

文昌符

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。

「文昌符」為保佑考試順利，官運亨通之符。本符依結構分為三個部份：上部以雨頭為主，代表法力、能量來源自星辰自然之力；中部旨在召使文昌神使者與魁星使者為持符者開啟智慧、增加考運、官運；下部「急急如律令」乃要求使者速辦指示項目。

自然之力
星

本符上部是「雨」(雨)、**三山**(三山)、**日月星**(日月星)的複合。

雨「雨」頭代表風、雨、雪、雷、電等自然之力，意指本符所採用的道法是雷法。雷法自南宋開始風行。相傳老君命祖天師「攝邪歸正、分別人鬼」，風火雷電均屬天師管轄。今日張天師儀駕中持「雷侯牌」，正是昭示張天師施行雷法之權力。

三山「三山」指龍虎山、閣皂山、茅山，為江南三大符籙道派（正一、靈寶、上清）的祖庭。南宋嘉熙三年（西元 1239 年）宋理宗敕命第三十五代天師提舉三山符籙兼御前諸宮觀教門公事；元成宗大德八年（西元 1304 年）命第三十八代天師為「正一教主，主領三山符籙」，從此江南三大道派統歸正一道張天師管理，奠定張天師為道教領袖的地位，

至明朝後則掌天下道教事。本符乃南宋「三山歸正一」後產生之神符。

明星指此符的能量來源為日月星宿的自然之力。自古即有人命屬星辰之說，即此符的能量來源與人之本命相關。



文昌神使者與魁星使者

本符中部是二個「者」字(者)，指「文昌神(文昌)」使者和「魁星(以魁星代表)」使者。

文昌星在紫微斗數中視為吉星。紫微斗數認為人的命運可用 115 顆星加以闡釋，其中主管功名、文運的星曜主要為文昌星，代表科舉考試的功名(文史哲類別、國家考試)。另外，魁星則主異路功名，即醫農工商、音樂、藝術、技藝等類別的成就。

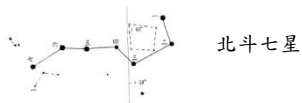
「文昌」是天上星宿的名稱。《史記·天官書》記載：



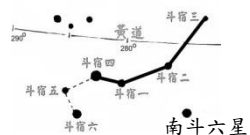
「斗魁戴匡六星，曰文昌宮：一曰上將，二曰次將，三曰貴相，四曰司命，五曰司中，六曰司祿」說明了文昌並非一顆星而是共六星，屬紫微垣，在北斗七星上方，代表天庭六個部門或官員。隋唐科舉興起，世人特別重視文昌星主掌人間功名祿位的「司祿」職能。

本符之「文昌神」指文昌帝君，原為中國四川省梓潼縣的地方守護神，最早稱為「梓潼神」。唐宋之際曾顯靈於戰場協助朝廷，故唐宋官方均有敕封。宋代時又因預告士人中舉與否頗為靈驗，故其信仰由四川開始廣泛傳播。由於道教表示天帝命梓潼神掌文昌府事及人間祿籍，元朝仁宗延佑三年(1316年)封為「輔元開化文昌司祿宏仁帝君」，「文昌帝君」之名大行，民間因此常向文昌帝君祈求考試順利，官運日隆。文昌帝君以《陰騭(出)文》宣行教化。「陰騭」是默默行善的德行、陰德之意。文昌帝君以親身經歷勸勉世人：「吾一十七世為士大夫身，未嘗虐民酷吏；救人之難，濟人之急，憫人之孤，容人之過。」持符者當體會並效法文昌帝君廣行陰騭之精神，方能得帝君之護佑。

魁星在天象上屬於二十八宿中「北方玄武七宿」第一宿「斗宿」，為「斗宿四」，古名「天機星」。因為斗宿亦為斗型，又在北斗之南，俗稱「南斗」。本符以「魁星踢斗」形式表現。



北斗七星



由星象上來看，以魁星(斗宿四)為支點，如同一隻腳，向上踢北斗

(南斗與北斗距離未依比例)

「魁」依字形可拆解為「鬼」，踢著一個「斗」，而「斗」上兩點有時被省略。

尸 有數種變化，最普遍的一種是代表「尸」，表示功名祿位與祖德有關。民間一般認為祖德流芳，則子孫昌盛，進而金榜題名，光宗耀祖，是一種令人期待的正向循環。

𠃉𠃉𠃉 與本符上部的「雨」字頭共同構成「靈」字的上半部，下半部「巫」則隱而不表。說明持符者對本符的態度：心誠則靈。

急急如律令

急急如律令 為「急急如律令」之連寫，「急急」是迅速之意；「如律令」是指按法令執行，漢朝的詔書或檄文(徵召、曉諭的文書)結語多用此語。道教因創立於漢朝，採用眾多漢代典章制度，故道教符籙亦仿官方文書，也常使用「如律令」或「急急如律令」，表示應速依符上之指示辦理。



