

天師騎艾虎符

解說·功效·使用方法



自古每逢端午節，京城市肆用尺幅黃紙繪天師像，蓋以朱印，以鎮邪降魔。人們還編了「五月五日午，天師騎艾虎，手提菖蒲劍，降魔五萬五」或如本符上之「五月五日午，天師騎艾虎，赤口上青天，百舌入地府」等類似的歌謠傳唱。時至今日還可以在湖北、湖南等地聽到另一版本歌謠：「五月五日午，天師騎艾虎，五毒化灰塵，妖邪歸地府」。

鎮宅符

此符為「玉華司鎮宅符」之濃縮形式。傳說「玉華司」以灶神為首。灶神主掌一家的福祿壽、口舌是非、陰德及家宅興衰。「玉華司鎮宅符」為用途廣泛之家宅平安符，無論家中是否安奉祖先牌位均可使用。亦適用於公司行號。



張天師

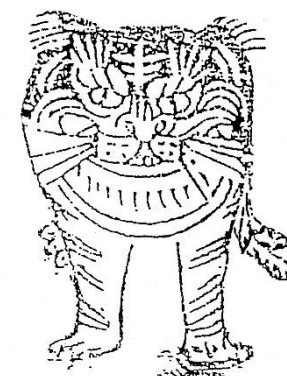
張道陵為道教祖師。據載東漢漢安元年（西元142年）太上老君降臨四川鶴鳴山，指派張道陵「攝邪歸正，分別人鬼」，任命他為「天師」，



並賜他寶劍及玉印，代代相傳，後世尊稱他為「祖天師」。張天師一脈傳承近二千年，是孔子世家之外的另一重要傳世家族，目前已傳至第六十五代。祖天師具有役使鬼神、降妖伏魔之能。相傳祖天師騎黑虎出征，制服天下邪魔，是故民間有在門上掛天師騎虎像避邪驅魔的習俗。

艾虎

相傳祖天師以虎為座騎，民間常見祖天師騎黑虎的畫像造型。東漢應劭《風俗通義·祀典·桃梗 葦茭 畫虎》記載：「虎者，陽物，百獸之長也。能執搏挫銳、



噬食鬼魅」、「畫虎于門，……，冀以衛凶」，即東漢民間認為虎能辟惡破煞。又，艾草具有避邪去毒的效果，後來慢慢演變出以艾葉為虎形的「艾虎」民俗。南北朝宗懔《荆楚歲時記》夾註載「今人以艾為虎形，或翦綵為小虎，粘艾葉以戴之。」在此習俗中，祖天師的黑虎也轉化為艾虎。宋朝地方風俗尚有以艾草縛成騎虎天師造型，掛在門上以辟毒的作法。

張天師降五毒

據《歷世真仙體道通鑑·張天師》，祖天師奉太上老君授命，戰鬼於蜀（今之四川）。當時有八部鬼帥，各領鬼兵億萬之數，在人間危害。鬼帥之一的姚公伯「行五毒」，以五種毒物危害百姓。後來，祖天師大敗鬼帥、鬼眾，重新建立陰陽人鬼的秩序，設二十四治，每治設陰官一人、仙官一人，分掌世人罪福。

五毒

五毒原是民間對五種有毒動物的合稱，各地對五毒的說法不一。後來也有東、西、南、北、中，五方毒物之引申義。古時四川一帶的五毒指蜈蚣、蜘蛛、虺（ㄉㄨㄟˋ）蛇、蠱（ㄍㄨˇ）、蟻（ㄇㄧˇ）。



蠱是「蜂」的異體字，有毒蜂類曾經造成百姓的困擾。



虺是小蛇，有「養虺成蛇」的成語。虺蛇也是指蛇。



據東漢許慎《說文解字》的形容，蟻「似蠶，三足，以气馱（尸才）害人」，古代傳說為一種會害人的毒蟲，口中長著弩型

器官，能射傷人。《山海經·大荒南經》記載了一座「蟻山」，有一個「蟻民之國」，他們射蟻來吃，被稱為「蟻人」。北宋徐鉉等人在校訂《說文解字》時，因為沒有見過此物，認為蟻是蝦蟆的別名。或許因此後人常畫成蟾蜍，即如本符，但卻僅繪三足。

