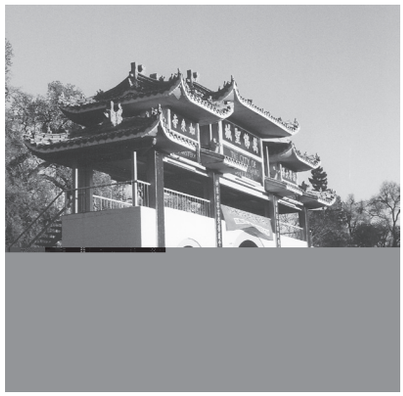

如何愛護聖城？

How Could We Cherish CTTB?

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A talk given by Chienhwa Huang on June 25, 2011
at Gold Mountain Monastery

在此想要和各位分享受戒的重要和殊勝，以及在聖城參加萬佛寶懺時出坡當義工的經驗，談談如何愛護聖城。每隔半月，誦菩薩戒的時候都會讀誦到《華嚴經》上的偈頌：「戒是無上菩提本，應當具足持淨戒，若能具足持淨戒，一切如來所讚歎。」

二○○八年在聖城受了五戒，二○○九年受了菩薩戒。特別是在受菩薩戒之後，才慢慢感受到自己行為上的改變，才深刻體會到受戒的法喜。在聖城所受的菩薩戒是六重二十八輕戒。尤其在剛受戒的一年裏，充滿了挑戰。每天在戒條的薰習中，身、口、意，一點一點慢慢地改變；每天都是在挑戰中學習，一天一天、一點一點地學。

每次打電話回臺灣，向母親報平安，都常常跟她分享受菩薩戒的殊勝與喜悅。今年二月，她終於決定在臺灣受了十重四十八輕的菩薩戒。真是令人讚歎！因為十重四十八輕的菩薩戒，戒條內容更微細，對在家眾而言，發心願意守這菩薩戒，真的是非常殊勝。她今年已經七十二歲了，在所有戒子中年齡是第二高。從二月至今，也才四個多月，我觀察到母親受戒後言行的改變，真的是不可思議。

她以前談話的內容，總是充滿抱怨，常常回憶以前不如意的往事，擔心兒孫，總是不斷的如撥放錄音機般的唸不停，不斷的重複不如意的回憶，充滿各種擔心。現在，縱使偶而抱怨過去的往事，也會很快的提起正念，提醒自己是受了菩薩戒的戒子，不能一直說人我、是非。受戒後，每天持誦《地藏經》一到兩部，吃淨素更容易了，六齋日的過午不食也較容易受持了。

才四個多月的時間，就有如此大的改變，我深刻感受到，諸佛菩薩對受菩薩戒的戒子慈悲的護持。兩週前，我打電話給母親，她說前幾天不小心跌倒，膝蓋受傷流血了，但是很奇怪，盡管年紀這麼大，但傷口很快復原，她深深地覺得是有諸佛菩薩護法善神的加持保護。

所以，諸位善知識，如果還沒有受五戒或菩薩戒，真的要珍惜機會，趕快受戒。不能一年拖過一年，不要怕受戒，只要誠心發心，諸佛菩薩都會加持的。以上是和諸位分享受戒的重要和殊勝，現在分享在聖城法會期間出坡的經驗。

I would like to share the importance and auspiciousness of taking precepts and also talk about my volunteering experience in CTTB during the ceremony of Repentance before Ten Thousand Buddhas sharing how we could cherish CTTB. Twice a month, when I recite the Bodhisattva Precepts, I will always read the verses of *Avatamsaka Sutra*: "Precepts are the roots of the supreme Bodhi; we should thoroughly uphold the pure precepts. If we can uphold the pure precepts persistently, we will surely be praised by Tathagatas."

I took the Five Precepts in 2008 and Bodhisattva Precepts in 2009. After taking the Bodhisattva Precepts, I gradually began to notice my own habits and behavior changing, and then I experienced the Dharma joy of taking the precepts. In CTTB, the Bodhisattva Precepts are the Six Major Precepts and Twenty-eight Minor Precepts. During the first year after I took the precepts, I learned how to hold them through challenges or mistakes every day. I have been gradually learning the precepts day by day, being mindful of my body, speech, and mind and slowly aligning my habits and behavior. I usually encounter challenges daily and learn the Precepts through those challenges little by little.