「陽平治都功印」與「天師」印

天師

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、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。

「文昌符」功效

此符之功效為開啟天賦智慧與能力、增強相關運勢。命中有文昌、魁星者，則相關面向的智慧、能力開發比率提高，天賦得以發揮，運勢隨之增強。具體如讀書意願提高、頭腦思路清晰、創意湧現、考試順利、簽約成功、職務高陞、官運亨通等。

然而須注意，本符主要能量來源為星辰自然之力，與人之本命相關。命中無文昌、魁星或星度較弱者，本符效力相對受限，必須靠家門祖德與個人福德來輔助。建議家庭中當父慈子孝、兄友弟恭，並做好人行好事，此符之功效方得更加彰顯。

「文昌符」使用方法

請將此符貼在書房，或隨身攜帶。張貼後，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。

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Talisman with Lord Wenchang

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 with Lord Wenchang attracts blessings, brings good luck during exams, and ensures a successful official career. This talisman can be divided into three parts: the upper part consists of a character signifying rain – it symbolizes the mystical power coming from the heavenly constellations; the middle part shows the heavenly emissary Lord Wenchang and Big Dipper constellation emissaries summoned to bless the talisman’s holder with wisdom and good luck; the bottom part consists of an incantation in Chinese “Let my order be carried out immediately,” that the talisman holder recites to speed up their request towards the heavenly emissaries.

The power of the forces of nature

On the top of this talisman, there is a Chinese character for “rain” (雨), followed by the three characters for “mountain” written in one line (山山山), and the collective expression of “moon, sun, stars.” (日月星)

Although the pictogram on the left literally means “rain,” it symbolizes all forces of nature, like wind, rain, snow, thunder, and lighting. It indicates that the power of this talisman comes from the Taoist natural law and is identical to the power drawn by the Taoist priest performing the Thunder Rites. Thunder Rites became popular during the time of the Southern Song dynasty. According to the legends, Lor Lao entrusted the Ancestral Celestial Master with a task to differentiate humans from demons, subdue malicious spirits and exorcise evil. He also bestowed the first Celestial Master with the power to control wind, fire, thunder, and lighting. Today, Celestial Master, while performing official ceremonies, holds a Tablet of the Thunder Marquis in his hands as proof that he is eligible to complete the Thunder Rites.

The three mountains in this talisman represent actual mountain peaks: Longhu, Gezao, and Mao, sacred places south of the Yangtze river where the three Talisman Schools were formed: Orthodox Unity, Luminous Treasure, and Great Clarity. In the third year of the Jiaxi era of the Southern Song dynasty (1239 CE), emperor Lizong in his official order, appointed the XXXV Celestial Master the representative of the three Talisman Schools on the imperial court. In the eighth year of the Dade era of the Yuan dynasty (1304 CE), according to emperor Chengzong’s imperial

decree, the XXXVIII Celestial Master received the title of “The Head of the Orthodox Unity, Governing Over the Three Talisman Schools.” Since then, three Talisman Schools south of the Yangtze river were united into one stream of Taoist tradition called Zhengyi, governed by one religious head - the Celestial Master Chang. In the Yuan dynasty, Celestial Masters established their position as Taoist religious leaders, and from the Ming dynasty onward, they governed over all events connected to Taoism. This talisman is a sacred amulet created after the “union of three mountains into Orthodox Unity” during the Southern Song dynasty.

日月星 The three characters on the left indicate the source of mysterious power sealed in this talisman: the natural energy coming from the sun, moon, and stars. In the old times, people believed that their fate was written in the stars, which is why the power of this talisman is connected to the destiny of the talisman’s holder.



(**文昌**) and the Star Lord Kui (**魁星**).

The Heavenly Emissaries

In the middle of this talisman, there are two Chinese characters (**者**) pointing to the two Heavenly Emissaries: the Divine Wenchang

According to the Purple Star Astrology fortune-telling method, people’s destinies can be explained with the help of 115 stars. Among them is a group of stars controlling scholarly or military honors and literature-related affairs. In this group of heavenly bodies, Wenchang stars are considered the biggest luck-bringers – they signify the official rank gained through a successful passage of the imperial examination (the most important state exam in imperial China, testing the knowledge of literature, philosophy, and history).

