

Postgraduate/Distance Learning Assignment coversheet & feedback form

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For completion by the student:		
Student Name: SIYUN HE (賀思芸)		
Module code: SICH 6008 Module title: SINOLOGY STUDIES (CONFUCIANISM)	Student ID number: 1604233	Educational support needs: Yes/No
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	

NB. All marks are provisional until confirmed by the Final Examination Board.

For completion by Marker 1 :

Comments:

Marker's signature:

Date:

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Date:

AGREED INTERNAL MARK (where necessary):

Comment on process on arriving at agreed mark:

External Examiner's comments (if relevant)

External Examiner's Signature:

Date:

學記選段翻譯

The Translation of the Selections from *Xue Ji*

1、原文：發慮憲，求善良，足以謏聞，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！

白話譯文：思慮事情符合法度、招求賢良輔佐自身，可以獲得小小的聲譽，卻不足以感動百姓。親近賢能、體恤遠臣，可以感動百姓，卻不足以教化民眾。君子倘若致力於教化民眾、感化民俗，大概必須從教育開始著手吧！

If the monarch devotes himself to thinking in accordance with moral principles and seeking for virtuous people to assist him, he will obtain reputation but cannot move the multitudes. If he respects virtuous people and always consults with them and even cares about the ministers who are far away from the court, he will move the multitudes but cannot change the general mood of society. And, if the monarch aims at enhancing the moral qualities of the citizens and promoting morality construction of the society, he should focus on education.

2、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：「念終始典於學。」其此之謂乎！

白話譯文：玉石不經雕琢，就無法成為精美的器皿。為人不學義理，就無法了知處世的大道。因此古代君王建立國家統領人民的時候，一定把教育放在首位。《兌命》說：「國君的念慮應當自始至終放在教育工作上。」說的大概就是這個吧！

Not being carved, a jade cannot become an exquisite vessel. Not being cultivated, a man cannot understand the correct way of life. On this account ancient monarchs always regarded education as the first important thing when they were establishing their empires and governing their people. Because of this, *Yue Ming* said that monarchs should bear the importance of education in mind from the beginning to the end.

3、原文：雖有嘉肴，弗食，不知其旨也；雖有至道，弗學，不知其善也。是故學然後知不足，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。」¹其此之謂乎？

白話譯文：雖然佳餚擺在眼前，倘若不食用，就無法知道其美味。雖然大道本自存在，倘若不學習，就無法體驗其奧妙。因此，通過不斷學習才能發現自身的不足，通過深入教學才能發現自身的局限。發現不足然後才會自我反省，發現局限然後才會奮發自強。所以說：教與學是相互促進的。《兌命》說：「一個人學問的成就，一半來自於學習，一半來自於教學。」大概說的就是這種情況吧！

Although there are delicacies, people cannot know the real flavour of them if they do not taste. Although the highest principle of universe and life exists, people cannot know the importance and beauty of it if they do not study. Therefore, people will find their deficiencies by continuously studying and discover their limitations by going deep into teaching. If one finds his deficiencies, he will reflect on himself naturally. If one discovers his limitations, he will improve himself spontaneously. It is said that teaching always inspires learning. Because of this, *Yue Ming* said that self-perfection is partly from learning and partly from teaching.

4、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！

白話譯文：古人為了推動教育，家族中有「塾」；五百家為一黨，黨中有「庠」；一萬二千五百家為一遂，遂中有「序」；國都中有「學」。每年都有學生入學，並且每隔一年就進行一次考察。第一年考察他們是否掌握句讀、明辨志趣。第三年考察他們是否盡心學業、友愛同學。第五年考察他們是否廣博學習、敬愛老師。第七年考察他們是否善論學問、明於擇友。當學生到達這個程度，就叫做「小成」。第九年考察他們是否學識明達、觸類旁通，並且自立自強、不離正道。到達這個程度，就可以叫做「大成」了。取得這樣的成就後，就可以教化民眾、改變風俗，使近處的人心悅誠服、遠方的人感恩懷念。這便是所謂的大學之道啊。古籍上說：「就算是微小的螞蟻，只要時時學習銜土，久而久之，也可以築成小山丘。」大概就是說的這種情況吧！

To promote education, ancients established different education institutions in families, villages, counties and capitals, which were called Shu, Xiang, Xu and college respectively. There were

