諸惡英做



## **Taiwanese Religion Life**

## 三步一小廟, 五步一大廟

Every few steps a small shrine, every few more a grand temple



## 神佛滿街,人神同在

The streets are crowded with deities, with humans and gods sharing the same space



China 儒、釋、道 一<sub>貫道</sub> **Japan 釋>禪** 惟神道、教派神道

Western 基督教 天主公、長老



Roots: 家廟文化

孵化場域,來自廟、 宮、或是家裡設立 的鸞堂。 Ceremony: 飛鸞

本宗教的儀式,亦可成為扶鸞。文鸞 武乩,是不同型式 的神明降喻。 Publish: **善書** 

教派下的出版品

Intensify:強化

日治時期鴉片禁令 1960~1970中華文化復興運動

# 定義

## 分類

## 目的

## 文體

#### Shan-Shu

A simple identification of Shan-Shu is books encouraging people to be philanthropic. This kind of books help populations develop their good deed and are popular in the street..

### **Types**

in its strictest sense, the term shanshu should be reserved for works produced within the 鸞堂 phoenix hall (luántáng) through the ritual of "producing good books" (zuò shànshū) by means of spirit-writing (飛鸞 feiluán).

#### **Purpose**

Although the publication of shanshu is uniformly aimed at the promotion of virtuous conduct, their functions can be further differentiated into four categories: political indoctrination, religious propagation, social philanthropy, and personal supplication for blessings.

### **Literary form**

Ballad form (geyaoti 歌謠體); Prosimetric or storytelling-Recitation form (shuochangti 說唱體);

Prose form (sanwenti 散文體); Novelistic form (xiaoshuoti 小 說體);

Dialogic form (duihuati 對話 體);

Aphoristic or maxim form (yuluti 語錄體); Prophetic or prognostic genre

(chen 讖).

歐禮混來兮 管城勸善長 幻景變消桑 莫自解衣兮 期臨末叔兮 今宵緣結兮 當學孔文章 福來離禍殃 塵蔽日兮 心反虞唐 景易心思兮 孔門失義方 莫持霸道兮 惟善有餘慶 明知願試傷 學鍊柳桃兮 敦心化衆兮 燈燭燦崇堂 人睹物兮 野匹草花狂 風行草偃兮 沉淪道德亡 儒教闡揚兮 勿使怒玄蒼 子孫增吉祥 奉黎警惕兮 同志堅修分 賦囑載宗光

賦

世邃總由利怒頻

引迷就覺柳桃設 又 詩

早日荣登脱轉輪

方方闡教挽

沉淪

崇光滿照衆頭上 素 抱慈心教後

積德添

功為世珍

接。

性

精明達理乘修身

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理以化萬民洗滌其以 根境所染物然所能以 根境所染物然所能以 必至惡多善少 又變為 心。

因設此道 道義無庸廣 故真道乃應時運 下。用

三九

默色敦化社崇善堂著

## Famous 善書

#### 太上感應篇

Song dynasty (yin-guo baoying 因果報應)
"Virtue brings blessings; evil leads to misfortune"

- ✓ Cosmological and ethical principles
- ✓ Prescriptions of virtuous acts & prohibitions of evil deeds

#### Functions & Influence

Used for moral pedagogy & social regulation Integrated Daoist cosmology with popular ethics Enduring influence on Chinese religious and social life



### 玉歷寶鈔

Song dynasty (Ten Kings of Hell & punishments 閻羅王與十殿地獄) "Celestial ledger" & " Heaven's law & underworld judgment"

- ✓ Prescriptive virtues: filial piety, compassion, charity, abstention from vice
- ✓ Redemptive practices: repentance, scripture recitation, dissemination of morality books

#### Functions & Influence

Linked to popular religion: Dizang cult, mortuary rituals, "hell paintings," theatrical performances

Cultural mechanism for sustaining collective moral order 佛說閻羅王授記令四眾預修生七齋功德往生淨土經(British Library)

## 文昌帝君陰騭文



Ming~Qing dynasty (hidden virtue or secret merit 陰騭)

- ✓ Blends Confucian ethics (filiality, loyalty, sincerity), Daoist cosmology (celestial registers and heavenly retribution), and Buddhist karmic causality.
- ✓ Encourages daily introspection, accumulation of hidden virtue, and dissemination of morality texts as pathways toward moral and spiritual advancement.

