

A Translation of an Excerpt from *Liji Xueji* 禮記學記 Into Vernacular Chinese and English

Vernacular Chinese word count:2250

English translation word count:1794

1.0 Original Text - Part A

大學之教也，時教必有正業，退息必有居學。不學操縵，不能安弦；不學博依，不能安詩；不學雜服，不能安禮；不興其藝，不能樂學。故君子之於學也，藏焉，修焉，息焉，遊焉。夫然，故安其學而親其師，樂其友而信其道，是以雖離師輔而不反也。《兌命》曰：「敬孫務時敏，厥修乃來。」其此之謂乎？

1.1 Vernacular Chinese Translation of Part A

大學的教學，必須按照季節來安排教學的內容，所教的內容必須是先王聖賢的典籍（正課），課後飲食起居一切時處都要自我修學。如果不練習指法，就不能彈奏出樂曲；如果沒有廣博的見識，通曉譬喻，就不能作詩；不學習像灑掃應對這樣的雜事，就不能將禮儀的內容學好；不喜歡所學的技藝，就沒有辦法快樂地投入學習。

因此君子對於學習，將志向懷藏在心中，不斷地熏習，無論是在休息時還是遊玩時都能時刻提起學習的正念。能夠做到這樣，那麼就能夠安住於當下學習的內容並親敬老師，能夠和同學們融洽相處，也非常相信所學的道理，因此即使自己的老師、同學不在身邊，自己也不會違背道義。《兌命》中提到：「恭敬謙遜地對待自己的學業，時刻不忘記學習，學過就立刻去實行，那麼進修的益處將會源源不斷而來。」大概說的就是這樣的含義吧。

1.2 English Translation of Part A

The educational method of college is that courses should be arranged according to four seasons, and the content of the courses must be classical books of ancestors and sages, rather than any other meaningless books. Students should keep self-cultivation all time after class even when they are eating or sleeping. For example, if students neglect the importance of practising fingering, they would not be able to play a piece of good music; if students do not broaden their horizons and thoroughly understand the metaphor, they would not be able to write a good poem; if students do not learn how to do household duties and deal with others, they would not be able to learn propriety and rituals well; if students do not love the arts or technique they have learned, they would not be able to be interested in learning.

As for learning, exemplary persons will set the aims and ambitions in their minds. Whether during the break or entertainment, they could remind themselves of learning and continuously practice. As a result, they could concentrate on their studies and pay respect to teachers, at the same time, be delightful to get along well with classmates and deeply believe in principles they have learned. In this way, even if teachers and classmates are not staying with them, they will follow the truth and teachings all the way. There is a relevant sentence in book *Yueming* 兌命, which says, 'If you can treat your studies respectfully and modestly, remind yourself of learning all the time and put into practice after learning, you would reap continuous benefits from cultivation.' This is probably what the passage means.

2.0 Original Text - Part B

今之教者，呻其佔畢，多其訊，言及于數，進而不顧其安。使人不由其誠，教人不盡其材。其施之也悖，其求之也佛。夫然，故隱其學而疾其師，苦其難而不知其益也。雖終其業，其去之必速。教之不刑，其此之由乎？

2.1 Vernacular Chinese Translation of Part B

現在的老師，只會按照課本讀誦知識點，多向學生詢問疑難問題，詢問很多次，也不顧學生們的內心是否能夠接納、安定。引導學生的時候，沒有真誠心，教學時，也沒有根據學生的資質或能力。這種教學違背了正道，也違背了學子的求學之志。就是因為

這樣，所以學生們不明白所學的內容並且憎惡自己的老師，深陷艱難的學習之中卻不知道它的真實用處。即使最終能夠畢業，但是忘記的速度也一定很快。教育難以獲得成功，大概就是這個原因吧。

2.2 English Translation of Part B

At present, teachers only teach the knowledge on the books without combining with personal experience or examples. They ask students about complicated questions and even for many times without concerning students' feelings that whether they can take in or not. This group of teachers have no sincerity in giving correct guidance and do not according to students' qualifications and capabilities when teaching. This kind of education deviates from the correct way and also goes against the students' aspiration to learn. Because of this, students do not understand what they are learning and hate their teachers. They are stuck in difficult learning but do not know its real usefulness. Even if they can graduate eventually, they would forget quickly. Education is difficult to succeed, which is probably the reason.

