

Chapter 6-2. "How to Follow a Spiritual Friend"
 第6章—2『善友師事の導き』

Questions & Answers
 質疑応答集

Chapter 6-2
 第6章-2

1	<p>What similes are used in the Sutra Arranged like a Tree, regarding how to rely on a teacher?</p> <p>どのように師に頼るかに関して、『華嚴経』にはどのような比喻が用いられていますか。(P18、19)</p>	1	<p>It is said that; As the sick man relies on his doctor, The traveler on his escort, The frightened man on his companion, Merchants on their captain, And passengers on their ferryman – If birth, death and negative emotions are the enemies you fear, Entrust yourself to a teacher.</p> <p>「病人が医者に、旅人が付き添いに、怖れる者が護衛に、商人が船頭に、乗客が渡し守に頼るように、生死や煩惱の敵を怖れる者は善友に頼るべし」</p>
2	<p>Is it possible to attain enlightenment just through devotion alone?</p> <p>思慕恭敬だけで悟ることが出来ますか。(P19)</p>	2	<p>Yes, it is enough to have devotion. As it is said: Those who, well armoured and steady of reason, Serve a teacher regardless of health or life, Following his instructions without sparing themselves, Will be freed by the strength of devotion alone.</p> <p>次のように言われており、それは可能です。「強力な鎧に堅固な意識、身命を顧みず奉仕し、どんなお言葉も承り自分を守らない人は、思慕恭敬だけで解放される」</p>
3	<p>What is said in The Sutra Arranged like a Tree and other texts regarding that when following a teacher we should be like the perfect horse, always acting according to the teacher's wishes in every situation, skillfully avoiding anything that would displease him, and never getting angry or resentful even when he reprimands us severely. Like a boat, we should never tired of going back and forth to take messages or do other services for him. Like a bridge, there should be nothing that we cannot bear, however pleasant or unpleasant the tasks he asks us to do. Like a smith's anvil, we should endure heat, cold and all other difficulties. Like a servant we should obey his every command. Like a sweeper, we should never be proud but take the lowest position. Like a bull with broken horns, we should abandon arrogance and respect everyone?</p>	3	<p>It is said; Be skilled in never displeasing the teacher, And never resent his rebukes, like the perfect horse. Never be tired of coming and going, like a boat. Bear whatever comes, good or bad, like a bridge. Endure heat, cold and whatever else like an anvil. Obey his every order, like a servant. Cast off all pride, like a sweeper, And be free of arrogance, like a bull with broken horns.</p>

	<p>あらゆる時と場合に所作や振る舞いすべてを師のお心に沿って為し、お心と違う行為を起こさないと守ることに巧みで、厳しい叱咤で否定されても怒りや怨みを起こさないのは良馬の如く、師の使いで行ったり来たりすることに飽きないのは舟の如く、良い仕事も悪い仕事もどんな命令にも従うのは橋の如く、難行や寒暑一切に耐えるのは鍛冶の作業台の如く、どんなお言葉も聞くのは奴隷の如く、慢心を捨てて腰を低くするのは箒の如く、驕りを捨てて一切を敬うのは角を折られた牛の如く師事しなければならないことについて、『華嚴経』などの経典にどのように説かれていますか。(P21-22)</p>		<p>曰く「師を不快にさせないことに方便が巧みであって、叱られても怒らないのは良馬の如く、行ったり来たりすることに飽かないのは舟の如く、良いも悪いもすべてを受け入れるのは橋の如く、寒暑その他一切に耐えるのは作業台の如く、お言葉通り従うのは奴隷の如く、慢心を捨てるのは箒の如く、驕りを捨てるのは角を折られた牛の如く。このようにあることが師事と三蔵に説かれている」と説かれます。</p>
4	<p>There are three ways of pleasing the teacher and serve him. Among them, what is the best way?</p> <p>師を喜ばせる三種の奉仕の中で、最もレベルの高い道とは何ですか？(P23)</p>	4	<p>The best way among the three ways of pleasing the teacher is known as the offering of practice, and consists of putting whatever he teaches into practice with determination, disregarding all hardship.</p> <p>最もレベルの高い道とは修行の供養と言われ、師が教えた通り一切法を難行や気骨から修行することです。</p>
5	<p>What is the middling way among the three ways of pleasing the teacher and serve him?</p> <p>師を喜ばせる三種の奉仕の中で、中レベルの道とは何ですか？(P23)</p>	5	<p>The middling way is known as service with body and speech, and involves serving him and doing whatever he needs you to do whether physically, verbally or mentally.</p> <p>中レベルの道とは、身口の奉仕です。自分の身口意を師の使用人として使役させて奉仕することです。</p>
6	<p>What is the lowest way among the three ways of pleasing the teacher and serve him?</p> <p>師を喜ばせる三種の奉仕の中で、低いレベルの道とは何ですか？(P23)</p>	6	<p>The lowest way is by material offerings, which means to please your teacher by giving him material goods, food, money and so forth.</p> <p>低いレベルの道とは、資材を捧げることで、食材・資材などを喜捨して師をおもてなしすることです。</p>
7	<p>How should we perceive any of our teacher's seemingly incomprehensible behaviour?</p> <p>師の理解不能に思える御所業について、どのように認識すべきですか。(P23)</p>	7	<p>However incomprehensibly the teacher may behave, always maintain pure perception, and recognize his way of doing things as his skilful methods.</p> <p>師がどのように不可解に見えることを為さっても方便に巧みな御所業と認識して清浄なる見解だけを為さなければなりません。</p>

