, Sir, that the Celestial Emperor has ordered me to mount on the clouds and instruct the guests, who come from all directions, to go first to the Tung Ming Hall to learn their proper places at the banquet." The angel who was a noble saint and did not doubt his words, turned and directed his course towards the Tung Ming Hall.

The Great Holy One mounted a cloud and repeated an incantation to change his body. He was at once changed into the likeness of the bare-footed angel, and directing
his course to the Imperial lake, soon got to the Banqueting Hall and finally entered inside. There he saw carnation incense coiled round, princely red batons with embroidered silks. In front were arranged the nine pink phœnix feathers and eight precious purple seats; on the table were dishes of dragons, liver, phœnix' marrow, bears' feet, monkeys' lips, a hundred different things, strange fruit and fine dishes, everything new and fresh. All were arranged in perfect order, but as yet no guests had arrived. The Great Holy One noted everything. Suddenly he smelt some wine, turned round quickly and saw several jars of carnation sauce and sweet fermented spirits under cover of the right partition, so that his mouth watered and he wanted to taste it. But alas, those that served the wine were all in attendance. He therefore used his magic, plucked a few hairs, put them in his mouth and chewed them small and pronounced an incantation saying, "Change!" and the bits of hair were all changed into sleeping insects which flew on the men's faces and soon their hands were limp and their heads heavy and all fell into a deep sleep.

The Great Holy One then tasted those fine dishes, went to the right partition where the wine jars were, opened them and drank till he became drunk. Then he said to himself, "This will never do, for the guests will soon arrive and I shall not be surprised if they arrest me. What shall I do? It is better that I should return to my home and have a sleep." So he strolled away, but lost his way, and instead of getting to his own palace he got into the Teu Suai mansion, from whence the spirits start from heaven to become incarnate on earth. At the
The Monkey Upsets the Peach Banquet by means of Sleeping Insects.
sight of this he suddenly became sober and thought, 'The Teu Suai mansion is above the thirty-three heavens, and is the home of the Ancient of Days. How have I made this mistake? Never mind, I wanted to come and see this place and have never succeeded, now that I am here I may as well take the opportunity and see it.'

So he straightened his clothes and went in, but there was not a soul present, for the Ancient of Days and the most Ancient Buddha Yen-teng (Creator of Light) were preaching in the three-storied vermillion palace above and all the ministering spirits were in attendance. The Great Holy One went in to the Immortal Pill room in search of some one, but could not find anyone. He saw beside the crucible, where the pills were prepared, five gourds. These five gourds were filled with Immortal Pills already made. The Great Holy One was very glad and said, "These are the most precious things of the Immortals. I, Old Sun, since I received religion, can see through things and I wish to prepare some pills to help men, but I have no time at home. To-day providentially I have hit upon these pills. As the Ancient of Days is not at home, let me eat a few of these." So he turned the pills out of the gourds and swallowed them all as he would have swallowed some peas. With the pills and the wine working in him he did not feel comfortable, and said, "If the Celestial Ruler is disturbed I shall fear for my life. Let me go, go, go. It is better for me to go down and be a King upon earth." So he ran out of the Teu Suai mansion. He had not gone far from the
western gate of Heaven before he made himself invisible, got on the clouds and returned to his old home in the mountain.

Then he shouted out, "My little ones, I have returned." They all knelt and cried out, "You, Great Holy One, have been very thoughtless of us, you have left us for so long a time without coming back." He replied, "Not long, not long," and as he spoke he walked on and went far into the cave. When the four generals had kowtowed before him, they said, "O Great Holy One, you have been in Heaven for a hundred years, what honours have you received?" The Great Holy One laughed and said, "It seems to me only six months since I left you. Why do you speak of a hundred years?" The generals said, "One day in heaven is equal to one year on earth." The Great Holy One said, "I am glad to tell you that the Celestial Emperor was kind to me this time, and gave me the title of being Equal to Heaven itself, and let me live in the palace of the Equal of Heaven, and I had subordinates to serve me. Seeing that I had nothing to do, he appointed me to look after the Peach Orchard. Then followed the great Banquet of the Queen of Heaven. Because I was not invited to it, I went to the Royal Lake Palace where the banquet was to be held, and finding none of the guests had arrived and that everything had been prepared and all the dishes laid out, I stealthily tasted them and drank the wine. On leaving I missed the way, and got into the Mansion of the Ancient of Days, where I found five gourds full of the Pills of Immortality. These I also stealthily swallowed. Fearing that the Celestial Emperor might find fault with
me, I left Heaven altogether and returned here."

On hearing this, all the little monkey-demons greatly rejoiced and prepared refreshments in honour of his return, and gave him a bowl of cocoanut wine. He tasted it; then made a wry face and said, "It is not good, not good. This morning I enjoyed myself in the Royal Lake Palace where on the side of the dining hall was abundance of a delicious carnation sauce, which you have never seen. When I go there again I will take a few jars and bring them home to you so that you may taste it and each become immortal." All the monkeys rejoiced beyond measure. The Great Holy One then went out of the cave, jumped and made himself invisible and made straight for the Peach Banquet Hall. When he got there he found all the wine-servers still asleep, so he took up two jars, one under the right arm and the other under the left, and two others, one in each hand, and, mounting a cloud, he returned to the cave and served the monkeys with the wine of the immortals, which greatly delighted all.

Now the seven companies of fairies, since they had been turned into immovable statues, were not able to move for twenty-four hours. When they awoke again they took up their baskets and returned to the Queen, who asked them, "How many peaches have you brought?" They replied, "We have only two baskets full of small peaches, and three baskets full of the middle size. When we got to the best peach trees there were no peaches left, for the Great Holy One had eaten them all. When we were looking for him, he suddenly appeared before us. He was very angry and was about to beat us. Then he
asked for whom you were providing this banquet. After that, by some magic, he made us all immovable so that we could not stir until now.” The Queen, on hearing this, went to the Celestial Emperor and told him everything. Just as she had finished, the wine servers and the officials came and reported that some one, whom they did not know had upset all the banquet, had secretly drunk all the fine wine, and eaten all the dishes.

Then the four great generals announced that the Ancient of Days had arrived. The Emperor and Queen went out to meet him. After having saluted, he said, “I had prepared five gourds of Immortal Pills to present to you at your great Banquet. Unfortunately a thief came and stole them, so I have come to explain.” The Emperor, on hearing this, was alarmed. Shortly after, there came a messenger from the palace of the Equal of Heaven, who kowtowed and said, “Sun, the Great Holy One, does not attend to his business. He went out yesterday and has not come back, and we do not know where he has gone.” The Emperor was still more alarmed. Then the bare-footed angel said, “Having received the Queen’s invitation to the Banquet, I met the Great Holy One, the Equal of Heaven, who told me that the Emperor had ordered us to go to the Tung Ming Hall, to learn our proper places before proceeding to the Banquet Hall. So I turned round and went to the Tung Ming Hall, but I did not see your Majesty there, so I hastened and came here.” The Emperor was greatly alarmed and said, “This was a false order, deceiving my guests. Make haste and call the police superintendent, and make enquiries about the footsteps of this messenger.”
The superintendent went out and made enquiries everywhere. Then he reported and said, "The disturber of the Celestial guests is none other than the Great Holy One, the Equal of Heaven," and he then told the story of all his doings. His Majesty was very angry, and ordered the four Princes of Heaven together with Prince Li and his son Na-to to call the roll of the officers of the twenty-eight constellations and the nine bright stars, the five morning stars, the examiners of the five legions, the great rulers, four eminent officials, the angels of the East and West and the spirits of the North and South, the guardians of the five mountains and all the stars of Heaven, altogether a hundred thousand heavenly hosts, to go down to earth and surround the Fruit Garden in the Mountain and seize the Monkey.

All the hosts of heaven arranged themselves in order to leave heaven. Prince Li gave orders that all should encamp around the mountain Fruit Garden, and let no water go into it. In all there were eighteen regiments. The officers of the nine bright stars were sent first. They surrounded the cave outside, yelling out, "Where is the Great Holy One? We have been sent from heaven. We are heavenly hosts sent down to take you. Submit yourself at once! If you hesitate in the least, we shall annihilate you all." The little monkey demons were frightened and ran in saying, "Outside there are nine fierce spirits, who say that they have been sent as messengers from Heaven to capture the Great Holy One. They are cursing and swearing outside the gate." At that time the Great Holy One was drinking wine with his four great generals. Though he heard these words, he paid no
attention to them and said, "This morning we have wine and we will get our fill, and never mind what is outside." Before they had finished speaking, a whole crowd of little monkeys rushed in and cried, "Grandfather, the nine fierce gods have broken through the gate and are rushing in and killing all before them."

The Great Holy One was very angry, ordered his commander-in-chief, "Lead out twenty-two generals of the monkey-demons to fight. I, Old Sun, and my four body-guards will follow." Then the commander-in-chief led them out to meet the enemy and the nine fierce officers annihilated them all before they came to the iron bridge. In the midst of the strife there, the Great Holy One arrived with his iron spear and, throwing aside his armour, came out to fight, crying, "Make way for me!" At the sight all the nine officers fell back, arranged themselves in battle array and said, "You foolhardy man, are you not afraid of death? You have committed ten crimes. First you stole the peaches, then you stole wine, then you upset the banquet, afterwards you stole the Pills of Immortality, then you stole the Imperial wine, and here you are enjoying yourself with these things. Are you not aware that you have committed crime upon crime?" The Great Holy One laughed and said, "It is true that I have committed these things. What do you want?" The nine stars replied, "We have come by order of his Celestial Majesty; you must submit yourself at once, lest the lives of all these should be imperilled." The Great Holy One was very angry and said, "What strength have your gods of straw, that you dare to talk like this? Just have a taste of Old Sun's
The nine officers closed up together. Then the Beautiful Monkey King brandished his steel club and the nine officers fought with him with all their might until they were tired, and one by one they turned round and dragged their weapons after them, until they were all vanquished.

They hurried back to the central tent in the camp, and said to To-ta the Celestial Prince, "That Monkey King is certainly wonderfully strong, we are no match for him, and have had to retreat before him."

Prince Li called for the four Celestial Princes and the officers of the twenty-eight constellations all to come forth and fight. Still the Great Holy One seemed to have no fear, but sent forth his commander-in-chief and seventy-two of his demon generals from the cave, and his four generals, and arranged them in order of battle outside the cave mouth. There was a wonderful battle which lasted from morning until sunset. The commander-in-chief and seventy-two generals of the cave demons were all seized. But the four generals and the hosts of monkeys hid themselves in the cave inside the waterfall. The Great Holy One with his iron club stopped the four heavenly generals and fought most fiercely with To-ta and Na-to in the air for a long time. Then, seeing that it was getting dark, he plucked a bunch of hair, chewed it small, and blew it forth, crying out, "Change," and it was changed into a hundred thousand Great Holy Ones, each with an iron club, and so they beat back Prince Na-to and drove back the four Celestial generals of Heaven.

When the Great Holy One had gained the victory, he
called back the scattered hair and returned to his cave. Then were seen on the iron bridge the four generals leading their followers to welcome the Great Holy One. They groaned three times in sorrow and tears, then three times they broke forth into cheers and laughter. The Great Holy One said, "Why do you come and greet me both weeping and laughing?" The generals said, "Thinking of the battle this morning, when our seventy-two generals and commander-in-chief were all taken by the Celestial hosts and we only escaped alive, we could not but weep, but now seeing our Great Holy One return after his victory without a scratch on him, we are filled with laughter." The Holy One replied, "Victory and failure are common things among soldiers, why should you be in distress? Only let us be on our guard, let us have something to eat, then we can sleep and be refreshed. In the morning I will show you a great miracle, I will take these celestial hosts and have my revenge on them." Then all the monkeys retired to sleep.

The four celestial Princes called back their soldiers after the battle and rewarded them according to their respective merits. They had seized tigers and leopards and wolves without number, but had not got a single monkey amongst them. Those who toiled hard were rewarded, and all the companies of soldiers were thick like bees, and were called together to surround the Mountain Garden, only waiting for the daylight to begin the great battle. All were on the watch to hear the command of the Prince. How it took place you shall learn in the next chapter.
CHAPTER VI.

THE GREAT HOLY ONE CAPTURED

Kwanyin attends the banquet and enquires the cause of the trouble.

The Divine Kinsman with might subdues the Great Holy One.

We will not now discuss how the heavenly host besieged the cave nor how the Great Holy One rested, but will tell of Kwanyin of Potala, who arrived by the Southern Sea from the mouth of the Indus.

After Kwanyin had been invited by the Queen of Heaven to the banquet, she and her chief Buddhist disciple, Hui An or Mu-to, a son of Prince Li, went together to the Royal Lake Palace, where they saw the Banqueting Hall in the greatest disorder. Although some guests had arrived, none of them were sitting down, but all were discussing matters very seriously. After Kwanyin and the rest had greeted each other, the Taoist Shen told them everything that had taken place. Kwanyin said, "Since there is no banquet, pray come with me to see his Celestial Majesty." So all followed her to the Tung Ming Hall. There the four great bare-footed Shen or Taoist saints received them. Kwanyin said, "I wish to see the Celestial Ruler, may I trouble you to announce us?" The angel Kiuhung Chi went into the Ling Yuen Hall to know if they might enter. At the same time the Ancient of Days accompanied by the Queen of Heaven went there also.
Kwanyin then led her followers in. After having paid their respects, and having greeted the Ancient of Days and the Queen of Heaven, they all sat down and asked about the Peach Banquet. The Celestial Emperor said, "Once a year we meet together for a happy banquet, but this year that monkey-devil has upset everything. On this account I am greatly troubled, and have therefore sent a hundred thousand of the hosts of heaven down to earth to capture him. To-day I have not received any report and do not know whether there has been a victory or not." When Kwanyin heard this, she ordered Hui An to leave Heaven at once and go down to the Mountain Garden and enquire about the battle, and added, "If the two parties should be about equal in strength, you must give a helping hand to the celestial hosts and return quickly with the tidings."

Hui An straightened his clothes and, taking an iron staff in his hand, mounted a cloud and went straight to the mountain, which he saw covered with soldiers, regiment upon regiment. Then he called upon the gate-keeper of the camp to announce his arrival, saying, "I am Kwanyin's chief disciple, Hui An, Son of Prince Li, sent to enquire how the battle goes on."

Prince Li sent him a flag and invited him to enter. When Hui An saw the four celestial generals and Prince Li, he fell on his knees and paid his respects. The celestial Prince asked, "My son, where do you come from?" He replied, "I came with Kwanyin to attend the Peach Banquet, but when we arrived and saw everything in disorder, Kwanyin led all the guests to see the Celestial Emperor. He told us how he had sent a host
to subjugate the monkey-devils, but had not received any tidings as to the progress of the war, consequently Kwanyin sent me down here to make enquiries and report." The Celestial Prince then told him all about the previous day's battle. Before he had finished speaking, there appeared a man outside the gate, saying that the Great Holy One had led out a whole army of monkeys ready for battle. The four great angels of Heaven and Prince Li then discussed how to send soldiers to meet them. Mu-to said, "Father, since Kwanyin has ordered me to come down to make enquiries and render help in case of need, I am ready to go and see what kind of being this Great Holy One is." The Celestial Prince said, "My son, you must be very careful."

The son seized his iron staff, jumped outside the gate and shouted out, "Which is the Great Holy One, the Equal of Heaven?" The Great Holy One replied, "It is I, Old Sun. Who are you that dares to ask me?" Mu-to said, "I am the second son of the Celestial Prince Li, my Buddhist name is Hui An and I am a disciple of Kwanyin." The Great Holy One said, "Why do you come here instead of practising religion at your home in the Southern ocean?" Mu-to replied, "I have been sent by my teacher to enquire about the war, and to see that these ferocious monkeys are captured." The Great Holy One said, "How dare you talk like this to me? Wait till you have a taste of old Sun's club." Mu-to took his iron staff to meet him, and there on the side of the mountain, outside the camp, the two fought several bouts with each other. Hui An, being no match for his enemy, was beaten and fled. The Great Holy One gathered his monkey-soldiers and put
them in battle array outside the cave. Meanwhile, Mu-to had already gone inside the camp, and said breathlessly to his father, "This Great Holy One is most wonderful, his powers are really marvellous, I could not vanquish him and had to retreat before him." The Prince was alarmed at this and ordered a memorial to be written and sent to Heaven requesting help. He then sent one of the great royal kings, with his son Mu-to, with this memorial to Heaven.

When Hui An met Kwanyin, he told her the evil tidings that they had been beaten. The Celestial Emperor opened the memorial and, seeing that it was a request for help, smiled and said, "What shall we do with this wild monkey? He seems to have wonderful powers, for he is more than a match for a hundred thousand heavenly hosts, and the heavenly Prince Li begs for more help; let the celestial soldiers help him." Before he finished speaking, Kwanyin with folded palms begged him to wait. "Let me, a poor priestess, recommend to you a god that is able to capture this monkey." The Emperor said, "Who is this god that you recommend?" Kwanyin said, "Your worthy sacred Kinsman, the divine Prince who is at the Kwanchow (baptism) river. Formerly he drove away six legions. He has younger brothers also on the Plum mountain, with one thousand two hundred spirits, and their magic powers are very great. But they only obey the command of the Celestial Emperor. Will you therefore issue an edict commanding them to go and help? In this way you will succeed in capturing the monkeys."

When the Celestial Emperor heard this, he ordered
an edict for this end and sent one of the chiefs forth to carry it out. When this chief came to the mouth of the Kwanchow river he did not tarry a moment, but went straight to the divine Kinsman. The doorkeepers at once announced his arrival. The Prince and all his younger brethren came to receive him, burnt incense and opened the edict. It said, "In the Mountain Garden there is a monkey demon called the Great Holy One the Equal of Heaven, who has created a great disturbance. He has thrown the great Peach Banquet into disorder. Although a hundred thousand heavenly hosts have been sent down to the Mountain Garden, they have not been able to put him down. Therefore I call upon my worthy relative and all his faithful followers to go to the Mountain Garden and help in stamping out the rebellion. After the work is done he will be highly promoted and greatly rewarded." The divine Kinsman replied, "I shall with pleasure go at once to help."

We need not enlarge on what the chief said, but relate that the divine Kinsman called his six brethren of the Plum mountain, namely, the four governors, Kang, Chang, Yao and Li, and the two commanders-in-chief, Kuo Shin and Chih Kien to go with him. The brethren joyfully went together and called the roll of their hosts, with their hunting hawks and hounds, and their bows and arrows. They went before the wild winds and in no time crossed the Eastern Ocean and arrived at the Mountain Garden. But it was so thickly surrounded by rows upon rows of soldiers, that they could not get near. The Royal Kinsman cried out, "I
am the Royal Kinsman commanded by the Celestial Emperor to come and take the monkey-demons. Quickly open the gate.'' At once the gate keeper announced his arrival, and the four great heavenly angels and Prince Li came out to meet him. Having been asked how the war was getting on, the heavenly Prince told the whole story. Then the Divine Kinsman laughed and said, "Now that I have come here, I will make a change. You, sirs, do not scatter yourselves on the mountain, but keep close by, and wait until I fight the Great Holy One. Please let Prince Li To-ta have a telescope through which to watch the monkey, for I am afraid that when he is defeated, he will try to escape to some other place. We must all keep a sharp look-out lest he should get away."

The Heavenly Prince ordered things to be carried out as directed. The divine Kinsman led the four governors and the two commanders-in-chief, including himself seven in all, out to the camp to fight, and the generals carefully watched round the camp, and had all their hunting beasts ready. Then all the grass-headed hosts (lower ranks of soldiers) received their orders. The divine Kinsman went straight to the waterfall outside the cave, and saw the hosts of monkeys encamped around in perfect order. In the centre of the camp there was a flag-staff with a flag on which was written, 'The Great Holy One, the Equal of Heaven.' The divine Kinsman said, "How is it that this demon dares to call himself the Equal of Heaven?" When the little monkeys saw the divine Kinsman, they ran in and announced his arrival. The monkey King seized his steel club and, putting on
his armour, jumped outside the camp gate, and looked at the divine Kinsman. He was really beautiful and was dressed superbly. When the Great Holy One saw him, he smiled inwardly and lifted his steel club and shouted out, "What small general are you who dares to come and fight with me?"

The divine Kinsman shouted back, "You foolish fellow, you seem to have eyes, but cannot see. Do you not know me? I am the Kinsman of the Celestial Emperor, come here by order of the Throne to take you, and you, foolish one, defy us and do not know what is good for you." The Great Holy One said, "Now I remember the Celestial Emperor's sister had an idea of coming down to earth to marry Mr. Yang. They had a son who used to go to the peach mountain with a hatchet in his hand, can you be this one? Well, sir, I will not fight you. Go back quickly and tell your four great angels of Heaven to come forth." The divine Kinsman, hearing this, was very angry, and said, "You wretched monkey, do not be so foolish. Take a cut from my sword." The Great Holy One raised his steel club and the two fought with all their might. They fought three hundred bouts, and it is difficult to say which had the better of it. Then the divine Kinsman roused himself terribly, shook himself and cried out, "Change!" and he was so changed that he was a hundred thousand feet high and he held in his hand a trident with sharpest points, each as strong as the peak of a mountain. His face and teeth were black, and his hair vermillion red. Looking at the Great Holy One, he aimed a blow at his head. The Great Holy One also used his magic art and changed himself so that he
looked exactly like the divine Kinsman. He raised his magic club which was as huge as a peak of the Himalayas, and opposed the divine Kinsman and so terrified the standard bearer that he could not hold the flag, and the two generals Peng and Pa that they could not hold their swords.

The four governors Kang, Chang, Yao and Li together with the two commanders-in-chief Kuo Shin and Chih Kien gave orders to disperse the grass-headed hosts, and go to the waterfall outside the cave, and carry with them the falcons and hounds and the bows and arrows to kill everybody outright. Alas! the poor monkeys were throwing away their spears and armour, their swords and lances, and were running and screaming, some fleeing to the mountains, others to the caves. The Great Holy One, suddenly seeing all the monkeys of his camp fleeing in terror, was himself alarmed, and, thinking of hiding himself by magic, retreated with his club. The divine Kinsman followed and said, “Where are you going? Submit yourself at once and we will forgive you!” The Great Holy One had no desire to fight, so he fled away, but when he came near the mouth of the cave, he met the four governors Kang, Chang, Yao and Li and the two commanders-in-chief, who stopped his way and said, “Where are you going, you wretched monkey?” The Great Holy One, trembling hand and foot, took his club and made it as small as a needle and hid it in his ear, shook his body and was transformed into a magpie and flew to a branch on the top of a tree.

The six brothers were confounded, and searched for him in all directions but could not find him. So they
THE GREAT HOLY ONE CAPTURED

called out together, "This monkey, see, we have lost him!" Whilst they were talking of this, the divine Kinsman arrived and asked, "How did you lose him?" They replied, "Here, where we had surrounded him, he suddenly disappeared!" The divine Kinsman looked around with his phoenix eyes and saw the Monkey King in the form of a magpie on the top of a tree. He threw aside his spear and bow and used his magic to change himself into a starving falcon, and flew towards the magpie. The Great Holy One, seeing this, flew away and changed himself into an eagle and made for the sky. The divine Kinsman, then, quickly fluttered his feathers and changed himself into an ocean roc, and flew up to the cloud to pounce upon him. The Great Holy One, seeing this, transformed himself into a fish in a stream and disappeared. The divine Kinsman followed him to the brook side but could see no trace of him. In his heart he thought, "This monkey must have gone into the water! I must transform myself into a shell-fish, and after a change or two more, I shall surely get him!" So he changed again into a bird that catches fish and so floated down on the waves of the water and rested awhile. The Great Holy One, having changed himself into a fish, was also carried down by the stream. Then he suddenly saw something flying like a bird, somewhat like a mandarin duck or a heron, but without red legs, and divined that the Kinsman had changed himself into a bird and was waiting for him. He then turned round and made a sudden whirl in the water and disappeared. The divine Kinsman, seeing this whirling fish, first like a carp but without a red tail, then like a perch but without scales, then
like a black fish but without a star on its head, then like a bream but without a needle on its head, thought, "How is it that at the sight of me this fish disappears? It must be that it is no other than the Monkey changed into a fish!" So with his beak he tried to snatch the fish. The Great Holy One then escaped out of the water and changing himself into a water snake on the edge of the river, rustled into the grass where he hid himself. Then the divine Kinsman, hearing some noise in the water, and seeing a water snake coming out, recognised it as the Holy One, and changed himself into a grey heron. With his long pincers-like beak he tried to pounce on the snake and swallow it. The water snake wriggled out and changed itself into a fetid tree, on the top of an acrid sandy beach.

After some more changes the divine Kinsman shot at him when he was like a cuckoo. The Great Holy One took advantage of that and rolled down to the bottom of the hill like a dead thing, and then changed himself into a local temple, transforming the various parts of his body into the parts of the temple. There was a difficulty about the tail, but he finally turned it into a flag-staff. The divine Kinsman, looking about for the shot cuckoo, saw a tiny shrine with a flag-staff behind, and smiled and thought, 'And so the Monkey has changed into this now. I have seen many temples and shrines, but I have never seen a flag-staff put up behind one before! He thinks he can deceive me and get me to enter, and then he will swallow me with one gulp. But I am not going to be tempted into entering it. I will first break through the door and windows with my fists.' The
THE ANCIENT OF DAYS.—THE FOUNDER OF TAOISM.
Great Holy One, on feeling this pounding said, "What smart eyes he has! If he destroys the door and windows, he will destroy my eyes and teeth and I shall be hopelessly wounded." So he jumped like a tiger and suddenly disappeared in the air.

The divine Kinsman looked for him all round, but only saw the four governors and the two commanders-in-chief rushing towards him and eagerly saying, "Have you caught the Great Holy One?" The divine Kinsman laughed and said, "The Monkey had just changed himself into a temple and thought he would tempt me to go in, but when I was about to break through his door and windows, he got away and disappeared altogether, leaving no trace behind him. Most mysterious!, most mysterious!" They were all alarmed and looked round in all directions and still they found no trace of him. The Royal Kinsman then said, "Stay here, brethren, and watch, and I will go up to the sky and look for him." When he got there, he saw Prince Li with Na-to on the clouds, high up in the air, scanning all round with his telescope. The divine Kinsman called out to Prince Li and asked, "Have you seen the Monkey King?" "No, I have not, we are here looking for him." The divine Kinsman then told the story of all the magic changes of the Monkey, until he changed himself into a temple and then disappeared completely.

When Prince Li heard this, he took up his telescope again and looked all round, and then he smiled and said, "Go at once, go at once, the Monkey has used the magic of making himself invisible. After leaving the camp, he went to your Kwanchow river." When the divine Kinsman heard that, he also spirited himself away to the mouth
of the river. But after the Great Holy One had got there, he changed himself into the form of the divine Kinsman himself, came down from the clouds and entered a temple. As no one could distinguish the fraud, all came and kowtowed, and he in their midst surveyed the burning of incense, and then read the written prayers and heard Li Hu paying his vows of three animals for sacrifice, Chang Lung offering thanksgiving for blessings received, Chao Kia begging for a son, and Chien Ping begging to be relieved of his duties on account of ill-health. As this performance was going on, there came a man to announce that an old man had come. All quickly turned round to see and were greatly frightened at his demeanour. The divine Kinsman, for he was the old man, said, "Has not the Great Holy One the Equal of Heaven come here?" They replied, "No, we have not seen the Great Holy One, but there is an old man inside burning incense." The divine Kinsman rushed inside. The Great Holy One at sight of him appeared in his true form and said, "Do not make any disturbance, Prince, the temple belongs to the Sun family." The Prince raised his trident, with its double-edged blades, rushed on him to cut him down, but the Monkey King evaded the Prince's thrust, took out his embroidery needle from his ear and when it grew as large in circumference as an arm or leg, rushed to meet him and there was a fierce struggle between them. They got out of the temple and fought in the air as they went, until they reached the Mountain Garden, where they terrified the four great angels of Heaven and their followers, who were surrounding the place. The four governors and two com-
manders-in-chief came to meet the divine Kinsman and with all their might tried to surround the Great Holy One. Then the Chief, having called the six brethren and their soldiers together to take the Monkey King, returned to Heaven to report.

The Celestial Emperor, Kwanyin, and the Queen of Heaven, together with all the Taoist Shen officers were gathered in the Ling Shao Hall talking and saying, "Since the second Prince has gone to the battle, we have not heard any tidings to-day." Kwanyin folded her palms and said, "Your humble priestess begs you and Buddha to go outside the South gate of Heaven, and see for yourselves how the war goes on." The King replied "That is a good suggestion, let us go outside the South gate."

So the gate was opened and they looked far and wide, but only saw the Heavenly hosts thick all over the place defending the four gates. Prince Li and Na-to were looking through their glasses in mid-air, and the divine Kinsman had surrounded the Great Holy One, and was fighting fiercely. Kwanyin said to the Ancient of Days, "The second Prince whom I recommended has great magic power and has surrounded the Great Holy One, but has not yet laid hold of him. May I go and help? We shall soon have him seized."

The Ancient of Days said, "How can you help him?" Kwanyin replied, "I will take my bottle of clear water and willow branch and throw them on the head of the monkey. He will not be killed, but he will fall. Then let the divine Kinsman seize him." The Ancient of Days said, "This bottle is porcelain, and if you hit him, all well: but if you do not hit his
head, but simply hit his steel club, then your bottle will be broken. Wait a moment, do not move, let me have a try.” Kwanyin said, “And what weapon do you use?” He replied, “I have one, I have one.”

Then from his left arm he drew forth a ring and said, “This is my weapon, which was forged by me when preparing the Pill of Immortality. It is full of spiritual efficacy and transforming power. Neither fire can burn it, nor water destroy it. It can be changed into a noose to capture all things and is called the Diamond coil. Another name is the Diamond case, and it was formerly used to civilize the Huns into Buddhas. It has very great merit. In the end it is sure to give protection. Wait until I throw this down.” Having said that, he dropped it from the gate of heaven, and it rolled down over the top of the camp of the Mountain Garden, and straight on the head of the king of the monkeys. He was busy fighting the seven heroes, and did not know that a new weapon with wonderful effect had fallen from heaven. He could not stand steady on his legs, and fell. He turned on his side and was about to get up again, when the hounds fell upon him, and the heroes bound him with ropes, and hooked swords which prevented him from transforming himself any more. He cursed and said, “You death hounds, why do you not go and look after your own homes? Why do you come to bite Old Sun?”

Then the Ancient of Days withdrew the diamond coil and invited the Celestial Emperor, Kwanyin, the Queen of Heaven and all the rest to return to the Ling Shao Hall. The four great angels of heaven with Prince Li and all the gods called their hosts together and went
up to the divine Kinsman and congratulated him, saying, "It is all your wonderful prowess." But he said, "No, this is owing to the great blessing of the Ancient of Days and his heavenly hosts. The merit does not belong to me." The four governors Kang, Chang, Yao and Li said, "Take this slave to the Celestial Emperor." The divine Kinsman said, "As some of you have not been registered in Heaven, you cannot see the Celestial Emperor. Let the six first ranks of the heavenly spirits, together with the Prince of Heaven, ascend to heaven and report. Let the generals of the army remain here to search the mountain. When you have searched it all then return to the Kwanchow river and wait until I get you a reward so that we may rejoice together."

So the governors and the two commanders-in-chief remained behind and the divine Kinsman with his company mounted the cloud and sang a song of victory, as they wended their way to heaven. Soon they arrived at the Tung Ming Hall. The heavenly generals said, "The four great heavenly Princes and their followers have now caught the Monkey-demon, and have arrived here to await your commands." The Celestial Emperor then ordered that the Chief and all the heavenly hosts should be quartered in the new demon terrace, and that the captive should be flayed alive.

If you wish to know what became of his life afterwards, you must listen to the next chapter.
CHAPTER VII.

IMPRISONED FOR 500 YEARS

The Great Holy One jumps out of the eight diagram crucible.

Is imprisoned under Nature's mountain.

When the Great Holy One was escorted by the Heavenly host to the new demon-terrace, he was slung to a beam, but neither knife nor hatchet nor sword had touched his body. The Southern Star with all the stars of heaven burnt as usual, but none could burn him, and the gods of thunder rolled forth their thunder, but did not injure him in the least.

The Chief then said, "We do not know what kind of armour this Great Holy One has, for nothing can hurt him. We have tried swords to cut him and hatchets to flay him, thunder to terrify him and lightning to burn him, but all is of no avail. What shall we do?" The Celestial Emperor, having heard this, asked, "What shall we do to this demon?" The Ancient of Days said, "The Monkey has eaten of the immortal peaches and drunk the immortal wine, and taken the Immortal Pills and swallowed them all. Though tried by heavenly fire, he is become a piece of diamond which you cannot smelt. He cannot be harmed. Let him go with me, and I will put him in the eight diagram crucible, and let all the fire of civil and military arts burn him, so that I may get at the true Immortal Pill, and his body return to ashes."

The Celestial Ruler of heaven, hearing this, said, "Let the six guards take him away, and give him to the
Sun escapes from the Crucible.
Ancient of Days." Then he called for the divine Kinsman and ordered him to be presented with a hundred gold flowers, one hundred jars of heavenly wine, strange and precious pearls with silks and embroideries, to be divided with his brethren. The divine Kinsman, having thanked his Majesty's grace, returned to the mouth of the river Kwanchow.

The Ancient of Days went to the Teu Suai mansion, unbound the ropes on the Great Holy One, opened the hand-cuffs and pushed him inside the eight diagram crucible, and ordered the servants to kindle the fire so as to burn his dross. This crucible consisted of the eight diagrams—Kien, Kan, Ken, Chin, Suen, Li, Kun, Tui. Now he took his body and put it under the Suen diagram. This Suen is wind; and if there is wind, then there is no fire, but the wind makes the smoke to arise until both eyes become red to the great injury of the sight. Hence it is called the golden essence of the fiery eyes, truly a fleeting reflected light. In forty-nine days the conversion was complete.

On the day the crucible was opened to get the pure metal, the Great Holy One took both his hands and hid his eyes which were weak and full of tears. Hearing some noise above the crucible, he opened his eyes and saw a light which he could not endure. So he bent himself and jumped out of the crucible, upsetting it with great noise, and went forth and terrified those tending the fire, who came to lay hold of him. He took them one by one and threw them on the ground. He was like a mad white-faced tiger or a one-horned dragon. The Ancient of Days came up and laid hold of him, but the Great Holy
One flung him also on the ground, and escaped, carrying his magic needle in his ear, where it was being shaken by the wind. When it grew larger he took it in his hand, and rushed madly on everyone he met, beating the ministers of the nine bright stars so that everybody shut the doors and disappeared out of sight. He was truly a wonderful Monkey, as the poet says:—

1. In chaos time the soul immortal is,
Through thousand changes, changeless nature is,
In darkness, dark unmoved the first cause lies
Unmoved the Model called the First Mystery,
The lead and silver furnace is not life,
But life eternal lies outside matter,
Ever changing and transforming.
Of three creeds and five laws we need not speak,

2. A spark of light Divine shines in vast space,
Lasts long or short as man wills to spend it,
Peaceful or warlike as he pleases.

3. The Monkey heart is like the heart of man,
This monkey tale is deepest allegory;
Man is Great Holy One and Heaven’s Equal
Official rank as studmaster has man,
The horse and monkey, heart and mind,
Within the man subdued must be.
To find true life there is but one true law
The man and Model must be a true pair.

At this time the Monkey King, having no regard for high or low, whirled his steel club in all directions, so that no one dared to approach him, and made straight for the Tung Ming Hall, outside the Ling Shao Hall. Fortunately, on the right there was the holy Shen, and on the left the officials of the Ling Chin Hall. Seeing the Great Holy One coming and brandishing his steel club, Shen wanted to stop him and said, “You impudent Monkey, where do you want to go? I am here, do not behave like
a fool." The Great Holy One did not trouble to answer him, but raised his spear to strike him. The spiritual official quickly met his attack, and the two fought fiercely in front of the Ling Shao Hall. Before it was clear which was victorious, the holy Shen on the right sent his assistant general to the Thunder Palace and requested thirty-six thunder generals to come and help.

They came together and surrounded the Great Holy one on the terrace. They all looked most warlike, but although they came very near him with their knives and spears and swords and lances, the Great Holy One had no fear and merely shook his body. By magic he changed himself into a being with three heads and six arms, and the steel club by a twist became three, and the six arms, wielding three clubs, twirled about like a spinning wheel on the terrace.

The thunder generals could not come near him, as the poet says:—

Perfect life, shining bright
Down all ages without fail,
How can man understand it?
Fire cannot quench nor water drown it,
Like a Mani jewel, swords and spears cannot hurt it.
It can be good or ill as chance commands.
Doing good transforms one to a god.
Doing evil makes a horned and hairy demon,
Ever defying heaven, unarrested in his course
By gods of thunder and all the hosts of heaven.

Then all the generals closed up around him but could not get near his person. They fought terribly with such a noise that the Celestial Emperor heard it and sent two officials to go to the West, and invite Buddha to come down.
As soon as these two officials received this command, they went to a grand service in the Spiritual Mountain in the West where Buddha's beautiful temple was. There they paid their respects to the four Cherubim and the eight Pusas and begged them to announce them. These led the officials to the Precious Lotus Terrace, saying, "Julai invites you two officials to see him. Go three times round in procession and wait. Julai asks what the Celestial Emperor wishes by sending you here."

The two officials told the story of the Great Holy One from beginning to end and added, "The matter at present is very urgent and the Celestial Ruler invites Buddha to come to the rescue." Julai, on hearing this, spoke to all the Buddhas and said, "All of you sit here in this temple hall, while I go and tame the devil and ease the Emperor's mind." Then he called upon the two chief disciples, Ananda and Kasyapa, to go with him.

They left the service and went to the Ling Shao Hall where the Celestial Emperor resided, and heard a terrible noise of battle, with the thirty-six thunder generals surrounding the Monkey. Buddha gave order, "Let the thunder generals stop their fight and open the cordon to let the Great Holy One come out, so that I may speak to him." The generals obeyed and the Great Holy One assumed his natural form and with a loud shout of anger cursed and said, "Who are you, and where do you come from?" Julai smiled and said, "I am Shakyamuni, from the happiest Paradise in the West. Praise be to Amitabha. [Note the distinction between Shakyamuni and Amitabha.—Tr.] I hear you are wild and mad, frequently troubling the Palace of Heaven.
I do not know where you have been brought up, nor when you thought of religion, nor why you are so fierce.” The Great Holy One said,

“Born I am a natural geni,
As monkey lived in mountain grove,
My house a cave behind a waterfall,
Asking all how best to find the life eternal,
I practised many arts to be immortal,
I learnt all magic without limit,
And hating the one span of human life,
I fixed my heart on joining gods divine,
The halls of heaven were not full at first,
From age to age the saints of earth ascend.
If they succeeded, why not also I?
A hero he who wins the race.”

