



## The Ninety-eight Tempters (Part 1)

我們在日常生活中，是不是打開了心？人事物是不是沒有起分別想呢？我們若是以尊重愛和感恩。

Have we opened our hearts in our daily life? Do we equally treat all people, matters and objects with respect, love and gratitude?

世間不論是人事物,我們若是以這三種態度對待，相信人人心中就沒有煩惱了。

If we treat everything in this world with these attitudes, there will be no afflictions in our minds.

我們之前也說過平等觀，人與動物同樣都有生命，尊重生命，生命是平等的。人的世界太過複雜，動物的世界就很簡單。若是有人飼養的動物，牠要求的不多，主人給牠什麼，牠就吃什麼；讓牠住在什麼地方，他就住在什麼地方。牠以很平凡的心，但是對主人有什麼事情，都能夠忠於主人。

We have talked about a non-discriminating mind. Humans and animals are all living creatures. Respect life; all lives are equal. The human world is complex; animals live in a simpler world. A pet eats whatever its owner provides and never demands anything. It eats whatever is given and stays wherever it is told to stay. It has simplicity of mind, but when its owner is in trouble, it is loyal.

那種感恩圖報，是比人類更單純而且更懇切。

Its sense of gratitude is more sincere and pure than that of humans.

在紐西蘭，舉辦一場給狗的頒獎活動，有很多隻狗得到獎。為什麼這些狗可以得到大獎呢？據個例子，有一隻狗被主人所飼養，牠都是守門。在一個夜晚，突然樓下起火，當牠看到火燒起來的時候，牠不是跑離開，而是跑到樓上，大聲一直叫、一直叫，叫醒他的主人。主人一清醒，探頭看到火在燒，趕快又到樓上去叫醒他的家人、孩子都叫下來，想辦法脫離火場。所以這隻狗得獎了。

There was a ceremony in New Zealand for dogs. Many dogs were recognized at the event. Why were these dogs rewarded? One dog, for example, was raised and trained to guard a home. One night, the first floor of the house caught fire. When the dog saw the fire, it did not run away. Instead, it ran upstairs and barked until the owner of the dog woke up. The owner saw the fire



and woke the rest of the family in time to escape from the burning house. So the dog received an award.

又另外一隻狗，牠的主人有一個孩子，這個孩子他讀書的時候，反應比較遲鈍，學習得比較慢，而且要說話時，看到老師、看到同學，就很怕，會緊張。所以牠的主人就給這隻狗一個任務，在每個星期當中的某一天，在這個孩子的前面，讓這個孩子對著這隻狗背誦。這個孩子在老師的面前都很緊張，但是在這隻狗的面前就不會緊張，所以牠會來陪讀，來陪這個小主人讀書。

There was another dog whose owner's child is a slow learner and was scared to speak in front of teachers and other students in school. So the dog's owner trained it to sit in front of the child one day per week while his son practiced speaking aloud. His anxiety disappeared when he was in front of the dog, so the dog helped the young boy with his studies.

果然時間到了，這隻狗就來了，無論在那邊幾個小時，牠都是靜靜地待在小主人的身旁，讓小主人心安。果然小主人把這隻狗當成是聽牠背誦，最寧靜聽他說話的對象，所以面對這隻狗，一直訓練自己。訓練久了，自己會怕、會緊張的心，被他訓練平靜下來。這隻狗同樣也是得獎了！

When the time came, the dog would quietly sit next to him for a few hours. This helped the child calm his mind. As was expected, the child got used to reciting to the dog. He practiced with the dog until he gradually overcame his fear and nervousness. This dog also received an award.

