



Hong Ge

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Produced by Wang Yu Min

《抱朴子》

「抱朴子曰：命之修短，實由所值，受氣結胎，各有星宿。天道無為，任物自然，無親無疏，無彼無此也。命屬生星，則其人必好仙道，求之亦必得也。命屬死星，則其人亦不信仙道，不信仙道，則亦不自修其事。所樂善否，判於所稟，移易予奪，非天所能。」

《抱朴子·塞難》「按《仙經》以為諸得仙者，皆其壽命偶值神仙之氣，自然所稟。故胞胎之中，已含信道之性，即其有識，則心好其事，必招明師而其法，不然，則不信不求，求亦不得也。」《抱朴子·辯問》「《玉鈴經》主命原曰：人之吉凶，制在結胎受氣之日，皆上得列宿之精。其值聖宿則聖，值賢宿則賢，值文宿則文，值武宿則武，值富宿則富，值賤宿則賤，值貧宿則貧，值壽宿則壽，值仙宿則仙。...為人生本有定命，張車子之說是也。苟不受神仙之命，則必無好仙之心...此豈非天命之所使然乎。」

《抱朴子·辯問》 「按《易內戒》、《赤松子經》、《河圖記命符》皆云：天地有司過之神，隨人所犯輕重，以奪其算，算減則人貧耗疾病，屢逢憂患，算盡則人死，諸應奪算者有數百事，不可具論。又言身中有三尸，...欲使人早死，此尸當得作鬼，自放縱游行。享人祭酹。是以每到庚辛之日，則上天白司命，道人所為過失...。」

《抱朴子·微旨》 「但有惡心而無惡跡者奪算，而惡事而損於人者奪紀，若算紀未盡而自死者，皆殃及子孫也。」

《抱朴子·微旨》 「仙法欲靜寂無為...，仙法欲令愛逮蠱蠕...，仙法欲止絕臭腥...，仙法欲溥愛八方...彼二主徒有好仙之名，而無修道之實，所知淺事，不能悉行。要妙深秘，又不得聞。又不得有道之士，為和成仙藥已與之。」

《抱朴子·論仙》 「抱朴子曰：要道不煩，所為鮮耳。但患志之不立，信之不篤，何憂於人理之廢乎？」

《抱朴子·釋滯》 「故曰非長生難也，聞道難也；非聞道難也，行之難也；非行之難也，終之難也。」

《抱朴子·極言》 「抱朴子曰：天地之大德曰「生」，好物者也。是以道家之所致秘而重者，莫過乎長生之方。故血盟乃傳，傳非其人，戒在先罰。先師不敢以輕易受人，須人求知至勤者，...求之不篤者，安可炫其沽以告之在？」

《抱朴子·勤求》 「抱朴子曰：欲求神仙，為當得其至要。至要者在於寶精、行氣、服一大藥便足，亦不用多也。然此三事，復有深淺，不值明師，不經勤苦，亦不可倉促而近知也。」

《抱朴子·釋滯》 「或得要道之訣，或值不群之師，而猶恨於老妻弱子.....愛習之情卒難遣，而絕俗之志未易果。」

《抱朴子·論仙》 「承師問道，不得其人，委去則遲遲冀於有獲，守以施己竟無所成，

須費是 妨功，後雖痛悔，亦不及已。事閒淺進之事由不可坐知，況神仙之事乎？雖聖 雖明，莫猶自曉，非可以歷思得也，非可以觸類求也。誠須所師，必深必博，...所從學者，不得遠識淵潭之門而值孤陋寡聞之人，彼所知素狹源短流促，倒 裝與人則不捨，分損以授，則淺薄無其能，其所寶宿已不精，若復料者以教人，亦安能有所成？」

《抱朴子·祛惑》「或問曰：「為道者當先立功德，審然否？」抱朴子答曰：有之。按

《玉鈴經·中篇》云：立功為上，除過次之，...欲求仙者，要當以忠孝和順仁信為本。若德行 不修，而但務方術，皆不得長生也。行惡事大者，司命奪記...又云：人欲地 仙，當立善三百；欲天仙，立千二百善。若有千一百九十九善，而忽復中行 一惡，則盡失前善，乃當復更善數耳。...又云：積善未滿，雖服仙藥，亦無 益也。」

《抱朴子·對俗》「然覽諸道戒，無不云欲求長生者，必欲積善立功，慈心於物，恕己及人...如此乃為有德，受福於天，所作必成，求仙可冀也。」

《抱朴子·微旨》「或曰：審其神仙可以學致，翻然凌霄，背俗離世，蒸嘗之禮，莫知修奉，先鬼有之，其不餓乎！」抱朴子曰：蓋聞身體不傷，為之終孝，況得 仙道...，先鬼有知，將蒙我榮，...然則今之學仙者，自皆有子弟，以成祭祀 ，祭祀之事，何緣便絕。」

