



Undergraduate assignment feedback form
(to be completed by marker)

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<i>Module Code:</i> SICH5006 <i>Module title:</i> Traditional Chinese Morality and Ethics in Education II	<i>Student number:</i> 2016002
<i>For completion by marker:</i> <i>Comments:</i>	
<i>Marker's signature:</i>	<i>Date:</i>
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☐ 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 agenerated 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.

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Caring for Others is Caring for Yourself

Today, I am going to present on the topic, ‘caring for others, caring for yourself’. In this module, I had learned about law of action and retribution in *The Exalted Treatise On The Response of the Dao*. Today, I have chose to discuss the phrase ‘View the good fortune of others as your good fortune. View the losses of others as your own loss.’¹ In this presentation, we will first analyse the phrase. Then, we will go on to look at some examples of action and with regarding to this phrase. Finally, I will reflect on my practice of this teaching.

Analysis

Taishang Ganyingpian Huibian explains this teaching clearly. It states directly that if one cannot ‘view the good fortune of others as one’s own’, it is a sign of selfishness, thinking only in terms of personal gain or loss. In addition, the *Ganyingpian Huibian* reminds us, ‘To be envious of others’ success and to rejoice in their failure. Such thoughts only corrupt our moral character and sow the seeds of misfortune that will harm ourselves. We fail to realize that the efforts of the sages in urging us to “view the good fortune of others as our own” are meant to help us break free from our attachment to self-centred views and mistaken opinions.’ If we constantly harbour the mindset of envying others’ success and taking pleasure in their failure, such thoughts only serve to corrupt our own moral character. We often fail to realize that the ancient sages advised us to rejoice in others’ good fortune and to be concerned when others face difficulties. Their aim was to help us overcome self-centred perspectives. Therefore, as the *Collection of Commentaries* explains, the principle of ‘viewing the good fortune of others as your own, and viewing the misfortunes of others as your own” brings two important benefits:

1. It helps us to cultivate a proper mindset, one that is considerate and constantly mindful of others.
2. When we learn to view others’ good fortune as our own, this process helps us to let go of self-centeredness and our attachment to personal gain and loss.

At this point, a question naturally arises: If I consider the feelings of others and try to overcome self-centred views, how does that actually benefit me? Mencius once said, ‘He who loves others is always loved by them; he who respects others is always respected by them.’ This principle is not difficult to understand, yet few people are truly able to live it out.

¹ *Taishang Ganyingpian Huibian* 太上感應篇彙編 [The Collection of Commentaries on The Exalted Treatise on the Response of the Dao] (Hong Kong: Hong Kong Buddhist Education Foundation, 2013), p. 343.

Next, I'd like to share a true story from history that clearly illustrates this idea. It helps us reflect on important questions: Why should we consider the feelings of others? Why should we try to overcome our self-centred views? In the end, isn't it precisely for our own benefit that we do so?

Example

With these questions in mind, let us look at a real-life example.

The story is about a man named Zhang Baihu. One day, while he was on a boat, he saw another vessel in the distance that was about to sink. A man on that boat was crying out desperately for help, but no one nearby was willing to rescue him. Moved by compassion, Zhang Baihu called out to some nearby fishermen, urging them to save the man but they ignored him. He then offered them ten pieces of silver, and only then did they agree to help. After the man was rescued, Zhang Baihu realized that the person he had just saved was actually his own son.²

As we can see, Zhang Baihu did not know that the man crying for help was his own son. He acted purely out of compassion, wanting only to save a life. He never expected that he would end up saving his own child. As ordinary people, we cannot see into the future. That is why the sages advised us to view the misfortunes of others as our own because we never know whether refusing to help someone might one day bring harm to ourselves. From a deeper perspective, human beings live within an interconnected ecosystem. In Buddhist teachings, all sentient beings are fundamentally one. So from that point of view, helping others is ultimately helping ourselves.

