



龍山寺簡介

THE INTRODUCTION OF
LUNGSHAN TEMPLE

龍山寺のご案内

光
明
淨
域



財團法人台北市艋舺龍山寺

地址：臺北市萬華區廣州街 211 號

網址：www.lungshan.org.tw

電話：2302-5162 開放時間：06:00 - 22:00

艋舺，今名萬華，為臺北市發源地，其最古老市街在紗帽廚社的故址大溪口，即今貴陽街與環河南路口。清康熙四十八年（西元1709年）陳賴章墾號請墾大佳臘，福建泉州之晉江、南安、惠安三邑人士渡海來此而漸成聚落，當時平埔族人以獨木舟自淡水河上游載運蕃薯等農產品與漢人交易，時稱蕃薯市；而獨木舟在平埔族語言中之發音為Banka，漢人乃音譯作「艋舺」。

早年臺灣北部為一蠻煙瘴癘之地，俗諺「三在六亡一回頭」，環境十分險惡，漢人前來墾植時為求神佑，多攜帶家鄉廟宇香火以為庇護，後因漢人聚落漸增，三邑人士遂於清乾隆三年（1738年）合資興建龍山寺，並迎請福建省晉江縣安海龍山寺觀世音菩薩分靈來臺。龍山寺不僅是居民信仰中心，舉凡議事、訴訟等均祈求神靈公斷。光緒十年（1884年）中法戰爭中，法軍侵占基隆獅球嶺，當地居民乃組織義軍，以龍山寺印行文官署，協助擊退法軍，獲光緒皇帝賜「慈暉遠蔭」匾額，其威信為官方所認可，已非僅止於宗教信仰之意義。

龍山寺建寺後，歷經嘉慶二十年（1815年）大地震重修，同治六年（1867年）暴風雨侵襲再行修築，至民國八年棟樑遭白蟻蛀蝕，由當時住持福智大師集資修復，並率先捐獻畢生積蓄七千餘元，方奠定今日龍山寺之規模。民國卅四年於第二次世界大戰期間受空襲摧殘，中殿全毀，惟觀世音菩薩聖像仍端坐蓮臺，寶相莊嚴；以往遇有空襲，居民皆以菩薩蓮座下為避難所，然此次空襲前夕，避難居民因不堪兇蚊肆虐紛紛返家，以致中殿受毀時無人受難，居民相信這是菩薩庇護而奔相走告，此一神蹟更使得觀世音菩薩備受艋舺居民敬仰。

龍山寺總面積一千八百餘坪，坐北朝南，面呈回字形，為古典三進四合院之宮殿式建築，由前殿、正殿、後殿及左右護龍構成。前殿為11開間，分為三川殿、龍門廳、虎門廳，屋頂採歇山單簷式，三川殿前有一對全臺僅見之銅鑄蟠龍柱，正面牆堵則由花崗岩與青斗石組構而成，牆上故事多出自三國演義和封神榜，富於教育意義。正殿屋頂採歇山重簷式，四面走馬廊共42根柱子構成，殿外牆堵留有多幅著名書法家石刻；殿內的螺旋藻井不費一釘一鐵，全由斗拱相嵌築構而成。後殿屋頂為歇山重簷式，兩翼為硬山單簷，屋脊財子壽



廟埕鋪面

由泉州花崗岩所鋪成，石材取自漢人移民渡海來臺時，壓穩船用的壓船石。



天上聖母



華花仙師



月老神君



文昌帝君



泥塑剪黏，為典型儒、道教諸神佛供奉處。左右護龍各配有鐘樓與鼓樓，晨鐘暮鼓，採用盃頂式扁六角形屋頂，造形獨特。全寺屋頂脊帶和飛簷由龍鳳、麒麟等吉祥物造形，飾以剪黏和交趾陶，色彩瑰麗，堪稱臺灣剪黏藝術之精華。

民國七十四年政府公告艋舺龍山寺為國家保護之二級古蹟，與國立故宮博物院、中正紀念堂並列為國際觀光客來臺旅遊的三大名勝。為服務廣大信眾及觀光客，除繼續加強古蹟維護，辦理青少年獎助學金、急難救助、冬令救濟外，龍山寺並於板橋文化路興建文化廣場大樓，民國九十四年落成啟用後，辦理多項社教課程與講座，以善盡弘揚佛法、提倡社教的文化價值。龍山寺每年定期舉辦節慶祭典及民俗活動，如農曆正月花燈展覽、四月浴佛節、七月盂蘭盆勝會等，民眾來到龍山寺除了欣賞臺灣寺廟建築藝術之美，亦可以感受傳統民俗文化的樂趣。



