

## Our Journey In the Sāsana

Light and darkness are two natural phenomena which exist in the world. Of the two, light is beneficial to everybody and is a desirable phenomenon. Nonetheless, one should remember that, in fact, there are also those in the world who delight in darkness and gain advantage from it, such as thieves. A thief does not like light. He profits only from darkness. Because he hates light, and does not profit from light, his endeavour is always to extinguish light — the relationship between Dhamma (light of righteousness) and Adhamma (darkness of unrighteousness) is the same.

Moreover, just as light and darkness will not unite, so too will Dhamma and Adhamma never unite. It is evident, however, that because the elements related to the hosts of Adhamma have united and predominate, the force of Adhamma is gaining superiority. It is furthermore evident that a force detrimental [to light], such as the wind which comes from any direction to strike and blow out the burning flame of an oil-lamp, is an element allied to darkness, which is contrary to light. In the same way does the force allied to Adhamma also gain strength. The armies allied to Adhamma, which are called Māra (The Destroyer, Death), swarm forth in many disguises and in many ways, attacking and suppressing Dhamma, to ultimately destroy it.

The fortress of Dhamma can be found in a noble person. The living Dhamma inside the fortress called ‘Superior Person’ overpowers the immense force of Adhamma, spreads light and shines forth invincible. But it is when the great person, who is a sanctuary and support to Dhamma becomes, for some reason or other, weak and feeble or passes away, that Dhamma comes to be without support and stability. Then does Dhamma disappear and the world is enveloped in the darkness of Adhamma.

You have, as have we, lined up here to become fortresses of Dhamma. Our purpose is to become mighty fortresses of Dhamma. Remember that you too are in the line of fortresses. Let us without regard for our very life devote ourselves to Dhamma. Let us go along the peaceful path which is the conquest by Dhamma, walked upon unfalteringly by the great heroes of Dhamma. Even though the destructive force of Adhamma, called Māra, were to approach in a thousand guises, let us proceed possessed of the quality of valour, stirred by The Buddha’s command:

## 我們在教法（Sāsana）中的旅程

光明與黑暗是存在世界上的兩種自然現象。在這兩種現象當中，光明對所有人是有利益，而且是一種合乎需求的現象。然而，我們應當記得一個事實，在世間上還是有些人喜歡黑暗，而且從中獲取利益的，例如：小偷。小偷是不喜歡光明的，他們只從黑暗來獲取利益。由於他們討厭光明，而且無法從光明獲取利益，所以他們總是致力於消滅光明。在正法（Dhamma正義的光明）與非法（Adhamma不公正的黑暗）之間的關係也是同樣的道理。

再者，正如光明和黑暗是不會結合的一般，正法與非法是不會結合在一起的。然而，很明顯地，由於有許多相關要素與非法結合而且支配著，使得非法的勢力佔得優勢。再者，很明顯的，例如：風，是對光明有害的力量，來自各個方向的風打擊並吹熄一盞正在燃燒的油燈之火焰，那（風）是一種與黑暗相聯盟的要素，而與光明相敵對的。以同樣的方式之勢力與非法相聯盟而增加其力量的，這種與非法相聯盟的軍隊勢力稱為魔羅（Māra破壞者；死亡）。他們群集勢力用各種偽裝和各種方式來攻擊和壓迫正法，最後將正法完全地消滅。

聖者能夠發現正法的堡壘。存活在正法堡壘裡的人稱為「聖者（優越的人）」，他能擊敗巨大的非法勢力，他散發著光明，而且發出無法抵抗的力量。然而，當這位大人（聖者）——眾生的庇護者、正法的支持者由於某些因素使得他的力量變弱、勢微或死亡之時，正法將變得沒有依靠和不穩固。當正法消失之時，世間將被非法的黑暗所圍繞。

你所擁有，就如我們所擁有的一樣，在此我們當排列成行來築成正法的堡壘。我們的目的是要成為強大的正法堡壘。應當記得你也是（正法）堡壘的一分子。請不要猶豫地將我們的生命獻身於正法。讓我們沿著被正法所征服的寂靜之道向前行，那是一條被正法的偉大英雄們所不動搖地行走的。即使有稱為魔羅的非法破壞勢力以數千個偽裝來逼近，請我們藉由佛陀的教誡而有鼓起勇氣，有勇往直前的魄力：

*Dunātha maccuno senaṃ, Naḷāgāraṃ va kuñjaro.*

Smash the army of death; As a royal elephant smashes a reed-hut. (S i.156)

At this point, the disposition which is developed in a great person for the defence of Dhamma will be seen to move away from tyranny and oppression, ‘the dangers of Māra’, and advance by way of going against the stream (*paṭisotagāmī*).

Remember also The Buddha’s words:

*Dhammakāmo bhavaṃ hoti; Dhammadessī pavābhavo.*

He who is eager for Dhamma succeeds; He who is hostile to Dhamma fails.