Let's use a simple diagram to illustrate the idea that helping others ultimately benefits ourselves. Everything begins with a single thought of compassion, an act of kindness that comes from within. In the end, this kindness returns to us.

² *Taishang Ganyingpian Huibian* (Hong Kong: Hong Kong Buddhist Education Foundation, 2013), p. 340.



As mentioned earlier, it was Zhang Baihu's single compassionate thought that ultimately brought great benefit to himself. He ended up having the good outcomes return to himself and saving his own son. In terms of Mencius' words, 'He who loves others is always loved by them; he who respects others is always respected by them.' We see that Zhang Baihu was not only respected by others, but also protected by Heaven. This story clearly shows us that although helping others may seem to benefit them alone, in the long run, we ourselves also gain from it.

Reflection

This principle made me reflect on how I practice it in real life.

In daily life, I often find myself making distinctions when helping others, choosing whom to help and whom not to. But both Confucianism and Buddhism teach us to expand the capacity of our hearts and to treat all beings with equal care. Studying the story from the *Taishang Ganyingpian Huibian* has deepened my understanding that caring for others is caring for ourselves. Here are two ways I have thought of to help me better apply this teaching 'viewing the good fortune of others as your own, and viewing the misfortunes of others as your own' in everyday life: empathy and observing the conduct of provost (teachers).

Empathy: Before I act, I try to consider how others might feel. For example, when I see a friend in troubles, I ask myself, 'If I were in their shoes, how would I hope others would treat me?' By looking at a situation from another person's perspective, it becomes easier to let go of stubborn self-centeredness.

Observing the conduct of provost (teachers): During the Easter parent and children camp, there was one night when the provost stayed up until midnight reviewing a master's thesis. Despite having to lecture to the parents the next morning, he never once complained about the lack of rest or the difficulty of his work. This showed me what it means to let go of

attachment to one's self-centred perspectives. Observing such dedication reminded me that I should broaden my heart instead of just focusing on my own small concerns.

Caring for Others is Caring for Yourself

Module tutor: Venerable Master Chengde

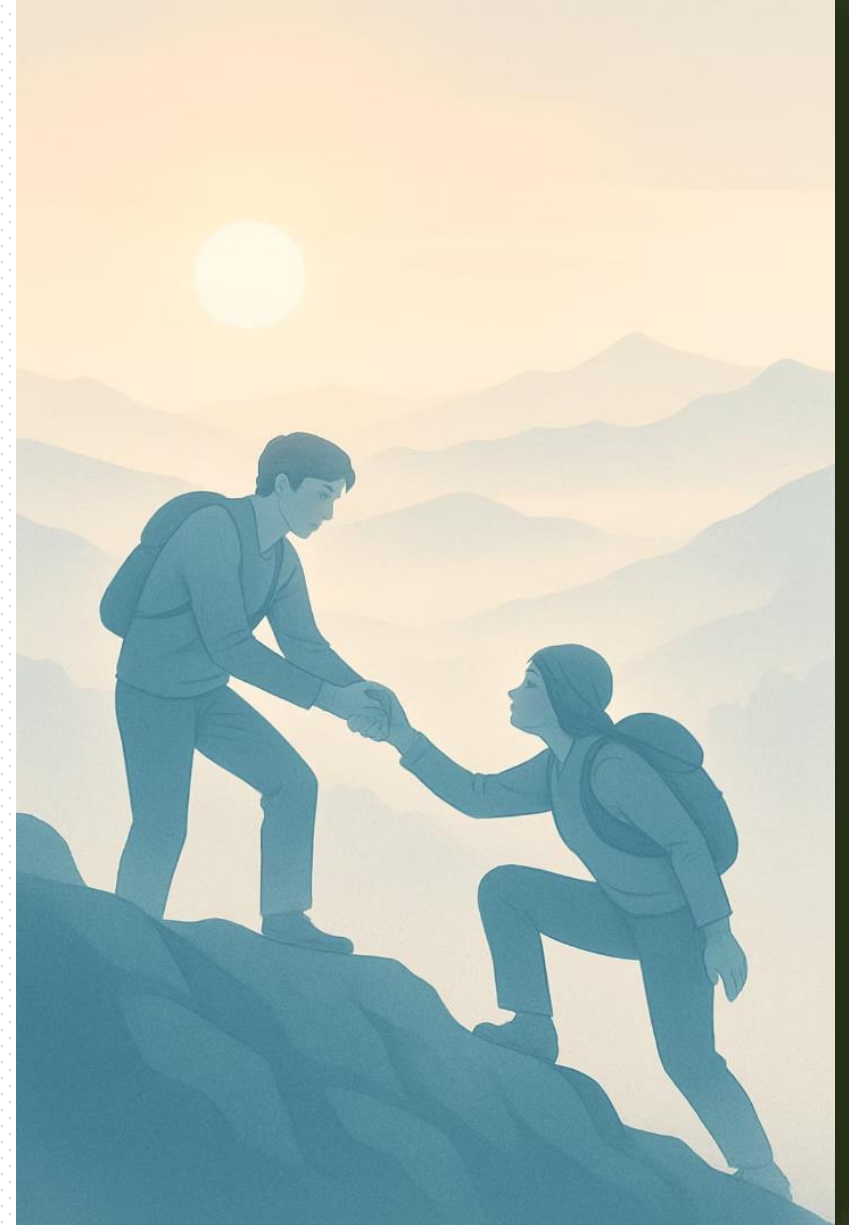
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Date of Presentation: 4th June 2025

