



Xiang Liu

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列仙傳 劉向著/張金嶺譯注

赤松子

赤松子者，神農時雨師也。服水玉以教神農，能入火自燒。往往至崑崙山上，常止西王母石室中，隨風雨上下。炎帝少女追之，亦得仙，俱去。至高辛時，復為雨師。今之雨師本是焉。

眇眇赤松，飄飄少女。接手翻飛，泠然雙舉。縱身長風，俄翼玄圃。妙達巽坎，作範司雨。

寧封子

寧封子者，黃帝時人也，世傳為黃帝陶正。有人過之，為其掌火，能出五色煙，久則以教封子。封子積火自燒，而隨煙氣上下，視其灰燼，猶有其骨。時人共葬於寧北

山中。故謂之寧封子焉。

奇矣封子，妙稟自然。鑠質洪爐，暢氣五煙。遺骨灰燼，寄墳寧山。人睹其跡，惡識其玄。

#### 馬師皇

馬師皇者，黃帝時馬醫也。知馬形生死之診，治之輒愈。後有龍下，向之垂耳張口，皇曰：「此龍有病，知我能治。」乃其下口中，以甘草湯飲之而愈。後數數有龍出其波，告而求治之。一旦，龍負皇而去。

師皇典馬，廐無殘駟。精感群龍，術兼殊類。靈虬報德，彌鱗銜轡。振躍天漢，粲有遺蔚。

#### 赤將子輿

赤將子輿者，黃帝時人。不食五穀，而噉百草花。至堯帝時，為木工。能隨風雨上下，時時於市中賣繖，亦謂之繖父云。

蒸民粒熟享遐祚。子輿拔俗，餐葩飲露。託身風雨，遙然矯步。雲中可游，性命可度。

#### 黃帝

黃帝者，號曰軒轅。能効百神，朝而使之。弱而能言，聖而預知，知物之紀。自以為雲師，有龍形。自擇亡日，與群臣辭。至於卒，還葬橋山，山崩，柩空無屍，唯劍舄在焉。仙書云：黃帝采首山之銅，鑄鼎於荆山之下，鼎成，有龍垂鬚髯下迎帝，乃昇天。群臣百僚悉持龍髯，從帝而升，攀帝弓及龍髯，拔而弓墜，群臣不得從，望帝而悲號。故後世以其處為鼎湖，名其弓為烏號焉。

神聖淵玄，邈哉帝皇。甄蒞萬物，冠名百王。化週六合，數通無方。假葬橋山，超升昊蒼。

#### 偃佺

偃佺者，槐山採藥父也，好食松實，形體生毛，長數寸，兩目更方，能飛行逐走馬。以松子遺堯，堯不暇服也。松者，簡松也。時人受服者，皆至二三百歲焉。偃佺餌松，體逸眸方。足躡鸞鳳，走超騰驤。遺贈堯門，貽此神方。盡性可辭，中智宜將。

#### 容成公

容成公者，自稱黃帝師，見於周穆王，能善輔導之事。取精於玄牝，其要谷神不

死，守生養氣者也。髮白更黑，齒落更生。事與老子同，亦云老子師也。

臞臞容成，專氣致柔。得一在昔，含光獨游。道貫黃庭，伯陽仰儔。玄牝之門，庶幾可求。

### 方回

方回者，堯時隱人也。堯聘以為閭士，煉食雲母，亦與民人有病者。隱於五柞山中。夏啟末為宦士，為人所劫，閉之室中，從求道。回化而得去，更以方回掩封其戶。時人言，得回一丸泥塗門，戶終不可開。

方回頤生，隱身五柞。咀嚼雲英，棲心隙漠。劫閉幽室。重關自廓。印改掩封，終焉不落。

### 老子

老子姓李名耳，字伯陽，陳人也。生於殷，時為周柱下史。好養精氣，貴接而不施。轉為守藏史。積八十餘年。史記云：二百餘年時稱為隱君子，諡曰聃。仲尼至周見老子，知其聖人，乃師之。後周德衰，乃乘青牛車去，入大秦。過函關，關令尹喜待而迎之，知真人也，乃強使著書，作《道德經》上下二卷。

老子無為，而無不為。道一生死，跡入靈奇。塞兌內鏡，冥神絕涯。德合元氣，壽同兩儀。

### 關令尹

關令尹喜者，周大夫也。善內學，常服精華，隱德修行，時人莫知。老子西遊，喜先見其氣，知有真人當過，物色而遮之，果得老子。老子亦知其奇，為著書授之。後與老子俱游流沙，化胡，服芑勝實，莫知其所終。尹喜亦自著書九篇，號曰《關令子》。

尹喜抱關，含德為務。挹漱日華，仰玩玄度。候氣真人，介焉獨悟。俱濟流沙，同歸妙處。

### 涓子

涓子者齊人也，好餌朮，接食其精。至三百年乃見於齊，著《天人經》四十八篇。後釣於荷澤。得鯉魚腹中有符，隱於宕山，能致風雨。受伯陽《九仙法》。淮南山安，少得其文，不能解其旨也。其《琴心》三篇，有條理焉。

