

## A RELIGIOUS BOOK OF CHINA.

### T'AI SHANG KAN YING P'IEN. THE EXALTED ONE'S TREATISE ON RESPONSE AND RETRIBUTION.

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#### INTRODUCTION.

IF the popularity of books must be measured by either the number of copies in which they appear or the devotion of their readers, the *T'ai Shang Kan Ying P'ien*, i. e., "The Treatise of the Exalted One on Response and Retribution," will probably have to be assigned the first place of all publications on the globe. Its editions exceed even those of the Bible and Shakespeare, which of all the books published in the Western world are most numerous, and many millions of devout Chinese believe that great merit is gained by the dissemination of the book.

The *T'ai Shang Kan Ying P'ien* is a work of Taoist piety and ethics. It is not so deep as Lao-Tze's *Tao Teh King*, but its moral maxims which are noble and pure, are presented with a more popular directness.

The main idea of the title is expressed in the words *Kan*, "response," and *Ying*, "retribution," which mean that in the spiritual realm of heaven there is "a response" to our sentiments, finding expression in "a retribution" of our deeds.

*T'ai Shang*, literally, "the Grandly High" or "the Exalted One," is a current name of Lao-Tze, the old philosopher, author of the *Tao Teh King*, who is revered by Taoists as the great teacher of mankind, the superior man, and the highest authority of religious truth.

Lao-Tze's philosophy has percolated into the Chinese nation and we can distinguish three strata; the first represented by the *Tao Teh King*, the second by the *T'ai Shang Kan Ying P'ien*, and the third by the stories appended to it. The first is profound though

partly obscure, the second elevating, yet mixed with those popular notions which belong to the domain of mythology, and the third is devout in tone, but sometimes silly in its details.

The text of the *T'ai Shang Kan Ying P'ien* consists of several parts: (1) an introduction, (2) moral injunctions, (3) a description of evil-doers and their penalty, (4) sayings from various sources, and (5) the conclusion. Internal evidence suggests that we have before us a compilation in which we can distinguish at least three authors of decidedly different characters. The introduction (being itself a compilation) and the passage "Punishment of Evil-Doers" apparently come from the pen of the final redactor, presumably a *Tao Shih*, a Taoist scholar or priest, while the second part, "Moral Injunctions," constitutes the most valuable portion of the book. The third part, "The Description of Evil Doers," is written by a moraliser, or even denouncer, rather than a moralist. Possibly (nay even probably) he is identical with the final redactor, but scarcely with the author of the "Moral Injunctions." He has incorporated quotations from an unknown Taoist source (e. g., the beautiful passage 1170-1198) and lines from the Buddhist *Dhammapada* (1210 ff.).

The passages on good words, good thoughts, and good deeds, and also on evil words, evil thoughts, and evil deeds sound like remote but clear echoes of the Zendavesta.

The second part, "Moral Injunctions," reaches the loftiest height of a truly moral and catholic spirit. It is short enough, but with all its conciseness every word of it is noble and deserves a place side by side with the best religious literature of the world. It should be quoted and requoted, learned by heart and acted upon by all mankind. The third part, "A Description of Evil-Doers," is on a lower level. The moral spirit of its author is narrower, more sectarian, nor free from superstitious notions. The introduction of the treatise (1-147) exhibits the attitude of a disciple,—a faithful devotee, who, however, has merely touched the hem of the Master's garment.

Some passages of the introduction, and perhaps its final redaction, seem to be written by the author of the third part.

The treatise, which is decidedly a work of Taoist devotion, shows obvious influences of Buddhist and Confucian\* doctrines. Though it is not a canonical book its authoritative character is universally recognised in China, and it may be regarded as a typical

\* Especially 172-175.

exposition of the moral convictions of the average Chinese. It has become the most important guide of the people's conscience.

Though the *T'ai Shang Kan Ying P'ien* may not have existed in its present shape before the fifteenth or sixteenth century, it contains passages which are very old, and though we are not prepared to give a detailed analysis of its contents, we will state here that some portions are quite ancient, belonging to the sixth century B. C. This is true not only of the Confucian and Buddhist maxims but also of the first sentence. Rev. James Legge makes the following statement concerning the words, 4 ff., in one of the footnotes of his translation: "This paragraph, after the three first characters, is found in the *30 Khwan* under the tenth and eleventh notices in the twenty-third year of Duke Hsiang (549 B. C.),—part of an address to a young nobleman by the officer Min *3ze-mâ*."

The mythological background of the arguments of the *T'ai Shang Kan Ying P'ien* can be characterised as superstitious by those only who know nothing of comparative religion and are not familiar with the fact that the idea of Recording Angels is all but universal in a certain phase of the history of religion.

