

The Words of My Perfect Teacher Ordinary or Outer Preliminaries

Chapter 4. "Actions: the principle of cause and effect"

「普く善き我が師[ケンサン・ラマ]の口伝の教え」

第一部：共通の外なる前行、第四章：業・因果

Questions & Answers

質疑・応答

Chapter 4-1

第四章-1

1	<p>What is the title of Chapter Four? 第四章のタイトルは何ですか。</p>	1	<p>The title of Chapter Four is 'Actions: The Principle of Cause and Effect'. 第四章のタイトルは『業・因果（カルマと因果）』です。</p>
2	<p>What are the main parts of Chapter Four? 第四章の主な内容は何ですか。</p>	2	<p>Chapter Four has 3 parts: - Negative actions to be abandoned - Positive actions to be adopted - The all-determining quality of actions 第四章は、「断すべき不善業」、「為すべき善業」、「一切業の本質として示すこと」の三つの部分から成っています。</p>
3	<p>Why should we try to avoid negative actions and take up positive ones? なぜ不善の行為を放棄し、善なる行為を行うようにしなければならないのですか。 P1</p>	3	<p>We should try to avoid negative actions and take up positive ones because samsara consists entirely of the effects of actions. 輪廻は業から生じ、業の果で作られるので、不善の行為を放棄し、善なる行為を行うようにしなければなりません。</p>
4	<p>In the ten negative actions, what are the negative actions of body to be avoided and the positive actions of body to be adopted? 断すべき十不善と為すべき十善のうち、身業とは何ですか？ P2、P26</p>	4	<p>There are three negative actions of body to be avoided and the three positive actions to be adopted. 1. Taking life/ renouncing killing and instead to protect the lives of sentient beings 2. Taking what is not given/ renouncing taking what is not given and instead to practise generosity 3. Sexual misconduct/ giving up sexual misconduct and instead following the rules of discipline 1. 殺生 / 殺生を断じて、有情の命を守る、 2. 偷盗 / 偷盗を断じて、布施をする、 3. 邪淫 / 邪淫を断じて、戒律を守る、の三つです。</p>

5	<p>In the ten negative actions, what are the negative actions of words to be avoided and the positive actions of words to be adopted?</p> <p>断ずべき十不善と為すべき十善のうち、口業とは何ですか？ P2、P26</p>	5	<p>There are four actions of speech to be avoided and four actions of speech to be adopted.</p> <ol style="list-style-type: none"> 1.Lying/ renounce lying and instead tell the truth 2.Sowing discord/ give up sowing discord and instead to reconcile disputes 3.Harsh speech/ to abandon harsh words and instead to speak pleasantly 4.Worthless chatter/ to put an end to useless chatter and instead to recite prayers <ol style="list-style-type: none"> 1. 妄語 / 妄語を断じて、真実を述べる、 2. 両舌 / 両舌を断じて、怨みを和ませる、 3. 悪口 / 悪口を断じて、聞こえよく話す、 4. 綺語 / 綺語を断じて、口誦する、の四つです。
6	<p>In the ten negative actions, what are the negative actions of mind to be avoided and the positive actions of mind to be adopted?</p> <p>断ずべき十不善と為すべき十善のうち、意業とは何ですか？ P2、P26</p>	6	<p>There are three actions of mind to be avoided and three actions of mind to be adopted.</p> <ol style="list-style-type: none"> 1.Covetousness/ renounce covetousness and instead learn to be generous 2.Wishing harm on others/ and instead to cultivate the desire to help them 3.Wrong views/ to put an end to wrong views and instead to establish in ourselves the true and authentic view <ol style="list-style-type: none"> 1. 貪欲心 / 貪欲心を断じて、捨の心を持つ、 2. 害心 / 害心を断じて、利の心を習う、 3. 邪見 / 邪見を断じて、正見を（心）相續に植え付ける、の三つです。
7	<p>What does 'taking life' mean and what are the possible motivations?</p> <p>殺生とは何を意味し、どのような動機がありますか。P2</p>	7	<p>'Taking life' means doing anything intentionally to end the life of any sentient beings out of hatred, desire or ignorance.</p> <p>殺生は、相手の対象となる人や畜生など何であっても殺そうという動機を持って命根 [生命機能] を止滅させることで、怒り、貪欲、暗愚の動機があります。</p>

