

玉華司鎮宅符

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。

「玉華司鎮宅符」為用途廣泛之家宅平安符。本符依結構劃分：上部為三台，代表法力、能量來源自斗府中之三台；中部為玉華司法船，以抽象圖式表現出人的元神(魂)等由天上下凡的動態過程；下部為王天罡，指出負責守護之神祇。

斗府

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本命與星辰相關。天師道指出人的生死、元神的來源和歸宿均由斗府掌管。斗府包含東南西北中「五斗」星宿。天師道創教之初稱為「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。在斗府中掌管人元神者為三台。



三台

《史記·天官書》記載三台星之星象為「魁下六星，兩兩相比者，名曰三能。」《史記索隱》表示「分上台、中台和下台，各二星。」天文星圖之呈現如右



三台星在符上的表現方式較星圖簡化，並依應用而有變化，如：



在本符中更變化為華蓋造型，但仍代表三台，故書符時仍持三台之咒語。

道教「三台星君」是上台虛精開德星君、中台六淳司空星君和下台曲生司祿星君，分別有「生我」、「養我」、「護我」的職能。新生兒之元神均由三台分派入世。

玉華司



玉華司負責將三台分派之元神運輸往返天、人之間，為斗府下轄單位之一。玉華司中最為人們所熟知的神祇是灶神。《禮記·曲禮下》言天子、諸侯、大夫都「祭五祀」，東漢鄭玄注中說明此為殷朝的祭祀制度，即中國很早就已祭祀五祀之一的灶神。古俗以三顆石頭，鼎之足造型為灶神之代表。民俗每家每戶於農曆 12 月 24 日送神、元月 4 日迎神，所迎送之神祇主要指灶神。《抱朴子·微旨》述及「天地有司過之神」時，指出「月晦之夜，

灶神亦上天白人罪狀」，即指出灶神記錄家中成員之行為功過，因此灶神掌一家的福祿壽、口舌是非、陰德及家宅興衰，故特別為人所重視。而玉華司法船運送灶神、人的元神與福祿下凡的功能則較少為人知。

法船

天師道認為每年度預計出生之元神於元月4日由當年度當值元帥帶領，搭乘法船，由天而下。「玉華司」三字構成一船帆造型。此符兩側的彩帶，則彰顯由天冉冉而下的動態過程。彩帶亦有它種變形，如



需卦

法船上尚有一需卦之示意。代表船邊的雲。同時，逆時針繞的雲篆屬陽，三個雲篆代表三陽，即《易經》之乾卦。上坎下乾，為水天需卦，其〈象〉辭曰：「雲上於天。需，君子以飲食宴樂。」〈序卦〉亦曰：「需者，飲食之道也。」法船上的需卦代表法船上尚搭載著元神入世所需之食祿。民間長者面對憂心經濟問題而考慮不生小孩的夫妻，常會說「生得出來就養得起」、「小孩自己會帶錢來」等安慰話語，此外俗語有云：「兒孫自有兒孫福」，都是指玉華司法船除新生兒元神外，尚乘載其福祿之故。

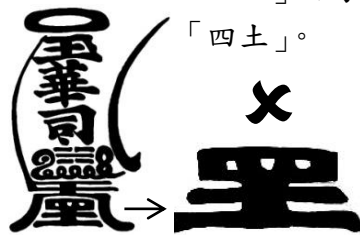
王天罡

是為王(王)、天(天)、罡(罡)的複合字。「罡」由「四」與「正」組成。「四」是四方，為「遍在」之意。罡為「天之正炁」。本符

中具體指為北極四天(東方蒼天、南方丹天、西方皓天、北方玄天)正氣。此四天由「四聖」統領。四聖是天蓬、天猷、翊聖、佑聖。其中佑聖又稱「真武」，掌「北極驅邪院」，即民間熟知之玄天上帝。《太上九天延祥滌厄四聖妙經》表示四聖「統攝三界妖邪。每歲常乃降於人間，察人善功，賜人昌吉，保持帝祚，覆蔭羣迷，斷絕惡根，增延祿壽。」

