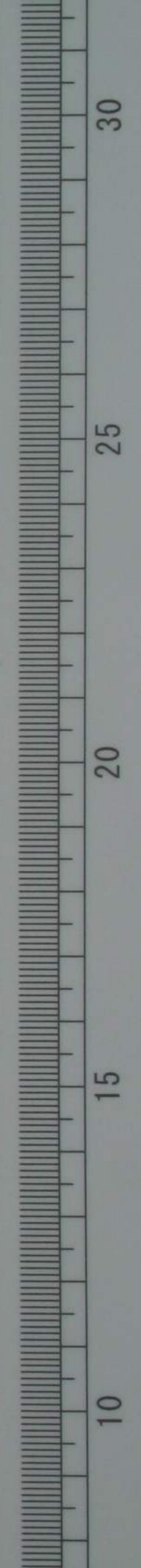


特 別
手 4
6316



44
6316



蟠桃八仙會

Pang Tao

(Flat Peaches)

EIDHT FAIRIES FESTIVAL

a festival held on the 3d of the 3d lunar month in honor of the-

-Goddess Hsi Wang mu

< 2003-023 >

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), i. e. 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 Tuog 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 midnight 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，見國，於天，家，馬，乃，其，與，老，子。越而論，曰：徒曰：未歸，可譯，音，者。而六日，其徒，日，未歸，可譯，音，者。嗣李如擬，李之，身，應，召，付，如，歸，一，母。天路，乃視，其，約，之，未，日，一，回。有，一，乃幽，魂，於，火，化，未，日，一，回。亡，一，乃幽，魂，於，火，化，未，日，一，回。拐，一，乃幽，魂，於，火，化，未，日，一，回。世傳，一，乃幽，魂，於，火，化，未，日，一，回。懸孤，一，乃幽，魂，於，火，化，未，日，一，回。寢葫，一，乃幽，魂，於，火，化，未，日，一，回。交貧，一，乃幽，魂，於，火，化，未，日，一，回。是仙，一，乃幽，魂，於，火，化，未，日，一，回。背葫，一，乃幽，魂，於，火，化，未，日，一，回。



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.

曹國舅

曹國舅，仁宗皇后之弟也，性謹慈，端正，有弟放蕩，勸之歸正甚力，語之曰，「刑律你可逃，惟天網無形而常昭，不可避也。」恒出金以濟貧，入山歸隱，鐘離偕呂洞賓軌造訪之，相與交談形而上事，曹曰，「我方學道。」鐘呂詰之曰，「我乃道何道耶，何在耶。」曹乃指天以對，伊等又曰，「天何在，曹乃示以之心，二客莞爾而告曰，「心即天，天即道，而爾，已領悟事物之源矣。」尋授以求全之方，俾居完人之列；越數日，如所願，得參八仙中，蓋其他七子，居上空八洞，極欲使曹列入第八之選，以其性近乎仙也，故其象徵：係衣宦袍，戴峨冠，右手執版：以示官階；及其朝覲之特權云。



TSAO KUO CHIU was a younger brother of the Empress Jen Tsung. He was a man of exemplary character who attempted to persuade his dissolute brother to lead a good life. He said to his brother, "You may escape the penalty of the law, but you can never elude the net of heaven which is invisible but always present." He gave all his money to the poor and retreated to the mountains where he lived as a recluse. He was visited by Chung Li and Lu Tung Pin with whom he conversed about spiritual matters. He said, "I am engaged in studying the Way." "What Way and where is it?" they asked. He pointed to the sky "Where is the sky?" they went on, He pointed to his heart. The two visitors smiled and said; The heart is the sky and the sky is the Way, you understand the origin of things. Then they gave him a recipe for perfection to enable him to take his place among the perfect ones. In a few days he reached this condition; He became one of the eight immortals because the other seven who occupied the eight grottoes in upper spheres wished to see the eighth inhabitant and nominated him because his disposition resembled that of a genie. His characteristics are that he is dressed in official robes, wears an official hat; and carries in his right hand a tablet signifying his rank and his right to imperial audience.

張國老

張國老，老人之象徵也，先為隱者，帝王恆招之，然終皆弗應，嗣以武后促之屢，遂允離居，但抵闕，反遭擊，然瞬又復生，見其健在山間，乘白驢，日行數千里，程畢，置驢於囊，而疊摺之若紙焉。復用時，乃噴水於所裏，而使其畜復若原形云。善行巫術，怪異百出，常乘白驢，時面首，或面尾，執鳳毛一枝，或壽桃一顆，其款待帝王也，示以魔術，時而羽化，時而飲附，每一揮以墜鳥以落花，不一而足，如張國老之騎驢送子，人多置之於婚閨云。



CHANG KUO LAO, The type or emblem of an old man. At first he was a hermit. He was frequently invited to court by the emperor but he persistently refused to go. At last, pressed once more by Empress Wu he consented to leave his retreat, but was struck down at the gate of the temple. His body began to decay and to be eaten by worms; when he was seen again, alive and well, on the mountains. He rode on a white mule which carried him thousands of miles in a day and which when the journey was finished, he folded up like a sheet of paper and put away in his wallet. When he again required its services he had only to spurt water upon the packet from his mouth and the animal at once assumed its proper shape. At all times he performed wonderful feats of necromancy. He is usually seen mounted on white mule, sometimes facing its head sometimes its tail. He carries a phoenix feather or a peach of immortality. He entertained the emperors with a variety of magical tricks, such as rendering himself invisible, drinking a cup of aconite, and felling birds or flowers by pointing at them. A picture of Chang Kuo Lao sitting on a donkey and offering a descendant to a newly married couple is often found in the nuptial chamber.