The stars governed by the Star Lord Kui cover different high ranks connected with the medical and farming industry, music, arts, and artistry skills.

In the chapter “Astronomy” of the Records of Grand Historian *Shiji*, there is a passage on the Wenchang constellation:



“There are six stars just ahead of the bowl of the Dipper in the asterism called Wenchang Palace: the Highest General *Shangjiang*, the Assistant General *Cijiang*, the Noble Premier *Guixiang*, the Controller of Destinies *Siming*, the Controller of the Middle *Sizhong*, and the Controller of Ranks *Silu*.” In other words, Wenchang is not a solitary star but a constellation that belongs to the Purple Forbidden Enclosure and lies near the north

celestial pole just above the seven stars of Big Dipper. The Wenchang constellation represents six minister departments (and heads of those departments) of the heavenly court. During the imperial exams in the Sui and Tang dynasties, people paid special respects to the Controller of Ranks from the Wenchang constellation as the deity responsible for assigning official ranks and securing the ministerial salary.

The Divine Wenchang in this talisman is Lord Wenchang. Initially, he was a local guardian deity in the Zitong County of Sichuan province, so people usually referred to him as “Zitong God.” On the verge of the Sui and Tang dynasties, he made his presence on the battlefield and assisted the royal court army. For this reason, the governments of the Tang and Song dynasties gave him imperially conferred titles. During the Song, because the predictions in front of the Sichuan deity before the announcement of the results of the imperial exam at the provincial level were highly efficacious, the belief in the “Zitong God” spread not only through the whole province but also became more popular in the other parts of the empire. Not long after that, the Taoist religion incorporated the “Zitong God” as the scholar-deity governing ministerial events in the Wenchang Palace and assigning military and official ranks in the world of mortals. In the third year of the Yanyou era (1316 CE), emperor Renzong of the Yuan dynasty ascribed

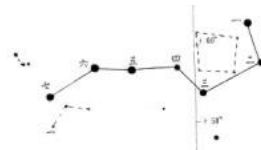
the following titles to the deity: “Promoter of Benevolence and Controller of Wealth Who Serves the Origin and Initiates Salvation” and “Imperial Sovereign Wenchang.” That is why it became a custom to pray to lord Wenchang before entering an exam to secure one’s official or military career. Lord Wenchang’s teachings are gathered in the Tract of Secret Virtues. “Secret virtues” are good deeds done in secrecy. Lord Wenchang, speaking from his own experience, advises: “When I was seventeen years old and started my scholarly career, I helped people in every way I could. I never abused my power to bring harm to others; I never resorted to draconian laws to punish wrongdoers. Whenever I encountered someone touched by misfortune, I brought them all the aid they needed; whenever I saw someone in trouble, I did my best to ease their suffering. I showed compassion to orphaned and wretched; I was merciful to those who harmed others and showed forgiveness for the crimes they committed.”

As soon as the holder of this talisman can understand and follow the spirit of the Lord Wenchang by cultivating the mysterious virtues, they will receive the deity’s blessings and protection.

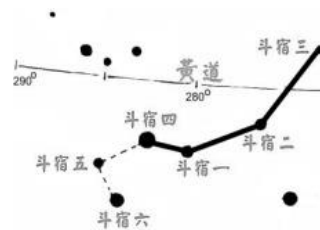


The Star Lord Kui governs over heavenly bodies gathered in one of the seven mansions (constellations) of the

northern region of the sky assigned to the Dark Warrior *Xuanwu*. Since they are observable in the southern section of the Big Dipper, people usually refer to them as the “Dipper Constellation” or the “Southern Dipper.” Those four stars of the Kui Constellation are also called “Stars of Heavenly Pivot.” In this talisman, we use a pictorial representation of the old saying “Kui star kicking the Dipper,” which expresses good luck wish during exams. The character *kui* is built up from two radicals: one of them means “ghost” *kui*, and another signifies the “ladder” or “gourd” *dou* (斗). Two characters put together look like a ghost that is kicking the Dipper.