但是這個獎對狗有所得嗎？其實是無得、無失。就算這個獎沒有給牠，牠都沒有感覺；但是你給牠了，牠還是不知道，牠就是無所求。只是以如此單純的心，接受那個環境、以及什麼樣的主人；給牠什麼樣的生活，牠就是接受什麼樣的生活。但是有什麼事情發生的時候，牠就是忠於主人。靈性和人一樣，但是比人更單純，人就是不單純。

But are such recognitions meaningful to the dogs? Not really. With or without an award, they feel no different. They do not know what it is, and seek nothing. With a mind of simplicity and purity, they accept their environment and the life provided for them by their owners. Their loyalty and spiritual nature are just like humans. But they are more simple and pure than humans.

我們一直在說：「煩惱啊！見解啊！見使啊！很普遍在驅使著我們。」我們受到這些見解，自己自我被境界誘惑，禁不得欲，所以就會造做，造做了很多的業。到底毛病出在那裡？要找起來八萬四千多種啊！這種心理煩惱的毛病，你看，每個人的習氣都不一樣。習氣就是毛病，壞的習氣，無不都是使我們煩惱重重。所以說起來，很多的煩惱都是出自於心的複雜。



We talked about afflictions and the views and tempters that drive us views and tempters that drive us. We are influenced by these views and tempted by the environment, so we are unable to restrict our desires. We initiate actions that create much negative karma. Where do these problems originate? Form the 84,000 types of mental afflictions. Everyone has different habits, which are our shortcomings. Bad habits fill us with afflictions. So we can say that afflictions arise from complexity of the mind.

所以我們昨天說過「見諦」、「思諦」。「見」就是「見解」，見有多少種？很多！六十多種的見，八十多種的見，九十多種，乃至於一百多種。在法譬如水中，就是有這麼多的法數名詞，讓我們去找，找出我們的煩惱到底在哪裡？

We talked about Truth in View and in Thought. View is our understanding. How many Views are there? A lot They can be divided into over 60 types, or into over 80 types, into over 90 types or into over 100 types of views. In the Dharma, there are many numerical terms to help us find where our afflictions lie.



**煩惱出於心的複雜  
也因習氣而熾盛  
平時聽法若是入心  
就會提高警覺不為境誘**

*Afflictions arise due to habits and the complexities of the mind. When teachings enter the mind, one heightens one's awareness and is not tempted by external phenomena.*



當然這在日常生活中。 但我們若是說：「我知道有修行，我知道有煩惱，有如來，如來在纏中，我們如來本性纏在裡面。」但要如何解外面的纏，我們都不知道。不過人人都知道，人人心中有本性，和如來清淨平等的本性。但是這個清淨的本性，就是有這麼多的煩惱為伴！

Of course, in our daily life, in our normal spiritual practice, we have afflictions and our Tathagata-nature. We are Tathagatas in Bonds; we are trapped in bonds. We do not know how to escape once we are bound. We know that everyone has a pure nature, equal to that of the Tathagata. But this nature is accompanied by many afflictions.

我們若是平常在聽法的時候，有讓法髓進入我們的心中，我們就會常常提高醒覺，而且可以和它和平共主處。我們還要進一步，如何慢慢將它消掉，和平消除敵對。不要被不好的觀念誘引了我們。

If we listen to the Dharma and allow it into our minds, we will constantly be vigilant. Then we can peacefully coexist with afflictions. To advance further, we must gradually and peacefully eliminate the afflictions, and not be tempted by unwholesome views.

當境界現前的時候，我們可以壓制下來，分別清楚。但是在尚未發生前，我們是否思惟道理？這些事情、事物都還沒有發生之前，我們若事先思想很寧靜，得以思惟，自然人事發生了衝突，就能夠很快反應過來。這就是平時我們的訓練。就像那個小主人，在他的狗面前，不斷地背誦，是同樣的意思。

When external states arise, we are in control and can differentiate between them. But do we contemplate the principles before an event takes place? Before events occur, if we can contemplate with a peaceful mindset, then we are able to be reflective when confrontations do occur. This is what we are always training for, just like the little child who recited repeatedly in front of the dog.