The treatise has its shortcomings, both in form and contents. Its materials are not systematically arranged, and side by side with maxims of highest morality we find such trivial injunctions as the one that we should not cook food with rotten sticks. Further, the idea of retribution is upon the whole conceived to work in a mechanical and external way, being doled out in exact proportions of merit and demerit. Yet, after all, if we consider the significance of its main idea, who will deny that there is a retribution which, though not meted out with a tape measure, is after all unfailing. We will judge mildly, if we consider that even in the Lord's Prayer, God is asked to "forgive us our debts as we also have forgiven our debtors"—a passage which sounds more mercantile in the original which means "Let off to us our debts as also we let off our debtors." The suggestion is made here as well as in our Chinese treatise, that as our dealings are, so Heaven and God will deal with us: and considering all in all, the underlying idea is true.

There is another weak point in the religious notions of our treatise, viz., the belief in demons which in the stories involves the superstition of obsession. But let us remember that the New Testament is full of it, and the era of witch persecution in Europe which is the worst aspect of obsession, is about simultaneous with the date of the *T'ai Shang Kan Ying P'ien*.

The Chinese may not as yet have passed entirely the stage of

their childhood diseases, but let us remember that the European race too had its measles.

Without being blind to the shortcomings of our "Treatise on Response and Retribution," considered as a whole, we cannot deny that its general tendency is noble, and true,—and, we may add, also practical.

Practical it is, and "practical" means that it is as exactly adapted to the life and views of the people of its origin as if it had been prepared for them and dictated to its author by Divine Providence. From this point of view we may truly say that it is a work of prophetic inspiration.

The shortcomings of the *T'ai Shang Kau Ying P'ien* appear to greater disadvantage in the stories which are appended to its moral maxims. Here the doctrine of the Exalted One reaches the broad strata of the masses, but even in this form a presentation of religious notions is needed so as to render its moral maxims intelligible among the superstitious. Perhaps we should say *vice versa*, that we see here how the uneducated assimilate a religious doctrine to their special wants. Every one has the religion he deserves, because every one adapts himself to his own spiritual needs.

The first translation of the *T'ai Shang Kau Ying P'ien*, made by a Western scholar, is Stanislas Julien's *Le livre des recompenses et des peines*, printed at Paris for the Oriental Translation Fund of Great Britain and Ireland. It contains the Chinese text of the book and in addition to the French translation of the main text, a French translation of the glosses and stories of the Chinese commentator, which swell the work to a volume of considerable size. The English version of Prof. Robert K. Douglas is a translation of extracts from this French edition made by M. Julien. It appeared in his excellent little volume *Confucianism and Taouism*, (pp. 256-271) in the series of *Non-Christian Religious Systems*, published by the Society for Promoting Christian Knowledge, London, 1839. Finally Prof. James Legge has translated our treatise in the *Sacred Books of the East*, Vol. XL, pp. 233-246, under the title *T'ai Shang, Tractate of Actions and their Retributions*.

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Our text and illustrations of the stories are a facsimile reproduction taken (with the exception of one picture) from a collection of Chinese texts made in Japan by Chinese scribes and artists. The scribe calls himself Lai Ho Nien of Kwei Ping. Stanislas Julien's text agrees pretty closely with ours—closely enough to render any further comments redundant. The stories appended to

the main body of the book seem to differ considerably in different editions. At any rate they vary greatly in the French and Japanese versions at our disposal. They are of inferior worth and we deem it sufficient to have them here represented in extracts.

The present translation of the *T'ai Shang Kan Ying P'ien* is a product of the common labors of Mr. Teitaro Suzuki and the Editor. Mr. Suzuki, who among the scholars of Eastern Asia living in our midst is perhaps the best authority on the religious texts of ancient China, has gathered the necessary information concerning the lexicographical, grammatical, and archaeological meaning of the text, while the Editor is responsible for the arrangement of the whole, together with the final version of the English text.

The italicised headings of the several parts are placed within parentheses, because they are not in the original text and have been made by the editor of the English version solely for the convenience of English readers.

THE EXALTED ONE'S<sup>1</sup> TREATISE ON RESPONSE AND RETRIBUTION.<sup>2</sup>

(Introduction.)

[The numbers at the end of each paragraph refer to the words of the Chinese text.]

The Exalted One says:<sup>3</sup> (1-3)

Curses and blessings do not come through gates,<sup>4</sup> but man himself invites their arrival.<sup>5</sup> (4-11)

The reward of good and evil is like the shadow accompanying a body, and so it is apparent<sup>6</sup> that heaven and earth are possessed of crime-recording spirits. (12-28)

According to<sup>7</sup> the lightness or gravity of his transgressions,<sup>8</sup> the sinner's term of life is reduced. Not only is his term of life reduced, but poverty<sup>9</sup> also strikes him. Often he meets with calamity and misery.<sup>9</sup> His neighbors<sup>10</sup> hate him. Punishments and curses pursue him. Good luck shuns him. Evil stars threaten him; and when his term of life comes to an end, he perishes. (29-67)

Further, there are the three councilor<sup>11</sup> spirit-lords of the northern constellation,<sup>12</sup> residing above the heads of the people, recorders of men's crimes and sins,<sup>9</sup> cutting off terms of from twelve years to a hundred days. (68-87)

Further, there are the three body-spirits<sup>13</sup> that live within man's person. Whenever Kêng Shên day<sup>14</sup> comes, they ascend to the heavenly master<sup>15</sup> and inform him of men's crimes and trespasses.

