



Guan Sheng Di Jun Hall	Tianshang Shengmu Hall	Wenchang Dijun Hall
23 22 21	20 19 18 17 16 15 14 13 12 11	10 9 8 7

Yuelao Hall

24



Exit

觀光服務處 Visitor Information Center · 香販賣處 Incense Vendor

Deities in the front hall

- 1 Guanyin Bodhisattva 2 Mañjuśrī 3 Samantabhadra 4 Skanda 5 Samghārāma 6 Eighteen Arhats

A brief introduction to the rear hall

- 7 Da Kui Xingjun 8 Wenchang Dijun 9 Ma Ye 10 Ziyang Fuzi 11 Fudezhengshen 12 Chenghuang Ye 13 Long Ye 14 Shuixian Zunwang 15 Taiyang Xingjun 16 Tianshang Shengmu 17 Taiyin Xingjun 18 Zhusheng Niang Niang 19 Chitou Furen 20 Shier Pozhe 21 Sanguan Dadi 22 Guan Sheng Di Jun 23 Ksitigarbha Bodhisattva 24 Yuelao Shenjun 25 Huatuo Xianshi

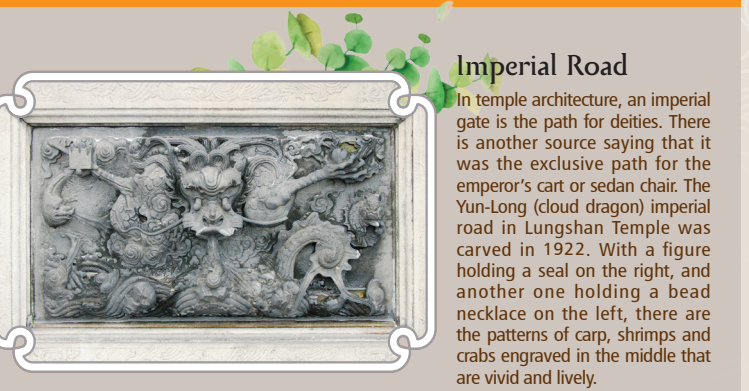
順風耳 Shunfenger · 千里眼 Qianliyan

開山廳 Kaishan Hall

觀音菩薩籤詩座 Guanyin Bodhisattva Oracle Seat
釋迦出山像 Śākyamuni Statue after Completing his Meditation
關聖帝君籤詩座 Guan Sheng Di Jun Hall Oracle Seat
解籤處 Oracle Interpretations



Cutting and Pasting on the Roof
Cut from glass, the flying dragon patterns are cut and pasted by the artisan Chang Tien-fa. With diverse motifs, the patterns glitter under the sun.



Caisson in the Main Hall
The spiral caisson symbolizes the Wheel of Fortune in Buddhism. Supported by 8 dragon head patterns, the closely knitted layers ascend to the sky. It is well-crafted indeed.



Tianshang Shengmu

Tianshang Shengmu is also called as “Mazu,” “Tianhou” etc. Being a representative of the sea goddess in southern Chinese culture. Qianliyan (Clairvoyance), one of the servants of the goddess is standing at one side, holding a Fantian huaji (Square sky halberd) in his right hand with his left hand raised to his eyebrow as if watching things afar. The other servant, Shunfenger (Clairaudience) is standing at the other side, holding Yuemei hutou (half-moon axe) in his left hand with his right hand raised to his right ear as if listening to sounds from afar.



Taiyin Xingjun

Taiyin Xingjun is also called as Yueniang (Moon Lady) or Yueshen (Moon Goddess). She symbolizes the tenderness, peacefulness and beauty of the female. The legend of Guanhangong (Guanhan Palace) and Yutu (Jade Rabbit) adds much mysteriousness to her.



Zhusheng Niang Niang

Zhusheng Niang Niang is also called as “Songzi Niang Niang” (goddess of child giving), being the goddess of childbirth. She is responsible for childbirth, safe delivery, good marriage and safety of lying-in women.



Chitou Furen

Chitou Furen is the goddess that protect women’s safety during childbirth. According to the legend, during the Qing Dynasty in the 1850s and 1860s, the armed conflict between immigrants of Zhangzhou and Quanzhou broke out. A day in the 7th lunar month, Zhangzhou folks launched a sudden attack, which was discovered by a pregnant woman by the pond in Lungshan Temple. She warned the people there urgently, contributing to the safety of the area. To commemorate her, people worship her as “Chitou Furen” (Pondside Lady).