The Exalted Treatise On The Response of the Dao

‘View the good fortune of others
as your good fortune.

View the losses of others
as your own loss.’



I. Analysis

II.Example

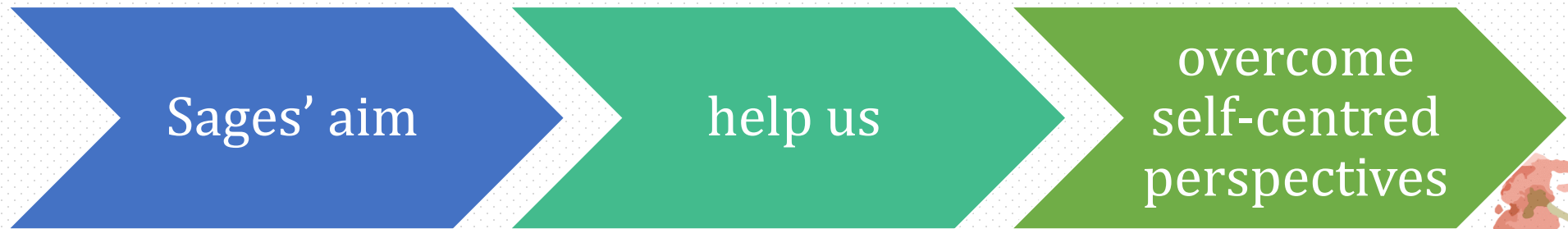
III.Reflection

- Part 1

Analysis

Taishang Ganyingpian Huibian

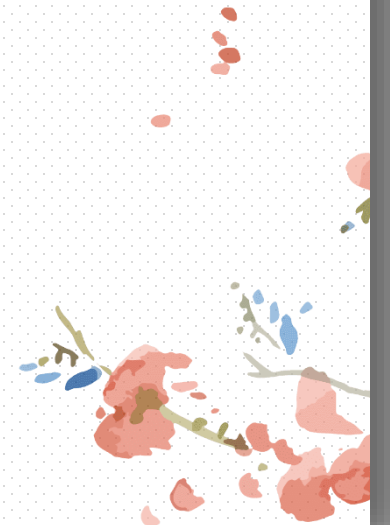
1. a sign of selfishness
 - a) personal gain or loss
2. 'To be envious of others' success and to rejoice in their failure.'
 - a) corrupt our moral character



Two important benefits

1. Cultivating Proper Mindset

2. Overcoming Attachment



How does that actually benefit me?

