

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)

瑜珈者僧寺規約

(Yogāshramīya Katikāvata)

前言

“Svākkhātaṃ brahmacariyaṃ, sandiṭṭhikamakālikam,
yattha amoghā pabbajjā, uttamatthassa pattiya,
yāya saddhā pabbajito agārasmānagāriyaṃ,
tam’eva saddham brūhehi, mā kāmassa vasaṅgami.”³

梵行已善说，现见与即时，
证得最上义（的涅槃），出家方不虚，
依信而出家，从家成无家，
你当增长信，莫被欲自在〔不要被欲乐所支配〕。

1. 由此极佳的邀请，那些已经进入佛教的良家子弟，其（解脱的）寂静滋味是殊胜的；而且既已了解了教法首要目的的殊胜者，应当生起圣希求，以长养内在的伟大力量（信心）。

2. （佛陀）曾开示说：「大名（Mahānāma），成功者⁴是有信心，而不是没有信心的」等等⁵。就如信的特质一般，也应当长养精进、念、定及慧的特质，以获得上述（经典）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。

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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. 这个瑜珈耆僧寺的教团应当包括：

(1) . 比库僧团应是避免违反佛教的诸希求者，例如：欲求利养、名声或称赞；了解教法的首要目的者，是致力於拥有良好特质的，例如：信心，拥有坚强的精进，而且是已经准备好将其生命奉献给（佛教）的。

(2) . 在家信施理事会献身於教法的首要目的，（应当）是已经显示了他们的目的，以鼓舞依照正自觉者（的佛陀）所教导的修行方法（而修行的僧众），而且（那些施主，他们应该）是慷慨、有戒德和明智的。

(3) . 并且（提供）一个适宜的环境。

4. 这个比库僧团，应当遵守一致的（戒律vinaya）学处和生活仪法；无论在（戒规的）哪个部分〔应当一视同仁而随喜〕；不应由於这里导师和弟子们的常规性做法，而有任何的纷争；而且应当互相随喜他人的成就。

5. 因为只具有能力且足够福德的人才能允许进入这个卓越的团体，所以在（进入）此教团的考核过程，应当仔细而且完全地（依规定）进行。

6. 由於大大小小规约的见解，例如：披著袈裟的方式、日用必需品的不一致（等），有时可能引起纷争，而所引起情节，也可能造成从事主要任务的障碍；因此，这个教团应当有相同的处理方式、实践（宗教仪规、必需品等等），以及戒规。

7. 这个比库僧团，不应忙於由任何在家居士或比库们所引导的做功德仪式，使比库们参与来充当（宗教的）装饰，以展示他们自己的重要与优越性。

8. 这个比库僧团，不应使（僧众）忙於任何会对这个教团的教育课程构成障碍的做功德仪式或节庆等等。

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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 *Bodhirā jakumārasutta* (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. 由於所给与的教导（内容），应当涵盖森林僧侣实践的所有面向，所以诸瑜珈者养成僧寺〔教学道场〕所教导的精神特质，应当与诸瑜珈者僧寺（的精神特质）一致。

10. 由於只有以最真诚的善意图，才能体证最上的目标（涅槃），所以人们应当培育纯净的行为，并且完全地舍弃矫饰〔伪善〕、谄媚等等。

11. 「同样地，王子，有五种精勤支。是哪五种呢？在此，王子，（1）. 比库有信，他相信如来的菩提：『彼世尊是阿拉汉，*ariya* 世尊。』（2）. 他既没有病，也没有痛苦；他既不太冷，也不过热，而是中庸的体质，有强的消化力，能够堪忍精勤。（3）. 他既不狡猾，也不奸诈，只是将自己如实地显现给他的导师、或有智慧的同梵行者们。（4）. 他是以舍断不善法、具足善法而住於发勤精进者，对诸善法（的培育）是强力、坚固、勇猛、不舍重担的。（5）. 他是有慧者，他具备关于圣、抉择〔透彻〕，而能导至完全苦尽的生灭之慧。王子，这是五种精勤支。」

