



Undergraduate assignment feedback form
(to be completed by marker)

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<i>Module Code: SICH3009</i> <i>Module title: An Introduction to The Classic of Family Reverence</i>	<i>Student number: 2503183</i>
<i>For completion by marker:</i> <i>Comments:</i>	
<i>Marker's signature:</i>	<i>Date:</i>
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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.

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The mentality of filial child —— “*Jin Shen*” (謹慎)

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Part 1 The mentality of “*Jin Shen*” (謹慎)

1.The foundation

2.The manifestation

3.Equality Treatment

Part 1 The Mentality of “*Jin Shen*”

1.The foundation

“‘*Jin*’ (謹) means ‘*Shen*’ (慎).”¹

“‘*Shen*’ (慎) means ‘*Jin*’ (謹). No one can be truly prudent without first being sincere.”²

“What is meant by ‘making the thoughts sincere.’ is the allowing no self-deception.”³

¹Duan Yucai 段玉裁, *Shuwen jiezi zhu* 說文解字註 (Beijing:Zhonghua Shuju,2013),p.12.

²Duan Yucai , *Shuwen jiezi zhu*, p.25.

³James Legge, *Lunyu Daxue Zhongyong Yishi* 《論語》《大學》《中庸》譯釋(Shanghai: Shanghai sanlian shudian, 2014), p.234.

Part 1 The Mentality of “*Jin Shen*”

2.The manifestation

“If an article of dress is not sanctioned (fa) by the customs of the former kings, the ministers and high officials **dare not** wear it; if ways of speaking are not sanctioned by the customs of the former kings, they **dare not** presume to use them; if ways of behaving are not consistent with the exemplary conduct (dexing) of the former kings, they **dare not** presume to act in such a way.”⁴

Following the teachings of the sages and daring not to follow our own habits of afflictions.

3.Equality in Treatment

“Whether he has to do with many people or few, or with things great or small, he does not dare to indicate any disrespect.”⁵

Part 2 The object of “*Jin Shen*” (謹慎)

1.Our body and physical health

2.Our own virtue

1.Our body and physical health

“Your physical person with its hair and skin are received from your parents. Vigilance in not allowing anything to do injury to your person is where family reverence begins.”⁶

1.Our body and physical health

“Uncover my feet, uncover my hands. It is said in the Book of Poetry, 'We should be apprehensive and cautious, as if on the brink of a deep gulf, as if treading on thin ice, I and so have I been. Now and hereafter, I know my escape from all injury to my person.’”⁷

“(A son) should not forget his parents in a single lifting up of his feet, nor in the utterance of a single word.”⁸

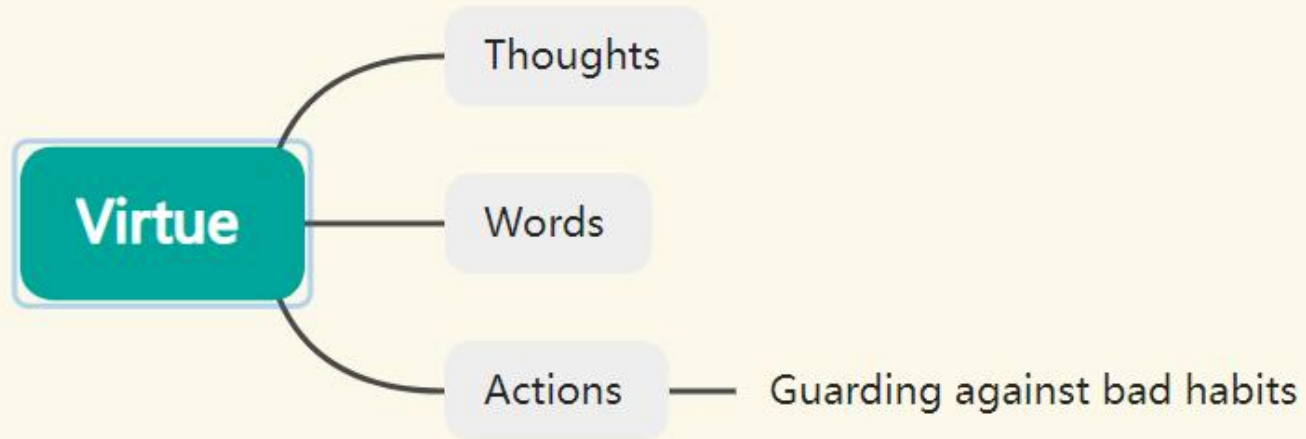
⁷James Legge , *Lunyu Daxue Zhongyong Yishi*, p.74.