《抱朴子·對俗》

「抱朴子曰：聞先師云：仙人或升天，或住地，要於具長生，去留各從其所好耳。...彭祖言：天上多尊官大神，新仙者為卑所奉事者非一，但更勞苦。故不足役役於登天，而只人間八百餘年也。」

《抱朴子·對俗》

「抱朴子曰：余考覽養生之書，鳩集久視之方，...莫不皆以還丹金液為大要者焉。然則此二事，蓋仙道之極也。服此而不仙，則古來無仙矣。」

《抱朴子·金丹》「或問曰：「世有服食藥物，行氣導引，不免死者，何也？」抱朴子曰：不得金丹，但服草木之藥及修小術者，可以延年遲死耳，不得仙。會但 之服草藥，而不知還年之術，則終無久生之理也。或不曉戴神符，行禁戒， 思身神，守真一，則只可令內疾不起，風濕不犯耳。若卒有惡強邪，山精水 毒害之，則便死也。或不得入山之法，令山神為之作禍，則妖鬼試之，猛獸 傷之溪毒擊之，蛇蝮螫之，至多死事，非一條

也。」

《抱朴子·極言》231 「夫長生仙方，則為有金丹；守形卻惡，則獨有真一。古人猶重之。仙經曰：九轉丹，金液經，守一訣，皆在崑崙五城之內，藏以玉函，刻以金札，封以紫泥，印以中章焉。」

《抱朴子·地真》

「傳丹經不得其人，身必不吉，若有篤信者，可將合藥以分之，莫輕以其方傳之也。...為神丹既成，不但久生，又可以做黃金。...祭當別稱金各檢署之。...不先以金祀神，必遭殃咎。」

《抱朴子·金丹》 「第一禁，務令俗人之不信道者謗訕評毀之，必不成也。鄭君言所以爾者，和此大要皆當祭，記則太乙、元君、老君、玄女皆來鑑省。...而邪氣得進，藥不成也。...不與俗人相見，爾乃可作大藥。」

《抱朴子·金丹》 「抱朴子曰：金液太乙所服而仙，不減九丹矣，...老子受之於元君。元君曰：此道至重，百世一出，藏之石室，合之，皆齋戒百日，不得與俗人相往來，於名山之側，別立精舍，百日成，服一兩便仙。」

《抱朴子·金丹》 「抱朴子曰：《神農》四經曰：上藥令人身安命延，生為天神，遨遊上下，使役萬靈，體生羽毛，行廚立至。五芝及耳丹砂、玉札、曾青、雄黃、雌黃、雲母、太乙禹餘糧，各可單服之，皆令人飛行長生，中藥養性，下藥除病，能令毒蟲不加，猛獸不犯，惡氣不行，眾妖併辟。」

《抱朴子·仙藥》 「仙藥之上者為丹砂，次者為黃金，次則為白銀，次則諸芝，次則五玉，次則雲母、次者明珠、...。」

《抱朴子·仙藥》 「《餌丹砂法》，丹砂一斤...，令可丸，服如麻子三丸，日在。四十日，腹中百病癒，三尸去；服之百日，肌骨堅強；服之千日，司命削死籍，與天地相保...。」

《抱朴子·仙藥》 「 《兩儀子餌消黃金法》...，食一斤金，壽弊天地，食半斤金，五兩，千二百歲，無多少，便可餌之。當以王相之日，作之神良，勿傳人，傳人，藥不成不神也。」

《抱朴子·仙藥》 「 又銀但不及金玉耳，可以地仙也。」

《抱朴子·仙藥》 「 欲求芝草，入名山，必以三月九月，此山開出神藥之月也，勿以山很日，比以天時輔，三奇會尤佳。出三奇吉門到山，須六陰之日，明堂之時，帶靈寶符，牽白犬，抱白雞，以白鹽一斗，及開山符檄，著大石上，執吳唐草一把以入山，山神喜，必得芝。」

《抱朴子·仙藥》

玉石： 「玉亦仙藥，但難得耳。《玉經》曰：服金者壽如金，服玉者壽如玉。又曰：服玄真者，其命不極。玄真者，玉之別名。」

《抱朴子·仙藥》 「 又雲母有五，而人多不能分別之，...，服之一年，則百病除，三年久服，老公反成童子，五年不闕，可以役使鬼神，入火不燒，入水不濡，踐棘而不傷膚，與仙人相見。」

