



End All Leaks to Alleviate Afflictions

End All Leaks to Alleviate Afflictions

All Buddhas and Bodhisattvas possess a serene state of mind. We practice Buddha-Dharma to attain that state. We hope that everyone can be free of afflictions.

煩惱有多少種？煩惱來自各種見解，所以我們前面《靜思晨語。法譬如水。六十二見》也說過了「六十二見」，還有《靜思晨語。法譬如水。九十八使（一）十使》以及《靜思晨語。法譬如水。九十八使（二）八十八使》所說的「九十八使」，九十八種的煩惱在驅使我們由不得自己。

There are many types of afflictions. Afflictions come from different kinds of views. We have previously spoken of the Sixty-two Views. There are also the Ninety-eight Tempters that drive us beyond our control.

難道只是「九十八使」而已嗎？還有「百八煩惱」，一百零八種煩惱，只有這些而已嗎？不只！佛陀說：「八萬四千煩惱。」要如何解釋能讓大家很清楚？如何能在心和外面的境界接觸，能馬上提起警惕？無論與何種見解和外面的境界接觸，將發生什麼樣不應該的煩惱？

Are there only Ninety-eight Tempters? We also have the 108 Afflictions. 108 kinds of affliction! Is that all? No, the Buddha spoke of 84,000 afflictions. You should all understand this very clearly, so you can be vigilant when your mind comes in contact with the outside environment. Troubling afflictions arise when certain views connect with external states.

這種起心動念，我們是否常常警惕？要警惕，唯有將法放在心中，法在日常生活中。我不是告訴過大家：「佛法要生活化，菩薩要人間化。」

Are we always vigilant about our minds? To be vigilant, we must take the Dharma to heart. The Dharma is in our daily lives. So I always tell everyone to apply the Buddha-Dharma in daily living and become Bodhisattvas in this world.

**晝夜熾然
開諸漏門
造一切罪**

對啊！菩薩的境界在人間，我們的心如何能寧靜，和菩薩的心境相同嗎？我們若和菩薩的心境相同，我們就接近佛的心境，所以佛與法，應該是在人間以及我們的生活中。

Indeed, the Bodhisattva state can be reached in this world. Can we maintain a serene mindset, on par with a Bodhisattva's mind? If our mind is the same as that of a Bodhisattva's then we are close to the Buddha's state of mind. Therefore, the Buddha-Dharma should be practiced in the world and in our lives.

否則，我們日常一直都是受煩惱，使我們起心動念，受許多無明驅使我們，如此，一天的時間沒有一刻停息下來。

Otherwise afflictions will continue to give rise to thoughts and ignorance that drive us, and we will not have a moment to stop and reflect.

若要能夠理解這些，再來就要接著說：「晝夜熾然，開諸漏門，造一切罪。」



The next verse reads, "Our minds burn day and night and we open the doors of Leaks to cause all wrongdoings."

心受無明驅使生煩惱
猶如火在心中燃燒
晝夜熾然
功德林盡燬

Driven by ignorance, the mind continues to give rise to afflictions. With fire burning in the mind day and night the field of merits is destroyed.

這種煩惱，前面所說的見解，或是驅使、煩惱使，不論多少，對我們都是晝夜熾然，好像火不斷在我們心中燃燒！

The afflictions such as the aforementioned Views and Tempters that drive us, are like a fire that constantly burns in our minds.

人家如果說：「我忙到心狂火燒...；我是氣得真的心狂火燒...；我很煩惱，心狂火燒...。」心狂，就是無法安住，不由自己喪失了理智，理智在哪裡呢？所以無法安住，這是心病，稱為「心狂火燒」，火會燒盡一切。

Some people say, "I'm so busy my mind is on fire. I'm so angry my minds is on fire." When the mind is ablaze, it cannot abide in peace. We lose our rationality and cannot be at peace. This is a mental sickness. It is called a "mind on fire". Fire burns and destroys everything.

想想看，我們的心，那種心狂火燒，這是多麼嚴重的事！這就是一個煩惱，這種煩惱的種類很多，讓我們的心無法平靜。

Think about it if the mind is fiercely burning, it is a very serious matter. And this is only one affliction. There are many types of afflictions that prevent our minds from being peaceful.

為何會如此呢？不是常常說：「心、佛、眾生三無差別。」既然我們的心和佛的心都相同，為何我們的心會有這麼多煩惱？為何我們靜不下來？會如此，就是因為我們自己打開了漏門！

Why is that? Don't we always say, "The mind, Buddha and living being are equal." If our mind and the Buddha's mind are equal, then why is ours filled with so many afflictions? Why can't we quiet our minds? It is because our doors of Leaks are open.

