

Regulations for the Yogi-Hermitages (*Yogāshramīya Katikāvata*)

[Preamble]

*“Svākkhātaṃ brahmacariyaṃ, sandiṭṭhikamakālikaṃ
yattha amoghā pabbajjā, uttamatthassa pattiyā
yāya saddhā pabbajito agārasmānagāriyaṃ
tam’eva saddhaṃ brūhehi, mā kāmassa vasaṅgami.”¹*

**“The life of purity is well-proclaimed,
Visible here and now and of immediate results,
Wherefore the Going-forth is not in vain
For the attainment of the supreme goal
By one who has gone forth in faith
From home to homelessness.
That very faith you too may develop
And get not under pleasure’s sway.”**

1. With this excellent invitation, the sons of good family who have entered upon The Buddha’s Sāsana, exquisite in its taste of peace, and who have recognized the chief purpose of the superior Sāsana, should arouse the noble wish to nourish that inner great power [of faith].
2. It was said [by the Buddha]: **“Mahānāma, he who has faith is prosperous, not he who does not have faith.”** etc. ² Accordingly, the qualities of faith, mindfulness, energy, concentration and wisdom should be nourished so as to acquire these special benefits mentioned in the above [sutta].

¹ This stanza is a compilation of Sn 567, Th 837 and S i.198.

² “*Saddho, Mahānāma, ārādhako hoti, na assaddho.*” (A v. 329, 333)

禪修者僧寺規約

(Yogāshramīya Katikāvata)

前言

“Svākkhātaṃ brahmacariyaṃ, sanditṭhikamakālikāṃ,
yattha amoghā pabbajjā, uttamatthassa pattiyā,
yāya saddhā pabbajito agārasmānagāriyaṃ,
tam’eva saddhaṃ brūhehi, mā kāmassa vasaṃgami.”³

梵行已善說，現見與即時，
證得最上義（的涅槃），出家方不虛，
依信而出家，從家成無家，
你當增長信，莫被欲自在〔不要被欲樂所支配〕。

1. 由此極佳的邀請，那些已經進入佛教的良家子弟，其（解脫的）寂靜滋味是殊勝的；而且既已瞭解了教法首要目的的殊勝者，應當生起聖希求，以長養內在的偉大力量（信心）。

2. （佛陀）曾開示說：「大名（Mahānāma），成功者⁴是有信心，而不是沒有信心的」等等⁵。就如信的特質一般，也應當長養精進、念、定及慧的特質，以獲得上述（經典）所提到的那些特殊利益。

³ 這兩首偈頌是由《經集》第五六七偈，《長老偈》第八三七偈和《相應部》第一冊，第一九八頁合併編輯而成的。

⁴ 「成功者」——達成者、證得者。（Ārādhakoti sampādako paripūrako.）《增支部註》第五冊，第八一頁。

⁵ “Saddho, Mahānāma, ārādhako hoti, na assaddho.”《增支部》第五冊，第三二九；三三三頁。

Regulations for the Yogi-Hermitages

3. This Establishment of Yogi-Hermitages should comprise:
 - i) A community of bhikkhus who are devoid of wishes which go against the Sāsana, such as desire for gain, fame, or praise; who know the chief purpose of the Sāsana; are endowed with good qualities, such as faith; have resolute energy; and are ready to dedicate their lives [to the Sāsana];
 - ii) A board of lay patrons devoted to the chief purpose of the Sāsana, who have shown that they aim to invigorate the way of practice as taught by the fully Enlightened One, and are generous, virtuous and intelligent; and
 - iii) A suitable environment.

4. This community [if bhikkhus] should observe the same [vinaya] training rules and way of life; should share and share alike; should have no kind of disputes about the practice of the regular teachers and pupils here; and should rejoice in each others' prosperity.

5. Since only capable individuals with sufficient merit should be admitted into this eminent movement, the vetting procedure of this Establishment should be followed carefully and thoroughly.

6. Since major or minor points of etiquette, such as how to wear one's robes and the non-uniformity of requisites, may occasion many disputes, giving rise to situations obstructive to the main task, this community should have the same dispositions, practice [observances, requisites etc.] and abstinences.

7. This community of bhikkhus should not get involved in merit-making ceremonies conducted by any such laypeople or monks as engage bhikkhus for [religious] decoration, in order to demonstrate their own importance and superiority.

