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Student Name: KAIYUE ZHENG (鄭凱月)		
Module code: SICH 6008 Module title: SINOLOGY STUDIES (CONFUCIANISM)	Student ID number: 1704325	Educational support needs: Yes/No
Module tutor: PROFESSOR CLAYTON CHOU Assignment due date: 25 TH March		
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《孝經》選段翻譯及口頭報告
The Translation of the Selections from *The Classic of Filial Piety*
and Oral Presentation

尊敬的周院長、陳老師：

阿彌陀佛。非常感謝周院長、^上成^下德法師、陳老師及漢學院的諸位老師對我們的用心栽培，也非常感謝您們給予這次珍貴的學習《孝經》的機會，令學生很受益。

Dear professor Chou and Ms Chen:

Ametofo. I am very grateful to professor Chou, Master Cheng De, Ms Chen and all of the teachers from the Academy of Sinology, you cultivate us with all your heart. I am so thankful that you have provided us with this precious opportunity to study *The Classic of Filial Piety* (*Xiaojing*), which is so beneficial to me.

學生這次的口頭報告有兩個部分：《孝經》節選的三篇英文翻譯和自己的學習心得，學生首先報告選段的英文翻譯。

There will be tow parts in my oral presentation, the English translation of the selected book of *The Classic of Filial Piety* (*Xiaojing*) and my understanding of this text.

首先，請讓學生匯報《孝經》選段的翻譯：

Firstly, let me start with my translation of the text:

紀孝行章第十

原文：

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：

孔子說：「孝子對於父母親的侍奉，在平日家居的時候，要盡其恭敬之心；奉養父母的飲食起居，要盡力保持和樂的心情，使父母歡心；父母生了病，要懷著憂慮的心情去照料；父母去世了，要盡其哀戚之情去料理後事；祭祀去世的父母，要盡其莊嚴肅穆的心情。這五個方面都做圓滿了，才能算是能夠侍奉父母的人。侍奉父母的人，要身居高位而不驕慢，身處下位而不為非作亂，身在民眾之中而不與人相爭。身居高位而驕傲就會遭致滅亡，身處下位而為非作亂就會遭受刑法，身在民眾之中而爭鬥就會遭受傷害。這驕、亂、爭三者不去除，即使每天用牛肉、羊肉、豬肉來奉養父母，仍舊是不孝之人啊。」

英譯：

Chapter 10 : Ji Xiao Xing

(The Teaching about the Behavior of Filial Piety)

Confucius taught, ' How filial children serve their parents is that, in everyday life, they should keep the most reverent heart towards their parents; when they take care of their parents' daily life, they should maintain the most pleasant mood to please their parents; when their parents get ill, they look after them anxiously; when their parents pass away, they hold a funeral for them with great sadness and when they offer sacrifices to their parents, they hold the most solemn attitude. When these five aspects are done well, they can be said to be able to serve their parents. One who want to serve his parents should not be arrogant in the position of a superior, should not to disturb the social order in the subordinate positions and should not contend with others when he is among the general public. If one with a position of superior is arrogant, he will ruin himself; if one with a subordinate position disturb the social order, he will be subject to criminal law; if one among the general public contend with others, he will be hurt. Therefore, If one do not break away from three things—arrogance, creating disorder and strife, even he feeds his parents with pork、mutton and beef every day, he will be still unfilial. '

廣要道章第十二

原文：

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：

孔子說：「教育人民相親而仁愛，沒有比國君行孝道更好的辦法了。教育人民守禮而和順，沒有比國君行悌道更好的辦法了。想要轉變風氣、改善習俗，沒有比音樂教化更好

的辦法了。欲使國君安心而民眾安定，沒有比禮儀教化更好的辦法了。禮的含義，就是尊敬而已。所以，尊敬他人的父親，他的孩子就會愉悅；尊敬他人的兄長，他的弟弟就會愉悅；尊敬他人的領導，他的下屬就會愉悅。尊敬一個人，而使千萬人感到愉悅。所尊敬的對象雖然很少，卻能讓眾多的人為之喜悅，這就是我所說的最重要的道德啊。」

