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Student Name: SIYUN HE (賀思芸)		
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Module tutor: PROFESSOR CLAYTON CHOU Assignment due date: 25 TH March		
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口頭報告

Oral Presentation

尊敬的周院長、寶英老師及諸位老師：

阿彌陀佛。十分感恩院長及諸位老師給予我們如此寶貴的學習機會。

Dear professor Chou and Ms Chen:

Ametofo. Firstly, I would like to express my sincere gratitude to you and all of the teachers in the Academy of Sinology. Thank you very much to give us the most precious learning opportunity.

學生此次口頭報告的內容分為兩部分。第一部分，是《孝經》選段的英文翻譯；第二部分，是個人學習《孝經》的心得感悟。

My oral presentation will be separated into two sections. The first section is the English translation of the selections from *The Classic of Filial Piety*, and the second section is my personal understanding of the text.

首先，是《孝經》節選的英文翻譯。

Now, please permit me to read my translation.

紀孝行章第十：子曰：「孝子之事親也，居則致其敬，養則致其樂，病則致其憂，喪則致其哀，祭則致其嚴。五者備矣，然後能事親。事親者，居上不驕，為下不亂，在醜不爭。居上而驕則亡，為下而亂則刑，在醜而爭則兵。三者不除，雖日用三牲之養，猶為不孝也。」

白話譯文：孔子說：「作為孝子，在奉事雙親的時候，應將以下事項謹記於心：起居照料時，應當心存敬意；日常供養時，應當滿心歡喜；照顧疾病時，應當心懷憂慮；辦理喪事時，應當倍感傷心；祭祀父母時，應當莊重肅穆。這五個方面都做到了，才能算是能夠侍奉雙親的孝子。作為侍奉雙親的孝子，居上位不驕傲，在下位不作亂，處眾時不憤爭。居上位而驕傲會遭致滅亡，在下位而作亂會遭受刑罰，處眾時憤爭會遭遇殺戮。这三件事不能戒除，就算每天用豬、牛、羊等美味供養父母，也不能算是孝子。」

Chapter 10: Confucius said, 'When taking care of parents, A dutiful son should keep the following things in mind. He should respect them from his deep heart in daily life and

support them with the most pleasant attitude. When parents get ill, he looks after them with the utmost sorrow. When parents passed away, he arranges the funeral with great sadness. And, he offers the sacrifice to his deceased parents with sincerity and solemnity. Only doing well in that five aspects can a man be called a dutiful son who is capable to serve his parents.

As a dutiful son who devotes himself to his parents, one should also keep away from pride when in a high position and be free from disobedience when in a low position. While getting along with ordinary people, should avoid conflicts. Being prideful in a high position will lead to failure. Being disobedient and launching rebellions in a low position will offend against the law. Creating conflicts among ordinary people will cause disasters. If one cannot avoid these three situations, he will not be a dutiful son even if he supports his parents with delicious food like pork, beef and mutton every day.’

廣要道章第十二：子曰：「教民親愛，莫善於孝。教民禮順，莫善於悌。移風易俗，莫善於樂。安上治民，莫善於禮。禮者，敬而已矣。故敬其父，則子悅；敬其兄，則弟悅；敬其君，則臣悅；敬一人，而千萬人悅。所敬者寡，而悅者眾，此之謂要道也。」

白話譯文：孔子說：「引導人們相親相愛，沒有比國君率先行孝更好的辦法了。引導人們禮讓恭順，沒有比國君自己率先行悌更好的辦法了。欲要轉變風氣改善民俗，沒有比音樂更好的了。欲要國君安心百姓康樂，沒有比禮教更好的了。禮教的核心，只在‘恭敬’。因此，當國君禮敬他人的父親時，作為其子的人一定會高興。禮敬他人的兄長時，作為其弟的人一定會高興。禮敬他國的君主時，作為其臣的人一定會高興。僅僅禮敬了一個人，卻得到了千千萬萬人的歡心。所禮敬的人是少數，所愉悅的人卻很多，這便是所謂的至妙之道。」

Chapter 12: Confucius said, ‘To lead people to love each other, nothing could be better than the monarch showing filial obedience himself. To teach people to be polite and well mannered, nothing could be better than the monarch being friendly to his siblings. To change the general mood of society and promote social harmony, there is nothing better than music. To stabilize state power and make people live in prosperity, there is nothing better than propriety. The core spirit of propriety is to sincerely respect others. Therefore, if the monarch respects a father, all of his sons will be pleased. If he respects an elder brother, all of his younger brothers will be pleased. Likewise, if he respects a sovereign, all of his ministers will be pleased. There is only a single person being respected but there are tens and thousands of people being pleased. In this case, those who are respected are less and those who are pleased are more, which is called the “magical principle”. ’

