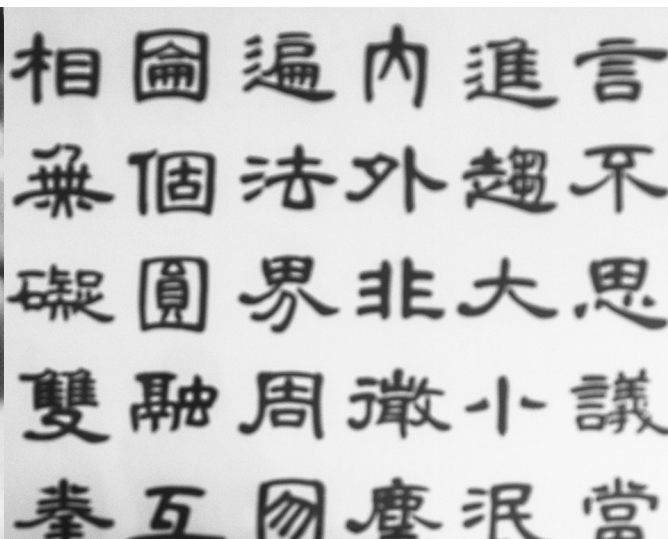


兒童讀經教育

Children's Education Based on Classical Texts



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BODHI FIELD | 菩提田

各位法師、各位女士、各位先生、各位年輕的朋友，大家晚上好！剛才提過我十七年（前）曾經來過這裏，所以對這裏感覺到很親切。十七年前，大概我們有些年輕的朋友還沒有出生，現在你們都長大了。我十七年前來的時候，這裏的學校剛開辦不久，但是跟辦學的校長啊、教務主任啊、幾個老師也都談過話，他們對於辦學有很好的理念，就是他們想辦一個很好的學校，一直到現在，這個學校越來學生越多了。剛才我聽到學校的教學，有一個很好的理想，就是先培養人格，先把人做好，然

Dharma Masters, ladies and gentlemen, students, good evening. I came here before so this place is quite close at heart. When I visited CTTB some 17 years ago, some of you were not even born yet and now you're all grown. Although your school had only opened shortly before I came, I realized, following a talk with some of the teachers and administrators at your school, that they had a very good vision of education and they wished to establish a good school here in CTTB. And now today

後，再把學業做好。我就非常的敬佩，也很恭喜。

好了，一開始就講我年輕的朋友、同學，因為我也是學教育，而我今天來講也是要講教育問題，所以，一下子就注意到我們的學校，注意到我們的同學的學習狀況。所以，希望我今年的主題就是有關於教育的主題，能夠有所貢獻於各位，在教育這個觀念上，或許有一些新的看法。其實，我不認為是新的看法，應該這樣說，應該是一個合理的看法，如果是合理的呢，它是永遠是新的，叫做「歷久彌新」。有些時候，合理的看法會被人認為新的看法，尤其當我們的環境或是整個世界對於這件事情的認識不夠合理的時候，如果有一種合理的看法，就會被認為是新的看法。所以，這個「新的」有兩個意義：一個是一般所沒有的、以前所沒有的；一個是歷久而彌新的，我希望我今天說的是第二個意義，是歷久而彌新的。不過呢，確實對於現在的整個世界的教育來講，它的確實也有很新鮮的，就是不一樣的意思存在在其中。

今天我所要講的這個主題，是讀經教育，但是我把讀經教育放在語文教育其中來思考，又把語文教育放在整個教育來思考。如果教育其中必須有語文教育，或者是語文教育是教育工作非常重要的部分；說到教育就不能夠忽視語文教育，而要做好語文教育，如果必須要用讀經的方式，或者讀經是最容易把語文的教學做好的，那麼提到語文教育就不能夠不注意到讀經教育。

現在反過來說：如果能夠做讀經教育，就很可能把語文教育做好；如果把語文教育做好了，就很可能解決許多的教育問題，甚至可以說解決一切的教育問題。所以，今天的演講的主題，看起來雖然小，但是它意義是非常重大的。

提到教育，我把教育歸類為三個基本的原則，所謂基本原則就是最重要的規律。做一件事情，必須合乎這一件事情的規律，教育有三個基本的規律。第一個就是

you have more and more students enrolled at your schools. This shows their vision has been accomplished and has been welcomed by more people. Just now, your teachers shared a great vision with me: start by nurturing good character and being a proper person before focusing on academics. I really admire this vision and I feel fortunate for all you students here today because you are able to learn and study under such a system of education. I addressed the students first because I myself focus on education and I take special care and pay special attention on how students at our school develop.

The main topic I would like to address today is education. I hope that through my talk tonight all of you will have a new outlook on education. When I say new outlook, I don't actually consider it new. Maybe we should call it an appropriate outlook because as the saying goes, "Even after a long time, it does not become outdated." Sometimes, something that is appropriate is often regarded to be new when the world does not have enough correct understanding about certain things. Some things are actually new, as in new ideas, new inventions, while other things have been here for a long time but because there is a lack of understanding of them, when we finally see them, we think they are new. It is the latter that I wish to introduce today. When we rediscover certain ideas, we are able to obtain and get different meanings and interpretations of what we have recently found.