8. This community [of bhikkhus] should not get involved in any merit-making ceremonies or festivals etc., which are obstructive to the course of instruction of this Establishment.

3. 這個禪修者僧寺的教團應當包括：

(1) 比丘僧團應是避免違反佛教的諸希求者，例如：欲求利養、名聲或稱讚；瞭解教法的首要目的者，是致力於擁有良好特質的，例如：信心，擁有堅強的精進，而且是已經準備好將其生命奉獻給（佛教）的。

(2) 在家信施理事會獻身於教法的首要目的，（應當）是已經顯示了他們的目的，以鼓舞依照正自覺者（的佛陀）所教導的修行方法（而修行的僧眾），而且（那些施主，他們應該）是慷慨、有戒德和明智的。

(3) 並且（提供）一個適宜的環境。

4. 這個比丘僧團，應當遵守一致的（戒律vinaya）學處和生活儀法；無論在（戒規的）哪個部分〔應當一視同仁而隨喜〕；不應由於這裡導師和弟子們的常規性做法，而有任何的紛爭；而且應當互相隨喜他人的成就。

5. 因為只具有能力且足夠福德的人才能允許進入這個卓越的團體，所以在（進入）此教團的考核過程，應當仔細而且完全地（依規定）進行。

6. 由於大大小小規約的見解，例如：披著袈裟的方式、日用必需品的不一致（等），有時可能引起紛爭，而所引起情節，也可能造成從事主要任務的障礙；因此，這個教團應當有相同的處理方式、實踐（宗教儀規、必需品等等），以及戒規。

7. 這個比丘僧團，不應忙於由任何在家居士或比丘們所引導的做功德儀式，使比丘們參與來充當（宗教的）裝飾，以展示他們自己的重要與優越性。

8. 這個比丘僧團，不應使（僧眾）忙於任何會對這個教團的教育課程構成障礙的做功德儀式或節慶等等。

Regulations for the Yogi-Hermitages

9. Since the instruction given should cover all aspects of the practice of forest monks, the ethos to be cultivated in the Yogi-training Hermitages should be identical to that of the Yogi-Hermitages.
10. Since the supreme goal can be attained only with genuinely good intention, one should cultivate pure conduct and give up hypocrisy, flattery etc. completely.
11. **“So too, prince, there are these five factors of striving. What five? Here, prince, a bhikkhu [i] has faith, he places his faith in the Tathāgata’s enlightenment thus: “The Blessed One is worthy...blessed.” [ii] He is free from illness and affliction, possessing a good digestion that is neither too cool nor too warm but medium, and is able to bear the strain of striving. [iii] He is honest and sincere, and shows himself as he actually is to the Teacher and his companions in the pure life. [iv] He is energetic in abandoning unwholesome states and in arousing wholesome states; steadfast, of strong effort, and persevering in the cultivation of wholesome states. [v] He is wise; he possesses wisdom regarding the rising and passing away of phenomena that is noble and penetrative, and leads to the complete elimination of suffering. These are, prince, the five factors of striving.”**

Thus, having reflected on these factors, mentioned in the Majjhima Nikāya *Bodhirājakumārasutta* (M ii.95), which are necessary to a bhikkhu engaged in meditation, one should endeavour to become possessed of them in full.

12. Since it is said: **“When conferring the pabbajjā-ordination, one should do so only after having examined [the ordinand]”**⁶, the pabbajjā-ordinands should be examined carefully, in order to gain a good idea about them. The successful ordinands should then be established in ten precepts; be placed as lay-renunciants (*paṇḍupalāsa*) in a suitable hermitage; be taught the dhamma textbooks, and duties etc. for sāmaṇeras (novices): and only those are successful in their examination should be ordained.

⁶ “*Pabbājento’pi sodhetvā pabbājetha.*” (VA iv.1232) The CD-ROM by Vipassana Research Institute has *pabbājentā sodhetvā...*