¹ 清·武英殿本《禮記》：劉氏曰：教人之功，居吾身學問之半。蓋始之修己所以立其體，是一半；終之教人所以致其用，又是一半。

new students attending colleges every year and all of them would be inspected in every two years. In the first year, students would be inspected in the aspects of reading ability and personal aspirations. In the third year, the content of inspection was whether the students could study diligently and earnestly and get along well with their classmates. In the fifth year, it would be inspected that whether the students had mastered various knowledge and loved their teachers based on real understanding. In the seventh year, it would further be inspected that whether they had possessed the ability to distinguish various doctrines and absorb the correct parts. Besides, They should also make friends with those who are virtuous and learned. If students could achieve all of these standards, they would be regarded as a small success. Moreover, in the ninth year, students should have profound insight and possess the ability to comprehend by analogy. In this case, they would have a firm faith and no longer deviate from moral principles. And then they would be regarded as a great success.

People like this could then assist monarchs to cultivate citizens and change the general mood of the society. They not only were respected and loved by those who were near but also were admired and trusted by those who were far off. This kind of education process lasts for a long time, which is called the way of great education. It is said in *Ji* that although ants are tiny, they can even make hills by learning the related skills time after time.

5、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。² 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！

白話譯文：大學開學之際，天子或諸侯會派遣官員身著朝服，以水芹、水藻祭奠先師，這是為了向學生示範尊師重道。演奏《小雅》中三首反映君臣宴樂、相互勞問的樂章，這是為了使學生從一開始就知道學習是為了出仕做官、服務社會。隨著鼓聲響起，學生進入教室、打開書箱，這是為了使學生恭順地對待學業。以檟木、荊條鞭策學生並進行適當體罰，這是為了幫助他們收攝身心、遠離怠惰。天子與諸侯不在禘祭之前視察學校，這是為了讓學生有足夠的時間從容治學、優遊涵泳。時時觀察學生的狀態而不要動輒講說，這是為了促使他們熱衷學問、自得於心。學習的過程中，年幼者當靜聽學長與老師討論而不要隨便發表意見，這是因為學習應當循序漸進、不越等級。以上七項，是教育的大原則。古籍上記載：「官員當以學習處事為首務，學人當以明辨志向為首務。」大概說的就是這種情況吧！

² 清·武英殿本《禮記》：禘，五年之大祭也。不五年不視學，所以優游學者之心志也。

When new term begins, monarchs will appoint the officials to go to the colleges. They will wear ceremonial dress and offer sacrifices to the ancient sages, which is in order to teach the students to keep the attitude of respect during learning. Meanwhile, three ancient songs, which refer to the harmonious relation between monarchs and ministers, will be performed. That is in order to let students first know that the main purpose of learning is to be a good official to serve the society. With the sound of drumbeats, students will assemble in the classroom and take the books from their boxes, which could help them to treat their study with humble and sincere attitude. With proper physical punishment, students will be prevented from being proud and slack. Moreover, it can help students to swim freely in the ocean of knowledge that monarchs do not inspect the colleges before the great sacrifice.³ And, it can stimulate students' learning interest that teachers observe their situation carefully and avoid the simple method of spoon-fed instruction. Besides, younger students should carefully listen to elder students discussing with teachers and keep silence at the same time, since study should proceed step by step in the proper order and any students cannot deviate from this principle.

Above seven principles are crucial to education. And, it is said in *Ji* that officials should first study how to deal with public affairs and students should first establish the correct outlook on life.

6、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，脩焉，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，厥脩乃來。」其此之謂乎！

白話譯文：教育者倘若致力於培養偉大人格及傳播普世真理的偉大教育，便當因時施教，讓學生學習先王之正典，並於退居休息之時，與賢良之士切磋補益。不學習操弄琴弦，就無法彈出美妙的樂聲。不學習廣泛取譬，就無法寫出動人的詩歌。不學習禮服形製，就無法領會禮儀的莊嚴。不學習各種藝術，就無法涵泳學問的興味。因此君子對待學問的態度，可謂念茲在茲、躬行不輟，哪怕閒暇休息之時，也不斷體味涵泳。這樣，才能享受學習、親近老師，友愛同學、篤信正道，就算離開師友，也不會違背道義。《兌命》說：「恭敬謙卑地對待學習，並及時將所學落實於生活，方能迎來學問的成就。」大概說的就是這種情況吧！

