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(to be completed by marker)

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Oral Presentation

The topic of my presentation today is “Do not stand on one foot. Do not sit with your legs apart. Do not sleep on your stomach or on your back. Sleep on right side.” from the “at home chapter” of Changli Juyao.

My presentation is composed of three parts, an introduction in which I will define some terms of this part of *Changli Juyao*, teacher’s explanation and conclude with my learning reflection.

I. Introduction

Firstly, we don’t stand on one foot like a cripple, so we should put the feet on the ground and stand upright.

What’s about a cripple? they have a broken foot so only one foot is put on the ground and the other one hanging in the air. So, why does M. Xu mention a cripple, because nowadays most people will stand on the right foot and stretch the left foot and bend the leg.

What’s about sitting posture? We should sit down with both feet naturally on the ground, and we shouldn’t spread the legs, the word (箕) in the original Chinese text represent a dustpan made of bamboo skin in the village. So here it compares that from the top to the bottom the gap gets bigger and bigger.

Thirdly, about the sleeping posture, (伏) means sleeping on your stomach and the definition of (仰) is sleeping on your back. However, why we can’t sleep on our stomachs? It’s because physiologically, our five internal organs are in front and the spine is in the back, so when we sleep on our stomachs the organs are open and this affects our digestion. The best position is lying on the right and not on the left.

II. Teacher’s explanation

1. *Guidelines of Being a Good Person*

For this part of *Changli Juyao*, Miss Li compares with a part of the *Guidelines of Being a Good Person* which is:

« I will always walk composed, with light and even steps.

I will always stand up straight and tall.

My bows will always be deep, with hands held in front and arms rounded.

I will always pay my respect with reverence.

I will not step on doorsills or stand leaning on one leg.
I will not sit with my legs apart or sprawled out.
I will not rock the lower part of my body while standing or sitting down. »¹

« I will not rock the lower part of my body while standing or sitting down. » also means shaking the leg. And we can't also prop up our head with our hands, spread our arms and cross the leg.

2. Ancient health studies

Mr. Xu also mentioned Ancient Chinese health studies, which is composed of four rules:

- We should stand very straight like a pine tree.
- We should sit down like a big bell, very steady, and our feet and body have to be straight.
- We should walk as the wind, because the wind blows straight ahead, so we have to walk straight forward.
- We should sleep like a bow. The most solemn posture is to lie on your right side with your right hand resting on it, straighten your right foot, and bend your left foot slightly closer to your right foot, with your left hand resting on the left leg.

3. The nine appearances of a Junzi

Miss Li told us about the nine appearances of a Junzi from the part "The Jade-bead pendants of the royal cap" of the *Book of Rites*. It says that "The carriage of a man of rank was easy, but somewhat slow; grave and reserved, when he saw any one whom he wished to honour."²

First, "he did not move his feet lightly,"³ when it comes to the appearance of the calves and feet, that is to say when a person is standing and sitting they have to be steady, because the *Analects* say that "if the scholar be not grave, he will not call forth any veneration, and his learning will not be solid", this means that if a person is not steady, there will be no real majesty and his/her learning will not be consistent and firm.

Second, "nor his hands irreverently."⁴ ancient people have a way of putting their hands to show respect, of course nowadays to show our respect with our hands, women put them in front and the men put them on the side.

¹ Pure Land Learning College Assoc. Inc., *Guidelines of Being a Good Person* (Hong Kong: Hong Kong Buddhist Education Foundation Ltd., 2017) p. 22.

² James Legge, *Chinese Text Project* (1885) <<https://ctext.org/liji/yu-zao>> [accessed 5 November 2021]

³ James Legge, *Chinese Text Project*

⁴ James Legge, *Chinese Text Project*

Third, “his eyes looked straightforward,”⁵ we should keep our eyes forward and we shouldn’t squint our eyes. When we talk to someone our eyes have to be respectful and be focused.

Fourth, “and his mouth was kept quiet and composed.”⁶ there shouldn’t be any weird mouth movements, for instance pursing our mouth or licking our lips with the tongue. All these movements represent someone is impatient and uncertain.

Fifth, “No sound from him broke the stillness,”⁷ our sound must be quiet and here there is another meaning which is whether the sound comes from the heart or is scattered. Quietness means that we are very calm in our hearts.

Sixth, “and his head was carried upright.”⁸ we should keep our head upright, when our appearance is more upright it will make our hearts more upright too.

Seventh, “His breath came without panting or stoppage,”⁹ in the original text the character (氣) refers to oxygen. Our breath should be calm, and panting and breathing shouldn’t appear to be hurried.

Eighth, “and his standing gave (the beholder) an impression of virtue.”¹⁰ our standing has to show a person is unwavering and with virtue, because when someone stand upright, without relying on something, shows his prestige.

The last one is “His looks were grave.”¹¹ our faces should be solemn. When we are discussing we shouldn’t have very exaggerated movements.

III. Learning reflection

In conclusion, I will share why I have chosen the part “Do not stand on one feet. Do not sit with your legs apart. Do not sleep on your stomach or on your back. Sleep on right side. ”.

First of all, I haven’t studied and known *Changli Juyao* and the *Guidelines of Being a Good Person* before, so my standing and sitting posture was unstable. I was moving all the time when I was sitting and I couldn’t concentrate, for instance, sometimes I will grab something here, rub something there, pull my clothes and etc. Moreover, I have never sat upright, and I

⁵ James legge, *Chinese Text Project*

⁶ James legge, *Chinese Text Project*

⁷ James legge, *Chinese Text Project*

⁸ James legge, *Chinese Text Project*

⁹ James legge, *Chinese Text Project*

¹⁰ James legge, *Chinese Text Project*

¹¹ James legge, *Chinese Text Project*

have always been bent. And sometimes even putting the left foot on top of the chair. In any case, I have done all kinds of postures. Then my standing posture was as Mr. Xu said like a cripple.

As a result, since I've learnt this part, I encourage myself to change these wrong habits, and during the self-improvement when I realise that I'm doing the wrong posture I will change it straightaway. Slowly, I feel that my ability to observe myself is getting stronger and stronger. Therefore, I feel that some other thoughts will decrease, and self-observation become more and more frequent. I believe that if I continue these manners, my samadhi will continually develop to be stronger and stronger.

Honestly, I'm totally agree with the fact that our behaviour represents our prestige and our temperament, for example I have already had the experience that when we see a person who is not sitting correctly or making quite strange movements, as a bystander we think that this person hasn't been educated. Also, in the *Guidelines of Being a Good Person* it says that "when my body is hurt, my parents will be worried. If my virtues are compromised, my parents will feel ashamed."

If I recall correctly, I remember that Venerable Master Chin Kung said about how we can reveal our self-nature, virtue and wisdom, which we must rely on the precepts to obtain concentration, and then the concentration allows us to open the wisdom.

Eventually, only processing the manners we have mentioned earlier is not enough to help us to get more wisdom, we can also ameliorate by other action. Such as suggested by Venerable Shengmiao, while eating we should focus on it, and we can finish chewing what we have in our mouths before taking again.

This is the end of my presentation, and if you have any feedback and suggestions will be appreciated.

Bibliography

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