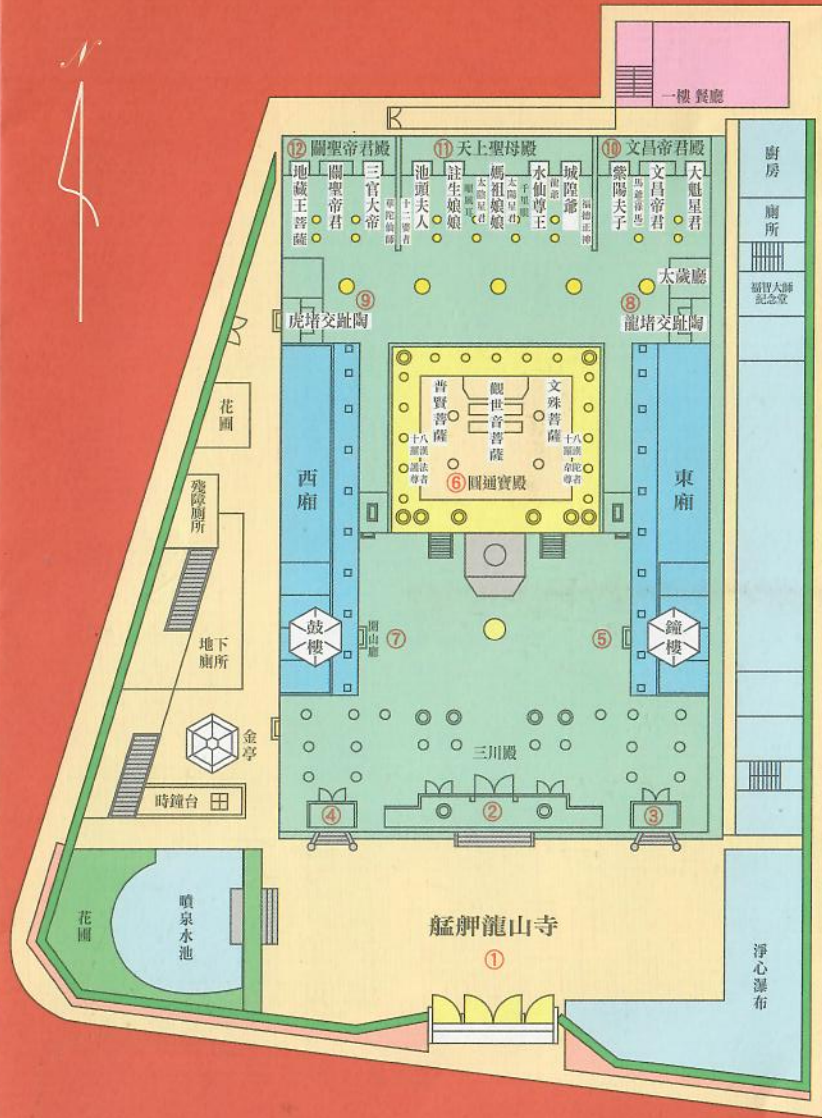


龍山寺導覽地圖

LUNG-SHAN TEMPLE LAYOUT



- ① 山門
- ② 三川殿
- ③ 龍廳
- ④ 虎廳
- ⑤ 鐘樓
- ⑥ 圓通寶殿
- ⑦ 鼓樓
- ⑧ 龍堵交趾陶
- ⑨ 虎堵交趾陶
- ⑩ 文昌帝君殿
- ⑪ 天上聖母殿
- ⑫ 關聖帝君殿

製作：財團法人台北市艋舺龍山寺
 印刷：致生印前製作輸出中心
 設計：高立峰

艋舺

龍山寺

簡介



財團法人台北市艋舺龍山寺
 地址：台北市廣州街211號
 電話：2302-5162 傳真：2306-0749

龍山寺のご案内

艋舺龍山寺はご本尊さまとして、聖観世音菩薩（観音さま）をお祀りしております。また、天上聖母（航海の守護女神、福德招來媽祖）、文昌帝君（日本の天神さま、受験の神様）、関聖帝君（三国志で有名な武将、関羽、財運招來。悪霊退散。勝負必勝、商人の神様）等の諸神も併せお祀り致して居ります。ご本尊の観音さまの靈験は大変にあらたかで、遠く各地にも数多くの信者がおり、毎日、早朝から夜遅くまで大勢の参詣客がひきもきらずに訪れ、賑わっております。



