

Volunteer Handbook

義工手冊

City of Ten Thousand Buddhas

萬佛聖城

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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?”

歡迎光臨萬佛聖城 這一讓您修身行道，敦品化性的獨特之地，讓您放下俗世的牽掛，專注在生命更深層的問題，如「我是誰？我要何去何從？及我如何無私地利益他人？」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, 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.

聖城不僅是男女眾法師奉獻一生，追尋覺悟的家 這裡澹泊的生活，更能幫他們專注於佛教的研習與修行，這裡也有很多在家眾，其中包括時常往返的義工 有些是聖城的鐵桿信眾，也有些只是對聖城生活方式好奇而已的訪客。

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.

我們歡迎您的來訪，也希望您的義工體驗很有意義、很值得。這份簡介為不熟悉道場規矩的新義工提供一些背景及基本資訊，也希望讓您對聖城的生活概況有些粗略的瞭解。

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.



1.2 創辦人簡介

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；他為比他更少機會就學的學童及成人，在家裡開辦了免費學堂。少年時期第一次接觸到的死亡，讓他意識到生命的無常；在知道佛教有一個結束生死輪迴的方法之後，他毅然決然出家修行。

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.

上人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。上人在親自體驗並看到人們的饑餓與窮苦後，開始日中一食，希望把自己省下來的食物，佈施給其他的人。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 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.

宣公上人在1962年來美國；1968年在舊金山創立佛教講堂，教導很多美國的年輕人；1969年，五位美國弟子發心出家，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. 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.

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。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是把學校當成學習技藝的場所，也應該同時培育良好的品德。

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士。有一次，他問隨國民政府去台灣的羅馬天主教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。如果我們可以攜手合作的話，那我們的宗教就可以和平共處。」之後，于斌樞機主教協助上人創辦世界宗教聯合會。在一次宗教聚會的客座講演中，上人鼓勵大家，成為他們宗教創始人理念上的真正信徒，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. 宣公上人善用幽默的方式生動地講解故事；在人們艱困的時候，他更以慈父的角色給人鼓勵；同時他也是位嚴格的導師，藉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，抵達智慧喜樂的彼岸。

1.3 Working in the Monastery – Instructions from Venerable Master Hua

服務道場 宣公上人開示節錄

“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.

萬佛城是一個佛教（在西方剛）開始的地方，我們每一個人在萬佛城裏邊，要拿出真正的智慧，真正的才能，凡是對萬佛城有益處的事情，我們不要儘等著木頭說話，或者泥巴開口才去做。舉凡一舉一動都是行佛法的時候，都是看你所學的佛法怎麼樣去用。

“All of you at the City of Ten Thousand Buddhas have your own talents and wisdom, so you should fulfill your responsibilities towards Buddhism. Don't just look for what is beneficial to yourself before doing it, or do it lethargically, going through the motions without being serious.

你們每一個人在萬佛城的，都有你們的才能，都有你們的智慧，你應該對佛教負起來一部份責任；不要儘找對我有什麼好處的事情我再去做去，或者萎靡不振，敷衍了事，苟且塞責這麼樣。

“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.

我現在和你們在一起研究佛法，你們這個事情也等著問師父，那個事情也等著問，站哪兒也要問一問：「我可不可以站著？」，邁步也要問一問：「我可不可以邁一步？」，到廁所去也問一問：「我好不好到廁所去？」你說你是不是是一個行屍走肉的人，這簡直太囉嗦！這也就是沒有拿萬佛城當自己本身的責任來看；要當本身的責任來看，就不會這麼樣推諉，令一切的事情都變成癱瘓。

“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.

我們現在人人都很忙，忙著修行，修行就要忙；你要不忙，就生了懶惰；閒著，就跟著打妄想；若是天天忙，這就是修道。有的人修行，特別要找一點工來做，因為我們這個心都像個猴子似的，它要沒有工作，它就要東跑一趟、西跑一趟、南跑一趟、北跑一趟、上跑一趟、下跑一趟，上下四方這六方，它都要跑遍。所以忙一點，就給這個猴子找一點工作；並且這也是護持道場。道場有事情，就要看成自己的事情，不要和道場分開。道場就是佛的道場，我們在這兒，我們就是眾生，我們眾生幫助佛的道場，佛就幫助我們眾生來成佛，所以你無論做什麼都要用一個真心去做。你有一種真心，那就有感應。

“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

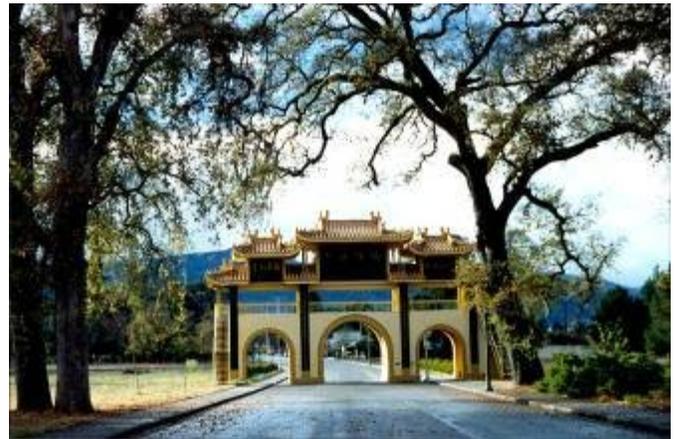
practice in our every gesture and movement, in every word and deed. If you know how to practice, then you will be practicing when you walk, stand, sit, and lie down. If you don't know how to practice, then when you walk, stand, sit, and lie down, you will be having false thoughts. All of us should protect 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，也是和念佛一樣，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 萬佛聖城

2.1 Introduction to the City of Ten Thousand Buddhas 簡介

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.