記得嗎？常常說：「一念無明生三細，境界為緣長六粗。」大家的心原本很清淨，只因一念無明生起，生出了三細，三種很細微的煩惱，貪、瞋、癡，一直衍生；衍生下去，一直到無量無數的見解、煩惱、使等等...。無量數一直生起的煩惱，歸本究源，只是因為開了漏門，所以我們會造很多罪業。

If you recall, I have said, "A deluded thought creates the Three Subtleties. External states lead to the Six Coarse Marks". Originally, everyone's mind was pure, but one deluded thought gave rise to Three Subtleties, to three kinds of subtle afflictions, greed, anger, and ignorance. They continued to grow until immeasurable and countless Views, Afflictions, Tempters, etc., arose. By opening the doors of Leaks, we create many wrongdoings.



惱亂賢聖
及以四生
遍滿三界

何謂「漏」？「漏」即是煩惱，後面會再解釋。

What are Leaks? They are afflictions.

漏門一開，一切罪既然已經造了，我們就「惱亂賢聖及以四生，遍滿三界。」多麼厲害！只要我們煩惱門一開，我們所做的一切舉止動作、開口動舌，無不都是害人不利己，不僅是害人不利己，也擾亂家庭、擾亂社會。

Once the door of Leaks is opened, all wrongdoings are generated. We disturb the saints, sages, and beings of the Four Births that live in the Three Realms. It is terrible. When we open the door to afflictions, then our manner, conduct and speech harm others as well as ourselves. Not only that, we disrupt families and society.

普天之下，不知出現多少如菩薩一樣的智慧者、賢人，都是一直在思考要用何種方法來教化，才能讓人人能明白道理，讓人人能知「道」？如何見不賢而內自省，看到不對的事情，我們能即時反省？

In the world, many wise, sagely and Bodhisattva-like individuals have appeared. They use different methods to teach us so that we can understand the principles and know that we should self-reflect when we see unwholesomeness. When we see improper situations, we can self-reflect right away.

很多賢人希望當模範讓我們看，來教導我們。但是多少人，都是違背賢人的教化！所以他們很擔憂，為了眾生不受教，所以諸賢也被我們擾亂了。不只惱亂了諸賢聖以及四生，遍滿三界，這都是人的煩惱。

Many sages have served as role models to guide us. But many people go against the sages' teachings, so they are concerned. When people are not receptive to the teachings, the sages are very concerned for them. Human afflictions fill the Three Realms and disturb saints, sages and beings of Four Births.

你看！除了諸佛菩薩很無奈，心難過之外，我們造罪的對像就是四生。四生我們都去侵害它。

You see, besides making Buddhas and Bodhisattvas feel helpless and sad, we harm beings of all Four births. We hurt other beings that are born from wombs.

侵害人就是胎生，「胎生」除了人以外，牛、馬、鹿等等...，這都稱為胎生；除了胎生以外，「卵生」蛋，不論是雞、鴨、鳥等等...；不只這些，在濕地中還有「濕生」，濕生也是一樣，也是先產卵，雖然它在水中，在很濕的地方，這是濕生；還有一種是「化生」。這即是「四生」。

Like humans, cows, horses, deer, etc., are also "womb-born" beings. Besides womb-born beings, there are also "egg-born" beings, such as chickens, ducks and other birds. In addition, in wet areas there are "water-born" creatures. They also hatch from eggs, but the eggs are in the water or in wet places. Then there are "transformation-born" beings. So those are the Four births.

各位，凡是有生命之物，不出這四種所生，所以凡是四生，都是有生命的，以四種型態出生，這四種生物都不離開三界。

Everyone, everything with life was born through one of these Four Births all living beings are born in one of these four forms and exist in the Three Realms.



End All Leaks to Alleviate Afflictions

**煩惱門一開
舉止動作、開口動舌
皆是害人不利己
趕緊改過才能減輕罪業**

When the doors to afflictions are opened, our speech and conduct become harmful to others and to ourselves. We must promptly correct ourselves to minimize our negative karma.

我們的煩惱一造成，如此普遍，你們想想看，人和人之間互相爭鬥，或是為了貪口欲的習性，你看多少生靈被殺、被害？

Once our afflictions are formed, we take them everywhere. Think about it, we humans fight among ourselves. Then, to fulfill our craving for taste, we kill so many living beings.