On the last day of the month the Hearth Spirit,<sup>16</sup> too, does the same. (111-118)

Of all the offences which men commit, the greater ones cause a loss of twelve years, the smaller ones of a hundred days. These their offences, great as well as small, constitute some hundred affairs, and those who are anxious for life everlasting,<sup>17</sup> should above all avoid them.<sup>18</sup> (119-147)

*(Moral Injunctions.)*

The right way leads forward; the wrong way backward.<sup>19</sup>  
(148-155)

Do not proceed on an evil path. (156-159)

Do not sin<sup>20</sup> in secret.<sup>21</sup> (160-163)

Accumulate virtue, increase merit. (164-167)

With a compassionate heart turn toward all creatures. (168-171)

Be faithful, filial, friendly, and brotherly.<sup>22</sup> (172-175)

First rectify thyself and then convert others. (176-179)

Take pity on orphans, assist widows; respect the old, be kind to children. (180-187)

Even the multifarious insects, herbs, and trees should not be injured. (188-195)

Be grieved at the misfortune of others and rejoice at their good luck. (196-204)

Assist those in need, and rescue those in danger. (205-212)

Regard your neighbor's gain as your own gain, and regard your neighbor's loss as your own loss. (213-228)

Do not call attention to the faults of others, nor boast of your own excellence. (229-236)

Stay evil and promote goodness. (237-240)

Renounce much, accept little. (241-244)

Show endurance in humiliation and bear no grudge. (245-248)

Receive favors as if surprised.<sup>23</sup> (249-252)

Extend your help without seeking reward. (253-257)

Give to others and do not regret or begrudge your liberality.  
(258-262)

*(Blessings of the Good.)*

Those who are thus, are good: people honor them; Heaven's Reason<sup>24</sup> gives them grace;<sup>25</sup> blessings and abundance follow them; all ill luck keeps away;<sup>26</sup> angel spirits guard them. Whatever they undertake will surely succeed, and even to spiritual saintliness<sup>27</sup> they may aspire. (263-294)

Those who wish to attain heavenly saintliness, should perform one thousand three hundred good deeds, and those who wish to attain to earthly saintliness should perform three hundred good deeds.  
(295-316)

*(A Description of Evil-Doers)*

\* Yet<sup>28</sup> there are some people whose behavior is unrighteous.  
(317-322)

Their deportment is irrational.<sup>29</sup> (323-326)

In evil they delight.<sup>30</sup> (327-330)

With brutality they do harm and damage. (331-334)

Insidiously they injure the good and the law-abiding. (335-338)

Stealthily they despise their superiors and parents. (339-342)

They disregard their seniors and rebel against those whom they serve. (343-350)

They deceive the uninformed. (351-354)

They slander their fellow-students. (355-358)

Liars they are, bearing false witness, deceivers, and hypocrites; malevolent expositors of kith and kin;<sup>31</sup> mischievous and malignant; not humane; cruel and irrational; self-willed. (359-374)

Right and wrong they confound. Their avowals and disavowals are not as they ought to be.<sup>32</sup> (375-382)

They oppress their subordinates and appropriate their merit.  
(383-386)

They cringe to superiors to curry favor. (387-390)

Insistent to favors received, they remember their hatred and are never satisfied. (391-398)

They hold in contempt the lives of Heaven's people.<sup>33</sup> (399-402)

They agitate and disturb the public order. (403-406)

They patronise the unscrupulous and do harm to the inoffensive. (407-413)

They murder men to take their property, or have them ousted to take their places. (414-422)

They slay the yielding and slaughter those who have surrendered. (423-426)

They malign the righteous and dispossess the wise. (427-430)

They molest orphans and wrong widows. (431-434)

Disregarders of law they are, and bribe takers. They call crooked what is straight, straight what is crooked, and what is light they make heavy. (435-450)

When witnessing an execution, they aggravate it by harshness. (451-454)

Though they know their mistakes they do not correct them ;  
though they know the good they do not do it. (455-462)

In their own guilt they implicate others.<sup>34</sup> (463-466)

They impede and obstruct the professions and crafts.<sup>35</sup> (467-470)

They vilify and disparage the holy and the wise. (471-474)

