City of Ten Thousand Buddhas

萬佛聖城

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加州瑜伽市

DRBA Volunteers
法界佛教總會義工組

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1 Introduction 簡介

1.1 Welcome
Welcome to the City of Ten Thousand Buddhas. You have entered an extraordinary place that is devoted to spiritual practice and personal transformation. It is a place you can let go of worldly concerns and focus on some of the deeper questions in life: “Who am I? Where am I going? And, how can I selflessly benefit others?”

The monastery is also the home of monks and nuns who have dedicated their lives to following the Buddhist path to awakening. Their lives are simple allowing them to focus on the study and practice of Buddhism. There are many lay people, including some volunteers that frequent the monastery as well. Some are regular supporters of the monastery, while others are simply curious of the lifestyle here.

We welcome you and hope your volunteer experience is meaningful and worthwhile. This Volunteer Handbook provides some background and basic information for new volunteers, who might be unfamiliar with the customs of a monastery. This introduction also hopes to give you a glimpse of what life is like in the monastery.

1.2 A Brief History of the Founder
The Venerable Master Hsuan Hua (1918-1995) was born into a poor family in a small village in Manchuria. He attended school for only two years before he had to return home to take care of his ailing mother. At home, he opened a free school for both children and adults who had even less opportunity than he did. Also as a young boy, he had his first encounter with death and became aware of the impermanence of life. Upon learning that Buddhism had a method for ending the cycle of death and rebirth, he resolved to become a monk.
His mother died when he was nineteen, and he then spent three years in solitary meditation beside his mother's grave. He then entered the monastic life at Three Conditions Monastery in Harbin. Seeing firsthand the hungry and impoverished, he began to practice eating one meal a day wishing that the food he did not eat would go to feed others. He also diligently studied the Buddhist scriptures, while maintaining a vigorous practice. He felt that both were needed to gain a balanced understanding of Buddhism.

In 1962, Master Hua came to the United States, and by 1968, he had established the Buddhist Lecture Hall in San Francisco where he taught many young Americans. In 1969, five Americans resolved to become monastics and began the Buddhist monastic tradition in America. During the subsequent years, the Master trained and oversaw the ordination of hundreds of monks and nuns who came from all over the world to study with him.

Believing in the importance for Buddhists to ground themselves in traditional scriptures, the Master spoke straightforward and practical commentaries to the Sutras. He also encouraged the translation of the Sutras into Western languages. Master Hua had a lifelong commitment to education. He established a number of schools and exhorted educators and students to think of school not only as a place to learn a skill, but as a place to develop moral character.

With an open heart, the Master welcomed people of diverse religious faiths and backgrounds. He once asked the Roman Catholic leader Paul Cardinal Yubin if he would be “a Buddhist among the Catholics,” adding, “and I’ll be a Catholic among the Buddhists. If we work together we can bring peace among our religions.” Cardinal Yubin subsequently helped the Master found the Institute for World Religions. As a guest
speaker at interfaith gatherings, the Master exhorted people to be true followers of their religious founder’s vision and not fight amongst themselves.

Master Hua was a wonderful storyteller with a great sense of humor, a kind father figure who gave encouragement when times were hard, and a strict teacher who held his disciples to high standards. Throughout his life, he hoped to serve as a bridge for others to walk on, so that they could go from confusion and suffering to wisdom and happiness.

1.3 Working in the Monastery – Instructions from Venerable Master Hua

“At the City of Ten Thousand Buddhas, which is a place where Buddhism is beginning, you must show your real wisdom, your genuine skills. When there is anything that can be beneficial to the City of Ten Thousand Buddhas, we shouldn’t wait until “wood begins to speak or mud opens its mouth” before we work. Every gesture, every movement is an opportunity to put the Buddhadharma into practice. It’s a time to apply all the Buddhadharma that you have learned.

“Now as I am studying Buddhism with you, you wait to ask your Teacher this thing and that. If you take a step you must ask. If you stand there, you also must ask, can I stand? When you take another step you again have to ask, can I take a step? When you go to the bathroom, you ask, is it ok if I go to the bathroom? What kind of person would
you say you are? You are simply too much! This is another way of not taking the City of Ten Thousand Buddhas as your own responsibility. You should see this as your own responsibility because then you will not shirk your duty or do it in a perfunctory way, which will keep things from getting done.