我們現在聽這麼多法，第一、無非就是要讓我們見解端正；第二就是要讓我們常常有清楚的思惟。所以我們若是思惟不清楚，很快就會有很多我們的遍使，就會驅使我們又再去做。所以說有「九十八使」。

The first goal of listening to the Dharma is to develop proper views. The second is to have clear thinking. If our thinking is muddled, then we are driven into wrongdoings by tempters. There are Ninety-eight Tempters.



我們前面說過的十一遍使只是其中的一部分而已，還有「九十八使」，這個「使」就是「驅使」，這就是「觀念」。我們的心思不平靜的時候，煩惱就驅使我們。煩惱一驅使我們，我們就會受到它引誘，所以我們要很注意。

We had mentioned the Eleven Universal Agents, which are just one part. There are Ninety-eight Tempters. "Tempter" means something that drives us. It is all a matter of perspective. When our mindset is not tranquil, we are driven by afflictions. Driven by afflictions, we are tempted by them. So we must be very careful.

「使」就是驅使，我們被煩惱驅役。我們不是利用思想，而是被我們的思想、被我們的煩惱所驅役。也就是我們所經歷的所有的苦勞，其實都是因為受到它的指揮，所以這叫做「驅役」。

"Tempters" drive us. We become slaves to our afflictions. Instead of using our thoughts, we become slaves, driven by our thoughts and afflictions. All our hard efforts are directed by the Tempter, so we are enslaved by it.

「使」就是驅使，所以我們受他利用，這都是在「見惑」。所以這個見惑會驅使我們，我們的見解若是不清楚，當外面的境界與我們的根接觸，根塵相會合的時候，我們自己內心的意識，就會被根塵所迷惑，就會去驅使這樣去做。所以這是會使我們流轉三界生死。

So the Tempter orders us around. We are being used by it. These are Delusive Views. If our views are not clear, We are driven by Delusive Views and allow external states to influence us, all our sense organs to connect with objects. Then our inner consciousness becomes deluded and confused, and is driven into action. Tempters cause us to continue transmigrating in the Three Realms.





人人皆有清淨本性  
倘若心已見諦  
就能分析境界、控制自心  
不為外境所驅役

*Every person has a pure nature. If the mind can realize the Truth through analysis of conditions and mental training, one will not be driven by external conditions.*

這若不是外面有那麼多的境界，若不是我們的根塵與它們會合，我們如果平時見諦、思諦，若可以見到道理，有理或無理我們都能很簡單的分別，自然我們能控制我們內心，就不會受外面的境界所驅役。

Though there are many external phenomena, they influence us only when we connect to them. If we always hold Truth of View and Thought, if we see the principles and distinguish right from wrong, we will naturally be able to control our minds. We will not be slaves to external conditions.

你看，有的人很有修養，無論別人怎麼罵他，他都笑笑，他也不會反應。他忍一時不衝動，他就很平靜，這就是修養得來的。修養是修哪一個部分？就是思想，我們的思惟。

One who is well-cultivated will just smile and not react, regardless of how others insult him. He remains calm and does not act impulsively. This is part of cultivation. What do we cultivate? Our thoughts and thinking.

我們平時所想的，若能夠往道理去想「什麼是有道理？什麼是沒有道理？」「沒道理，無理取鬧，不要理他。」「他就是那麼無理取鬧，故意取鬧，或是不明白而取鬧，就不要理他。」這樣調整一下很快就過去了。過去之後我們才和他互動、溝通，如果這樣，我們的識，能控制我們的根和塵。

We should often direct our thinking toward reason in order to know what is reasonable and what is not. If someone unreasonably gives you a hard time, whether it is intentional or unintentional, do not respond. We just need to adjust our minds, and it will pass. We can then try to communicate with him. consciousness controls our sense organs' interaction with objects.

根 你眼睛雖然看到，外面雖然很引誘，但是我們的意識若堅定，思想若正確，自然就不會起衝動，就不會煩惱一下子就衝出去。

We can see with our eyes. Although external conditions are tempting, if our minds are calm and thoughts are proper, we will not be impulsive or immediately react to afflictions.