Shier Pozhe

Shier Pozhe are the attendants of Zhusheng Niang Niang (The goddess of childbirth). They are responsible for childbearing, embryo protection, childbirth help, baby guarding, reincarnation, child delivery protection, baby delivery, baby carrying care, nurturing, baby holding, and other matters, helping Zhusheng Niang Niang in all maternity and childbirth matters.



Sanguan Dadi

Sanguan Dadi is also called as “Sanjie Gong” (Lord of the Three Realms), i.e. the realms of heaven, land, and water, guarding over the heaven, underworld and ocean. People generally believed that Sanguan Dadi were the sages of the ancient times Yao, Shun, and Yu. In Daoism, people regard them as the lords of Ziwei, Qingxu and Dongyin.



Guan Sheng Di Jun

Being one of the five Wenchang, he was named Guan Yu of the kingdom of Su Han during the era of Three Kingdoms, aka Yunchang. Emperors in the later dynasties had honored him with various titles and “Wu Sheng” (the Sage of Martial Arts) was the highest honor. As he was good at financial management, businesspeople also worship him as a guardian god.



Ksitigarbha Bodhisattva

Being one of the four major bodhisattvas in Ksitigarbha Bodhisattva of Mahayana Buddhism. He was famous for being “patient and generous as the ground and as thoughtful and peaceful as treasure, symbolizing great vows. People also called him as Dayuan Dizang Pusa (Bodhisattva King Ksitigarbha of the Great Vow). People usually regard Daoming and Mingong as his attendant gods.



Yuelao Shenjun

Yuelao Shenjun, aka “Yuexia Laoren” or “Yue Lao” (Old Man under the Moon), is the god of marriage. In Daoism, Yue Lao is responsible for matchmaking. He would tie a red thread between men and women with a pre-destined relationship in marriage according to the book of marriage to allow them to join their hands pre-destined by destiny.



Huatuo Xianshi

Huatuo Xianshi, aka Yuanhua, lived during in the Eastern Han dynasty in the times of the Three Kingdoms. He specialized in the Chinese classics and medicine, particularly in herbal medicine theory and acupuncture. People in later times worshipped him as the Medicine God. In modern times, people worship him to bless their promising careers in medical practice and in curing people's diseases and pain.



龍山寺
NATIONAL HISTORIC MONUMENT
BANKA LUNGSHAN TEMPLE:
A brief introduction



Banka Lungshan Temple
No. 211, Guangzhou St., Wanhua Dist., Taipei City
TEL | 02-2302-5162 Opening Hours | 06:00 – 22:00



Banga Lungshan Temple: A brief history

Banga was renamed “Wanhua” in accordance with the Japanese pronunciation of the term as an adjustment by the administration system during the Japanese rule. Originally, it was the transliteration of “Banka,” which is in the Ketagalan language of the Pingpu tribe, meaning canoe. At the time, the folks of the Pingpu tribe sailed along the Danshui River on canoes to transport sweet potatoes and other farm produce in order to trade with the Han Chinese.

In the past, the Han Chinese migrated to and explored Taiwan by sailing across the Taiwan Strait. The waves were strong and the torrents were great at sea. From time to time, shipwrecks occurred. In addition, Taiwan was an unexplored and nasty place with a dangerous environment. In 1709 (during the reign of Emperor Kangxi), Chen, Lai, Zhang Exploration Company, formed by people from three counties in Quanzhou (namely Jinan, Nanan and Huian) and Tongan, obtained a permit from the government to explore the island. They began to explore the Taipei Basin systematically. Later on, people from the three other counties migrated to Taiwan as well. Along with them, they carried the incense pouch from the temple of their hometown to seek the deities’ blessings. Gradually, a settlement was formed in Banga. In 1738 (the reign of Emperor Qianlong), they requested the Guanyin Bodhisattva of the Lungshan Temple in Jinan, Fujian to divide her spirit then they carried it to Taiwan. Worshippers raised funds to build the Banga Lungshan Temple.

