



The Six Excellent Gates of Meditation

人人身上都有一部經，每一個地方都是，我們人生教育的課程。所以，我們要以很虔誠的心，以感恩的心，時時來對待人人。

Each person's life is a Sutra. Every moment and every incident in our lives is a lesson for us. So we must treat everyone with a heart of sincerity and gratitude.

先對大家分享這樣的一段故事。

Let me first share a story.

有一天，佛陀就在舍衛國的給孤獨園，與一群比丘，他為他們說法，說法之前，比丘就會前後圍繞，然後，大家靜下來，坐下來。

One day, the Buddha was expounding the Dharma to a group of Bhiksus at Jetavana in Sravasti. Before He expounded the Dharma, the Bhiksus circled around him, sat down and settled themselves.

此時，就有一位比丘形貌憔悴，就是看起來很憔悴，沒有一點威德的形象，所以他來到佛前，就很虔誠地頂禮。

But there was one Bhiksu who looked worn out; he did not look at all dignified; he did not look at all dignified. He came before the Buddha and prostrated sincerely.

頂禮之後，又很恭敬地叉合掌，向所有在座每一位比丘，虔誠恭敬地作禮，然後他就退一面坐，坐在一個角落裡。

After doing so, he put his palms together to pay sincere respect to every Bhiksu there. He then retreated to sit in a back corner.

當時很多比丘，大家內心都生起一分很漠視，輕視的感覺，覺得這位比丘全身，和他的形貌都是那麼憔悴，沒有一點有德的氣息，都沒有。

Many of the Bhiksus felt a sense of contempt for him arise. They thought he looked so weary and undignified; he did not project any semblance of virtue.

所以在那時，佛陀就看看大家的表情，然後，佛也知道了，知道人人對這位比丘，起了輕視的心。



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So when the Buddha looked at their facial expressions, He knew that they all looked down on that Bhiksu.

佛就告訴他們：「你們大家此時，絕對不要在這位比丘身上，生起卑劣的感覺，不能輕視，不要把他當成卑劣的人。為什麼呢？這位比丘他所作已辦，應該修行的，他都修了。按照佛的教法，按部就班，所有該受時的他都受持了；該去除的也都去除了，非常用功。」所以「所作已辦」，意思就是該修的行都已修了。

The Buddha then said, "Everyone, You must not feel contempt for this monk. Do not belittle him, or find him despicable either. Let me tell you why? This Bhiksu has achieved his goal. He has practiced as he should. He followed my teachings. He accepted every discipline he should accept. He eliminated all he needed to eliminate. He practiced diligently and achieved what he set out to do. He fulfilled the goal of self-cultivation."

「現在他已經得到阿羅漢果了，他現在已經全身的重擔，都放下了，所以『盡諸有結』所有內心的結漏，煩惱，都沒有了。所以，已經得到正確的解脫。現在你們大家，看到他的形容憔悴...」佛陀的意思就是說：「修行的過程，他是不顧自身，以法為重。所以，大家不可在這位比丘身上，生出那分卑劣的形態。當初，我在修行也是如此，大家不能在他的身上，起卑劣輕賤的感想。」

"He has achieved the state of Arhat now. He let go of every single burden he had. He has eliminated his bonds. All his afflictions and entanglements are gone. He has attained true liberation. So you all should not think he is despicable." What the Buddha meant was that this Bhiksu did not focus on his physical appearance, instead he focused on the Dharma, so no one should think that he is pitiful. "I was like that when I started to practice."

佛陀修行時，也有一段身體受不了，也是倒下，昏倒了；所以，牧羊女來向佛陀獻乳糜。「大家修行的過程，都曾經過這樣的形態。所以大家不能在他的身上，起卑劣輕賤的感想。」

Everyone might remember that once, when the Buddha was engaged in spiritual practice, His body could not endure it, and He fell and fainted. Then a shepherd girl offered Buddha some milk. "You might go through similar experiences during your practice. So you should not think that he is pitiable."

這是佛陀向所有的比丘警惕，讓大家知道，每個人身上都有一部經，都有一部能教育我們的經。不要在人的形象上取著，就要從人身上的過程去了解。



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The Buddha reminded all the Bhiksus of this. He let them know that every person is a Sutra from which we can learn. Do not judge a person by his appearance. Try to understand his life's journey, instead.

The peacock with its beautiful colors cannot compare with a swan that flies high.

其實，像這麼憔悴，在他的身上看不出威德；但是，他也是一位修行者。所以佛陀他就用一道偈，來向大家再次解釋：「孔雀雖以色嚴身，不如鴻鵠能高飛。」

Although that Bhiksu looked very weary, and did not display any dignity, he was still a practitioner. The Buddha used a verse to explain what He said again, "The peacock with its beautiful colors cannot compare with a swan that flies high."

