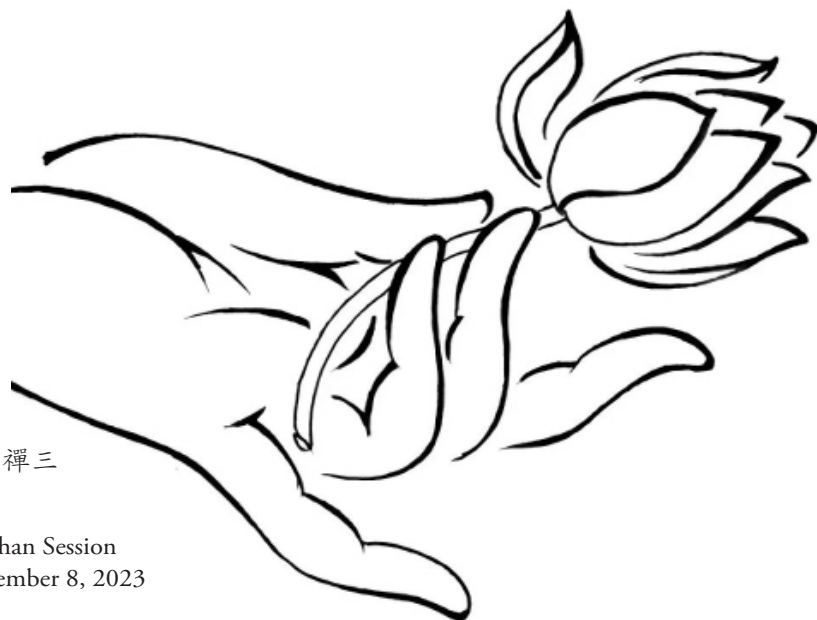




# 入佛知見

## Enter the Buddha's Knowledge and Insight



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English Translated by Tam Huynh

在上人的禪開示中說到，如果我們做人的事，就會在人道裡面；我們做鬼的事，就會在鬼道裡面；我們做菩薩的事，我們就會在菩薩的行列裡。那我們學佛法，要成佛就要學佛，那我們就要做佛的事情。所以這個知見是非常的重要。

知見是導向我們去哪一個地方。如果你有佛的知見，你所做所行的就是佛的事情，將來你就會成就佛道。如果我們用人道的知見來做事，那麼我們將來就在人道了。更不用說其他的畜生道、餓鬼道、地獄道了。

那麼，佛的知見是什麼呢？有的大德說，佛的知見是「無見」，無知見。什麼是沒有知見呢？佛的知見是沒有自己的知見，所以有「心包太虛，量周沙界」之說，佛的心量就是這樣大。不但佛的心量這樣，我們眾生的心量也是這樣，只是我們有種種的妄想、種種的執著，所以我們的心量就縮小到眼前這樣。

一切法都是心所造出來，心所成就的。一切法都是在這個「空」裡

In the Venerable Master's Chan instructions, he said that if we engage in the work of humans, we will be in the human realm; if we take up the work of ghosts, we will be relegated to the ghost realm, if we carry out the work of Bodhisattvas, we will join the ranks of Bodhisattvas. Thus, when we study the Buddha Dharma, we should emulate the Buddhas and do the work of the Buddhas so that we can become Buddhas ourselves. Therefore, knowledge and insight are of vital importance.

Knowledge and insight guide us to our intended destination. If we are endowed with the Buddha's knowledge and insight, everything we do aligns with the Buddha's Path, and we will realize Buddhahood in the future. If we apply the knowledge and views of humans, we will end up in the human realm in the future. Naturally, this principle also applies to the destinies of animals, ghosts, and hell beings.

So, what is the Buddha's knowledge? The virtuous Masters would say the Buddha's knowledge and insight are actually "non-insight." What does it mean to be in a state of being without knowledge and insight? The Buddha's knowledge and insight do not have a personal self-attached. As the saying goes, "The mind encompasses the vast universe, its capacity boundless in scope." The Buddha's mind is vast, and so are the minds of all sentient beings. It is our discursive thoughts and attachments that narrow our minds, not the inherent nature of our minds.

All dharmas are created by the mind and realized by the mind.