#### Transmission & Functions

Particularly valued by aspiring literati, who believed the cultivation of hidden merit could influence examination success and bureaucratic careers. Displayed in family halls as daily moral guidance

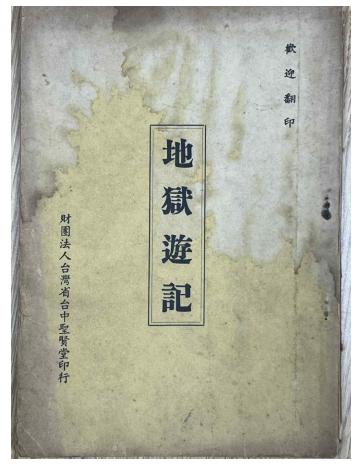
## 關聖帝君覺世經



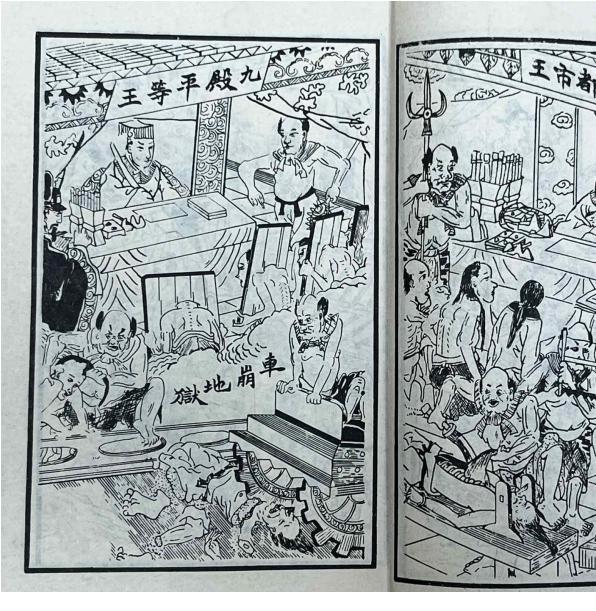
Ming~Qing dynasty ( Guan Di Cult **關帝信仰**)

- ✓ Advocates filial piety, loyalty, righteousness, benevolence, honesty, and the avoidance of killing, lust, greed, and anger
- ✓ Encourages individuals to cultivate virtue through daily moral practice, repentance, scripture reading, and discipline of body and mind.

illustrates the deification of a historical hero (Guan Yu) into a moralizing deity who mediates between the sacred and social spheres



有紀錄中,台灣翻印最多的善書。 1978~1983共印出300萬本, 之後每個月仍需印行一萬本。 Taiwan's most reprinted *shanshu*: 3 million copies printed (1978– 1983), followed by 10,000 copies monthly.









## 常堂

A *luántáng* (鸞堂), also called a "phoenix hall" or "spirit-writing altar," is a type of popular Chinese religious institution centered on **spirit-writing** (**fuji 扶乩**)



Feiluan (飛鸞), also known as fuluan (扶鸞, "spirit-writing"), refers to a form of planchette divination widely practiced in Chinese popular religion. In this ritual, participants jointly manipulate a wooden stylus—often phoenix-shaped (luan)—to inscribe characters on a sand or ash tray under the believed guidance of deities. The resulting texts are interpreted as divine revelations, typically promoting moral exhortation, ethical codes, and religious instruction, though they may also address communal concerns or individual inquiries.

## 參與扶鸞人士: 鸞生

A luánshēng (鸞生) refers to a participant in spirit-writing rituals within a luántáng (phoenix hall or spirit-writing altar). Typically composed of local literati, community leaders, or lay devotees, luánshēng serve as mediators who conduct, transcribe, and interpret the divine messages received during fuji (planchette divination). These revelations are often compiled into morality books (shanshu) for purposes of moral instruction and social edification.