The main topic I would like to address today is regarding reciting classical texts and education. I will talk about education and reciting classical texts from the perspective of lingual education and then I will talk about lingual education from the perspective of education as a whole. I say this because lingual education is a prerequisite of education. It is an important part of education which cannot be neglected; it must be sound. If it is to be achieved through teaching the recitation of classical texts, which perhaps is the easiest way to lay this foundation, then there is absolutely no way we can talk about lingual education without paying any attention to teaching the recitation of classical texts. If we lay a good lingual foundation, it is very likely that we can solve the many problems we encounter in education today, possibly even all the problems in today's education. So I feel even though the topic might seem very narrow and limited, in fact it applies to a lot of broader issues.

When I think of education, I think of three general principles, which also are called rules or guidelines. This refers to three things that cannot be missed in our critical understanding of education. These three are: i) time and place, ii) content, and iii) method. They refer to the time and place where we teach recitation of classical texts, the content, which are the classical texts in this case; and in which method we recite them. Two issues are involved in teaching the recitation of classical texts, i.e. the teaching materials and the teaching method. Let's take a look at the content first. Why are they called classical texts? Because they

教育的時機要把握；第二個就是教育的內容要把握；第三個就是教育的方法要把握。讀經教育，「讀經」兩個字，它就包含了教材跟教法的問題。首先，我們教學的內容是什麼呢？是「經」，所謂「經」就是經典之作，所謂經典之作就是人類最偉大的作品；所謂偉大的作品就是最有智慧的內容；而這個所謂最有智慧的內容是從人性出發，像中國所說的從道出發，也就是從天地自然出發。而合乎人性、合乎天地之道的這些思想所寫成的文章，它必定也跟人性、跟天地一樣的廣闊、長久。所以，所謂「經」就是樸實的、歷久彌新的著作的意思。

而所謂「讀」呢，就是誦讀，就是我們平常說讀書的這個「讀」，而「讀經」的「讀」不只是普通的讀法，而是要像古人讀書一樣的，讀一些重要的書，這樣子反復地讀。所以，「讀」就是反復誦讀的意思，反復誦讀加深印象，甚至到達能夠背誦。因為這些經典的內容是這麼樣的重要，這麼樣的高深，所以要用很長久的時間去醞釀，你先把這些文章放在心靈當中，然後隨著生命的成長而醞釀。要達到這些效果，必須把這些文章熟練在我們的生命裏，所以要反復地誦讀，這叫做讀經的「讀」的意思。

那麼剛才說：教育有三個基本的原理，其中有教育的時機，教育的內容跟教育的方法。剛才說的「經」就是教育的內容，說的「讀」就是教育的方法，至於教育的時機呢？什麼時候適合這種教育呢？是在兒童期，就是大略地說是在13歲之前。因此，讀經教育如果全部的稱呼，就詳細的稱呼，其實叫做「兒童讀經教育」。「兒童」——就是教育的時機，「經」——就是教育的內容，「讀」——就是教育的方法。

如果能夠讓兒童來用讀的方式來讀一些經典的著作，這樣子就很容易養成高度的語文能力；而在養成語文能力的同時，又能夠醞釀深度的文化的教養。教育界有一句話說：「語文是一切學習的基礎。」所以，有了高度語文能力，學習能力就會提升，那麼對於各種科目的學習都會有很大的幫助。所以，把語文教育做好了，教育就可以減少許多的煩惱。

有了語文的能力之外，又有文化的教養，人生的性情、品德、理想、智慧都可以從經典的教養當中慢慢地醞釀，而使一個人有一種溫和的性情、高遠的理想以及超越的智慧。還有，這些所謂的經典，它是一個民族最深刻的智慧的結晶，所以，每個民族都有它的經典。如果我們要了解一個民族的智慧，最好是從經典裏面去吸收他的精華。所以，讀經教育不只是對一般的學習有效，而且對於人格的養成有效，而且對於整個世界的人類成就是有效的。

☞待續

are works that contain the most wisdom, and are derived from the human nature. In China, we say it began from the Way; it came from heaven and earth, from nature. So when these various works are written from human nature, from the Way, from Mother Nature, from heaven and earth, then it follows that the ideas put forth by those works will be as broad and as everlasting as all these things. That is why works that are practical and everlasting are referred to as classical texts.

What is meant by reciting classical texts? In Chinese, "recite" can also mean "read". However, it does not refer to the way we read novels in that we just read them once and then forget about them. Instead, we must be like the ancients where we read important texts and books again and again. Reading the same text many, many times leaves a deeper impression, to the point that one can even memorize it. This is because the content contained within these texts is important and profound; it requires a long time to process and understand, so we must continue to read the texts until we can incorporate it into our lives. In order to gain its benefits, we must read the texts again and again to the point of memorization; this is what is meant by "recite."

Earlier, I talked about the three principles of education: the first is time and place, the second is content and the third is method. I already said that the content is the classical texts. The method is to recite them. So what is time and place? The time and place is before adolescence, or in simple terms: before 13 years old. That is why the full title of the education of reciting classical texts is the "education of children's recitation of classical texts," because if children can recite classical texts, then they can develop a high lingual skill and a deep cultural background early on. As the saying goes, language is the foundation of learning. If children possess a strong lingual foundation, then this will help them when they are learning other subjects. In this way, children will have fewer problems with their learning. Then there is also the issue of development of cultural background, i.e. one's character, one's morals and one's virtue, which when developed through recitation of classical texts, can gradually nurture a pleasant nature as well as lofty ambitions and a unique wisdom. We must also understand that classical texts are the essence of civilization. If we want to understand our civilization, then we have to understand and recite its classical texts because it will help us develop our personal character as well as the character of the human race throughout the world.

☞To be continued