



Undergraduate assignment feedback form
(to be completed by marker)

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<i>Module Code:</i> SICH5006	<i>Student number:</i> 2205749
<i>Module title:</i> Traditional Chinese Morality and Ethics in Education II	
<i>For completion by marker:</i> <i>Comments:</i> 	
<i>Marker's signature:</i>	<i>Date:</i>
<i>Provisional mark:</i> NB. All marks are provisional until confirmed by the final examination board.	

AI Acknowledgement

☐ **I have not used AI in my assignment**

I confirm that I have not used any AI tools in the research and creation of this assignment. I confirm that I have not presented any AI generated materials as my own work. I confirm I have copies of my drafts, notes, and other resources I used, which I may be asked to provide in evidence.

☒ **I have used AI in my assignment**

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1. Please check the following text for grammar and readability.

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The Improper Ways of Gaining Wealth— from *The Exalted Treatise on the Response of the Dao*

Module code: SICH5006

Module tutor: Ms. Xing Fook

Student name: Xiran Yao

Student ID number: 2205749

Date: 3 March 2026

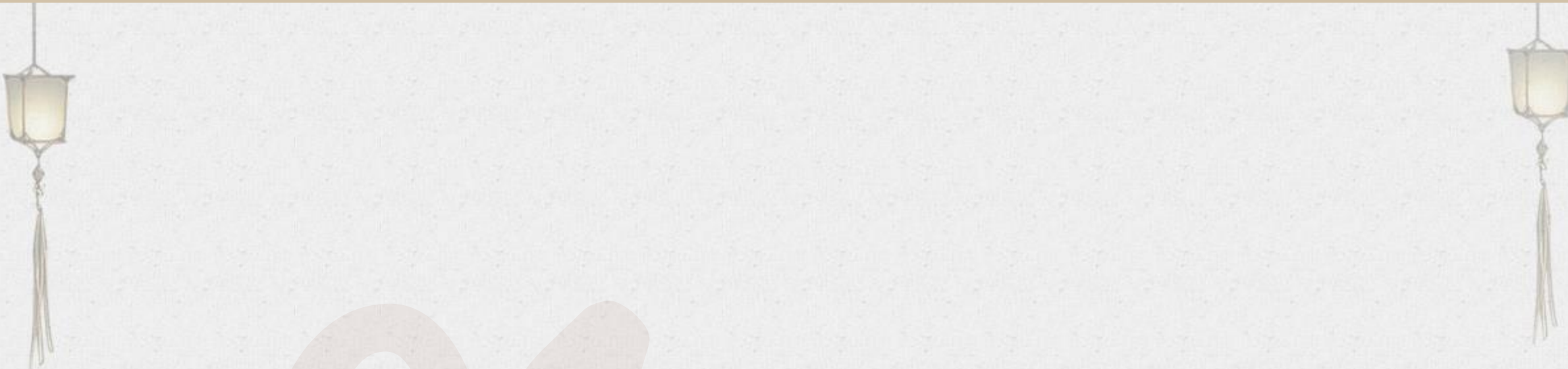




Content

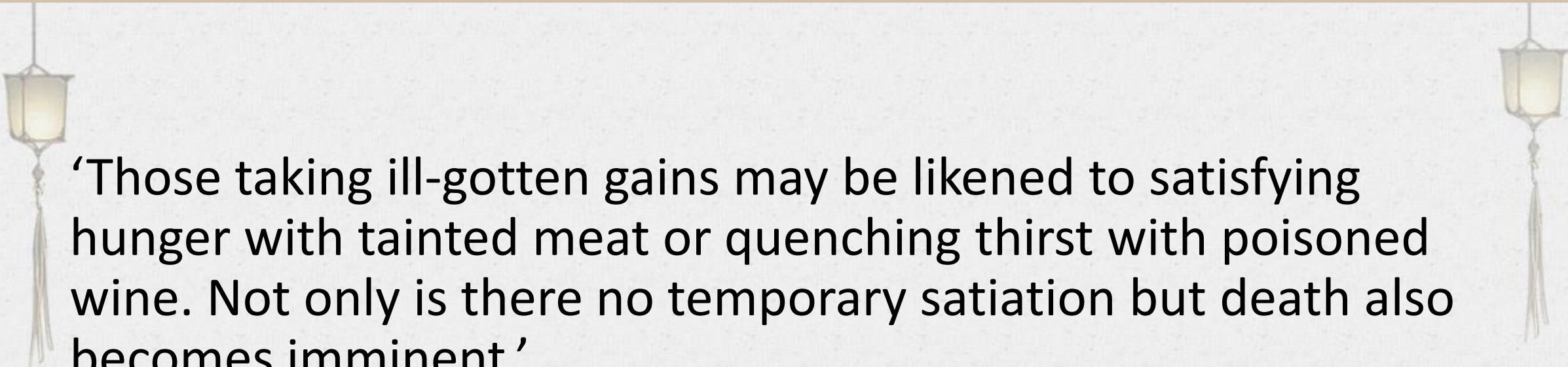
- The retribution for taking ill-gotten wealth
- Examples of improper ways of gaining wealth
- Ways to gain safe and stable wealth



Two decorative lanterns with tassels hang from the top corners of the page. The lantern on the left is on the far left, and the one on the right is on the far right. Both have a warm, yellowish glow.

