

+

Welcome
to the
Monastery

歡迎光臨聖城

A Guide for New Visitors

訪客指引

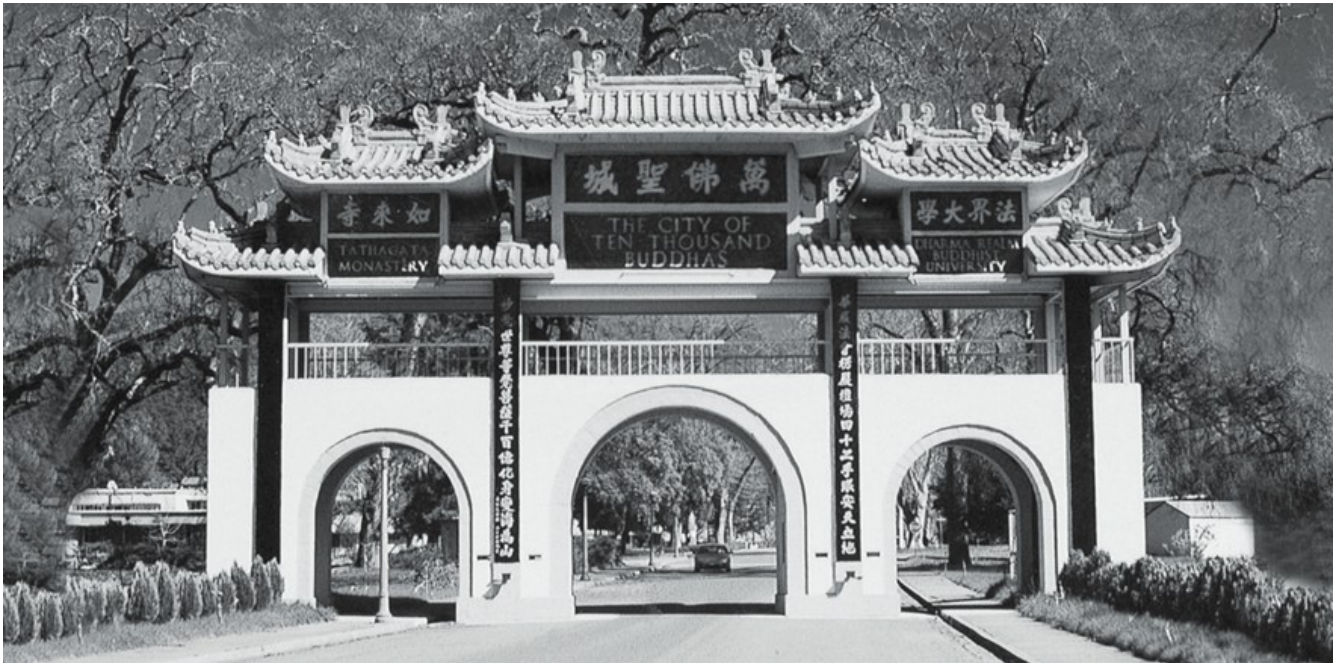
DHARMA REALM BUDDHIST ASSOCIATION

法界佛教總會

2010

Contents 目錄

Welcome 歡迎光臨.....	3
Buddhism: A Historical Perspective 佛教：歷史簡介	4
Introduction to the Founder 創辦人簡介	5
Ceremonies: The Heartbeat of the Monastery 法會儀式：聖城的精髓... 8	
Daily Life in the Monastery 聖城每天的生活	11
Guidelines for Your Visit 參觀指引	15
Frequently Asked Questions 常見的問題.....	16
Helpful Buddhist Terms 常見的佛學辭彙.....	20
Conclusion 結語.....	22
Directory of Monasteries 聖城各分支道場聯絡地址電話.....	23



Welcome 歡迎光臨

Welcome to a Buddhist monastery. You have entered an extraordinary place that is devoted to spiritual practice and personal transformation. It is a place where 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?”

歡迎光臨佛教道場。您現在正在一個致力於精神修行及個人轉化，非比尋常的地方；在這裡，您可以放下世俗的牽掛，專注在您生命中更深層的問題，像是，「我是誰；我要去哪裡；我怎麼樣無私地利益他人」等等。

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 and visitors that frequent the monastery as well. Some are regular supporters of the monastery, while others are simply curious about the lifestyle here.

聖城也是男女眾法師奉獻一生，追尋覺悟的家。他們相信簡單的生活，更能夠幫助人專注在佛教的研習與修行上。這裡也有很多在家人及時常光臨聖城的訪客；有些是聖城的信徒，也有些是對聖城生活方式好奇的訪客。

We welcome you and hope your visit is meaningful and worthwhile. This booklet is designed to provide some background and basic information for you as new visitors and to give you a glimpse of what life is like in the monastery.

歡迎來訪，也希望您此行很有意義，很值得。希望這本手冊能夠提供您一些基本資訊，也讓您對聖城的生活概況有些了解。

Buddhism: A Historical Perspective

Several thousand years ago, Siddhartha Gautama was born as a prince into a small kingdom. Upon his birth, a seer foretold that he would either become a spiritual guide or a great ruler. His father wanted his son to be the next ruler to carry on his family line, so he attempted to shield his son from all the unpleasantness of life. However, when Prince Siddhartha turned twenty-nine, he witnessed sickness, old age, and death, and resolved to find an answer to these universal sufferings.

數千年前，喬達摩·悉達多太子在一個小王國誕生；他一出生，一位先知預言：他要不是成爲一位精神領袖，就會是一個偉大的統治者。他的父親知道後很擔心，因爲他要他的兒子繼承王國，成爲下一任的統治者；因此他竭盡所能地不讓他的兒子看到人世間的不愉快。但是，當悉達多太子二十九歲那年，他親眼目睹人的病痛、年老、死亡，於是毅然決定找尋並解決這些痛苦的根源。

He left the palace and studied under meditation masters of his time, but after mastering their techniques, he found that he had not answered his fundamental questions. He then undertook strict ascetic practices, to a point where he was near death, but found himself still no closer to liberation. Reflecting on his previous experiences, he realized that the path consisted of the Middle Way, which avoided the extremes of self-indulgence and self-mortification.

他離開宮殿，並追隨於當年的禪師，在學到他們所有的技巧以後，他發現他還沒有找到解答。於是他修習嚴厲的苦行，甚至瀕臨死亡；即便如此，卻仍然無法求得解脫。他反覆地思考之前的修行過程，他明白了中道才是正確的解脫之路，而不是極端的自我放逐或禁慾。

He then made a vow that he would sit under the Bodhi tree until he attained complete liberation. After forty-nine days, Prince Siddhartha awoke to the Dharma, the way things truly are, and became known as the Buddha, “The Awakened One.”

此後，他發願長坐菩提樹下，直到他尋得真正的解脫；經過四十九天，悉達多太子終於開悟證道，了解人生的真義而成佛——成爲一位真正的覺者。

Upon his awakening, Prince Siddhartha realized that all beings have the capacity to be fully awake, but their inherent potential is covered by deluded thinking and worldly attachments. Hence, his teachings over the next forty nine years aimed at helping people return to their original enlightened nature.