涓老餌朮，享茲遐紀。九仙既傳，三才乃理。赤鯉投符，風雨是使。拊琴幽岩，高棲遐峙。

## 呂尚

呂尚者冀州人也。生而內智，預見存亡。避紂之亂，隱於遼東四十年。適西周，匿於南山，釣於溪。三年不獲魚，比間皆曰：「可已矣。」尚曰：「非爾所及也。」已而，果得兵鈐於魚腹中。文王夢得聖人，聞尚，遂載而歸。至武王伐紂，嘗作陰謀百餘篇。服澤芝地髓，具二百年而告亡。有難而不葬，後子葬之，無屍，唯有《玉鈐》六篇在棺中云。

呂尚隱釣，瑞得鱗。通夢西伯，同乘入臣。沈謀籍世，芝體煉身。遠代所稱，美哉天人。

## 嘯父

嘯父者，冀州人也。少在西周市上補履，數十年人不知也。後奇其不老，好事者造求其術，不能得也。唯梁母得其作火法。臨上三亮，上與梁母別，列數十火而升西，邑多奉祀之。

嘯父駐形，年衰不邁。梁母遇之，歷虛啟會。丹火翼輝，紫煙成蓋。眇企升雲，抑絕華泰。

## 師門

師門者，嘯父弟子也，亦能使火，食桃李葩。為夏孔甲龍師，孔甲不能順其意，殺而埋之外野。一旦，風雨迎之，訖，則山木皆焚。孔甲祠而禱之，還而道死。

師門使火，赫炎其勢。乃豢虯龍，潛靈隱惠。夏王虐之，神存質斃。風雨既降，肅爾高逝。

## 務光

務光者，夏時人也。耳長七寸，好琴，服蒲韭根。殷湯將伐桀，因光而謀。光曰：「非吾事也。」湯曰：「孰可？」曰：「吾不知也。」湯曰：「伊尹何如？」曰：「強力忍詬，吾不知其他。」湯既克桀，以天下讓於光，曰：「智者謀之，武者遂之，仁者居之，古之道也。吾子胡不遂之！」光辭曰：「廢上非義也，殺人非仁也，人犯其難，我享其利，非廉也。吾聞非義不受其祿，無道之世不踐其位，況於尊我，我不忍久見也。」遂負石自沉於蓼水，已而自匿。後四百餘歲，至武丁時，復見。武丁欲以為相，不從。逼不以禮，遂投浮梁山，後游尚父山。

務光自仁，服食養真。冥遊方外，獨步常均。武丁雖高，讓位不臣。負石自沉，虛無其身。

## 仇生

仇生者，不知何所人也。當殷湯時，為木正三十餘年，而更壯。皆知其奇人也，咸共師奉之。常食松脂，在屍鄉北山上，自作石室。至周武王，幸其室而祀之。

異哉仇生，靡究其向。治身事君，老而更壯。灼灼容顏，怡怡德量。武王祠之，北山之上。

### 彭祖

彭祖者，殷大夫也。姓籛名鏗，帝顓頊之孫陸終氏之中子，歷夏至殷末八百餘歲。常食佳芝，善導引行氣。歷陽有彭祖仙室，前世禱請風雨，莫不輒應。常有兩虎在祠左右，祠訖，地即有虎跡，雲後升仙而去。

遐哉碩仙，時唯彭祖。道與化新，綿綿歷古。隱倫玄室，靈著風雨。二虎嘯時，莫我猜侮。

### 邛疏

邛疏者，周封史也。能行氣煉形。煮石髓而服之，謂之石鐘乳。至數百年，往來入太室山中，有臥石牀枕焉。

八珍促壽，五石延生。邛疏得之，煉髓餌精。人以百年，行邁身輕。寢息中嶽，游步仙庭。

### 介子推

介子推者，姓王名光，晉人也。隱而無名，悅趙成子，與游。旦有黃雀在門上，晉公子重耳異之。與出居外十餘年，勞苦不辭。及還，介山伯子常晨來呼推曰：「可去矣。」推辭毋入山中，從伯子常游。後文公遣數千人，以玉帛禮之，不出。後三十年，見東海邊，為王俗賣扇。後數十年，莫知所在。

王光沉默，享年遐久。出翼霸君，處契玄友。推祿讓勤，何求何取。遯影介山，浪跡海右。

### 馬丹

馬丹者，晉耿之人也。當文侯時，為大夫。至獻公時，復為幕府正。獻公滅耿，殺恭太子，丹乃去。至趙宣子時，乘安車入晉都，候諸大夫。靈公欲仕之，逼不以禮，有迅風發屋，丹入回風中而去。北方人尊而祠之。

