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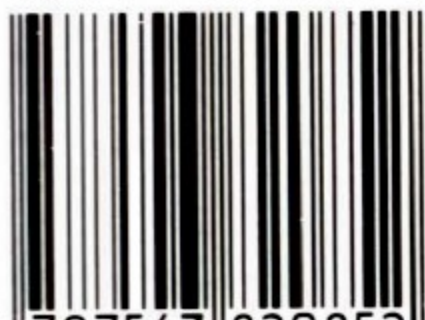
汉英对照

## 孟子

## MENCIUS



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Chinese-English

孟子

Mencius



赵甄陶 张文庭 周定之 英译  
杨伯峻 今译

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## 总 序

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

### —

中华民族有着悠久的历史 and 灿烂的文化，系统、准确地将中华民族的文化经典翻译成外文，编辑出版，介绍给全世界，是几代中国人的愿望。早在几十年前，西方一位学者翻译《红楼梦》，书名译成《一个红楼上的梦》，将林黛玉译为“黑色的玉”。我们一方面对国外学者将中国的名著介绍到世界上去表示由衷的感谢，一方面为祖国的名著还不被完全认识，甚而受到曲解，而感到深深的遗憾。还有西方学者翻译《金瓶梅》，专门摘选其中自然主义描述最为突出的篇章加以译介。一时间，西方学者好像发现了奇迹，掀起了《金瓶梅》热，说中国是“性开放的源头”，公开地在报刊上鼓吹中国要“发扬开放之传统”。还有许多资深、友善的汉学家译介中国古代的哲学著作，在把中华民族文化介绍给全世界的工作方面作出了重大贡献，但或囿于理解有误，或缘于对中国文字认识的局限，质量上乘的并不多，常常是隔靴搔痒，说不到点子上。大哲学家黑格尔曾经说过：中国有最完备的国史。但他认为中国古代没有真正意义上的哲学，还处





在哲学史前状态。这么了不起的哲学家竟然作出这样大失水准的评论，何其不幸。正如任何哲学家都要受时间、地点、条件的制约一样，黑格尔也离不开这一规律。当时他也只能从上述水平的汉学家译过去的文字去分析、理解，所以，黑格尔先生对中国古代社会的认识水平是什么状态，也就不难想象了。

中国离不开世界，世界也缺少不了中国。中国文化摄取外域的新成分，丰富了自己，又以自己的新成就输送给别人，贡献于世界。从公元5世纪开始到公元15世纪，大约有一千年，中国走在世界的前列。在这一千多年的时间里，她的光耀照耀全世界。人类要前进，怎么能不全面认识中国，怎么能不认真研究中国的历史呢？

## 二

中华民族是伟大的，曾经辉煌过，蓝天、白云、阳光灿烂，和平而兴旺；也有过黑暗的、想起来就让人战栗的日子，但中华民族从来是充满理想，不断追求，不断学习，渴望和平与友谊的。

中国古代伟大的思想家孔子曾经说过：“三人行，必有我师焉。择其善者而从之，其不善者而改之。”孔子的话就是要人们向别人学习。这段话正是概括了整个中华民族与人交往的原则。人与人之间交往如此，在与周边的国家交往中也是如此。

秦始皇第一个统一了中国，可惜在位只有十几年，来不及作更多的事情。汉朝继秦而继续强大，便开始走出去，了解自己周边的世界。公元前138年，汉武帝派张骞出使西



域。他带着一万头牛羊，总值一万万钱的金帛货物，作为礼物，开始西行，最远到过“安息”（即波斯）。公元前36年，班超又率36人出使西域。36个人按今天的话说，也只有一个排，显然是为了拜访未曾见过面的邻居，是去交朋友。到了西域，班超派遣甘英作为使者继续西行，往更远处的大秦国（即罗马）去访问，“乃抵条支而历安息，临西海以望大秦”（《后汉书·西域传》）。“条支”在“安息”以西，即今天的伊拉克、叙利亚一带，“西海”应是今天的地中海。也就是说甘英已经到达地中海边上，与罗马帝国隔海相望，“临大海欲渡”，却被人劝阻而未成行，这在历史上留下了遗恨。可以想见班超、甘英沟通友谊的无比勇气和强烈愿望。接下来是唐代的玄奘，历经千难万险，到“西天”印度取经，带回了南亚国家的古老文化。归国后，他把带回的佛教经典组织人翻译，到后来很多经典印度失传了，但中国却保存完好，以至于今天，没有玄奘的《大唐西域记》，印度人很难编写印度古代史。明代郑和“七下西洋”，把中华文化传到东南亚一带。鸦片战争以后，一代又一代先进的中国人，为了振兴中华，又前赴后继，向西方国家学习先进的科学思想和文明成果。这中间有我们的领导人朱德、周恩来、邓小平；有许许多多大科学家、文学家、艺术家，如郭沫若、李四光、钱学森、冼星海、徐悲鸿等。他们的追求、奋斗，他们的博大胸怀，兼收并蓄的精神，为人类社会增添了光彩。

中国文化的形成和发展过程，就是一个以众为师，以各国人民为师，不断学习和创造的过程。中华民族曾经向周边国家和民族学习过许多东西，假如没有这些学习，中华民族决不可能创造出昔日的辉煌。回顾历史，我们怎么能够不对伟大的古埃及文明、古希腊文明、古印度文明满怀深深的感



激?怎么能够不对伟大的欧洲文明、非洲文明、美洲文明、澳洲文明,以及中国周围的亚洲文明充满温情与敬意?

