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*** START OF THE PROJECT GUTENBERG EBOOK 漢武帝別國洞冥記 ***

Produced by Chia Ying Chang

Title: 漢武帝別國洞冥記 (Han Wudi bie guo dong ming ji) Author: 郭憲 (Xian Guo)

序漢武帝別國洞冥記〔後漢〕郭憲

《序》漢武帝別國洞冥記序

憲家世述道書，推求先聖往賢之所撰集，不可窮盡，千室不能藏，萬乘不能載，猶有漏逸。或言浮誕，非政教所同，經文史官記事，故略而不取，蓋偏國殊方，並不在錄。愚謂古曩餘事，不可得而棄。況漢武帝，明俊特異之主，東方朔因滑稽浮誕，以匡諫洞心於道教，使冥跡之奧，昭然顯著。今籍舊史之所不載者，聊以聞見，撰《洞冥記》四卷，成一家之書，庶明博君子諒而異焉。武帝以欲窮神仙之事，故絕域遐方，貢其珍異奇物，及道術之人，故於漢世盛於群主也。故編次之云爾。

郭憲

《漢武帝別國洞冥記卷第一》

漢武帝未誕之時，景帝夢一赤龍從雲中直下，入崇蘭閣。帝覺而坐於閣上，果見赤氣如煙霧來蔽戶牖。望上，有丹霞翬鬱而起，乃改崇蘭閣為猗蘭殿。後王夫人誕武帝於此殿。有青雀群飛於霸城門，乃改為青雀門。乃更修飾，刻木為綺椽。雀去，因名青綺門。

東方朔，字曼倩。父張夷，字少平，妻田氏女。夷年二百歲，顏如童子。朔生三日，而田氏死，時景帝三年也。鄰母拾而養之。年三歲，天下秘識，一覽暗誦於口，常指搗天下，空中獨語。鄰母忽失朔，累月方歸，母笞之。後復去，經年乃歸。母忽見，大驚曰：「汝行經年一歸，何以慰我耶？」朔曰：「兒至紫泥海，有紫水污衣，仍過虞淵湔洗，朝發中返，何云經年乎？」母問之：「汝悉是何處行？」朔曰：「兒湔衣竟，暫息都崇堂。王公飴之以丹霞漿，兒食之太飽，悶幾死，乃飲玄天黃露半合，即醒。既而還。路遇一蒼虎，息於路傍。兒騎虎還，打捶過痛，虎嚙兒腳傷。」母悲嗟，乃裂青布裳裹之。朔復去家萬里，見一枯樹，脫布挂於樹。布化為龍，因名其地為布龍澤。朔以元封中游蒙鴻之澤，忽見王母採桑於白海之濱。俄有黃眉翁指阿母以告朔曰：「昔為吾妻，托形為太白之精，今汝此星精也。吾卻食吞氣，已九千餘歲，目中瞳子，色皆青光，能見幽隱之物，三千歲一反骨洗髓，二千歲一刻肉伐毛。自吾生，已三洗髓五伐毛矣。」

建元二年，帝起騰光台，以望四遠。於台上撞碧玉之鐘，挂懸黎之磬，吹霜條之簾，唱來雲依日之曲。方朔再拜於帝前，曰：「臣東游萬林之野，獲九色鳳雛，涇源丹獺之水赤色。西過洞壑，得滄淵虯子靜海游珠。洞壑在虞淵西，虯泉池在五柞宮北，中有追雲舟、起風舟、侍仙舟、含煙舟。或以杪棠為柁楫，或以木蘭文柘為櫓棹，又起五層台於月下。」