9. 由於所給與的教導（內容），應當涵蓋森林僧侶實踐的所有面向，所以諸禪修者養成僧寺〔教學道場〕所教導的精神特質，應當與諸禪修者僧寺（的精神特質）一致。

10. 由於只有以最真誠的善意圖，才能體證最上的目標（涅槃），所以人們應當培育純淨的行為，並且完全地捨棄矯飾〔偽善〕、諂媚等等。

11. 「同樣地，王子，有五種精勤支。是哪五種呢？在此，王子，（1）. 比丘有信，他相信如來的菩提：『彼世尊是阿羅漢，……，世尊。』（2）. 他既沒有病，也沒有痛苦；他既不太冷，也不過熱，而是中庸的體質，有強的消化力，能夠堪忍精勤。（3）. 他既不狡猾，也不奸詐，只是將自己如實地顯現給他的導師、或有智慧的同梵行者們。（4）. 他是以捨斷不善法、具足善法而住於發勤精進者，對諸善法（的培育）是強力、堅固、勇猛、不捨重擔的。（5）. 他是有慧者，他具備關於聖、抉擇〔透徹〕，而能導至完全苦盡的生滅之慧。王子，這是五種精勤支。」

因此，省察了在《中部·菩提王子經（Bodhirājakumārasutta）》所提到的這些要素後，對一位致力於禪修的比丘而言，應當致力於完全地擁有它們。

12. 由於如此說：「只有在經過考核之後，才可以為其授與出家戒。⁷」為了對這點能得到好的做法，應當細心地考核欲出家受戒者。通過考核的受戒者應當住在一座適當的僧寺，以欲出家者（paṇḍupalāsa居家出離者）的身分受持十戒；並且教導他們佛法的教科書，以及（如何奉行）義務等等。至於沙彌（sāmaṇera）們，只有在他們考試通過之後，才能授與（具足）戒。

⁷ “Pabbājento’pi sodhetvā pabbājetha.” 《律藏註》第四冊，第一二三二頁。The CD-ROM by Vipassana Research Institute has pabbājentā sodhetvā....

Regulations for the Yogi-Hermitages

13. Those [lay-renunciants] who turn out to be unfit for pabbajjā-ordination, are possessed of [e.g.] the disqualifications for the going-forth (*pabbajjā-dosā*)⁸, or are unfortunate in lacking merit, virtue, intelligence, or faith, or in being lazy etc., should be expelled from the classes for lay-renunciants.
14. Discrimination on the grounds of race, caste etc., should not be practised by either teachers or pupils.
15. Since it was said [by The Buddha] that association with somebody by associating with whom wholesome states decline, and unwholesome states increase, should be avoided, and since by association with people admitted as stewards or monks the modesty of the monastic community who possess such can be lost, such people should be examined prior to being accepted.
16. Both sāmaṇeras and higher ordained monks who come from elsewhere to receive training should be questioned thoroughly about their reasons for doing so, and can be admitted only if they have a referee [preceptor or teacher] etc. The re-ordination of sāmaṇeras, and the confirmation of the higher ordination (*dalhikamma upasampadā*) of higher ordained monks who come from elsewhere, should always rest in the hands of the Most Venerable Chief Advisor at the Head Monastery of this Establishment of Yogi-Hermitages, and [those sāmaṇeras and higher ordained monks] can be admitted only by him.
17. It was said [by The Buddha]: **“Monks, I know not of any other single thing that conduces to such great harm as does friendship with the evil.”**⁹ Hence, association with evil friends, which is the cause of nothing but harm, should like a venomous snake be avoided. Having established oneself in modesty according to the dhamma instruction: **“May the pure live together with the pure, and be mindful”**¹⁰, one should have spiritual and material dealings with only such as are modest.

⁸ Such as being a eunuch, hermaphrodite, matricide, patricide etc.

⁹ “*Nāhaṃ, bhikkhave, aññaṃ ekadhammā’pi samanupassāmi, yaṃ evaṃ mahato anattāya saṃvattati yathayidaṃ, bhikkhave, pāpamittatā.*” (Ai.16)

¹⁰ “*Suddhā suddhehi saṃvasaṃ kappayavho, patissatā.*” (A iv.172; Sn 283)

13. 那些欲出家者〔居家出離者〕，當他們被證明是擁有出家的缺失（pabbajjā-dosā）¹¹者，或者是不幸地缺乏功德、戒德、明智、信心，或懶惰等等，而不適於出家受戒時，應當開除其欲出家者〔居家出離者〕的身分。

14. 無論老師還是弟子們，都不得從事以種族或種姓階級等為根據的歧視（他人行為）。

15. 由於（佛陀）曾說：應當避免與諸善法低微而諸不善法增長者相處；而且，假如允許擁有那樣素質的人來當淨人或僧侶，可能失去僧團的莊嚴，所以在接受他們（成為淨人或出家）之前，應先予以考核。