諫諍章第十五：曾子曰：「若夫慈愛、恭敬、安親、揚名，則聞命矣。敢問子從父之令，可謂孝乎？」子曰：「是何言與，是何言與！昔者天子有爭臣七人，雖無道，不失其天下；諸侯有爭臣五人，雖無道，不失其國；大夫有爭臣三人，雖無道，不失其家。士有爭友，則身不離於令名；父有爭子，則身不陷於不義。故當不義，則子不可以不爭於父，臣不可以不爭於君。故當不義，則爭之。從父之令，又焉得為孝乎！」

白話譯文：曾子說：「關於關愛父母、恭敬父母、安父母心、揚名後世等方面，我已經聽到了您的教誨。請問兒子絕對聽從父親的命令，可以說是孝順嗎？」孔子說：“這是什麼話呢！這是什麼話呢！從前天子有七位負責進諫的大臣，即使昏庸無道，由於大臣們盡忠輔佐，也不至失去天下。諸侯有五位負責進諫的大臣，即使昏庸無道，由於大臣們盡忠輔佐，也不至失去封國。大夫有三位負責進諫的大臣，即使昏庸無道，由於大臣們盡忠輔佐，也不至失去家族。士人有直言相諫的朋友，就不會因過錯而丟失美好的名聲。父親有婉言規勸的兒子，就不會因過失而陷入不義的境地。因此，面對不合道義的行為，做兒子的不可以不規勸父親，做臣子的不可以不諫諍君主。簡而言之，凡是不合道義的行為都要勸諫。絕對聽從父親的命令，又怎麼能說是孝順呢？」

Chapter 15: Zeng Zi, a disciple of Confucius asked, 'I have heard the teachings about loving parents, respecting parents, how to become a dutiful son to gratify them and how to become a famous person to make them happy. Now, I venture to ask whether it could be called filial piety that a son absolutely obeys his father without any questions?' Confucius said, 'What did you say! What did you say! In ancient times, emperors had seven ministers who were responsible for criticizing their faults. Although some emperors might be immoral, with sincere assistance of the ministers, they would not lose their empires. Dukes had five ministers who were responsible for criticizing their faults. Although some dukes might be immoral, with sincere assistance of the ministers, they would not lose their states. Ministers had three officials who were responsible for criticizing their faults. Although some ministers might be immoral, with sincere assistance of the officials, they would not lose their position. Likewise, if a scholar has upright friends criticizing his faults, he will avoid mistakes and not lose his reputation. If a father has dutiful sons giving him advice, he will avoid mistakes and not indulge in misconducts. Therefore, when facing something not conforming to moral principles, a dutiful son cannot keep silence without any advice and a loyal minister also cannot keep silence without any advice. In short, everything not conforming to moral principles should be dissuaded. How a man can be called a dutiful son who absolutely obeys his father without any advice?'

接下來，學生將匯報學習心得。

Next, I will report my personal understanding of the text.

院長和寶英老師都提到，當把學問轉化成生命的力量。這句話給予學生很大啟示。

Professor Chou and Ms Chen have both mentioned that we should transform knowledge into the power of life, which inspires me a lot.

一個人要去旅行，沒有地圖會不知方向、無所適從；但光有地圖、兩腿不動，也無法到達目的地。聖賢經典好比地圖，它指明了人生的方向；但要真正獲得幸福美滿的人生，并推而廣之，使更多人獲得幸福美滿的人生，則必須一步一個腳印，扎扎實實將聖賢教誨落實於生活，內化為生命。

As we know, if a man go to travel without map, he will get lost. However, if he has the map but stay where he is, he cannot reach his destination as well. The classics of the sages are just like the map which illuminates the correct way of our life. If we expect to have a successful life with happiness and help more people get real joy, we should really put the teachings of the sages into practice and transform the words into the power of life.

因此，在得知此次口頭報告的內容是《孝經》時，學生除了搜集參考書、準備翻譯外，更在思考：此時此地，自己該如何落實孝道？

Therefore, when having known the content of the oral presentation is the personal understanding of *The Classic of Filial Piety*, I not only started to collect reference books to prepare my translation, but also started to consider: how to implement the spirit of the filial piety at this moment?

