

Lecture 06: "The Seven Suitables and the Ten Impediments"

レクチャー06:

In the last lecture, we explored the two levels of mindfulness, the four aspects of Clear Comprehension, and ways how to observe our body in daily activities.

前回のレクチャーでは、マインドフルネスの2つのレベル、明晰な理解の4つの側面、そして日常生活の体の動きの観察方法を学びました。

The environment in which meditation is practiced seriously influences the meditator's progress, hence it should not be underestimated.

瞑想時の環境は、瞑想者の成長に大きく影響します。そのため、まず環境を整えるところから始めましょう。

In this lecture, I would like to suggest a framework that may help you create an environment which both supports your meditative efforts and enables you to maintain a right attitude in the face of whatever is happening around you.

このレクチャーでは、瞑想時の環境の作り方を教えます。この方法を用いて環境づくりを行うと、瞑想の効果が上がり、またどんな事態にも適切に対処出来るようになります。

Many meditation centers are limited in their facilities, and meditators rarely find the "perfect circumstances" for their practice.

多くの瞑想センターでは設備に限界があり、瞑想をする上で完璧な環境を見つけるのは難しいでしょう。

A perfect meditation center doesn't exist.

完璧な瞑想センターは存在しません。

Not perfect ourselves, we should become more fully aware of the characteristics of our environment and our relationship to them, before and during our practice.#

私たち自身も完璧な人間ではありません。そのため、瞑想前と瞑想中は自分にとって瞑想しやすい環境の特徴をより意識しましょう。

There are two aspects of the framework, which I want to share with you.
環境を作る上で2つのポイントをお話します。

One is called the "**Seven Suitables**," a list of helpful, practical considerations about one's prospective environment when one is considering a longer period of meditation.

1つはSeven Suitablesと呼ばれるものです。これは、長時間瞑想をする時の環境を作るときに考慮する項目を書いたものです。実践的で、とても役に立ちます。

The second is the "**Ten Impediments**," a list of ten relationships one may cultivate toward people, things, and even one's abilities, which may unwittingly hinder all meditation

progress unless they are dealt with through Right Understanding.*

2つ目はTen Impedimentsです。人やなにかと関係を築くときに使える10個の項目です。正しい理解が必要な個人の能力にも使うことができます。

But first, I need to bring to your attention the so called **temperaments**, the way in which some meditation teachers in the centuries after the Buddha's death categorized their students according to their predominant ways of relating both to the outside environment and to their own mind.

しかし最初に、気質についてお伝えします。ブッダの死後何世紀もの間、先生が生徒を分類する時、外部環境と生徒の精神の関係性を利用しました。

The Seven Suitables are predicated to some degree on knowing about these temperaments.#

Seven Suitablesは気質についてある程度知っていることを前提にしています。

Teachers would select the most appropriate meditation environment (and even meditation practices) for their students based on these temperaments.

先生たちは、生徒の気質に基づいて最も最適な瞑想の環境を選んだり、瞑想のやり方さえも提案していました。

There are six main temperaments, commonly explained via three pairs of positive and negative characteristics:

The first pair is ¹**greedy and devoted**.

主に6つの気質があり、対を1つのペアとして、通常は3つのペアで説明されています。1つ目が、欲深いことと忠義であることです。

Although these may at first seem to be unrelated, upon closer inspection we may see that ²both greed (which in this sense means more "relishing sensual experiences" than "being greedy") and devotion (which here means the acceptance of the teacher's instruction and trust that the instruction may be helpful) are based in attachment.

最初は、この2つに関係性がないと思うかもしれませんが。詳しく見てみると、欲望と忠義は執着心が元になっています。ここでの欲望とは、欲深いという状態ではなく感覚的な経験を楽しむことです。また、ここでの忠義とは、役に立ちそうな教えを信じ、受け入れることを指します。

¹ This and the other two pairs will appear in the left side of the screen in a very simple list of the three pairs, without numbering.

² Note taking animation:

Greedy – relishing sensual experiences

Devoted – acceptance of the teacher's instruction; trust in the instruction

- both of them are based in attachment.

"Greed" is the negative manifestation of attachment, and "devotion" is the positive.
欲望は執着の悪い兆候で、忠義は良い兆候です。

It is said that the yogis prominent in devotion also incline toward indulging in pleasant experiences.

忠義で著名なヨギもまた、楽しい体験にふける傾向があると言われています。

The second pair is **angry and wise**.
2つ目は「怒りっぽさ」と「賢明さ」です。

³"Anger" in this context is related to finding fault, while "wisdom" is the ability to distinguish between right and wrong.

ここでの「怒り」は間違いを見つけることを指しています。一方で「賢明さ」とは正しいことと間違いを見分ける能力を指します。

These are paired together because it is said that many (but not all) people with an "angry temperament" are sharp in intellect.

これらが対になっているのは、怒りっぽい気質を持っている多くの人は、賢明でもありからです。

The third pair is **deluded and dreamy**.
3つ目は「人に騙される」と「空想にふける」です。

⁴Delusion is a lack of knowledge and mindfulness, and day-dreaming is a flight of imagination, an escape from reality.

妄想は知識とマインドフルネスが欠けています。また空想にふけることは現実から目を背けるということです。

Neither of these is able to fully appreciate, or even attend to, the reality around them.*

³ Note taking animation:

Angry – finding fault

Wise – distinguishing between right and wrong

Angry <= sharp intellect => Wise

⁴ Note taking animation:

Deluded – lack of knowledge and mindfulness

Dreamy – carried away by imagination

Deluded <= ignorance of reality => Dreamy

どちらもやるべきではありません。現実から逃げようとしてもいけません。

The manner in which Visuddhimagga distinguishes the three pairs of temperaments is remarkably similar to the ancient Indian Ayurveda distinction of three "doshas" - ⁵(1) *vāta* (wind), which corresponds to the greedy/faithful temperament, (2) *pitta* (bile), which corresponds to the angry/wise temperament, and (3) *kapha/semha* (phlegm), which corresponds to the deluded/dreamy temperament.

Visuddhimaggaが3組の気質を区別する方法は、古代インドのAyurvedaによる3つの生命エネルギー「ドーシャ」の区別と非常に似ています。1つ目のドーシャは*vāta*(風)の性質で貪欲、忠実な気質に対応します。2つ目は*pitta*(火)で怒りや賢明の気質に対応します。最後が*kapha*(地)の性質で、騙され、空想にふける性質に対応します。

As I said, this "temperament system" is important for us insofar as it helps us get grounded in the Seven Suitables, as you shall see.

お伝えしたように気質の仕組みを知るとはとても重要です。これから見ていきますが、気質を知るとは、Seven Suitablesを深く理解するのにとても役立ちます。

For most of us, understanding this "temperament system" would take a lot of thought and study, and we would have trouble identifying ourselves as having this or that temperament in particular.

ほとんどの人にとって、この気質の仕組みを理解するのに多くの考えや勉強が必要になるでしょう。色んなタイプの気質があるので自分自身がどれに当てはまるのか定義するのに苦労するかもしれません。

The six states of mind arise in different situations and intensities in all of us.
6種の精神状態は様々な状況や緊張感の中で生まれます。

Sometimes we feel joyful and behave in a certain way, then become sad or desperate, and change our behavior accordingly.

楽しい時は楽しさを表すような態度を取ります。そして悲しくなったり自暴自棄になったときはそれ相応の態度を取ります。

However, if you think you can clearly reflect a particular one of these six temperaments,

⁵ These three will appear as a simple list next to me, but very simple only -

(1) *vāta* (wind) ~ greedy/faithful temperament

(2) *pitta* (bile) ~ angry/wise temperament

(3) *kapha/semha* (phlegm) – deluded/dreamy temperament

As I list these three doshas, this text will clearly appear at the bottom of the screen on a nice background -

You can try out a dosha (prakruti) quiz here - <https://www.joyfulbelly.com/Ayurveda/assessment/Dosha> or also here - http://www.holisticonline.com/ayurveda/w_ayurveda-dtest1.htm .

then *you* may benefit more directly from this classification system.#

しかし、もし6つの気質のうち特定の1つに当てはまるとしたら、この分類方法の恩恵をもっと受けるかもしれません。

The first of the Seven Suitables is the ⁶ (I.) **meditation site**.