Front Gate of the City of Ten Thousand Buddhas

聖城座落在加州曼都仙諾郡，林茵疊翠，舊金山北去 110 英哩，總面積 700 英畝，其中大致 80 英畝的景觀地，其上約有 25 棟建築及可容納 300 部車子的寬潤停車場。聖城內有：如來寺 比丘之住處，喜捨院 比丘尼住處、法界佛教大學、育良小學、培德中學、養老院、有機農場及素食餐館。

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.

城中田野寬廣、果園草地，林木環抱；地處瑜伽谷，一片寧靜的田園景緻，氣候溫和，空氣清新，實乃住眾一個研習佛法、修心養性及親近同參善友的理想之地。住眾們分擔社區裏的工作，從中學習規範自身修持、平和自身心性。致力於清淨、無私的社區生活本身，就可能是聖城諸體驗中最高裨益、與振奮人心的。

2.2 People from All Walks of Life 人分士農工，門迎八方客



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.

住在聖城或參訪聖城的人來自社會各個階層：有亞洲人、西方人；年輕人及老年人、保守派及自由派、生意人及農人等等。也因為這樣，聖城成為一個很有趣（有時候也讓人摸不著頭緒）的地方。

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.

因為有難以勝數的眾生，所以佛教有無量無數的修行法門。又每一個人來自不同的背景，因此各以不同的方式來探索、研究、修習佛法。有的人因為信仰入門，有的人因為邏輯、理性入門；有的人喜歡精神上的禮拜、有的人喜歡靜坐及研究教理。在這個社區，我們尊重個人的差異性；在這裡，由於有著跟外界截然不同的人際往來，也因此開展了我們對事物的全新看法。

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.

聖城的義工有機會參與每天共修，晨起四點鐘，晚至九點半，安排緊湊，此乃佛教道場生活的獨特面之一，藉此律身，久成定力，後乃發本具之慧。

The schedule is as follows 日程表如下：

Time 時間	Event 事項
4:00-5:00AM	Morning Ceremony 早課
5:00-6:00	Meditation / Universal Bowing 打坐/拜願
6:15-6:45	Breakfast 早齋
7:00-8:00	Avatamsaka Recitation 誦華嚴經
8:00-10:00	Community Work / Classes 工作/上課
10:30-12:00PM	Meal Offering / Lunch / Three Refuges 上供/午齋/三皈依
12:30-2:00	Great Compassion Repentance 大悲懺
12:00-4:00	Community Work / Classes 工作/上課
5:15-5:45	Dinner 藥石(晚齋)
6:30-7:30	Evening Ceremony 晚課
7:30-9:00	Evening Lecture / Discussion / Self-study 聽經/討論/自修
9:00-9:30	Mantra Recitation 咒心
10:30	Bedtime 安板

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、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 Volunteer System 義工制度

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.

由出家眾出任的義工輔導員，可以為義工提供學習佛法的課程、討論及問答。舉例來說，出家眾可以領眾靜坐或舉辦討論會。

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.

是特定部門或區域的工作主管，可以提供工作所需要的工具、指導及監督。

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.

負責讓義工瞭解聖城，並介紹給整個社區。義工協調員負責審閱申請表、面試、延期申請及離開時的面談。

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.

法總根據義工的狀況，提供以下的服務項目來照料義工們的基本需求。

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. 聖城會為住在城區的義工提供合宜的住宿，而且每天提供三餐的素食。早齋 6:15-6:45，午齋 11:00-12:00，晚齋 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、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 如果在您居留期間需要收取郵件，請依照下列格式書寫郵件：

Your Name CTTB Volunteer Program - Men OR Women 4951 Bodhi Way Ukiah, CA 95482	您的大名 聖城義工 - - 男眾或女眾 4951 Bodhi Way Ukiah, CA 95482
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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「梭羅馬郡機場快車 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.

建議義工自行購買在聖城居留期間的健康保險（外國義工則必須俱備）。請將簽署後的醫療責任豁免表格交給義工協調員。

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).

男眾部份，小齋堂旁邊的洗手間裡有一架洗衣機和乾衣機（一進洗手間的右邊）。

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

女眾部份，每一棟宿舍都有洗衣機。

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.

洗衣機需用四個 25 分錢的銅板，乾衣機需用兩個 25 分錢的銅板。希望您儘量在指定的區域以晾曬的方式晾乾衣物，以節約能源。

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.