中华民族为人类社会曾作出过独特的贡献。在15世纪以前,中国的科学技术一直处于世界遥遥领先的地位。英国科学家李约瑟说:“中国在公元3世纪到13世纪之间,保持着一个西方所望尘莫及的科学知识水平。”美国耶鲁大学教授、《大国的兴衰》的作者保罗·肯尼迪坦言:“在近代以前时期的所有文明中,没有一个国家的文明比中国更发达,更先进。”

世界各国的有识之士千里迢迢来中国观光、学习。在这个过程中,中国唐朝的长安城渐渐发展成为国际大都市。西方的波斯、东罗马,东亚的高丽、新罗、百济、南天竺、北天竺,频繁前来。外国的王侯、留学生,在长安供职的外国官员,商贾、乐工和舞士,总有几十个国家,几万人之多。日本派出“遣唐使”更是一批接一批。传为美谈的日本人阿部仲麻吕(晁衡)在长安留学的故事,很能说明外国人与中国的交往。晁衡学成仕于唐朝,前后历时五十余年。晁衡与中国的知识分子结下了深厚的友情。他归国时,传说在海中遇难身亡。大诗人李白作诗哭悼:“日本晁卿辞帝都,征帆一片远蓬壶。明月不归沉碧海,白云愁色满苍梧。”晁衡遇险是误传,但由此可见中外学者之间在中国长安交往的情谊。

后来,不断有外国人到中国来探寻秘密,所见所闻,常常让他们目瞪口呆。《希腊纪事》(希腊人波桑尼阿著)记载公元2世纪时,希腊人在中国的见闻。书中写道:“赛里斯人用小米和青芦喂一种类似蜘蛛的昆虫,喂到第五年,虫肚子胀裂开,便从里面取出丝来。”从这段对中国古代养蚕技术的描述,可见当时欧洲人与中国人的差距。公元9世纪中叶,



阿拉伯人来到中国。一位阿拉伯作家在他所著的《中国印度见闻录》中记载了曾旅居中国的阿拉伯商人的见闻：

——一天，一个外商去拜见驻守广州的中国官吏。会见时，外商总盯着官吏的胸部，官吏很奇怪，便问：“你好像总盯着我的胸，这是怎么回事？”那位外商回答说：“透过你穿的丝绸衣服，我隐约看到你胸口上长着一个黑痣，这是什么丝绸，我感到十分惊奇。”官吏听后，失声大笑，伸出胳膊，说：“请你数数吧，看我穿了几件衣服？”那商人数过，竟然穿了五件之多，黑痣正是透过这五层丝绸衣服显现出来的。外商惊得目瞪口呆，官吏说：“我穿的丝绸还不算是最好的，总督穿的要更精美。”

——书中关于茶(他们叫干草叶子)的记载，可见阿拉伯国家当时还没有喝茶的习惯。书中记述：“中国国王本人的收入主要靠盐税和泡开水喝的一种干草税。在各个城市里，这种干草叶售价都很高，中国人称这种草叶叫‘茶’，这种干草叶比苜蓿的叶子还多，也略比它香，稍有苦味，用开水冲喝，治百病。”

——他们对中国的医疗条件十分羡慕，书中记载道：“中国人医疗条件很好，穷人可以从国库中得到药费。”还说：“城市里，很多地方立一石碑，高10肘，上面刻有各种疾病和药物，写明某种病用某种药医治。”

——关于当时中国的京城，书中作了生动的描述：中国的京城很大，人口众多，一条宽阔的长街把全城分为两半，大街右边的东区，住着皇帝、宰相、禁军及皇家的总管、奴婢。在这个区域，沿街开凿了小河，流水潺潺；路旁，葱茏的树木整然有序，一幢幢宅邸鳞次栉比。大街左边的西区，住着庶民和商人。这里有货栈和商店，每当清晨，人们可以

看到，皇室的总管、宫廷的仆役，或骑马或步行，到这里来采购。

此后的史籍对西人来华的记载，渐渐多了起来。13世纪意大利旅行家马可·波罗，尽管有人对他是否真的到过中国持怀疑态度，但他留下一部记述元代事件的《马可·波罗游记》却是确凿无疑的。这部游记中的一些关于当时中国的描述使得西方人认为是“天方夜谭”。总之，从中西文化交流史来说，这以前的时期还是一个想象和臆测的时代，相互之间充满了好奇与幻想。

从16世纪末开始，由于航海技术的发展，东西方航路的开通，随着一批批传教士来华，中国与西方开始了直接的交流。沟通中西的使命在意大利传教士利玛窦那里有了充分的体现。利玛窦于1582年来华，1610年病逝于北京，在华20余年。除了传教以外，做了两件具有历史象征意义的事，一是1594年前后在韶州用拉丁文翻译《四书》，并作了注释；二是与明代学者徐光启合作，用中文翻译了《几何原本》。

西方传教士对《四书》等中国经典的粗略翻译，以及杜赫德的《中华帝国志》等书对中国的介绍，在西方读者的眼前展现了一个异域文明，在当时及稍后一段时期引起了一场“中国热”，许多西方大思想家的眼光都曾注目中国文化。有的推崇中华文明，如莱布尼兹、伏尔泰、魁奈等，有的对中华文明持批评态度，如孟德斯鸠、黑格尔等。莱布尼兹认识到中国文化的某些思想与他的观念相近，如周易的卦象与他发明的二进制相契合，对中国文化给予了热情的礼赞；黑格尔则从他整个哲学体系的推演出发，认为中国没有真正意义上的哲学，还处在哲学史前的状态。但是，不论是推崇还是批评，是吸纳还是排斥，中西文化的交流产生了巨大的影