清代顧祿《清嘉錄·五毒符》記載蘇州地區有貼五毒造型的五色紙於門上，以防蟲毒的風俗。五毒則有蝎子、蜈蚣、虺蛇、蜂、蟻，或蠍、蛇、蜈蚣、蟾蜍、壁虎等不同說法。



此符主要元素是張天師收諸邪、剿百怪。道教主張「道法自然」，可因地制宜，故五毒圖案會依時代、地方而有所轉變。原木刻符版因年代久遠而磨損，五毒僅餘四種，分別為蜂、虺蛇、蜈蚣、蟻。原在天師劍下應有的蜘蛛圖樣已然損壞，但不破壞此符之效力。



陽平治都功印

「陽平治都功印」為太上老君賜予祖天師的玉印。「治」是當初祖天師所轄區域的行政劃分單位，最初有二十四治，象徵二十四節氣。「陽平治」即為二十四治之首，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」為張天師職銜。「陽平治都功印」為張天師身分權力的象徵。加蓋此印，表示天師賦予其效力。

「天師騎艾虎符」功效

張貼此符之功效有：(1)鎮宅降魔，防止鬼魅精怪入宅干擾，但並不會對家宅祖先魂魄進出造成妨礙；(2)此符亦有匯聚天地之間陽氣的功效。五月五日端午節是一年中陽氣最盛的日子，自古民眾都會把握此一時機，透過張貼新符，用以增加家宅陽氣。但此符並不限於端午節方能張貼，隨時均可。

「天師騎艾虎符」使用方法

請將此符貼在內宅主要出入的最外一道大門上，朝外張貼。張貼位置沒有特別限制，如大門已貼有門神，亦無妨礙。

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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正一嗣漢張天師府道教總會
第六十五代天師張意將



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The Talisman with the Ancestral Celestial Master Riding a Mugwort Tiger

Meaning, Efficacy, Usage



Since ancient times during the celebration of the Dragon Boat Festival, to protect from evil forces, every store in the capital city had a portrait of the Celestial Master painted on a thin yellow paper and covered with a red seal hung on its main wall. On this occasion, people often chanted the following nursery rhymes: “On midday of the fifth day of the fifth month, Celestial Master Chang rides a mugwort tiger. Carrying in his hand a calamus sword, he casts away fifty-five thousand evil spirits.” or “On midday of the fifth day of the fifth month, Celestial Master Chang rides a mugwort tiger. The azure sky above the red mouth, a hundred insects enter the underworld.” Until today, in Hubei, Hunan, and other places, you can still hear another version of this chant: “On midday of the fifth day of the fifth month, Celestial Master Chang rides a mugwort tiger. Five poisonous creatures turn to dust, and malicious spirits return to the underworld.”

Talisman for Household Protection

This talisman works similarly to the “Yuhua Ministry Talisman,” though its symbolism is more straight forward. According



to ancient Chinese belief, the Stove God presides over the Yuhua Ministry. Each family’s well-being, fortune, and prosperity are in Stove God’s hands. He is responsible for keeping a registry of good and evil deeds done by every house

resident. The Yuhua Ministry Talisman is a popular talisman that Chinese folk hangs inside their houses to secure a peaceful life at home. Whether the family members revere their ancestors or not, this talisman can still protect the household. It will also work as a protection charm in the working environment, like the office, company building, etc.

Ancestral Celestial Master



Chang Tao-Ling is the Ancestral Celestial Master and the founder of the first Taoist religious movement. As the legend says, in the Han’An era, during the

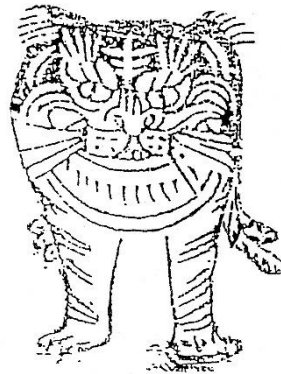
reign of the Shun emperor (142 CE), atop the Heming mountain in the Shu kingdom (today's Sichuan), Chang Tao-Ling was visited by the Most High Lord Lao, accompanied by a large entourage. This deity bestowed upon Chang the sacred register, the Yin-Yang swords that expel evil spirits, and the Seal of the Head of the Yangtai Region. The Most High Lord Lao referred to him as the "Celestial Master" and commanded him to differentiate humans from demons, subdue malicious spirits and exorcise evil. The tradition, teachings, and title of the Celestial Master have been passed from generation to generation for about two thousand years. Chang Tao-Ling's genealogical line, together with the bloodline stemming from Confucius, are the most extended existing family trees in the whole history of China. Today, the head of the Way of Celestial Masters is the LXV Celestial Master Chang Ei-Chang.