When Buddha heard these words, he laughed and said, “Ah, ah, you are that monkey slave, seeking liberty. How dare you have no conscience and usurp the throne of Heaven? Heaven’s Ruler has continued with great self-sacrifice from eternity, and throughout a thousand five hundred and fifty kalpas, each kalpa a hundred and twenty-nine thousand six hundred years. And how many years do you think that is? It was in this way that He was able to gain that position of infinite power, while you are still only an animal. You are not a man yet. I will cut down your age. You must speedily repent and not say a word of complaint, otherwise you might meet with an enemy that will at once rob you of your life, and to end your career would be a great pity.” The Great Holy One replied, “Although the Supreme Ruler has made great sacrifices for many kalpas, he should not live there for ever. Leaders should rule in turn, next year should be my turn and he should give way and
give me the palace of heaven. If not, I will certainly make trouble again and there cannot be peace.' Buddha replied, "Since you have been deprived of the magic of life eternal, how can you by victory get the Celestial Palace?" The Great Holy One said, "I know seventy-two magic arts, I can outlive all kalpas. I can ride on the clouds and with one leap can cover eighteen thousand li. How can I not sit on the throne of Heaven?" Buddha said to him, "Let me try your skill. Since you have a skill in making great leaps, stand on the palm of my right hand and let me see if you can jump out of it. Then I will acknowledge that you have won, and there will be no further need of weapons to fight, and the Celestial Emperor will go away and yield the Celestial Palace to you. If you cannot jump out of the palm of my hand, you will have to go down below and become a demon again, and practice religion for a thousand kalpas more before you can make further disturbance."

The Great Holy One secretly rejoiced and said to himself, "This Julai must be a perfect fool. I, Old Sun, can jump eighteen thousand li at once, and his palm is not one foot. How can I not jump out of it?" Then he spoke aloud, "Since you propose this, I agree to it." Buddha said, "Agreed, agreed!" and opened his hand, and the palm was only about the size of a small lotus leaf. The Great Holy One took his magic steel and made a leap and rested on Buddha's palm, and said, "I am going." He thought he was travelling invisibly on the clouds, and that Buddha was watching him going fast like a windmill without a stop. The Great
Holy One, thinking he was rushing on the clouds, suddenly saw five pillars of red flesh in front stopping him, beyond which was darkness. He then said, "This must be the end of the journey. I will go back now, and Julai is my witness that the Ling Shao Hall of the Celestial Emperor is mine now!" He was about to call out to show he had stopped, when he thought he would mark where he had arrived and show it as a proof to Julai. He therefore plucked a hair, chewed it, blew it out and cried out, "Change!" and it was changed into a pencil covered with ink. On the middle pillar he wrote, "The Great Holy One, the Equal of Heaven, has travelled thus far!" and then put back his hair in the original place. Then at the bottom of the first pillar, he left some stinking matter, after which he though the had jumped up to the clouds and returned. He found himself still standing on the palm of Julai's hand and said, "I have been away and have come back! Now call upon the Celestial Emperor to yield his throne to me." Julai said, "Impertinent monkey, you have never left my palm!"

The Great Holy One replied. "Do you not know that I went to the very end of Heaven, and saw five pillars of red flesh in front of me, beyond which was darkness, and I left some stinking marks there in proof of my arrival there? Will you dare to go and look at it with me?" Julai said, "There is no need to go! Bend down your head and look. "The Great Holy One opened his big eyes and looked and Buddha showed him what he had written." "The Great Sage, the Equal of Heaven has travelled thus far." At the root of the first finger there was a stinking monkey mark. The Great Holy One
was greatly afraid at this. "Yes, truly there was such a thing as this. I wrote these characters on these pillars. But how are these on your fingers? Can it be that there is a magic by which one can foretell things? I do not believe it. Wait until I go there once more and see!"

The Great Holy One quickly exerted his body to jump out of the palm as before, but Buddha turned his hand upside down, and the Monkey king was thrown outside the West Gate of Heaven. The five pillars became a mountain joined together, and were called the Five Elements mountain, and Buddha gently covered him up under the mountain. Then all the thunder gods, together with Ananda and Kasyapa, one by one, put their palms together and cried out, "Wonderful, wonderful!"

Once we vowed to sacrifice self,
In the thousand sorrows of life how few succeed!
But a change comes sudden to all resolved.
When the next change comes, who can tell?

When the Buddha Julai had subjugated the Monkey Demon, he called Ananda and Kasyapa to return with him to the West. Then the immortal heavenly leaders came out of the Ling Shao Hall and begged Julai to wait a little, till the Celestial Emperor arrived. When Buddha heard this, he turned his head and looked up, and there were eight brilliant carriages and nine coloured umbrellas, full of choristers singing, praising the Infinite Spirit, and scattering precious fragrant flowers. They came in front of Buddha and said, "Thanks to thy great mercy, the Monkey Demon has been subjugated. Will not Julai stay a day longer
with us so that we may invite all the gods to a thanksgiving banquet?” Julai put his palms together and thanked them and said, “I came here in obedience to the Celestial Emperor. Whatever power has been shown has been owing to the great blessing of the Heavenly Ruler and all the gods. Please thank him for his kind thought.”

Then the Celestial Emperor ordered the Board of Thunder and all the gods to arrange themselves, and the Three Pure Ones and the Cherubim and the Five Elders, the six Officials and seven Originals, the eight Points, the nine Stars and the ten Boards, in all ten thousand Holy Ones; and all thank Buddha for his favours. He also ordered the four Celestial Generals and the fairies of the nine Heavens to open the Pearl Palace and the Precious Palace of the Great Mystery and the private rooms and invite Julai to sit on the top of the seven storied throne, and that seats be arranged for each guest and dishes with dragons’ liver, phoenix’ marrow, wine and peaches be provided. In a short time appeared the Taoist divinities:

Yu Ch’ing, the senior of the Heavenly Host,
Shang Ch’ing, the most potent,
Tai Ch’ing, the most virtuous,
The Five Saintly Spirits,
The Ministers of the Five Great Stars,
The Three Officers,
The Four Holy Ones,
The Ministers of the Nine Lights of Heaven,
The Heavenly Prince of Dark Space, Li,
His Assistant Na-to,
All the Powerful Spirits, seated in pairs,
With canopies above them,
Holding lustrous pearls most precious,
With fruits immortal and rarest flowers.
They lifted their dishes and said, "Thanks to Julai's infinite power, the Demon Monkey has been captured, and now since the Celestial Emperor has invited us to this thanksgiving banquet, we would like to know what name Julai gives to this banquet." Julai replied, "A banquet for the Peace of Heaven." All the gods and Shen said, "Good, truly it is a great Peace!" Then each sat down in his seat, scattered flowers and made music. It was a joyous occasion, and all were glad. Then they saw the Queen of Heaven, and several companies of lovely fairies who danced before Buddha. They said, "Formerly the Demon Monkey disturbed the Queen of Heaven's peach banquet. To-day, Julai by his great power has locked up the monkey. We rejoice in this banquet for the Peace of Heaven. We have nothing to present, we only bring a few peaches in clean hands as offerings." Buddha put the palms of his hands together and said to the Queen, "Besides this, you have also arranged for some to sing and some to dance in mazes."

Not long after, a great fragrance filled the place, and the Spirit of the star of the Southern Cross arrived. After paying his respects, he was told, to go and see Julai, to whom he said, "When we first heard that the Monkey Demon had been taken by the Ancient of Days to the Teu Suai mansion and had his dross burnt there, we thought all trouble was at an end and little expected it would break forth again. Happily Julai has come and seized this monster, and to celebrate the conquest this banquet has been arranged. Therefore we have come, but we have nothing to offer but some purple fungus of
immortality, some jade grass and Immortal Pills.'"

The poet says:—

Julai's years are countless as the Ganges' sand,
His golden body twice eight feet in height,
On nine lotus tiers he sits enthroned,
Invisible Lord of the seen and unseen world,
The chief of the gods of matter and spirit.

Julai received him graciously. The angel of the star of longevity (Mercury) sat down, and then the bare-footed great Shen arrived and paid his respects to the Celestial Emperor. He went to Buddha and thanked him, saying, "I thank you profoundly for your great power in putting down that monkey monster, but I have nothing to offer you but two pears, and a few baked dates." Julai thanked him, and called Ananda and Kasapa to collect together all the offerings, after which he went up to the Celestial Emperor and thanked him for the Banquet.

After this the police superintendent reported that the Great Holy One had put out his head from under the mountain. Julai said, "That is no matter." Then he pulled out from his sleeve a piece of paper on which was written a few golden characters, viz, OM MANI PADME HUM, which he gave to Ananda, and told him to place it on the top of the mountain. Ananda then went out through the gate of Heaven and, reaching the top of the Five-Element Mountain, made the paper fast on a square rock. That mountain had a hole with a hinge which moved with beats of breathing. This he took away without moving the body. Then Ananda returned and reported what he had done.
MISSION TO HEAVEN

Julai then took leave of the Celestial Emperor and all the gods. As he, with his two disciples, passed through the gate of heaven, they pronounced a blessing. Kwanyin called one of the local gods and some Turkish soldiers of the surrounding regions to guard the mountain. "When the Monkey is hungry, give him an iron pill; when he is thirsty, give him some copper syrup, and when the days of his punishment are ended, there will come some one to deliver him." How many years hence it was, listen to the following chapter and you shall know.
Buddha Provides Sacred Scriptures for the Salvation of Men.
CHAPTER VIII.

BUDDHA PROVIDES SCRIPTURES

Buddha prepares Sacred Scriptures as a guide to Perfect Joy.

Kwanyin is appointed by Heaven to go to Chang-an (Sianfu).

[OUTLINE]

I ask what is the use of prayer
And numberless petitions?
Are they not all in vain,
Grinding a brick to make a mirror,
Heaping up snow for corn,
Wasting years of precious time.
Swallowing an ocean of fur for meat,
Storing a mountain of straw?
The glorious God smiles on you!
When you awake, you are beyond
The ten stages, the three religions.

Julai went to his Thunder Mansion, where he was welcomed by 3,000 Buddhas, 500 Arhats, 8 great Cherubim and numberless saints (Pusas).

Deep and great is Wisdom, reaching Heaven, earth and hell,
It is the still and quiet fountain of life,
Without form, but containing all things.
Ordering the conquest of the monkey nature,
It is the beginning of higher life.

After a sermon, Julai said, looking on the four continents of the world, "I find men both good and bad. Those in the Eastern continent worship Heaven and Earth, and are intelligent and peaceful. Those in the
Northern continent live on flesh, and are without intelligence. Those in the Western continent are mild and longlived, without avarice. Those in the Southern continent are fond of pleasure and fighting. I have a Sacred Book, which is a guide to Virtue, and which discusses the three realms of saints in heaven, of men on earth, and of demons and the lost below. It is in 25 works and 15,144 volumes. I desire, without fear of the great distance, or of the great difficulties, to send it to the Eastern continent, where men are ignorant. Who will volunteer to go there and get a man of faith to come and fetch them?" Kwanyin volunteered, and was given five precious things:

1. A cassock of Gospel Peace, which would save the Scripture Messenger from death and re-incarnation.
2. A pastoral staff, which would save him from fatal danger.
3-5. A triple hat of spikes, which would pierce the head, cause the eyes to swell, the head to ache, and the skull to crack, according to the anathema pronounced over the obstreperous.

Kwanyin received them gladly, and called her chief disciple, Hui An, to go with her as a body guard. He had an iron staff weighing 1,000 catties.

Soon they came to a quicksand desert and water of 3,000 li, so light that a feather would sink in it, and met a fierce demon, who fought several tens of bouts with Hui An, and demanded to know who he was. He said, "I am Mu-to, the second son of the Celestial Prince To-ta, with my teacher Kwanyin. Who are you?" "I was punished by the Celestial Emperor, and banished here, where every seventh day I am tormented with swords of remorse." Kwanyin said, "Why do you not repent and help to fetch the Sacred Books from the West? Then you will no more be tormented with remorse." He
agreed, and Kwan-yin put her hand in blessing on his head, and gave him the name Sa Wu Tsing (Seeker after Purity) and bade him remain there till the Buddhist Pilgrim came from the East.

Soon after, they met another demon and fought, and asked him who he was. He said, "I was a general in the Milky Way, but, having misbehaved with some fairies when drunk, I was sentenced to be born among men. By some mistake I was born of a sow, hence my head is that of a Pig. I live in this place called Fu Ling Shan without any calling, living on other people. O Kwan-yin, pardon and save me." Kwan-yin said, "If you wish to be saved, you must not do what will ruin you. Having sinned in heaven and been sent down here, you must not sin again. If you have a good purpose in life, God will help you to succeed." "I wish to follow the right, but having sinned against God, what can I do?" Kwan-yin said, "I have been authorized to go to the East in search of a Chinese Pilgrim who will go to the West for Sacred Books. If you follow him on his journey, and learn of him, then your sin will be forgiven for your good services." The demon said, "I agree." Thereupon Kwan-yin put her hand on his head and ordained him for this purpose. To him was given the name Chu (Pig) because his face was like a pig in appearance, but his religious name was Chu Wu Neng, Seeker after Strength. He also was to wait for the coming of the Buddhist Pilgrim.

Soon they met another creature, a dragon. Kwanyin asked, "Who are you, and what are you doing here?" He replied, "I have been sent down from Heaven be-
cause I let one of the palaces burn, and soon I am to die for the crime. I pray you, Kwanyin, to save me!" Kwanyin then went to see the Celestial Emperor and said she was authorized by Buddha to go to the East in search of a Chinese Pilgrim. The Pilgrim would need to have a carrier for his baggage. She begged the Ruler to modify the sentence, and let this dragon become a horse and carry the Pilgrim's baggage, and in this way make up for his past negligence. Her request was granted, and the dragon was instructed to wait in a deep valley till the Pilgrim arrived from the East.

Soon after, they came to the Five Elements mountain where the Monkey King was imprisoned still, under the magic words, OM MANI PADME HUM. Though he could not move his body, he could speak. On seeing Kwanyin, he said, "O merciful Kwanyin, a day in this place is as long as a year, and no one comes to see me. I have been here 500 years unable to move. I pray you to save me, and I shall henceforth lead a new life." Kwanyin said, "If you are really in earnest and desire to be good, God will help you. I am going in search of a Chinese Pilgrim who is to fetch the Sacred Scriptures. When he arrives, he will deliver you if you are willing to become his disciple. There are two others who have already pledged themselves to become his disciples. You shall be the third."

Soon after this she arrived at Chang-an, the capital of the great Chinese Empire in the Tang dynasty.
CHAPTER IX.
HUEN CHWANG'S PARENTAGE

Chen Kwang Jui (The Pilgrim's father) falls into a great calamity on going to his post.

Kiang Lui priest is avenged and his parents rewarded.

[Outline.]

In A.D. 640 the Chinese Emperor issued an edict that he would hold an examination to discover the best men for the Government service. A student in Haichow, named Chen, told his mother that he would like to go to the capital, and try the examination. He went, and succeeded in coming out first among all. The daughter of one of the leading statesmen was given him in marriage, and he was appointed to a post at Kiangchow. Proceeding to his post, he took his mother along with him. On the way the mother fell ill, and seeing a man selling fish, the son bought a fine one for her. But looking at it, he saw it winking its eyes, and having heard that such fish were not proper for eating, as they might be human beings, he took pity on it, and put it back in the river, so as to save its life. His mother said, "Go on to your post and I will rest here a few days and come on later." The husband and wife soon arrived at the Hung river which they had to cross. Here a great calamity befell Chen, owing to a wrong he had done in a former existence. One of the boatmen, Liu Hung, seeing the beautiful
bride, arranged with his comrade to murder the husband, and throw his body into the river. He threatened to kill the wife if she did not obey him. She was watched and prevented from committing suicide. He collected her husband’s documents and decided to personate Chen in his office.

At this time the night demons announced to the Dragon king that a man had been drowned. He ordered his body to be brought before him. At sight of it, he recognised the very man who had saved his life when he had been in the form of a fish, and had been bought for the mother. So he said, “One good turn deserves another! I must save this man, and restore his life.”

In the meantime the villain Liu Hung arrived at Chen’s post, and was joyfully welcomed by all. One day when Liu Hung was away, Mrs. Chen became very sad thinking of her husband and mother-in-law, and suddenly became faint, and gave birth to a son. Kwan-yin warned her that her false husband would be sure to destroy this son unless she saved him. She wrote his story with her own blood, and put him on a plank in the river, praying that some good man would save him. The plank floated down to the Golden Mountain temple, where the abbot saved the infant and brought him up till he was eighteen years of age, when he was ordained a priest with the name of Huen Chwang. After this he found his mother, his father’s mother and his mother’s father, who after hearing all about the rascality of the boatman, memorialized the Throne, and was authorized to take 60,000 soldiers to surround the false official.
Finally the scattered family of Chen were re-united. The Dragon king restored the soul into the body of the husband, who became first Secretary of State, while Huen Chwang became abbot at Hung Fu Sze in Sianfu.
CHAPTER X.

A DRAGON EXECUTED

A foolish dragon chief breaks Heaven's law.

Owing to a slip of the Chinese Emperor, which nearly cost him his life, his Minister of Justice sends, on his behalf, a letter to Tsui Ju, the judge in Hades.

[OUTLINE.]

Two scholars in Chang-an, one a fisherman and the other a woodsman, were loud in praises of a certain fortune-teller, who always advised the fisherman where to cast his net, with the result that his net was full of fish. One of the water spirits, overhearing their words, carried the news to the Dragon chief, crying that all the fish in the waters would soon be caught, because of the fortune-teller. The Dragon became very angry, and visited the fortune-teller, who was a member of the Astronomical Board, and asked him about the weather. The fortune-teller predicted a heavy fall of rain the following day. The Dragon king said, "If you are right about your promised rain, and it comes exactly, I will give you fifty taels; but if you are wrong, then I will smash your house and sign board, and you shall leave the city, so that the people shall not be deceived any more."

After the bargain was agreed to, the Dragon king went back to the deep. After relating the matter to his followers, they said, "It is only you, the Dragon king,
The Dragon God of Rain.
who knows when rain shall come. How dare this false prophet know?"

Before these words were finished, they heard that a despatch had been brought for the Dragon from the Celestial Emperor, and they saw a yellow-robed being bearing an edict, which said, 'I command the Dragon king to see that to-morrow there shall be heavy rain all over Chang-an.' This was exactly what the fortune-teller had predicted. At this loss of face the Dragon was much perplexed. One of his assistants proposed to him, "If you, Dragon king, arrange that the rain should not come at the exact time, or in the quantity predicted, then you need not give the fortune-teller the fifty taels.' After acting on this suggestion, the Dragon king went to the fortune-teller's shop and smashed up everything, saying, "You are deceiving all men and must be driven away. You deserve to die." The fortune-teller replied, "I have done no wrong, and do not fear to die, but I fear you have so sinned as to deserve death, for you have broken the law of the Celestial Emperor both as to time of rain and quantity of it." At this the dragon was terribly alarmed and begged the fortune-teller to save him from death. "I cannot save you, but I will tell you how you can be saved. To-morrow, three-quarters of an hour after noon, you must go to the Minister of Justice and ask him to help you."

The Dragon king did not sleep a wink that night, but wandered as a spirit in the air near the bedroom of the Chinese Emperor Tai Chung. The Emperor dreamt he had gone for a walk, and met a man begging that his life should be spared. The Emperor asked him, "Who
are you?" He said, "I am one of the celestials, and have broken one of the laws of heaven for which I must forfeit my life." The Emperor promised him pardon, saying, "I will see that the Minister of Justice does not execute you."

At noon, however, the Emperor sent for the Minister of Justice to play chess with him, and forgot to tell the Minister that he had pardoned the Dragon king. At three-quarters of an hour after noon, before the game was finished, the Minister put his head on the table and fell fast asleep. The Emperor did not disturb him. Shortly after, the Minister woke up and went on his knees, saying he deserved to die for going to sleep in the presence of his Emperor.

Then there was a great uproar outside, and a man came in carrying the Dragon's head dripping with blood, and flung it before the Emperor. The Emperor ordered him to explain. The man said, "I was at the execution ground at three-quarters of an hour after noon, when this head fell from the sky." The Emperor asked the Minister of Justice what it meant. He replied that, when he had slept for a few minutes, he had dreamt that he had been to the execution ground and had carried out the Emperor's orders, and had beheaded the Dragon king. The Emperor both greatly rejoiced and greatly grieved over the matter. He rejoiced that he had such a faithful minister to carry out his orders, and grieved because he had not saved the life of the Dragon as he had promised.

In the end the Emperor fell very ill, and evil spirits gave him no peace, throwing bricks and stones over the
walls, and latterly the headless spirit of the Dragon king came and laid hold of the Emperor, threatening to drag him to judgment before Yen Lo, the judge of Hades. In this dilemma, when none of his Ministers or Doctors could heal or save him, Kwanyin came with her jar of water and sprig of willow and made the dragon's head grow on his body again, and the Emperor was no more haunted. But the Emperor's illness grew worse, and when he was on the verge of death, the Minister of Justice sent a letter to a friend of his, in Hades, named Tsui, through whose influence the Emperor might return and resume his duties on earth again.
CHAPTER XI.

THE EMPEROR IN HADES

The Emperor is sent to Hell, but returns to Earth again.

A man presents Hell's judge with melons and receives his dead wife back.

A hundred years run like a stream,
And all our affairs float on top of it.
Yesterday we were as beautiful as peach blossoms,
Today we are snow-flakes floating by.
Like fighting ants our struggles are but dreams.
Listen to the bird's call to repentance.
From of old life can be prolonged.
Those who seek not self are perfected by Heaven.

It is said that the spirit of Tai Chung mysteriously passed in front of the Five Phenix Gate, where a host of horsemen invited the Emperor to go out for a hunting expedition. Tai Chung was delighted and went with them. After having gone a long distance, he saw neither men nor horses about him, only a great wilderness. In his astonishment he was at a loss to find his way, but at a distance, he heard a man calling to him, "Emperor of the Great Tang dynasty, come this way!"

On hearing this, Tai Chung lifted his head and saw a man in a netted coat with a leather belt, and a black silk hat, holding in his hand an ivory tablet, such as officials carry to court on which to take notes. He knelt on the roadside and said, "I pray your Majesty to forgive me for being late in coming to meet you." Tai Chung said,
TANG TAI CHUNG EMPEROR OF CHINA.
‘Who are you?’ The other answered, ‘Your humble officer when living on earth had a father who was the magistrate of Tsz chow, and in time became the Vice-President of the Board of Ceremonies. His surname was Tsui and name Ju. He is now the judge of the Feng Tu Office in Hades. He saw the affair of the ghost of the Dragon of river King and knew that your Majesty would arrive here to-day, and has come specially to meet you.’ Tai Chung, greatly pleased at this, quickly stretched out his arm and lifted him up on his feet, saying, ‘My former minister Wei Wei gave me a letter of introduction to you, and I am very glad to meet you.’ He pulled out the letter from his sleeve, and gave it to Tsui Ju, who tore it open and read.

‘From the Court of Justice of the Great Capital, I beg to present this letter to my Elder Brother Mr. Tsui. Formerly we were intimate, and your face and voice are still before me. But several years have now passed and I have had no opportunity of receiving from you more instruction, such as you often gave me before. But in my dreams I receive your advice, and thus know you have been highly promoted. But alas, we are now separated by the great gulf of life and death, and cannot see each other face to face! Now, because my Emperor is gone from the living, his case will be brought before the courts of Hades, and he is sure to meet you. I beg of you to remember a thousand times our former friendship, and devise some means by which my Emperor will be restored to earth again without much difficulty, for which I shall be eternally grateful to you.’

Judge Tsui was much pleased with the letter and
said, "I know all about Judge Wei beheading the old Dragon in his dream. He has been kind to my descendant. Since I have received this letter about you to-day, you can set your mind at rest. I, your humble minister, shall not fail to have you restored to the land of the living, and to your throne again."

The Emperor thanked him. As they were talking, they saw approach two young men dressed in black, and carrying official umbrellas and streamers, who called out with a loud voice, "Yen Lo, the king of Hades, invites you in."

The Emperor, accompanied by Judge Tsui and the two black robed young men, entered the portal. Suddenly there appeared a city, and over the city gate was written in large golden letters;

'THE GATE OF GHOSTS WHO ENTER THE UNDERWORLD'

The black robed pages moved on with their umbrellas and streamers into the city and led Tai Chung through the streets. On the street he saw his father Li Yuen and his two brothers. When these heard it said that the Emperor had come, they rushed on him before he could avoid them, and demanded his life. Fortunately Judge Tsui called a blue-faced big-toothed devil and ordered him to take them away, and thus the Emperor escaped. He had only gone a mile or two when he saw a palace roofed with jade, truly beautiful. The Emperor looked at the outside and saw it was built of precious stones. In front was a pair of lamps, behind them were the ten Princes or Judges of Hell, who descended the steps and came near, bowing most respectfully to the Emperor. (The names of the Judges are given in
The Emperor, out of respect to them, declined to go before them. The ten Princes said, "Your Majesty is a ruler among men on earth, we are only rulers among ghosts and demons in Hell. It is your proper place to go first, you must not be too modest." The Emperor replied, "Pray excuse my rudeness to you, I dare not discuss the relative position of men and demons." Thus the Emperor was obliged to go first, and they arrived at the Sun Lo Hall.

After paying their respects they sat down as hosts and guest. After a while Prince Tsin Kwang bowed with his hands, and said, "The spirit of the Dragon of river King has charged your Majesty with having promised to spare his life, and then executing him. What about that?" The Emperor said, "I dreamed that the old Dragon had come to me and begged to be forgiven. I assured him that he need not fear. I did not then know that he had broken one of the laws of Heaven and should suffer death for it. Judge Wei Wei, who looks after such cases, executed him without my knowledge. I had called Judge Wei Wei to play chess with me. Being tired, he fell asleep, and in his dream, knowing that the dragon had committed a crime deserving of death, had him executed." The ten Princes bowed and said, "Before the dragon was born, the records of the life and death of South Pole distinctly stated that he would be executed by an officer on earth. We all know that. But he insisted on having the case tried and that you should appear here before the three tribunals. We have sent him to be reborn again, but now he troubles you to come here. We hope you will forgive our urgency."
After this they ordered the officer in charge of the Book of Life to bring it at once. "How many years should His Majesty's life and honours on earth last?" Judge Tsui at once searched the records of all the Rulers on earth and saw the name of the Emperor Tai Chung of the Great Tang dynasty in the Nan Chen Pu Chow continent, and the statement he should reign thirteen years. Judge Tsui, alarmed at this, quickly got a thick brush and changed the thirteen into thirty-three years, (easily done with two strokes in Chinese.—Tr.) and then handed up the Book of Life. The ten princely Judges looked through the book, and saw that Tai Chung was to live thirty-three years. They asked the Emperor, "When did you begin to reign?" He replied "Thirteen years ago." The Chief Judge, Yen Lo, said, "Your Majesty need not be alarmed, you have twenty more years to live on earth. Since you have come, we have carefully enquired into the matter. You can now return to earth." On hearing this, the Emperor bowed and thanked them. The Princes of Hades sent Judge Tsui and the executioner Chao to accompany the Emperor back. The Emperor, before leaving the Sun Lo Hall, kowtowed, and asked, "Are all well in my earthly palace?" The Judges replied, "Yes, all are well there, but we fear your younger sister has not long to live." The Emperor bowed again and thanked them, saying, "When I return to the world, I have nothing but melons to send you as a present." The ten judges rejoiced and said, "We have abundance of Eastern and Western melons, but have no Southern melons." Tai Chung said, "When I return home, I will send you
some.' After this they bowed again and separated.

The executioner seized his flag and led the way. Judge Tsui followed and protected the Emperor. They passed through a dark office, which was not the way they had come. Then the Emperor said to the Judge, "We have surely lost the way." The Judge replied, "No. There is only one way to reach Hell and no return from it. Now we shall take your Majesty through the starting place for transmigration, in order, on the one hand, to let you see the underworld, and, on the other, to let your Majesty escape the round of transmigration." So the Emperor had to follow these two men for some li. Then he saw a high mountain with dark clouds covering the bottom with mist. The Emperor asked, "What mountain is that?" The Judge said, "It is the chilly side of the shadow of death." The Emperor was afraid, and said, "How can I pass that way?" The Judge said, "Your Majesty need not fear! We lead the way." The Emperor with fear and trembling followed his two guides, and passed by many courts, from all of which were heard fearful cries. The Emperor asked, "What is this place?" The Judge answered, "These are the eighteen hells behind the dark mountain." "By what names are these known?" the Emperor asked. The Judge replied, "I will tell you:

1. The hanging by the muscles hell,
2. The dark mad hell,
3. The deep furnace hell,
4. The hell of Fengtu city,
5. The tongue-pulling hell,
6. The flaying hell,
7. The grinding men hell, for all sorts of disloyalty, disobedience, wickedness and hypocrisy,
8. The pounding hell,
9. The tearing on the wheel hell, for all sorts of unrighteousness and deceitful words,
10. The icy hell,
11. The unmasking hell,
12. The pulling of bowels hell, for using false weights and measures, and for cheating the ignorant and helpless, and bringing troubles on them,
13. The boiling oil hell,
14. The dark hell,
15. The sword mountain, for violently injuring the good, and for secret wrongdoing,
16. The hell of lake of blood,
17. The hot hell,
18. The balancing hell, for murder to get gain, for deep scheming, for cruelty to animals and killing creatures.

From these they cannot escape for a thousand years, nor for ever, though they call on both Heaven and Earth to save them."

On hearing this, the Emperor was greatly distressed. After proceeding a little further, he met a company of demon soldiers carrying banners, who knelt by the roadside and said, "The officer of the bridge has come to meet you." The Judge shouted to them to get up, and lead on. They led them across a golden bridge. The Emperor saw beside it a silver bridge. On the bridge were several good and honest people, just and honourable, who also carried banners, to meet them.

Close by there was another bridge with bitter wind freezing the blood, and a continuous wailing. The Emperor asked, "What is the name of that bridge?" The Judge replied, "Your Majesty, that is called the Bridge of Despair (Nai Ho Kiao). When you get among the living, do not forget to tell them of this bridge!"
It was a mile or two long, but only three narrow planks in width. Its height was a hundred feet, and the depth of water below was a thousand feet. It had no balustrades. Below, there were dreadful demons trying to snatch souls away from guardian angels. On the side of the bridge were struggling souls and demons. In the depths were sinful souls in dreadful agonies. On the withered branches of the trees there hung the corpses of concubines, who had quarrelled with their mistresses. Down a steep precipice crouched daughters-in-law, who had not respected their mothers-in-law, being bitten by serpents, and devoured by dogs as powerful as brass and iron. These were punished for ever in this RIVER OF DESPAIR.

As they were talking, they found that those who had come to meet them on the bridge had already gone back. The Emperor was alarmed, for the Judge and the Executioner, whom he followed, were already crossing the dreadful bloody river, which was the boundary.

Before them was the city where lived the spirits of those who had died unjustly. He heard them shouting from one to the other, "Li She Ming has come! Li She Ming has come! (the name by which he was known before he became Emperor.) On hearing this shouting, the Emperor, trembling with fear, saw a company of deformed ghosts with broken backs and arms, with feet but no heads, who stopped him and cried out, "Restore to us our lives! Restore our lives!" At this the Emperor was so terrified that he wished to hide himself. He called out to Judge Tsui, "Save me, save me!" The Judge said, "These ghosts are the innocent souls of those who
suffered wrongly with the sixty-four rebels, and the innocent souls of those who suffered wrongly with the seventy-two robbers; they are without any redress, and cannot be reborn on earth, as they have no money for travelling expenses. They are all orphans, poor starving ghosts! Your Majesty should give them some money and then I can save you."

The Emperor replied, "I have come empty-handed here, how can I give money?" The Judge said, "On earth there is a man who has gathered much gold and silver, which he has stored up in Hades with me. If your Majesty writes an order for one of his stores of money, I will become security for you. You can distribute this money among these starving ghosts, and they will let you pass." The Emperor asked, "Who is this wealthy man?" The judge replied, "He is a Honan man in Kai-fengfu, by name Shang Liang. He has thirteen treasuries of gold and silver here. If you borrow from him here, you can repay him after you return to earth." At this the Emperor, greatly relieved, gladly wrote the order, and gave it to Judge Tsui, who borrowed a whole treasury and let the Executioner distribute it. The Judge then said to them, "Now take this money and divide it equally amongst you, and let your Emperor pass, as he has not yet finished his life on earth. I have been directed by the ten Judges to guide his soul back to earth again in order that he may establish a great society to save the souls of those who have perished on land or sea. So do not make any more disturbance!" When the hungry ghosts heard this and had received the money, they cleared the way for him. The Judge and Executioner then took up their
flags for the guidance of the Emperor. Thus the Emperor passed out of the city, where the wronged souls lived, and went on by this great highway with flying banners. After a long time they came to the six roads of transmigration.

The Emperor asked, "What is the meaning of this?" The Judge said, "Your Majesty is clear sighted. Do not forget what you see now, and let it be known when you return among the living. These are called the SIX PATHS OF TRANSMIGRATION. The good ascend in their progress, the faithful are reborn in the way of the honourable, the filial are reborn to happiness, the righteous are born among men, the virtuous are born rich, but the bad will fall to hell into the path of demons." The Emperor nodded his head and took careful note of this. The Judge then led the Emperor to the path of rebirth that led to honour, and, bowing to him, said, "Your Majesty, this is your way out, your humble officer must now return, but I have ordered the Executioner, Chu, to accompany you one stage more." The Emperor thanked him for accompanying him all this long way. The Judge said, "When your Majesty returns to earth, you must on no account forget to found the great Society, ALL SOULS, for the salvation of those homeless souls, who perished on land and sea. If there are no complaints in hell, then the people on earth shall enjoy happiness. If all evils are redressed, and all men instructed how to be good, then I guarantee that your descendants will be long-lived and your Empire permanently safe." The Emperor took note of each of these things and bade the Judge farewell.
He then followed the Executioner and with him entered the gate. The Executioner saw a horse inside the gate, already saddled, and urged the Emperor to mount it. When the Executioner had helped him up, the horse went off like an arrow and soon arrived at the banks of the Wei river. In the water were a pair of golden carp playing together. At this sight the Emperor was delighted, stopped the horse and seemed as if he would never tire of watching them. The Executioner said, "Your Majesty had better let the horse go on, so that we may enter the city early," but the Emperor was loath to leave the spot. The Executioner then gave the horse a kick and shouted out, "Why do you not go, what are you waiting for?" With this he gave a push, and the horse plunged into the Wei river, and thus the Emperor left Hades, and returned among living men.

At that time both the civil and military officials were gathered together about the heir, and the Empress Dowager and palace ladies were at the White Tiger Hall, weeping, and discussing how to put forth an Edict about the Emperor's death, so as to inform the whole empire, and announce the accession of the heir to the throne. But the minister Wei Wei said, "Let us wait one day more before doing this, as the Emperor's soul is sure to return to his body." But one of the ministers stepped forward and said, "Do not listen to these strange words of Minister Wei. From of old who does not know that spilt water cannot be gathered up again, and that when life is gone it does not return? Why do you raise these false hopes?" Wei Wei replied, "I have had
some experience in these matters from my youth and know well some things. I am sure the Emperor is not dead.

At this moment they heard repeated loud cries from the coffin, "You are drowning me, you are drowning me!" This terrified all the civil officers and military generals. The Empress and all the ladies of the court trembled with fear, and none dared approach the coffin. Happily the upright Duke Su Mao, the fiery Prime Minister Wei, the brave Chin Kiung, and the strong King Teh, went to the coffin and cried, "What is it that troubles your Majesty? Or is it some devil that is alarming the whole family?" Wei Wei said, "It is not a devil, it is only the Emperor's soul returning. Bring implements to open the coffin at once!" They did so and then they saw the Emperor sit up, still crying, "You are drowning me! Who will take me out of the water?" Mao and others went forward and said, "Do not be alarmed! Your Majesty is waking up from a dream. Your ministers are all here looking after your safety." The Emperor opened his eyes and said, "I have come from great trouble and have just escaped from the hungry devils of hell and from drowning." The ministers asked, "What dangers were your Majesty in?" The Emperor said, "I was riding, and when I got to the Wei river, I saw two fish playing with each other, and watched them until the wicked Executioner Chu pushed me into the river, and almost drowned me." Wei Wei said, "Your Majesty is still ill and wandering. You must get the doctor at once to give you medicine to restore you to your natural health of body and mind."
It should be stated that the Emperor had been dead for three days and nights when he returned to reign again. It was now evening and the ministers advised the Emperor to sleep and they all retired. Next morning they put off their mourning robes and appeared in their court robes, each with his red and black hat, purple silks, and badges, waiting outside the door to be called in. The Emperor had a good sleep the whole night and was much refreshed. He rose at daylight, dressed, and went into the throne room to give audience to the civil and military officers.

Then they heard an order, that those who had business should enter in their respective order, and if they had no business, they were to return to their homes. From amongst those on the East side Su Shi, Wei Wei and others, from amongst those on the West side Yin Kai Shan, Hu King-teh and others, all went forward together, knelt and said, "Your Majesty had a long troubled dream this time before calling us to audience, what was it about?" The Emperor then told them all about his journey to hell, and his return to earth, and then said, "When I parted with the ten Judges of Hell, I promised to send them a present of some melons. After leaving the Sun Lo Hall and seeing the faithless, the unfilial, the rude and the unrighteous, the destroyers of harvests, those who cheat and insult both in public and in private, the users of different kinds of weights and measures for buying and selling, the thieves, and the licentious fellows, suffering the grinding, the burning, the pounding, the cutting in pieces, the flaying alive, and the thousand other
punishments in hell, I was deeply grieved. Passing by the city of wronged souls, countless innocent ones, who suffer there, stopped me on the way. Fortunately, Judge Tsui becoming my security, I was able to borrow from Mr. Shang of Honan a whole treasury of gold and silver to ransom their souls, and thus was allowed to pass. Judge Tsui told me that on my return to earth I was on no account to forget to establish a Society for the saving of the souls of all lost on land and sea, and the rescue of all homeless souls."

When the ministers heard these things, they all congratulated the Emperor, and made the news known throughout the empire so that all the officials might give thanks. The Emperor issued an edict to pardon all the prisoners of the empire. There were then over 400 great criminals deserving of death, who were all released and set free to go home to see their parents and brothers, and stay with their relatives for one year, after which they were to return to prison, and await their punishments. All the prisoners were grateful for the grace.

The Emperor also issued an order to relieve the helpless ones, and finding that there were 3,600 women, young and old, in the palace, he arranged marriages for them. After this all his subjects became very good.

In addition to this, he issued everywhere, an edict as follows:—

The Heaven and Earth are very great, the sun and moon shine everywhere, the universe is extensive, and there is abundance for all, without need of robbing one another, or scheming. Rewards and punishments are found in this world. The good man does right in gratitude for past
benefits, and seeks happiness without talk of the hereafter.
Ten thousand kinds of scheming are not equal to the
performance of one's duty. If one is tender-hearted, there
is no need of much exercise in prayer. If one has a mind
to rob others, one has studied good books in vain.

After this there was not a man in the whole empire,
who was not moved to virtue.

There was also put out an edict calling for a
volunteer to take the melons to Hades.