《抱朴子·仙藥》 「 又雄黃當得武當都山所出者，純而無雜，其赤如雞冠，... 服之皆令人長生，百病除，三尸下，班痕滅，白髮黑，...。」

《抱朴子·仙藥》 「 道書雖言欲得長生，腸中當清，欲得不死腸中無滓。又云，食草者善走而愚，時肉者多力而悍，食穀者智而不壽，食氣者神明不死。此乃行氣者一家之偏說耳，不可孤用也。...若遭世荒，隱竄山林，之此法者，則可以不餓死。其不然也，則無急斷，急既無可大益。」

《抱朴子·雜應》 「 夫長生得道者，莫不皆由服藥吞氣，而達之者而不妄也。」

《抱朴子·雜應》 「 或曰：「敢問欲修長生之道，何所禁忌？」抱朴子曰：禁忌之至急，在不傷不損而已。」

《抱朴子·微旨》「夫人所以死者，諸欲所損也，老也，百並所害也，毒餓所中也，邪氣所傷也，風冷所犯也。今導引行氣，還精補腦，食飲有度，興居有節，將服藥物，思神守一，柱天禁戒，帶佩符印，傷生之徒，一切遠之，如此則通，可以免此六害。」

《抱朴子·至理》「有吳普者，從華陀受五禽之戲，以代道引，猶得百餘歲。此皆藥術之至淺，尚能知此，況於用其妙者耶？」

《抱朴子·至理》「抱朴子曰：服藥雖為長生之本，若能兼行氣者，其益甚速，若不得藥，但行氣而盡其理者，亦得數百歲。」

《抱朴子·至理》「夫人在氣中，氣在人中，善行氣者，內以養身，外以去惡，然百姓日用而不知焉。」

《抱朴子·至理》「其大要者，胎息而已。得胎息者，能不以鼻口噓吸，如在胞胎之中，則道成矣。...又行氣大要，不欲多食及食生菜肥鮮之物，令人氣強難閉。」

《抱朴子·釋塞》「九丹金液，最是仙主，然事大費重，不可卒辦也。寶精愛氣最其急也，並將服小藥以延年命，學近術以辟邪惡，乃可間接精微矣。」

《抱朴子·微旨》「房中之法十餘家，或以補救傷損，或以攻治眾病，或以採陰益陽，或以延年益壽，其大要在於還精補腦之一事耳。」

《抱朴子·釋滯》「抱朴子曰：凡為道合藥，及避亂隱居者，莫不入山。然不知入山法者，多遇禍害。...《玉鈴經》云，欲入名山，不可不知遁甲之秘術，而不為人委屈說其事也。」

《抱朴子·登涉》「吾聞知於師云：道術諸經，所思存念作，可以去惡防身者，乃有數千法。如含影藏行...不可勝計，亦各有效也。然或乃思作數千物以自衛，率多煩難，足以大勞人意。若知守一之道則一切除卻此輩，故曰能知一則萬事畢者也。」「若乃憎善好事殺，口是心非，背向詞異，反戾直正.....，越井跨灶，晦歌朔哭。凡有一事，則是一罪。說凡大極小的各種過錯種類」。「第一禁，務令俗人之不信道者謗訕評毀之，必不成也。鄭君言所以爾者，和此大要皆當祭，記則太乙、元君、老君、玄女皆來鑑省。...而邪氣得進，藥不成也。」

《抱朴子·金丹》 「鄭君言所以爾者，和此大要皆當祭，記則太乙、元君、老君、玄女皆來鑑省。...而邪氣得進，藥不成也。」

《抱朴子·微旨》 「抱朴子曰：凡學道，當階淺以涉深，由易以及難，志成堅果，無所不濟，疑則無功，非一事也。」

《抱朴子·金丹》 「抱朴子曰：余考覽養生之書，鳩集久視之方，...莫不皆以還丹金液為大要者焉。然則此二事，蓋仙道之極也。服此而不仙，則古來無仙矣。」

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《抱朴子·釋滯》 「抱朴子曰：欲求神仙，為當得其至要。至要者在於寶精、行氣、服一大藥便足，亦不用多也。然此三事，復有深淺，不值明師，不經勤苦，亦不可倉促而近知也。」

《抱朴子·論仙》 「或得要道之訣，或值不群之師，而猶恨於老妻弱子愛習之情卒難遣，而絕俗之志未易果。」

《抱朴子·辨問》 「夫道家寶秘仙術，弟子之中，猶當檢擇，致經彌久，然後告知以要訣。」

《抱朴子·勤求》 「夫人生先受精神於天地，後稟氣血於父母，然不得明師，告知以度世之道，則無由免死，鑿石有餘焰，年命以凋頹矣。由此論文，明師之恩，誠為過於天地，重於父母多矣，可不崇之乎？可不求知乎？」