The Ancestral Celestial Master had a mysterious power to expel evil forces. According to the legends, he rode a black tiger whenever summoned to an exorcist expedition. For this reason, people started to hang a painted portrait of the Celestial Master riding a tiger on

their doors to ward off malicious spirits and protect their households from evil forces.

The Mugwort Tiger

Within Chinese folklore, there are representations of the Ancestral Celestial Master riding a black tiger. In the *Comprehensive Meaning of Customs and Mores*, written by Ying Shao from the Eastern Han dynasty, two passages describe the symbolical meaning of a tiger: "Tiger is a *yang* animal, the king of all beasts. It can not only fight but also crush and annihilate evil spirits from the otherworld.", and "To paint a tiger on the door is to wish for a protection from evil forces." In other words, since the early Han dynasty, people have already believed in this beast's magical and protective powers.



According to Chinese medical tradition, a special herb called "Chinese mugwort" *aicao* can repel malicious spirits. Since both the image of the tiger and the armfuls of mugwort

were believed to protect people from evil, it became customary to make straw tigers out of mugwort. The figurines were supposed to combine mugwort's purifying quality with the tiger's fierceness, hence making it twice as powerful in expelling evil.

In the *Festivals and Seasonal Customs of the Jing-Chu Region*, written by the sixth-century scholar Zong Lin it is said that: "People of these days use mugwort to make a tiger straw-doll. Tiger-shaped cut-outs with pieces of mugwort glued to them are also a popular accessory." Following the old customs and beliefs, the black tiger that the Celestial Master rides has been turned into a tiger made of mugwort. In the Song dynasty, some local believers made mugwort figures of Celestial Master riding a tiger, which later were placed on the door frame to ward off evil spirits.

Celestial Master warding off Five Poisons

According to the *The Comprehensive Mirror of True Immortals Who Embodied the Dao of All Ages*, Ancestral Celestial Master in order to fulfill commands received from the

Most High Lord Lao, pledged to combat all evils spirits inhabiting the kingdom of Shu (today's Sichuan). At that time there were eight Ghost Marshals, each commanding hundreds of millions of spirits and demons, bringing horror, pain and death to mortals. One of the Ghost Marshals, Yao Gongbo, sent a plague of Five Poisons that inflicted harm among people. After a long fight, the Celestial Master defeated the Ghost Marshal, restoring the balance between the *yin* and *yang* forces and among humans and spirits.

After defeating demons, Master Chang divided his domain into twenty-four regions. Each region had a Spirit Judge and Immortal Judge responsible for examining people's crimes and good deeds.

Five Poisons

The expression Five Poisons or Five Noxious Creatures refers to five kinds of poisonous animals that usually come into people's houses searching for shelter from the summer heat. China geographically is a very diverse country, so different places had different types of poisonous creatures disturbing people's

life. Usually they diverse into five categories according to the five directions in the world: east, west, south, north and middle. In ancient times, in the area covering today's Sichuan province for most people, the centipede, spider, venomous snake, hornet, and *yu* counted as the Five Poisons.



A hornet is a species of venomous wasp that in the past could create quite a problem for human communities. The character describing a venomous snake is meant to illustrate a small reptile that could spread a deadly poison. An old saying: "small snake if nurtured as a pet will become a big snake", uses a metaphor of a small snake to warn people that underestimated enemy can one day become one's doom.



According to the description given by the Eastern Han scholar Xu Shen in his Analytical Dictionary of Chinese Characters, *yu* is "a small three-legged turtle-like creature that lives in water and spits sand at humans, often forcefully enough to kill them." In the



Chinese mythology *yu* appears as venomous insect that can bring death if touched by humans. The Classic of Mountains and Seas describes a place called the Yu Mountain, where the Yu people live. Since its citizens hunt *yu* for food, they are called Yu people. During the Song dynasty, some commentators of Xu Shen's dictionary replaced the legendary *yu* with toad, a creature more commonly seen in the real life. In later depictions of Five Noxious Creatures, *yu* is painted as a toad with three legs to honor the early meaning of this character.

