Prifysgol Cymru
Y Drindod Dewi Sant
University of Wales
Trinity Saint David

Appendix 1 : Undergraduate Assignment Coversheet and Feedback Form

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Undergraduate assignment feedback form

(to be completed by marker)

Student Name: Chuide Kong（孔垂德）	
Module Code: SICH4004 *Module title: An introduction to the Confucian Analects and the Book of Mencius*	*Student number: 1903358*
For completion by marker: *Comments:*	
Marker's signature:	*Date:*
Provisional mark: ***NB.*** *All marks are provisional until confirmed by the final examination board.*	

English Oral Presentation

Discussing "*ShenDu*"慎獨 from *The Great Learning* 大學

Good morning, Venerable Shengmiao and Miss Wu. Today, my oral presentation aim to point out the meanings of *Shendu* in the article, *The Great learning* in The *Book of Rites*.

First of all, let's look at the content:

1. Introduce what is *Shendu*

Firstly, I will introduce *Shendu* and its provenance.

2. ShenDu and its interpretation in "University"

Secondly, I will explain the meanings of *Shendu* according to some explanations from renowned scholars.

3. Examples from our ancestors

Thirdly, let's see two examples of practicing *Shendu* from our ancestors.

4. Self-reflection and conclusion

And finally, I will share my self-reflection and make a conclusion.

1. The introduction of "*ShenDu*"

The term "*Shendu*", its provenance is in *The Great learning and Zhongyong* 中庸. Generally, it means that when a person stays alone at leisure without anyone else's supervision, he is still able to maintain a very cautious attitude and serious etiquette, just like what he does in the public area, instead of being slack. It requires one's high morality and self-discipline.

Shendu, it means we need to fight against our bad habits, which is the most difficult thing in the world. Therefore, Wang Yangming 王陽明, in Ming dynasty, said " It is easy to defeat the bandits in mountains, but it is difficult to defeat the bandits, refer to our bad habits, in our mind."破山中賊易，破心中賊难。[1]

I chose this topic because I think since I have come to Lampeter, I often stay alone in my own room to study. It is a time to test my ability of self-discipline. I found that, I might be slack and

[1] 明 Ming，王陽明 Wang Yangming：《王陽明全集》*Wang Yangming Quan Ji* (Zhejiang Guji Press 浙江古籍出版社, 2010, page 181)

acted in an undisciplined way sometimes because of no one around. Therefore, I decided to choose this topic, *Shendu,* to learn in deep, in order to help me and others to understand what is *Shendu* and how to practise *Shendu.* This is the aim of my presentation.

2. The explanations of ShenDu

At first, let's see the classical texts that relates to *Shendu* in *The Great Learning*:

In *The Great Leaning*:

1, 所謂誠其意者，毋自欺也，如惡惡臭，如好好色，此之謂自謙。故君子必慎其獨也。
2, 此謂誠於中形於外，故君子必慎其獨也。[2]

And let's translate it in English and explain step by step:

所謂誠其意者，毋自欺也

First, we should understand the meanings of the terms, *Chengyi* and *Ziqi*
It can be understood as sincereness, no falsehood, no deceit.
The term, *Chengyi*, is very important in the process of self-cultivation, and also is the core theory in *The Great Learning*.

The term, *Ziqi.*
We know our mind and thoughts more than anyone else, so we could realise and distinguish whether we are self-deceived or not. If we always make self-deception, we certainly feel guilty about what we thought and did. Even through we could deceive others by pretend well in the surface, we cannot truly deceive our mind. Inner peace and guilt is the obvious emotion that people can feel sensitively.
Therefore, Mr. Zhang also told us in the class that: "It is easy to deceive others, but it is not easy to deceive ourselves."