當悉達多太子開悟的時候，他瞭解所有的生命都有自覺的能力；只是他們的佛性被無明及世俗的牽絆所覆蓋了。因此他講法四十九年，都以幫助人們回歸本有的自性光明爲目標。

Over the millennia, the teachings of the Buddha have spread across many parts of Asia. In Sri Lanka, Burma, Cambodia, and Thailand, a form of Buddhism is practiced known as the Theravada tradition, or “The Teaching of the Elders.” In China, Japan, Vietnam, Korea, and Tibet, the Buddha’s teachings are widely practiced in a tradition known as the Mahayana, “The Great Vehicle.”

數千年來，佛陀的教義傳遍亞洲各地，在斯里蘭卡、緬甸、寮國及泰國，人們修習佛教的一支——小乘佛教或長者教義；而在中國、日本、越南、韓國及西藏，佛陀的教義則以大乘佛教的形式廣爲流傳。

In the last one hundred years, all of these different cultural expressions and Buddhist traditions have come to America. Since Buddhism has always adapted itself to the cultures of the countries in which it was taught, how Buddhism will develop in America still remains to be seen.

過去近百年來，各種不同的文化傳承及佛教傳統傳播到美國；既然佛教總是以不同的方式融合到不同的國家文化裡，讓我們拭目以待美國發展出來的佛教形式吧！



Introduction to the Founder 創辦人簡介

The Venerable Master Hsuan Hua (1918-1995), founder of this monastery, 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.

法總的創辦人宣公上人（1918-1995）出生在中國東北一個貧窮的家庭；上學兩年後，就輟學在家，照顧生病的母親；在家鄉，他為比他更少機會就學的學童及成人，開辦了免費學堂。年少時，他首次接觸死亡，而瞭解到生命的無常；在知道佛教有一個結束生死輪迴的方法之後，他決定出家修行。

His mother died when he was 19, and he 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.

他的母親在他十九歲時往生；在母親的墓旁獨自守孝三年後，前往哈爾濱的三緣寺出家。在親自體驗了饑餓及窮苦後，他開始日中一食，希望把自己沒有吃的食物，布施給其他的人們。除了精進的修行之外，他也積極研讀佛教經典；他覺得解行並進，才能完整地瞭解佛教。

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 of the Master's American disciples resolved to become monastics thus forming the first Mahayana Buddhist monastic Sangha composed of Westerners. 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.

1962年宣公上人來到美國；1968年他在舊金山創立佛教講堂，教導很多美國的年輕人；1969年，五位上人的美國弟子發心出家，而成立了第一個由西方人組成的大乘佛教僧團。爾後數年，上人陸續訓練，並傳戒給數以百計來自世界各地跟他學習，並出家的比丘、比丘尼。

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.

堅信佛教徒應該紮根於傳統經典的上人，以直接實際的方式解釋佛教經典，也鼓勵把經典翻譯成西方的語言文字。

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.

上人終生致力於教育，創立了很多學校，並督促教師及學生不要只把學校當成學習技藝的地方，也應該同時培育品德。

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.

上人以開放的胸襟，迎接不同宗教背景的人們。有一次，他問羅馬天主教的于斌樞機主教，可否成為「天主教徒中的佛教徒」；又說「我可以是佛教徒中的天主教徒。如果我們一起合作，

我們的宗教可以和平共處。」之後，于斌樞機主教協助上人創辦世界宗教聯合會，在各個宗教聚會的客座講演中，上人鼓勵大家，在理念上成爲他們宗教創始人的真正信徒；而不要彼此相爭。

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. His energy still continues in the monastery.

宣公上人善用幽默來生動地講解故事；有人艱困的時候，他便以慈父的角色給人鼓勵；有時他也是嚴格的導師，以提升弟子修行的水平。終其一生，他都希望自己是一座讓人穿越的橋樑，引渡人們從疑惑痛苦，抵達智慧喜樂的一端。他的精神仍舊在聖城不斷地延續著。



Ceremonies: The Heartbeat of the Monastery

法會儀式：聖城的精髓

The ceremonies can be considered as the heartbeat of the monastery because they provide a structure and rhythm for daily life. They are also times when the community gathers together to practice, thus bringing a sense of cooperation and harmony to the monastery. Numerous visitors are often surprised to find that their most meaningful memories of their visits are of participating in ceremonies. One college student, after attending a bowing ceremony, commented that she felt like she was connecting to an ancient practice that her own background never gave her. A few more benefits are described in an article “Introduction to Buddhist Ceremonies.”

法會儀式可以說是聖城的精髓，因為它提供了日常生活的架構及步調，同時也是聖城住眾聚集一起共修的時間；由此而為聖城帶來合作及和諧的氣氛。很多訪客都訝異地發現，他們最有意義的記憶，就是參加了法會儀式。一個大學生在參加了拜願儀式後說，她覺得她跟古老的修行方式有了連接，而這個是她的宗教背景從來沒有給過她的。還有一些記述在「佛教法會儀式簡介」中的利益如下：

1. Ceremonies satisfy the human spirit's need to find an anchor, a refuge with a higher and purer vision beyond human imperfection.

法會儀式滿足人類找尋精神避風港的需要；是人們在不圓滿時，一個較高，較清淨的歸依處。

2. Ceremonies put us in touch with our roots, as we take part in a ritual observance that has been handed down for generations, spanning many successive cultures, languages, and musical patterns. They put us where we belong between heaven and earth. Bowing, in particular, sets the mind in balance and subdues the body.

當我們在參加歷代相傳，以及融合各種脈衍的文化、語言及音樂形式的儀式的同時，我們得以跟我們的根源有所聯繫，也讓我們在天地之間有所歸屬；尤其是拜願，可以平衡我們的心靈，降伏我們的身體。

3. Ceremonies can help to open our inherent wisdom and can lead to an elevated state of clear seeing and keen insight.

法會儀式可以幫助我們開發本有的智慧，可以讓我們看得更清楚，而洞徹內心。

Ceremonies are a way to transform our body, mind, and spirit, and the best way to find out how this transformation occurs is to participate in one and experience it for yourself. Here are some basic tips on

how to participate in the ceremony. (Another way is just to observe or follow people who look like they know what they are doing.)

法會儀式是轉化我們身體、心靈及精神的一種方式；想知道他們如何轉化的最好辦法，就是親身體驗。以下是參加法會的一些基本提示：（另一種方式是觀察，或跟隨那些看起來像知道他們在做什麼的人們）：

First, the ceremony begins with three and a half bows. **Bowing** is a practice in humility, as well as a gesture of respect. In Buddhism, bowing is often misunderstood in the West as bowing to idols, but it really is a method for overcoming our egoism and finding our true nature. The Buddhas are not thought of as beings separate from ourselves, but are symbolic of our potential for awakening. When you are mindful as you bow, the seeds of humility and respect in your heart are nurtured and watered.