前殿面寛十一開間

この寺は、清時代の乾隆3年(1738年)に着工し、同5年(1740年)落成したもので250余年の歴史があります。その間に数度の大改修がなされましたが、なかでも民国8年(1919年)の大改修工事は、中国宮殿式廟宇建築を採用し、民国13年(1924年)には色鮮やかな、壮麗かつ荘厳、芸術性の高い東洋一を誇る名刹が完成しました。

第2次世界大戦終戦直前の民国34年(1945年)に米軍の空襲で本殿が焼夷弾の直撃を受け、石柱までもが全壊するひどり惨状でありましたが、このような状況のなかで、木像の本尊、観音菩薩像だけは、無傷のまま端然と蓮座に端座されご安泰でした。



屋脊剪黏彩塑

当時、空襲があると付近の住民は観音さまの膝下は絶対安全だと信じ、多数の人々が避難してきましたが、激しい空襲のなか、不思議なことに、避難者には全く死傷者がなく、そのあらたかな靈験は、今日でも人々の間で語り伝えられ、ご加護を讃えております。

現在の伽藍は、民国42年(1953年)再建修復されたもので、振り返った屋根の上から今にも飛び立つのではないかと思わせる鮮やかな瑠璃色の瓦の龍や鳳凰は以前にも増して豪華絢爛となり、中国の伽藍建築を代表するものであります。

龍山寺は、北側を背に南に面し、前殿、本殿、後殿（奥の院）とその左右に鐘樓、鼓樓を配し、廂房（渡り廊下）で「日」の字形に構成されております。

前殿の前にある一対の鑄銅製の蟠龍柱は台湾唯一のものであります。また、牆垣はすべて花崗岩と青斗石の組み合わせで彫刻されたもので、絵柄は精巧優美な作品であります。

本殿には、石柱の回廊が配されておりますが、特に正面にある6本の龍の彫刻石柱は、なんと精緻なくりぬき2重構造となっております。本殿の天井は円形藻井（井げたのように天井を張りいろいろな美しい模様を描いたもの）であり、精細流麗な作品で、国宝に指定されております。

