

平安符

解說·功效·使用方法



天師道創教於漢朝，故其神符結構依循漢代天地人三才概念，分為上中下三部分。

「平安符」為保佑魂魄穩定、外邪不入之符。本符依結構分為三個部份：上部為五行化炁，代表法力、能量來自太上老君所整合轉化的五行之力；中部說明主管單位斗府；下部說明執行單位為「三五都功火車將軍」護身。



五行化炁

此符號為經太上老君轉化之金木水火土「五行化炁」之意，本符之執行元帥須以此為動力來源。

又，對練炁者而言，《黃帝內經·素問·生氣通天論》指出「人稟五行之氣而生」，然而，人身五行炁卻有偏廢，過多或不足。《靈寶無量度人上品妙經·五行備足生靈壽域品》表示「五行備足，則氣運平正。氣運平正，人無夭傷，各得全其天年。」此透過老君精煉轉化之五行炁，若經修煉，可補充人身五行炁之不足，或調和不均。



斗口與七星

民間常流傳星宿下凡為人的故事。人命屬星辰之說淵源甚早，如《詩經·小雅·小弁》即曰：「天之生我，我辰安在？」漢代王充的《論衡·命義》表示，人有壽么貴賤的差異「皆星位尊卑小大之所

授也。」東晉《抱朴子·塞難》也認為人「受氣結胎，各有星宿」等。這些說法都是認為人之命與星辰相關。


天師道指出人的生死、元神的來源和歸宿均由斗府掌管。斗府包含東西南北中「五斗」星宿。天師道創教之初，本名「正一盟威道」，而當時人俗稱為「五斗米道」，即是因為新入道者要繳交五斗米以祭拜天上五斗星宿。天上「五斗」掌管人之命，人間之「米」為活人之糧，「五斗米」顯示道教自始即為熱愛生命的宗教。道教重養生、修長生、擅長排除對生命有害之物如妖魔鬼怪等特色也為人所熟知。「禮斗」法會的目的即是向斗府祈求元神光彩，此「拜斗」科儀乃源自天師道。




為「斗(斗)口(口)」二字。斗口是斗府的防禦單位，護衛人的魂魄。斗口的「口」字畫成傾斜狀隱喻斗勺中有「水」；符的下部「火車(車)」中有「火」。就《尚書·洪範》所描述的五行特性「水潤下，火炎上」來看，本符上水下火，處於上方的水有向下流的特性，處於下方的火有向上的特性，正可形成一對流、生生不息的循環。

上水下火亦為《易經》第六十三卦「水火既濟(☵☲)」卦。「既濟」字義是已經

渡河了，即已成功了；就卦象而言，「既濟」卦是最完美的卦。然而道門認為物極必反，故《易·象》言「君子以思患而豫防之」，指雖成功更要小心謹慎、居安思危。在本符中的暗喻著持符者雖有本符保護，但不應過度倚仗，喪失謹慎心理或自入危地。

 七撇代表北斗七星。《靈寶無量度人上品妙經·七星除祿品》言：「天有三台，人有三魂；天有七星，人有七魄。三魂主陽，七魄主陰。」北斗七星對應人之七魄。七魄屬陰，較不安定，道經中言每月（陰曆）初一、十五、月底（或言七、十七、二十七日）時，「七魄流蕩，遊走穢濁....殘病生人，皆魄之罪。樂人之死，皆魄之性，欲人之敗，皆魄之疾。」故道教因此以七星拘制七魄，使七魄安定於人身中，而修練者則進一步修煉變化之。


三五都功火車將軍護身

 本符之執行單位為「嶽府太保轟雷火車鐵元帥」。鐵元帥，名「定」，是東嶽地祇司的「東嶽十太保」之一，有「捉鬼鐵元帥」之稱。

東嶽泰山為五嶽之首，漢朝起即有「魂歸泰山」之說。東嶽大帝為陰間最高統治者，寶誥（《么々》）中表示東嶽大帝「糾察於陰司。掌人間善惡之權，專天下死生之柄。懲奸惡，而嶽分三十六主；司吉凶，而案判七