尤其是現在會影響整各天氣，氣候的轉變都不同。氣候都亂了，這都是人，人的煩惱所造的業力，真的很可怕。所以我們大家要知道，這些煩惱，只要我們一天不改，一天的業就增加。有時候一天的業，三業普遍到百八煩惱叢生。所以我們要趕緊改，我們若不改，諸佛、菩薩、賢聖都為我們擔憂。

Our actions also cause the environment to change completely. World climates are abnormal due to the negative karma of people's afflictions. It is truly dreadful. We should know that if we do not correct our afflictions, negative karma will accumulate. Sometimes the threefold karma we create in one day can give rise to 108 Afflictions. We must rectify this quickly. Otherwise, Buddhas, Bodhisattvas, and Sages will worry about us.

**諸漏已盡
無復煩惱**

Having exhausted all Leaks, there are no afflictions.

「漏」，何謂「漏」？煩惱的異名，應該是煩惱，但是此處說成「漏」；「漏」的意思就是法裝不住。

What does Leak mean? It is another term for describing afflictions. Thus, the word leak means that people cannot retain the Dharma.

剛才不是說過，諸賢聖人到人間要來教我們，設種種方法要教導我們。但是眾生剛強，難調難伏，就是因為傳授給我們的教、法，我們都沒放在心上。

We have just said that saints and sages came into this world to teach us. They guide us by using different methods. But we are stubborn, our minds difficult to tame. This is because we do not take their teachings to heart.

我一直說：「佛法生活化。」我們生活中有沒有用到佛法，是否有用到諸佛、菩薩教誨？我們就是沒有！為什麼沒有？說了這麼多的法，漏掉了、忘記了。當下在聽的時候有道理，有道理我應該改；但是過了之後，時過境遷，這個時間經過之後，後面的境界現前，所以我們很快就恢復了凡夫心，充滿了混濁煩惱。這稱為「漏」。



End All Leaks to Alleviate Afflictions

I often say we must practice Buddhism in our lives. But have we done that? Have we applied the Buddha's teachings in our daily lives? No? Why not? After being taught so much Dharma, we forget it. We listen to the teachings, thinking that they are correct and that we should change, but after time passes, we soon forget. When a situation presents itself, we return to the state of minds of ordinary people, which is filled with turmoil and afflictions. That is a Leak.

因為我們的心，應該以水不斷不斷清除心中的煩惱。我們的煩惱已經累積很多，但是水裝不住，就是如此的意思才稱為「漏」。「漏」就是煩惱，因為沒有水可以清洗，所以「漏」就是煩惱的異名。

Our minds should be continuously cleansed with Dharma-Water to eliminate afflictions. But our minds accumulate a lot of afflictions, while we are unable to retain the Dharma-Water. This is the meaning of a Leak. A Leak is an affliction, because the water to wash our mind leaks away. So Leak is another name for afflictions.

「漏」是總攝於三界，煩惱遍滿三界，所以三界的煩惱稱為「三漏」。眾生大多具足三漏，尤其是欲界的眾生。

Leaks are found everywhere in the Three Realms, where afflictions are also called the Three Leaks. Sentient beings usually possess all Three Leaks, especially the beings in the Desire Realm.

前面百八煩惱，九十八的煩惱，其中都分為，欲界、色界、無色界。凡夫欲界的煩惱都是充滿欲念，產生了很多煩惱，去造了很多業，所以在三界中，「漏」很普遍。在於欲界有「欲漏」，色界有「色漏」，無色界有「無色漏」，所以於三界中充滿了煩惱。

The aforementioned 108 Afflictions or Ninety-eight Tempters are divided into The Desire, Form and Formless realms. Beings in the Desire Realm are full of cravings, and create many afflictions and negative karma. Leaks are common in the Three Realms. There are Leaks of Desire in the Desire Realm, Leaks of Form in the Form Realm, and Leaks of Formlessness in the Formless Realm. So the Three Realms are filled with afflictions.

即使是無色界。無色界沒有物質，怎麼會有煩惱？但是微細的煩惱，還有如同人靜下來時，很靜的境界中，但是你還是在起心，還是動念，離開境界還是一樣動念。所以這種很微細的思惟，在欲界、色界、無色界，無處不在，就是充滿了煩惱，所以這很可怕。

In the Formless Realm, how can there be affliction when there is no form? The afflictions are very subtle. This is just like when we are calm and in a quiet environment, and thoughts still arise in the mind. Even with no environment, we still have thoughts. These kinds of minute thoughts fill the Desire, Form and formless realms. These realms are full of afflictions. It is very terrifying.

