

**Wonderful Surroundings of Lingshan
at Guandu Temple
Mobile Guidebook**

Foundation Taipei Guandu Temple

The background of the page features a photograph of the Guandu Temple. In the foreground, two large, ornate statues of deities are visible. The one on the left is green-skinned with a fierce expression, wearing golden armor and a blue sash. The one on the right is red-skinned, also with a fierce expression, wearing golden armor and a blue sash. Behind them, the temple's architecture is visible, including a colorful, multi-tiered roof with intricate carvings and a traditional Chinese gate structure. The overall scene is brightly lit, suggesting an outdoor setting.

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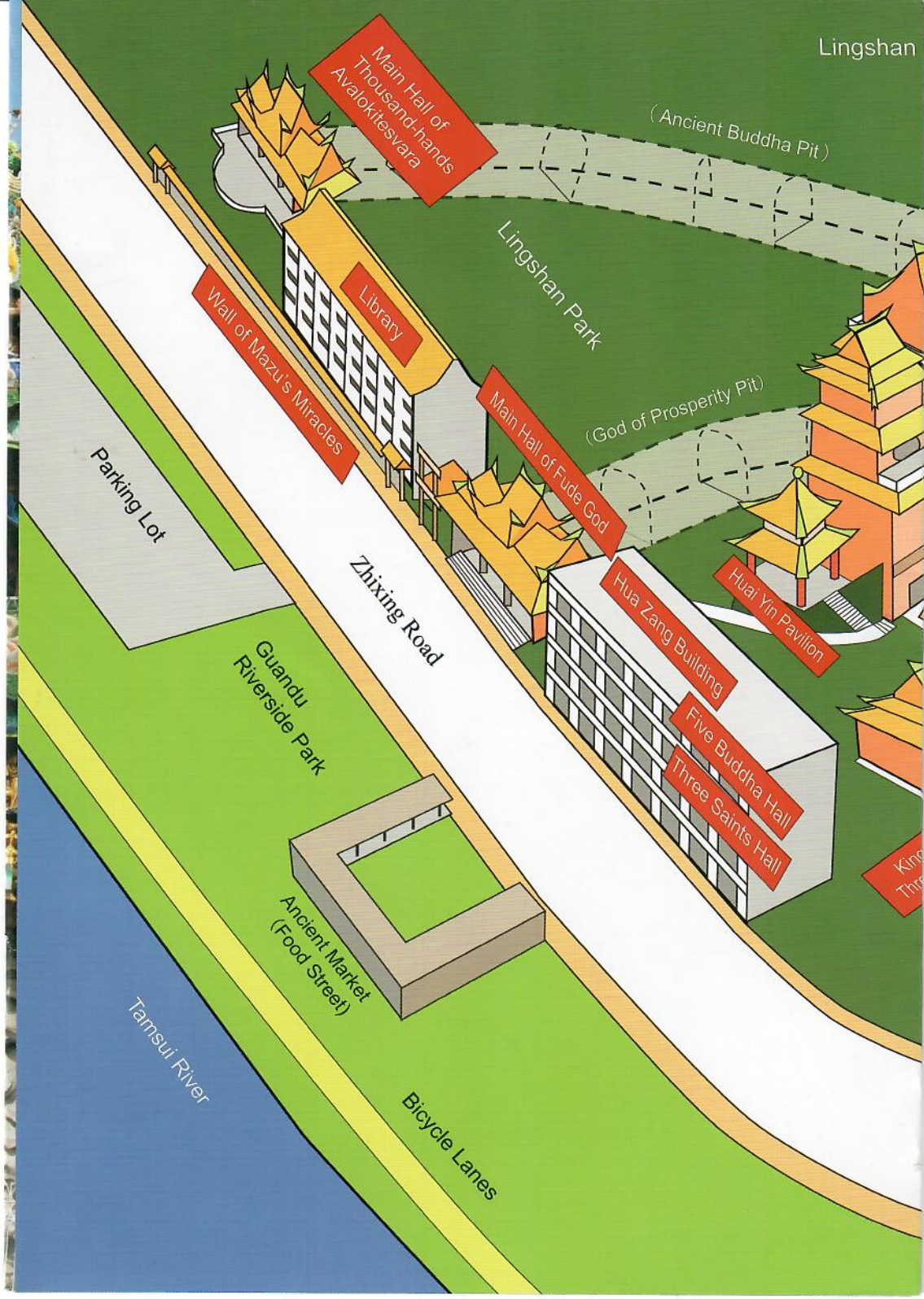
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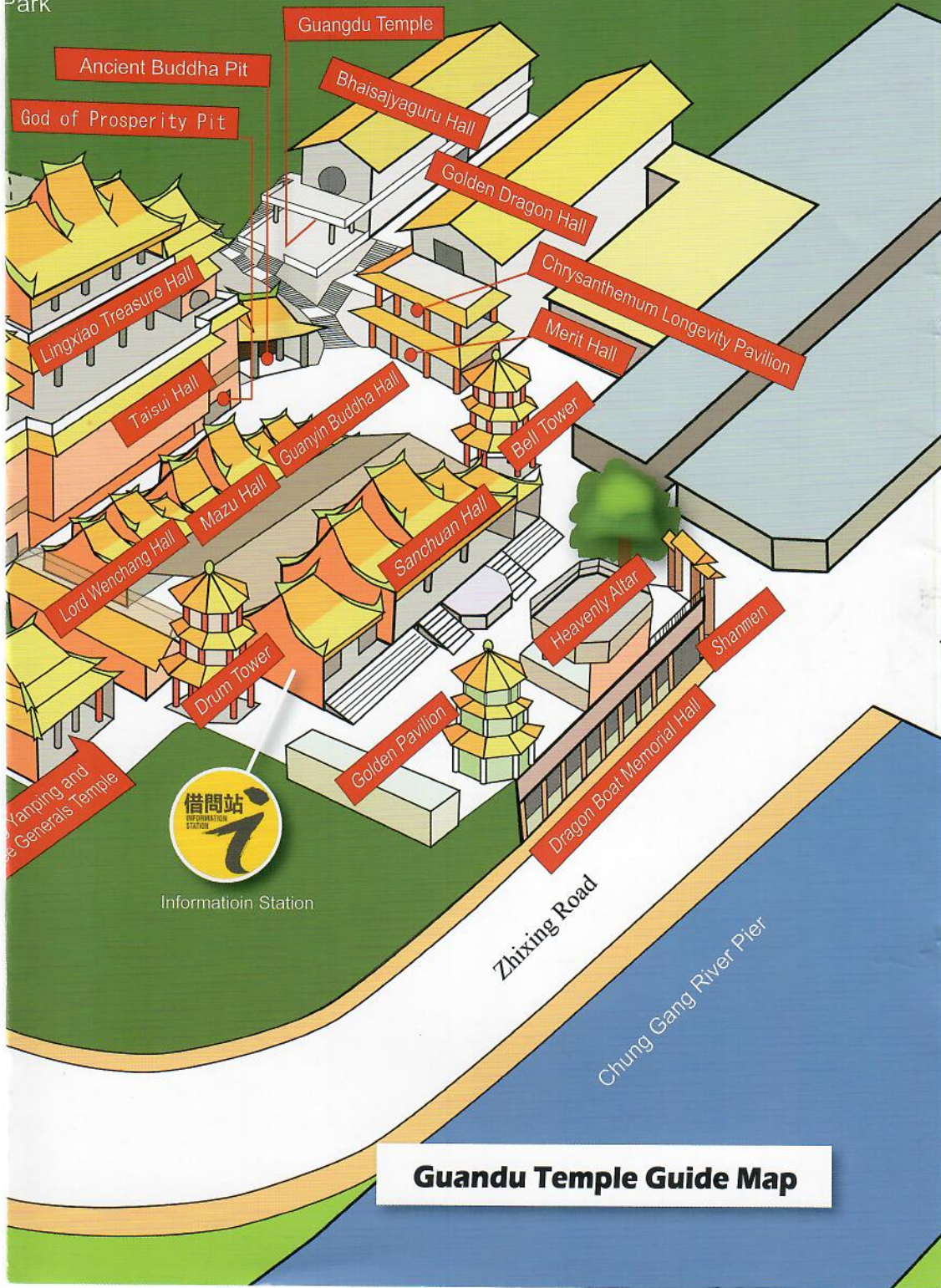
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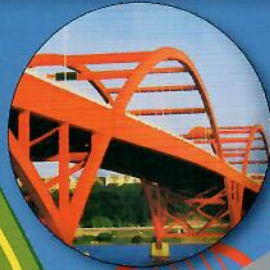
Park



Guandu Temple Guide Map

Guandu Temple Tourist Map

Sec. 1, Longmi Road



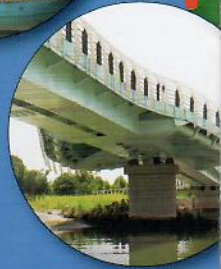
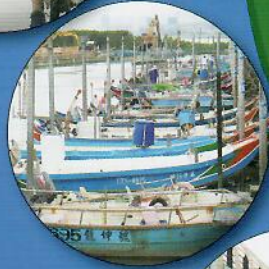
Guandu Bridge



Guandu Pier



Guandu Riverside Park



Traffic Information

MRT Guandu Station



METRO Tamsui-Xinyi Line (Red Line):

1. ON FOOT: Walk along Dadu Road (through Dadu Bridge) and Zhixing Road (about 10-15 minutes).
2. BY BUS: Take Bus 223, 302 or Minibus 23 to Guandu Temple Station.

