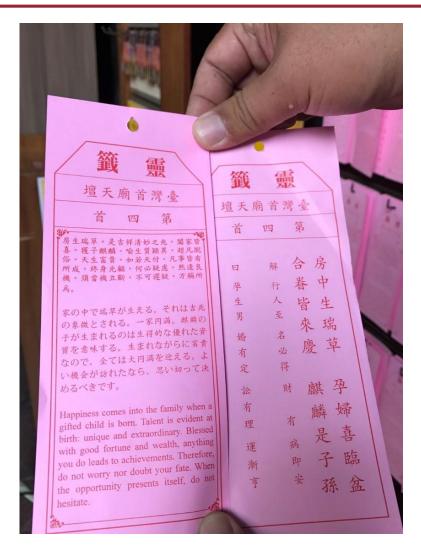


寺廟雙語環境設施照片 【首廟天壇】 【大天后宮】 【龍山寺】

(以目前有設置單張中英雙語籤詩寺廟為主)

109.02.12更新

財團法人台灣省台南市台灣首廟天壇(1/10)



單張中英日文解析靈籤



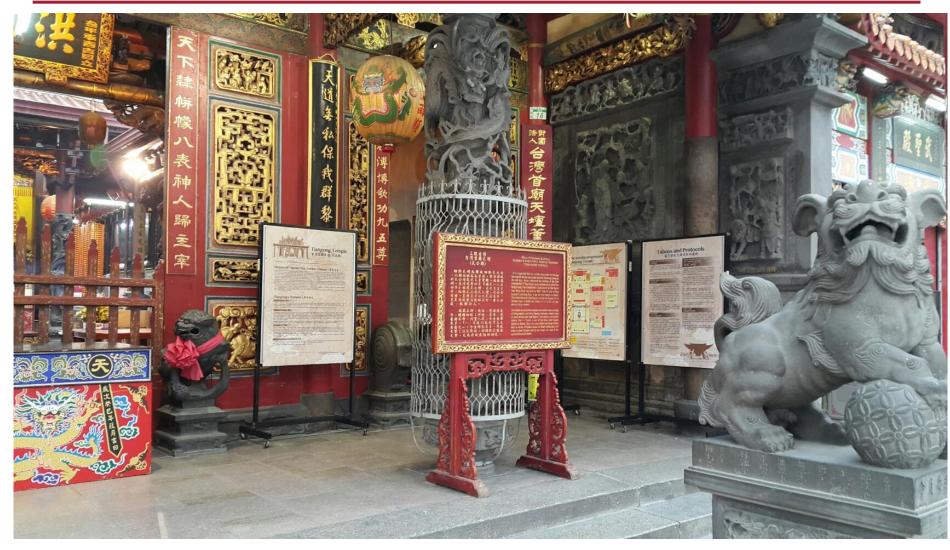
義大利使節體驗抽靈籤

財團法人台灣省台南市台灣首廟天壇(2/10)%



外籍遊客體驗求籤過程

財團法人台灣省台南市台灣首廟天壇(3/10)



寺廟簡介沿革、參拜動線圖、參拜禁忌

財團法人台灣省台南市台灣首廟天壇(4/10)





廟宇禁忌及傳統參拜慣例

財團法人台灣省台南市台灣首廟天壇(5/10)



1樓設置抽靈籤、筊杯中英雙語解說

財團法人台灣省台南市台灣首廟天壇(6/10)



2樓設置抽靈籤、筊杯中英雙語解說

財團法人台灣省台南市台灣首廟天壇(7/10)





財團法人台灣省台南市台灣首廟天壇(8/10)



財團法人台灣省台南市台灣首廟天壇(9/10)





↑收驚/祭改、改運/補運雙語解說



掃QR Code:線上英文語音導覽

大天后宮(1/10)



Drawing a Chinese Fortune Stick to Find your One True Love or Solve Relationship Problems 神风老童籤

一、信眾請拿三炷清香,在心中默念雙方姓名、生日、地址以及想請示目前遭到的威情問題,懸求月老給予置職指示。 Tell the god of metchmaking your name, address, and date of birth, as well as your question or wish.

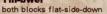
- 一、新報播音後,持变杯函爐淨化,並撕杯期間神明是否顏意觸隨,求得聖杯者,方可求酸。
 Pick up a pair of divination blocks (red moon-shaped wooden blocks) and purify them by passing them through the smoke from the censer. Kneel down and toss the divination blocks, letting them fall to the floor to find out if the god will allow you to draw a Chinese fortune stick.
- 三、如月老同意後,謂直接連續聯簽三次,以3次的筊林杯型擦列方式,抽取對應戰詩。
 If the blocks fall with the flat side of one facing down and the flat side of the other facing up (Shing bwei), then the god has agreed to your request to draw a fortune stick. Now you need to determine which of the numbered sticks to choose. To do so, toss the divination blocks three times in a row, being sure to remember the positions of the blocks each time.

