

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

(續)

— 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 (continued)

《智慧之源》編輯部 提供

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臺北法界佛教印經會
傳授幽冥戒

December 8, 2024 –
Transmission of the Precepts for the Deceased at
Dharma Realm Buddhist Books Distribution Association in Taipei



十二月八日下午，在法界佛教印經會傳授了第二場的幽冥戒。便利的交通，迎來四面八方代受戒者。如何把看似不相關的三百多人，捋出脈絡，很不容易。為了讓更多的眾生得到利益，道場將空間用到了最大化，連

On the afternoon of December 8, the second session of the Precepts for the Deceased ceremony was conducted at the Dharma Realm Buddhist Books Distribution Association. Thanks to convenient transportation, people from all directions arrived to take part on behalf of their departed loved ones. Organizing and guiding over 300 participants, each seemingly unconnected, into a coherent process was no easy task. To accommodate as many beings as possible, the

結佛堂、齋堂來傳幽冥戒。

法會一開始，近梵法師首先歡迎大家來此行孝道，為先人來代受菩薩戒（編按：受幽冥戒者，先皈依三寶，再受《梵網經》中的大乘菩薩十戒）。之後，逐頁講解儀軌、注意事項。

接著，實法師重申宣公上人於一九九〇年於台灣對代受幽冥戒者的開示（詳見《智慧之源》第四一八期）。並期勉大家要實實在在、畢恭畢敬的實踐佛法，此場法會戒子的法名為「法平」。法師要代受者觀想戒子（或者將其名字放在心裏）、觀想光明照破黑暗；與此同時也會幫助在幽暗中無法離開的孤魂，接受光明，往生淨土。

與會中，除了臺灣本地的居士，還有來自美國、馬來西亞、香港，以及十四位越南居士。這些越南居士大多會聽法總各道場的線上講法，哪怕聽不很懂也持續聽著。

其中有人聽到將在臺灣傳幽冥戒和三皈五戒的消息，於是在臉書上發布想組團到臺灣受戒的訊息。消息傳來臺灣，法師告知幽冥戒已經額滿了，只能到花蓮彌陀聖寺受三皈五戒。他們寧可為此來一趟臺灣，只為了作宣公上人法系下的皈依弟子，法師們被他們的誠心所感，遂額外擠出空間，讓他們有機會代先人受幽冥戒。

越南人士要申請來臺觀光的個人簽證，極其困難，

venue was fully utilized—the main Buddha hall, dining hall, and additional spaces were all connected to maximize the usage and facilitate the ceremony.

At the start of the assembly, Dharma Master Jin Fan warmly welcomed everyone, acknowledging their filial devotion in taking the Bodhisattva Precepts on behalf of their deceased loved ones. (Editor's note: Those receiving the Precepts for the Deceased ceremony first take refuge in the Three Jewels, followed by the Ten Major Bodhisattva Precepts from the *Brahma Net Sutra*.) Master Jin Fan then proceeded to explain the ceremony step by step, carefully going over the liturgy and key points to keep in mind.

Next, Reverend Heng Sure reaffirmed the teachings of Venerable Master Hsuan Hua, given in Taiwan in 1990, to those receiving the Precepts for the Deceased (for details, see *the Source of Wisdom*, Issue 418). He encouraged everyone to sincerely and reverently practice the Dharma in their daily lives. The Dharma name for the preceptees in this ceremony was "Fa Ping" (Dharma Peace).

Reverend Heng Sure instructed the representatives to visualize the preceptees (or keep their names in mind) and to envision radiant light dispelling darkness. At the same time, this light would also aid wandering spirits trapped in darkness, allowing them to receive the illumination and be guided toward rebirth in the Pure Land.

Among the attendees, in addition to local lay practitioners from Taiwan, there were participants from the United States, Malaysia, Hong Kong, and fourteen lay practitioners from Vietnam. Many of these Vietnamese practitioners regularly listen to the online Dharma lectures offered by the various branches of Dharma Realm Buddhist Association. Even if they do not fully understand the teachings, they persist in listening.

When they heard about the upcoming transmission of the Precepts for the Deceased and the Three Refuges and Five Precepts in Taiwan, one of them posted on Facebook, hoping to organize a group to travel there for the ceremony. Upon receiving the news, the monastics in Taiwan informed them that the Precepts for the Deceased ceremony was already full, and they could only take refuge and receive the Three Refuges and Five Precepts at Amitabha Monastery in Hualien.

Nevertheless, they were willing to make the journey to Taiwan solely to formally become disciples within the Dharma lineage of Venerable Master Hsuan Hua. Touched by their sincerity, the monastics made special accommodations to create additional space, allowing them the opportunity to receive the Precepts for the Deceased on behalf of their ancestors.