馬丹官晉，與時汙隆。事文去獻，顯沒不窮。密網將設，從禮迅風。杳然獨上，絕跡玄宮。

### 平常生

谷城鄉平常生者，不知何所人也。數死復生，時人以為不然。後大水出，所害非一。而平輒在缺門山頭大呼言：「平常生在此！」雲復水雨五日必止。止則上山求祠之，但見平衣帔革帶。後數十年，復為華陰門卒。

谷城妙匹，譎達奇逸。出生入死，不恆其質。玄化忘形，貴賤奚恤。暫降塵汙，終騰雲室。

### 陸通

陸通者，雲楚狂接輿也。好養生，食橐廬木實及蕪菁子。游諸名山，在蜀峨嵋山上，世世見之，歷數百年去。

接輿樂道，養性潛輝。風諷尼父，諭以鳳衰。納氣以和，存心以微。高步靈岳，長嘯峨嵋。

### 葛由

葛由者，羌人也。周成王時，好刻木羊賣之。一旦騎羊而入西蜀，蜀中王侯貴人追之上綏山。綏山在峨嵋山西南，高無極也，隨之者不復還，皆得仙道。故里諺曰：「得綏山一桃，雖不得仙，亦足以豪。」山下立祠數十處云。

木可為羊，羊亦可靈。靈在葛由，一致無經。爰陟崇綏，舒翼揚聲。知術者仙，得桃者榮。

### 江妃二女

江妃二女者，不知何所人也。出遊於江漢之湄，逢鄭交甫。見而悅之，不知其神人也。謂其僕曰：「我欲下請其佩。」僕曰：「此間之人，皆習於辭，不得，恐罹悔焉。」交甫不聽，遂下與之言曰：「二女勞矣。」二女曰：「客子有勞，妾何勞之有？」交甫曰：「橘是柚也，我盛之以筥，令附漢水，將流而下。我遵其旁，彩其芝而茹之。以知吾為不遜，願請子之佩。」二女曰：「橘是柚也，我盛之以，令附漢水，將流而下。我遵其旁，彩其芝而茹之。」遂手解佩與交甫。交甫悅受，而懷之中當心。趨去數十步，視佩，空懷無佩。顧二女，忽然不見。

靈妃豔逸，時見江湄。麗服微步，流盼生姿。交甫遇之，憑情言私。鳴佩虛擲，絕影焉追？

### 范蠡

范蠡，字少伯，徐人也。事周師太公望，好服桂飲水。為越大夫，佐勾踐破吳。

後乘舟入海，變名姓，適齊，為鴟夷子。更 後百餘年，見於陶，為陶朱君，財累億萬，號陶朱公。後棄之， 蘭陵賣藥。後人世代識見之。

范蠡御桂，心虛志遠。受業師望，載潛載惋。龍見越鄉，功 遂身返。屣脫千金，與道舒卷。

### 琴高

琴高者，趙人也。以鼓琴為宋康王舍人。行涓彭之術，浮游 冀州涿（一作碭）郡之間二百餘年。後辭，入涿水中取龍子，與 諸弟子期曰：「皆潔齋待於水傍。」設祠，果乘赤鯉來，出坐祠中。日有萬人觀之。留一月餘，復入水去。

琴高晏晏，司樂宋宮。離世孤逸，浮沉涿中。出躍鯉鱗，入 藻清衝。是任水解，其樂無窮。

### 寇先

寇先者，宋人也。以釣魚為業，居睢水旁百餘年。得魚，或 放或賣或自食之。常著冠帶，好種荔枝，食其葩實焉。宋景公問 其道，不告，即殺之。數十年踞宋城門，鼓琴數十日乃去。宋人 家家奉祀之。

寇先惜道，術不虛傳。景公戮之，屍解神遷。歷載五十，撫 琴來旋。夷俟宋門，暢意五弦。

### 王子喬

王子喬者，周靈王太子晉也。好吹笙，作鳳凰鳴。游伊洛之 間，道士浮丘公接以上嵩高山三十餘年。後求之於山上，見桓良 曰：「告我家，七月七日待我於緱氏山巔。」至時，果乘白鶴駐 山頭，望之不得到。舉手謝時人，數日而去。亦立祠於緱氏山下，及嵩高首焉。

妙哉王子，神遊氣爽。笙歌伊洛，擬音鳳響。浮丘感應，接 手俱上。揮策青崖，假翰獨往。

### 幼伯子

幼伯子者，周蘇氏客也。冬常著單衣，盛暑著襦，形貌穢異 。後數十年更壯，時人莫知。世世來誠佑，蘇氏子孫得其福力也。

周客戢容，泯跡泥盤。夏服重纈，冬振輕紈。作不背本， 義不獨安。乃眷周氏，祐其艱難。



### 安期先生

安期先生者，瑯琊阜鄉人也。賣藥於東海邊，時人皆言千歲翁。秦始皇東遊，請見，與語三日三夜，賜金璧度數千萬。出，於阜鄉亭皆置去，留書，以赤玉舄一雙為報，曰：「後數年求我於蓬萊山。」始皇即遣使者徐市、盧生等數百人入海，未至蓬萊山，輒逢風波而還。立祠阜鄉亭海邊十數處云。