“Now everybody is very busy. The busy-ness is cultivation, in cultivating you should keep yourself busy. If you aren't busy, you get lazy. If you are idle, you begin to daydream. So you should be busy every day, then you are cultivating. Some people, in order to cultivate, need to specially find some work to do, because the mind is like a monkey; where there is no work to do, it wants to wander east, west, south, and north, up and down, it wants to run in all six directions. So you should keep busy and give this monkey some work to do; at the same time you will be supporting the monastery. You should also regard the matters of the monastery as your own. You should not make distinctions between you and the monastery, thinking: the monasteries belong to the Buddha, while we here are living beings. We living beings help the Buddha’s monastery, the Buddha helps us living beings to realize Buddhahood, so no matter what you do, you should do it sincerely. If you are sincere, there will be a response.

“Working is just like meditating: you sit in meditation until you are single-minded. Reciting the Buddha’s name is the same way. When you work until you have samadhi, you are also investigating Chan, so it depends on how you perform your work. You can
practice in our every gesture and movement, in every word and deed. If you know how to practice, then you will be practicing when you walk, stand, sit, and lie down. If you don’t know how to practice, then when you walk, stand, sit, and lie down, you will be having false thoughts. All of us should protect this monastery of the Buddha, in order that living beings may realize Buddhahood.”

好像做工，這做工也是和打坐一樣的，你坐得一心不亂了，也是念佛一樣，你做工做的得到做工三昧了，那也是參禪，所以這就看你怎麼樣做法。我們一舉一動，一言一行，無論做什麼都是可以修道的。你會用功，行、住、坐、臥都是用功，都是做工；你不會用功，行、住、坐、臥都是打妄想。我們大家現在都是護持這個佛的道場，來成就眾生的佛。

2 The City of Ten Thousand Buddhas

2.1 Introduction to the City of Ten Thousand Buddhas

The City is set among 700 acres of groves and meadows in Mendocino County, California, 110 miles north of San Francisco. The grounds contain approximately 80 landscaped acres on which are found more than 25 buildings and ample parking for more than 300 cars. At the City of Ten Thousand Buddhas are Tathagata Monastery and Joyous Giving House for monks and nuns (Bhikshus and Bhikshunis) respectively, who have been ordained in the Buddhist Sangha. On the grounds, are Dharma Realm Buddhist University, Instilling Goodness Elementary and Developing Virtue Secondary School, a home for the aged, an organic farm, and a vegetarian restaurant.

Extensive fields, orchards, meadows, and woods surround the campus. The quiet country landscape, relatively mild climate, and clean air of the beautiful Ukiah Valley give residents of the City of Ten Thousand Buddhas an ideal environment for study, spiritual growth, and wholesome fellowship. All residents undertake the work of regulating their conduct and making their hearts peaceful and harmonious. Taking part
in a community devoted to pure and unselfish living can itself be the most beneficial and inspiring experience among all the opportunities at the City.

People from all walks of life live or visit the City of Ten Thousand Buddhas: Asians and Westerners, young and old, conservative and liberal, businessmen and farmers, and so on. This makes CTTB an interesting (and sometimes confusing!) place to stay.

In Buddhism, there are a limitless number of Dharma Doors (ways to practice) because there are countless living beings. Every person has a different background and hence a different method for approaching, studying, and practicing Buddhism. Some enter in the door of faith, while others enter in the door of logic and reason. Some like devotional practices, while others find an affinity with meditation and study. The principle in the community is to be mindful of the diversity. Often by interacting with people significantly different from our approach to the world opens our mind to an entirely new way of seeing things.
2.3 Daily Schedule 日常作息
As a volunteer living in CTTB, you have an opportunity to participate in a full schedule beginning from 4:00 AM until 9:30 PM every day. The tight schedule is one of the unique aspects of living in the Buddhist monastery because it allows one to develop a discipline that gives rise to concentration which develops one's inherent wisdom.

