

特殊的法會

——記2024年法總臺灣道場傳授幽冥戒與三皈五戒

A Special Dharma Assembly

— A Record of the 2024 Transmission of the Precepts for the Deceased and the Three Refuges & Five Precepts at the Branch Temples of DRBA Taiwan

《智慧之源》編輯部 提供

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English Translated by the Early Bird Translation Group

宣化上人說過：

「為甚麼要給先人受幽冥戒？因為我們慎終追遠，民德歸厚。我們能以不忘本，給先人、或者親戚受幽冥戒，這是一種真正的孝念；這種孝念可以挽回天地，可以使令世界天災人禍，想不到的、說不出的這種的災劫，都可以化為烏有。」

有鑑於天災人禍層出不窮，法界佛教總會臺灣三座道場特地邀請長老比丘——恆實法師來臺主持傳授幽冥戒與三皈五戒等，期藉著這些特殊的法會化導人心、消弭災劫。

上一次法總在臺灣傳授幽冥戒是二〇〇二年，也就是廿二年前，相隔久遠，雖人事變遷，但三座道場莫不傾盡全力準備，希望冥陽兩利，法會圓滿。

Venerable Master Hsuan Hua once said,

“Why should we transmit the precepts for the deceased to our departed ancestors? Because we practice reverence for the deceased and honor our roots, which fosters a virtuous and sincere society. If we do not forget our origins and transmit these precepts to our ancestors and relatives, it is an expression of true filial piety. Such filial devotion can move Heaven and Earth, transforming unforeseen disasters and unspeakable calamities into nothing vanish.”

In light of the increasing frequency of natural calamities and man-made disasters, the three DRBA monasteries in Taiwan specially invited Reverend Heng Sure to preside over the transmission of the Precepts for the Deceased, along with the Three Refuges and Five Precepts. Through these special Dharma assemblies, the aim is to guide people's minds toward virtue and to help dispel calamities.

The last time DRBA transmitted the Precepts for the Deceased in Taiwan was 2002 twenty-two years ago. Although much time has passed and circumstances have changed, the three temples spared no effort in their preparations, hoping to bring blessings to both the living and the deceased and to ensure the successful completion of the Dharma assembly.

2024年12月3日
高雄法界聖寺 傳授幽冥戒

December 3, 2024 –
Transmission of the Precepts for the Deceased
at Kaohsiung Dharma Realm Sagely Monastery



法會在高雄展開序幕。十二月三日下午，第一場幽冥戒開始了，在燦爛陽光下，大眾懷著雀躍的心，準時報到，期能善盡孝道，幫助先人離苦得樂。因為場地受限，原本僅打算接受八十名戒子報名，因代求戒者期求甚殷，法師慈悲盡量開放候補名單，將空間發揮到極致。

首先近梵師要大家攝心不語，並教導大眾如何行進領取牌位等。接著實法師告訴大眾這次幽冥戒戒子的法名是「法安」；希望與會者誠心代為求戒，並且要大家放大心量，將功德也回向給橫死眾生。法師特別提到八八風災造成近七百人死亡，尤其是小林村滅村，近五百人遭到活埋，希望能以法會功德來幫助那些亡靈得到超度。法會開始，請師的儀式由五位比丘來執行，相當殊勝。法會約在一個半小時後圓滿，隨著化牌位的裊裊清煙上升，感覺與戒子們有緣的亡靈得到解脫了。

The Dharma assembly commenced in Kaohsiung. On the afternoon of December 3, the first session of the Precepts for the Deceased began. Under the radiant sunlight, participants arrived punctually with joyous hearts, eager to fulfill their filial piety by helping their ancestors attain liberation from suffering. Due to venue constraints, the initial plan was to accept only 80 registrants. However, because of the many and earnest requests from those seeking to take the precepts on behalf of their deceased relatives, the Dharma master compassionately accepted more registrants, making the most of the available space.

