

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

光明与黑暗是存在世界上的两种自然现象。在这两种现象当中，光明对所有人是有利益，而且是一种合乎需求的现象。然而，我们应当记得一个事实，在世界上还是有些人喜欢黑暗，而且从中获取利益的，例如：小偷。小偷是不喜欢光明的，他们只从黑暗来获取利益。由於他们讨厌光明，而且无法从光明获取利益，所以他们总是致力於消灭光明。在正法（Dhamma正义的光明）与非法（Adhamma不公正的黑暗）之间的关系也是同样的道理。

再者，正如光明和黑暗是不会结合的一般，正法与非法是不会结合在一起。然而，很明显地，由於有许多相关要素与非法结合而且支配著，使得非法的势力占得优势。再者，很明显的，例如：风，是对光明有害的力量，来自各个方向的风打击并吹熄一盏正在燃烧的油灯之火焰，那（风）是一种与黑暗相联盟的要素，而与光明相敌对的。以同样的方式之势力与非法相联盟而增加其力量的，这种与非法相联盟的军队势力称为魔罗（Māra破坏者；死亡）。他们群集势力用各种伪装和各种方式来攻击和压迫正法，最後将正法完全地消灭。

圣者能够发现正法的堡垒。存活在正法堡垒里的人称为「圣者（优越的人）」，他能击败巨大的非法势力，他散发著光明，而且发出无法抵抗的力量。然而，当这位大人（圣者）——众生的庇护者、正法的支持者由於某些因素使得他的力量变弱、势微或死亡之时，正法将变得没有依靠和不稳固。当正法消失之时，世间将被非法的黑暗所围绕。

你所拥有，就如我们所拥有的一样，在此我们当排列成行来筑成正法的堡垒。我们的目的是要成为强大的正法堡垒。应当记得你也是（正法）堡垒的一分子。请不要犹豫地将我们的生命献身於正法。让我们沿著被正法所征服的寂静之道向前行，那是一条被正法的伟大英雄们所不动摇地行走的。即使有称为魔罗的非法破坏势力以数千个伪装来逼近，请我们藉由佛陀的教诫而有鼓起勇气，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 18th 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.

遣除死魔军，如象摧芦舍。 《相应部》第一册，第一五六页。

就这点而言，伟人的品格是在防御正法中开展出来的，而且将会在从远离暴行和压迫——「魔罗的危险」时被看见的，并且是逆流（paṭisotagāmi）向前行的。同时请记住佛陀的开示：

Dhammakāmo bhavaṃ hoti; Dhammadessī pavābhavo.

欲正法者成功〔生存〕，敌正法者失败〔灭亡〕。
《经集》第九二偈。

没有想要为了获得物质的利养，而仅仅只是希望正法的纯净，以及护卫教法（Sāsana）使成为强壮与坚固，因此斯里（Shrī）·善（Kalyāṇī）·瑜珈者（Yogi）僧寺（的教团）开始建立与持续发展著，就好像一条河的流水连续不断一样，（我们这个部派的教团）重建和铺平（正法的）道路，为教法的伟大奉献已经持续了五十年之久，这将被视为是善思惟的奇迹。二〇〇一年六月十八日，（我们对）这教法的神圣进程已经五十年了，以上是对瑜珈者僧寺（教团）的介绍已经完毕。因此，我们（这个教团）在教法中的旅程已经有五十年了。

不是考虑物质利养的获得，而是以实践为优先，只为了佛陀所托付我们的——奉献给教法，应当立即进行。（现在）我们应当回顾一下这教法的光荣队伍已经向前进行五十年了，而且透过个人的省察正法之成果来检视我们在（教法）中的成长，应该对我们所带来最荣幸的情势感到喜悦。

就如用线把珠宝们串联在一起，使珠宝呈现其各种颜色并且闪耀著；同样地，我确实见到我们善男子（sappurisa）的同伴们，就好像排成一行珍贵的宝石一

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 — 18th June, 2001

Shrī Guṇawardhana Yogāshrama

[monastic] centre

Galdūva — Kahava

Ciraṃ tiṭṭhatu lokasmim

sammā sambuddhasāsanam.

*(May The Sāsana of The Sammā
Sambuddha last long in the world)*

藉由正法所环绕，而呈现容忍 (khanti) 与慈爱 (mettā) 之德的本质 [容颜]，
我们在此正法的旅程中已经有五十年了。

愿我们直至证悟涅槃都能亲近善人¹。

Sataṃ samāgamo hotu-yāva nibbānapattiyā.

祝你们在佛法中找到酥息 [慰藉]，

加达威督威．斯里．胜传大长老

(Kaḍavedduve Shrī Jinavaṃsa Mahāthera)

(斯里．善．瑜珈者僧寺教团的最尊敬之创始者及首要导师) (Most
Venerable Founder and Chief Advisor to the Shrī Kalyāṇī
Establishment of Yogi-Hermitages)

佛历二五四三年——二〇〇一年六月十八日

斯里．古那瓦尔达那瑜珈者僧寺中心 [佛教道场]

嘎尔督瓦——咖哈瓦

‘Ciraṃ tiṭṭhatu lokasmim, sammāsambuddhasāsanam.’

愿正自觉者教，得久住於世间！

¹ 依英文可直译为：「愿我们这圣伴侣能持续到我们证悟涅槃。」