釣影山去昭河三萬里，有雲氣，望之如山影。丹藿生於影中，葉浮水上。有紫河萬里，深十丈，中有寒荷，霜下方香

盛。有降靈壇、養靈池、分光殿五間、奔雷室七間、望蟾閣十二丈，上有金鏡，廣四尺。元封中，有祇國獻此鏡，照見魑魅，不獲隱形。

都夷香如棗核，食一片，則歷月不飢。以粒如粟米許，投水中，俄而滿大孟也。

甘泉宮南昆明池中，有靈波殿七間。皆以桂為柱，風來自香。帝既耽於靈怪，常得丹豹之髓、白鳳之骨，磨青錫為屑，以蘇油和之，照於神壇，夜暴雨光不滅。有霜蛾，如蜂赴火，侍者舉麟須拂之。

元光中，帝起壽靈壇。壇上列植垂龍之木，似青梧，高十丈，有朱露，色如丹汁，灑其葉，落地皆成珠。其枝似龍之倒垂，亦曰珍枝樹。此壇高八丈，帝使董謁乘雲霞之輦以升壇。至夜三更，聞野雞鳴，忽如曙，西王母駕玄鸞，歌春歸樂，謁乃聞王母歌聲而不見其形。歌聲繞梁三匝乃止，壇傍草樹枝葉或翻或動，歌之感也。四面列種軟棗，條如青桂。風至，自拂階上游塵。

董謁，字仲玄，武都鬱邑人也。少好學，嘗游山澤，負挾圖書，患其繁重。家貧，拾樹葉以代書簡，言其易卷懷也。編荊為床，聚鳥獸毛以寢其上。

波祇國，亦名波弋國。獻神精香草，亦名荃蘼，亦名春蕪。一根百條，其間如竹節，柔軟，其皮如弦，可為布，所謂春蕪布，亦名香荃布，堅密如納冰也。握一片，滿室皆香，婦人帶之，彌有芬馥。

翁韓國獻飛駘獸，狀如鹿，青色。以寒青之絲為繩系之。及死，帝惜之而不瘞，挂於苑門。皮毛皆爛朽，惟骨色猶青。時人咸知其神異，更以繩系其足。往視之，唯見所系處存，而頭尾及骨皆飛去。

旦露池西有靈池，方四百步。有連錢苻、浮根菱、倒枝藻。連錢苻，苻如錢文；浮根菱，根出水上，葉沉波下，實細薄，皮甘香，葉半青半白，霜降彌美，因名青冰菱也；倒枝藻者，枝橫倒水中，長九尺餘，如結網，有野鴨、秋鳧及鷗鷺來翔水上，入此草中，皆不得出，如繒網也。亦名水網藻。中有轉羽舫、逐龍舫、凌波舫，帝嘗游宴於此。

《漢武帝別國洞冥記卷第二》

元鼎元年，起招仙閣於甘泉宮西。編翠羽麟毫為簾，青琉璃為扇，懸黎火齊為床，其上懸浮金輕玉之磬。浮金者，色如金，自浮於水上；輕玉者，其質貞明而輕。有霞光繡，有藻龍繡，有連煙繡，有走龍錦，有雲鳳錦，翻鴻錦。閣上燒荃蘼香屑，燒粟許，其氣三月不絕。進（山房）嶮細棗，出（山房）嶮山，山臨碧海上，萬年一實，如今之軟棗。昨之有膏，膏可燃燈，西王母握以獻帝。燃芳苳燈，光色紫，有白鳳、黑龍、鼻足來，戲於閣邊。有青鳥，赤頭，道路而下，以迎神女。神女留玉釵以贈帝，帝以賜趙婕妤。至昭帝元鳳中，宮人猶見此釵。黃琳欲之，明日示之，既發匣，有白燕飛升天。後宮人學作此釵，因名玉燕釵，言吉祥也。

元鼎五年，鄧支國貢馬肝石百斤。常以水銀養之，內玉櫃中，金泥封其上。國人長四尺，惟餌此石而已。半青半白，如今之馬肝。舂碎以和九轉之丹，服之，彌年不飢渴也。以之拂發，白者皆黑。帝坐群臣於甘泉殿，有發白者，以石拂之，應手皆黑。是時公卿語曰：「不用作方伯，惟須馬肝石。」此石酷烈，不和丹砂，不可近發。帝寢靈莊殿，召東方朔於青綺，窗不隔綈，重幕，問朔曰：「漢承庚運，火德，以何精瑞為祥應？」朔跪而對曰：「臣常至吳明之墟，是長安東過扶桑七萬里，有及雲山。山頂有井，雲起井中，若土德王黃雲出，火德王赤雲出，水德王黑雲出，金德王白雲出，木德王青雲出。此皆應瑞德也。」帝曰：「善」。