响。随着先进的中国科学技术的西传，特别是中国的造纸、火药、印刷术和指南针四大发明的问世，大大改变了世界的面貌。马克思说：“中国的火药把骑士阶层炸得粉碎，指南针打开了世界市场并建立了殖民地，而印刷术则变成了新教的工具，变成对精神发展创造必要前提的最强大的杠杆。”英国的哲学家培根说：中国的四大发明“改变了全世界的面貌和一切事物的状态”。

### 三

大千世界，潮起潮落。云散云聚，万象更新。中国古代产生了无数伟大科学家：祖冲之、李时珍、孙思邈、张衡、沈括、毕升……，产生了无数科技成果：《齐民要术》、《九章算术》、《伤寒杂病论》、《本草纲目》……，以及保存至今的世界奇迹：浑天仪、地动仪、都江堰、敦煌石窟、大运河、万里长城……。但从15世纪下半叶起，风水似乎从东方转到了西方，落后的欧洲只经过400年便成为世界瞩目的文明中心。英国的牛顿、波兰的哥白尼、德国的伦琴、法国的居里、德国的爱因斯坦、意大利的伽利略、俄国的门捷列夫、美国的费米和爱迪生……，光芒四射，令人敬仰。

中华民族开始思考了。潮起潮落究竟是什么原因？中国人发明的火药，传到欧洲，转眼之间反成为欧洲列强轰击中国大门的炮弹，又是因为什么？

鸦片战争终于催醒了中国人沉睡的迷梦，最先“睁眼看世界”的一代精英林则徐、魏源迈出了威武雄壮的一步。曾国藩、李鸿章搞起了洋务运动。中国的知识分子喊出“民主与科学”的口号。中国是落后了，中国的志士仁人在苦苦探



索。但落后中饱含着变革的动力，探索中孕育着崛起的希望。“向科学进军”，中华民族终于又迎来了科学的春天。

今天，世界毕竟来到了 21 世纪的门槛。分散隔绝的世界，逐渐变成联系为一体的世界。现在，全球一体化趋势日益明显，人类历史也就在愈来愈大的程度上成为全世界的历史。当今，任何一种文化的发展都离不开对其它优秀文化的汲取，都以其它优秀文化的发展为前提。在近现代，西方文化汲取中国文化，不仅是中国文化的传播，更是西方文化自身的创新和发展；正如中国文化对西方文化的汲取一样，既是西方文化在中国的传播，同时也是中国文化在近代的转型和发展。地球上所有的人类文化，都是我们共同的宝贵遗产。既然我们生活的各个大陆，在地球史上曾经是连成一气的“泛大陆”，或者说是一个完整的“地球村”，那么，我们同样可以在这个以知识和学习为特征的网络时代，走上相互学习、共同发展的大路，建设和开拓我们人类崭新的“地球村”。

西学仍在东渐，中学也将西传。各国人民的优秀文化正日益迅速地为中国文化所汲取，而无论西方和东方，也都需要从中国文化中汲取养分。正是基于这一认识，我们组织出版汉英对照版《大中华文库》，全面系统地翻译介绍中国传统文化典籍。我们试图通过《大中华文库》，向全世界展示，中华民族五千年的追求，五千年的梦想，正在新的历史时期重放光芒。中国人民就像火后的凤凰，万众一心，迎接新世纪文明的太阳。

杨牧之

1999 年 8 月 北京



## PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

The publication of the *Library of Chinese Classics* is a matter of great satisfaction to all of us who have been involved in the production of this monumental work. At the same time, we feel a weighty sense of responsibility, and take this opportunity to explain to our readers the motivation for undertaking this cross-century task.

### 1

The Chinese nation has a long history and a glorious culture, and it has been the aspiration of several generations of Chinese scholars to translate, edit and publish the whole corpus of the Chinese literary classics so that the nation's greatest cultural achievements can be introduced to people all over the world. There have been many translations of the Chinese classics done by foreign scholars. A few dozen years ago, a Western scholar translated the title of *A Dream of Red Mansions* into "A Dream of Red Chambers" and Lin Daiyu, the heroine in the novel, into "Black Jade." But while their endeavours have been laudable, the results of their labours have been less than satisfactory. Lack of knowledge of Chinese culture and an inadequate grasp of the Chinese written language have led the translators into many errors. As a consequence, not only are Chinese classical writings widely misunderstood in the rest of the world, in some cases their content has actually been distorted. At one time, there was a "Jin Ping Mei craze" among Western scholars, who thought that they had uncovered a miraculous phenomenon, and published theories claiming that China was the "fountainhead of eroticism," and that a Chinese "tradition of permissiveness" was about to be laid bare. This distorted view came about due to the translators of the *Jin Ping Mei* (*Plum in the Golden Vase*) putting one-sided stress on the raw elements in that novel, to the neglect of its overall literary value. Meanwhile, there have been many distinguished and well-intentioned





Sinologists who have attempted to make the culture of the Chinese nation more widely known by translating works of ancient Chinese philosophy. However, the quality of such work, in many cases, is unsatisfactory, often missing the point entirely. The great philosopher Hegel considered that ancient China had no philosophy in the real sense of the word, being stuck in philosophical "prehistory." For such an eminent authority to make such a colossal error of judgment is truly regrettable. But, of course, Hegel was just as subject to the constraints of time, space and other objective conditions as anyone else, and since he had to rely for his knowledge of Chinese philosophy on inadequate translations it is not difficult to imagine why he went so far off the mark.