十二曹」，即地獄、城隍均屬其管轄範圍。

「地祇」是地神，指有功於國家、人民者，死後受封為神，在人間享香火祭祀的神祇。「東嶽地祇司」主管為溫瓊元帥，乃「嶽府統兵」，掌「急取罪人案」（即急速追拿非法流竄、犯案等之鬼魂）。溫元帥為正一道的玄壇四大元帥之一，師從第三十代張繼先天師（又稱「虛靖天師」）。「太保」為古代「三公」之一，屬最高級別的官員，以九品官制而言乃正一品。「東嶽太保」乃陰間職級很高的官員。

鐵元帥在本符中擔任「三五都功火車將軍」之職。「三五都功」為古代正一法籙二階之一，「火車」代表其職稱為「火車將軍」。《道藏》記載咒語「火車火車，雷令之家……」，指出火車與雷的關聯，代表高速度與威猛，並非今日交通工具之火車。

在此指鐵元帥捉鬼速度很快。

代表急速奔馳拖曳出的痕跡。



「陽平治都功印」與「天師」印

神符中印式非常重要，沒有用印的符或符上用錯印鑑，則缺乏效力。天師符主要印鑑為「陽平治都功印」及「天師」印，前者為治職印鑑，後者為職銜印鑑。

陽平治都功印為太上老君賜予祖天師張道陵的玉印。「治」是當初祖天師所轄區域的行政劃分單位，有管理、有序、文明等意

義。《三洞珠囊》引《玄都律》言：「治者，性、命、魂、神之所屬也。」最初有二十四治，象徵二十四節氣。「陽平治」為二十四治之首，乃天師駐地，由天師自行領導。各治的領導人稱「都功」，故「陽平治都功」為張天師治職。陽平治都功印為張天師身分權力的象徵。

符上加蓋陽平治都功印與天師印，表示天師賦予其效力。

「平安符」功效

此符有安內攘外雙重功效：對內穩定自身魂魄；對外則形成一層防護，阻隔近身的外邪陰魄，使之無法對人造成影響或危害。

「平安符」使用方法

可將此符張貼或懸掛於客廳，或隨身攜帶。家中安奉祖先牌位者，勿使符接近牌位。

使用過後，如因符毀損或其他原因欲取下，請將取下之符隨同酌量金紙焚化。

「平安符」使用禁忌

家中有安奉祖先牌位者，不能懸掛平安符，僅能隨身攜帶；如隨身攜帶平安符，請勿持之在祖先牌位前揮動。

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Talisman Ensuring Peace and Safety

Description, Efficacy, Usage



The Way of Celestial Masters was created during the Han dynasty; hence in its structure, the talisman represents the Han people's cosmological way of thinking – a division of the universe into three spheres: celestial, earthly, and human, that are placed up, down and in the middle respectively.

Talisman Ensuring Peace and Safety helps its holder stabilize their heavenly soul *hun* and earthly soul *po*. It is also a protective amulet that keeps away evil forces. This talisman can be divided into three parts: the upper part depicts changes of *qi*, usually described as Five Phases, a notion signifying the Taoist law and the primordial energy traced back to the Most High Lord Lao -- it is said that Lord Lao integrated transformations of *qi* into Five Phases; the middle part of the talisman shows the governing departments of the Big Dipper; the lower part is a symbolic representation of the Three Five Iron General holding a Burning Wheel, the Grand Protector who shields against evil and harm.



Five Phases Transformation

The symbol on the left represents the Five Phases (metal, wood, water, fire, earth) that the Most High Lord Lao brought into motion to facilitate their unending

transformations. It is the source of power for the Great Guardian, the principal executive deity of this talisman.

For those who regulate their *qi* through breathing exercises, a passage from the “Treatise on the Communication of the Force of Life with Heaven” chapter in *The Yellow Emperor's Classic of Internal Medicine*: “When the *qi* of Five Phases enters the body, human life begins” can provide some valuable insights. According to ancient Chinese medical knowledge, the *qi* of the Five Phases that reside within our bodies is often imbalanced due to our negligence: in some cases, we have too much of it, and in others, too little. According to the “Items Needed to Successfully Coordinate Transformations of Five Phases in Human Body to Secure a Hearty Old Age” chapter of the *Wondrous Scripture of the Highest, Limitless Salvation of the Luminous Treasure School*: “When the Five Phases are successfully coordinated, the *qi* can circulate without obstructions. When the *qi* circulates without obstructions, one is protected from harm or premature death and can live out their natural lifespan.” That is the *qi* of the Five Phases, an outcome of Lord Lao's effort to refine and transform primordial *qi*. If a person can continue cultivating the *qi* of Five Phases, she can replenish its insufficient amount in her body or stabilize it into a harmonious state.