In the Records of Qing Jia, written by the Qing dynasty scholar Gu Lu, there is a chapter on talismans protecting against the Five Poisons. In it, there are records describing customs from the Suzhou area, where people hung five sheets of paper of different colors on the door, each color representing a dangerous creature. The set of five colorful papers hanging in front of one's household was to ward off these harmful creatures. Within the group of five, usually, there were scorpion, poisonous snake, centipede, hornet, and *yu* or scorpion, snake, centipede, toad, and gecko.



The most significant element of the Talisman with the Ancestral Celestial Master Riding a Mufwort Tiger is the symbolism behind the figure of Celestial Master Chang, the exorcist of evil and harmful forces. In line with the Taoist belief, the Tao follows the natural process of spontaneous creation and effortless movement. For this reason, the image of the Five Poisons on this talisman frequently changed, adapting to the local beliefs and customs. Early talismans that were carved on a woodblock are already old and worn out. We can only decipher four of the five poisonous creatures: wasp, poisonous snake, centipede, and *yu*. Below the sword of the Celestial Master, the image of a spider is hardly visible. Despite all this damage, the talisman hasn't lost its protective powers.

Celestial Master's Seal of Yangtai Region



A seal in the middle of the sacred talisman is 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 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. This seal in the middle of the sacred talisman proves that the current Master Chang of the Taoist Association holds the same authoritative power as his ancestors.

The effective power of the talisman

If you hang it in your house, the talisman will cast away malicious spirits and keep evil forces from entering your household. At the same time, it won't interfere with ancestral spirits' journeys between your house and Heavens.

This amulet facilitates the gathering of *yang* energy in the household. The Dragon Boat

Festival celebrated on the fifth day of the fifth lunar month, is the only time in the year when the *yang* energy reaches its culmination point. Since ancient times, Chinese folk would use this occasion and hang a new talisman on the wall to collect more of this warm and positive energy. The amulet doesn't need to be hung at the Dragon Boat Festival only.

How to use this talisman

It would be best if you hung this talisman on the entrance door to your house, making sure it is visible from the outside. There is no rule regarding the position of the amulet. If on both sides of your door you already have the portraits of the Door Gods, you can still hang the talisman somewhere in the middle of the door.

If, after hanging the talisman, you decide to take it off, or if the talisman after some time got damaged, you should burn it together with a sufficient amount of ghost money.

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天師騎艾虎符

解説・効験・使用方法



道教では古くから、毎年の端午の節句に天師像を描いて朱の印を押した黄色い符を家々の門に貼って魔除けとした。人々はこの日に「五月五日の午、天師は艾（よもぎ）の虎に乗り、手に菖蒲の剣を掲げ、魔を降すこと五萬五なり」もしくは符に書かれているように下二節を「赤口は青天に上り、百舌は地府に入る」などとした歌を作った。今日でも下二節を「五毒は灰塵に化し、妖邪は地府に帰す」とする歌が湖北・湖南地方に伝承されている。

鎮宅符

この符は「玉華司鎮宅符」の短縮形である。伝説によると「玉華司」は灶神（かまどの神）に由来しており、福祿寿・言行の是非・陰徳と家の盛衰を掌るとされる。そのため、玉華司鎮宅符は家内安全の符として先祖の位牌の有無に関わらず幅広く用いられ、厄除けとして会社での使用も可能である。

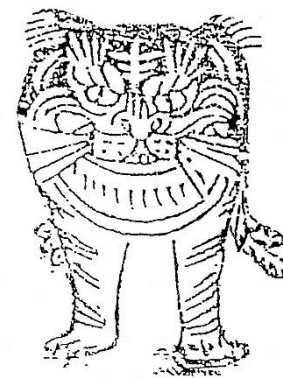


張天師

張道陵は道教教団の創設者である。後漢の漢安元年（142）に太上老君が四川の鶴鳴山に降臨し、張道陵に「邪を攝り正に帰し、人鬼を分別せよ。」と

告げ、天師として任命し、宝剣と玉印を与えて子孫代々に伝えさせた。後世に張道陵は「祖天師」の尊称で呼ばれ、天師の位は血統相続として二千年近くに渡って継承され、孔子世家と並ぶ重要な家系を成し、現在は六十五代に至る。祖天師は鬼神を使役して妖魔を除く力を持ち、黒い虎に乗って天下の魔を制したという言い伝えから、民間の風習で虎に乗った祖天師像を門に掲げて魔除けとするようになった。

艾虎



後漢の応劭『風俗通義』祀典の桃梗葦菱画虎に、「虎は陽物にして百獣の長なり。能く搏執し鋭きを挫き、鬼魅を噬み食らう。」「虎を門に画くは・・・凶より衛らんことを以て冀うなり。」とあり、後漢時代には民間

