

The Growth 722

Chapter 722 4: Mysteries of Earth

Di Jun is one of the oldest and most powerful Ancient Emperors in the Mountain and Sea Realm.

As the ruler of the Primordial Era, Di Jun's offspring spread across the land, with the ten suns and twelve moons merely being some of his most cherished children.

—Classic of Mountains and Seas: Great Wilderness South Scripture.

—In the Great Wilderness, there is a mountain called Buting Mountain, where the Rong River terminates.

There is a land of three bodies, born from Di Jun's wife Ehuang, of the Yao Clan, consuming millet food and commanding four birds.

There are four corners of the abyss, each sending homage, with the north connected to Black Water, and the south to the Great Wilderness.

The northern side is named Shaohuo's Abyss, the southern side is named From the Abyss, where Shun bathed.

—Beyond the Southeast Sea, between the Gan River, there lies Xihe Country, where a woman named Xi He bathes the suns at Sweet Abyss.

Xi He, Di Jun's wife, gave birth to the ten suns.

In the Great Wilderness, there is a mountain named He Xu, where the sun and moon rise.

—There is a land called Zhongrong Country, where Di Jun begat Zhongrong. Zhongrong people eat beasts, fruits of trees, and command four birds: leopard, tiger, bear, and Xiong Pi.

—There is a land called Siyou Country, where Di Jun begat Yan Long, and Yan Long begat Siyou.

Siyou begat a thinker, unmarried, and a Si Nu, without a husband. They consume millet and eat beasts, commanding four birds.

—There is a land called the Land of the Bai Race, where Di Jun begat Di Hong, and Di Hong begat the Bai Race, who discard surnames, consume millet, and command four birds: leopard, tiger, bear, and Xiong Pi.

—Classic of Mountains and Seas: Great Wilderness East Scripture.

—There is a land called Heichi Country, where Di Jun begat Heichi, of the Jiang surname, consuming millet and commanding four birds.

—There are five colored birds, welling beyond the sandy wastes. They are Emperor Jun's lesser friends. Two altars are beneath the emperor, and the colorful bird is the one in charge.

—Classic of Mountains and Seas: Great Wilderness West Scripture.

—There is a woman bathing the moon, Di Jun's wife Chang Xi, who bore the twelve moons, and this is where they bathed.

Simply listing the famous countries and Divine Pantheons in the "Classic of Mountains and Seas" related to Di Jun reveals no fewer than a dozen direct or indirect connections.

It is easy to imagine how vast Di Jun's power was at its height.

Even after the ten suns scorched the land, Di Jun's remaining power still lurked in the Four Seas and Eight Desolates, always ready for a comeback.

Bai Ze traveled in these Four Seas and Eight Desolates, compiling the names, abilities, and weaknesses of spirit monsters and Ghost God under such circumstances.

This blatant provocation is akin to kicking open your door and then publicizing the members, properties, and even the security level of your household.

It's intolerable for anyone, let alone those once-dominant forces.

Unfortunately, Bai Ze, having made extensive contacts among the Gods and pacified all beings, had already gathered a massive force unconsciously.

By the time Di Jun rebuilt the Heaven-Reaching Jianmu and opened the Celestial Gate, a great war between the two sides was inevitable.

In that war, numerous Ancient Emperors who had long left the Mountain and Sea Realm returned, and various up-and-coming talents displayed strength not inferior to their predecessors.

Naturally, Wang Shu became Bai Ze's most steadfast supporter, assisting him in contacting and gathering support from various Gods.

Queen Mother of the West, Eastern King, Fu Xi, Nuwa, Gonggong, Luwu, Yingzhao...

Some were once-dominant Ancient Emperors, others were newly rising talents.

No matter their former identities and positions, Bai Ze and Wang Shu persuaded them all to want to end the world-ending war initiated by Di Jun once and for all.

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"What happened afterward?"

"Did you all leave the Mountain and Sea Realm together after the great war?"

Li Hao, already familiar with the Mountain and Sea Realm's history, couldn't help but interrupt Wang Shu's story at this moment.

From Wang Shu's description, it wasn't hard to see that she and Bai Ze not only knew each other for a long time but even might have been benefactors during Bai Ze's growth process.

But the question arises here, didn't Bai Ze seem to inform Wang Shu upon leaving the Mountain and Sea Realm?

Could it be that their relationship wasn't as close as Wang Shu described?

Or was there another hidden reason behind it?

"Hmph!"

"He's just like my second sister, a naive fool."

Just as Li Hao had guessed, Bai Ze's departure did not inform Wang Shu, nor did he tell any ally in the Mountain and Sea Realm.

Because in Bai Ze's thoughts, he felt that only he needed to bear the deep hatred and enmity alone.

For the current Mountain and Sea Realm, what was needed was peace and recuperation, not relentless pursuit and large-scale conflict with Di Jun, who had long escaped the Mountain and Sea Realm.

The vast majority of life in the Mountain and Sea Realm was new, born after the ten suns scorched the land.

They had no obligation or need to inherit the previous generation's hatred; Bai Ze only hoped all enmity would end with him.

Subsequently, the occurrences can be easily predicted.

Bai Ze relentlessly pursued Di Jun, attempting to kill him completely.

Meanwhile, Wang Shu closely followed Bai Ze, unwilling to see this naive guy head towards death like her sister.

It was a pursuit spanning countless years, where even time seemed irrelevant in the endless chase.

When Wang Shu located Bai Ze again, he had already perished together with Di Jun.

Di Jun slumbered in the gaps of dimensions, constantly at risk of falling into the [Fallen Area].

As for Bai Ze?

His world had long crumbled, transforming into star dust falling into the [Fallen Area].

Following the remaining traces of Bai Ze, Wang Shu resolutely chose to descend dimensionally, entering the [Fallen Area] to search for whatever remained of his consciousness.

When Wang Shu discovered Earth, it happened to be during the Golden Age of the Tang Dynasty on the Huaxia Land.

On Earth, Wang Shu was astonished to find that this civilization had various mythologies about the Mountain and Sea Realm.

Especially in the Pre-Qin Xiang Chu Culture, there were surprisingly descriptions and records about the Jiuge Gods.

In those seemingly ambiguous records, the Jiuge Gods paralleled the Mountain and Sea Realm's Gods in many aspects, even including legends of some Mountain and Sea Gods.

For instance, Wang Shu herself appeared in both the Mountain and Sea Mythology and Jiuge Mythology.

It's just that in Jiuge Mythology, Wang Shu's status was evidently higher than in Mountain and Sea Mythology, being the sole Moon God.

Wang Shu was uncertain if another "Wang Shu" existed among the Jiuge Gods, but she knew it must have some connection to Bai Ze.

Creating another Jiuge of god based on Mountain and Sea Mythology wouldn't be challenging for Bai Ze, who held the [Bai Ze Map].

What puzzled Wang Shu, however, was this.

Someone with Bai Ze's disposition wouldn't choose a life-bearing planet as their "Fallen Land".

"So, I just settled down on Earth."

"I witnessed the rise and fall of this civilization and learned many secrets I shouldn't have known."

"Bai Ze chose Earth as his 'graveyard' because it hid even older secrets from the Mountain and Sea Realm."

"Only after that did I realize he deliberately left clues to guide me to Earth."

"The existence of this planet is, in itself, a great secret."