16. 凡是從別處來的沙彌和比丘們（想來此教團）受戒，應當徹底地詢問他們來受戒的理由，而且只有在當他們有一位推薦人（戒師或導師）等等時，才可能被允許（來此教團受戒）。從別處來的沙彌們的再受戒及比丘們的強化確認羯磨受具足戒（dalhikamma upasampadā），應當永遠依止（受學於）禪修者僧寺教團總部的最尊敬首要導師，而且（那些沙彌和比丘們）只有在他的允許下，才能（受戒）。

17. （佛陀）曾說：「諸比丘，我不見有任何其它一法，像惡友一樣會導致如此地大不利。¹²」因此，與邪惡的朋友相處，只有壞處而已，應當像毒蛇般的避免。已經使自己建立起謙和者，依照佛法的指示：「清淨者應當與清淨者共住，而且互相敬重¹³」，（僧侶）在精神和物質方面，應當只與謙和者相處。

¹¹ 例如：般達咖（黃門，被閹割者），兩根（陰陽人），殺母者，殺父者等等。

¹² “Nāhaṃ, bhikkhave, aññaṃ ekadhammam’pi samanupassāmi, yaṃ evaṃ mahato anattāya saṃvattati yathayidaṃ, bhikkhave, pāpamittatā.” 《增支部》第一冊，第一六頁。

¹³ “Suddhā suddhehi saṃvasaṃ kappayavho, patissatā.” 《增支部》第四冊，第一七二頁；《經集》第二八三偈。（Tattha kappayavhoti kappetha, karothāti vuttaṃ hoti. Patissatāti aññamaññaṃ sagāravā sappatissā.）《經集註》第一冊，第三一二頁。

Regulations for the Yogi-Hermitages

18. In order that nobody takes the liberty to transgress [vinaya] rules according to circumstances, the virtue of restraint according to the Pātimokkha (*pātimokkha-saṃvara-sīla*) should be observed by recollecting the motion (*ñatti*) passed by the Saṅgha at the council of five hundred, and thus no major or minor rules should be infringed.
19. The virtues of sense-restraint (*indriya-saṃvara-sīla*), of livelihood-purification (*ājīva-pārisuddhi*), and of reviewing one's requisites (*paccayanissita-sīla*) should be studied well, and also guarded well, as indicated in the stanzas: "As a hen guards her eggs" etc.¹⁴
20. The dhamma instructions: "**He who does not fulfil his duties, does not fulfil his virtue**" etc.¹⁵ should be recollected by every bhikkhu, be he an elder, of middle standing or a junior. Furthermore, all major and minor duties should be learned well, and one should fulfil them without being arrogant or lazy.
21. The explanations given about proper and improper resorts and conduct, and about the crooked practices of scheming etc.¹⁶, should be learned thoroughly; obstinacy and hypocritical practice should be shunned; and the calm and peaceful states of upright living should be cultivated.
22. One should know which activities, such as going to the village or giving a dhamma talk, require prior permission, and engage in them only with such permission given by one's preceptor etc., and not display willfulness.
23. One should not indulge in things that bring about the decline of the Sāsana, such as to delight in sleeping, talking, socialising, etc.¹⁷ Having abstained from the thirty-two types of wrong talk¹⁸, one should as occasion arises talk about only the ten good subjects of conversation such as fewness of wishes.¹⁹

¹⁴ "*Kikīva aṇḍaṃ....*" (Vism I, 98)

¹⁵ "*Vattaṃ na paripūrento, na sī aṃ paripūrati ...*" (Vin ii.235)

¹⁶ *Gocara, agocara, ācāra, anācāra; kuhana.* (Vism I, 44)

¹⁷ "*Niddārāmatā, bhassārāmatā, gaṇasaṅgaṇikārāmatā....*" (A iii. 116)

¹⁸ *Tiracchānakathā* (D i.7)

¹⁹ *Appicchakathādi-dasakathāvattthū* (M iii.113)

18. 為了不使人們能夠依其環境情況而任意違犯戒律（vinaya律），應當遵守經由五百結集的僧團所表白決議（ñatti）而結集的波提木叉律儀戒（pātimokkha-saṃvara-sīla）；因此，沒有大大小小的戒規〔小、隨小戒〕是可以任意違犯的。