City Bus Guandu Station

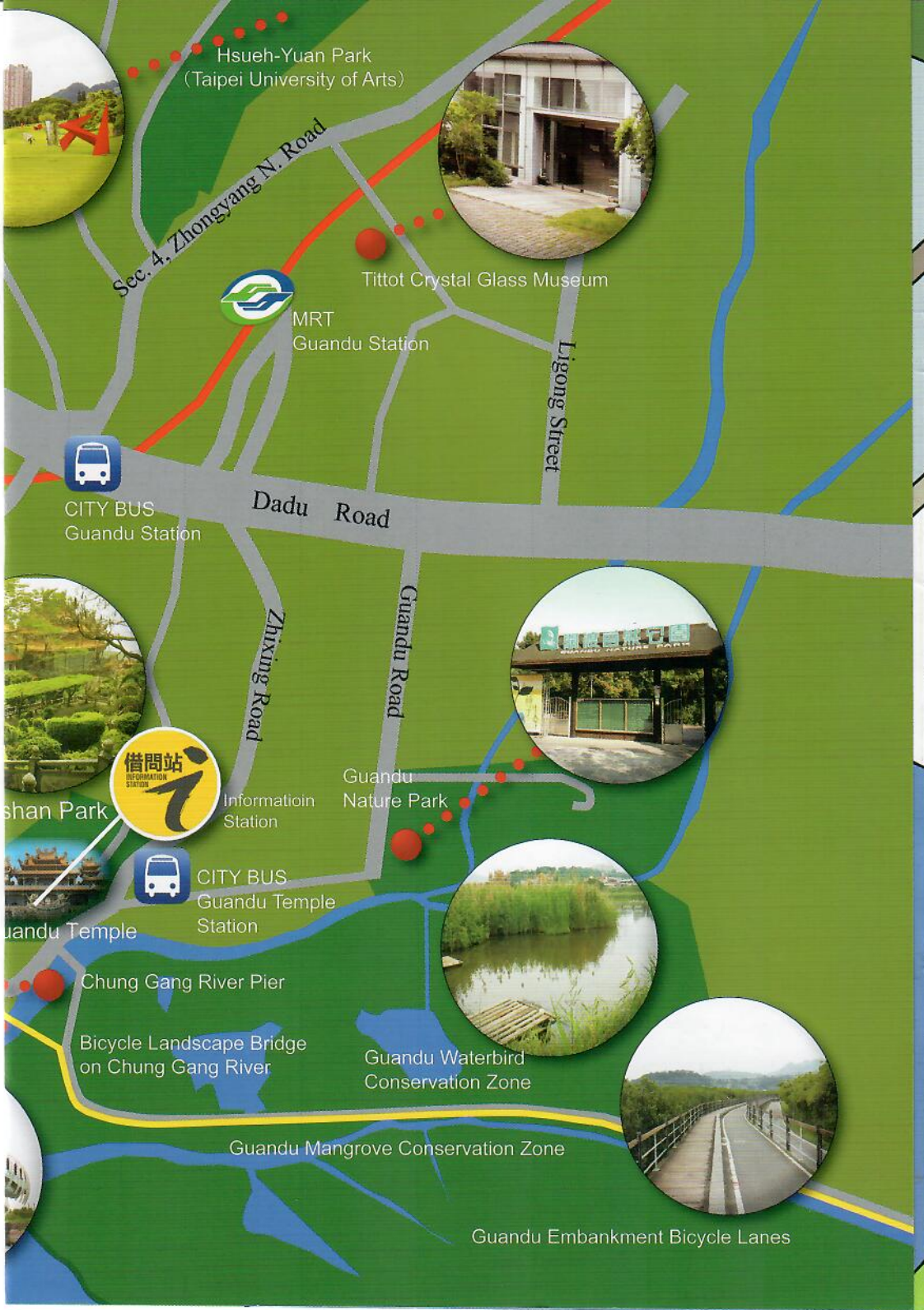


Take Bus 223, 302, 838, Red 22 or Red 55 to this station and walk along Dadu Road and Zhixing Road (about 10 minutes).

City Bus Guandu Temple Station



Take Bus 216 sum line, 223, 302, 550, Red 35 or Minibus 23 to Guandu Temple.





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at **Guandu Temple**: Mobile Guidebook

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Annual Festive Celebrations at Guandu Temple

1. Lunar Chinese New Year: Peace Lamps, Lamps of Brilliance, God of Prosperity Lamps, Wenchange Lamps, Medicine Buddha Lamps and Taisui Lamps will be made available. Worshippers can start lighting up the lamps from the ninth day of the first lunar month at 10am.
2. Celebrating the Tourism Festival (Yuanxiao or fifteenth day of the first lunar month): A flower lantern exhibition will be held and the opening and lighting ceremony will be held on the first lunar month.
3. Celebrating the feast day of the Holy Mother in Heaven: For nine days from the 17th to the 25th day of the third lunar month, religious specialists at the temple will conduct a 'Grand Dipper Ritual to Protect the Country and People' (Spring Ritual).
4. Ritual of the Precious Penance of the Liang Emperor: This ritual will be conducted by religious specialists for seven days from the 21st to 27th day of the fifth lunar month.
5. The Guandu Temple will hold a Yulan Bowl Ritual for three days from the first to third day of the seventh lunar month.
6. Universal salvation of the purgatory will be held for one day on the 15th day of the seventh lunar month.
7. Commemorating the Holy Mother of Heaven's attainment of Tao: For nine days from the ninth day till the 17th day of the ninth lunar month, a 'Mazu's Attaining of Enlightenment and Worship of the Dipper Ritual' (Autumn Ritual) will be held.
8. Year-end expressing thanks to Taisui and Ritual for lighting Lamp of Brilliance will be held on 15th day of the twelfth lunar month.
9. In response to worshippers' requests, Guandu Temple has specially invited professional priests to be based at the temple and conduct rituals for 'fortune-changing' and 'soul-retrieving' for the whole year. The 'replenishing of wealth storage' ritual will be held twice every month.

(For the latest activities, please refer to announcements posted on the official website of Guandu Temple.)



History of Guandu Temple

Established in 1712 CE, Guandu temple was known as the Heavenly Consort or Tianfei Temple as its main deity was Mazu, the Saintly Mother of Heaven. It is the oldest Mazu temple in Northern Taiwan, as the saying goes, “There is Mother of Beigang in the South and Mother of Guandu (Kantou) in the North”. From the Qing dynasty to the period under Japanese rule, the temple underwent various phases of expansion until 1907 that established the temple at its present state. After the project was completed, it was officially known as Guandu Temple.

After the Second World War, Mr. Chen Hung-Ying, a local gentry set up a committee in 1953 to launch its first post-war revamp project. In the 1960s, Mr. Huang Ding, the first chairman of the temple’s board of directors, drew up a construction plan. The ‘Sanchuan Hall’ was expanded and the main hall elevated. The Guandu Temple is also renovated and the main hall of Bhaiṣajyaguru is added above. At the sides of the Sanchuan Hall, two pavilions, the ‘Bell Tower’ and ‘Drum Tower’ were built and a ‘Heavenly stage’ added in front to entertain both the deities and the people.

In the 1970s, the ‘Ancient Buddha Pit’ was constructed. Converted from a bomb shelter, it resembles a tunnel-shaped shrine housed in a rock grotto. In the 1980s, the Elephant Trunk Mountain was opened up and transformed into what is known as the ‘God of Prosperity Pit’. Located at the entrance of the pit is the ‘Main Hall of Fude God’, visitors can now visit Guandu temple via this entrance. During the late 1980s, the ‘Lingxiao Treasure Hall’ was established. Important works including wood carving works inside the hall and stone carving of ‘The Wall of Mazu’s Miracles’ were carried out in the 2000s, creating another milestone in contemporary times. Other than the Sanchuan Hall constructed in the 2000s, the Hua Zang Building was renovated in 2011. A grand ceremony was conducted on 6 March 2016 to mark the dotting ritual of the Five Buddha Hall and the Three Saints Hall.

With over 300 years of history, not only does Guandu Temple mark the beginning of Mazu worship, it is also a place where historic sites of cultural heritage are based. Surrounded by nature and places of interest, the Guandu Temple is one of the best places of interest to engage in a spiritual, sensory and perpetual experience.



Hall that we see now. Inside the Praying Hall, there are 13 large offering tables inside the Praying Hall, every table is decorated with simple yet elegant carving. These tables are often filled with offerings, which are presented by the steady stream of worshippers. The worshippers are often seen busy accessing through the various venues of worship. As for the two sides of the top platform of the Praying Hall, the architecture still follows the traditional structure. The gable-like structures are constructed at the edges. The gable structures are decorated with delicate porcelain sculpting, which is in line with the décor in Sanchuan Hall and the Main Hall. This adds on to the scale of Guandu temple as well as expand the visual perspectives.