第一，法會由三頂禮一問訊開始，禮拜是謙虛修行及恭敬的表現。在西方，佛教的禮拜常常被誤認為是對偶像的崇拜，但事實上，它卻是一種降伏自我，尋找我們真實自性的方法。佛跟我們並沒有什麼兩樣，但卻是我們可能覺醒的象徵；如果您可以專注地禮拜，您正在滋養您心中謙虛及恭敬的種子。



You begin with your palms together, and as you bend down, put your right hand in the center of the cushion (or directly in front of you on the ground), and then as your body rocks forward, you ease both knees down on the bench or floor as you bring your left hand to the cushion. With your weight now primarily on your knees, you adjust your hands so that to provide space for your head, which you lower to the cushion or floor between your two hands. As your head touches the cushion, you turn your hands palm up. Coming up from the bow is the same process in reverse. You turn your hands palm down, while lifting your head from the cushion, then place your right hand in the center of the cushion. If needed, place your left hand on your left knee for support as you rise. Push firmly to bring yourself back into a standing position with your palms together again. You have completed a full bow.

首先雙手合十，拜下的時候，將右手放在拜墊的中央（或地面上的正前方）；身體前傾的時候，雙膝跪在拜墊或地面上，同時將左手放在拜墊上，將重心移到雙膝，調整雙手以便頭顱拜下。當額頭觸及拜墊時，雙掌上翻；起身時，以相反順序為之，翻掌朝下，額頭舉離拜墊，右手放在拜墊中央。如果需要，起身時可以把左手放在左膝以支撐，上推起身至站立，雙手合十姿勢；您就完成一個頂禮儀式。

When three bows are made, a final half-bow from the waist usually follows. Any time you enter to pay respect to the Buddhas and Bodhisattvas, it is appropriate to make three full bows and one half-bow. We hope you will find that bowing is something easy to learn and meaningful to practice. Since this is probably your first time in the monastery, you should refer to a *Daily Recitation Handbook* to follow along through the ceremony.

三次頂禮以後，作一次鞠躬問訊；任何時候進到佛殿禮拜佛菩薩，都應該三頂禮一問訊。我們希望您會發現禮拜很容易學，而且很有意義。這可能是您第一次拜訪聖城，建議您參閱《聖城日常課誦儀規》，以跟隨法會的進行。

Chanting is an important part of the cultivation in the monastery. To get a full experience of chanting, it is important to be single-minded and concentrated. You'll find that if you chant in a concentrated way, then at the end, you will feel recharged and energized in body and mind.

唱誦是聖城修行功課重要的一環，如果您要全面的體驗，專心一致是很重要的；如果您專心一致地唱誦，法會終了時，您會覺得身心暢然。

If the chanting is in a language you can speak (either English or Chinese), it should be pretty easy to follow, but

如果是用您的語言唱誦（英文或中文），應該很容易跟隨，但

if it is in a language you are unfamiliar with, it takes a bit more effort. Don't be discouraged if the first few times you get lost or don't know where you are, because it is actually quite difficult the first few times. Fortunately, there are some things that can help to orient you in the *Handbook*. First, the resounding thump on the "wooden fish" (a block of wood that is shaped like a fish) gives the rhythm and pace of the chant. Each knock of the wooden fish is one Chinese character (or syllable of sound). Sometimes, on the page, there is a symbol that is a circle within a circle, which denotes the striking of the big bell. These are helpful markers in case you get lost. Also, people are usually very happy to point out where you are in the *Handbook*. If you can't follow or keep up, you can simply concentrate on the sounds or read the English translations of the chants.

如果不是您熟悉的語言，就需要多費點工夫。如果剛開始的幾次，您跟丟了或不知道在哪裡；不要沮喪，因為剛開始比較難。幸運地，課誦本上有些可以引導您的提示。首先，木魚（形狀像魚的木塊）響亮的敲擊聲，引導誦念的韻律與節拍。木魚敲在每一個中文字（或每一個音節）上；有時候某些地方標有雙圓圈的記號，那代表引磬的敲擊。如果您跟丟了，這裡都是很有幫助的記號。另外，人們通常都會很樂意為您指出課誦本的所在；如果您跟不上，您可以就聽著聲音或閱讀課誦本上的英文翻譯。

There are **three main ceremonies** that occur in the monastery: morning ceremony, the meal offering, and evening ceremony. All three of these ceremonies are chances for the community to practice together. Just as many different kinds of medicines are needed to heal different types of illnesses, the ceremonies include many distinct practices to give each person something that they find meaningful and transformative. We will describe some of these different practices in the next section.

聖城主要有三個法會：早課、上供和晚課；這三個儀式是聖城住眾聚集共修的機會。就好像不同的病症需要不同的藥物一般，這些法會為每一個人提供了他們認為有意義，具轉化性的修行方式。我們會在下一個章節描述其中一些不同的方式。



Daily Life in the Monastery 聖城每天的生活

The clapping of boards at 3:30 AM wakes everyone up for **morning ceremony**, which takes place from 4-5 AM. At four in the morning, the stars are still out and the world is asleep. Since our thinking processes have not started full force yet, it is a little easier to concentrate. In fact, it is often quite insightful to see what is going on in our minds this early in the morning.

早上三點半，打板聲叫醒每個人來參加早上四到五點的早課。早上四點，星星依舊高掛天空，整個世界仍然沉睡著；這個時候，我們的頭腦清新，還沒有很多雜念，比較容易集中精神；實際上，在這樣的大清早，可以很清楚地看到我們心裡的變化。

The ceremony begins with the recitation of the *Shurangama Mantra*, one of the longest and most powerful mantras in Buddhism. The effects of this mantra are many, such as protecting the world from disasters, eradicating past negative karma, and ultimately developing an unshakable concentration.

早課首先誦念楞嚴咒——佛教中最長最強的咒語。這個咒的功能很多，譬如免除世界的災難，消除宿世業障，而究竟成就不可搖撼的專注力。

The ceremony continues with the *Heart Sutra*, which is considered as the essence of the Buddha's wisdom that transcends all dualities. Since the *Heart Sutra* speaks on the emptiness of all phenomena, it serves as a reminder for the practitioner to not get attached to the merits and benefits accrued from participating in the ceremony.

早課也誦持《般若波羅蜜多心經》，這是佛陀智慧的精華，超越所有的二元論，也因為《心經》講述諸法皆空，而提醒了修行者，不要執著在參加法會可得到的功德及利益上。

Accessing this transcendent wisdom requires a concentrated and sincere mind; hence, in the monastery, memorizing and reciting Sutras is a way of focusing the mind. In Buddhism, wisdom does not come from gathering more information (which is endless), but rather by uncovering your inherent wisdom (which is complete already).

我們需要專注及真誠的心，才能獲得出世間的智慧，因此在聖城，背誦經典是專一其心的方式

之一。佛教認為智慧不能經由收集資訊（是無止盡的）而得，卻可以從開發您的自性（已經圓滿）而來。

The morning ceremony ends with the *Bowing to the Patriarchs*. Each of the patriarchs has an inspiring story showing how they underwent considerable hardship and difficulty to keep the Dharma alive. Without their hard work and dedication, the teachings that lead us out of suffering would not be available to us now. And so mindful of their hard work, we bow in gratitude.