当龍山寺は、国の指定する古蹟でもあり、また国の内外に知られた信仰の中心であると共に、国際的観光面でも見逃すことのできない重要ポイントでもあります。



前殿銅雕龍柱



屋頂彩塑人物



出入口捲書階

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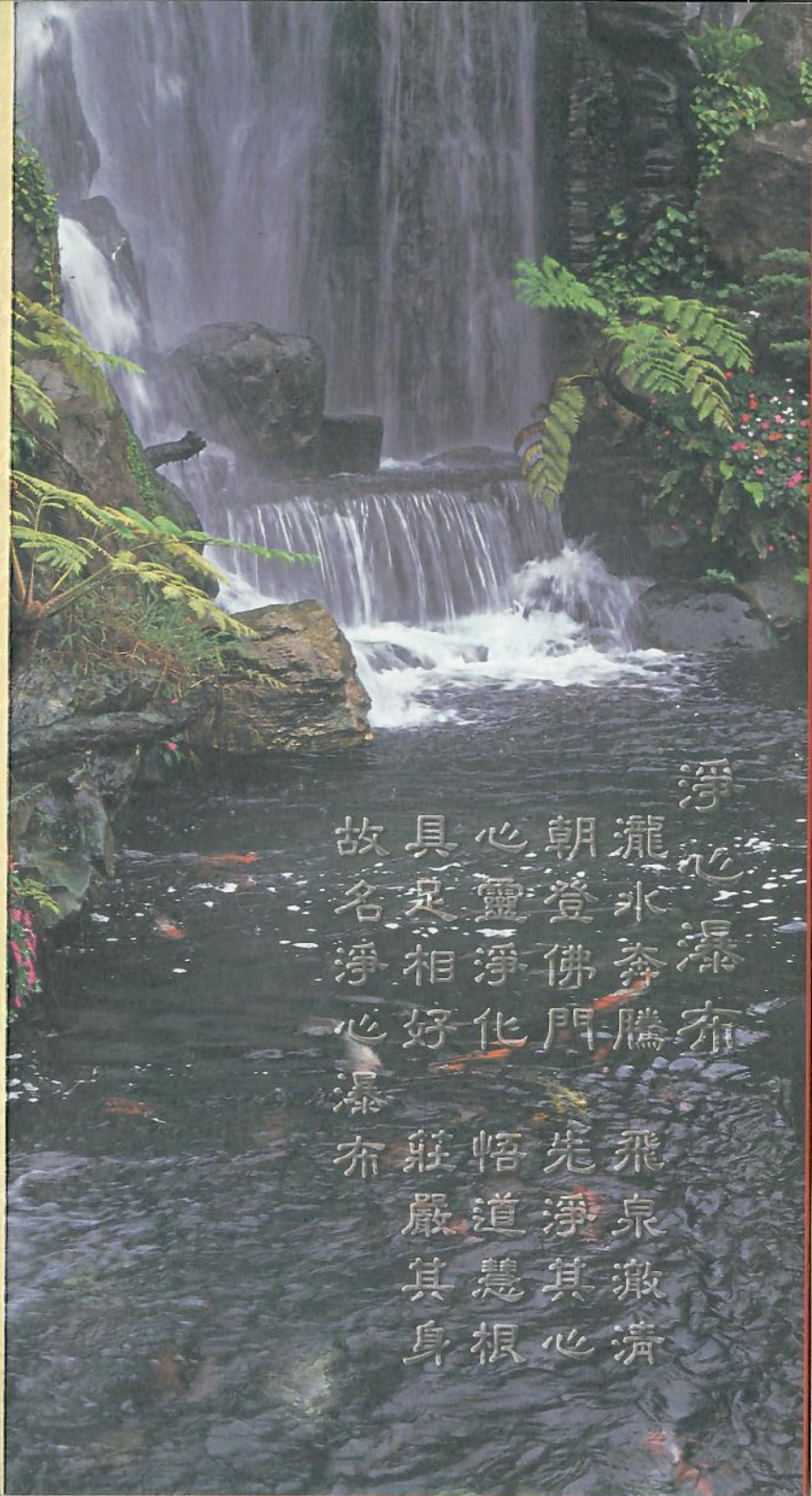
前殿銅雕龍柱



屋頂彩塑人物



出入口捲書階



淨心瀑布
 瀧水奔騰
 朝登佛門
 心靈淨化
 具足相好
 故名淨心
 瀑布
 飛泉激湍
 先淨其心
 悟道慧根
 莊嚴其身

龍山寺

艋舺

簡介

艋舺，又稱文甲，今名萬華，為台北市發源地，其最古老市街在紗帽廚番社的故址大溪口，即今之貴陽街與環河南路口，清雍正初年（1723），福建泉州之晉江、南安、惠安三邑人士渡海來此地搭建茅屋數棟，販賣蕃薯為生而漸成小村落，稱為蕃薯市，由於當時平埔族人係以獨木舟自淡水河上游載運農產品與漢人交易，平埔族人稱獨木舟為艋舺，此為艋舺地名之由來。