何仙姑

何，仙女也，執神蓮，亦曰露心花，或執壽桃，生時有髮六根，長於頂，傳聞其髮只此而已，然繪事，乃以全髮表之，擇居珠母山，夢見一仙：受命赴山，採石，搗而食之，俾獲，機智與長生，女如命行之，永矢貞操，是以有主之日，遨遊諸峯，夜歸，乃以山菓奉母，既而自覺，生母須食，因之名揚帝后，遂承招見，中道：忽化爲仙云。



Ho HSIEN KU. An immortal represented as a maiden holding in her hand a magic lotus blossom, the flower of open heartedness or peach of immortality. At her birth six hairs were found growing on the crown of her head and it is said that she never had any more, the pictures represent her with a full head of hair. She elected to live on 'mother of pearl' mountain. In dream she saw a spirit who ordered her to powder and eat one of these pearl stones from the mountain by doing which she could acquire both agility and immortality. She complied with this injunction and also vowed herself to a life of virginity. Her days were thenceforth passed in floating from peak to peak bringing at night to her mother the fruits she collected on the mountain. She gradually found that she had no need to eat in order to live. Her fame having reached the ears of the empress, she was invited to court but while journeying thither, suddenly disappeared from mortal view and became an immortal.

藍采和

藍采和，少艾也，提菓籃，鳴口笛，以別焉，至其性別，衆議紛紛，或曰藍女也，衣襪縷藍衫，繞以烏木腰帶，一足跣，夏衣夾，冬臥雪，吹氣成雲，耀若沸鼎之所出，於是賣曲爲生，律以三尺之棒，輒以所得穿之成串，歌時舞之，或散諸地，任貧者拾之，一日成醉，人見其羽化昇雲，而拋於下土者，袍履，束帶牙鈴云。



LAN TSAI HO, is always represented as a youth bearing a basket of fruits and playing a flute. There has been much dispute as to the sex of this personage. Some state that Lan was a female. She wandered abroad in a tattered blue gown held by a black wooden belt, with one foot shoeless, wearing in summer an undergarment of wadded material and in winter sleeping on the snow, her breath rising in a brilliant cloud like steam from a boiling cauldron. In this guise she earned her livelihood by singing in the streets keeping time with a wand three feet long. When given money she either strung it on a cord and waved it to the time of her song or scattered it on the ground for the poor to pick up. One day she was found to have become intoxicated and while in that state disappeared on a cloud having thrown down to earth her shoe, robe belt, and castanets.

呂洞賓

呂氏。高五尺二寸，年二十，尚未娶，其作閻山之行也，遇火龍，龍受以魔劍，使其任意居於天上，旋謁漢鐘離，自許力助其伴，修依真道，後呂乃首受，試探十事，以示其能。既成，遂獲超人之力，治魔利器，俾能周遊國中，斬龍伏魔而使世之得脫四百年來之孽，一日扮成油商，使凡沽油之不忘求增量者，享長生焉。期年，祇見一媪。為不忘索者而特訪之於其寓，又以食米一撮，拋諸其中庭之井，既而井水遂化為酒，而婦因以致富焉，呂精劍術，佩魔刀，執飛舞（劍名）或掃雲（劍名）狀類馬尾，蓋即道家飛空行雲之象徵。



LU TONG-PIN was five feet two inches tall and at twenty still unmarried. At this time he made a journey to Lu Shan, where he met the fire dragon who presented him with a magic sword which enabled him at will to hide himself in the heavens. He met Han Chung-li and promised to do all he could to aid in the work of converting his fellow creatures to the true doctrine. In order to become worthy he was first exposed to a series of temptations, these being successfully overcome he was invested with supernatural powers and magic weapons, with which he traversed the empire, slaying dragons and ridding the earth of divers kinds of evils, during a period upwards of four hundred years. One time he was going about in the guise of an oil seller, intending to immortalize all who did not ask for additional weight to the quantity of oil purchased. During a whole year he met only one old lady who alone did not ask for more than was bargained for. So he went to her house and seeing a well in the courtyard threw a few grains of rice into it. The water miraculously turned to wine from the sale of which the old lady amassed great wealth. He was skillful in fencing and is always represented with his magic sabre. In one hand he holds a "fly whisk" or "cloud sweeper" in the form of a horse's tail. This is the Taoist symbol of being able to fly through the air and walk upon the clouds of heaven.

漢鍾離

相傳漢生於漢代，亦學仙，
山居，隱逸之列。面有鬚，
持魔扇，下附馬鬣以憑起死
回生者也。一日四出，邂逅
少姁，倚墳哭夫，究以故，
答云，方候墳乾，屆時乃復
嫁；漢因之立即揮扇墓上，
而其夫忽復生云。



HAN CHUNG LI is reputed to have lived in the Han dynasty. He was one of the searchers for immortality and was a mountain recluse. His characteristics are a bearded face and a fan to which is attached a tassel of horse hair. His fan is a magic fan with which he can revive the dead. One day in wandering about he came upon a young woman weeping at the grave of her deceased husband. Upon inquiring the reason for her presence there she replied that she was waiting for the grave to dry, for as soon as it became dry she was to marry again. Thereupon Han Chung-li began to fan the grave and instantly the husband came to life.