Seven Stars of the Big Dipper



Six stars of the Southern Dipper

(This is only an approximation of the distance between those two constellations)

Looking at the pictures above and on the left, Kui constellation (the four stars from the Southern Dipper) looks like a pivot point or a leg that is “kicking” the upper constellation of the Big Dipper



The pictorial element on the left is one of the various representations of the *hu* character「户」alluding to the relationship

between the official titles and the virtue of one’s ancestors. According to a famous folk belief, good deeds made by a person are written to her family heritage and passed on to the next generations securing their fortune. On the other side, prosperity and success achieved by one’s children and grandchildren can bring honor to their ancestors. This is how merits circle within a family tree in both directions.



This element is connected to the “rain”「雨」 sign in the upper part of the talisman. Together they build the first half of the character denoting the “soul”「靈」. The other half of this character is the pictorial representation of a “shaman”「巫」, which does not occur in this talisman. The meaning of this part is to wish the talisman holder to maintain a specific mindset, in which they can hold on to their beliefs so that things can go how they want to.

“Let my order be carried out immediately”



This part of the talisman is the saying, “Let my order be carried out immediately,” written in a very compressed calligraphical style. In

the Han dynasty, imperial edicts or official calls to arms (documents with explicit instructions or appointments) used this phrase at the end of every message. Since Taoism was developed during that time, the governing masters and priests used many laws and regulations of the

Han government. That is why the Taoist talismanic writings mirrored the language of official documents, using often the phrase “this order is potent and binding” or “carry out my order immediately,” to speed up the intention inscribed to the talisman.



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

This talisman helps rekindle inborn talents and gather insights important for developing wisdom. Whoever respects the literary genius of Lord Wenchang and other literati figures can hope for blessings in the relevant sphere of education. In most cases, people with Lord Wenchang’s spiritual support experience a great passion for reading and learning, a clear and acute line of thinking, a surge of creative ideas and insights, good luck during exams, positive evaluation at work, the conclusion of profitable business contracts and successful official career.

There is, however, one thing that you need to pay attention to. This talisman draws its power from the natural energy of the constellations and is connected to the destiny of a particular human being. Those whose destiny

does not include a life led in pursuit of wisdom won’t be affected by this talisman much. In that case, you must rely on the virtuous deeds done by your ancestors - they can help you increase the blessings. If you are living in a family where parents love and protect their children, children take care of their parents, siblings show love and respect to each other, and everyone is motivated to behave in the best possible way, the power of this talisman will naturally increase.

How to use this talisman?

This talisman can be installed in the office or study room. You can also carry it close to you.

If, after installing the talisman, you decide not to use it anymore, or if the talisman is damaged and you do not want to have it anymore, please burn it together with a sufficient amount of gold spirit money.

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文昌符

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。

「文昌符」は学問成就と出世栄達を目的とする。この符は上・中・下の三部に分けられ、上部は星辰と自然の力を源とした法力と能力を示す。中部は文昌神と魁星各々の使者によって符を持つ者の智慧と運を向上させ、下部の「急急如律令」によって符の効験を即座にもたらしよう使者らに命じている。



自然の力

符の上部には「雨」(雨)、**山**、「日月星」(日月星)の複合字が描かれている。



雨は風雨・雪・雷電などの自然の力を表し、符が雷法の道法を用いていることを示す。雷法は南宋より広く行われた道法である。太上老君が祖天師に「邪を攝り正に帰し、人鬼を分別せよ。」と命じたことで風火雷電が天師の管轄下に置かれたとする言い伝えがあり、今日の天師が儀式の際に持つ「雷侯牌」は、天師が雷法を行使する権限を持つことを示している。



三山は龍虎山・閣皂山・茅山、すなわち江南三大符籙道派（正一・靈宝・上清）の祖庭を指す。南宋の嘉熙三年（1239）、理宗の勅命により三十五代天師が三山の符籙と諸々宮觀と道門の管理を担い、元の大徳八年（1304）、成宗の命により第三十八代天師が江南三大符籙道派の首領とされた。これにより三大符籙道派は正一道の管理下に入り、正一道天師は道教

界最高の地位が認められ、明代以後の正一道教団は道教教団全体を掌ることとなった。これらの史実から三山を描いた符は南宋時代以降に生まれたものと推測される。



日月星は日月星辰の自然の力を源とした符の能力を示す。古代より道教では人の命は星辰に属すると信じられており、自然の力と人の命との間には繋がりがあるとされる。



文昌神と魁星の使者

符の中部に描かれている「者」二字(者者)は文昌神(文昌)と魁星(魁星)の使者を指す。

文昌星は道教占星術の一つである紫微斗数における学問・出世を掌る吉星とされ、古くは官吏登用試験である科挙の受験者から広く信仰を集めた。また、魁星は学問以外、すなわち医学・農業・工業・商業・音楽・芸術・芸能などの分野における成就を掌るとされる。