Shing-bwei 1 block flat-side-down.

1 block flat-side-up



Chiu-bwei Yin-bwei both blocks flat-side-up both blocks



Death Pleasa Har Sto



Select the fortune stick that matches your combination of throws:

No 1	Shing bwei Shing bwei Shing bwei	No 10	Chiu bwei Chiu bwei Chiu bwei	No 19	Yin bwei Yin bwei Yin bwei
No 2	Shing bwei Shing bwei Chiu bwei	No 11	Chiu bwei Shing bwei Shing bwei	No 20	Yin bwei Yin bwei Chiu bwei
No 3	Shing bwei Shing bwei Yin bwei	No 12	Chiu bwei Chiu bwei Yin bwei	No 21	Yin bwei Yin bwei Shing bwei
No 4	Shing bwei Yin bwei Shing bwei	No 13	Chiu bwei Shing bwei Chiu bwei	No 22	Yin bwei Shing bwei Chiu bwe
No 5	Shing bwei Chiu bwei Shing bwei	No 14	Chiu bwei Shing bwei Yin bwei	No 23	Yin bwei Shing bwei Yin bwei
No 6	Shing bwei Yin bwei Yin bwei	No 15	Chiu bwei Yin bwei Shing bwei	No 24	Yin bwei Shing bwei Shing bw
No 7	Shing bwei Chiu bwei Chiu bwei	No 16	Chiu bwei Yin bwei Chiu bwei	1	Yin bwei Chiu bwei Chiu bwei
No 8	Shing bwei Chiu bwei Yin bwei	No 17	Chiu bwei Yin bwei Yin bwei	No 26	Yin bwei Chiu bwei Shing bw
No 9	Shing bwei Yin bwei Chiu bwei	No 18	Chiu bwei Chiu bwei Shing bwei	No 27	Yin bwei Chiu bwei Yin bwei

After you read your fortune ··· 在為完養前後···

- 1. If you wish, you may throw the divination blocks again to sak the god if you can take a red thread. 您也可以向月老撒茨杯胸間是否可以求紅線華蝴蝶。
- 2. If the god agrees to your request (Shing-bwei), you may take a red thread from the crane on the god's statue. Put the red thread in your pocket or wallet and keep it there until it someday it simply falls out or disappears. It's believed that this red thread will find its way to your destined lover and bring the two of you together.

如月老廳下聖杯·錦自行到月老粉杖處拿取紅線一條。將紅線放在口袋或皮夾中,並讓紅線自行消失。民間相信,消失的紅線會自行去找有線人出現嗎!

Our Culture, Our Femple



抽月老靈籤中英雙語說明

大天后宮(2/10)





→單張中英日文解析月老靈籤



大天后宫(3/10)





外籍人士體驗求籤過程

大天后宮(4/10)





外籍人士體驗求籤過程

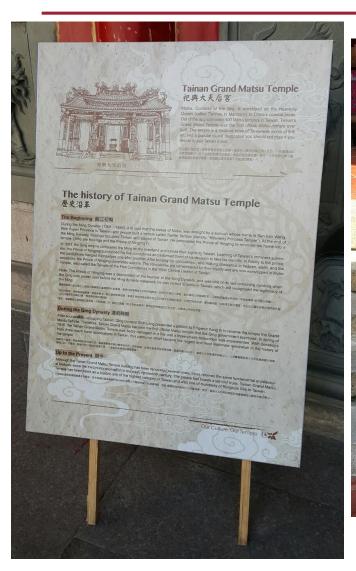
京 此籤說明過去的烏雲陰霾已經一掃而空,已經好轉,從今以後只要 正道努力工作,多作有利社會的公益事業,自然名譽鴻圖大展。

The dark clouds over you in the past have all been swept away. Your luck has turned, and from now on you just need to work with righteous diligence, do more altruistic deeds for the benefit of society, and you will naturally achieve distinction in carrying out great plans.

立ち込めていた暗雲は一掃されました。運気到来の時期です。真っ当な仕事に真面目に取り組み、社会のためになる事業を行えば、人生が大いに発展するでしょう。

大天后宮(5/10)





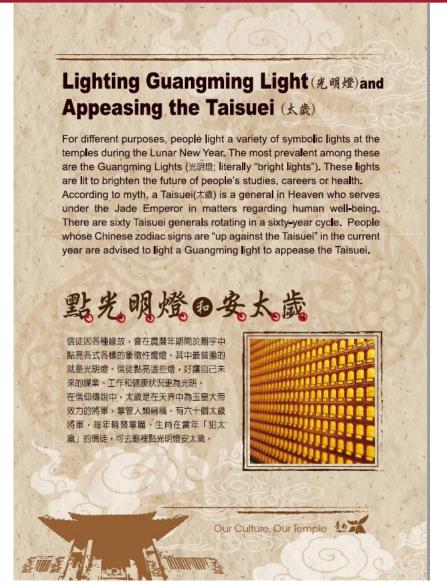


寺廟沿革簡介、參拜動線圖

大天后宮(6/10)

