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# Treatise of the Exalted One on Response and Retribution

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Translated from the Chinese by  
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Containing Introduction,  
Translation, Explanatory Notes and Moral Tales

Edited by

Dr. Paul Carus

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Be faithful, filial, friendly, and brotherly.<sup>[22]</sup>

First rectify thyself and then convert others.

Take pity on orphans, assist widows; respect the old, be kind to children.

Even the multifarious insects, herbs, and trees should not be injured.

Be grieved at the misfortune of others and rejoice at their good luck.

Assist those in need, and rescue those in danger.

Regard your neighbor's gain as your own gain, and regard your neighbor's loss as your own loss.

Do not call attention to the faults of others, nor boast of your own excellence.

Stay evil and promote goodness.

Renounce much, accept little.

Show endurance in humiliation and bear no grudge.

Receive favors as if surprised.<sup>[23]</sup>

Extend your help without seeking reward.

Give to others and do not regret or begrudge your liberality.

### (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.

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.

## EXPLANATORY NOTES

22. This sentence is a condensed statement of Confucian morality.

23. 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.

24. For the word *tao* see Carus' Lao Tze's *Tao-Teh-King*, pp. 9 ff. and xxii-xxvi. The word *tao* is in one respect unlike its equivalent in English 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, ærial, human, earthly, and ghostly. In the present passage only two degrees of saintliness are referred to.

**Web link to the article:**

<http://www.purelandcollege.org.au/Treatise%20of%20the%20Exalted%20One.pdf.pdf>

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