所以我們若沒有好好調整我們的見解，得以見到道理；我們若沒有好好調整我們的心思，思想正確，我們很快每天在境界中，都是受驅役、被驅使。我們的見識驅使我們去和外面的境界會合，就會生起煩惱去動作，那很快就會「一失足成千古恨。」一個人的人格、品德，也是受見解、思想所左右。

If we do not properly adjust our views or our thoughts to understand the Truth, then we will be driven by external states every day. Our views connect with external conditions and give rise to afflictions that prompt our actions. We may take irrevocable actions we later regret. Our character and morality are also influenced by views and thoughts.

我們常說：「信為道源功德母。」我們選擇正確的信仰，我們選擇正確的道路，我們不要讓信有一點的偏差。若信有偏差，那我們的道路就走錯了。

"Faith is the source of the Way, mother of virtue". When we choose the right faith, we choose the right path. One slight deviation in our faith, and we are on the wrong path.

不只是我們選擇的道路要正確，還要建立我們的人格，那就是信用。要知道「一言九鼎」，意思就是說你一句話說出去，你就是做得到。和人約束的事情，時間不準時，或是說話不誠實，或是...等等，像這樣，我們的人格很快就會被人打折，就讓人輕視，甚至讓人看不起。

Not only do we need to choose the right path, we must develop our character and credibility "Honor your words". This means that once you promise something, you must fulfill it. When you make an appointment and arrive late, or speak untruthfully, etc., your character is damaged. Others will disparage you, look down on you

所以有人說：「這個人很沒有信用，我看不起他。」這個人為什麼都被人看不起？輕視他？就是因為他失去了正確的信。不只是你的選擇要正確，你的人格建立也要正確。所以一個人做事要選擇清楚，我們選擇清楚之後，我們要下定決心，下定決心之後，我們還要身體力行。若是這樣看得到、說得到、做得到，如此就是人的典範，叫做人品典範。

So when a person is not trustworthy, others will think less of him because he has lost his credibility. Not only should we make the right choices, we must build character. So we must consciously make clear choices. Once the decision is made, we must be determined and follow through with our actions. If we can see clearly and practice what we preach, we can be "role models for others".

我們學佛，要從做人開始，所以一念見理，思想靜寂清澄，真的很明朗，這樣我們就已經見道了，這都是在見思。要不然「差毫釐、失千里」，在三界生死中，我們若是不正確就會一直輪轉。



Learning Buddhism starts from being a good person. So once we see the Truth, our thoughts are tranquil and clear. Then we can see the Way, otherwise, a slight deviation may result in huge divergence. We transmigrate within the Three Realms due to improper views and thoughts.

所以這都是見惑造成,意根隨著法起分別, 我們若是觀念和思想正確, 我們就能了解。所以這個使都是從身見開始, 什麼在驅使我們? 就是「見」。

From Delusive Views, differentiation arises in our minds. If our views and thoughts are correct, we can understand. So Tempters start with Views. What drives us is our Views.



十使：  
身見、邊見、見取見、戒取見  
邪見、貪、瞋、癡、慢、疑

*The Ten Tempters: View of Self, Extreme View, Attachment to Views, Attachment to Precepts, Deviant View, Greed, Anger, Ignorance, Arrogance and Doubt.*

過去我們也曾說過, 不知道大家是否還記得? 「十見」, 這時種的見解, 就是驅使我們的東西, 所以第一就是「身見」。

Does everyone still remember the Ten Views, the ten things that drive us? The first is "View of Self".

身見就是執著在我們的身體。五根當中的「眼、耳、鼻、舌」也都在我們身上, 因為有眼耳鼻舌, 我們對外面的境界就會起分別。每一項都在我身上, 所以「身」在我身上, 一切的根塵。





View of Self is being attached to the body. In the Five Roots, eyes, ears, nose, and tongue are all on our bodies. They cause us to differentiate external states. Everything is about the "self". With the body, sense organs and objects interact.