Seven Suitablesの1つ目は、瞑想の場所です。

The great manual of meditation teachers, the *Visuddhimagga*, suggests that ⁷those who have the greedy or devoted temperament will best progress in an old, uncomfortable residence, perhaps with animals creeping in.

瞑想の先生たちにとって偉大な仏教典である清浄道論は、欲深い人か忠義的な気質を持つ人は、動物が這っているような古くて汚い環境で最も成長すると言及しています。

Environments lacking in comfort do not afford one many opportunities to indulge in sensual pleasure and thus are more likely to cause the meditator to feel the need to meditate ardently.

快適さが欠けた環境では、心の底から喜べる機会は生まれません。そのため瞑想者は「もっと瞑想をやりたい」と思うようになります。

⁸Conversely, for those meditators of an angry or wise temperament, a new, luxurious, comfortable residence is suggested; meditators with these temperaments *might not* busy themselves as much finding fault or judging or evaluating a comfortable, new residence.

逆に、怒りっぽい人か賢明な瞑想者には、新しく快適で豪華な環境の方が合っていると言われています。このタイプの瞑想者は、環境の問題点を探したり、評価したりすることに時間をかけないからです。

Instead, with satisfied body and mind, they will hopefully be more likely to dedicate their time to ardent meditation.

代わりに充実した体と心を使ってもっと瞑想に励むでしょう。

⁶ The list of Seven Suitables will gradually appear one after another, numbered, covering the left side only for a few (perhaps ten) seconds when I say them. After that the list will not be visible until I mention the other point of the list. Finally the list will look like this:

The Seven Suitables

1. Meditation Site
2. Source of Sustenance
3. Subjects of Talk
4. Person or People (Who We Associate With)
5. Food
6. Climate
7. Meditation Posture

⁷ A picture of an old rotten hut will cover the screen. (A caption above will read: For the Greedy and the Devoted)

⁸ A picture of a beautiful, new, luxurious residence will cover the screen. (A caption above will read: For the Angry and the Wise)

⁹Finally, those of the deluded or dreamy temperament are pointed towards crowded, noisy and busy residences.

最後に、惑わされた人と空想にふける気質がある人は、人で溢れかえっているようなうるさい場所が合っています。

That real-world environment serves to anchor their mind, thanks to which they are more likely to keep awake and focused, and thus be able to dedicate themselves to meditation.*
現実のこのような環境は彼らの心を瞑想に集中させるのに最適で、このような環境のおかげで瞑想に全力をささげることが出来るでしょう。

Although the selection of residences for people of different temperaments seems logical enough, we shouldn't be obsessed about it, since in the scriptures, the Buddha also generally described the characteristics of a good meditation residence.

気質に沿って瞑想の環境を選ぶことは十分論理的に見えるかもしれませんが、そこまで気にする必要はありません。仏教典では、一般的に良いとされている環境の特徴についても書かれています。

For example, in the ¹⁰***Aṅguttara Nikāya's Senāsaṇa Sutta***, we learn that a monk who has faith in the Buddha, is healthy, honest, energetic, and wise, will progress in his practice best in a residence which is ¹¹(1) at a reasonable distance from the village, where the monk can go for alms-round, (2) peaceful during the day and night, (3) inhabited by few disturbing insects or dangerous animals, (4) providing accessibility to a sufficient amount of robes, food, residence, and medicine, and (5) close to the residence of knowledgeable monks, who can answer questions and dispel doubts.#

例えばAṅguttara NikāyaのSenāsaṇa Suttaでは、仏教を信仰していて、かつ健康的で、正直者で、エネルギーで賢明な僧侶は、例えば以下のような場所での瞑想が最も良いとされています。(1)お布施が出来る村から適度な距離にある場所(2)昼夜を問わず平和な場所(3)昆虫や危険な動物がほとんど住んでいない場所(4)十分な量のローブ、食べ物、住居、薬が手に入りやすい場所(5)質問に答え、疑問を払拭することができる知識豊富な僧侶が近くにいる場所

⁹ An ordinary hut or residence with people walking and talking around. (A caption above will read: For the Deluded and the Dreamy)

¹⁰ *Aṅguttara Nikāya 10. – 2. Nāthavagga – 1. Senāsaṇa Sutta*

¹¹ A simple list on a nice background will cover the screen –

Good Meditation Residence

(1) at a reasonable distance from the village, where the monk can go for alms-round

(2) peaceful during the day and night

(3) inhabited by few disturbing insects or dangerous animals

(4) providing accessibility to a sufficient amount of robes, food, residence, and medicine

(5) close to the residence of knowledgeable monks, who can answer questions and dispel doubts.

Also, the Buddha elsewhere recommended other things to think about regarding one's dwelling place.

また、ブッダは他では住環境について違うことを述べています。

For example, in the ¹²***Majjhima Nikāya's Vanapattha Sutta***, the Buddha suggests that a monk should not continue residing where he does not progress in his meditation practice, regardless whether it is in accordance with the above five conditions or not.

例えばMajjhima NikāyaのVanapattha Suttaでは、先ほどの5つの条件に関係なく、瞑想修行で成長出来なかったら場所を変えるべきだとブッダは提案しています。

On the other hand, he is recommended to stay where his meditation practice progresses well, again *regardless* those conditions.*

一方で、5つ条件に関係ない場所で瞑想修行が上手くいった場合、その場所に留まった方が良いとも言っています。

If you are concerned about finding an appropriate meditation center or site for your practice, I suggest visiting several places over a period and seeing how your practice develops in each.

もし自分の修行に適切な瞑想センターや瞑想場所を探せるかどうか不安であれば、時間をかけていくつかの場所を訪れ、それぞれの場所でどのように修行が上達するか見てみることをお勧めします。

If the place looks like it would not endanger your health, if there is enough food and safe lodging, and if there is a teacher who can answer your questions, then consider how well you might do in your mindfulness and concentration there.

あなたの健康を害さず、十分な食料と安全な住まいがあり、質問に答えてくれる先生がいる場所を見つけたら、その場所でマインドフルネスと集中力をどれくらい発揮出来るか考えてみましょう。

After you arrive, the mind may need several days, or even weeks, to settle down and become purified from gross defilements, so if you try to make a quick decision, you may well make a poor one.

その場所を選んだら、心や体を慣らすために数日、あるいは数週間かかるかもしれません。また、ストレスから完全に解放されるためにもその程度かかるかもしれません。深く考えずにすぐ決断してしまったら、間違った選択をしてしまうかもしれません。

Be patient!#

辛抱強く、自分に合う場所を探しましょう。

¹² *Majjhima Nikāya 17. Vanapattha Sutta*

The second of the Seven Suitables is the (II.) **source of sustenance**.
the Seven Suitablesの2つ目は、source of sustenanceです。

For monks, it is the village or town where the monks visit for alms-round.
僧侶は村や町でお布施を行います。

¹³The journey to that site, the behavior of the people toward a monk, and the kind of food and necessities that a monk receives are worth considering.

僧侶がお布施をしている時の人々の行動や、僧侶が受け取る必要品や食べ物の種類は考えてみる価値があります。

But this can be extended to anyone who meditates, not just monks.
僧侶だけでなく、瞑想をする人たちもこのことについて考えてみてみましょう。

Similar to the first "Suitable" – the meditation site - those of greedy and devoted temperaments are recommended to seek out less comfortable sources of sustenance.
瞑想場所について述べた1番目のSuitableに似ています。貪欲な人と忠義な人は、そんなに栄養素を求めないように、とされています。

The angry and wise would be better off in more comfortable circumstances, and the deluded and dreamy are advised to seek their source of nutrition in a crowded, busy environment.