接著，思芸撥通了母親的電話，問候了母親的身體狀況，分享了自己的學習心得。母親是那麼開心。聽到母親愉悅的聲音，思芸也是那麼開心。

And then, I called my mother. I asked after her and shared what I have learned with her. Mum was so happy. Hearing mum's joyful voice, I was also very happy.

母親常對思芸說，她最大的快樂，是聆聽思芸分享學習的喜悅。然而，思芸總以學習忙、沒時間為由，很少主動打電話給母親。甚至認為，行孝不必拘泥於形式，只要心裡有父母就夠了。

My mother always tells me that she really enjoys listening to my learning experience. However, I often excuse myself that I am so busy with study and rarely call my mother from my own initiative. In my opinion, the way of putting the spirit of filial piety into practice should not be restricted in forms. The only important thing is that we have kept our parents in mind.

然而此次學習《論語》，院長反覆強調，「禮」是外在的，「仁」是內在的，孔子的精神，就是通過外在「禮」的實踐，來啟發內在的變化，最終回歸「仁」的本性。學習《孝經》的過程中，思芸也發現，孔子談論孝道是非常具體的，例如「孝子之事親也，居則致其敬，養則致其樂，病則致其憂，喪則致其哀，祭則致其嚴。」

But during the period of learning *The Analects*, professor Chou has emphasized repeatedly that 'propriety' is external while 'jen', scholars always translate the word as benevolence, is internal. The core spirit of Confucianism is to purify people's inner world by the outer forms of propriety and to shape them into consummate men ultimately. When studying *The Classic of Filial Piety*, I have also discovered Confucius always teaches us how to be a dutiful son in a very specific way: A dutiful son should respect his parents from his deep heart in daily life and support them with the most pleasant attitude. When parents get ill, he looks after them with the utmost sorrow. When parents passed away, he arranges the funeral with great sadness. And, he offers the sacrifice to his deceased parents with sincerity and solemnity.

關於「居則致其敬」，《十三經註疏》進一步闡明到：「子事父母，雞初鳴，咸盥漱，至於父母之所，敬進甘脆而後退。」這是多麼具體的行為準則！

Exegesis of the Thirteen Canons explains that to cultivate respect for parents, a son should ask after his parents and provide his parents with delicious food reverently in the early morning. Obviously, it is really a specific code of conduct.

過去思芸總會不自覺地忽略這些所謂的形式，但通過學習，思芸發現，這正是孔子學說的偉大之處。行孝是抽象的，但通過具體的行為，例如一次又一次向父母問安、給父母奉上飲食，我們的心會自然而然貼近父母的心，與父母融為一體，從而一步步開啟「通於神明，光於四海，無所不通」的孝悌之道。

In the past, I have never paid any attention to this kind of external forms. However, now I have gradually realized it is these forms that reveals the great of Confucianism. 'Filial Piety' are abstract words indeed, but through specific conducts including asking after parents and providing them with delicious food reverently time after time, our heart will be linked with parents heart naturally, and we will also gain the sacred power of filial piety finally.

表面上看給父母打電話只是一種形式，但深入其中我們會發現，如果脫離了這些具體的行為與關懷，「行孝」就會變成空洞的口號。

Although to call our parents is a simple conduct, when viewing from another perspective, we will find filial piety will be merely an empty slogan if we ignore specific conducts or consideration.

從那以後，思芸時常提醒自己給母親打電話、發信息。在此過程中，思芸的心與母親更

貼近了；并驚訝地發現，行孝并不是痛苦的自我犧牲，而是讓自己的心與父母的心緊緊相連，享受父女連心、母女連心的一體與喜悅。

From then on, I always remind myself to call my mum or send messages to her. During this process, I find my heart has been gradually linked with my mother's heart, and surprisingly realize that to implement the spirit of filial piety does not mean the painful self-sacrifice. On the contrary, it can help us to connect with our parents and enjoy the real happiness from it.

關於行孝，中國歷來有「小孝孝身，中孝孝心，大孝孝志」的說法。這些天，思芸也回顧了從小到大的學習經歷，并思考如何孝父母之「志」。

On filial piety, Chinese ancestors said that the primary level is to take care of parents' body, the middle is to make them happy and the highest is to inherit their ambitions. Because of this, I have recently reviewed my learning experience and started to consider what is my parents' ambition.

