

# Tremendous Righteous Energy (continued)

## 浩然正氣 (續)

A Dharma Talk Given by Dharma Master Heng Chih  
to DRBU Students via Online Conferencing on April 19, 2020  
Chinese Translated by Cliff Wang

恒持法師講於2020年4月19日法大線上專題  
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**Question:** The ego is very tricky to catch. I think what you said was pretty thought-provoking—that self-doubt can be triggered by a strong ego. When you're alone in the pandemic, do you have any advice for ways to try to identify when the ego is asserting itself when we're so habitually used to it?

**Dharma Master Chih:** It's a very good question. Unfortunately, we tend to fool ourselves. Maybe contact with a trusted friend or two, or perhaps simple journal entries would help. If you go

問題：「我執」非常難以察覺。我認爲您所講的確實引人深思。強烈的「我執」可能會造成自我懷疑。我們「我執」的習氣這麼重，尤其當我們在疫情中獨處的時候，怎麼樣才能覺察到這個「我執」呢？您有什麼建議嗎？

恒持法師：這是個很好的問題。不幸的是，我們總是喜歡自欺欺人。或許和信得過的一、兩個好朋友保持交流會有所幫助，或者試試記日

**Do not try to compete with our karma.  
In other words, do not try to forcefully combat this pandemic illness.**

不要試圖去和我們的業力抗爭。換句話說，不要試圖和疫情疾病蠻力抗爭。

through a meditative state and you have some experiences, then from the subsequent journal entries you make, you may be able to detect to what extent the ego is involved or not. It's a slippery slope and not at all easy, but it's certainly worth trying different kinds of ways to deal with it.

**Question: What advice would you give to people who have self-doubt?**

**Dharma Master Chih:** The Master's message is extremely positive and affirming over and over again. He made it clear that each of us has magnificent potential. But in trying to convince us of that, he can only do so much. It's fortunate that we know the secrets of heaven and earth, but it's unfortunate that we don't act appropriately, given that knowledge. Self-doubt happens because it's one of our karmic blockages. We can minimize our self-doubt by refraining from "taking things personally"—in other words by not letting our ego nurture our self-doubt any more than it already does. We need to continue to work toward our goal—discovering and activating our potential righteous energy. And when self-doubt threatens to overwhelm us, we need to believe what the Sages tell us. They have practiced and are still practicing, so they have no reason for doubt, because what they experience is actually verifiable. We need to try switching self-doubt to understanding our potential to be sages (as the essay tells us). Anybody else got an answer to self-doubt?

**Alan Nicholson:** Many people come to me and ask if I could explain the beauty of the Buddhadharma, and the wonderful and ineffable qualities of our true natures. Then they ask: I have so many self-doubts and karmic obstructions, and how do I get there? The Buddha gave us very good instructions on how to get there. Investigating Chan is one of the most direct ways to experience this, but certainly patience, vigor, and faith

記。如果你打坐經歷過些境界有些經驗的時候，從你連續的紀錄裏，你或許可以發現「我執」的程度變化，抑或發現不了。因為它很狡猾，不容易發現的。但我們要勤於嘗試不同的方法來對治它。

**問題：您對這些缺少自信的人有什麼建議嗎？**

**恒持法師：**上人總是以非常積極的態度一遍又一遍的肯定我們自己。他明確的指出，我們每一個人都有着無窮無盡的潛力。但是在讓我們自信這方面，他能做的也就只能有這麼多。我們何其幸運，能學習到天地的秘密；但又何其不幸，我們雖然知道，但是我們做不到。

「我疑」是我們的業障之一。我們可以通過對事不對人的方式來減少這種「自我懷疑」，或者說，不要讓我們的「我執」進一步滋養這種「自我懷疑」。我們的目標是長養和激發我們的「浩然正氣」，為此要不懈地努力。當我們的「自我懷疑」快要爆棚的時候，我們要對聖人的教誨有信心。因為他們已經實踐過了，並且仍在實踐著，所以沒有什麼好懷疑的，他們的經歷也都是可以被驗證的。我們要努力把懷疑自己轉變成相信自己也有成為聖賢的潛力（如同文章裏所說的）。其他人有對治「我疑」的辦法嗎？

(not doubting), are others. The Buddha spoke the Dharma and we have to accept his words and act on them. When acting on faith, we want to be patient and practice vigorously. By not seeking and having no self, our seeking ceases and then we can apply vigor. The wonderful true nature manifests itself—those who want affirmations receive affirmations, entirely coming from within and made from the mind. Ineffable proper righteous energy is here with us all the time; we just have to let go of our seeking mind, and it will become obvious. Once you tap into this understanding, this awareness, this knowledge, this wisdom of righteous energy, then all psychological, physical or mental problems disappear, and worldly obstructions lessen and reduce themselves. We shouldn't have so much self-doubt: we should believe in the teachings of the Buddha and practice them vigorously.

