



The Ninety-eight Tempters (Part 2)

All the Dharma that I share with you every day is related to our minds. No matter how many numbers there are, at its simplest, the Dharma is all about the mind.



十使：
身見、邊見、見取見、戒取見
邪見、貪、瞋、癡、慢、疑

Ten Tempters, including the Five Wrong Views of View of Self, Extreme View, Attachment to Views, Attachment to Precepts, and deviant Views.

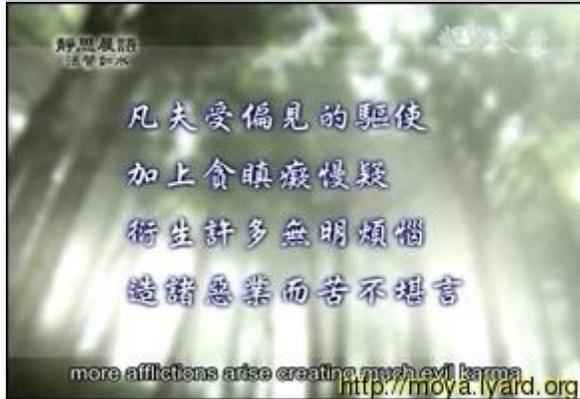
和大家分享「八十八使」，這就要先經過《靜思晨語。法譬如水。九十八使（一）十使》當中所說過的「十使」。十使當中，開始就是有「身見、邊見、見取見、戒取見、邪見」這五種的觀念，但是比較麻煩的就是有「貪、瞋、癡、慢、疑」。

We started discussing the Eighty-eight Tempters. We first explained the Ten Tempters, including the Five Wrong Views of View of Self, Extreme View, Attachment to Views, Attachment to Precepts, and deviant Views. These are different kinds of perspectives More troublesome are Greed, Anger, Ignorance, Arrogance and Doubt



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凡夫受偏見的驅使
加上貪瞋癡慢疑
衍生許多無明煩惱
造諸惡業而苦不堪言

Ordinary beings are driven by biased views. With greed, anger, ignorance, arrogance and doubt, more afflictions arise creating much evil karma. The suffering is indescribable.

人人都離不開這些東西，想想看，光是一個貪字，就會使人身敗名裂。到底世間什麼東西值得我們去貪？貪得了對我們又有什麼好處呢？好處只是享受，一個人的享受到底有多久？多長？多少？想不通的人，就是一時的貪欲，所以不知道人間的無常，所以所作所為都只是為一個貪字，名利、地位，貪得、得到了只不過是短暫享受。。

Nobody is free of these. Think about it, just greed alone is sufficient to ruin one's life. In this world, what is really worth craving? What benefits do we gain from it? Only enjoyment and how long does one's enjoyment really last? People who cannot think clearly are greedy and unaware of impermanence in the world. Due to greed, they crave fame and fortune, which only provide short-lived enjoyment.

若是貪不到，只是惹來了很多的煩惱，造了很多的業。所以這些業對現世來說，是身敗名裂。所以這個「貪」實在是讓我們凡夫在三界中無法脫離。尤其是在欲界，除了貪之外，還有瞋。這念瞋就是很暴躁的心態。

If they cannot get what they desire, they create afflictions and bad karma. This karma ruins their present lives. Greed prevents ordinary people from escaping the Three Realms. In the Desire Realm, besides greed, there is also anger, which makes us irritable.



對別人惹來了很多的煩惱，對自己也受盡了心的燥熱——很枯燥、很熱的感覺。所以「瞋」如火，實在是苦不堪言。

With a "hot temper" we cause a lot of trouble for other people, and also "burn" our own minds. So anger is like a fire that causes suffering beyond words.

最麻煩的是「貪而成癡」、「瞋而成癡」，因為癡就是無明，這種的無明，道理分不清楚，所以他才會去貪；就是因為道理看不明，所以才常常發脾氣。所以這個「癡」字是讓我們最痛苦的。

Worse is when greed or anger turns into ignorance. Ignorance is a delusion. Delusions leave people incapable of differentiating right from wrong, so they become greedy and angry. Ignorance causes us the most suffering.