命派左續生 命派總理外務推行 命派正為生

命派右鸞生 命派右鸞生

命派左鸞生

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拾

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庸

修

郭

文

野

大

命派副鸞生 命派副鸞生

命派副鸞生

命派贊理鸞務兼謄真任務

許

水

角

枝

明

李與旺

洪文柱

陳

黄

德

發

命派協理堂務 許清輝 蘇

陳天命 柯壽福 黄海清 陳國民 王稱奇 劉灶 許清心 張長安 邺 李幹嫌 趙

曾

卓土瑶

許木蓮

林福回

余荣貳

謝龍進

印派協理驚務

林忠義 林秀仁 潘老献 余明太 楊陳清鐵 林昆玉 黃嗅受 陳文通 黃自做 張吉福 陳忠志 祭國發 林秋吉 鄭其萬 羅魯達 孫育三

命派樂生

花先棟 陳銀貴 張德加 楊石成 林水木

命派迎送生:

男生

林昆江 洪文章 張本旺 蔡明發 陳榮賓 黄中和 蔡文明 許木威 王清廣 陳献 蔡芳太 蔡順加

邱康雄 尤春吉 洪文課 洪文慶 林讃德 林讀 林讃結 李天護 李雄 賴吉龍 李哲夫 黃國藩 鄭益雄

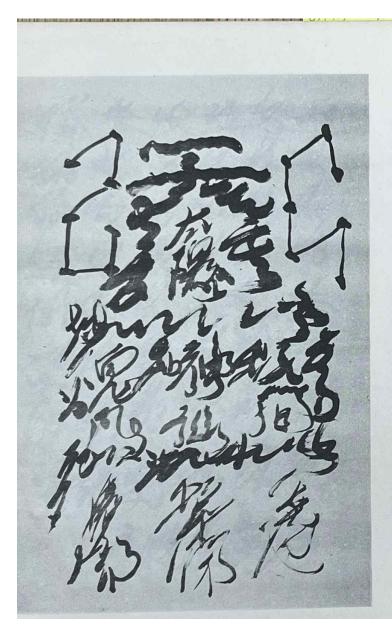
劉文雄 朱紫一 洪文六 楊國勝 朱 武 曾瑞宗 林松根

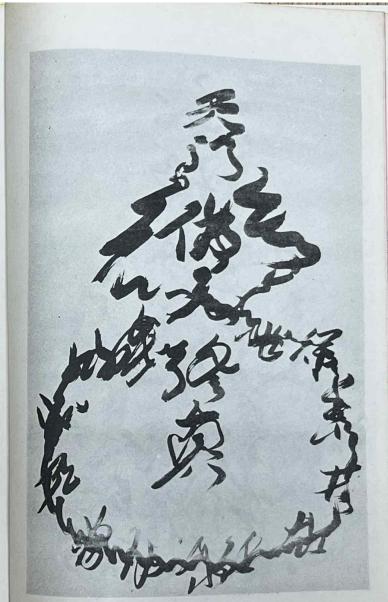
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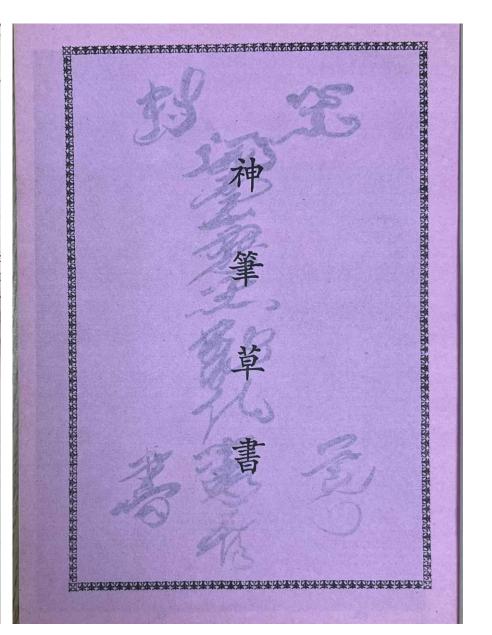
朱義雄

黃禮侯

潘丁旺











## 李望洋

## 建立台灣本島第一間鸞堂

Founded Taiwan's first spirit-writing hall

字子觀,號靜齋,清噶瑪蘭廳頭圍堡人(今宜蘭頭城鎮)人。同治十年(1871)以大挑一等籤分甘肅試用知縣(十一年六月到任),歷任渭源、河州、狄道州,頗有政聲。獲左宗棠賞識而不次拔擢,官至知州。光緒十年(1884)聞法軍佔領基隆,請假回蘭陽。李望洋素與鸞堂關係密切,據聞甘肅任內即有「飛鸞問政」之事。在甘肅時接觸了甘肅地區的鄉土神、雷神:雷都光耀大帝信仰,根據吳宗明。《鸞堂建構與家族經營:以指南宮為例》考據,李望洋以二枚龍銀塑造神像,供奉在衙門之後堂,每逢案件,必定到後堂先求神示。回宜蘭後不但倡建「新民堂」,且充當鸞生。