China cannot be separated from the rest of the world; and the rest of the world cannot ignore China. Throughout its history, Chinese civilization has enriched itself by absorbing new elements from the outside world, and in turn has contributed to the progress of world civilization as a whole by transmitting to other peoples its own cultural achievements. From the 5th to the 15th centuries, China marched in the front ranks of world civilization. If mankind wishes to advance, how can it afford to ignore China? How can it afford not to make a thoroughgoing study of its history?

## 2

Despite the ups and downs in their fortunes, the Chinese people have always been idealistic, and have never ceased to forge ahead and learn from others, eager to strengthen ties of peace and friendship.

The great ancient Chinese philosopher Confucius once said, "Whenever three persons come together, one of them will surely be able to teach me something. I will pick out his good points and emulate them; his bad points I will reform." Confucius meant by this that we should always be ready to learn from others. This maxim encapsulates the principle the Chinese people have always followed in their dealings with other peoples, not only on an individual basis but also at the level of state-to-state relations.

After generations of internecine strife, China was unified by Emperor Qin Shi Huang (the First Emperor of the Qin Dynasty) in 221 B.C. The Han Dynasty, which succeeded that of the short-lived Qin, waxed pow-



erful, and for the first time brought China into contact with the outside world. In 138 B.C., Emperor Wu dispatched Zhang Qian to the western regions, i.e. Central Asia. Zhang, who traveled as far as what is now Iran, took with him as presents for the rulers he visited on the way 10,000 head of sheep and cattle, as well as gold and silks worth a fabulous amount. In 36 B.C., Ban Chao headed a 36-man legation to the western regions. These were missions of friendship to visit neighbours the Chinese people had never met before and to learn from them. Ban Chao sent Gan Ying to explore further toward the west. According to the "Western Regions Section" in the *Book of Later Han*, Gan Ying traveled across the territories of present-day Iraq and Syria, and reached the Mediterranean Sea, an expedition which brought him within the confines of the Roman Empire. Later, during the Tang Dynasty, the monk Xuan Zang made a journey fraught with danger to reach India and seek the knowledge of that land. Upon his return, he organized a team of scholars to translate the Buddhist scriptures, which he had brought back with him. As a result, many of these scriptural classics which were later lost in India have been preserved in China. In fact, it would have been difficult for the people of India to reconstruct their own ancient history if it had not been for Xuan Zang's *A Record of a Journey to the West in the Time of the Great Tang Dynasty*. In the Ming Dynasty, Zheng He transmitted Chinese culture to Southeast Asia during his seven voyages. Following the Opium Wars in the mid-19th century, progressive Chinese, generation after generation, went to study the advanced scientific thought and cultural achievements of the Western countries. Their aim was to revive the fortunes of their own country. Among them were people who were later to become leaders of China, including Zhu De, Zhou Enlai and Deng Xiaoping. In addition, there were people who were to become leading scientists, literary figures and artists, such as Guo Moruo, Li Siguang, Qian Xuesen, Xian Xinghai and Xu Beihong. Their spirit of ambition, their struggles and their breadth of vision were an inspiration not only to the Chinese people but to people all over the world.

Indeed, it is true that if the Chinese people had not learned many things from the surrounding countries they would never have been able to produce the splendid achievements of former days. When we look back



upon history, how can we not feel profoundly grateful for the legacies of the civilizations of ancient Egypt, Greece and India? How can we not feel fondness and respect for the cultures of Europe, Africa, America and Oceania?

The Chinese nation, in turn, has made unique contributions to the community of mankind. Prior to the 15th century, China led the world in science and technology. The British scientist Joseph Needham once said, "From the third century B.C. to the 13th century A.D. China was far ahead of the West in the level of its scientific knowledge." Paul Kennedy, of Yale University in the U.S., author of *The Rise and Fall of the Great Powers*, said, "Of all the civilizations of the pre-modern period, none was as well-developed or as progressive as that of China."

Foreigners who came to China were often astonished at what they saw and heard. The Greek geographer Pausanias in the second century A.D. gave the first account in the West of the technique of silk production in China: "The Chinese feed a spider-like insect with millet and reeds. After five years the insect's stomach splits open, and silk is extracted therefrom." From this extract, we can see that the Europeans at that time did not know the art of silk manufacture. In the middle of the 9th century A.D., an Arabian writer includes the following anecdote in his *Account of China and India*:

"One day, an Arabian merchant called upon the military governor of Guangzhou. Throughout the meeting, the visitor could not keep his eyes off the governor's chest. Noticing this, the latter asked the Arab merchant what he was staring at. The merchant replied, 'Through the silk robe you are wearing, I can faintly see a black mole on your chest. Your robe must be made out of very fine silk indeed!' The governor burst out laughing, and holding out his sleeve invited the merchant to count how many garments he was wearing. The merchant did so, and discovered that the governor was actually wearing five silk robes, one on top of the other, and they were made of such fine material that a tiny mole could be seen through them all! Moreover, the governor explained that the robes he was wearing were not made of the finest silk at all; silk of the highest grade was reserved for the garments worn by the provincial governor."

The references to tea in this book (the author calls it "dried grass")



reveal that the custom of drinking tea was unknown in the Arab countries at that time: "The king of China's revenue comes mainly from taxes on salt and the dry leaves of a kind of grass which is drunk after boiled water is poured on it. This dried grass is sold at a high price in every city in the country. The Chinese call it 'cha.' The bush is like alfalfa, except that it bears more leaves, which are also more fragrant than alfalfa. It has a slightly bitter taste, and when it is infused in boiling water it is said to have medicinal properties."