3.0 Original Text - Part C

大學之法，禁於未發之謂豫，當其可之謂時，不陵節而施之謂孫，相觀而善之謂摩。此四者，教之所由興也。發然後禁，則扞格而不勝；時過然後學，則勤苦而難成；雜施而不孫，則壞亂而不修；獨學而無友，則孤陋而寡聞。燕朋逆其師，燕辟廢其學。此六者，教之所由廢也。君子既知教之所由興，又知教之所由廢，然後可以為人師也。故君子之教喻也。道而弗牽，強而弗抑，開而弗達。道而弗牽則和，強而弗抑則易，開而弗達則思。和易以思，可謂善喻矣。

3.1 Vernacular Chinese Translation of Part C

大學的教育方法是這樣的，在學生尚未萌生邪念之前就加以禁止，叫做預防。當學生能夠理解接受的時候再進行教育，這叫做適時；不超越受教育的階段而逐步教授，叫做順應時機；讓學生在互相學習借鑒中受益，這叫做觀摩。這四點，都是教育能夠興盛

的原因。在錯誤的行為發生之後，才想到來禁止的話，那麼就會因為抗拒而導致教育難以勝任；如果錯過了學習的最佳時機，即使勤奮刻苦地學習也很難獲得一定的成績。如果教學不能夠循序漸進而是非常混亂的狀態，那麼學生的心志也會混亂而難以修復；如果僅僅是自己一個人學習，沒有朋友之間的交流與切磋，就會見識短淺。輕慢朋友就會違背老師的教導，輕慢老師的譬喻（授課內容），就會荒廢學業。這六點，就是導致教育失敗的原因。

君子知道了教育興盛的原因，又知道了教育失敗的原因，那麼就可以成為他人的老師。所以君子的教學方法是：引導學生但不強制他們跟著自己走，鼓勵學生進取但不壓制他們，開導學生但不立刻全盤托出。引導而不強制，師生關係就會和睦；鼓勵但不壓制，學生會覺得非常輕鬆；開導但不全盤托出，就有助於學生自主思考。能夠使師生關係和睦融洽、學生能輕鬆地學習思考，可以說是善於教育了。

3.2 English Translation of Part C

The educational methods of college are as follows: students' incorrect thoughts are forbidden before they are coming into being, which is called 'Prevent'. Teachers start to teach when students are able to understand and take in, which calls 'Opportune'. Teaching gradually without going beyond the stage of education, which is called follow the stage. Students could gain the benefit of learning from each other, which is called 'Guanmo 觀摩'¹. These four points are the reasons why education can flourish. On the contrary, if students already made mistakes, it would be difficult to prohibit due to their resistance. If students miss the suitable time to study, it would be hard for them to have achievements even being diligent. If the teaching is not able to progress gradually and is in a very chaotic state, the mind of the students will also be chaotic and challenging to recover. If students learn alone without communicating with other classmates, they would be short-sighted and lacking experiences. Treat friends without proper respect will be unwilling to follow teachers' instructions. If students disdain the teachings (e.g. teachers' metaphors), they will neglect their studies. These six points are the reasons for the

¹ Learn from each other's work and take others' methods as learning examples.

failure of education.

The exemplary persons have known both the reasons why education be prospering and be in failure and then they could become teachers of others. Thus, the teaching method of exemplary persons is that guiding students without forcing, encouraging students without restraining, enlightening students without explaining thoroughly. Guiding students without forcing, the relationship between teachers and students would be harmonious; encouraging students without restraining, they would feel relaxed to learn; enlightening students without explaining thoroughly, which could guide them to think independently. If teachers can develop a harmonious relationship between teachers and students, let students learn and think without anxiety, it can be said that they are good at educating.