早年漢人前來台灣北部墾植，乃一蠻煙瘴癘之地，俗諺「三在六亡一回頭」，環境十分險惡，為求神佑，多攜帶家鄉廟宇香火，佩於身上，以為庇護，時日一久，為求心靈更安定，

清乾隆三年（1738），三邑人士乃合資興建龍山寺，並恭請家鄉福建省晉江縣安海鄉龍山寺觀世音菩薩分靈來此奉祀，是以龍山寺不僅為居民之信仰中心，更與其生活有密不可分關係，舉凡居民議事、訴訟、和解等均祈求神靈公斷，莫不信服，光緒十年（1884），中法戰爭發生，法軍侵占基隆獅球嶺，居民組成義軍，即以龍山寺印，行文官署，協助擊退法軍，獲光緒帝勅賜「慈暉遠蔭」匾額乙面，其威信為官方所認可，實已非僅止於宗教信仰上崇拜之意義耳。



山門仰視



主神觀世音菩薩



關聖帝君像



天上聖母像—媽祖



文昌帝君像

初創之龍山寺，規模雄偉，雕塑精緻，冠於全台，歷經嘉慶二十年（1815）大地震重修，同治六年（1867）暴風雨侵襲再行修築，民國八年（1919）棟樑遭白蟻嚴重侵蝕，當時住持福智大師率先捐出一生積蓄七千餘元，集資修復，奠定今日龍山寺之規模，民國三十四年（1945）第二次世界大戰發生，中殿全毀，惟觀世音菩薩仍端坐蓮台，寶相莊嚴，當時空襲，附近大多數居民均避難於觀世音菩薩蓮台座下，因為他們相信在菩薩的庇護下絕對安全，然這次中殿卻遭受

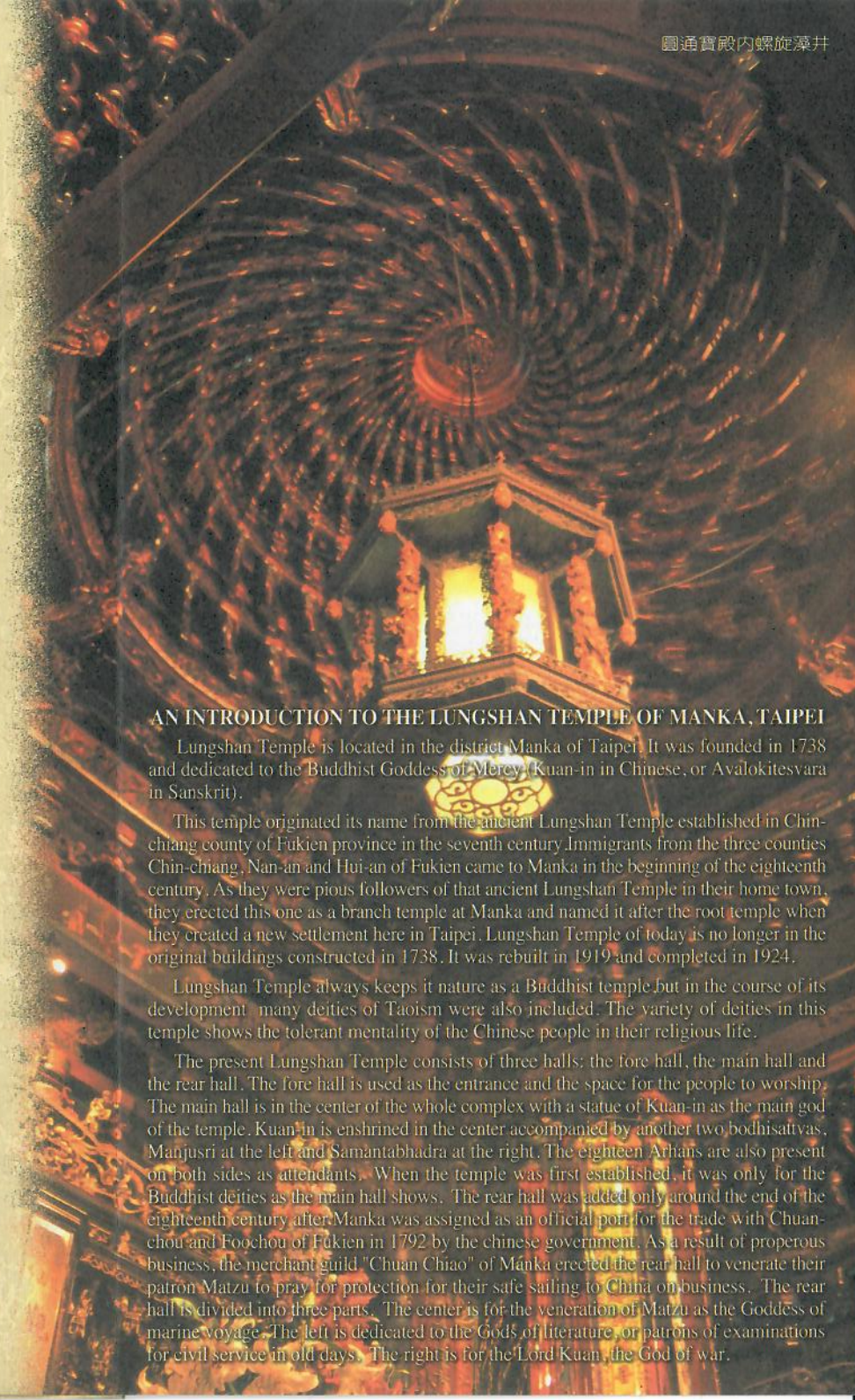
嚴重之摧毀並損及蓮台座，惟觀世音菩薩仍端坐蓮台，於中殿受損當日竟然無一居民避難於觀世音菩薩蓮台座下，而倖免於難，居民相信是觀世音菩薩的庇護而奔相走告，亦讓信徒更加對觀世音菩薩神蹟之崇敬。