早課最後是禮拜祖師。每一位祖師都有令人激勵的故事，為了弘法，他們經歷困苦艱辛；沒有他們的努力貢獻，我們就無法得聞出離苦難的教義。因此我們以感恩的心禮拜，並時時感念他們的為法忘軀。

After the morning ceremonies, people begin their work for the day. Working in the monastery is considered a blessing, because we can create stronger affinities with the Dharma. Also this is planting blessings for the future because good actions reap good results. By supporting the monastery and others cultivating a spiritual path now, we will be supported by others in the future.

早課後，住眾開始一天的工作；在聖城工作是一種福報，因為我們可以跟佛法取得更深的聯繫，也是種福田的機會。善有善報；護持道場及其他人修行，將來我們也會獲得別人的支持。



The next major ceremony is the **meal offering** before the lunchtime meal. The food is offered to the Buddhas, Bodhisattvas, and all beings wishing that they can also partake in what we have. In the monastery, the simple act of eating becomes a chance to practice the Dharma. During the meal, people are encouraged to be mindful of the five contemplations, which are given below in verse:

下一個主要法會是午齋前的上供儀式。食物是供養給佛菩薩及所有希望獲得一份的眾生。在聖城，單純的用齋也是我們修習佛法的一個機會，我們鼓勵人們在用齋時憶念五觀，偈誦如下：

1. *This offering of the faithful is the fruit of work and care.* 一、計功多少，量彼來處。
2. *I reflect upon my conduct; have I truly earned my share.* 二、忖己德行，全缺應供。
3. *Of the poisons of the mind, the most destructive one is greed.* 三、防心離過，貪等為宗。
4. *As medicine cures illness, I take only what I need* 四、正事良藥，為療形枯。
5. *To sustain my cultivation and to realize the Way,* 五、為成道業，應受此食。

So we contemplate in silence on this offering today. 因此我們安靜地觀想今天所得到的供養。

All the food that we eat in the monastery comes as offerings from the generosity of others. The food, then, is taken with a sense of gratitude and thankfulness. To cherish one's blessings, no food is wasted. People are encouraged to take as much as they like (going back for seconds or thirds if need be), but make sure they finish all they take.

我們在聖城所食用的食物都來自施主慷慨的布施，所以我們應該以感恩的心取用；為珍惜我們的福報，我們不應該浪費任何食物。您想吃多少，就可以拿多少（可以拿第二次或第三次）；但請確定吃完您所取用的食物。

The food is also **vegetarian**, and for those who choose, **vegan** as well. There are many reasons people in the monastery are vegetarian: compassion for animals, protecting the environment, sustaining personal health and well-being, and creating wholesome karma. We try to minimize the amount of suffering we create through our lifestyles and eating habits. Buddhism also teaches that food has a profound connection with our thoughts and desires, and being vegetarian helps us have clearer minds and more compassionate hearts. 所有的食物都是素的，也有些人選擇純素（禁肉、蛋、五辛；乳製品不禁）。聖城住眾選擇素食的原因是：對動物慈悲、保護環境、維護個人及人類的健康、增長善業。我們盡量減少不當的生活方式及飲食習慣所造成的痛苦。佛教也教導我們食物跟我們的思想、欲望有很深的關連；素食可以讓我們有比較清明、慈悲的心。

In Buddhism, the monastics traditionally give a **Dharma talk** at the end of the meal. There is a mutual relationship between laity and monastics, where the laity provides sustenance and material support (traditionally: bedding, clothing, food, and medicine), and the monastics give teachings to the laity. Depending on the monastery, there is sometimes a Dharma talk or often a taped lecture of Master Hua instead. His instructions remind everyone to practice diligently and vigorously. For many, because of the immense respect they have for the Master, his words carry special weight and have the power to inspire and encourage.

傳統上，佛教的僧眾在用齋後講法。僧伽與在家居士有種相互的關係：居士提供物質上的支助（傳統上是飲食、衣服、卧具、醫藥），而僧眾為在家居士說法，但也依各分支道場而異；有的現場講法，有的播放上人的錄音開示。上人的開示提醒大家精進地修行；因為對上人崇高的敬重，他的話語總有相當的份量，不斷地激勵勉懷大眾。

After the noon meal, there is the **Great Compassion Repentance**, which is a ceremony focusing on Avalokiteshvara (Chinese: *Guan Shi Yin*), the Bodhisattva of Great Compassion. Repentance is a central practice in Buddhism because it allows us to turn a new leaf—to recognize what we have done wrong, to repent of our mistakes, and to reform ourselves for the better. The ceremony gives a form to the very personal act of repentance. Doing this in a communal setting also adds to its power. Many people report that the ceremonies leave them feeling cleansed in body, mouth, and mind. More specifically, the body is purified through bowing, the mouth through chanting, and the mind through positive intentions and concentration.

午齋後，舉行大悲觀世音菩薩的大悲懺法會。懺悔是佛教的重點修行；因為它讓我們改過自新，瞭解我們所做錯的，懺悔我們的過錯，而做得更好。這個法會提供個人懺悔的形式，而共修更增強了它的力量；很多人都說這個法會讓他們有身、口、意清淨的感覺。具體來說，身體因禮拜而清淨，口業經由唱誦而清淨，而心意因為正意專注而清淨。

Evening ceremony is the next time the community gathers. The ceremony begins with the *Incense Praise* and is followed by either the *Amitabha Sutra* or the *Eighty-eight Buddhas Repentance*. The *Amitabha Sutra* is a teaching about Amitabha Buddha and his Pure Land, the Land of Ultimate Bliss. The Sutra gives a description of the radiance of the Land of Ultimate Bliss, which is adorned with

晚課是住眾下一個聚集的時段。法會以爐香讚開始，而後念誦《佛說阿彌陀經》或《八十八佛

懺悔文》。《佛說阿彌陀經》講述阿彌陀佛，及他的淨土——極樂世界；經文闡述極樂世界的光輝，眾寶莊嚴。

many different treasures. In addition, the music and scenery causes its inhabitants to always be mindful of the Buddha, Dharma, and Sangha. This is an ideal place for cultivation, and the people who go there are assured irreversibility on the path to Buddhahood. Then, with the steadfast resolve of a great Bodhisattva, the inhabitants can return to this world to help others awaken to the Way and let go of all greed, anger, and delusion.

另外，極樂世界的音樂、景象也讓住眾常生念佛、念法、念僧之心，是一個理想的修行所在；而且往生極樂世界的人，也都在成佛的不退轉道上。之後，極樂世界的住眾可以藉大菩薩的堅固誓願，回返娑婆，幫助人們修道覺醒，摒棄貪、瞋、癡三毒。

Another way of approaching the Pure Land teaching is to see it applying to every thought. Every kind, compassionate, and selfless thought is like being in the Pure Land, and every greedy, angry, and deluded thought is like being stuck in the world of suffering. The Pure Land, then, exists in the present state of our minds.