Foreign visitors showed especial admiration for Chinese medicine. One wrote, "China has very good medical conditions. Poor people are given money to buy medicines by the government."

In this period, when Chinese culture was in full bloom, scholars flocked from all over the world to China for sightseeing and for study. Chang'an, the capital of the Tang Dynasty was host to visitors from as far away as the Byzantine Empire, not to mention the neighboring countries of Asia. Chang'an, at that time the world's greatest metropolis, was packed with thousands of foreign dignitaries, students, diplomats, merchants, artisans and entertainers. Japan especially sent contingent after contingent of envoys to the Tang court. Worthy of note are the accounts of life in Chang'an written by Abeno Nakamaro, a Japanese scholar who studied in China and had close friendships with ministers of the Tang court and many Chinese scholars in a period of over 50 years. The description throws light on the exchanges between Chinese and foreigners in this period. When Abeno was supposedly lost at sea on his way back home, the leading poet of the time, Li Bai, wrote a eulogy for him.

The following centuries saw a steady increase in the accounts of China written by Western visitors. The Italian Marco Polo described conditions in China during the Yuan Dynasty in his *Travels*. However, until advances in the science of navigation led to the opening of east-west shipping routes at the beginning of the 16th century Sino-Western cultural exchanges were coloured by fantasy and conjecture. Concrete progress was made when a contingent of religious missionaries, men well versed in Western science and technology, made their way to China, ushering in an era of direct contacts between China and the West. The experience of this era was embodied in the career of the Italian Jesuit Matteo Ricci. Arriving in

China in 1582, Ricci died in Beijing in 1610. Apart from his missionary work, Ricci accomplished two historically symbolic tasks — one was the translation into Latin of the “Four Books,” together with annotations, in 1594; the other was the translation into Chinese of Euclid’s *Elements*.

The rough translations of the “Four Books” and other Chinese classical works by Western missionaries, and the publication of Père du Halde’s *Description Geographique, Historique, Chronologique, Politique, et Physique de l’Empire de la Chine* revealed an exotic culture to Western readers, and sparked a “China fever,” during which the eyes of many Western intellectuals were fixed on China. Some of these intellectuals, including Leibniz, held China in high esteem; others, such as Hegel, nursed a critical attitude toward Chinese culture. Leibniz considered that some aspects of Chinese thought were close to his own views, such as the philosophy of the *Book of Changes* and his own binary system. Hegel, on the other hand, as mentioned above, considered that China had developed no proper philosophy of its own. Nevertheless, no matter whether the reaction was one of admiration, criticism, acceptance or rejection, Sino-Western exchanges were of great significance. The transmission of advanced Chinese science and technology to the West, especially the Chinese inventions of paper-making, gunpowder, printing and the compass, greatly changed the face of the whole world. Karl Marx said, “Chinese gunpowder blew the feudal class of knights to smithereens; the compass opened up world markets and built colonies; and printing became an implement of Protestantism and the most powerful lever and necessary precondition for intellectual development and creation.” The English philosopher Roger Bacon said that China’s four great inventions had “changed the face of the whole world and the state of affairs of everything.”

## 3

Ancient China gave birth to a large number of eminent scientists, such as Zu Chongzhi, Li Shizhen, Sun Simiao, Zhang Heng, Shen Kuo and Bi Sheng. They produced numerous treatises on scientific subjects, including *The Manual of Important Arts for the People’s Welfare*, *Nine*



*Chapters on the Mathematical Art, A Treatise on Febrile Diseases and Compendium of Materia Medica.* Their accomplishments included ones whose influence has been felt right down to modern times, such as the armillary sphere, seismograph, Dujiangyan water conservancy project, Dunhuang Grottoes, Grand Canal and Great Wall. But from the latter part of the 15th century, and for the next 400 years, Europe gradually became the cultural centre upon which the world's eyes were fixed. The world's most outstanding scientists then were England's Isaac Newton, Poland's Copernicus, France's Marie Curie, Germany's Rontgen and Einstein, Italy's Galileo, Russia's Mendeleev and America's Edison.

The Chinese people then began to think: What is the cause of the rise and fall of nations? Moreover, how did it happen that gunpowder, invented in China and transmitted to the West, in no time at all made Europe powerful enough to batter down the gates of China herself?

It took the Opium War to wake China from its reverie. The first generation to make the bold step of "turning our eyes once again to the rest of the world" was represented by Lin Zexu and Wei Yuan. Zeng Guofan and Li Hongzhang started the Westernization Movement, and later intellectuals raised the slogan of "Democracy and Science." Noble-minded patriots, realizing that China had fallen behind in the race for modernization, set out on a painful quest. But in backwardness lay the motivation for change, and the quest produced the embryo of a towering hope, and the Chinese people finally gathered under a banner proclaiming a "March Toward Science."

On the threshold of the 21st century, the world is moving in the direction of becoming an integrated entity. This trend is becoming clearer by the day. In fact, the history of the various peoples of the world is also becoming the history of mankind as a whole. Today, it is impossible for any nation's culture to develop without absorbing the excellent aspects of the cultures of other peoples. When Western culture absorbs aspects of Chinese culture, this is not just because it has come into contact with Chinese culture, but also because of the active creativity and development of Western culture itself; and vice versa. The various cultures of the world's peoples are a precious heritage which we all share. Mankind no longer lives on different continents, but on one big continent, or in a



“global village.” And so, in this era characterized by an all-encompassing network of knowledge and information we should learn from each other and march in step along the highway of development to construct a brand-new “global village.”