怒りっぽい人や賢明な人は、快適な環境でお布施をやった方がいいでしょう。空想にふけやすい人や騙されやすい人は混雑している場所でsource of nutritionをやった方がいいでしょう。

The third of the Suitables is (III.) **subjects to talk about**.
the Suitablesの3番目は会話の話題です。

The Buddha mentioned thirty-two subjects *not* suitable for discussion.
ブッダは、話題としてふさわしくない32項目について言及しています。

¹³ A painting of monks walking on alms-round will cover the screen.

¹⁴You can see those thirty-two subjects on the screen now, pause the video to look at them closely.

いま、画面に32項目を映していますので動画を止めて確認してください。

We can roughly categorize them as **talk about different kinds of people, places, objects of sensual pleasure, and pseudo [syūdo] -scientific theories.***

この32項目は内容によって大きく4つのグループに分かれます。(1)人について (2)場所について (3)感覚的な喜びについて (4)疑似科学理論についてです。

Of course, some of these subjects do have to be broached in certain situations.
もちろん、いくつかの項目は特定の状況下では触れる必要があるでしょう。

¹⁴ Because there will not be sufficient time to talk about all 32 kinds of speeches, the list will completely cover the screen only for a short while. The viewers may pause the video to read the subjects and think about them.

The Thirty-Two Subjects of Idle-Chatter

1. Kings (Presidents and Governments – Their Abilities)
2. Thieves
3. Ministers of State (Politicians)
4. Armies (Their Abilities)
5. Dangers (Not Related to Present Time and Residence)
6. Wars (Armed conflicts)
7. Food
8. Drink
9. Clothes
10. Beds
11. Flowers
12. Perfumes
13. Relatives (Their character)
14. Vehicles
15. Villages
16. Hamlets
17. Cities
18. Countries
19. Ladies
20. Gentlemen
21. Heroes
22. Roads
23. Talk by the Well
24. The Dead

25. Miscellaneous (Rambling Chitchat)
26. The World (Origin etc. Speculations)
27. Seas (Origin etc. Speculations)
28. Improvement and Decline
29. Travellers
30. Virgin Lads
31. Virgin Maids
32. Water-Carrying Maidens

/1-28 are mentioned in *SN 56. Sacca Saṃyutta – 1. Samādhivagga – 10. Tiracchānakathā Sutta*, the rest has been probably added from various Commentarial sources. (Translated from the Burmese "*Sukha Hmat-Su*" by Dagon U Htun Myint)/

For example, you may need to discuss food ¹⁵if you go to a monastery in a foreign country where you are not familiar with the cuisine and have certain health concerns.

例えば海外の修道院に行くとします。体調に懸念があり、しかもその国の料理になじみがありません。しかし、料理について話さないといけない機会があるでしょう。

¹⁶Or if a guerrilla uprising starts up near your monastery, you may well need to discuss how to stay safe.

または、自分が通ってる修道院の近くでゲリラ兵が暴動を起こしたら、どう安全を確保するか真剣に議論するでしょう。

So, it's *less* an injunction against ever broaching those "32 subjects" than an admonition to

¹⁷**choose our subjects mindfully, so that our speech is timely, beneficial, and pleasant.**#

会話はタイムリーで、利益的で、楽しいものであるべきです。そのため、マインドフルになって話題を選べ、という警告ではなく、これらの「32の主題」を言及することを辞めろ、という命令でもありません。

In a number of the Buddha's discourses *throughout the scriptures*, He described ten subjects for talking conducive to the development of wisdom.

仏教典に書かれている数あるブッダの教えの中で、智慧を発展させる10個の会話を述べています。

The first two -- speech reflecting ¹⁸(1) **minimal desires** and (2) **contentment** -- are closely related.

最初の2つは最小限の欲望と最小限の喜びを反映する会話で、お互いに関係しています。

For example, it is common for the human mind to generate a lot of ideas about ¹⁹what to

¹⁵ A painting of a typical Burmese dining table filled with various oily and fried curries will cover whole the screen.

¹⁶ A painting of a guerrilla fighter will cover whole the screen.

¹⁷ Appears from the bottom of the screen – Choose your subject of talk mindfully, so that your speech is timely, beneficial, and pleasant.

¹⁸ This will be a numbered list at a side of the screen. Points will appear one after another, finally making up these ten:

Suitable Topics for Talking

1. Minimal Desires
2. Contentment
3. Seclusion
4. Not Associating with the Other Gender
5. Arousing Effort
6. Attainment of Virtue
7. Attainment of Concentration
8. Attainment of Wisdom
9. Attainment of Deliverance
10. Attainment of the Knowledge and Vision of Deliverance

¹⁹ Paintings of people shopping in a shopping mall and then people repairing a house will entirely cover the screen until I finish the sentence.

buy or how to improve one's residence, but talking to other meditators about it would only serve to disturb their practice.

例えば、何を買うか、どう住環境を良くするかを考えることは人間にとって普通です。しかし、他の瞑想者とこのことについて話すということは、彼らの瞑想を邪魔することにしかないでしょう。――

A mind that is not used to a calm, peaceful state will try to escape it and fall back into its earlier habits.

平穏に慣れていない心は現実から逃げようとし、以前の習慣に戻ろうとします。

It's beneficial to have a good teacher open to discuss whatever you need with you, and suggest how you can stay satisfied with whatever is available; this can help you overcome the escaping maneuvers of your mind and peacefully continue in your practice.

自分自身に何が必要かを議論出来たり、どうすれば満足感を維持できるかを提案してくれる先生がいることはとても素晴らしいことです。警戒心から逃げたいという心の逃避に打ち勝ち、安心して実践を続けることが出来るでしょう。

The next two are the pair of (3) **Seclusion** and (4) **Not Associating with the Other Gender**.

次の2項目は距離を保つこと、相手の性別に干渉しないことです。

These are again closely related.

この2つもまた、お互いに関係しています。

The intention is not simply to avoid society completely and always stay alone.*

単に社会を完全に避け、常に一人であることを意図しているのではありません。

It's more about the conditions that enable one to develop wisdom.

大事なことは、智慧を発展させることが出来る環境です。

The wisdom we acquire can then be put into practice and shared with others when the meditator returns into, or deals with, society.

自分たちの智慧が修行で活かされ、社会に戻ったときに他の人たちへ還元されていきます。

Discussing these topics may encourage the meditator to appreciate solitary conditions and continue in their noble endeavor.

The next four refer to one's gradual development on the Noble Path.#

これらについて話すことは、瞑想者を元気づけ、1つ1つの環境に感謝し、新しいことに挑戦し続けることが出来るでしょう。

次の4項目は the Noble Pathで成長し続けるために必要なことについて述べています。

(5) **Effort**, which usually grows from faith and the right attitude, supports (6) **virtue**, (7) **concentration**, and thereby attainment of (8) **wisdom**.

努力とは正しい態度や信念で育ち、善意や集中力、そして智慧の獲得をサポートします。

The final two subjects of (9) **deliverance** and (10) **the experience of it** are related to the final goals of the Noble Path, the purity from all mental defilement, and a full understanding of the mental and physical reality.

最後の2項目は救出と、それを経験することです。これらはNoble Pathの最後のゴールである、全ての精神ストレスから解放され精神と身体の実在を完全に理解することに繋がっています。

Speaking about these subjects may inspire others to continue without flagging in developing their wisdom.

Now back to the Seven Suitables.