19. 根律儀戒（indriya-saṃvara-sīla）、活命遍淨戒（ājīva-pārisuddhi），和資具依止戒（paccayanissita-sīla），應當好好地學習，而且當如：「就好像母雞保護牠的卵一般」²⁰的偈頌（所說的），也要好好地守護。

20. 佛法教導（說）：「當他沒有圓滿其義務時，他的戒即沒有圓滿²¹」等等，無論他是上座、中座，還是下座，每位比丘都應當憶念（佛陀的教誨）。再者，無論大大小小的義務，都應當好好地學習；而且應當不存有傲慢或懶惰的去圓滿它們。

21. 關於正行和不正行〔適當和不適當的行為〕，行處和非行處〔適當和不適當行訪的處所〕，以及關於諂曲的詭詐行為等的解釋（涵義），應當完全地學習；應當避免頑固及偽善的行為；而且應當培養寂靜且和諧的正直生活狀態。

22. （僧侶）應當瞭解哪些行為，例如：前往村莊，或者演說一場佛法開示（等等），是需要經過事先允許的；而且也只有經過自己的戒師等人之允許後，才能從事那些行為，而且不得展現自己的任性。

23. （僧侶）不應沈溺於會使佛教沒落的行為，例如：樂於睡眠、交談、與群眾聚會²²等等。他應當戒除三十二種無用的談論²³，而應只在適當的場合談論少欲等十種好的談話論題²⁴。

²⁰ “Kikīva aṇḍaṃ....” 《清淨道論》第三六頁。

²¹ “Vattaṃ na paripūrento, na sī aṃ paripūrati ...” 《律藏》第二冊，第二三五頁。

²² “Niddārāmatā, bhassārāmatā, gaṇasaṅgaṇikārāmatā....” 《增支部》第三冊，第一一六頁。

²³ Tiracchānakathā 《長部》第一冊，第七頁。

²⁴ Appicchakathādi-dasakathāvatthū 《中部》第三冊，第一一三頁。

Regulations for the Yogi-Hermitages

24. One should learn the points treated of in the *Dasadhammasutta*²⁵ and *Anumānasutta*²⁶ well, and reflect upon them every day.
25. Since both Sāsanas, that of practice (*paṭipatti*), and that of penetration (*paṭivedha*), disappear without study of the Scriptures (*pariyatti*), one should study and memorize the Scriptures till one has good knowledge of the Dhamma and Vinaya.
26. Invitations extended by donors to chant protective suttas, give a dhamma talk etc., should be considered carefully, and one should associate with the donors in such a way improper conduct with laypeople does not occur, and that one does not get involved in corruption of families etc.
27. Since the mind changes easily, one should not enter into improper friendship with anyone, laic or non-laic, through worldly affection.
28. One should not speak in private with persons of the opposite sex, nor with young children of the same sex.
29. It is said: **“It is neither proper to walk nor to sit laughing. Should there be a laughing matter it is proper only to smile.”**²⁷

Hence, neither in the hermitage, nor in the village should one laugh out loudly, but should there be a good reason [to laugh] one can merely smile.

²⁵ A v.87

²⁶ M i.95

²⁷ “*Na vaṭṭati hasantena-gantuñceva nisīdituṃ.*

Vatthusmiṃ hasanīyasmīṃ-mihitamattantu vaṭṭati.”

(Vinayavinicchayo-Uttaravinicchayo vs. 1886)

24. (僧侶) 應當好好地學習在《十法經》(Dasadhammasutta)²⁸和《思量經》(Anumānasutta)²⁹裡所提到的要點，而且每天省察它們。

25. 由於佛教(Sāsana)的兩方面——修行(patipatti行道)和通達(paṭivedha透徹地理解；體證)，由沒有學習教理(pariyatti)而滅亡，所以(僧侶)應當學習並背誦聖典，直到個人對佛法(Dhamma)和戒律(Vinaya)有好的瞭解。

26. 施主邀請延長誦護衛經、講演一場佛法開示等等，應當仔細地考慮；而且，當(比丘)與施主相處時，不應與在家人有如此不適當的行為；並且不能涉及污損諸俗人家〔污家〕等等。