這就是在十使當中，有著這樣的驅使，由不得自己。包括貪、瞋、癡，當然人常常都有我慢、懷疑。

This is called being driven by the Ten Tempters. It leaves us with no control Besides greed, anger and ignorance, humans are also often arrogant and doubtful

最要不得的就是懷疑正法。凡事都是懷疑，若是懷疑就會疑心、疑鬼，對於真正的正法，他也是一樣起懷疑。這種已經是心病。

The worst is when people doubt True Dharma. Some are doubtful of everything, even True Dharma. This is a type of mental illness

所以十使具足的時後，再加上「四諦」——「苦、集、滅、道」這四諦。十使就是在四諦當中作用，所以加起來就已經變成八十八使。為什麼？這樣加起來應該只有十四啊！為什麼變成了八十八？

When the Ten Tempters are multiplied by the Four Noble Truths of Suffering, Causation, Cessation, and the Way, they turn into the Eighty-eight Tempters. Why? Shouldn't it be 40? Why does it become 88?

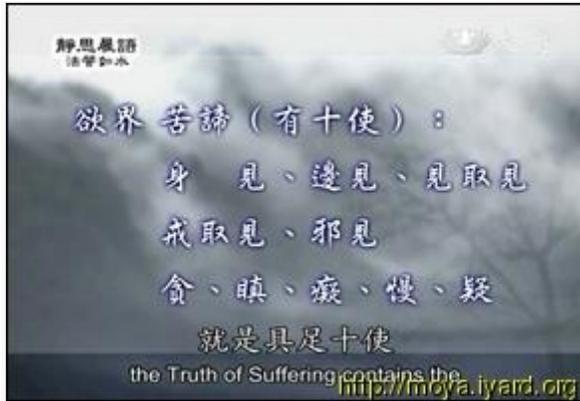
大家要好好聽聽，因為它有增有減。首先就是「三界」的分別，大家要注意是因為有三界的差異，三界當中各有四諦，所以有增有減。

You must listen carefully, as there are additions and subtractions involved. There are the Three Realms and the Four Noble Truths

這些四諦加上十使，就是在每一諦當中都有十使，不論是苦的十使，應該是十；若再加上「集、滅、道」也各有十；本來加起來應該是四十，若是擴展到了三界，三乘四十，應該是一百二十，為什麼是八十八呢？



With Ten Tempters in each of the Four Truths, it is 40. Ten Tempters times Four Truths is 40. When you multiply that by the Three Realms, it should be 120. So why is it 88?



欲界

身見、邊見、見取見、戒取見、邪見
貪、瞋、癡、慢、疑

苦諦(有十使) :

這些數字我們要聽清楚。

We should be clear about these numbers.

比如說，在欲界當中的苦諦，就是具足十使。在苦諦當中，從前面的「身見」、「邊見」等等...一直到貪瞋癡慢疑，應該這些東西，我們就知道十使，我們人就是因為有這十使，所以我們會苦。所以苦是苦在這十使當中，所以稱為苦諦。在欲界的眾生，具足這十種使會來驅使我們。

For example, in the Realm of Desire, the Truth of Suffering contains the Ten Tempters of View of Self, Extreme View, etc., plus Greed, Anger, Ignorance, Arrogance and Doubt. This reminds us that the Ten Tempters, cause us to suffer. It is because of these sufferings that it is called the Truth of Suffering Sentient beings in the Desire Realm are driven by these ten afflictions.



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欲界
戒取見、邪見、貪
瞋、癡、慢、疑

集諦(有七使) :



欲界
戒取見、邪見、貪
瞋、癡、慢、疑

滅諦(有七使) :

但是在「集諦」和「滅諦」，它減掉了「身見」、「邊見」、「戒取見」。

For the Truth of Causation and Cessation, the View of Self, Extreme View, and Attachment to Precepts are excluded.



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欲界

見取見、戒取見、邪見
貪、瞋、癡、慢、疑

集諦(有八使) :

再來的「道諦」，在「道諦」當中只有八種使，減掉了「身見」、「邊見」這兩項。

Next is the Truth of the Way, which contains only eight, because View of Self and Extreme View are excluded.

所以在欲界當中的四諦，全部加起來，總共只有卅二使而已。因為苦諦的十使；集諦和諦滅這兩項減掉六，只有十四使；再來道諦也只有八使，所以加起來就是卅二使。

All these delusions add up to 32. The Truth of Suffering has 10, Truths of Causation and Cessation add another 14, and the Truth of the Way adds 8. So it adds up to 32.

接下來了色界、無色界當中的四諦，在每一個諦當中，要除掉了瞋—瞋使，四諦中再減掉瞋使。這是色界、無色界減掉了瞋使，成為十二使；再加上道地的七使，所以色界、無色界當中，各是廿八。色界與無色界當中的兩個廿八使，加起來就變成了五十六。

In the Form and Formless Realms, we exclude anger from each of the four Truths. Anger is excluded from the Four Noble Truths. In the Form and Formless Realms So in these two Realms, each has only 28. The Afflictions from these two Realms add up to a total of 56.