元封中，起方山像，招諸靈異，召東方朔言其秘奧。乃燒天下異香，有沉光香、精祇香、明庭香、金磬香、塗魂香，外國所貢青檀之燈。青檀木有膏，如淳漆，削置器中，以蠟和之塗布，燃照數里。

起神明台，上有九天道金床、象席，虎珀鎮雜玉為簾。帝坐良久，設甜水之冰，以備洪濯酌。瑤琨碧酒，炮青豹之脯。果則有塗陰紫梨、琳國碧李，仙眾與食之。

吠勒國貢文犀四頭，狀如水兕。角表有光，因名明犀。置暗中，有光影，亦曰影犀。織以為簾，如錦綺之文。此國去長安九千里，在日南。人長七尺，被髮至踵，乘犀象之車。乘象入海底取寶，宿於蛟人之舍，得淚珠。則蛟所泣之珠也，亦曰泣珠。

甜水去虞淵八十里，有甜溪，水味如蜜。東方朔游此水，得數斛以獻帝。投水於井，井水常甜而寒，洗沐則肌理柔滑。

瑤琨，去玉門九萬里，有碧草如麥，割之以釀酒，則味如醇酎，飲一合，三旬不醒。但飲甜水，隨飲而醒。

塗山之背，梨大如升，或云斗。紫色，千年一花，亦曰紫輕梨。

琳國去長安九千里，生玉葉李，色如碧玉，數十年一熟，味酸。昔韓終常餌此李，因名韓終李。

元封三年，大秦國貢花蹄牛。其色駁，高六尺，尾環繞其身，角端有肉，蹄如蓮花，善走，多力。帝使輦銅石，以起望仙宮，跡在石上，皆如花形，故陽關之外花牛津，時得異石。長十丈，高三丈，立於望仙宮，因名龍鐘石。武帝末，此石自陷入地，唯尾出土上，今人謂龍尾墩也。

帝好微行，於長安城西，夜見一螭游於路。董謁曰：「昔傑媚末喜於膝上，以金簪貫玉縷腹為戲。今螭腹餘金簪穿痕，安非此耶？」曰：「白龍魚鱗，網者食之。」帝曰：「試我也。」

元封四年，修彌國獻駁騾，高十尺，毛色赤斑，皆有日月之象。帝以金（王延）為鎖絆，以寶器盛以飼之。

元封五年，勒畢國貢細鳥，以方尺之玉籠盛數百頭，形如大蠅，狀似鸚鵡，聲聞數里之間，如黃鶯之音也。國人常以此鳥候時，亦名曰候日蟲。帝置之於宮內，旬日而飛盡，帝惜，求之不復得。明年，見細鳥集帷幕，或入衣袖，因名蟬。宮內嬪妃皆悅之，有鳥集其衣者，輒蒙愛幸。至武帝末，稍稍自死，人猶愛其皮。服其皮者，多為丈夫所媚。

勒畢國，人長三寸，有翼，善言語戲笑，因名善語國。常群飛往日下自曝，身熱乃歸。飲丹露為漿。丹露者，日初出有露汁如珠也。

太初二年，東方朔從西那汗國歸，得馨風木十枝獻帝。長九尺，大如指。此木臨因桓之水，則《禹貢》所謂因桓是也。其源出甜波。樹上有紫燕黃鵠集其間，實如油麻風，吹枝如玉聲，因以為名。帝以枝遍賜尊臣，臣有凶者，枝則汗，臣有死者，枝則折。昔老聃在於周世，年七百歲，枝竟未汗。偃佺生於堯時，年三千歲，枝竟未一折。帝乃以枝問朔，朔曰：「臣已見此枝三過枯死而復生，豈汗折而已哉！里語曰：年未半，枝不汗。此木五千年一濕，萬歲不枯。」