● Mazu Hall

Mazu Hall is at the centre of the main hall and also the main worshipping area of Guandu temple. Worshippers are often seen holding joss sticks and praying to the Goddess of the Sea. The constant burning of incense creates an ambience that relieve the worshippers' minds of earthly troubles. The main deity of Guandu temple is Mazu with her assistants Qian-li-yan (Eyes that see a thousand miles) and Shun-feng-er (Ears that hear on the wind) as protector deities. Regarding



Mazu's miraculous deeds of saving the suffering for a millennium, Mazu has thus established her status as a highly revered goddess. The design of Mazu Hall is categorized into the main area and the altar where the Mazu deity statues are situated. Both walls of the hall are lit with 'Lamps of Brilliance' for worshippers to light them up for blessing and ward off calamities. On the altar table in front of Mazu's altar, there are other Mazu effigies with different names. These Mazu effigies are invited by other temples for worship, or to engage in friendly exchange between temples. They are a magnificent sight.

● Guanyin Buddha Hall

The Guanyin Buddha Hall is housed on the left side of the main hall. As the legend of Mazu attaining Dao and ascending to Heaven is closely related to Guanyin, not only do the Mazu Hall house the Mazu effigies but worship Guanyin Buddha (Avalokitesvara) as well. The interior of Guanyin Buddha Hall is simple and brightly lit. Brightly lit lamps

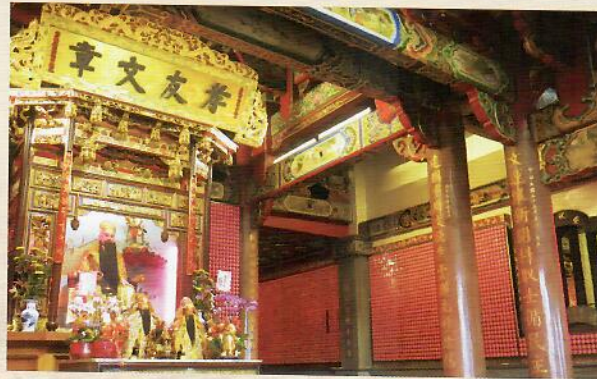


are placed on the walls at the back and two sides of the altar, forming a light wall. Inside the altar is the effigy of Guanyin. Besides her usual white-clad appearance, the Guanyin effigy is also seen holding treasure books on her left hand and making an Auspicious Mudra on her right hand. In front of the altar is an eight-immortals table that is filled with Guanyin statues of different styles and sizes. At the lower part of the central Guanyin altar, a thousand-arm Guanyin statue is the oldest collection of Guandu Temple.



● Lord Wenchang Hall

The Lord Wenchang Hall is positioned on the right of the main hall. After worshippers pay their respect to Guanyin Buddha, they will pass by the incense burner of Mazu before reaching here. After offering incense to the Lord Wenchang, visitors will have completed the first praying procedure at the main hall of Guandu Temple. Also worshipped inside the altar is the deity Wenkui who is seen holding a brush dipped in cinnabar on his right hand that represents the selection of the Top Scholar by the Emperor; his left leg is seen kicking backwards, while his right leg stepping on the top of a codfish. All these representations symbolize the auspicious meaning of examination success and emerging as Top Scholar. On the right side of the altar is the Goddess of Childbirth, she holds a book in her left hand and a brush on her right, symbolizing the copying of books and transcripts. Lady worshippers, who are here to pay their respect, can request for a descendant.



The interior of the Wenchang Hall is simple but brightly lit with the 'Wenchang lamps' at the back and two sides of the altar. By lighting up the Wenchang lamps, worshippers can request for advancement in their studies and career.



● King Yanping and the Three Generals Temple



The King Yanping and Three Generals Temple is based outside the main hall. The main deity is the famous general Koxinga (Zheng Chenggong) and three other deities who are generals, namely Prince Zheng, Gan Hui and Wan Li. This temple is constructed based on the classic single-building Minnan architecture that has a layout of three walls and single opening and Yingshan roof. The main ridge of the roof is curved like a crescent moon whereas the edge is curled like a swallow tail. The suspended ridges are supported by two ends of the main ridge and



pressed against the walls to stabilize the building. From the inside, we can see wall paintings and decors on the ceiling and beams. Above the beams, we see wood-like decorations which are first molded and designed, and later depicted in gold paint. The most exquisite and elegant artwork is at the altar area, the segments are decorated with flower designs, which adds value to the cultural heritage of Guandu temple's architecture.

● God of Prosperity Pit

Located at the back of the main hall of Guandu Temple, the God of Prosperity Pit was constructed after the Elephant Trunk Mountain was opened up in the 1980s. The main deities include the 'Heavenly Official that bestows blessings', 'Wanshan God of Prosperity', 'Jilun God of Prosperity', 'Wenbi God of Prosperity' and 'Wuming God of Prosperity'. The Heavenly Official refers to 'Great Emperor of Purple Tenebrity who is the Upper Primordial First-Rank Heavenly Official that bestows blessings'. Worshippers can request for blessings from the deity or light up the 'God of Prosperity Lamp' that bring good luck, prosperity and happiness. As for the Wanshan God of Prosperity, Jilun God of Prosperity, Wenbi God of Prosperity and Wuming God of Prosperity, these gods of Prosperity are either wealthy traders from the





ancient past or historical figures. They are later worshipped and a treasure bowl filled with various treasures are usually placed in front of each God of Prosperity. This represents the worshippers' wishes for prosperity and success.

● Main Hall of Fude God

The Main Hall of Fude God is located at the entrance of the God of Prosperity Pit, which is also the new route to Guandu Temple via the Guandu Riverside Park or carpark. The main deity is Fude God, popularly known as the Earth God. The Earth God also gradually gained the position as a God of Prosperity. At the Main Hall of Fude God, the Child God for Ushering Wealth and Child God for Ushering Treasure

are also worshipped. The Earth God is seen wearing a Headgear of Virtue and clad in an official robe with closed collars and wide sleeves, wearing a pair of *Ruyi*-design shoes. He holds an ingot in his left hand and a walking stick on his right. Seated on a chair shaped like a gold ingot, this position symbolizes the Earth God's guarding of the Treasure Mountain.

Worshippers believe by worshipping the Fude God and the Child Gods for Ushering Wealth and Treasure, they can wish for a prosperous career and incoming wealth.



● Ancient Buddha Pit

The most unique characteristic of the Ancient Buddha Pit are the god statues on two sides of the passageway. The theme is affiliated deities of the Thousand-hands Avalokitesvara, which includes 28 main deities. From the entrance of the pit, we can see Mahasrideviya, Mahoragah, Garuda, Asura, Narayana and Brahma, as

well as benevolent deities who protect the Dharma, including the Deva, Naga, Yaksa and Hariti. The Ancient Buddha Pit used to be located below the Lingshan Park, which served as a bomb shelter. During the 1970s, it was expanded into a rock ghotto tunnel, which cut through the foot of Elephant Trunk Mountain and borders the Tamsui River. At



the entrance of the pit is a gable-like roof with a suspending structure on the upper part and a hip-roof at the lower. At the top, the characters of 'Ancient Buddha Pit' are painted in gold. Besides the four celestial maidens at the entrance of the pit, there is also a 'Treasure-Guarding' stone mortar, which was found during the expansion work of the Guandu River course in 1964. Today it is placed at the entrance for both tourists and worshippers to view. On top of the stone mortar is an ingot made from cast copper, believed to bless worshippers who touched it.

● Main hall of Thousand-hands Avalokitesvara



The Main Hall of Thousand-hands Avalokitesvara is located at the ending point of the Ancient Buddha Pit, which is located at the foot of the Elephant Trunk Mountain. The peaceful Avalokitesvara statue coupled with the serene Tamsui River makes up a beautiful scenery. Towards the end of the pit, we will see Skanda standing behind the statue of the main deity. On two sides of the passageway, there are also the Caturmaharajakayikas (Four Heavenly Kings), who serve as protector gods. Regarding the thousand-hands and thousand-eyes Avalokitesvara, there is little portrayal of Avalokitesvara with a thousand



arms in history. The thousand-arms depiction is usually representative only. In the Ancient Buddha Pit, the deity is depicted with 24 arms, each arm wearing a bracelet with two palms in a praying position before the chest, with two other hands holding a Cintamani (manni-jewel) in a meditation mudra.

The remaining 20 arms are extended from the back, which crossed each other and holding various weapons or precious items, creating a kind of glowing effect. These items are partly derived from canons, while the others are weapons commonly used by deities. This highlighted the harmony of Buddhism and Taoism in Guandu Temple.

● Lingxiao Treasure Hall

The Lingxiao Treasure Hall is a newly constructed building behind the main hall and it is the highest structure in Guandu Temple. On the fifth floor, the Three Great Emperor Officials are worshipped, as well as altars of Southern Dipper Star Lord and Northern Dipper Star Lord on both sides. Other than the main hall on the fifth floor, there are two other rooms with the left worshipping Imperial Lord of Dong Hua, and on the right, the Golden Mother Yaochi. Moving up to the sixth floor is the altar of the Heavenly Emperor and the Altars of Ultimate



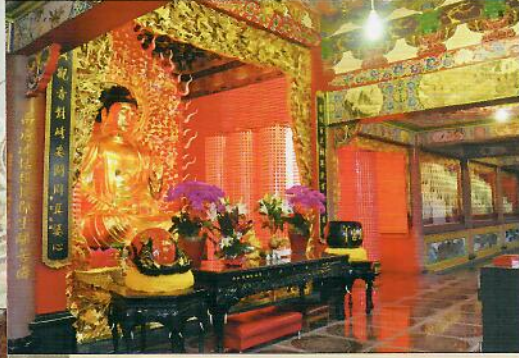
Yang (*Taiyang*) Star Lord and Ultimate Yin (*Taiyin*) Star Lord on both sides. The decoration and renovation of Lingxiao Treasure Hall highlights the efforts of Guandu Temple for the arts in recent years. Other than the hip roof, stone lions and dragon pillars, the walls are exquisitely carved. There are lanterns carved in the shape of flower baskets, Chinese lion bases on the swallow-tail ridges, and the elaborate carving on the ceiling. The essence of such delicate artistic works is the woodcarving inside the hall which uses a thousand-year old camphor and antrodia wood. The wood is used in its original form and then carved. As the space between the upper and lower floors has been raised, it gives a spacious and towering effect. As the woodcarving has been glossed with transparent paint instead of the traditional gold-foiling, we can still see the original colour of the wood which gives a simple but elegant feel.