就如一隻孔雀，看起來很美，高興時展出孔雀的雀屏，看起來很美，但只是形態看起來，很莊嚴的美；但是，不如鴻鵠能高飛。這種鳥，牠的身形，看起來不是很美，但是，牠能很自由，逍遙自在。

A peacock looks pretty. It shows off its fan-like tail when it is excited, which looks very pretty. However, though it is good-looking, it cannot compare with a high-flying swan. A giant swan does not look very attractive, but it enjoys the freedom to fly everywhere.

Physical beauty is not as honorable as the virtue of eliminating all afflictions.

修行者和這相同，不是在形態，他的身心已經解脫了。所以再說——「外形雖有美儀容，未若斷漏功德尊。」

This practitioner was just like a giant swan. He attained both physical and mental freedom, though he did not show it in his appearance. So the Buddha continued, "Physical beauty is not as honorable as the virtue of eliminating all afflictions."

你若看到外面很莊嚴，乾乾淨淨，白白胖胖，但是，不如斷漏功德最重要。

A dignified appearance of being clean and healthy is not as important as having the virtue of eliminating all afflictions.



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This Bhiksu is like a tamer of a fine horse; he can tame and subdue his own heart, eliminate desires, be free from birth and death. He can disarm the armies of evil.

佛陀就說：「今此比丘猶良馬，能善調御其心行；斷欲滅結離生死，受後邊身壞魔軍。」

The Buddha then said, "This Bhiksu is like a tamer of a fine horse; he can tame and subdue his own heart, eliminate desires, be free from birth and death. He can disarm the armies of evil."

意思就是說，這位比丘好像一位調御師，內心的心猿意馬，全都調伏了，甚至所有的欲，都斷掉了。

It means that this Bhiksu was like a tamer. He took control of his wandering mind. He also eliminated all desires.

所以，所有的結漏也都遠離了，所以在三界生死也都遠離了，所以，他已經降伏所有的魔軍。這就是表示一個修行者，他的毅力已經能斷除一切。

Thus, he was free from all afflictions and cyclic existence in the Three Realms. Obviously, he had subdued the army of evil. This shows that a practitioner can eliminate all afflictions with persistence.

佛陀這一段經文，這個故事，就是要提醒人人，還是要調伏我們心的結漏。

This story in the Sutra is to remind us to tame our scattered minds and eliminate afflictions.

Repent all afflictions caused by the Six Sensations. Merits will thus arise leading one to attain the Six Spiritual Powers, life after life.

前面那一段懺文說——「願承懺悔六受等諸煩惱，所生功德生生世世，具足六神通。」

The previous passage in the repentance text was, "Repent all afflictions caused by the Six Sensations. Merits will thus arise leading one to attain the Six Spiritual Powers, life after life."



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這前面也說過了，要「滿足六度業」。

I had mentioned that we should "perfect the Six Paramitas".

六度就是布施、持戒、忍辱、精進、禪定、智慧，這些我們都已經具足了。又再「不為六塵所惑」，我們不再受外面的六塵境，色、聲、香、味、觸等等，來迷惑我們。

They are Giving, Upholding Precepts, Patience, Diligence, Meditation and Wisdom. We must perfect these and "not be deluded by the Six Dusts", We will not be deluded when the Six Sense Organs come into contact with external objects.

我們「常行六妙」，「六妙」，什麼是六妙呢？

We must always open the Six Excellent Gates of Meditation.

The Six Excellent Gates of Meditation are The Gates of Counting the Breath, Watching the Breath, Tranquility, Insight, Returning, and Purity.

今天來聽聽六妙,六妙門，包括了「數妙門，隨妙門，止妙門，觀妙門，還妙門，淨妙門」。

What are they? We will discuss them today, "The Six Excellent Gates of Meditation are The Gates of Counting the Breath, Watching the Breath, Tranquility, Insight, Returning, and Purity."

第一是，「數妙門」，就是善調身息，數息一至十，這就是調我們的身。意思就是說，像我們一早坐下來時，我們要調我們的身與心，身體要坐得端正，坐好，將身端正，然後，要調我們的氣。

The first, the Gate of Counting the Breath, is to monitor your breath closely. Counting our breath from one to ten is the way to attune our bodies. It means that in the morning. When we first sit down for morning practice, we must attune our bodies and minds. We have to sit properly. After sitting up straight, we work on the breath.

要如何調？過去，曾和大家分享過，呼出去，我們如果坐著，坐挺了呼出去，差不多是在我們的丹田，深度和我們的小腹，這也要以我們的觀想，吹出去的氣到我們的小腹，這叫做長度。



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How do we attune the breath? I have shared this with you before. When we exhale, we sit up straight and exhale. We should visualize our breath coming from our lower abdomen, the area slightly under the navel.

