

# 自性如虛空

## Our Inherent Nature is like Emptiness



DHARMA TALK DHARMA RAIN | 法語法雨

什麼是寂滅法？就是諸法空相。所謂「諸法寂滅相，不可以言宣」，這個寂滅法，說不出來，它也沒有一個相貌，也沒有一個顏色；不是青黃赤白黑，也不是長短方圓。看一切法性，不單無有二相，連一個相也沒有。不是說沒有二相，就有一相了，一相也沒有！無有一相。那麼，沒有一相，究竟是怎麼樣呢？就好像虛空似的。

你看到虛空裡邊有什麼？什麼也沒有，沒有一切形象；可是一切形象，並沒離開虛空，都在虛空裡邊包含著。你說這個地不是虛空？你把地刨開一尺，就有一尺的虛空；你刨開一丈，就有一丈的虛空了。那麼沒有刨開之前，是不是沒有虛空了呢？不是的，還是一樣有虛空在裡邊。所以即使有形象在虛空裡頭，卻不能包著這個虛空，而為虛空所包。

就是有形象的地方，虛空還是存在的；沒有形象的地方，虛空也是存在的。所謂的「存在」，你把它拿來看看？沒有什麼，看不見的。你說虛空是什麼滋味？又沒有味道。你說虛空是什麼顏色？也沒有顏色。諸法的實相，也就是這個樣子，和虛空一樣的；你要是明白虛空的道理了，就明白自性的道理。所以才說：到什麼地方去賣？

自性如虛空，真妄在其中；  
悟徹本來體，一通一切通。

「自性如虛空」，我們人的自性，就和

What is the Dharma of quiescence? It is the void characteristic of all dharmas. It is said, "The still and quiescent character of all dharmas cannot be expressed in words." The Dharma of quiescence is indescribable, for it has neither shape nor color. It is not green, yellow, red, white or black; nor is it long, short, rectangular or circular. Not only is its nature non-dual, it has no appearance at all. What is it like? It's like emptiness.

What do you see inside emptiness? Nothing. Even though space contains nothing, having no shape or form, but all shapes and forms are never apart from space and are all contained within it. You may think that the earth has no emptiness in it; however, if you dig one foot into the earth, then there will be one foot of empty space. If you dig ten feet into the earth, there will be ten feet of empty space. In that case, was the emptiness not there before you started digging? No, it was already there. Actually, all objects are contained within emptiness.

Whether objects exist or not, emptiness is always there; space exists even in places where there are shape and form. Let's examine this notion of "existence". What do you see? There is nothing that cannot be seen. What do you think emptiness tastes like? It has no flavor. What do you think the color of emptiness is? It has no color. The true appearance of all dharmas is just like this; it is the same as emptiness. If you understand this principle, then you will understand your inherent nature. Thus, it is said,

*Our inherent nature is like emptiness.*

*Truth and falsehood are within it.*

*When one fathoms the fundamental substance,*

*With this single understanding, everything is penetrated.*

**Our inherent nature is like emptiness. True and falsehood are within it.** It contains true emptiness as well as wonderful existence. True emptiness is wonderful existence; wonderful existence is also true emptiness. True emptiness is never apart from wonderful existence, and wonderful existence is not separated from emptiness. Master Yong Jia's *Song of Enlightenment* goes, "The true is not established; the false is fundamentally empty. Both existence

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English Translation by Gwo Yen Chen

虛空是一樣。「真妄在其中」，這裡頭也有真空、也有妙有。真空也就是妙有，妙有又是真空；並不是離開真空，而有妙有，也不是離開妙有，另外有一個真空。所以《永嘉大師證道歌》提到：「真不立，妄本空，有無俱遣不空空。」真也沒有，什麼是個真的？根本你講「真」，都是騙人的，哪有個真的？那麼有個假的嗎？假的也沒有。你講「假的」，那也是騙人的，只不過眾生的心裡頭，有一個真假，有一個真妄存在而已，這是凡夫的境界上。

你到自性裡邊，和虛空是一樣的，虛空也不會說：「我是虛空啊！」虛空沒有自體，它若說「我是虛空」，那又不是虛空，又變成一個「有」了，它還有一個「虛空」存在呢！虛空根本就沒有自體，我們自性也就是這樣子。你說：「什麼也沒有了？這回可糟糕了！變成什麼都沒有了！」你不要怕！你什麼都沒有，那是你真有了，那才是真有；所有盡山河大地、森羅萬象、三千大千世界，沒有一樣不是你的，都是你的了！

但是你要真正的什麼也沒有了，你若有一點頭髮那麼多的罣礙，這些個也都不算你的。你看！因為你還有一點點的罣礙，所以這些個東西，你都不能承受了，還有所執著、有所罣礙！你若沒有執著，沒有罣礙了，那你真是一個富貴人，富貴到極點，盡虛空、遍法界，都在你自性裡頭包著呢！

所以「悟徹本來體」，你若明白你本來自性的體，「一通一切通」，你一樣明白了，樣樣都明白，無所不通，無所不曉；三身四智、五眼六通，不要到外邊找去，都是你自己本有的家珍。所以你聽到這個地方，就不開大悟，也應該開個小悟，你不要把自己的時間都耽誤囉！

and non-existence are banished, and non-emptiness is emptied.” What is the truth? There is no truth. It is deceptive to speak of the “truth,” for where is it? Is there falsehood then? It is also deceptive to speak of “falsehood,” for there is no falsehood, either. Truth and falsehood exist only in the minds of ordinary people.

Our inherent nature is the same as the emptiness. Emptiness will not proclaim, “I am the emptiness!” It has no inherent essence of its own. If it says that it is empty, then it is not true emptiness. Fundamentally, empty space has no inherent substance. Our inherent nature is just the same. You may think, “If there is nothing at all, that is terrible! How could there be nothing!” Don’t be afraid. When you have nothing, you, in fact, have everything. At that point, all will be yours—the mountains, rivers, the great earth, everything in the universe, as well as everything within the three thousand great thousand worlds. It is all yours!

However, you have to be genuine without any attachments. If you have even the slightest attachment, as minute as a strand of hair, then none of it can be yours. See! Because you still have a tiny bit of attachment, you still have attachments and worries. If you can be without attachments and worries, you are truly a wealthy person, because everything in the dharma realm is in your nature. Your wealth extends to the ultimate point—to the end of empty space and to the end of the dharma realm. Your inherent nature encompasses everything!

**When one fathoms the fundamental substance.** If you understand the substance of your inherent nature, **With this single understanding, everything is penetrated.** When you understand one thing, you understand all things. There is nothing you do not comprehend. You don’t need to look outside yourself for the “Three Bodies, Four Wisdoms, Five Eyes, or Six Spiritual Powers”; they are your own treasuries in the first place. Now that you have heard this, even if you do not have great awakening, you should at least have a small awakening. Do not let time pass in vain!