成就，無論多少，無論什麼法再好，也沒有離開這個太虛空，所以說「心包太虛，量周沙界」。那怎樣理解佛的知見呢？

有一個典故可以簡單說明這個道理。有一位古德，還有跟著他學習的學人，一天這些學人就對法有自己的意見，各有不同。甲說我這樣是對的，乙說我那樣是對的，於是大家就在不同的時間去請問這位善知識。那麼，甲去請問這位善知識，善知識聽了就對甲說：「你的看法是對的。」等甲離開後，乙也去請問這位善知識，善知識就對乙說：「你的看法是對的。」

這時候，另外一個人就覺得有問題了，是誰呢？就是這位善知識的侍者。當甲和乙都離開了之後，侍者就問這位善知識：「剛才他們兩個人的看法都不同，有相反相對的，為什麼您說這個甲也對，說那個乙也對？」這位善知識看一下侍者，就說：「你說的也對。」這回侍者就愣住了，心想：「那究竟誰是對的？」

大家說說看，到底誰是對的？有人說善知識是對的，是嗎？

再說一個比較近的，上人講得比較直接，他經常說的「Everything is OK!（一切都沒問題！）」這像不像是佛的知見？佛的知見就是「無見」。

眾生有什麼樣的妄想，佛就會講什麼的法來幫助他們覺醒，所以這沒有一定的。而且，這些法都是虛幻的、不真實的，只不過是為了幫助眾生覺醒，不要再沉睡下去。

所以，佛對九法界眾生的心念都清清楚楚，能夠包容法界裡的一切眾生，無論是真的偽的，邪

All dharmas are realized within this “emptiness.” No matter how plentiful, few, or how good a particular dharma is, they are not apart from this vast emptiness. It is said, “The mind encompasses the vast universe, its capacity boundless in scope.” As such, how do we fathom the Buddha’s knowledge and insight?

There is a classic story that simply illustrates this principle. There was an ancient Master who had students under his tutelage. One day, his students had differing views regarding the Dharma. Student A stipulated that his view was correct, while student B maintained that his stance was right. Consequently, they each went to seek the advice of their wise teacher at different times. After hearing what student A had to say, the teacher replied, “Your view is correct.” After student A left, student B went before the teacher, and the teacher said to student B, “Your view is correct.”

At this time, a bystander felt that something was amiss. Who was this bystander? He was none other than the wise teacher’s attendant. After students A and B left, the attendant asked the wise teacher, “Just now, both students have opposing viewpoints; why did you say both are right?” The wise teacher looked at the attendant and said, “You are also right.” The attendant was completely perplexed and pondered, “Ultimately, who is right?”

Let’s hear what everyone has to say. Ultimately, who is right? Some may say that the wise teacher is right. Is this the case?

Let us bring up a more contemporary teaching. The Venerable Master puts it most straightforwardly. He often said, “Everything’s Okay!” Does this not align with the Buddha’s knowledge and insight? The Buddha’s knowledge and insight are actually “without insight.”

Whatever discursive thoughts living beings harbor, the Buddha will dispense the Dharma accordingly to awaken them; therefore, nothing is set in stone. In fact, these Dharma methods are all illusory and unreal; they are only meant to help living beings wake up and no longer remain stuck in a torpor.

As such, the Buddha knows all the thoughts of living beings in the nine Dharma Realms. He can embrace all beings in the entire Dharma Realm — whether they are genuine or pretentious, disingenuous or upright, good or bad, benevolent or evil. Yet, what about us living beings? We have no way of embracing them all!

There is a saying, “Good and evil do not coexist.” Where there is goodness, evil cannot exist; where there is evil, goodness cannot exist. As such, the myriad defilements, opposing views, contentious thoughts, and desirous pursuits on the part of living beings continuously arise one after another within the Dharma Realm, disturbing the Dharma

的正的，好的壞的。善的也好，惡的也好，但是我們眾生可以？沒有辦法！

我們說「正邪不兩立」，有正就不能有邪，有邪就不准正存在。所以，眾生的種種的污垢、對立、爭取、欲求，就在法界中紛紛生起，擾亂所有的法界，也擾亂了屬於自己的法界；甚至不止是他自己的法界，其他的法界都會受到影響。這一切，佛都看得清清楚楚，也都能包容。

這就是佛的知見與我們眾生知見不同的地方。如果我們認真學習佛法，想要在法上有所成就，就必須把佛的知見作為自己的知見來學習、去修行，這樣才能改變我們自己的思想。放下我們的執著，放下那些堅固我們妄想的執著，不再被人類這種知見所控制和安排。

修行就是歸無所得！佛不覺得自己成了佛，也不覺得自己有個佛的稱號和佛的地位。佛看自己和眾生是一樣的。只不過眾生還沒有放下自己受痛苦的原因，反而在這個世界裡造種種苦的因，所以才有了這個苦果。那我們要怎樣才可以做到歸無所得呢？