● Guangdu Temple

The Guangdu Temple is located below the main hall of Bhaisajyaguru. It is a standalone Buddhist temple in Guandu Temple. The temple is categorized into a central main hall that worships Ksitigarbha, and the rooms on both sides are compartmentalized by glass platforms consisting of eight areas for people to worship their ancestors and place the tablets of their deceased relatives. The Guangdu temple also serves as an important ritual space for placing ancestors' tablets. Other than the Chinese New Year, Qingming (Tombsweeping) and Mid-Autumn Festival, worshippers can visit the Guangdu temple to pay respect to their ancestors. In every sacrificial space, offering tables are set up with the statue of the main deity Ksitigarbha and for worshippers to place their offerings.





● Bhaijayaguru Hall

The main hall of Bhaijayaguru (Medicine Buddha) is based above the Guandu Temple, which is a standalone Buddhist temple. It can be divided into the main hall and two rooms located on both sides. The main deity is Bhaijayaguru. The gigantic size of the deity statue gives a magnificent impression. On the left and right rooms located at the sides, facing the door walls are the eighteen Arhats. On the glass display of the main wall located



at the platform, are 672 Guanyin statues. Tablets of the honoured are also located here where worshippers ask for blessing and longevity for themselves or their families. Surrounding the statue of Bhaijayaguru are the Medicine Buddha Lamps, forming a lamp wall and lamp pillar. The deity is known for his promise to save humans and cure their illnesses, particularly incurable ones. Bhaijayaguru is also known for eliminating all suffering, blessing humans with good health and happiness. Hence, worshippers will light up these Medicine Buddha Lamps, which is likened to use the merit powers of Bhaijayaguru, to eliminate suffering and achieve longevity.

● Merit Hall

The Merit Hall is located at the foyer from the outer edge of the main hall. It is a standalone architecture which was constructed by adding shelter to the side of the hill. The Merit Hall is based on the first floor while the second floor is the Chrysanthemum Longevity Pavilion serves as a place to relax. A third floor was later added, which serves as a multi-functional space known as the Golden Dragon Hall. Distinct from the other places of worship in Guandu Temple, the main deity of the Merit Hall is Ksitigarbha. It also houses past ancestors. Since the establishment of Guandu Temple during the eighteenth century and up to the present day, people with notable contributions are worshipped here.

This serves to commemorate the contributions made by these ancestors to the development of Guandu Temple. As for the Chrysanthemum Longevity Pavilion on the top, one can see stream of worshippers bustling and offering incense. On the sides of the entrance, there are green-glazed floral tiles and colored decoration on the walls and ceilings. The method of embellishment on masonry is used to narrate the propagation of Buddhism by Shakyamuni.





● The Five Buddhas Hall

The Five Buddhas Hall of Guandu temple is based on the top floor of the Buddhist Scripture Building. The main deities refer to the Five Buddhas located in the East, West, South and North directions. In the central position is the Vairocana, the left arm of the Buddha is extended outwards to the Akshobhya of the East and Ratna-sambhava of the South. The right arm of the Buddha is extended to Amitabha of the West and Amoghasiddhi of the North. Also worshipped inside the Five Buddha Hall of Guandu Temple is the Matrieya Buddha often seen with a laughing expression and a magnanimous belly. There are also the larger-than-life relief sculptures, which comprises the Caturmaharajakayikas (Four Heavenly Kings), 12 Perfect Enlightenment Bodhisattvas and Gandhanra. Secured on the ridge are Five Buddhas covered in gold and decorated with



relief sculpture, Lamps of Brilliance and Lamp Pillar, as well as Amitabha made from verulia and relief sculpture, creating a luminous and elegant ambience.



● Three Saints Hall

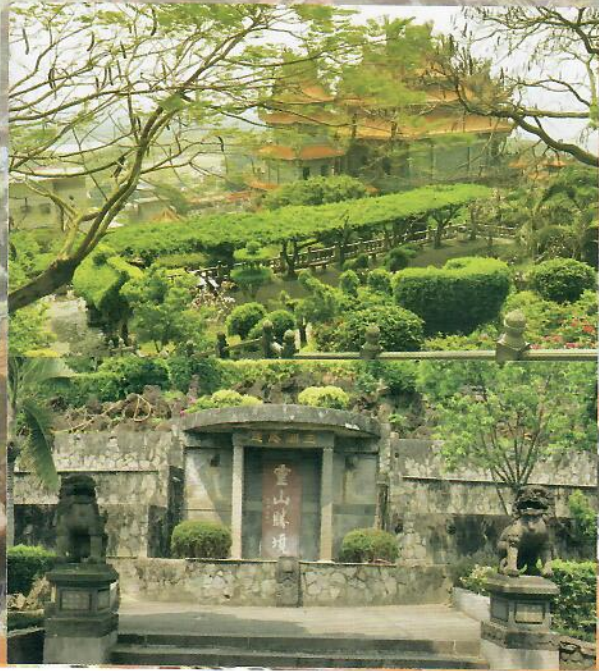
The main deities worshipped in the Three Saints Hall of Guandu temple include Amitabha, with Guanyin (Avalokitesvara) on the left and Mahasthamaprapta on the right. Behind the Three Saints of the West, there is relief sculpture artwork on the guiding path to Pure Land. Located on the two sides of the main altar are the Manjushri and Ksitigarbha. The highest teaching of Manjushri is the supreme wisdom that can bring merit and hope for mortals to become Buddha. Also worshipped in the Three Saints Hall of Guandu Temple are Bhaisajyaguru,



with Suryaprabha Bodhisattva and Candraprabha Bodhisattva by the sides. Other than the relief sculpture of the Five Buddhas, there are also walls lighted with Manjushri lamps of brilliance and Ksitigarbha lamps of brilliance, pillars lighted up by Guanyin Bodhisattva lamps of brilliance. This creates a luminous and elegant ambience.

● Lingshan Park

The Lingshan Park is located in the direction of the Lingxiao Treasure Hall and back mountain of the main hall of Bhaisajyaguru. It covers the area of the whole Guandu Temple and is positioned at the high ground, providing a bird eye's view of the Guandu plain. Visitors can also view the Tamsui River, Keelung River and the intersection of rivers. This magnificent view is famously known in history as the 'Guandu Distribution'. On the whole, the Lingshan Park resembles a gigantic terraced field, ascending layer by layer. Through the intersection of straight alleys and horizontal walkways, we can see pavilions, stone lanterns, stone Guanyin statues, rock garden with man-made waterfall, little bridges, grottoes, stone tables and chairs, flowerbeds and shady trees all contribute to the scenic view. Visitors can leisurely climb the flight of steps, take a stroll at the park, or have a relaxing walk after visiting the temple.





Worshipped Deities

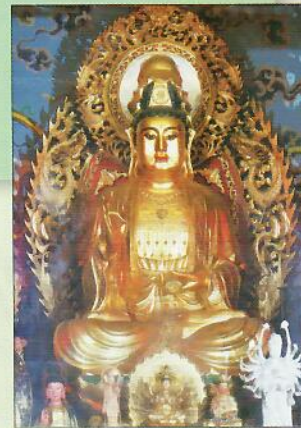
● Holy Mother in Heaven

The main deity worshipped in Guandu Temple is Mazu, the Holy Mother in Heaven. Mazu was born as Lin Mo on the 23rd day of the third lunar month in 960 CE and passed away at the age of 28 in 988 CE. Her ancestry can be traced back to Meizhou Island, Putian, Fujian. For over a thousand years, devotees respectfully addressed her as 'Goddess proficient in the mysterious knowledge', Aunt Goddess (Shengu), Niangma, Mazupo or Holy Mother in Heaven. Her official titles include Madame, Consort, Heavenly Consort and Celestial Empress (Tianhou), which demonstrate the highest respect for the Goddess. The Taiwanese address the goddess respectfully and affectionately as 'Mazupo'. Regarding the miraculous deeds of Mazu, they have spread afar the masses. The goddess is highly worshipped in the coastal areas and has also enjoyed the highly revered status in Chinese diaspora communities such as fishermen, sailors, sea traders and sojourners who have migrated elsewhere.