當義工抵達聖城，應先到行政辦公室報到；如果義工在行政辦公室下午六點關門後才抵達，請在隔天上午八點報到。離開當天，義工應到行政辦公室辦理離境手續。

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."

這些守則之所以設立，是為了維持一個寧靜、和諧、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.

所有的住眾遵循佛教五戒所概括的道德準則：（一）、不殺生，（二）、不偷盜，（三）、不邪淫，（四）、不妄語，（五）不飲酒（包括非法藥品、酒類、菸製品等）。經由五戒的遵守，我們的生活將更自由、更和諧，因為我們避免了違犯這些準則所引起的迷惑及負面後果。

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、留意他們的生活方式，因此男女眾是分開的。請留意男、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，因為這讓他們不易分心，也就可以專注在修行上。

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.

簡單舒適的衣著：在道場裡，應該穿著舒適、簡單樸素。舒適的衣物方便禪坐及修行，因為較容易拜佛、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，應該避免穿著曝露的衣物，如迷你裙、短褲、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、螞蟻、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.

尊重佛教經典及文字：佛教經典及文字都是佛教賢聖們對如何覺醒的教導，所以都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或帶進洗手間，而應該手持腰部以上。另外，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。

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 shallots¹, illicit drugs, and cigarettes into the monastery.

不可帶到道場的物品：請不要攜帶酒類、肉類（包括魚及鷄鴨）、蛋、含洋葱、大蒜、小蒜、韭菜或葱的食品、非法藥品及菸製品到寺院內。

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.

道場禮儀，念茲在茲：身體姿勢影響心境；所有姿勢，我們都應念茲在茲，其準則「行如風、站如松、坐如鐘、臥如弓」，並請留意不要在公共區域隨意躺臥。

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. 佛教徒通常避免食用這些植物，因為他們會助長怒氣及淫念。雖然我們不常留意，但是食物對我們的身體、心理及精神狀態會有很大的影響。

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(凌晨 4:00 5:00 點)、上供(上午 10:30 10:50)及三皈依(11:50 12:00)、晚課(晚 7:30-9:00 點)及聽經(7:30-9:00 點)。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).

鼓勵參加時段：拜願(晨 5:00 6:00 點)、誦華嚴經(晨 7:00 8:00 點)、大悲懺(下午 12:30 2:00 點)、及咒心(晚 9:00 9:30 點)。

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、並體貼他人。



Great Compassion Courtyard in the morning
晨曉時刻的大悲內院

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、清潔。我們外在的環境往往反應、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.

請不要任意放置食品，以免招引螞蟻及老鼠，並維護只在用齋時間飲食或日中一食的人。

7. 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: 道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, 一、計功多少，量彼來處；
I reflect upon my conduct, have I truly earned my share? 二、忖己德行，全缺應供；
Of the poisons of the mind, the most destructive one is greed. 三、防心離過，貪等為宗；
As medicine cures illness, I take only what I need. 四、正事良藥，為療形枯；
To sustain my cultivation and realize the Way,
So we contemplate in silence on this offering today. 五、為成道業，應受此食。

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.

感恩檀施之食物供養，取時則維持色身足矣。通過留意取用的食物、定時用餐，我們逐漸培養自律與定力，從而開發本具智慧。

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.

用完齋後，請將果皮有機物放在果皮桶內，一般垃圾放在垃圾桶裡，碗盤餐具放在籃子裡，以便洗滌；並請擦乾淨您用餐的桌面。

5. Please do not take any food from the dining hall. This food is an offering and should not be taken for personal consumption.
請不要把食物帶離開齋堂。所有的食物都是外來的供養，不可以帶離開齋堂，供個人食用。
6. Please refrain from eating the food on the school student's table. These were purchased with governmental funds specifically for the students.
早齋時，請不要取用學生餐檯上的食物，因為那些是用政府基金，特別為學生購置的。
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.
請勿自行打開儲物箱、冰箱找食物；如果您因為醫療上的關係，需要特別的食物，請事先知會我們。

4.5 Working 工作

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 6 discusses the general attitude towards work that is upheld at CTTB. For the daily schedule, see Page 10.

在道場工作讓我們有機會繼續修行、並成為這個社區的一份子。請以專心、體貼的態度工作。您可以在第六頁的第 1.3 項詳讀聖城工作的基本態度；並請參閱第十頁的日程表。



女眾法師在菜園出坡 *Buddhist nuns working in the field.*

4.5.1 Help During Big Events and Sessions 協助大型活動及各項法會

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

當大量訪客來參加大型活動及法會時，義工將協助社區的各項工作。

4.6 Leaving the CTTB Grounds 離開聖城時

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.

當您預定離開聖城、在他處過夜，或在白天期間離開瑜伽鎮，請填寫「離城申請表」，並交給義工協調員，讓我們知道您的去處，以備緊急事故、或您的親友必須聯絡您時之用。

Also please do not leave CTTB Grounds after 6pm unless it is an absolute necessity. 除非必要，請勿在下午六點以後離開聖城。

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接近的醫療機構所在。

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、找到工作的意義、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、批評或建議，請電郵vc@drbavolunteers.org或跟義工協調員聯繫。