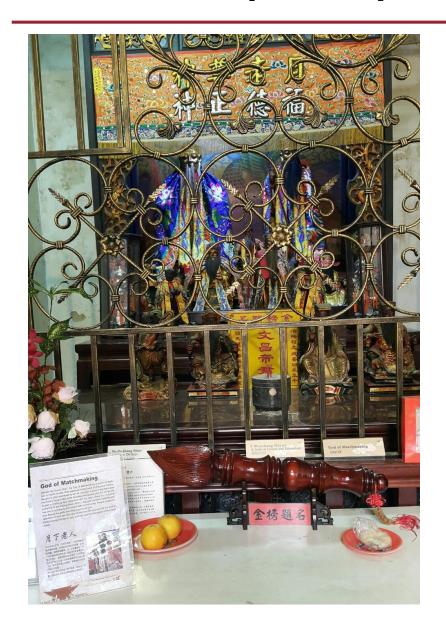






大天后宫(7/10)







月下老人中英雙語解說

大天后宮(8/10)





平安符DIY中英雙語說明

大天后宫(9/10)





外籍人士體驗平安符DIY過程

大天后宮(10/10)

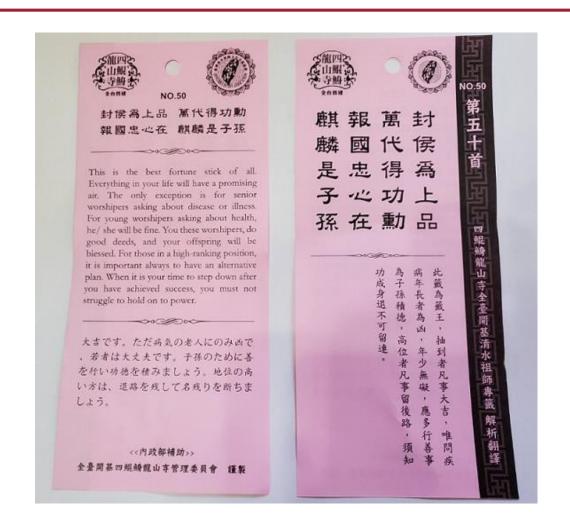




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龍山寺(1/9)





單張中英日文解析清水祖師靈籤

龍山寺(2/9)





龍山寺(3/9)









三位祖師公

你放弃国际要保订。它不,妈外,出外点也,有磁等等。你将来清水在排水上。不 研究 "可我山市与这会美国市 设积来清水在排水拍示。相要 "可我山市与这会美国市 服务"。在以可我们到外取的公桌上由放线两件。在时将放映 编码序的经验的印度长,同年,将是全里是对特性上。 由四人上降,但因后公路内,当时,,同年至余有律解解较 风景。在"是",是"

輪到同事之信徒站於同事求是、向神明軍核前同之事由 特施左右蘇動、後、即計、接版社中報之刊学、在同事棄 上靠寫回歷信徒之刑事。将回到事名亦服免法轉轉解說。 信徒若有不明白之黨可以繼續發問、直到滿意為止。嚴西方 遭獲板上的此板一樣。针片在吳上寫下神明的訊息、由應方 人員轉揮。

SPIRIT MEDIUM SESSIONS

for matters related to weeding dates, poace in the home, secrotain, travel, and blessings, querrents can seek instructions from Master Clangthub young to Longshan Femple and arranging a spirit, medium session. Longshan Femple offers to like service at 8 D.m. on Mondays and Fridays in the prayer hall area. Querents can lake a number from the dispenser on the table inside the hall in lake a more from the dispenser on the table made the hall in scaled. During a secondary set to the delivery them their number is called. During a secondary that the deliver when their number is called. During a secondary that the delivers of the bearest in the leader of the beares is called the "Duzzhen", and the interpreters next to the spirit medium table are called "huborus".

When a querent's number is called, the querent should stand next to the spirit medium table and ask the dety his or her question. The sedan chair will shake and sway, and then the touchen will use the bamboo pole attached to the chairtow wife the inswer to the querent's question on the surface of the table. An interpreter will explain the answer. If the querent does not understand the explaination, he or she can ask additional questions until a full understanding is achieved. The bamboo pole writes the detry's answer on the table much like a planchette does on a Guija board. Temple personnel then interpret than answer for the querent.