寥寥安期，虛質高清。乘光適性，保氣延生。聊悟秦始，遺寶阜亭。將游蓬萊，絕影清泠。

### 桂父

桂父者，象林人也。色黑而時白時黃時赤，南海人見而尊事之。常服桂及葵，以龜腦和之，千丸十斤桂，累世見之。今荊州之南尚有桂丸焉。

偉哉桂父，挺直遐畿。靈葵內潤，丹桂外綏。怡怡柔顏，代代同輝。道播東南，奕世莫違。

### 瑕丘仲

瑕丘仲者，寧人也。賣藥於寧百餘年，人以為壽矣。地動舍壞，仲及里中數十家屋臨水，皆敗。仲死，民人取仲屍，棄水中，收其藥賣之。仲披裘而從，詣之取藥。棄仲者懼，叩頭求哀，仲曰：「恨汝使人知我耳，吾去矣。」後為夫餘胡王驛使，復來至寧。北方人謂之謫仙人焉。

瑕丘通玄，謫脫其跡。人死亦死，泛焉言惜。遨步觀化，豈勞胡驛。苟不睹本，誰知其謫。

### 酒客

酒客者，梁市上酒家人也。作酒常美而售，日得萬錢。有過而逐之，主人酒常酢敗。窮貧，梁市中賈人多以女妻而迎之，或去或來。後百餘歲來，為梁丞，使民益種芋菜，曰：「三年當大饑。」卒如其言，梁民不死。五年解印綬去，莫知其終焉。

酒客蕭綽，寄沽梁肆。何以標異，醇醴殊味。屈身佐時，民用不匱。解紱晨征，莫知所萃。

### 任光

任光者，上蔡人也。善餌丹，賣於都市里間，積八十九年，乃知是故時任光也。皆說如數十歲面顏，後長老識之，趙簡子聘與俱歸。常在桓梯山上，三世不知所在。晉人常服其丹也。

上蔡任光，能煉神丹。年涉期頤，曄爾朱顏。頃適趙子，縱任所安。升軌桓梯，高飛雲端。

### 簫史

簫史者，秦穆公時人也。善吹簫，能致孔雀白鶴於庭。穆公有女，字弄玉，好之，公遂以女妻焉。日教弄玉作鳳鳴，居數年，吹似鳳聲，鳳凰來止其屋。公為作鳳台，夫婦止其上，不下數年。一旦，皆隨鳳凰飛去。故秦人為作鳳女祠於雍宮中，時有簫聲而已。

簫史妙吹，鳳雀舞庭。嬴氏好合，乃習鳳聲。遂攀鳳翼，參翥高冥。女祠寄想，遺音載清。

### 祝雞翁

祝雞翁者，洛人也。居屍鄉北山下，養雞百餘年。雞有千餘頭，皆立名字。暮棲樹上，晝放散之。欲引呼名，即依呼而至。賣雞及子，得千餘萬，輒置錢去。之吳，作養魚池。後升吳山，白鶴孔雀數百，常止其傍云。

人禽雖殊，道固相關。祝翁傍通，牧雞寄驩。育鱗道洽，棲雞樹端。物之致化，施而不刊。

### 朱仲

朱仲者，會稽人也，常於會稽市上販珠。漢高後時，下書募三寸珠。仲讀購書笑曰：「直值汝矣。」齎三寸珠詣闕上書。珠好過度，即賜五百金。魯元公主復私以七白金，從仲購珠。仲獻四寸珠，送置於闕即去。下書會稽徵聘，不知所在。景帝時，復來獻三寸珠數十枚，輒去，不知所之云。

朱仲無欲，聊寄賈商。俯窺驪龍，捫此夜光。發跡會稽，曜奇咸陽。施而不德，歷世彌彰。

### 修羊公

修羊公者，魏人也。在華陰山上石室中，有懸石榻，臥其上，石盡穿陷。略不食，時取黃精食之。後以道干景帝，帝禮之，使止王邸中。數歲道不可得。有詔問：「修羊公能何日發？」語未訖，牀上化為白羊，題其脅曰：「修羊公謝天子。」後置石羊於靈台上。羊後復去，不知所在。

卓矣修羊，韜奇含靈。枕石太華，餐茹黃精。漢禮雖隆，道非所經。應變多質，忽爾隱形。

### 稷丘君

稷丘君者，泰山下道士也。武帝時，以道術受賞賜。髮白再黑，齒落更生。後罷去。上東巡泰山，稷丘君乃冠章甫，衣黃衣，攜琴來迎，拜武帝，指帝：「陛下勿上也，上必傷足指。」及數里，右足指果折。上諱之，故但祠而還。為稷丘君立祠焉，為稷承奉之云。