They ridicule and scorn reason and virtue.<sup>36</sup> (475-478)

They shoot the flying, chase the running, expose the hiding,  
surprise nestlings, close up entrance holes, upset nests, injure the  
pregnant, and break the egg. (479-494)

They wish others to incur loss. (495-498)

They disparage others that achieve merit. (499-502)

They endanger others to save themselves. (503-506)

They impoverish others for their own gain. (507-510)

For worthless things they exchange what is valuable. (511-514)

For private ends they neglect public duties. (515-518)

They appropriate the accomplishments of their neighbor and  
conceal his good qualities. They make known his foibles and ex-  
pose his secrets. They squander his property and cause divisions  
in his family.<sup>37</sup> (519-542)

They attack that which is dear to others. (543-547)

They assist others in doing wrong. (548-551)

Their unbridled ambition makes for power, and through the  
degradation of others they seek success. (552-558)

They destroy the crops and fields of others. (559-562)

They break up betrothals. (563-566)

Improperly they have grown rich, and withal they remain vul-  
gar. (567-570)

Improperly they shirk<sup>38</sup> without shame. (571-574)

They claim having done acts of favor and disclaim being at  
fault. (575-578)

They give away evil in marriage<sup>39</sup> and they sell wrongs. (579-582)

They sell and buy vainglory. (583-586)

They conceal and keep a treacherous heart. (587-590)

They crush that which is excellent in others. (591-594)

They are careful in hiding their shortcomings. (595-598)

Being on a high horse they threaten and intimidate. (599-602)

With unrestrained barbarism they kill and stab. (603-606)

Recklessly they cut cloth to waste.<sup>40</sup> (607-610)

Without festive occasions they prepare cattle for food.<sup>41</sup>

(611-614)

They scatter and waste the five cereals.<sup>42</sup> (615-618)

They trouble and annoy many people. (619-622)



They break into others' houses to take their property and valuables. (623-630)

They misdirect the water courses and light fires to destroy the people's homes. (631-638)

They upset others' plans so as to prevent their success. (639-646)

They spoil a worker's utensils to hamper his efficiency. (647-654)

When seeing the success and prosperity of others they wish them to run down and fail. (655-662)

Seeing the wealth of others, they wish them bankrupt and ruined. (663-670)

They cannot see beauty without cherishing in their hearts thoughts of seduction. (671-678)

Being indebted to others for goods or property, they wish their creditors to die. (679-686)

When their requests are not granted they begin to curse and wax hateful. (687-694)

Seeing their neighbor lose his vantage they gossip of his failure. (695-702)

Seeing a man imperfect in his bodily features they ridicule him. (703-711)

Observing the talent and ability of a man worthy of praise, they suppress the truth. (712-720)

They use charms<sup>43</sup> for the sake of controlling others.<sup>44</sup> (721-724)

They employ drugs to kill trees. (725-728)

Ill-humored and angry they are towards teachers and instructors. (729-732)

They resist and provoke father and elders. (733-736)

With violence they seize, with violence they demand. (737-740)

They delight in fraud, they delight in robbery, they make raids and commit depredations to get rich. (741-748)

By artful tricks they seek promotion. (749-752)

They reward and punish without justice. (753-756)

They indulge in comforts and enjoyments without measure.  
(757-761)

They harass and tyrannise their subordinates. (762-765)

They terrify and threaten to overawe others. (766-768)

They accuse heaven and find fault with man. (769-772)

They blame the wind and rail at the rain. (773-776)

They stir up party strife and law suits. (777-780)

Causelessly they join factious associations.<sup>45</sup> (781-784)

They rely on their wives' and other women's gossip. (785-788)

They disobey the instructions of father and mother. (789-792)

They take the new and forget the old. (793-796)

Their mouth asserts what their heart denies. (797-800)

Shamelessly greedy they are for wealth. (801-804)

They deceive their father and their superiors. (805-808)

They invent and circulate vile talks, traducing and slandering innocent men. (809-816)

They slander men and pretend to be honest. (817-820)

They mock spirits and claim to be right themselves. (821-824)

They reject a good cause and espouse a wrong cause, spurning what is near, longing for the distant.<sup>46</sup> (825-832)

They point at heaven and earth<sup>47</sup> to make them witnesses of their mean thoughts. (833-839)

They even call on bright spirits to make them witness their degrading deeds. (840-846)

When they ever give charity they regret it afterwards. (847-850)

They borrow and accept without intention to return. (851-854)

Beyond their due lot they scheme and contrive. (855-858)

Above their means they plot and plan. (859-862)

Their lusty desires exceed all measure. (863-866)

Their heart is venomous while they show a compassionate face. (867-870)

With filthy food they feed the poor. (871-874)

With heresies they mislead others. (875-878)

They shorten the foot, they narrow the measure, they lighten the scales, they reduce the peck. (879-886)