我們人總是有一個所得的心，無論做什麼，都有一個目標和目的，為了這個目標和目的而奮鬥、學習、忍耐。做惡就不必談了。我們在做善的時候，也都會有一種對「慈善家」這個稱號的執著，或者人家來讚歎你：「啊！你是一個大善人！」總要有一個好的聲譽。當然，有因就有果了。

在這個世間裡，我們人不斷地做這些有為的事情，做有為的功德，結果我們自己就會再回來受這些種種有為的果報。所以，我們想要到佛菩薩的位置上，就必須對有為法認識清楚，放下這些有為法；如果你不放下這些有為法，那麼，你生生世世就會在六道裡頭轉來轉去。

既然有為法有這樣的危害，那我們要如何放下這些有為法，把它轉成無為法呢？佛教導我們最容易做的就是布施。布施很簡單，無論你布施多少，大的布施也是布施，小的布施也是布施，不管有多少，都

Realm on both a macro and micro level; the disturbance extends to other Dharma Realms as well. The Buddha perceives all these phenomena very lucidly and is able to embrace them all.

This is where the Buddha's knowledge and insight differ from the knowledge and views of living beings. Suppose we are to wholeheartedly immerse ourselves in the study and practice of the Buddhadharma and wish to achieve some success in our practice. In that case, we must cultivate according to the Buddha's knowledge and insight. In this manner, we can undergo a paradigm shift; let go of our attachments, let go of the attachments that reinforce our discursive thinking so the limitations and confinements of the knowledge and views of humans no longer constrain us.

Cultivation is returning to zero. The Buddha does not feel he has become a Buddha, nor does he think he bears the title and status of a Buddha. The Buddha sees himself the same as all living beings. It is only that living beings have not let go of the root causes of our own suffering; we are still mired in this world, committing all kinds of causes leading to suffering. Consequently, we have to undergo the aftermath of such suffering. Then, what can we do to achieve returning to zero?

It is human nature to fixate our minds on the end goal habitually. In everything we do, we focus on a target and an aim. To achieve our goal, we contend, adapt, and endure. Not to mention committing offenses. When we do good, we are attached to the label of being a "philanthropist" or other people praising us: "Ah, you are a Good Samaritan!" We yearn for a good name. Naturally, the cause will be the corresponding effect.

In this world, we mortals continuously engage in conditioned deeds and acts of merit. As a result, we will come back to receive all such conditioned effects. Therefore, if we wish to realize the position of Buddhas and Bodhisattvas, we should clearly understand the conditioned dharmas and let go of them; if we do not, we will keep revolving within the six paths of existence life after life.

Since conditioned dharmas are so detrimental, how can we let go of them and transform them into unconditioned dharmas? The Buddha taught us that the most accessible practice is to give. Giving is very simple. No matter how



是布施。最重要的是我們能否放下這個有所得的心。如果我們放不下有所得的心，那就是有為的法；如果我們能放下所得的心，那就是無為的法。但我們不能一下子做到，那我們該怎麼做呢？

這正如《金剛經》中所說的，行於布施要「無我相，無人相，無眾生相，無壽者相」；也就是叫我們在布施的時候，沒有一個布施的人（施空），沒有一個受布施的人（受空），也沒有一個布施的物（施物空），要「三輪體空」。如此一來，一切的有為法都變成無為法。

在這個布施中，布施一塊美金也是布施，布施十萬美金也是布施。隨自己的力量，就隨緣隨份來做，這不需要一定要多或少，有能力的就去做。在這個世界裡，有很多機會讓我們去行布施，布施金錢也可以，物質也可以，知識也可以，或者說句話來幫助人也可以，這都是布施。如果從小就開始訓練自己養成這個習慣，並且習以成性，那就可以做到不用動個念頭：「哦，這是好事」，才去做。

這個「無為」是從「有為」之中來的，並不是另外有一種無為法。好像現在我們大家在研究佛法，這也是一種布施，我們就叫法布施。甚至我們只是幾個人在這裡討論佛法，其他眾生聽到也會得到法的利益、法的好處，這也都是布施。