龍山寺總面積一千八百餘坪，坐北朝南，平面呈日字形，為中國古典之三進四合院傳統宮殿式建築，計由前殿、正殿、後殿及左右護龍構成，前殿為十一開間，分為三川殿、龍門廳、虎門廳，屋頂採歇山單簷式，各自獨立，三川殿內有銅鑄蟠龍檐柱一對，為全台灣僅見，正面牆堵由花崗石與青斗石混合雕鑿組構而成，圖象生動造型柔美，故事多出自三國演義和封神榜，並加以中國吉祥圖案裝飾，美不勝收，龍虎廳各三開門，表現石雕彫琢各種藝術，舉凡線雕、透雕、浮雕、陰雕、淺浮雕等作品，比比皆是，正殿屋頂採歇山重簷式，四面走馬廊，共用四十二根柱子構成，殿外牆堵留有多幅著名書法家石刻，殿內屋頂螺旋藻井全斗拱築構而成，不用一釘一鐵，神龕雕工精細富麗堂皇，後殿屋頂為歇山重簷，兩翼為硬山單簷，屋脊福祿壽泥塑剪粘，為典型儒、道教諸神佛供奉之處，左右護龍屋頂為硬山單簷，左配有鐘樓，右配有鼓樓，晨鐘暮鼓，鐘鼓樓屋頂採攢尖盔頂式，呈扁六角形，造形獨特。全寺屋頂脊帶和飛簷由龍、鳳、麒麟等吉祥動物造形，裝飾以彩色玻璃瓷片剪粘和交趾陶，色彩瑰麗，堪稱台灣特有剪粘藝術之精華。

龍山寺和故宮博物院、中正紀念堂並列為外國觀光客來台旅遊三大勝地，民國七十四年（1985）為政府列管保護之國家古蹟，近年為服務廣大信眾及觀光客，除加強維護古蹟外，並增設圖書館、地下公廁、文物館、庭園瀑布景觀及夜間照明等設施，並辦理青少年獎助學金、成年禮、社教活動、急難救助、冬令救濟、醫學佛學講座、心理輔導等活動，用以宏揚佛學、普濟眾生、提倡社教、敦風易俗，使人民生活更安康樂利。