The retribution for taking
ill-gotten wealth



Two traditional Chinese lanterns with tassels hang from the top corners of the slide.

‘Those taking ill-gotten gains may be likened to satisfying hunger with tainted meat or quenching thirst with poisoned wine. Not only is there no temporary satiation but death also becomes imminent.’

取非義之財者，譬如漏脯救飢，鴆酒止渴。非不暫飽，死亦及之。

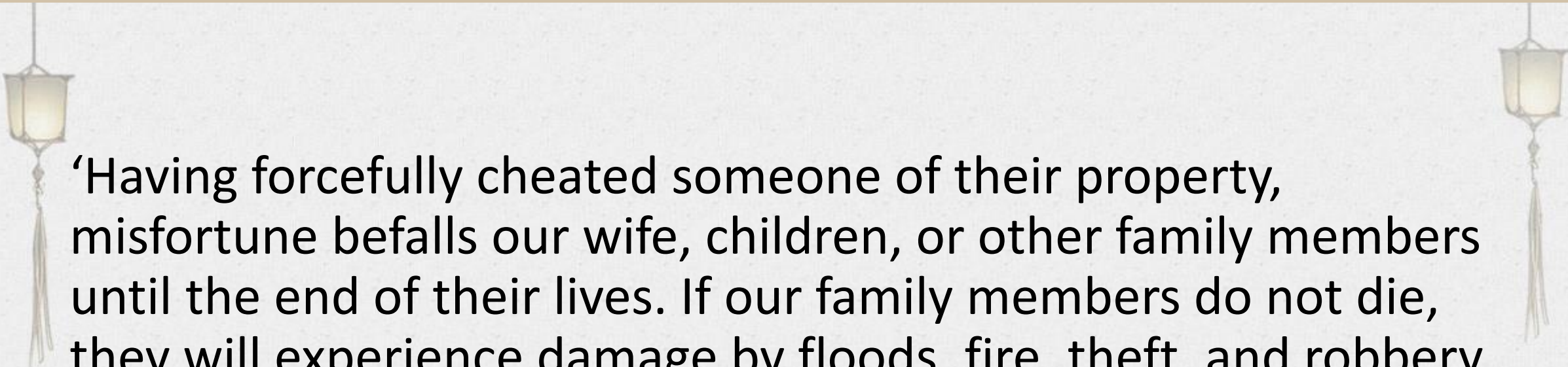
—*The Exalted Treatise on the Response of the Dao* 太上感應篇
(Trans. Katherine Ngo and Kelly Ngo, p. 131)



If ill-gotten money could truly be used safely, then why would we not simply follow our desires and enjoy it? The truth is that whenever there are people who gain money improperly, there will also be people who lose their money improperly. The Way of Heaven goes in cycles and remains fair to all.

使取非其義。而可以安然受用。則亦何妨順人心之所便。而聽其施爲。而太上諄諄若此訓戒。知世有非義取財之人。即有非義失財之人。……天道好還。

(Translated and summarised from *Taishang ganyingpian huibian* 太上感應篇彙編
[The Collected commentaries of *The Exalted Treatise on the Response of the Dao*], pp. 935-937)