● Guanyin Buddha

Guanyin is one of the great Bodhisattvas in Mahayana Buddhism. The Sanskrit name for the Bodhisattva is known as 'Avalokitesvara', meaning 'The Lord who observes from the top' or 'The God that observes the lower realm'. The Dharmarakṣa of the Western Jin dynasty translates the name of the Bodhisattva as 'Light of the Worldly Sounds' (*Guangshi Yin*) whereas Kumarajiva Yao Qin translates as 'Observing the Worldly Sounds'. During the Tang Dynasty, Xuan Zang gave a new translation known as 'Observing oneself and achieving freedom' (*Guanzi Zai*). It was believed that Mount Putuo of the Zhoushan Archipelago was the Buddhist site where Guanyin frequented. As the place is situated in the Southeastern seaside, Guanyin is also known as 'The Bodhisattva of the Southern Seas Observing the Worldly Sounds'. As the existence of Mazu has to do with the White-robed Guanyin, as well as the compassionate nature of Guanyin known for her deeds of saving the mortals from suffering, the worship of Mazu is also combined with that of Guanyin. There is also a belief that Mazu is the incarnation of Guanyin. Hence in most Mazu temples, the Guanyin Buddha is also worshipped.





● Lord Wenchang (God of Literature)

The term 'Wenchang' refers to the deity's name as well as a constellation. Hence, it is also used in constellation worship in Taoist belief. The ancient book *A Collection of Positive Residences on life and fate* recorded that, "Wenchang is highly knowledgeable, an auspicious light from the extreme South shines on the jade podium. Having been in the universe for a long time, blessing has gathered in the heaven and there are celestial beings arriving to celebrate a festive for longevity." In the *Records of the Grand Historian (Shiji)*, "Wenchang was the six stars above the Big Dipper." This means that Wenchang is the constellation in charge of culture and literature. It was believed that Lord Wenchang once appeared in the form of spirit writing and wrote The Document of Lord Zitong. Lord Zitong is in charge of the literary luck and career of mortals.



● Jade Emperor

The Jade Emperor is also known as the Jade Sovereign, Great Emperor. He is also popularly known by the people as 'Tiangong' or 'Tiangongzu'. In Volume Eight of *'Biography of Zhenzong'* in *History of Song*, "Preparing documents for the sacred title of Jade Emperor", the simplified term 'Yuhuang' or Jade Emperor was used. There is also another record that cited, "The Great Taoist ascends to Heaven with talisman and imperial calendar in hand, he possesses the true knowledge of the Dao, with the Jade Emperor as the sacred and respected title." In folk religious belief, the existence of this highly revered deity marks the beginning of the universe. His celestial rank is also the highest and is in charge of all the deities, spirits, mortals and ghosts, including the life, death, calamity and blessing of the mortal world.

● Three Great Emperor Officials

The Three Great Emperor Officials refer to the Heaven Official, Earth Official and Water Official, also popularly known as 'Lords of the Three Realms'. The full name of the Heaven Official is 'Great Emperor of Purple Tenebrity who is the Upper Primordial First-Rank Heaven Official that bestows blessings'. His feast day falls on the fifteenth day of the first lunar month, known as the Upper Primordial. Devotees will pray to the Heaven Official on this day to request for blessing and





longevity. The full name of the Earth Official is ‘Great Emperor of Pristine Emptiness who is the Middle Primordial Second-Rank Earth Official that pardons sins’. The feast day of the Earth Official falls on the fifteenth day of the seventh lunar month, which is also the Middle Primordial (Zhongyuan). During this day, people pray to the Earth Official to pardon sins and ward off natural disasters. As for the Water Official, his full name is ‘Great Emperor of Pervasive Yin who is the Lower Primordial Third-Rank Official that eliminates distress’. His feast day falls on the fifteenth day of the tenth lunar month, or Lower Primordial. People worship this deity to ward off calamities and eliminate distress. The Heaven Official bestows blessings, the Earth Official pardons sins and the Water Official eliminates distress.

● Imperial Lord Dong Hua

Imperial Lord Dong Hua is also known as Lord Dongwang, Father Dongwang, Great Lord Fusang, Imperial Lord Shaoyang, Lord Shaoyang of the Purple Residence. During the reign of Emperor Shizu of the Yuan dynasty, the deity was bestowed the title, “Lord Shaoyang of the Donghua Purple Residence”. A Taoist document titled Precious Penance of the Everlasting Great Taoist Lord Dong Hua addressed the deity as ‘The Honoured Lord Shaoyang of the Donghua Ministry’. The East direction often represents the position of the rising sun and the source of energy. Lord Donghua resides on the Fusang Island of the Eastern Sea. During the Jin and Yuan Dynasties, Lord Donghua was elevated to the status of the first forefather of Quanzhen Taoism, as recorded in *Song Defang’s List of Ancestors of the Quanzhen Sect* as well as *Record of the Golden Lotus Orthodoxy* by Qin Zhi-an. Together with Zhong Liquan, Lü Dongbin, Liu Haichan and Wang Chongyang, they are known as the ‘Five Forefathers of the North’.



● Golden Mother Yaochi

The Golden Mother Yaochi is also known as the Queen Mother (Wangmu Niang Niang). According to popular belief, she is the wife of the Jade Emperor. In the anthology of Taoist deities, the deity is known as the chief of all lady celestials. Golden Mother Yaochi resides in Mount Kunlun. According to ancient records, the Queen Mother appears as a human and her hair is decorated with flowers. She has a tail of a panther and fangs of a tiger, who is skilled at whistling. She also has a half-human and half-beast appearance. When the worship of this deity became popular, she became known as the Golden Mother Yaochi, who wears the Phoenix Headgear and elegant clothes like an Empress. Besides her ability to make pills of elixir, the Golden Mother Yaochi is also known in popular belief as the host of the Peach Banquet.



● Thousand-hands Avalokitesvara



In esoteric Buddhism, Avalokitesvara is one of the six Guanyin. The thousand-hands feature represents the various methods to aid living beings whereas the thousand-eyes represents the wisdom to penetrate all sufferings of living beings, coming to their aid when requested, regardless of anywhere. However, Avalokitesvara is not limited by the thousand eyes or hands, as there is an eye in each palm, and every eye also has a hand. This represents a boundless number of eyes and hands, with infinite changes taking place.

● Bhaisajyaguru

The full name of Bhaisajyaguru is Verulia Bhaisajyaguru. When Bhaisajyaguru was in the process of becoming a Bodhisattva, he had 12 aspirations, including saving living beings from all sources of illnesses, provide treatment to them and eliminating all suffering so that they can live healthily and happily. In the name of the Verulia, the Bodhisattva also had another aspiration by using the luminous nature of Verulia and hopes to achieve peace and purity in future land, which eventually became the Pure Land of Verulia of the East. Bhaisajyaguru raises his Abhaya Mudra in one hand and holds an alms bowl in front of the abdomen in another hand. The alms bowl is used for pounding and grinding medicine during ancient times. It represents the elixir made by Bhaisajyaguru in his alms bowl, used to cure worshippers of hard to treat illnesses.



● Ksitigarbha

Ksitigarbha represents the birth of the holy one and is known as Ksitigarbha in Buddhism whereas he is known as Grand Master of Serene Darkness (*Youming*) or Great Lord of Fengdu. According to The Collection of the Ten-Wheels Sutra of Ksitigarbha of Mahayana Buddhism, "With steadfast endurance like the earth (*dadi*), purity and deepness like the secret storage of Buddhist canons (*mizang*). Hence, the name '*Dizang*' is derived. According to the *Sutra of the Great Vows of Ksitigarbha*, the Ksitigarbha made a great aspiration, "I shall not be Sakyamuni if the underworld is not empty." From this aspiration, we can learn that Ksitigarbha has a very important responsibility, with a focus on the creation of happiness and a Buddhist path for mortals.



● Five Buddhas

At the central position of the Five Buddhas is the Vairocana and this is followed by Akshobhya in the East direction, Ratna-sambhava in the South, Amitabha in the West and Amoghasiddhi in the North. For the various doctrines in Buddhism, every Buddha has their own wisdom that can relieve mortals of anger. This gives rise to the wisdom of the Four Buddhas of the Four Directions, for example 'Wisdom of the Big Round Mirror' of Akshobhya that cures mortals of their distrust, Amitabha of the West 'Wisdom of Observing' that cures mortals of their greed, Ratna-sambhava of the South 'Wisdom of Fairness' that cures mortals of their foolishness, Amoghasiddhi of the North 'Wisdom of Success' that cures mortals of their arrogance. After these different aspects of wisdom have been achieved, mortals will be able to pave their way to become Buddha.



● Three Saints of the West

The Three Saints of the West refer to Amitabha, Guanyin and Mahasthamaprapta. The West refers to Pure Land of Paradise filled with solemnity. According to *Buddha Transmits the Amitabha Sutra*, Amitabha once made a deep aspiration to guide all living beings to this



paradise. The Pure Land depicted in the sutra refers to the Three Saints of the West sitting on seats that resemble the lotuses with Amitabha doing the Buddhist Mudra in the central position. On the left is Guanyin and Mahasthamaprapta on the right. There are also records in the *Longevity Sutra of Observing Boundless Energy* that depict Guanyin holding a Buddha statue, and Mahasthamaprapta Bodhisattva holding a vase. Both Bodhisattvas will aid Amitabha to guide living beings to the world of Paradise.

