

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.

瑜珈僧侶的日常作息

(Yogāvacara Dinacariyāva)

Namo tassa Bhagavato, Arahato Sammāsambuddhassa.

礼敬彼世尊、阿拉汉、正自觉者

1. 做为一位瑜珈的僧侶，既已奉献自己的生命给佛教，而且希望藉由体证无上的涅槃之乐来找到慰藉〔酥息〕，为了证得同样的目的（体证涅槃），应当经常谨记该目的。

2. 当瑜珈的僧侶未生病时，他应当保持在黎明之前就醒来的习惯。一旦醒来之后，应当立即从他的床起来，迅速地从事他的盥洗工作，念诵保护经，研读（经典）或禅修，而不要浪费其宝贵的光阴。

3. 在适当的时候，他应当服侍佛陀（佛殿）、导师、生病（的比丘）或长老比丘¹们等等。如果想要的话，他可以到斋堂用早餐。应当依他的需要而立刻前往（用早餐），然後返回他的住处。

4. 然後应当处理他的例行事务，例如：研读佛法，保持其身体洁净，以及禅修。在托钵的打板声响之前，他应当用乾净的水来洗他的钵，接著把它放进钵袋，并且适当地放在一旁。

5. 当在托钵的打板声响之时，他应当礼敬三宝，披著袈裟，并将其钵背在（左）肩上，而且将心保持在他的禅修上；他应当在（出发托钵的）五分钟前，就到达指定的（排班）地点。他应当持续地专注在他的禅修上，与其他僧侶一起前进；当接近托钵堂之时，他应当对其托钵（堂）的周遭修习慈爱（Mettā）。当接受了食物，在返回之时，他不应忘失其禅修对象。

¹ 比丘（bhikkhu-即比丘）。

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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庫。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. 除了念誦保護經外，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²。假如施主邀請，在取得其導師或其他長老比庫的允許之後，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（samaṇa）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，瑜珈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。

² 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*³, *Ākaṅkheyyasutta*⁴ etc., and on ‘the grounds for a sense of urgency’ (*saṁvegavatthu*)⁵, 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.

³ A v.87

⁴ M i.33-6

⁵ “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. 做为一位瑜珈的僧侶，不允许过分的谈话，更不用说参与无用的闲聊了。因此，除非绝对的必要，否则他不应当去他人的住处。无论去（佛殿）礼佛或前往托钵等等，当在前往和返回之时，应当以行为的清净为目的。

15. （做为一位瑜珈的僧侶，）没有必要自夸或在他人面前展示自己的戒行和聪明，因为那会影响自己的禅修，也会干扰他人⁶。

16. 常规使用的日常用品，假如他有秩序地放在一个固定的位置，则将使他容易取用。如此则能使他工作迅速，并且保持一颗宁静的心。

17. 当由於所缘进入内心而生起贪著、瞋恚或其它烦恼之时，他应当警觉它们。因此，禅修者对其感官所生起的（心理现象），他应当熟练它们，而且避免掉入如此的陷阱。

18. 他应当藉由每天省察几次如《十法经》（Dasadhammasutta）⁷和《假如希望经》（Ākaṅkheyyasutta）⁸等经，来使他的外在经常保持洁净，以及使他的内（心）经常保持清净；而且透过省察悚惧事（saṁvegavatthu—能产生警惕感的事物）⁹，藉此以使自己在修行上经常保持进步。

19. 他应当知道如何很好地执行僧团的主要和次要工作，而且如何去准备并讲演一场至少大约十五分钟的佛法开示。无论在他从事任何工作之时，他应当小心地从事，而且是有次序、适当和灵巧地进行。

⁶ 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。

⁷ 《增支部》第五冊，第八七頁。

⁸ 《中部》第一冊，第三三~三六頁。

⁹ 「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*)¹⁰.
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**

¹⁰ Please see below Regulation 41.

20. 他应当经常记得：圆满为来访客比库服务的义务，会增长自己的戒德；与行为不适当的同住者〔比库〕产生冲突，会损减自己的戒德。

21. 假如该旅行是绝对必要的，他应当遵照在瑜珈者僧寺规约（Yogāshramīya Katikāvata）¹¹所记载的那样而奉行。

22. 在思考了了解如何完全、灵巧以及有次序地去从事自己的杂务和义务，能增长自己戒德（Sīla）的事实後，他应当致力於如此地尽责（奉行）。

23. 他应当舍弃过度的信件往来。过度地与内部和外面的人员交往，会对一位瑜珈的僧侶生活造成妨碍。

24. 由於没有负担的生活是导致比库生活最容易的方式。即使是书本，也理应克制去贮藏它们。他更应当克制那些充满猥亵（照片）的报纸，不要把它们放在自己的身旁。

25. 依照瑜珈者僧寺规约（Yogāshramīya Katikāvata）以及个人僧寺的规约而从事自己的工作（禅修等等），会方便你和其他人在这里居住。因此，这些规章是值得你把它们印记在你心里的。

瑜珈僧侶的日常作息在此已经结束

¹¹ 請見下面的規約第四十一條。