英譯：

Chapter 12 : Guang Yao Dao

(Detailed Teaching of the Key Virtue)

Confucius taught, ‘ To teach people to be close and benevolent, There is no better way for an emperor than to love his parents. To teach people comity and to be obedient, there is no better way for an emperor than to respect his elder siblings. To change unhealthy social atmosphere and improve social customs, there is no better way for a emperor than to promote the education of music. To reassure himself in high position and make people be well governed, there is no better way than to promote the education of rites. The meaning of rites is just "reverence". Hence, respecting one’s father will make his child delighted; respecting one’s elder brother will make his younger brother delighted; respecting one’s emperor will make his subjects delighted. Just respecting one person can make many thousands of people happy. The objects you respect are few while the people you delight are many, which is what I call the key virtue.”

諫諍章第十五

原文：

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：

曾子說：「例如關愛、恭敬父母，使父母安心，揚名於後世這些孝道，我已經聽過您的教誨了，我想再冒昧地請問，做子女的遵從父母的命令，可以稱為孝順嗎？」孔子說：「這是什麼話呢？這是什麼話呢？從前，天子有直言勸諫的大臣七人，即使他沒有道德，也不至於失去天下；諸侯有直言勸諫的大臣五人，即便他沒有道德，也不至於失去國家；卿大夫有直言勸諫的下屬三人，即使他沒有道德，也不至於失去家園。讀書人有直言相勸

的朋友，則自身不會喪失美好的名聲；身為父母有直言相勸的子女，則自身不會陷於不義。因此，當不合道義的事發生時，如果是父親所為，做子女的不可以不勸阻；如果是君王所為，做臣下的不可以不勸阻。所以對於不道義之事，一定要直言勸諫。一味地遵從父母的命令，又怎能稱得上是孝順呢？」

英譯：

Chapter15 : Jian Zheng

(Remonstrance)

Zengzi said, 'I have already heard your teaching such as loving and respecting our parents, reassuring them and to honor them by our good reputation for generations. May I venture to ask if a child who obeys his father's any order can be considered filial?'

Confucius taught, ' Why do you say that? Why do you say that? In the past, the Son of Heaven had seven ministers to remonstrate with him, even if he was unprincipled, he would not lose his empire. A prince had five ministers to remonstrate with him, even if he was unprincipled, he would not lose his country. A senior official had three subordinates to remonstrate with him, even if he was unprincipled, he would not lose his family; a scholar who had a friend to remonstrate with him would not lose his good reputation; a father who had a child to remonstrate with him would not fall into unrighteousness. Therefore, when a father do something unethical, his son must not fail to remonstrate with him; when an emperor do something unethical, his minister must not fail to remonstrate with him; Hence, as long as they do something unethical, they must be dissuaded. How can a person be regarded as a filial child if he obeys his parents' every order? '

接下來，學生向諸位長輩匯報學習這三章的體會。孔子說，如果我們讓父母擔憂操心，那麼即便每天以美味的食物奉養他們，也不能稱得上是孝順。也就是說，一個孝順的人不僅要關注父母的身體狀況，還要關注父母的想法和內心的感受。

Next, I will report my understanding about the three chapters. Confucius taught that even we support our parents with wonderful food, we still cannot be considered filial if we make them worry. That means a filial person should not only pay attention to his parents' physical condition, but also give attention to what they think and their inner feelings.

在幾周前，心安與我們分享了周院長給他的教誨。院長說，一個孝順的孩子應該使父母安心，不讓他們擔憂。學生覺得院長的這個教導是我們落實孝道的關鍵。而關於^上定^下弘

法師的一個故事很清晰地解釋了這個“關鍵”。法師當時在美國讀書，由於在美國理髮很貴，他便把頭髮留得長長的，打算回中國再剪。一次暑假他回家探親，長途旅行使他顯得疲憊，加上那一頭長髮，看著就像可憐的流浪漢。而他的母親為了迎接他，特意去理了頭髮，讓自己看起來精神些，也好讓他在國外學習時放心。相比母親的一片心，他感到很慚愧，因為他只顧著省錢，卻忽略了母親的心——沒有一個好的精神面貌會使母親擔憂，這就違背了孝道。