太初三年，起甘泉望風台。台上得白珠如花一枝，帝以錦蓋覆之，如照月矣。因名照月珠，以賜董偃，盛以琉璃之筐。

太初四年，東方朔從支提國來。國人長三丈二尺，三手三足，各三指，多力，善走，國內小山能移之，有澗泉，飲能盡。結海苔為衣，其戲笑，取犀象相投擲為樂。

東方朔游吉雲之地，得神馬一匹，高九尺。帝問朔：「是何獸也？」朔曰：「昔西王母乘靈光輦以適東王公之舍，稅此馬游於芝田，乃食芝田之草。東王公怒，棄馬於清津天岸。臣至王公之壇，因騎馬返，繞日三匝，然入漢關，關猶未掩。臣於馬上睡，不覺而玉至。」帝曰：「其名云何？」對曰：「因疾，為名步景。」朔當乘之時，如驚蹇之驢耳。東方朔曰：「臣有吉雲草十頃，種於九景山東。二千歲一花，明年應生，臣走請刈之。得以秣馬，馬終不飢也。」朔曰：「臣至東極，過吉雲之澤，多生此草，移於九景之山，全不如吉雲之地。」帝曰：「何謂吉雲？」朔曰：「其國俗以雲氣占吉凶，若樂事，則滿室雲起，五色照人，著於草樹，皆成五色露珠，甚甘。」帝曰：「吉雲露可得乎？」朔乃東走，至夕而返，得玄露、青露，盛青琉璃，各受五合，跪以獻帝。遍賜群臣，群臣得嘗者，老者皆少，疾者皆愈。凡五官嘗露：董謁、李充、孟岐、郭瓊、黃安也。

李充，馮翊人也。自言三百歲，荷草畚，負《五岳真圖》而至。帝禮待之，亦號負圖先生也。

孟岐，河清之逸人也。年可七百歲。語及周初事，了然如目前。岐侍周公升壇上，岐以手摩成王足。周公以玉笏與之，岐嘗實執，每以衣袂拂拭，笏厚七分，今銳斷，恆切桂葉食之。聞帝好仙，披草蓋而來謁帝焉。

郭瓊，東郡人也。形貌醜劣，而意度過人。曾宿人家，輒乞薪自照讀書。晝眠，眼不閉，行地無跡。帝聞其異，徵焉。

黃安，代郡人也。為代郡卒。自云卑猥不獲處人間，執鞭懷荊而讀書。畫地以記數者，夕地成池矣。時人謂黃安年可八十餘，視如童子。常服朱砂，舉體皆赤，冬不著裘。坐一神龜，廣二尺，人問：「子坐此龜幾年矣？」對曰：「昔伏羲始造網罟，獲此龜以授吾。吾坐龜背已平矣。此龜畏日月之光，二千歲即一出頭，吾坐此龜，已見五出頭矣。」行即負龜以趨，世人謂黃安萬歲矣。

《漢武帝別國洞冥記卷第三》

天漢二年，帝升蒼龍閣，思仙術，召諸方士言遠國遐方之事。唯東方朔下席，操筆跪而進，帝曰：「大夫為朕言乎？」朔曰：「臣游北極，至鐘火之山，日月所不照，有青龍銜燭火以照。山之四極，亦有園圃池苑，皆植異木異草。有明莖草，夜如金燈，折枝為炬，照見鬼物之形。仙人寧封常服此草，於夜暝時，輒見腹光通外，亦名洞冥草。」帝令銼此草為泥，以塗雲明之館。夜坐此館，不加燈燭。亦名照魅草。採以藉足，履水不沉。