Another edict was issued ordering the treasury to
pay gold and silver to Prince Hu King-Teh of Wu, who
was sent to Kaifengfu to seek Shang Liang, and to repay
the Emperor's debt.

Some days after the issue of these edicts, there
appeared a good man, who was willing to present the
melons. He was from Kun Chow, by name Liu Chuen,
and possessed some ten thousand strings of cash. But
because his wife had given her hair-pins to a poor priest,
he cursed her, saying she was unfaithful to him. The
wife could not endure the false accusation, so committed
suicide, leaving behind her a little boy and girl, who cried
night and day for their mother. The father could
not endure their cries, and contemplated committing
suicide. He was therefore willing to die and take the
melons to Hades. He took the edict, and went with it to the Emperor. He was told to go to the Kin
Hiang Restaurant and carefully select a couple of South-
ern melons to carry with him. On the way he chewed
some poison and died, and his soul took the melons to
Hades.

He soon got there and told the matter to the demon
gate-keeper. The demon welcomed Liu most heartily,
and led him to the Sun Lo Hall where he saw Yen Lo, the Chief Judge of Hades and presented him with the melons, saying, "I come to present these by order of the distant Tang Emperor of China, in return for the kindness shown to him by the ten Judges." Yen Lo was much pleased, and said, "What a faithful and good Emperor he is." He received the melons, and asked the man his name and whence he came. Liu replied, "I am from Kun Chow and my name is Liu Chuen. As my wife had committed suicide, I was willing to leave my home and children, and to sacrifice my life for my Emperor, and therefore present the melons as my tribute." When the ten Judges heard this, they sent one of the demons to find the soul of Liu's wife, and bring her to see him. The Judges also looked up the record of the Book of Life. Both the husband and wife were to become immortals. Yen Lo said to the demon, "Go at once and bring her here." The demon replied, "She came to Hades long ago and her corpse has disappeared. Where can we put her soul?" Yen Lo turned up the records of life and death again. "The Emperor's sister Li Ju Ying should be dead now. Take her body and let the soul of Liu's wife occupy it." Having received his orders, the demon took Liu and his wife out of Hades. How the husband met the wife with a new body, and what difficulties occurred will be explained in the next chapter.
CHAPTER XII.
ALL SOULS’ DAY

Huen Chwang founds a great Society.

Kwanyin recognises Huen Chwang as a visitor from Heaven.

[OUTLINE.]

The Emperor’s own sister had suddenly died, and because the dead body of Liu Chuen’s wife, who had committed suicide, could not be found, the Princess’ body was given to her soul to occupy.

The Emperor, seeing his sister reviving, began to congratulate the royal princess, but she, possessing the soul of Liu’s wife, was indignant, saying she was not a princess, but the wife of a common man.

In time notwithstanding a different body the husband and wife, remembering their former earthly experience, were reconciled.

The Emperor sent one of his Ministers to Kaifeng-fu in Honan in search of the man Shang Liang, who had laid up great treasure in Hades by his good deeds, and from whom the Emperor had borrowed. The Emperor sent an immense amount of gold and silver to repay the loan, but the man denied that he had lent money to the Emperor, and would not receive it. On hearing of the disinterestedness of the man and his wife in refusing the money, the Emperor ordered a temple to be built in honour of the family. The temple was
Kwanyin the Holy Spirit
The Dove and Rosary as symbols.
called the Shang temple. On the day of its opening, the people were ordered to select the best man in the three religions, Confucianism, Buddhism, and Taoism, to conduct the opening ceremony, and they chose Huen Chwang, the floating priest, the son of the famous literary wrangler, Chen Kwang Jui. Being deeply versed in all the Buddhist sacred books, he was appointed by the Emperor to be the head of all Buddhists in the Empire. The Emperor then called together 1,200 priests for a religious festival in Chang-an, lasting seven times seven days, during which the chief priest, Huen Chwang, gave an outline of the Buddhist Sacred books, and spoke of heaven, of hell and of the many on earth who had lost their way, and whom he desired to lead back to the truth.

While this great movement was going on in Chang-an, the Celestial Ruler sent down Kwanyin, in search of a religious man to go to the West for Sacred Books. She heard that the priest Huen Chwang was none other than the Divine Kin Shen, who had become incarnate again to save men. Kwanyin and her disciple Mu-to appeared in the streets in very poor garments, carrying with them a beautifully embroidered cassock and a nine ringed pastoral staff, which they offered for sale. For the one they asked 5,000 Taels and for the other 2,000 Taels. But the price was too high for anyone to pay. The Prime Minister, returning from the temple, heard of the articles and asked, "What good is there in buying them?" "He that possesses them will neither be reborn, nor fall into hell, nor be poisoned, nor be killed by wild beasts!" was
the reply. On hearing this, the Prime Minister dismounted from his horse, and thought these two magic things most suitable for Huen Chwang at the great Festival for the benefit of all who had died on land and sea. The Emperor wished to buy them, but Kwanyin refused all offers of money, and presented them as a gift.

On one of the chief days, Kwanyin, in poor garments, joined the throng, and listened for a time to Huen Chwang's discourse on several Sacred Books. Then Kwanyin called out to him in a loud voice, and said, "You have only explained to us Primitive Buddhism. Now explain to us the Higher Buddhism. Early Buddhism cannot save the dead, but Higher Buddhism can take them to heaven, can save men from trouble, can make them long-lived without being reborn again in this world."

The Emperor then asked for some one to volunteer to go to fetch the Sacred Scriptures of Higher Buddhism from the West. Huen Chwang came forward and offered to go. So he was given a white horse to carry his baggage and started on his pilgrimage.

When the Emperor ordered the selection of an eminent Buddhist to establish the great Land and Water Festival (All Souls' day) for the salvation of orphan souls in Hades, one of his chief ministers sent in a memorial, expostulating and saying:—

'In the Western religion (Buddhism) there is no distinction of Prince, Minister, Father or Son, but that of the three worlds (heaven, earth and hell), and the six ways of transmigration by which the multitudes are deceived. Its followers dwell on the sins
Kwan Yin attends the founding of All Souls' Day.
of the past, and speculate on the happiness of the future. They read Sanscrit prayers in the hope of avoiding deserved punishment for evil. Short or long life depend on natural causes. Is man able to punish past sin or to predict future happiness? The present custom is merely to trust in powerful fate, and say it is Buddha’s will.

‘Of old in the days of the five Emperors and three kings there was no such thing as Buddhism. The sovereigns were intelligent, the ministers were loyal and they lived long lives. In the days of Emperor Mingti of the Han dynasty, began the worship of the gods of the Huns (Buddhism). But the religion of the West according to its own teachers is not fully to be believed.’

The Emperor handed this memorial to his Ministers for discussion. The Prime Minister bowed and said, ‘Buddhism has existed for several dynasties, it leads men to do good, and stop evil, and thus indirectly helps the Government. It should not therefore be disallowed. Buddha was a Sage. Without Sages there is no law. I advise severe punishment for this opposition.’

The other minister, Chwan I, replied, ‘The Prime Minister follows a religion which will have no fathers, therefore there can be no filial piety in the nation.’ The Prime Minister’s only reply was to bow and say that this talk would lead to the strife of hell.

After this the Emperor appointed two other Ministers to inquire into this matter. They reported: ‘Buddhism is purity and kindness. Though its God is unseen, the fruit of the religion is good, Emperor Woo of the Chow dynasty established the order of the three Religions.
[This is a chronological error commonly believed in China. Buddha was born about 620 B.C. and died about 543 B.C. Tr.] Since then, down all the ages, Buddhism has been honoured, and the incarnations of the five great Patriarchs of Buddhism, and the appearance of Ta Mo are well known. From of old till now, all speak of the three religions as most worthy. That Buddhism should not be destroyed or done away with, we beg your Majesty to decide.' With this the Emperor was very pleased, and said, 'If any one hereafter objects, let him be punished.'
The Master.  Buddhist Monk,
First followed Primitive Buddhism,
Later converted to Higher Buddhism.
CHAPTER XIII.
THE MONKEY JOINS THE MASTER

Falling into a Pit the Priest is saved by the Morning Star.

The Priest receives hospitality on the confines of two countries.

[OUTLINE.]

Huen Chwang started on his journey to the West and arrived at Fa Yun Sze, where 500 priests received him. He said to them, "From the heart come all sorts of evil spirits. By the heart you can overcome them." As he went he was not certain of the road, and fell into a pit, where the chief of the evil spirits ordered his two servants to be killed and served up as food. But the Priest was saved by the spirit of a bright star, who rode on a crane, and said, "I am the bright star from the West, and have come specially to save you. Further on you will be guarded by Divine disciples. Do not be discouraged on the journey."

Later on he met Liu Pei Kin, the mountain guardian, who welcomed him as a fellow countryman, and told how he lived in the mountains among tigers, wolves, snakes and poisonous creatures. On the Priest protesting that he never ate meat, the women gave him vegetarian food, and he then gave thanks and ate. While there, the Priest offered prayers for the dead in his host's family. Finding him gentle and ignorant of the road, the host went with the Priest a day's journey. He could not go
further, as they had arrived at the borders of the Tartar country, which he dared not cross. At the end of that journey a voice, with a sound like thunder, was heard at the foot of a mountain, crying, "Oh my Master, you have come, you have come!" To learn what this great cry meant, you must listen to our next.
CHAPTER XIV.

THE MONKEY CONVERTED

The wild beast Nature is changed, the five senses become obedient.

[OUTLINE]

The poem says:—

"God is the heart, and the heart is God (Po). The two are most important and should be inseparable.

If you know that nothing is without a mind, that is the essence of the True Model.

The essence of the True Model has no form, it is a spark of light including everything.

The bodiless is the real body, the formless is the real form.

It has no colour, but is not nothing.

It does not come, nor go, nor return. It is not different, it is not the same.

It is neither possession nor loss. It is difficult to take or give away.

It cannot be heard or counted on. The vital spark inside and outside is everywhere the same.

There is a whole kingdom of God in one atom.

There are numberless worlds in one grain.

There is but one principle in body and soul.

He who knows this must follow the mystery of nature.

The pure is that which is untainted and clean.

All the ways of good and evil are impotent.

This is the teaching of the glorious Shakyamuni!

When they heard the thunder cry, "Oh my Master, you have come!" it frightened the Priest very much. But they said, "This must be the Monkey King crying."

"Who is he?" asked Huen Chwang. "He is one that cannot be frozen or starved, and lives on nothing but iron
pills and copper syrup. He has been imprisoned here for 500 years."

Huen Chwang let him out of the prison under the mountain, and the Monkey King followed the pilgrim as his disciple, and was given a new name which was Sun Hing Chieh, not Sun, the Searcher of Secrets, or the Inventor or Discoverer, but Sun, the Practical One. They met a tiger which Sun the Practical killed. He used its skin to make fur clothes. Then they were suddenly met by six robbers, viz., Mr. Eye, who loved change, Mr. Ear, who easily became angry, Mr. Nose, who smelt love, Mr. Tongue the Taster, Mr. Thought the coveter, and Mr. Sad the dissatisfied, who fell on Sun Hing Chieh, and beat him badly. But as his head seemed to be made of iron, the beating had no effect on him. Then he took out his magic needle from his ear, made it into his steel spear, went for them, and killed them all.

The Master was angry with him for killing instead of correcting them, and rebuked him. Sun was not in the habit of being rebuked, and so fled away 18,000 li, and returned to the East, leaving his poor Master helpless by his white horse on the road. When, greatly distressed, the Master saw an old woman coming; he was afraid of her, but she was none other than Kwanyin. After hearing his story of the loss of his disciple, she presented him with a robe (the cassock) and a hat which he was to give to the disciple when he came back. She also taught the Master some incantations which, when the disciple was disobedient again, would make the spikes pierce his head like nails. Sun the Practical met a Dragon king in the East, to whom he told his story of having become a
Buddhist disciple. This Dragon said he must give up his old bad habits and become good. After he returned to his Master, Kwanyin said that if he did not tell the truth, and keep his vow to go with the Pilgrim, he would still remain only a demon, and must be prepared for the consequences as before. Sun promised amendment and they went on at once. How they fared afterwards you may learn in our next.
CHAPTER XV.

A DRAGON BECOMES A HORSE

The Pilgrims protected in the snake mountain by the gods.

The Dragon takes place of the horse.

[OUTLINE.]

The Master and his disciples travelled several days through the icy mountains, and were wounded by snakes and dragons. One dragon ate the white horse, and this terrified the Master. Sun said he would go and look for another horse. The Master would not let him go, lest in his absence he should be attacked by something worse. Sun was angry with the Master for not letting him go. Then a voice from the sky was heard to say, "We are guardian angels sent by Kwanyin to protect you all the way. We are leaders of the Six Ting and Six Kia, the guardians of the five regions and the four King Tsao, all here to protect you." Then Sun left the Master in their charge and fought the dragon.

He fought bravely, but the wild dragon could not be caught. Then it was proposed to ask Kwanyin to help. Kwanyin blamed the dragon for disobedience. He said he had never been told that the Master was the Royal Messenger going for the Scriptures. Sun cried out to Kwanyin, "Mistress of seven Buddhas, why is it that, instead of helping me, you give me that hat and the incantation which pierces my head?" Kwanyin reminded him that, although she had helped him many times, he had never thanked her. Fearing more trouble on
A DRAGON TRANSFORMED INTO A HORSE.
the way, Sun said to Kwanyin, "I will not go further." Kwanyin persuaded him, saying, "Whenever you pray to me in trouble, I will come and help you. Even now I will give you another gift." She took her willow sprig and cried, "Transform," and three leaves fell on Sun's head, and she said, "These have power to save your life whenever you are in danger." So saying she went and spoke to the dragon, and he became a white horse to carry the Master and they started on their journey again. Then an old man ferried them across the river, and was then spirited away. This was in the country of the Lolos and the Uigurs.

Travelling West, they met an old man counting his beads, who appeared very kind, giving the Master a saddle and a whip, which seeming kindness Sun doubted. This was the god of Lo Kia Shan. (See end of chap. 17.)

In the evening they saw what appeared to be a temple and the Master was pleased to see it, hoping to rest there. What happened there you will learn in our next.
CHAPTER XVI.

MONKS STEAL THE MASTER’S CASSOCK

The Priests at the Temple of Kwanyin cast longing eyes on the precious cassock.

The demon of Black Wind mountain steals it.

[OUTLINE.]

Reaching the temple, the travellers entered, and asked for a lodging, and the abbot, an old man of 270, entertained them well with his best. Having learnt that they had come the whole way from China, he asked what precious things they carried with them. The Master said they had nothing precious, but the Monkey said, "Yes, we have that precious cassock." The priests laughed at the idea of reckoning a cassock as precious, and said they had scores of them, and brought out some lovely priestly robes to show them. The Monkey said, "Let me show my master’s robe." The Master whispered to the Monkey that it was dangerous to excite their cupidity by showing it. At the sight of the robe, brilliant with all the colours of the rainbow, the abbot was bent on stealing it.

One priest, named Great Knowledge, said, "The travellers are now asleep. They are only two, let us all arm ourselves, and kill them, and the precious cassock will be the abbot’s."

Another priest, named Great Schemer, said, "That is not a good plan, for it will mean some difficulty. As for that pewter-faced one, it is easy to kill him, but that hairy-faced one would not be easy to dispose of. Let us
set fire to the temple and then say that the cassock was burned.” It was so agreed and the priests brought firewood and piled it around. The Master slept, but the Monkey was awake and, hearing the tramp of men, suspected something. He transformed himself into a bee and went out through one of the cracks and discovered what was taking place. At once he mounted the clouds, reached Heaven and asked for a shade to put over the place where his Master slept and over his cassock and that the wind should blow till everything else was burnt. In spite of this, however, the cassock disappeared!

Next morning, the priests denied all knowledge of the cassock. The Monkey asked, “Is there a demon near here?” “Yes, in the Black Wind mountain, only 20 li off.” “I am sure to find the cassock.” He told the priests, whom he had called together, “You must take good care of my Master, and my white horse. If there is the slightest carelessness I will show you how I can beat with my staff.” Then he struck a burnt brick wall with his staff and seven or eight walls at once fell with his blows. At this every priest was paralysed with fear, and they fell on their knees and kowtowed, saying, “Have mercy on us. You can depend on us being faithful during your absence.” At this the Monkey was off on the clouds, and the priests, greatly terrified at all this, knew he was a god. What happened afterwards you shall know in our next.
CHAPTER XVII.

KWANYIN HELPS SUN

Sun very angry with the Black Wind demon. Kwanyin comes to tame the Bear.

[OUTLINE.]

There the Monkey found the Demon in the Black Wind mountain. He was a black man, and on his left a Taoist, and on his right a white robed one, were talking of celebrating a birthday with the precious cassock.

Hearing them talk of the cassock, Sun jumped down from the clouds, brandished his steel spear and said, "Return to me the stolen cassock, or you shall answer with your life." "Who are you to talk to me thus? What can you do?" said the Demon of the Black Wind. Sun then related some of his mighty deeds, and the two fought some ten bouts, but neither was victorious. The Demon then said, "Wait till I have had my dinner, and we shall go at it again." Now this meal was a birthday feast. Sun went back to the temple for his meal. On the way he passed a small demon carrying a card case. On opening it, he found that it was an invitation to the aged abbot at the temple, who was 270 years old, to attend the feast. Sun transformed himself into the abbot and presented himself in order to steal the cassock when it was shown. But in this he was baffled. He then decided to go to Kwanyin once more, and charge her with complicity this time. She returned with him. On the way they met a Taoist
Shell M'ith Immortal Pills on a glass tray. Sun advised Kwanyin to transform herself into this Shen and present two Immortal Pills to the Black Wind demon. Sun then transformed himself into one of the pills, which were accepted by the Demon. When swallowed, Sun created such pains inside, that the Demon, in agony, returned the cassock, and Kwanyin took the Black Wind Demon with her to India, where he repented and promised obedience, and she ordained him to be guardian angel of Lo Kia Shan. (See end of Chap. 15.) She ordered the Monkey to take the cassock back to his Master and not to make a display of it again. If you wish to know what happened afterwards, listen to our next.
CHAPTER XVIII.

KAO LAI CHWANG BATTLE

The Master delivered from his imprisonment in Kwanyin's Temple.

Sun the Practical conquers a Demon (Pa Kiei) at Kao Lai village.

[OUTLINE]

Next day the Master and disciple departed with their horse, but had not gone far before it grew dark. Seeing a village, they asked for lodgings, and met a man, who was in a hurry, going to look for an exorcist. His master, Tai Kung, had a daughter twenty years of age, who three years before had married a demon, and the devil had lived, as son-in-law, with him ever since, treating his wife badly, and not allowing her to come out of her room. Sun said, "Take me to your home, and I will bring with me my Master, who is a great exorcist." On getting to the house, they heard the story from the father, who said that the demon not only abstained from eating meat, but seemed to have control over the air, travelling in a whirlwind of sand and stones. He had been a clever handsome man at first, but had become extremely ugly with a snout like a pig and with long flapping ears. Sun said, "Show me where his room is," and armed with his steel club, he went behind to the room which was locked, and burst it open. The daughter was given to her father, who took her out. Then Sun assumed her form, and
CHU PA KIEI THE PIG.
waited for the demon, who was in the habit of going away by day and returning by night.

On his return there was a fierce quarrel between the two, and the Pig ran out of the house in a thousand flames, followed by Sun, who mounted the clouds, and followed him saying, "Where do you go? If you go to heaven, I will follow you. If you go to hell, you cannot escape me there. Return your so-called wife to her father."

What happened after this you shall hear in our next.
CHAPTER XIX.

PA KIEI CONVERTED—HEART CLASSIC

Sun receives Chu Pa Kiei as a disciple.

Huen Chwang receives the Sacred Creed in the Fu Tu mountain.

[OUTLINE.]

The Demon Chu changed back into his natural form, ran into a cave and brought out a nine-pronged spear with which to fight. Sun cried out, "Tell me what your skill is, and hand your weapons over to me, or I will kill you, false demon!" When Chu was defeated, he told Sun, "Since I was born, I have been stupid and loved ease, night and day. But I met a Shen who told me the way of the immortals. He bade me repent and leave the common way of men, and make myself familiar with the way to heaven above, and hell beneath. I received the Pill of nine Transformations and studied all the arts by which man could be united to the Powers above and below, till at last I was able to fly with a light but strong body, and was a guest in the Celestial Court, where I freely mixed with all at the peach banquet. But getting drunk, I made love to some of the fairies, and was expelled to Fu Ling Shan, but by some mistake in transmigration, I got into the womb of a sow instead of that of a woman."

"Oh, you are one of the water fairies sent down to live among men in Fu Ling Shan?" "Yes, and you are that terrible Monkey, who made such disturbance, and
got us all into trouble in Heaven!" They fought again and Sun was victorious, cursing him for marrying a good girl.

Then the Demon asked if the father had sent for him. Sun replied, "No, I and my master were passing by on our way to fetch the Sacred Scriptures of the West, and he asked us to save his daughter." On hearing they were in search of the Scriptures, the Demon Chu at once fell on his knees. "I have been waiting for this Messenger for many years, take me to see him." He was led to the Master, and said he had kept the five commands and the three extra ones, fasting all this time waiting for him. "Let us now end our fast by eating meat." "No, no," said the Master, "I will give you a new name." There is no need for that, for when Kwanyin baptised me, she named me Wu Nêng, Seeker of Strength." "Excellent", said the Master, "It fits well with the name of your fellow disciple, which is Wu Kung, Seeker of Truth. But I will also give you a new name Pa Kiel (eight commandments).

Pa Kiel now bade farewell to his wife, as Buddhist priests, unlike Taoist priests, may not have wives.

Seeing that he was going away with the Imperial Messenger, his father-in-law presented him with a cassock, and two pairs of new shoes. He also offered them some two hundred Taels for expenses on the journey, but they were refused, as the priests were expected to live entirely on daily alms.

The Master and his two disciples then started on their journey again. After a month and a half they came to the Buddha mountain, where they met a Religious Man
who knew Chu Pa Kiei. He congratulated him on the privilege of going to the West, and said, "The greatest difficulty lies not in the long distance, but will come from evil thoughts, which lead you astray. When beset by them, repeat the following sacred words. They will act as talisman." He then taught the following to the Master:

**The Buddhist Creed**

[Translated from the Buddhist Tripitaka, Nanjio's Catalogue No. 20. Tr.]

Hail, self-existent Illuminator, who, in exercising deepest Wisdom, seest the unreality of all that is reached by the five senses, and canst save from all troubles and dangers.

O Sariputra (the Divine Seed?), the Manifested is not different from the Eternal, and the Eternal is not different from the Manifested. Thought and Action are also thus mutually related.

The Divine Seed (?) is the Eternal in all laws of the Universe. He was never born, nor will ever die.

He is neither clean nor unclean, is neither added to, nor subtracted from. He is without sorrow, and will not perish. He is without acquired Wisdom, because he has received none.

The Illuminators depending on this Eternal Wisdom are without anxiety. Having no anxiety, they have no fear, and are free from impossible dreams and thoughts. They are eventually immortals.

All the Illumined past, present, and to come, depending on this Divine Wisdom, obtain the Highest Wisdom.

Therefore know that this Divine Wisdom is a great
Divine Magic, a great brilliant Magic, the greatest Magic, and a Magic without a peer.

It can deliver you from all kinds of troubles.' This is a real truth without any falsehood. Therefore in repeating this Magic Scripture, *i.e.* say (Revised translation).

Refuge, Refuge
Refuge in the Wisdom of the Eternal Mind,
Refuge in the Teachers of the Eternal Thought,
May their race never fail!

The Master had a good memory and remembered it all, and it has been handed down through all generations till now, as the Primer of religion and of Buddhism. Then the Religious Man was about to rise to the clouds and depart, when the Master seized him and asked him the way to the West. The Religious Man smiled and said:—

"The road is not difficult,
Listen to me.
You must cross a thousand mountains and a thousand streams,
And you must pass through dark places, where fiends abound,
If you come to what seems the end of all things,
Have no fear but press on,
Close your ears and tread on firm ground.
Beware of the dark Pine forest.
Fiends and foxes infest that road.
Cunning spirits fill the cities.
Demons abound in the mountains,
Tigers usurp official place,
Leopards keep the records.
All lions and elephants are called Kings.
A wild pig bears the baggage,
The water fiend leads the way.
The old stone monkey is no longer full of passion. You ask this disciple, he knows the way to Heaven."
The Monkey did not like his remarks, thinking they were sarcastic. But Pa Kiei said, “Do not be suspicious. This religious man knows a great deal about the past and the future.” Then the Monkey said to the Master, “Mount the horse and let us go!” How they fared on the road you shall know in our next.
CHAPTER XX.
THE MASTER CARRIED AWAY

The Master in trouble at Hwang Fung Ling.
Pa Kiei hurries forward alone.

[OUTLINE]

Religion springs from the heart, and religion dies at the heart,
On whom does the rise and fall depend?
If it only depends on self,
Why need we help from another?
Strive to get blood out of iron.
Put a ring through your nose,
And fasten yourself to distant space
And to the tree of nature.
Without a break
   Recognize no traitor as friend.
Follow no artificial rules
   Lest you be deceived.
Strike hard with your fist,
   But without malice.
The apparent method is not real,
   The light of sun and of moon,
Where lies their difference?

These were the Master’s reflections on the Sacred Creed. Having travelled on, they came to a village where they sought lodging, but the people were greatly frightened at the sight of Pa Kiei, with his long snout and flapping ears. So Sun advised him to hide his snout in his bosom and fasten his ears, to prevent them flapping. Food was served them, and the Master asked a blessing. At meat Pa Kiei ate ravenously. The host’s name was Wang and he said, “Before you there is a great
mountain 800 li to cross. You should be well armed, as the mountain is full of robbers and demons.”

They started West again, but had not gone far when a terrible storm arose, which blew the Master from his horse, and a tiger came rushing on him, Pa Kiei took his nine-pronged spear and said, “Come on, I will soon finish you.” At a touch of his spear, the tiger, who was really a wind demon said, “We are a party sent ahead by the king of this mountain, to kill some mortals for dinner. What kind of Buddhist priest are you to carry deadly weapons like this?” Pa Kiei replied, “You are greatly mistaken to think that we are ordinary mortals, we are come from China, and are going to the West in search of Sacred Scriptures.”

Meanwhile one of the Demon chief’s generals seized the master himself, and carried him to the chief, who told him to be careful not to eat him, or harm him, as he had two terrible disciples, but to tie him only. Huen Chwang began weeping for fear. The Monkey and Pa Kiei had lost Huen Chwang because they had been deceived by the Demon who had taken the form of a tiger, and were chasing him down a mountain. But it turned out that the tiger was only a tiger’s skin. The two disciples were in great distress, not knowing where their Master had been carried, but finally, they found him in a cave, called the Yellow Cave of the Yellow Ridge, and cried out, “Deliver up our Master at once, or we shall destroy your nest!” At this the Demon chief was frightened, and said to his Tiger, “I sent you to catch some cattle to eat, why did you bring the Buddhist Pilgrim?” The Tiger while running away
was killed by Pa Kiei. Sun went to the cave for his Master. Truly it was:—

The Master when in difficulties meets a demon—
But a peaceful disposition subdues the wildest demon.

How they fared afterwards you will learn from our next.
Kwan Yin delivers from false doctrines

Invisible Powers raise up a town in defence of Religion.

Kwan Yin puts down the Wind Demon (of false doctrine.)

[Outline.]

Whilst the Demon chief in the Yellow Wind Cave was thinking of what to do, the Monkey outside killed a Tiger door-keeper.

At this the Demon chief put on his clothes, took with him his trident and went out with a host of demon followers. At the sight of the Monkey, not four feet high, he laughed, and asked, “Who art thou to think that I cannot master thee easily?” The Monkey said, “Only strike me and I shall grow.” He struck, and the monkey at once was six feet, and then ten feet tall. They fought for a long time and neither was victor. Then the Monkey plucked a hair, chewed it, blew it out, and cried, “Change,” and he was changed into ten, each a steel spear. At this the Demon chief opened his mouth as wide as ten feet and blew out a typhoon, which made the little monkeys turn about in the air like paper mills. At this the Monkey recalled his magic monkeys and fought alone. The Yellow Demon blew at him so hard that the Monkey could not open his eyelids and was blind. After this the Monkey went to a village to get eye medicine, and to lodge and rest for
the night. His host said, "This is not ordinary wind, it is the epidemic wind of the ecstasy (San Mei) of false religion.

   It can blow till the whole world is dark,
   It can blow till gods and demons are baffled,
   It is so terrible that rocks are split by it,
   And men will perish rather than give it up.

The monkey got a plaster for his eyes, from his host, and the two disciples went to sleep. On waking they found no town at all, all had vanished. But there were some papers, hanging on the branches of the trees, on which was written—

   The dwellers in this Shen village were not ordinary men,
   They defend the Truth with Kia Lan heavenly cures,
   They clear the sight with marvellous medicine.
   Strive to oppose falsehood, do not tarry near it!

The Monkey said to Pa Kiei, "Stay here and look after the horse and baggage. I will go to the cave, and fight the Demon again." This time he changed himself into a fly and flew inside and found the demons asleep. He flew behind to the inner room, and saw his master there, praying for the Monkey and Pa Kiei to come to his help. He lighted on the bare head of his Master and said, "I have found you, and we will rescue you." The hairy-faced Monkey heard the Demon say, "If Ling Ki Pusa, the most efficient helpful Kwanyin, does not send help to the priests, we have nothing to fear." At this time an old man appeared on the road. He was asked where Ling Ki Pusa lived. He said, "At Mount Meru 3,000 li to the South," and disappeared, leaving a slip of paper, on a tree, on which was written:—

   Tell the Great Sage that I am Li Chang Kang the immortal wizard (Shen)
On Mount Merr there is a staff of a flying Dragon
Where Kwanyin formerly enrolled soldiers for Buddha.

The Monkey left Pa Kiei to look after the horse and baggage, and mounting the clouds reached Kwanyin and appealed for help. She replied, "I have a pill for calming the wind, and a staff to conquer the Demon whom I ordered to behave himself. But as he does not, I will go with you at once, to the Yellow Wind mountain. I will remain in the clouds, but you can descend to fight him again." Whilst they were fighting, Kwanyin threw her staff, with eight prongs like Dragon's claws, and the Wind Demon was wounded, and his true form as a yellow rat or weasel revealed, [The Chinese in the North, to this day, are reluctant to kill a weasel, as they think it powerful enough to bring trouble on them if hurt. Tr.]—The Pusa said, "Do not kill him. He was once a rat in the basement of the Spiritual Mountain, and stole lamp oil so that the Celestial Palace became dark, and fearing punishment he fled. Let me take him to Julai for punishment." After this, Monkey and Pa Kiei went to the cave, rescued their Master and started West again. But to learn how they fared you must listen to the next chapter.
CHAPTER XXII.
THE MONK SAND CONVERTED

Pa Kiei fights hard in the Quicksand River. Mu-to converts Seeker of Purity.

[OUTLINE.]

Having gone a short distance, they saw a great flood like the sea, but there were no boats in which to cross it. The Monkey in a minute jumped into the air, crossed and returned, saying it was difficult.

Quicksands 800 li wide,
Weak water 3,000 li deep
It cannot float a feather,
And a floating reed would sink.

At this time a terrible Demon appeared on the bank of the river, and Sun flew to protect his Master. The Demon described himself:—

A great traveller from my youth,
I providentially met a Shen (Taoist Saint)
Who taught me the way of the new birth.
I extinguished all my passions,
Had communion with heavenly beings.
The Celestial King made me Chamberlain,
Armed with sword and buckler
I was leader of his bodyguard.
But when the Queen of Heaven
Ordered her peach banquet,
By mischance some crystals broke,
And I was sentenced to death,
Happily a bare-footed Shen begged to spare my life,
I received eight hundred stripes
And was banished to these Quicksands,
Where to keep from starvation
I have eaten many a traveller.
Witness this skulls around,
To-day you afford me another meal.

As this Pa Kiei and he fought. Sun went to help, but the Demon rushed back into the water, while the Master watched them from a little height. After two other unsuccessful fights, failing to get the Demon to come out of the water and fight on dry land, they went and told the Master their difficulty. The Monkey said to Pa Kiei, "Stay here with the Master, while I go to Kwanyin again." He went and told his story that they had fought the Demon three times without success. Kwanyin asked, "Did you tell him that you were fetching the Sacred Scriptures? He is a disciple of mine, and if you had only told him so, you would have had no trouble. Hui An, take this red gourd, and go with Sun, and call for Seeker after Purity, and he will come and ferry you across."

On being called the Demon emerged, and apologized for the delay, because he did not know the Ambassador was there. He had already been received by Kwanyin as a disciple, and he was called Sa Wu Tsing, or Seeker after Purity. He was also called Sa Sêng, (the monk Sand). His head was shaved, a raft was built, and the whole party was ferried across in no time, and landed without mud, all clean footed from the water and sand, and went their way westward.

To learn how they got their reward and the Sacred Scriptures you must read on.
Sa Ho Shang the Dandy Dolphin.
CHAPTER XXIII.
DOMESTIC AND ASCETIC LIFE

The Master has not forgotten his God.
The four saints practise self-restraint.

[outline.]

The Master said, "Let us rest at the next town for the night." The Monkey said, "Let us hurry on, every place is equally our home." Pa Kiei said, "That is all very well for you to say, but I have a load to carry from day to day, do not forget that, and do not treat me as a common coolie. The horse is fat and strong and only carries the Master, why not put some of my load on the horse?" The Monkey said, "This horse was originally the third son of one of the Dragon kings, and as he broke one of the laws of Heaven he would have been killed, but for Kwanyin's mercy in sparing his life, on condition that he should carry the Master. Carry your load yourself!" On hearing this, Pa Kiei wondered.

When night came they arrived at a house occupied by a widow and her three daughters, and asked for lodging. The mother welcomed them heartily, and told them how she became a widow and was now well-to-do. What troubled her was that there was no husband, or son, or son-in-law, to whom to leave her teu thousand acres of land. "Now that we are four women and you are four men, is it not providential that you have come here?" At this speech the Master pretended to be deaf and dumb. She went on to say there were 300 acres of dry land, 300
of watered land, 300 of orchard and forests, horses and cattle in droves, sheep and pigs without number, sixty or seventy farms, clothing enough to last for years, and grain and silver in abundance. "You had better stay here and have a comfortable home without care, rather than the troubles of travel to the West." The Master was silent. She again spoke, "I am forty-five years old, my eldest daughter is twenty, the second eighteen, and the third sixteen. None of them are betrothed. They are skilful with the needle and embroidery, and having no sons, I got a teacher for them, in order that they should study and sing," But the Master sat as if listening to frogs after rain, without saying a word. Pa Kiei, however, was much attracted by their beauty and wealth, and said to his Master, "You should be civil and give some answer." The Master was annoyed and said, "We priests should not be moved by these things. What good is in them?" The widow smiled, and replied, "What a pity! what good is there in leaving your homes and becoming priests?"

In the spring we make spring clothes.
In the summer we change into light silk garments,
In the autumn there comes harvest home,
In the winter we have banquets and wine,
Every season of the eight abounds with fresh dainties,
Every night we rest in warm embrace.
How much better than to travel in search of Amitabha!

The Master replied, "Yes, that is true, but our life has also its advantages."

The Priestly vows are uncommon,
They give up their gracious homes,
They do not speak of this world's good,
They speak of another marriage,
When work is finished, they remove to Heaven,
That is their soul's eternal home.
This is better than to enjoy one's self below,
Which ends in mortifying rottenness
Truly when one follows the right way, one must be careful,
One must put away the desires of the flesh and be true.

How the foolish Pa Kiei fared afterwards, you must learn from our next.
CHAPTER XXIV.
SUN STEALS GINSENG

The Saint or Wizard (Shen) of Wan Show Shan entertains a friend.

The Monkey steals ginseng at his Temple.

[OUTLINE.]

Next morning it was found that fairies had tempted them, and that Pa Kiei had succumbed. His repentance was in great sorrow and shame.

On the mountains, flowers open and flowers fade,
Clouds come and go, but the spring remains.

They came to a land of beauty, and the Master said, "Be ready to arrive in Heaven (the land of Thunder), and meet the Lord of the World." But the Monkey said, "It is far off yet, eighteen hundred li. We have only travelled a tenth of the road." They had now arrived at the mountain of Everlasting Life (Wan Show Shan) the only spot in all the world where grew a root, which existed before creation, whose fruit ripened only once in 3,000 years. This root was in shape like a perfect little child (Mandrake?). By smelling it, one could live 360 years, and by eating it, one could live 47,000 years. On the mountain was the Taoist Temple of the Five Villages. That day the God, the First Cause of All Things, had called an assembly to hear him explain the story of creation.

The abbot of the Taoist temple took all his students of immortality with him to hear, leaving two
of the youngest at home. The age of one was 1300 and that of the other was 1200 years, and to them he said, "Soon there will arrive a Buddhist Priest from the East in search of Scriptures. He is the second great disciple of the Incarnate Model, called Kin Shen. When he comes, treat him well. He is an old friend of mine. Give him two ginseng magic fruits, which confer immortality." The two youths replied, "Confucius tells us not to be friendly with those of a different religion. We belong to the Great Beginner," (the chief god of the Taoists). By this time the Pilgrims had arrived at a beautiful place, on which was written:—

The Palace of the Immortals, where they live and never grow old.
They are good wizards who live as long as the heaven and earth.

The two Immortal youths welcomed them and led them to the temple. Above the door was a newly made beautiful Tablet, on which was written two words only:—"Heaven and Earth". The Master went in, burnt incense, and then said, "Your Temple is beautiful, worthy of Heaven itself. But why do you not worship the Three Pure Ones and the Four Emperors of Heaven?" (North, South, East and West?) They answered, "There is a suitable place for everything. In this place our Abbot does what is suitable for him. To-day he has been invited by the First Cause of All Things to come and listen to his teaching about the origin of things."

Later on, there was a difference of opinion over the ginseng, which they were to give Huen Chwang as a rare gift, but which Huen Chwang said was like a newborn baby, and indignantly refused to eat. But the
disciples had heard of its rare value, and wished to taste it, so they stole some out of the thirty in the orchard, but, fearing the consequences, all three decided not to confess, and returned into the hall, where inquiries were being made.

But what was finally done you will hear in the next chapter.
Sun Steals Ginseng.
CHAPTER XXV.
THE PILGRIMS ARRESTED

The Taoist Abbot expels the Royal Messenger.
The Monkey gets into a rage in the Taoist Temple.

[outline.]
The Master called his disciples, and asked which of them had stolen the ginseng, and said, "If you have done so, confess and apologize." But the two Immortal youths were rude, and made the disciples so angry that they went to the orchard and destroyed all the trees. Alas!—

When the Master reached the Hill of Everlasting Life (Wan Show Shan)
The Monkey stopped the growth of Fruits of Immortality.
The leaves were fallen, the trees uprooted,
The two Immortal youths were terror-stricken.

The two youths said, "We cannot fight them, for they are four and we are only two. Let us cheat them. First apologize to the Master, give them a good meal, and then lock them in that room, till our Abbot returns."