If educators focus on the great education to impart universal truth to students and cultivate their great personality, they should let students study the classics of ancient sages and let them often

³ The ceremony will be held in every five years. If monarchs inspect the college after the great sacrifice (i.e. after five years), students will have enough time to study intensively.

live with virtuous friends in spare time. If one never study how to pluck strings of instruments in a correct way, he cannot play melodious music. If one never intensively study how to use rhetorical devices of metaphor in writing, he cannot compose beautiful poems. If one never study how to wear different dresses according to different ranks, he cannot find the solemnity of ceremony. And, if one cannot enjoy various arts like music, poem and ceremony, he cannot enjoy study indeed. (Fundamentally, both study and life are art, one should take the attitude of art to deal with them.)

Therefore, to study universal truth and self-cultivate, a gentleman always keeps in mind what he has learned and puts them into practice continuously even in rest or idle time. In this way, he will enjoy learning and be close to teachers; he will love his friends and be steadfast in his belief. Even though he leaves teachers and friends, he will not deviate from the right path. This is what *Yue Ming* said that ‘To be respectful and humble, to put what you have learned into practice constantly and immediately, you will find the universal truth and perfect your personality.’

7、原文：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！

白話譯文：今天的教育工作者只知道照本宣科、多所問難，汲汲於教學進度而不顧學生是否吸收。對待學生不從誠心出發，教育學生不能因材施教。做老師的以錯誤的方式施教，當學生的以錯誤的方式求學。在這樣的情況下，學生將無所受益、痛恨老師，苦於學習的困難而不知學習的益處。雖然最終勉強完成學業，也會馬上將所學置之腦後。教育的不成功，其原因大概就在這裡吧！

Nowadays, it is the common phenomenon that educators just read text books and frequently ask students questions in class. They put great emphasis on learning progress but neglect students' study interest. They neither teach students with sincere heart nor stimulate their potential with various methods. Therefore, improper is the teaching mode adopted by educators and unreasonable is the learning approach used by students. In this case, students will find no interest in study and hate their teachers; they will also regard study as a difficult thing and do not know the real value of study and self-cultivation. Although they will reluctantly finish their course, what they have learned will be put behind immediately. Probably that is the reason for educational failure.

8、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。

白話譯文：大學的教育方法：當學生尚未被世俗所染污的時候就教育他們遠離邪惡，叫做防患未然。在合適的年齡教授相應的知識，叫做因時施教。不超越學生的接受能力來教育他們，叫做循序漸進。教育學生相互學習對方的優點，叫做彼此觀摩。以上四條，是教育成功的原因所在。

Listed below are the principles of great education. It is called prevention to make students keep away from evil thought when their innocence is not disturbed by worldly things. It is called suitability to teach students with proper content in a proper time. It is called proceeding with an orderly way not to cultivate students with overwhelming tasks beyond their abilities. It is called learning from each other to teach students to observe others' merits and emulate them. With these four ways, the aim of education will be fulfilled finally.

9、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，則壞亂而不脩；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。

白話譯文：等惡習已經形成再去禁止，學生就會心生抵觸、格格不入；等超過學齡再去學習，學生就會身心勞苦、難以成就；雜亂施教而不遵循進度，將打亂次第、難以修復；獨自學習而沒有朋友，將見識短淺、孤陋寡聞。結交喜愛嬉遊的朋友，就會逐漸背離老師傳授的正道。沉溺於吃喝玩樂，就會逐漸荒廢學業。以上六條，是教育失敗的原因所在。

In contrast, to ban students from vice after their bad habits have been formed, they will be against educators' instructions. To teach students after they have missed their school age, they will feel difficult to achieve success in study even if they work hard. To cultivate students not considering different students have different abilities and levels, the teaching system will be disturbed and difficult to restore. To learn alone without friends, one will be poor in knowledge and lack broader horizon. To make friends with those who indulge in creature comforts, one will gradually deviate from the right path taught by teachers. With bad habits, one will gradually neglect his studies. With these six ways, the aim of education will finally be unable to achieve.