The Banga Lungshan Temple was refurbished in 1815 (the reign of Emperor Jiaqing) after a major earthquake. In 1867 (the reign of Emperor Tongzhi), it was refurbished again after it was damaged by a rainstorm. In 1919 (the reign of Taisho of Japan), the beams and pillars were eaten by termites, so Monk Fuzhi, abbot of the temple, raised funds to rebuild the temple. He took the lead and donated all of his savings, about 7000 dollars, to rebuild it. This helped shape the look of the Lungshan Temple that we have now. In 1945, the temple was damaged during WWII and the Main hall was totally ruined. However, the statue of Guanyin Bodhisattva was still sitting on the lotus seat solemnly. In the past, when there was an air raid, people would seek refuge under the goddess’s lotus seat. Since then, the goddess’ power and grace became known to people.

The Banga Lungshan Temple has a total area of about 1,800 ping, it faces the south with the north at its back. It was built in the classical design of a square-shaped four-chamber structure with three entrances. In the front hall, there were 11 chambers, which comprised the Sanchuan Hall, Longmen Hall and Humen Hall. The layout was a standard sanchuan, it also had the sichui roof with a hanging gable and the hip roof with eight eaves. The golden ratio between

Molded Copper Pillar With Dragon Patterns

Being the only molded copper pillar with dragon patterns in Taiwan, it is located at the entrance in front of Sanchuan hall. The mold was made by the engraver Hung Kun-fu from Xiamen and the pillar was molded by Li Lu-hsing at Taipei Iron Factory in 1920. The dragon patterns on the pillar are clear and neat and the engraved figures are adopted from the characters in Investiture of the Gods, showing superb skills of the artisans.

its width and height made it appear taller in the middle and shorter at both sides. In front of the Sanchuan Hall, there is a pair of forged bronze pillars with curling dragon patterns that are unique to Taiwan. On the front wall, there are stone engravings and inlays, using three kinds of stones: white stone from Quanzhou, basalt and stones from the Guanyin Mountain. The motifs of the engravings were mainly taken from the Romance of the Three Kingdoms and Investiture of the Gods.

The main hall was built with a double eave roof, a verandah and 42 pillars, surrounding it. On the walls outside the hall, there are stone engravings of characters by renowned calligraphers. In the hall, the spiral caisson ceiling is totally nail-free. It is supported by the interlocking dougong (wooden brackets). The back hall was also built in the form of a double eave roof with a single eave roof at either side. Along the ridge, there are mud plasters of figurines, which are typical Confucian and Daoist deities. In the chambers at both sides, there is a bell tower and drum tower on each wing, respectively. People hit the drum at dawn and the bell at dusk. The roof was built in a flat hexagonal shape resembling a sedan chair, it has a unique form and is the only one of its kind in Taiwan. On the ridges of the temple, there are inlays of figurines in the shape of dragons, phoenixes, Qilin and other auspicious beasts, which are made with mud pasting and koji pottery. Vivid and splendid in terms of color, it is the best one among the best mud pasting crafts in Taiwan.

Banga Lungshan Temple was upgraded into a National Historic Monument in 2018. As a religious center and a scenic spot in Taipei, the Banga Lungshan Temple has endeavored to maintain its architectural structure. In addition, it sponsors traditional festivals and folk activities every year, such as the Lantern Exhibition during the Lunar New Year, Buddha’s birthday in the 4th lunar month, the Zhongyuan Yulan Festival which was listed as an intangible cultural heritage in 2013, and more. Moreover, it also regularly provides scholarships to college students and grants to students in need every year. As a charity group, it also holds winter aid events, emergency assistance, fire engine and fire equipment donation, rehabilitation bus services, and more.

In 2005, it constructed a cultural square building on Wenhua Road in Banqiao. Buddhism lectures, literary and cultural activities, social education classes, and more are held in that building. It also publishes a quarterly journal and edits the lunar calendar for people. It promotes charity works continuously to preach Buddhism and cleanse hearts in order to enhance the welfare of the people.

Bell and Drum Tower

Located at the top of the left and right “hulong” (wings), the bell and drum tower form a vivid contrast with the main hall. In addition to striking the bell at dawn and the bell at dusk for telling time, they are also ritual equipment performed during ceremonies. The bell hanging in the bell tower was made in 1865, a witness to the history of Lungshan Temple.