8	<p>Tilopa grilled a fish and put it in his mouth, Saraha lived as an arrow smith, Shavaripa as a hunter, and most of the other mighty siddhas of India, too, adopted very lowly lifestyles, often those of outcastes. Therefore, what is said regarding how we should perceive those siddhas and what we should learn from them?</p> <p>ティーローパが魚を焼いて食べていたり、サラハパが矢を作る職人として生活していたり、シャワリパが狩人として生きていたりなど、聖地インドの大成就者は屠殺人など、とても下賤な姿をとることがあるので、大成就者をどのように観て、学ばなければならないと説かれていますか？(P24~25)</p>	8	<p>It is said; It is therefore important not to take any of your teacher's actions in the wrong way; train yourself to have only pure perception. 大成就者の「どんな御所業でも邪に観ずに清浄なる見解だけを学ばなければなりません。」と説かれています。</p>
9	<p>People who don't have pure perception and continually misinterpreting and criticizing what their teacher does, would, find fault even in the Buddha if they were to live with him long enough. So, what should you do to strengthen your pure perception of him and increase your faith?</p> <p>邪に見て粗探しするなら、「長く親しめば仏に欠点も観る」というように仏であっても欠点を観るのです。 ということについて、テキストではどのように「思って大いに信心と清浄なる見解を為さなければならない」と説かれていますか？(P26~27)</p>	9	<p>It is said; Whenever you see faults in anything your sublime teacher does, you should feel deeply embarrassed and ashamed of yourself. Reflecting that it is your own mental vision that is impure, and that all his/her actions are utterly flawless and unerring, strengthen your pure perception of him and increase your faith.</p> <p>「聖人である師の御所業に欠点を観るなら自分で自分を辱め、自分の意識や眼が不浄で、彼の御所業に欠点や罪悪となる点が少しも無い」と思って大いに信心と清浄なる見解を為さなければならないと説かれています。(P27)</p>
10	<p>When the teacher seems to be furious with you, what should you think?</p> <p>もし聖なる師が自分に対して大いに怒っているように見えたら、どのように思わなければならないと説かれていますか？(P28)</p>	10	<p>It is said that you should think that he must have glimpsed some fault in you and seen that this is the moment to correct it with such an outburst.</p> <p>「怒っているのではなく、私の欠点をご覧になって叱る、つまりご叱責の門から教化する時が来たのを観て教化されているのだ」と思いなさいと説かれています。</p>
11	<p>What is said regarding follows? In the presence of your teacher, stand up at once whenever he does, instead of just remaining seated.</p>	11	<p>It is said; Do not remain seated when the teacher stands up; When he sits, solicitously bring him all he needs.</p>

When he sits down, enquire after his well-being. When you think there might be something he needs, at the right moment bring him whatever would please him.

When walking with him as his attendant, avoid walking in front of him as that would mean turning your back on him. Do not walk behind him, however, because you would be treading on his footprints. Nor should you walk to his right, since that would be assuming the place of honour. Instead, keep respectfully to his left and slightly behind. Should the road be hazardous, it would not then be wrong to ask his permission to go ahead.

As for the teacher's seat and his conveyance, never tread on his cushion and do not mount upon or ride his horse. Do not open doors violently or slam them shut; handle them gently. Abstain from all expressions of vanity or discontent in his presence. Also avoid lying, unconsidered or insincere words, laughing and joking, playing the fool, and unnecessary or irrelevant chat. Learn to behave in a controlled manner, treating him with respect and awe, and never drifting into casualness?