The schedule is as follows 日程表如下:

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:00-5:00AM</td>
<td>Morning Ceremony</td>
</tr>
<tr>
<td>5:00-6:00</td>
<td>Meditation / Universal Bowing</td>
</tr>
<tr>
<td>6:15-6:45</td>
<td>Breakfast</td>
</tr>
<tr>
<td>7:00-8:00</td>
<td>Avatamsaka Recitation</td>
</tr>
<tr>
<td>8:00-10:00</td>
<td>Community Work / Classes</td>
</tr>
<tr>
<td>10:30-12:00PM</td>
<td>Meal Offering / Lunch / Three Refuges</td>
</tr>
<tr>
<td>12:30-2:00</td>
<td>Great Compassion Repentance</td>
</tr>
<tr>
<td>12:00-4:00</td>
<td>Community Work / Classes</td>
</tr>
<tr>
<td>5:15-5:45</td>
<td>Dinner</td>
</tr>
<tr>
<td>6:30-7:30</td>
<td>Evening Ceremony</td>
</tr>
<tr>
<td>7:30-9:00</td>
<td>Evening Lecture / Discussion / Self-study</td>
</tr>
<tr>
<td>9:00-9:30</td>
<td>Mantra Recitation</td>
</tr>
<tr>
<td>10:30</td>
<td>Bedtime</td>
</tr>
</tbody>
</table>

At first this schedule might seem difficult, but you will find that if you stick to it, you will experience for yourself the benefits. In fact, in Eastern philosophy, people are recommended to wake up before the sunrise, eat early and at regular times, and maintain a regular spiritual practice. All of this naturally occurs in the daily rhythm of life in the monastery.

此日程於初機者或許困難，如能堅忍，自當體驗其好處。實際上，東方哲學建議日未出而起丶早點並定時用餐，及所修鍊，皆持之以恆。凡此種種，都自然地在聖城日常生活節奏中體現。
3.1 Support Staff 輔導團隊

3.1.1 Volunteer Instructor(s) 義工輔導員
Monastics, as volunteer instructors, create a space for volunteers to learn the Dharma through classes, discussions, and Q&A. For instance, there might be a monastic leading meditation or holding a discussion.

3.1.2 Volunteer Work Supervisor(s) 義工主管員
This person is the work leader for a particular department or area and will provide the tools, instructions, and supervision required to get the job done.

3.1.3 Volunteer Coordinator 義工協調員
This person is responsible for making sure that the volunteer is introduced to the City of Ten Thousand Buddhas as well as the general community. He or she handles applications, reviews, and extensions, and conducts exit interviews.

3.2 Support Services 服務項目
To help take care of the essential needs of volunteers, these are the support services that DRBA makes available to volunteers depending on their situation.

3.2.1 Housing and Dining 食宿
Housing is provided for volunteers living on campus depending on availability. Three vegetarian meals are provided daily. Breakfast 6:15-6:45, Lunch 11:00-12:00, Dinner 5:15-5:45.

Accommodations are simple and functional. 簡單實用的住宿
3.2.2 Opportunities to Study and Learn 研究學習的機會
Opportunities will be setup so that volunteers can learn Buddhism, monasticism, or other possible topics of interest. Dharma Realm Buddhist University (www.drbu.org) also offers classes that are open to volunteers. After receiving permission from the volunteer coordinator, please inquire at the university for registration and enrolling in courses.

義工會有機會研習佛法丶修道生活及其他可能感興趣的主題。法界佛教大學(www.drbu.org)的課程也開放給義工們參加。請在取得義工協調員的同意後，跟法大洽詢註冊及報名事項。

3.2.3 Phone Calls / Internet /Mail 電話 / 上網 / 郵件
A public phone is located on the CTTB campus (please refer to Campus Map) for volunteer use. If you have a personal cell phone, please be mindful and don’t disturb others while using it. In general, phone calls should be minimized given the atmosphere of the monastery.

聖城園區有公共電話（請參閱園區圖）可供義工使用。如果您有個人手提電話，使用時請留意不要干擾到別人。一般來說，請考量道場寧靜的氛圍，儘量少打電話。

If it is necessary for you to receive mail during your stay here, please have it addressed as follows.

<table>
<thead>
<tr>
<th>Your Name</th>
<th>您的大名</th>
</tr>
</thead>
<tbody>
<tr>
<td>CTTB Volunteer Program – Men OR Women 4951 Bodhi Way Ukiah, CA 95482</td>
<td>聖城義工 - - 男眾或女眾 4951 Bodhi Way Ukiah, CA 95482</td>
</tr>
</tbody>
</table>

3.2.4 Transportation 交通
For volunteers without their own vehicle, we try our best to arrange carpools. Please let the administration office staff and volunteer coordinator know when you are arriving or leaving, and they will inform you if there is a carpool. However, we cannot guarantee there will be a ride. Public transportation to Ukiah is available. There is a Greyhound and Amtrak Station near CTTB. Mendocino Transit Authority (MTA) provides rides between Ukiah and Santa Rosa, which transfers to/from San Francisco using the Sonoma County Airport Express.