(Sn. 92)

Without desire for material gains, but only a wish for pure Dhamma, and a strong determination to defend the Sāsana, the Shrī Kalyāṇī Establishment of Yogi-Hermitages started out and continues, like the uninterrupted flow of a river, restoring and smoothing out the path, and has for fifty years been carrying out a great service to the Sāsana. This is to be regarded as the wonder of wholesome thinking. On 18<sup>th</sup> June, 2001, fifty years of this noble programme for the Sāsana, which was introduced with the Yogi-Hermitages, have been completed. We [of this Establishment] have, therefore, been on this journey in the Sāsana for fifty years.

Not concerned about material gains, but giving priority to the practice, in order that service to the Sāsana, which The Buddha entrusted to us, should forthwith be carried out, we should [now] look back on the glorious procession of the Sāsana which has been marching forth these fifty years, and see through personal reflection the Dhamma-crops that have grown within us, so as to be glad about that most fortunate situation which was by us brought about.

As the thread on which gems are strung together takes on the colour of each gem and sparkles, so indeed, do I see our company of true men (*sappurisa*) as arranged like a precious ornament of gems, making glorious this procession of the Sāsana for our journey in the Sāsana.

Dunātha maccuno senaṃ, Naḷāgāraṃ va kuñjaro.

**遣除死魔軍，如象摧蘆舍。** 《相應部》第一冊，第一五六頁。

就這點而言，偉人的人格是在防禦正法中開展出來的，而且將會在從遠離暴行和壓迫——「魔羅的危險」時被看見的，並且是逆流（paṭisotagāmi）向前行的。

同時請記住佛陀的開示：

Dhammakāmo bhavaṃ hoti; Dhammadessī pavābhavo.

**欲正法者成功〔生存〕，敵正法者失敗〔滅亡〕。**  
《經集》第九二偈。

沒有想要為了獲得物質的利養，而僅僅只是希望正法的純淨，以及護衛教法（Sāsana）使成為強壯與堅固，因此斯里（Shrī）·善（Kalyāṇī）·禪修者（Yogi）僧寺（的教團）開始建立與持續發展著，就好像一條河的流水連續不斷一樣，（我們這個部派的教團）重建和舖平（正法的）道路，為教法的偉大奉獻已經持續了五十年之久，這將被視為是善思惟的奇跡！二〇〇一年六月十八日，（我們對）這教法的神聖進程已經五十年了，以上是對禪修者僧寺（教團）的介紹已經完畢。因此，我們（這個教團）在教法中的旅程已經有五十年了！

不是考慮物質利養的獲得，而是以實踐為優先，只為了佛陀所託付我們的——奉獻給教法，應當立即進行。（現在）我們應當回顧一下這教法的光榮隊伍已經向前進行五十年了，而且透過個人的省察正法之成果來檢視我們在（教法）中的成長，應該對我們所帶來最榮幸的情勢感到喜悅！

就如用線把珠寶們串聯在一起，使珠寶呈現其各種顏色並且閃耀著；同樣地，我確實見到我們善男子（sappurisa）的同伴們，就好像排成一行珍貴的寶石一般，由於我們在教法中的旅程，使得教法的隊伍榮耀著。

Enfolded by Dhamma, and taking on the colour of the virtues of patience (*khanti*) and friendliness (*mettā*), we have been together on this journey in Dhamma for fifty years.

May this noble company of ours last until we attain Nibbāna.

*Sataṃ samāgamo hotu-yāva nibbānapattiyā.*

Yours, finding solace in Dhamma,

**Kaḍavedduve Shrī Jinavaṃsa Mahāthera**  
Most Venerable Founder and Chief Advisor to the  
Shrī Kalyāṇī Establishment of Yogi-Hermitages

2545 — 18<sup>th</sup> June, 2001

Shrī Guṇawardhana Yogāshrama

[monastic] centre

Galdūva — Kahava

**Ciraṃ tiṭṭhatu lokasmiṃ  
sammā sambuddhasāsanam.**  
(*May The Sāsana of The Sammā  
Sambuddha last long in the world*)

藉由正法所環繞，而呈現容忍（khanti）與慈愛（mettā）之德的本質〔容顏〕，我們在此正法的旅程中已經有五十年了。

願我們直至證悟涅槃都能親近善人<sup>1</sup>！

Sataṃ samāgamo hotu-yāva nibbānapattiyā.

祝你們在佛法中找到酥息〔慰藉〕，

咖達威督威·斯里·勝傳大長老

（**Kaḍavedduve Shrī Jinavaṃsa Mahāthera**）

（斯里·善·禪修者僧寺教團的最尊敬之創始者及首要導師）

（Most Venerable Founder and Chief Advisor to the Shrī Kalyāṇī

Establishment of Yogi-Hermitages）

佛歷二五四三年——二〇〇一年六月十八日

斯里·古那瓦爾達那 禪修者僧寺中心〔佛教道場〕

嘎爾督瓦 —— 咖哈瓦

‘Ciraṃ tiṭṭhatu lokasmim, sammāsambuddhasāsaṇaṃ.’

願正自覺者教，得久住於世間！

<sup>1</sup> 依英文可直譯為：「願我們這聖伴侶能持續到我們證悟涅槃。」