稷丘洞徹，修道靈山。煉形濯質，變白還年。漢武行幸，攜琴來延。戒以升陟，逆睹未然。

### 崔文子

崔文子者，太山人也。文子世好黃老事，居潛山下，後作黃散赤丸，成石父祠，賣藥都市，自言三百歲。後有疫氣，民死者萬計，長吏之文所請救。文擁朱幡，係黃散以徇人門。飲散者即愈，所活者萬計。後去，在蜀賣黃散。故世寶崔文子赤丸黃散，實近於神焉。

崔子得道，術兼秘奧。氣癘降喪，仁心攸悼。朱幡電麾，神藥捷到。一時獲全，永世作效。

### 赤鬚子

赤鬚子，豐人也，豐中傳世見之云。秦穆公時主魚吏也，數道豐界災害水旱，十不失一。臣下歸向，迎而師之，從受業，問所長。好食松實、天門冬、石脂，齒落更生，髮墮再出，服霞絕後。遂去吳山下，十餘年，莫知所之。

赤鬚去豐，爰憩吳山。三藥並御，朽貌再鮮。空往師之，而無使延。顧問小智，豈識巨年？

### 東方朔

東方朔者，平原厭次人也。久在吳中，為書師數十年。武帝時，上書說便宜，拜為郎。至昭帝時，時人或謂聖人，或謂凡人。作深淺顯默之行，或忠言，或詼語，莫知其旨。至宣帝初，棄郎以避亂世，置幘官舍，風飄之而去。後見於會稽，賣藥五湖。智者疑其歲星精也。

東方奇達，混同時俗。一龍一蛇，豈豫榮辱？高韻沖霄，不羈不束。沉跡五湖，騰影暘谷。

### 鉤翼夫人

鉤翼夫人者，齊人也，姓趙。少時好清淨，病臥六年，右手拳屈，飲食少。望氣

者云：「東北有貴人氣。」推而得之。召到，姿色甚偉。武帝披其手，得一玉鉤，而手尋展，遂幸而生昭帝。後武帝害之，殞屍不冷，而香一月間。後昭帝即位，更葬之，棺內但有絲履。故名其宮曰鉤翼。後避諱，改為弋廟。闡有神祠、閣在焉。

婉婉弱媛，廟符授鉤。誕育嘉嗣，皇祚惟休。武之不達，背德致仇。委身受戮，屍滅芳流。

### 犢子

犢子者，鄴人也。少在黑山，採松子、茯苓，餌而服之，且數百年。時壯時老，時好時醜，時人乃知其仙人也。常過酤酒陽都家。陽都女者，市中酤酒家女，眉生而連，耳細而長，眾以為異，皆言此天人也。會犢子牽一黃犢來過，都女悅之，遂留相奉侍。都女隨犢子出，取桃李，一宿而返，皆連兜甘美。邑中隨伺，逐之出門，共牽犢耳而走，人不能追也。且還復在市中數十年，乃去見潘山下，冬賣桃李云。

犢子山棲，採松餌苓。妙氣充內，變白易形。陽氏奇表，數合理冥。乃控靈犢，倏若電征。

### 騎龍鳴

騎龍鳴者，渾亭人也。年二十，於池中求得龍子，狀如守宮者十餘頭。養食，結草廬而守之。龍長大，稍稍而去。後五十餘年，水壞其廬而去。一旦，騎龍來渾亭，下語云：「馮伯昌孫也。此間人不去五百里，必當死。」信者皆去，不信者以為妖。至八月，果水至，死者萬計。

騎鳴養龍，結廬虛池。專至俟化，乘雲驂螭。紆轡故鄉，告以速移。洞鏡災祥，情眷不離。

### 主柱

主柱者，不知何所人也。與道士共上宕山，言此有丹砂，可得數萬斤。宕山長吏，知而上山封之。砂流出，飛如火，乃聽柱取。為邑令章君明餌砂，三年得神砂飛雪，服之，五年能飛行，遂與柱俱去云。

主柱同窺，道士精徹。玄感通山，丹砂出穴。熒熒流丹，飄飄飛雪。宕長悟之，終然同悅。

### 園客

園客者，濟陰人也。姿貌好而性良，邑人多以女妻之，客終不取。常種五色香草，積數十年，食其實。一旦，有五色蛾止其香樹末，客收而薦之以布，生桑蠶焉。至蠶時，有好女夜至，自稱客妻，道蠶狀。客與俱收蠶，得百二十頭繭，皆如甕大。繅一

繭，六十日始盡。訖則俱去，莫知所在。故濟陰人世祠桑蠶，設祠室焉。或云陳留濟陽氏。

美哉園客，顏曄朝華。仰吸玄精，俯捋五葩。馥馥芳卉，采采文蛾。淑女宵降，配德升遐。

#### 鹿皮公

鹿皮公者，淄川人也。少為府小吏木工，舉手能成器械。岑山上有神泉，人不能至也。小吏白府君，請木工斤斧三十人，作轉輪懸閣，意思橫生。數十日，梯道四間成。上其巔，作祠舍，留止其旁，絕其二間以自固。食芝草，飲神泉，且七十年。淄水來，三下呼宗族家室，得六十餘人，令上山半。水盡漂，一郡沒者萬計。小吏乃辭遣宗家，令下山。著鹿皮衣，遂去，復上閣。後百餘年，下賣藥於市。