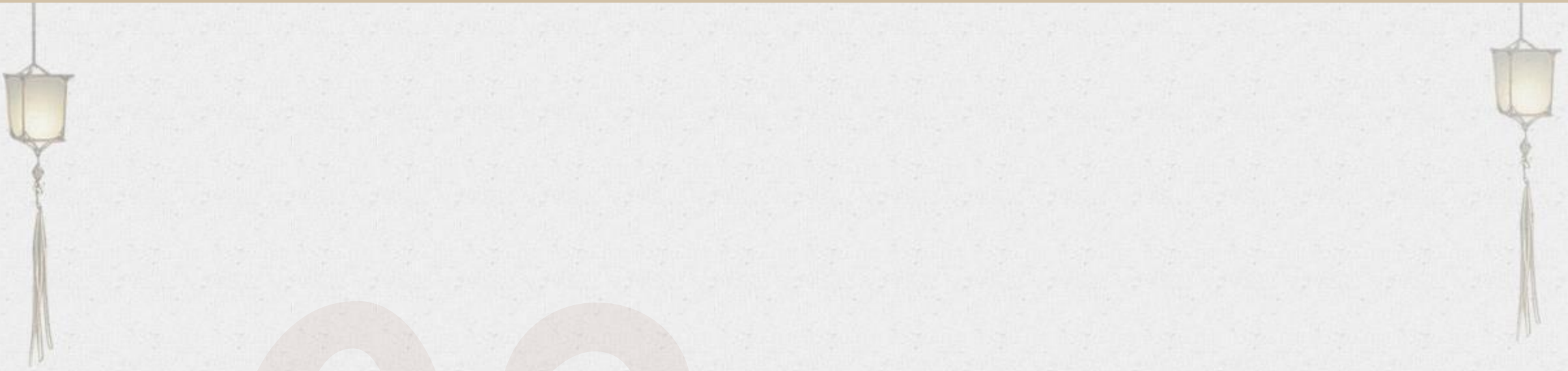


‘Having forcefully cheated someone of their property, misfortune befalls our wife, children, or other family members until the end of their lives. If our family members do not die, they will experience damage by floods, fire, theft, and robbery, and suffer loss of property, illness, disputes, and the like, to the value of the original misappropriation.’

又諸橫取人財者，乃計其妻子家口以當之，漸至死喪。若不死喪，則有水火盜賊、遺亡器物、疾病、口舌諸事，以當妄取之直。

—*The Exalted Treatise*
(Trans. Ngo, p. 131)



Two traditional Chinese lanterns with tassels hang from the top corners of the slide. The lantern on the left is slightly larger and has a more ornate frame. The lantern on the right is smaller and has a simpler frame. Both have a warm, yellowish glow.

02 Examples of improper ways of gaining wealth





Using force or illegal methods to take wealth:

- ‘Acquire and demand by force. Delight in fraud and theft.’

強取強求，好侵好奪。

(Trans. Ngo, p. 126)

- ‘Ruin someone’s family to take property and valuables.’

破人之家，取其財寶。

(Trans. Ngo, p. 125)

- Even harming someone’s family by accident damages one’s virtue, not to mention deliberately destroying a family for the sake of wealth.

事出無心。偶被破壞。已爲損德。況爲財寶。而致破人之家乎。

(*The Collected commentaries*, p. 650)



Using force or illegal methods to take wealth:

- ‘Achieve riches by pillage and plunder.’

擄掠致富。

(Trans. Ngo, p. 126)

- Beyond wartime plunder, officials and powerful figures who exploit the people, steal public funds, or engage in predatory lending are also committing plunder.

所謂擄掠。非因兵火。安得有之。然居官吞剝百姓。私竊公帑。豪強重利舉債。皆擄掠也。

(*The Collected commentaries*, p. 731)



Cheating and deception:

- ‘Deceive superiors in coveting wealth.’

貪冒於財，欺罔其上。

(Trans. Ngo, p. 127)

- ‘Give short measure in dimension, concentration, weight, or volume. Adulterate goods in trade. Profit from illegitimate business.’

短尺狹度，輕秤小升；以偽雜真，采取姦利。

(Trans. Ngo, p. 128)

- These actions arise from the desire to gain an advantage. But whenever you take advantage of others, your own merit is reduced.

其設心。只要便宜耳。孰知得半分便宜。卻損一分福德。

(*The Collected commentaries*, p. 817)

• **‘Squander someone’s property.’**

耗人貨財。

(Trans. Ngo, p. 124)

- This includes wicked individuals who lure others into gambling, prostitution, quarrels, or other harmful activities simply to extract money. They cause families to collapse and cannot escape retribution.

此指一輩奸惡小人。蠱惑愚癡之人。誘之嫖賭鬪訟燒煉等事。而已得於中取利者言也。……家喪身亡。揆厥所由。係誰之咎。其能免於惡報乎。

(*The Collected commentaries*, pp. 586-587)

• **‘Seek beyond what we deserve.’**

分外營求。

(Trans. Ngo, p. 128)

- Wealth and poverty are results of past karma. Excessive desire and pursuit of unearned gain not only fail to help but also reduce merit.