4.0 Original Text - Part D

學者有四失，教者必知之。人之學也，或失則多，或失則寡，或失則易，或失則止。此四者，心之莫同也。知其心，然後能救其失也。教也者，長善而救其失者也。善歌者使人繼其聲，善教者使人繼其志。其言也約而達，微而臧，罕譬而喻，可謂繼志矣。

4.1 Vernacular Chinese Translation of Part D

學生對於學業有四種認識上的偏失，是老師必須要明白的。於自己的學業，有的因為貪多，有的因為見識不廣，有的因為輕視學業，有的因為半途而廢。有這四種偏失的學生，他們內心的想法各不相同。只有知道了他們所想，才能夠幫他們導正認知偏失。作為老師，就是要能夠發揚學生的長處，並補足他們的短處、糾正過失。善於歌唱的人，別人因為聽到他的歌聲而感動，也會同他一起唱；善於教學的人，能夠使人繼承他的治學志向。老師的言語簡約而通達，含蓄而精妙，舉用很少的例子就能使人明白，這樣的教學能力和風範，就足以讓學生繼承老師的志向了。

4.2 English Translation of Part D

Students have four kinds of cognitive biases in their studies that teachers must understand.

In terms of studies, someone may be greedy to achieve more; someone may only have limited horizons; someone may not attach importance to studies; someone may give up their studies halfway. Students with these four biases have different inner thoughts. Only when knowing the thoughts can help them correct cognitive biases. As teachers, they ought to develop students' strengths, make up for their weaknesses and correct mistakes. People who excelled at singing would touch others and inspire others to sing with them together. People who excelled at educating would encourage others to fulfil their educational aspirations. The words of teachers are succinct and understandable, implicit and profound, and students can understand the teachings with few metaphors and examples. If teachers can achieve such teaching abilities and style, it will be enough for the students to inherit the teacher's aspirations.

5.0 Original Text - Part E

君子知至學之難易，而知其美惡，然後能博喻；能博喻，然後能為師；能為師，然後能為長；能為長，然後能為君。故師也者，所以學為君也，是故擇師不可不慎也。《記》曰：「三王、四代唯其師。」此之謂乎？

5.1 Vernacular Chinese Translation of Part E

君子知道求學的次第，又了解學生各自的優點和缺點，才能懂得根據學生的資質來施行不同的教學方法。能夠因材施教就能夠成為老師，能成為老師就能擔任地方長官，能擔任地方長官就能成為一國的君主。所以跟著老師學習，也就是在學習為君之道。因此，選擇老師不可以不慎重啊。《記》中說，「三王四代之所以善治，是因為君主都能夠尊敬老師，確立師道。」說的就是這個意思吧。

5.2 English Translation of Part E

If exemplary persons have known the order of learning, students' strengths and weaknesses, then they could teach students according to their aptitude. If they can teach students according to their aptitude, then they are able to be a teacher; if they can be a teacher, then they are able to take charge of a magistrate; if they can take charge of magistrate, then

they are able to be a sovereign of a country. Therefore, learning with the teacher is learning to be a good sovereign. As a result, it should be cautious for students to select their teachers. There is a relevant sentence in book *Ji* 記, which says, ‘Three kings of Ancient China (Emperor Yu 禹 of state Xia, emperor Tang 湯 of state Shang and Emperor Wu 武 of state Zhou) were well-governed, and four dynasties (the dynasty of Yao and Shun, Xia, Yin, Zhou) could be prosperous, this is because those sovereigns showed respect to their teachers, which also brought harmony to their countries.’ This sentence is probably what the passage means.