## Li Wangyang (字子觀, 號靜齋)

Origin: Touwei Fort, Kavalan Subprefecture (modern Toucheng, Yilan) Career: Appointed probationary magistrate in Gansu (1871); served in Weiyuan, Hezhou, Didao; promoted under Zuo Zongtang, rose to Prefectural Magistrate

1884: Returned to Yilan after French occupation of Keelung Religious involvement: Close ties with *luantang* (spirit-writing halls); practiced "flying phoenix" divination in Gansu Introduced worship of the Thunder Deity *Leidu Guangyao Dadi*; enshrined deity with silver coin statue in magistracy rear hall, consulted before trials

Later: Founded Xinmin Hall in Yilan; served as a *luansheng* (spiritwriting medium)

## 宗教與社會的影響 The Interplay between Religion and Society

## □中華文化復興運動

- The **Chinese Cultural Renaissance Movement**, launched in Taiwan in 1966 under President Chiang Kai-shek, sought to promote traditional Chinese culture and revive national spirit in direct contrast to the Cultural Revolution in mainland China, which aimed at eradicating "old customs and traditions." As part of this cultural policy, the preservation and reprinting of **classical texts** were emphasized, including moral and religious tracts that had long been embedded in Chinese popular religion.
- **Institutional Support:** Some publications were promoted or endorsed by cultural agencies and local governments as supplementary material for moral education.
- **Educational Promotion:** *Shanshu* were recommended alongside the Confucian classics as essential reading for cultivating personal virtue and guiding family ethics.
- Edition Features: Many reprints adopted simplified commentaries or vernacular annotations, making the texts more accessible, while larger print runs ensured broad dissemination through bookstores and religious associations.

## 師先聖至

遊列國,弟子三千,七十二賢,四配十哲,删詩 ,名丘,字仲尼 ,東周魯國,曲阜縣人

讚曰:大哉 至聖 大交 物物中變 惟王咆哮天徹地 徹中諭曉 時中素干天徹地 徹中諭曉 時中素干類 道學先兆 通萬教 賈里 為至聖り建設文廟,千秋俎豆。 大道之行 ,定禮樂,贊周易,修春秋,後世中外成尊之 援天下炮 一萬世師表 事才 擎天揭 中素王當午 大同歸巢 有教無



展でで忠さる 第9年

打作院·长湖冠生鹽場

人佛在



## 宗教與社會的影響

## The Interplay between Religion and Society

## □廟宇與地方派系乃至新政黨崛起之關係

The Interconnections between Religious Institutions, Local Power Structures, and New Party Politics

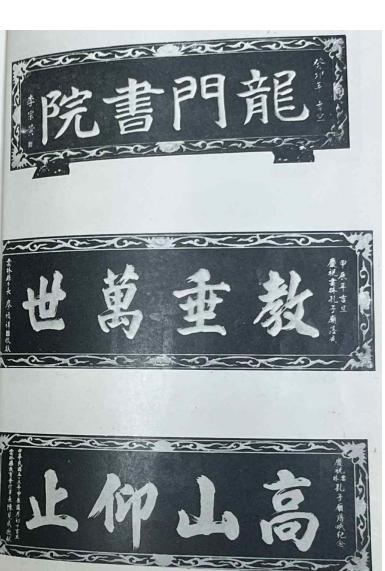
## • 南鯤鯓 & 麻豆代天府

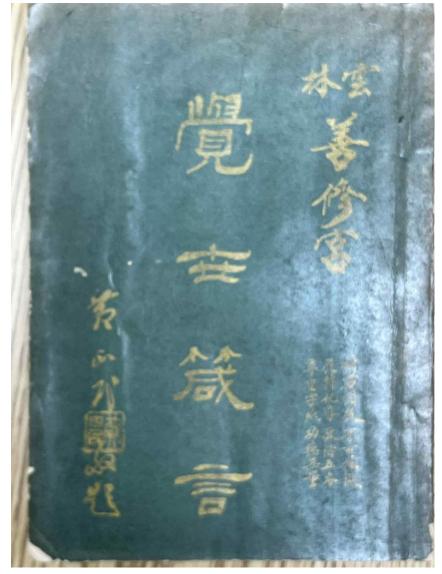
麻豆代天府的主事者欲強化信眾或爭取原來信眾奉獻給南鯤鯓的香油錢,進而一連串偽造歷史輔以神明開示,來誤導信眾 (The leaders of Madou Daitian Temple sought to strengthen their following or divert offerings originally dedicated to Nankunshen, and thus engaged in a series of fabricated historical accounts, reinforced with supposed divine revelations, in order to mislead their devotees.)