因此，省察了在《中部·菩提王子经（*Bodhirājakumārasutta*）》所提到的这些要素後，对一位致力於禅修的比库而言，应当致力於完全地拥有它们。

12. 由於如此说：「只有在经过考核之後，才可以为其授与出家戒。⁷」为了对这点能得到好的做法，应当细心地考核欲出家受戒者。通过考核的受戒者应当住在一座适当的僧寺，以欲出家者（*paṇḍupalāsa* 居家出离者）的身分受持十戒；并且教导他们佛法的教科书，以及（如何奉行）义务等等。至於沙马内拉（*sāmaṇera* 沙弥）们，只有在他们考试通过之後，才能授与（具足）戒。

⁷ “*Pabbājento’pi sodhetvā pabbājetha.*” 《律藏註》第四冊，第一二二頁。The CD-ROM by Vipassana Research Institute has *pabbājentā sodhetvā*...

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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 sāmāneras 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 sāmāneras, 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 sāmāneras 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

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

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

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.

13. 那些欲出家者〔居家出离者〕，当他们被证明是拥有出家的缺失（pabbajjā-dosā）¹¹者，或者是不幸地缺乏功德、戒德、明智、信心，或懒惰等等，而不适合于出家受戒时，应当开除其欲出家者〔居家出离者〕的身分。

14. 无论老师还是弟子们，都不得从事以种族或种姓阶级等为根据的歧视（他人行为）。

15. 由於（佛陀）曾说：应当避免与诸善法低微而诸不善法增长者相处；而且，假如允许拥有那样素质的人来当净人或僧侣，可能失去僧团的庄严，所以在接受他们（成为净人或出家）之前，应先予以考核。

16. 凡是从别处来的沙马内拉〔沙弥〕和比库们（想来此教团）受戒，应当彻底地询问他们来受戒的理由，而且只有在当他们有一位推荐人（戒师或导师）等等时，才可能被允许（来此教团受戒）。从别处来的沙马内拉们的再受戒及比库们的强化确认甘马受具足戒（dalhikamma upasampadā），应当永远依止（受学於）瑜珈者僧寺教团总部的最尊敬首要导师，而且（那些沙马内拉和比库们）只有在他的允许下，才能（受戒）。

17. （佛陀）曾说：「诸比库，我不见有任何其它一法，像恶友一样会导致如此地大不利。¹²」因此，与邪恶的朋友相处，只有坏处而已，应当像毒蛇般的避

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

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 “Nāhaṁ, bhikkhave, aññaṁ ekadhammā’pi samanupassāmi, yaṁ evaṁ mahato anattāya saṁvattati yathayidaṁ, bhikkhave, pāpamittatā.” 《增支部》第一冊，第一六頁。

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免。已经使自己建立起谦和者，依照佛法的指示：「清净者应当与清净者共住，而且互相敬重¹³」，（僧侣）在精神和物质方面，应当只与谦和者相处。

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.

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. **Patissatā**ti aññamaññaṃ sagāravā sappatissā.) 《經集註》第一冊，第三一二頁。

¹⁴ "Kikīva aṇḍaṃ..." (Vism I, 98)

¹⁵ "Vattaṃ na paripūrento, na sīlaṃ paripūrati ..." (Vin ii.235)

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

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

18. 为了不使人们能够依其环境情况而任意违犯戒律 (vinaya律)，应当遵守经由五百结集的僧团所表白决议 (ñatti) 而结集的巴帝摩卡律仪戒 (pātimokkha-saṁvara-sīla)；因此，没有大大小小的戒规〔小、随小戒〕是可以任意违犯的。

19. 根律仪戒 (indriya-saṁvara-sīla)、活命遍净戒 (ājīva-pārisuddhi)，和资具依止戒 (paccayanissita-sīla)，应当好好地学习，而且当如：「就好像母鸡保护它的卵一般」²⁰的偈颂 (所说的)，也要好好地守护。

20. 佛法教导 (说)：「当他没有圆满其义务时，他的戒即没有圆满²¹」等等，无论他是上座、中座，还是下座，每位比丘都应当忆念 (佛陀的教诲)。再者，无论大大小小的义务，都应当好好地学习；而且应当不存有傲慢或懒惰的去圆满它们。

21. 关于正行和不正行〔适当和不适当的行为〕，行处和非行处〔适当和不当行访的处所〕，以及关于谄曲的诡诈行为等的解释 (涵义)，应当完全地学习；应当避免顽固及伪善的行为；而且应当培养寂静且和谐的正直生活状态。