<p>8 What are the Three Acts with Immediate Retribution, and what does "Immediate retribution" mean?</p> <p>三つの無間業とは何ですか、また無間の意味するところは何ですか。 P2</p>	<p>8 The Three Acts with Immediate Retribution, which is immediate rebirth in the Hell of Ultimate Torment, are killing one's mother, killing one's father and killing an Arhat.</p> <p>父殺し、母殺し、アルハット殺しの三つが無間業であり、この世と後世の中間に、中有なしに無間地獄に生まれる原因です。</p> <p>(注：ここでは三つの無間業が挙げられていますが、この三つに僧団の破壊、仏身を傷つけることを入れて、無間地獄に落ちる五逆罪といわれています)</p>
<p>9 Some of us, thinking only of the specific act of killing with our own hands, might imagine that we are innocent of ever having taken life. Is that correct?</p> <p>今、我々が直接自分で手を下して殺生しないというだけで「私に殺生の罪は無い」と思うことは正しいですか。 P2</p>	<p>9 It is not correct. To start with, there is no one, high or low, powerful or feeble, who is not guilty of having crushed countless tiny insects underfoot while walking around.</p> <p>いいえ。総じて上下強弱の誰でも足の下で小さな生きものを殺す数えられない罪が無い者は誰もいません。</p>
<p>10 What are the four elements of a negative action regarding the act of taking life?</p> <p>殺生における、罪の四部とは何ですか。 P5</p>	<p>10 The four elements of a negative action are as follows:</p> <p>Knowing that it is a living creature is the bases for the act, the idea of killing it is the intention to carry out the act, the physical action of killing is the execution of the act and the ending of the creature's life is the final completion of the taking a life.</p> <p>殺生における、罪の四部とは、有情を認識するという基体、その有情を殺そうという意思・殺意、殺害方法の実行、究極の生命機能停止の四つです。</p>
<p>11 Is only the person who physically carries out the killing is creating a negative karmic effect, and the person who just gave the orders is not – or , if he is, then only a little?</p> <p>殺害者そのものでない「殺せ」という人には、罪はないか、有っても少ないでしょうか。 P6</p>	<p>11 No. You should know that the same karmic result comes to everyone involved, even anyone who just felt pleased about it – so there can be no question about the person who actually ordered that the killing be carried out.</p> <p>いいえ。殺害を実行した者は言うまでもなく、後方で共感した者とともに皆罪業は同じです。</p>

<p>12 What are the three kinds of taking what is not given? 偷盜の三つの種類とは何ですか。 P7</p>	<p>12 Taking by force, taking by stealth and taking by trickery are the three kinds of taking what is not given. 偷盜には、強盜、泥棒、詐欺の三つがあります。</p>
<p>13 Are the rules of sexual misconduct that follow for laypeople or monks and nuns? テキストで示されている邪淫は在家者の戒ですか、それとも僧と尼僧の戒ですか。 P10</p>	<p>13 The rules of sexual misconduct which are explained in the text are for laypeople. テキストで示されている邪淫は在家者の戒です。</p>
<p>14 What are three sorts of lying? 三つの種類の妄語とは何ですか。 P11</p>	<p>14 Ordinary lies, Major lies and Phoney lama's lies are the three sorts of lying. Ordinary lies. These are any untrue statements, made with the intention of deceiving other people. Major lies. There are statements such as, that there is no benefit in positive actions and no harm in negative ones, that there is no happiness in the Buddhafields and no suffering in the lower realms, or the Buddhas have no good qualities. Phoney lama's lies. These are all untrue claims to possess such qualities and abilities as, for example, to have attained the Bodhisattva levels, or to have powers of clairvoyance. 三つの妄語とは、平凡な嘘、大きな嘘、偽のラマの嘘で、平凡な嘘は、他人を欺す意志を持って本質的嘘を述べること全てです。 大きな嘘は、善に利益がなく、罪に害悪なく、浄土に楽なく、悪趣に苦なく、仏に功德ない（いわゆる断見）、というようなことです。 偽のラマの嘘は、境地を得ずに得た。神通が無くも有るといような、自分に無い功德を有るといようなこと全てです。</p>

