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Postgraduate/Distance Learning Assignment coversheet & feedback form

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For completion by the student:		
Student Name: KAIYUE ZHENG (鄭凱月)		
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Module tutor: PROFESSOR CLAYTON CHOU Assignment due date: 25 TH March		
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Assignment Mark

1 st Marker's Provisional mark	
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Agreed Internal Mark:	
External Examiner's mark (if relevant)	
Final Mark	

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External Examiner's comments (if relevant)

External Examiner's Signature:

Date:

《禮記·學記》選段翻譯

The Translation of the Selections from *Xue Ji*

原文：

發慮憲，求善良，足以諉聞，不足以動眾；就賢體遠，足以動眾，未足以化民。君子如欲化民成俗，其必由學乎！

白話：

考慮問題從道德的角度出發，招求善良之士。足以擁有小的聲譽，而不足以感動民眾；親近賢德之人，體恤疏遠的臣民，足以感動民眾，而不足以教化百姓。君子若想教化百姓，形成美好的風俗，一定要由教學入手啊！

英譯：

To consider (a matter) from the angle of morality and seek kind men with eagerness is enough to have a small reputation, but not to move the people; to be close to men of virtue and to be kind and considerate towards the subjects from a distance is enough to move the people, but not to civilize them. If a superior man wants to civilize the people and form the good customs, he must start with education.

原文：

玉不琢，不成器；人不學，不知道。是故古之王者建國君民，教學為先。《兌命》曰：「念終始典于學。」其此之謂乎！

白話：

玉不雕琢，則不能成為器物；人不學習，則不能明白道理。所以古代的君王建立國家，治理人民，是以教學為首要任務。《尚書·兌命》中說：「要至始至終念念不忘學習。」說的就是這個道理吧！

英譯：

Without carving, a piece of jade cannot become a useful item; without learning, a man cannot understand the truth. Therefore, when ancient kings established his state and governed the people, they took education as the first task. It is just as what is said in 'Yue Ming' of *Shang Shu*, 'pay attention to learning all the time.'

原文：

雖有嘉肴，弗食，不知其旨也；雖有至道，弗學，不知其善也。故學然後知不足，教然後知困。知不足，然後能自反也；知困，然後能自強也，故曰：教學相長也。《兌命》曰：「學學半。」其此之謂乎！

白話：

雖然有可口的菜餚，不吃就無法知道它的美味；雖然有至為高深的大道，不學就無法知道它的益處。所以，通過學習才知道自己的不足，通過教學才知道自己的知識貧乏。知道不足，然後才能反求諸己；知道貧乏，然後才能發奮自強，所以說：教與學可以互相長進。《尚書·兌命》中說：「教人可以增長自己一半的學問。」說的就是這個道理吧！

英譯：

Although there are delicious dishes, one cannot know how delicious they are without eating them; although there is the highest moral law, one cannot understand how beneficial it is without learning it. Hence, after study, one can find his shortcomings and after teaching, one can know his lack of teaching experience. Finding the shortcoming make one to reflect on himself while knowing the lack of teaching experience make one to improve himself. Hence it is said, 'Teaching and learning promote each other.' In 'Yue Ming' of *Shang Shu*, it is said, 'teachers gain the half of benefits from his teaching.' That is the description of this point.

原文：

古之教者，家有塾，黨有庠，術有序，國有學。比年入學，中年考校。一年視離經辨志，三年視敬業樂群，五年視博習親師，七年視論學取友，謂之小成；九年知類通達，強立而不反，謂之大成。夫然後足以化民易俗，近者說服，而遠者懷之，此大學之道也。《記》曰：「蛾子時術之。」其此之謂乎！

白話：

古代教學的體系，二十五家之中有設有「塾」，黨中設有「庠」，遂中設有「序」，國都中設有「學」。

每年都有學生入學，每隔一年對學生進行考察。第一年考察他們斷句、理解經典的能力，辨別他們的志向；第三年考察他們是否重視學業，熱愛集體；第五年考察他們是否學識廣博、落實所學、親近老師；第七年考察他們是否能論述所學和交識益友，（達到了這一階段的學習標準）這可以說取得了小的成就。第九年考察學生是否透徹所學，通達無疑，堅定自立而不違反老師的教導，（達到了這一階段的學習標準）這可以說取得了大的成就。

如此，然後可以教化百姓，改變不良的習俗。使身邊的人心悅誠服，遠方的人嚮往歸

附，這就是大學教育的宗旨啊。古籍上說：「小螞蟻時時學習銜土，終久成垤。」說的就是這種積微成著（積累學問而成就大道）的道理吧！

英譯：

The ancient teaching system is showed below: there were *Shu*¹ for teaching in *jia* (with 25 families), *xiang* for teaching in *dang* (with 500 families), *xu* for teaching in *shu* (with 12500 families), *xue* (college) for teaching in capitals.