22. (僧侣) 应当了解哪些行为，例如：前往村庄，或者演说一场佛法开示 (等等)，是需要经过事先允许的；而且也只有在经过自己的戒师等人之允许

¹⁷ “Niddārāmatā, bhassārāmatā, gaṇasaṅgaṇikārāmatā....” (A iii. 116)

¹⁸ Tiracchānakathā (D i.7)

¹⁹ Appicchakathādi-dasakathāvatthū (M iii.113)

²⁰ “Kikīva aṇḍam....” 《清淨道論》第三六頁。

²¹ “Vattaṁ na paripūrento, na sīlaṁ paripūrati ...” 《律藏》第二冊，第二三五頁。

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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。

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.**

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。

²⁵ A v.87

²⁶ M i.95

**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.

24. (僧侶) 应当好好地学习在《十法经》(Dasadhammasutta)²⁸和《思量经》(Anumānasutta)²⁹里所提到的要点, 而且每天省察它们。

25. 由於佛教(Sāsana)的两方面——修行(paṭipatti行道)和通达(paṭivedha透彻地理解), 由没有学习教理(pariyatti)而灭亡, 所以(僧侶)应当学习并背诵圣典, 直到个人对佛法(Dhamma)和戒律(Vinaya)有好的了解。

26. 施主邀请延长诵保护经、讲演一场佛法开示等等, 应当仔细地考虑; 而且, 当(比丘)与施主相处时, 不应与在家人有如此不适当的行为; 并且不能涉及污损诸俗人家[污家]等等。

27. 由於人心是很容易改变的, 所以无论与在家人或出家人相处, 不应用世俗的情感, 结成不恰当的友谊关系。

28. (僧侶) 不应该秘密[私下]地与异性的人讲话, 也不可以与同性的幼小孩子(秘密的讲话)。

29. 曾如此说:

「无论行走或坐著, 笑出都是不适当,

²⁷ “*Na vaṭṭati hasantena-gantuñceva nisīdituṃ.*

Vatthusmiṃ hasanīyasmim-mihitamattantu vaṭṭati.”

(Vinayavinicchayo-Uttaravinicchayo vs. 1886)

²⁸ 《增支部》第五冊, 第八七頁。

²⁹ 《中部》第一冊, 第九五頁。

当有可笑的因缘，只有微笑是适当。³⁰」

因此，无论在僧寺或在村庄，（僧侣）都不应高声大笑；然而，假如有可以笑出的好理由，（僧侣）也只能微笑而已。

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.

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

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

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.

30. 曾如此说：

「比库不放逸，不舍损减（烦恼）行，
即使是允许，不应贪利养。³²」

因此，即使是允许的物品，（僧侣）也不应贪著。

31. 当在洒扫佛塔周遭和菩提树平台时；当在供养香、花、油灯等等之时；或者当在刷洗自己的牙齿或从事关于自己的钵之义务时，（僧侣）都不应交谈。

32. （僧侣）不应在村庄与人们谈论关于（居士所供养的）必需品的缺点等等，而且应当克制（其他）不得体的交谈。

33. (1) . （僧侣）应当先顶礼，或者坐下，然后以爱意和敬意与长老比库交谈。

(2) . 对孩子们的爱，不应透过摩触他们来表达。

(3) . 不应以会干扰他人的方式来念〔背〕诵（经典）。

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

Regulations for the Yogi-Hermitages

34. (僧侶) 不应存有：「他是我的 (弟子等等)」，或者：「他是我的密友」的观念；不得以威胁等，而与他人作对。相反地，(僧侶) 应当向自己的长老们学习该做与不可做的规矩，而且依照 (那些规矩) 来行事。

35. (僧侶) 不应对外人谈论内部的事务；也不应由於外面的事务而使里面的人引起纷争等等。再者，(僧侶) 不得以起诉人的身分在诉讼的场合出庭。

36. 当发生有关佛法 (Dhamma) 或者教导方法的诤论时，除了自己的长老们指派外，(僧侶) 不应卷入其中。

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.

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

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*).

