

# Tremendous Righteous Energy

## 浩然正氣

A Dharma Talk Given by Dharma Master Heng Chih  
with DRBU Students Via Online Conferencing on April 19, 2020  
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What better time than now is there to learn how to activate our inherent tremendous righteous energy? The Master rhetorically asked in his essay *Tremendous Righteous Energy*: “Does it come from inside or outside?” He answers that it is not produced either way—it’s already here. It’s inherent to us—the ability to generate a tremendous righteous energy.

Unfortunately, humankind is currently generating another kind of energy. What are we generating right now? In this pandemic, we’re generating and spreading a highly contagious, poisonous disease of our own creation.

說起學習如何激發我們內在的浩然正氣，還有什麼時機是比當下更好的呢？上人在他寫的《浩然正氣》一文中這樣發問，「這浩然正氣是不是從外邊或是從裡邊生出來的？」他回答說兩個都不是，這個是人人本具的。長養浩然正氣是我們每個人與生俱來的能力。

但不幸的是，我們人類現在產生的卻是另外一種氣。什麼氣呢？我們自己產生了一種傳染性極強的病氣，傳播而成為肆虐全球的瘟疫。

Why don't we figure out how to give another kind of energy to the atmosphere? It says very clearly in Confucianism, Daoism, and Buddhism that we can do this. But, we have to be careful of our motives—it shouldn't be in order to escape this retribution; we shouldn't be madly trying to think of any form possible to combat the retribution. Instead, we should focus our inherent potential, tremendous righteous energy on earning merit to dissipate the negative atmosphere we humans have created. We should replace it with a positive one. This essay says that is absolutely possible.

### Verse:

*Ultimately great and enduring, it nurtures and does not harm.  
Illuminating Heaven and Earth, it benefits the multitude of beings.  
Suffusing the six directions it fills regions as many as grains of sand.  
Embracing the myriad phenomena, it pervades lands like motes of dust.*

**Dharma Master Chih:** The essay says that, in terms of horizontal scope, environmentally this tremendous righteous energy can go everywhere. As the Master says in his commentary, tremendous righteous energy isn't exclusive to human beings, but is a potential in all creatures. In Buddhism, we call it the Buddha-nature; in Confucianism, it is called tremendous righteous energy; and in Daoism, it is referred to as primal energy. Whatever the term, the potential is there in all creatures. It potentially can go everywhere in the environment, which is our supporting retribution, and it can go everywhere in all of us, who are the primary retribution. There isn't any place it can't be.

### Verse:

*Nurture and irrigate the seeds of Bodhi.  
Neither neglect them nor force them and leave no trace.*

**Dharma Master Chih:** I've taken the liberty of translating the term 浩然正氣 (*hào rán zhèng qì*) as "tremendous righteous energy." We experience righteousness as an indignation when things happen to us that we feel are unjust. Indeed, the feeling of righteous indignation is often a typical reaction when faced with situations, as for instance with the pandemic we're in. But the indignation should be directed at ourselves.

Why did we not use our inherent potential in positive ways

那為什麼我們不想辦法來生成另外一種氣來改變這個氣場呢？在儒教、道教和佛教里都很清楚的指出我們有這種能力。但是我們務必要審查下自己的動機——我們的目的並不是想要逃避果報，或狂妄到試圖去找什麼法子來對抗這個果報。相反，我們應當用我們與生俱來的浩然正氣積功累德，驅散我們已經造出來的負面氣場。上人在這篇文章中說這絕對是可行的。

### 偈頌：

至大至剛養無害  
照天照地利群倫  
充滿六合瀾沙界  
包羅萬象遍刹塵

這首偈頌說，在物理層面上，這股正氣充斥著我們這個世界的每個角落，無所不在。上人在淺釋裡指出這浩然正氣並非人類獨有，而是所有的眾生都具有的一種潛能。在佛教裡，我們叫它「佛性」，儒家稱「浩然正氣」，道教裡又喚作「元氣」。不管名相叫什麼，這是所有眾生本具的。處處都有，這環境就是我們的依報；人人都有，這人就是我們的正報。它無處不在。