Students were enrolled every year and inspected every other year. In the first year, they were inspected whether they could punctuate and understand the classic texts and what their aspirations were discerned; in the third year, they were inspected whether they studied with reverence and had pleasure in getting along with their groups; in the fifth year, they were inspected whether they extensively studied all learning, put what they learned into practice and were intimate with their teachers; in seventh year, they were inspected whether they were able to discuss what they had learned and choose good friends. (when their study reached this standards at this stage) they made the small achievement; in ninth year, they were inspected whether they comprehend what they had learned thoroughly without any confusion and whether they were strong and independent but did not run counter to their teachers' instruction. (when their study reached this standards at this stage) they made the great achievement.

In this way, they were able to civilize the people and alter the bad customs, make the people around them delighted and those from a distance yearn for, which was the aim of the Great Education. Accumulating what one learn step by step is just as what is said in a ancient book, 'The little ants learns to carry the soil continually and build their anthill in the end.'

原文：

大學始教，皮弁祭菜，示敬道也；《宵雅》肄三，官其始也；入學鼓篴，孫其業也；夏楚二物，收其威也；未卜禘不視學，游其志也；時觀而弗語，存其心也；幼者聽而弗問，學不躐等也。此七者，教之大倫也。《記》曰：「凡學官先事，士先志。」其此之謂乎！

白話：

大學開學的時候，天子諸侯派官員身著皮弁禮服，用蔬菜祭奠先聖先師，表示尊師重道；讓學生吟誦《小雅》中三首君臣宴樂相互勞問的詩，以勉勵學生在入學之始就立志為官報國；學生將開始學業時，先擊鼓召集他們，再打開箱子取出書籍，是為了讓學生以恭

¹ *Shu, xiang, xu* and *xue* were the schools' name.

順之心對待學業；備有榎木條和荊條（两种用作鞭子的植物），是為了使學生收斂而防止怠惰；未進行占卜以確定吉日禘祭之前，不去考查學生，是為了使學生得以悠遊心志，從容向學；教師時常觀察學生而不輕易解說，是為了使學生心存困惑而主動思考；年幼的學生聽講而不亂提問，是為了讓他們循序漸進地學習，而不逾越等級。

這七項，是教學的主要原則。古籍上說：「凡是想做官的人要先學辦事，凡事讀書人要先立志。」說的就是這個情況吧！

英譯：

When the Great college began its teaching, officials (dispatched by the Son of Heaven or princes of the States) wore the court dresses with leather caps and offered vegetables to ancient sages and teachers to show the reverence towards their teaching; made students sing three poems of *Xiao Ya* (which describes that monarchs and courtiers enjoyed the banquet together) to inspire them to aspired to be officials serving their country at the beginning of their learning. When students would start their study, they beat the drums to get them together, and then open the box and take out the books, which made students hold the deferential attitudes towards their studies. There were *jia* and *chu* (Two species of plants used as a whips) to made students awed and keep them from being lazy; before the great *di* sacrifice held by divination in summer, the Son of Heaven or princes of the States would not inspect students in order to give them a state of relaxation to study; teachers observed students continuously but did not explain to them easily, hence, students would keep their questions in mind and think about them independently; younger students listened to the teaching but should not ask questions since they could not overstep the order of learning.

This seven aspects were the main principle of the teaching. Is not this what we find in a ancient book,—— ‘any person who were willing to be an official should learn how to handle affairs first while any person who were willing to be a scholars should set the goal of his life first. ’

原文：

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！

白話：

关于大學的教育（培養偉大人格的教育），當因時施教，以先王正典來教學，課餘時間必有複習作業（休息時間在日常生活中領會消化所學）。不學習操弄琴弦的基本技能，

就不能妥善地彈琴。不學習廣泛的比喻，就不能妥善地理解詩。不學習各種禮服、燕服的用場及含義，就不能妥善地行禮。如果不喜歡學習這些雜藝，就無法對學習產生興趣。

君子對於學業，時常放在心上，處處練習實習；課餘時間要體會，閒暇無事時要涵泳（深入領會）。因此，能夠安心於學業而親近師長，友愛志同道合的朋友而篤信所學之道，所以即使離開師長和學友也不會違反道義。《尚書·兌命》中說：「敬重所學之道，謙遜努力地，及時學習、落實，學業才能有所成就。」說的就是這個道理吧！

英譯：

The teaching concerning the Great Education that cultivating students' great personality is that students should be taught with corresponding proper subjects in different seasons and to digest what they have learned at they spare time.