で虎に魔除けの力があると信じられていた。また、艾には厄除けと解毒の効果があるとされ、後世には艾の葉で虎をかたどる「艾虎」の風習へと変化した。南北朝時代の宗懔『荆楚歲時記』の隋代の注に、艾を虎の形にする、或いは虎の切り絵を艾の葉に貼る習俗があると記され、宋代にも艾を編んで祖天師が虎に乗った姿をかたどって門に掲げて魔除けとした地域があり、祖天師の黒い虎が艾の虎として表現されたことが分かる。

張天師降五毒

『歷世真仙体道通鑑』張天師に、祖天師が太上老君より天師としての命を受けた後、蜀（今の四川）の地で人々に危害を及ぼしていた八部の鬼帥（悪魔の軍隊）と戦った時、各々億万の鬼兵を有していた鬼帥の一つであった姚公伯は五毒を用いて人々に危害を及ぼしていたとある。祖天師は鬼帥らを征伐した後、陰・陽と人・鬼の間の秩序を定め、二十四の治（教区）を設け、各々の治には陰官一人と仙官一人を置いて人々の禍福を掌らせたという。

五毒

五毒とは民間における五種の有毒生物・植物の総称であり、後に東・西・南・北・中の五方と対応させた。地域によってその内容は異なるが、古代の四川一帯では蜈蚣（ムカデ）・蜘蛛（クモ）・虺蛇（ヘビ）・蠱（ハチ）・蟻（ヨク）であるとする。



蠱とは蜂の異体字であり、毒針で刺す蜂は人々の悩みの種であった。虺とは小さなヘビ、「虺を養いて蛇と成す」という故事成語があり、虺蛇は毒蛇全体を指す。



後漢の許慎『説文解字』に、蟻はスッポンに似るが三足で、気を吹いて人を害するとあり、伝説上の害虫で口の中に長い射出器官を持ち、人に危害を加えるとされた。また、『山海經』大荒南経に、「蟻山」の地に「蟻民の

国」があり、人々は蟻を射て食べることから「蟻人」と呼ばれたとある。北宋の徐鉉らは『説文解字』を校訂した際、実在しない生物であるため蝦蟆（ガマ、ヒキガエル）の別名とした。そのため、後に道教の符でも三足の蝦蟆として描かれるようになった。

清代の顧禄『清嘉録』五毒符に、蘇州地域では五毒をかたどった五色の紙を門に貼って虫害を防ぐ風習があるとする。この時代の五毒の内容は一定せず、「蠍子（サソリ）・蜈蚣・虺蛇・蜂・蟻」あるいは「蠍・蛇・蜈蚣・蟾蜍（蝦蟆）・壁虎（ヤモリ）」など諸説ある。



道教では「道法自然」を唱えて地域に即した実践を認めていることから、五毒の図案は時代や地方の違いにより差異が見られる。また、図案の原版は既に摩耗散逸し、現在は蜂・蛇・蜈蚣・蟻の四種の生物しか描かれず、祖天師が振りかざしている剣の下に蜘蛛が描かれたとされるが具体的な図案は散逸した。ただ、この符は祖天師による厄除けを主眼としており、五毒の図案は副次的なものに過ぎず、散逸したことを以て符の効験が損なわれることはない。



陽平治都功印

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。この符に用いられている印章は「陽平治都功印」で、太上老君が祖天師に賜った玉印であり、天師の職名を示す印鑑である。「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。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。中でも陽平治は治の筆頭とされて正一道教団と天師の拠点となり、各治には教団幹部が「都功」として派遣された。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。符にこの印章を用いることで、天師が効験を付したことを示している。

「天師騎艾虎符」効験と使用方法

この符は（1）家内安全と厄除け・魔除け（2）天地の間の陽気を集める効験を持つ。家の先祖霊（魂魄）の往来を妨げることもない。五月五日の端午の節句は一年で陽気の最も盛んな日とされ、古くから民衆は新しい符に貼り替え、家の陽気が増すよう願った。端午の節句に限らず随時貼ることができる。

家の主要な門に見えるように貼る。貼る位置に特別な決まりはなく、門神などの符が別に貼ってあっても問題ない。符を使わなくなった時は金紙と共に焚く。

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正一嗣漢張天師府道教總會
第六十五代天師張意將



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