A few weeks ago, Xin An shared professor Chou's teaching to us. Professor Chou said that a filial child should reassure his parents, letting them be free from worry. I think this teaching is a key point for us to fulfill our filial duty and a story about Master Ding Hong showed me this key point clearly. When Master Ding Hong was a student learning in America, he did not cut his hair until he went back China, because it was too expensive to have a haircut in America. When he went home during a holiday, the long journey that made him tired, coupled with his long hair, made him look like a poor tramp, whereas, his mother cut her hair to make herself look well for welcoming him, which also could make him studied abroad without worry. Compared with his mother, he felt ashamed, since he only paid attention to saving money but neglected that without a good mental outlook, he would make his mother worried, which was contrary to filial piety.

這個故事讓學生明白，即便是一件很小的事都能夠反映出一個孩子是否孝順，而不論大小事，只要讓父母擔心，就是不孝啊。假如一個人能夠如此細致地去體諒父母，那麼不管他在任何情況下，在任何位置上，都不可能去做違反道德的事情，不然的話，他會給自己帶來災難，使父母感到痛苦。換句話說，孝道是我們和父母免受痛苦的保障。

This story make me have understood that even a small thing like haircut can reflect whether a child is filial or not, as long as we make our parents worried, no matter because of a big thing or small one, we are unfilial. If one take care of his parents in such considerate way, it is impossible for him to do what is against morality in any condition and any social position, otherwise he will bring himself disasters and their parents will also suffer from this. In other words, filial piety is a protection against suffering for us as well as our parents.

另外，孔子說，當父母做錯事的時候，做兒女的應該要規勸他們，使他們免受因犯錯而承受的痛苦。規勸父母是兒女的一種責任，也是需要學習的一個大課題，學生認為這並不簡單。为了更好地履行這一職責，首先，我們應該建立與父母之間的信任感，孔子教導我們：“未信，則以為謗己也。”如果父母不信任我們，我們是無法勸阻他們的。毫無疑問，孝順體貼的孩子比那些不孝的孩子更容易得到父母的信任。

In addition, Confucius said, when our parents do something wrong, we should urge them to change, which can protect them from sufferings brought by their mistakes. Remonstrating with our parents is one of our responsibilities. It is also a big subject we should learn and I consider it is not simple. In order to fulfill this duty better, firstly, there should be a sense of trust between parents and us, as Confucius taught that without trust, what we say will be regarded as slander, we will fail to urge our parents if our parents do not trust us. Undoubtedly, a filial and considerate child is easier to gain the trust from his parents than those who are unfilial.

其次，樹立正確的價值觀是至關重要的，如果一個人自己都不能明辨是非，他如何去阻止他的父母做錯事呢？舉例來說，有的孩子勸父母離婚是由於討厭父母常常吵架，討厭糟糕的家庭氛圍，還有的孩子勸離父母僅僅是為了擺脫父母的管教。然而，許多這些家庭的孩子和父母都不幸福，他們都承受著家庭破碎的痛苦。

Secondly, establishing right values is critical. If one is unable to distinguish between right and wrong, how can he keep his parents from doing wrong. For example, some children urged their parents to get a divorce, because their parents quarreled with each other and they hated the bad atmosphere in their families. Some children who divided their parents were just for getting out of parental discipline. However, most of these parents and children are unhappy and suffer from their broken family.

與之相反，學生一些同學面臨著同樣的家庭情況，但是由於她們學習了中國傳統文化，建立了正確的價值觀，她們努力地勸解父母，漸漸地她們的父母關係變得和諧了，家庭也越來越幸福。這兩個例子說明了一個孩子擁有正確價值觀是多麼重要，這能幫助他們更好地規勸父母。

On the contrary, some of my classmates have faced the same family situation, but with the teaching of traditional Chinese culture, they have established the right values and tried their best to urge their parents. Little by little, their parents become harmonious and their family have become happier and happier. These tow examples indicate how significant for a child to build the correct values, which can help them to dissuade their parents better.