This they did, but the Monkey, burst open all the doors and they all went their way, leaving the youths fast asleep, with sleeping insects (like tsetse flies.) The abbot of the Temple returned, followed and arrested them, and took them back to his temple, where he tied them, each to a tree, to be flogged. But the Monkey transformed some willow trees into the likeness of the party and in this way they escaped. They were caught again, and when the Monkey was beaten, he changed his legs into wrought iron. Later, when about to be boiled in oil, he changed a stone lion into his form, to take his place. How the matter ended, you will hear in the next chapter.
CHAPTER XXVI.
WATER OF LIFE REVIVES THE TREES
The Monkey seeks a remedy in three islands.
Kwanyin puts a living fountain by the trees.

[OUTLINE.]

The Poet says:—
To be religious, one must have a keen edge to one's ear.
One must ever keep close to one's conscience.
Steel is hard, but steeled hearts are harder,
The humble-minded never is a fool.

The Shen Abbot said to the Monkey, "You have presumed too far this time. There is a day of reckoning. I will go with you to the West and get back my ginseng tree from Buddha himself." "Is that all, why did you not tell me before? If you go on with my Master as a guide, I will bring you a living tree." The bargain was made, and the Monkey went in search of the old Physician, who could make the dead live. He first went East to the Islands of the Immortals and found three persons playing chess, the angels of the Star of Long Life, the Star of Happiness, and the Star of Wealth. On seeing the Monkey, one said, "Great Sage, you have left Taoism and have followed Buddhism, how is it you come to see us again? Have you stolen ginseng, the vegetable root of immortality, which far surpasses our laborious mechanical method?" The Monkey said, "That is nothing, I can replace it. Give me a recipe for restoring it." They said, "We can heal wounds, but cannot restore life. The Monkey then said, "Since you cannot, I go else-
WATER OF LIFE REVIVES THE TREES

where to Tung Hwa*, the Eastern Celestial Emperor."

Having arrived there, he told the Emperor of his quest. The Emperor replied, "We can cure living beings, but cannot cure trees." At this the Monkey left for Yungchow and asked the same question, but none could tell him a remedy. He then directed his course to Putu, where Kwanyin resided at the Tsze Tsu Lin, and met the Black Wind Demon, who was now changed, and doing good works as a disciple of Kwanyin. He said, "I am grateful to you, Great Holy One, for sparing my life." The Monkey was invited to see Kwanyin, to whom he told his story. She said, "Do not be troubled, I have drops of water that will restore your trees to life." She at once returned with him, and although the trees were dead and uprooted, by application of the drops, they were fully renewed, leaves and fruit were produced and ten ginsengs were picked and shared by the assembled immortals and even the Master ate one of the immortal fruit. The Monkey and the Shen Taoist Abbot became sworn brothers.

How they parted again, you will hear in the next chapter.

* Note.—The East Gate in Peking is named after this.
A Demon thrice deceives the Master.

The Master dismisses the faithful Monkey King.

Starting again, the Master felt he had new life in him. Soon they came to a mountain, and the Master told the Monkey to go and beg some food for him, as he was hungry. Sun said, "How foolish you are to ask me to beg on a mountain, where there are no living beings." However, mounting a cloud, he saw in the distance some peaches ripening, and made for them.

In the meantime a fairy came, saying that she had brought some food to give to the travelling priests. But it was a witch with some poison, and the Master would have taken it but for the Monkey, who returned with the peaches just in time. He suspected the witch and killed her, but he was blamed by the Master for his vengeance, and he would have been dismissed, but by begging hard he was permitted to continue, on condition he behaved better.

Then there appeared an old woman of eighty, whom the Monkey attacked and killed. On they went, and met an old man, reciting his prayers on the road side. Pa Kiei said, "This old man must be a relative of the women just killed." So Sun struck him dead. Pa Kiei said to the Master, "This is terrible. The Monkey is the source of all our trouble; three persons killed in one
day. Is this worthy of priests?, you should repeat the imprecation and let the spiked hat enter his head.'" The Monkey said, "'Pa Kiei is a fool, do not listen to him! These are all demons, they cannot fool me. Master, look at this heap of bones. They are not of those just killed. You are fooled by their magic.'" But the Master had made up his mind to dismiss the Monkey, and give him a letter of dismissal. The Monkey thought of the many troubles and dangers from which he had saved his Master, and thought it hard that he should listen to the slanders of the fool Pa Kiei. He bade his fellow disciples take good care of the Master, and with tears in his eyes, left in the direction of his old cave in the Mountain Orchard.

To hear how he went and came back again, you must listen to what follows.
CHAPTER XXVIII.

THE MONKEY WELCOMED HOME

At the Mountain Park all the monkeys meet and discuss.

At the Dark Pine forest the Master meets a demon.

[OUTLINE.]

The Monkey arrived at his old home, the Waterfall Cave. It was 500 years since he saw it last, and he was struck with the ruin everywhere. The two gods and the seven brothers (p. 82) had burnt everything, and he was greatly distressed. Then a few monkeys appeared timidly, and when they knew who he was, they were delighted beyond measure, and gathered round him, telling of all the cruelties practised on them, their dead being eaten, and the living having to make sport for their Masters. "How is it that you, whom we heard had started with the Master, to fetch Sacred Books from the West, are back again with us?" The Monkey King said, "I went with him and delivered him from a number of dangers, and destroyed many fiends and demons, who would have killed him. But he does not know now to employ men. He thinks me a cruel man and has dismissed me, never to engage me again."

Hearing of the Monkey King's return, the new rulers who were oppressing them came to attack him. The Monkey King gathered all the stones of the mountain into one heap, and sent the little monkeys to hide inside the cave. Then there was a sound of drums
and over a thousand men and horses made a charge. The Monkey King with one big breath gathered together all the stones and then blew forth a terrible stone storm which annihilated all his enemies. He then laughed with great joy, and said, 'My master often said, 'Be good for a thousand days, and it is not enough; do evil for one day, and it is more than enough'. Now I will order the restoration of the Mountain Park and Forest and Waterfall Cave, and will enjoy myself in peace.'

As for the Master, he soon got into difficulties. Pa Kiei led him into a dark forest. The Master told him to go and beg for some food. Pa Kiei left him in the forest, and went in search of houses, where he could get food, but he could find none. Pa Kiei became overpowered with sleep and, seeing some straw, rolled into it, and slept. Sa Sêng, finding that Pa Kiei did not come back, went to look for him, and the Master, when neither returned, became alarmed, and went on alone. Seeing some light, he made for it, thinking he could get some food, but it was a Demon's trap, and he was caught in it. The Demon rejoiced greatly at the prospect of enjoying human flesh and thus becoming immortal. But the two disciples came, and discovering that their Master was inside, attacked the Demon.

To see how the Ambassador was saved after all, you must listen to our next.
CHAPTER XXIX.

THE MASTER SAVED BY A PRINCESS

Deliverance from a calamity by a Princess.
The fortunate Pa Kiei comes through the forest.

[OUTLINE.]

The two disciples fought thirty times without being vanquished by the Demon, for the Master, who was bound inside, was praying for them. He also wept, fearing that he would be murdered, although he knew that his time had not yet come.

Then a woman of about thirty years old entered and, seeing the Master, asked him who he was. She told him she was a Princess from the Elephant Country, and had been carried away by this Demon thirteen years before. If the Master would deliver a letter to her father on his way to the West, she would unbind him and let him go. This was agreed on, and through her help, the Master and his disciples were able to escape.

Having passed through a dark forest, they arrived at the court of the Princess' father, where the Master delivered the letter begging for rescue from the Demon husband. The king put this request before his military men, but being only mortal men they were afraid to attack Demons, who came and went at will in the air. He asked if any of the pilgrims had fought successfully with Demons. Pa Kiei and Sa Sêng said that they had done so, and were willing to go back to deliver the
Princess. Pa kiei exhibited some of his magic tricks, such as stretching himself to eighty feet in height, and then went off in the air. The monk Sa Sêng followed him in the air, to the great astonishment of all the court, and travelled through the Pine Forest to the Demon's cave, and fought desperately some eighty or ninety bouts, but in vain. They and the horse were bound in the cave.

To hear how they finally escaped with their lives, you must listen to what follows.
CHAPTER XXX.

THE DRAGON HORSE'S INTELLIGENCE

Evil natures attack the good.
The intelligent horse knows who can help.

[outline.]

The two disciples went back to fetch the Princess, but they were no match for the one Demon. He would not allow the Princess to go, but said he would go himself and pay his respects to his father-in-law. When he arrived there, he accused the Master of imposture. He said that it was the Master, in the form of a Tiger, who had carried the Princess away, thirteen years before, and was now pretending to fetch Sacred Books. By his magic the Demon changed the Master into a tiger, and frightened the King and all the Ministers terribly. After that the Demon drank wine, called for songs and dances in an outrageous manner. The Master's dragon horse could suffer this no longer, and said to Pa Kiei, "If you wish to save your Master, you must send for help. You and the monk are no match for the Demon." "Where can we get help?" "You must send to the Mountain Garden for the Monkey." Pa Kiei said, "I am afraid he will be angry with me and kill me, because I blamed him for killing those demons, who appeared as two women and an old man." "No, the Monkey King is a great and kind King. Tell him that the Master speaks of his ability and kindness often, and would like to see him."

Pa Kiei, therefore went to the Mountain Garden,
where he interviewed the Monkey King. But the Monkey did not seem anxious to leave his beautiful place, and Pa Kiei began to doubt his sincerity in serving the Master, or in his religion, and said so in the hearing of some of the monkeys. These told the Monkey King of Pa Kiei's surprising suspicions. At this the Monkey King was very indignant, and ordered them to fetch him back at once.

How he was treated by Sun you must hear in our next.
CHAPTER XXXI.

RECONCILIATION—SUN SAVES HIS MASTER

The words of Pa Kiei excite the Monkey King.

Sun subdues the demons.

[OUTLINE]

It is righteousness
Which religion arouses from the soul,
All forces work together for good.
Even the monkey heart, when it tastes immortality,
Makes for Paradise.
All religions meet in one centre.
Sacred books are only general guides.
Buddhism follows the original God.
All leaders are harmonious brethren.
Demons and fiends have to submit to nature,
When they cut off selfish pleasure,
They join in the grand harmony of life.

The little monkeys dragged Pa Kiei back to the cave
and the Great Holy One began to curse him for his duplicit.
Pa Kiei denied it. But the Great Holy One said,
"You cannot deceive me; my left ear, turned upwards,
hears every word in all the 33 heavens, and my right ear,
turned downwards, hears everything down to the ten hells
of Hades." The Monkey King went West to see how his
Master was. There he found that the Demon was one of
the Celestials, and that the Princess of the country, had
been one of the Celestial fairies, who desired to try the life
of men. The Monkey King then restored order in the court
of the Princess’ father, and transformed his Master from
being a terrifying tiger, into his usual form. The Master
was most grateful to the Monkey King for coming to
his rescue, and forgiving the wrong that had been done to him, and added that when he returned to China he would tell the Emperor that he owed his safe travelling more to Sun the Truth-Seeker than to any one else. The Princess' father wished to give a handsome present to the travellers for their expenses, but the pilgrims would not take any. After this the King returned to his palace and his safe Elephant Kingdom, while the Master went on towards the Thunder Temple to worship Buddha.

What befell them on the way you will hear in our next.
CHAPTER XXXII.
PA KIEI NEGLECTS TO WATCH
Hears evil tidings on Ping Ting Shan.
Pa Kiei meets trouble in the Lotus cave.

[OUTLINE.]

(Lotus Cave. Part I.)

The Master left the Elephant Country, and he and Practical Sun became bosom friends.

Seeing a mountain ahead, the Master told his disciples to be careful. Sun said, "Master, do not say that, remember that the Sacred Creed says, 'So long as your heart is right, there is nothing to fear.'" After this Practical Sun carefully watched Pa Kiei, who cheated in all he did. While professing to be on watch, he slept most of the time, but Sun discovered all. Arriving at Ping Ting Shan, they were approached by a woodcutter, who warned them of their danger, saying, "In this mountain of 600 li, there is a Lotus Cave where there is a band of demons with two chiefs, lying in wait for the Royal Messenger from China to devour him and his party." Then the woodcutter disappeared. After this Pa Kiei was ordered to be on the watch for the demons on the mountain. But on the way, seeing some hay, he lay down and slept in it.

Finally Pa kiei, by his foolishness, was carried away to the Lotus cave.

How his life was saved there you must learn from our next.
CHAPTER XXXIII.
LOTUS CAVE DEMON’S MAGIC

Heretics miss the way.
The Original Spirit helps the true heart.

[OUTLINE]
(Lotus Cave. Part II.)

The demons seeing a light cried out, "There is the Master," for they knew that a wonderful light, like a halo, shines above the head of a good man. "He is Kin Shen, who has again descended among men. Ten times he has come down to earth to do good to men."

On seeing Pa Kiei, the second chief said, "He is no good, you must go out in search of the Master and the Monkey." At this time the Monkey, to keep his Master from fear, walked ahead of the horse swinging his club up and down to right and left several times. The Demon king was on the top of the mountain peak watching them and he said to himself, "I have heard much of this monkey and his magic, but I will show that he is no match for me; I will yet feast on his Master." Therefore he came down from the mountain, and transformed himself into a wounded lame man on the road side, in order to appeal to the kindness of the Master. The Master, out of pity, persuaded the Monkey to carry him. Whilst on the Monkey’s back the Demon, by magic skill, threw Mount Meru on Sun’s head, but the Monkey warded it off on his left shoulder, and walked on. Then the Demon threw Mount Omei on his head, and this the Monkey warded off
on his right shoulder, and walked on, to the great surprise of the Demon. Lastly the Demon, by another magic spell, made Tai Shan to fall on his head. This at last staggered and stunned the Monkey. The Demon then hurried after the Master and put his arm round him. At the sight of this, Sa Sêng drew forth his staff, but it was no match for the starry sword of the Demon. He carried off Sa Sêng under one arm, and the Master under the other, and took them to the Lotus Cave, and called out, "Brother, I have now caught all the priests and brought them here." The chief replied, "It is no good unless that mighty Monkey is caught."

It was then arranged that two young Demons should take the yellow gourd of one, and the jade vase of the other, as the most precious things the two demons had, to bottle the Monkey in them. They were to take them upside down and call out the Monkey's name, and if he replied, he would be found inside them, and the Demons were to seal them up, with the seal of the Ancient of Days.

When the Monkey found himself crushed under the three mountains, he was greatly distressed about his Master, and cried aloud, "Oh Master, you delivered me from under the mountain before, and trained me in religion, how is it that you have brought me to this pass, where I am under the mountains again? It is a thousand pities! If you must die, why should Sa Sêng and Pa Kiei, and the dragon horse suffer needlessly?" Then his tears fell like rain.

The spirits of the mountains and the local gods wondered at this. The guardian angels of the Five
Religions asked, "Whose is this mountain, and who is crushed under it?" The local gods replied, "The mountain is ours, but who is under it we do not know."

"If you do not know, we will tell you. It is the Great Holy One, the Equal of Heaven, who rebelled there 500 years ago. He is now converted and is the disciple of the Chinese ambassador. How dare you lend your mountain to the Demon for this?" The local gods and the guardian angels then read some prayers and the mountains were removed, and the Monkey delivered. He sprang up, brandishing his spear at the spirits and local gods, and they at once apologised and kowtowed, saying that the Demons insisted on their serving them daily in turns. On hearing that the gods had to serve the Demons, the Monkey was astonished and cried out in agony, "Oh High Heaven! since Thou hast created me, how is it that Thou hast also created these Demons?"

Whilst talking thus, Sun saw some light approaching and asked, "What is that?" The spirits who served the Demons said, "This light comes from the Demon's magic treasures which shine like lamps. We are afraid they are brought out to catch you." Then Sun said, "Now we shall have some sport. With whom does the Demon chief associate?" They replied, "The man whom he loves most is a Taoist, who is daily engaged in preparing some chemicals." The Monkey said, "Return all of you, and I will catch them myself," and he began by transforming himself into the very image of the Taoist.

Meeting the two small demons, Sun told them he
was in search of a famous Shen among them, and asked them to show the way. In conversation he drew from them that they were going to catch the celebrated Monkey, and that they had two magic treasures, a gourd and a vase, by which to catch and bottle him. They showed them to him, and added that the gourd, though small, could hold a thousand people. "That is nothing," replied Sun, "I have a gourd which can contain all the heavens." They were amazed at this, and bargained with him, that if he gave them his gourd, it was to be tried whether it could hold all the heavens and if so, they would give him their gourd and vase. The Monkey went to heaven and obtained permission, through Prince Na-to, to stop the light of the sun, moon and stars for one hour. Then at noon the next day all was absolutely dark, and the little demons marvelled greatly, and believed the Monkey when he told them that the reason of the darkness was that he had put the whole heavens in his gourd, and therefore there could be no light. They therefore handed over the two magic treasures, the gourd and magic vase, to the Monkey, and he gave them in exchange his false gourd.

After this Sun mounted on the clouds and arrived at the South Gate of Heaven, where he thanked Prince Na-to for his valuable help. The Monkey then stood looking at the outwitted young demons. To know what happened afterwards you must read our next.
CHAPTER XXXIV.

SUN OUTWITS THE DEMON

The chief Demon skilfully plans to trap the Monkey.

The Great Holy One surpasses his cunning.

[OUTLINE.]

(Lotus Cave. Part III)

When the two young demons found that Sun had cheated them of their gourd to hold men, and had given them a false one to hold the heavens, sun, moon and stars, they told all to the two chiefs, who said, "It is Sun who has outwitted you, by pretending that he was one of the Immortals. We had five magic treasures and now we have lost two, the gourd and the vase. There still remain three, the magic sword, the magic palm, and the magic rope. Go and invite our dear grandmother to dine on human flesh." Sun himself went, personating one of the demons, and was invited inside. He told her that he wanted her to bring with her the magic rope, with which to catch Sun. She was delighted and started in a chair carried by two fairies.

After travelling some four or five li, Sun attacked and killed them and discovered they were foxes. Sun carried away the magic rope, and thus had three of the magic treasures in his possession. Then he changed the dead to appear like the living, and returned to the Lotus cave. Small demons came running, and saying that the old lady was killed. Being frightened, the elder Demon
king proposed to let the whole party go. The younger brother said, "No, let me fight Sun. If I win, then we shall eat them, if I fail, then let them go."

The Demon called out to Sun, "Do not go away. I want to fight you again." After fighting some thirty bouts, Sun lost the rope, and the Demon by the use of the magic rope lassoed him and carried him to his cave, and took back the magic gourd and vase, and the two chiefs rejoiced greatly. Sun now transformed himself into two false Demons. One he placed, instead of himself, in the lasso bound to a pillar, and as the other, he reported to the second Demon chief that Sun was struggling hard, and suggested that a stronger rope be used lest the other should break. Then by the change, Sun obtained possession of the magic rope again. After that, by a similar trick, he obtained the magic gourd and vase back.

How Sun finally saved the Master you may hear in our next.
CHAPTER XXXV.
GOOD OVERCOMING EVIL

Heretics by violence despise the right way.
The upright heart, having found a great treasure, overcomes them.

[OUTLINE.]

(Loan Cave. Part IV)

Originally the heart is in harmony with the Divine,
But when caught in the various nets of the world,
It finds it not easy to avoid mistakes.
The attainment of immortality is not by following the many.
It is one's lot to meet both good and evil.
All the world has its appointed calamities
Throughout countless ages,
But there remains a Divine light shining through the gloom.
The Great Holy One and the Demons wrangled much about the respective merits of their gourds, which, each assured the other, could imprison men, and make them do their own wish. Finally the Great Holy One succeeded in putting one of the Great Demons in his gourd.

After that they had another fight concerning the sword and the palm fan, the magic treasures of the Demons, and during the fight the fan was burnt to ashes.
The fire was not ordinary fire,
But that spark which nothing in nature can extinguish;
It blazed, and all the world was red with its flames.

They continued fighting several times, and Sun gradually gained ground against great odds, and put the second Demon in the magic vase, and sealed it with the seal of the Ancient of Days. Then the sword was delivered
and the demons submitted to Sun. He returned to the cave for his Master, swept it clean of all evil spirits, and they marched off on their Westward journey. Soon on the roadside they met a blind man crying, "Where are you going, Buddhist Priest? I am the Ancient of Days! Give me back my magic treasures first. The gourd is my property, in it I keep the Pill of Immortality. The jar is where I keep the Water of Life. The sword is that which I use to subdue Demons. The fan is that which I use to stir up enthusiasm. The cord is that which I use to bind bundles with. One of these two demons used to look after the gold crucible. They stole my magic treasures, and ran away to the world of human beings. Fortunately you have caught them, and deserve great reward." But Sun replied, "You should be severely punished for letting your servants do this evil in the world." The Ancient of Days said, "No, without these various trials, your Master and his disciples could never gain perfection of character!"

Then Sun understood and said, "Since you have come yourself for the magic treasures, I return them to you." After receiving them, the Ancient of Days and his two Shen servants went away, one on his right and the other on his left, and returned to the Teu Suai Mansion in Heaven again. What happened after this you must hear in our next.
CHAPTER XXXVI.

REPENTANCE GIVES LIGHT

When the Monkey heart repents, it is reconciled to the ways of Providence

It begins to see light and can answer sceptics.

[OUTLINE.]

(Pao Lin Sze. Part I.)

They had not travelled far before the Master cried out, "There is a mountain of difficulties ahead of us, we must be careful." The Monkey said, "Master, do not be over anxious. So long as our hearts are right with God, there cannot be any serious trouble." As the sun was setting, they saw a temple where they asked for lodging. But the Abbot of Pao Lin Sze was very rude, and said that if they went on some thirty li, they would find an inn and lodging. The Master asked why he did not treat them well. The Abbot said, "We sometime have to suffer for others’ sins. Formerly some poor priests came and begged for lodgings. I took pity on them, gave them food and clothing, but they stayed on for several years, thinking more of their keep, than of religion."

When the Monkey heard of this refusal of lodging to his Master, he said to him, "You are far too gentle. Let me go and see the Abbot." The small novices ran in terror, to say that a man, with a hairy face and no cheeks, had come, and was very angry. The doors were shut against him. But the Monkey with his spear burst open the door, smashed the stone lions at the gate, as if they had been only of glass, and said, "Inside here, you
have room for hundreds of priests, and yet you cannot
give lodgings to these four!’” When he found the Abbot,
he began beating him badly. The Abbot cried for mercy,
and Sun said, “Yes, I will show mercy on one condition.
Bring out your five hundred priests, properly dressed,
and give a proper welcome to my Master, or I shall beat
you still more.”

After this the Abbot both beat the great drum and
rang the great bell, and the priests came running, and
wondering what was the matter. When they were
arranged in order, they fell on their knees, and welcomed
the Master suitably. After supper, the Master dismissed
all except Sun, Pa kiei and Sa Sêng, his three disciples.
He took them out with him and said, “Look at that
wonderful moonlight. It makes me long for the time
when I can return to my dear old home.”

The Monkey, on hearing this, said to the Master,
“You enjoy the beautiful light and long for home.
You do not think of the Great Purpose before the
Sun and Moon were created, and how they are made
to revolve from month to month without fail. This is
a mystery. One thing is clear, what is not born is
immortal.”

The Master said, “My disciples, you are all tired,
go to sleep while I read a chapter of my Sacred Books.”
The Monkey said, “Are you not now travelling to get
the Sacred Books of Higher Buddhism, how can you
read them?” “Oh, I read over my old books lest I
forget them.”

If you want to know how the Pilgrims left the
temple, you must listen to our next.
CHAPTER XXXVII.

A KING'S CORPSE IN A WELL

A dead King's spirit visits the Master at night. The Monkey transforms himself into a babe.

[OUTLINE.]

(Pao Lin Sze. Part II.)

When at the Pao Lin Sze temple, the Master had a strange dream, in which the spirit of a King of the Wu-ki country* appeared to him and told his history. During a long drought he was deceived by a Demon who slew him, and threw him into a well in the palace garden where he had remained for three years, after which the Demon had assumed his form and usurped his throne and deceived everyone. He begged the Master to allow his disciple Sun to rescue him. In proof of the truth of his story, be left behind a bar of white jade.

The Master told his dream to the Truth Seeker, who thought there must be truth in it, and departed to seek the palace. The Master then chanted:—

Religious vestments we need not heed,  
But the inward true Model is free from the dust of earth,  
The perfect character is seen through a thousand stitches.  
Pearls and jewels must harmonize with the Great First Spirit,  
Ministering angels respectfully serve,  
Devout monks will be sent to purify our lives.

For three years, the garden had been closed, and no one had been allowed to enter. The King's son was not

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*Supposed to be Karshar. (See Beale.) Tr.
permitted to see his mother, for the Demon, having transformed himself into the same form as the King, was not suspected by the officials, who obeyed all his orders.

After a series of magic arts, Sun transformed himself into a two-inch babe, and hid himself with the piece of white jade in a small box, which was presented to the Prince when he came to the Pao Lin Sze temple. After this the Prince met the Master, who told all his dream. The Prince recognised the piece of jade as his true father's and was told: "If you do not avenge your father's death, you have been born in vain!" But the Prince remained still in some doubt. Sun therefore said, "Go straight back to the palace and see your mother in private, and hear what she will tell you."

What happened afterwards you will learn in the next chapter.
CHAPTER XXXVIII.

THE QUEEN QUESTIONED

The Prince finds from his mother the difference between the true, and the false King.

When metal and wood are tested, we discover the difference.

[OUTLINE]

(Pao Lin Sze. Part III.)

Now after the Master had seen the soul of the King in a dream, the Queen also had a similar dream. The Prince learnt from her what had happened to his father. It was decided that Sun should attack the Demon usurper. But first he wished to find the corpse of the murdered King. So he and Pa Kiei went into the garden. Sun pointed to a palm tree, and ordered Pa Kiei to dig underneath it. Beneath it was a heavy slab, which when removed disclosed a shining surface. Pa Kiei cried, "Here is a mirror of light!" But it was a well whose waters reflected the moonlight. Sun then ordered Pa Kiei to descend and recover a treasure he should find there. At the bottom he found an entrance into the crystal palace of one of the dragons of the deep. On asking for a treasure, Pa Kiei was shown the body of a dead man in a yellow robe, with a crown on his head. This he was allowed to take up to Sun.

When the Monkey saw the corpse, he told Pa Kiei to carry it to the temple, where the Master was resting. This he refused to do, but Sun gave him twenty blows
with a heavy rod, and at last he carried the corpse to the temple. When the Master saw the corpse, with all the appearance of a live man, he wept to think of the usurper taking possession of the country. Pa Kiei laughed at him, "Master, he does not belong to your family! Why should you be so distressed?" The Master replied, "The true Buddhist is always full of pity. Why are you so heartless?"

Pa kiei replied, "I am not heartless. Brother Sun said he can make the dead live. Do you think I would have troubled to carry the dead corpse here, if he had not said so?" The Master then called for Sun and told him to restore the dead to life. "It is better to save a man's life than to build a seven-storied pagoda!" Sun replied, "Why do you believe that fool's talk? When a man dies, his soul returns only in the 3rd week, the 5th week and the 7th week, but never after. This man has been dead for three years; how can you expect him to live again?" The Master assented.

But Pa Kiei became angry and cried, "Do not be deceived by Sun. He is quite able to restore the dead to life if he choose. Recite the incantation to cause the spikes of his hat to pierce his head, and make him restore this man to life!" So the Master recited the incantation, and the Monkey's eyes became swollen and his head began to pain.

How the dead was restored, you shall hear in the next chapter.
CHAPTER XXXIX.
THOUGH DEAD, SHALL LIVE

One grain of life can gain Heaven.
After three years' death, the King is made alive.

[OUTLINE.]

(Pao Lin Sze. Part IV.)

Sun, the Great Holy One, suffered such terrible pain
in his head that he begged the Master not to repeat the
incantation any more, as he could not endure the pain.
“I will make the dead live!” The Master said, “How
can you do so?” Sun replied, “I will descend to Hades,
and beg that the King's spirit be allowed to return to his
body.” But Pa Kiei said, “If you cannot give life to
him without yourself descending to Hades, where is
your power? Master, do not let him deceive you. Go on,
repeat the incantation.” Sun, feeling the great pain
again, said, “I can save him without going to Hades.”
The Master said “How can you do that?’ “I will
ascend to Heaven, to the Ancient of Days, and beg for
the Pill that restores the soul nine times from death.”
He did so, and returned with the Pill, and the dead was
raised alive.

In the West there is a secret by which to find the truth,
Gold and straw and copper are tried by fire,
The devout spirit is inspired with spiritual vision,
The babe regrets it has no gift but a swollen body,
But it grows like its father in the womb,
And like the Ancient of Days in heaven.
The earthly must be lost before one gains the heavenly,
Truly salvation comes from the Providence of God.
Then the question arose, how to restore the true King to his kingdom, and how to punish the Demon. When about to kill the Demon, Wen Shu Pusa appeared and told the true history of both the King and Demon. The King had done wrong and the appearance of the Demon in his place was a punishment permitted by Heaven. After this, Wen Shu Pusa returned to Wu Tai Shan in Shansi.

What happened after the Master and his disciples left the city, you shall hear in our next.
CHAPTER XL.
THE RED CHILD

Before experience, man’s vicious nature is powerful.

The Disciples help to tame the Demon.

[OUTLINE.]

[The Red Child Demon. Part I.]

Having restored the dead King to his throne, the Pilgrims took leave of the Court and went on their journey.

By the autumn the travellers arrived at a great mountain. On the way, there appeared a red cloud which the Monkey thought must be a Demon. It was a Demon child of seven, who, in order to entrap the Master, had himself bound and tied to a branch of a tree. The child cried again and again to the passers-by to deliver him. Sun, the Practical, would not let the Master deliver the child, as he was certain it was only a trick to catch them all. Finally the Master could not endure the boy’s cries for deliverance. He ordered his disciples to unloose the naked child, and the Monkey to carry him.

When your virtue is great, your trials are great,
When religion is not active, inactivity produces devilry.
When the heart is upright, you walk in the right way.
But if your mind is foolish, you make mistakes.

As they went on their way the Demon caused a great whirlwind to arise. Whilst sheltering himself from the wind, the Master was carried away by the Demon. Sun discovered that the Demon was an old friend of
his, who, centuries before, had pledged himself to eternal friendship with Sun, so he comforted his comrades by saying that he was sure no harm would come to the Master. It should be remembered—

Without experience passions are strong,
The passions rule the judgment.

To learn how the child turned out listen to our next.
CHAPTER XLI.
LED BY PASSION

The wild passions are set on fire.
The soul is captured by the Demon.

[OUTLINE].

(The Red Child Demon. Part II.)
Men when wise reach a state,
Where good and evil are effaced,
Fame and failure ne'er disturb,
Cloud and sunshine are alike,
Eat and drink when needs arise,
Well, their spirits calm remain,
Ill, the demons trouble them.
Wise men, vexed by life's turmoil,
Find in temples rest and peace.

The travellers reached a mountain of dry pine forests, where they found the Demon in his cave, looking forward with pleasure on feasting on the Buddhist Priest. When Sun appeared, the Demon refused to recognise their old friendship, and after insulting altercation, they fought, and the Demon burnt everything, so that the smoke might blind Sun. Being thus blinded and beaten, he could not find his Master. In despair he said, "I must get the help of someone abler than myself." Pa Kiei was sent to fetch Kwanyin. The Demon took a magic leather bag, in which to imprison Pa Kiei and, transforming himself into the shape of Kwanyin, invited Pa Kiei to enter the cave. The fool went in, and directly he entered, he was seized and placed in the bag. Then the Demon appeared in his
true form, and said, "Now you see who I am. I am the naked child, and I mean to cook you for my dinner. A fine man to protect his Master you are!" Then the small demons announced the arrival of Sun. The demon then called his six strong generals named, Mist in the Clouds, Spreading Fire, Fleet as the Wind, etc., who came kneeling for orders. He ordered them to accompany him to fetch his father, the Ox-headed King, to dine on the Pilgrim, and they disappeared. Meanwhile Sun opened the bag where Pa Kiei had been imprisoned, and both went out of the cave after these six generals.

How they fared you shall hear in our next.
KWANYIN SAVES THE RED CHILD.
CHAPTER XLII.
CONVERTED BY KWANYIN

The Great Holy One hastens to the Southern Ocean to fetch Kwanyin.

Kwanyin is merciful and binds the naked child.

[OUTLINE.]
(The Red Child Demon. Part III.)

After the generals left, Sun thought, "Since the Demon has played a trick on Pa Kiei, I will play a trick on his generals." So he hurried on in front of them, and changed himself into the form of the Ox-headed King waiting for them. The generals were solemnly invited into his presence, and the Demon child, the spokesman, said, "If anyone eats a slice of the Pilgrim's flesh, his life will be prolonged indefinitely. Now he is caught and I invite you to feast on him." Sun, personifying the father, said, "No, I cannot come, I am fasting to-day. Besides, the Pilgrim is in charge of Sun. If harm comes to his Master, you will surely suffer, for he has seventy-two magic arts. He can make himself so big that your cave cannot contain him, and he can make himself as small as a fly, a mosquito, a bee or a butterfly."

After this, the Monkey went south to Kwanyin for help. She gave him a bottle, but he was surprised to find he could not move it. "No," said Kwanyin, "for all the ocean forces are stored there." Kwanyin took it up with ease, and said, "This dew water is different from
the Dragon water and can put out the fire of passion. I will send a fairy with you on your boat. You need no sails. The fairy only needs to blow a little and the boat floats at will without any effort." Finally, the Demon child, having been caught, repented and begged to be received as a disciple. Kwanyin baptised him and blessed him, giving him the name of Steward.

Thus a few words can gain innumerable blessings.
The law of life is infinite.

How the Steward got on, you will know in our next chapter.
CHAPTER XLIII.
BLACK RIVER DEMON

The demons of the Black Water River carry away the Master.

The Western Dragon catches them and lets the Pilgrim go.

[OUTLINE.]

After Kwanyin had said some prayers, the Steward commenced his duties by paying due respect to Kwanyin. When Sa Sêng, who was still waiting at the Pine forest, saw Sun returning, he was very glad. They went in and unbound the Master, and told him of the conversion of the new disciple, on hearing which, the Master fell on his knees facing the south, and thanked Kwanyin. They then marched westward for a month.

One day the Master cried suddenly, "What is that noise?" Sun said to the Master, "You are afraid, you have forgotten the Heart Prayer, which says that we are to be indifferent to all the calls of the senses. The eye must not look at the beautiful, the ear must not be attracted by music, the nose must not seek sweet fragrance, the tongue must not long for fine flavour, the body must be indifferent to heat or cold, the mind must not have vain desires. These are the Six Thieves. If you cannot suppress these, how do you expect to see God?" The Master thought awhile and then said, "O disciple, when shall we see the Incarnate Model (Julaí) face to face?"

Pa Kiei said, "If we are to meet such demons as
these, it will take us a thousand years to get to the West.”
But Sa Sêng, the Sand Monk, said, “Both you and I are
stupid; if we persevere and travel on, shoulder to shoul-
der, we shall reach there at last.” Whilst thus talking,
they saw before them a dark river in flood, which the
horse could not cross. Seeing a small boat the Master
said, “Let us engage this boat to cross over.” Whilst
crossing the river in it, they found that it was a boat sent
by the Demon of the Black River to entrap them in
midstream.

The Demons were about to kill the Master, when
Sun with the help of the Western Dragon came to the
rescue, and delivered him from their grasp. He was
then ferried across and put on his way. Truly:—
The Buddhist monk was saved to go to the West,
And crossed over the Black River in peace.
How the Pilgrims saw Buddha and got the Scriptures
you shall hear later.
CHAPTER XLIV.
SLOW CARTS’ COUNTRY

The spiritual life fortunately gets help from above.

When the heart is right the devil is driven back.

[OUTLINE.]

(Slow Carts’ Country. Part I.)

Having crossed the Black River, they travelled West against wind and snow. All of a sudden they heard a tremendous shout as of ten thousand voices. The Master was alarmed, and the disciples made wild guesses as to what it was. Sun laughed and said, “Let me go and see.” He rose up on the clouds and saw a city, outside of which there were thousands of priests and carts full of bricks and all kinds of building materials. This was the city where Taoists were respected, and Buddhists were not wanted. The Monkey, who appeared among the people like a Taoist, learnt that the country was called the Che Chih (Slow Carts) country, and for twenty years had been ruled by three Taoists who had succeeded in getting rain during drought. Their names were Tiger, Deer and Sheep. They could call up wind or rain, and change stones into gold with ease. The Monkey said to the two leading Taoists, “I wonder if I shall have a spark of good luck, and can see your Emperor.” They said, “We will see to that after we have attended to business.” “What business have you religious people?” They said, “Formerly,
in the time of drought, when our Prince ordered Buddhists to pray for rain they were not answered, then Taoists prayed and got rain. Since then all the Buddhist priests have been our slaves and coolies, bringing materials for building as you see. We must appoint them their work first and then will come to you.” Sun said, “Do not trouble, I am in search of an uncle of mine, who is a Buddhist priest from whom we have heard no word for years. He may be here among your slaves.” They said, “You can look and see and let us know if you find him.”

Meanwhile Sun went round to look for his relative. Hearing this many Buddhist priests surrounded him, hoping he would recognize one of them as his lost relative. Then after a time he smiled. They asked why he smiled. He said, “Why do you not improve and progress? You were not given life to be idle or stagnant.” They said, “We cannot do anything. We are terribly oppressed.” “What power have your priests?” “They can by magic call up wind or rain.” “That is a small matter,” said Sun. “What else can they do?” “They manufacture the Pill of Immortality, and change stone into gold.”

Sun said, “These are also small matters, common to many. How did these Taoists deceive your King?” “The King reads prayers with them night and day, expecting to attain permanent life without death. In this way the King believes in them.” “Since things are in this state, why do you not all go away?” “Sir, you do not know that we cannot go away, for the King has authorised a picture of every one of us to be made, and these are hung up everywhere. This Slow Carts’ country is ex-
tensive with prefectures, counties, and market places, and a picture of the Buddhist priests is in each place, with a notice saying that any official who catches a runaway Buddhist priest will be promoted three degrees, and that every non-official who catches a Buddhist priest will get fifty taels. This is signed with the King’s own hand. Thus you see we are helpless.” Then said Sun, “You might as well die and end it all.”

They replied, “A great many have died. We priests in this country at one time numbered over two thousand, but we perish in our sufferings. Six or seven hundred have already died, seven or eight hundred have committed suicide. There now remains only about five hundred of us and we cannot die. Ropes cannot strangle us, swords cannot cut us, we plunge into the river to drown ourselves, but float on top instead of sinking; we take poison, but it does not kill us.” Sun said, “Then you are favoured, you are all immortals.” “Alas, that is not all, we are only immortal for suffering. In the day we get only poor food. At night we have only this sand to sleep on. But at night there come spirits amongst us and tell us in our dreams not to kill ourselves, for there will come an Arhat from the East to deliver us. With him there is a disciple, the Great Holy One, the Equal of Heaven, most powerful and noble and tender-hearted. He will put an end to these Taoists and respect us Buddhists.”

