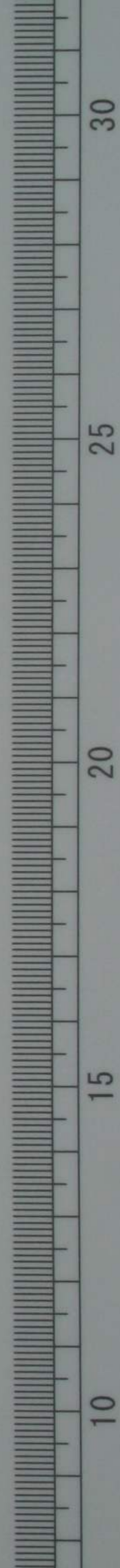




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## 西王母事實

西王母姓楊名回一名婉矜居於陝甘西戎流沙之瀕古之仙人也昔有夏朝后羿皇帝曾向其請不死之藥被嫦娥竊食而走奔月宮及周穆王好神仙亦謁見母於瑤池仙境之上母善種蟠桃三千年一結子有人傳說以四顆賜漢武帝味甚甘美東方朔聞之即往偷食漢朝東方朔後有獻短人至見朔曰此子太不良三次偷母之桃朔遂避去



### HSI WHNG-MU (King's Mother of the West)

Hsi Wang-mu is an ancient fairy princess. Her maiden surname is Yang (楊) and her name is Hui (回), alias Wau chin (婉矜). She is said to dwell on the beach of Swift Sand (流沙) in the Western Frontier (西戎), i. e. to have troops of fairies and genii under her command.

Once Emperor Hsie Hou-i (夏后羿), of Hsia Dynasty (2205-1766 B. C.), who was a famous archer, asked for elixir of immortality from Hsi Wang-mu, but Chang E (嫦娥), a beautiful lady, stole the elixir and fled with it to the moon where she was changed into a frog.

Later Emperor Chou mu wang (周穆王); of Chou Dynasty 1122-255 B. C. was very much interested in fairies; He paid call on Wang-mu at Yao Chiu (瑤池); a pool in fairyland in the country of Hsi Wang-mu.

Wang-mu is well known in planting P'ang Tao (蟠桃), fang peaches, that bear fruits once every 3000 years. It is said that she bestowed four pieces P'ang Tao on Emperor Han Wu-ti (漢武帝) of the Han Dynasty 306 B. C. 200 A. D.: Its taste was so sweet and delicious that Tuog Fang-shuo (東方朔) a minister of Wu-ti stole and ate the peaches. Subsequently when the Eastern Frontier Tribes presented a dwarf to Wu-ti, the dwarf upon meeting Feng shuo told the Emperor that Tung was a bad egg having had three times stolen Wang-mu's peaches.

老壽星

仿刊王本史記，封禪書，第六，第十五頁，紀老者，白鬚節杖，係南極老人星，凡民見之，寰宇以寧，乃為建廟宇，俾得長生焉。  
 本節又云，亢角二宿，抵天河神位時，一農曆三月或國歷四月謂之壽星，每於季春東風拂拂，萬象蓬勃，與凡動植，相繼而生，罔有毀傷，是以足徵漫漫，冬月一切生機咸告潛伏而攸久不息，該壽星滿面春風，鬚頰白，杖有節，蓋以示眾生之攸久無邊也。  
 按，角為天河眾星之一，而於清明節候，約國歷四月五號午夜十二時廿四分見之，而亢則見於穀雨午夜十二時十六分，約國歷四月廿或廿一，是也。

LAO SHOU HSING The Star of Longevity.

There are two stories in connection with Lao Shou Hsing. The first 仿刊王本史記 封禪書第六第十五版 Feng Kan Wang Pen Shih Cht Feng Shan Snu Number 6 fo ho 15 states that the old gentlemen with white beard and gnarled staff represents the South Pole Old man Star, When people are able to get a vision of this star tee whole world is at peace Temples have been built to this star in order to secure long life and prosperity

The same article about Lao Shou Hsing says that when the two signs of the Zodiac 角 Chiao and 亢 kang perch thr position of 辰 Chen in their celestial journey (which is usually during the 3rd moon or in April) they are called 壽星 Shou Hsing, or The Star of Longevity. The reason for this id that these signs how up during the 3rd Moon (or usually April) when the Spring air brings forth renewed activity ameg all kinds of life. As the Spring an advances all living caeatures and plants grow in crder y sequence and nothing is harmed. These facts show that altho, life has been bormant in some ways ouring the long wintes months, in fact life is never extinguished, Teere fore. The star of Longevity is represented as an old man With White beard carrying a gnarled staff He has a smile on his face as he is ever able to tell the world that life goes on and on for eternify.