The Handle of the Big Dipper and Seven Stars

Many folk tales describe the gods abandoning their dwellings in Heaven and descending to the human world. The belief that human fate is written in the stars remembers the beginning of civilization. In the “Small Odes” part of the Book of Odes *Shijing*, the lyrical subject asks: “Heaven gave birth to me, but why was it at such an unfortunate time?” ; The Han scholar Wang Chong in the “Meaning of Destiny” chapter of his Discourses Weighed in the Balance *Lunheng*, describes why there is a diversity of people with shorter and longer lifespans or blessed with prosperity and doomed with poverty: “The position of people might be higher or lower, and their wealth bigger or smaller, according as the stars distributing all this, rank higher or lower, are larger or smaller.” In the treatise from the Eastern Jin dynasty, The Master who Embraces the Unhewn *Baopuzi*, the author Ge Hong also believes that: “The human embryo is born after the *qi* takes form, and this is dependent from the changes in the position of constellations.” All these examples show a traditional belief in a strong correlation between human destiny and the position of stars.

According to the doctrine of the Way of Celestial Masters, the Original Spirit that dwells inside every human being is controlled

by the Dipper Departments *doufu* – its place of origin and return after the body’s death. Since there are five major constellations in heaven, five Dipper Departments correspond to the world’s five directions: East, South, West, North, and Middle. In the beginning, the Way of Celestial Masters was known under the name The Way of Five Pecks of Rice *wudoumi dao* because all new members were required to offer five pecks of rice as a sacrifice for the deities living in the five heavenly constellations, who watch over them and decide about their destiny. Back then, rice was the most basic type of food that sustained peoples’ lives, which means that Taoism, grounded on the idea of “five pecks of rice” as an offering, is a religion that respects the value of life. No wonder Taoism focused on longevity and healthcare practices in its later development and came up with many ways to protect life from various evil forces and malicious spirits. The aim of one of the most important Taoist liturgies - the *lidou* ceremony, is to offer prayers to the gods governing the Dipper Departments and ask for their protection over human’s Original Spirit. Although many Taoist groups performed this ceremony, it was initially created by the Celestial Masters.




The sign on the left consists of two Chinese characters: “cup” or “dipper” *dou* (斗) and “mouth” *kou* (口). *Doukou* are the guarding unit of the Big Dipper Departments – their main

task is to protect human souls *hun* and *po*. The second character in *doukou*, *kou*, is written in the form of an unregular square that might look sloppy. Nevertheless, this specific type of brushwork aims at imitating the flow of water as if the dipper were filled with liquid. Water is placed here as the counterpart to the fire in the lowest part of the talisman, the symbol for the “Burning Wheel” (火). The “Great Plan” chapter of the *Book of Documents* describes the characteristics of the Five Phases in the following way: “Water flows down, while fire burns up.” The way the two phases, water and fire, are placed in this talisman (water in the upper part, fire in the lower part) shows that the water running uphill eventually will flow down, and the fire burning downhill will ultimately rise up. This is an example of an opposite yet a complementary movement, a circle of an unceasing flow of life.

The idea of putting water in the upper part and fire in the lower part is also present in the sixty-third hexagram of the Book of Changes called *jiji* (既濟). This hexagram points to a situation when someone had already passed the river and thus successfully went through some test. Judging by the structure of this symbol, it is the most perfect hexagram in the whole collection. Nevertheless, according to the Taoist law, things must develop in an opposite direction when they become extreme. In the Book of Changes commentary, we read: “The

consummate person forestalls trouble by thinking about it.” In other words, one must be careful even during the moment of triumph and be vigilant despite being peacetime. There is a hidden meaning in this part of the talisman, implying that although the holder of this amulet receives a divine blessing, they should not rely too much on its protective powers and lose their cautious state of mind. Otherwise, they could easily fall into trouble.