有夢草，似蒲，色紅。晝縮入地，夜則出，亦名懷莫。懷其葉，則知夢之吉凶，立驗也。帝思李夫人之容，不可得，朔乃獻一枝，帝懷之，夜果夢夫人。因改曰懷夢草。

有鳳葵草，色丹，葉長四寸，味甘，久食令人身輕肌滑。赤松子餌之三歲，乘黃蛇入水，得黃珠一枚，色如真金，或言是黃蛇之卵，故名蛇珠，亦曰銷疾珠。語曰：寧失千里駒，不失黃蛇珠。

有五味草，初生味甘，花時味酸，食之使人不眠，名曰卻睡草。未多國獻此草。此國人長四寸，織麟毛為布，以文石為床，人形雖小，而屋宇崇曠，織鳳毛錦，以錦為帷幕也。

鳥哀國，有龍爪蕓，長九尺，色如玉。煎之有膏，以和紫桂為丸，服一粒，千歲不飢，故語曰：蕓和膏，身生毛。

有掌中芥，葉如松子。取其子置掌中，吹之而生，一吹長一尺，至三尺而止，然後可移於地上。若不經掌中吹者，則不生也。食之能空中孤立，足不躡地。亦名躡空草。

帝常見彗星，東方朔折指星之木以授帝。帝以木指彗星，星尋則沒也。星出之夜，野獸皆鳴。別說謂之獸鳴星。

有紫柰，大如斗，甜如蜜。核紫，花青，研之有汁如漆，可染衣。其汁著衣，不可湔浣。亦名暗衣柰。

有龍肝瓜，長一尺，花紅葉素，生於冰谷。所謂冰谷素葉之瓜。仙人瑕丘仲採藥，得此瓜，食之，千歲不渴。瓜上恆如霜雪，刮嘗，如蜜滓。及帝封泰山，從者皆賜冰谷素葉之瓜。

帝解鳴鴻之刀，以賜朔。刀長三尺，朔曰：「此刀黃帝採首山之金鑄之，雄已飛去，雌者猶存。」帝臨崩，舉刀以示朔，恐人得此刀，欲銷之。刀於手中化為鵲，赤色，飛去雲中。

有鵲銜火於清溪之上，鵲化成龍。

西域獻虎龍，高七尺，映日看之，光如聚炬火。有童子遙見有黃鵠，白首，鼓翅於帝前，即方朔。著黃綾單衣，頭已斑白。漢朝皆異其神化而不測其年矣。

善苑國嘗貢一蟹，長九尺，有百足四螯，因名百足蟹。煮其殼，勝於黃膠，亦謂之螯膠，勝於鳳喙之膠也。

帝常夕望，東邊有青雲起，俄而，見雙白鶴集台之上，倏忽變為二神女，舞於台，握鳳管之簫，撫落霞之琴，歌青吳春波之曲。帝舒暗海玄落之席，散明天發日之香，香出胥池寒國。地有發日樹，言日從雲出，雲來掩日，風吹樹枝，拂雲開日光也。亦名開日樹。樹有汁，滴如松脂也。

有玄都翠水，水中有菱，碧色，狀如雞飛，亦名翔雞菱。仙人臯伯子常游翠水之涯，採菱而食之，令骨輕，兼身生毛羽也。

有遠飛雞，夕則還依人，曉則絕飛四海，朝往夕還，常銜桂枝之實，歸於南山，或落地而生。高七八尺，眾仙奇愛之。銜以釀酒，名曰桂醪。嘗一滴，舉體如金色。陸通嘗餌黃桂之酒。祝雞公善養雞，得遠飛雞之卵，伏之名曰翻明雞如鵠大，色紫，有翼，翼下有目，亦曰目羽雞。

帝於望鵠台西起俯月台，台下穿池，廣千尺，登台以眺月，影入池中，使仙人乘舟弄月影，因名影娥池，亦曰眺蟾台。酌云菹酒，菹以玄草。黑蕨、金蒲、甜蓼，果以青櫻、龍瓜、白芋。紫莖、寒蕨、地花、氣葛，此葛於地下生花，入地十丈，乃得此葛。其根倒出，亦名金虎須，草因名紫須葛也。