修持淨土法門的另一個方法，就是把它引用在每一個思慮上；每一個慈悲、無私的想法，就好像是在淨土裡。而每一個貪、瞋、癡的想法，就好像綁困在痛苦的世界裡；清淨的國土就體現在我們的現前心境。

In the middle of the ceremony, the entire congregation recites the *Four Great Vows* of the Bodhisattva. They are:

法會當中，大眾齊誦菩薩的四弘誓願：

1. *I vow to rescue the countless beings.* 眾生無邊誓願度。
2. *I vow to eliminate the inexhaustible afflictions.* 煩惱無盡誓願斷。
3. *I vow to learn the innumerable Dharma practices.* 法門無量誓願學。
4. *I vow to realize the unsurpassed path of the Buddha.* 佛道無上誓願成。

These Four Great Vows relate to the Four Noble Truths taught by the Buddha. The first noble truth of suffering becomes the Bodhisattva's vow to free all beings from suffering. The second noble truth identifies ignorance and craving as the source of suffering, and accordingly, the Bodhisattva vows to transform all afflictions. The third vow of learning all the Dharma-doors (i.e. methods for ending suffering) relates to the fourth noble truth of following the Eightfold Path. And finally, the third noble truth that suffering can cease becomes the

四弘誓願跟佛陀所教導的四聖諦有關。第一聖諦的苦變成菩薩解救眾生苦的弘願。第二聖諦點出無明、慾望是痛苦的來源。因此菩薩發願轉化所有的煩惱，學習所有法門的第三個弘誓（斷除煩惱的方法），跟第四聖諦中遵循八正道相關。最後，苦可斷滅的第三聖諦成爲菩薩的第四弘

Bodhisattva's fourth vow which is to become a Buddha, who is able to lead all beings to complete awakening.

誓願——成佛，而引導眾生走上覺醒之路。

The evening ceremony is followed by a **Sutra lecture**, which is a chance to hear the words of the Buddha explained in a traditional setting. The lecture begins with a Dharma Request, where one person (sometimes more) formally requests the Dharma by circumambulating the speaker three times. This period of silence is a chance to settle the mind before listening to the teachings. The lecture itself actually varies considerably depending on the Sutra, the speaker, and the audience. In general, the Sutra lecture is a chance to use the Dharma as a tool for reflecting on the day and developing one's wisdom. At the end of the lecture, there is

the Dedication of Merit:

晚課後聽經，是在傳統環境中聽聞佛法的機會。首先由一個人（有時候多人）繞行講法者三圈請法；這也是聽法之前，沉澱自心的一段安靜時刻。聽經內容會因經典、講法人、聽法人而異；一般來說，聽經是一個以佛法的角度回顧一日所為，並開發自性智慧的機會。聽經結束後，唱誦回向偈：

*May the merit and virtue accrued from this work 願以此功德，
Adorn the Buddhas' Pure Lands, 莊嚴佛淨土，
Repaying four kinds of kindness above 上報四重恩，
And aiding those suffering in the paths below. 下濟三途苦。
May those who see and hear of this 若有見聞者，
All bring forth the resolve for Bodhi 悉發菩提心，
And, when this retribution body is over, 盡此一報身，
Be born together in the Land of Ultimate Bliss. 同生極樂國。*

This dedication is a form of Buddhist prayer where all our merit is transferred for the benefit of all beings. 迴向是佛教式的祈禱，將所有的功德迴向，利益所有眾生。

The last ceremony in the monastery brings together all the energy and work of the day. In the beginning, the *Heart of the Shurangama Mantra* is recited 108 times at a fairly rapid pace (memorizing it makes it much easier to follow). Finally, the day in the monastery ends with the *Verse of Exhortation* that encourages the assembly to be vigorous

聖城最後一個法會齊集所有的能量及一天的工作成果。首先快速地念誦楞嚴咒心一百零八次（背念有助於跟念）。最後念誦「普賢警眾偈」，以鼓勵大眾精進，並常心存無常之迅速。and mindful of impermanence. Who knows if this day will be the last day one can cultivate and practice? With that thought, everyone files out of the Buddha hall chanting “Namo Amitufo.” The day is over, but the next day is just around the corner ready to start at 4 AM the next morning.

誰知道今天是不是一個人可以修持的最後一天呢？秉持這一個念頭，每個人次第地走出佛殿，一邊誦持著「南無阿彌陀佛」。一天結束了，另一天卻即將在隔天清晨四點鐘開始。

Guidelines for Your Visit 參觀指引

Separation of Men and Women 男女分開

Usually the first thing people notice when they visit is that men and women are separated. The reason for this separation is to allow everyone to focus on the practice with fewer distractions.

通常人們注意到的第一件事是男女眾分開；男女眾之所以分開，可以減少注意力的分散，幫助每一個人專注在自己的修行上。

Comfortable and Modest Clothing 舒適樸素的穿著

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 unimpeded. Modest clothing is important because it causes fewer distractions for other people. As a visitor, please refrain from wearing revealing clothing such as mini-skirts, shorts and tight, sleeveless shirts. (If you already are wearing them, don't worry about it. We are very happy to have you, but please try to be more careful next time you visit.)

在聖城，穿著應該舒適樸素；舒適的衣物方便您禪坐及修行；因為您可以很容易地拜佛、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、短褲、貼身及無袖的上衣。（如果您已經穿了，別擔心，我們很高興您的來訪；但請您下次再來的時候，能夠注意您的穿著。）

Cherishing All Forms of Life

Please refrain from killing any living creatures in the monastery, including even small insects such as spiders, ants, flies, or mosquitoes. Buddhists practice non-harming in order to cultivate a heart of compassion and empathy for others. In Buddhism, all life forms are interconnected, and all creatures are considered "family."

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、螞蟻、蒼蠅、蚊子。佛教徒戒殺，以長養慈悲心，關懷其他的物種。佛教認為所有的生命都是息息相關的，所有的物種都是一家人，

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, carry them below the waist, or bring them into the bathroom. 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.

尊重佛教經典及文字：佛教經典及文字，是佛教賢聖們對如何覺醒的教導，所以受到仔細的收藏及尊崇。再者，我們對神聖文字所抱持的態度，會影響我們領受其中教義的能力。所以，我們建議您不要把佛教書籍放在地上，而應該手持腰部以上，也請不要帶到洗手間。我們也會工整地擺置佛經；讀誦佛經前，也會先把手洗乾淨。凡此種種，都是為了表示對佛教經典及文字的恭敬。

Things Not to Bring into the Monastery

Please do not bring alcohol, meat (including fish & poultry), eggs, food prepared with onion or garlic, illicit drugs, or cigarettes into the monastery.

不可帶到道場的物品：請不要攜帶酒類、肉類（包括魚及雞鴨）、蛋、含洋葱或大蒜的食品、非法藥品及菸製品到寺院內。

Frequently Asked Questions 常見的問題

Q: What do the different colors of robes and sashes signify?

問：不同顏色的僧袍和袈裟代表什麼意義？

A: The yellow robes with a brown or yellow sash are reserved for fully ordained monks and nuns. The grey robes with the brown sash signify novices, people who have made the resolve to begin the training to become a monastic. The lay people who have taken refuge and the five precepts wear the black robes with the brown sash, and the black robe without a sash can be worn by anyone.

答：受過具足戒的比丘及比丘尼穿著黃色的僧袍，搭以咖啡色或黃色的袈裟。發心受訓成爲僧侶的沙彌及沙彌尼穿著灰色的僧袍，搭以咖啡色的袈裟。受過三皈五戒的在家居士穿著黑色的海青，搭以咖啡色的縵衣。其他的每一個人都可以穿著黑色的海青。

Q: What does it mean to take refuge or take the five precepts?