五十六使，加上了欲界的卅二使，加起來就變成了八十八使。

56 plus 32 makes 88.

數字，本來我就不是很懂得數字，又再加上了這些法數，實在是很纏人。」但是沒有關係，在這個纏當中，總是有如來。



Originally, I did not know numbers very well, especially these complex Dharma numbers. But there is always truth within the complexity.

所以，各位，我們學佛本來就是很簡單，就是因為愈細分下去，所以才愈複雜。我們如果可以回歸最簡單的，相信這就是我們要學得很純。心純，我們生活才能簡單；簡單的生活才能夠清淨。

So everyone, learning Buddhism is actually simple. But we make it complicated with differentiation. If we revert to simplicity, we will be pure. When the minds is pure, our life can be simple. When life is simple, we are pure.

確實是非常的複雜。在我們的日常生活中，所以八十八使，其實和我們最接近的是在欲界，我們是生在欲界。生在欲界當中，就是有十使具足，受到這十使在驅使我們，十使在糾纏我們，我們要注意。其他的色界、無色界，我們也要有所認識。

But the Eighty-eight Tempters are very complicated; they exist in our daily life. We are closest to and live in the Desire Realm, which contains the Ten Tempters that entangle us. We should also pay attention to. We should also pay attention to the Form and Formless Realms.

我們大家求學佛法，不希望還在三界當中輪迴，我們的心如果纏在三界當中，還是一樣離不開苦。你看，欲界、色界、無色界，還是一樣在四諦當中，一樣有煩惱，一樣被驅使。所以我們希望能夠超越三界，這就是學佛的目標。

We learn the Buddha-Dharma in the hope of being liberated from the Three Realms. If our minds are still entangled in these Realms, we cannot depart from suffering. Since the Form and Formless Realms are within the Four Noble Truths, there are still afflictions there that drive us. We wish to be liberated from the Three Realms, that is the goal of learning Buddhism.

要如何超越呢？就是要去除無明。無明在哪裡？就是在日常的生活當中。這些無明說起來如此的廣泛，貪、瞋、癡、慢、疑，這些東西分析起來是那麼大、那麼廣，其實只在一念心。

How do we achieve this? By eliminating delusion. Where is delusion? In our daily activities. Delusion has a wide scope, and includes greed, anger, ignorance, arrogance and doubt. While the analyses of these concepts are deep, they are actually all about the mind.

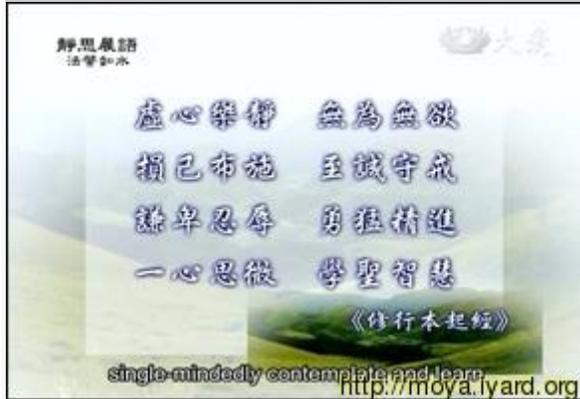
所以，因為有這麼多的煩惱，令我們都是在貪欲中，永遠，長久、長久都是流轉在愛欲的海中。我們常流愛欲海，這就是人生。人生在這種愛欲，好像茫茫大海，浮浮沈沈。一點的心室效應生起，就是狂風作浪，這就是我們在世間心所緣的。

Many afflictions keep us forever drifting in the sea of desires. This is life. Desires are like a great ocean. A very small disturbance can give rise to, strong winds and waves. This is what our minds attach to in this world.



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虛心樂靜
損己布施
謙卑忍辱
一心思微
《修行本起經》

無為無欲
至誠守戒
勇猛精進
學聖智慧

Be modest, joyful, and calm, without contrivances or desires. Be altruistic, generous, sincere; uphold precepts. Be humble patient, courageous and diligent; single-mindedly contemplate and learn the wisdom of sages.