皮公興思，妙巧纏綿。飛閣懸趣，上揖神泉。肅肅清廟，二間愔愔。可以閒處，可以永年。

#### 昌容

昌容者，常山道人也，自稱殷王子。食蓬根，往來上下，見之者二百餘年，而顏色如二十許人。能致紫草，賣與染家，得錢以遺孤寡，歷世而然，奉祠者萬計。

殷女忘榮，曾無遺戀。怡我柔顏，改華標蒨。心與化遷，日與氣煉。坐臥奇貨，惠及孤賤。

#### 谿父

谿父者，南郡鄘人也。居山間，有仙人常止其家。從買瓜，教之煉瓜子，與桂附子、芷實共藏，而對分食之。二十餘年，能飛走，升山入水。後百餘年，居絕山頂，呼谿下父老，與道平生時事云。

谿父何欲？欲在幽谷。下臨清澗，上翳委蓐。仙客舍之，導以秘篆，形絕埃，心在舊俗。

#### 山圖

山圖者，隴西人也。少好乘馬，馬踏之折腳。山中道人教令服地黃、當歸、羌活（獨活）、苦參散。服之一歲，而不嗜食，病癒身輕。追道人問之，自言五嶽使，「之名山採藥，能隨吾，使汝不死。」山圖追隨之六十餘年。一旦歸來，行母服于家間。期年復去，莫知所之。

山圖抱患，因毀致金。受氣使身，藥輕命延。寫哀墳柏，天愛猶纏。數周高

舉，永絕俗緣。

### 谷春

谷春者，櫟陽人也，成帝時為郎。病死，而屍不冷。家發喪，行服，猶不敢下釘。三年，更著冠幘，坐縣門上，邑中人大驚。家人迎之，不肯隨歸。發棺有衣無屍。留門上三宿，去之長安，止橫門上。人知追迎之，復去之太白山。立祠於山上，時來，至其祠中止宿焉。

谷春既死，停屍猶溫。棺闔五稔，端委於門。顧視空柩，形迹衣存。留軌太白，納氣玄根。

### 陰生

陰生者，長安中渭橋下乞兒也。常止於市中乞，市人厭苦，以糞灑之。旋復在裡中，衣不見污如故。長吏知之，械收。係著桎梏而續在市中乞，又械欲殺之。乃去灑者之家，室自壞，殺十餘人。故長安中謠曰：「見乞兒，與美酒，以免破屋之咎。」

陰生乞兒，人厭其黷。識真者稀，累見囚辱。淮陰忘吝，況我仙屬。惡肆殃及，自災其屋。

### 毛女

毛女者，字玉姜，在華陰山中，獵師世世見之。形體生毛，自言秦始皇宮人也，秦壞，流亡入山避難，遇道士谷春，教食松葉，遂不饑寒，身輕如飛，百七十餘年。所居岩中有鼓琴聲云。

婉孌玉姜，與時遁逸。真人授方，餐松秀實。因敗獲成，延命深吉。得意岩岫，寄歡琴瑟。

### 子英

子英者，舒鄉人也，善入水捕魚。得赤鯉，愛其色好，持歸著池中，數以米穀食之。一年長丈餘，遂生角，有翅翼。子英怪異，拜謝之。魚言：「我來迎汝。汝上背，與汝俱昇天。」即大雨。子英上其魚背，騰升而去。歲歲來歸故舍，食飲，見妻子，魚復來迎之。如此七十年。故吳中門戶皆作神魚，遂立子英祠。

子英樂水，游捕為職。靈鱗來赴，有焯厥色。養之長之，挺角傅翼。遂駕雲螭，超步虬央。

### 服間

服間者，不知何所人也，常止莒，往來海邊諸祠中。有三仙人於祠中博賭瓜，僱間，令擔黃白瓜數十頭，教令瞑目。及覺，乃在方丈山（在蓬萊山南）。後往來莒，取方丈山上珍寶珠玉賣之，久矣。一旦，髡頭著赭衣，貌更老，人問之，言坐取廟中物云。後數年，貌更壯好，鬢髮如往日時矣。

服間游祠，三仙是使。假寐須臾，忽超千里。納寶毀形，未足多恥。攀龍附鳳，逍遙終始。

### 文賓

文賓者，太丘鄉人也，賣草履為業。數取嫗，數十年，輒棄之。後時故嫗壽老，年九十餘，續見賓年更壯。他時嫗拜賓涕泣，賓謝曰：「不宜。至正月朝，儻能會鄉亭西社中邪？」嫗老，夜從兒孫行十餘里，坐社中待之。須臾，賓到，大驚：「汝好道邪？知汝爾，前不去汝也。」教令服菊花、地膚、桑上寄生、松子，取以益氣。嫗亦更壯，復百餘年見云。