觀世音菩薩

俗稱「觀音佛祖」、「觀音媽」，與阿彌陀佛、大勢至菩薩並稱大乘佛教「西方三聖」。

銅鑄龍柱

全臺唯一的銅鑄龍柱，位於三川殿正面入口處，為1920年廈門剪花匠師洪坤福塑胚，臺北鐵工廠李祿星鑄造而成。龍身線條分明，柱身雕以封神榜人物，顯見當年匠師手藝之精巧。

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

This temple originated its name from the ancient Lungshan Temple established in Jinjiang county of Fujian province in the seventh century. Immigrants from the three counties Jinjiang, Nanan and Huian of Fujian 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.

THE INTRODUCTION OF LUNGSHAN TEMPLE

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 Guan-Yin as the main god of the temple. Guan-Yin is enshrined in the center accompanied by another two bodhisattvas, Manjusri at the left and Samantabhadra at the right. The eighteen Arhat 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 Quanzhou and Fuzhou of Fujian in 1792 by the Chinese government. As a result of prosperous business, the merchant guild "Quanzhou" of Manka erected the rear hall to venerate their patron Mazu 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 Mazu 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 Guan-Yu, the God of war.

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 Danshui 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 Fujian, as the architect. This temple, therefore, has become a

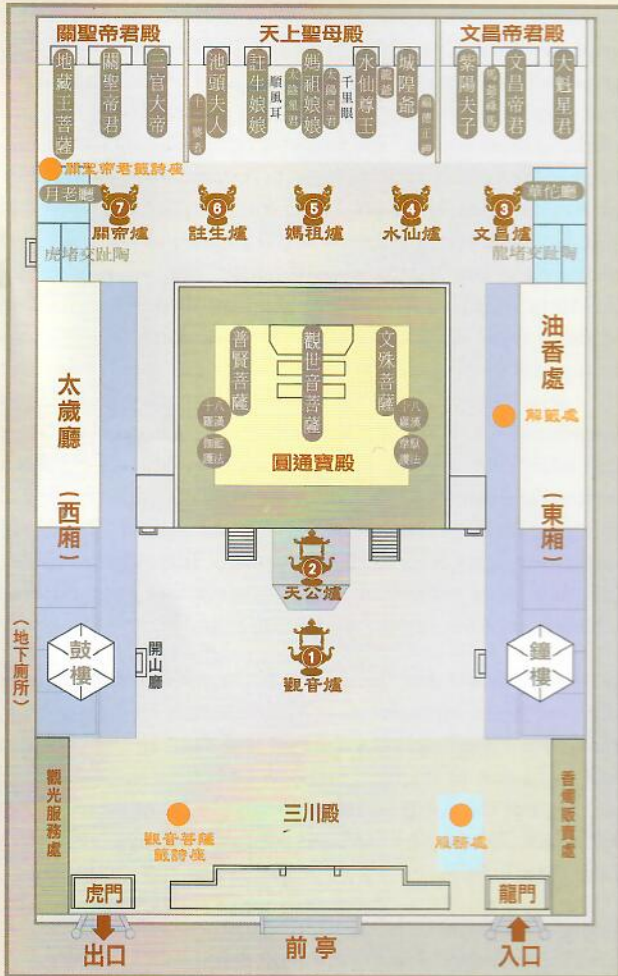
masterpiece of Mr. Wang's in Taiwan. He made it a beautiful temple in large scale decorated with fine stone and wood carvings. The front of the fore hall is covered with stone carvings. The arrangement of beige and dark green granites imported from China and black local andesites immediately gives visitors 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 Guan-Yin 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 Guan-Yin 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 preserved for future generations.