在《法華經·序品》中，不是有這句話嗎：「諸漏已盡，無復煩惱。」《法華經》中佛陀是教菩薩法。教導如何才能走上菩薩道，接近佛的境界？唯有去除煩惱，去除煩惱就是「漏」要盡。

The introductory Chapter of the Lotus Sutra says, "Having exhausted all Leaks, there are no afflictions." The Lotus Sutra is about the Bodhisattva-path. How can one take the Bodhisattva-path to approach Buddhahood? The only method is by eliminating afflictions, which means to be rid of all Leaks.

**修行要讓法常住於心
將漏處修補妥當
不再有漏
才能達到諸漏已盡 無復煩惱的境地**

Spiritual cultivation is about maintaining the Dharma in the mind. Mend and fix Leaks appropriately so that there are no leaks. When all Leaks are eliminated, one realizes the state of no afflictions.



如同桶子有漏洞，我們要趕緊修理、補好它，法才留得住。我們如果有煩惱，就像只能裝髒東西，卻不能裝水，有漏洞的桶子一樣，所以我們應該要修補好。因為我們曾經有過，我們曾經漏過，所以才需要補；否則本來就是清新的東西，怎麼會漏呢？就不會漏了。

Just like when there is a hole in a bucket, we have to mend it quickly to retain the water. If we have afflictions, it is like a leaky bucket that can only hold garbage, and cannot hold water. So we have to fix it quickly. Because we have Leaks, we need to mend them. If we had a brand new container, would it leak? There would not be any leaks.

本來就是如此清淨，因為我們破壞了，一直破壞。被什麼破壞？煩惱所破壞，多一個煩惱，多一個漏門；再多一個煩惱，又多一個漏門，再多了一個漏的門。所以我們現在要修補回來，這即是修行。

Our original nature is pure, but we have damaged it. We continuously damage it. What causes the damage? Afflictions. One more affliction is one more Leak. If we add another affliction, we add another Leak. Thus, we have to repair them through spiritual practice.

佛在世時聽佛說法，從方便法一直到開啟菩薩法，這中間就是要一項一項，一直去除。煩惱去除一項，漏的地方就把它補起來，它不會再漏掉。不再漏掉就是法存在，法存在就是煩惱消除。

The Buddha expounded the Dharma, from Skillful Means to Bodhisattva's methods. These teachings are all about eliminating afflictions one by one. As one affliction is eliminated, one Leak is mended so it no longer leaks. Without Leaks, the Dharma can be retained. When the Dharma exists, afflictions are eradicated.

所以《法華經》中，這句話如此簡單，其實真的要達到，完全清淨、漏盡，還是很遙遠的路。

This verse in the Lotus Sutra is very simple, but to achieve complete purity and be free from Leaks is still a long way away.

前面那些煩惱，你若沒有通徹了解，無法「見境法生」，絕對是「見境生心」。生什麼心？煩惱心！在此處聽法，時過境遷，煩惱復生，因為法不存在心中，漏掉了。

If you do not thoroughly understand the aforementioned afflictions, you will not "give rise to Dharma when encountering the world". Instead, you will give rise to thoughts. What kind of thoughts? Afflictive thoughts. After listening to the Dharma, time passes and afflictions return, because the Dharma is not retained; it leaks out.

所以期待大家能諸漏已盡，無復煩惱，這是佛陀對我們最大的期待。

I hope everyone can exhaust all Leaks and not have afflictions. That is the Buddha's greatest hope for us.

各位，時間過得很快，現在的世間是壞劫，現在的諸佛教法好像是末法，已經到末法的尾端了，法不知何時會完全消失。你我如果不提起使命，法在我們身上去實行，我們要如何教導眾生？口說的法，很快就會變了，一句話流傳，超過第三人就不同了。

Everyone, time passes quickly. We are in the Era of Decay, the end of the Dharma ending Age. We do not know when the Dharma will disappear. If we do not take it as our mission to practice the Dharma in our daily life, how can we teach other living beings? Dharma that is taught verbally changes quickly. A phrase is not the same after it has been repeated by three people.



Saturday Night Dharma SKYPE
Group Study
DaAi TV Wisdom at Dawn
Dharma as Water

End All Leaks to Alleviate Afflictions

法如果用在我們的身上，將我們的習氣去除，將法用於日常生活中，以身受教，若能如此，才不會很快就變，法就消失了，不要如此！現在時至末法，世間是壞世間的時刻，所以我們的使命很大，請大家要時時多用心！

We should practice the Dharma and use it to extinguish our habits in daily life. If we can teach through our actions, the Dharma will not change and disappear. We are now in the Dharma-ending Age, the world is in the Era of Decay, and so we carry an important mission. Everyone, please always be mindful.