Western learning is still being transmitted to the East, and vice versa. China is accelerating its pace of absorption of the best parts of the cultures of other countries, and there is no doubt that both the West and the East need the nourishment of Chinese culture. Based on this recognition, we have edited and published the *Library of Chinese Classics* in a Chinese-English format as an introduction to the corpus of traditional Chinese culture in a comprehensive and systematic translation. Through this collection, our aim is to reveal to the world the aspirations and dreams of the Chinese people over the past 5,000 years and the splendour of the new historical era in China. Like a phoenix rising from the ashes, the Chinese people in unison are welcoming the cultural sunrise of the new century.

**Yang Muzhi**

*August 1999, Beijing*



## 前 言

《孟子》是儒家经典中的一个重要组成部分，它进一步发展了孔子的思想，在儒家学说中起着承先启后的作用。在中西文化交流中，其影响和价值是无法估量的。

孟子(约公元前 372—前 289)，名轲，字子舆，战国时邹(今山东邹县东南)人。曾受业于孔子的嫡孙子思的门人。早年也曾周游列国，到过齐、魏、宋、滕、鲁等许多大小诸侯国，做过齐国的客卿。由于齐王不能采用他的主张，愤然离开齐国，退而与弟子万章、公孙丑等人著书立说，即现在流传下来的《孟子》7篇。孟子的政治思想是主张行“仁政”，“尊王贱霸”(即所谓“仲尼之徒无道桓、文之事者”)；主张以德(即仁政)争取民心，统一天下。他提倡“以德服人”的王道，反对“以力服人”的霸道，他同时也阐述了“仁政”的新观点，即“民为贵，社稷次之，君为轻”的民本主义思想。对于君臣关系，孟子提出了反对愚忠，即为臣的不应盲目地、无条件地服从君主。“仁政”学说的理论基础是性善论。孟子认为：人生来就具有天赋的“仁心”，即“善的本性”，这是实行“仁政”的根本出发点。孟子在当时的历史条件下提出了“劳心者治人，劳力者治于人”的社会分工论，反对许行一派“君民并耕”的主张。“天”是孟子哲学的最高观念。孟子认为，王权是“天”授予的(即后世所谓的君主“为天牧养之元”，见东汉鲍宣“上哀帝书”)。“天”是宇宙万物的主宰，而“天”的旨意是通过贤明的君主来实现的。孟子也十分强调人的主观能动性，提出“万物皆备于我”的观点，亦即我具





备天下万物的优点。孟子还重视思考的作用，提出“心之官则思”，重视理性认识，对中国认识史的发展，有一定的贡献。

《孟子》一书是儒家重要经典之一，是由孟子本人和他的弟子万章、公孙丑等撰写的。相传另有《性善辩》、《文说》、《孝经》、《为政》等《外书》4篇（参见《汉书》艺文志），合计共11篇，约35000字。可惜后4篇均已亡佚。此书以叙事和对话的方式记载了孟子一生的政治活动、学术活动以及在政治、哲学、伦理道德、教育等各方面的主要学术观点。此书也为研究杨朱、许行和告子等学派提供了有价值的资料。兹将其主要内容评介如下。

一、游说各诸侯国君，如齐宣王、梁惠王、滕文公、鲁平公等，宣传自己“仁义”的主张。从卷一“孟子见梁惠王”起，阐述其理想中施仁政的内容。孟子尖锐地指出：“庖有肥肉，厩有肥马，民有饥色，野有饿莩，此率兽而食人也。”并且愤怒地指责统治者：“兽相食，且人恶之；为民父母，行政，不免于率兽而食人，恶在其为民父母也？”他理直气壮地质问齐宣王：“今恩足以及禽兽，而功不至于百姓者，独何与？”他主张：“明君制民之产，必使仰足以事父母，俯足以蓄妻子，乐岁终身饱，凶年免于死亡。”然而实际情况却是“今也制民之产，仰不足以事父母，俯不足以蓄妻子，乐岁终身苦，凶年不免于死亡”。又如何能够“驱而之善”呢？他雄辩地揭露了各诸侯王的称霸野心及其置民于水火之中的严重后果，逼得统治者无以作答，只好“王顾左右而言他”。

孟子的民本思想也是很突出的。“民为贵，社稷次之，君为轻”，这话今天听来简单，但在两千多年前的中国，说这话需要多大的勇气和多么深刻的洞察力啊！拿今天的话来说，就是“超前意识”。齐宣王就“汤放桀，武王伐纣”的事问孟子



“臣弑其君可乎”，孟子掷地有声地回答说：“贼仁者谓之‘贼’，贼义者谓之‘残’。残贼之人，谓之‘一夫’。闻诛一夫纣矣，未闻弑君也。”在当时能这样一针见血地指出独夫民贼应该杀，是需要有极大的胆识。孟子坚决反对愚忠，反对盲从。他认为为臣的态度是由为君的态度决定的。君主并非任何时候都对，也并非都应无条件服从。他说：“君之视臣如手足，则臣视君如腹心；君之视臣如犬马，则臣视君如国人；君之视臣如土芥，则臣视君如寇仇。”对于暴君，他是深恶痛绝的。