除了信任感、正確價值觀，還有許多方面諸如規勸的態度、方法、時機等等都可能影響規勸父母的效果，這也是為什麼學生認為規勸父母是個大課題。但學生也相信，當一個孩子能夠成功地勸阻父母不犯過失時，他會逐漸變得成熟。

In addition to a sense of trust and right values, there are also other aspects such as attitudes, methods, time and so forth, all of which might influence the effect of urging parents. That is why I consider it is a big subject. But I believe a child will gradually become mature if he can successfully dissuade his parents from making mistakes.

可見，孝子在促進家庭和諧方面發揮了不可或缺的作用，我們可以看到許多這樣的案例，如大舜、閔子騫、王祥等等。

Obviously, filial children have played indispensable roles in promoting their family harmony. We can see many cases, such as Da Shun, Minzi Qian, Wang Xiang and so on.

中國古話說：“求忠臣於孝子之門。”因為孝子和忠臣的優秀品質是相同的，他們都會盡全力履行自己的責任。在中國歷史上，有許多大臣看到君王的所為不合道義時，都會盡力地勸阻，保護他們的人民和國家免受災難和痛苦，為社會的和平做出了巨大的貢獻。換而言之，一個素質優秀的孝子將極大地造福社會。所以說，孔子所教導的孝道意義極其深遠。

There is an old saying in China, ‘The loyal subjects can be found in the families where the filial children live’. Because the good qualities is the same for a filial child and a loyal man. Both them make their effort to fulfill their responsibilities. In Chinese history, a lot of subjects tried their best to dissuade their emperors or princes from doing something improper, and then protected their people and countries from disasters and dangers. They made great contributions to social harmony as filial children create harmonious atmosphere for their family. In other words, a filial child with good characters will greatly benefit the society. So, Confucius’ teaching about filial piety has a great significance.

對於我們的家庭來說，我們的職責之一是安父母之心；如果對於我們的國家來說，我們能做些什麼來安我們祖先的心呢？正如我們尊敬的師父所說，當今天下第一等善事是拯救中國傳統文化，學生想，這就是我們安祖先和父母的心應該做的最重要的事情之一。

For our family, one of our duty is to reassure our parents. If for our country, what can we do to reassure our ancestors? As our venerable Master said that nowadays, the greatest good deeds in the world was to save traditional Chinese culture, which I consider is one of the most important things we should do to reassure our ancestors as well as our parents.

因此，尊敬的師長、周院長和所有傳承中國文化的老師們，正是在盡為人子孫的本

分，在安祖先的心啊。你們為大家做了極好的榜樣，學生非常的感動。

Therefore, our venerable Master, professor Chou and all teachers inheriting Chinese culture are fulfilling their filial duty to reassure our ancestors. All of you set great examples to us. I have moved by you all deeply.

最後，學生想再次表達自己的感激之情。《孝經》的學習使學生回想起了父母，他們深深地愛著學生，支持學生學習中國傳統文化；使學生想起了許多老師，他們用古聖先賢的智慧指引學生；也使學生想起了我們 Pre-MA 的課程，為了這個課程，你們付出了巨大的努力。學生覺得，只有當自己學習長輩們這些好榜樣，並為下一代樹立好榜樣，我們燦爛的文化才能代代相傳，然後學生才能夠回報父母、老師和所有長輩的恩德和愛護。而現在，對學生來說，最重要的事情是去實踐《孝經》的教導。

Finally, I want to express my gratitude once more. The learning of *The Classic of Filial Piety* have reminded me of my parents who love me deeply and support me to study traditional Chinese culture, reminded me of my teachers who guide me with the wisdom of ancient sages and also reminded me of our Pre-MA courses, on which you have made great effort. I consider only when I follow the good examples such as you all and to set good example to next generations can our splendid culture can be passed down from generation to generation, and then I can return all the favor and love from my parents, teachers, and all of you. and what the most important thing for me now is to practice the teaching of *the Classic of Filial Piety*.

感恩院長、成德法師及諸位老師！阿彌陀佛。

Thank you very much! Ametofo.

學生 鄭凱月頂禮敬呈

Respectfully yours

Kaiyue Zheng