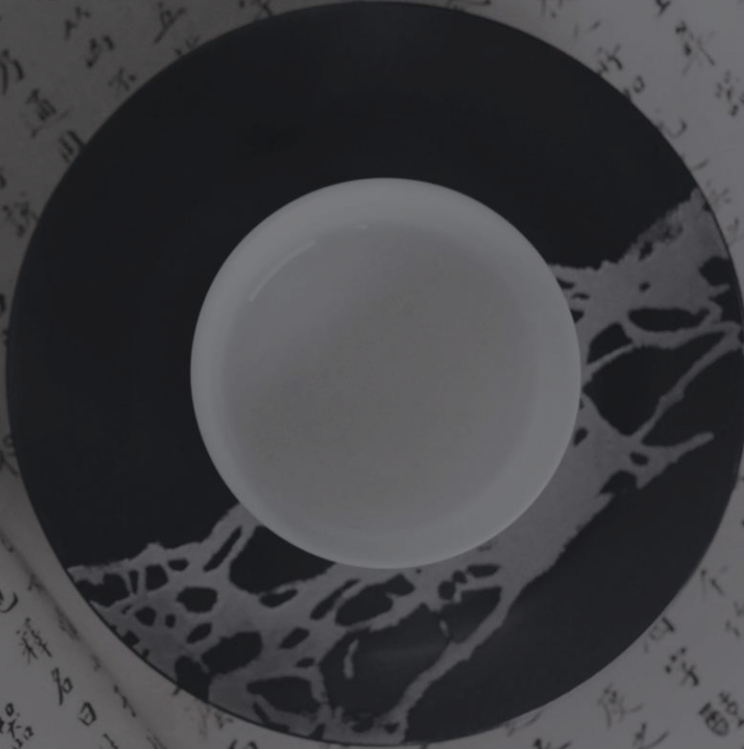
Mencius said, 'He who loves others is always loved by them; he who respects others is always respected by them.'

Why should we consider the feelings of others?



• Part 2

Example



Zhang Baihu 張百戶's Story



The Desperate Cry

Zhang Baihu notices a sinking vessel.
A man cries for help.



Compassionate Response

Moved by the stranger's plight, Zhang calls to
nearby fishermen.