⁸ Edited by Wang yonghui王永輝 and Gao Shangju高尚舉, *Zengzi Jijiao* 曾子輯校, (Beijing:Zhonghua shuju,2017),p.38.

2.Our own virtue.

“He would cultivate his person and be circumspect in his conduct for fear of disgracing those who have come before.”⁹

2.Our own virtue.



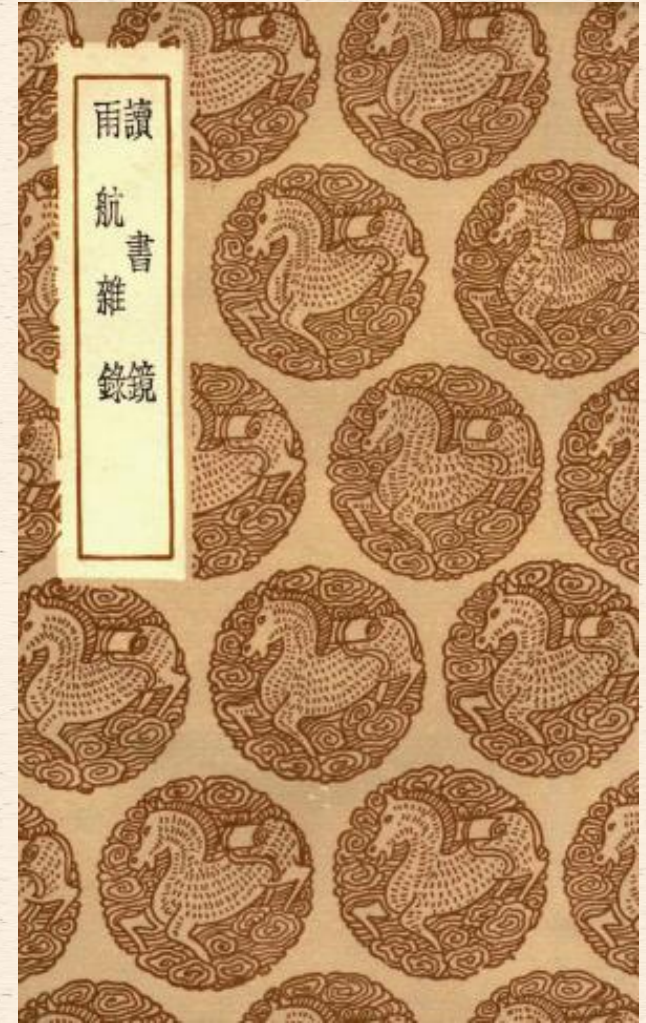
Part 2 The object of “*Jin Shen*”

Protection of one's own body and the careful cultivation of morality are out of family reverence.

Part 3 The Consequences of Imprudence

Part 3 The Consequences of Imprudence

“When Han Xin served Emperor Guangwu (Liu Xiu), he often pointed to the sky and gestured to the earth (describing his words as intense and unscrupulous), which was intolerable to Emperor Guangwu, and Han Xin eventually committed suicide. When Bai Juyi advised Emperor Xianzong of Tang, he bluntly said, "Your Majesty is wrong." Emperor Xianzong of Tang was furious and demoted him...”¹⁰



Part 3 The Consequences of Imprudence

Zhang Han 張瀚

Wang Tingxiang 王廷相

A Sedan Driver 轎夫



Part 3 The Consequences of Imprudence

Learning from the experience to avoid repetition

OR

Holding a self-indulgent lifestyle

Part 3 The Consequences of Imprudence

“A bad deed leads to consequences as serious as a mountain collapse.”¹¹

¹¹Edited by Wu Guoyi 鄔國義, Hu Guowen 胡果文, Li Xiaolu, *Guoyu yizhu* 國語譯注 (Shanghai: Shanghai guji chubanshe), 1994, p.106.