四聖下轄眾天君、元帥。每年十王天罡(十天干)之一輪流擔任主帥，各率二副帥，共三位當值元帥一同護衛玉華司法船下凡。

常見的錯誤：「罡」字之「四正」誤為「四土」。



「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。

天師

「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。

「玉華司鎮宅符」功效

此符之功效同三台之「生」、「養」、「護」，具體為：(1)鎮宅降魔，防止鬼魅、精怪、異物入宅干擾，但並不會對家宅祖先之魂進出造成妨礙；(2)守護一家福祿壽、家宅和諧興旺、家人平安健康。但仍須謹記無論家中是否開伙煮食，每家戶均有灶神記錄家中成員行為功過，故家庭中當父慈子孝、兄友弟恭，並做好人行好事，此符之功效方得更加彰顯。

「玉華司鎮宅符」使用方法

請將此符貼在內宅大廳或餐廳、廚房。勿貼於個別房間內。

張貼後，如因符毀損或其他原因欲取下，請將取下之符於農曆12月24日送神時，隨同酌量金紙焚化。



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2021/10/29 版



Yuhua Ministry Talisman For Household Safety

meaning, usage, and efficacy



The Way of Celestial Masters was formed during the Eastern Han dynasty. Thus, the design of sacred talismans created by Celestial Masters reflects the structure of the cosmos as seen by the Han dynasty people. In those days, the world was divided into three domains: heavenly, humanly, and earthly, representing what is above, in the middle, and below.

The “Yuhua Ministry Talisman For Household Safety” is a popular talisman that Chinese folk hangs inside their houses to secure a peaceful life at home. The amulet is divided into three parts: the part above is built of three platforms representing the supreme power that comes from the Three Departments of the Celestial Palace located in the Big Dipper constellation. The middle part exemplifies the Boat of Taoist Law, above which the Yuhua Ministry is located. This abstract design also illustrates the journey of human’s Original Spirit (heavenly soul *hun*) from the celestial to the earthly world. At the bottom are three characters constituting a name of powerful guiding deities associated with the Big Dipper.

The Dipper Departments

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

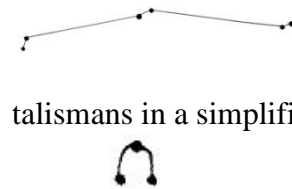
Taoism, grounded on the idea of “five pecks of rice” as an offering, is a religion that respects the value of life. No wonder Taoism focused on longevity and healthcare practices in its later development and came up with many ways to protect life from various evil forces and malicious spirits. The aim 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. Among the Dipper Departments, stars from the Three Steps constellation near the Great Dipper of the North are responsible for control over the Original Spirit.



The Three Steps

In the “Astronomy” chapter of the Records of the Grand Historian *Shiji*, the author describes the shape of the Three Steps constellation: “There are six stars divided into three pairs, in each pair the stars stand parallel to each other. That is why they are called Three Steps” In the commentary on the *Shiji* – *Shiji suoyin*, there is even more detailed information:

“Three Steps are divided into Upper Steps, Middle Steps, and Lower Steps, each of them consisting of two stars.” If we look at the astronomical maps, we can recognize this constellation in the following drawing:



The Three Steps are represented in Taoist talismans in a simplified form, similar to this:

Although in the Yuhua Ministry Talisman, the Three Steps are illustrated differently (resembling more a halo than a line or an arch), they still bare the same meaning, and the Taoist master, while writing this part of the talisman still needs to make a special enchantment addressing the stars of the Three Steps constellation.

In Taoism, the Star Lords of Three Steps are The Upper Step Star Lord Emptying the Essence and Opening the Virtue, The Middle Step Star Lord Governing Over the Six Purities, and The Lower Star Lord Judging Over The Course of Life. They are responsible for “giving birth to the human self”, “nurturing the human self,” and “protecting the human self,” respectively. The Original Spirit of every newborn child is being sent to earth by the gods of the Three Steps.