They adulterate the genuine, and they seek profit<sup>48</sup> in illegitimate business. (887-894)

They compel respectable people to become lowly. (895-898)

They betray and deceive the simple-minded. (899-902)

They are greedy and covetous without satiety. (903-906)

They curse and swear to seek vindication. (907-910)

Indulging in liquor they become rebellious and unruly. (911-914)

With the members of their own family<sup>37</sup> they are angry and quarrelsome. (915-918)

As husbands<sup>49</sup> they are neither faithful nor kind. (919-922)

As wives<sup>49</sup> they are neither gentle nor pliant. (923-926)

As husbands they are not in harmony with their wives;<sup>50</sup> as wives they are not respectful to their husbands. (927-934)

As husbands they delight in bragging and conceit. (935-938)

Always as wives they practice jealousy and suspicion. (939-942)

As husbands they behave unmannerly toward their wives and children. (943-947)

As wives they lack propriety to their father-in-law and their mother-in-law. (948-952)

They make light of the spirit of their ancestor. (953-956)

They disobey and dislike the commands of their superiors.  
(957-960)

They make and do what is not useful. (961-964)

They harbor and keep a treacherous<sup>51</sup> heart. (965-968)

They curse themselves,<sup>52</sup> they curse others. (969-972)

They are partial in their hatred and partial in their love. (973-976)

They step over the well and they step over the hearth. They jump over the food and jump over a person.<sup>53</sup> (977-984)

They kill the baby and cause abortion of the unborn. (985-988)

They do many clandestine and wrong deeds. (989-992)

The last day of the month and the last day of the year they sing and dance.<sup>54</sup> The first day of the month, the first day of the year, they start roaring and scolding. (993-1000)

Facing the North, they snivel and spit; facing the hearth they sing, hum, and weep.<sup>55</sup> (1001-1012)

Further, with hearth fire they burn incense,<sup>56</sup> and with filthy faggots they cook their food. (1013-1018)

In the night they rise and expose their nakedness.<sup>57</sup> (1019-1022)

On the eight festivals of the seasons they execute punishments.<sup>58</sup> (1023-1030)

They spit at falling stars and point at the many-colored rainbow.<sup>59</sup> (1031-1036)

Irreverently they point at the three luminaries;<sup>60</sup> intently they gaze at the sun and at the moon. (1037-1044)

In the spring they hunt with fire.<sup>61</sup> (1045-1048)

Facing the North, they use vile language.<sup>55</sup> (1049-1052)

Causelessly they kill tortoises and snakes. (1053-1058)

*(Punishments for Evil-Doers.)*

For all these crimes the councilors of destiny deprive the guilty, according to the lightness or gravity of the offence, of terms from twelve years to a hundred days, and when the lease of life is exhausted they perish. (1059-1076)

If at death an unexpiated offence be left, the evil luck will be transferred to children and grandchildren. (1077-1085)

Moreover, all those who wrongly seize others' property may have to compensate for it, with wives or children or other family members, the expiation to be proportionate up to a punishment by death. (1086-1106)

If the guilt be not expiated by death, they will suffer by various

evils, by water, by fire, by theft, or by robbery, by loss of property, by disease and illness, and by ill repute, to compensate for any unlawful violence of justice. (1107-1132)

Further, those who unlawfully kill men will in turn have their weapons and arms turned on them; yea, they will kill each other.<sup>62</sup>  
(1133-1145)

*(A Simile.)*

Those who seize property, are, to use an illustration, like those who relieve their hunger by eating tainted meat,<sup>63</sup> or quench their thirst by drinking poisoned liquor. Though they are not without temporary gratification, death will anon overcome them. (1146-1169)

*(Good and Evil Spirits.)*

If a man's heart be awakened to the good, though the good be not yet accomplished, good spirits verily are already following him.  
(1170-1184)

If a man's heart be awakened to evil, though evil be not yet accomplished, evil spirits verily are already following him. (1185-1190)

*(Quotations.)*

Those who have hitherto done evil deeds should henceforth mend and repent.<sup>64</sup> (1200-1209)

If evil be no longer practiced and good deeds done, and if in this way a man continues and continues, he will surely obtain happiness and felicity. He will, indeed, so to speak, transform curses into blessings. (1210-1230)

*(Conclusion.)*

Therefore, blessed is the man who speaketh what is good, who thinketh what is good, who practiceth what is good. If but each single day he would persevere in these three ways of goodness,<sup>65</sup> within three years Heaven will surely shower on him blessings.  
(1231-1251)

Unfortunate is the man who speaketh what is evil, who thinketh what is evil, who practiceth what is evil. If but each single day he would persevere in these three ways of evil-doing, within three years Heaven will surely shower on him curses. (1252-1271)

Why shall we not be diligent and comply with this? (1272-1277)

NOTES.