6.0 Original Text - Part F

凡學之道，嚴師為難。師嚴，然後道尊。道尊，然後民知敬學。是故君之所不臣於其臣者二；當其為尸，則弗臣也；當其為師，則弗臣也。大學之禮，雖詔於天子，無北面，所以尊師也。

6.1 Vernacular Chinese Translation of Part F

在所有求學的原則當中，尊敬老師這一條被認為是最難做到的。老師被尊敬，道才能被尊敬，道被人尊敬，然後民眾才知道要恭敬地對待學習。因此，君主不以待臣之禮對待臣子的情況有以下兩種：一是當臣子在祭祀時扮演自己祖先或神祇的時候，因為要表示對祖先與神明的恭敬；二是當臣子做君主老師的時候，因為尊師即重道。按照大學的禮制，即使是向天子授課，老師也不必向北禮拜，行君臣之禮，這是因為要禮敬老師。

6.2 English Translation of Part F

Among all the principles of learning, respecting teachers is considered as the most difficult one. The Dao can be respected only when the teacher is respected, and then ordinary people could start to respect studies. Therefore, there are two cases that sovereigns do not treat ministers with ministers’ etiquette. One is when the minister plays the part of the sovereign’s ancestor or deity, and the other is when the minister is the teacher of the sovereign. The former one is to show respect to ancestors and deities, and the latter one indicates that honouring teachers is to respect teachings. According to the etiquette of college, even if the sovereign is

to be the student, the teacher does not have to bow to the north (the etiquette of minister). This is because everyone ought to show respect to teachers.

7.0 Original Text - Part G

善學者，師逸而功倍，又從而庸之。不善學者，師勤而功半，又從而怨之。善問者如攻堅木，先其易者，後其節目，及其久也，相說以解。不善問者反此。善待問者，如撞鐘，叩之以小者則小鳴，叩之以大者則大鳴；待其從容，然後盡其聲。不善答問者反此。此皆進學之道也。

7.1 Vernacular Chinese Translation of Part G

對於善於學習的學生，老師會教得比較輕鬆，並且很有成效，學生還把這歸功於自己的老師；不善於學習的學生，他的老師不僅教得辛苦，而且成效還不好，學生甚至怨恨老師。善於提問的人，如同劈砍堅硬的木材一樣，先從比較容易的部位開始，然後再到樹節那些堅硬的地方，久而久之，各部分自然相互分離並脫解而開，正如問題迎刃而解一樣。不善於提問的人正好與此相反，（他們先從難處下手）。

善於回答問題的人，就如同撞鐘後的回聲一般，輕輕撞擊就發出小的聲音，重重地撞擊就發出大的聲響，等到提問者表情舒展、豁然開朗時，盡其解說讓他更加明白。不善於回答問題的人正好與此相反。這些都是有助於學習的道理。

7.2 English Translation of Part G

In terms of well-learned students, teaching could be easily and effectively, and students owe it all to their teachers. In terms of students who are not good at learning, teaching not only would be hard, but also has poor results, and students even resent their teachers. People who are good at asking questions, solve the problems just like chopping hardwood. They start from

the easy part, which is easy to chop comparatively and then move on to other difficult parts. When people make great efforts to those difficult parts, the wood split naturally as problems would be solved gradually. People who are not good at asking questions are the opposite, they start from the difficult part and cannot solve the problem smoothly.

People who are good at answering questions, they answer the questions just like echoes of striking a bell. It will make a small sound with lightly strike, and it will make a big sound with heavily striking. When the questioner's expression is relaxed and seems to understand the content, the person answering the question will try to explain it more clearly and thoroughly, just like the lingering sound has gone. People who are not good at answering questions are just the opposite. These are all principles which are helpful to learning.

8.0 Original Text - Part H

記問之學，不足以為人師。必也其聽語乎？力不能問，然後語之。語之而不知，雖舍之可也。

8.1 Vernacular Chinese Translation of Part H

只能依靠記誦古書來回答學生問題的人，不足夠真正成為別人的老師。要解答的話，也一定要在學生發問之後，或者等到學生心存疑惑又表達不出時加以解釋。解釋了仍然不明白，即使暫時捨棄，待後面有機緣時再講解也可以。

8.2 English Translation of Part H

People who only use the knowledge of books to answer the questions cannot truly be others' teachers. When students ask the questions or they could not express their doubts, it would be the most suitable time for teachers to explain the meaning. In terms of these situations, if students still could not get the idea of the explanations, it could be shelved temporarily and explained in proper time.