## • 北港媽祖廟&新港媽祖廟&大甲媽祖廟

北港與新港為求正統神明地位,進而引發本地與外地地方勢力勾結,最終由大廟-大甲媽祖廟以神明開示繞境至新港媽祖廟來宣示其正統地位 (The competition between Beigang and Xingang for legitimate religious authority fostered alliances between local and external political forces. This culminated in the intervention of the Dajia Mazu Temple, which, through spirit-writing revelation, legitimized its position by leading a pilgrimage procession to the Xingang Mazu Temple.)

【法】









TBMC善書Collection //

收錄 Collect 典藏 Restore 數位化 Digitalized





#### 2004~2007

費時三年進行收藏、 整理 The collection and cataloguing process took three years

### 22縣(含3大離島)

總計12000間廟宇, 共計十萬 冊, 4萬種善書。
Comprehensively collected in Taiwan, Altogether, there are 12,000 temples, preserving approximately 100,000 volumes encompassing 40,000 distinct editions of morality books (shanshu).

### 多元型式

書籍、期刊、單張宣傳品(咒

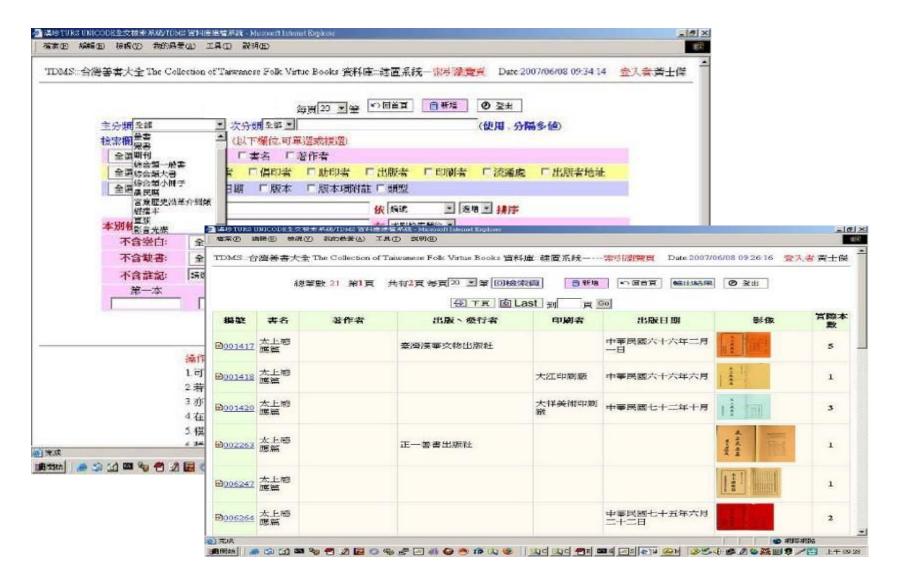
語、符錄、籤詩)、光碟片、 録音帶、錄影帶 Books, periodicals, singleleaf ephemera (incantations, talismanic scripts, divination lots), compact discs (CDs), audio cassettes, and video tapes.

### 善書書目資料庫

針對漢珍收錄之數萬種善書進行版 本、收集地點、出版者等各式詮釋 資料之查找系統。

A retrieval system for various bibliographic and interpretive data—such as editions, collection sites, and publishers—concerning the tens of thousands of *shanshu* (morality books) preserved by TBMC