<sup>1</sup> *T'ai Shang*, "the Exalted One," also called *T'ai Shang Lao Chün*, "the Exalted Ancient Master," is an honorary appellation of *Li Er*, who is popularly known as *Lao-Tse*, "the Ancient Philosopher."

<sup>2</sup> The title is commonly but not correctly translated "The Book of Rewards and Punishments."

For an explanation of the meaning of "Response and Retribution" see the Introduction .

<sup>3</sup> The word "says" can scarcely be construed to imply a claim that the treatise has been written by T'ai Shang, i. e., Lao-Tze; it simply means that the doctrines here enunciated are his.

<sup>4</sup> The phrase, "have no gates," presents some difficulties. The obvious meaning is that curses and blessings are not limited to special avenues, on which they come down to mankind from heaven. There are no special doors in our houses through which they enter; they are independent of space and come in response to our actions. In other words, it is not blind fate that directs curses and blessings, but we ourselves are the forgers of our destiny. Curses and blessings come in exact proportion to man's merit or demerit. Following the sense rather than the words, Stanislas Julien translates: "Le malheur et le bonheur de l'homme ne sont pas déterminés d'avance; seulement l'homme s'attire lui même l'un ou l'autre par sa conduite." He adds the following explanation: "L'expression *wou-men* (6-7) veut dire qu'il n'y a point de porte ni de chemin déterminés d'avance par le ciel, qui conduisent au bonheur ou au malheur."

<sup>5</sup> The word "arrival" does not stand in the original and is supplied by the context.

<sup>6</sup> The two Chinese words here translated "therefore" are used (like the Latin *ergo*) to introduce a logical conclusion. They imply that the preceding statement is a proof for the truth of the following assertion. Accordingly, we translate: "and so it is apparent that. . ."

<sup>7</sup> In the relative clause (words 9-14 of the Chinese text) the preposition "proportionately to" belongs to the nouns "lightness" and "gravity," and the whole relative clause, "man's of that in which he transgresses," is, in the Chinese, inserted. In such constructions we have a palpable instance of the incommensurability of the English and the Chinese grammars.

<sup>8</sup> The character *i* is commonly translated by the preposition "through," or "with," or "by." Here it is used as an adverb "thereby," or "thus," which can be omitted in English.

<sup>9</sup> In Chinese all words are monosyllables, and as there are more characters than sounds, the language abounds in homophones, i. e., words which sound alike but are written differently and have different meanings. To avoid a misunderstanding, the Chinese like to add a synonym to a doubtful word, so as to make sure of the meaning. Thus they add to the word "calamity" the word "trouble," which both together fuse into one idea, and there is no need of translating them by two terms. We have, as a rule, retained the Chinese mode of expressing one idea by two synonyms.

<sup>10</sup> The Chinese character commonly translated by "all" has not the full weight of the English equivalent. It may simply be translated by the plural form of the following noun.

<sup>11</sup> The three councilor spirits are represented in the starry heavens (according to Giles) by three stars (*i, κ, λ*), according to Stanislas Julien by the six stars (*ι, κ; λ, μ; ν, ξ*) in the Great Bear. See Giles, *Chin. Dict.*, *sub voce* "the Dipper," and in China "the Bushel." See Giles, *Chin. Dict.*, *sub. voce* *Tai* = "councilor." Morrison, II, p. 1072, and the Chinese Encyclopædia, *San tsai tou hoei* I, fol. 12. (Stanislas Julien, *loc. cit.* p. 13.)

<sup>12</sup> That part of the constellation Ursa Major (the Great Bear), which is called "the Dipper" in the United States, is called "the Bushel" in China. On account of the conspicuous place which it holds in the sky, it is counted among the three measures of time, the other two being the sun and the moon; and it is commonly regarded as sacred.

<sup>13</sup> According to Chinese views, the vital functions of man's body are presided over by the three body-spirits called *san chi shên*. They are the upper chi, *Peng-Kiu*; the middle chi, *Peng-chi*; and the lower chi, *Peng-Kiao*. According to Basile's *Dictionnaire*, they reside in the head, the stomach, and the abdomen. (See Julien, *Le livre des récompenses*, p. 15.) Other authorities make different statements. See, e. g., Du Bose's *Dragon, Image and Demon*, pp. 395-396.

When a man falls asleep on Kêng-shên day, the three body-spirits leave their habitation to bring the Heavenly Master information concerning the sins which they have witnessed. Hence originated the practice of keeping vigils on Kêng-shên days so as not to be found sleeping at the time of judgment, or (as otherwise the custom is explained) to prevent the three body-spirits from leaving the body.