文賓養生，納氣玄虛。松菊代御，煉質鮮膚。故妻好道，拜泣踟躕。引過告術，延齡百餘。

### 商丘子胥

商丘子胥者，高邑人也，好牧豕吹竽。年七十不娶婦，而不老。邑人多奇之，從受道，問其要。言但食朮、菖蒲根，飲水，不饑不老如此。傳世見之，三百餘年。貴戚富室聞之，取而服之，不能終歲輒止，慢矣。謂將復有匿術也。

商丘幽棲，韞櫝妙術。渴飲寒泉，饑茹蒲朮。吹竽牧豕，卓犖奇出。道足無求，樂茲永日。

### 子主

子主者，楚語而細音，不知何所人也。詣江都王，自言「寧先生僱我作客，三百年不得作直，以為狂人也。」問先生所在，雲在龍眉山上。王遣吏將上龍眉山巔，見寧先生，毛身廣耳，被發鼓琴。主見之叩頭，吏致王命。先生曰：「此主吾比舍九世孫。且念汝家，當有暴死女子三人。勿預吾事！」語竟，大風發，吏走下山。比歸，宮中相殺三人。王遣三牲立祠焉。

子主挺年，理有所資。寧主祠秀，拊琴龍眉。以道相符，當與訟微。匡事竭力，問昭我師。

### 陶安公

陶安公者，六安鑄冶師也，數行火。火一旦散，上行，紫色冲天。安公伏冶下求

哀。須臾，朱雀止治上曰：「安公安公，治與天通。七月七日，迎汝以赤龍。」至期，赤龍到。大雨，而安公騎之東南，上一城邑，數萬人眾共送視之，皆與辭決云。

安公縱火，紫炎洞熙。翩翩朱雀，銜信告時。奕奕朱虬，蜿蜒然赴期。傾城仰覲，回首顧辭。

### 赤斧

赤斧者，巴戎人也，為碧雞祠主簿。能作水煉丹，與硝石服之，三十年反如童子，毛髮生皆赤。後數十年，上華山，取禹餘糧餌，賣之於蒼梧、湘江間。累世傳見之，手掌中有赤斧焉。

赤斧頤真，發秀戎巴。寓跡神祠，瀕煉丹砂。發雖朱蕤，顏曄丹葩。採藥靈山，觀化南遐。

### 呼子先

呼子先者，漢中關下卜師也，老壽百餘歲。臨去，呼酒家老嫗曰：「急裝，當與嫗共應中陵王。」夜有仙人，持二茅狗來至，呼子先。子先持一與酒家嫗，得而騎之，乃龍也。上華陰山，常於山上大呼，言「子先、酒家母在此」云。

三靈潛感，應若符契。方駕茅狗，蜿蜒龍逝。參登太華，自稱應世。事君不端，會之有惠。

### 負局先生

負局先生者，不知何許人也，語似燕、代間人。常負磨鏡局徇吳市中，磨鏡一錢。因磨之，輒問主人，得無有疾苦者，輒出紫丸藥以與之，得者莫不癒。如此數十年。後大疫病，家至戶到與藥，活者萬計，不取一錢，吳人乃知其真人也。後住吳山絕崖頭，懸藥下與人。將欲去時，語下人曰：「吾還蓬萊山，為汝曹下神水。崖頭一旦有水，白色，流從石間來，下服之。」多愈疾。立祠十餘處。

負局神端，披褐含秀。術兼和、鵠，心托宇宙。引彼萊泉，灌此絕岫。欲返蓬山，以齊天壽。

### 朱璜

朱璜者，廣陵人也。少病毒瘕，就睢山上道士阮丘。丘憐之，言：「卿除腹中三尸，有真人之業可度教也。」璜曰：「病瘕，當為君作客三十年，不敢自還。」丘與璜七物藥，日服九丸。百日，病下如肝脾者數斗。養之數十日，肥健，心意日更開朗。與老君《黃庭經》，令日讀三過，通之，能思其意。丘遂與璜俱入浮陽山玉女祠。且八十年，復見故處，白髮盡黑鬢，更長三尺餘。過家食止，數年復去。如此至武帝末，故在



焉。

朱璜寢瘕，福祚相迎。真人投藥，三屍俱靈。心虛神瑩，騰 贊幽冥。毛禎髮黑，超然長生。

#### 黃阮丘

黃阮丘者，睢山上道士也。衣裘披髮，耳長七寸，口中無齒，日行四百里，於山上種蔥薤百餘年，人不知也。時下賣藥，朱 璜發明之，乃知其神人也。地動山崩，道絕，預戒下人。世共奉 祠之。