疲れることなく智慧を発展させたかったら、このような内容を話すと良いかもしれません。さて、the Seven Suitablesに戻しましょう。

The fourth on the list is the (IV.) **person or people** who we associate with. the Seven Suitables の4番目は自分たちに関わっている人です。

²⁰This is obviously related to one's teacher and companions on the Noble Path.

これは皆さんの先生やNoble Pathに向けて一緒に頑張っている人と明らかに関係があります。

From the ²¹***Aṅguttara Nikāya's Vijaṇṇa Sutta*** we learn that ²²a good teacher is one who is faithful to the original teaching, virtuous, learned, and experienced in answering and

²⁰ A painting of a monk teaching other monks will cover the screen.

²¹ *Aṅguttara Nikāya 10 - 1. Ānisaṃsavagga - 10. Vijaṇṇa Sutta*

²² A note taking animation -

A Good Teacher

- faithful to the original teaching

- virtuous

- learned

- experienced in answering and explaining

(- has attained the highest level of Enlightenment)

explaining.

*Aṅguttara Nikāya*の *Vijjā Sutta*によると、良い先生とは、質問の受け答えの経験を持ち、教養があり、善意や教えることに信念を持っている人です。

The Buddha also suggests that the most inspiring teacher has attained the highest level of Enlightenment.

またブッダは、最高の師とは悟りの最高レベルに到達した人を指すとも言っています。

But such teachers are rare, and you are probably better off sticking with a helpful and competent teacher who is accessible, rather than search for decades for the perfect teacher who you may never find.

しかしこのような先生は珍しいので、見つからないかもしれない先生を何十年もかけて探すより、スキルが十分あってよく助けてくれる先生に見てもらう方が良いかもしれません。

If the teacher or your companions disturb you in your practice, drag you into idle chatter, or require too much of your time, you are better off going elsewhere.

The fifth of the Seven Suitables is (V.) **food**.

もし先生や仲間が瞑想中に邪魔してきたり、無駄話を始めたり、あなたの時間を多く奪うようなことをしてきたら、違う場所に行くことをお勧めします。

the Seven Suitables の5番目は食べ物についてです。

As I mentioned earlier, food is one of the subjects that are not recommended for discussion; however, if we talk about it in relation to our practice as opposed to its sensual dimension of taste, it can be very beneficial.

前にお伝えしたように、食べ物は会話の話題に相応しくありません。しかし、もし会話の内容が単に食べ物の美味しい・美味しくないというのではなく、瞑想修行に関係していたら、とても有益なものになります。

Ancient scriptures suggest that ²³some people prefer sweet food, some salty, etc., and adhering to their preference supports their meditation practice.

古代の仏教典では、甘い食べ物やしょっぱい食べ物が好きな人はいますし、自分の好みに従うことは瞑想修行の支えになると書いています。

Actually, even today there are people who can stay healthy eating what they like.

²³ A single painting which consists of six portions, each with a heading at the top, will cover the screen: (1) Sweet – mangoes, (2) Salty – potato soup, (3) Sour – pickled cucumber, (4) Spicy/Hot – chilli paprika, (5) Bitter – bitter gourd, (6) Umami – tomatoes.

An interesting story worth sharing here is the ²⁴²⁵Dhammapada narrative about Mātika Mātā.

実際今でも、好きなものを食べて健康な人もいます。

ここで、面白い話をしましょう。Mātika Mātāについての話です。

She invited monks to receive her support during the three months of rains-retreat.

3か月間のヴァッサの間、彼女は僧侶に彼女の支援を受け取るよう勧めました。

The monks explained to her how to meditate, and following that instruction she soon became Enlightened, and also acquired the ability of telepathy.

僧侶は彼女に瞑想のやり方を教えました。教えてもらった通りに行うと、彼女はすぐに悟りを開きました。そして、テレパシーの能力も身につけました。

Through the supernatural power of telepathy, she learned what foods were the most suitable for the monks and supplied them accordingly.

彼女はテレパシーを使って僧侶に最も適した食べ物を学び、彼らに与えました。

At the end of the Rains, all the monks had attained the ultimate goal of their striving – not directly because of what they ate, of course, but because having their food needs met so appropriately enabled them to meditate with fewer hindrances.

ヴァッサが終わる頃には、全ての僧侶が努力の更に上の境地にたどり着いていました。もちろんこれは、僧侶が何を食べたかではなく、自分に必要な食べ物を適切に摂取出来たことで、より少ない障害で瞑想することができたからです。

What one likes to eat and what are appropriate food choices may not be the same thing.

どんな食べ物が好きかと、どんな食べ物が適しているかは、時に異なります。

If you are not sure that what you most desire to eat as a sensual pleasure is also best for your body and health, you might consult a doctor or knowledgeable people who you trust. もし、快樂として食べたいものが体と健康に適しているか分からなければ、医者へ相談するか信用している人に相談した方がいいでしょう。

If you are inclined toward vegetarian food or if you have any specific dietary needs, it is in your interest to eat accordingly.

もしベジタリアン向けの食べ物や特定の食べ物を欲していたら、それが食べ物への興味です。

²⁴ *Dhammapada Aṭṭhakathā v. 35 - Aññatarabhikkhuvatthu*

²⁵ A slideshow will contain four pictures – (1) monks talking to a lady in a forest's open space, (2) a lady meditating, (3) a picture of a monk "thinking" of a certain kind of food, (4) a group of monks meditating.

In most meditation centers, if you explain that your specific dietary needs are for health reasons, your request will usually be supported.*

多くの瞑想センターでは、特定の食べ物への欲求が健康上のためであれば、その要望は受け入れられます。

For prospective meditators who wish to travel abroad to meditate – let's say, to a Theravādin country in Southeast Asia – it would be beneficial to read up on the cuisine, as well as recommendations from other foreign yogis who spent time there.

例えば東南アジアの上座部仏教国といった海外で瞑想したいと考えている未来の僧侶の方へ伝えます。その国の料理だけでなく、その場所のヨギのお勧めにも目を通すと良いでしょう。

For example, ²⁶you may encounter oily food to which you are not accustomed, with a lot of salt or MSG (monosodium glutamate).

例えば、食べたことのない、しょっぱくて旨味成分がたくさん入った油っこい食べ物に出会うかもしれません。

Or else it may be quite spicy, or lack what you consider to be a balanced diet.

もしくは、かなり辛いかもしれませんし栄養バランスが偏っているかもしれません。

Being proactive about this before you travel is very helpful, so you know what you'll probably be experiencing and have a plan, which may also help you avoid food-related health issues that some foreign yogis encounter abroad.

事前に情報を知るとはとても重要です。これから経験しそうなことを予測し計画を立てましょう。海外のヨギが経験する食事関連の問題を避けることが出来るかもしれません。

²⁷For example, some yogis find it very helpful to pour hot water into certain dishes that for them contain too much oil, salt, or both.

例えばヨギは、脂っこい食事やしょっぱい食事はお湯が一番良いことを知っています。

The oil and salt leach into the water, and you can pour the liquid out into a different pot, and eat the less salty or oily food.

お湯を使って食べ物の油と塩をろ過すれば、油と塩が抜けた状態で食べることが出来ます。

²⁶ A nice background will cover the screen, and three BnW pencil drawings (A5 portrait and two A6 landscapes) will gradually slide in and cover all of the screen. (1) an A5 pencil drawing of a very oily dish with MSG sprinkled over it will slide from the right side into the left half of the screen. Then (2) an A6 (landscape) pencil drawing of a meal with many chilli paprika will slide from the right half's bottom and land at the top of the right half. Then (3) an A6 (landscape) pencil drawing of a table with three different fish-dishes will slide from the right half's bottom and cover the remaining space.

²⁷ A video of pouring water into a curry-pot and then another photo of filtering the curry from the water will cover the screen.

In any case, you can always approach your teacher to ask for their help if you experience any difficulties in this regard.