二、在个人修养方面，孟子提出养气的主张。他说：“我知言。我善养吾浩然之气。”他解释说：“其为气也，至大至刚，以直养而无害，则塞于天地之间。其为气也，配义与道，无是，馁也。”并提出“杀身成仁，舍生取义。”声言：“万钟不辨礼义而受之，万钟于我何加焉。”孟子还指出，一个人要成为伟人，必先受到各种艰苦环境的磨炼和考验，即著名的“天将降大任于是人也，必先苦其心志，劳其筋骨，饿其体肤，空乏其身，行拂乱其所为，所以动心忍性，曾益其所不能”，以及“居天下之广居，立天下之正位，行天下之大道；得志与民由之；不得志，独行其道。富贵不能淫，贫贱不能移，威武不能屈。此之谓大丈夫”。

三、强调社会分工，驳斥了许行学说“君民并耕”的主张。认为“劳心者治人，劳力者治于人”。这一主张曾经受到过无情的批判。其实，平心而论，这种分工无疑是必要的。随着社会的进步，农业和手工业、体力劳动和脑力劳动是不可缺少的分工。如按照许行的学说，完全退回到原始社会的以物易物，其实那是社会的倒退。随着生产力的发展，社会分工也越来越细。在科教兴国的时代，今天治理国家是一个复杂的系统工程，没有较高的文化水平是不行的。如果要求各级管理人员，以及各行各业的科学家既能做工又能种地，

这可能吗？

四、孟子强调主观能动性，强调思想的作用，提出“万物皆备于我”和“心之官则思”。主张在物质生活有基本保证的情况下，普及教育，即“谨庠序之教，申之以孝悌之义”，做到“老吾老，以及人之老；幼吾幼，以及人之幼”。他所说的“尽信书不如无书”、“人之患在好为人师”等，至今仍有其现实意义。

《孟子》一书对中国文化的影响是巨大而深远的。但在成书之后，却一直被列为子部。按经史子集来分类，与经的地位悬殊。直到南宋，经二程（程颢、程颐兄弟）提倡，特别是朱熹所撰的《四书集注》，称《孟子》为“出处大概，高不可及”，并称《六经》为“千斛之舟”，而孟子是“运舟之人”。这时《孟子》一书才与《五经》并列。明清以降，朱注《孟子》更是作为开科取士的必读书。在儒学的发展史上，孟子是孔子最重要的继承人，有“亚圣”之称。两千多年来，儒家学说对中国文化的影响可谓浹髓沦肌，源远流长。它不但支配了意识形态的各个领域，而且还影响到社会生活的各个方面。《孟子》一书自然就成了儒家学说的有机组成部分。它既作为重要的学术著作，同时又被视为文学作品（列入文学史和文学选读）。由于其文章巧于辩论，语言流畅，富有文采和感染力，对于后世的散文也有较大的影响。

《孟子》在语言（包括书面语和口语）方面对后世的影响也是不可忽视的。时至今日，汉语中的许多成语典故，都源于《孟子》，例如“五十步笑百步”、“缘木求鱼”、“揠苗助长”、“王顾左右而言他”、“出尔反尔”、“为渊驱鱼，为丛驱雀”、“上有好者，下必甚焉”等等，至今还经常出现于文章和口语中，其中有许多成为千古名句。此外，《孟子》一书，对当时（战国时代）的历史状况、风土人情和生产发展的水平，都有较多的反映，现在还十分强调的保护大自然生态环境方



面，书中也有论及。如：“不违农时，谷不可胜食也；数罟不入洿池，鱼鳖不可胜食也；斧斤以时入山林，材木不可胜用也。”试想想，远在两千多年前，地广人稀，生态环境远比现在要好的时候，孟子就有远见地反对滥捕滥杀、竭泽而渔，反对滥砍滥伐，保持生态平衡，实现可持续性发展，这是何等的正确，何等的远见卓识！想想我们近几十年来干过的蠢事，以及今天仍在破坏生态环境的短视行为，屡禁不止，对比先哲的教诲，实在令人汗颜！

儒家学说本身及朱熹的《四书集注》，从总体上来说属于封建社会的意识形态，其基本倾向是应当批判的。不能原封不动地拿到今天来照搬照套，但是其分体和枝节部分有许多可供借鉴之处。《孟子》中的积极因素，如民本思想、个人修养、教育主张等，人们对之尽管有不同的看法，但对孔孟作为思想家在我国古代思想和文化史上的贡献，还是应该肯定的。南宋二程及朱熹等所创理学，将儒家学说结合当时统治阶级的需要，有所发挥，有所诠释。虽为后世学者所诟病，但也不是无可采择，一无是处。清人戴震作《孟子字义疏正》，发挥唯物主义观点，批判程朱陆王的唯心主义，提出了完整的唯物主义自然观。认为“道”是阴阳五行之气的气化过程，并且提出“理”（即道德原则）并不脱离人的感情欲望，阐发“理存于欲”的伦理学说，斥责理学家的“存天理，灭人欲”是“以理杀人”。他们的格物致知说在一定程度上揭示了客观事物的规律性及人们认识它的途径，对后世的唯物主义者有启迪作用。

“仁政”是孟子观点的核心。从孟子见齐宣王一章可以看出。齐宣王看见有人牵一条牛去杀了衅钟，因不忍而用羊换下来，人家以为是齐王吝啬，而齐王说齐国虽小也不会舍不得一条牛。这时孟子说：“无伤也，是乃仁术也，见牛未见羊也，君子之于禽兽也，见其生，不忍见其死，闻其声，