[2] 宋[Song]，朱熹[Zhu Xi]：四書章句集注[Si Shu Zhang Ju Ji Zhu] (Beijing 北京, Zhong Hu Shu Ju 中華書局, 1983)

And then, it gives an instance:
如恶恶臭，如好好色，此之謂自謙。故君子必慎其獨也。

In English, it means: Not being self-deception, *Wuziqi* 毋自欺, is just like being sick of stink and liking beauty. And this is so-called "*Ziqie*" 自慊, it means self-satisfaction, we are satisfied about our true mind and thoughts.

Thus, this is so-called "*Shendu*".
Shen means cautiousness; *Du,* Zhuxi explained that: "*Du*, it is the place that only we know but others do not know." 獨者，人所不知而己所獨知之地也。[3]
Du, it can be considered as staying in an empty place in physical way, or, it can be regarded as an mental way, like thinking and emerging some thoughts that others do not know. This is all we need to be so cautious. Simply, we can be more self-disciplined to achieve *Shendu* in the physical way. However, it is hard to control our mind and thoughts to achieve *Shendu* in the mental way. We need to always realise the emergence of our thoughts, no matter good or evil. And then, to carry forward the good thoughts and reduce the evil thoughts. It is the high and deep cultivation of self-advance. It also requires strong determination to get rid of the bad and willpower to persevere in doing the good.

Wang yangming said: "When we have high aim, we must regard it as feeling of heartache. If we feel heartache, we pay all attention to it, so we do not want to talk gossips and meddle in others' affairs."持志如心痛。一心在痛，人安有工夫說閒話，管閒事。[4] It is the same way that we preserve our good thoughts.

Shendu is the practice of *Wuziqi*, and is the base of *Chengyi*. Once we decide to cultivate ourselves by practising The Great Learning, *Shendu* is the essential way to reach it, otherwise, we may not reach The Great Learning.

OK, let's move on next part:
Let's see two examples of practising *Shendu*.

1. From Liu Xiang 劉向, in Han dynasty; *The Biography of Women* 列女傳. The story of Qu Boyu 蘧伯玉 passing through the palace gate at night:

Original text:
灵公与夫人夜坐，闻车声辚辚，至阙而止，过阙复有声。公问夫人曰："知此谓谁？"夫人曰："此蘧伯玉也。"公曰："何以知之？"夫人曰："妾闻礼，下公门，式路马，所以广敬也。夫忠臣与孝子不为昭昭信节，不为冥冥堕行。蘧伯玉，卫之贤大夫也，仁而有智，敬

[3] 宋[Song]，朱熹[Zhu Xi]：《四書章句集注》[Si Shu Zhang Ju Ji Zhu] (Beijing 北京, Zhong Hu Shu Ju 中華書局, 1983), page 7.

[4] 明[Ming]，王陽明[Wang Yangming]：《傳習錄》[Chuan Xi Lu] (Shanghai Gu Ji Press 上海古籍出版社, 2012), page 60.

以事上，此其人必不以暗昧废礼，是以知之。”公使视之，果伯玉也。[5]

In English, it means:

One night, Duke /djuː k Ling of Wei 衛靈公 and his wife were sitting at night. At that time, they heard the roar rɔː r/ of carriages and horses outside the palace, but when it approached the palace gate, the sound stopped, and it sounded again after it were far away from the palace gate. Duke /djuː k Ling asked his wife who this person was. The lady said, "It must be Qu Boyu." Duke Ling asked why, his wife replied: "According to the etiquette, when the citizens drives nearby the palace gate, they need to show his respect for the monarch /ˈmɒ nək by dismounting. Qu Boyu is a wise and moral man. he will not slack off because no one saw him at night. So it must be him." After that, Duke Ling sent someone to investigate, and it is truly by Qu Boyu.

