



Undergraduate assignment feedback form

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To keep away from all evil and cultivate honest

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Respected provost, dear miss Wu and all my classmates, hello everyone, today I would like to discuss the topic, 'To keep away from all evil and cultivate honest'. This is my outline:

introduction

advocacy for good

abstain from evil

Conclusion

Treatise on Response and Retribution has been described by the ancient Chinese as the most important morality book from ancient times to the present day. It tells people the basic rules of conduct in the world, how to act and think properly, and warns them of certain things they must not do and the consequences of violating them. The book is about 24 good deeds and 161 bad deeds, of which 34 are about personal moral cultivation and 120 are about altruistic behaviour of individuals in the family and society. The focus of the book is on two aspects, exhorting people to practice all good deeds on the one hand, and to stay away from their own bad behaviour on the other. These two things are two sides of the same coin. In a sense, to advocacy for good is to abstain from evil, and to abstain from evil is also to advocacy for Good. The wisdom contained in the Treatise on Response and Retribution is an important inspiration for the education of modern people in morality.

The main purpose of persuading people to do good is to stimulate the good side of human nature. Everyone has a pure mind and if they can follow their own good nature in dealing with others, they will naturally gain a lot of blessings and accumulate merits that will surely be blessed by the good gods, and they will certainly have smooth sailing in their lives. There are two main parts to the exhortation to do

good. The first point is to cultivate oneself, for example, as it is written in the *Treatise on Response and Retribution*, to accumulate merits and virtue, to be kind-hearted to people and objects alike¹, and to maintain this kindness at all times, without any unkind thoughts and actions existing. In this way to practising consistently, they will surely be able to eliminate all bad thoughts and actions from the inside out. Another example is that by pushing more and taking less. This is not only an altruistic act, but also promotes the virtue of humility. On the other hand, it is about treating people with loyalty, filial piety, friendship and fraternity in dealing with them, correcting one's attitude and convincing the evil people around them. We should respect the elderly and protect children. Here are teaching that people should do their duty in whatever position they are in. At home, they should be courteous to their parents and have love for their brothers. In society, if someone is an employee, they must be loyal to their employer, respect the elderly and have compassion for the young. This is a warm teaching that promotes a more virtuous place in human relations. At the same time, helping others in need and saving others in danger are acts of kindness and righteousness, which are traditional Chinese wisdom and virtues.

The attitude of persuading people to do good is positive and upbeat, setting a relatively high moral standard for people, and it works well for people who have good intentions but do not know how to do good deeds. Exhortation to be good can only be used to teach exemplary men, who have a high degree of self-awareness and who will want to cultivate themselves from the bottom of their hearts, if they are told exactly how to do so. For ordinary people, while exhorting them to do good deeds, it is important to use admonitions, pointing out specifically those things not to do. The abstinence from evil is to draw a clear moral line, not to do things that go against morality, and to teach people that they should be responsible for their own actions. In the unseen places, the ghosts and gods of heaven and earth are keeping track of our good and evil. People will not want or dare to do evil. For people in general, the first

¹ *Treatise on Response and Retribution* 太上感應篇彙編, p.20.

thing to do is to stop doing bad things, and to be a good person first before we can say that we want to become a sage. If we want to stop doing evil, we must first start with our thoughts, because human behaviour starts with thoughts. The first kind of evil mentioned in the text to be eliminated is the evil within oneself.² For example, rigidity and unkindness, harshness and selfishness. For example, to act with iron malice, to proceed capriciously and be obstinate to good advice. From here we should reflect on ourselves, and if we have such actions, thoughts, we should change them in time, and if not, we need to be careful. In dealing with family members, maintaining good relationships with those around us is a good thing, and conversely if we break basic human relationships it is an evil. The book also cautions the crowd do not employ lies, fraud, plots and entrapment against another; to slander and criticize one's extended and immediate family members. As man, being neither loyal nor kind ; as a woman, being neither pliant nor gentle.³ In the social process, good and evil are reflected, along with people at the same time the article also makes it very clear that in the workplace with Employee and Employer, reward and injustice are rewarded, and punishment is meted out to the innocent.⁴ Dismissing upright officials; ostracizing virtuous colleagues. These are the evils of being an official and are used as a warning to those who are in office. The last point is the great evil of breaking the laws of the state and disturbing the social order, breaking people's houses and taking their treasures.⁵ In the attitude of dealing with each other, and whether to benefit others or to benefit oneself. It is evil to harm others, and it is evil to ridicule and humiliate others.

The above teachings are all reminders to protect our true heart, and the best way to protect it is to promote the goodness in human nature, while at the same time removing those existential minds that are particularly prone to corrupt us and cause us to create karma. If a person's heart for good is not strong enough, or if their moral

² *Treatise on Response and Retribution* 太上感應篇彙編, p.64.

³ *Treatise on Response and Retribution* 太上感應篇彙編, p.294.

⁴ *Treatise on Response and Retribution* 太上感應篇彙編, p.98.

⁵ *Treatise on Response and Retribution* 太上感應篇彙編, p.81.

sense is not strong enough, they need to use the method of abstaining from evil. Let people curb the evil in their hearts and promote the good in their hearts. Ultimately it is all about leading people to goodness, improving personal cultivation and making relationships between people more friendly.

Bibliography

Books (Chinese)

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