布施是無處不在的，這就是佛給我們最簡單又最容易去做的。從這個簡單易行的微細處中，來培養自己無所得的心；久而久之，自然就提升了自己生命的本質，乃至於將來能成就菩薩的果位、摩訶薩的果位，乃至成佛。這都是歸無所得，和眾生都是一樣的。

much we give, small or large, it is still giving. However much we have, we can still provide. The most crucial point is whether we can let go of the mind wishing for a return on our giving. If we cannot let go of the mind expecting a return, that is conditioned dharma. If we can let go, then that is unconditioned dharma. Yet, it may not be the case that we can implement this teaching immediately. Then what should we do? This is exactly what the *Vajra Sūtra* explains — when practicing giving, we should have “no notion of self, others, living beings, or a lifespan.” This is to say, when we give, there should not be a giver (the giver is emptied), there should not be a recipient (the receiver is emptied), and there should not be a gift given (the gift is emptied), “the element of the three wheels is empty.” By practicing this way, conditioned dharmas are transformed into unconditioned dharmas.

When it comes to giving, giving a single dollar is giving; giving a hundred thousand dollars is also giving. We give according to our capacity; as conditions and circumstances allow, the amount does not matter. We give to the best of our ability. In this world, there are many opportunities for us to practice giving. We can practice generosity by giving away money, material goods, and knowledge or speaking kind words that are helpful to others; all these deeds are considered acts of giving. If we are able to nurture our generous nature at a young age so that it becomes second nature to us, then we don't have to consciously think, “Oh, this is a good deed; I should go ahead and do it.”

The “unconditioned [dharma]” is found right within the “conditioned [dharma]”; it does not exist separately. Take the case that we are gathered here to study the Buddhadharma; this is a form of giving; we call it the giving of Dharma. Even if only a few of us discuss the Buddhadharma, other sentient beings who can hear can also receive the benefits of the Dharma and bask in its goodness; this is also considered practicing giving.

Giving can be practiced in all aspects of our lives. This method taught by the Buddha is easy and simple to carry out. Within the subtle elements of this simple practice, we can nurture a mind of not expecting to gain anything in return. By and by, we will elevate our self-nature to be on par with the Bodhisattvas and Mahāsattvas and eventually even realize Buddhahood. This is returning to zero, to be the same as all living beings.

The Buddha came to this world in human form to teach and transform sentient beings. Although he may not explicitly expound the Buddhadharma per se, he would help all beings, including

佛來到人間度化眾生，是以人的身份來幫助眾生，他未必就跟人講佛法，但他會幫助需要度化的眾生、需要度化的人。當你這個因緣成熟的時候，他就會教化你了。

所以，在我們的周遭也是有佛菩薩來度化眾生的可能，即使他們不是佛教徒，也不是為人講佛法，然而這些在我們凡夫的眼裡，我們看不見也不知道，但佛菩薩就在默默做著這些事情。

今天大約是講這些和大家分享，大家有什麼問題可以提出來，也希望大家能講一講自己的心得。

問：上次有人問，說自己打坐時身體很熱。我想問大家有人打坐不熱的？如果你打坐會熱，你應該高興。打坐不熱的人是身體有問題，法師是這樣的嗎？

答：身熱是一般性的現象。打坐的時候，你還會感到冷、觸、硬、緊、暖、癢等等，一般來說有八種感覺。這八種的覺受在打坐過程中是分階段出現的。發熱的感覺很常見，有時感覺身體像觸電，有時感覺身體很硬，有時感覺寒冷，這些都是身體分階段發生的變化。所以各種感覺都是好的，只要不理會它，它自然會慢慢過去；除非是影響到你正常的打坐或正常的活動，那你就應該去調一調你的身體。

問：調是調理身體？是看醫生那種？

答：一般來講是不需要看醫生的。比如說太熱，你可以喝涼茶來降溫。除非你有些舊疾，打坐的時候觸動它復發，影響到你生活，那就要看醫生。

問：我想問一個問題，是有關於打坐一段時間之後，就會開始噯氣，

humans, who needed to be taught and transformed. He will teach and transform us when the timing is right, and our conditions are ripe.

Therefore, there may be Buddhas and Bodhisattvas amongst us who have come to teach and transform sentient beings; they may not manifest as Buddhists, nor will they speak the Dharma, yet with the eyes of us ordinary beings, we have no way of knowing and seeing that the Buddhas and Bodhisattvas are imperceptibly engaging in such work.

This is my brief talk to share with everyone today. If anyone has any questions, please feel free to bring them up. I also hope that you are able to share your insights.