27. 由於人心是很容易改變的，所以無論與在家人或出家人相處，不應用世俗的情感，結成不恰當的友誼關係。

28. (僧侶)不應該祕密〔私下〕地與異性的人講話，也不可以與同性的幼小孩童(祕密的講話)。

29. 曾如此說：

「無論行走或坐著，笑出都是不適當，
當有可笑的因緣，只有微笑是適當。³⁰」

因此，無論在僧寺或在村莊，(僧侶)都不應高聲大笑；然而，假如有可以笑出的好理由，(僧侶)也只能微笑而已。

²⁸ 《增支部》第五冊，第八七頁。

²⁹ 《中部》第一冊，第九五頁。

³⁰ “Na vaṭṭati hasantena-gantuñceva nisīdituṃ. Vatthusmiṃ hasanīyasmim-mihitamattantu vaṭṭati.”
《律抉擇》第一八八六偈。

Regulations for the Yogi-Hermitages

30. It is said: **“A bhikkhu who does not give up the effacement [of mental defilements],
And is diligent should not arouse greed
For material things
Even of such are allowable.”**³¹

Hence, one should not be greedy even for allowable things.

31. One should not talk when sweeping around the stupa and Bodhi-tree terrace; when offering incense, flowers, oil-lamps etc.; or when brushing one’s teeth or carrying out the duties concerning one’s bowl.
32. One should not talk with people in the village about shortcomings in requisites etc., and should refrain from [other] unseemly talk.
33. i) One should, having made an obeisance, or having sat dawn, talk to senior monks with affection and respect
ii) Affection for children should not be evinced by touching them.
iii) Recitation should not be done in such a way that it disturbs others.
34. One should, due to notions of “he is my [pupil etc.]”, or “he is my intimate”, not offer threats etc. against others. One should instead learn the [dos and] don’ts from one’s elders and then act accordingly.
35. One should in no way speak of internal affairs to outsiders, and should not act in such a way that external affairs cause internal quarrels etc. Furthermore, one should not appear as the prosecutor in a lawsuit.
36. One should, when a controversy arises about the Dhamma or the method of teaching, not get involved unless one has been assigned to do so by one’s elder’s.

³¹ “*Sallekham acchjantena-appamattena bhikkhunā, kappiye’pi na kātabbā-āmisathāya lolatā.*”(V A iii. 681)

30. 曾如此說：

「比丘不放逸，不捨損減（煩惱）行，
即使是允許，不應貪利養。³²」

因此，即使是允許的物品，（僧侶）也不應貪著。

31. 當在灑掃佛塔周遭和菩提樹平台時；當在供養香、花、油燈等等之時；或者當在刷洗自己的牙齒或從事關於自己的鉢之義務時，（僧侶）都不應交談。

32. （僧侶）不應在村莊與人們談論關於（居士所供養的）必需品的缺點等等，而且應當克制（其他）不得體的交談。

33. （1）（僧侶）應當先頂禮，或者坐下，然後以愛意和敬意與長老比丘交談。

（2）對孩子們的愛，不應透過摩觸他們來表達。

（3）不應以會干擾他人的方式來念〔背〕誦（經典）。

34. （僧侶）不應存有：「他是我的（弟子等等）」，或者：「他是我的密友」的觀念；不得以威脅等，而與他人作對。相反地，（僧侶）應當向自己的長老們學習該做與不可做的規矩，而且依照（那些規矩）來行事。

35. （僧侶）不應對外人談論內部的事務；也不應由於外面的事務而使裡面的人引起紛爭等等。再者，（僧侶）不得以起訴人的身分在訴訟的場合出庭。

36. 當發生有關佛法（Dhamma）或者教導方法的諍論時，除了自己的長老們指派外，（僧侶）不應捲入其中。

³² “Sallekham acchjantena-appamattena bhikkhunā, kappiye’pi na kātābbā-āmisathāya lolatā.” 《律藏註》第三冊，第六八一頁。

Regulations for the Yogi-Hermitages

37. One should not raise issues which are beyond settling, and thus involve others in disputes.
38. It is said: **“Even kings adorned
With pearls and gems
Shrine not as do
Monks adorned with
The ornament of virtue.”**³³

Hence, one should not adorn one’s body, requisites [robes...] etc. with ornaments other than the ornament of virtue.