「師の面前では、師が座より立つ時には、自分もすぐに立つべきである。お座りになる時には、調子を伺う。師に何か必要なものがあると思われる時は、頃合いを計って、お喜びになるものをお持ちする。従者として随行するときは、師に背を向けることになるので前を行かず、足跡を踏むので後ろに行かず、自分が上座になってしまうので右を行かず、ですから師の左側から少し下がって敬うように随行します。ただし、もし道に危険がある場合などは、お断わりしてから前にも出てもかまいません。

師の座に坐ることや師の鞍に跨って師の馬に乗るなどはすべきではありません。戸を乱暴に開けたり、ボタンと閉めたりせず、静かに行います。師の前で媚びた態度を取ったり、陰険な面持ちをすることを止め、嘘や軽率で不誠実な言葉を言わず、笑ったり、冗談を言ったり、遊んだり、無意味な綺語、関係ない話などを止め、尊敬と畏敬の念を持って、決して無頓着な行動に陥らず、制御された振る舞いを学ばなければならない」ことについて、どのように説かれていますか？(P29～30)

Walk with him neither in front, behind nor on the right.
To disrespect his mount or seat will spoil your merit.
Do not slam doors; do not posture vainly or scowl;
Avoid lies, laughter, ill-considered and irrelevant talk.
Serve him with composure of body, speech, and mind.

「師が立たれたら、坐ったままでいてはいけない。お座りになる時は、気にかけて必要なものをお持ちする。随行する時は、前、後ろ、右を歩かない。師の座や鞍を粗末に扱えば福德を無くすことになる。戸を乱暴に開け閉めせず、媚びや陰険な面持ち、嘘、笑い、軽率で無意味な話を止め、三門を鎮めて仕えるべき」と説かれています。

<p>12</p>	<p>What is taught regarding follows? However much time you have to spend with your teacher's entourage or with your vajra brothers and sisters, never feel weary or irritated with them; be easy to be with, like a comfortable belt. Swallow yourself-importance and join in with whatever there is to be done, mixing easily like salt in food. When people speak harshly to you or pick quarrels, or when the responsibilities you have to assume are too great, be ready to bear anything, like a pillar.</p> <p>「師の随行員や貴方の金剛兄妹と長く過ごしても飽きや煩わしさを覚えないのは馴染んだ帯の如く、どんな急な仕事も謙虚に受け入れるのは溶け込み易い塩の如く、悪口を言う人やけんかを吹っかける人がいても、引き受けなければならない責任が大き過ぎても、柱のように辛抱強くなければならないことについて」どのように説かれていますか？(P31)</p>	<p>12</p>	<p>It is taught; Like a belt, be a comfortable companion; Like salt, be easily mixed in; Like a pillar, untiringly bear any load; Serve thus your vajra brothers and your teacher's attendants.</p> <p>「馴染んだ帯の如く、溶け込み易い塩の如く、辛抱強い柱の如くに、師の随行員や金剛兄妹に仕えよ」と説かれています。</p>
<p>13</p>	<p>What is the relationship between the merit accumulated by a sublime teacher and our own participation? 聖なる師が資糧を積む時、私たちがそこに関わることで、どのような関係が生じますか。(P34)</p>	<p>13</p>	<p>The relationship between the merit accumulated by a sublime teacher and our own participation is that whenever your sublime teacher accumulates great waves of merit and wisdom through his Bodhisattva activities, our own participation with the least material offering or effort of body or speech, or even just your offering of joy at what he is doing, will bring us as much merit as springs from his own unsurpassable intention.</p> <p>聖なる師が菩薩行の高貴な福德と智慧の資糧を積むさなかにあるときに、僅かなものであっても供養をしたり、あるいは身口の奉仕をしたり、あるいは心で随喜を捧げるだけであっても、無上の発心から生じるあらゆる善資糧を授かることができます。</p>
<p>14</p>	<p>What is the best way of accumulating merit? 資糧を積む最も善い方法は何ですか。(P34)</p>	<p>14</p>	<p>The verse that answers this question is: All action consistent with the aims of a holy teacher Truly engaged in the activity of bodhicitta And accumulating merit and wisdom, all efforts To serve him, carry his messages or even sweep his floor, Will be fruitful. They are the best way to accumulate merit.</p> <p>問への答となる引用に曰く、「菩提行を完全に実践し、福德と智慧資糧を積集する無上の聖なる師に寄与するすべての行動は、奉仕、伝令、掃除に至るまで、最上の資糧を積む方法である」</p>