十歲時，為了讓思芸更好地學習傳統文化，父母開始創辦家塾。

When I was ten years old, my parents have been establishing the home school since they hope I can focus on studying Chinese traditional culture.

母親說，那時家裡一共六個女孩，一天早上醒來，父親對她說：「以後我們起床之前，都念一個咒吧。」母親正在想到底是什麼神奇的咒語，父親告訴她：我們念：「我們有六個女兒。」

My mother told me, at that time there were six little girls studying at my home. One day morning, father whispered to her that he would teach her a sacred incantation. When mother was supposing what the sacred incantation was, father said: we should chant 'We have six daughters.'

事實上，這些年來父母不僅用心照顧著每位同學的身體，更用心照顧著每位同學的心靈。他們帶領我們背誦經典、學習歷史、分析時事，並說，即便身為女子，也要有大丈夫氣魄。

Actually, over the years my parents not only take care of our health carefully, but also guide us how to perfect humanity. They lead us to memorize the classics of the sages, study histories and analyze current affairs. They always tell us, although we are girls, we can also become real heroes possessing broad horizons and great courage .

父親說，一個人觀照自己時，不應當僅僅觀照六尺之軀的對錯得失，因為真正的「我」，不是六尺之軀的小我，而是萬物一體的大我。因此，一個人應當熟悉歷史、放眼世界，

思考整個人類的命運，並為文化復興、人類和諧付出全部努力。唯有具備這樣的心胸，才能信心百倍、排除萬難地完善自我；唯有這樣，「觀照」才是全面的。倘若天天為自己的過失而煩惱糾結、止步不前，那只是自私自利的另一展現罷了。

My father said, when reflecting on ourselves, we should not merely focus on our own faults, since the real 'self' is not be restricted in this small body. Actually, everybody and even everything are one entity. Therefore, we should learn lessons from histories, consider the shared future of human beings and spare no efforts to revive the great culture and promote global harmony. Only in this way can we perfect ourselves constantly and confidently. This kind of reflection will be comprehensive. If we always are upset by our faults and even lose the ability to march forward, we should warn ourselves that that is the another appearance of selfishness.

「高高山頂立，深深海底行」是父母常常提醒我們的話語。他們期望我們胸懷天下，也極其注重生活細節的修養，如何掃地、如何抹桌、如何擺放餐桌上的菜餚，無不一一指點。他們說，「掃地掃地掃心地，心地不掃空掃地」，事情有大小，心性無大小，做任何事，都是在修煉內心；唯有練就一顆細緻、靈敏、無私、無我的心，才能處變不驚、游刃有餘。

My parents always remind us that one's view should be wide just like to stand on the top of the mountain whereas one's action should be humble just like to walk on the bottom of the sea. They expect us to embrace the world and also put a great emphasis on cultivating good manners even the details of life. They patiently teach us how to sweep the floor, how to wipe tables and even how to put dishes in a proper way to gratify guests. We always are taught that 'To sweep the floor is to purify the heart and, if one cannot purify his heart by sweeping, the action will be in vain.' Undoubtedly, in our daily life, something is serious whereas something is slight. But if we really devote ourselves to self-improvement, we should take everything even the slightest one as opportunities to refine ourselves. The more careful, patient and selfless we are, the more calm and resourceful we will be.

少年時的思芸十分愛看新聞，尤其愛看每年「兩會」期間國務院總理的政府工作報告。那時思芸的夢想，是成為中國第一位女總理。

When I was a little girl, I liked to watch CCTV news, especially the report on the work of the government made by Chinese premier during the period of the 'Two Sessions'. At that time, my ambition was to be the first female premier in China.

父親說，富貴在天，我們不一定會成為國家總理，但我們可以在自己的本位上替總理分憂。中國太大，很多事情不能，也不可能都靠國家來解決。我們通過家塾教育喚醒天下

父母承擔起教育責任，通過踐行聖賢教誨感化更多人回歸人類至善的本性，不正是為總理分憂嗎？

However, my father told me wealth and position depend on Heaven. We cannot assure ourselves will be a premier in the future, but we can do our best in our present position to share premier's cares and burdens. China is so big and we cannot rely on our country to solve all of the problems. Is not it to share our premier's burdens that we promote home schooling to appeal all parents to shoulder the responsibility for education and implement the teachings of the sages to influence more people to return their kind nature?