Note. The (角) Chiao sign of the Zodiac appears in the heavens at the time of the 清明 Coiag Ming Pure Brightness Festival. which usualy occurs about THE 5TH or 6TH of April, at 12,24 midnig bf.

THE 亢Kang sign of THE Zopiac may be seen at 12;16 midnigt during THE 穀雨 Ku Yu Grain Rain Festival, which usualy occurs on or about the 20tbot 21st of April.



## 漢湘子

漢湘子，依叔而求學，以應場試，叔力拒魔術，但漢年青，匪特方命荒學，且轉成呂洞賓之徒，欲不用穀而釀旨酒，及不蕊之花，其乖自然律也，叔方滋疑竇。漢遂存彈丸塊土於盆下，啓之忽見好花雙開，葉有詩二行，書以金，行各七字，故其特徵。為捧滿貯壽桃之藍形葫蘆，或捧花球云。



HAN HSIANG TZU was entrusted to his uncle to be educated and prepared for public examinations. His uncle was a strenuous opponent of all forms of magic, contrary to the wishes of his uncle. The youth did not study for the public examinations but instead became a convert of Lu Tung pin. He wished to be able to produce good wine without the use of any grain and also to be able to cause flowers to bloom instantaneously. When the uncle expressed doubt as to his being able to defy the laws of nature, Han Hsiang put a little earth under a basin and upon lifting it disclosed two flowers on the leaves of which were written in gold characters a poem, two lines of seven characters each. The characteristic of Han Hsiang is a gourd shaped basket full of the peaches of immortality and held in the two hands. Sometimes he is also represented holding a bouquet of flowers.

李鐵拐

李鐵拐，素健，居山，儀容亦美，有餘早。歲從事修，素健，居山，儀容亦美，有餘早。老立，李姓，同宗，廢中，忘此，大，師，與。下子時，見教，以俗，事，皆空，之，理，子，且。召遊，見國，於天，家，馬，乃，其，與，老，子。西遊，諸國，之行，也，乃，其，與，老，子。付遊，諸國，之行，也，乃，其，與，老，子。而論，其徒，曰，未歸，可，音，者。越而，論其徒，曰，未歸，可，音，者。嗣，李如，擬以，其徒，適應，召，可，音，者。天路，乃視，其於，身，期，未，日，一，回。有，一，乃於，幽，魂，其，遺，體，另，之。亡，一，乃於，幽，魂，其，遺，體，另，之。拐，一，乃於，幽，魂，其，遺，體，另，之。世傳，一，乃於，幽，魂，其，遺，體，另，之。懸孤，一，乃於，幽，魂，其，遺，體，另，之。寢葫，一，乃於，幽，魂，其，遺，體，另，之。交貧，一，乃於，幽，魂，其，遺，體，另，之。是仙，一，乃於，幽，魂，其，遺，體，另，之。背葫，一，乃於，幽，魂，其，遺，體，另，之。



LI TIEN-KUAI was originally a man of good stature and fine appearance. From early youth he devoted himself to an ascetic life living in the mountains for more than forty years. He sat on a reed mat and of ten forgot to eat or sleep. Being of the same surname, Li, as Lao Tzu, he besought the Great Master to descend to the earth to teach him the mysteries of life. From time to time Lao Tzu appeared to Li and taught him the vanity of all earthly things. Sometimes Lao Tzu also summoned Li to interview him in his heavenly abode. It was when Li was on one of these trips with Lao Tzu to the countries of Hai-yu that he left his material body in charge of his disciple, Lang Ling, with instructions to cremate it if he did not return within seven days. On the sixth day the disciple was called home to visit his sick mother and decided to cremate Li's perishable body. According to his original plan Li returned on the seventh day from his celestial journey, only to find that his body had been cremated and that he had no abode. On looking around he found the body of a lame beggar who had just died, and Li took this for his own double or astral body. He procured an iron staff (Tieh-kuai) to support the deformed body which he had adopted as his own and from this obtained the name of Li Tieh-kuai. He is accredited with many benevolent deeds, such as bringing to life the body of the mother of the disciple who cremated his original body. In the form of an old man he sold drugs in the market place which could cure any kind of disease and while there he hung a gourd on the wall of the house. Into this gourd he retired at night, going out the following day to attend to his sales. He preferred to associate with the poor and needy thus acquiring a reputation for benevolence. The characteristic of this immortal is the all-shaped body of a beggar, who carries an iron staff in his hand and a gourd on his back.

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