《抱朴子·勤求》 「諸虛名之道士，既善為誑詐，以欺學者；又多護短匿愚，恥於不知，陽若以博涉已足...，人自不能聞見神明，而神明之聞見之甚易也。」

《抱朴子·微旨》 「夫天高而聽卑，而無不鑑，行善不怠，必得吉報。」與「是故非積善陰德，不足以感神明，非誠心款契，不足以結師友...。」

《抱朴子·金丹》 「又曰：長生之道，不在導引與曲伸也，升仙之要，在神丹也。」

《抱朴子·微旨》 「 九丹金液，最是仙主，然事大費重，不可卒辦也。實 精愛氣最其急也，並將服小藥以延年命，學近術以辟邪惡，乃可間接精微矣。」

《抱朴子·金丹》 「 抱朴子曰：按《皇帝九鼎神丹經》曰...受之者以金人 金魚投於東流水之中以為約，歃血為盟，無神仙之骨，亦不可得見此道也。」

《抱朴子·金丹》 「 抱朴子曰：按《皇帝九鼎神丹經》曰：皇帝服之，...。 合丹當於名山之中，無人之地，結伴不過三人，先齋百日，沐浴五香，致加精 潔，務近穢物，即與俗人往來，又不令不信到者知之，謗毀神藥，藥不成矣。」

《抱朴子·金丹》 「 抱朴子曰：按《皇帝九鼎神丹經》曰：皇帝服之，...。 成則舉家皆仙，不但一身耳。世人不合神丹，反信草木之藥，...不能自生，何 能生人乎？」 九鼎神丹.

《抱朴子·金丹》 「抱朴子曰：按《皇帝九鼎神丹經》... 九丹者，長生之要，...合時又當祭， 祭自有圖法一卷耳。第一丹名曰丹華。...凡此九丹，得一丹便仙，凡服九丹， 欲升天則去，欲且止人間亦任意，皆能出入無間，不可得知害矣。」太清神丹

《抱朴子·金丹》 「 近代漢末新野陰君，和此太清丹得仙。...做此太清丹，小為難合於九鼎， 然是白日升天之上法也。合之當先作...乃可起火耳。一轉之丹...若取九轉之 丹...神光五色及化為還丹。」

《抱朴子·金丹》 「又有九光丹，與九轉丹異法，大都相似耳。...人生宿命，盛衰壽夭，富貴 貧賤皆知之也，其法俱在《太清經》中卷耳。」

《抱朴子·金丹》 「又按《仙經》，可以精思和做仙藥者，有華山、泰山、霍山、恆山、嵩山、少室山、...，此皆是正神在其山中，其中或有地仙之人，上皆生芝草，可以避大兵大難，不但於中以合藥也。...若不得登此諸山者，海中大島嶼，亦可合藥。」

《抱朴子·金丹》 「 抱朴子曰：其次有《餌黃金法》，雖不及金液，亦遠不比他藥也。...可 引之張之如皮，皆地仙法耳。」

《抱朴子·雜應》 「 景帝問之：可復堪幾時？春言無限，可數十年，但恐老死，不憂飢也。 乃罷遣之。按如春言，是為斷穀不能延年可知也。」。

《抱朴子·辨問》「...，內室反聽，呼吸導引，常齋久潔，入室練形，登山採藥，數息思神，斷穀清腸哉？至於仙者，唯須篤志至信，勤而不怠，能恬能靜，便可多才也。有入俗之高真，乃為道之重累也。得合一大藥，知守一養神之要，則長生久視，豈若聖人所修為者云勾支無限乎？」

《抱朴子·雜應》「或問聰耳之道。抱朴子曰：能龍導虎引，熊精龜咽，燕飛蛇曲鳥伸，天俯地仰...。」

《抱朴子·辨問》「...亦焉能閉聰掩明，內室反聽，呼吸導引，常齋久潔，入室練形...，知守一養神之要，則長生久視，豈若聖人所修為者云勾支無限乎？」

《抱朴子·辨問》「...亦焉能閉聰掩明，內室反聽，呼吸導引，常齋久潔，入室練形，登山採藥，數息思神，斷穀清腸哉？至於仙者，唯須篤志至信，勤而不怠，能恬能靜，便可多才也。有入俗之高真，乃為道之重累也。得合一大藥，知守一養神之要，則長生久視，豈若聖人所修為者云勾支無限乎？」

《抱朴子·對俗》「《仙經》曰：服丹守一，與天相畢，還精胎息，延壽無極。」

《抱朴子·微旨》中「善其術者，則能卻走馬以補腦，還陰丹於朱腸，採玉液於金池，...令人老有美色，終其所稟之天年。」

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《抱朴子·登涉》「抱朴子曰：入名山，以甲子開除日，以甲子開除日，以五色繒各五吋，懸大石上，所求必得。又曰：入山宜知六甲密祝：「臨兵鬥者，皆陣列前行」。凡九字，常當密祝之，無所不辟，要到不煩，此之謂也。」

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