

(*looked down upon*) the four *Vēdas*, whilst finding *Lu* small.¹⁹

From this time he travelled forth and frequented places of discussion, and so passed many years, his merit completed, even as his ability was perfected. Reaching back to the beginning, when the sun and moon first lit up with their brightness the spiritually (*created*) world, or, as Tseu-yun, with his kerchief suspended at his girdle, startled into life (*developed*) his spiritual powers, so in his case the golden writing gradually unfolded itself. He waited for the autumn car, yet hastened as the clouds; he moved the handle of jade²⁰ for a moment, and the mist-crowds were dispersed as the heaped-up waves. As the occasion required, he could use the force of the flying discus or understand the delicate sounds of the lute used in worship.²¹

With all the fame of these acquirements, he yet embarked in the boat of humility and departed alone. In the land of Hwan-yuen he first broke down the boasting of the iron-clad stomach;²² in the village of Ping-lo in a moment he exhibited the wonder of the floating wood.²³ Men near and afar beheld him with admiration as they said one to another, "Long ago we heard of the eight dragons of the family of Sun, but now we see the double wonder (*ke*) of the gate of Chin. Wonderful are the men of Ju and Ing."²⁴ This is true indeed! The master

¹⁹ To find "Lu small" is an allusion to a passage in Mencius: "Confucius mounted on the mountain of the East, and found that the king of Lu (*i.e.*, his own country) was small." (Jul.) The meaning of the expression in the text seems to be that Hiuen Tsiang found his own studies contracted and small, so he bent down his head to examine the *Vēdas*.

²⁰ The fly-flap of the orator has a jade handle.

²¹ So I have ventured to translate the word *pai*, although in the addenda at the end of Book I. the word is considered corrupt.

²² This probably refers to some

minor encounter or discussion which Hiuen Tsiang had in his own country. The expression "iron-clad stomach" refers to the story told of one he met with in his travels in India who wore an iron corslet lest his learning should burst open his body.—*Siyu-ki*, book x. fol. 9.

²³ I cannot but think this refers to the ability of Hiuen Tsiang in hitting on the solution of a difficult question, as the blind tortoise with difficulty finds the hole in a floating piece of wood.

²⁴ The rivers Ju and Ing are in the province of Honan. The saying in the text is quoted from a letter addressed