我們再吸進來時，呼吸進來時，差不多到我們的丹田。所以一出一入為一數，如果能如此繼續十數，心都沒有分心，都是在呼吸間，數字能很清楚，心的雜念沒有生出來。

After that, when we are inhaling, the breath has to reach that area again. Count one exhalation and one inhalation as one. Continue to count from one to ten without any distractions, completely focusing on your breathing, so you can be very clear in your counting. There will be no arising of scattered thoughts.

如此重複，重複，以十為數，不斷地重複，這就是要調我們心息的方法。讓我們的心，攝收我們的心不亂。

Repeat this again and again. Continue counting from one to ten. That is how to attune your breath and mind. It will discipline your mind to focus on one thing without wandering.

第二是「隨息妙門」，也就是說不勉強，開始，我們練功夫時，要以數息觀，再來能我們調到不必數息，不需要數，很自然不勉強，隨著呼吸的長短，我們能清清楚楚，知道是出是入。

The second is the Gate of Watching the Breath. It means that we should not force it. When learning to meditate, in the beginning you need to count the breath. After you reach the state of not having to count breaths, you can be aware of your breath naturally without any effort. Then you can be aware of every exhalation and inhalation.

這個時候出去，進來的長與短，不一定是數息，要慢慢算，就是能調得氣的長度全都平均。再來就是隨息妙門，我們隨時坐下就能調息。

You will notice the length of your breath, but you are not counting. You will need to slowly adjust so that the lengths of your breaths are even. This is the Gate of Watching the Breath. We can attune our breathing any time we sit down.

第三是「止妙門」，就是要止，止什麼呢？我們的心即使是在生活中，不論是行住坐臥，我們的心要常常攝心靜慮。我們的心要時時很平靜，沒有心猿意馬，這種叫做攝心；靜慮，就是我們的心能常常深思考慮，看到什麼事情都不浮動，都能很沈著來考慮。無論人事物能很心安，很明瞭，很清淨，心安寧靜，不論遇到什麼事都沒有波動，這叫做「止妙門」。



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The third step is the Gate of Tranquility. We must come to a standstill. What are we bringing to standstill? Our mind. In our daily lives, we have to keep our minds focused when we are walking, resting, sitting or sleeping. We must always keep our minds tranquil, and not let them scatter. This is called focusing the mind in meditation. Our minds can be in deep contemplation without, being jostled by the events we see. When dealing with people, things, or situations, we can think calmly with a clear and pure mind. The Gate of Tranquility is having a serene mind no matter what or who we encounter.

再來是「觀妙門」，「觀」，我們事事都要好好觀察，這個觀字，向外觀事物，向內觀內心。我們要很明朗，很分明，不論內心的境界，外面的境界，我們都要很清楚。

Next is the Gate of Insight. To attain insight, we must observe everything carefully. We must observe external conditions and objects, and also look into our own minds. We must be clear in discerning both our inner state and the external world. We have to be very clear.

再來，我們要知五蘊之虛妄，因為我們每個人，都無法突破五蘊，五蘊大家都知道，色、受、想、行、識。我們都被外面的色所迷惑，所以，使用我們的感受起落不安，所以我們的心，隨著外面的相亂想。

Moreover, we must know the illusiveness of the Five Aggregates. Because we cannot break free of the Five Aggregates of form, sensation, perception, action, consciousness, we are all led astray by the physical world. So our sensations change constantly. Our minds are moved by external phenomena to produce scattered thoughts.

色、受、想、行，在我們的行動中，我們就會亂序，所以，請大家要多用心，我們要有清淨的一念心，觀外面的境界，觀裡面的身心。要了解一切色和根，都是相對的，我們應該要知道，不要受外界虛妄所引誘。

In our daily lives, the first four Aggregates cause us to lose clarity in our actions. Please be more mindful. We all need to have a pure, focused mind to observe external phenomena, and observe our bodies and minds. We must understand that all forms and sense organs are only relative. We need to learn not to become influenced by external illusions.

第五叫做「還妙門」，就是說心，我們要轉心迴照，如此能觀我們的心，我們的心在外面亂轉，我們要隨時警惕自己，趕快返照找回來。

The fifth is the Gate of Returning. This means that we have to turn our minds inward to observe. Thus, we can watch our own minds closely when they begin to wander. We have to be vigilant always. We need to bring the mind back when it wanders.



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所以，我們一定時時提起內觀，有出去，我們要趕緊拉回來，這叫做「還妙門」，將我們的心在外面緣的境界，要記得將心再反觀，所以有一句話說「反觀觀自性」，意思和這個一樣。

So we must always observe our own mind closely. Whenever it wanders we rein it in at once. This is what the Gate of Returning means. Remember to return to self-observance after interacting with outside phenomena. People say, "return to observe self-nature". That is similar to the Gate of Returning.