<sup>14</sup> The Chinese calendar is a complicated affair. The names of days are made up by a combination of two words belonging to two different sets of names one of which is called the Ten Stems and the other the Twelve Branches. The Ten Stems are repeated six times and the Twelve Branches five times, which yields sixty combinations. The Kêng-shên day, the day of judgment in the heavenly courts, is the fifty-seventh day in this sexagesimal system. See for further information Dr. Paul Carus's "Chinese Script and Thought" in *The Monist*, April, 1905.

<sup>15</sup> The "Heavenly Master" is a Taoist term denoting the governor and judge of the world. He is also called the "Pearly Emperor" and is identified with "Shang Ti," the Lord on High.

<sup>16</sup> The hearth-spirit watches the events in the house, and his day of reckoning is the last day of every month, called *hwei* in Chinese, which we translate in our transliteration by "ultimo" in the sense in which the word is used in continental Europe.

<sup>17</sup> The character "long life" practically means "immortality" in Chinese, and so we have here translated it by "life everlasting." Stanislas Julien translates: "L'immortalité."

<sup>18</sup> Stanislas Julien translates this passage: "Il faut d'avance les éviter avec soin, si l'on veut obtenir l'immortalité."

<sup>19</sup> The meaning of this sentence is that the right way is the one that leads onward. Stanislas Julien (*loc. cit.* p. 32) translates: "Avancez dans la bonne voie, et reculez devant la mauvaise voie." Legge (in the *S. B. E.*, Vol. XL, p. 237) translates: "Is his way right, he should go forward in it; is it wrong, he should withdraw from it." Mr. Suzuki insists that this interpretation, though it makes excellent sense, is positively untenable.

<sup>20</sup> "To be false to oneself" means "to do wrong," or "to sin."

<sup>21</sup> "In the dark room" simply means "in secret."

<sup>22</sup> This sentence is a condensed statement of Confucian morality.

<sup>23</sup> This sentence is a modified quotation from Lao-Tze's *Tao-Teh-King*. Lao Tze says (chap. 13): "Favor and disgrace bode awe." The Chinese word *ching*, which, following the traditional interpretation (see Carus, *Lao Tze's Tao-Teh-King*, p. 163) means "fearful surprise," or "awe," is the same that here simply means "surprise." We need not add that by the omission of the word "disgrace" the sense is somewhat altered. Yet, after all, the meaning of the word combination "favor and disgrace" does not so much mean "favor" and also "disgrace," but a condition of dependence, such as prevails in court life, where "favor and disgrace" are the significant features. It is an instance of an idea expressed in Chinese by the contrast of two opposites of which the idea consists.

<sup>24</sup> For the word 道 "*tao*" see Carus's *Lao Tze's Tao-Teh-King*, pp. 9 ff. and xxii-xxvi. The word *tao* is in one respect unlike its equivalent in Eng-

lish which we translate by "reason." It is a religious term with which is associated all the awe for the sanctity of the moral world-order, such as is attached to its Greek equivalent, the word *logos* or "word," i. e., "logical thought.

25 Stanislas Julien translates: "La providence le protège."

26 "Tous les démons s'éloignent de lui."

27 The word "saint" consists of the symbols "man" and "mountain." The Man of the Mountain was a hermit or recluse, and so the word acquired the meaning "saint." The etymological significance, though still noticeable in its etymology, is, however, lost sight of, and the word now simply means "saint" or "saintly." According to Eitel (*Handbook of Buddhism*, p. 130), there are five degrees of saintliness: heavenly, aerial, human, earthly, and ghostly. In the present passage only two degrees of saintliness are referred to.

28 All the following sentences are dependent upon this conjunction *Kou*, i. e., "if," in this way: "If some people do not behave righteously, (if) they are unreasonable, (if) they take pride in evil, (if) they inflict wounds," etc., etc., down to the last sentence of "a description of evil-doers." The main sentence begins with the part entitled "Punishment of evil-doers" with the words (1059 ff.): "for such crimes the controllers of destiny cut short people's lives." We break up this long-winded construction to render our English version more readable.

29 The word "reason" is not here the same as *tao*, mentioned above, but *li*, which means "logical correctness" or "rationality," i. e., "reason," in a secular sense. The meaning of the sentence here is that unrighteousness is not only against the *tao*, i. e., against religion, but even against common sense.

30 Stanislas Julien translates: "Regarder la méchanceté comme une preuve de talent."

31 M. Julien translates this sentence: "Divulguer les fautes de ses parens."

32 Stanislas Julien translates: "Ne pas savoir distinguer les personnes qu'il faut rechercher ou fuir."

33 The expression "heaven's people" is a Confucian term, which is used in China in the same way as in Christian countries the phrase "God's people" would mean all those who bear God's image and are dear to the Deity.