我們通常會儘力為沒有車的人安排汽車共乘。請讓行政辦公室的工作人員或義工協調員知道您抵達或離開的時間，這樣他們就會通知您是否有共乘的機會。但是，我們無法保證有便車搭乘。您也可以搭公共汽車到瑜伽市；聖城附近有灰狗及 Amtrak 火車站。曼都仙諾交通管理局(MTA)提供瑜伽市及聖塔羅莎市之間的交通運輸；從舊金山到聖塔羅莎則可搭乘「梭羅郡機場快車 Sonoma County Airport Express」。
3.2.5 Health & Medical 健康及醫療保險
Volunteers are encouraged (overseas volunteers are required) to purchase their own health insurance that covers the duration of their stay at CTTB. Please also sign the medical liability waiver form and turn it into the volunteer coordinators.

3.2.6 Laundry 洗衣設備
For the men, a laundry machine and dryer can be found in the bathroom next to the small dining hall (on your right immediately after entering the bathroom).

For the women, there are laundry machines in each dorm.

The laundry machine takes four quarters and the dryer takes two quarters. We encourage you to line dry your clothes in the areas available to save energy and resources.

3.3 Arrival & Departure 抵達與離開
When the volunteer first arrives, he or she should check-in at the Administration Office (A/O). If the volunteer arrives after the A/O closes at 6:00 PM, then he or she should check-in the following morning at 8:00 AM. On the volunteer’s last day, before leaving, he or she should also check-out at the A/O.

4 Essential Guidelines 基本守則
These guidelines are established to help maintain a peaceful, harmonious, and safe environment conducive to spiritual practice and moral development for yourself and the general community. These are the essential guidelines, but for the complete list please refer to the “Regulations for Residents at the City of Ten Thousand Buddhas.”

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這些守則之所以設立，是為了維持一個寧靜丶和諧丶安全的環境，以提供您個人及整個社區的精神修持和道德的發展。這些是基本守則，另請詳閱「萬佛聖城住眾規矩」。
4.1 General Grounds 常規
All residents abide by ethical guidelines which are summed up by the five precepts of Buddhism which are: (1) not killing, (2) not stealing, (3) not engaging in sexual misconduct, (4) not lying, and (5) not using intoxicants (drugs, alcohol, cigarettes, tobacco, etc.). By following the precepts, our lives become freer and more peaceful because we avoid the confusion and the negative consequences that come from going against these guidelines.

1. Separation of Men and Women: Since the monastery is home to monks and nuns who have taken vows of celibacy, as volunteers we try to be respectful and mindful of their lifestyle; hence, men and women are separated. Please be mindful of the areas designated for men and women. Also in the monastery, please avoid being in a one-to-one discussion with someone of the opposite gender. Many people who visit appreciate this environment because it allows them to concentrate and practice with fewer distractions.

男女分開：道場是發願獨身修行的男女出家眾居住的地方，身為義工的我們應該試著尊重丶留意他們的生活方式，因此男女眾是分開的。請留意男丶女眾的特別指定區，並請避免在道場裡跟異性單獨交談。很多來訪的人們都讚賞這樣的方式，因為這樣讓他們不易分心，也就可

2. Comfortable and Modest Clothing: Clothing in the monastery should be comfortable and modest. Comfortable clothing is ideal for meditation and cultivation because it allows you to bow and sit cross-legged more easily. Modest clothing is important because it causes fewer distractions for other people. Thus, it is the custom in monasteries to refrain from wearing clothing such as mini-skirts, shorts and sleeveless shirts.

簡簡單的衣著：在道場裡，應該穿著舒適丶簡單樸素。舒適的衣物方便禪坐及修行，因為較容易拜佛丶盤腿而坐。穿著樸素很重要，因為比較不會讓別人分心。因此，在寺院裡，應該避免穿著暴露的衣物，如迷你裙丶短裤丶貼身及無袖的上衣。

3. Cherishing All Forms of Life: Please refrain from killing all living creatures in the monastery, including even small insects such as spiders, ants, flies, and mosquitoes.