圖通寶殿—正殿



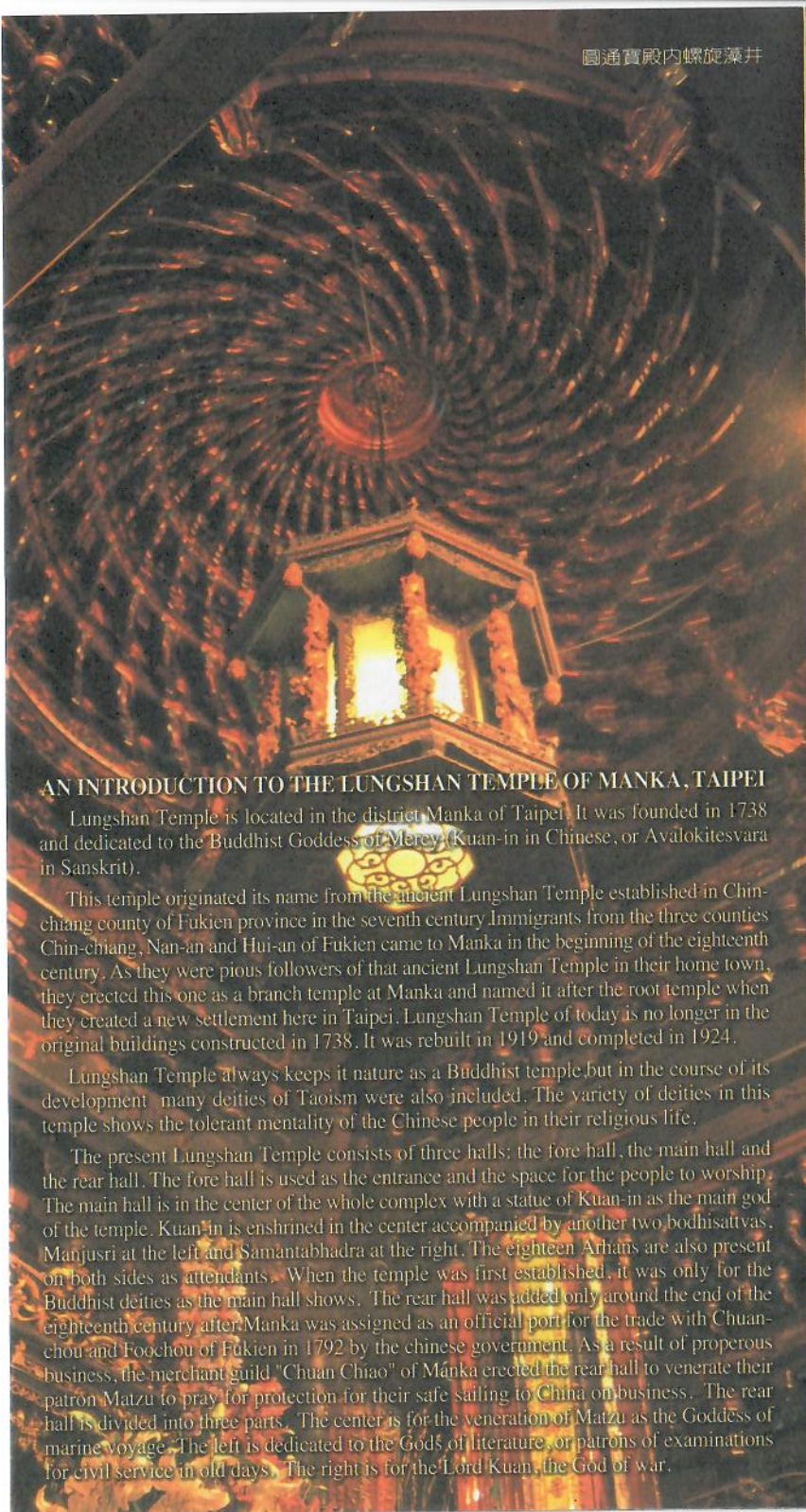
AN INTRODUCTION TO THE LUNGSHAN TEMPLE OF MANKA, TAIPEI

Lungshan Temple is located in the district Manka of Taipei. It was founded in 1738 and dedicated to the Buddhist Goddess of Mercy (Kuan-in in Chinese, or Avalokitesvara in Sanskrit).