問：三皈或五戒的意義爲何？

A: Taking refuge with the Three Jewels (explained in “Helpful Buddhist Terms”) is a formal ceremony whereby one becomes a Buddhist. After taking refuge, one takes the Buddha as one’s spiritual teacher and ultimate place of refuge, the Dharma as the teachings that provide the methods to end suffering, and the Sangha as the ordained monastic community that embodies the practice.

答：皈依三寶（「佛學辭彙」中已解說）是一個皈依成爲佛教徒的儀式。皈依後，佛陀成爲我們的精神導師及最終皈依處；法是提供脫離痛苦方式的教義；僧是象徵修行，受具足戒的僧伽團體。

The five precepts are: no killing, no stealing, no sexual misconduct, no lying, and no intoxicants. These precepts are thought of as guidelines for life. The Buddha, through seeing the workings of karma, taught these precepts as a way to help people to stop planting the seeds of suffering in their lives. Solid moral conduct is also the foundation for any spiritual growth. A person who takes the precepts makes a lifelong commitment to uphold them.

五戒包括：不殺、不偷、不邪淫、不妄語、不飲酒。這些戒律是生活的思想準則。透過因果的業報循環，佛陀教導人們這些戒律，以阻止人們在他們的生活中，種下痛苦的種子。堅守道德行持也是精神成長的基礎。受持這些戒律的人們發願終生守持這些戒律。

Q: Why are there *swastikas* in the Buddhist monastery?

問：爲什麼佛教寺院裡有卍字標記？

A: This question has to be answered by giving a short history. The *swastika* is an ancient symbol that is shared by many different cultures: Indians, Chinese, Japanese, Europeans, and Native Americans, among others. This symbol represents life, prosperity, good luck, and strength; and in Buddhism, it is one of the marks of the Buddha symbolizing the perfection of virtue. In World War II, however, Adolf Hitler took the *swastika*, flipped it around, and made it a symbol of the Nazi regime, which now becomes associated with fascism, hate, and death. The corruption of this symbol is truly tragic for many Buddhists who see it in a positive light. In a way, this is a good chance to see how our minds create our realities, since two groups of people can have opposite interpretations of this symbol.

答：需要用簡短的敘述來回答這個問題；卍是很多不同文化共用的一個古老符號：如印度、中國、日本、歐洲和印第安人等等。這個符號代表生命、富饒、好運和力量。佛教中，它是佛陀的相好之一，代表道德的圓滿。但是二次大戰時，希特勒倒轉這個符號，把它變成納粹黨的代號，現在它跟法西斯主義、仇恨及死亡有所關聯。對以正面光明看待它的佛教徒而言，這個符號的被誤用是很可悲的。另一方面來說，卻是觀察我們的內心如何創造現實的機會，因爲兩種

團體卻有截然不同的詮釋。

Q: When should I visit the monastery?

問：我什麼時候可以參觀聖城？

A: Please check when the monastery is open to the public. There are also a number of weekend retreats, week-long sessions, and days to volunteer or attend ceremonies. The Administration Office has a schedule of events at the monastery, and you are welcome to participate in any event you find interesting. Also, events are posted at www.drba.org/events, but still check with the person in the Administration Office to be sure, because sometimes the dates or times may change.

答：請參考聖城對外開放的時間。我們也有一些週末研習會、長達一週的法會、當義工或參加法會的日子。行政辦公室有聖城的活動時間表，您可以來參加您覺得有趣的任何活動。您也可以上網查詢www.drba.org/events，但還是請您事先跟行政辦公室確認時間，因為有時候日期跟時間會有所更動。

Q: Where can I go if I have more questions?

問：我如何取得進一步的問題解答？

A: Please ask the person in the Administration Office. There is usually a person there answering the phone and greeting visitors. Answers to common questions can also be found online at www.drba.org

請向行政辦公室徵詢；通常早上八點到下午六點，會有人在那裡接電話或招待訪客。您也可以到以下的網站，找到一般性的問題解答——

(Dharma Realm Buddhist Association), www.drba.org (Dharma Realm Buddhist University), and www.drby.net (Dharma Realm Buddhist Youth). You can also send your questions by email to info@drba.org.

www.drba.org（法界佛教總會）、www.drba.org（法界佛教大學）及 www.drby.net（法界佛教青年會）；您也可以電郵 info@drba.org 詢問。

Q: Where can I learn more about Buddhism?

問：我可以到那裡進一步學習佛法？

A: *Words of Wisdom*, *Beginning Buddhism*, and *Dharma Talks in Europe* are good places to start to read some of the teachings by Master Hua. For Chan (Zen) meditation, *The Sixth Patriarch Sutra* contains the records of the life and teachings of Chan Master Hui Neng in China. If you would like some instructions in meditation and recitation, please refer to *Listen to Yourself, Think Everything Over, vol. two*. (There are some other books on meditation as well. Please find out from the bookstore.) To get an explanation of the Buddha's conception of reality, please read *The Ten Dharma Realms Are Not Beyond a Single Thought*. Another popular text that gives a first-hand account of two American monks on a bowing pilgrimage up the California coastline is *News From True Cultivators* (by Heng Sure and Heng Chau). These books can be found in the monastery or online at the Buddhist Text Translation Society (www.bttsonline.org). Audio and video files, as well as a live webcast, can all be found at www.dharmaradio.org.

答：可以先拜讀《上人語錄》，如《智慧之語》、《基礎佛學》及《歐洲弘法記》；禪坐方面，《六祖壇經》記載了中國慧能大師的一生及其教理；如果您想學打坐、念誦，請參考聽您自己的聲音、仔細考量第二冊（還有其他有關打坐的書籍，請洽詢流通處）；想知道佛陀對現實觀念的解釋，請讀《十法界不離一念心》。另一本極受歡迎、記載兩位美國比丘沿著加州海岸三步一拜的第一手資料——《修行者的消息》（作者：恒實及恒朝）。您可以在聖城或上網到佛經翻譯委員會(www.bttsonline.org)找到這些書。您也可以到 www.dharmaradio.org 找到音聲檔、錄影紀錄及網上直播。

For the study of Theravada Buddhism, we recommend *The Four Noble Truths* by Ajahn Sumedho, an American monk trained in the Thai forest monastery tradition. Abhayagiri Monastery also has a website filled with Dharma talks and meditation instructions (www.abhayagiri.org).

如果您想研究南傳佛教，我們推薦您研讀一位在泰國叢林傳統出家的美國比丘阿姜蘇美度法師所著作的《四聖諦》。無畏寺的網站也有很多開示和禪坐說明(www.abhayagiri.org)。

Other resources abound in the United States, and we encourage
在美國，還有很多其他豐富的資訊；我們鼓勵

you to join a retreat or meditation/recitation session held at the various monasteries (information at www.drba.org, www.drbu.org, and www.drby.net).

您參加各分支道場所舉辦的講習會或禪坐／念誦法會（請上網 www.drba.org, www.drbu.org, 及 www.drby.net 查詢。

It is said that if you only read about Buddhism without actually applying it to life, then it is like reading the directions for taking medicine without actually taking it. Hence, you never get better or see the benefits. In other words, the best way to learn about Buddhism is to practice it!