愛惜所有的生命：請不要傷害道場裡所有的生命，小至昆蟲如蜘蛛丶螞蟻丶蒼蠅和蚊子。

Peacocks roam freely on campus.
4. **Respecting Buddhist Sutras and Texts:** Buddhist Sutras and texts are the words of the Buddhist sages that give instructions on how to become awakened, and for this reason they are treated with utmost care and respect. Furthermore, our attitude toward a sacred text affects our ability to access the teachings contained within it. Hence, people are encouraged not to put Buddhist books on the ground or bring them into the restroom. We should hold the Sutra books above the waist. Other customs in the monastery are keeping Sutras in good condition and making sure one’s hands are clean before reading them. In general, the intent of all these customs is the same—to show one’s respect for the text.

5. **Things Not to Bring into the Monastery:** Please do not bring alcohol, meat (including fish & poultry), eggs, food prepared with onion, garlic, chives, leeks, or shallots, illicit drugs, and cigarettes into the monastery.

6. **Mindful Etiquette in the Monastery:** The posture of our bodies influences the states of our mind. We should try to be mindful in all postures. The guidelines are that we should “walk like a gentle breeze, stand like a pine tree, sit like a bell, and reclining like a bow.” Also please refrain from lying down on the ground in public areas.

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1 Buddhist practitioners often abstain from eating these plants because they increase anger and lust. Although we are often unaware of it, the food we eat has a strong impact on our physical, psychological and spiritual states.
4.2 Buddha Hall 佛殿
Please attend at least the Morning Recitation (4:00-5:00am), Meal Offering & Three Refuges (10:30-10:50 & 11:50-12:00pm), Evening Recitation (6:30-7:30pm), and Evening Lecture (7:30-9:00pm). These ceremonies are the structure and mold for the spiritual practice within the community. Please do your utmost to attend these recitations.

1. 必須參加早課 陵晨 ๐๐๐๐-๐๕๐๐ 份上供(上午 ๐๕๐๐ 份上供) 及三皈依( ๐๕๐๐-๐๖๐๐ 份)、
   晚課( 晚 ๐๖๐๐-๐๗๐๐ 份) 及聽經( ๐๗๐๐-๐๘๐๐ 份)。這些日常功課是修行的總體架構，請盡您所能地參加。

2. You are encouraged to attend the Universal Bowing (5:00-6:00am), Avatamsaka Recitation (7:00-8:00am), Great Compassion Repentance (12:30-2:00pm), and Mantra Recitation (9:00-9:30pm).

4.3 Residences 住宿區域
1. Please maintain an atmosphere of study and contemplation in the residences. Sounds in one room are easily heard in another, so please be mindful and considerate of others.

   請保持宿舍週遭學習及靜思的氣氛。房間裡很容易聽到另一個房間的聲響，因此請留意丶並體貼他人。

2. Men and women are not allowed in each other’s residences or surrounding areas. 男女眾不可以到異性的住宿區域。

3. Refrain from carrying on conversations in the residences after 10pm since this may disrupt others who are trying to fall asleep.

   請避免晚間十點以後在宿舍週遭交談，以免干擾他人的睡眠。

4. Do not make any permanent changes to your room or move furniture out of your room without permission from the guest prefect.

   未經知客組同意，請勿擅自整修您的房間，並請不要挪出任何傢俱。

5. Please keep your room orderly and clean. Our external environment is often a reflection and an influence on our internal state of mind.

   請保持房間的整齊丶清潔。我們外在的環境往往反應丶並影響我們的內在心境。

6. Please do not leave food out. This prevents us from having ants and mice and supports people who are trying to practice eating only during mealtimes or just once a day.
Please recycle and reuse. (Separate bottles & cans, paper, and trash in designated areas.) 請回收並再利用我們的資源（請將瓶罐、紙類及垃圾分類，並放置在指定區域）。

4.4 Dining Hall  齋堂

The food that comes to the monastery is given as an offering for those practicing a spiritual path. The Five Contemplations gives the spirit of how food is eaten in the monastery: 這場食物乃檀施供養修行人，故用齋時應食存五觀：

This offering of the faithful is the fruit of work and care.
I reflect upon my conduct, have I truly earned my share?
Of the poisons of the mind, the most destructive one is greed.
As medicine cures illness, I take only what I need.
To sustain my cultivation and realize the Way.
So we contemplate in silence on this offering today.