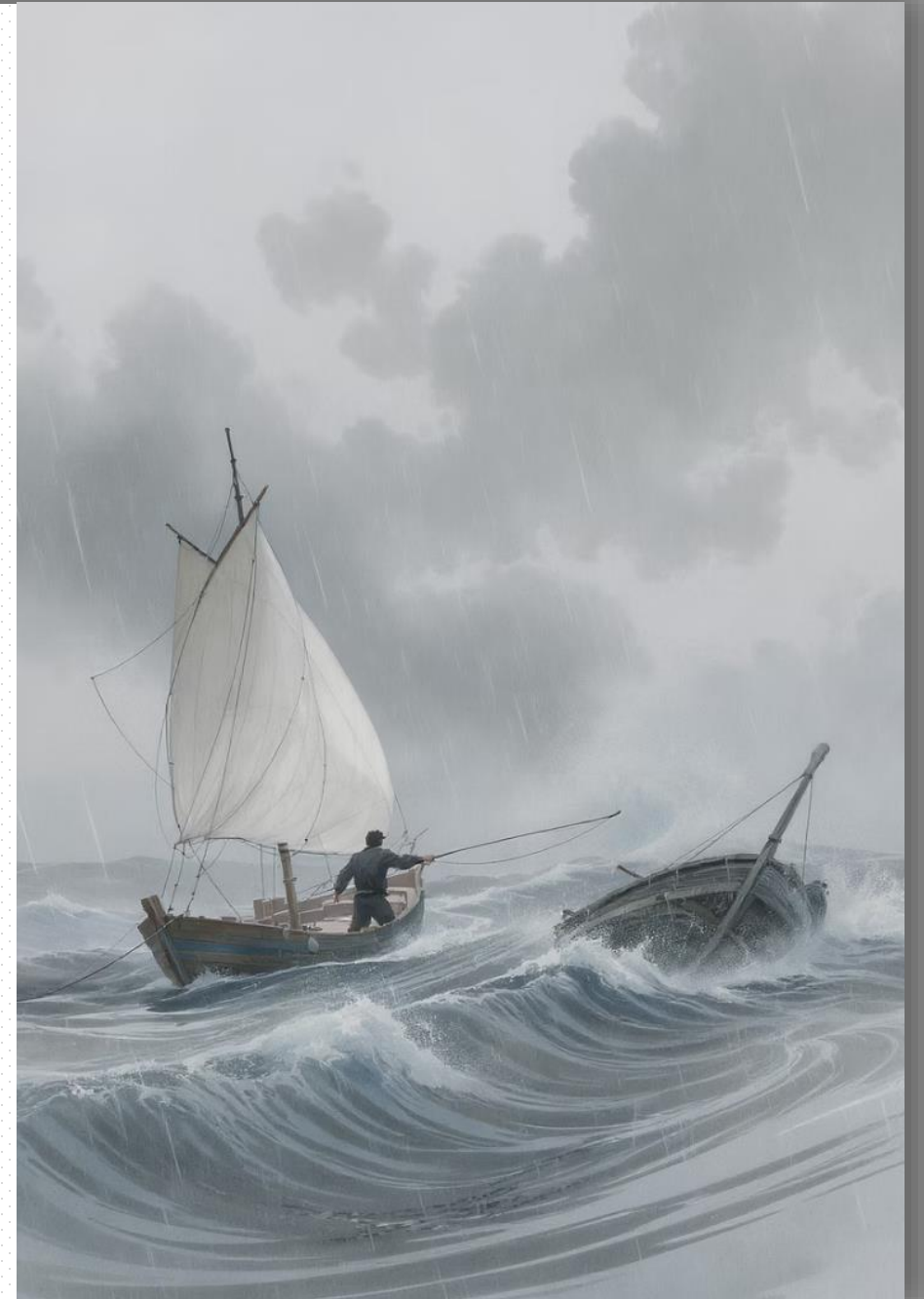
Offering Payment

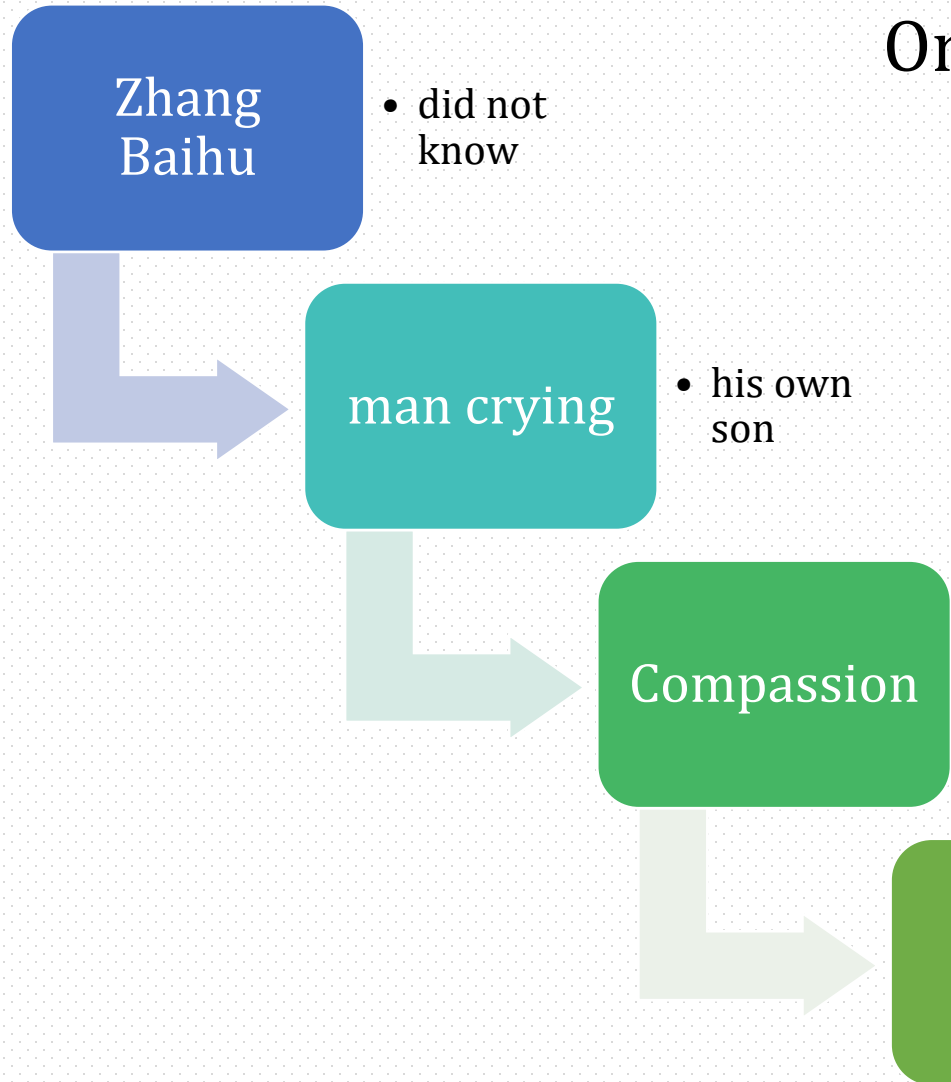
He offers ten silver pieces to incentivise a rescue.



The Revelation

The rescued man is Zhang's own son—an
outcome he never expected.