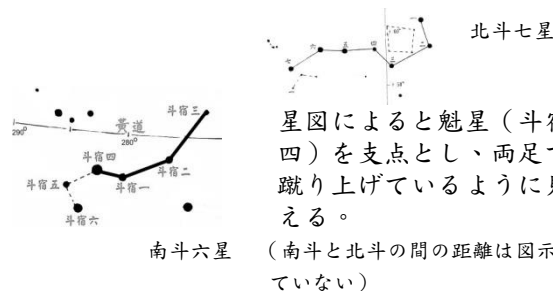
文昌とは星座の名称であり、『史記』天官書に、斗の魁の上にある箱型の六星を文昌宮とし、それぞれ上将・次将・貴相・司命・司中・司禄と名付けられているとある。文昌は六つの星から成った紫微垣に属する星座であり、北斗七星の上方に位置し、天庭の六部門もしくは官吏を表しているとされる。隋唐時代に科挙が始まったことで、人の功名や禄位を掌る文昌星の「司禄」の職能が特に重んじられた。



文昌神とは文昌帝君を指し、元々は中国四川省梓潼県の守護神で梓潼神と呼ばれていたが、唐・宋代に靈験を顕して戦場で朝廷を助けたことから勅令により封神された。宋代には科挙受験への靈験を大いに顕したことから、梓潼神信仰は四川省から全土へと広まっていった。道教では天帝が梓潼神に文昌府と人の出世を掌るよう命じたとされる。延佑三年（1316）、元の仁宗により「輔元開化文昌司祿宏仁帝君」として封じられたことから「文昌帝君」の呼称が大いに広まり、民間で学問と出世の神として信仰を集めるようになった。文昌帝君には「陰騭文」というお告げがあり、学問に励む人々への教化に用いられてきた。陰騭とは善行・徳行を黙々と励み行う陰徳を意味し、「吾一十七世に士大夫の身と為るも、未だ嘗て虐民の酷吏ならず。救人の難を救い、人の急を濟い、人の孤を憫れみ、人の過ちを容る。」と説く。符を持つ者はこの陰騭の精神を体得し実践することで、文昌帝君の加護を得ることができる。

魁星は二十八宿における「北方玄武七宿」の第一宿「斗宿」を指し、「斗宿四」とも呼ばれ、古名「天機星」の古名がある。斗宿は北斗七星と似た形をしており、北斗七星の南に位置することから俗に「南斗」ともいう。

この符では「魁星踢斗」の形式をとる。



魁は「鬼」が「斗(斗)」を蹴り上げた字形として描かれ、斗の二点は省略されることがある。

尸は数種類の変形が見られるものの「尸」の字を表し、出世と先祖の徳の間の関係を示す。民間では一般に先祖の徳が豊かであれば子孫は繁栄し、出世栄達し、徳を積んだ先祖になるという循環を期待する。

口口口 三つの口の字は上部の雨の字と共に靈(靈の旧字)の上半分を構成し、下半分の巫の字は描かない。符を持つ者に対して心の誠により靈験を得ることができると説く。

急急如律令

急急如律令(急急たること律令の如し)の「急急」は迅速の意、「如律令」は法律のように迅速に執行せよの意で、漢代の詔書あるいは檄文の結語に多く用いられた。道教教団は漢代に創設され、漢朝の典章制度を多く採り入れたことから、符も当時の公文書を模して「如律令」あるいは「急急如律令」と記し、符の効験を迅速に顕すよう指示している。



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。

「文昌符」効験と使用方法

この符は持つ者に天賦の智慧と能力を発揮させ、学問と出世に関わる運勢を強める効験がある。文昌・魁星を崇敬する者の智慧と能力が向上し、天賦の才能を発揮し、運勢が高まることにより、学問の面では思考力・創造力が高まり受験に合格し、仕事の面では契約に成功し、昇進と出世栄達が実現される。

注意すべきは、符の主な能力は星辰と自然の力に根ざしており、人の命との関係がある。文昌・魁星への崇敬が疎かな者に対しての効験は比較的少ないうえ、先祖の祖徳と符を持つ者自身の福德による助けが必要とされる。家庭の中で親子・兄弟との間での慈・孝・友・恭を重んじ、善行を進んで行う者に対して効験をより大いに顕す。

書齋に貼る、もしくは携帯して使用する。符を使わなくなった時は金紙と共に焚く。

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