For Vietnamese citizens, applying for an individual tourist visa to Taiwan is extremely difficult. They had no choice but to go through a travel agency to obtain a group tourist visa. The cost of a five-day trip to Taiwan amounted to nearly three months' salary for most of them, making this journey a significant financial burden.

只能找旅行社代辦團體觀光簽證。光是來臺五天的團費是多數人三個月的薪水，這趟旅程不是容易負擔的。最終來自北越、中越、南越的十四人順利組團來臺。更有黃果瑞、黃果心兩位居士發心，特地自美國來臺，在法會中為他們全程翻譯越語，期能幫助他們深得戒體。

2024年12月10日
花蓮彌陀聖寺
傳授三皈五戒

Despite these challenges, fourteen individuals from northern, central, and southern Vietnam successfully formed a group and made the trip. Additionally, two lay practitioners, Karen Huynh and Tam Huynh, made a special effort to travel from the United States to Taiwan, dedicating themselves to providing full Vietnamese translation throughout the ceremony. Their wish was to help the participants truly internalize the essence of the precepts.

December 10, 2024 –
Transmission of the Three Refuges and Five Precepts
at Amitabha Sagely Monastery in Hualien



位於花蓮縣壽豐鄉鯉魚山的彌陀聖寺，為了迎接盛會，僧俗二眾早早就動員起來修整園區。彌陀聖寺位於山區，遠道者須在山上過夜，雖然多數只住一宿，但也絲毫不能馬虎。因此事前的準備，諸如法師住宿、居士住宿、餐飲、交通都必須一一考量，妥善安排。

有感於越南居士對宣公上人的尊敬，十二月九日晚課結束後，法師特別把越南團留下來，

Amitabha Monastery is located at Liyu Mountain, Shoufeng Township, in Hualien County. In preparation for this grand event, both the monastic and lay communities mobilized early to restore the monastery grounds. Amitabha Monastery is located in a mountainous region, requiring visitors from afar to stay overnight. Although most only stayed for a single night, no detail could be overlooked. Careful preparations had to be made in advance, including accommodations for both monastics and lay practitioners, as well as arrangements for meals and transportation.

Moved by the deep respect the Vietnamese practitioners held for Venerable Master Hsuan Hua, on the evening of December 9, after the evening recitation, the Dharma Masters gathered the Vietnamese group and shared with them the Master's connection to Vietnam, hoping to



告訴他們上人和越南的淵源，期能幫助他們更了解上人：一九七四年十一月，上人應超塵法師邀請首赴越南弘法，當時越南已是烽火連天。上人無懼戰火，同年十二月十七日，二度到越南撫慰戰亂眾生受創的心靈，接續他們的善根，上人說「哪裏有苦，就往哪裏去。」

越戰結束後，海上有成千上萬的越南難民；一九八〇年，上人在萬佛聖城成立難民營，將許多越南及柬埔寨難民接到萬佛聖城。在上人的指示下，弟子教導他們語言、生活技能和工作技巧，也照顧他們的醫療，還讓其子女在聖城受教育。善，是成就佛道的因。在上人初訪越南五十年後，越南人組團來臺於上人座下僧團求受三皈五戒。

十二月十日，於彌陀聖寺，上午傳授八關齋戒，下午傳授三皈五戒，實法師開示說，能到如法的道場是真福報，上人把正法帶給我們，主要是從心地法門著手，我們所行也必須如法。法師強調，若要成為一位真正的弟子，必須完成拜佛一萬拜。拜佛不僅是身修行，也是心修行。同時要也要受持六大宗旨，六大宗旨也就是五戒的別名。

deepen their understanding of him.

In November 1974, at the invitation of Venerable Chao Chen, Master Hsuan Hua made his first trip to Vietnam to propagate the Dharma. At that time, Vietnam was engulfed in the flames of war. Undeterred by the dangers, the Master returned to Vietnam for a second time on December 17, bringing comfort to the war-afflicted and helping them reconnect with their deep-

seated karmic affinities with the Dharma. The Master once said, “Wherever there is suffering, that is where I will go.”

After the end of the Vietnam War, thousands of Vietnamese refugees took to the sea in search of safety. In 1980, the Venerable Master established a refugee camp at the City of Ten Thousand Buddhas, providing shelter to many Vietnamese and Cambodian refugees. Under his guidance, his disciples taught them language, life skills, and vocational training, cared for their medical needs, and ensured their children received an education at the monastery’s schools. Goodness is the cause that leads to the attainment of Buddhahood. Now, fifty years after the Master’s first visit to Vietnam, a group of Vietnamese devotees has come to Taiwan to take refuge in the Three Jewels and receive the Five Precepts under the monastic community that he founded.