このことについて難しい点があれば、いつでも先生に助けを求めましょう。

Regardless wherever you are meditating, what is never advisable is to spend your time criticizing the food.

瞑想場所に関係なく、食べ物に批判することに時間を使ってはいけません。

That will not help *anybody*, least of all yourself, and only serve to destroy whatever peace of mind you had, or could have, acquired.#

誰の役にも立たないし、自分自身のためにもなりません。ストレスになるだけです。

The sixth of the Seven Suitables is (VI.) **climate**.
the Seven Suitablesの6番目は状況です。

It is easy for an unfamiliar climate to become a hindrance to our meditation.
慣れていない状況や環境は瞑想の妨げになりやすいです。

Especially if you travel abroad to meditate, you may end up in a much more hot and humid place than you are accustomed, and not all monasteries have fans or air-conditioners, especially more rural sites.

特に海外へ瞑想しに行く場合、今まで慣れていた気候よりも遥かに暑かったり、蒸し暑い場所に行くことになるかもしれません。そして、全ての修道院が扇風機やエアコンを持っているわけではありません。特に田舎の場所だとこれが顕著です。

As with food, the best advice is to be proactive about this issue, and learn as much as you can before you travel.

食べ物の説明の時のように、やはり最善のアドバイスはその場所へ行く前に出来るだけの情報を集めておくことです。

²⁸This also relates to clothing, because while you will need to dress appropriately for the climate, you should likewise respect local customs and traditions.

このことは、衣類についても言えます。気候に合わせて服を選ぶ必要がありますし、地元の風習や伝統に従う必要があるかもしれないからです。

Some yogis think it is better to persevere through discomfort rather than use

²⁸ A painting of a well-clothed Burmese yogi man and woman.

²⁹air-conditioners, fans, or even mosquito nets as these are available.

ヨギの中には、エアコンや扇風機、蚊よけネットを使って快適に過ごさず、逆に不快な環境を耐え抜く方が良いと考えている人もいます。

But if they become sick or weak on account of their heroism, what has been gained?

でももし、そのようなヒロイズムのせいで病気になったり体が弱ったりしたら、何が得られるのでしょうか？

I would suggest trying the opposite.

私は逆のことをすることをおすすめします。

The facilities are there for the comfort of the meditators, so they can stay healthy, happy, and energetic in their noble endeavor.

The last of the Suitables is (VII.) **meditation posture.**

施設は、瞑想者が健康で幸せでエネルギーに満ち溢れながら瞑想をするためにあるものです。

the Suitablesの最後は、瞑想の姿勢です。

It refers to the position that enables one to meditate for longer periods with fewer hindrances.

ストレスを極力無くし、長時間瞑想が出来る最適な姿勢について言及しています。

We looked at the range of postures in **Lecture 04.**

レクチャー4で、様々な姿勢を学びました。

³⁰Although most meditators prefer a sitting practice, walking practice, or both, there are some meditators who prefer standing or lying, and they progress on the Path just as well.

多くの瞑想者は座禅や歩く瞑想、または両方を好みますが、中には立つ瞑想、横になる瞑想を好む人もいます。どちらも同じように成果はあります。

²⁹ Small paintings of these (A7 portraits) will slide into the screen from the right side as I am talking - (1) air-conditioner, (2) electric fan, (3) mosquito net over a bed. I and my background will be visible, the three pictures will gradually slide in and stay by the right side like watermarks until I stop talking about them. Small paintings of these (A7 portraits) will slide into the screen from the right side as I am talking - (1) air-conditioner, (2) electric fan, (3) mosquito net over a bed. I and my background will be visible, the three pictures will gradually slide in and stay by the right side like watermarks until I stop talking about them.

³⁰ The screen will be covered by a nice background, and then volunteer videos from Lecture 04 will gradually slide in and cover whole the screen – (1) sitting in the half-lotus posture, (2) walking over a Sakhangyi walkpad, (3) standing meditation, (4) lying-down meditation.

At times, one's choice of posture may be quite restricted, such as for ³¹someone who is confined to a bed for health reasons.

人によっては選んだ姿勢がきついときもあります。例えば健康上の問題でベッドが動けない人などです。

Each meditator needs to carefully consider their bodily condition and energy in choosing their meditation posture.

瞑想の姿勢を決めるときは、瞑想者それぞれが自分の体の状態をよく知っておく必要があります。

Your decision about meditation posture is best made by being realistic and honest about your health and body dispositions.*

自分の健康や体の素質を現実的に考えることで正しい姿勢を選ぶことができます。

Now I'd like to share what are called the Ten Impediments.

ここで、Ten Impedimentsと呼ばれるものを紹介しましょう。

Like the Seven Suitables, these are *not* simply a list of issues to reject or totally avoid. the Seven Suitablesのように、これらは単純に否定すべきもの、避けるべきもののリストではありません。

Instead, we are advised to mindfully observe how they affect our meditation practice, and balance our attitude toward them.#

そうではなく、自分たちの瞑想実践にどう影響するかを観察し、それに対してバランスを取るようにと勧められています。

The first of these is ³²(1) **dwelling place.**

最初の項目は居住環境です。

³¹ A painting of a sick person lying in the bed, with a thermometer in his/her mouth will cover the screen with a nice effect (not sliding).

³² These will appear in the way the Seven Suitables appeared on the screen. Finally they will make up this list:

Ten Impediments

1. Dwelling
2. Family
3. Gain
4. Class
5. Building
6. Travel
7. Dear Ones (Their Health)
8. Affliction
9. Books
10. Supernormal Powers

Even if a meditator has chosen a residence according to his or her temperament, there is a danger of becoming attached to the facilities or even the architecture there.

たとえ瞑想者が自分の気質にあった住居を選んだとしても、住居に執着が生まれたり、住居構造にさえも執着してしまう恐れがあります。

According to the ³³*Atinivāsa Sutta* of *Aṅguttara Nikāya*, residing too long in one place may lead to possession of ³⁴**too many things, too much medicine, undertaking too many duties, inappropriately associating with people, and developing a sense of importance associated with being there.**

*Aṅguttara Nikāya*の*Atinivāsa Sutta*によると、1つの場所に長期間居ると多くの荷物や薬を抱えたり、多くの義務をこなす必要があったり、人間関係がこじれたり、1つの場所に長くいなくてはいけないという固定観念が生まれます。

It is recommended that one should stay somewhere with the *understanding* that one could leave at any time, and without concerns, based on how their meditation practice is proceeding.

³⁵There's a *Visuddhimagga* story about a monk who was staying in a famous village monastery in Sri Lanka, called Thūpārāma.

瞑想修行の進捗具合を見ながら、いつ退去しても理解がある場所に居るべきです。ここで、Thūpārāmaと呼ばれるスリランカにある有名な村の修道院にいた僧侶の話をしましょう。

He was satisfied there, even though he didn't receive rich support from the villagers, perhaps because it was where a number of Relics of the previous four Buddhas were enshrined.

村から十分なサポートを得られなかったにも関わらず、彼はその場所が好きでした。もしかしたら、その場所にはfour buddhaに関連するものがいくつかあったのかもしれない。

A friend-monk of his once came for a visit from a forest monastery and was distressed upon seeing the unfortunate life of his friend.

彼の友人は一度、森の修道院から訪れました。望んだ生活を送ることが出来ていない彼を見て胸が痛みました。

So he invited the village monk to his forest monastery where monks were abundantly

³³ *Aṅguttara Nikāya* 5 – 23.(5). *Dīghacārikavagga* – 3. *Atinivāsa Sutta*

³⁴ point by point will randomly appear on the screen in red color

³⁵ A slideshow of 4 pictures will cover the screen – (1) a picture of a well-dressed monk (with robes covering both shoulders), but with hair just one centimeter long, sweeping sandy yard in front of a large white pagoda, (2) one more monk with fully shaven head will appear coming toward the first monk from a side of the picture, (3) the second monk will appear alone on the picture with a walking stick, oil tube, and a bag for shoes in his hands, (4) the picture no.1 will simply appear again.

supported.

