

Beam" is also kan-liang. The two sound alike, though the characters are different. Thus the pun is made here.

50. Since in his previous life Kuo Ma-erh was a willow tree, thus Lü Tung-pin made this remark. For when a willow tree is cut up, it could produce plenty of boards.
51. The Chinese word for "way" is *tao*, which is also the ultimate truth in Taoism, namely, the *Tao*.
52. The cuckoo-bird cup was a kind of tea cup with a cuckoo-bird design.
53. As explained before, the Chinese word *tao* means the Way, the road. Since Kuo Ma-erh was a willow tree in his previous life, he was left to the roadside for he failed to obtain the *tao* (road).
54. Chang Tzu-fang whose given name was Liang, helped Liu Pang, later Emperor Kao-tsu of the Han, to overthrow the Ch'in empire and founded the Han. But when the Han Court was firmly established, Chang Liang retired from the government office and devoted himself to the pursuit of the *TAO*.
55. Both Lan Ts'ai-ho and Han Hsiang-tzu were members of the Eight Immortals.
56. P'eng-lai palace and Fang-chang Mountain were legendary places in Taoist religion.
57. Yang-kuan was considered the furthest point to the west, and therefore, the last outpost where people could bid farewell to those who would go beyond Yang-kuan to the barbarian region.
58. Wei-ch'eng was located in Shensi (modern Shensi Province). It is usually cited in poems, especially poems on departure.
59. T'sang-wu, in Taoism, was a legendary mountain, while North Sea a legendary sea. North Sea was located in the far north. Ts'ang-wu was located in the south. The two form the boundaries of the world. Thus only an immortal could visit North Sea in the morning, and take a rest at Ts'ang-wu by night.
60. Lü's name, Tung-pin, separately means "cave" and "pin iron." Thus the explanation here.
61. In Buddhism as well as in Taoism, human ideas or intentions are usually compared to a horse, always jumping and galloping, difficult to control; and human hearts or desires are compared to monkeys, always moving and changing, very difficult to tame.
62. Ibid.
63. Informatin on Liu Kun is not known. It seems that he was a good dancer.
64. The Weaving Girl, in Chinese legends, is a star in Heaven. She was the daughter of Queen Mother of the West, the highest deity in Taoism. She descended to the human world and married a cowherd. When it was time for her to go back to heaven, she left her husband and two children behind. When the cowherd found out, he chased after her. When he was about to catch up to her, the Queen Mother appeared and interfered, unwilling to let the two lovers meet again, the Queen Mother put a river (the Heavenly River to the Chinese, or the Milky Way to the West) between them. Thus the two stars, the Weaving Girl and the Cowherd, could be seen on either bank of the river.
65. The Jade Maiden and the Golden Lad were usually mentioned together in

Chinese fairy -tales. They were believed to be the pages serving the Jade Emperor in Heaven.

66. Red Dust in Chinese literature always alludes to the human world.
67. Both Chiang-shu (Red Tree) and Ch'ing-ch'in (black Lute) were fairies in Taoism.
68. This is another pun involving Chinese expressions and characters. In Chinese a married couple is usually called "two mouths" literally. The family name Lü, as mentioned before, is made of two component parts meaning "mouth." Thus the character Lü can also be interpreted as "two mouths."
69. Tao-lu was an official appointed by the government to take charge of the Taoist affairs.
70. Han Yü was a great statesman and man of letters of the T'ang Dynasty.
71. Purple Dwelling (or residence) refers to the dwelling place of a fairy and immortal.