● Heavenly Official Bestows Blessing



The Heavenly Official refers to 'Great Emperor of Purple Tenebrity who is the Upper Primordial First-Rank Heaven Official that bestows blessings'. He belongs to the Clear Jade (Yuqing) Realm that is made up of green, yellow and white vapors. The deity is in charge of the lords and deities in the celestial realm. On the fifteenth day of the first lunar month, the official is believed to assess the good and bad deeds committed by mortals. On this day, he will also bestow blessing and the people will hang a portrait that depicts 'Heavenly Official bestows blessing' to welcome the descending of the Heavenly Official. The Heavenly Official is also referred to as Lord

Official (represents official success), Immortal of the Far South (represents Longevity), which represents the Three Stars of Blessing, Wealth and Longevity and the existence of auspicious stars.

● Various Gods of Prosperity

The original name of Wanshan God of Prosperity was Shen Wanshan who was a tycoon from the Jiangnan area during the early Ming Dynasty. He built many houses and collected taxes, accumulating a huge amount of wealth. Shen is regarded as the equivalent of a tycoon. The Jilun God of Prosperity is Shi Chong from the Western Jin dynasty and 'Jilun' is his style name. His affluence was comparable to the country's wealth and he could have lived life in comfort but unfortunately, he was murdered. After his death, Jilun was believed to become a God of Prosperity in charge of wealth and was worshipped. The Wenbi God of Prosperity is Premier Bi Gan from the Shang Dynasty. During his term as premier, Bi Gan reduced the people's burden of taxes and rate of forced labour. He encouraged the works of artistes, tradesman and farmers, which brought





prosperity to Shang Dynasty. However Bi Gan's comments offended King Zhou and he suffered the terrible fate of having his heart dug out. Later, Bi Gan was bestowed by King Wu of Zhou Dynasty the title of 'Astral Lord of Literary Tunes' and became widely worshipped as a literary God of Prosperity. The Wuming God of Prosperity, also known as Zhao Lang or Zhao Gongming, is in charge of the Alchemy Room and Mysterious Shrine of Zhang Daoling, hence he is referred as the 'Chief Marshal of the Mysterious Shrine'.

● Fude God

The deity of Main Hall of the Fude God is Fude (Blessing and Virtue), popularly known as the Earth God. The tutelary deity appears in many local villages and people worshipped him for protection. In the agricultural society of China, there is also a proverb "At the front and back of the farmland, there will be an Earth God". Regarding the origin of worshipping the Earth God, other than the 'worshipping earth god' ritual during the Neolithic era, there is also the legend of Zhang Fude becoming the Earth God. Accounts differ, for example during the early Western Zhou dynasty, the deity was previously a domestic helper who was very loyal to his master, whereas some accounts mention that he was a tax official who loved his people and did many good deeds. Regardless of the versions, the Fude God is known for his protection of the people and ensuring the harvest of agricultural produce.

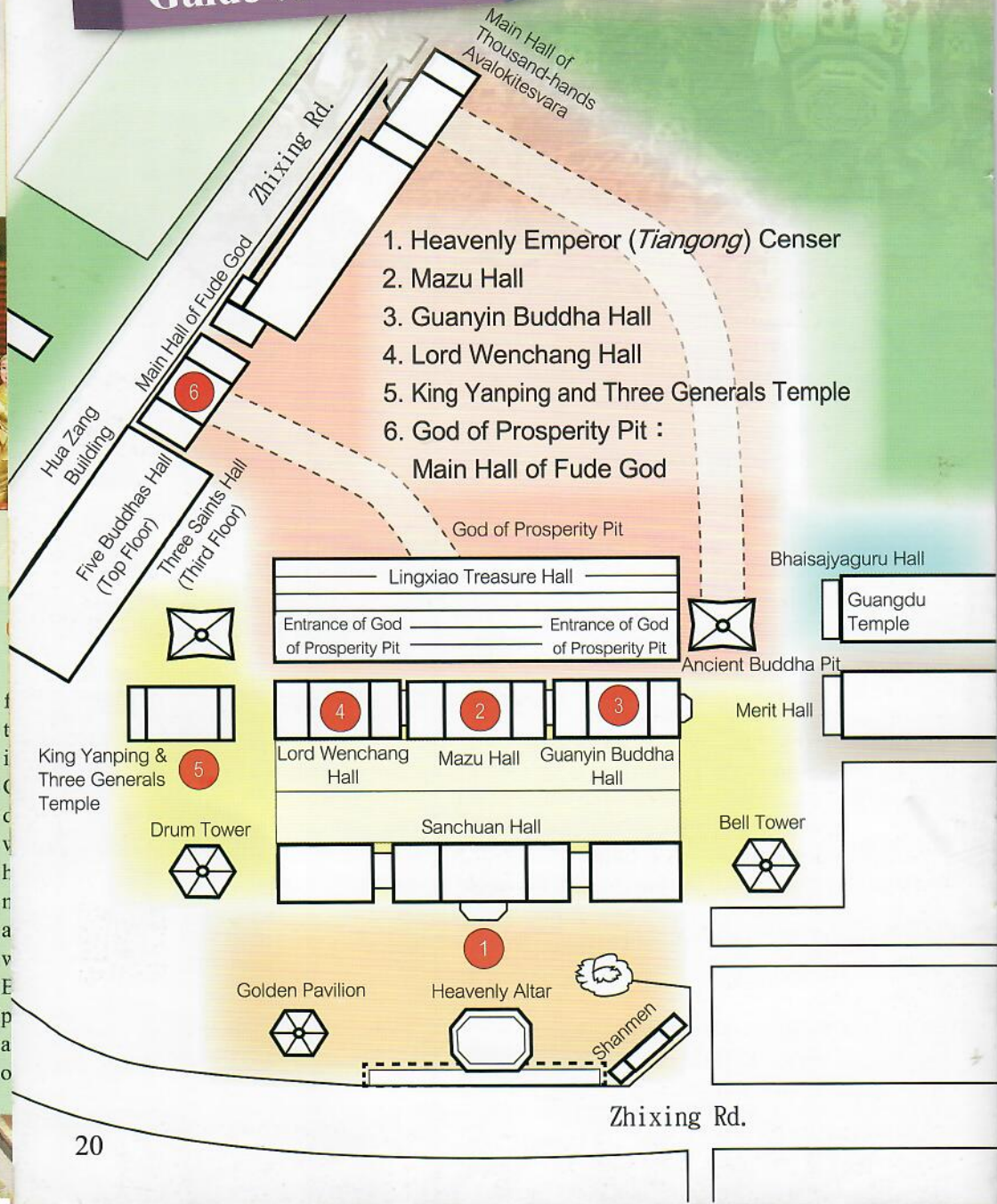


● King Yanping

King Yanping is Koxinga (Zheng Chenggong) who resists against the Qing dynasty and established the Southern Ming dynasty. He is born on 14 July 1624 in Chirihama, Hizen, Hirado (present Minamimatsuura District of Nagasaki prefecture) of Japan. In 1661 CE, Koxinga successfully led his troops in driving out the Dutch and claimed Taiwan. However, he passed away at an early age of 39 after 14 months of reign. Although his rule was brief, Koxinga made remarkable contributions in opening up Taiwan and is regarded as the hero of Taiwanese history. In commemoration of his achievements, the Taiwanese addressed him as 'Sage King of Developing Taiwan'.



Guide to Worship



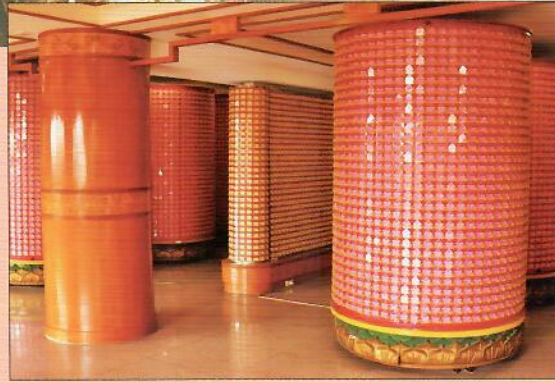
1. Heavenly Emperor (*Tiangong*) Censer
2. Mazu Hall
3. Guanyin Buddha Hall
4. Lord Wenchang Hall
5. King Yanping and Three Generals Temple
6. God of Prosperity Pit :
Main Hall of Fude God



Lighting the Lamps

● Pacify Taisui

The Grand Duke Jupiter (*Taisui*) is also known as the Taisui Star Lord or Lord Sui. Taisui is in charge of destiny and works according to the 10 heavenly stems (*Tiangan*) and 12 earthly branches (*Dizhi*) or 12 zodiacs. When a Taisui is running his course for a certain zodiac sign, people belonging to that particular zodiac sign or those that clash with the sign, will result in 'main clash', 'slight clash' and 'small clash', also known as 'Offending Taisui'. To prevent enraging the Taisui deity and resulting in misfortune, people can visit the temple to 'Pacify Taisui'. At Taipei Guandu Temple, worshippers can 'Pacify Taisui' to avoid affecting one's fortune of the year, as well as ushering good luck and peace.



● God of Prosperity Lamps

The God of Prosperity Lamps are derived from the blessing of the various Gods of Prosperity. These Gods are in charge of the success and prosperity of mortals. Hence, by lighting these God of Prosperity Lamps, one can wish for a smooth journey in fortune and career. These lamps are located at the 'Heaven Official bestows blessings' at the entrance of the God of Prosperity Pit. The Heaven Official refers to the 'Great Emperor of Purple Tenebrity who is the Upper Primordial First-Rank Heavenly Official that bestows blessings'. Not only can the God of Prosperity Lamps in Guandu Temple bring great fortune, worshippers are blessed with good luck and happiness.