森の修道院では手厚いサポートを受けることが出来るので、友人は彼を森の修道院に誘いました。

At first, the village monk agreed, but he also noticed how easily his more well-off friend became attached even to the meager offerings given by the villagers, which caused him to doubt the wisdom of going away to the forest monastery.

最初、彼は同意しました。しかし同時に彼は気づきました。自分より上手くいっている友人が村人からもらった少ないものにさえ簡単に執着したことを。そして森の修道院へ行くことが正しい選択なのか疑問を抱きました。

The forest monk became abashed at his attachments in the face of the simplicity of the village monk and suggested that maybe his friend was better off just staying where he was after all.

The second possible impediment may be one's (2) **family**.

友人は、彼のシンプルさを前にして自身の執着心を恥ずかしく思いました。結局は、彼にとってこの場所に留まるのが良い選択だと提案しました。

考えられる2つ目の障害は、家族です。

In the **Lecture 02**, I mentioned that respecting one's parents is very important and that it is a part of Right Attitude.

レクチャー2で、両親への尊敬はとても重要であり、正しい行いの1つであると述べました。

Here, the issue is related to family responsibilities.

このことが、家族の責任と関係しています。

If meditators choose a meditation site mainly to conform to their family's wishes, or to remain involved with family concerns, then this obviously will create hindrances in their meditation practice.*

もし家族の望みを叶えるために瞑想場所を選んだとしたら、もしくは家族の懸念がついてくる場所を選んだとしたら、間違いなくそれは瞑想修行の妨げになります。

³⁶A story related to this point describes a monk who left his family for a long time.

このことを証明する話があります。長い間家族と会っていない僧侶の話です。

Eventually, his teacher suggested that he returns home.

³⁶ A slideshow of two paintings will cover the screen: (1) a monk walking alone in the forest and then (2) a monk on alms-round receiving food in his alms-bowl from people (his parents) in front of their house.

結論から言いますと、最終的には僧侶の先生は彼に家に帰るよう提案しました。

When he arrived, his family didn't even recognize him, and even though his relatives cared for him as a monk for three months, he didn't mention how he was related to them, and the family still hadn't recognized him by the time he left.

彼が家に着いたとき、彼の家族は彼に気づきさえしませんでした。彼の親戚が3か月間、彼を修行僧として面倒を見ていたにも関わらず、彼は自分と家族の関係に言及しませんでした。彼が家を離れるときまで、家族は彼に気づかなかったのです。

This story illustrates how he had substituted *the attachment to his relatives* with an equanimous, balanced, compassionate attitude toward all living beings.

この話は、彼が親戚への愛着を全ての生き物に対する平等でバランスの取れた態度に置き換えた方法を示しています。

Maybe it will serve as an inspiration for you someday!#

The third impediment is (3) **gain**; in the sense used here, it is an issue most related to monastics.

もしかしたら、いつかあなたにも起こるかもしれません。

3つ目の障害は、獲得です。出家した者の生活と大きく関係があります。

Because monks depend on the donations of lay people, ³⁷if they reside in a very isolated place, there may be too few people, and thus too few donations, to sustain them.

僧侶は、信者からの寄付で成り立っています。もし人里離れた場所に住んだらほとんど人がいないかもしれません。寄付もほとんどなく、生きていくのが難しいでしょう。

The danger here is that instead, ³⁸they choose a residence in a more populated area where there are ample donations, and become attached to that sense of security to the point of following people around to different monasteries and villages whenever invited mainly to amass more gain.

危険なことは、人が多く、寄付も多くもらえそうな場所を選ぶことです。多くの利益を集めるために、人々をさまざまな修道院や村に連れて行けば良い、という安心感に執着することです

In that case, the monk should recognize the attachments he has formed, and *leave* that place to settle in an environment where he can live sustained just enough by the local population, and thus meditate more seriously.

このような場合、僧侶は自分の中の執着心に気づき、そこを離れましょう。そして、生きて

³⁷ A painting of a monk on an almsround in a village of scarce population.

³⁸ A painting of a monk on an almsround with many, many people waiting to donate to the monk.

いくのに十分な場所に引っ越し、そこで瞑想を行いましょう。

The next impediment is (4) **class**, which in this sense means one's students whether the teacher is lay or monastic.

次の障害はクラスです。ここでは生徒を意味します。先生が一般の人か出家したかは関係ありません。

³⁹Although monks are obliged to teach Dhamma to lay people, it is possible to take up a retreat in seclusion for a number of months or even years intending to share their realized Dhamma later.

僧侶が一般の人にDhammaを教える必要があっても、将来的にDhammaの理解を広めようと思っているのであれば、何か月、何年も静かな場所で静養することは可能です。

⁴⁰The grandfather of Burmese meditation retreats, **Ledi Sayadaw**, suggested that no teaching should take place during an intensive meditation retreat.

ビルマ式瞑想静養の祖父、Ledi Sayadawは、集中的な瞑想修行の間は何も教えないことを提案しています。

Conversely, some people learn a lot from sharing their knowledge and experience, and in the ancient scriptures, we find a number of cases where – ⁴¹in the very act of discussing Dhamma and meditation practice – monks attained Enlightenment.

逆に、知識や経験の共有から多くのことを学ぶ人もいます。例えば古代の仏教典には、Dhammaについて議論している時や瞑想修行をしている時に悟りを開いた僧侶がいたと記述があります。

Obviously, if the number of a teacher's students grows too large and their teaching duties become too time-consuming, they may need to take a break *for their own* intensive meditation retreat.

もし多くの生徒の成長が早く、教えることが時間の無駄になっていたら、間違いなく、彼らの集中的な瞑想的静養のために休憩を取るべきです。

³⁹ A slideshow of two paintings – (1) a painting of a monk teaching Dhamma to lay people, it is then "pushed" outside of the screen by a painting of a monk who meditates alone under a tree.

⁴⁰ A photo of Ledi Sayadaw will cover the screen together with the years of his birth and death.

⁴¹ A painting of monks discussing Dhamma in the forest, perhaps as they sit on a floor of a monastic building. (All have a sitting cloth and one-shoulder covered).

There is a related story in the ⁴²⁴³Dhammapada about a monk who memorized all the Buddha's teachings and helped hundreds of monks attain the highest Enlightenment. Dhammapadaにはこれに関係する話があります。ある僧侶がブッダの教えを全て覚えていて、何百人に及ぶ僧侶が高度な悟りに到達する手助けをしました。

Yet he was addressed by the Buddha as "empty", because he didn't even rise to the level of his students in his own practice.

しかしブッダから「空」だと認められました。彼は自分の瞑想修行では生徒と同じレベルに到達していなかったからです。

Embarrassed, the great teacher left his teaching vocation to retreat into forest seclusion, and only then fulfilled the ultimate goal.

The next impediment, called (5) **building**, here means more than just the structure of one's residence, it concerns the entire monastic environment.

恥ずかしいことに、その素晴らしい先生は人里離れた森で瞑想をするため、教えるという使命を手放しました。そして究極の目標を達成しました。

次の障害は、建築物です。ここでは、住居の構造よりもさらに踏み込んで、修行僧の暮らし(環境)全体について述べます。

⁴⁴When lay people visit a monastery, they donate financial support or material resources for building a new monastic residence or facility, for the welfare of the residents, helpers, and visitors.

一般の人が修道院を訪れたとき、彼らはお金や物資を寄付します。これらは、住人やヘルパー、尋ね人が幸福を感じるように僧侶の新しい住居や施設のために使われます。

Engaging in such projects is considered a meritorious undertaking and the benefits can be enormous.