We are grateful for the food we receive, and take only as much as we need to sustain the body. By being mindful of the food we eat and regulating our eating schedule, we are developing the discipline and concentration that develops our inherent wisdom.

Hours at the Dining Hall  用齋時間

Breakfast 早齋 6:15-6:45am (including Offering and End of Meal Chant 包括臨齋儀及結齋)
Lunch 午齋 10:30-12:00pm (including Meal Offering and Three Refuges 包括上供及三皈依)
Dinner 晚齋 5:15-5:45pm

1. Please come to the meals on time so that the kitchen staff does not have to wait for you to finish.
   請準時用齋，廚房工作人員才不用等候我們食用完畢。

2. Please eat in silence while maintaining proper mindfulness.
   請安靜用齋，並善巧用心。

3. Please finish all the food you take. (You are welcome to go back for seconds or thirds if you are not sure how much you need in the beginning.)
   請吃完您所取用的食物（如果您一開始不知道自己的食量，可先取少量，再取食第二或第三次）。

4. When finished, please throw the organic waste in the organic bin and the normal trash in the trash bin, put your dishes and utensils in the buckets for washing, and wipe your table clean.
5. Please do not take any food from the dining hall. This food is an offering and should not be taken for personal consumption.

6. Please refrain from eating the food on the school student’s table. These were purchased with governmental funds specifically for the students.

7. Please do not look through the bins or refrigerator yourself. If you have a medical need for a food, please let us know in advance.

4.5 Working

Working in the monastery is an opportunity to continue the practice and be part of the community. Please work in a mindful and considerate manner. Item 1.3 on Page 18 discusses the general attitude towards work that is upheld at CTTB. For the daily schedule, see Page 18.

4.5.1 Help During Big Events and Sessions

Volunteers are asked to help the community when it receives large numbers of guests during large events and sessions.

4.6 Leaving the CTTB Grounds

If you are planning on going off campus overnight, or leaving the Ukiah area during the day, please fill out an “Off-Campus Request Form” and give it to the volunteer coordinator. This lets us know where you are in case an emergency arises or if one of your relatives or friends needs to contact you.

Also please do not leave CTTB Grounds after 6pm unless it is an absolute necessity.
5 Emergency Procedures 緊急應變程序

5.1 Personal Injuries 個人意外傷害

First Aid Kits are available around campus. Please ask your work leader where the first aid kit is located for your work area. Also, the Administration Office and volunteer coordinator has a first aid kit as well.

城區內有急救藥箱。請向您的工作主管詢問您工作區域的急救箱位置。行政辦公室及義工協調員都備有急救藥箱。

For major injuries that require medical help, Ukiah Valley Medical Center is the closest medical facility.

若有重大傷害需要醫療協助，瑜伽谷醫療中心是最近的醫療機構所在。

Ukiah Valley Medical Center 瑜伽谷醫療中心
275 Hospital Dr. / Ukiah, CA 95482 / (707) 463-7670

Directions: (1) Drive out of CTTB on Talmage Rd; (2) Right onto 101N; (3) Take Perkins Exit; (4) Left at end of ramp; (5) Right onto Hospital Drive.

Note: The Ukiah Valley Medical Center is very expensive (~$500 a visit).

路線說明： 1）從聖城往 Talmage 路開； 2）往右上 101 北線； 3）從 Perkins 出口下

4）在坡道底處左轉； 5）右轉至 Hospital Drive。

請注意：瑜伽谷醫療中心費用昂貴（看一次約需五百美元）
6 Conclusion 結語

Coming to the monastery, we hope you have the opportunity to develop your spiritual practice, find meaningful work, and learn from good friends and teachers. We hope you have a meaningful stay full of Dharma joy. 來到聖城，我們希望您能藉此機會，提升您的精神修持丶找到工作的意義丶跟好朋友及老師們學習。我們希望您在這裡過得很有意義，法喜充滿！

Lastly, if you have any questions, comments, and/or suggestions, please email vc@drbavolunteers.org or contact the volunteer coordinators. 最後，如果您有任何問題丶批評或建議，請電郵vc@drbavolunteers.org或跟義工協調員聯繫。