10、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。

白話譯文：君子既然知道教育之所成功的原因，又知道教育之所以荒廢的原因，接下來就可以為人師表了。因此，君子教導曉喻學生的時候，引導而不強迫，勉勵而不壓抑，啟發

而不明說。引導而不強迫，則心意和樂。勉勵而不壓抑，則輕鬆愉悅。啟發而不明說，則自主思考。能夠使學生心意和樂、輕鬆愉悅、自主思考，便稱得上是善於曉喻了。

Since a gentleman knows what lead to successful education and what is the opposite, he can become a real teacher. When he teaches students, he guides them rather than forces them; he encourages them rather than depresses them; he inspires them rather than directly tells them what they want to know. Guiding and not forcing makes students enjoy study. Encouraging and not depressing makes students feel relaxed. Inspiring and not directly telling them what they want to know can improve students' thinking ability. When teaching in this way, a man can be called an excellent teacher.

11、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。

白話譯文：求學之人可能存在四種過失，教育者必當了然於心。人們在學習的過程中，有的失於貪多嚼不爛，有的失於淺嘗輒止，有的失於態度簡易，有的失於止步不前。這四種情況源自不同的心理狀態。老師需要了解學生的心理狀態後，才能補救他們的過失。而教育的意義，正在於長養學生的善行、補救他們的過失。

Students may have four kind of disadvantages which teachers must understand. Some are eager to learn a lot and lack patience to study intensively; some limit themselves to study widely and lack sufficient knowledge and broader horizons; some regard study as an easy thing and lack deep thinking; some content themselves with what they have learned and lack the desire to do better. These four disadvantages arise from different sort of mind. Only when understanding students' inner world can teachers help them overcome their disadvantages. And, it is the purpose of education to help students promote their advantages and overcome their disadvantages.

12、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。

白話譯文：善於唱歌的人，使人樂於接續其歌聲；善於教學的人，使人樂於繼承其志向。他的言辭簡約而通達，精微而完善，譬喻雖少卻意義明瞭。如此，便可以說是「使人樂於繼承其志向」的好老師了。

An outstanding singer moves others with beautiful tune and makes them be willing to imitate him. An outstanding teacher inspires students with subtle methods and makes them be willing to

inherit his doctrine. As a great teacher, his words are brief, but profound; subtle but meaningful; with fewer explains but clear. In this way, students will naturally be willing to inherit his doctrine.

13、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。」其此之謂乎！

白話譯文：君子知道教學過程中的難易深淺，同時知道學生資質的優劣美惡，然後才能根據情況廣泛採取曉喻的方式。能夠根據情況廣泛採取曉喻的方式，然後才能為人師長；能夠為人師長，然後才能為人官長；能夠為人官長，然後才能為人君主。因此，師道與君道是相通的，而選擇老師的時候，不可以不慎重。古籍上說：「三王、四代無不注重老師的選擇。」大概說的就是這個吧！

A gentleman knows what is difficult and what is easy during his teaching. He also understands who are intelligent and who are less outstanding among his students. Therefore, he can adopt various methods to deal with different situations. If one can adopt various methods to deal with different situations, he will be a real teacher. If one can be a real teacher, he will be competent for a minister. If one can be a good minister, he will be competent for a monarch. Therefore, to be a good teacher is essential to be a good monarch, and one need to be cautious about choosing teachers. That is what said in *Ji*, 'Three sage kings and four dynasties all attached importance to the choice of the teachers.'

14、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。

白話譯文：對於學人而言，最重要而又最難做到的，是尊敬老師。老師得到尊重，而後真理才會受到推崇。真理受到推崇，而後人民才會恭敬地對待學習。因此，國君在兩種情況下不以對待下級的態度對待臣子：當他們在充當被祭祀的神靈時，便不把他們當臣子看待；當他們擔任老師的時候，便不把他們當臣子看待。按照大學之禮，老師即使向天子講授，也不必像一般臣子那樣面朝北方，這是為了尊師重道啊！

To respect teachers sincerely is the most important and difficult thing for a learner. When teachers are respected, the universal truth taught by them will be cherished. When the universal truth is cherished, people will treat learning seriously. Therefore, in tow cases monarchs will not

regard their ministers as subordinates either when they play the role of God in sacrifice or when they are teachers. According to the etiquette in national college, there is no such a thing that teachers should face north when they teach monarchs. And, that is for the sake of respecting teachers.