The Yuhua Ministry

The Yuhua Ministry watches over the Original Spirit’s journey. It ensures that after being sent to earth by the Star Lords and dwelling for some time in the mortal world, the heavenly soul can return to its origins in the Three Steps. It is one of the units

under the governance of the Dipper Departments. One of the most well-known deities in the Ministry is the Stove God. In the “Summary of the Rules of Propriety Part One” chapter of the Book of Rites *Liji*, it is recorded that the Son of Heaven, the feudal lords, and officials all venerate five divinities. In the Eastern Han dynasty, Zhuang Xuan commented on this fragment of *Liji*, saying that those five divinities were already the most important objects of offerings in the Yin-Shang dynasty. One of those early venerated heavenly spirits was the Stove God. The typical early representation of the Stove God was the picture of three rocks, representing the three legs of the offering vessel *ding*.

After offering sacrifices, every household sends the gods to Heaven on the twenty-fourth day of the twelfth lunar month. The gods are welcomed back to the house on the fourth day of the first lunar month, right after the Chinese Lunar New Year celebrations. Among these gods is the Stove God, which keeps the register of deeds and misdeeds done by every family member. In the “Weizhi” chapter of *Baopuzi*, the author, while describing the deities governing heaven and earth, refers to the Stove God’s duties in the following way: “On the last day of each lunar month, the Stove God ascends to heaven to announce the sins done by humans.” Because the household’s peace, prosperity, and health are in this deity’s hands (or, more

accurately, in the mouth), it is natural that he receives special attention and is treated with divine respect. Few people know that the Stove God, the same as the Original Spirit and destiny of the human person, all travel to the Yuhua Ministry by the Boat of Taoist Law.



The Boat of Taoist Law

Following the Celestial Masters' traditional beliefs, every year on the fourth day of the first lunar month, all the Original Spirits that are about to be born this year are guided by one of the Heavenly Marshals to the Boat of Taoist Law, which sails to the world of the mortals. The three Chinese characters of the "Yuhua Ministry" are shaped into an image of a boat. Colorful stripes on both sides of the talisman are meant to symbolize the gradual process of ascending from Heaven and can be written in various forms:



The Xu Hexagram



Above the Boat of Taoist Law is a pictographic representation of Hexagram Xu from the Book of Changes *Yijing*, representing the clouds surrounding the boat. The counter-clockwise movement of the

cloud seal pattern belongs to the *yang* force, three cloud seal patterns equal three *yangs*, and the Qian trigram from *Yijing* consists of three *yang* lines. The Xu Hexagram is built of two trigrams: the Qian trigram representing Heaven and the Kan trigram representing Water. The Image Commentary on this hexagram says: "A cloud has ascended to the Heavens: Xu, the consummate person following this, enjoys a banquet brimming with food and drink." The Sequence Commentary says: "Xu: The Way of food and drink." The Xu hexagram on the Boat of Taoist Law designates the official's salary that needs to be paid by the traveling Original Spirits to ensure their safe passage.

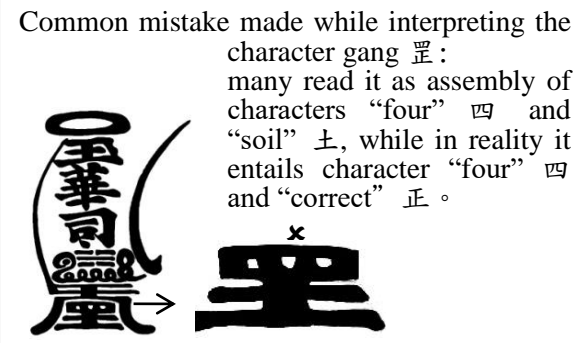
It is customary that the seniors of a community, whenever seeing couples in financial struggles who decide not to have children, say the following words of consolation: "As soon it is born, you will be able to take care of it, no doubts" or "Kids bring good fortune and money just by being here." An old folk saying: "The children can take care of themselves when they grow up, and the parents don't have to work too hard for their future," reflects the belief that the Original Spirits sent by the Yuhua Ministry on the Boat of Taoist Law are a gift from Heaven that brings happiness and prosperity.