如果您只閱讀有關佛學的資訊，而沒有真正地在日常生活中實行，就好像只讀了用藥的方法，而沒有真正地服藥；如此一來，您的病不會好，也不會得到利益。這也就是說，最好的學佛方式就是真正地付諸實行。

Q: Can I help out at the monastery?

問：我可以在聖城幫忙嗎？

A: Yes, please visit www.drba.org for volunteer opportunities in DRBA.

答：可以。請上網 www.drba.org，查詢法界佛教總會的義工項目。



A Sutra lecture at Berkeley Buddhist Monastery that is broadcast around the world.

柏克萊聖寺網上直播全世界的經典講解。

Helpful Buddhist Terms 常用佛學辭彙

Amitabha Buddha (Chinese: *Amitufo*) is the Buddha of Limitless Light. In the past, Amitabha Buddha was a cultivator who, after seeing how difficult it was to cultivate in this world, made forty-eight vows to create a Land of Ultimate Bliss where people can cultivate more easily and progress on the spiritual path. By being mindful of Amitabha Buddha, people have the opportunity to go to his Land of Ultimate Bliss after this life. Although less well known in America, the Pure Land practice is very popular in Asia. In fact, in the monastery, people often greet each other with palms together saying, “Amitufo.”

阿彌陀佛，是無量光佛，在過去生阿彌陀佛是一個修行者，在看到修行是那麼困難時，發了四十八大願，創立了一個讓人們在精神層面，更容易修行進步的極樂世界；如果人們可以時時心念阿彌陀佛，就有機會往生極樂世界。雖然淨土法門在美國比較不為人所知，卻在亞洲極為普遍。事實上，聖城的人們常常合掌，口念阿彌陀佛打招呼。

Bodhisattva can be split into two parts—Bodhi means “awakened” and sattva means “being.” Together, a Bodhisattva means an “awakened being” or “a being who awakens others.”

菩薩，可分為兩部份：「菩」是覺醒，而「薩」是有情；合在一起，菩薩就是「覺醒的有情」，或者是「覺醒他人的有情」。

Bodhi Resolve is the resolve to become fully awake for the sake of all beings.

菩提心，為眾生故，而自我覺醒的決心。

Buddha refers to someone who is completely awake and sees things as they truly are and thereby transcends all suffering. The Buddha has also put an end to the three poisons: greed, hatred, and delusion.

佛是指圓滿覺悟，了解真理，超脫痛苦的聖者；佛也不再有貪、瞋、癡三毒。

Buddha-nature is the innate, inherent potential to become a Buddha that resides in every being.

佛性，每一個人與生俱有，皆能成佛的自性。

Cultivation essentially means “practice.” Spiritual practice is very similar to cultivating and tending a garden. We first need to prepare the soil, clear out the weeds, plant the seeds, water them everyday, and finally after some time the seeds grow. Cultivation captures the principle of patience and everyday hard work required in gaining the

修行，基本上是實踐。精神上的修行就好像照料一個花園，我們首先需要準備土壤、拔草、下種、每天澆水；一些時日後，種子終於發芽成長。修行需要耐心跟每天努力的用功，才能獲得修行實踐的果實。

fruits of Buddhist practice.

Dharma refers to the teachings of the Buddha. Another meaning is the reality that the Buddha realized upon enlightenment. But when not capitalized, dharma(s) refer(s) to all phenomena—everything, whether concrete or abstract.

法，佛陀的教義。也是佛陀開悟所證得的真理。如果 dharma 的 d 不是大寫的時候，指的是所有的現象，包括具體的或抽象的。

Dharma Realm encompasses the entire universe ad infinitum. Buddhist cosmology does not speak simply of one world, or one universe, but rather speaks of world-systems upon world-systems extending beyond the bounds of space and time. Yet, this infinite reality is not beyond a single thought in the mind.

法界，涵蓋整個無極的宇宙。佛教的宇宙不單指一個世界或一個宇宙，而是超越時空限制、世界體系外的世界體系。但是，這個無限的真理卻不離一念心。

Dharma Protectors are beings who dedicate themselves to protecting the Dharma. Many lay people who support and “protect” the monastery are considered Dharma Protectors. Dharma Protectors can also refer to spiritual beings, who protect the monastery and people who are sincerely cultivating the Way.

護法，致力護持佛法的人；很多護持道場的在家人是護法；護法也可以是護持道場的鬼神眾和真心修行的人。

Eightfold Path consists of right understanding, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

八正道，包括（1）正見；（2）正思惟；（3）正語；（4）正業；（5）正命；（6）正精進；（7）正念；（8）正定。

False Thinking is having scattered and random thoughts that cover up our inherent wisdom. By developing a single-pointed mind from practice, we can penetrate through the myriad false thoughts and see reality as it is.

妄想，覆蓋我們自性智慧的散亂心思；如果我們練習一心不亂，就可以參透我們紛飛的妄想，找到真理。

Karma refers to mental, physical, and verbal deeds, each of which are causes that will bring about corresponding results in the future. The deeds we do are also the result of our past karma. Buddhism teaches that our choices affect our karma. The saying goes: We are what we

因果報應，指的是我們心裡上，身體上及言語上所作的因，日後會造就相應的結果。今生所做是前生的業果，佛陀教導我們，我們的選擇會影響我們的果報，相關偈誦如下：「欲知前世因，今生受者是；

have done and what we do we will become.

欲知來世果，今生作者是」。

Namo has multiple meanings, two of which are “homage” or “I return to.” This is often used in chants such as “Namo Amitufo.”

南無，有很多種意思，其中兩個是「禮敬」和「皈依」，通常用在唱誦當中，如「南無阿彌陀佛」。

Sangha literally means “community,” and in the traditional Buddhist definition refers to the ordained monastics.

僧，字面上的意思是社區或共同體；傳統的佛教定義為「受過具足戒的僧眾」。

Shakyamuni Buddha is the name of the historical Buddha who lived in India. Shakyamuni literally means sage (muni) of the Shakyamuni clan.

釋迦牟尼佛，歷史上住在印度的佛陀名號，字面上的意思是釋迦族的聖者（牟尼）。

Sutras are the teachings of the Buddhas, Bodhisattvas, or other awakened beings certified by the Buddha.

佛經，佛、菩薩或佛所授證覺者的教義。

The Three Refuges / Triple Jewel refer to the Buddha, Dharma, and Sangha. They are refuges in the sense that they are dependable guides that we can rely on in life. They are called jewels because they are considered rare and precious.

三皈依／三寶，三寶是佛、法、僧，他們是我們生活上可信賴的導師，所以是我們的皈依處；之所以稱為「寶」，是因為他們稀有而珍貴。

Conclusion 結語

We hope this booklet has been useful to you in getting acquainted with life in the monastery. We would like to end with another Buddhist principle—"nothing is fixed." Don't worry if you feel awkward or unsure how to act. That's how we all start out. Many of us come in the door spurred on by curiosity, a spiritual quest, or simply seeking a safe haven from the busyness of modern life. We couldn't possibly list all the different reasons people come to the monastery, but simply put, the monastery is a place where we can let go of worldly concerns and possibly find answers to the deeper questions in life. We hope this booklet has helped you understand a little bit of the spirit and purpose of this monastery. Please enjoy your visit.