"The Sutra of Original Arising of Cultivation"

諸佛菩薩對凡夫眾生很感傷，覺得怎麼會如此愚癡？以這麼多的法來開導，但是眾生就是無法接受。那些懷疑、我慢，或是癡心、瞋恚、貪著，無法去除，這對諸佛、菩薩而言，實在是很悲哀的事情。佛陀的愛心，為我們感到悲哀；愚癡的眾生，還是在迷茫中，在夢中作樂，實在是很可悲。

All Buddhas and Bodhisattvas are deeply saddened by the ignorance of sentient beings who reject so much of the Dharma that is offered to them. People cannot eliminate their doubt, arrogance, anger, ignorance and greed. For the Buddhas and Bodhisattvas, this is very sad. With His love, the Buddha was saddened to see ignorant sentient beings seeking happiness amid delusion.

要怎麼辦呢？就是要告訴大家，我們要「虛心樂靜，無為無欲」。

What could He do? He taught everyone to be humble, joyful, calm and without desires.



無求者不起瞋怒
無瞋怒則無癡念
無癡念就不起我慢
無我慢則心境明澈
自然不生懷疑

Without seeking, there will be no anger. Without anger, there will be no ignorant thought. Without ignorant thought, arrogance will not arise. Without arrogance, one's mind will be clear and transparent. Then naturally, doubt will not arise.

我們要如何才能使我們的心開闊，心如虛空，沒有貪欲？世間會如此複雜那就是因為我們的心很窄，我們的心如果可以和虛空一般，我們常說一句話：「心包太虛」，太虛本來就很大，我們的心如果可以開闊到比太虛還要大，能夠包含太虛，這叫做「虛心」。

How can we open the mind so it is as vast as the universe and without greed and desires? The world is so complicated because we have a narrow mind. We often speak of "a mind that embraces the universe". The universe is boundless. To broaden the mind vast enough to encompass the universe requires humility.

我們的心一旦去除了十使，我們若能夠到達無求的境界，這樣就能夠「人到無求品自高」。什麼叫做無求？就是無貪、無欲。無貪、無欲他就無求，無求他就不會瞋怒；沒有瞋怒他就沒有癡念；沒有癡念他就不會起我慢；沒有我慢他的心境就可以很明澈；很明澈的心哪有什麼懷疑？所以，這念心很重要。

When we eliminate these 10 Tempters, we seek nothing and thus attain noble character. How can we stop seeking? By eliminating greed and desire Without seeking, one does not get angry. Without anger, there is no ignorant thought. Without ignorant thought, arrogance does not arise.



Without arrogance, one's mind is clear. With clarity of mind, there is no doubt. Therefore, mindfulness is very important.

要如何去除那些驅使我們的煩惱？就是要「樂靜」。我們的心要常常保持平靜，所以「靜寂清澄」，才能夠「志玄虛漠」。心若是很寂靜，我們的心就可以很開闊。我們立志就是要學佛，學佛就是為了要成佛，我們尚未成佛，絕對不要放棄我們修行精進的心念。所以志要很大，所以「志玄虛漠」。

How do we get rid of the afflictions that drive us? By maintaining "joy and calm". Our minds must always be calm and peaceful. When the mind is "calm and clear" our "vows are as vast as the universe". If the mind is very calm, it becomes broad. We vow to learn Buddhism to attain Buddhahood. We must not abandon our resolve to practice before we achieve Buddhahood. Our aspiration must be great, thus we say "vows as vast as the universe".

就是要「無為無欲」。我們在世間無為，就是不想去求、去取，世間一切名利地位對我來說沒有一點關係，這樣名利、一切的物欲都不會染著我們的心，自然就會「無為無欲」。這就是因為無欲，所以能夠「損己布施，至誠守戒」，而最重要的就是在這個過程當中，我們還要能夠喜捨，有力的人出力，有錢的人出錢。

We should be "without contrivance and desire". "Without contrivance" is not seeking or obtaining. All worldly fame and fortune mean nothing to us. Therefore, all fame, fortune and material desires will not taint our minds, and we will naturally be "without contrivance and desire". Without desire, we deprive ourselves, in order to give and sincerely abide by precepts. The process is most important. We want to be able to give joyously through our efforts or with our money

我們以愛心去幫助、去膚慰、去陪伴，這叫做「損己布施」。「損」不是我去幫助別人我就會有損失，不是，而是要出、要捨，這個損的意思就是「捨」。我們能捨，捨出我們的力量，捨出我們所有，我們就能幫助貧困苦難的人，所以應該要說是「捨己布施」。我們所有的東西、力量，無論是有形的或是無形的，只要我們能幫助，我們就去付出。

If we act with love to nurture and care for others, it is called "depriving oneself in order to give". "Depriving" does not mean we take a loss when we help others. Depriving ourselves is part of giving. We have to be able to give our efforts and whatever we have in order to help the poor and the suffering. In other words, "giving by sacrificing". Whatever we possess, tangible or intangible, if it will help someone, we should give it to them.