9.0 Original Text - Part I

良冶之子，必學為裘。良弓之子，必學為箕。始駕馬者反之，車在馬前。君子察於此三者，可以有志於學矣。

9.1 Vernacular Chinese Translation of Part I

優秀鐵匠的兒子，一定會在開始學習鑄造金屬之前，先去學習製作皮衣。優秀的弓匠的兒子，一定會在開始學習製作弓弩之前，學習編輯簸箕。初學駕車的幼馬，訓練它的方法恰好與它日後駕車的位置相反，把幼馬繫在車後，練習奔跑並熟悉馬車的速度。君子如果明白了這三個例子背後蘊含的學習方法，就可以專心投身於自己所學習的內容了。

9.2 English Translation of Part I

The son of a good blacksmith has to learn how to make leather clothing before learning how to cast iron; the son of a good bowyer has to learn how to make dustpan before learning the methods of making bows and arrows. In terms of a young colt, the trainer will not let them run in front of the carriage, but follow the carriage and practise running, which is helpful to be familiar with the speed. If the exemplary persons have known these methods behind the three examples, they can concentrate on what they have learned.

10.0 Original Text - Part J

古之學者，比物醜類。鼓無當於五聲，五聲弗得不和。水無當於五色，五色弗得不章。學無當於五官，五官弗得不治。師無當於五服，五服弗得不親。君子曰：「大德不官，大道不器，大信不約，大時不齊。察於此四者，可以有志於本矣。」三王之祭川也，皆先河而後海，或源也，或委也，此之謂務本。

10.1 Vernacular Chinese Translation of Part J

古代的學者，能夠比較事物的異同之處，鼓沒有在五聲的範圍之內，但是如果沒有了鼓的節奏，五聲也不能和諧地奏鳴。水沒有在五色的範圍之內，但是如果沒有了水的調和，就不能夠彰顯顏色的鮮明。學習與五種類型的官職並沒有直接關聯，但是如果通過學習，那麼五官就不可能處理好政務。老師沒有在五服的範圍之內，但是如果沒有老師的教導，五服的人倫關係就不可能親近和諧。君子說：「德行高的人，不會限制於承擔一種官職；明白至德要道的人，不會限制於一器之用；講求崇高信譽的人，不會局限在一張盟約上面；四時運行，萬物的生死興榮、循環往復，不可能都整齊劃一。如果明白了這四個方面的道理，便可以知道學習的根本了。」

夏商周三代君王，他們在祭祀時，先祭祀河川然後祭祀大海，因為河川是源泉，海是又河水匯聚而形成的，這就體現了凡事要注重根本。

10.2 English Translation of Part J

Scholar in ancient times can compare the similarities and differences between things. For example, the drum does not in the range of five notes of the pentatonic scale, but without the voice of the drum, five notes cannot play in harmony. Water does not in the range of five colours, but without blending with water, five colours cannot be bright. Learning is not related to five official positions directly, but without learning, officials cannot handle government affairs well. Teachers do not in the range of the five degrees of mourning, but without teachings, human relations could not be close and harmonious. Exemplary persons said, 'People who have good virtues will not take charge of only one particular kind of position; people who know the truth and principles would not be limited to do only one thing; people who are trustworthy would not be confined to a contract; as four seasons run, the growth and death of all beings move in cycles, they could not be the same in different period. If people truly understand these four points, they could know the root of learning.'

When holding a memorial ceremony for gods or ancestors, the emperors of Xia, Shang and Zhou would firstly offer sacrifices to the river and then to the sea, because rivers are the source and seas are formed by the confluence of the rivers. This shows that we should pay

attention to the essence of everything.

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