



PRIFYSGOL CYMRU  
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## Undergraduate assignment feedback form

**(to be completed by marker)**

|                                                                                      |                                |
|--------------------------------------------------------------------------------------|--------------------------------|
| <i>Student Name: Wenyuan Guan</i>                                                    |                                |
| <i>Module Code: SICH4005</i>                                                         | <i>Student number: 1804022</i> |
| <i>Module title: Philology</i>                                                       |                                |
| <i>For completion by marker:</i>                                                     |                                |
| <i>Comments:</i>                                                                     |                                |
|                                                                                      |                                |
| <i>Marker's signature:</i>                                                           | <i>Date:</i>                   |
| <i>Provisional mark:</i>                                                             |                                |
| <b>NB.</b> All marks are provisional until confirmed by the final examination board. |                                |

# An Attempt to Properly Interpret a Sentence from the Analects by Studying the Chinese Character *Shi* 適

Module Code:

SICH4005

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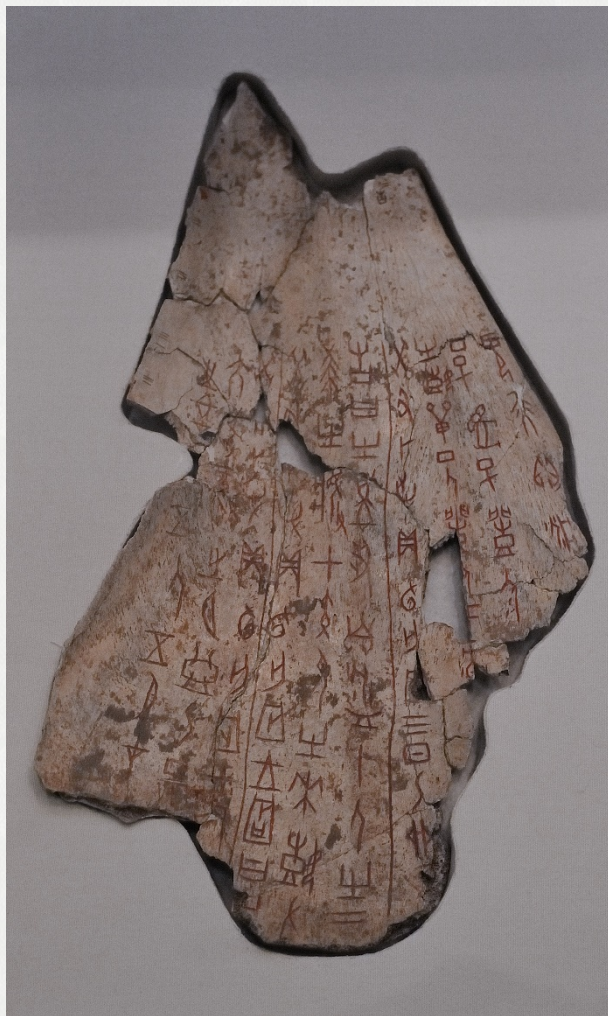
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- ii. Different scholars' interpretations of *shi*適
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「君子之於天下也，無適也，無莫也，義  
之與比。」—— *The Analects*





仁義

淨室



君子之於天下也...

The superior man, in the world...

...無適也，無莫也，義之與比。



# C Different scholars' interpretations of *shi* 適

*shi* 適 : close

*mo* 莫 : distant

The superior man will not be close to anyone, and also will not alienate anyone. He will only be close to the people with benevolence and righteousness.





## Different scholars' interpretations of *shi* 適

*shi* 適: definitely have to do

*mo* 莫: definitely forbid oneself to do

People do not have to worry about what to do or what not to do. Instead, they may just do whatever they should do so long as it accords with the due social and ethical norms.