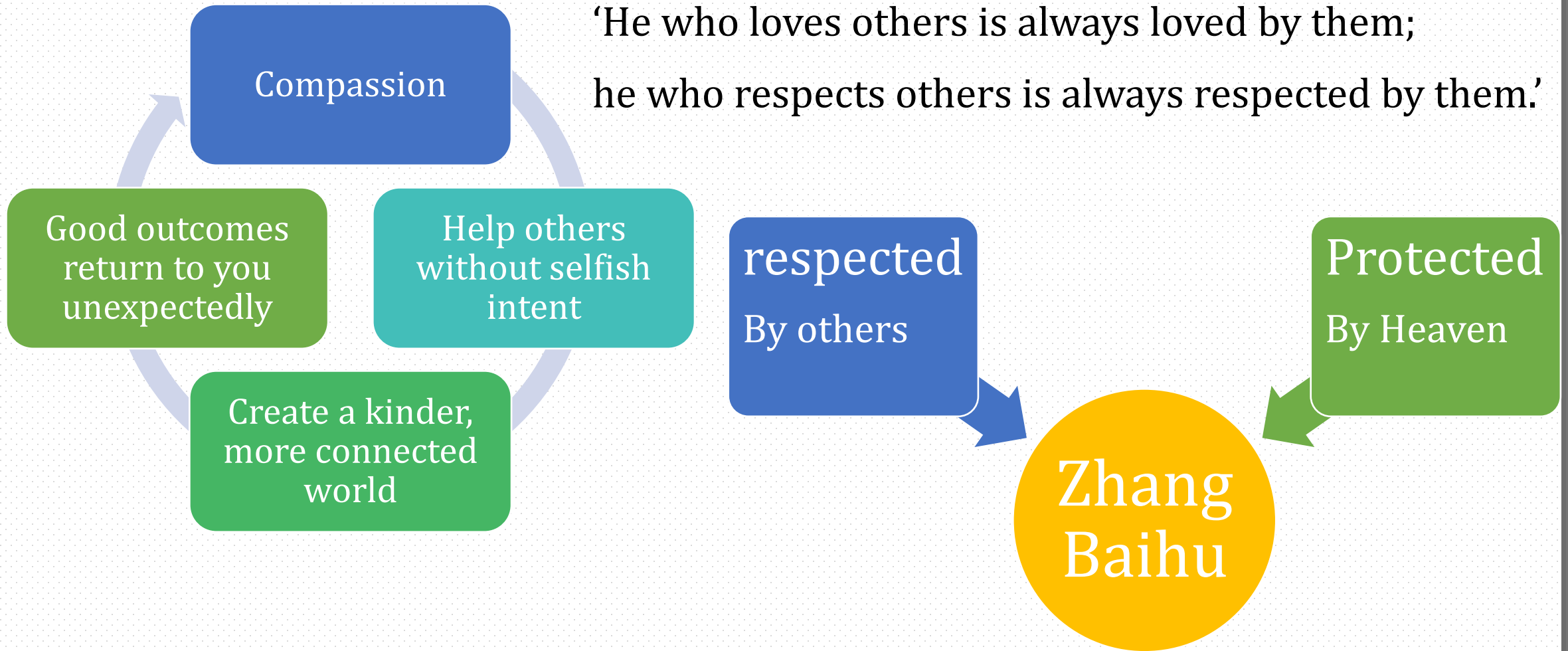


Ordinary people cannot see into the future

1. view the misfortunes of others as our own
2. In Buddhist teachings, all sentient beings are fundamentally one

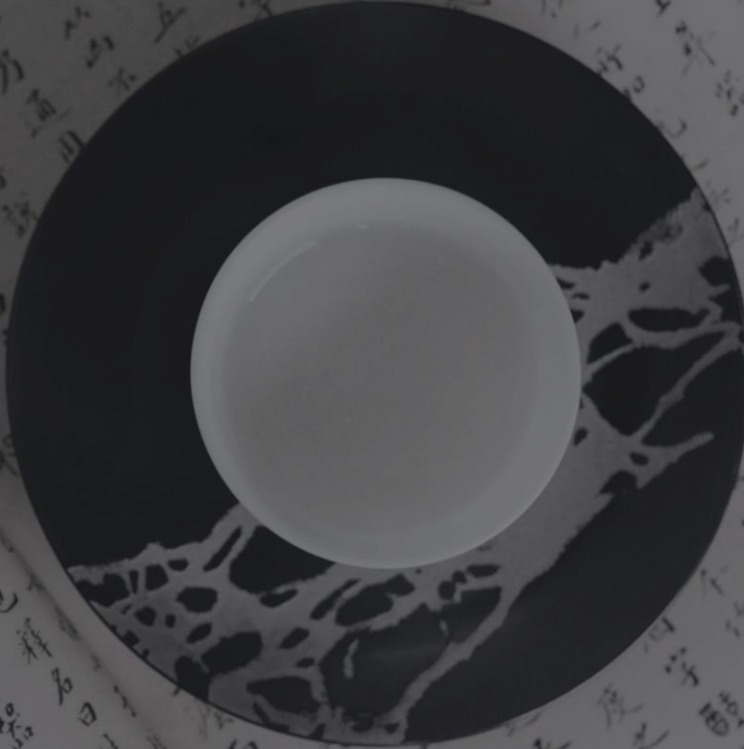
Helping others' benefit

Mencius,
'He who loves others is always loved by them;
he who respects others is always respected by them.'



