

The Daily Routine of a Yogi Monk

(Yogāvacara Dinacariyāva)

NAMO TASSA BHAGAVATO, ARAHATO, SAMMĀSAMBUDDHASSA

1. A yogi monk, who has dedicated his life to The Buddhas' Teaching, and wishes to find solace in the attainment of the supreme bliss of Nibbāna, should always keep that objective in mind in order to achieve the same.
2. A yogi monk who is not sick should make it a habit to wake up before dawn. Having woken up, he should rise from his bed immediately, attend to his toilet quickly, chant a protective sutta, study or meditate, and thus not waste his day away.
3. He should, at the right time, attend to The Buddha [the shrine room], to teachers, sick or senior monks and so forth. If he so wishes, he can go to the refectory for breakfast. He should attend there to his needs without delay, and then return to his dwelling.
4. He should then attend to his routine business such as studying Dhamma, keeping his body clean, and meditating. Before the gong sounds for the alms-round, he should rinse his bowl with clean water, put it into its bag and place it aside properly.
5. When the gong sounds for the alms-round, he should worship the Triple Gem, robe himself, hang his bowl over his [left] shoulder, and keeping his mind on his meditation, he should arrive at the appointed place within five minutes. He should, still paying attention to his meditation, proceed with the other monks, and when near the alms-hall, he should do his alms-round meditating on Mettā. Having received his alms, he should when returning not fail to resume his meditation.

禪修僧侶的日常作息 (Yogāvacara Dinacariyāva)

Namo tassa Bhagavato, Arahato Sammāsambuddhassa.

禮敬彼世尊、阿羅漢、正自覺者

1. 做為一位禪修的僧侶，既已奉獻自己的生命給佛教，而且希望藉由體證無上的涅槃之樂來找到慰藉〔酥息〕，為了證得同樣的目的（體證涅槃），應當經常謹記該目的。

2. 當禪修的僧侶未生病時，他應當保持在黎明之前就醒來的習慣。一旦醒來之後，應當立即從他的床起來，迅速地從事他的盥洗工作，念誦護衛經，研讀（經典）或禪修，而不要浪費其寶貴的光陰。

3. 在適當的時候，他應當服侍佛陀（佛殿）、導師、生病（的比丘）或長老比丘們等等。如果想要的話，他可以到齋堂用早餐。應當依他的需要而立刻前往（用早餐），然後返回他的住處。

4. 然後應當處理他的例行事務，例如：研讀佛法，保持其身體潔淨，以及禪修。在托鉢的打板聲響之前，他應當用乾淨的水來洗他的鉢，接著把它放進鉢袋，並且適當地放在一旁。

5. 當在托鉢的打板聲響之時，他應當禮敬三寶，披著袈裟，並將其鉢背在（左）肩上，而且將心保持在他的禪修上；他應當在（出發托鉢的）五分鐘前，就到達指定的（排班）地點。他應當持續地專注在他的禪修上，與其他僧侶一起前進；當接近托鉢堂之時，他應當對其托鉢（堂）的周遭修習慈愛（Mettā）。當接受了食物，在返回之時，他不應忘失其禪修對象。

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6. After he has attended to his needs in the refectory, and after the worship in the shrine room, he should meditate for about an hour on his usual meditation subject, and if he has no studies to do, he should devote the rest of his time only to meditation.
7. He should do his chores at around 5p.m., conclude the evening worship etc., and inquire about the well-being of senior etc. monks. If he so wishes, he can partake of a refreshment, and should then return to his dwelling with a pure mind.
8. He should, unless he chants protective suttas, meditate till the end of the first watch. At 10 p.m., when going to sleep, he should determine: "I shall wake up before day-break."
9. He should take note of all his daily activities, write a timetable, place it before him, and determine not depart from it for any reason.
10. He should not talk with donors about requisites. If invited, he may, after having obtained permission from his teacher or another senior monk, deliver a dhamma talk; during which occasion he should remember his status as a yogi, and be mindful.
11. Since speaking of internal affairs to outsiders, and external affairs to insiders may give rise to dissension, he should guard himself fully against [such activities].
12. Since ones' good or bad qualities manifest through ones' postures of walking etc., he should, whether in private or in public, always deport himself in a manner true to recluse (*samaṇa*). This applies also to his speech.
13. It is proper that, insofar as he is able, a yogi monk does all his work himself. When doing such work he should have taken care beforehand that there is no break in his calm and peaceful demeanour, or manners befitting a recluse.