このような取り組みを行うことは賞賛されていて、恩恵も大きいです。

More comfortable and newer facilities are obviously beneficial for helpers and visitors; and for the monks, *less stressed visitors* enables more time for Dhamma teaching and support, provides quieter places for resting and practice, etc.*

より快適で新しい施設は、ヘルパーや訪問者にとっても利益があります。僧侶やストレスの

⁴² *Dhammapada v. 282 – Tucchapoṭṭhilavatthu*

⁴³ A changing picture will cover the screen. (1) a picture of a monk with a cloud of many books close to his head (to signify he has memorized them), (2) the cloud will disappear and only the contour (line) of the monk's body will be visible (to signify he is "empty"), (3) the monk will appear meditating under a tree.

⁴⁴ A painting of kneeling lay people (in colorful clothes) as they donate an envelop to a kappiya (lay person, in white clothes) right in front of a sitting monk. (The picture will cover whole screen.)

少ない訪問者にとってはDhamma教えること、サポートすることに多くの時間を使うことが出来ます。さらに、そのような場所は休憩や練習のための静かな場所も提供します。

There are other projects that monastics and dedicated lay followers may undertake as well, ⁴⁵such as writing books, leading courses of meditation and scriptural studies, providing humanitarian support for children, the sick, or old people, and even *creating a safe environment* for animals.

出家した人と一般人が取り組める他のプロジェクトもあります。本を描いたり、瞑想や仏教典を学ぶコースを提供したり、子どもたちや病気の人、高齢の人に人道支援など。動物のための安全な環境を作るのもいいでしょう。

All these are most commendable and worthy efforts.
これらは全て称賛される活動ですし、称賛される努力です。

However, like the issues of the previous impediment – class - if even these noble undertakings become too time-consuming, one may choose to (temporarily) withdraw from them for one's own meditation retreat.

しかし、4つ目の障害であるクラスの問題のように、もしこれらの取り組みが多くの時間を費やす場合、自分の瞑想時間を確保するために取り組みを辞めるという選択をする人もいるかもしれません。

The mind can then develop more profound wisdom, improve its ability to remain equanimous and loving, and deal better with anger, stress, and other negative emotions that may arise when involved in those other undertakings.#

そして心は智慧をさらに発展させ、平静な状態を保ち愛する能力を向上させます。取り組み中に発生した怒り、ストレス、他のネガティブな感情を上手く対処できるようになります。

The sixth point is (6) **travel**.
6番目の障害は旅です。

From the two ⁴⁶***Dīghacārika Suttas* of Aṅguttara Nikāya**, we learn that too-lengthy wandering may be ⁴⁷**a hindrance to learning the Buddha's teachings, to achieving meditative attainments, to making Good Friends, and to the ability to maintain one's health.**

⁴⁵ Six photos will cover the screen in a nice mozaic, or evenly distributed like a table: (1) photo of wax Mingun Sayadaw in his Mingun monastery in Sagaing, (2) Sayadaw U Tejaniya with his students in Shwe Oo Min Tawya, (3) Ven. Paññāvaṃsa as he teaches his novices in Shwe Oo Min Tawya, (4) ven. Uttarasāra with his children of the humanitarian school, (5) ven. Uttamasāra from Thabarwa Yeikthar among the beds of the old people in the hospital building, (6) ven. Uttarasāra close to a group of animals in his animal shelter.

⁴⁶ *Aṅguttara Nikāya* 5 – 23.(5). *Dīghacārikavagga* – 1.-2. *Dīghacārika Sutta*

⁴⁷ each point will randomly appear on the screen in red color

Aṅguttara NikāyaのDīghacārika Suttasから私たちが学べることは、長期間さまよい続けることは、ブッダの教えを学ぶことや、瞑想の高いレベルへの到達、良い友達を作ること、健康を維持することへの障害になるかもしれないということです。

Conversely, taking a journey for a reasonable amount of time and reasonable distances may bring about the opposite – ⁴⁸**support in learning the Buddha's teachings, achievement of meditative attainments, making Good Friends, and staying healthier.**

逆に、適切な時間と適切な距離で旅すると、良い効果をもたらします。ブッダの教えを学部ことが出来、高レベルの瞑想を達成し、良い友達を作れ、そして健康で居続けられます。

⁴⁹In fact, the Buddha, Himself, is reported to have traveled a lot, but He would stay as long as a few months in different places to teach Dhamma to the local population and provide inspiration.

実際に、ブッダ自身もよく旅をしていたと言われています。色々な場所で数か月間、地元の人にDhammaを教えインスピレーションを与えました。

In the spirit of the Middle Path, neither the extreme of *traveling too much* nor *residing too long in one place* are conducive to our progress, and each person should decide for themselves what is best in this regard, in accordance with their own practice.

The seventh of the Impediments is (7) **close relatives, and companions on the Path**; what is meant here is their ⁵⁰illness, namely illness of one's monastic teacher, companions, students, and relatives.

Middle Pathの精神では、極端な移動や1つの場所での滞在が長すぎることは、私たちの進歩の妨げになります。各自が、自分の慣習に従って、この点で何が最善かを自分で決定する必要があります。

7番目の障害は近親者、目的を達成する仲間です。ここでは、彼らの病気、例えば僧侶や仲間、生徒、近親者の病気を指します。

It is suggested that if they are sick, we should treat them with care and medicine, so they get healthy as soon as possible.

もし彼らが病気になったら、早く回復出来るように治療や投薬をした方が良いと書かれています。

The illness of our relatives and companions may cause worry and anxiety in our mind,

⁴⁸ each point will randomly appear on the screen in green color

⁴⁹ A slideshow of two paintings – (1) a painting of the Buddha walking by a forest path and (2) a painting of the Buddha giving Dhamma talk to lay people.

⁵⁰ A slideshow of three paintings – (1) a picture of a sick monk on a bed. (No thermometer.); (2) a picture of a monk nursing the sick monk. (3) a picture of the two monks meditating in a forest, together.

disturbing our meditation practice.

自分たちの近親者や仲間の病気は、私たちを不安にさせ、瞑想実践の妨げになります。

Therefore, treating them is the solution for the worry and thereby for the impediment of their illness.

したがって、この不安への解決方法は彼らを治療し、病気を直すことです。

The duty of treating somebody can be understood as the opportunity for reflecting on the reality of one's own body and mind, with reference to the situation of the other person. 誰かをケアするという義務は、他人の状況を考慮しながら自分たちの体や心の現実を振り返る機会だと言われています。

Loving-kindness practice, meditating on death and reflecting on the thirty-two parts of body can improve thanks to caring for the patient.

The next, (8) **affliction**, is similar to the previous, but here it refers to one's own health.

親の面倒を見ることが、慈愛の修行、死についての瞑想、体の32か所を見つめ直すことに繋がります。

次は(8)苦痛です。これは前に話した苦痛と似ていますが、ここでは自分の健康を指します。

A lot of meditators are not aware of the importance of health for their practice. 多くの瞑想者は、修行において健康の重要性に気づいていません。

However, poor health can be a significant impediment to our practice, and the Buddha was clear that we should try to maintain our health, and avoid sickness and injury when possible.

しかし、健康状態が悪いと修行の大きな障害になります。ブッダは、可能であれば健康を維持し、病気やケガをしないようにと言っています。

And if we get sick or injured, we may appreciate the advice of the Buddha in the

⁵¹***Aṅguttara Nikāya's Gilāna Sutta*** - even as we are being treated, to use our present circumstances as an opportunity to meditate on the ⁵²**unattractiveness of the body, the reality of consumed food, non-delight in the entire world, impermanence in all conditioned phenomena, and the perception of death.**

もし病気やケガになったら、Aṅguttara Nikāyaの Gilāna Suttaのブッダのアドバイスに感謝

⁵¹ *Aṅguttara Nikāya 5 – 3.(13.) Gilānavagga – 1. Gilāna Sutta*

⁵² These will appear one after another, floating in random places at the lower part of the screen, perhaps in white color. Only the text will appear, with the background of the main video.