Wang, tian, gang – 3 Chinese characters



The last part of the talisman consists of three Chinese characters: *wang* 王, *tian* 天, and *gang* 罡. *Gang* is a combination of two other characters designating "number four" and "right, correct". There are four main directions in the world, so whenever there is a reference to "number four", it means "everywhere". After putting it all together, the meaning of the character *gang* indicates the "Correct Heavenly Qi". This talisman refers to the Correct Qi of the Four Heavens in the North Hemisphere: The Eastern Azure Heaven, the Southern Vermillion Heaven, The Western Great Heaven and the Northern Mysterious Heaven. Four Heavenly Sages command those Four Heavens: Tianpeng, Tianyou, Yisheng, and Yousheng. The fourth sage, Yisheng, also called The True Warrior, is in charge of the Exorcist School in the Northern Hemisphere. Common folk knows him as the Emperor of Mysterious Heaven. In The Auspicious Scripture of Four Noble Sages from the Most High Nine Heavens, the Four Sages are described accordingly: "The monsters, demons and evil spirits from the Three Worlds are under their command. Quite often, they ascend to the world of mortals to see how people behave with their own eyes. The Four Heavenly Sages are very powerful; they can bring good luck and prosperity, grand honor due to the meritorious

service of someone's ancestors, give hope to those who lost their way, help people sever ties with the evil forces and bestow a long and fortunate life to the most virtuous ones". The Four Heavenly Sages have held many heavenly lords and marshals in their service. According to the changing sequence of the Ten Celestial Stems, there is a different group consisting of the Major Marschal and two Secondary Marshals who protect the Boat of Taoist Law in its journey to the mortal world every year.



Celestial Masters' 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 effective power of the talisman

The Yuhua Ministry Talisman's power reflects the duties of the deities of the Three Steps: to give birth, to nurture, and to protect. The Talisman 1) helps exorcise demons; 2)

casts away evil spirits 3) protects the household from any foreign forces creating a disturbance or illness 4) secures the prosperity and wealth of all residents 5) brings harmony and peace. After hanging this talisman inside your house, remember that no matter if you have a stove with an open fire to cook or not, your home, just like every other house, is guarded by the Stove God. The Stove God is responsible for keeping a registry of good and evil deeds done by every house resident. If the family members think, feel, and act in a morally appropriate way, the power and efficacy of this talisman will increase.

How to use this talisman?

You can stick this talisman to the wall in your living room, dining room, or kitchen. Do not place it in the private rooms of the family members. If, after hanging for some time in your house, the talisman gets damaged, or if you decide to take it off, incinerate it with a sufficient amount of incense paper. You can also offer it to the deities on the twenty-fourth day of the twelfth lunar month.

2022/12/12 Version

The Taoist Association of Celestial Master Chang LXV Celestial Master Chang Ei-Chang



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玉華司鎮宅符

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。

「玉華司鎮宅符」は、幅広く用いられる家内安全の符である。符の構造は、上部の三台により法力と効験が斗府の三台からもたらされることを示し、中部の玉華司法船により元神（魂）などが天から地へ降臨する働きを抽象的に示し、下部の王天罡により守護を掌る神々を示す。

斗府

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駆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発祥としており、斗府に元神の繁栄を祈願する科儀として礼斗法会有る。この斗府の中でも特に「三台」は人の元神を掌る星宿として重視される。



三台

『史記』天官書に記されている三台の星象は、魁星の下に二つずつ並んでいる六つの星とされ、『史記索隱』に、上代・中台・下台の各部に二星あるとし、星図では次のように表される。



符において三台は星図を簡素にした様式で描かれ、形状にも符に合わせた変化が見られる。



この符ではさらに傘（華蓋）の形に変化しているとはいえ、三台に関わる符であることから、道士は符を書く時に三台の咒語を唱える。

道教では三台星君として上台虚精開徳星君・中台六淳司空星君・下台曲生司禄星君が住み、それぞれ人の「出生」「成長」「守護」を掌るとする。新生児の元神はみな三台からこの世に降り授けられたものである。