這席話思芸永遠無法忘記。當讀到《孝經》的《諫諍章》時，驀地發現，父母十九年來，不正是用生命、用行動，在對中國教育進行「諫諍」嗎？「天子有諍臣七人」，所謂諍臣，不一定在朝廷，可以是民間高瞻遠矚而身體力行的有識之士；所謂諫言，也不一定是語言，可以是行為的示範、事實的展現。

I will never forget this teaching. When reading the chapter on the importance of offering advice in *The Classic of Filial Piety*, I suddenly find over nineteen years my parents have been offering a piece of profound advice to Chinese education with their life and action. *The Classic of Filial Piety* says 'In ancient times, emperors had seven ministers who were responsible for criticizing their faults.' In my understanding those ministers not necessarily work at court. They can also be those ordinary people who have profound insight and real action. Moreover, advice cannot be defined as some meaningful words only. It can also be action and fact.

想到這裏，思芸更加明白了父母的志向、人生的方向，也更感動於司馬遷聆聽完父親臨終時的殷殷囑託後，飽含淚水說的那句話：「小子不敏，請悉論先人所次舊聞，弗敢闕。」Thinking about this, the ambition of my parents and the direction of my life become more clarity. I am so moved by Sima Qian's words which he said with tears when he heard his father's last words. He said 'Although I am not intelligent, please permit me to edit all of your collected materials with utmost sincerity and carefulness.'

是那片純誠的孝心，使太史公在經歷政治打擊乃至人身侮辱後，依舊排除萬難，留下了千古絕唱——《史記》。這部史學巨著之所以感人至深，不僅因為妙筆恆生的文彩，更因為，那是一位孝子用生命在履行對父親的最後承諾。它不允許一絲一毫的苟且。

It is the filial piety which inspired Sima Qian to overcome the huge distress from political blow and personal affront and finish the greatest historical masterpiece, *The Historical Records*, finally. The reason why this work moves people's heart deeply is not only because of its literary attainments, but also because of its sincere spirit which derives from a dutiful son who used his whole life to fulfill the promise which he made before his father's death. In

this case, it is absolutely impossible to allow any kind of carelessness.

太史公可謂「孝志」的典範，他的故事給予了思芸無窮的力量。願思芸能夠繼承父母的志願，完善人格、提高學問，不畏艱險、勇往直前，成為一名有愛心、有智慧、潤物無聲、胸懷天下的好老師。

Sima Qian's story is the excellent example of inheriting parents' ambition, which encourages me a lot. I wish I can also inherit my parents' ambition and consummate my personality and academic ability with great courage and perseverance. I hope I will be competent to be a good teacher who has genuine love, real wisdom and breadth mind.

顏光衷先生說：「不患不能為君父師，而患不能為佳子弟。」一個人倘若以對待父母的恭敬之心、對待兄長的禮讓之心對待天下人，一切紛爭與戰亂必然消于無形。

Mr Yan Guangzhong said 'Don't worry that you cannot be a good monarch, good father or good teacher, but worry that you cannot be a good son or good younger bother.' If one treat others with sincere reverence as he respects his parents and bothers, all of the conflicts will be resolved and even all of the wars will vanish invisibly.

因此，孝道是人生的根基，也是社會和諧的秘鑰。落實孝道，當從生活點滴體察父母的需要，更當繼承父母的志願，完成他們沒有完成的使命。

Therefore, filial piety is not only the foundation of our life, but also the key point of social harmony. To implement the spirit of filial piety, we should be considerate of our parents. Moreover, we should inherit their ambition and continue their unfinished mission.

這次考核開啟了思芸對於孝道的反思。然而，《孝經》的學習與實踐是一輩子的功課。思芸會戰戰兢兢，勉力前行。

Because of this test I have started to reflect on the real meaning of filial piety. But I know I should take a lifetime to further study *The Classic of Filial Piety* and put the spirit of the text into practice.

最後，再次感恩師父上人、院長、成德法師、漢學院諸位領導及老師提供我們如此寶貴的學習機會。您們的智慧與大愛滋養了思芸的慧命，您們是思芸的法身父母。思芸會牢記這份恩情，並將這份慈悲與智慧傳遞給更多人。謝謝。阿彌陀佛。

Finally, I want to express my gratitude again to Venerable Master, professor Chou, Master Chengde and all of the leaders and teachers in the Academy of Sinology. Your great love and wisdom have given me a rebirth in the life of wisdom. You are my parents as well. I will keep in mind what you have given to me forever and share the great love and wisdom with more people. Thank you very much. Ametofo.

學生 賀思芸頂禮敬呈

Respectfully yours

Siyun He

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