If one do not learn the techniques of playing, he cannot enjoy playing musical instrument; if one do not learn the extensive metaphorical method of writing poetry, he cannot enjoy the beauty of the poetry; if one do not learn the meaning of a variety of formal attires, he cannot understand the connotations of rites. If one is not interested in studying various techniques, he will takes no pleasure in learning.

Therefore a superior man always keeps his studies in mind and put it into practice. Irrespective of in his leisure or rest time, he will not neglect his studies. Hence, he can enjoy what he has learned and be close to his teachers; he take delight in associating with his like-minded friends and feel confident about the Way. As a result of this, he will not run counter to the teaching of the Great Education even if he depart from his teachers and like-minded friends. It is just as what is said in 'Yue Ming' of *Shang Shu*, 'keeping the deferential and modest attitudes, studying hard all the times and applying his acquisition just in time will bring him the success.'

原文：

今之教者，呻其占畢，多其訊，言及於數，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！

白話：

今天教學的人，由於不通曉所教內容的義理，便只是誦讀課本，多發疑問，所說的話無法貫通圓融，只趕教學進度而不顧是否妥當。對待學生不以誠心，教導學生不能盡其所能，教學者違背教學原則，無法解開學生的疑問、調順學生的心結。因此，學生不能明白

並弘揚所學而怨恨老師，苦惱於學習上的困難，而不知學習有什麼益處。即使勉強完成了學業，學到的東西也必定很快丟失。教育之所以不成功，就是由於這些原因吧！

英譯：

Nowadays, teachers (who are not familiar with ancient classic texts) can only read the texts to students, asking them many questions. They miss the point in their lecture, and just pay attention to accelerate the teaching progress regardless of whether it is appropriate or not. They regard students without sincerity and do not try their best to cultivate them. Because their teaching is opposite to what is right and they fail in solving students' problems, students neither understand nor carry forward what they have learned and have a grudge against their teachers. Those who suffer for their learning difficulties do not experience the benefits of learning, hence, even though they finish their study, what they have learned will be bound to be lost soon. All mentioned above are the reasons for the failure of education.

原文：

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。

白話：

大學的教育方法：是在錯誤還沒發生時就加以禁止，叫做預防；在適當的時機對學生進行教育，叫做合時；不超越學生的年紀和能力承受範圍（學習階段）而進行教育，叫做因材施教；互相觀摩學習、取長補短，叫做切磋。這四點，是促使教育興盛的原由。

英譯：

There are some methods about the teaching of Great Education. To prevent students from making mistakes before they develop negative thoughts in their mind is called prevention; to teach students in time is called grasping the opportunity; cultivating students do not go beyond their range of ages and abilities, which is called teaching students in accordance with their aptitude; students can make progress by observing and learning from each other, which is called mutual aid. The four points above are the reasons for the success of education.

原文：

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。

白話：

錯誤已經發生再加以禁止，就如同去攻破堅固物體一樣難以成功。錯過了最佳時機才學習，那麼即使勤苦努力卻難以成就。雜亂施教而不遵循學生的實際情況，會打亂了教學的系統性而不可收拾。獨自學習而沒有學友相互切磋，就會變得孤陋寡聞。與不正派的朋友交往，會使自己違逆老師的教導；不正經的交談，會使自己荒廢學業。這六點，是教育失敗的原因。

英譯：

Prohibiting students' mistakes after that have happened is just like to break through a solid object, which is difficult but to no effect; students who miss the appropriate time to learn will be hard and be difficult to achieve results; teaching that do not according to the students' situation will be disorderly and unmanageable; studying alone without friends will make learners meager and shallow. Socializing with friends with slights and indulgence makes one acts against what his teachers' teaching; communicating with others with slights and indulgence makes one neglects his studies. The six points above are the reasons for the unsuccessful education.