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**學佛要學得慈悲喜捨
莫放縱欲望、我行我素
要發自內心依戒奉行
以此人品布施則功德無量**

Learning Buddha-Dharma is learning to be kind, compassionate, joyful and giving. Do not surrender to desires and do whatever you please. Instead, take the precepts to heart and practice generosity accordingly, then infinite merits will accumulate.

所以慈悲喜捨，學佛就是要學得「大慈、大悲、大喜、大捨」，所以就是要「至誠守戒」。我們捨，去付出、幫助別人，同時我們的戒行也要守。我們若只是度量很大，會去布施，但是自己花天酒地，這樣也不對；為所欲為也是不對的。

Learning Buddha-Dharma is about developing great kindness, compassion, joy and giving. Thus, we must "sincerely uphold precepts". We must help others by giving. We must also abide by precepts. If we are generous, but also indulge in desires and decadence, it is still not right. It is not right to act only as we please.

「愛心會做，但是還是想要享受，我就是要享受；想要歡喜，我只要歡喜。因為幫助別人我也可以歡喜，但是我的生活就是我行我素。」這樣也不對。

One may have a kind heart and enjoy helping others, but may still live indulgently. This undisciplined way of life is still wrong.

所以我們必定要守誠，學佛是來自內心的虔誠，接近佛法，所以我們要守誠、守戒，依戒奉行。若有如此的人品去做布施，那就功德無量了！

So we must sincerely uphold precepts. We learn Buddha's Way from being devout and adhering to the Buddha-Dharma. So we must be sincere and abide by precepts. People with moral standards who give to others beget infinite merits and virtue.



這就是要再加上「謙卑忍辱，勇猛精進」，我們要謙卑，不是自以為「我已經做很多了，我戒也守得很好了。」不是這樣，我們要時時謙卑。在人群當中，我們要時時提醒自我，不要忘記我們還是在人群當中，在凡夫界、在欲界當中，我們周圍的人人都同樣在苦諦當中，在苦諦當中聚集了很多的煩惱，他的煩惱現前的時候，難免我們和他相處，我們難免要縮小一點，我們才能在人群當中和人結好緣。

In addition, we have to be humble, patient, courageous and diligent. We have to be humble. Instead of boasting about doing a lot and strictly keeping the precepts, we must always be humble. Do not forget that you are among ordinary people in the Desire Realm. Those around us are all in the state of suffering, accumulating a lot of afflictions. When others' afflictions arise, we should humble ourselves while we are with them. Thus, we can develop good affinities.

當然別人是凡夫，我們同樣也是凡夫，所以我們要懂得方法，那就是要「忍辱」。所以我常常對大家說：「微塵人生，我們才能發揮奈米的良能。」這是現代科學的名詞，也就是有這種功能，所以我們能縮小自己，才能向前勇猛精進。所以我們要「一心思微，學聖智慧」。

Like them, we are ordinary people, so we should use patience. I often advise everyone to live a life as humble as dust, so we can shrink our ego to the nano-level "Nano" is a modern scientific term for size. By shrinking ourselves, we can move forward with courage and diligence to contemplate and learn the wisdom of the sages.

各位，我們要非常微細，佛法深如大海，寬如虛空。但是在這麼寬、這麼大，我們要知道其中的法很微細，所以常常對大家說：「那個微細我們絕對不能夠輕視。」我們要很慎思，我們才能守好我們這念的道心；若是讓這念道心有一點的偏差去了，就會損失了很多的智慧。所以我們「一心思微，學聖智慧」，時時不要離開我們的心，無論是八十八使也好，或是九十八使也好；九十八使就是八十八使再加上一個具足的「十使」。

Everyone, we have to pay attention to details The Buddha-Dharma is as deep as the ocean, and as broad as the cosmos. But within such vastness, there are minute details. I often say, so not overlook small things. We have to be cautious in safeguarding our cultivating minds. Otherwise, if there is even a slight deviation, we lose a lot of wisdom. So we must constantly and single-mindedly contemplate, and learn the wisdom of the sages the Eighty-eight Tempters plus a complete set of Ten Tempters makes Ninety-eight Tempters.

所以他就變成九十八；若是一〇八使，再加上十纏，所以就是一〇八使。有這麼多、這麼多的佛法，其實都來自於那個微細的心念，請大家要時時多用心啊！

If we add the Ten Fetters, that makes 108. All Buddha-Dharma originates from our little thoughts. So everyone, please always be mindful.