影娥池中有游月船、觸月船、鴻毛船、遠見船，載數百人。或以青桂之枝為棹，或以木蘭之心為楫，練實之竹為篙，紉石脈之為繩纜也。石脈出晡東國，細如絲，可縵萬斤。生石里，破石而後得。此脈縈緒如麻紵也，名曰石麻，亦可為布也。

影娥池中有鼈龜，望其群出岸上，如連壁弄於沙岸也。故語曰：夜未央，待龜黃。

影娥池北作鳴禽之苑，有生金樹，破之，皮間有屑如金，而色青，亦名青金樹。

有司夜雞，隨鼓節而鳴不息，從夜至曉，一更為一聲，五更為五聲，亦曰五時雞。

有喜日鵝，至日出時銜翅而舞，又名曰舞日鵝。

有升葉鴨，赤色，每止於芙蓉上，不食五穀，唯啣葉上垂露，因名垂露鴨，亦曰丹毛鳧。

有女香樹，細枝葉，婦人帶之，香終年不減。

《漢武帝別國洞冥記卷第四》

武帝暮年，彌好仙術，與東方朔狎暱，帝曰：「朕所好甚者不老，其可得乎？」朔曰：「臣能使少者不老。」帝曰：「服何藥耶？」朔曰：「東北有地日之草，西南有春生之魚。」帝曰：「何以知之？」朔曰：「三足鳥數下地食此草，羲和欲馭，以手掩烏目，不聽下也，長其食此草。蓋鳥獸食此草，美悶不能動矣。」帝曰：「子何以知乎？」朔曰：「臣小時掘井，陷落地下數十年，無所托寄。有人引臣欲往此草，中隔紅泉，不得渡，其人以一只履與臣，臣泛紅泉，得至此草之處，臣採而食之。其國人皆織珠玉為業，邀臣入雲端之幕，設玄銀雕枕，刻黑玉，銅鏤為日月雲雷之狀，亦曰鏤雲枕。又薦蛟毫之白縵，以蛟毫織為縵也。此毫柔而冷，常以夏日舒之，因名柔毫縵。又有水藻之屏，臣舉手拭之，恐水流濕其席，乃其光也。」

帝所幸宮人，名麗娟，年十四，玉膚柔軟，吹氣勝蘭。不欲衣纓拂之，恐體痕也。每歌，李延年和之，於芝生殿唱回風之曲，庭中花皆翻落。置麗娟於明離之帳，恐塵垢污其體也。帝常以衣帶系麗娟之袂，閉於重幕之中，恐隨風而去也。麗娟以琥珀為佩，置衣裾裏，不使人知，乃言骨節自鳴，相與為神怪也。

有丹蝦，長十丈，須長八尺，有兩翅，其鼻如鋸。載紫桂之林，以須纏身急流，以為棲息之處。馬丹嘗折蝦須為杖，後棄杖而飛，須化為丹，亦在海傍。

帝升望月台，時暝，望南端有三青鴨群飛，俄而止於台上，帝悅之。至夕，鴨宿於台端，日色已暗，帝求海肺之膏以為燈焉，取靈輦布為纏，火光甚微，而光色無幽不入。青鴨化為三小童，皆著青綺文繡，各握鯨文大錢五枚，置帝幾前。身止影動，因名輕影錢。

元封三年，婁(過)國獻能言龜一頭，長一尺二寸，盛以青玉匣，廣一尺九寸，匣上豁一孔以通氣。東方朔曰：「唯承桂露以飲之，置於通風之台上。」欲往卜，命朔而問焉，言無不中。

唯一女人愛悅於帝，名曰巨靈。帝傍有青銀唾壺，巨靈乍出入其中，或戲笑帝前。東方朔望見巨靈，乃目之，巨靈因而飛去。望見化成青雀，因其飛去，帝乃起青雀台，時見青雀來，則不見巨靈也。

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