37. (僧侶) 不应制造无法解决的纷争，而且如此会使其他人卷入争论当中。

38. 曾如此说：

「国王虽盛饰，珍珠与摩尼，
其光辉不如，僧侣戒庄严。³⁴」

因此，除了以戒德来庄严外，(僧侶) 不应该装饰其身体、必需品 (袈裟) 等等。

39. (僧侶) 应当戒除从事关于自我折磨的苦行，例如：忍痛的锻链，和高难度的运动。然而，由于身体健康的理由而练习瑜珈的技巧，并没有什麼错误。

40. 除了有像生病那样的适当理由外，(僧侶) 决不应背离自己的日常作习。

41. 应当停止旅行。然而，假如有无可避免的原因时，(僧侶) 应当有一个护

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

送者，而且（在办完事後）立刻返回。

42. 由於心的衰微是一个人精神品质降低的条件之一，所以（僧侶）应当仔细地省察自己心微弱的（原因），并采取对治措施。

43. （僧侶）应当只依照（自己的导师和戒师所教导的）来行事，（因为）除了自己的导师和戒师外，没有人能了解自己的禅修业处或所修的头陀支（*dhutaṅga*）。

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 (*vih ā r ā -dhipati*) are not permitted. Furthermore, a monastery, the site of a monastery, a building, the site of a building,

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

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].

44. (佛陀) 曾如此说: 「诸比丘, 我不说有任何方法『(你们) 可以接受 (或) 寻求金、银 (钱)。』³⁶」因此, (僧侣) 应当完全地戒除任何种类的金钱往来: 接受金、银或钱; 筹款; 卖袈裟、其他必需品、书籍等等; 募集资金; 承兑汇票; 在银行存款; 投保险等等。

45. 这个教团的弟子们, 不得在外面的教育机构接受教育, 例如: 佛学院 (*pariveṇa*), 以及大学。在未经事先的允许之前, 任何人不得重新进入 (就读)。

46. 只有在事先经过瑜珈者僧寺的执行委员会核准之後, 才能建造或接受新的住处。凡是建造住处未经审定者, 不得并入此瑜珈者僧寺教团。

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

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47. 以约定的方式来指派住持 (vihārā-dhipati) 的职位是不允许的。再者，僧寺、僧寺用地、建筑、建筑用地，或土地，(任何人) 都不得指定为「私人的」，或者当做老师的财产继承给其弟子们。

48. 当离开自己的住处而前往他处时，应当先取得自己的长老们之允许 (才可前往)。当弟子们任性地漫游，并且不听劝导时，应当透过执行委员会的命令，把他从这个教团驱逐出去；而且，这件事情要告知斯里兰卡拉满尼雅大部 (Shrī Lankā Rāmaññā Mahā Nikāya) 的首要记录尊者 (请他们把此人从这个教团的名册删除)。

49. (这个教团) 比库和沙马内拉人数的记录，必须在本年的最後一个月，提交给斯里兰卡拉满尼雅大部 (SLRMN) 的首要记录尊者。再者，比库和未受具足戒者 (anupasampanna 即沙马内拉) 的完整表格，必须在他们受戒的一个月内，提交给 (佛教事务部) 登记。

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）的比库及沙马内拉的受戒、还俗、死亡，或者被驱逐出去的报告，应当迅速地提交给执行委员会。

50. 要举行非常重要的受具足戒维那亚甘马（vinaya kamma律羯磨）之前，应当先告知斯里兰卡拉满尼雅大部（SLRMN）的首要记录尊者；而且受具足戒维那亚甘马，应当依照这些瑜珈者僧寺悠久的森林传统诵法来进行。外面的比库和沙马内拉，是不允许参与举行如此的受具足戒维那亚甘马的。

51. 有关於佛教（永续）的重要诸维那亚甘马（sāsanika garu vinaya kamma），例如：结界（baddhasīma）与受戒，只有在经过瑜珈者僧寺总部的允许後，才可以举行。

52. 所有瑜珈者僧寺，应当在每半个月读「瑜珈僧侣的日常作息」及「（瑜珈者僧寺）规约（Katikāvata）」一次，而且应当记住它们主要的涵义。

53. 当弟子们不听从教导，而且破了此中所订下的条文和规约时，应当受到三次的劝谏，并且将他们的过错记录在其手册内。假如他们再度犯错的话，应当透过咨询委员会，把他们从这个僧团开除。

54. 当大长老们违犯了条文和规约时，应对他们自己加诸惩罚。

瑜珈者僧寺规约在此已经结束



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