Inwardly Sun was glad to hear that his fame had gone abroad. He then left the Buddhist priests and returned to the city gate. There he met the two chief Taoists. They asked him if he had found his relative.
He replied, "Yes, they are all my relatives!" The two smiled and said, "How is it that you have so many relatives?" Sun said, "One hundred are my father's relatives, one hundred are my mother's relatives and the others are my adopted relatives. If you let all these priests depart with me, then I will enter the city with you, otherwise I will not enter." "You must be mad to talk in this way to us. These priests are all royal gifts from the King. If you had only asked for one or two, we could have arranged it. What you ask for is altogether unreasonable." Sun said to them three times, "Do you really mean not to liberate them?" When they finally said they could not, Sun became very angry, took his magic spear from his ear and shook it, and their heads fell at once.

When the Buddhist priests on the sand saw this at a distance, they ran and cried, "Murder, murder, the Taoist superintendents are being killed," and surrounded Sun, saying, "These priests, our Masters, go to the temple without visiting the King, and they return to their homes without taking leave of their King. The King is always spoken of as the chief priest. How is it that you come and make trouble here and kill his disciples? The Taoist chief priest will now say that we Buddhist priests have killed them. What shall we do? And if we go into the city with you, we are afraid you will have to pay for this with your life." Sun laughed and said, "Friends, do not trouble yourselves about this. I am not Master of the clouds, but I am Sun the Practical, the Great Holy One, a disciple of the Holy Master from China, seeking Sacred Books in the West, come to save
They all answered, "No, no, you cannot be, for we know him." He replied, "You have not met him, how can you therefore know him?" They replied, "We have often seen him in our dreams. The angel of the planet Venus has described him to us and warned us not to make a mistake." "What did he say to you?" They replied, "He has a hard head, bright eyes, a round face and a hairy face without cheeks, sharp teeth, pointed mouth, hot temper, uglier than the Thunder god. He uses a steel club, made a disturbance in Heaven itself, but is now a penitent, and is coming with the Buddhist pilgrim for the express purpose of saving men from trouble and calamities." Hearing this, Sun was both angry and glad, and could not help saying, "Friends, it is true you know that I am not Sun. I am only his disciple come here to learn how to manage things. But is that not Sun coming?" pointing with his hand. At this all looked in the direction in which he pointed.

During this interval, he changed from a Taoist and appeared in his true form. At this they all fell down and kowtowed, begging his pardon that their mortal eyes could not recognise him. "We implore you to enter the city, and compel the demons there to repent, and follow righteousness." Sun cried out, "Follow me," and they did, first to the sand, where they emptied two carts and smashed them into splinters, and then took the bricks and tiles and timber and threw them all into a heap calling upon all the priests to disperse. "To-morrow," said Sun, "I am going to see the King and I will destroy the Taoists! They said, "Sir, we dare not go far, lest they attempt to seize you and there
will be trouble.” “Since you think so, I will give you a charm for your protection.” So saying the Great Holy One pulled out some hairs, and gave one to each to put on his nameless finger, and to hold firmly. “If any one attempt to catch you, hold firmly to this, call out ‘Great Holy One, the Equal of Heaven,’ and I will come and save you, though I should be ten thousand miles away.” Some of them tried the charm and, sure enough, he stood before them like a god of Thunder. In his hand was an iron club so that an army of ten thousand men and horses could not get near him. After this about a hundred priests came up together and said, “There are a hundred Great Sages protecting us!” They kowtowed to Sun and said, “It is perfectly marvellous how your magic works!”

What happened after this you shall hear in our next.
CHAPTER XLV.

BUDDHISTS AND TAOISTS COMPETE

The Great Holy One becomes famous in the Taoist temple.

Shows his skill in getting rain in the Slow Carts' country.

[OUTLINE.]

(Slow Carts' Country. Part II.)

In this chapter, after some very coarse play, there is a contest between the Taoist and the Buddhist priests, as to which could obtain rain in answer to prayer, reminding one of the contest on Mount Carmel between Elijah and the priests of Baal.

The King said, "The country was suffering from drought, and although there are charges against you of murdering two priests, setting free five hundred slaves, and desecrating our temple, we will forgive you if you can bring rain. I will go to the top of the Five Phoenix Hall to watch you. First the Taoist will show his skill." The Taoist priest who was the Royal Wizard followed the King into the gallery while the Master and his disciples remained below. A messenger came running in to say that everything was ready for the altar. The Royal Wizard said, "When you hear my first signal, the wind will come, at my second signal, the clouds will come, at my third signal, thunder and lightning will follow, at my fourth signal, rain will come, at my fifth signal, the clouds and rain will cease."
He mounted a platform about 30 feet high, all round which were banners with illustrations of the 28 Constellations. In the middle was a table, and on it was an incense burner and candles. Beside them was a golden tablet on which was written, 'God of Thunder.' Below these were five big jars full of clean water. Floating on the water were willow branches on which was an iron tablet whereon was written, 'The Charm of the Master of the Thunder Hall.' On the right and left were five boards on which were written the names of the servants of the Wind and Thunder. Beside each board there stood two Taoist priests each holding an iron banner. Behind them there were a great many Taoist writers of despatches and charms.

A small Taoist presented the great Wizard with a book of charms written on yellow paper and with a precious sword. The Wizard pronounced an incantation, took a charm, burnt it in a candle and took a despatch and burnt it, and then he tapped the table as the first signal. Truly enough, at once it began to blow. Sun, at this, whispered to his companions, 'Do not speak to me for some time, as I am going to attend to some private business.' The Great Holy One then plucked a hair and changed it into his own form to remain there by his Master, while he himself mounted the clouds and shouted out, 'Mistress of the wind, what are you doing? Instead of helping me, who am going to fetch the Scriptures from the West, you are helping a Demon! Bid the wind to cease or I will give you twenty blows with my steel staff!' The Wind goddess at once bade the wind to cease.
BUDDHISTS AND TAOISTS COMPETE

The Wizard now struck the table as his second signal and the clouds gathered all over the heavens. At the sight of this, Sun shouted out, "Who is in charge of the clouds?" A young man came forward and bowed, and Sun threatened him with twenty blows if he did not disperse the clouds at once. Immediately after this, the sun shone forth brightly and there was not a cloud in the sky for ten thousand li.

At this, the Wizard cut loose his hair with the sword, recited an incantation and burnt another charm. Then he struck the table as his third signal. At this, from the south gate of heaven there appeared Têng Tien leading the Thunder god and the Lightning goddess before Sun and bowed to him. Sun reprimanded them as he had done the others, for helping the Demons so earnestly instead of helping him. They replied that the charms and despatches had been burnt, and sent to the Celestial Ruler by the Wizard, and the Edict they had received was a genuine one to help in thunder, lightning and rain. Sun said, "Since it is so, wait here and serve me now." There was no thunder and no lightning after this.

This made the Wizard still more anxious, and he burnt more incense and charms and recited more incantations and struck the table as his fourth signal. Instantly the dragons from the four oceans appeared.

Sun cried out above their heads, "Ao Kwang, where are you going?" (chap. 3, p. 18.) Ao Kwang and his companion came forward and bowed. Then Sun told them what he had told the other helpers before, and added, "You helped me before though not successfully."
To-day I hope you will help me with success." The Dragon King replied, "I gladly obey your orders." Sun thanked him for following the Truth in the service rendered by his son in saving the Master. The Dragon replied, "That was in the sea where there was not much opportunity." Sun said, "As to the past, do as you think best, but to-day I beg of you to give me a helping hand. The Wizard's signal of fourth performance is now finished. It is now my turn, and I expect you all to help me. I burn no incense and have no signal but my club. When I lift up my spear the first time, I want the wind to blow." The mistress of the wind said, "The wind shall blow."

"When I lift up my spear the second time, I want the clouds to gather." The young man in charge of the clouds said, "The clouds shall gather."

"When I lift up my spear the third time, I want thunder and lightning." The Master and Mistress of thunder and lightning said, "We will serve."

"When I lift up my spear the fourth time, I want rain." The Dragon replied, "Your orders shall be obeyed."

"When I lift up my spear the fifth time, I want a clear sky without fail." Having arranged this, he restored the false Sun and took his place. He shouted out, "Master Wizard, your fourth signal for performance is now over and there has been neither wind, clouds, thunder, lightning nor rain. Now it is my time to try."

The Wizard came down from his platform altar and went to the gallery by the King, and the Monkey followed him. The King asked the Wizard how it was that none of
his four attempts were successful. The Wizard replied, "The rain-king was not at home to-day." The Monkey angrily replied, "The dragon-gods were all at home, but your Royal Wizard is not sufficiently skilful." The King then ordered the Buddhist priest to mount the platform. Sun invited the Master to go, but he said he could not command rain. The Monkey said, "You can pray, and I will do the rest."

The Master therefore mounted the platform and reverently prayed the Heart Prayer. The Monkey quickly took out his spear from his ear and raised the point of it to the sky. Immediately the sound of wind filled the place, not of ordinary wind, but of a great typhoon, and tiles were lifted off the roofs, and bricks rolled about, with gravel and stones.

The Monkey raised the point of his spear a second time, and mist and clouds darkened all like night.

The Monkey raised the point of his spear a third time, and then thunder and lightning broke forth as if the earth and mountains were split asunder, and so terrified the people that every family in the city burnt incense and paper money to their gods.

The Monkey raised the point of his spear the fourth time, and rain fell as if buckets were being emptied, and all the streets were running with rivers, so that the King cried out, "Enough, enough!" The Monkey raised his spear point a fifth time, and immediately the wind, the thunder and lightning and rain ceased, and the clouds cleared away to the great joy of all.
CHAPTER XLVI.

PERSECUTION AND DELIVERANCE

The heretics persecute the true faith.

The Monkey shows his goodness and annihilates oppressors.

[OUTLINE.]

(Slow Carts’ Country. Part III.)

A second contest took place as to who could sit longest without moving, when a bug and a centipede were used to compel motion.

A third contest took place to discover what was in a closed chest, a peach kernel or a Taoist priest. After failing in each of these, the Taoists proposed three feats, first, to cut one’s head off and put it on again, secondly, to cut out one’s heart and put it back again without a scar, thirdly, to be cast into boiling oil and not suffer. Sun accepted the challenge, but when the Taoist priests tried their arts, they perished.

What is the use of playing with unknown materials?
It is waste of labour, and small successes are of no value.

How they continued on their way you shall hear in our next.
CHAPTER XLVII.

SAVING A BOY AND GIRL

The Master stopped by a great river at night.
The two disciples save doomed children.

[Outline.]

(The Milky Way Peril. Part I.)

The false teachers, the Tiger, the Deer and the Goat, were now exterminated. On leaving the city, Sun spoke to the King and people, "The three religions should be one. The Buddhists deserve respect, the Taoists deserve respect, and so also do the Confucianists, who train men's minds. If you protect these three religions the nation will be permanently prosperous."

The pilgrims then pursued their journey. Time flew and the autumn came. One evening the Master said, "Let us rest." They found themselves at the River of Heaven (The Milky Way) (Tung Tien Ho), 800 li wide, and seeing a village, sought for lodgings there. They found a family named Chen, from whom they learnt that the priests, in a monastery close by, demanded the sacrifice of a boy and girl every year, along with offerings of pigs and goats, to avert a great calamity. In the house there were two old men, father and son, one over sixty, the other over fifty, but though they were very wealthy, there were but one son and one daughter of eight and seven years of age respectively, to perpetuate the family. Now the order had come from the Demon King
of the river that these two children were to be given in sacrifice on the morrow. The old men were broken-hearted at the cruelty and oppression of the Demon and the priests. Sun proposed that he, possessing seventy-two magic arts, and Pa Kiei, possessing thirty-six arts, should transform themselves into the shape of this boy and girl, and offer themselves for sacrifice. They were carried to the temple and presented there.

How they defeated the Demon, you shall hear in our next.
CHAPTER XLVIII.
THROUGH SNOW AND ICE.

The Demon brings on cold wind and snow.
The pilgrims, bent on serving Buddha, tramp over the ice.

[OUTLINE.]
(The Milky Way Peril. Part II.)

After the people had made their offerings and dispersed to their homes the Demon King came to eat the sacrifice. Pa Kiei and Sun then resumed their true forms and attacked him. After they had fought, Sun told him who they were, and demanded that he should restore to life all the children sacrificed to him in previous years. But the Demon escaped into the Milky Way River, where he planned with his family how to revenge himself. A witch suggested that the Demon should command a cold wind and snow to come, so that the river should be frozen, and that then, while the pilgrims were crossing, it would be easy to make the ice break. The Demon was greatly pleased and commanded the snow to fall.

Meanwhile Pa Kiei and Sun took all the offerings from the temple to the Chen family, and told their hosts and the Master what had taken place. Next morning, they awoke to find the land covered with deep snow. The hosts begged the pilgrims to wait till the weather was warmer, but the Master resolved to proceed. Pa
Kiei went on ahead to test the ice, and found it was quite solid. So they parted from their kind hosts, and the Master rode over the ice. Suddenly they heard a rumbling noise below and the white horse fell. Now the Demon had been waiting for the sound of the horse’s feet to make the ice give way. He seized on the Master and dragged him beneath, calling out, “Come, all of you! We will feast on his flesh so that we may become immortal!” But the witch, afraid of Sun’s revenge, persuaded the Demon to wait for two days, and they hid the Master in a stone coffer.

In the meantime, the disciples thought the Master was drowned. They went back to the Chen family with the sad news. The old men wept bitterly, but Sun said, “I am sure my Master is not drowned. This must be a trick on the part of the Demon. Give us some food, and we will go in search of the Master.” Then they all took their weapons and went into the river to find the Demon.

How the Master was rescued you shall hear in the next chapter.
CHAPTER XLIX.
SAVED BY A TORTOISE

The Master falls into the water.

Kwanyin by a bamboo basket saves him.

[OUTLINE.]

(The Milky Way Peril. Part III.)

Sun, Pa Kiei, and Sa Sêng dived all three into the river and travelled about a hundred li until they found the Master imprisoned by the Demon King, who had been attacked at the temple. There ensued a fight, but Pa Kiei and Sa Sêng alone could not conquer him.

Sun, in despair went in search of Kwanyin. She gave him a bamboo basket, saying that he had only to show it to the old Tortoise who was in charge of the River and he would liberate the Master and ferry them over the river. The old Tortoise gladly did so, saying, "I have heard that the Head of Buddhism in Paradise is without Beginning or End and knows the Past and the Future. I have served him here for 1,300 years, I have lived long and my body has become light, and I can speak the language of man. I wish to get rid of this shell on my back. Please speak for me. That is all the reward I ask for this little service." (See chap. 99.)

Thus the pilgrims passed on to the West.

What happened to them afterwards you shall hear later.
CHAPTER L.

SAFE INSIDE THE MAGIC RING

The flesh and spirit fight owing to desire.

When the spirit is weak the devil takes advantage.

[OUTLINE.]

(The Dangers of leaving the Magic Circle. Part I.)

It was now winter, and the pilgrims were climbing a high mountain by a narrow pass, and the Master was afraid of wild beasts. The three disciples bade him not be afraid as they were all united, and were all good men seeking truth. Being cold and hungry they greatly rejoiced to see a fine building ahead of them, but Sun said, "It is another Devil's trap. I will make a ring round you. Inside that you will be safe. Do not wander outside it. I will go and look for food." By magic and skill Sun got his bowl full of rice, and returned to the Master. But the Master and his disciples had become tired of waiting inside the ring, and had gone West as far as the fine building. Pa Kiei went in to look. Not a soul was to be seen, but when he entered one of the back rooms upstairs, he was terrified out of his wits, for there was a white human skeleton of immense size lying there. He was about to flee when he saw three wadded waistcoats which he took to keep the pilgrims warm. The Master upbraided Pa Kiei, and would have had him restore them at once. By this time, however, the Demon of the
SAFE INSIDE THE MAGIC RING

house descended on them, bound the Master and said, "We have heard that if we eat a bit of your flesh our white hairs shall become black again, and our lost teeth spring up afresh." So he gave orders to the small devils to bind the three. This they did, and thrust the pilgrims into a cave, and lay in wait for Sun. When he returned, there was a great fight. Sun by magic called forth a hundred thousand snakes which so frightened the small devils that they all ran to their cave. But they succeeded in robbing Sun of his magic club.

When your virtue has grown one foot, the devil's tares have grown ten feet.
What a pity the soul often has no steady purpose,
But is led astray by circumstances.
How this matter ended, you shall hear in our next.
CHAPTER LI.

HELPLESS WITHOUT THE MAGIC SPEAR

The unregenerate heart uses a thousand schemes in vain.

Endless struggles without merit in them cannot drive away the devil.

[OUTLINE.]

(The Dangers of leaving the Magic Circle. Part II).

The Great Holy One, empty-handed, having lost the battle, cried bitterly, and called out, "Master, I had hoped to bear testimony with you, and practise religion with you till I was saved by the same Providence, and had the same magic power, little thinking that I should now be helpless without my weapons to do good." He then went up to heaven to ask for aid, and obtained the help of certain Taoist divinities. Finally, however, he was cast on his own resources. He regained some of the stolen weapons and thus obtained their use again.

The devil became conceited and did not take care,
The magic club fell into the hands of the owner again.

How things fared afterwards you shall hear in our next.
CHAPTER LII.
SEEKS HELP FROM JULAI
Sun sets fire to the Demon's Cave.
The Incarnate Model comes to the rescue.
[OUTLINE.]
(The Dangers of leaving the Magic Circle. Part III.)
At night Sun, by various magic arts, entered the Demon's cave and tried to take possession of a magic coil belonging to him. But failing in this, he called forth a number of small monkeys, who took away most of the Demon's weapons and set fire to the cave. Half of the small demons were burnt. But the Demon, by means of his magic coil, put out the fire and Sun was not able to rescue the Master and his fellow-pilgrims, who still remained bound. In the morning the Demon again fought against Sun and his Taoist allies, and with the aid of his magic coil, recaptured all his stolen weapons, so that they were helpless.
Sun then went to the Spiritual Mountain and besought Julai for aid. Eighteen lohans were sent back with him to help him against the Demon. When Sun once more attacked him, the lohans threw diamond dust into the air, which blinded and half-buried the Demon. But, throwing his magic coil, he was able to gather up all the diamond dust and carry it back to his cave.
The lohans then advised Sun to see the Ancient of Days, who knew more about the Demon than any one
else. So Sun, mounting to the thirty-third Heaven, went to the Palace of the Ancient of Days, where he found that the Demon was none other than one of the deity's ox-angels who had stolen the magic coil from the Palace and had gone down to earth. It was the same coil with which Sun himself had been subdued, when he had rebelled against Heaven.

The Ancient of Days mounted a cloud and reached the cave with Sun. He called upon the Demon to come forth. When the Demon saw who it was, he was terrified. The Ancient of Days recited an incantation, and the Demon yielded up the magic coil to him. At a second incantation, all his strength left him and he appeared as a bull, and was led away by a ring in his nose. All the little demons were destroyed. The Master and the pilgrims were then liberated and set on their way.

Before long they heard a man cry out, "Holy priest, stop and take some food before you go." The Master wondered who this was. You shall hear in our next.
CHAPTER LIII.

MOTHER AND CHILD RIVER

The Master drinks and becomes possessed with a Demon spirit.

A midwife washes away the evil spirit.

[OUTLINE.]

(The Dangers of leaving the Magic Circle. Part IV.)

They saw one of the angels that had helped to subjugate the Demon. He held in his hand a golden bowl of rice, saying, "Holy Priest, this bowl of rice was collected by Sun when he left you within the Magic Circle. Because you would not wait for him, you fell into the Demon's hands. Take it now and eat!" Thus was the bowl of food at last delivered to the Master. He was deeply grateful for his disciple's efforts. Sun replied, "All this trouble happened because you went outside the Circle I drew round you, but you thought you would be safe in other folds. It is all owing to your foolishness, Pa Kiei! Fortunately, Julai and the Ancient of Days put an end to the trouble and saved us."

Then the four started on the Westward road again. It was now spring time. Soon they came to the country of the Amazons, where there was a river called the Mother and Child River, which made any who drank of it pregnant.

This chapter is not suitable for translation into English.
The ox-headed Demon attacked the pilgrims again, but was conquered by Sun, who saved his master and Pa Kiei from terrible pain. They all left the village and went on their way. The poem says:

Wash your mouth clean,
Then your whole body is clean.

Where they arrived after this you will hear in our next.
CHAPTER LIV.

THE COUNTRY OF THE AMAZONS

The Pilgrims enter the country of Amazons.
They skilfully escape being taken in the tempter’s net.

[OUTLINE.]

The Queen of the Amazons desired the Master to marry her and remain as King of the country. Sun, not wishing to offend her, agreed to certain arrangements but stipulated that his passport be sealed, and the disciples should be allowed to leave to fetch the Scriptures at once. The Master went out of the city to bid farewell to his disciples. The Queen took the Master in the carriage with her. But when the disciples took leave, the Master begged the Queen to excuse him, as he intended leaving with them. Seeing she was very unwilling, Pa Kiei and Sa Sêng told her that Priests did not marry, and at last spoke rudely to her. Then a powerful whirlwind arose and the Queen and the Master were spirited away. It was a case

Of escaping from the tempter’s net,
And being carried away by a pleasure demon.

Whether the Queen was a demon or not, and whether the Master’s life was safe or not, you will know in our next.
CHAPTER LV.

SHE-DEVIL’S SCORPION STING

Beauty and pleasure allure the Master.
The heart, being right, is saved.

[OUTLINE.]

In the whirlwind there came a she-devil who carried the Master away to the Pipa cave. Sun and Pa Kiei followed, but she drove them back by her sting, as fearful as that of a scorpion. Kwanyin then came to their rescue and said, “Get the morning-star cock to come, and he will eat up the scorpion devil and deliver your Master.” The star came, the she-devil was killed, and the Master was delivered. Then the pilgrims went on their westward way. Truly,

Cut off your loves and be unaffected by them,
Let that tide dry up, and think of the religious life.

How they fared on their journey you shall hear below.
CHAPTER LVI.

WITHOUT PRINCIPLE, MAN IS MAD

Sun, mad with passion, kills several robbers.
When there is no principle the mind gets wild.

[OUTLINE.]

On their way the pilgrims, met a band of robbers, but Sun killed two of them. At night they lodged in the house of the father of the robber chieftain. The father and mother treated the pilgrims kindly, and gave them food and lodging. At midnight the gang of robbers, led by the son, returned to the house and discussed how they should take their revenge on the pilgrims. The father, overhearing their talk, secretly advised the pilgrims to depart early, which they did. But Sun was angry with the wicked son and killed him. At this the Master was very angry. “Being a follower of my religion, how is it that you kill people? Yesterday you killed two, and to-day you have killed the son of our kind host. Being a bloody man you must leave me, I cannot keep you any longer.” Alas, how true it is that when the heart is mad with passion the great treasure cannot be procured.

When one’s mind is not clear, it is difficult to succeed.

Where the Great Holy One went after this, you shall hear in our next.
CHAPTER LVII.

THE TRUE AND FALSE MONKEYS

The true Monkey tells of his troubles at Lo Kia Shan.

The false Monkey boasts of his deeds at the Waterfall Cave.

[OUTLINE.]

Sun, after being banished by the Master as unworthy to be his disciple, was in great distress. He was unwilling to return to his Waterfall Cave, for he would appear disgraced. He therefore decided not to return to his cave, but to go to Kwanyin in the Southern Ocean. After mounting the clouds, he soon arrived and was admitted to her presence. He prostrated himself before her and shed bitter tears. Kwanyin said, "What is the matter?

Sun replied, "Ever since you delivered me from the punishment of Heaven, and bade me go with the Buddhist Ambassador to fetch the sacred books from the West, I have served him most faithfully and have risked my life many a time in saving his. But now, because I killed a few robbers who would, but for me, have killed him, he is most ungrateful, and sends me away in disgrace. Therefore I have come to you to do me justice." Kwanyin said, "The robbers were human beings, and therefore you should not have killed them, even to save your Master. You should practise kindness as well as preach it, or your religion is no good." At this the Monkey confessed his sin, but added "I have rendered
some service, and this should not be forgotten before sending me away in disgrace. I beg of you to pity me. I return to you the magic cap of spikes with which I am so often punished, and now let me return to my old home in the Waterfall Cave.’’ Kwanyin replied, ‘‘The magic cap was given me by the Incarnate One (Julai) himself.’’ Then said the Monkey, ‘‘Let me go and return it to him.’’ Kwanyin said, ‘‘No, wait until I see your Master. He will soon be in danger again and will need your help.’’

Meanwhile, after Sun had been sent away, the Master on his horse travelled on his way a whole day without anything to eat. Then he got hungry. Pa Kiei asked him to dismount and rest, while he would see if there were any habitations near, where he could beg food. The Master then suffered from thirst and Sa Sêng went away in search of some water, leaving the Master, the horse and baggage by the side of the road. Hunger and thirst seemed hard to bear, for the disciples were long gone away.

Suddenly there was a stir in the sky, and he saw what seemed like Sun appear with a cup of water for the Master. But seeing it was Sun who brought it, the Master would not touch it. He would rather die of hunger and thirst than touch anything given him by the cruel Sun. The Monkey said, ‘‘If you die, what will become of your great Mission to fetch the Sacred Books?’’ ‘‘What is that to you? Go away, go away, do not come and trouble me any more.’’ Now this was a Demon personating Sun. He got very angry and struck the the Master with his club, so that he fell fainting in the
dust on the road. Then the false Sun went away, carrying the black felt bag, which contained the despatches and passports from the Emperor of China and the other rulers through whose regions they had passed.

During this interval Pa Kiei had found a house, where an old woman had given him some food. This he carried back to the Master, after which he took him and Sa Sêng to the old woman's house, for a night's lodging. Sa Sêng was sent in search of the felt bag and documents and was told if he could not find them, to go on the clouds to Kwanyin to ask her help.

When the mind wanders from the body,
The form is without life, and there is no Divinity,
When the passions are rebellious
You must wait till they submit.

After three days and three nights, Sa Sêng arrived at the Waterfall Cave, where he found the false Sun seated on a rock, reading aloud the Imperial despatch spread out before him, in which it was written how the Emperor had died and had descended into Hades, but that the authorities there had allowed him to return to earth again, and he had made a vow to save the souls of the lost in Hades. Kwanyin had also graciously said that there was a God and a Scripture in the West which could save the dead spirits from torment. 'I have therefore commanded Huen Chwang (the awe-inspiring), whose surname is Chen, but whose common name is "Three Treasures" (Holy Scriptures, Institutes and Discourses), to travel far to the West in search of these wonderful Scriptures so as to have them made known in the East. Let none of the rulers, through
whose lands he must pass, hinder him in this good work of Divine Providence.'

This was dated the 13th year of Ching Kwan and was stamped by the Emperor's seal in nine places. The messenger was to be accompanied by the chief disciple, the Truth Seeker (Wu Kung), the Strength Seeker (Chu Wu Nêng), and the Seeker after Purity (Sa Wu Ching).

On hearing this Sa Sêng could not wait any longer, but cried out, "Brother Sun, the Master has lost his felt bag and the Emperor's despatch, and now I see you have them. Do not heed the Master's behaviour towards you. Come back and let us continue our journey for the Holy Scriptures. But if you are unwilling to return, I beg of you a thousand times to let me have the bag with the Emperor's despatch."

The false Sun laughed coldly and said, "Having read the despatch, I will myself go to the West for the Scriptures and acquire merit and make a name that shall never be forgotten." Sa Sêng replied, "That is impossible! It was never said that Sun was to procure the Scriptures. If the Master does not go with you, Buddha will not give you the Scriptures." The impostor answered, "But I have provided myself with a Master."

So saying, he gave an order to one of the monkeys, who led out of the cave the white horse and the Master, followed by Pa Kiei with the baggage, and Sa Sêng with his staff. When Sa Sêng saw the procession, he was filled with wrath and cried out, "How comes it that there is another Sa Wu Ching?" And he struck at the false Sa Sêng with his staff and killed him.
Then the false Sun brandished his magic club, and led out all the monkeys against Sa Sêng, but he escaped and fled to the Southern Ocean to seek help from Kwanyin. There he found the true Sun with her, and, thinking it was the impostor arrived there before him to tell a lying tale to Kwanyin, he struck at him with the staff and cursed him. Kwanyin told him to be calm and relate what had happened. Then after hearing his tale, she said, "Sun Wu Kung has been here for four days. It cannot be he that has created an impostor Master to fetch the Sacred Scriptures." Then Sa Sêng proposed that Sun should go with him to the Waterfall Cave and see the demon impostor for himself.

Deciding between good and evil at the Waterfall Cave,
Between true and false at the Mountain Orchard.

How the true Sun was distinguished from the false one, you will hear in our next.
CHAPTER LVIII.

JULAI DECIDES WHICH IS TRUE

A double mind upsets the order of Heaven and Earth.

True Rest is not easily found in one's own soul.

[OUTLINE.]

When Sun and Sa Sêng arrived at the Waterfall Cave, they found the impostor sitting on the stone terrace drinking wine. Then Sun's anger was kindled and he went forward and cursed the Demon who was personating him, and taking possession of his home. They engaged in combat. Sa Sêng wished greatly to help, but was much perplexed: the two were so much alike that he feared he might aid the false one. So he went into the cave in search of the Master's bag with the Imperial despatch. But he could not find it.

When he came out, the two were still fighting. They both cried out to him to return to the Master, and tell him all that had taken place. Sa Sêng was still more perplexed, as their words were the same, and their appearance identical. Mounting on the clouds, he returned to the Master.

The two Suns, still fighting, made their way to the Southern Ocean. Kwanyin and her attendants came forth to see them. Both of them cried out to her, "This monkey has taken my shape, and we have been fighting all the way from the Waterfall Cave. I have sent Sa Sêng back to the Master, and have come to beg you to
help me.” Kwanyin and her fairies looked from one to the other, but could not detect any difference between them. She bade them cease from fighting, and she again scrutinized them. Then she called for Mu-to and the Red Child, Steward, to come forth, and said to them, “I am going to pronounce a certain incantation and you must watch carefully and note which of them complains of pain in the head.” So she recited the incantation to cause the spikes of Sun’s hat to enter his head, but both of them cried out to her to cease, for the spikes were piercing their heads.

Finally they went up to heaven so that the Supreme Being there should decide. The true Sun made his complaint that he was escorting the Royal messenger from China to fetch Holy Scriptures from the West, but that he was attacked on the way, and that the Royal despatch had been stolen, and carried to his old home the Waterfall Cave, by the false Sun, who had appropriated everything there. The false Sun asserted exactly the same thing, and the Supreme Ruler also could not decide which was the true being.

Then all decided to go and see the Master on the road, and let him decide which was which. On being confronted with them, the Master realised that the one who had robbed and beaten him must have been a false Demon. But the two were so exactly alike, and each asserted the same of the other, that even the Master could not decide between them.

Then they decided to go to Hades and search the records there. But it was equally in vain, as no monkey name had been preserved there since the Monkey King
had visited them and confused their records. Therefore none there could decide. However, before leaving, one of the Ministers of Hades said, "We know the names of all the demons, but must not disclose them in their presence, lest a riot should arise below. We dare not help the true one, for the magic powers of the false one are exactly equal to the true, and therefore the true is unable to arrest the false." Ti Tsang Pusa therefore said to them both, "Since you are identical in form and appearance, and have exactly the same magic powers, I advise you to go to Shakyamuni and let him decide for you." Thus the gates of Hades were opened, and the two eagerly went to see Shakyamuni.

The poem says:—

A double-minded man gets into trouble,
On land and sea he is in the midst of doubt,
Trusting in his fine horse and three faithful servants,
Relying on magic spears and highest service.
In North and South without success,
In East and West troubles rise.
Serving God you must sacrifice your own will,
Then there is new birth and growth into a saint.

The two Suns pressed and fought on, till they came to the Assembly of the Saints, where were the four great Buddhistsatvas, the eight great Cherubim, the 500 Lohans, the 3,000 choristers and innumerable saints, men and women, whom the Incarnate Model taught of the transcendental mysteries of Universal Law. They were as follows:—

1. That which exists in Emptiness. 不有中有.
2. The Emptiness that is in Fulness. 不無中無.
3. The Form which has no Form. 不色中色.
4. That which is real in Emptiness. 不空中空.
5. That which is not apparent is the real. 
6. That which is not apparent is not really non-existent.

That which is not apparent is the real.

7. It is not Form which is apparent Form.
8. It is not Emptiness which is apparent Emptiness.

9. Emptiness is real Emptiness.
10. Form is real Form.
11. True Form is not permanent.
12. Form is empty.
13. Emptiness is not real Emptiness.
14. The empty Form is the true Form.
15. Apparent Emptiness is not real Emptiness.
16. Apparent Form is not real Form.
17. The name is only a ticket.
18. The comprehension of these Mysteries is the beginning of Wisdom.

The Incarnate Model (Julai) said to the Assembly, “You are all of one mind. Now behold the double-minded come.” The two Suns quarrelled fiercely, each claiming the same thing, and asked the Incarnate Model to decide. He said, “There are but five classes of Immortals in the Universe, viz., those of heaven, those of earth, those of gods, those of men, those of spirits.

There are but five classes of creatures, viz., men, fish, hairy creatures, feathered creatures and worms.

These two Suns do not belong to any of these ten classes, but to the four classes of monkeys.

1. The first is the clever stone monkey, that knows magic, knows the times and seasons, and knows the treasures of earth and sky.

2. The second is a bare-tailed horse-monkey, that knows light and darkness and human affairs, is skilful in going in and out, and can avoid death and prolong life.
The Incarnate One,
With the Dove settling down on Him.
The Dove shows that the original artist connected the Epic with the Gospel Narrative.
3. The third is the sliding long-armed monkey, that holds the sun and moon in his hands, can compress a thousand mountains, knows what is lucky and unlucky, and plays with heaven and earth, as if they were mere balls.

4. The fourth is the six-eared monkey, that hears at great distances, understands the principles of things, knows the past and future, and all things are perfectly clear to him.

The Incarnate Model said, "It is this six-eared monkey who is the false one." At this the false monkey was greatly alarmed, transformed himself into a bee, and tried to fly away, but the Incarnate Model put a pot over it, which prevented its escape. The true Sun could not contain himself any longer, and struck it dead with his club, and so ended this species of monkey, and none have appeared since.

Meanwhile Pa Kiei had gone to the Mountain Cave and found the false Master and disciples whom he killed, having discovered they were only monkeys transformed. He then brought back the felt bag and stolen documents. Thus once more the four true pilgrims started on their westward journey.

Discord on the way disturbs all things.
Demons take advantage and unite in mischief.
When one's soul is at rest, religion is well founded,
The senses are clear, and life is assured.

Where the Pilgrims arrived after this you will hear in our next.
CHAPTER LIX.

A VOLCANO QUENCHED BY A FAN

The Master hindered by the Flaming mountain.
Sun shakes a magic fan.

[outline.]
(The Ox-headed Demon. Part I.)

Having thrown off their suspicions, the Master and Sun marched on together, but they began to feel the heat greatly, although it was autumn. They were in the Sze Ha Li country, where everything was red—red walls, red tiles, red varnish on doors and furniture. Sixty li from this was a place called Flaming Mountain, which lay on their way westwards.

An old man there said it was only possible to cross the Flaming Mountain if they had a magic Iron Fan which at the first shake could quench fire, at the second shake could produce strong wind, and at the third shake produce rain. This magic fan was kept by a wizard (Shen) called the Iron Fan Wizard in a cave at Tsei Yun Shan, 1,500 li away. On hearing this, Sun mounted a cloud and was there in a moment. After arriving there, he found there was no Iron Fan Wizard, but an Iron Fan Princess, one of the Lochas (the wives and daughters of demons). She was the mother of the red Demon Child with whom Sun had fought (see Chaps. 40, 41, 42) and who had become a disciple of Kwanyin. On hearing that Sun Wu Kung had called, she was very angry, and wanted to have her revenge for the outwit-
ting of her husband, the Ox-headed Demon (see pp. 199—204...) and for the taking away of her son. He said, "If you lend me the Iron Fan I will bring your son to see you."

She did not believe him and struck him with a sword. He then fought her long, and she, feeling her strength failing, took out the Magic Fan and gave it a shake. With the wind it raised, Sun was blown away 84,000 li and whirled about like a leaf in a whirlwind. But he soon returned with further magic powers from Ling Ki Pusa (one of the Buddhist saints). But the Locha princess deceived him, and gave him a Fan, which increased the flames instead of lessening them. So Sun and his party had to retreat more than twenty li, or they would have been burnt by the flames of the mountain.

Then the local mountain gods appeared, bringing them refreshments, and urging them to get the Magic Fan before they could proceed. Sun pointed to his Fan and said, "Is this not the Fan?" They smiled and said, "No, this is a false one which the Princess has given you."

If you want the true Palm leaf fan,
You must get it through the Ox King himself.

If you wish to know about the Ox King, listen to the next chapter.
CHAPTER LX.
THE OX-HEADED DEMON

The Ox-headed Demon King, after the battle goes to a banquet.

The Practical Sun twice tests the Palm Fan.

[OUTLINE.]

(The Ox-headed Demon. Part II.)

The local gods said, "Originally there was no Flaming Mountain here, but when you upset the furnace in Heaven 500 years ago, the fire fell here, and has been burning ever since, and we have had to look after it as a punishment for not having taken more care in Heaven. The Ox-headed Demon King, though he married the Locha Princess, deserted her some two years ago for the only daughter of a Fox king. They live at Chih Lei Shan, some 3,000 li from here. If you can get the true Palm Fan through his help, you will be able to end the fire, take your Master to the West, save the lives of many beings around here, and enable us to return to Heaven once more."

Having heard this, Sun mounted on a cloud and arrived at Chih Lei Shan. There he met the Fox Princess whom he upbraided and pursued back to her cave. The Ox Demon came out and became very angry with Sun for having terrified her. Sun asked him to return to the Locha Princess with him and beg the Magic Fan of her. This the Ox Demon refused to do. Then they fought three times together, and Sun was victorious. With the
consent of the Ox Demon, he changed into his shape and visited the Locha Princess. She, thinking he was the Ox Demon, gladly received him back, and finally gave him the Magic Fan to keep. Having obtained this, he set out to his Master.

To learn how he fared afterwards, you must listen to what follows.
CHAPTER LXI.
THE MAGIC FAN TESTED

Chu Pa Kiei helps to master the Demon king.
Sun thrice tests the Magic Fan.

[OUTLINE.]
(The Ox-headed Demon. Part III.)