するかもしれません。治療中の時でさえも、その状況を瞑想の機会に使いましょう。たとえば、消費されている食べ物の現実、世界の喜べない現実、条件づけられた現象の非常、そして死への考え方について考えてみましょう。

The ninth Impediment is (9) **books**, which here means specifically memorizing the important Buddhist texts.

9番目の障害は本です。ここでは特に、仏教の文章を覚えることを指します。

⁵³Memorizing scriptures is considered very important to understanding the text in them, and the monks and nuns who dedicate themselves to this task render a great service to all meditators in the preservation of the original words and meaning.

仏教典を覚えることは、仏教典の内容を理解するためにとっても重要だと思われています。この作業に時間を使っている僧侶や修道女は、元の言葉や意味を保存する上で、全ての瞑想者に良い仕事をしています。

The great monks of times past and present who humbled themselves to memorize thousands of pages of scriptures have always advocated the great value in doing so.

今と昔の偉大な僧侶たちは、何千ページにおよぶ仏教典を覚える作業には価値があると言っています。

Some scholars would appreciate certain texts more if they memorized them, as by doing so, they would grasp connections and find details that otherwise escape them.*

学者は記憶していた文章に感謝するでしょう。そしてそのことによって、他の人がたどり着けなかった、つながりや詳細を理解するでしょう。

On the other hand, **the process of memorizing requires an enormous amount of time, perseverance, and planning.**

一方で、記憶するという行為は、膨大な時間と、忍耐力と計画が必要です。

It is not easy to meditate in those circumstances.

このような状況の中で瞑想することは簡単ではありません。

The great meditation manual, the *Visuddhimagga*, suggests that one should have no attachment whatsoever to one's accomplishment in memorizing even numerous scriptures and other texts.

瞑想の教科書であるthe *Visuddhimagga*は次のように提案しています。膨大な仏教典や他の文章を記憶するときは、ゴールを定めない方がいいと。

⁵³ A painting of many young Burmese novices memorizing texts from books.

Otherwise, one may develop a conceit that they *know more than others*, or even more than their teacher.

そうしないと、「先生よりも知っている」「他の僧よりも自分が詳しい」という自惚れが生まれるかもしれません。

If that conceit arises, it should be identified, analyzed, and mindfully observed *without attachment* until it disappears.#

もし自惚れの感情が生まれたら、その感情を認めましょう。そして感情が消えるまで、執着せずにマインドフルで観察し、分析しましょう。

Finally, there is the Impediment of (10) **supernormal powers**.
最後の障害は正常ではない能力です。

⁵⁴Also known as psychic powers, psychic potency, and spiritual powers, these abilities are commonly discussed by the Buddha even in the oldest strata of Buddhist scripture.
この力は、超能力はスピリチュアルパワーとも知られています。この能力は最も古い仏教典の中でさえも、ブッダがよく議論していました。

In just one of a myriad such passages, the Buddha says:

一説の中で、ブッダはこう言っています。

⁵⁵**"Bhikkhus, to whatever extent I wish, I wield the various kinds of spiritual powers: having been one, I become many; having been many, I become one;**

比丘よ、私は様々な種類のスピリチュアルパワーを持っている。1つを持つと、私は多くのものになれる。多くを持つと、私は1つになる。

I appear and vanish; I go unhindered through a wall, through a rampart, through a mountain as though through space; I dive in and out of the earth as though it were water;

私は現れ、消える。壁や、城壁、山を通じて私は妨げられない。水のように、地球に飛び込み、地球から出る。

I walk on water without sinking as though it were earth; seated cross-legged, I travel in space like a bird; with my hand I touch and stroke the moon and sun so powerful and mighty."*

地球のように、沈むことなく水の上を歩く。足を組んで座り、私は鳥のように宇宙を旅する。強大な太陽と月に触れる手と共に。

⁵⁴ A picture of a monk walking in the air, high above a plain grassland.

⁵⁵ This text will cover whole screen as I am reading it. Below the text the citation will be mentioned: "The Connected Discourses of the Buddha – Translation of Saṃyutta Nikāya", Bhikkhu Bodhi, Wisdom Publications, Boston; p.673 (*Saṃyutta Nikāya* 16.9. *Jhānābhīñña Sutta*)

Although supernormal powers are commonly mentioned throughout the scriptures, including exact instructions how to attain them, they are not necessary for the attainment of deep wisdom; and number of monks who attained the ultimate goal of the Noble Path, such as the Venerable Susīma, possessed none of them.

仏教典のいたるところで超能力は言及されており、超能力を得るための具体的な方法まで書かれていますが、実際のところ深い智慧の到達に超能力は必要ありません。Noble Pathで究極のゴールを手に入れたVenerable Susīmaを含む多くの僧侶は、特別な力を何も持っていませんでした。

⁵⁶⁵⁷On the other hand, the chief villain of the Buddhist scriptures, Devadatta, possessed them, but because of his evil actions they did him no good as he, upon death, reappeared in a nether world.

一方で、仏教典の中で主に悪役であるDevadattaは超能力を持っていましたが、悪い行いをしたために、超能力を失いました。

The desire to attain supernatural powers is considered of a lower grade than making genuine efforts to free oneself from mental defilements.

超能力を手に入れたいということよりも、精神ストレスからの解放の努力の方が大事です。

The **attachment** to meditative absorptions and the **conceit** that arises from acquiring supernatural abilities is detrimental on the Noble Path.

正しく瞑想することへの執着、超能力を手に入れたことで発生した自惚れはNoble Pathにおいて邪魔なものです。

It is, therefore, recommended to develop meditative absorptions only for the sake of purifying the mind; worldly powers may be a natural by-product of high meditative attainments, but should never be our focus.#

そのため、正しく瞑想しようとする意志を、心の浄化のためだけに発展させましょう。超能力は、高レベルな瞑想の達成の自然な副産物かもしれませんが、決して私たちの中心であってはなりません。

⁵⁶ A slideshow of two paintings will cover the screen – (1) Devadatta on a mountain ready to hurl a stone at the Buddha below, (2) Devadatta swallowed by the earth.

⁵⁷ Mention the full reference at the bottom of the screen – "Devadatta's attainment of jhana is mentioned in Jatakaṭṭhakathā – Jātaka no.10, Sukhavihārijātakavaṇṇanā"

In the next lecture, we will dig deep into the **Five Hindrances** - the notorious obstacles on the path of meditation - and various ways to deal with them.⁵⁸

次のレクチャーでは、5つの障害について理解を深めていきます。瞑想におけるよくある障害、そして様々な解決方法を学びます。

⁵⁸ At the end of the Lecture, before acknowledgements, the screen will be all covered by a black background and over that this text will appear in white for 10 seconds -

The manner in which Visuddhimagga distinguishes the three pairs of temperaments is remarkably similar to the ancient Indian Ayurveda distinction of three "*doshas*" -

- (1) *vāta* (wind), which corresponds to the greedy/faithful temperament,
- (2) *pitta* (bile), which corresponds to the angry/wise temperament, and
- (3) *kapha/semha* (phlegm), which corresponds to the deluded/dreamy temperament.

You can try out a *dosha* (*prakruti*) quiz here -

<https://www.joyfulbelly.com/Ayurveda/assessment/Dosha>

or also here -

http://www.holisticonline.com/ayurveda/w_ayurveda-dtest1.htm .

VIDEO MEDITATION COURSE - MEDITATION IN THEORY AND PRACTICE

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The 62 Meditation Practices and the Lectures Where They Are Explained

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