Part 4 Conclusion

Part 4 Conclusion

How to practice

1. Recalling the selfless love of our parents

父母親的恩德

父親：

1. 擔當，有責任感。父親辛苦工作，為了給家人、自己和弟弟創造更好的生活環境。
2. 父親的工作壓力從不會帶到家庭，這是父親往生後，父親的同事告訴海楠的。
3. 父親的教導：「要尊敬長輩，不能對長輩無禮。」
4. 處事要大方。
5. 父親告訴我：人生無常，錢財名利乃身外之物，都是假的，帶不走，能帶走的只有業。
6. 因為父親的指引，讓我走上修行求解脫的路，這是父親送給我的禮物，也是父親給我最後的教導。是我無法不珍惜的。
7. 在我兒時，生病高燒不退，父親著急得在醫院門外踮樹。

母親：

8. 孝順父母。聽長輩講心裡話，照顧長輩的感受。媽媽真心地孝順公婆，雖然爸爸往生了，但我和弟弟還是有一個溫暖、和諧的家。感恩媽媽。
9. 媽媽提醒海楠要不忘自己的發心，當我們不要去注重外在的東西（外表、穿著等）是對自己的一種護念和保護。
10. 媽媽提醒自己要聽老師的教導，多幹活、多奉獻。
11. 媽媽在我生病時，帶我去醫院、幫我熬小米粥，我想媽媽一定很心疼。

Part 4 Conclusion

How to pratice

2.Taking care of our own body

老師臨行前的囑咐：“不要熬夜”

2025.9.10 22:25

9.11 22:25

9.12 22:25

9.13 22:00

9.14 22:30

9.15 22:32

鍛煉身體

2025.9.12 70拜

9.13 79拜

9.14 100拜

9.15 100拜

Part 4 Conclusion

How to practice

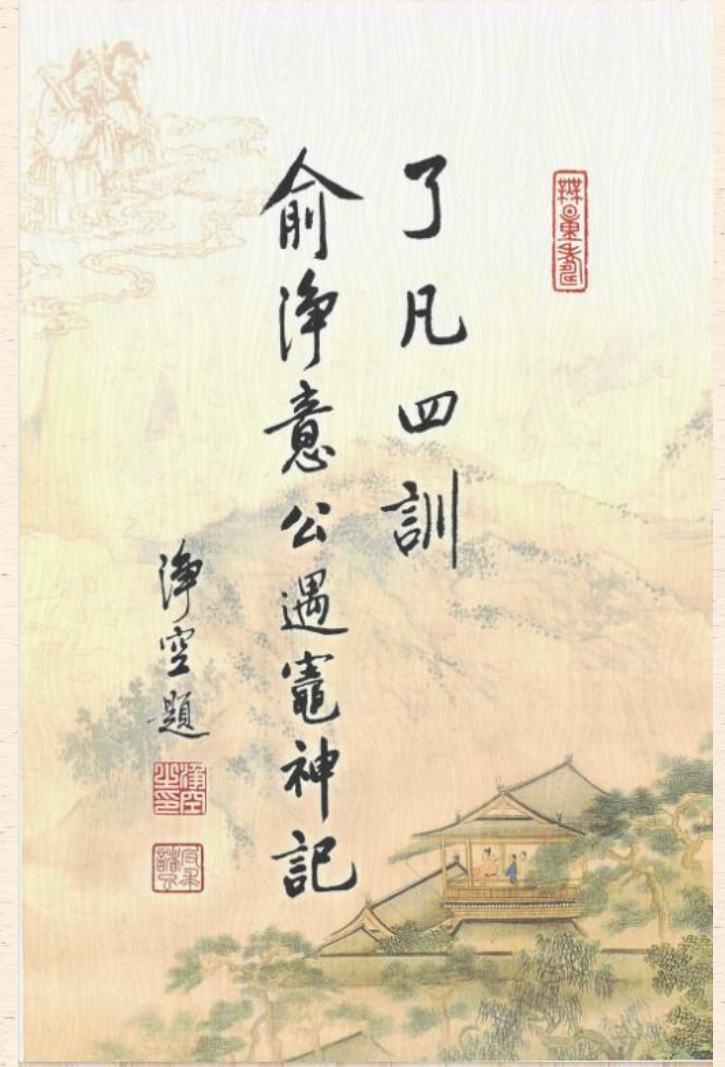
3. Daily reflection



Part 4 Conclusion

How to pratice

4.Moral vigilance both in solitude and in public



Part 4 Conclusion

How to practice

5.Learning teachings of the sages every day

“The disciple Zeng said, ‘What ten eyes behold, what ten hands point to, is to be regarded with reverence!’”¹²

“ The mind of man is restless , prone(to err); its affinity to what is right is small. Be discriminating, be uniform(in the pursuit of what is right), that you may sincerely hold fast the Mean.¹³

¹² James Legge , *Lunyu Daxue Zhongyong Yishi*, p.235.

¹³ *Shangshu* 尚書 (Changsha: Hunan renmin chubanshe, 2013), pp.31-33.

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Thanks For Listening

Feedback Greatly Appreciated