On the way back, the Ox Demon followed after Sun and saw him, joyfully carrying the Magic Fan on his shoulder. Now Sun had forgotten to ask how to make it small, and like an apricot leaf, as it was at first. The Ox Demon, wishing to revenge himself on Sun, changed himself into the likeness of Pa Kiei. He went up to Sun and said, "I am glad to see you come back, brother Sun, have you succeeded?" "Yes," replied Sun, and he described his fights, and how he had deceived the Ox-Demon King’s wife into giving him the magic fan. The Ox-headed King, now personifying Pa Kiei, said, "You must be very tired after all your efforts, let me carry the Magic fan for you." As soon as he got it into his hands, he appeared in his true form, cursed Sun with all the evil names he could think of, and they fought with all their might. The Ox-headed King wished to use the Magic Fan to blow Sun away 84,000 li, but did not know that the Great Holy One had swallowed the wind-resisting pill, and was therefore surprised to find him immoveable. He then put the Magic Fan in his mouth and fought with his two swords. He was a match for Sun in all his magic arts, but Sun, being helped by Pa Kiei and the
Sun puts out fire by the Magic Fan.
local gods whom the Master had sent, proved himself stronger. The Demon changed himself many times into a number of birds, but for each of these Sun was able to change himself into a swifter and stronger one. Then the Demon changed himself into many beasts, such as tigers, leopards, bears, elephants and an ox 10,000 feet long, then laughed and said to Sun, "What can you do to me now?" Sun took his steel club and cried out "Grow!" and suddenly he grew to be 100,000 feet high, with eyes like the sun and moon. They fought till the heavens and the earth shook with their onslaughts.

When one's virtue is one foot high, the Demon's arts are ten thousand feet high in order to overcome virtue.
If the flames of passions are to be put out, we must get the Magic Fan to cool our desires.
When the will is not supreme, one must seek the help of the Supreme,
The passions and the supreme will must reign (harmoniously),
Then all classes of Society will be at peace.
Devils are tamed, the unclean are purified, and all go together towards Heaven.

As this Ox-headed Demon was so terrible, both Buddha in Heaven and the Taoist Celestial Ruler sent down whole legions of celebrated warriors to help the Master's party. The Demon tried to escape by the North, by the South, by the East and by the West, but in all these efforts he was baffled. Being defeated, both he and his wife promised to give up their wicked ways and follow the Buddhist principles of kindness.

The Magic Fan was given to Sun, who tested its magic. After the first shake, the flames of the mountain died out. After the second shake a cool gentle breeze
arose. After the third, gentle rain fell everywhere, and the Pilgrims proceeded on their journey in comfort. How true it is—

When the feelings are well regulated, the First Cause helps, Inward struggles of fire and water cease, and peace is attained.

How long it took them to reach the Thunder Hall of Heaven you shall hear in what follows.
CHAPTER LXII.

THE NINE-HEADED DEMON

In cleansing the heart, cleanse the citadel.
To bind the devil, practise virtue.

[OUTLINE.]

(The Nine-headed Demon. Part I.)

The Master and his disciples travelled on till they came to a city. On entering the city, they saw a number of priests, clad in rags and locked with handcuffs. On enquiry they were told that the city was called Chih Sai Kwoh, and had formerly been the capital of a great country in the West. Four nations had paid tribute to it yearly, viz., To Kwoh, a country on the South, Kao Chang (Chinese Hsi Chow) on the north, the country of Shi Liang on the East, and the country of Pen Po on the West. These tributes were precious stones, beautiful women and fine horses. The country was at peace, and the surrounding nations had honoured it as chief amongst them. Then the Master said, "Your King and his ministers, civil and military, must all have been fine men." The priests replied, "On the contrary, all were bad. Our monastery, Kin Kwang Sze (Golden Light Monastery), with its thirteen storied pagoda, which was once most beautiful, is now falling rapidly into ruins. Three years ago there fell a shower of blood, which made the whole temple stink, and nobody comes near it now. Its glory has departed."

The Master determined he would cleanse the Pagoda
himself that very night. Sun helped him, but the Master at the tenth story got tired. Sun said, "Go to rest, I will clean the upper stories myself." When he reached the top story he found two devils feasting there. He at once attacked and arrested them.

Next morning the Master asked to see the King to present his credentials. Then it was disclosed that the ruin of the monastery, of the priests, and of the capital was owing to the work of these devils. When examined by the Master, they had confessed that three years before a Dragon King of ten thousand powers, ruling about four hundred li to the South-East of this country, in a mountain called the Wild Rock, had a lovely daughter, whom he gave in marriage to a nine-headed Demon of unparalleled magic power. These two, father and son-in-law, had caused the shower of blood to fall, and then had stolen the gold off the cupola of the Pagoda, and the Shie li Relics which now illuminated the Dragon Palace, so that the night had become like day. The daughter had also stolen the Immortal Plant (Ling Chih) from the Queen of Heaven. The two devils were not the chiefs of the Wild Rock, but were simply small officials sent to the Pagoda to look after things.

The King asked that Sun should lead an army to put down these robbers. Sun and Pa Kiei, however, said they needed no army, but wished the two prisoners to act as their guides to the Wild Rock.

When the Ministers of State saw these two disciples mount the cloud, they realized that the Master and his disciples were godlike men.

But to hear how they succeeded, listen to our next.
CHAPTER LXIII.

RIGHTEOUSNESS ALONE BRINGS PROSPERITY

The two Pilgrims attack the Dragon Palace.
The good drive away the bad and recover the Magic Treasures.

[OUTLINE.]
(The Nine-headed Demon. Part II.)

Sun and Pa Kiei went to the Dragon Palace and fought hard. They obtained the assistance of seven brothers coming back from a hunt, to whom they told their story.

Finally the Dragon King and his nine-headed son-in-law were killed, and the Shie li Relics belonging to the top of the Pagoda, and the 靈芝 Ling Chih, Plant of Immortality, were restored. The Temple name was changed from that of Golden Light Temple into that of Dragon-Conquered-Temple. The King gave a banquet to the pilgrims, and wished to present them with silver for their journey, but they would not receive any, and the party departed. Truly,—

When evil spirits are driven away, everything is peaceful,
Magic Treasures abound in the land.

How the party fared on their further journey, you shall hear in the next chapter.
CHAPTER LXIV.
THORNS AND FAIRY LAND

In the Thorny Pass the Strength-Seeker, Pa Kiei, strives hard.
In the wooden Fairy Temple the Master talks poetry.

[OUTLINE.]

The travellers now entered a forest of thorns, through which it would have been impossible to pass but for the labours of Pa Kiei in clearing a path. On the top of the pass they saw what appeared to be a temple, where the Master wished to rest for the night. But Sun said, "I fear that in this place, good fortune is small and the danger great." At this moment the Master saw, as in a dream, some old men appear, who said, "You had better stay here for the night, for there are 800 li of wilderness before you." A gust of wind seemed to separate the Master from his disciples. He fancied that the three old men at the temple told him that they had heard of his coming, and that they invited him to stay and match some verses of poetry with them. They were in reality idle spirits in league with fairies, trying to seduce him. The Master, when asked about his religion, answered and said, "Our religion is quiet, our law is to save. We save in silence (ascetic life), but it cannot be done without understanding. To understand one must first be pure in heart and without anxiety, and be rid of evil habits. It is not easy to be born as man, or in the Middle Kingdom
Pa Kii clears the way through thorns.
(China), and find the true religion. It is a great blessing to obtain all these three privileges, which few enjoy, by which one can avoid the mistakes of the senses and tradition. Wisdom is to know how to get rid of the necessity of rebirth, how to die without debt to anyone in the universe, to become beyond all form and no form, both human and divine, to seek truth and the origin of things, and link cause with effect, to understand the real miracle of Muni (the Enlightened), to see the net which surrounds us, and to tread Nirvana (Nothingness of Primitive Buddhism) under our feet. For this, we must examine our understanding, and examine our comprehending, and get sure hold of that vital flame, which will illuminate the world, and reveal the spiritual world through all, in all its mystery and preserve it firmly. Who knows the passage from death to life? I strive to study the great depth of my religion. It is only those who have a will to follow it and who are called by Providence (Yeu Yen) the Elect, who can master it.’ After these words the spirits vanished and he regained his disciples. Soon there remained but a few trees instead of the structure the Master thought was a temple. The trees were the spirits transformed and Pa Kiei struck at them and blood flowed, which alarmed the Master. But his disciples urged him to mount his horse and start again on their way.

How they got on after this, you shall hear later.
CHAPTER LXV.

A FALSE HEAVEN WHERE ALL SEEMS LOST

The evil spirits produce also a Thunder temple.

The four pilgrims fall into terrible danger.

[OUTLINE.]

(Small Thunder Temple Demon. Part I.)

The four travelled on over a hill and saw a temple, on which was written Lui Yin Sze (Thunder Temple), which the Master thought to be the home of a famous Buddhist Saint. "Kwanyin lives in the Southern Ocean, Pu Hien lives in Omei Mountain in Szechuan, Wen Shu Pusa in Wutai in Shansi, I do not know what famous saint lives here. Let us go in." But Sun said, "It is not called the Thunder Temple, but the Little Thunder Temple, I fear it is not safe to go in." But the Master insisted on going in. Sun said, "If you get into trouble, do not blame me."

They went in. There was the image of Julai, with 800 Lohans and angel followers, besides the four Cherubim, eight Bodhisatvas, and disciples innumerable. These figures filled the Master, Pa Kiei and Sa Sêng with awe, and they knelt and worshipped at every step; but Sun paid no respect to any of them. Then a loud voice cried out, "How is it that Sun, the chief disciple, does not worship Buddha?" At this Sun plucked up his steel club, and cried, "How dare you, false
one, pretend to be the Buddha?" Suddenly Sun found himself imprisoned inside a metal sphere, where neither head nor hands were visible, while the Master was carried to one of the rooms behind. Sun became alarmed lest his Master should suffer harm. He applied his magic art to enlarge himself, but the metal sphere grew equally large. Then he tried to become as small as a mustard seed, in the hope of getting out through a small hole, but the metal sphere became equally small also. Then, by magic, he called the spirits from the four quarters to come to his help. But none could move, nor turn over the sphere. They then hurried up to heaven for help, and the angels of the twenty-eight Constellations were ordered to go and help. When they came, they bored, after infinite labour, a tiny hole through which Sun came out. Then with his steel club he smashed the sphere into atoms. This awoke the Thunder Demon, and he called all his followers to fight Sun and the angels of the Constellations. They surrounded the Demon, but he seemed in no way alarmed. He took out a magic bag in which he caught Sun and all his allies and carried them away as prisoners. Then he bound them all one by one with ropes, to keep them secure for his banquet. About midnight Sun made himself so small that he slipped out of his ropes. After that he went round and, loosening each of his fellow prisoners, he led them out. Unfortunately the Demon again succeeded in putting the Master, Pa Kiei and Sa Sêng, together with the heavenly host, into the bag. Sun wept at this, for he was loath to go again to heaven to ask the Celestial Sovereign for aid. Then he remembered that there was
a military spirit of the Northern region called Chin Wu, and of him he decided to ask help.

When the way of the saints is not complete
The mind and heart are without aim, ready to perish.

What came of his request, you will hear in the next chapter.
CHAPTER LXVI.

MILEH FO COMES TO THE RESCUE

All the gods fall into the Demon's hands.

Mileh Fo (The Messiah) himself voluntarily binds the Devil.

[OUTLINE.]

(Small Thunder Temple Demon. Part II.)

Now Chin Wu (the True Conqueror) was the ruler of the Pure Land Country, and had an all-powerful Queen who, after swallowing a beam of light, had given birth to a son in A.D. 581.*

Brave He was when young,
Wise He was when grown,
The throne He did not covet,
Only virtue was His quest.
Against His parents' wish,
Palace joys He left,
To study the Mysteries,
In lonely hill retreats.
When His work was finished,
He ascended up in light,
Received the name of Conqueror,
The Equal One with God.
All demon forms and spirits
That caused man's sin and woe
Were put in His control.

Two generals, of the Tortoise and Serpent stars, and five Dragons were sent to help Sun against the Thunder

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*If the Nestorians taught that the Spirit of their Saviour had reappeared in the person of Olopen, the leader of the Nestorian Mission to Sianfu, then, since we know that the Mission arrived in A.D. 635, Olopen must have been, according to the author's reckoning, fifty-four years of age when he arrived in China.—Tr.
Demon. But after several fights they were captured by the Demon. Sun was greatly disheartened, but the local gods told him not to lose courage, but to ask Wu Tang of the Southern Continent for aid. This great Pusa was a chief of exceeding mighty power, and had formerly subdued the Queen of the Ocean. After hearing Sun’s tale, Wu Tang sent his son Chang and four of his generals to help him against the Demon. But after fighting a long time, the Demon captured them all in his Magic Bag, and, binding them, threw them into a vault.

Then Sun went to the top of a hill near and wept in despair. In the midst of his grief, he saw a bright cloud approach from the Southwest and heard a voice calling him. This was no other than MILEH FO (MESSIAH), THE MOST HONOURED IN THR PARADISE OF THE WEST.

Mileh then told Sun not to lose heart, but to attack the Demon once more. This time, however, he was to retreat before the Demon and lead him to a little temple at the foot of the hill, where there was a garden of melons belonging to Mileh Fo. Sun was then to transform himself into a fine ripe melon, and Mileh Fo would give him to the Demon to eat. Once inside his enemy, Sun could have his revenge.

This plan greatly pleased Sun, and all was done as had been proposed. Mileh Fo, in the form of a gardener, gave the Demon a large ripe melon to quench his thirst. Directly Sun slipped down his throat, he caused such agony to the Demon that he rolled on the ground, and the tears ran down his cheeks. Then Mileh
Fo made himself known to the Demon, who was greatly terrified, and begged his Master’s forgiveness. Mileh Fo then bade Sun come forth, and taking the Demon’s treasures from him he shut him up in the Magic Bag.

Then they returned to the Thunder Temple. The little demons, seeing Mileh Fo, knew that their chief had been vanquished, and fled away in terror. But Sun pursued and killed them all. The Master and pilgrims were then discovered, and the heavenly allies were all liberated from the vault, and thanked for their assistance. Before the pilgrims resumed their journey, they set fire to the temple which had been used to deceive worshippers.

Thus now,

Without troubles or Demons they travelled to the West.
Having passed through these trials of their life.

How they arrived at the Great Thunder Temple, you will learn later.
CHAPTER LXVII.

FINAL SAFETY OF CONVERTED SOULS

The Pure Land village is saved.
The soul is purified.

[OUTLINE.]

Now the four pilgrims gladly started again on their onward journey and travelled for a month. It was spring time, and flowers were opening all around them. An old man whom they met said, "This is not the great Heaven of the West, which is far and difficult to reach. This place is only the little Heaven. You have seven stages more to do."

This chapter describes a religious sect sunk in dirty, slimy, snaky, underhand practices full of filth, which was finally cleansed by open-handed straightforward methods.

Where the Pilgrims came after this, you will learn later.
CHAPTER LXVIII.
SUN BECOMES A DOCTOR

In the Vermillion Country the Master talks of his former life.

Sun shows his threefold life.

[OUTLINE.]

(The King's Illness. Part I.)

The Good get the help of ten thousand Providences.
Their fame spreads to the four continents,
Their wisdom shines on the life to come.
They are blown about to the ends of heaven.
All things serve them and they enjoy themselves for ever,
They no longer believe in the dreams of earth.
They have cleansed themselves from all the dust of time.

Having been cleansed from the filth of that sect, the pilgrims travelled on. This chapter is full of strange incidents brought about by Sun. Having arrived in the Vermillion Country, the pilgrims presented the King with the Chinese Emperor’s despatch, in which he described his experiences in Hades, how after three days he had been allowed to return to earth, and how, in order to commemorate the event, he had sent the Master in search of the Scriptures, which could save those who were suffering in hell.

Now the King of the Vermillion Country was himself ill, and had not been able to give audience for some time, therefore he was much interested in this story of the Emperor of China. He issued a proclamation that very day authorising any able doctors to come and
prescribe for him, adding that the one who could cure him would be rewarded with a share in his kingdom. At the sight of this proclamation, Sun decided to have some fun out of it. He offered to cure the king. But when he appeared, the sight of his face, and the manner of his speech, so terrified the King that he fell into a swoon, and the attendants were afraid to let him see the King again. But Sun said that it was not at all necessary for him to see the King again. "If you tie a silk thread to his wrist, I can at the other end find out his disease and prescribe for him."

When the heart has a secret to save a country,
There is inwardly a magic that will make it live.

If you wish to know what disease it was, read the next chapter.
CHAPTER LXIX.

FEELS THE PULSE BY A STRING

Sun at night thinks of medicine. The King and officials at a banquet discuss the Pilgrims.

[OUTLINE.]
(The King’s Illness. Part II.)

Then comes the description of the extraordinary way in which the pulse was felt by means of a string attached to the King’s palm, and the disease diagnosed by the doctor at a distance.

After this is a description of the pharmacopoeia of 880 different medicines to heal 440 different diseases.

The King admitted that his illness was a grief for the loss of his wife, whom an evil spirit had carried away. The Monkey at once mounted the clouds to find and attack the evil spirit.

To pacify a nation, first attend to the King’s illness.

To obtain true religion, one must put away the love of evil.

What happened after his disappearance in the clouds you shall read in the next chapter.
CHAPTER LXX.

THREE PLAGUES

The evil spirit's art produces smoke and fire and sand.

The Monkey's art takes away the golden bells.

[OUTLINE.]

(The King's Illness. Part III.)

Sun, accompanied by the King, went forth in search of the evil spirit who had imprisoned the King's wife. They found he possessed three great bells, the first of which, on being shaken, could produce smoke, the second of which could produce fire, and the third such a thick sand storm that the sun could not be seen. Now at first there appeared great smoke and fire. The Monkey, not knowing what it meant, changed himself into a fire cricket that the fire might do him no harm. He further took a cup of wine, which the Demon was offering him, and threw its contents into the air. Soon there came a messenger who related that, when the fire was burning fiercely, a shower of rain, which had the smell of wine, fell and had extinguished the fire.

The Demon then said, "Excuse me, Divine pilgrim, asking you a question. Your face looks like a monkey. How is it that you know all these wonderful arts, and can travel enormous distance in no time?"

The Monkey answered and said, "Although my face has been like that of a monkey from my childhood, I have studied the way of life and death, and have every-
where sought a competent teacher to give me the right teaching. I have retired to the mountains and studied night and day, and relied on Heaven for eternal principles, and on earth for my laboratory for experiments. I have combined two elements to produce a new one, I have mixed positive and negative properties as different as fire and water, and in time have discovered Nature's secret that all depends on experiments, and on trials, under different conditions. Experiments with different elements are easy, and a little addition of one or of the other produces all Nature's combinations, according to the definite proportions of the various forces. When the positive and negative follow their respective laws, and the three forces (Mind, Matter and Life) unite to form the golden Pill of Immortality, then we can understand the laws which permeate all things. The fundamental laws are like the aiding forces of God passing between heaven and earth without interruption, traversing 18,000 li in one flash." (The speed of electricity anticipated.

—Tr.)

By trying to be wise, one becomes foolish,
By playing with a vice, it becomes a bad habit.

How Sun outwitted the evil spirit, and took possession of the three plague bells by the help of the King and Queen, you will hear in our next chapter.
CHAPTER LXXI.

THE THREE BELLS

Sun under a false name subdues an evil spirit.
Kwanyin appears and subdues the chief of devils.

[OUTLINE.]
(The King's Illness. Part IV.)

Sun now transformed himself into one of the ladies-in-waiting on the Queen, in order to gain possession of the three bells. To get the Demon to show the bells, which were concealed under his clothes, Sun caused lice, fleas and bugs to worry him, till he was compelled to take off his garments. The Monkey then took the genuine bells himself, and substituted false ones for the Demon.

Sun then appeared outside the gates and called upon the Demon to come out and fight him. He shook the three bells together. At once there appeared dense smoke, fierce flames, and blinding sand, such as were never seen before. The Demon meantime, used his false bells, but could do nothing.

Infuriated at being tricked, the evil spirit wished to avenge himself on the Queen for being in league with Sun. But a Taoist wizard came to her aid, and produced pins and needles all over her body, so that the Demon could not approach near enough to injure her.

Finally Kwanyin appeared, riding on a peacock, and called on Sun not to attack the evil Demon any further.
She also ordered Sun to give her the three bells, as they had been stolen from her by the Demon.

When you really wish to rid yourself of doubt,
Put an end to all selfishness, and peace comes naturally.

What happened after this, you will hear in our next.
CHAPTER LXXII.
THE LOVELY WOMEN

In the Labyrinth Cave the passions mislead.
In the bathing spring Pa Kiei forgets himself.

[OUTLINE.]

(The Women. Part 1.)

Having travelled far across many mountains, and passed both spring and autumn on the way, the pilgrims came to a village. The Master said, "You, my disciples, are always very good to me, taking round the begging bowl and finding food for me. To-day I will take the begging bowl myself." Sun said, "That is not good! You should let us, your disciples, do this for you." But the Master insisted on going himself.

When he reached the village, there was not a man to be seen, but only four lovely women. He did not think it was right for him to speak to women. On the other hand, if he did not procure a supper, his disciples would laugh at him. After deliberating for a long time, he went forward and begged food of them. They received him heartily and invited him into their cave home. Having learnt who he was, they ordered some food for him, but it was all human flesh boiled or fried.

At the sight, the Master said he was a vegetarian. If he ate any of this meat he would never see God. He begged to be excused and rose to go. But the women
Pa Kiei tempted at the Bathing Pool.
would not let him go. They surrounded and bound him, thinking he would be a fine banquet for them next day.

Then seven of the women went out to bathe in a pool. Meanwhile Sun, in search of his Master, found them bathing and would have killed them, only he thought it was not right to kill women. So he changed himself into an eagle and carried away their clothes to his nest. This so frightened the women, that they crouched in the pool, and none dared come out.

But Pa Kiei, coming also in search of his Master, found the women bathing. He changed himself into a fish which the women tried to catch, chasing him hither and thither through the pool.

Then Pa Kiei came out of the pool and appeared in his true form, and threatened the women for having bound his Master. In their fright the women fled out of the pool into a pavilion, round which they spun spiders' threads so thickly that Pa Kiei became entangled and fell. Then they escaped to their cave and put on some clothes.

When Pa Kiei was able to disentangle himself from the webs, he saw Sun and Sa Sêng approach. When they heard what had happened, they feared the women might do some mischief to the Master, so they made for the cave to rescue him. But on the way, they were beset by the seven dwarf sons of the seven women, who transformed themselves into a swarm of dragon flies, bees and other insects. Then Sun pulled out some hairs and, changing them into seven different swarms of flying insects, destroyed the hostile swarm, and the ground was covered a foot deep with the dead bodies. Then the pilgrims reached the cave, and found it deserted by the
women. They unbound the Master, making him promise never to beg for food again. He mounted on his horse and they proceeded on their journey.

What befell them next, you will hear later.
CHAPTER LXXIII.

POISONED BY WOMEN

Hatred when nourished long, produces illness.
When the mind is bent on resisting the Devil, deliverance will come.

[OUTLINE]
(The Women. Part II.)

The four pilgrims had only travelled a little way when they saw a great and fine building. It was a Taoist temple. Sa Sêng said, "Let us go in here, for Buddhism and Taoism teach the same things. They only differ in their vestments." The Taoist abbot received them civilly and ordered five cups of tea. Now he was in league with the seven women, and when the servant went in for tea, the sisters put poison in each cup. Sun, however, had suspected treason, and did not take his tea. Finding the rest poisoned, he then went and attacked the sisters, who transformed themselves into huge spiders. They could spin ropes out of their bellies and bind any enemy. He attacked and killed them.

At this the Taoist abbot showed himself in his true form, a Demon with a thousand eyes. He gave fierce battle to Sun, and finally succeeded in putting him under an extinguisher. This was a new art which Sun could not understand. However, after trying to break out at the top and sides in vain, he thought he would bore downwards, and finding that the extinguisher was not deep in the earth, he escaped from below. But he feared that his
Master and fellow-disciples would die of the poison. In this dire distress there came a Buddhisa\-tva, Lady Pi Lan to his rescue. By her magic he broke the extingui-
sher, gave his Master and fellow disciples pills to counteract the poison, and so rescued them.

The Master, his life saved, was grateful to Lady Pi Lan
Who ended her work by driving out the many-eyed Devil.
But the Pilgrims, on leaving, burnt the Taoist temple.
Truly the Chinese priest owed his life to Pi Lan.
And was delivered from the many-eyed Demon.

What happened after this, you will hear in what follows.
CHAPTER LXXIV.

THE THREE DEMONS

Chang Keng exposes the chief of the devils.
Practical Sun shows his great transforming power.

[OUTLINE.]
(The Three Demons. Part I.)

The Poet says,

Desires and passions have the same beginning.
With passions and desires, how can there be peace?
The Shaman Scholars, with all their differences,
Have but one aim: to end desire and passion.
To set the mind upon a single purpose.
When fully cleansed from the stains of earth,
One is perfected for Heaven.
To continue in virtue is never wrong.
When good work is full and accomplished,
One then attains to sainthood.

The Pilgrims, having escaped out of the net of desire, travelled westwards, and the autumn commenced.

Being warned not to travel in a certain direction, as it was full of Demons, the Master was anxious to find a safer way, but there was none. Sun was sent forward to make inquiries about the way, the names of the Demons, and where they lived. He transformed himself into one of the soldiers of the chief Demon, put on their uniform, and carried a bell and a wooden clapper, like theirs. From his companions he learnt that they lived in the Lion and Camel Cave, with ten thousand small demons in attendance. The three Chiefs, having learnt that the
Royal Ambassador was approaching, under the escort of the terrible Sun, had decided to unite in watching and attacking the Pilgrim party. Being in a sentinel's uniform, Sun boldly approached the Cave. He was asked if he had seen the terrible Sun. He replied, "Yes, he is more than a hundred feet tall. In his hand he bears an iron club as stout as your leg, and he has already killed ten thousand of our soldiers." At this, the rest were struck with terror and fled. Sun was very pleased at this, and went inside the cave to see the three Chiefs.

What happened at the interview, you will learn in our next.
CHAPTER LXXV.

SUN PERSONATES A DEMON SOLDIER

The heart having decided on celibacy,
The Devil adopts the true religious life.

[Outline.]

(The Three Demons. Part II.)

Sun, in the form of one of their soldiers, told them that he had seen Sun, who was 100 feet tall, sharpening his spear to attack the Demons and their tens of thousands of followers. At this the terrified Demons ordered the doors to be closed.

The chief Demon then said the speaker must be Sun himself, who was personifying one of our soldiers. Sun was arrested forthwith, stripped, and placed in a jar, where in a short time he would be reduced to a pool of blood. He first felt cold, then hot, as if he were burning in flames. Then he remembered that Kwanyin had given him three hairs which could save him in extremity. He tested their powers and escaped out of the jar. Then Sun called on the chief Demon to come out of the cave and fight him. The Demon said, "Let us two fight alone without any assistance." After fighting, the Demon asked, "Who are you who dares to fight with me, and whom no weapon seems to hurt?" Sun replied,

"I was born with a brass head and an iron cap to my brains,

When young I went into the crucible of the Ancient of Days,

Four dipper stars watched the work, the twenty-eight Constellations assisted.
They manufactured a thousand indestructible weapons.
Such as never existed before.
To complete my armour, the hat of spikes was added.''

They fought a terrible battle, and the Demon was allowed to strike three times before Sun began to strike. At one stroke Sun was cut in two like a melon. But he laughed, saying, 'I am now two complete Suns, and if cut into ten thousand pieces I shall be ten thousand Suns!' The Demon said, 'To multiply yourself is easy, but you cannot unite yourself again.' At this Sun turned a somersault and was united into one as before. Then the Demon chief opened his gigantic mouth and swallowed him alive. Now Sun gave him great pains, so that the Demon took emetics to cast him out. But Sun said he was too comfortable to come out; he meant to pass the winter there as it was warm; he would set up a kitchen, and cook the Demon's vitals on a tripod of bones, from time to time, as he required food.

Soon he produced such terrible agony inside, that the Demon was thrown into convulsions on the ground.

Whether he lived or died from this, you shall know in our next.
CHAPTER LXXVI.

RIDING WITH EIGHT BEARERS

The Monkey soul is firm since his conversion. Pa Kiei is delivered and follows in the true way.

[OUTLINE.]

(The Three Demons. Part III.)

The Demon chief at last begged Sun to come forth as he acknowledged his defeat. But the two younger chiefs privately urged him to close his jaws as Sun came out so as to make an end of him. But Sun overheard the suggestion, and would not come out without making careful arrangements in case of any mishap. When he came out he began to fight the Demon again, and finally defeated him.

After Sun had conquered the chief Demon, the two younger ones came forth and challenged him. But he sent Pa Kiei to fight with them. After seven or eight bouts he was defeated and fled. The Demons pursued him and took him, by the snout, back to their cave. The Master, seeing this, urged Sun to rescue him. So, transforming himself into an insect, Sun alighted on Pa Kiei's ear and entered the cave. The two Demons brought their captive in triumph to the elder chief. But he said they had been foolish to capture Pa Kiei, since he was of no use at all. On hearing this, Pa Kiei cried out, "Since I am no good, why then, let me go, and you can capture my fellow pilgrim!" The Demons,
however, threw him bound into a tank, where he floundered, half swimming, half sinking, and blowing through his snout in a ridiculous fashion.

Sun thought this an excellent opportunity to revenge himself on Pa Kiei for having made the Master repeat the incantation against him so often, causing the spikes to enter his head. He resolved to give Pa Kiei a good fright. So he impersonated a messenger from Hades and told Pa Kiei that his last hour was approaching. Pa Kiei begged that his death might be postponed, and gave up to Sun some money he had been secretly hoarding. Then Sun made himself known, and laughed at Pa Kiei, who cursed him in the water. After this, Sun rescued him from the tank, unbound him and led him to a small side door. They rushed out together and killed countless numbers of Demons.

Then the Demon chiefs met together and agreed to carry the Master across four hundred li of the mountain. They treated him with great honour, and he was carried by eight bearers. But the younger chiefs resolved to have their revenge on the pilgrims on the other half of the mountain, where they alone ruled. All this time, Sun the Practical would not trust the young Demons, so kept a careful watch. When they reached the first city of the district ruled by the younger Demon chiefs, his suspicions were further aroused.

Whether his life was safe or not, you will hear in the next chapter.
CHAPTER LXXVII.

RUMOUR OF THE MASTER’S DEATH

The legions of Demons give up their devil nature.

With one mind they worship the True Model (Chin Ju.)

[OUTLINE.]

(The Three Demons. Part IV.)

The Demons fought again, and Pa Kiei and Sa Sêng were captured. Sun fled, was captured and taken back to the city, and all four were bound in the order they were to be eaten, and were made ready to be cooked.

Seeing this, Sun changed himself into a false Sun, and, leaving the false one bound, escaped outside. The Demons retired to sleep, expecting to feast on the Master next morning, in the hope that all who ate of his flesh would become immortal.

The cooks were ordered to attend to their fire and roast. But Sun sent the cooks sleeping insects, that made them all fall asleep, and forget the fires. Then he went round and unbound his Master and his fellow pilgrims, but found all the gates locked. The three disciples could easily pass through the locked doors, but their Master, being a mortal, could not get out, so Sa Sêng and Pa Kiei remained behind with him. Meantime, finding that Sun had outwitted them and escaped, the Demon chief said, “In the garden there is an arbour where there is a cupboard, let us hide the Master there, and
circulate the rumour that we have eaten him alive." This news was told to Pa Kiei and Sa Sêng.

When Sun heard of his Master's death, he wept bitterly, and seemed to lose his faith altogether, and thought within himself, 'It is all very well for God to live an idle life in Paradise, while troubling my Master to seek for Scriptures. If he really means to save men, why does he not send the Scriptures himself to the East? Why does he expect us from the East to go through all these interminable dangers, and thus end our life without accomplishing his purposes? This will never do, I will go and see Julai myself, and tell him all this. If he gives me the Scriptures to take back with me to the East, then some good will be done, and the original purpose will be accomplished. If he does not give them to me, I shall ask him to take back the spiked hat, which he gave me to wear, and let me return to the cave in my old mountain home.'

He went to see Julai in the Pao Lien Tai Palace, and after prostrating himself before him, said, 'Since my conversion, I have escorted the Master to fetch the Holy Scriptures, and have suffered unutterable hardships. Now I have arrived at the Lion and Camel Cave, where there are three terrible Demons, who have taken my Master captive and eaten him alive, and his disciples Pa Kiei and Sa Sêng are also taken and bound. Being driven to despair, I have come to beg for a great favour. Receive back the spiked hat and let me return to my old mountain cave. You know that since I was made into a man, and converted, I have never failed in my duty. But this time these Demons are more than a
Pu Hien Pusa,
Omei Shan, Szechuan.
Son of Vairocana. (Waddel's *Lamaism.*)

Wen Shu Pusa.
Wu Tai Shan, Shansi,
Founder of Nepal (Percy Brown's *Picturesque Nepal.*)
match for me.'” Julai said, “Do not be alarmed, I know the Demons.” Then said Sun quickly, “You must be in league with them!” Julai said, “Listen, the first and second Demons are really a peacock and a roc, and are servants of Manjusri (Wen Shu) of Wu Tai Shan in Shansi, and Pu Hien, of Omei Shan in Szechuan. In the beginning, when all things were produced, among the beasts the Kilin was chief, among birds the Feng Hwang was chief. The Feng Hwang gave birth to the peacock and the roc. When they appeared, they were great eaters of men. Once, on the top of a snow mountain, I, although 16 feet tall, was swallowed by a peacock. But I bored a hole through his back, and rode him to the Ling Shan, intending to kill him. But all the enlightened advised me against this, as it would seem as if I had killed my mother. That is why we have kept the Peacock, at Ling Shan, and called it the Illustrious Peacock, or Buddha’s Mother. The great roc too is born of the same mother as the peacock. That is how we are related. I must go with you to subdue these Demons.”

Julai summoned Wen Shu and Pu Hien to help in recalling their servants, and they all went to the Demon Cave. Sun attacked the Demons again, but when he was apparently defeated, Wen Shu and Pu Hien cried out to their former servants, “What do you two Demons mean by still refusing to follow the right way?” At this the Demons appeared in the forms of a blue lion and a white elephant. Wen Shu Pusa and Pu Hien Pusa then rode off on them with Lotus saddles. The Master was found unhurt in the arbour.
The true Scriptures must be got from a true man.
The assumed teachings of Demons are all false.
Where the party went now you must read in our next.
CHAPTER LXXVIII.

THE DOOMED CHILDREN SAVED

The Pilgrims send gods to hide the doomed children.

A Demon in form of a Taoist priest discusses religion.

[OUTLINE]

(The Doomed Children. Part I.)

After travelling for several months the Pilgrims arrived at a city where little boys were laid out in cradles at each house door. The Master was curious to know the meaning of the custom. He learnt that a Taoist priest had deceived the King, and persuaded him that he could obtain immortality by taking a certain medicine, which was manufactured from the livers of little boys. These boys were to be presented and killed on the morrow, to cure the king.

Sun called on his friendly spirits to carry away each of the cradles and children in the night, and hide them for a day or two.

On the morrow all the officials, civil and military, presented themselves at the temple, and announced that by some magic all the children had been spirited away, so that the King could not procure the much-coveted medicine. The King was much displeased at this, but the proud Taoist said, "You need not be troubled, for Heaven has sent you what is much better than the livers of little boys. There is a Pilgrim here who has
been a Buddhist all his days. Let him be killed and his heart used."

At this the pilgrims were in the greatest danger again. But Sun said, "I can save my Master." He said to his Master, "Let us exchange places. You take my form, and I yours." When the King's orders came for the arrest of the Master, the pilgrims were ready.

The Wizard pretended pity for the king,
But his pity involved great cruelty.

How Sun's life was finally saved, you shall hear in our next.
CHAPTER LXXIX.

SUN PERFORMS HARA KIRI

While in search of the demon priest an old man is met.

The saved boys become Buddhist disciples.

[OUTLINE.]

(The Doomed Children. Part II.)

By the King's orders, soldiers came and took away the Master to the temple, where his heart was to be cut out to cure the king.

"I have many hearts (minds)," said the pretended Master, "which one does the king require?" The Taoist wizard priest replied, "Your black (bad) heart." With this Sun cut himself open before the astonished gathering, and his inside tumbled out in heaps before them. The Taoist priest said, "The Buddhist priest is full of all kinds of black arts." Sun picked out various hearts dripping with blood, but none of them were black, and he asked, "Is it this white heart, this yellow heart, this heart, ambitious for riches or fame, or this jealous heart, filled with desire to be first and foremost, or this heart full of desire to be honourable, or to be careful? These I can give you, but there is not a single bad or black heart or desire." At this the King was bewildered and said, "Stop, we do not want any more of this." But the pretended Master said, "How blind you have been, O king! It is this Taoist priest who has the
black heart. Let me show it to you," and in a moment the Practical Sun changed into his own form, and made for the Taoist priest, who recognised him as the Great Holy One, who had thrown Heaven itself into a turmoil 500 years before.

The priest then fled with the queen, but Sun followed them, and by the aid of the local gods found their hiding place. The old minister of the Star of Longevity of the South Pole assisted in capturing them, and bringing them back to the city. There they changed into their true forms, one a white deer, and the other a fox.

The whole city was thus delivered, and the parents of the boys would not let the pilgrims leave, till they had shown their great gratitude.

Goodness done in secret led to the salvation of a thousand lives. These saved boys naturally became Buddhist disciples.

To know what happened after this, you must listen to our next.
CHAPTER LXXX.
THE MASTER BEWITCHED

A beautiful woman in search of a husband.
The Monkey recognises a witch.

[OUTLINE.]
(The Witch.  Part I.)

After having travelled some twenty li, they entered a dark pine forest where they found a young woman bound to a tree with the lower half of her body buried in the earth. She begged them to save her. Sun, the Practical, warned the Master that it was a deception. But the woman pleaded that to save a life was better than to travel far to fetch Scriptures, or to spend much money in building pagodas. The Master therefore ordered his disciples to unbind and help her. Sun said, “If you do save her, do not blame me if you get into trouble.” She was rescued and travelled with them much against Sun’s will.

When night came they arrived at a great temple. The first and second courts were fallen into ruin, and were left as quarters for robbers at night. But the inner court was occupied by Lamas who had beautiful rooms and lived in luxury. Still, they were astonished that the Pilgrims had a woman with them.

To accumulate merit, good works must proceed from a pitiful heart.

The Buddhist religion flourishes when priests can be praised.

What befell the Pilgrims at the temple you will learn from our next.
CHAPTER LXXXI.

THE MASTER RESIGNS HIS MISSION

At Tsin Hai Sze the monkey recognises the witch.

The three disciples search the pine forest.

[OUTLINE.]

(The Witch. Part II.)

Having arrived at the temple the Master fell ill. He called for paper and ink and in a fit of despair wrote a despatch to be delivered to his Emperor in Changan. Practical Sun said, “There are many things I cannot do, but though Changan is very far, I can deliver that in no time. Let me hear what you have written.” The Master read, “When by your command I left the East to go to Ling Shan, and see the most honoured of the world, I did not realise the dangers, nor expect to be taken ill, when only halfway, so that I fear I cannot proceed farther. Though I have entered the Buddhist religion as a disciple, I still find Heaven’s gate very far. If I do not live to obtain the Scriptures, all the trouble will have been in vain. I beg your Majesty not to insist on my travelling any farther for the Scriptures.”