**Question: Last time, someone mentioned that his body felt hot while meditating. Is there anyone who does not feel hot while meditating? Is it the case that one should be happy when one generates heat while meditating, while meditators who do not think heat have physical issues? Is this so, Dharma Master?**

**Answer:** Feeling hot is a common phenomenon. While meditating, one may feel cold, tactile, stiff, tight, warm, itchy, etc. In general, there are eight types of sensations. These eight sensations appear in sequential stages during meditation. Feeling hot is the most common response. There are instances when the body may feel a current of electricity; other times, the body may feel stiff or experience chills. The body undergoes these changes in stages; therefore, all these differing sensations are good signs. They will naturally pass if you do not pay any attention to them. Unless these triggers affect your meditation practice or routine, you should regulate your body accordingly.

**Question: Does regulating the body mean to consult a doctor?**

**Answer:** Generally speaking, there is no need to see a doctor. For example, you can drink herbal tea if the body gets too hot. Unless you have some old ailments that relapse during meditation, which affect your regular routine, then you need to consult a doctor.

**Question: I would like to ask a question. After meditating for some time, I start to spurt, like a long burp, a protracted sound coming out of my stomach and intestines. The sound is loud. This has been going on for a year or two. Is this due to an**

像打很長的嗝一樣，從腸胃出來這樣長長的聲音，聲音很響，有一兩年都是這樣子。我想請問，這是病的緣故，還是有其他什麼原因？

答：那你應該去檢查一下是不是腸胃有了問題。一般腸胃有問題都會有這種狀況。

問：昨天講「空性」的問題，是先用功才入空性，是先入空性再用功，還是同一時間進入空性和用功？

答：我們沒有得到空性的受用之前，當然要用功；當你有了禪定工夫的時候，入到空性，得到空性的受用，你還是要繼續用功。我們是活在這個空性裡面，問題是你知不知道。我們只不過要回歸到這個空性之中，就像佛所說的知見之中，以佛的知見作為我們自己的知見來修行、來生活，這樣我們慢慢就可以回歸到自己的空性之中，就不會對這個世界的名、利、情有種種執著。

問：常常聽到「見性後起修」，那這個「見性」跟這個「空性」是不是一樣的？還是「空性」只是一個概念？

答：所謂「見性」就是「空性」，就是「佛性」，也就是「法性」。見性後起修，其實是「從性後起修」，以這個空的知見作為自己修行指南，生活指南。至於經上所說的「空」的概念，因為我們沒能證到這個空性，但是我們自己卻生活在這個空性之中，沒有感覺到它，也不能知道這個空性，所以就先給我們一個「空」的概念。其實「空」的概念都是不對的，有一個概念就已經不是空了。「空性」是不可言說的，不可說不可說，不可思議啊不可思議。因此，就有大德講「動念則乖，開口便錯」，有這樣的話。✿

**illness, or is there any other reason?**

**Answer:** Then you should go check up to see if you have gastrointestinal disorders. This appears to be symptomatic of gastrointestinal issues.

**Question: Yesterday, we talked about the concept of “emptiness.” Should I practice first and then merge with emptiness, or should I integrate with emptiness and practice at the same time?**

**Answer:** Before we realize emptiness, we have to practice diligently. Once we develop the meditation skills to realize the function of emptiness, we continue applying effort. We live right within the midst of emptiness; the question remains whether we are aware of it. All we need to do is to return to the state of emptiness. It is like what the Buddha taught about knowledge and insight; we should apply the Buddha’s knowledge and insight as our own knowledge and insight in our cultivation and daily lives. In this way, we can slowly return to the emptiness of our own self-nature, and we won’t be attached to this world’s secular pursuits of fame, profit, and emotions.

**Question: We often hear, “Cultivation begins after realizing nature.” Is this “realizing nature” the same as “emptiness”? Or is “emptiness” just a concept?**

**Answer:** “Realizing nature” is the same as “emptiness”; it is also the “Buddha nature,” which is the same as “Dharma nature.” After realizing one’s nature, starting to practice is “practice right within our nature.” We use the knowledge and insight of emptiness as a compass to guide our lives and spiritual practices. About the concept of “emptiness” mentioned in the Sūtras, we have not certified the nature of emptiness, yet we live within it and have no awareness of it. Not aware of it, we are first given the concept of emptiness. Actually, having an idea of “emptiness” in and of itself is incorrect. Once emptiness is conceptualized, it is no longer emptiness. Emptiness cannot be spoken of; it is ineffably and inconceivably inconceivable. Therefore, a virtuous, wise Master once said, “With the stirring of a thought, you have gone awry; with the opening of one’s mouth, you are in the wrong.” There is such a saying. ✿