● Lamps of Brilliance

The 'Lamps of Brilliance' are also known as 'Auspicious Lamps' that symbolize a bright prospect. These lamps can also light up darkness and ward off bad luck, that symbolize the raising of one's spirits. Through this positive energy, it can help to free ourselves from various hardships and challenges. Hence, during the New Year that marks the beginning of spring, worshippers follow the custom by visiting the temple and light up the



Lamps of Brilliance. This symbolizes a bright future for the coming year, with high spirits to achieve success in one's career. On every first and fifteenth day of the lunar month, Guandu temple will conduct a religious assembly that chant and bless worshippers who have lit up the lamps. This merit-making procedure will give worshippers a sense of positive affirmation.



● Wenchang Lamps

The Wenchang lamps are derived from the blessing by the God of Literature or Lord Wenchang (Wenchang Dijun). As Lord Wenchang is in charge of literary success and official rank, worshippers can seek the deity's advice on matters related to their studies,

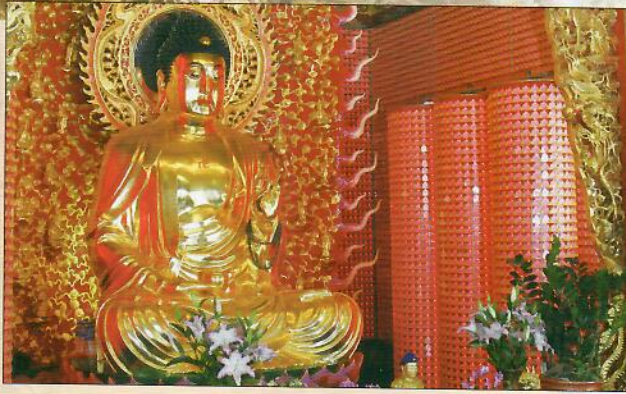


various kinds of examinations, job transfer or promotion. They can also light up the Wenchang lamps to seek advice and blessing from the deity so that they can gain wisdom, examination success and advancement in career or studies.



● Medicine Buddha Lamps

Lighting the Medicine Buddha lamps is likened to use the merit powers of Bhaisajyaguru (Medicine Buddha), to eliminate suffering and achieve longevity. When Bhaisajyaguru was cultivating to be a Buddha, he made 12 aspirations, vowing to save living beings from the sources of illnesses and cure them of unknown chronic diseases. He also vowed to eliminate living beings of suffering and achieve good health and happiness. Hence, worshippers who experience discomfort or health problems, can pray to the Medicine Buddha and light up the Medicine Buddha Lamps. It is likened to obtaining the power of Bhaisajyaguru to cure worshippers of hard-to-treat illnesses, and help them to achieve good health, blessing and longevity.



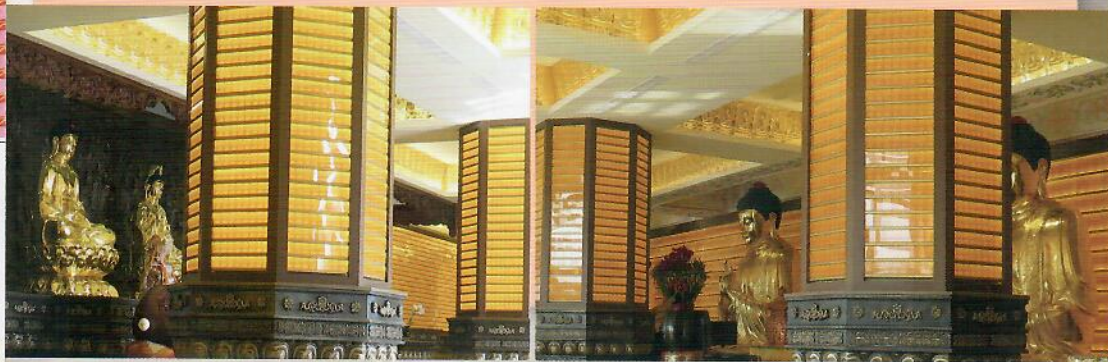
● Peace Lanterns

The 'Peace Lanterns' refer to the 'Peace Lanterns of Mazu'. After registering the lamps, worshippers can bring home and hang them at the door entrance or balcony. This is likened to bringing the blessing of Mazu home, believed to ward off evil spirits in the house, ushering good luck and avoiding bad luck, and avoid calamities. This is to bless the household with peace and good health. As the feast day of Mazu falls on the 23rd day of the third lunar month, these Peace Lanterns are associated with Mazu's feast day. Worshippers who wish to light up a Peace Lanterns will have to register by the end of the second lunar month. They have to hang the lantern from the first day of the third lunar month up till the 30th day.



● Amitabha Lamps and Guanyin Bodhisattva Lamps

Besides the Lamps of Brilliance in Guandu Temple, there are also the Amitabha Lamps located at the Five Buddhas Hall and Guanyin Bodhisattva Lamps at the Three Saints Hall. The significance of these lamps is similar to the Lamp of Brilliance, as it can uplift the primordial spirit of worshippers and provide positive energy for them. The difference is the source where the brilliance returns, which is derived from paying respect to the Bodhisattvas at Five Buddhas Hall and Three Saints Hall, as well as the merit powers from Amitabha and Guanyin Bodhisattva. The lamps provide an alternative for Buddhist worshippers to connect with Buddha.



Rituals

● Spring Worship of the Dipper Ritual

To celebrate the feast day of the Heavenly Consort, Taipei Guandu Temple will hold a 'Grand Dipper Ritual to Protect the Country and People' every spring, also known as the 'Spring Worship of the Dipper Ritual'. This ritual begins from the 17th day of the third lunar month and ends on the 25th day, with a duration of nine days. Highly revered religious specialists will be invited to Guandu Temple to hold various sacrificial rites as part of the ritual. Worshippers who wish to participate in the Spring Dipper Ritual will have to register in advance so that the necessary memorials can be prepared beforehand to inform the deities.





● Autumn Worship of the Dipper Ritual

To commemorate Mazu's attaining enlightenment, Taipei Guandu Temple will organize a 'Mazu's Attaining of Enlightenment and Worship of the Dipper Ritual' every autumn, also known as 'Autumn Worship of the Dipper Ritual'. The nine-day ritual is held

from the ninth day of the ninth lunar month till the seventeenth day. During this occasion, highly respected religious specialists will be invited to chant, as well as send blessing, ward off calamities for worshippers. Worshippers wishing to participate in the ritual have to register in advance so that the necessary memorials presented to the deities can be prepared beforehand.



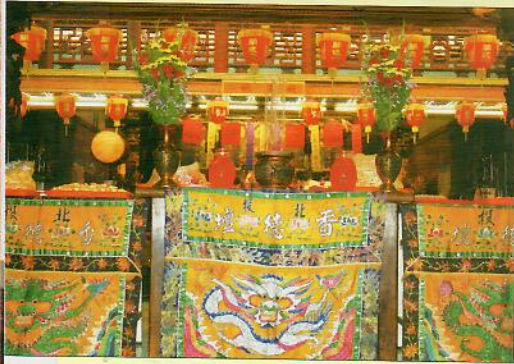
● Ritual of the Precious Penance of the Liang Emperor

Every year from the 21st day of the fifth lunar month up till the 27th day, Guandu Temple will organize a seven-day ritual of the Precious Penance of the Liang Emperor. By paying respect to Buddha and worshipping the penance, they can hope for the clearance of karmic hindrances, avert disasters and increase happiness and wisdom, allowing one to stay calm and peaceful. The merits of the ritual can also be transferred to closed ones who are still alive, or deceased relatives to clear karmic hindrances. Worshippers wishing to participate in the ritual have to register in advance. They can use the merits gained from the penance ritual to increase their wisdom, blessing, peace and good luck.



● Yulan Bowl Ceremony

Every year from the first day to third day of seventh lunar month, Guandu Temple will organize a three-day 'Service the host and protect the spirits salvation Yulan Bowl Ritual' where offerings are sacrificed to the deceased spirits at Guangdu Temple, or the deceased relatives of worshippers who have registered to participate in the chanting and salvation ritual. Seven ritual specialists are invited to conduct this solemn ritual. Through the merits



of presenting offerings to the realms of ten directions, this is transferred to ancestors and engage in the salvation of the purgatory. There is also salvation for suffering souls and karmic creditors, guiding deceased souls to a place far from suffering and leave the path of evil. For those who wish to register for their deceased relatives, they have to register in advance.



● Zhongyuan Ceremony (Lunar Seventh Month)

During the zi hour (11pm to 1am) of every fifteenth day of the seventh lunar month at Guandu Temple, a ritual of 'sending the documents' is conducted. The religious specialist in charge of this ritual will present a document to deities of the Three Realms and officially conduct offering rituals of Zhongyuan (Middle Primordial). During the early morning, a ritual known as 'Compassionate Samadhi Water Penance' is conducted, followed by guiding the soul vessels to engage in salvation of the water souls. This is to allow passing souls who died of water-related mishaps to leave the water realm and through the Taoist ritual, they can be reincarnated. During this period, the neighbourhood will prepare many offerings to celebrate Zhongyuan and engage in universal salvation of living beings, while at the same time, worshippers hope to obtain the blessing of Mazu which can in turn be transferred to more people.