39. One should refrain from practices which have to do with self-mortification, such as pain-inflicting practices and difficult exercises. There is nothing wrong, however, in practising yogic techniques for reasons of physical health.
40. One should, unless one has a good reason such as sickness, in no way depart from one’s daily routine.
41. Travelling should be stopped. Should there be an unavoidable reason, however, one should go with an escort, and then return without delay.
42. Since degeneration of the mind is a condition for the decline of one’s spiritual qualities, one should reflect upon the weakness of one’s mind carefully, and take remedial measures.
43. One should act in such a way that no one, other than one’s teacher and preceptor, should know about one’s meditation subject or ascetic practices (*dhutaṅgas*).

³³ “*Sobhante’vaṃ na rājano-muttāmaṇivibhūsitā,
yathā sobhanti yatino-sīlabhūsaṇabhūsitā.*” (Vism I, 24)

37. (僧侶) 不應製造無法解決的紛爭，而且如此會使其他人捲入爭論當中。

38. 曾如此說：

「國王雖盛飾，珍珠與摩尼，
其光輝不如，僧侶戒莊嚴。³⁴」

因此，除了以戒德來莊嚴外，(僧侶) 不應該裝飾其身體、必需品(袈裟……) 等等。

39. (僧侶) 應當戒除從事關於自我折磨的苦行，例如：忍痛的鍛鍊，和高難度的運動。然而，由於身體健康的理由而練習瑜珈的技巧，並沒有什麼錯誤。

40. 除了有像生病那樣的適當理由外，(僧侶) 決不應背離自己的日常作習。

41. 應當停止旅行。然而，假如有無可避免的原因時，(僧侶) 應當有一個護送者，而且(在辦完事後) 立刻返回。

42. 由於心的衰微是一個人精神品質降低的條件之一，所以(僧侶) 應當仔細地省察自己心微弱的(原因)，並採取對治措施。

43. (僧侶) 應當只依照(自己的導師和戒師所教導的) 來行事，(因為) 除了自己的導師和戒師外，沒有人能瞭解自己的禪修業處或所修的頭陀支(dhutaṅga)。

³⁴ “Sobhante’vaṃ na rājano-muttāmaṇivibhūsitā,
yathā sobhanti yatino-sīlabhūsaṇabhūsitā.” 《清淨道論》第十頁。

Regulations for the Yogi-Hermitages

44. It was said [by The Buddha]: **“Monks, in no way do I say that gold or silver [i.e. money] may be accepted or sought for.”**³⁵ Hence, one should abstain totally from any kind of dealings with money: accepting gold, silver or money, raising subscriptions, selling robes, other requisites, books etc., collecting funds, accepting money orders, depositing money in the bank, insurances etc.
45. The community of pupils [in this Establishment] should not pursue their education in outside educational institutions, such as seminaries (*pariveṇas*), and universities. Whoever does so without prior permission should not be readmitted.
46. Building or accepting new hermitages should be done only with the prior approval of the Executive Committee of these Yogi-Hermitages. Hermitages built without due authorisation should thus not be incorporated in this Establishment of Yogi-Hermitages.
47. Appointments to the post of incumbent (*vihārā-dhipati*) are not permitted. Furthermore, a monastery, the site of a monastery, a building, the site of a building, or land, should not be assigned [to anyone] as “private” or as the property of teacher’s succession of pupils.
48. When leaving one’s place of residence to go elsewhere, a permit should be obtained from one’s elders. Pupils who roam about wilfully, and are in-compliant, should by order of the Executive Committee be expelled from this Establishment, and the Venerable Chief Registrar of the Shrī Lankā Rāmaññā Mahā Nikāya (SLRMN) be notified of the matter.
49. A record of the number of bhikkhus and sāmaṇeras [in this Establishment] must, in the last month of the year, be submitted to the Venerable Chief Registrar of the SLRMN. Furthermore, the completed forms of the higher and non-higher ordained monks (*upasampanna/ anupasampanna*) must, within one month of their ordination, be submitted for registration [to the Buddhist Affairs Department].