When Sun heard this, he smiled and said, “Tell me frankly whether you want to live or die. I have some ability. I can see the Judge of Hades, and make such a confusion in Hades as I did in Heaven. You, Master, were the second of Julai’s great prophets, and were an angel of promise, called Kin Shen (the Golden Cicada)
but because you once despised Buddha's law, you are now made to suffer these difficulties. You will be quite well in a day or two." The Master called for water, and Sun went out to ask for it. When he went out, he found all the priests in a terrible plight. Some devils had broken into the temple, and carried away six of their number to be eaten.

The Master was greatly alarmed at this, wondering who the devil could be. Sun well knew it was the woman who had misled the young priests, and he determined to attack her that evening. He did so, and she assumed her natural form, and fought desperately till she was obliged to yield. But in yielding, she caused a great wind to arise and the Master was carried away by it.

The disciples at this were greatly alarmed, and searched for him all through the pine forest. Finally they learnt that he was not there, but a thousand li away at Hien Kang Shan.

What happened to them now, you will learn from our next.
CHAPTER LXXXII.

HIDDEN IN A CAVE

The witch seeks a husband,
The Divine in Sun comes to the rescue.

[OUTLINE].

(The Witch. Part III.)

The pilgrims at last learnt their Master was in the deepest cave of a dangerous hollow mountain. They overheard the talk of two witches drawing water at a well, in preparation for the wedding of their mistress with the Master, whom she had carried away to her cave.

Sun advised his Master to agree to take her, the witch, into the garden that night. Sun transformed himself into a peach, which the Master presented to his bride. As soon as she had swallowed the peach, Sun caused her terrible pain, and threatened to kill her outright, unless she promised to carry his Master on her back, out through the long labyrinth entrance of the cave, and set him free. Truly.

The conquest of evil from within
Ends in joyous reunion without.

But how it fared finally with the witch, you must learn from our next.
CHAPTER LXXXIII.

SUN CHARGES PRINCE LI WITH TREASON

Sun has a glimpse of the truth.
The witch then regains her original nature.

[OUTLINE.]
(The Witch. Part IV.)

The Master was carried out, and Sun was then spat forth as a date. Then he and the witch had a terrible fight with each other.

One was naturally a heaven-sent heart and body,
The other was a human spirit in the witch.
The one sought a partner of Heaven's appointment,
The other sought against nature to produce a Holy race.
When two extremes like fire and water meet, then harm is done,
When two laws of nature cannot unite, let them be apart.

Having rescued the Master, Sun and his two comrades began discussing what to do next, and the Master sat down bewildered. Seeing that she could not fight Sun successfully, once more the witch caused a great wind to rise, and whirled the Master away again into the cave, together with his horse and baggage. She was determined he should marry her. At this time Sun was in great perplexity about his Master, for the cave was 300 li in extent and not easy to search. But during his search he smelt incense. Going in its direction he found a tablet on which was written, 'To the honour of my father, Li, Guardian-King of Heaven,' and there stood an incense burner before it.
At this, Sun carried out the tablet and burner to the mouth of the cave, and said with great glee, "We have found her secret now. She is none other than the daughter of Li, the Guardian-King of Heaven, and a sister of the third Prince Na-to, and it is she who has come to earth, and carried away our Master." Sun’s comrades asked him, "But have you found our Master?" Sun replied, "No, but I have thought of a good plan that will save him." "What is that?" "I am going to charge the Guardian-King of Heaven with treason. That will soon bring him. Bring me paper and ink at once." Then he wrote a charge against Li To-ta, the Guardian-King of Heaven, and against Prince Na-to, who has been so careless about his family, as to let one of the ladies of his family go down to earth, and live in the Hien Kang Shan, in the deepest cave, as a witch. Pa Kiei and Sa Sêng said, "That is true, and Heaven should know it. Go at once!"

Sun mounted the clouds and in a short time reached the South Gate of Heaven. The four great generals paid him their respects and asked, "Why does the Great Holy One come here now?" The Practical Sun replied, "I have come to make complaint against two men." The generals were astonished and said, "We wonder whose skin will get it now." They were obliged to lead him to the Ling Shao Hall. Sun the Practical then put down the tablet and the incense burner, made his obeisance to the Celestial Ruler, and then handed over to him his complaint. The Celestial Sovereign read it through, and ordered that the angel of the planet Venus (Tai Pei) should go, together with the plaintiff, to the Yuen Low
Palace, and let the Celestial Prince Li To-Ta explain the matter. Sun and the angel mounted the clouds for that court.

They soon arrived there and the pages announced them, saying, “His Honour the angel Tai Pei has come.” The Celestial Guardian-King came out to meet him. Seeing that the angel carried an edict, he ordered the burning of incense. On turning round he saw Sun following. The Guardian-King quickly asked, “What kind of edict do you bring?” The angel replied, “It is Sun, the Great Holy One, who makes a charge against you.” The Guardian-King, hearing of a charge against himself, became very angry and asked, “With what does he charge me?” Tai Pei replied, “He charges you for keeping a witch to injure people, and allowing incense to be burnt to other gods. Please look at the charge yourself.” The Guardian-King, full of anger, had the incense burnt, worshipped towards the Celestial throne and then opened the Edict. It was as Tai Pei had said. Full of anger, he struck the incense table, and said, “This Monkey has made a mistake in charging me.” The angel said, “Do not be angry, look at the evidence of the tablet and the incense burner which say that she is your own daughter.” The Guardian-King said, “I have only three sons and one daughter. My eldest son, Kin-to, is in waiting on Julai, and was formerly in the Office for the Defence of the Faith. My second son, Mu-to is in the Southern Ocean, studying under Kwanyin. My third son is Na-to, who is, with me, in constant attendance at court. I have one daughter named Pao Ying, who is just seven years of age. Being too young to understand
human relations, how can she do the work of a witch? If you do not believe, I will have her carried out for you to see. This Monkey Chief is really outrageous in his charges. Remember too that I am of the Celestial World, and am given power to execute any one, without memorializing for permission first. Even were I one of the common people on the earth, I should not be falsely accused, for the law says a false charge should be punished threefold. Let my men bind this Monkey Chief!” Instantly the great generals in waiting, Kuling, Yatu, and Yakcha came forward and bound Sun. The angel cried, “Guardian-King Li, take care you do not get into trouble. We bring you a Celestial edict. How can you order your officers to bind one who bears this edict?”

The Guardian-King said, “Tell me, angel Tai Pei, how I should deal with a false charge like this. Please sit down. Let me get the sword with which I execute devils, and have this Monkey Chief beheaded, and then we can go together and report to His Celestial Majesty,” When Tai Pei saw the sword, he was really alarmed about Sun, but Sun, not in the least afraid, smiled and said to Tai Pei quietly, “Do not be alarmed about me, I am accustomed to losing at first, but in the end I always win.” Before he had finished his sentence, the Guardian-King raised his sword and was going to strike Sun. But before the stroke fell, the third Prince came forward and seizing the sword cried, “Father, do not be angry!” At this the father, instead of being more angry that his son should resist him, was alarmed. There was a reason for it.

When this third Prince was born, in his left palm
Prince To Ta,
The Pagoda has a mystic meaning, viz., Where the Divine resides.
was the character Na, and in his right palm was the character To, and that was why he was named Na-to. This Prince once went to bathe in the sea, and got into trouble by going into the Dragon's crystal Palace, and seizing a dragon there, in order to make a bow-string out of his muscles. When the Guardian-King heard of it, he was afraid of future troubles, and wished to kill his son. The son became very angry, took a sword and cut off his flesh and gave it to his mother, and cut off his bones and returned them to his father. His soul departed and went to Heaven to inform Buddha. Julai had just dismissed his pupils, to whom he had been preaching, when he heard a cry, "Murder, help, help!" Buddha knew it was Na-to. He gave him a new body, and read over him the magic words which give life to the dead, and Na-to was given a new life to rule over 96 demons, and with wonderful magic powers. He wished to kill his father for attempting to kill him. In this strait the Guardian-King was obliged to beg Julai for his own life. Julai gave him charge of a golden Pagoda. Hence the Guardian-King was called Li To Ta (Pagoda-bearer) Guardian-King. Each story of the Pagoda had an image of Buddha, and Na-to was to REGARD BUDDHA AS FATHER, so as to end the strife between father and son.

The Guardian-King said to Na-to, "Son, you have something to say." This was the reason why the father showed no anger. Na-to went on his knees, kowtowed, and said, "Father, there is a daughter in the earth world, whom you have forgotten, and she is a witch. Three hundred years ago she stole some
fragrant candles from Ling Shan, and Julai sent you and me to arrest her, and by right she should have been put to death then. But we spared her life, and she in gratitude worships you as her father, and honours me as brother, and that is the explanation of tablet and incense burner in her cave.’ The King was astonished and said, ‘Child, I had completely forgotten her. What is her name?’ The Prince replied, ‘She has three names. Originally she was called Golden-nosed-white-Rat. On account of her fondness for fragrant incense, she was called Half-Kwanyin. Now she is called the Brave-Lady-of-the-Earth.’

After hearing this, the Guardian-King ordered Sun to be unbound. But Sun would not hear of it. ‘Carry me bound to the Celestial Sovereign, or if you will not carry me, I will roll myself bound to His presence.’ At this the Guardian-King became much alarmed. Tai Pei strove to make peace and said to Sun, ‘Oh Monkey, you are too wilful, you should remember past kindness.’ ‘And what kindness have you shown me?’ The angel of Venus replied ‘I recommended you to be made the Great Holy One, the Equal of Heaven, but you did not behave yourself.’ Sun said, ‘I committed no crime, I only made a disturbance in Heaven. Still, for your sake, I will let the Guardian-King come himself and unbind me.’

Then, instead of disgracing the Guardian-King, Sun agreed to Tai Pei’s suggestion that, if a Celestial army were sent to put down the witch, he would say nothing about his bonds, or the sword drawn to kill him.
Then the soldiers arrived and captured the witch, while Sun hurried away with his Master on their journey. Truly,

- The jungle of difficulties is cut through,
- The sea of trouble is dried up,
- The locks are broken,
- The prisoner is released.

How they fared further on their journey, you will read in our next.
CHAPTER LXXXIV.
SUN SHAVES A WHOLE CITY

It is difficult to stamp out the Great Wisdom.
It is important to have an upright religious Head.

[outline.]

The summer had now arrived. On the road they met an old lady and a little boy. The old lady said, "You are priests, do not go forward, for this country before you is called the country that exterminates religion. They have vowed to kill ten thousand priests. They have already killed that number with the exception of four noted ones whose arrival they soon expect, and then their number will be full."

This old lady was Kwanyin, with Shen Tsai (Steward) who had come to give them warning. At this, Sun changed himself into a candle moth and flew into the city to examine for himself. He entered an inn and heard the innkeeper warning his guests to look after their own clothes and belongings when they went to sleep. In order to travel safely through the city, he decided that they all should put on turbans and clothing, like the rest of the people, or they would be killed. Knowing from the innkeeper's warning that thieving was common, Sun stole some clothing and turbans for his Master and comrades. Then he returned, and fetched them to the inn at dusk, representing himself as a great horse dealer.
At the inn are revealed the bad customs of the country towards their guests.

Sun, fearing that in their sleep their turbans would fall off, and their shaven heads be revealed, arranged for them all to sleep in a cupboard, which they asked the landlady to lock.

During the night, robbers came and carried the cupboard away, thinking it was full of silver to buy horses. When the watchman saw many men carrying this, he became suspicious, and the soldiers were called out. At this, the robbers ran away, leaving the cupboard in the open. The Master was very angry with Sun for getting him into this danger. He feared that at daylight they would be discovered and all executed. But Sun said, "Do not be alarmed I will save you yet!" He changed himself into an ant and escaped outside the cupboard. Then he plucked out some hairs and changed them into a thousand monkeys like himself. To each he gave a razor and some sleeping insects. They were to place the insects on the king and all the officials and their wives, and when they were asleep, the monkeys were to shave their heads.

On the morrow there was a terrible commotion in the whole city, as all the leaders and their families found themselves shaved like Buddhists.

Thus the Master was saved again.

How they fared afterwards, you will hear in our next.
CHAPTER  LXXXV.

THE BAD ATTACK THE GOOD

The Wild heart of man is jealous.
The Demon wishes to swallow the Good.

[OUTLINE.]

When the ministers came to court next morning, all weeping and begging the King to save their lives, the King confessed that the same thing had been done in his palace, and no more shaved heads were to be executed. All bowed before the Master in repentance for having vowed to massacre priests. The pilgrims then went on their way.

They had not gone far when the Master, seeing smoke coming out of a mountain in front, was alarmed. But the Monkey said, "Why do you not recite your Heart Creed?" The Master recited it, but the Monkey said, "You have not recited it all, you have forgotten four lines:—

Seek not God in far-off land,
Seek him in your inward soul,
There set up a holy shrine,
There let worship be.

In front of this mountain was a Demon with some scores of smaller devils on his right and left. One of these advised the chief to be careful in attacking the Master.

"His chief disciple, Sun, has terrible powers, which I witnessed at the Lion and Camel cave, before escaping here (Chap. 74). If you have decided to attack the Master
and eat his flesh, so as to live for ever, I advise you to choose the best hundred among a thousand of your warriors, and of these select the best ten, and of these again choose the best three. With their help you may attack the pilgrims, divide their forces, and when none of the disciples are near, you can snatch the Master away.'

In this way the Master was caught and bound. There was a woodcutter bound in the same place waiting to be cooked. He told the Master he had a mother, 83 years of age, dependent on him, and if he died no one would look after her. The Master said, ‘That is small trouble compared with mine. If I am killed, the Emperor of China’s vow, to save all the sufferers in Hell, will not be accomplished. Still, some may say that filial piety to the parent is as important as loyalty to the sovereign.’

When the Monkey returned, from chasing the demons, the Master had disappeared. Alas,

The helpless orphan floated from one danger to another,
The Great Holy One, after conquering one enemy, met another.

Where he found his Master, you shall hear in our next.
CHAPTER LXXXVI.

THE MASTER'S HEAD EXPOSED

Pa Kiei helps to subdue the Demon.

The Master uses religion to comfort the distressed.

[OUTLINE.]

Having searched the district for a distance of about twenty li, the disciples came upon a cave inscribed with the words, 'The Cave of the Cold Mountain Mist.' This was the home of the Demon, and here the Master was kept. But the little demons resolved to deceive the pilgrims. They brought out a head, saying that they had all taken part in eating the Master, and that only his head remained. Pa Kiei began to weep, but Sun believed it was a false head, and taking it, struck it against a rock. Then they found it was made of the root of a willow.

The little demons withdrew into the cave once more, and brought out a real man's head, dripping with blood. This time all three disciples believed it was their Master's. They wept bitterly and reverently buried it. Leaving Sa Sêng to take care of the grave and the baggage, Sun and Pa Kiei determined to take revenge on the demons for their Master's death. The Demon led out all his forces against them, but Sun, plucking out some of his hairs, changed them into monkeys like himself, each armed with a terrible spear. They killed numbers of demons, so that the chief fled to his cave.
Sun then left Pa Kiei at the grave with Sa Sêng, and, changing himself into a winged ant, crept through the door of the cave. He found the Master and the woodcutter bound in a little courtyard at the back. Returning to the cave, he caused number of sleeping insects to crawl over all the demons, so that they fell fast asleep. Then he liberated his Master and the woodcutter, and led them to Sa Sêng and Pa Kiei. When they realised it was the Master and not his ghost, they were overcome with joy. The woodcutter then showed Pa Kiei where to find dry fuel to burn the cave, and when it was set alight, Pa Kiei fanned the flames with his long ears. The little demons were all burnt, and the chief Demon, when he awoke, was struck dead by Pa Kiei.

The woodcutter told the pilgrims that they had only a thousand li more to travel, and that they are nearing the borders of the Happy Land. The Master and disciples set forth on their journey with great joy.
CHAPTER LXXXVII.
SUN CALLS DOWN RAIN

A great drought at the Prefecture of Feng Shan.

The Great Holy One exhorts men to repent and gets rain.

[OUTLINE.]

The party now arrived at Feng Shan city under the rule of India. In the city they found the Prefect had put out a proclamation offering a thousand taels to any one who could bring down rain, for there had been a drought for three years, and two-thirds of the people had died of starvation. Grain cost a hundred taels a bushel; girls of ten years of age were sold for three pints of grain; boys of five years of age were given away as slaves, to any one who would have them for nothing. All clothes and furniture were being pawned in order to raise money to keep body and soul together. There was no security for life in the land, and desperate men carried people away, and ate them to keep themselves from starvation. This was the reason why the great reward was offered.

Sun told the Prefect that he could call down rain. He summoned the Rain Dragon, who said to him, "Obtain an Edict from Heaven to sanction rain and I will give you as much as you desire." At this, Sun flew away to Heaven. Meanwhile the Prefect ordered
each family to reverence the Tablet of the Rain Dragon, and burn incense to him, to put out water jars and willow branches at their doors, and to worship Heaven.

When Sun presented his request in Heaven, he was told by the Celestial Ruler that the city did not deserve rain, as their Prefect had committed a great sin.

On the 25th day of the 12th moon, * which was the day when the Celestial Ruler went forth to inspect Heaven and earth, He had found an altar prepared for worship with showbread, etc. on it in the Feng Shan city, but, owing to a quarrel between the Prefect and his wife, the altar had been upset and the offerings prepared for the gods had been thrown to the dogs. This was an offence beyond pardon, so the prefecture was punished with drought. This was to last till a mountain of rice 1,000 feet high had been all eaten up by a chicken the size of a man's fist, and till a mountain of flour 200 feet high had been licked up by a little pet dog, and a metal lock 13 inches long, which had a bolt of the thickness of one's finger, had been burnt through by an ordinary lamp. But one of the great angels told Sun, "Do not be discouraged at this, for if the Prefect truly repents, all this will come to pass."

Sun returned from heaven, and told the Prefect that repentance was necessary before Heaven would grant pardon. Then the Prefect and people vowed to repent, to repair to the temples, recite prayers, and worship Buddha with the priests. Sun carried this promise to Heaven to show the Celestial Sovereign. Whilst he was presenting this, the angel, whose duty

*Does this mean Christmas day?—Tr.
it was to report the quantities of incense burnt, announced that the rice and flour mountains had both fallen and disappeared, and that the metal lock had been broken. After this, rain fell to the great joy of all. The people offered money to the Pilgrims for what they had done, but they would not receive any. The officials and people escorted them thirty li on their journey, and parted with them in tears.

Thus the divine Priest scattered benefits on all
And love was practised by the Equal of Heaven.

Where the travellers went after this, you shall learn in our next.
CHAPTER LXXXVIII.
THREE PRINCES STUDY RELIGION

The Pilgrims arrive at Yu Hwa and teach their religion.

The three pilgrims each receive disciples.

(The Three Princes. Part I.)

The Master, much pleased with the events at Feng Shan, rode on his way, and arrived at a religious gathering at Yu Hwa, a most flourishing place, where rice was sold at four candareens per ten bushels, and oil for eight li (ten cash) per catty. By this time they had travelled eighteen thousand li from China, and had been fourteen years on the road.

The true Illustrious Religion* is not human,
The great Way, whose origin is in all space,
Whose influence pervades the Universe,
Has balm to heal all suffering.

The ruling sovereign of this place at first regarded the pilgrims as ordinary mortal travellers, but soon found they were immortals. The pilgrims showed their miraculous powers in wielding their magic weapons, one weighing 13,000 catties, and the others weighing 5,048 catties each. When his three sons saw the magic power of the pilgrims, they begged to be taught how to wield such weapons. The disciples promised to instruct them. But the young princes found they had not sufficient strength

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*The Chinese name used here is the same as that used on the Nestorian monument for Christianity.—Tr.
to wield the pilgrims’ heavy weapons. Sun told them they must acquire more power, and must first be taught HOW TO PRAY. He ordered the three young princes to go to a quiet room, where he drew the seven stars of the Great Bear on the floor, and made the princes kneel on them. He told them to close their eyes, concentrate their thoughts on some Scripture truth, and let the breath of Heaven enter their bodies, so that God’s spirit might dwell in their heart. After prayer, they would receive renewed power, being born again, their very bones being transformed, and they would become the sons of God. The princes then spent the whole night and day absorbed in a trance of new life. When they awoke and rose on their feet, they found themselves endowed with new strength.

Three lighter magic weapons were made for the princes, to be always carried with them. But one evening a Yellow Lion Demon from a mountain, seventy li off, saw some strange lights shining in the sky, and discovered that they came from the weapons of the pilgrims. Knowing them to be precious, he stole them and thereby increased his power greatly.

Right principles must never be yielded for a moment,
If discarded, they cannot be living principles,
Even Divine weapons become useless,
All religious forms are then in vain.

How the pilgrims succeeded in getting back the Magic weapons you will find in our next.
CHAPTER LXXXIX.
FALSE VIEWS OF RELIGION

The Yellow Lion Demon prepares a Banquet to celebrate the capture of weapons.

The three disciples raid the Demon cave, and regain the weapons.

[OUTLINE.]

(The Three Princes. Part II.)

Sun changed himself into the shape of a butterfly, and flew to the Demon's cave. There he heard a demon tell the others of the capture of the magic weapons, and they decided to hold a banquet to celebrate the event. On hearing this, Sun returned and told the others of the Demon's plans. Then the three disciples, transforming themselves into the shapes of the Demons sent to buy animals for the feast, gained entrance to the cave, where they found their weapons displayed. Changing back into their true forms, they seized their arms, and gave battle to the Demons. The chief of them, the Yellow Lion Demon, escaped, but the others were slain and the cave was set on fire. The disciples, bearing their weapons, returned in triumph to the city, and related to the ruler and the Master what had taken place.

Meanwhile the Yellow Lion Demon fled to a certain Nine-headed Demon, whom he had invited to attend the feast, and begged his aid against the pilgrims.

What happened to the pilgrims after this, you will learn from the next chapter.
CHAPTER XC.

ATTACKS OF A NINE-HEADED DEMON

The Yellow Lion Demon leads an army.

Religious power is finally victorious.

[OUTLINE.]

This chapter relates the terrible struggles between the Pilgrim party and the Nine-headed Demon. It seemed to the Pilgrims, more than once, a hopeless task to conquer him and the Lion Demon.

But Sun in this extremity appealed to the chief of the Taoist gods, as this Nine-headed Demon was under his jurisdiction, and in this way they were finally saved.

The guardian of the Demon in Heaven confessed that he had once become drunk, during which time the Demon escaped down to earth, and it was then that he almost ended the life of the Master.

Safe at last in Buddha's land
On they march to God's abode.

How they reached the Spiritual Mountain, you shall hear later.
CHAPTER XCI.

FEAST OF LANTERNS AND NEW DANGER

The Feast of Lanterns at Kin Ping fu.
The Master carried away to a Demon cave.

[Outine.]
(The Oil Outrage. Part I.)

After they had travelled five or six days from Yu Hwa city, the pilgrims arrived at a flourishing city called Kin Ping fu, a dependency of India, and stayed at the Merciful Cloud temple (Tsz Yun Sze). This was on the 13th of the 1st moon. They were pressed to stay over the Feast of Lanterns on the 15th. The Pilgrims had lost their reckoning of days and months and were glad to start afresh. The lanterns were very brilliant with silk gauze and horn, and were to burn for three nights only. Only the best quality of oil was provided and the expense was enormous, amounting to Tls. 48,000. Buddha was to appear the last night, and on his appearance all the lamps would go out before the brightness of Buddha himself, and all the people would disappear in honour of his presence. But the Master, having come all the way from China to see Buddha, determined he would stay and worship Buddha there in the street. Sun, the Practical, looked on, and declared it was all a false deception. At this moment, a great wind arose and carried away all the oil, and the Master was whirled away to the Blue Dragon mountain, where Demons had lived in a cave for 1,000 years.
When the pilgrims discovered where their Master was hidden, they attacked the Demons, demanding the Master's liberty, and fought a hundred and fifty pitched battles, but were not successful. They returned to the temple, and related their failure to the priests. After consultation, they decided to go again and attack the demons in the night, lest it should be too late if they waited till the morning.

Whether they were victorious or not this time, you shall know in our next.
CHAPTER XCII.

SUN GOES TO HEAVEN FOR HELP

The three pilgrims fight on the Blue Dragon Mountain.

The four star Generals capture the Rhinoceros Demons.

[OUTLINE.]

(The Oil Outrage. Part II.)

The disciples hastened to save their Master. Sun changed himself into a fly and having got in, found his Master, and unbound him whilst all the Demons were asleep. But on their way out, owing to some accident, all were aroused and the Master was retaken, and again bound. Pa Kiei and Sa Sêng were also taken and bound.

In this extremity, Sun decided to go to Heaven and seek celestial soldiers to help him. First he went back to the temple, and told the priests what had befallen him and that he was going to Heaven to ask for help. At this they were astonished, and asked. "How can you go to Heaven?" He replied, "There is no difficulty about that, for Heaven is my old home." With this he whistled, and was transported to the West gate of Heaven at once. There he met his old friend the angel of the Planet Venus, and one of the guardian kings, and the four great Angels, and having told his story, saw the Supreme Ruler, who promised to aid him with celestial
soldiers. These were legions under four star generals, who were ordered to help.

They accompanied Sun, and subdued the Demons, who changed into rhinoceros form. Finally, the officials and gentry were told that they would never be imposed on again by these Demons, nor forced to contribute this expensive oil, which, owing to the credulity of the people, was only used by the demons themselves. The officials and gentry were most grateful for the deliverance, and built a temple to commemorate the victory of the four star Generals over the Demons, and erected a memorial temple to the four Pilgrims.

What happened later, you will hear in our next.
CHAPTER XCIII.

A WITCH IMPERSONATES A PRINCESS.

A talk at Ki Ku Park.

A King of India is given a son-in-law.

[OUTLINE.]

(The False Princess. Part I.)

On the Pilgrims went, till they came to the Shie Wei country, to the Golden Temple where Shakyamuni had formerly preached. There they were hospitably received by the abbot, who said grace before eating. Attached to the temple was an orphanage. There they met a priest 105 years old, who told them, privately, that the King's daughter was in the orphanage. She declared she had been carried off and placed in this temple by the Demons, whilst a witch had been substituted as the royal Princess in the Palace. He bagged them to find out the truth of this, as every night the true Princess begged him to help her. The pilgrims promised to do what they could.

On entering the city in search of the King's palace, to get his passport signed, the Master and Sun found a strange ceremony taking place. The King's only daughter had fixed on that very day and hour to throw a coloured silk ball on the head of her chosen husband. She threw it at the Master, and carried him to the palace, amid the congratulations of all the people. But the Master said he was on an important Mission, and must consult
his three disciples, as to what was to be done. He was warned that if he did not accept the Princess' choice, he would be killed. This threw the Master into a great fear, and he waited anxiously for the appearance of his disciples, for whom he had sent.

What happened when the Master saw the King, you shall hear in our next.
CHAPTER XCIV.

THE FALSE PRINCESS IN FEAR.

The four pilgrims in the Palace Park.
The Witch’s joy is marred by fear

(OUTLINE.)

(The False Princess. Part II.)

The three disciples were invited to the royal palace. On entering the royal presence, the three stood upright, and none of them knelt. The King asked them their names, and business. At this, the three moved nearer the king to speak, but the guard sternly rebuked them for their rudeness in approaching so near. Sun smiled, and cried out with a loud voice, “Those who insult others insult themselves. Since my Master is to be your son-in-law, how is it that he is standing and not sitting in your presence? I have never heard of such manners before.” At this the king changed his countenance, but submitted to the rebuke.

Then the chief disciple spoke:

“My surname is Sun, and my ancestors lived in the Eastern Flourishing continent, in the Ao Lai country, in the Flower and Fruit mountain. My father was Heaven and my mother was Earth; a peach stone split and I was born. I sought for a famous man to be my teacher, and studied the best religion. Then I studied the magic of the immortals, and gathered happiness at Tung Tien (Heaven’s Blessed Cave). I went to sea and conquered
the dragons, went to the mountains and captured the
Demons, erased my name from among mortals in Hades,
and was registered with the immortals. Officials acknowl-
edged me as the Great Holy One, the Equal of Heaven.
I met the angels of heaven daily, and we sang together
in the most Sacred places in daily gladness. But, because
I spoilt the peach banquet, and greatly disturbed the
Heavenly Court, I was arrested and subdued by Buddha,
and imprisoned under Nature’s mountain. When hun-
gry, I had only iron rust to eat, and when thirsty I was
given only copper syrup to drink. For 500 years I never
tasted tea or food. Happily, when my Master came from
the East to go to the West, Kwanyin taught me how to
avert the punishment of Heaven by repentance, and
rescued me from my terrible distress. I was named the
Seeker after Truth, and the Practical One.”

The king was greatly astonished, then came down
from his throne and congratulated the Master, rejoicing
in the great Providence which had brought them together.

The second disciple then spoke:—

“My name is Chu (Pig). In a former life, I was a
man fond of pleasure and idleness, and I was stupid all
my life. But I met a Taoist Saint and after a few words
from him, my mind was aroused, and I was awakened
and decided to follow him. After studying for 16 years,
I acquired about nine arts, and was able to mount on
the clouds, and enter the Celestial Palace. There I was
fortunate enough, by the grace of the Pearly Sovereign
(Taoist chief god), to be appointed the General of the
Celestial fairies, and had control of the River legions.
I was most happy in heaven. But because, during a
peach banquet, I became drunk, and played with the fairies, I lost my official position, and was condemned to be reborn on earth. By mistake I entered the womb of a sow instead of a woman, and that is how I have the snout and ears of a pig. I lived at Fu Ling Shan full of all kinds of mischief. Then I met Kwanyin who showed me the way to virtue, by following the Buddhist Faith, and escorting the Master from the East, who was on his way to fetch the Sacred Scriptures from the Western Heavens. My name is Seeker of Strength, and also the Keeper of Eight Commandments (Pa Kiei)."

The King was much astonished on hearing this, and then asked the third disciple why he followed Buddha.

He replied:—

"My name is Sa (Sand), and I was originally a mortal man. But, because I desired to avoid the transmigration of souls, I searched high and low, far and wide, for a way of deliverance. I carried my begging bowl with me, and practised daily austerities at my home, and was very humble. I was reckoned among the saints, and learnt spiritual arts for some 3,000 years. I understood the four great forces of nature, and at last succeeded in entering the Celestial world, where I had audience with God. I was made the great General of the Pages in attendance on the Celestial carriages. But, because I accidentally broke the glass dishes at the Peach banquet, I was banished to the Quicksands River, where I did great damage to life.

Happily, Kwanyin exhorted me to repent, and follow the Master to the West, and in this way bring forth good fruit. I understand religion much better now, and
am named the Seeker after Purity, and Sa Ho Shang.”

When the King heard this, he was very glad, because his own daughter had chosen a living Buddha, and also very much alarmed, because all three disciples were strange spirits. Then an official came to announce to the King that the propitious day for the marriage was the 12th, and so it was fixed for that day.

As it was only the 8th, the King provided daily feasts for the son-in-law, and the disciples. But the Master became very much annoyed with Sun, and said, “You always bring me into trouble. If you had not taken me to see the throwing of the silk ball, this present difficulty would never have occurred. What am I to do?”

Now the demon bride began to fear what Sun might do to her, so, on the night before the wedding, she begged her father to sign the passport of the Master, and let the disciples leave before daylight, and proceed to fetch the Scriptures while the Master remained with the King. She said she feared to see the frightful faces of his disciples. And so it was arranged that they should go before daylight.

The Master was greatly alarmed at this. But Sun, plucking a hair, made a false Sun and let that one proceed with the other two disciples, whilst he himself remained to watch over his Master. At night he flew, as a bee, to his Master’s side, “Do not be alarmed, I am with you!”

How the Master escaped from the King’s palace, you shall hear in our next.
CHAPTER XCV.

SUN RESTORES THE TRUE PRINCESS

The witch revenges herself on the fairy rabbit.

The true Princess regains her original state.

[OUTLINE.]

(The False Princess. Part III.)

When the Princess appeared the next day for her marriage, Sun at once recognised her as a witch, and attacked her in the midst of the court. She in turn appeared in her true form, threw away all her royal garments and jewels, and took up a club, and fought with Sun in the air. She fled away, and he followed her, till she disappeared in a cave in Mao Ying Shan. But he found her in one of the caves and fought her again, and was pressing her hard, when Tai, the angel of the Yin Star, appeared, and begged Sun to spare her life for his sake. He then related the story of the true princess. She had been a rabbit fairy in one of the heavenly mansions twenty years before, and had boxed the ears of one of her companions. After this, to save herself from revenge, she decided to go down to earth, and entered the womb of a Queen. The insulted fairy had never forgotten her treatment, and a year before had carried her enemy off in the wind, and taken her place in the palace.

When the King discovered that the false Princess was a witch, he wished to know where his true daughter
was. Sun told him that she was at the Golden orphanage. The King and Queen went and fetched her and the temple was rebuilt at the royal expense. To reward the old abbot for his care of the Princess, the King commanded that the successive abbots of that temple should be specially honoured.

Sun said to the king, "I have another matter to inform your Majesty. This mountain is called the Centipede mountain (Wu Kung) and they say that many people suffer annually from these pests. The greatest enemies of these centipedes are cocks." The King ordered a thousand cocks to be sent to the mountain to devour all the centipedes.

After great favours a wave of gratitude fills the soul,
When one has left the ocean of matter, one seeks the spirit.

How they fared on the rest of their journey, you will hear in our next.
CHAPTER XCVI.

GREAT HOSPITALITY TO THE PILGRIMS

The robbers gladly wait upon the great priests.

The Master refuses all reward.

[OUTLINE.]

(Great Hospitality. Part I.)

Form, form, form, yet there is no form,
Vain, vain, vain, yet there is no vanity
Loud wrangling and silent thought are alike in vain
Why trouble to speak in your dreams?
In usefulness there is uselessness,
In no merit there is merit,
Like change of colour in ripening fruit.
Do not ask how this can be.

It was now the beginning of summer, as the pilgrims proceeded on their journey. They arrived at Tung Tai Fu, and were most hospitably entertained by a good family, who had vowed, twenty-four years before, to aid ten thousand priests. The chief was now 64 years old and had already helped 9996. By helping the four who had just come, he would now be able to complete his vow. His wife and two sons were also most kind and attentive, and would not let the pilgrims leave in a hurry. They said, "Why not stay a year with us?" Twenty-four priests were invited to hold a three days' service, and dine with them. The day before they left, a large number of neighbours were also invited, and they were treated most royally during the whole
fortnight of their stay. On leaving, they were offered money for their expenses, but this the Master refused. They had scarcely started before a great rain fell and they had poor shelter in an old ruin through the whole night. Alas! After joy there came sorrow.

How they fared at daylight you shall hear in our next.
CHAPTER XCVII.

SUN GOES TO HADES FOR HIS HOST

The kind host falls into robbers' hands.
The Sage goes to Hades for his deliverance.

[OUTLINE.]

(Great Hospitality. Part II.)

Seeing the lavish reception given to the pilgrims that night, some robbers decided that the host must be the wealthiest in the city. They therefore took advantage of the dark night and rain, burnt his house, robbed him of his treasure and killed him.

Next day the injured family of the rich man falsely charged the pilgrims of robbing and killing, and a band of five hundred and fifty soldiers was sent after them for their money. Meanwhile the robbers had got their booty outside the city and divided it. But, seeing the pilgrims coming on they said, "These were well treated, and must have money on them; let us rob them also!" Sun used his magic skill and, delivering his company, got the robbers' booty, which he decided to return to his former kind host. On their way back to the city, they met the Yamen runners who, seeing the booty, took for granted that the pilgrims had been the robbers, and carried them to prison, where they were badly beaten.

Sun, however, once more went to Hades, to restore the soul of his friend to earth again, and succeeded in
getting his life prolonged for 12 years more. The pilgrims were then set at liberty, and went on their way.

    The earth is broad; good and evil are acting both at once.
    Heaven is high, and does not always shelter the good.
    Far away and safe is God's way,
    And leads to the Spiritual Mountain in the Blessed Land.

    How they succeeded at last in seeing God, you will know in our next.
CHAPTER  XCVIII.

THE MORTAL BODY CAST ASIDE

When man is perfected, and passion tamed, the body is cast aside.

When all one's longings are satisfied, then one sees God, (the True Model, Chin Ju).

After solving the mystery of the robbery, the Pilgrims went on their way, and found the country most beautiful, like the land of the gods; every family followed virtue, and students studied religion in the woods. In about a week, they saw, in front of them, a building several stories high, even a hundred feet, the top of which reached the stars. At this the Master said to the Monkey, "This is a fine country." "Truly it is," answered Sun. "But when travelling through other countries, you wished to dismount, and worship each poor representation of Buddha; now that you are in the real country with true Buddhas, how is it you do not dismount and worship?" At this the Master felt rebuked and jumped off his horse. They then reached the gate of the high building, where a fine student leaned on the gate, and called out to some one, "Is this not the Royal Ambassador from the East in search of the Holy Scriptures?" The Master quickly raised his head, and saw an Immortal of surpassing loveliness. He was robed in fine garments, and had a dust brush in his hand, straw sandals on his feet, and a Taoist charm
on his arm. He had been a handsome Taoist priest of extreme beauty, who had cultivated long life by living in beautiful surroundings, in order to enjoy eternal life, free from earthly sorrow. The Master did not know that he was a Taoist Angel sent from the Golden Thunder Hall to welcome him. But the Monkey knew, and called out, "Master, this is the greatest Angel of the Taoist temple at the foot of the Spiritual Mountain come to welcome us." It was only then that the Master understood, and went forward to bow to him. The great Angel smiled and said, "You, holy Priest, have only arrived this year. I was misled by Kwanyin, who informed me ten years ago, that she had received Buddha's command to go to the East and find a man, who should come to Heaven and fetch the Scriptures. I therefore expected you would have arrived in two or three years. I have been waiting for you every year, but have never received any news till now." The Master put his palms together and said, "Many thanks for all and the kind thought of your Celestial Highness." Then the four pilgrims, their horse and baggage, were taken into the mansion, and each of the disciples was introduced to the great Angel. Tea and refreshments were ordered for them, and a small priest was ordered to prepare a fragrant bath for the pilgrims, before they ascended the Mountain.

When your work is done, then cleanse yourself,
Train your spirit in harmony with nature,
Then you may disregard all troubles.
By seeking the three refuges, and the nine commandments,
you begin a new life.
When the Demons are conquered, then you reach the land of Buddha.
When struggles cease, you can join the happy Shamans,
All impurity is washed away,
And you attain the original perfection and incorruptibility.

When the pilgrims had finished their bath, it was evening, and they rested in the Taoist Yu Chin mansion. Next morning the Master changed his clothes, put on his beautiful cassock, and his biretta, and took in his hand the silver staff. He then entered the hall, and there made obeisance to the great Angel, who said, "Let me show you the way." Practical Sun said, "I know the way. We must not trouble you." The Angel replied, "You know the way through the air, but you have never trodden this way on foot. Your Master has not yet travelled by the clouds, and therefore you should follow the road." Sun the Practical said, "What you say is true, kindly show us the way. My Master desires with all his heart to see Buddha. Have no doubt about that." The great Angel smiled, took the hand of the Master and led him on, burning sandalwood incense "By this way one does not go outside the Mansion gate, but through the central hall and out at the back gate."