● Oil and Incense Offering: Gain merits according to one's wishes

With a history of 300 years, Guandu Temple has witnessed the development of Northern Taiwan and has also become a place of spiritual enlightenment and the treasure house of folk arts. It is also an important venue for cultural historic sites. The temple's efforts to take part in community services and public welfare has received numerous commendations from the government. Guandu Temple's ability to contribute back to society and engage in philanthropy has a lot to do with the strong support from worshippers. Hence, all worshippers from the ten directions are welcome to offer oil and incense and gain merits



according to one's wishes. Worshippers can do so at the service counter or online. Efforts of the public are combined to assist in the philanthropic activities of Guandu Temple.

Tips on Praying

Worshippers can visit the Taipei Guandu Temple to request for blessing from the main deity Mazu and other deities. They can also request for good health, advancement in studies, good luck, and peace in the family. Regarding the worship in the temple, other than adapting to the context of worshipping, here are some tips to share with worshippers:

● Offerings

During the visit to the temple, it will be good to present some offerings to the deities particularly if you want to make a request. However, it is not necessary to present lavish offerings. Offerings can be kept simple and solemn, such as flowers, fruits or snacks. At the incense paper reception of Guandu Temple, various simple offerings are available for worshippers to present to the deities. After praying, worshippers can bring home these offerings, which have been blessed by the deities. If it is not convenient for worshippers to bring home the offerings, it is possible to request the temple to assist in the handling.

● Incense Paper

Worshippers can prepare their own joss sticks and 'gold paper' (incense paper or paper money) but these items are also available at the incense paper reception at Guandu Temple. As there are altogether six censers in Guandu Temple,

Tips on Praying



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worshippers can prepare six joss sticks (P.20). For other halls with censers, joss sticks are also available for worshippers to use during praying.

● Inserting the joss sticks

When inserting the joss sticks, make sure that the red part of the joss stick that represent the bottom part is inserted. During praying, hold on to the joss sticks and bow three times during praying. Use your left hand to insert the joss sticks as it is an ancient belief that the left side shows a form of respect. As for the protection of the environment, ventilators are installed near the censers in Guandu Temple and the top of the ceiling is hence higher than the traditional type. For your own safety, pay extra care during the insertion of joss sticks and keep a distance from the censers.



● Tossing the Divination Blocks

Tossing the divination blocks is an explicit way of making a request from the deities. After praying and offering joss sticks to the respective deity, worshippers can visit the main hall and use the divination blocks. As the deities do not 'speak', the most direct manner of answering the request is through three options, namely 'yes', 'no' or 'not

sure'. These options are formed through the combination pattern of two divination blocks.

The 'Winning Toss' is presented by a flat (*yang*) block and protruding (*yin*) block, which means 'yes'.

The 'Crying Toss' is presented by two protruding (*yin*) blocks, which means 'no'.

The 'Laughing Toss' is presented by two flat blocks, which means 'unsure' or that the question asked is unclear. At this time, worshippers can ask the same question again and if the answer is still the same, this means that the requestor already knows the answer and there is no need to ask again.

The tossing of divination blocks of asking the deities is a serious ritual. Regardless of whether the answer given is satisfactory, worshippers should thank the respective deity for guidance by holding the blocks in hand and putting two palms together.



Winning Toss

Crying Toss

Laughing Toss

Request for Divination Slips

The request for divination slips is a further step to ask for guidance from the deity on matters related to marriage, request for a child, wealth, health, luck or career. Worshippers can visit Guandu temple to seek for an answer through these divination slips. As the request for a divination slip is a serious ritual, worshippers can pray to all the respective deities first and then toss the divination blocks to explain the purpose of the visit. When a 'Winning toss' is obtained and permission is granted by the deity, worshippers can shake the divination vessel to request for a divination slip.

The method of requesting for a divination slip is to shake the divination vessel consistently until one divination tab falls out or protrudes from the rest. After obtaining the specific divination tab, worshippers should reaffirm with the deity and place the tab on the altar. This is followed by the tossing of the divination blocks to ask for guidance from the deity. When a 'winning toss' is obtained, only then is the divination number confirmed. By following the number written on the tab, one can acquire a slip of the specific number.



As for the contents of the divination slip, the meaning is usually not deciphered by reading the meaning of the characters. The contents can range from 'up up' meaning great luck, to 'down down' meaning misfortune. To decipher the meaning, we recommend that you obtain professional help. From 9am to 6pm, professional teachers will provide free daily guidance for worshippers at Guandu Temple.



● Taboos

The custom of praying has continued for thousands of years and with the passage of time, various sayings and taboos have emerged. The act of praying is a form of ritual and interaction between the deities and humans. Although there is a need to express respect and awe, observing these taboos is not necessarily a bad thing. It can be regarded as a way of abstaining from disrespect, preventing oneself from committing these taboos and obtaining a sense of peace. As for the transmission of these taboos, some are still logical while others have become irrelevant over time.

The following regulations should be observed when praying at Guandu Temple:



- Dress in simple and neat attire, abstain from untidiness.
- Wash or cleanse your hands before praying. If offerings such as fruit or flowers are to be made, wash the offerings before presenting them on the trays provided.
- After lighting up the joss sticks, do not blow or use your hand to fan. Lightly shake to extinguish the fire.
- When entering the temple, pray with a sincere and peaceful mind and keep your voice low to avoid disturbing other worshippers.
- When visiting the various halls at the temple, follow the instructions and prevent from cutting the queue or pushing to ensure the safety of all visitors.
- Spirit writing or possession is prohibited in all the halls at Guandu Temple.
- During the burning of incense paper, please ensure that the part with the gold piece or surface printed with images of deities is faced up. Do not flip or meddle when the incense paper is burnt.
- Although there are some taboos that women with menstruation are prohibited into the temple, this taboo is not observed in Guandu Temple.
- If one's parents has recently passed away, the taboo of entering the temple is observed. Even though different beliefs related to this taboo exist, it is best to visit temples after a year to show respect to the deities.

As customs and beliefs differ in different places, these taboos are not standardized. The best way of avoiding these taboos is to ask for assistance when entering the temple. Worshippers who need guidance can also seek help from the reception counter.



● Fortune-changing, Soul-Retrieving and Replenishing Wealth Storage

If one wants to request for good luck in the coming new year and ward off various malevolent forces, which in turn can open up one's luck in wealth and usher in happiness, the fastest and most efficient means is to register for the 'Fortune-changing' and 'Replenishing wealth storage' rituals.

For the 'Fortune-changing' ritual, the priest in charge will make a request to the respective deity for blessing and protection. Malevolent forces that have affected one's life will be removed, including suffering relatives, debtors, nasty people. At the end of the ritual, it is believed that one's luck can be changed and the best fortune can be obtained.

The 'Soul-retrieving' ritual has the effect of calming one's mind. According to Chinese belief, the human has three hun and seven po related to the soul, which constitute our vigour, spirit, blood, skin and bones. When one experiences an unknown shock or trauma, it will affect the spiritual mind. Hence, the soul-retrieving ritual makes use of the power of the deity to ward off any possible elements that hinder the spiritual mind and restore the primordial spirit back to its normal.

The ritual on 'Replenishing wealth storage' is to increase one's fortune through the priest-in-charge who will make a request to the respective deity to increase the requestor's wealth storage. This is especially conducted when one feels that his fortune is not good or someone who wishes for advancement in their business. By replenishing the wealth storage, it can increase one's self-confidence in business and also wish for good luck, avert any possible hindrances that may affect business development and in turn have good prospects.

For worshippers who are interested to engage in 'Fortune-changing' or 'Soul-retrieving', please register at the reception counter and proceed to the first floor of Lingxiao Treasure Hall to participate in the ritual. The hall can be entered through the God of Prosperity Pit. The offerings needed for the ritual will be prepared by Guandu Temple. Except during the lunch break from 12pm to 1pm and on the eve and first day of the Lunar Chinese New Year, the service will be available daily from 8.30am to 4.30pm. The ritual will be conducted at half-hour interval. If the person who needs to participate in the soul-retrieving ritual is unable to go, his parent/relative can bring his clothes and take part in the ritual on his behalf.

As for the 'Replenishing wealth storage' ritual, except for the first and seventh lunar months, the dates of the ritual will be set by the religious specialist in charge (please refer to the latest announcement on the Guandu Temple's official website). Participating worshippers can register at the reception counter before 9.30 AM on the day when the ritual is conducted. Participants should bring along a set of their clothes and an accessory. If they are unable to come personally, someone else can participate on their behalf.





Inviting All Devotees and Affinities: The Five Buddhas Hall and Three Saints Hall

The Buddhist Scripture Building is a contemporary style Buddhist hall designed by professionals. The design of the statues and interior architecture also incorporates the dignified style of Buddhist art. The contemporary design is in sync with Buddhism and life, providing a space for both religious and educational uses. 6 March 2016 (28th day of the first lunar month) marks the opening and dotting (kaiguang) ceremony of the building. However, as the expenses for renovation and construction of the building are huge, we like to invite all devotees and kind-hearted people to provide donations.

Affinities can be established, creating a religious space. We also hope that all donors and devotees will enjoy an increase in happiness and wisdom, harmony in the family, smooth career and wealth. We also like to transfer the merits to wish for favourable weather, and peace and harmony in society.

Visitors who wish to present their offerings can contact the service desk of Guandu Temple at 02-28581281 ext. 122.