之前我說過的「五作業根」，大家都還記得，五作業根，我們的身體是否健康？我們身體一切的動作，所起的作業等等...這都是在這個身體。只是在這個身見，就有很多、很多根塵的煩惱，所以就是從這個身所出生。

We have mentioned the. Five Functioning Faculties Are our bodies healthy? All our physical actions create karma. The View of Self alone encompasses many afflictions of the Roots and Dusts.

還有「邊見」。「邊見」就是我們的見解差一線，只是一個邪見一起，我們就取著了。所以隨境取著，取著就是不對的，錯誤的取著，這叫做邊見。

There is also Extreme View When our views deviate and evil views arise, we become attached. We attach to external conditions. Being attached is wrong. This is called Extreme View.

再有「見取見」。這個「見取見」就是非真，不是真正確實的法，但是你去取著，覺得「我要修的是這個行，我要做的是這件事情。」所以這樣一執著之後，已經有所偏差了，還是覺得他所修的行才是對的。你看，很多外道，非法他執為是法，這叫做「見取見」。

Next is Attachment to Views Attachment to Views is being attached to improper ways. When one decides to follow a certain practice or to do something, he becomes attached to it. Even if the practice deviates, he is still attached to it. Many who do not follow the Dharma still insist that they are practicing the Dharma. This is called Attachment to Views.

還有「戒取見」。明明就部隊，他就是要去執著，有修火行、有修水行等等...修什麼苦行等等...那都已經脫離了人性，不能自愛、不懂得疼惜自己，這也不對。或是有的時候，以為「當我要出門，我要先擲筊問問看。」這也是一種。或者是說：「我今年犯了什麼太歲，我要趕緊去問問看，去改運，那也是。這種「戒取見」真的也很辛苦。

There is also Attachment to Precepts Some practices are clearly wrong, but people still get attached to them. Practices involving fire and water, or other ascetic practices, stray from human nature. Such self-torture is not correct either. Some people say they need to cast lots to query the gods before they leave the house, or conduct ceremonies to change their luck. All these are Attachment to Precepts, which is painful.



還有「邪見」。這些邪見就是因為不了解而來的。但是他明明不了解，他還一直堅持他都了解，他以為他一直都知道，去取著那些偏邪的道理。這叫做「邪見」。

Then there is Deviant View which is ignorance, or the inability to understand. Though one clearly does not understand, he insists that he knows all and is attached to that principle. This is called Deviant View.

再來有「貪」。無論是「貪、瞋、癡」都是在我們日常煩惱中，和我們互相生活、作伴，所以有這些東西。還有「慢、疑」。

各位，以上這些叫做「十使」。

Next is Greed. Greed, Anger and Ignorance are daily afflictions that accompany us. Besides these, there are also Arrogance and Doubt. Everyone, these are Ten Tempters that drive us.

這些東西加起來就是驅使，驅使我們對人、對景、對事、對物，讓我們的心起心動念，讓我們表達出了情、感情等等...很多來困擾我們。所以「十使」不只在現在，從過去、到現在、到未來，通通都會增增減減，有增有減，加起來有「八十八使」，下次在《靜思晨語。法譬如水。九十八使（二）八十八使》再為你們解釋。

Everyone, these are the Ten Tempters that drive us. They influence how we treat people, situations, things and matters. They give rise to our thoughts and elicit our emotions, feelings, etc., and cause many troubles for us. The Ten Tempters do not just exist now, but also in the past and the future. Altogether, there are Eighty-eight Tempters. We will discuss this again tomorrow.

各位，心的「見解」、「思惟」，這兩項正確，那就是康莊的大道。若不正確，那就是坎坷，容易墮落的陷阱。所以大家要多用心啊！

Everyone, if our views and thoughts are proper, the righteous path before us will be broad. If they are improper, then the path will be treacherous, leading us into traps. So everyone, please always be mindful.