<p>15 What are the two kinds of sowing discord? 二種類の両舌とは何ですか。 P13</p>	<p>15 Openly sowing discord and secretly sowing discord are two kinds of sowing discord. 二種類の両舌とは、明白な両舌と、隠れた両舌の二つです。</p>
<p>16 What is the worst instance of sowing discord? 最悪な両舌とは何ですか。 P12</p>	<p>16 To cause conflict between members of the Sangha and it is particularly serious to cause a rift between a teacher of the Secret Mantrayana and his disciples, or among the circle of spiritual brothers and sisters is the worst instance of sowing discord. 僧団を仲違いさせること、特に秘密真言の法を示す師と弟子の間に溝を作ること、法友・金剛兄弟を仲違いさせることは極めて重い罪悪です。</p>
<p>17 Regarding pieces of gossip that seem to have come up quite naturally and spontaneously, what do you find when you look more closely? 様々な綺語を話すことは自然に思いつきで話しているように見えても、よく考えるとどのようなことが分かりますか。 P13</p>	<p>17 You will find that they are motivated by desire or hatred. よく考えると貪欲や瞋恚による動機がより大きいことが分かります。</p>
<p>18 How covetousness is described? 貪欲心についてどのように述べられていますか。 P14</p>	<p>18 Covetousness includes all the desirous or acquisitive thoughts, even the slightest ones; we might have about other people's property. Contemplating how agreeable it would be if those wonderful belongings of theirs were ours, we imagine possessing them over and over again, invent schemes to get hold of them, and so on. 貪欲心は、喜ばしい他の物に「それが私のものであったら嬉しい」と思って何度も何度も心で自分のものにすることや「それを私が手に入れるどんな手段があるか？」と思うなど心だけで他の財への欲を起こす全てです。</p>

19	<p>What does wishing harm on others mean?</p> <p>害心とはどういうことですか。 P15</p>	19	<p>Wishing harm on others refers to all the malicious thoughts we might have about other people. For example, brooding with hatred or anger about how we might harm them; feeling disappointed when they prosper or succeed; wishing they were less comfortable, less happy or less talented; or feeling glad when unpleasant things happen to them.</p> <p>害心とは、私がこれこれの相手をお害そうと思ふことで、他人が裕福であることを喜ばず、相手が幸せであつたらけしからん、功德があればしからん、と思ふことや、他人に望まないことが起きると、それを喜ぶ習いなど他をお害する志全てです。</p>
20	<p>What do wrong views mean?</p> <p>邪見とはどういうことを意味しますか。 P15</p>	20	<p>Wrong views include the view that actions cause no karmic effect, and the views of eternalism and nihilism.</p> <p>邪見とは、因果が無いとする見解や、常見と断見、それも善に利益、悪にお害が無いと思つて因果が無いとする見方です。</p>
21	<p>What are the worst of the ten negative actions?</p> <p>十不善の中で最も重い罪悪は何ですか。 P16</p>	22	<p>The worst of the ten negative actions are taking life and wrong views.</p> <p>十不善の中でも殺生と邪見の二つは重い罪悪です。</p>
22	<p>What are the four kinds of effects of the ten negative actions?</p> <p>十不善業の四種類の果とは何ですか。 P18</p>	22	<p>The effects of the ten negative actions are:</p> <ul style="list-style-type: none"> - The fully ripened effect - The effect similar to the cause - The conditioning effect - The proliferating effect <p>十不善業の果は、異熟果、等流（とうる）果、増上果、士用（じゆう）果の四つです。</p>
23	<p>What is the fully ripened effect if one is motivated by hatred/desire/ignorance?</p> <p>瞋恚、貪欲、暗愚、それぞれの動機による異熟果とは何ですか。 P18</p>	23	<p>The result of ripened effect is to take birth in the lower realms:</p> <ul style="list-style-type: none"> - In hells if motivated by hatred - As a hungry ghost/preta if motivated by desire - As an animal if motivated by ignorance <p>異熟果は、十不善のどれでも、動機が瞋恚の力で為したなら地獄に生まれ、貪欲の力で為したなら餓鬼に生まれ、暗愚の力で為したなら畜生に生まれます。</p>