15	<p>When is the best time to accumulate merit?</p> <p>資糧積集に最もよい時はいつですか。(P35)</p>	15	<p>The best time to accumulate merit is while he is giving an empowerment or teaching because all the compassion and blessings of all the Buddhas and Bodhisattvas of the ten directions pour into him and he becomes indivisibly one with all the Buddhas.</p> <p>資糧積集に最もよいのは、師が灌頂や法を伝授している時です。そのような時は、三世十方の仏と菩薩一切の慈悲と加持とが師に入り込み、一切諸仏と無別となって居られるからです。</p>
16	<p>What is said regarding all sutras and tantras describe the teacher as being the Buddha in person.</p> <p>顕経・密経一切に師は仏そのものと説かれることについて、どのように説かれていますか？(P36)</p>	16	<p>It is said; Because the outer and inner yogas of accomplishing the teacher Contain the essence of what is to be realized through the generation and perfection phases. That is why all sutras and tantras say he is the Buddha himself.</p> <p>「師が達成した内と外のヨーガに、生起次第・究竟次第により悟られるべきものの真髓が含まれているので、顕経にも密経にも、師は仏そのものと説かれる」と説かれています。</p>
17	<p>What are the necessary conditions for us to have in order to be swiftly helped by our teacher in the intermediate state?</p> <p>中有において迅速に師に導かれる為に、私たちにどのような条件が必要ですか。(P37)</p>	17	<p>Meeting and being guided by our teacher in the intermediate state can only take place because of a connection already created by our own limitless devotion and the power of the teacher's compassion and prayers. If you lack devotion, however perfect the teacher may be, he will not be there to guide you in the intermediate state.</p> <p>中有での導きは、自身の無限の敬心の念と、師の慈悲と祈願の力によって既に作られた繋がりによってのみ起こりえます。しかし敬心の念が無い場合には師がどれほど素晴らしくても中有での導きは起こりません。</p>
18	<p>How could examining the teacher be condensed into just one point?</p> <p>師を吟味するポイントを一つに集約すると、どのようになりますか。(P38)</p>	18	<p>Examining a teacher could be condensed into just one question: does he or does he not have bodhicitta?</p> <p>吟味することはただ一つ、菩提心を備えているか備えていないかに集約されます。</p>
19	<p>What kind of teacher you can say without examining that he is the teacher whom you are linked from former lives?</p> <p>累世に渡る師であることが、吟味することなくわかるのは、どのような師ですか？(P40)</p>	19	<p>If simply to meet him/her, simply to hear his/her voice — or even just his name — can transform everything in an instant and stir such faith that every hair on our bodies stands on end, with him, examination is superfluous.</p> <p>その師と出会いお声を聞いただけで、あるいはご尊名を耳にただけでも総毛立つ信に震え、全ての顛れがたちどころに変わるならば、累世にわたる師ですから吟味する必要はありません。</p>

20	<p>Generally speaking, what determines the teacher we meet?</p> <p>総じて師と出会わせるのは、何ですか？(P41)</p>	20	<p>Generally speaking, the teacher we meet is determined by the purity or impurity of our perceptions and the power of our past actions.</p> <p>総じて自分の顕れの浄不浄やカルマの力です。</p>
21	<p>In which way should we emulate the teacher's realisation and actions?</p> <p>どのような方法で師の御心と御業(みわざ)を学ぶべきですか。(P42、43)</p>	21	<p>As the disciple is learning to be like his teacher, he will need to assimilate truly the latter's realization and way of behaving.</p> <p>弟子は師のようになる為に学ぶのですから、師の御心と御業を自相続に取り入れなければなりません。</p>
22	<p>What is said regarding follows?</p> <p>The disciple should be like a tsa-tsa from the mould of the teacher. Just as the tsa-tsa faithfully reproduces all the patterns engraved on the mould, in the same way the disciple should make sure he or she acquires qualities identical with, or at least very close to, whatever qualities the teacher has. Anyone who first examines his teacher skillfully, then follows him skillfully, and finally emulates his realization and actions skillfully will always be on the authentic path, come what may.</p> <p>「弟子が師に就くとは、師の御心や御業を自相続に取り入る必要があります。例えば、師の金型から*ツアツアを出すようなものでなければなりません。型に似姿のようなものがあって、それら全てがツアツアをかたどっているように、師の御相続と同様のもの、あるいはそこまで行かなくとも、それに非常に近いものを確実に作らなければならない」ことについて、どのように説明されていますか？(P43)</p> <p>*ツアツアとは、土と灰で作られている故人を象った供養像のようなもの。</p>	22	<p>In the beginning, skillfully examine the teacher; In the middle, skillfully follow him; In the end, skillfully emulate his realization and action. A disciple who does that is on the authentic path.</p> <p>「始め師の吟味に巧みなこと、中程で師事することに巧みなこと、最後に御心と御業を学ぶことに巧みな人、彼は正しい道を歩む」と説かれています。</p>
23	<p>What Dharmodgata answerd to Sadaprarudita's following question? "Where the Buddhas I had seen before had come from and where they had gone?"</p> <p>常啼の「かつて出会った諸仏は何処から来られて何処に去られたのか？」という質問に対して、法涌菩薩はどのような章を説くことで答えられましたか？(P52)</p>	23	<p>Dharmodgata answered with the chapter explaining that Buddhas neither come nor go.</p> <p>法涌菩薩は「諸仏は来られることも去られることも無い」ことを説明する章を説いて答えられました。</p>