6. 在齋堂用完（午）餐，以及在佛殿禮敬之後，他應當對其常規的修行法門禪修大約一個小時。假如他沒有研讀（經教）的功課，他應當把其餘時間用來禪修。

7. 他應當在下午五點左右做其工作和義務，在做完了晚課等等，接著去頂禮並詢問有德行的長老等比丘。假如想要的話，他可以服〔飲〕用非時漿〔夜分藥〕和七日藥（gilampasa），然後應當以一顆清淨的心返回其住處。

8. 除了念誦護衛經外，他應當禪修到初夜的終了時刻。當在晚上十點就寢之時，他應當決意：我將在黎明之前醒來。

9. 應當注意其所有的日常作息，將它寫在作息時間表上，並放在其面前，而且決意不要由於任何原因而破壞其（日常作息）。

10. 不應該與施主們談論有關必需品的事宜¹。假如施主邀請，在取得其導師或其他長老比丘的允許之後，他可以（接受邀請），並講演一場佛法開示，在該場合期間，應當謹記與留意的是——他的身份是一位禪修者。

11. 由於對外人談論內部的事務，或對裡面的人談論外面的事務，都可能引起紛爭，因此他應當完全地保護自己，不要做那樣的行為。

12. 由於一個人的德行，通常會從走路等威儀表現出來，所以無論在私下或公開場合，他應當總是將自己顯現出沙門（samana）的真實模式，使自己舉止得體；在講話的談吐方面也是一樣。

13. 只要在他能力所及的範圍之內，禪修的僧侶親自做其所有的工作，那是適當的。然而，當在做如此的工作之前，應當先衡量的是——不應由於做如此的工作而破壞其內心的寧靜以及優雅的威儀，或者適合一位沙門的儀態。

¹ 即不可以與施主直接乞求或暗示有關衣、食、住、藥等生活用品的事宜。

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14. A yogi monk is not allowed to even speak too much, let alone to join in idle talk. Therefore, unless it is absolutely necessary, he should not go to the dwelling of others. He should aim at purity of conduct when moving about: going to worship The Buddha [shrine room], or going for alms etc.
15. Since it behoves him, even at the cost of his meditation, not to annoy others, there is no need either for him to boast about or make a display of his virtues and cleverness in front of others.
16. The requisites, which he uses regularly, are made easy to use if he keeps them orderly in a fixed place. That way he can do his work quickly, and keep a tranquil mind.
17. When, due to objects entering his mind, attachment, aversion or any other mental defilements arise, he should take notice of them, arouse the sense of being a yogi, and thereby become skilful at avoiding such pitfalls.
18. He should always maintain external cleanliness, and maintain internal [mental] cleanliness by reflecting several times a day on suttas such as the *Dasadhammasutta*², *Ākaṅkheyyasutta*³ etc., and on ‘the grounds for a sense of urgency’ (*saṃvegavatthu*)⁴, and be thus always intent on progress.
19. He should know how to perform major and minor work of the Saṅgha well, and how to deliver a dhamma sermon of substance, lasting about fifteen minutes. Whatever work he undertakes, he should take care to perform it orderly, properly and neatly.

² A v.87

³ M i.33-6

⁴ “These are the four, namely, birth, ageing, sickness, and death, with the suffering of the States of Loss as the fifth, and also the suffering in the past....[and] future rooted in the round [of rebirths], and the suffering in the present rooted in the search for nutriment.” (Vism IV, 63)

14. 做為一位禪修的僧侶，不允許過分的談話，更不用說參與無用的閒聊了。因此，除非絕對的必要，否則他不應當去他人的住處。無論去（佛殿）禮佛或前往托鉢等等，當在前往和返回之時，應當以行為的清淨為目的。