**Dharma Master Chih:** Alan has had what he calls moments of confirmations. When you experience moments or occurrences that you cannot explain, they are so inspiring, and help with self-doubt. I want to now talk to Arthur. Tell me something, speak to me. Have you activated your righteous energy?

**Arthur:** I try every morning when I meditate. First when I wake up and stand up, I don't feel well at all. But after I chant the Incense Offering Praise and sit in meditation, then everything in me arrives at the right place. It's like morning refreshment. I'm sure it gives me the right energy to live. Without meditation, I don't think I would be able to survive; it's my nourishment for my internal soul. Thank you, Amitufo.

**Question: Good morning, Dharma Master Chih, would you please talk about the meaning and definition of Tremendous Righteous Energy again?**

**倪果歸:** 很多人問我說佛法的奧妙在哪裏，讓我解釋這種不可言喻的美妙的真如自性。他們又問我說，我的「我疑」和業障都很重，我怎麼才能見性呢？其實佛在如何回到自性方面給了我們很好的指導。參禪就是其中一個直截了當的法門，當然還包括耐心、精進和信心（而不是懷疑）等等。佛所說的法，我們要信受奉行。當我們修行這個「信」的時候，我們要有耐心，精進的修行。通過修行「不求」和「無我」，我們的求心會慢慢放下，我們就可以精進用功了。

真如自性自己就會顯現——你需要得到肯定的時候就會得到肯定的感應，這些都是從裏面來的，也是唯心所造的。這種不可言說的正能量無時無刻不在我們這裏，我們只需要放下「有求」的心，這股正氣自然就會顯現。一旦你明白了如何長養正氣的這個道理、這種覺悟、這種知識和這種智慧，那我們心理上的、肉體上的或精神上的所有問題都會迎刃而解，生活上的障礙自然也會消失減少。我們不應該有這麼多的疑惑，我們應當相信佛陀的教導並且精進的修行。

**恆持法師:** 果歸得到了他所說的「得到肯定」的這種感應。當你有了一些無法解釋的體驗的時候，它們是如此地振奮人心，可以幫助我們克服「我疑」。我現在想問問亞瑟，你激發出你的「正氣」了嗎？

**亞瑟:** 每天早上打坐的時候我就在練習。剛醒來起床的時候，我感覺很糟糕。但是唱完爐香讚再打會坐，我就感覺身心通泰了。如同是早上提神的一種東西，給了我一天所需要的正能量，我毫不懷疑。不打坐的話，我覺得我活不下去，因為這已經成為我內在靈魂的精神食糧了。感恩，阿彌陀佛。



**Dharma Master Chih:** It's the mother of truth, goodness and beauty. It is the nemesis of falsehood, evil, and ugliness. My point today is that the collective karma we're undergoing as human beings comes from us. Currently, we are infecting each other with illness that far too often is fatal. We generate this. Why don't we instead activate the righteous energy within us, which, if done collectively, could reverse the course of events? Instead of trying to overcome the karma we're in, let us try to generate benefit and merit that disperses naturally. That's the point.

**Dharma Master Jin Chuan:** I just read the definition and it's very interesting. Truth, goodness and beauty are platonic Western virtues. The value of these types of energy is described in Plato's "Art of Eros." Plato actually talks about how to cultivate this energy. This yogic practice in the West has mostly been forgotten. Essentially it talks about looking at outside beauty and going inward to look at true beauty beyond external appearances.

**Angela:** How to truly understand beauty is to actually look within and in the presence of something that is inspiring to generate true knowledge and virtue. Knowledge and virtue helps us discover beauty in a less imaginary sense and in a more genuine sense. It's an on-going process. Anything that can be seen as a phenomenon is not really the real thing. Basically, it's looking for something embodied in everything, but also not in the thing itself.