The great Angel pointed to the Spiritual Mountain (Ling Shan), and said, "Your Reverence, half way up the sky you see beautiful light of all colours shining forth in a thousand rays. That is the top of the Spiritual Mountain where Buddha dwells." At this sight the Master was going to worship. But Sun laughed and said, "Master, you have not yet arrived at the place of worship. The place to dismount and
worship is still some distance off. If you begin to kowtow now, you will have too many obeisances to make.” The great Angel then said, “Holy Priest and you three disciples, the Great Holy One, the Celestial Fairy Chief (see chap. 94), and the Celestial Chief of Pages (see chap. 94) have now arrived at the Blessed Land and can see the Spiritual Mountain. I shall now return.” The Master bade him farewell.

The Great Holy One led the Pilgrim party, and they ascended gradually. Not more than two miles distant, they saw a stream of living water rolling down with high waves. It was about three miles wide, with no sign of roads anywhere leading to it. The Master was surprised and said to the Seeker, “The Great Saint must have shown us the wrong way by mistake. This water is so wide and strong, and I see no ferry boats, how can we get across it?” The Practical One smiled, and said, “No, the Angel made no mistake. Do you not see there is a great bridge? We must cross the river by that bridge.” When the Master and his disciples came near it, there was a tablet on the bridge with these words ‘Cloud, Ferry.’ (Ling yun Tu).

It was a single tree across the river.

From afar is was like a beam across the sky,
Near by, it seemed a rotten broken tree trunk.
It was narrow and slippery and dizzy to cross;
By this the gods trod over the brilliant clouds.

The Master was frightened and said, “This bridge, is not for mortals to cross over. We must look for some other way.” Sun smiled, and said, “It is the right way.” Pa Kiei said, “If it is the way, who dares to
THE MORTAL BODY CAST ASIDE

cross it? The river is broad and the waves are high, and there is only this single tree, both narrow and slippery, spanning it. Who will attempt to cross it?" Practical Sun said, "If you all wait here, I will show you how to cross it." At this he ran and jumped on the bridge, crossed it jauntily, and in a minute was over it. Then he called on the others to follow. The Master shook his head, Pa Kiei and Sa Sêng bit their nails, and said, "It is far too difficult!" At this Practical Sun ran back over the bridge and, taking hold of Pa Kiei's hand, dragged him towards it, saying "Stupid fool, follow me!" But Pa Kiei rolled on the ground and said, "Forgive me, it is far too dangerous. Let me mount on the wind and cross over." Practical Sun urged him, "This is not the place for you to mount the wind. To become a Buddha you must cross by this bridge." Pa Kiei said, "Brother, if I cannot become a Buddha without this, I will renounce my hopes. It is really impossible to pass over it."

While these two were wrangling at the bridge end, they saw a man floating down in a boat crying out, "Take the ferry boat, take the ferry boat." The Master was overjoyed at this, and called out to his disciples, "Do not wrangle any more, there is a ferryman coming." When he came near, they saw he had only a raft. Sun was not dismayed at the raft, but called to the boatman to come closer. In a twinkling the raft was alongside the shore. At the sight, the Master was frightened and said, "How can such a broken raft take us over?"

The Pilot, who was none other than the Founder of Buddhism, said:—
"My boat since chaos famous is,  
Unchanged it is from first to last,  
Spite wind and waves. still firm it is,  
Ever safe, without beginning or end.  
Passions never infect it, they submit to One,  
Through countless troubles it moves firmly on,  
Though a weak raft, yet it can cross an ocean  
It has safely ferried innumerable souls."

The Great Holy One united his palms, thanked him and said, "I am deeply grateful to you for your thoughtfulness in coming to meet my Master. Master, get into the boat! Although it has a leaky bottom, it is steady, and no wind or waves can upset it." The Master was still afraid and doubtful. Sun the Practical pushed him, and the Master lost his footing, and fell into the water. But the Pilot at once rescued him, and stood him on the boat. The Master wrung his clothes, blaming Sun. Then the Practical One helped Sa Sêng on, while Pa Kiei led the horse, and carried the baggage also, on to the raft.

The Pilot then gently guided the raft across. They saw a dead body floating. At sight of this, the Master was greatly frightened. But Sun smiled and said, "Master do not be alarmed! That corpse is none other than your own." Pa Kiei also said, "It is you, it is you!" Sa Sêng clapped his hands, and also said, "It is you, it is you!" The Pilot also remarked, "It was yours, I congratulate you." The three Pilgrims congratulated him, and they quietly crossed over the Cloud Ferry in safety. The Master's shape was changed, and he jumped ashore on the ether side with a very light body.
When casting off the flesh and bones of the mortal body,
The permanent soul is loath to depart,
Now that the work is finished and it is become Divine,
All the past impurities of passions are washed away.
To reach the other shore of eternity is called the greatest and
widest wisdom.

When the four pilgrims looked round, the raft had disappeared. Sun the Practical told them that this Pilot was Fo Tsu, the Buddhist founder of Religion welcoming them to Paradise. It was now that the Master understood. Then he quickly turned round and thanked his disciples. Sun replied, "Let neither of us thank each other, for we all helped one another. Thanks to our Master, we were saved by joining religion. Happily we have succeeded in bearing good fruit, and we were able to defend our Master and persevered, till he was able to cast off the mortal body. Master, look at this wonderful land of beauty, of forest, of flowers and birds! How vastly superior to the old world!" The Pilgrims could not cease rejoicing. With light and strong bodies they marched up the Spiritual Mountain, and soon saw the Lei-Yin Temple, the Central Temple of Julai.

Its roof touched the clouds,
Its foundation was on Shuni Mountain,
It stood amidst high peaks and wondrous rocks,
O'erhanging precipices and deep valleys,
Adorned with grasses and flowers,
With winding paths and fragrant air.
The roofs dove-tailed with golden tiles,
The walls built up of coloured agate,
With carved pillars without number.
The many mansions bloomed with flowers.
And high palaces were innumerable.
The roof of the palace of the King of Heaven
Shone forth with rainbow light.
In front of the sacred Hall burning flames came forth.
The Buddha shrine was visible.
Rarest flowers gave forth their perfumes
Beyond compare of the best on earth.
There was eternal day among the clouds,
The lightest dust did not reach there,
Such was the Purest Land,
No trouble came nigh the great Hall.

The Pilgrims climbed leisurely to the top of the mountain, and there they saw green forests of pine and other trees, where were gathered the saints. The Master bowed to them. The groups of saints, men and women disciples, were embarrassed, put the palms of their hands together and said, “Holy Priest, do not bow to us until you have seen Shakyamuni. After that we can talk.” Sun smiled and said, “It is too soon for this. Let us go and worship the Superior first.”

The Master gladly hurried up after Sun till they reached the door of the Lei Yin Temple. There were two great Cherubim who met them, and said, “Holy Priest welcome! you have arrived at last!” The Master bowed, and said, “Yes, your disciple, Huen Chwang, has arrived,” and was about to enter. But the Cherubim said, “Holy Priest, please wait until we have announced you, and then you can go in.” One of the doorkeepers went round a corner, and announced him to the four great Cherubim at the inner door, and they at the second gate announced him to those at the third door. Inside the third door there was a religious function. So they hurried on to the Great Hero Hall, and announced the Master to Julai, the most honourable Shakyamuni, saying, “The Chinese Priest who comes to get the Scriptures
has arrived.’’ The Founder of Buddhism was much pleased and assembled:—

The eight Buddhisatvas,
" four Cherubim,
" five hundred Lohans,
" three thousand Giete (Choristers?)
" eleven great Seraphim
" eighteen Kia Lan.

These were arranged in two rows and then He invited the Chinese Priest to come in. The Chinese Priest entered, followed in order by Wu Kung, Wu Nêng and Wu Tsing, leading the horse, and carrying the load of baggage.

They had travelled 10,000 li, and crossed a thousand rivers, in the daily hope of seeing Buddha at last. This day they were to see Julai. It was the day of their lives.

When the four were in front of the Great Hero Hall, they fell on their faces and worshipped Julai, and then they worshipped the two on his right and left, each three times. After kneeling before Buddha for a long time the Master presented their credentials and passports to Him.

After looking them through, Julai returned them to the Chinese Ambassador. The Master made a profound bow and said, ‘‘Your disciple, Huen Chwang, appointed by the Chinese Emperor of the Tang dynasty, has come from afar to your Holy Mountain to humbly beg for Sacred Scriptures to save all men. I hope the Founder of Buddhism will be gracious, so that I may soon return to my country.’’ Julai opened his lips and, with great kindness of heart, spoke to the Master:—
"You in the East belong to the continent of Nan Chen Pu Chow. The heaven is high, and the earth is thick, products are extensive and men numerous. But most of them are covetous and cruel, licentious and wild, insulting and deceitful. They do not respect the Buddhist Religion and do not seek goodness, they do not reverence the sun, moon and stars, and do not value agriculture. They are neither loyal nor filial, neither just nor kind. Their hearts are full of deceit, using big bushels with which to buy, and small weights to sell. They delight in cruel, destructive deeds, and gather for themselves a harvest of trouble in hell, where they suffer many poundings and grindings of affliction before they are changed into animals. Then they will suffer much from horny creatures in payment of their sins. Their flesh will feed men. They are lost for ever into the lowest hell without hope of deliverance, on account of their wickedness.

Although they have had Confucius in their continent, who established the teaching of benevolence, righteousness, propriety and knowledge, and have had a succession of Rulers, who have ordered the punishments of banishment, of strangulation, and of beheading, they are still foolish.

Now I have three kinds of sacred books by which men can be delivered from their troubles and by which an end can be put to their sins. Of these three kinds of sacred books, one deals with the laws of Heaven: the second discourses of Earth; and the third is Sacred Scripture to save lost souls. In all, they number 35 works and 15,144 books, and are all sacred in that they
show men how to be upright and good.

‘All the knowledge of the four great continents, of the Heavens, and the earth, of the races of men, of birds, and beasts, of flowers, of forestry and manufactures are complete in them. Since you have come a long distance, I must give you a complete set to carry back. But your people are ignorant and gross, calumniating the true Scriptures and not understanding the deep meaning of our Shamans. Call my two chief disciples, Ananda and Kasyapa. Let them lead these four travellers first to the dining hall to dine, and then to the Library, and from each of the 35 works select a few to take back with them to circulate in the East.’

Ananda and Kasyapa led them below, where they saw strange precious things in thousands. Gifts were provided for each of the pilgrims, and a vegetable banquet spread before them. All was of the very best, the choicest food, the most delicate tea, the finest fruit of all kinds, different from anything on earth among men. The Master and disciples raised the dishes to their heads in thanks for Buddha’s grace and then enjoyed them.

Truly, there reigns golden light as bright as day,
All kinds of nameless sweet incense,
The eye meets a thousand trees in the beautiful palace,
And the sweetest music charms the ear far beyond all earthly strains,
There the saints never grow old,
Once partaking of celestial food, they live for ever.
All the sorrows of life are past,
And now eternal glory and joy are attained.

It was great bliss to Pa Kiei and Sa Ho Shang to be at Buddha’s palace, and enjoy to their hearts’ content the banquet of immortals, who had cast off their mortal coils
(bones and flesh and blood.) Ananda and Kasyapa honoured their guests with their presence. When their meal was over, the pilgrims were led to the Sacred Library, where books were stored in cupboards and boxes all with red labels of their names.

After the four had seen the list of books, Ananda and Kasyapa said, if they were going to pay for the volumes, they would be given them at once. The Master replied that he had not been prepared to pay, as he understood the Scriptures were to be presented to them. The two smiled and said, "If we give away our Scriptures for nothing, we shall die of starvation."

When Sun the Practical heard this, he said, "Then we shall go back and inform Julai, and ask him to give us the books Himself." At this the two said, "Do not be disturbed, come here and receive the Scriptures." Thus the Master and disciples received loads to be carried by the horse, and by Pa Kici and Sa Ho Shang, after which they went to thank Julai. On the way they passed an old Buddhist saint called Yen Têng (The Light-giving Buddha). He had overheard the conversation about the price of the books, and knew that they had been given 'Wordless Scripture.' He thought within himself, "Sun served them right! Still, since the people in the East are unintelligent they will not understand the inspiration of the 'Wordless Scriptures,' and as the Master has travelled far, let him have Written Scriptures, and be careful not to divulge their secret to everyone."

He ordered the Pilgrims to be followed, and when their loads were opened, the pilgrims were indignant to find that they had no Written Scriptures, but only white
paper. They decided to return and inform Julai that they had been cheated, because they had not offered to pay for the books. The Master offered Ananda and Kasyapa the golden bowl, which the Chinese Emperor and given him, in payment for the Written Scriptures. Kasyapa then went in and brought out the Written Scriptures to the Master, who ordered his disciples to examine each volume carefully and see that they were not white paper this time. The three treasures of Scripture numbered 5,048 works. These were loaded on the horse. The Master took the crosier in his hand, put on his biretta and cassock, and went, with great joy, to thank Julai.

The Great Scripture is joyful reading,
It is a rare gift of God,
It is full of priceless pearls,
One word cannot be bought for ten thousand coins.
Who can read the Wordless Scripture of Ananda?
The Scriptures of the Ancient of Days must not be lightly used,
The common people should not desecrate them
Believers will then understand this Boundless Law,

Then Julai ascended and sat on the Lotus Throne, and ordered the two great Lo Han tamers of dragons and tigers to beat the cloud drums, and invite the 3,000 Buddhas and Giete, the Cherubim (Kin Kang) and Boddhisatvas, the 500 Lohans, the 800 young saints from all quarters of the heavens in the Blessed Land of the Spiritual Mountain, together with all honoured ones and all the holy monks. They were seated all in their respective places. Then heavenly music commenced simultaneously. When all the Buddhas had arrived, they worshipped Julai. Julai asked Ananda and Kasyapa how many
Scriptures they had given. Then they announced the following:

<table>
<thead>
<tr>
<th>Chinese names</th>
<th>Sanskrit names</th>
<th>No. of books</th>
<th>Provisional Translations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Nie Pan King</td>
<td>Nirvana Sutras</td>
<td>400</td>
<td>The Eternal State</td>
</tr>
<tr>
<td>2. Pu Sa King</td>
<td>Bodhisattva Sutra</td>
<td>360</td>
<td>Saints</td>
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<td>3. Hui Kung King</td>
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<td>Space?</td>
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<td>4. Shiu Leng Yen King</td>
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<td>Heroes?</td>
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<td>5. En I King</td>
<td>?</td>
<td>40</td>
<td>Grace?</td>
</tr>
<tr>
<td>6. Kue Ting King</td>
<td>Vinirnita?</td>
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<td>Things to come</td>
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<td>7. Pao Tsang King</td>
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<td>8. Hwa Yen King</td>
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<td>Devotional</td>
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<td>9. Li Chien Ju King</td>
<td>?</td>
<td>30</td>
<td>The worship of God</td>
</tr>
<tr>
<td>10. Ta Pan Yo King</td>
<td>Mahaprajnaparamita</td>
<td>600</td>
<td>Highest wisdom about eternity.</td>
</tr>
<tr>
<td>11. Ta Kwang Ming King</td>
<td>?</td>
<td>50</td>
<td>The highest light</td>
</tr>
<tr>
<td>12. Wei Tseng Yen King</td>
<td>Adbhuta</td>
<td>550</td>
<td>Miracles</td>
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<td>13. Wei Mo King</td>
<td>Vimalakirtti</td>
<td>30</td>
<td>The sinless man</td>
</tr>
<tr>
<td>14. San Lun Pie King</td>
<td>?</td>
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<td>Trinity?</td>
</tr>
<tr>
<td>15. King Kang King</td>
<td>Vagrakkhedika</td>
<td>Diamond Sutra pragnaparamita</td>
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</table>
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16. Ching Fa Lun King ? 20 Orthodoxy

17. Fo Pen Hing King Buddhakaritra 116 Life of Buddha

18. Wu Lung King ? 20 The five Dragons

19. Pu Sa Kiei King Bodhisattva-karya-nirdeśa 60 Saints

20. Ta Chi King Mahasannipata Collection of

21. Mo Ho King ? 140 ?

22. Fa Hwa King Saddharma Pundarika Sutra 10

23. Yu Kia King Yoga Sutra 30 Extatic meditation

24. Pao Chang King ? Precious Common

25. Shi Tien Lun King ? 30 Paradise

26. Seng Ki King Mahasangha-vinaya Sanghika school 130

27. Fo Kwoh Cha King ? 1638 Miscellaneous

28. Ki Shin Lun King Mahayana-Sraddhatpada 50 Awakening of

29. Ta Chi Tu King Mahapragña paramita sastra 90 Higher Buddhism

30. Pao Wei King ? 147 The majestic

31. Pen Ko King ? 56 The Palace

32. Cheng Lu Wen King ? 10 Standard Rules

33. Ta Kung Cho King Mahamayuri-vidyaradjni 14 The Peacock
34. Wei Shih Lun King Vidyamātrasiddhi 10
35. Ku Shie Lun King Abhidharma-kosa Philosophy of kosastra 10

Note. Those without Sanscrit names are not included in Nanjio’s Catalogue of the Tripitaka. Can these be non-Buddhist Scriptures? 

Tr.

There were 35 works. 5,048 books were selected from them and given to the Holy Monk from China, for which he thanks Julai.” Each of the four pilgrims then folded his palms together and bowed towards Julai.

Julai spoke to the Master and said, “These Scriptures are priceless in value. Although they are Buddhist canons, they really contain the essence of the three religions of China, (Confucianism, Buddhism and Taoism) When you take them to your continent of Nan Chen Pu Chow for the instruction of all, be careful not to desecrate them. Do not read them till you have bathed and fasted from flesh. Reverence them as great treasures, for in them you find the mystery of how to become Divine, and you will receive wonderful light for the understanding of all things.” The Master kowtowed in thanksgiving, and received them all.

When the Master had gone, Julai was about to dismiss the assembled court, when suddenly Kwanyin entered, united her palms and spoke to the Founder of Buddhism, saying, “Some years ago I received your commands to go to the East and look for a man to fetch the Scriptures. To-day that work is accomplished. It has taken 14 years, which is 5,040 days, which is eight days less than the number of books in the three
collections of Scripture. I beg that you authorise me to have these Scriptures sent to the East in eight days." Julai was greatly pleased at this, gave her an edict authorising this, and ordered the eight great Cherubim to have the Holy Monk return to China with the Scriptures within eight days, so that the days might tally with the number of the books in the collection. On no account should there be any delay. The Cherubim then at once caught up the Master and said, "Scripture-Seekers, follow us." Then, feeling their bodies light and strong, they flew on the clouds following the Cherubim.

When their hearts were pure, they saw God,
When their work was finished, they flew on high.

To know how the Scriptures were received in the East, you must read the next chapter.
CHAPTER XCIX.

THE LAST TRIAL

The complete number of trials, nine times nine, comes to an end.

The complete number of perfected virtues, three times three, is attained.

Whilst the eight Cherubim escorted the Master on his return journey, the Angels of the five regions and other spirits went to Kwanyin and said, "We were formerly commanded by you to give private protection to the Holy Messenger. Now that his work is accomplished, we beg to be released from our duty." She said, "Certainly, but tell me how the Pilgrims behaved on the journey." They said, "They were most sincere and devoted. But the poor Master suffered countless troubles all the way. We have written a complete list of them. They number 80 in all."

Though the Guardian angels were many,
Constant were the attacks from evil spirits.
The Holy Monk travelled over a hundred and eight thousand li.
It is difficult to record all his trials.

Kwanyin looked at the list of trials and said, "It is not complete. To be perfect there should be 81 trials." She ordered the Angels to overtake the eight Cherubim, and tell them privately that they must let the Monk suffer one trial more, This the Angels did.

After receiving this order from Kwanyin the Cherubim slackened down on the wings of the wind, and
gradually descended to the ground, where they left the pilgrims.

To attain perfection in religion is not easy.
A firm will is needed to penetrate the Divine mysteries.
One must often fight and overcome devils,
Before one can reach the end.
One must toil and encounter many sorrows,
And not make superficial study of books.
But regard them as do the Taoists the book *Chan Tung Ki*.
If one errs by a hair's breadth, one cannot attain to truth.

It was a strange sensation for the pilgrims to be on the ground again. They had come down near some water. The Master asked, "Can any one tell me where we are?" Sun said, "Master, this is the mouth of the Milky Way River (see Chaps. 47-49)." The river was wide. It was also a lonely place, without houses or boats, and they were on the Western side. How could they get across? Two of them suggested that since the Master had left his mortal body behind, they could cross the river by magic. But Sun said, "No, it cannot be done." He knew that there was one trial more to undergo, and it was for this that they had stopped on the way. Then they heard a cry, "Chinese priest, come this way." They went, and found that it was the white tortoise, who had ferried them over as they went West, at the time when they had saved a family at Chen Kia Chwang. The tortoise said he had been waiting for their return for a long time, and was glad to see them. Sun, the Practical, said, "Formerly we had to trouble you. Now we meet again." At this the four pilgrims were very rejoiced to see the tortoise. He took them and the horse all on his back, and swam across to the other side.

The one way of salvation is full of mystery.
All evil spirits distinguish between Divine and human.
They know when the perfect man appears.
And the stages by which perfection is attained
They know the three ways of the Mahayana Faith
They know the nine ways of perfection,
There is no need of talking about carrying over by magic.

As they neared the Eastern shore and it was getting dark, the tortoise said, "Master, when you went West I asked you to enquire of Buddha for me how I might return to my former state, and when I might get a human body. Did you remember to ask?" But the Master had been so absorbed in his own affairs, that he had completely forgotten the tortoise and his request and so he had nothing to say. The tortoise, finding that he had been forgotten, turned a somersault and threw all and everything into the river. Happily the mortal body of the Master had been exchanged for an immortal one, and therefore he was safe in the water. Pa Kiei and Sa Sêng were also at home in the water, but the books were all soaked.

Suddenly a great sandstorm arose, the sky grew dark and there was thunder and lightning. The Master was so alarmed that he put weights on the books lest they should be blown away. Sun brandished his club, for he knew that the storm had been caused by an evil spirit who wanted to rob the Master of the books. They fought the whole night till dawn. Then the Master in his wet clothes and in great fear said to Sun, "What can be the meaning of this trial?" Sun blurted out, "Master, you know it is my duty to protect you. To get these Scriptures is to rob human nature of its forces by which men can be made to last
as long as Heaven and earth, and be as bright as the sun and moon, living in eternal youth, with an incorruptible body. On this account all the evil spirits are jealous, and wish to rob men of these Scriptures. First, they made the books wet, and now, they have succeeded in bringing your spiritual body down to earth again, it was necessary that your perfect powers should be brought to test for your protection."

When the sun rose, the books and other effects were spread out to dry. Soon the people of Chen Kia Chwang found the pilgrims and, full of gratitude for what had been done for them on the way West, insisted on their going to their village to see their new temple. There they found images of the four set up, and the whole village most prosperous. Sun said they should worship God, for all was owing to His grace. The Pilgrims were prevailed on to rest for the night.

Before daylight, however, the Master called his comrades up and said, "We must not yield to more invitations to stay. Let us start quietly at once." When they got outside, they heard the eight Cherubim in the sky calling out, "Travellers, follow us!" They felt the air full of sweet fragrance, and mounting the wind, flew on their way.

How they were received by the Chinese Emperor, you shall hear in our next.
CHAPTER C.

THE PILGRIMS FINISHED WORK

The return to China.
The five holy ones are canonized.

[OUTLINE.]

At the second drive of the wind, the Cherubim brought the four travellers in one day within sight of Sianfu. There they saw the Library built by the Emperor for the reception of the Scriptures. This had been erected three years after the Master had started for the West. Every anniversary after that, the Emperor had visited the building. On the very day that the Cherubim arrived with the travellers, the Emperor was there. The Cherubim would not descend to earth, but let the four travellers down, with their loads of Scriptures, telling them that they would wait there till they returned to say the books had been delivered, adding, "But be quick for we are to be back in eight days, and more than five are already spent."

When they neared the Library, the Emperor and officials saw them arriving, and came down from the upper story to meet them. The Emperor said, "Royal Brother, you have arrived." The Master fell on his knees and kowtowed. The Emperor raised him up, and asked, "Who are these with you?" The Ambassador said they were his disciples, and introduced each, saying what they had been, and how they had been converted by Kwanyin, and had volunteered to escort him on the whole journey.
The news of the Master's return soon spread through the city, and crowds ran to see him. He entered the Palace with the Emperor and thanked him for his great interest, and the loads of Scripture were brought in by his disciples. The Emperor asked the number of the Scriptures, how they had fared by the way, how they had reached the Spiritual Mountain and seen Buddha. The Master told how he had been given Wordless Scriptures the first time, and how, after he had presented the Emperor's golden bowl in order to secure the Scriptures, he had then been given the Written Scriptures, which comprised selections from thirty-five works, numbering 5,048 books from the three collections. The Emperor was greatly pleased and ordered refreshments for the pilgrims. Seeing the three strange disciples below, the Emperor asked if they were foreigners. Then the Master gave the history of each.

"My chief disciple is named Sun. His religious name is Seeker of Truth (Wu Kung). He is from the continent of Nan Chen Pu Chow, the Aolai country, the Orchard Mountain and the Waterfall Cave. Five hundred years ago, he made a great disturbance in Heaven and on that account was imprisoned on the borders of the Aborigines' or barbarian, country under a mountain. After listening to the exhortations of Kwanyin, who pitied him, he was willing to repent. When I reached that place I delivered him out of his prison and I found him a most valuable escort.

"My second disciple is named Chu (Pig). His religious name is the Seeker of Strength (Wu Nêng).
and also Pa Kiei (the eight commandments). He is a native of Fu Ling mountain, and the Cloud Inn cave. On account of his robberies at Kao Lai village, he was punished. But Kwanyin had mercy on him and exhorted him to repent. As my chief disciple was willing for his company, Chu, on account of his strength, was ordered to carry our baggage all the way. He could also work well in water.

"My third disciple is named Sa (Sand). His religious name is Seeker of Purity (Wu Tsing). I also called him Sa Ho Shang. He lived at Quicksands River and was a robber. He also was converted by Kwanyin, and is sometimes called a Shaman.

"The horse is not that which the Emperor gave me."

The Emperor said, "It is very much like it." The Master replied, "When I arrived at the Snake mountain, in one of the torrents there your horse was swallowed by this horse, then in the shape of a dragon. My chief disciple found out the history of this horse, that it was a foal of the Dragon King of the Western sea. Owing to its lawlessness it had been punished, but was afterwards forgiven and converted by Kwanyin. It was taken to carry me on the journey, and in a moment it was changed into the semblance of the other horse. It was very useful in crossing mountains and rivers, and in riding great distances. On our return it carried our load of Scriptures." (See also Chap. 94).

On hearing this, the Emperor was full of wonder and gratitude. Then he asked about the distance they had travelled. The Master replied, "We have travelled about 108,000 li, but we did not keep a careful record.
But I know that we spent 14 years on the way, met many robbers and evil spirits. We had our passports examined in many lands." He then called his chief disciple to bring the passport to show to the Emperor the many seals stamped on it.

They were those of the following countries:—


At this time dinner was announced, and the Master and his disciples dined with the Emperor. After that the officials, both civil and military, came, and the Emperor seated himself in their midst. The Pilgrims were invited to join, and singing and dancing, and instrumental music crowned the day with rejoicing.

It was a Royal banquet worthy of the ancient kings.
To have received the Scriptures was a joy to overflowing.
They were to transmit to future generations the best of the past
The light of God to illuminate the Royal domains.

Next morning the Emperor came and said he had no means of thanking the Master properly for his great services, but he presented him with an Introduction to the Scriptures. It is as follows in next page.
The Emperor's Introduction to these Scriptures

We have heard how the invisible forces of Yin and Yang, that brood over and produce all life, are represented by the visible sun and moon. The four seasons, though themselves unseen, by the action of heat and cold, produce all growth. By looking to heaven above or earth beneath, even the most ignorant know this influence of Yin and Yang. But the wisest cannot explain them fully. By what we see, it is easy to know that there are these forces. They cannot be fully understood because they are invisible. But their influence is known by what is visible. Even the ignorant have no doubt about them. Their form is invisible, and their workings beyond the knowledge of the learned. How much more difficult, therefore, is it to understand the religion of Buddha, which deals entirely with the unseen, the dark and the quiet, but which exercises profound influence over all beings throughout the universe. It is unsurpassed in high majesty, and in the smallest details it is Divine. Its greatness penetrates all space; there is no space so small that it does not permeate. It is not born; it does not die. It remains throughout all time, and never ages. Whether visible or invisible, it brings all blessings even now. Wonderful doctrine, most mysterious! Those who study it find it unlimited; its influences reaching everywhere in silence. They try to grasp it, but they cannot find the fountain head. How much less can the
ordinary man with his small ability and knowledge find out its full secret.

On examining the origin of this great religion, we find it arose in the Western land. During the Han dynasty we heard of it as of a dream, which flowed with its mercy to the Eastern lands. At first by Buddha’s example and teaching, before the doctrine was fully understood, the people believed he appeared on earth to do good, and honoured him. But after he returned to God, and generations passed, they forgot the true character of the Founder, and did not reflect the Light of the World, but made beautiful images, fine paintings, and, without authority, drew thirty-two marks or forms. Thus his main doctrines spread far and wide to save men from the three roads of transmigration (hell, demons, and animals), and left traditions everywhere to lead men along the ten paths of Buddhism. But true religion is not easy to spread without varying views arising. Plausible views are easily followed, and thus arise both true and false interpretations. Therefore the doctrine of the seen and unseen is expounded in various ways, according to the customs of the world; some asserting one view and others denying it.

So the schools of Primitive and Higher Buddhism flourish according to time and circumstance.

Then the Religious Teacher, Huen Chwang, a leader of Buddhism appeared. From his youth he was resolute and intelligent, and understood the vanity of the world. When grown he comprehended the spiritual—the laws governing life and death, and underlying providence,
and making for contentment—as clearly as the wind in the forest, or the moon mirrored in the water, and more beautiful than the dews of heaven. Therefore he knew everything, even before it took visible form, and was above being influenced by the senses, and in all the past he had no equal. He cultivated his heart the whole time, and mourned over the mutilation of the true doctrine. Studying the doctrine, he deplored that even the best books had many mistakes. He thought of revising them all, for wide publication, by striking out the errors, and preserving only the true, for the benefit of students. He thought of the Pure Land, and of visiting it for the purpose of religion. Leaning on his staff he went alone; he risked danger, and travelled far. In the morning drifting snow would bury the paths. In the evening clouds of sand would blow so that the sky was invisible. Ten thousand li of mountains and rivers he crossed. Through mist and fog, through heat and cold, through frost and rain, he pressed on. Because his zeal was great, he considered his trials light, being determined to succeed. He spent fourteen years (Sianfu Stone rubbing says seventeen years.—Trans.) in travelling from country to country, in order to find the truth. Through two great forests and across eight rivers he learned various truths. In fine parks and on high mountain peaks he saw strange sights. He learned the high thoughts of Buddha, and their purposes, from the best teachers studying the mysteries of religion and its very essence. Thus he learned by heart the six teachings of the three schools—in all a hundred loads of scriptures, and like waves their truth bubbled from his lips. Although he travelled
through innumerable countries, the scriptures were a definite number. He received the most important of Higher Buddhism, thirty-five works (Sianfu monument says six hundred and fifty-seven.—Traus.), consisting of five thousand and forty-eight (5,048) books for the purpose of translation and distribution in China, to make known the Great Religion. He brought the merciful clouds of the West to fall in fine rain in the East. Thus the imperfect doctrines of religion are corrected. By the power of the Great Religion, sinful men can subdue evil and be saved, just as water can put out fire. Travelling through the sea of life, it affords the voyager calm water instead of tumultuous waves, whereby he can reach the other shore in peace. Thus we know that if we do sin, we must have punishment; if we do good, we shall be raised to Heaven. Good and evil are reached by man himself. The cinnamon grows on the mountain ridge, nourished by clouds and dew, and impurities cannot reach it; it brings forth flowers, not because the nature of the cinnamon is good, but because its growing-place is pure. Again, the lotus grows in clear water, and dust cannot fall on its leaves; this is not because the nature of the lotus is pure, but because impurity cannot reach its home. Thus, if even the vegetable kingdom knows the importance of good environment, how can men attain perfection except by abiding in virtue?

I hope these Scriptures will abide for ever as the sun and moon, and that the great blessings found therein will spread over the earth and heavens.

Many officials congratulated the Emperor on the
Introduction. The Emperor said he would now like to have some of the new Scriptures explained. The Master replied, "Let there be a suitable fine place prepared, from which I may expound the Scriptures, and as the Scriptures should be preserved carefully, copies should be made for wide distribution." The Emperor at once commanded the Hanlins and best writers to make copies. Meanwhile a stage was erected from which the Master was to read. The disciples were also asked to go on the platform, and the reading was about to commence when the eight Cherubim appeared in the air and called out, "Reader of the Scriptures, return with us at once to the West." Then in a moment the Master, his disciples, and even the horse, rose in the air and were spirited away. The Emperor and his officials were greatly terrified at this, and worshipped towards the sky.

The Holy priests had exerted their energies to procure the Scriptures.
They had spent fourteen years on their travels,
They had suffered many trials on the way,
Many hardships, crossing mountains and rivers,
Their good work was now accomplished,
Through a thousand efforts.
The wonderful Scriptures of greatest Wisdom
To their country had been brought
And to this day are studied in the land.

When worship was over, the Emperor and many of his officials established the Land and Water Society for the salvation of ALL SOULS suffering in Hades, and eminent priests were appointed to read these Scriptures.

The eight Cherubim led the Master, his three disciples and the horse; in all, five individuals, back to the
THE PILGRIMS FINISHED WORK

Spiritual Mountain, and the whole journey, both coming and going, was accomplished in eight days exactly. When they arrived, Julai had called a great meeting of all the gods and saints, who were listening to his teaching. The eight Cherubim announced the return of the pilgrims, having accomplished their mission of delivering the Scriptures to China, and they brought them forward to receive the honours which Julai wished to confer on them. Julai thanked each one for his long and faithful service, saying, "Holy monk, in a former life you were my disciple, second in rank, called Kin Shen. But, because you did not study carefully, and looked down on our great religion (Nestorianism) you were condemned to be re-born in China. Fortunately you have now believed our religion and fetched the true Scriptures.

Then Julai conferred special honours on the pilgrims:

1. The Master was canonized as the Buddha of Sweet Incense (Yeu Tan).
2. His chief disciple was canonized as the Buddha Victorious in War, and his hat of spikes was removed.
3. His second disciple was canonized one of the Angels of the Pure Altar.
4. His third disciple was canonized as the Golden Lohan (arhat or angel).
5. The white horse was canonized as Chief over the eight Boards of the Dragons of Heaven.

Thus,

The various members of the whole body of the True Model on earth
Were in harmony with Him.
Both matter and spirit were once more quiet.
No evil spirits were to trouble any more,
The fruit of the Spirit was seen in following the Greatest Wisdom.
Thus perfection was attained and Hades escaped,
The Scriptures, circulated everywhere, filled the world with light,
The five holy ones were elevated to the highest state.

During this ceremony of canonization all the Buddhas and Bodhisattvas, the holy priests, Lohans, Angels, all saints from all mountains and caves, all local gods and spirits, and all who had attained to immortality from the beginning of time, attended and sat in their respective seats in the midst of glory indescribable.

The faithful seraphs gathered on gorgeous clouds,
In the blissful atmosphere of Paradise;
Where great dragons and fierce tigers lie together in peace,
Where sun and moons come and go,
Where great dragons play together,
Where birds of Paradise flit happily about,
And black monkeys and rare white deer are found.
There beautiful flowers of all seasons,
Ripe fruit of all kinds abound,
Tall pines and lovely bamboos.
Flowers of all colours,
Immortal peaches all ripe.

Then they all folded their hands, worshipped, and chanted the following New Anthem in Heaven:—

1. We take refuge, or believe,
   In the Ancient Buddha (God), who created Light.
2. In the Great Physician of the Crystal Sea.
3. In the world honoured teacher, Shakyamuni*.
4. In the God of the past, present and future.
5. In the God of pure joy.

*The Shakyamuni of Primitive Buddhism never rose from the dead. That of Higher Buddhism did after three days. See The Resurrection of Shaka in the Nara Museum, Japan, and also N. T. of Higher Buddhism, p. 190 note.
THE PILGRIMS FINISHED WORK

6. In Vairochana (the sun of Righteousness.)
7. In the canopy Prince.
8. In the Messiah.
9. In Omito Fo (Amitabha.)
10. In the God of Endless Age. (The Eternal.)
11. In Him who welcomes men to heaven.
12. In Him who is the indestructible Diamond.
13. In Him who is precious Light.
14. In the most terrible One.
15. In Him who is the Essence of joy and progress.
16. In Him who is the Reflected Light.
17. In Him who has no darkness.
18. In Varuna.
19. In Brahma the Creator.
20. In Him of all glorious merit.
21. In Him who is most able.
22. In Him who goes about doing good.
23. In Him with the light of the Sandal-wood banner.
24. In Him with the Mani canopy.
25. In Him who shines with great wisdom.
26. In Him whose goodness is vast as the ocean.
27. In Him who is Great in mercy.
28. In Him who is Strongest in mercy.
29. In Him who is Chief in all goodness.
30. In Him who is God of boundless glory.
31. In Him who is the God of golden glory.
32. In Him who is an able Counsellor.
33. In Him who is surpassingly wise.
34. In Him who is the world's restful Light.
35. In Him who is the Light of the sun and moon.
36. In Him who illuminates the sun and moon.
37. In Him who is the Lord of the Wisdom Canopy.
38. In Him who is the Gospel Sound.
39. In Him who is permanent Light of the Canopy of the heavens.
40. In Him who is the Lamp of the World.
41. In the King of Perfect law.
42. In Him who is the Light of Mount Meru.
43. In the All-wise and All-powerful King.
44. In the Light of the Golden Ocean. (space?)
45. In Him whose great light pervades all the universe.
46. In Him who is the mighty Light.
47. In Him with the merit of the Sandal Wood Banner.
48. In Him who is ever victorious.
49. In Kwanyin.
50. In the Mighty One.
51. In Saint Wên Shu.
52. In Saint Pu Hien.
54. In the great Lotus Society.
55. In all the Saints of Paradise.
56. In the three thousand great choristers? (Giete, 招誦)?
57. In the 500 great witnesses.
58. In the monks and nuns.
59. In the saints who follow the boundless and universal law.
60. In the Holy Cherubim.
61. In the angels who serve at the sacred Altar.
62. In the burning Seraphim (Lohans?)
63. In all the mighty Powers throughout the Universe.

We desire that the virtues and glory of the Pure Land be pleasing to the four pilgrims, and be the salvation of all human sufferers. If any who hear the Scriptures are made to find wisdom, and reach the Happy Land, it will gratify all the Buddhas and Bodhisattvas, and the perfect saints of all the Universe.
Tai Ching Kung 太清宮 the Chief Monastery in Laoshan, Shantung, in 1913. Chiu Chang Chun began his monastic life in Laoshan.
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