24	<p>How does the power of the impulse and the number of actions effect rebirth?</p> <p>動機の激烈さや、長く連続しているかどうかの度合いは、再生にどう影響しますか。 P18</p>	24	<p>Depending on the power of an impulse and the number of negative actions we will take rebirth in one of the lower realms:</p> <ul style="list-style-type: none"> - In hells if there is extremely powerful anger motivating a long and continuous accumulation of actions. - As a preta if the impulse is less strong and the number of actions are less - As an animal if the impulse and number of actions are less <p>貪欲・瞋恚・暗愚がとても激烈で長く連続する仕方で積むなら地獄、中ぐらいで餓鬼、小さいと畜生に生まれます。</p>
25	<p>How many kinds of effects similar to the cause are there?</p> <p>等流果にはいくつ種類がありますか。 P18</p>	25	<p>There are two effects similar to the cause:</p> <ul style="list-style-type: none"> - Actions similar to the cause - Experiences similar to the cause <p>等流果には、行為の等流と体験の等流の二つがあります。</p>
26	<p>What does 'action similar to the cause' mean?</p> <p>行為の等流とはどのようなことを意味しますか。 P18</p>	26	<p>Action similar to the cause is a propensity for the same kind of actions as the original cause, e.g., still liking to kill.</p> <p>行為の等流は行為が業と一致して生まれることです。例えば、かつて殺生した者であれば、今も殺しを喜ぶなどです。</p>
27	<p>How can we know our past actions and future rebirths?</p> <p>前世で何をしたか、後世どこに生まれるかは、どうすれば分かりますか。 P19</p>	27	<p>'To see what you have done before, look at what you are now. To see where you are going to be born next, look at what you do now.'</p> <p>「前世で何をしたかは今の身体を見ろ。後世どこに生まれるかは今の行為を見ろ」と言われています。</p>
28	<p>What does 'experiences similar to the cause' mean? Give an example.</p> <p>体験の等流とは何ですか。例を挙げてください。 P19</p>	28	<p>Each of the ten harmful actions result in a pair of effects on our subsequent experiences, e.g. taking what is not given will make us not only poor, but also liable to suffer pillage, robbery or other calamities which disperse among enemies and rivals whatever few possessions we come by.</p> <p>体験の等流は、十不善それぞれに二つずつあります。例えば、偷盗を為したことで持ち物は欠乏し、たとえ持ち物がちょっと有ったとしても奪われ、盗まれるなど敵対するものと同じことになることです。</p>