Deities in the main hall 1 6 7 25
Deities in the rear hall

Guanyin Bodhisattva

Also known as “Guanyin Buddha” and “Guanyin Ma,” she is regarded as one of the “Three Sages in the West” in Mahayana, together with Amitābha Buddha and Mahāsthāmaprāpta. During WWII, the main hall was totally destroyed by cannon balls. However, the statue of Guanyin remained intact, sitting solemnly on the lotus seat. Worshippers believe it to be the “incarnation of the Bodhisattva.”

Mañjuśrī

Mañjuśrī is regarded as one of the four major bodhisattvas in Mahayana. Symbolizing wisdom, he is also called “Great Wisdom Manjusri.”

Samantabhadra

Samantabhadra is regarded as one of the four major bodhisattvas in Mahayana. Symbolizing virtue, he is also called “Great Virtue Samantabhadra.”

Skanda

As a guardian god of the temples, he is also called “Idaten.” According to Brahmanism legends, he is one of the Four Kings in Buddhism and the head of the Thirty-Two Generals.

Samghārāma

As the guardian of Dharma in temples, his name means the gardens and woods inhabited by samgha. Later on, he became a guardian god.

Eighteen Arhats

They are also called the “Eighteen Venerable Sages” since they are Gautama Buddha’s enlightened disciples. Originally, there were only sixteen of them. Later on, with the spread of Buddhism to the east, two more were added. The sages practiced the four noble truths following the Buddha’s instructions, so that they could enter the realm of nirvana, i.e. break away from the wheel of fortune of life and death. They take different forms and shapes in different temples. In the Lungshan Temple, they are worshipped along with the Mountain God, Land God and Dragon Kings from the Four Seas.

Da Kui Xingjun

Da Kui Xingjun (aka “Wenkui Fuzi” or “Kui Xing”) is the 4th star of the Big Dipper (Dubhe, Merak, Phecda, and Megrez) that are arranged in the shape of a dipper. In Daoism, as Kui Xing looks “curved and even, like written characters,” therefore, people believe him to be the guardian of literary careers.

Wenchang Dijun

Wenchang Dijun, aka Zitong ding Dijun (Lord Zi Tong), is the guardian of writing, learning, career and promotion of people. In Daoism, Wenchang Dijun, Guan Sheng Dijun, Zhu Xi, Lu Dongbin are called “Wu Wenchang” (five Wenchang deities).

Ma Ye

Ma Ye symbolizes career and good fortune. It is said that the horse of Wenchang Dijun is called as “Lu Ma” (good fortune horse), whom people worship for the sake of a good career, good fortune and promotion.

Ziyang Fuzi

Ziyang Fuzi was the great Confucian scholar in the Song Dynasty. He was called likewise because he established the “Ziyang College” in Fujian and Zhuzi philosophy. He is worshipped as the main god in traditional academies.

Fudezhengshen

Fudezhengshen is also called as Tudigong (Lord of the Soil and the Ground). In the traditional culture, when people worship Tudigong, it implied the worship of the land. In modern times, people pray for blessing, good fortune, safety and a good harvest.

Chenghuang Ye

Chenghuang is the guardian god of a city. Previously he was Shuiyong deity (the god of moat), originated from the worship of a city moat. He was responsible for rewarding the good and punishing the evil, being a regional official in the underworld.

Long Ye

It originated from the worship of the dragon deity and sea god rite in the ancient times. Long Ye had the power of controlling the weather, widely worshipped by the fishing people. He was also the rain god for farmers.

Shuixian Zunwang

Shuixian Zunwang is the sea god in Chinese culture, worshipped by shipping business and merchants. The Shuixian Zunwang differs when worshipped in different places. The main deity worshipped in Lungshan Temple is “Dayu” the historical figures that solved flood problems. He is attended by two minor gods at both sides. The four deities worshipped in Shuixian Temple (Water God Temple) are Wu Zi-xu, Qu Yuan, Li Bai, and Wang Po.

Taiyang Xingjun

Taiyang Xingjun is also called as “Taiyang Gong” (Sun Lord) or Rishen (Sun God). With his light shining over the land, he gives his grace to all the people and marks the accurate time. He is a god of nature worship.