This temple originated its name from the ancient Lungshan Temple established in Chinchang county of Fukien province in the seventh century. Immigrants from the three counties Chin-chiang, Nan-an and Hui-an of Fukien came to Manka in the beginning of the eighteenth century. As they were pious followers of that ancient Lungshan Temple in their home town, they erected this one as a branch temple at Manka and named it after the root temple when they created a new settlement here in Taipei. Lungshan Temple of today is no longer in the original buildings constructed in 1738. It was rebuilt in 1919 and completed in 1924.

Lungshan Temple always keeps its nature as a Buddhist temple but in the course of its development many deities of Taoism were also included. The variety of deities in this temple shows the tolerant mentality of the Chinese people in their religious life.

The present Lungshan Temple consists of three halls; the fore hall, the main hall and the rear hall. The fore hall is used as the entrance and the space for the people to worship. The main hall is in the center of the whole complex with a statue of Kuan-in as the main god of the temple. Kuan-in is enshrined in the center accompanied by another two bodhisattvas, Manjusri at the left and Samantabhadra at the right. The eighteen Arhans are also present on both sides as attendants. When the temple was first established, it was only for the Buddhist deities as the main hall shows. The rear hall was added only around the end of the eighteenth century after Manka was assigned as an official port for the trade with Chuan-chou and Foo-chou of Fukien in 1792 by the chinese government. As a result of prosperous business, the merchant guild "Chuan Chiao" of Manka erected the rear hall to venerate their patron Matzu to pray for protection for their safe sailing to China on business. The rear hall is divided into three parts. The center is for the veneration of Matzu as the Goddess of marine voyage. The left is dedicated to the Gods of literature, or patrons of examinations for civil service in old days. The right is for the Lord Kuan, the God of war.



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八角形石雕窗花



前殿石雕窗花

If an observer finds too numerous deities crowding in the rear hall, it is because of transfers. In the early years of this century when the government built new streets to reform the city, some temples were destroyed. The statues of the Gods of water and the city god of Tam-sui county were transferred to Lungshan Temple in the rear hall.

When they rebuilt Lungshan Temple in 1919, they employed Mr. Wang Yi-shun, a master of temple-building in southern Fukien, as the architect. This temple, therefore, has become a masterpiece of Mr. Wang's in Taiwan. He made it a beautiful temple in large scale decorated with fine stone and wood carvings. The front of the fore hall is covered with stone carvings. The arrangement of beige and dark green granites imported from China and black local andesites immediately gives visitors a beautiful impression of color combination at the first glance, not to mention the nicely carved relief and open works of these stones. The pair of dragon columns standing in front of the central door is cast with bronze. They are the only bronze columns in Taiwan. Two towers respectively for bell and drum are on the east and the west sides of the courtyard between the fore hall and the main hall. They are two-storied buildings with a conic roof in hexagonal shape like a helmet. Under it there skirts a second tier of roof. Each sector of this hexagonal roof in double eaves forms a slope in converse "S" curve. They are the first example of such a roof design introduced into Taiwan. Since the construction was in early part of this century, Mr. Wang already knew something about western architecture. He put small concrete gables on top of the front walls as decorative screens and added Corinthian capitals on some columns as ornaments. These characteristics together make Lungshan Temple a landmark of traditional Chinese architecture of its time in Taiwan.

It is well known that the statue of Kuan-in in this temple survived the bombing from the allied aircrafts on 8 June, 1945. Lungshan Temple was bombed on that day. The whole main hall and a part of the right annex were burned out during the air raid, but the statue of Kuan-in in the center of the main hall left intact. This is the most famous manifestation of efficacy of Lungshan Temple.

Being a masterpiece of traditional Chinese architecture and a well-established Buddhist temple in Taipei, the Lungshan Temple of Manka has become a center of people's religious life and a heritage of local culture. The government, therefore, assigned it a historical site of second grade on 19 August, 1985, so that it will be kept for good.



龍山寺石碑



前殿中門抱鼓石