蔥藹岩嶺，實棲若人。被裘散髮，輕步絕倫。含道養生，妙 觀通神。發驗朱璜，告遍下民。

#### 女丸

女丸者，陳市上沽酒婦人也，作酒常美。遇仙人過其家飲酒，以素書五卷為質。丸開視其書，乃養性、交接之術。丸私寫其 文要，更設房室，納諸年少，飲美酒，與止宿，行文書之法。如 此三十年，顏色更如二十。時仙人數歲復來過，笑謂丸曰：「盜 道無私，有翅不飛。」遂棄家追仙人去，莫知所之云。

玄素有要，近取諸身。鼓、聃得之，五卷以陳。女丸蘊妙， 仙客來臻。傾書開引，雙飛絕塵。

#### 陵陽子明

陵陽子明者，鄉人也，好釣魚於旋溪。釣得白龍，子明懼， 解鉤拜而放之。後得白魚，腹中有書，教子明服食之法。子明遂 上黃山，采五石脂，沸水而服之。三年，龍來迎去，止陵陽山上 百餘年。山去地千餘丈，大呼下人，令上山半，告言：「中子安，當來問子明釣車在否。」後二十餘年，子安死，人取葬石山下。有黃鶴來，棲其塚邊樹上，鳴呼子安云。

陵陽垂釣，白龍銜鉤。終獲瑞魚，靈述是修。五石溉水，騰 山乘虬。子安果沒，鳴鶴何求。

#### 邛子

邛子者，自言蜀人也，好放犬子。時有犬走入山穴，邛子隨 入。十餘宿，行度數百里，上出山頭。上有台殿宮府，青松樹森 然，仙吏侍衛甚嚴。見故婦主洗魚，與邛子符一函並藥，便使還 與成都令喬君。喬君發函，有魚子也。著池中，養之一年，皆為 龍形。復送符還山上，犬色更赤，有長翰常隨邛子。往來百餘年，遂留止山上，時下來護其宗族。蜀人立祠於穴口，常有鼓吹傳 呼聲。西南數千里，共奉祠焉。

邗子尋犬，宕入仙穴。館閣峨峨，青松列列。受符傳藥，往來交結。遂棲靈岑，音響昭徹。

### 木羽

木羽者，鉅鹿南和平鄉人也。母貧賤，主助產。嘗探產婦，兒生便開目，視母大笑，其母大怖。夜夢見大冠赤幘者守兒，言「此司命君也。當報汝恩，使汝子木羽得仙。」母陰信識之。母後生兒，字之為木羽。所探兒生年十五，夜有車馬來迎去。遂過母家，呼「木羽木羽，為御來！」遂俱去。後二十餘年，鸛雀旦銜二尺魚，著母戶上。母匿不道，而賣其魚。三十年乃沒去。母至百年乃終。

司命挺靈，產母震驚。乃要報了，契定未成。道足三五，輕駟宵迎。終然報德，久乃遐齡。

### 玄俗

玄俗者，自言河間人也。餌巴豆，賣藥都市，七丸一錢，治百病。河間王病瘕，買藥服之，下蛇十餘頭。問藥意，俗云：「王瘕，乃六世餘殃下墮，即非王所招也。王常放乳鹿，憐母也，仁心感天，故當遭俗耳。」王家老舍人自言：「父世見俗，俗形無影。」王乃呼俗日中看，實無影。王欲以女配之，俗夜亡去。後人見於常山下。

質虛影滅，時惟玄俗。佈德神丸，乃寄鹿贖。道發河間，親寵方渥。騰龍不制，超然絕足。

贊曰：《易》稱太極，是生兩儀。兩儀生，然後有人民；有人民，然後有生死。生死之義著明矣。蓋萬物施張，渾爾而就，亦無所不備焉，神矣，妙矣，精矣，微矣，其事不可得一一論也。聖人仰則觀法於天，俯則觀法於地。日月運行，四時分治，五星受制於太微，監無道之國，吉凶預見，以戒王者動靜言語，應效相通，有自來矣。天雖不言，然其變化云為，不可謂之無也。《周書》序桑問涓子曰：「有死亡而復云有神仙者，事兩成邪？」涓子曰：「言固可兩有耳。《孝經援神契》言，不過天地造靈洞虛，猶立五嶽、設三台。陽精主外，陰精主內，精氣上下，經緯人物。道治非一，若夫草木皆春生秋落，必矣，而木有松柏檀之倫百八十餘種，草有芝英、萍實、靈沼、黃精、白符、竹、戒火，長生不死者萬數。盛冬之時，經霜歷雪，蔚而不凋。見斯其類也，何怪於有仙邪？」余嘗得秦大夫阮倉《撰仙圖》，自六代迄今，有七百餘人。始皇好遊仙之事，庶幾有獲，故方士霧集，祈祀彌布。殆必因跡托虛，寄空為實，不可信用也，若周公《黃錄》記太白下為王公。然歲星變為寧壽公等，所見非一家，聖人所以不聞其事者，以其無常。然雖有時著，蓋道不可棄，距而閉之，尚貞正也。而《論語》云「怪力亂神」，其微旨可知矣。

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