## Different scholars' interpretations of *shi* 適

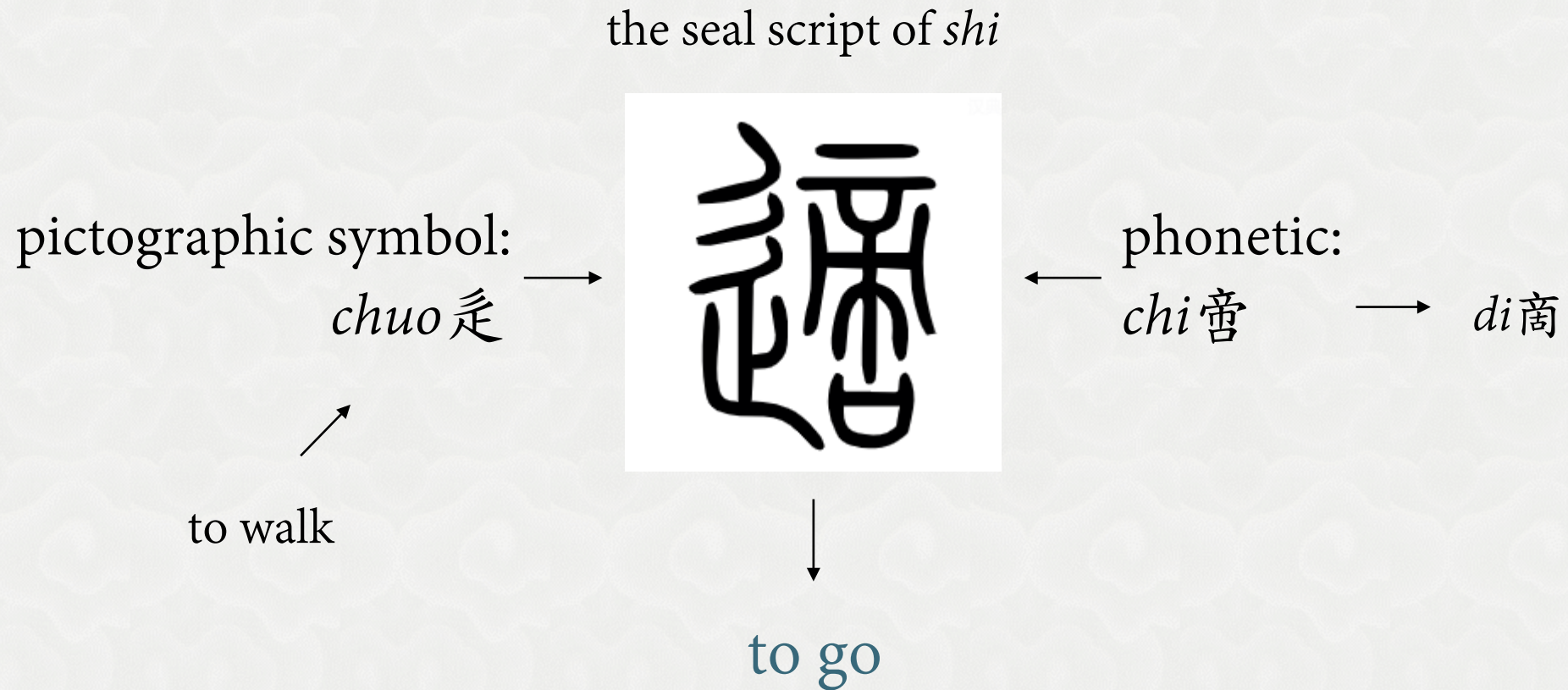
*shi* 適 → *di* 敵 : be hostile to

*mo* 莫 → *mu* 慕 : adore

The superior man, in the world, does not set his mind either for anything, or against anything; he will follow what is right.



# ○ The original meaning of *shi* 適



# C The original and extended meanings of *shi* 適

*shi*: to go

return

*a woman getting married*

*to fit*

close? definitely have to do? be hostile to?





Evidence of *shi*適 being borrowed to represent *di*敵

*We have to confuse the enemy at the beginning and make them unguarded.*

敵 人開戶。—— *Shi Ji Biography of Tian Dan*

*All the civil and military officials revolted against Qin and did not resist Liu Bang.*

群臣百官皆畔，不敵。—— *Shi Ji Biography of Li Si*



# The original meaning of *di* 敵





# The development of the three characters

← 200 BCE →

*shi*

適

適

適

*di*

敵

敵

敵

*chi*

啻

啻

啻

phonetic





## Analysis from the perspective of Confucianism

In regard to inferior creatures, the superior man is kind to them, but not loving. In regard to people generally, he is loving to them, but not affectionate. He is affectionate to his parents, and lovingly disposed to people generally. He is lovingly disposed to people generally, and kind to creatures.

君子之於物也，愛之而弗仁；於民也，仁之而弗親。親親而仁民，仁民而愛物。

—— Mencius



# Analysis from the perspective of Confucianism

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The superior man **will not be close to anyone**, and also will not alienate anyone.  
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# Analysis from the perspective of Confucianism

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People **do not have to worry about what to do or what not to do**. Instead, they may just do whatever they should do so long as it accords with the **due social and ethical norms**.





## Analysis from the perspective of Confucianism

The benevolent have no enemy.

仁者無敵。

—— Mencius

*shi*適 → *di*敵 : be hostile to

*mo*莫 → *mu*慕 : adore

The superior man, in the world, does not set his mind either for anything, or against anything; he will follow what is right.

君子之於天下也，無適也，無莫也，  
義之與比。

—— Confucius





## Self-reflection and conclusion



self-reflection



gifts





## Self-reflection and conclusion



desire abyss





## Self-reflection and conclusion

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君子之於天下也，無適也，無莫也，  
義之與比。

—— Confucius



# C Self-reflection and conclusion



love



Thank you.