24	<p>In the text, what is taught by the anecdote of Naropa's twenty-four trials which were given by Tilopa?</p> <p>ティーローパとナーローパの逸話を通じて、このテキストではどのようなことを説かれていますか？(P60)</p>	24	<p>It is taught that; There is no greater Dharma practice than obeying one's teacher. The benefits are immense, as we can see here. On the other hand, to disobey him, even a little, is an extremely grave fault.</p> <p>「師のお言葉通りに為すことより優れた法の修行はなく、ここに見るようにその功德は甚大です。一方師のお言葉に少しでも従わないことは、とても重い過ちである」と説かれています。</p>
25	<p>In the story of Jetsun Milarepa, how an adept of the Great Perfection by the name of Rongton Lhaga described the Great Perfection?</p> <p>ジェツン・ミラレパの逸話の中で、ゾクチェンの師であるロントウン・ラガは、聖法ゾクチェンをどのようにミラレパに説明されましたか？(P62)</p>	25	<p>The Lama described as follows; "Its root is the conquest of the beginning, its summit the conquest of attainment and its fruit the conquest of yoga. If one meditates on it during the day, one can become Buddha that same day; if one meditates on it during the night, one can become Buddha that very night. Fortunate beings whose past actions have created suitable conditions do not even need to meditate; they will be liberated simply by hearing it. Since it is a Dharma for those of eminently superior faculties."</p> <p>「根は源が勝れ、頂は達成が勝れ、果実はヨーガが勝れ、昼修習すれば昼悟り、夜修習すれば夜悟り、福分の余徳ある者にとっては、修習の必要なく聴聞して解脱自在ですらある無上の法である」と説明されました。</p>
26	<p>These days, the teachings of the Buddha are coming to an end. The five degenerations are more and more in evidence, and although we have obtained human life, we are totally in the clutches of our negative actions, and confused about what to do and what not to do. We wander like a blind man alone in an empty plain. In such times, our spiritual friends, the supreme teachers think of us with their boundless compassion and how do they unerringly point out best path to liberation and omniscience?</p> <p>今、仏の教えの終焉である五濁世で人身という拠り所だけ得ても不善に支配されるだけとなり、取捨する所に迷い、盲人が友もなく荒野を彷徨うようなこの時に、聖なる師・善友方は無量の慈悲でご思慮され、どのように、解脱と一切智の無上道を誤りも迷いもなしに示されるのでしょうか？(P77)</p>	26	<p>According to the needs of each of us they appear in human form. Although in their realization they are Buddhas, in their actions they are attuned to how we are. With their skilful means they accept us as disciples, introduce us to the supreme authentic Dharma, open our eyes to what we should do and what we should not do, and unerringly point out the best path to liberation and omniscience.</p> <p>各自の分に合った人の姿で出現され、お心は仏であられても御所業は [我々の] 自相續に合わせて、方便巧みに弟子に迎え、正しい聖法の門に入れ、取捨の眼を開き、解脱と一切智の無上道を誤りも迷いもなしに示される。</p>

To be defined individually 自分で回答を見つけるための質問			
27	四宝とはなんですか？(P23)	27	What is the Fourth Jewel?
28	カギユ派の始祖たちで、ティーローパに続く、4代の代表的な師祖の名前を書いてください。	28	Give the four main forefather's names of Kagyu lineage following Tilopa?
29	「戯論寂滅」とはなんですか？(P41)	29	What does it mean by "all the restless ordinary thoughts ceased"
30	「釈子」とはなんですか？(P44、48)	30	What is "fortunate son" or "noble one"?
31	「善根」とはなんですか？(P49)	31	What is "the root of merit"?
32	「即身成仏」とはなんですか？(P64)	32	What does it mean by "becoming Buddha in this life"?