• Part 3

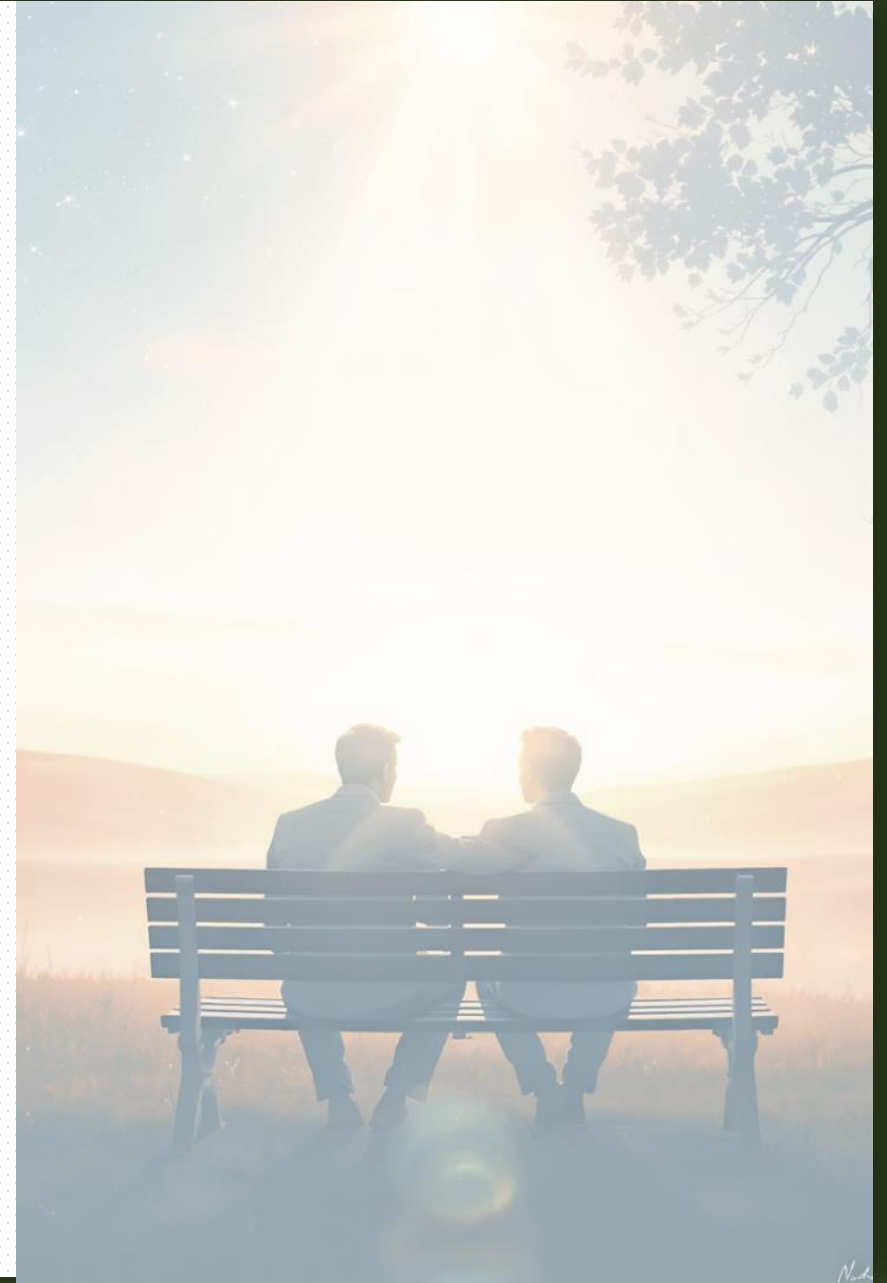
Reflection



Confucianism and Buddhism teach us
to expand the capacity of our hearts

1. Empathy

2. Observing



Empathy

- Before I act, I try to consider how others might feel.
- when I see a friend in troubles, I ask myself, 'If I were in their shoes, how would I hope others would treat me?'



Observing the conduct of provost (teachers)

- Provost stayed up until midnight reviewing a master's thesis
 - to let go of attachment to one's self-centred perspectives;



Bibliography

1. *Mencius* 孟子 translated by D. C. Lau 劉殿爵 (Hong Kong: Chinese University Press), p. 94
2. *Taishang Ganyingpian Huibian* 太上感應篇彙編 (Hong Kong: Hong Kong Buddhist Education Foundation, 2013)

Thank you