原文：

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！

白話：

君子既然知道了教育因何而成功，又知道教育因何而失敗，然後才可以為人師表。所以，君子的教學使要使人明白、覺悟，對學生引導而不牽強，勉勵而不壓制，啟發而不直接給與答案。

引導而不牽強，則師生關係融洽；勉勵而不壓制，則學生學習輕鬆；啟發而不直接給與答案，則學生能夠獨立思考。能使學生與老師相處融洽、學習輕鬆、獨立思考，可以說是善於啟發使學生明了所學了。

英譯：

When a superior man knows the reason regarding the success and failure of education, then he can be a teacher. Therefore his teaching is aim at enlightening his students, guiding them instead of forcing them; encouraging them instead of oppressing them; inspiring them instead of giving then the answers directly.

Guiding them rather than forcing them will contribute to a harmonious relationship between teachers and students; encouraging them rather than oppressing them will contribute to a relaxed

learning atmosphere in which students can study easy; inspiring them rather than giving them the answers directly will foster students to think independently. He creating the harmonious and easy atmosphere for students and make them thoughtful can be called a teacher who is good at enlightening his students.

原文：

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。

白話：

學習之人可能會犯的四種過失，教學者一定要了解。人們學習失敗的原因，或者因為貪多，或者因為學習面窄，或者因為態度輕率，或者因為止步不前，不思進取。這四點，是由於學生不同的心裡狀態所引起的。教師了解學生的心理狀態，才能糾正他們的過失。所謂教育，就是發揚學生的長處而補救他們的過失。

英譯：

There are four kinds of reasons resulting in failure of learner' s study, which should be realized by educators. Some learners fail because they study too much, some learners fail because they study too little, some learners fail because they neglect their study and some learners fail because they rest content with what they have acquired and stop making progress. All of which result from different mental state. Only understanding these, can educators help student to remedy them. What educators should do is to develop students' strengths and right their shortcoming.

原文：

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。

白話：

善於唱歌的人，使人樂於效仿，情不自禁地跟著唱；善於教學的人，使人樂於學習（以之為榜樣），繼承他的志向。教師教學，語言簡單而明確透徹，精微而完善，舉例不多而能使意思明了，能這樣教學，則可以使學生繼承他的志向。

英譯：

One who is good at singing will make others be willing to emulate what he sing; one who is good at teaching will make others be willing to carry on his ideas. The latter in his teaching, his words are brief, but profound; subtle, but instructive; with few illustrations, but intelligible.

Therefore, his ideas can be inherited by later generations.

原文：

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！

白話：

君子根據學生學習時感到的難易的不同，從而了解學生資質的優劣，然後方能因材施教，廣泛地曉喻；能廣泛地曉喻，然後才能當老師；能當老師，然後才能當官長；能當官長，然後才能當君主。所以說，師德與君德是相通的，學生向好老師學習，則能學習如何當一個好的領導者。因此，選擇老師不可以不慎重！古籍上說：「夏、商、周三王，加上虞朝四代，無不以選擇老師為首要之事。」說的就是這個意思啊！

英譯：

When a superior man understands the difficulty and ease that students feel about their study, he can know the good and bad aptitude of his students, and then he can enlighten them with diverse teaching methods. On this base, one can be a teacher; after being a such teacher, one can be a head of official; after being a such head of official, one can be a national leader. Hence, it is good teachers that one can learn how to be a good national leader from, which is why people should not be indiscreet to choose teachers; as it is said in an ancient book, 'All the kings from Yu dynasty, Xia dynasty, Shan dynasty to Zhou dynasty regarded choosing teacher as the most important thing.'

原文：

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：當其為屍，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。

白話：

凡是為學之道，以尊重老師最難做到，尊重老師才會重視他所傳授的道，道得到重視，人們才懂得認真對待學習。所以君王不以對待臣子之態度來對待的臣子有兩種情況：一是在祭祀中，代表死者成為接受祭祀之人，不以臣子相待；二是老師，不以臣子相待。根據大學（偉大人格的教學）的禮制，即使老師被天子召見，為之講學，也不必像其他臣子一樣面北稱臣，這是表示尊重老師啊！

英譯：

In the Way of pursuing one's studies, what is difficult is to respect teachers. When teachers are respected, and then the Way they impart can be valued; when the Way be valued, people will then take learning seriously. Therefore, there were two kinds of people that kings did not treat them as their subjects, when one represented the deceased to accept sacrifice and one was teacher, they would not be regarded as subjects.

According to the rites of the Great Education, although being summoned to teach by the kind, teachers did not face north to perform the rite of a subject as other subjects, which showed the respect towards teachers.