Whenever I call my mother in Taiwan, I always like to share the Dharma joy of taking and upholding the precepts. In February this year, she finally decided to take the Ten Major and Forty-eight Minor Bodhisattva Precepts. It was certainly wonderful to hear that she was willing to take the precepts. As a lay practitioner, it is really not easy to uphold the Ten Major and Forty-eight Minor Precepts because this set of precepts is much more detailed. It is surely magnificent to hear someone to make up the mind of doing it. She is 72 years old now and the second eldest among the preceptees. It has been only four months since she took the precepts. I have noticed the change of her habits and it is truly

在資源回收中心的垃圾呢？」他說：「玻璃瓶、塑膠瓶、鐵罐，可以賣一點點的錢。但是堆放在貨櫃中無法回收的一般垃圾，聖城會花錢請垃圾車來載，一袋一袋的算錢。」

聽了之後，嚇一大跳！每一袋垃圾，都會浪廢聖城的錢，每次大法會〈譬如萬佛寶懺〉，都會有上百人從世界各國來參加，每天從男寮、女寮宿舍收來這麼多的垃圾，都會浪廢聖城的錢，去請垃圾車來載。我才驚覺，我不能製造太多的垃圾，否則都會浪廢到聖城的錢，這些錢都是善男信女，血汗賺來的，真的是浪費不得！

我打開從男寮、女寮收來的垃圾袋時，常常看到各種食物的包裝垃圾，我不禁納悶：在宿舍裡，不是不能帶食物的嗎？更何況是在宿舍吃東西呢？為何會有各種食物的包裝垃圾呢？難道是從五觀堂，把食物帶到宿舍去吃的？這樣的行為，當然是不許可的。

譬如，宿舍來的垃圾袋裡，有許多餅乾、麵包的包裝；還有水果渣；最多的是各種小袋隨身包多穀類粉的沖泡飲品，好像芝麻糊、黑豆薏仁山藥三合一粉、咖啡等各種沖泡飲品的小袋。

在聖城內，法師很慈悲，他們都只吃一餐，但對於來參加法會的善男信女以及常住義工，在小齋堂內，都是有準備早、晚餐給大眾享用的。在宿舍吃東西，會引來螞蟻、蟑螂、老鼠這些眾生。法會結束後，義工打掃宿舍時，就很容易造殺業，尤其是那些小螞蟻。

如果您選擇在宿舍用早餐或晚餐，而不到小齋堂去用餐，雖然是吃自己帶來的食物，覺得這樣很方便，但這樣的行為，不僅會製造垃圾，增加義工處理垃圾的負擔，而且會浪費聖城不得不用來處理垃圾的經費，還會引來螞蟻，以致義工打掃宿舍時造殺業。這樣做真的會把自己辛苦參加法會的功德給漏失掉。

其實道場設這些規矩，並不是要讓大家覺得不方便，實際上是要來保護大家的，讓大家不把功德給漏失了。在座諸位善知識，都是老修行，也來聖城參加各種法會很多次了，希望諸位都不會帶食物到聖城來，更不會在宿舍吃各種食物或沖泡各種飲品。希望在座諸位善知識，能夠慈悲提醒可能是初來聖城的信眾，他們也許不知道宿舍的規定，善意地提醒，他們才不會把辛苦修行的功德給漏了。這樣我們才會盡到保護聖城的責任。

bottles, plastic bottles, cans, and recyclable paper would be sorted out and tied up. All the non-recyclable trash would be combined and put in the truck in the back.

After a few days of working, as long as I opened a big black trash bag and looked inside, I could usually figure out where the trash came from. For instance, if the trash came from schools; it usually had lots of notebooks. If it came from offices, it had lots of paper. Whether it came from the dorms, restrooms, or kitchen, it could easily be recognized.

One day, I asked Guo Shun Shi: "How does CTTB deal with these recyclables?" He said: "Glass bottles, plastic bottles, and cans could be turned in for a little money, which CTTB uses to call for the garbage truck to pick up the non-recyclable garbage."

I was shocked by his words. It dawned upon me that I should not generate too much trash. Otherwise, I would waste CTTB's funds, every penny of which had been donated by sincere disciples who had earned it through hard work. Certainly, these funds should not be wasted.

When I opened a trash bag from the dorms, I would usually see various food packaging. I wondered, "Isn't it the case that we are not allowed to bring food or eat in the dorms? Where did this food packaging come from? Did someone bring the food out of the dining hall – which is also not allowed?"

For example, I saw empty packages of cookies, bread, and small bags of instant drinks such as sesame powder drink, black bean drink, barley drink, and instant coffee.

In CTTB, all Dharma Masters are very compassionate. They uphold the precept of eating only one meal a day. However, they still prepare breakfast and dinner for all lay practitioners in the dining hall. If we eat in dorms, it attracts small critters such as ants, cockroaches, or rats. After the Dharma assembly is over and we leave, volunteers cleaning the dorms may accidentally kill these ants and create killing karma.

If we think that it is convenient to eat in dorms for breakfast or dinner, eating the food we brought and not going to the small dining hall, we would create more trash and more work for volunteers, waste CTTB's funds, attract ants, cause killing karma, and lose some of the merit we accrued from joining the Dharma assembly.

In fact, these dormitory rules were created to protect us. The rules were not made to cause us inconvenience. The rules will protect us from losing our merit while we participate in Dharma assemblies. All of you are all seasoned cultivators and have been to CTTB many times for various Dharma assemblies. I sincerely hope that you would not bring food to CTTB nor eat various foods or drink in dorms. I also hope that you would kindly remind newcomers because they might not know the dormitory rules. Thus, we will not lose the merit accrued from attending Dharma assemblies, and we can fulfill our responsibility of taking care of CTTB.