

Chapter 7: Connivery and Vice
(第七章 : 奸邪)

Seeing his fame and wealth, yet wishing for his devaluation and debasement. Seeing his richness in food and clothing, yet wishing for his bankruptcy and family ruined. Seeing beauty in another, then attempting to infringe. Owing him goods and money, yet wishing for his death. Avidly beseeching without success, then bearing in hearts full of curses and despises. Seeing his misfortunes, then finding his faults for mockery. Seeing his body or face lacking in parts then ridicules, seeing his laudable talents then suppresses, such Taesiong's said pronouncements, fully reflect human hearts's decadence, are all grave and great failures of colonial education. Those embodied to be representatives of teaching and education, in such an urgent time of called action, must not be indolent. Alas, swiftly and urgently, to salvage the decadent, failed education, may Heaven bless! May Heaven bless!

Further eyeing Honglaai, the Island of Immortals, having fallen to such, Taesiong likewise pronounces, of which We sense the same: coercive and unrestrained taking, without heeding integrity and shamefulness; persons placed as civil servants or public representatives, yet disposed to encroaching and obsessed with larceny, plundering and looting to victims's detriments, accumulating wealth with special privileges, conniving schemes to obtain promotions, delivering rewards and punishments without fairness, glutting hearts and guts with lust, indulging excessively in complacency and entertainment, harrowing and torturing the subordinates, terrorizing and extorting fellow civilians, being whimsical and being spoiled, amply mouthing benevolence, justice, and virtues, yet deep in bones are licentious men and lewd women; often complaining to Heaven and blaming others, scolding the wind and chiding the rain without meditation and introspection, habitually blaming personal faults on others, urging people into conflict, recklessly cliquish without minding greater good, embracing new favors yet neglecting the old benefactors, saying in his mouth what is not in his heart, blatantly coveting for wealth, deceiving superiors upon groundlessness, inventing evil talks, defaming others's reputation and fidelity, fabricating rumors to induce incidents, destroying others's reputation and fidelity, while assuming one's own character is righteous, whimsically excoriating divinities and angels while assuming oneself as fair, righteous, incorruptible, and insightful, abandoning Heaven's Principles, idolizing vice and deviltry. Betraying those close by to please distant people, without heeding the moral of when consuming water appreciate its source. Hence, Taesiong openly speaks: dare to point at heaven and earth that they may witness one's evil designs, and to call upon divinities and angels to observe one's degrading deeds, all commit sins without bounds, and without possibility of turning back.

Hence the observance, alas: those who betray Taiwan and selling out Taiwan, though unseen and hidden in moves, their hearts and thoughts are devoid of rectitude, singing and dancing overrun their daily lives, even at the solemn last day of every moon and last sun of every year, shall eventually become perturbed without end and without knowing ends, We, the Martyred Spirits accumulate and account all such cases. For sins such as these, with Our mastery over fate, depending upon gravity of the offence, curtail a person's life by twelve years or by a hundred days: after that the person dies, after death there are yet retributions, after cycling through incarnations there are yet retributions, after incarnation afresh there are yet retributions, retributions repeat alike no end of time, and yet more misfortunes befall upon children and grandchildren, with calamities and disasters unending and unremitting.

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