我們希望這本手冊可以幫助您了解聖城的生活；我們要用「法無定法」來做結語。如果您覺得有點為難，或不知道該怎麼做；不用擔心，我們也都是這樣開始的。我們有的是因為好奇，有的是為了精神上的追求，或只是在忙碌的現實生活裡，尋求安全的避風港而來到這裡。我們沒有辦法條列出所有人們來到聖城的理由，但是我們可以說，聖城是一個我們可以放下所有世俗的罣礙，尋求可能解答生活上更深層問題的地方。我們希望這本手冊能幫您對聖城的精神層面和目的，有進一步的了解。祝您參訪愉快！



Directory of Monasteries 聖城各分支道場的地址電話

The City of Ten Thousand Buddhas 萬佛聖城

P.O. Box 217 / 4951 Bodhi Way, Ukiah, CA 95482 U.S.A.

Tel: (707) 462-0939 Fax: (707) 462-0949

Website: www.drba.org

E-Mail: cttb@drba.org

The International Translation Institute 國際譯經院

1777 Murchison Drive, Burlingame, CA 94010-4504

Tel: (650) 692-5912 Fax: (650) 692-5056

E-mail: wondrousdharma@gmail.com

Berkeley Buddhist Monastery / Institute for World Religions 柏克萊聖寺／法界宗教研究院

2304 McKinley Avenue, Berkeley, CA 94703 U.S.A.

Tel: (510) 848-3440 Fax: (510) 548-4551

E-mail: paramita@drba.org; www.berkeleymonastery.org

Gold Mountain Monastery 金山聖寺

800 Sacramento Street, San Francisco, CA 94108 U.S.A.

Tel: (415) 421-6117 Fax: (415) 788-6001

E-mail: drbagmm@jps.net

Gold Sage Monastery 金聖寺

11455 Clayton Road, San Jose, CA 95127 U.S.A.

Tel: (408) 923-7243 Fax: (408) 923-1064

E-mail: gsm@drba.org

The City of Dharma Realm 法界聖城

1029 West Capitol Ave., West Sacramento, CA 95691 U.S.A.

Tel/Fax: (916) 374-8268

E-mail: cdr@cityofdharmarealm.org

Gold Wheel Monastery 金輪聖寺

235 N. Avenue 58, Los Angeles, CA 90042 U.S.A.

Tel/Fax: (323) 258-6668 E-mail: drbagwm@pacbell.net

Long Beach Monastery 長堤聖寺

3361 East Ocean Boulevard, Long Beach, CA 90803 U.S.A.

Tel/Fax: (562) 438-8902

E-mail: lbnldrba@yahoo.com.tw

Blessing, Prosperity, & Longevity Monastery 福祿壽聖寺

4140 Long Beach Blvd. Long Beach, CA 90807

Tel: (310) 595-4966

Avatamsaka Vihara 華嚴精舍

9601 Seven Locks Road, Bethesda, MD 20817-9997 U.S.A.

Tel/Fax: (301) 469-8300 E-mail: hwa_yean88@msn.com

Gold Summit Monastery 金峰聖寺

233 1st Avenue West, Seattle, WA 98119 U.S.A.

Tel: (206) 284-6690 Fax: (206) 284-6918

E-mail: goldsummit@drba.org

Avatamsaka Monastery 華嚴聖寺

1009 4th Avenue S.W., Calgary, AB T2P 0K8 Canada

Tel: (403) 234-0644 Email: avatamsaka@drba.org

Gold Buddha Monastery 金佛聖寺

248 E. 11th Avenue, Vancouver, B.C. V5T 2C3 Canada

Tel: (604) 709-0248 Fax: (604) 684-3754

E-mail: drba@gbm-online.com www.gbm-online.com

Snow Mountain Monastery 雪山聖寺

P.O.Box 272

70024 NE Old Cascade hwy., Skykomish, WA 98288

Tel: (360) 677-2217; Cell: (425) 999-1553

Dharma Realm Buddhist Books Distribution Society 法界佛教印經會

11th floor, 85 Chung Hsiao E. Road, Sec. 6, Taipei, Taiwan.

Tel: (02) 2786-3022, 2786-2474 Fax: (02) 2786-2674

台北市忠孝東路六段 85 號 11 樓

E-mail: faiye@drbataipei.org

Amitabha Monastery 彌陀聖寺

7, Se Chien Hui, Chih Nan Village, Shou Feng, Hualien, Taiwan.

Tel: (03) 865-1956 Fax:(03) 865-3426

花蓮縣壽豐鄉池南村四健會 7 號

Dharma Realm Monastery 法界聖寺

20 Tong-hsi Shan-chuang, Hsing-long Village, Liu Kuei, Kaohsiung County, Taiwan, R.O.C.

高雄縣六龜鄉興龍村東溪山莊 20 號

Tel : (07) 689-3713; Fax: (07) 689-3870

Buddhist Lecture Hall 佛教講堂

31 Wong Nei Chong Road, Top Floor, Happy Valley, Hong Kong, China

香港跑馬地黃泥涌道 31 號 12 樓

Tel : (85-2) 2572-7644: fax: (85-2) 2572-2850

Ci Xing Monastery 慈興禪寺

Lantau Island, Man Cheung Po, Hong Kong, China

香港大嶼山萬丈瀑

Tel : (852) 2985-5159

Prajna Guan Yin Sagely Monastery 般若觀音聖寺 (紫雲洞觀音寺)

Batu 5 1/2, Jalan Sungai Besi, Salak Selatan, 57100 K.L., Malaysia

Tel: (03)7982-6560 Fax: (03) 7980-1272

E-mail: pgysml@gmail.com

Lotus Vihara 蓮華精舍

136, Jalan Sekolah, 45600 Batang Berjuntai,

Selangor Darul Ehsan, Malaysia

Tel: (03) 3271-9439

Dharma Realm Guanyin Sagely Monastery (Deng Bi An) 法界觀音聖寺 (登彼岸)

161, Jalan Ampang, 50450 Kuala Lumpur, Malaysia

Tel: (03) 2164-8055 Fax : (03) 2163-7118

Fa Yuan Monastery 法緣聖寺

1, Jalan Utama, Taman Serdang Raya, 43300 Seri Kembangan, Selangor Darul Ehsan, West Malaysia

Tel: (03) 3271-9439

Dharma Realm Buddhist Association, Penang Branch 馬來西亞法界佛教總會檳城分會

32-32C, Jalan Tan Sri, Tech Ewe Lim, 11600 Jelutong, Penang, West Malaysia

Tel: (04) 281-7728; Fax: (04) 281-7798

Guan Yin Sagely Monastery 觀音聖寺

166A, Jalan Temiang, 70200 Seremban, Negeri Sembilan, West Malaysia

Tel/Fax: (06) 761-1988

Gold Coast Dharma Realm 金岸法界

106 Bonogin Road, Mudgeeraba, Queensland 4213 Australia

Tel/fax: 61-755-227-822/61-755-228-788