 Those seven strokes curved to the left represent the seven stars of the Big Dipper. According to the “Items Needed to Help Seven Stars Get Rid of Calamities” chapter of the *Wondrous Scripture of the Highest, Limitless Salvation of the Luminous Treasure School*: Heaven has Three Steps, human has three celestial souls *hun*; Heaven has Seven Stars; human has seven earthly souls *po*; The three celestial souls belong to the *yang*, seven earthly souls belong to the *yin*.” The seven Stars of the Big Dipper correspond to the seven earthly souls in the human body. Seven *po* are of *yin* nature, hence they are naturally unsettled. Various Daoist scriptures say that on every first, fifteenth, and thirtieth day (or every seventh, seventeenth, and twenty-seventh day) of each lunar month, “seven earthly souls roam about the human realm and get easily contaminated with impure energy... Sickness and injuries are all brought by wandering *po* souls. Looking forward to

human death is the nature of earthly souls; desiring human corruption and fall is the curse of earthly souls.” Taoism connected seven earthly souls to the Seven Stars in the Big Dipper constellation hoping for divine guidance and control over the death-seeking souls, letting them settle within the human body. The rest is in the hands of the practitioner – through a scrupulous and long period of self-cultivation, they can transform their earthly souls into a more pure form of energy.



The Grand Protector – Iron General and his Burning Wheel


The executive unit of this talisman is The Imperial Guardian of the Eastern Peak Department Ministry – The Iron General of Grand Thunder and Burning Wheel. The Iron General, also called *Ding*, is one of the Ten Imperial Guards and Earthly Spirits Commanders of the Eastern Peak. Many refer to him as the Iron General Capturer of Ghosts.

Eastern Peak is another name for Mount Tai, the prime of the five sacred mountains. There is a saying popular among people since the Han dynasty: “All ghosts are dwelling back to Mount Tai.” The Emperor of the Eastern Peak is the supreme deity of the underworld that governs the lifespan and status of humans in this world. In the *Treasured Announcement*, the Emperor of the Eastern Peak is said to: “maintain the order in the underworld; [he] has

the power over the good and evil in the human world and commands every phenomenon that is concerned with life and death. He punishes treachery and evil. The Eastern Peak is divided into thirty-six sectors, each governed by a deity under his scope of jurisdiction.

The Earthly Spirits are historical figures who, thanks to their significant contributions to the state and the people, became objects of veneration after their death (people burned incense and made offerings to them.) The Commanders of Earthly Spirits of the Eastern Peak are led by the Wenqiong General and are the official army of the Peak Department. They rapidly pursue and apprehend ghosts and spirits roaming in the world unlawfully and bring them to justice. Wenqiong General is one of the four Great Generals of Mysterious Altar in Zhengyi Taoism, the teacher of the XXX Celestial Master Chang Jixian, also called the Celestial Master of Appeasing Emptiness. The Grand Protector is a ministerial title that points to one of the Three Excellencies (the three highest officials in Ancient and Imperial China) and indicates the highest grade in the civil service system: the Zhengyi or Standard class rank. The Grand Protector of the Eastern Peak is, therefore, a high-rank official in the underworld.

The Iron General in this talisman assumes the office of the Three and Five Heads Burning Wheel General. Three and Five Heads is one of

the second-rank talismans of the ancient Zhengyi Taoism. The Burning Wheel  in this talisman symbolizes the other part of the General's title, "The Burning Wheel General." In the Daozang, there is an incantation referring to this name: "Flaming wheel, flaming wheel, commanding over the thunder..." Burning Wheel, when related to thunder, indicates rapid speed and ferocity of action. It does not have anything to do with the modern transportation vehicle, the train (in Chinese, called by the same name). This is to point to a characteristic of the Iron General, the speed with which he hunts down the malicious ghosts and spirits and the burned marks he leaves after he catches them.



Celestial Master's Seals

天
師

A seal in the middle of the sacred talisman is significant. Talismans not sealed or sealed using the wrong seal do not serve their purpose efficiently. There are two necessary seals that cover the amulets made by Celestial Masters: The Seal of the Head of the Yangtai Region and The Seal of Celestial Master. The first one indicates the region under control, and the second shows the status and duties of the holder. The Seal of the Head of the Yangtai Region was bestowed to the first Celestial Master by the Most High Lord Lao. In the beginning, the land governed by the Celestial

Masters was divided into 24 regions for both administrative and religious reasons. Each of these 24 regions related to one of the Five Phases, one of the 24 periods of the year, and one of the 28 constellations of the zodiac. The word "region" *zhi* also means "govern with order and civility." That is why the Pearl Satchel of the Three Caverns, citing the fragment from the Precepts of the Mysterious Capital, says: "*zhi* corresponds to the inherent human nature, fate-destiny, heavenly soul and spirit." The headquarters of the movement were in the Yangtai Region, where the Celestial Master was exercising control in person. The leader of each region was called "the head" *dugong*. Since the Celestial Master Chang was the head of the Yangtai Region, he used a seal to indicate his area of rule and confirm his political power. Those two seals appearing in the Yuhua Ministry Talisman prove that the current Master Chang of the Taoist Association holds the same authoritative power as his ancestors.