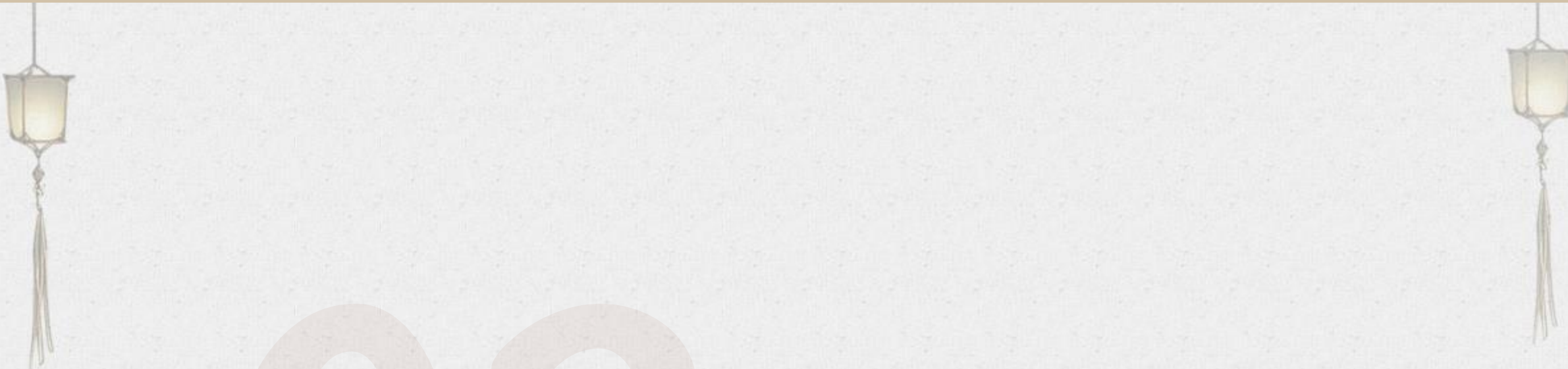
人生富貴貧賤。一定不移。……皆宿業也。……妄心貪念。僥倖希求。不惟無益。且恐妄情折福也。

(The Collected commentaries, pp. 793-794)

A story about improper wealth



(Generated by Doubao)

Two traditional Chinese lanterns with tassels hang from the top corners of the slide. The lantern on the left is slightly larger and has a more ornate frame. The lantern on the right is smaller and has a simpler frame.

03 Ways to gain safe and stable wealth





◆ **Avoid wrongdoings.**

◆ **Be generous and willing to help others.**

• ‘Give more and take less.’

推多取少。

(Trans. Ngo, p. 120)

• ‘Help without seeking reward. Give without regret.’

施恩不求報，與人不追悔。

(Trans. Ngo, p. 121)

➤ If wealth is not destined for you, giving it away prevents wrongdoings.
If it *is* destined for you, even if you give it away, it will return through
other means.

非命中所有而推之。固可以免過矣。即命中所有而誤推之。彼必定於他途再
至矣。

(*The Collected commentaries*, p. 360)

A positive example



(Generated by ChatGPT and Doubao)

‘Go out with this,
come in with this;
may our descendants
forever follow this.’

出以是。入以是。
子孫永如是。

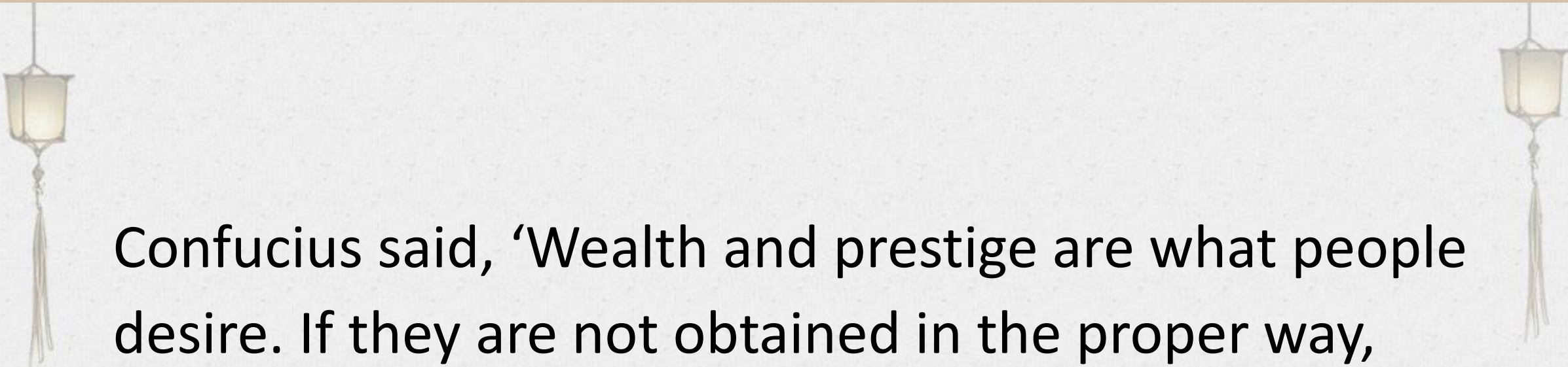
(*The Collected commentaries*,
pp. 817-818)



04

Conclusion



Two traditional Chinese lanterns with tassels hang from the top corners of the slide.

Confucius said, 'Wealth and prestige are what people desire. If they are not obtained in the proper way, they should not be held.'

富與貴，是人之所欲也，不以其道得之，不處也。

—*Analects* 4.5

(Trans. Peimin Ni, p. 133)



Thanks for listening



Bibliography

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