2. From *Yuan Shi* 元史: Xu Heng's story:

Original text:
嘗暑中過河陽，渴甚，道有梨，眾爭取啖之，衡獨危坐樹下自若。或問之，曰：「非其有而取之，不可也。」人曰：「世亂，此無主。」曰：「梨無主，吾心獨無主乎？」[6]

In the early years of the Yuan Dynasty, the country was in chaos. Xu Heng was a moral scholar at that time and fled /fled/ with the people as refugee. One day, the weather was extremely hot, and there was no water on the way. Everyone was hungry and thirsty. Suddenly, they saw a pear forest on the side of the road, and they scrambled/ˈskræm bəl/ roughly to eat. Only Xu Heng was sitting alone, unmoved. People asked him why he didn't eat. Anyway, in the year of war, there was no owner for this forest. But Xu Heng said, "Even the pears have no owner, my mind has no owner too?" Even though the pear has no owner, my heart has a owner, and I won't damage my virtue or do anything wrong because others don't see or know it.

The above is the examples of our ancestors practising *Shendu*.

After learning about the Classic and story, I felt not only ashamed but also uplifted /ʌpˈlɪf tɪd/. I often has bad thoughts when staying alone, and I am also not cautious enough for my etiquette, attitude, words and deeds. This is what I do need to remind myself to change.

Finally, let's talk about a little bit of my experience through learning *"Shendu"*:
As mentioned at the beginning, after coming to the UK, I realized the importance of self-discipline for the first time. When I am alone in the room, I had slack thoughts and actions. For example, watching my phone and watching videos for a quite long time. And also, the thoughts inside is even more difficult to restrain. At first, I would choose to leave my room to study in the library to achieve self-discipline. However, it was also found that relying on external

[5] 漢[Han]，劉向[Liuxiang]：《列女傳》[*Lie Nu Zhuan*], Jing Changsha Ye Shi Guan Gu Tang Cang Ming Kan Ben 景長沙葉氏觀古堂藏明刊本), Renzhi 仁智篇, Wei Ling Fu Ren 衛靈夫人.
[6] 明[Ming]，宋濂[Songlian]：《元史》[*Yuan Shi*], Wu Ying Dian Er Shi Si Shi Ben 武英殿二十四史本), Roll 158.

forces cannot fully solve the problem. The only way is to get rid of the habits from the root. For example, I can suppress slack thoughts by reciting the Amituobo Buddha's title, or by meditating to see the ups and downs of my thoughts. I feel that self-cultivation is a very long process, it requires lots of practise day by day, in which only continuous efforts and diligence can improve and make progress for myself. "*Shendu*" is something that I needs to practise more.

I can start with the big aspects first, such as self-discipline, controlling the behavior of my body, studying and living regularly every day, and not being lazy. And further, making efforts on my thoughts, to remove the bad habits from the root. It is said in the *Four Precepts* /ˈpriː sept/ *of Liaofan* 了凡四訓: "we must to silently cleanse /klenz/ our bad habits only from the hidden place of mind" 惟從心源隱微處， 默默洗滌。[7] This is to advance on the root.

I am willing to persevere in practising Shendu.

Thank you all for listening! Any feedback and suggestions will be appreciated.

[7] 明[Ming] , 袁黃[Yuanhuang] :《了凡四訓》[*Liao Fan Si Xun*], (Qing Guang Xu Shi Wu Nian Hu bei Guan Shu Chu Kan Ben 清光緒十五年湖北官書處刊本) .

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（2）宋[Song]，朱熹[Zhu Xi]：四書章句集注[Si Shu Zhang Ju Ji Zhu] (Beijing 北京, Zhong Hu Shu Ju 中華書局, 1983)

（3）明[Ming]，宋濂[Songlian]：《元史》[Yuan Shi], Wu Ying Dian Er Shi Si Shi Ben 武英殿二十四史本).

（4）明[Ming]，王陽明[Wang Yangming]：《傳習錄》[Chuan Xi Lu] (Shanghai Gu Ji Press 上海古籍出版社, 2012).

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（6）明[Ming]，袁黃[Yuanhuang]：《了凡四訓》[Liao Fan Si Xun], (Qing Guang Xu Shi Wu Nian Hu bei Guan Shu Chu Kan Ben 清光緒十五年湖北官書處刊本) .