龍山寺導覽地圖
Lungshan Temple Layout



製作 / 財團法人台北市艋舥龍山寺
設計承印 / 博創印藝文化事業有限公司



中殿藻井

象徵佛教人生輪迴之意的螺旋藻井以 8 個龍頭拱支撐，綿密的斗拱層層向上，技巧高妙。



屋簷剪黏

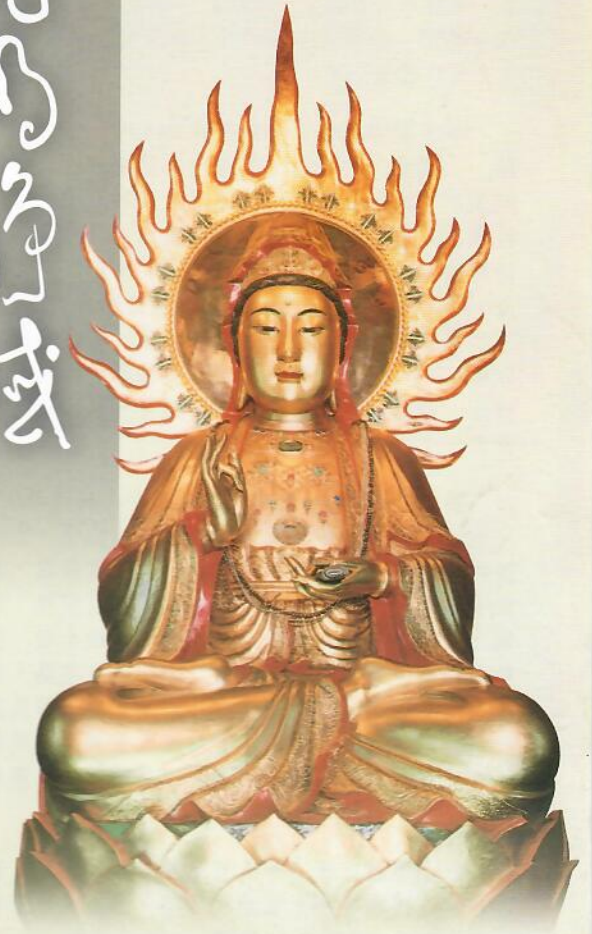
採用玻璃剪切，由匠師張添發製作的飛龍剪黏裝飾，在陽光之下晶瑩閃爍，題材豐富而多樣。

龍山寺簡介

THE INTRODUCTION OF
LUNGSHAN TEMPLE

龍山寺のご案内

光
心
淨
域



淨心瀑布

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



Waterfall of Cleaning Your Heart.

A corner of the outside look of Manka Lungshan Temple.

The dragon water is sprinkling and the spring is very clear and transparent.

When you come to the temple's Buddhist gate in the morning,
you must clean, first, your heart with the spring water.

So you can clean your mind and dignify your body,
that you are in a good position to worship the Buddha and learn the wisdom.

財團法人台北市龍山寺

地址：臺北市萬華區廣州街 211 號

網址：www.lungshan.org.tw

電話：2302-5162 開放時間：06:00 - 22:00



廟埕鋪面

由泉州花崗岩所鋪成，石材取自漢人移民渡海來臺時，壓穩船艙用的壓艙石。



觀世音菩薩

俗稱「觀音佛祖」、「觀音媽」，與阿彌陀佛、大勢至菩薩並稱大乘佛教「西方三聖」。

銅鑄龍柱

全臺唯一的銅鑄龍柱，位於三川殿正面入口處，為1920年廈門剪花匠師洪坤福型胚，臺北鐵工廠李祿星鑄造而成。龍身線條分明，柱身雕以封神榜人物，顯見當年匠師手藝之精巧。

泥塑剪黏，為典型儒、道教諸神佛供奉處。左右護龍各配有鐘樓與鼓樓，晨鐘暮鼓，採用盔頂式扁六角形屋頂，造形獨特。全寺屋頂脊帶和飛簷由龍鳳、麒麟等吉祥物造形，飾以剪黏和交趾陶，色彩瑰麗，堪稱臺灣剪黏藝術之精華。

民國七十四年政府公告艋舺龍山寺為國家保護之二級古蹟，與國立故宮博物院、中正紀念堂並列為國際觀光客來臺旅遊的三大名勝。為服務廣大信眾及觀光客，除繼續加強古蹟維護，辦理青少年獎助學金、急難救助、冬令救濟外，龍山寺並於板橋文化路興建文化廣場大樓，民國九十四年落成啟用後，辦理多項社教課程與講座，以善盡弘揚佛法、提倡社教的文化價值。龍山寺每年定期舉辦節慶祭典及民俗活動，如農曆正月花燈展覽、四月浴佛節、七月盂蘭盆勝會等，民眾來到龍山寺除了欣賞臺灣寺廟建築藝術之美，亦可以感受傳統民俗文化的樂趣。