## 善書書自資料庫

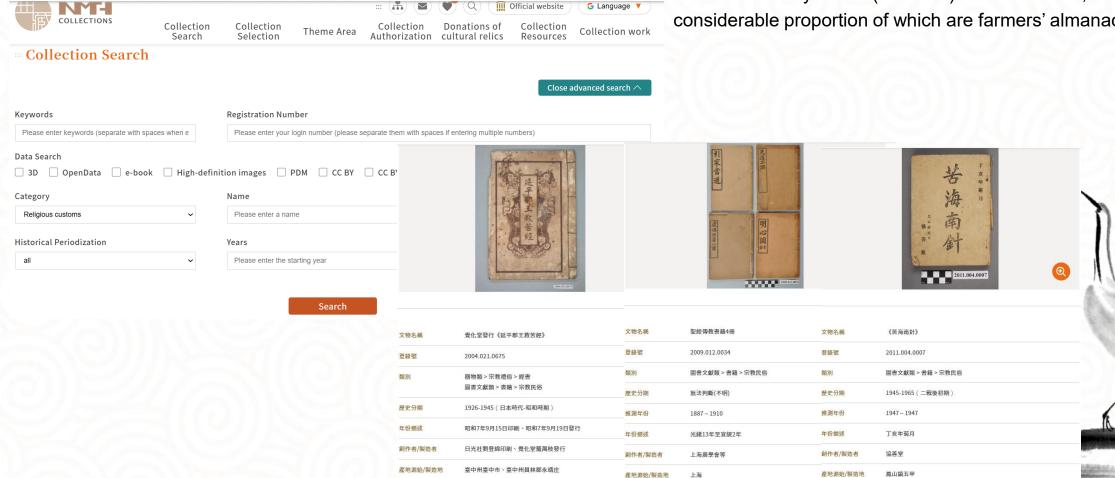


- ■書名
- ■承印者
- ■倡印者
- ■印刷者
- ■著作者
- ■流通處
- ■出版日期
- ■出版者
- ■出版者地址
- ■版本

#### 01 台灣大學圖書館 45000冊

善書存放於特藏室,採閉架管理。

The morality books are housed in the Special Collections room and are managed under a closed-stack system.



#### 02 台灣歷史博物館 20000冊

台灣歷史博物館在其網站上可見171筆善書藏品,其中有相當比例為農民曆。

On its official website, the National Museum of Taiwan History lists 171 morality books (*shanshu*) in its collection, a considerable proportion of which are farmers' almanacs.



正氣

釵 環 成仁成義行孔孟家風 至大至剛東乾坤

帝

震 墾

聖

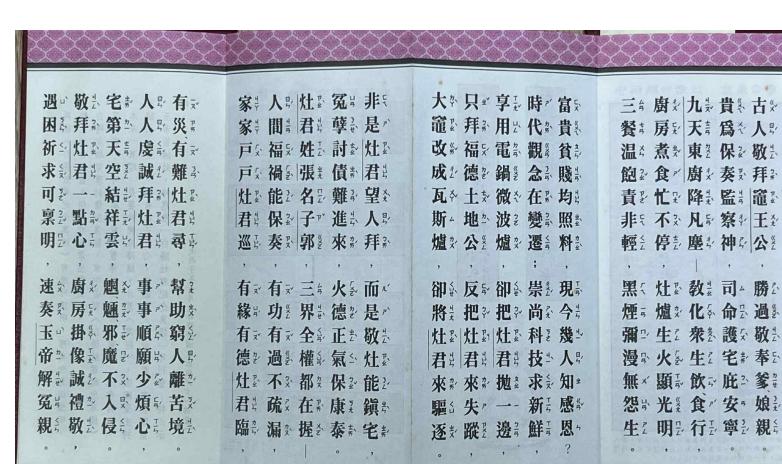
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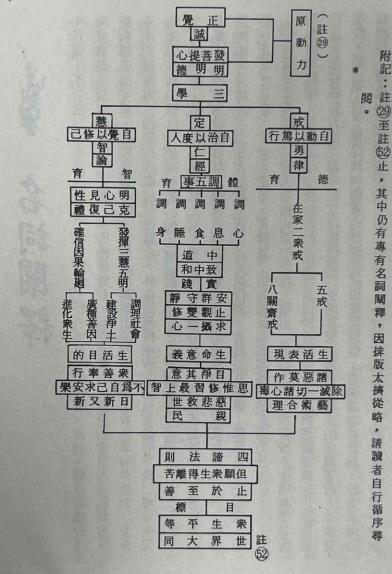
净心神咒

慧明净心神安寧。三魂永固魄無丧傾急急 大上台星應變無停驅邪縛鬼保命發身智

净口神咒

丹朱口神吐織除系者神正倫通命養神雅





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