玉華司



玉華司は斗府に属する神々の集まりで、三台から生じた元神を天と人との間で送り届ける役目を持ち、中でも灶神（かまどの神）がよく知られている。『礼記』曲礼下に、天子・

諸侯・大夫はみな五祀を祭るとあり、鄭元の注に殷朝の祭祀制度であると説くように、五祀は古代中国から祭祀の対象とされ、灶神はその一つであった。古式では三個の石を鼎の足の配置(。〇)に並べて灶神の象徴とし、各家庭では農歴12月24日に天へ送り、翌年1月4日に天から迎える送神・迎神の儀式が行われた。『抱朴子』微旨に、天地には人の過ちを裁く神々があり、灶神が家族の平生の善行・悪行を記録し、晦日の夜に天へ昇って報告するとあり、特に家の福寿・盛衰に影響を与える神とされ、現在でも盛んに祀られている。

法船

玉華司の法船は斗府の神々・元神・福寿を運んで人々に降す役割を持つ。正一道教団は、農歴1月4日に年内に生まれる予定の人々の元神が、武神の庇護のもと法船に乗って天から降るとする。「玉華司」の三字は法船の帆を象り、符の両側の曲線部()は、法船が天から段々と降りて来る様子表現している。また、()のように変形して描かれることがある。



法船の上に易の坎卦が描かれている。〇〇〇は法船の周囲の雲を表すと共に、半時計周りの円を三つ連ねることで三つの陽、すなわち易の乾卦を示す。上の坎卦と下の乾卦を合わせると水天需の卦となる。その象に、「雲の天に昇るは需なり。君子は以て飲食宴樂す。」とあり、序卦に「需は飲食の道なり。」とある。法船に水天需の卦が描かれているのは、生まれる人々の元神

と共に、彼らがこの世に生きていく上で必要となる食禄(福寿)が積まれていることを示す。このように、鎮宅符には斗符の神々が天から福寿を降し、新生児の元神が天の恵みを備えて生まれることで、家に福德をもたらすよう願う意味が含まれている。

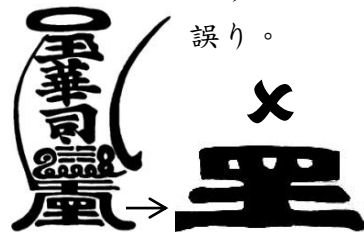
王天罡



王(王)・天(天)・罡(罡)の複合字である。「罡」は、四方遍在を意味する「四」と正炁を意味する「正」から成り、

天の正炁、すなわち北極四天(東方蒼天・南方丹天・西方皓天・北方玄天)の正炁を表す。北極四天は四聖(天蓬・天猷・翊聖・佑聖)によって統率され、中でも佑聖は「真武」とも称され、玄天上帝(玄武)として知られる。『太上九天延祥滌厄四聖妙經』に、四聖は三界の妖邪を統率し、人間界に人々の善行を見て福德を賜い、天下を保ち、あらゆる迷いを無くし、諸悪を絶ち、福寿を延ばすとある。

罡の字のつくりを「土」とするのは誤り。



て天から降る。



「陽平治都功印」・「天師印」

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。

「玉華司鎮宅符」功效・使用方法

この符の効験は三台の「生」「養」「護」に由来する。具体的には、(1) 魔を調伏し魑魅魍魎の侵入を防ぐ魔除け (2) 一家の福祿寿・安寧・健康を願う家内安全である。なお、家族の平生の善行・悪行を記録して天に報告する灶神に関係する符であることから、親子・兄弟が和し、善行を率先する家庭でより強い功験を発揮する。

家族が集まるリビングや台所に貼り、個室には貼らないこと。符を使わなくなった時は、灶神の送神の日にあたる旧暦12月24日に金紙と共に焚く。

2023/03/22 版

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