15. （做為一位禪修的僧侶，）沒有必要自誇或在他人面前展示自己的戒行和聰明，因為那會影響自己的禪修，也會干擾他人⁵。

16. 常規使用的日常用品，假如他有秩序地放在一個固定的位置，則將使他容易取用。如此則能使他工作迅速，並且保持一顆寧靜的心。

17. 當由於所緣進入內心而生起貪著、瞋恚或其它煩惱之時，他應當警覺它們。因此，禪修者對其感官所生起的（心理現象），他應當熟練它們，而且避免掉入如此的陷阱。

18. 他應當藉由每天省察幾次如《十法經》（*Dasadhammasutta*）⁶和《假如希望經》（*Ākaṅkheyyasutta*）⁷等經，來使他的外在經常保持潔淨，以及使他的內（心）經常保持清淨；而且透過省察悚懼事（*saṃvegavatthu*—能產生警惕感的事物）⁸，藉此以使自己在修行上經常保持進步。

19. 他應當知道如何很好地執行僧團的主要和次要工作，而且如何去準備並講演一場至少大約十五分鐘的佛法開示。無論在他從事任何工作之時，他應當小心地從事，而且是有次序、適當和靈巧地進行。

⁵ 或譯為：由於那是他所應當做的，即使會影響自己的禪修，也不要干擾他人。

⁶ 《增支部》第五冊，第八七頁。

⁷ 《中部》第一冊，第三三~三六頁。

⁸ 「八種悚懼事，即是生、老、病、死四種，以及惡趣之苦為第五，由於過去的輪迴苦，未來的輪迴苦及由於現在的求食之苦為第八。」《清淨道論》第一三五頁。

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20. He should always remember that fulfilling the duties towards visiting monks helps cultivate ones' virtues, and that coming into conflict with those whose conduct is unbecoming of a co-resident causes diminution of ones' virtues.
21. Should travel be absolutely necessary, he should undertake it as prescribed in the Regulations of these Yogi-Hermitages (*Yogāshramīya Katikāvata*)⁹.
22. Having considered the fact that knowing how to do ones' chores and duties thoroughly, neatly and orderly helps perfect ones' Sīla (virtue), he should endeavour to be thus dutiful.
23. He should give up excessive correspondence, as well as internal and external association obstructive to the life of a yogi monk.
24. Since unencumbered living is the easiest way to lead the monks' life, it behoves him to refrain from hoarding even books. He should, furthermore, refrain from having newspapers full of obscenity so much as near him.
25. Conducting ones' work [meditation etc.] in accordance with the Regulations of the Shrī Kalyāṇī Yogi-Hermitages (*Shrī Kalyāṇī Yogāshramīya Katikāvata*) and the Regulations of ones' place of residence is for the convenience of you who reside here and that of others. It behoves you, therefore, to impress them upon your mind.

**The Daily Routine of a Yogi Monk
is herewith concluded**

⁹ Please see below Regulation 41.

20. 他應當經常記得：圓滿為來訪客比丘服務的義務，會增長自己的戒德；與行為不適當的同住者〔比丘〕產生衝突，會損減自己的戒德。

21. 假如該旅行是絕對必要的，他應當遵照在禪修者僧寺規約（Yogāshramīya Katikāvata）¹⁰所記載的那樣而奉行。

22. 在思考了瞭解如何完全、靈巧以及有次序地去從事自己的雜務和義務，能增長自己戒德（Sīla）的事實後，他應當致力於如此地盡責（奉行）。

23. 他應當捨棄過度的信件往來。過度地與內部和外面的人員交往，會對一位禪修的僧侶生活造成妨礙。

24. 由於沒有負擔的生活是導致比丘生活最容易的方式。即使是書本，也理應克制去貯藏它們。他更應當克制那些充滿猥褻（照片）的報紙，不要把它們放在自己的身旁。

25. 依照禪修者僧寺規約（Yogāshramīya Katikāvata）以及個人僧寺的規約而從事自己的工作（禪修等等），會方便你和其他人在這裡居住。因此，這些規章是值得你把它們印記在你心裡的。

禪修僧侶的日常作息在此已經結束

¹⁰ 請見下面的規約第四十一條。