29	<p>Regarding the experience similar to the cause from having lied, what words by Rigdzin Jigme Lingpa are quoted followed by; If you are falsely accused and criticized now, it is the effect of your having told lies in the past. Instead of getting angry and hurling insults at people who say such things about you, be grateful to them for helping you to exhaust the effects of many negative actions. You should feel happy.</p> <p>妄語を述べた体験の等流に関して、現在自分に聞き苦しい誣告(ぶこく)や過小評価の中傷などが起きてても、それも自分が過去に嘘を言った結果ですから、そのように言う人に怒りを起こすことや、罵るなどしないで、「これで自分の多くの悪業が尽きるの恵深いことだ」と思って喜びを習わなければなりません、とあり、持明者ジグメ・リンパのどのような言葉が引用されていますか。P22</p>	30	<p>Jigme Lingpa says as follows:</p> <p>An enemy repaying your good with bad makes you progress in your practice.</p> <p>His unjust accusations are a whip that steers you toward virtue.</p> <p>He's the teacher who destroys all your attachment and desires.</p> <p>Look at this great kindness that you never can repay!</p> <p>ジグメ・リンパは、「敵が邪なことを為したとしても修行の効果を発揮する。聞き苦しい誣告は善を奮い立たせる鞭撻、これは愛着を壊す師であるから、彼の恩に報いる術がないとご覧あれ」とおっしゃっています。</p>
31	<p>What is the conditioning effect of negative actions?</p> <p>不善の増上果とはどういうものですか。P24</p>	31	<p>The conditioning effect of negative actions acts on our environment, e.g. lying brings about material insecurity, and make our minds confused all the time; we will encounter terrifying things and situations.</p> <p>不善の増上果は対象（条件・環境）に熟します。例えば、妄語で、持ち物が安定せず、常に恐れおののく知覚の対象と出会うことなどです。</p>
32	<p>What is the proliferating effect of negative actions?</p> <p>不善の土用果とはどういうものですか。P25</p>	32	<p>The proliferating effect of negative actions is the endless succession of suffering throughout all our subsequent lives caused by our past actions which we repeated again and again due to our habitual tendencies.</p> <p>土用果から何をしてても増大して生や累世に苦が無限に連続し、更に悪業がどんどん増大して輪廻を無限に彷徨うこととなります。</p>
33	<p>Is it enough to happen to stop negative actions?</p> <p>自然に不善を為さないことで、十分と言えますか。P26</p>	33	<p>It isn't enough that we just happen to stop taking life, or stop the other negative actions. What counts is that we commit ourselves with a vow to avoid that negative action, whichever it may be.</p> <p>自然に殺さないようなことでは十分ではないので、何としても不善業をしないと思う誓いをしなければなりません。</p>

34	<p>If we are not able to abstain completely from negative actions, is it beneficial to take a vow to avoid a certain negative action for a preset period of time?</p> <p>不善業を完全に断じることができなくても、ある一定の期間、特定の不善の行為をしない誓いを立てることは、利益になりますか。 P26</p>	34	<p>Even lay people who are unable to abstain completely from taking life can still derive great benefit from taking the vow not to kill for a period each year or at each full or new moon, or for a particular year, month, or day.</p> <p>在家など殺生の業を完全に断じることができない人たちでも、一年のうちのある期間や、毎月十五日や晦日、特定の年、月、日などに不殺生を誓っても大変利益を得ます。</p>
<p>To be defined individually 自分で回答を見つけるための質問</p>			
35	<p>What are the four thoughts (or reminders) that turn the mind?</p> <p>心を変える四つの考えとは何ですか。</p>	35	
36	<p>What are the four seals, which are the fourfold summary of the Dharma ?</p> <p>仏法を要約したものである、四法印とは何ですか。</p>	36	
37	<p>What is the meaning of accumulation of merits?</p> <p>資料積集とは何ですか。 P13</p>	37	
38	<p>Please describe meditations of development stage and dissolution stage?</p> <p>生起次第・究竟次第とは、それぞれどのような瞑想ですか。 P14</p>	38	
39	<p>What are the four activities which are the spontaneous ones of an enlightened being for the benefit of others?</p> <p>悟った存在が他に利益（りやく）を与えるために為す、四つの御業とは何ですか。</p>	39	