34 M. Julien translates: "Rejeter ses propres crimes sur les autres."

35 These two words "divination" and "craft" denote first of all the practice of *Feng Shui* so common in China; but it is here used in a general sense and applies to all skilled labor, especially the professions. M. Julien translates: "Arrêter l'exercice des arts et des métiers." He adds in a footnote: "According to the dictionary of the Fo Kien dialect, the *Feng Shui* are (1) physicians, (2) men of letters, (3) painters, (4) divines, (5) journalists, (6) merchants, (7) workmen, (8) fishers, and (9) woodcutters." (*Ibid.*, p. 221.)

36 "Reason and virtue," i. e., *tao* and *tch*, are the two main subjects of Lao Tze's doctrine. We are at liberty to translate "reason and virtue," or "the way of virtue."

37 The term "bone and flesh" in Chinese means "family relations."

38 The meaning may be either "to escape punishment" or "to shirk duties."

39 "To give away evil in marriage" is a Chinese phrase.

40 Literally, "they cut and clip," which is a term in tailoring. The meaning of the sentence is that they are wasteful with material, and it goes without saying that it refers to wastefulness of any kind.

41 It is customary in China to kill cattle on festivals only, and it is considered improper and even irreligious to slay cattle for food without due occasion.

42 Wilful waste of food is rightly considered sinful in China.

43 Among the Chinese superstitions which are common also in other countries, is a habit to bury figures or worms, which are intended to represent some person, for the purpose of inflicting injury upon them, being a kind of black magic. This is called in Chinese "to bury vermin."

44 Stanislas Julien translates (p. 345): "Cacher l'effigie d'un homme pour lui donner le cauchemar."

45 Associations or fraternities have always played an important part in Chinese politics. The Boxer movement is a well-known instance of modern times.

46 M. Julien translates: "Tourner le dos à ses proches parens et rechercher ses parens éloignés."

47 To point at heaven and earth or the stars is deemed disrespectful in China, and the habit of making them witnesses of mean thoughts is considered a defiance of the divine powers.

48 "Illegitimate profit" refers to the business not licensed by the authorities, such as was the opium before the opium war.

49 The following sentences refer alternately to husbands and wives, which for clearness's sake has to be repeated in English.

50 Literally, "the room," viz., the one in which the wife lives. Denoting the sphere of the wife's activity, the word has become a synonym for "wife."

51 Literally, "outside." An outside heart means a "treacherous heart."

52 According to the rules of Chinese grammar, the objective case of "self" precedes the verb.

53 It is considered disrespectful in China to step over the well, the hearth, food, or a person.

54 While the Chinese celebrate New Year's Eve as much as is done in Western countries, the custom to sing and to dance on such festivals is considered highly improper.

55 No act that may be regarded as disrespectful should be done while facing the North, and also in presence of the hearth which is the most sacred place of the house.

56 The proper way to light incense in olden times was to strike a spark from a flint. To burn incense in the fire of the hearth is both disrespectful for the hearth and improper so far as the incense is concerned.

57 The command "not to expose one's nakedness in the night," is based upon an ancient notion, (viz., that spirits, angels, or demons may have intercourse with human beings), a remnant of which is still preserved in the Old Testament (Gen. vi. 2), where we read that the sons of Elohim took to wives the daughters of men. One of the Chinese stories appended to the *T'ai Shang Kan Ying P'ien* tells of a woman that conceived a changeling from a demon, and the Apostle Paul, for the same reason that underlies the notion of our present passage in the *T'ai Shang Kan Ying P'ien*, requests women to wear a head covering (1 Cor. xi. 10.)

58 It is considered as irreligious to have executions take place on festivals, a custom which is paralleled in the Jewish law, according to which it is unlawful to have a man stoned or crucified on the feast day.



<sup>59</sup> The word "rainbow" is here as in many other places represented by two words, the second of which means literally "colored cloud." See Note 9.

<sup>60</sup> The three luminaries (or more correctly the three kinds of luminaries) are sun, moon, and stars.

<sup>61</sup> Hunting by setting the underbrush on fire in spring when animals begin to hatch, is rightly denounced as cruel in China.

<sup>62</sup> I understand the sentence, "those who slay, exchange weapons," to mean that "he that killeth with the sword must be killed with the sword" (Rev. xiv. 10); and, further, adds the Chinese moralist in the following sentence, "such evil-doers will turn their swords against one another and mutually kill themselves," which is a gradation, for it is stated that not only will they be killed, but they will slay one another.

<sup>63</sup> Meat that has by carelessness been exposed to the water dripping from the eaves has frequently proved fatal to those who partook of it. Thus the term "dripping water meat" means "tainted meat."

<sup>64</sup> These passages are quotations from the *Dhammapada* which has become a household book of religious devotion all over China.

<sup>65</sup> The threefold way of good thoughts, good words, and good deeds, is a proposition which, so far as we know, has in the West been first taught by Zarathushtra, the great prophet of Iran.