眼睛都看外面，但是，我們應該要，多多回頭來看自己，這叫做反觀觀自性，不要讓我們的心散亂掉，心若虛妄，我們修行的功德就差多了。

We usually watch the world, not the self. So we should turn around to watch ourselves. That is "returning to observe self-nature". Do not let the mind rove. The virtue of our spiritual practice will erode if we let the mind go astray.

第六就是「淨妙門」，清淨，要很乾淨，緣著外面的境界，我們的心，不會被外境誘惑，這叫做「淨妙門」。就是，心不會依止什麼境界，妄念絕對，不會被外面的境界迷惑我們，再起妄念的心，妄念就是虛浮。

The sixth is the Gate of Purity, Purity is the state of being very clear. When we connect with outside phenomena our minds will not be enticed. That is the Gate of Purity. Our minds will not cling to any phenomenon, external objects will not entice us into having deluded thoughts. Deluded thoughts are not real.

就是說過的五蘊，纏住我們的心，這就叫做妄念。如果五蘊淨空之後，就妄念不起，所以五蘊很重要。

The Five Aggregates, as I mentioned above, bind our minds to generate these deluded thoughts. But these will not arise if we can realize the emptiness of the Five Aggregates. So it is very important to understand the five.

有一天曾告訴大家，我們化整為零，外面很複雜的境界，我們慢慢去分析，分析，分析到最後，根本沒什麼東西，五蘊也要以這種方法。

I have said that we should break things down and, step by step, analyze the complicated outside world. In the end, we find that there is nothing there. We should treat the Five Aggregates the same way.



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否則，外面的色塵就足夠，讓我們的心擾亂了。所以，我們一定不能讓心依著外境，我們應該收回來，不要讓它染污我們的心，若能如此，就叫做不住著。

Otherwise, our minds will always be influenced by the constant change of external phenomena. So we must rein our minds in and not cling to physical and physiological phenomena. Do not let your minds become tainted. If you can do that, you reach the state of non-clinging.

我們的心，沒有耽染執著，在什麼地方，所以，我們自然就很洞然清淨，我們能瞭如指掌，是真是假，真空妙有，妙有真空，在我們的內心，一點都不受外境，障礙我們清淨無染的心。所以，我們要以這六種方法，對治凡夫紛亂的心態。

If our minds do not cling to or attach to anything, we can naturally see things clearly. We see every detail and can differentiate truth from illusion, realizing True Emptiness and Wonderful Existence. Our pure and undefiled minds are not obstructed by the outside world. We have to use these six methods to treat our scattered, unenlightened minds.

各位，這六妙門就是要讓我們入，入什麼地方呢？入清淨的境界，所以一定要從這六個門進入。

Everyone, where do the Six Excellent Gates lead us? We enter them to reach the state of purity.

第一個門，記得就是「數妙門」，那就是調伏我們的心。

The first gate, the Gate of Counting the Breath, is about attuning our minds.

第二是「隨妙門」，就是要細心隨息的出入，己到不需要用數的，隨時行、住、坐、臥都能很微細，隨著氣息不會忘掉。

The second, the Gate of Watching the Breath, is following the breath closely, without need to count. When we are walking, standing, sitting, sleeping, we remain focused and mindful of our breath.

第三叫做「止妙門」，就是要攝心靜慮。

The third, the Gate of Tranquility, is focusing in meditation.

第四叫做「觀妙門」，要分別外面很清楚，不受外面的引誘。



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The fourth, the Gate of Insight, is about clearly differentiating external matters so the mind will not be influenced by them.

第五就是「還妙門」，我們要轉心返照，不要一直讓外境一轉，就一直轉過去了，我們要常常收心收回來，反觀自性。

The fifth, the Gate of Returning, is returning to our own pure minds. Do not let your minds wander. Our minds must "return", so we can observe ourselves.

第六叫做「淨妙門」，清淨我們的心最微妙，心若不受外面的誘惑，我們的妄波，妄念的波動，波濤不起，所以，我們的心靜如止水，我們的本性，若是被外境稍稍染著了，我們清淨的智慧就產生不出來。

The sixth is the Gate of Purity. Making our minds pure is a subtle process. If our minds are not lured by the outside world, the waves of our deluded thoughts will be pacified. Then our minds will be as calm as still water. We cannot attain the purity of wisdom if our innate nature is defiled by the external world.

所以，人世間不要在形象起分別，我們要以真心，沒有污染的真心，來面對日常的生活，在每個人的身上，我們要透視他有一本經，這人生的課程。若能如此，我們能得到很多智慧。

We should not discriminate based on appearances. We must live our everyday lives with purity of mind. Each person's life can be like a Sutra for us, a life lesson for us to learn. If we can learn in this way, we can attain wisdom.

所以，各位用心修行，沒有其他的方法，就是要多用心。

So practice with mindfulness. There is no other way to practice, so please always be mindful.