



Trinity Saint David

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<i>For completion by marker:</i> <i>Comments:</i>	
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Implementing Propriety: “Learning from Teachers and Peers, Practicing Manners”

Module code: SICH3008

Module tutor: Ven. Chengde

Student name: Lingtong Zhao

Student ID number: 2503067

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Content



1 Textual interpretation

2 Explaining ritual propriety (li 禮)

3 Practical application

4 Conclusion

“A child must learn from teachers and peers; And practice manners from early years.”

為人子，方少時，親師友，習禮儀。



Three Character Classic (Sanzi Jing 三字經)
(Trans. Katherine Ngo and Kelly Ngo)

They can be roughly divided into four categories:

appearance speech behavior treating others

“When encountering an elder on the road, walk briskly towards them and bow; when leaving, step back and stand respectfully.”

進步趨，退必遲。問起對，視勿移。

Guidelines for Being a Good Person (Dizi Gui 弟子規)

(Trans. The Pure Land Translation Team)

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(1) The Essence of Li:

“**R**itual propriety is simply a matter of respect (jing).”
禮者，敬而已矣。

The Chinese Classic of Reverence (Xiaojing 孝經)

(Trans. Henry Rosemont, Jr. & Roger T. Ames)

(2) The Functions of Li:

“If you do not learn the rules of Propriety, your character cannot be established.”

不學禮，無以立。

Analects 16.13
(Trans. Legge)

(2) The Functions of Li:

“The course (of duty), virtue, benevolence, and righteousness cannot be fully carried out without the rules of propriety.”

道德仁義，非禮不成。

Records on Ritual (Liji 禮記)
(Trans. Legge)

“When parents call, we should respond quickly.” 父母呼，應勿緩。

“When parents direct, we should act keenly.” 父母命，行勿懶。

Guidelines for Learners (Dizi Gui 弟子規)
(Trans. Henry Rosemont, Jr. & Roger T. Ames)

(2) The Functions of Li:

“In the practice of ritual propriety, harmony is the most valuable.”
禮之用，和為貴。

Analects 1.12
(Trans. Legge)

(2) The Functions of Li:

During the Qing Dynasty (1644–1912), Zhang Ying 張英 (1637–1708) served as the Minister of Rites in the imperial court. His family back home had a dispute with a neighbor over a piece of vacant land. In response, he wrote a poem:

“Writing a letter from home, miles away, just for a wall.
All that fuss over one meter or two. Looking at the ten
thousand mile-long Great Wall. Long gone is its builder
Emperor Qinshihuang.”

After reading the poem, Zhang Ying's family stepped back three feet. The neighbor, moved by this gesture, also stepped back three feet, creating a lane six feet wide, which became known as ‘Six-foot Lane.’



Random Notes on Old Anecdotes
(Jiuwen Suibi 舊聞隨筆)

(2) Learning Li:

“**L**earning begins with clothing and footwear, then progresses to speech and walking, then to sweeping and cleaning, and then to reading and writing.”

始於衣服冠履，次及言語步趨，次及灑掃涓潔，
次及讀書寫文字。

Annotated Translation of the Five Norms
(Wuzhong yigui yizhu 五種遺規譯注)

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“After they pass, wait till they are out of sight”
過猶待，百步餘。

Guidelines for Learners (Dizi Gui 弟子規)

(Trans. Henry Rosemont, Jr. & Roger T. Ames)

How can we learn and practice Li in our daily lives



·Start with small things:
Begin with the people
around us.
- a caring word
- a small act of help
→ these little things
can settle our minds

·Observe and follow the
example of our parents
and teachers:
How they interact and
learn from others



·Practice first, then
understand: It's okay if
we don't fully
understand at first. Just
start doing it, and
gradually we will feel its
meaning through the
process

·Be consistent: Bad
habits are formed day by
day, and good habits
will also become natural
through persistent effort.



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Three Character Classic (Sanzi Jing 三字經)

(Trans. Katherine Ngo and Kelly Ngo)

we have seen: the importance of education in one's youth, the essence and functions of Li, and the methods of learning Li.

Li is not just about knowing; it is more about doing. That sense of respect and emotional warmth can only be better experienced through practice.

Thank you for listening! 

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