On December 10, at Amitabha Sagely Monastery, the Eight Precepts were transmitted in the morning, followed by the transmission of the Three Refuges and Five Precepts in the afternoon. Reverend Heng Sure imparted a teaching, emphasizing that the opportunity to enter a proper monastery is a rare and true blessing. The Venerable Master brought the Proper Dharma to us, primarily through teaching us the Dharma of Mind Ground, and we must also practice accordingly. Reverend Heng Sure further stressed that to become a true disciple, one must complete ten thousand prostrations. Bowing is not only a physical practice but also a training of the mind. At the same time, one must uphold the Six Great Principles, which are essentially another way of expressing the Five Precepts.

After the Dharma talk, a Vietnamese layperson asked, “Since I work for a food company, I am required to test for bacteria and viruses in food and eliminate them. How can I uphold the precept of

開示結束後，有位越南居士問：「因為在食品公司工作，必須檢測食品中的細菌、病毒並將之除去。這樣要如何持不殺戒？算不算犯戒？」

法師回答：「殺死肉眼可見的生命，犯殺戒。除去微細微細生物，不算殺生。」

有人問：「受了五戒，不小心犯了，怎麼辦？」

實法師說：「要懺悔，不要再犯。也可以再受增益戒。」

又有人問：「現在社會混亂，小孩子大學畢業了還不聽話，做父母的要怎麼辦？很憂心啊！」

近傳法師答覆：「大學畢業，已經超過十八歲，是獨立的人格了。如果要幫助這個孩子，應該是早早就培養他有正確的選擇能力。孩子在成年之後，已有獨立自主的能力與權利，若以世間法來譬喻，成年的孩子在生活與觀點上，已自立門戶。父母只能當類似公司的顧問，可以提供建議，對方願不願意採納，只能尊重了。」

在拍攝團體照之後，法會圓滿。人人懷著法喜的心，歡喜信受，頂禮上人與法師後離開，期待下次法會的到來。

說千道萬，這一切的一切，當要感恩宣公上人，沒有上人當年的正法西傳，就沒有如今的回流東方，上人為救渡眾生受盡辛苦，令我們得以坐享上人恩澤福蔭。其次要感念道場慈悲，勞心勞力舉辦這連串的法會，讓我等有孝順先人殊勝的報恩機會。也要感謝所有義工的全心參與，使法會順利成就。誠如法師所言，大家同心協力為道場盡一份心力，是修外功也是積內德，是付出也是學習，功不唐捐。❀

not killing? Would this be considered a violation?"

Reverend Heng Sure replied, "Killing life forms visible to the naked eye constitutes a violation of the precept against killing. Removing microscopic organisms does not count as taking life."

Someone then asked, "If I have taken the Five Precepts but accidentally break one, what should I do?"

Reverend Heng Sure responded, "You should repent and resolve not to commit the offense again. You may also retake the precepts as an enhancement."

Another person asked, "Society is in turmoil nowadays. Even after graduating from university, children still refuse to listen to their parents. As parents, what should we do? We are deeply worried!"

Dharma Master Jin Chuan replied, "Once a child graduates from university, they are already over eighteen and have an independent personality. If you want to help them, the key is to nurture their ability to make the right choices from an early age. Once they reach adulthood, they have the ability and the right to be independent. In worldly terms, an adult child has already established their own way of life and viewpoints. As parents, your role becomes similar to that of a consultant in a company—you can offer advice, but whether they choose to accept it is up to them, and you must respect their decision."

After the group photo was taken, the Dharma assembly concluded successfully. Everyone departed with hearts filled with Dharma joy, expressing their deep faith and gratitude. After respectfully bowing to the Venerable Master and the Dharma Masters, they looked forward to the next Dharma assembly.

After all is said and done, above all, we must express our deepest gratitude to Venerable Master Hsuan Hua. Without his dedication to bringing the Proper Dharma to the West all those years ago, there would be no returning of the Dharma to the East today. The Master endured countless hardships to rescue and guide sentient beings, allowing us to now enjoy the blessings and grace of his meritorious deeds.

Secondly, we must appreciate the compassion of the monastery, whose meticulous efforts in organizing this series of Dharma assemblies provided us with this rare and precious opportunity to repay our gratitude to our ancestors.

Furthermore, we are grateful for the selfless dedication of all the volunteers, whose wholehearted participation ensured the smooth completion of the Dharma assembly. As the Dharma Masters have said, when everyone unites in sincerity and contributes their efforts to the monastery, it is not only an external meritorious practice but also an internal cultivation of virtue. It is both a form of giving and a process of learning—no effort is ever in vain.❀