**Dharma Master Chih:** So it's also like leaving no trace.

**Dharma Master Jin Deng:** I would like to share something from the Spanish translation group. We talked about this energy that is within everyone's nature. People still are struggling to activate and

問題：早上好，持法師，您可以再講講「浩然正氣」的意義和定義嗎？

恒持法師：「浩然正氣」是真善美之母體，假惡醜之剋星。我今天想指出的是，當下的困境是我們的共業。現在我們互相傳染這種致命的病毒，這些都是我們自己造成的。那為什麼不激發我們內在的「浩然正氣」呢？如果我們共同修行這種「正氣」，或許可以改變當下的疫情呢？與其和我們的業力抗爭，不如讓我們立功立德，讓功德自然地發散出去。這是要點。

近傳法師：我剛剛讀了這個定義，非常有趣。「真善美」是柏拉圖式的西方美德。柏拉圖在他的厄洛斯的藝術中探討了這些正能量的價值。他甚至指出如何修行這些能量，當然西方文化中的瑜伽實踐的部分現在基本上已經被人忘卻了。它的精髓在於通過觀察外在的美，進而轉入內在，尋找超越外在形象的真美。

李俊：如何能真正的理解美，其實是要向內找尋的。通過外在的這個緣來啟發真正的認知和德行。知識和德行可以幫助我們認識遠離虛幻的美，更加真實的美。當然這是一個修行過程。凡所有相皆是虛妄。換句話說，我們在尋找蘊藏在萬事萬物之內的，而又不在于萬事萬物之中的這麼個東西。

恒持法師：所以這叫「了無痕跡」。

近燈法師：我想分享些西班牙翻譯小組的事。我們說這種正氣蘊藏在每個人的自性裏，但是大家卻難以激發出這種正氣。我聽說有位翻譯者說，她就念觀音菩薩聖號，對她幫助很大。我想分享下她的經歷。在疫情之初，她感到非常的抑鬱，

bring it about, so I heard some of the translators say: “Well, I just recite Guanyin Bodhisattva’s name and it helps me a lot.” I want to share this, because that person, has been very depressed since the pandemic started. The only time when she feels better is when she recites Guanyin Bodhisattva’s name. I just wanted to share this with everyone.

**Dharma Master Chih:** So I leave you with the idea that we should figure out a way to generate another kind of energy that isn’t trying to compete with our karma. In other words, that isn’t trying to forcefully combat this pandemic illness.

Let us all try to generate a little bit of positive energy around our aura or in our own room. Many of us remember the period of time when the Master would come to the City of Ten Thousand Buddhas once a week. During his absence each week, we residents at CTTB would have all sorts of problems and were eager for the Master’s return so we could talk with him and try to solve our problems.

But when the Master returned each week, all he had to do was walk into the room and all our problems disappeared! Terri Nicholson and others have described how incredible we found this experience to be. I think what happened is the most obvious manifestation of this tremendous righteous energy. It just emanated from him, and everybody in the vicinity benefited from it.

So, if we can make each of ourselves into little benefitting machines, it’s really not that hard to tap into that energy. You heard about that from Arthur in Poland, and you heard about it from Alan here at the City of Ten Thousand Buddhas. It’s not that hard to tap into it, for once you do, as Arthur said, you can’t live without it. I wish you all the best, and I hope that next time we meet we will all be generating proper righteous energy and bathing each other with it.

**Dr. Huang:** I’ve been thinking about all ICU hospitals and all those doctors and nurses on the front lines in the Emergency Room. They’re risking their lives taking care of Covid-19 patients. Many of them are not Buddhist, but they risk themselves to benefit others. This is a demonstration of this righteous energy.

**Dharma Master Chih:** I absolutely agree. Very good point. You are also included in this group of people. ❀

後來她發現念觀音聖號可以讓她感覺好起來。我想和大家分享這一點。

**恒持法師：**大家可以自己想辦法來激發我們各種各樣的正氣，不要試圖去和我們的業力抗爭。換句話說，不要試圖和疫情疾病蠻力抗爭。

讓我們在身邊或者房間裏長養更多的正氣。我們很多人都記得上人那時候，他每週會來一次萬佛聖城。他不來的時候，我們在聖城會有各種各樣的問題，都等著師父回來向他報告，幫我們解決。

但是當上人每週來的時候，他只需走到這個房間裏，我們所有人的問題就自然消失了！易果參等人曾經描述這個不可思議的經歷。我想就是這股浩然正氣的一個體現。在上人身上發散出來的這股浩然正氣，讓他周圍的每一個人人都得到受益。

所以，如果我們每個人都可以把自己變成一個利益眾生的小發射器，那麼其實不難得到這種正氣。你剛才也聽到了來自波蘭的亞瑟、萬佛聖城的果歸分享了他們的心得。所以不是這麼難得到的。像亞瑟說的，一旦你得到了，不可須臾離也。所以我祝福大家，希望下次我們再見的時候，每個人都可以長養浩然正氣，彼此沐浴在正氣中。

**黃醫生：**我一直在想醫院ICU（重症加護病房）裏那些醫生和護士，他們奮戰在急救室第一線，冒着生命危險救護新冠患者。他們中很多並不是佛教徒，但是他們卻可以冒險救人，這也是一種浩然正氣的呈現。

**恒持法師：**我絕對贊成。說的好。你也是這其中的一員。❀