First, Dharma Master Jin Fan instructed everyone to quiet their minds and refrain from speaking, while also guiding the assembly on how to proceed in an orderly manner to receive the memorial plaques. Then, Reverend Heng Sure informed the assembly that the Dharma name for the participants receiving the Precepts for the Deceased this time would be Fa An (Dharma peace), signifying peace through the Dharma. He urged everyone to sincerely request the precepts on behalf of the deceased and to cultivate a broad and compassionate heart, dedicating the merits not only to their ancestors but also to those who suffered untimely deaths.

The Dharma Master specifically mentioned Typhoon Morakot (which hit Taiwan on August 8, 2009), which claimed nearly 700 lives, including the tragic obliteration of Siaolin Village, where close to 500 people were buried alive. He hoped that the merits generated from this Dharma assembly would help the departed souls find liberation.

As the ceremony began, the ritual of inviting the preceptors was conducted by five bhikshus, making the event exceptionally auspicious. The assembly concluded after approximately an hour and a half. As the smoke from the burning memorial plaques spiraled upward, a sense of peace filled the air, as if the spirits connected to the preceptees found their deliverance from their suffering too.

2024年12月4日
臺中分會 法會暨佛學講座

December 4, 2024 –
Dharma Assembly and Lectures at Taichung Branch



臺中的佛友，期待臺中有座永久性的法總道場已久，二〇二四年滿願，新購置的道場正在整修中。

於是十二月四日法會移師臺中，上午法會，中午開示，之後參訪新道場。

The Buddhist community in Taichung had long hoped for a permanent Dharma Realm Buddhist Association (DRBA) monastery in the city. In 2024, their wish was finally fulfilled, as a newly acquired monastery is now undergoing renovations. Thus, on December 4, the Dharma assembly moved to Taichung. The morning began with the Dharma ceremony, followed by a Dharma talk at noon. Afterward, the assembly visited the new monastery site, marking a significant milestone for the local Buddhist community.

2024年12月6日
輔仁大學講座
—AI時代人性何在

December 6, 2024 –
Lecture at Fu Jen Catholic University:
“Where is Humanity in the Age of AI?”



逐漸人工智能化的社會，浮現種種倫理道德問題，法界佛教大學應輔仁大學邀請，十二月六日在輔大舉行一場「AI時代，人性何在？」的講座，恒實法師以佛教的「慈悲」與「智慧」為核心，強調人們應該關注科技如何影響人心，並且以正念來面對快速變遷的時代，找回內在的平靜。獲得學子們熱烈的回響。

十二月七日，在臺北的法界佛教印經會有整天法會，上午誦〈楞嚴咒〉，下午佛學講座。兩位來自西方國家的比丘——近傳法師與近威法師講到佛法如何改變人生，知道如何盡孝道，周遭的親人受到感化，家庭的紛爭也化解了。

☞ 待續

As society becomes increasingly AI-driven, various ethical and moral issues emerge. At the invitation of Fu Jen Catholic University, on December 6, Dharma Realm Buddhist University (DRBU) held a lecture titled “Where is Humanity in the Age of AI?” Reverend Heng Sure, referring to Buddhism’s core concepts of “compassion” and “wisdom,” emphasized that people should take a close look at how science and technology influence the human heart. Moreover, he mentioned how one can use right mind to confront the rapidly changing times and regain inner serenity. This earned an enthusiastic response from the students.

On December 7, a full-day Dharma assembly was held at the Dharma Realm Buddhist Books Distribution Association in Taipei. The morning session featured the recitation of the Śūraṅgama Mantra, while the afternoon was dedicated to a Buddhist lecture. Two Western bhikshus, Dharma Masters Jin Chuan and Jin Wei, spoke about how the Buddhadharma can transform lives—how understanding the true meaning of filial piety not only uplifts oneself but also influences those around us, resolving family conflicts and fostering harmony.

☞ To be continued