### 偈頌：

栽培灌溉菩提種  
勿忘勿助了無痕

我嘗試著把中文的「浩然正氣」翻譯成英文「龐大的正能量」。當我們面對不公時會義憤填膺，這種情緒往往是面對境遇，比如當下的疫情，所產生的典型反應。但是現在這種憤慨的對象應該是我們自己。

為什麼我們不能積極地使用自己本具的潛力，來避免陷入這種共業？目前看來，我們已經有意無意地錯用了這

to avoid having to go through this collective retribution? It appears that we have misused or ignorantly used our potential. People blame and express indignation about what they hear in the news. They shift the blame to other cultures, to timing, to lack of planning and control. When really it's a lesson we're supposed to be learning about ourselves. We have collectively created the situation we're in—now how do we get out of it?

We should shift our reactive righteous indignation to proactive righteous energy. Such energy is already here and inherent in us—every one of us. We should find it in ourselves, breathe it into the air, and use it as an antidote to neutralize the poisons we humans are currently generating.

As we inhale, we can change that air into tremendous righteous energy in just the space of a breath. In meditation, you begin by just breathing. You bring in air and energy, and when you exhale, you send out energy. From there, you go with the Master's guidance and try to figure out how to be attentive to the incoming and outflow of energy, not neglecting, nor forcing it. Probably the hardest part of the process is how to break our ego's tenacious hold on us. Those who have self-doubt, listen to me carefully. Self-doubt is indicative of a big ego; don't fool yourself. And at the other extreme, self-confidence can be a dangerous state of mind if we do not control our ego. If you're going to try to discover and use tremendous righteous energy, you must neither neglect it nor force it, and also leave no trace. We have to do this without letting our ego get involved.

When we do long meditation that can happen. After we have meditated day-after-day for about 12 or 15 hours daily, and done that for three or four weeks, the ego begins to lose its impact on us. The sharp edge of the ego is dulled by such extended periods of time when everything quiets down and things become routine and normal. Ordinarily, in the flow of daily living, our ego remains sharp because it is always trying to get some sort of an advantage. With long or habitual meditation, the challenges of daily life subside somewhat, making our ego less alert. It is then that we have the opportunity to activate our tremendous righteous energy with minimal input from our egos. Too much involvement by the ego taints our righteousness and renders our energy less effective.

☞ To be continued

個能力。大家根據新聞，互相指責，憤憤不滿，轉而開始歸罪於其他文化，批評應對疫情的時機、計劃和管控。其實現在正是我們要汲取教訓的時候。困境是我們所共同造成的，現在的問題是我們怎樣走出去？

我們應該把當下的這種義憤填膺用於激發正氣上來。正氣已然存在，人人都有。我們要做的是把它找出來，通過呼吸把它釋放到空氣中，作為解藥來中和我們人類現在所產生的這些毒素。

吸氣的時候，我們把吸進來的空氣轉化為浩然正氣。打坐的時候，你從呼吸練起，你吸進來空氣和能量；當你呼氣的時候，你再把能量釋放出去。然後你就按照上人的教導研究如何才能一心觀照來往的這個能量，既不能不注意，也不要太刻意。可能其中最難的部分就是如何破除束縛我們的這個頑固的「我見」。如果你是「懷疑自己」的那種人，仔細地聽我說，「我疑」可能是「我見」嚴重的一種表現；不要自己騙自己。而過於自信又是另外一個極端，如果我們控制不住這個「我」的話，過於自信會成為一種危險的心理狀態。總而言之，想要長養和使用這種浩然正氣的話，你一定要「了無痕跡」，既不能失照，也不能刻意。在練習的時候你要想辦法去掉這個「我」。

我們長期禪坐的時候可能會有機會。比如我們天天坐，每天坐上12-15個小時，連坐上三、四個七，這個時候，這個「我見」就開始變弱了。因為長時間打坐，這種安靜、固定而又重複的生活讓這個「我」的邊際開始變得模糊。日常生活中因為我們的這個「我」總是想要得到什麼好處，所以它的邊際是很清晰的。長時間的坐香或規律性的坐香，讓我們日常生活中所遇到的挑戰多少有所減緩，這個「我」就逐漸地變得不那麼警覺。當「我執」減少的时候，我們激發浩然正氣的機會也就來了。因為太強的「我執」會污染我們的正氣，削弱我們的能量。

☞ 待續