³⁵ “*Na, bhikkhave, kenaci pariyāyena jātarūparajataṃ sādīyitabbaṃ, pariyesitabban’ ti vadāmi.*” (Vin i.245)

44. (佛陀) 曾如此說：「諸比丘，我不說有任何方法『(你們) 可以接受(或) 尋求金、銀(錢)。』³⁶」因此，(僧侶) 應當完全地戒除任何種類的金錢往來：接受金、銀或錢；籌款；賣袈裟、其他必需品、書籍等等；募集資金；承兌匯票；在銀行存款；投保險等等。

45. 這個教團的弟子們，不得在外面的教育機構接受教育，例如：佛學院 (pariveṇa)，以及大學。在未經事先的允許之前，任何人不得重新進入(就讀)。

46. 只有在事先經過禪修者僧寺的執行委員會核准之後，才能建造或接受新的住處。凡是建造住處未經審定者，不得併入此禪修者僧寺教團。

47. 以約定的方式來指派住持 (vihārā-dhipati) 的職位是不允許的。再者，僧寺、僧寺用地、建築、建築用地，或土地，(任何人) 都不得指定為「私人的」，或者當做老師的財產繼承給其弟子們。

48. 當離開自己的住處而前往他處時，應當先取得自己的長老們之允許(才可前往)。當弟子們任性地漫遊，並且不聽勸導時，應當透過執行委員會的命令，把他從這個教團驅逐出去；而且，這件事情要告知斯里蘭卡拉滿尼雅大部 (Shrī Lankā Rāmaññā Mahā Nikāya) 的首要記錄尊者(請他們把此人從這個教團的名冊刪除)。

49. (這個教團) 比丘和沙彌人數的記錄，必須在本年的最後一個月，提交給斯里蘭卡拉滿尼雅大部 (SLRMN) 的首要記錄尊者。再者，比丘和未受具足戒者 (anupasampanna 即沙彌) 的完整表格，必須在他們受戒的一個月內，提交給(佛教事務部) 登記。

³⁶ “Na, bhikkhave, kenaci pariyaṇena jātarūparajataṃ sādiyitabbaṃ, pariyesitabbaṃ’ ti vadāmi.” 《律藏》第一冊，第二四五頁。

Regulations for the Yogi-Hermitages

Hence, a report on bhikkhus and sāmaṇeras who have ordained, disrobed, died or been expelled should be submitted to the Executive Committee with promptitude [by every hermitage].

50. Prior to performing the very important vinaya act of higher ordination, the Venerable Chief Registrar of the SLRMN should be notified, and the vinaya act of higher ordination should be performed according to the time-honoured forest tradition of these Yogi-Hermitages. Bhikkhus and sāmaṇeras who are outsiders should not be admitted to such a vinaya act of higher ordination.
51. The very important vinaya acts pertaining to the [perpetuation of The] Buddha's Sāsana (*sāsanika garu vinaya kammās*), such as determining a fixed boundary (*baddhasīma*) and ordaining, should be performed only with prior permission of the Head of these Yogi-Hermitages.
52. The “Daily Routine of a Yogi Monk”, and “The Regulations” (*Katikāvata*) should be read semi-monthly in all the Yogi-Hermitages, and their essential meaning should be remembered.
53. Pupils who are imcompliant, and break the rules and regulations laid down herein, should be admonished up to the third time, and their wrongs recorded in their handbook. Should they again do wrong, they should through the Advisory Board be expelled from this community.
54. Mahātheras who transgress the rules and regulations should impose punishments upon themselves.

**The Regulations for the Yogi-Hermitages
are herewith concluded**



因此，（每座僧寺）的比丘及沙彌的受戒、還俗、死亡，或者被驅逐出去的報告，應當迅速地提交給執行委員會。

50. 要舉行非常重要的受具足戒毗尼羯磨（vinaya kamma律羯磨）之前，應當先告知斯里蘭卡拉滿尼雅大部（SLRMN）的首要記錄尊者；而且受具足戒毗尼羯磨，應當依照這些禪修者僧寺悠久的森林傳統誦法來進行。外面的比丘和沙彌，是不允許參與舉行如此的受具足戒毗尼羯磨的。

51. 有關於佛教（永續）的重要諸毗尼羯磨（sāsanika garu vinaya kamma），例如：結界（baddhasīma）與受戒，只有在經過禪修者僧寺總部的允許後，才可以舉行。

52. 所有禪修者僧寺，應當在每半個月讀「禪修僧侶的日常作息」及「（禪修者僧寺）規約（Katikāvata）」一次，而且應當記住它們主要的涵義。

53. 當弟子們不聽從教導，而且破了此中所訂下的條文和規約時，應當受到三次的勸諫，並且將他們的過錯記錄在其手冊內。假如他們再度犯錯的話，應當透過咨詢委員會，把他們從這個僧團開除。

54. 當大長老們違犯了條文和規約時，應對他們自己加諸懲罰。

禪修者僧寺規約在此已經結束



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