主成原子型组织公: 清水恒焊公、横鹿框即公與三坪组即 ②: 均为原定時期乙傳教高僧、固在後號當地百姓有華為柳屋 5/1/20月 E中三种為源水植時公: 1037 年生於指建水泰縣,每報時

三中主种為書水店締命。1037 年生所提供本等數一年報的 在至名物一进世课程新日號開寫。 需要知識廣準 经贷款前 之后均等,他已至嚴備自的村區等的病意:並動也數十些檢理 中可了兩效的「澳人利物」、 廣凍原則、的教教:他也 每日前外接, 延收支援於城東區 化之中,海底民間屬 至11165-12011 建维即次朝廷教材、昭馬廣惠死濟季利大時

4. 在邮公左查与英期展出部分、他俗名英麗峰、宣和六 年1日水布正瓦安漠桥化至小尖山。在山中要本场行 一個中多才、明在東海、廣行各等、為民餘菱鄉鄉 海水水用、為與海水起鄉公戲詞、以對兩能分類形 前對於"成為在股本、報節目下[1334年至近上 百 由的功德、與本為律明、依山立與搜為泰山區「編集 之年經高等至後與對一限歷史大使。否稱為一個應

FIREE BUDDHIST MASTERS

lines Buddhist masters are enshrined and worshipped in the main nall Master Qingshui, Master Xianying, and Master Sanping. All three were Buddhist monks who lived during the Tang and Song dynasties andwho were defified after their deaths.

the day in the center's Master Clingsho. He was born in Yongchun Chenk, Yollan in LBZ: Master Clingsholl litch home at an early age to describe the control of the control

To therefor of Maxim Clargotiu is Master Xunnying (fav name: Huang Hushing) in 11.24 Maxim Chanying journeyed Ochris Claring, where is constructed a small her Kitchaying journeyed Ochris Claring, where is constructed a small her Kitchaying journeyed ochris Change Maxim Maxim Change profitication on the peak of Xunnying Maximized market Rampinguage profitication of the substitution of the peak o

To the left of Master Clinghui a Master Sanping (lay name: Yang Yohng), Aron 1932, during the Israe Dynasty, he was an inselligent and stadious youth At the age of 14, he left home to become a monk. He spent many years wondering and studying under the great religious trackers of last time before settling in Fujian. When, in 845, the emperor Tang Walsong, abolished Buddhism and closed the monasterier, Master Yolking et les local monks and must to seek refuge in a remote mountainous area. There, he established Sanping Empley where he served as abbot and taught flushflost traptures. He also practiced medicine and taught farming techniques to help the people turn the neutritivated land into productive farming techniques to help the the specific time the neutritivated land into productive farming techniques to help the school of a Rodderion in China.

Finally, in 849, emperor Tangsuarvong reinstated, the Buddhist religion, and Master Yuhongwas invited to teach Buddhist scripture at Karam, and Master Yuhong saved away in 872 at the age of 52 saved to be seen to be seen

臺灣清水祖師文化交流協會

查席者水租時文化交流編書,於2011年11月正式成立 ,爰去年先生為本書創書選事長,這是全台信仰清末租時期 讀聽協的起稿,共同推廣清水租時式 前演員文化內涵:推廣計劃內別信案的影響,加發與全球 各項清水租時式化交流為本會部目。

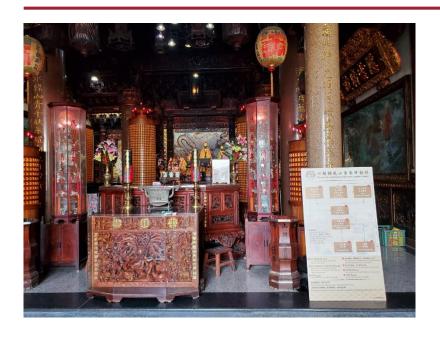
QINGSHUI ZUSHI ASSOCIATION

"Qingshui Zushi Association" was formally established in November 2011. Mr. Wu. Zhiwang was the founding chairman of the association. Oligablu Zoshi Association is a fellowship organization for temples in Talenan that are dedicated to the worship of Cingshui Zushi Sociation. The populared Cingshui Zushi sociation. The objectives of the association are to propagate the cultural implications of Oligshui Zushis powers proving proving for anian defereinne galamities; promote his influence on believers at home and abroad, and strengthen cultural exchanges between Qingshui Zushis the temples all



龍山寺(4/9)





參拜動線圖



龍山寺(5/9)





抽靈籤、筊杯中英雙語解說

廟宇禁忌及傳統參拜慣例

龍山寺(6/9)





平安符中英雙語解說



點光明燈中英雙語解說

龍山寺(7/9)





緣金箱中英雙語標示



飲水機中英雙語標示

龍山寺(8/9)







神祇名稱中英雙語標示

龍山寺(9/9)





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