The efficiency of the Talisman

This talisman works in two ways: it secures peace inside while simultaneously resisting the invasion of foreign forces from the outside. Kept close, it stabilizes its holder's three heavenly souls *hun*, and seven earthly souls *po*, while simultaneously warding off evil

spirits and impure energies circulating in the outside world. This talisman carries a potent protective spell, keeping its holder safe from harm and bad influences.

How to use this talisman?

You can hang this talisman in your living room. You can also carry it with you in your bag, wallet, or pocket. Those who have ancestral altars at home must avoid bringing this talisman close to the memorial tablets. If, after using the amulet, you do not want to keep it anymore, or if your talisman has been damaged and you want to throw it away, you must burn it together with a sufficient amount of gold spirit money.

Taboo concerning talisman usage

If you have an ancestral altar with memorial tablets in your house, you cannot hang this talisman in the household. It is better to keep it close to you, but you still need to be careful – do not walk before the memorial tablets while having it on you.

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平安符

解説・効験・使用方法



正一道教団は漢代に成立したため、この符の構成には漢代の世界観である天・人・地の「三才」思想が反映され、上・中・下の三部に分けられる。

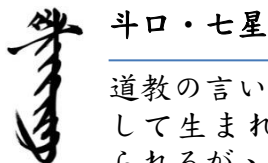
「平安符」は魂魄の平穏と厄除けを目的としている。この符は上・中・下の三部に分けられ、上部は五行の化炁を表し、太上老君が整えて転化した五行の力を源とした法力と能力を示している。中部は管轄となる斗府を表し、下部は「三五都功火車將軍」による守護を表している。



五行化炁

この符号は太上老君によって転化された木火土金水の五行の化炁を表し、符の効力の源を示している。

また、『黄帝内経』素問の生氣通天論に「人、五行の気を稟（受）け生ず」とあるが、身体の五行の炁にはしばしば偏りや過不足が生ずる。そのため、修煉の要諦として『靈宝無量度人上品妙経』五行備足生靈壽域品に「五行備え足れば、則ち氣運平正たり。氣運平正たれば、人に天傷無く、各々その天年を全うするを得る。」とあるように、太上老君が精煉・転化した五行の炁について言及し、修煉によって身体の五行の炁の不足を補い、不均衡を正すことができるとする。



斗口・七星

道教の言い伝えに、星が降って人として生まれたとするものが多く見られるが、人の生まれを星宿と関連付ける思想の源は古代中国に見ることがで


きる。『詩経』小雅「小弁」に、「天の我を生ずるも、我が辰は安くに在る（天が私を生んだというが、私の星はどこにあるのか）」とあり、王充の『論衡』命義に、人の寿命と貴賤の差異は全て星の貴賤と大小によって生じたものとあり、葛洪の『抱朴子』塞難に、人は星宿の働きによって生命を授かるとあるように、人の生命と星宿には関連があるとされた。

正一道教団は、斗府が人の生死と元神の働きを掌るとする。また、斗府は東・南・西・北・中の五斗の星宿を統括しているとされ、「五斗米道」とも称された教団草創当時の入門者は五斗の米を納めて五斗の星宿を祀ることがしきたりとされた。これは五斗の星々が人の生命を掌り、米は生活に必要な食料であることから、道教が生命を重視する宗教であることを示すために行われた。道教が養生を重んじ、長生術を修め、生命に害を為す妖魔や邪鬼の驅除に長けていることはよく知られている。斗府への祈願は正一道教団を發祥としており、斗府に元神の繁栄を祈願する科儀として礼斗法会有る。



「斗（斗）口（口）」の二字は斗府の守護を表している。傾いて描かれている口の字は斗勺の中に水が入っていることへの隠喩であり、下部に描かれている「火車（火車）」の字と対となる。『尚書』洪範が五行の特性を「水、下に潤し、火、上に炎ゆ」と示しているように、この符は水が上方から下り、火が下方から上るという特性を表した上水下火の構成となっており、両者の対流と止むことのない循環を形成している。

上水下火の概念は『易経』第六十三卦「火水既濟(☵☲)」として表されている。卦象に「水、火の上に在るは既濟なり」とあり、「既濟」の字義は既に河を渡り終えたこと、すなわち成功に至ったことを示す。一方、物事の極まりは衰えの始まりでもあることを忘れてはならず、卦象に「君子以て患を思い予め之を防ぐ」とあるように、成功に至った時こそ身を慎み、危険から身を遠ざけるべきである。この姿勢は符を持つ者にも同様に求められる。

七回のはらいは北斗七星を表している。『靈宝無量度人上品妙經』七星除祓品に「天に三台有り、人に三魂有り。天に七星有り、人に七魄有り。三魂、陽を主とし、七魄、陰を主とす。」とあるように、北斗七星は人の七魄に対応する。七魄は陰に属する比較的不安定な性質を持ち、道教では七魄が毎月(陰暦)の初一・十五・月底(或いは七・十七・二十七日)に勝手気ままな振る舞いをして穢れることで病・死・衰退をもたらすとす。そのため、北斗七星が七魄を掌ることにより身体の安寧が保たれ、修煉を行う者は七魄の鍛錬をより一層進めることができる。

三五都功火車將軍護身

「火車」の字は守護神である「嶽府太保轟雷火車鉄元帥」を表し、名は定、東嶽十太保の一柱であり「捉鬼鉄元帥」とも称される。

東嶽とは五嶽の首とされる泰山を指し、漢代には人の死後の魂が帰る霊峰とされた。東嶽大帝は冥界の最高統治者であり、『東嶽大帝宝誥』に「人間善悪

の権を掌り、天下死生の柄を専とす。奸悪を懲らしめ三十六主の獄に分け、吉凶を司り七十二曹を案じ判く。」とあるように地獄や土地神全体が管轄に入る。

東嶽十太保は東嶽地祇司に属する神々である。東嶽地祇司は温元帥が管轄し、東嶽の兵を統率し、彷徨って悪さをする靈魂を迅速に捕らえる役目を持つ。温元帥は名を瓊、元々は唐代の軍官で後に道を修めて東嶽太保として仙化し、正一道の玄壇四大元帥の一柱となり、第三十天師張継先(虚靖天師)を守護した。地祇とは地の神を指し、国家・人民への功績を成し、死後に神として封じられて祭祀の対象となった者である。太保は古代の三公の一つで最高級の官位であり、九品の位で正一品にあたることから、東嶽太保は冥界における高位の官職といえる。

この符において鉄元帥は「三五都功火車將軍」の職責を担う。三五都功とは正一道草創期に定められた二階級の法録の一つであり、火車將軍は職称を表し、『道藏』の咒語に「火車火車、雷令の家・・・」とあるように、火車とは稲妻のことで迅速さと猛威の表れとされる。

最後のはらいが鉄元帥が悪霊を迅速に追いかけて捕らえる姿と痕跡を表す。



「陽平治都功印」・「天師」印

天師

符の印章は非常に重要で、印章の無い、或いは誤った印章を用いた符に効験は無い。正一道教団が主に用いる印章は「陽平治都功印」と「天師印」で、共に祖天師の功績に由来する。

「治」は祖天師が正一道教団を創設した際に設けた教区を指し、当初は二十四節氣に基づいて二十四の治が設けられ、後に二十八治へと拡大した。中でも陽平治は治の筆頭とされて正一道と天師の拠点となった。治は正一道の教区を示すと共に管理・秩序・文明の意味があり、『三洞珠囊』は『玄都律』を引用し、性・命・魂・神の属する場所とする。太上老君は祖天師に陽平治の統治を命じ、各治に教団幹部を「都功」として派遣した。したがって、「陽平治都功」は陽平治の統治者である祖天師の職名であると共に、祖天師自身と宗教的権力の象徴でもある。

符にこれらの印章を用いることで、天師が効験を付与したことを示している。

「平安符」効験

この符は内外双方の守護の効験を有する。内には符を持つ者の魂魄を守護し、外には魑魅魍魎や悪霊に対する厄除けの働きを示す。

「平安符」使用方法・禁忌

家族が集まるリビングに貼る、もしくは携帯して使用するが、先祖の位牌の側に貼ったり近づけたりしてはならない。符を使わなくなった時は金紙と共に焚く。



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