不忍食其肉……”最后单刀直入，责问齐宣王：“今恩足以及禽兽，而功不至于百姓者，独何与？”他主张统治者应以人为本，随时考虑到人民生存的起码条件，认为只有不嗜杀人者才能统一天下。这种以人为本的“仁政”思想，还表现在他所说的“无恒产而有恒心者，惟士为能”。当时有独立见解的知识分子，即士，有各家各派，他们都依附各级封建主，从王侯到公子，或游说诸侯以实现自己的政治主张，或作侍从之类的工作。他们自己不耕种，又没有封地，全靠有一技之长。上至苏秦、张仪，下至鸡鸣狗盗之徒，莫不如此。而一般的农民，如果没有土地，则无法生存，容易变成流民。流民衣食无着，就要起来造反。历史上频繁的农民起义必然动摇整个封建社会的根基。因此如何把农民固定在土地上，是历代封建统治者都不得不考虑的问题。孟子主张行仁政，让农民有自己的土地、山林，不致流离失所。这对后来的“明君之治”有很大的影响。王安石变法中的青苗法、保马法、方田均税法，都是企图解决农民的温饱问题，使他们具有起码的生存条件，不至于铤而走险。历代有远见的帝王，如汉文帝、汉景帝、唐太宗、明太祖直至清圣祖（康熙帝），都实行轻徭薄赋与民休息的政策。此外还有抑制豪强，防止过分土地兼并，以及实行均田制、计口授田等，无一不是为了使农民有一份产业，不致起来造反。但历史上的开明君主真正施行“仁政”的实在屈指可数，这是由封建统治者贪婪的阶级本性所决定的。要他们时时替农民着想，无异于与虎谋皮。所以文人才有“兴，百姓苦；亡，百姓苦”的慨叹。

对于包括《孟子》在内的儒家经典著作，我们既不能数典忘祖，全盘否定，也不能脱离实际地全部继承。正确的态度应该是“古为今用”，批判地继承这一古代的文化遗产。要做到这一点，首先必须对它有所认识，有所理解。因此出



版原著及其今译本、外文本等就十分必要了。毕竟是王道比霸道好，仁政比暴政好。如果大家都知道“老吾老，以及人之老；幼吾幼，以及人之幼”，社会就会更加安定团结，就会多一些见义勇为，少一些见死不救。如果大家都遵循“万钟不辨礼义而受之，万钟于我何加焉”的原则，那么贪污腐败就不会层出不穷了。总之，对于我国传统的儒家学说，当然也包括孟子的主张，应当采取扬弃的态度，剔除其封建性的糟粕，吸收其民主性的精华，这对提高国民素质，促进精神文明建设，都是有积极意义的。

儒家学说既是中国传统文化的重要组成部分，也是世界文化宝藏之一。尤其是当今进入了全球文化时代，任何文化都不能孤立地存在和发展，必须通过其他文化来为自己的文化定位。遗憾的是，中国儒家典籍的西译工作，在几个世纪的漫长岁月中，大部分是由外国学者来完成的。《四书》被译成西方语言，始于明清之际来华的耶稣会教士，其中最杰出的人物要数意大利传教士利玛窦(Malthaeus Ricci 1552—1610)。他曾把《四书》译成拉丁文，但未能正式出版，手稿后来也不幸散失。

把《四书》译成拉丁文而又获出版的是另一位意大利传教士殷铎泽(Prosper Interecetta 1599—1666)，他的译作分别在广州和印度果阿出版，后又于1672年在巴黎重版。这些译介原本是给那些到东方传教的人作参考的，而实际上却对教会以外的人产生了意想不到的影响。

《四书》的全译本(实际上并无《孟子》)是后来的比利时传教士卫方济(Franeiscus Noël 1651—1729)直译成拉丁文的，1711年由布拉格大学图书馆出版。虽说《孟子》的英译本较《论语》为少，但仍有J. Legge(理雅各)的《中国经典》(1875)、E. Fabes的《孟子学说类编》(1882)、L. A. Lyall的《孟子》(1932)、D. C. Lau的《孟子》(1970)等多种。其中特

别值得一提的是英国的理雅各 (James Legge 1814—1897)。他作为汉学家，1839年25岁时被教会派往马六甲，任英华书院 (Anglo—Chinese College) 院长，1843年随同该院迁往香港。在港期间，他得到英国鸦片巨商颠地 (George Duddell)、查顿 (Alexander M. Jardine) 等人经济上的资助，又受到中国学者王韬学术上的指导，以极大的毅力，将中国的《四书》、《五经》全部译成英文出版，总数达28卷之多，真可谓“皓首穷经”，为中英文化交流作出了巨大的贡献。但是由于当时主客观条件的限制，使他的研究工作难以达到登堂入室的程度。尽管如此，他的译文仍然获得高度的评价，被认为是难能可贵的。

西方研究孟子其人其书的著作为数不少，如 F. C. M. Wei 的《孟子的政治原则》(1916)、I. A. Richards 的《孟子论“心”多重意义探索》(1932)、A. I. Venvighen 的《孟子其人及其思想》(1976)等。此外，还有论孟子的多篇有影响的博士论文发表，如 F. C. Granlich 《孟子的道德哲学》(1980)、Chuan—Chiah Huang 《孟子之崛起：孟子伦理体系的历史阐释(200—1200年)》(1980)、Ming—Hu Lin 《孟子哲学及其对基督教布道的意义》(1986)、Kwong—Loi Shun 《心性与道德：孟子的伦理学》(1987)、E. J. Mollgaard 《中国早期伦理学的方方面面》(1993)，等等。在这些译本和论著中，A. L. Lyall 的《孟子》一书将孔孟作了比较。作者高度赞扬孟子作为辩论大师，具有很强的推理能力，精明的想象力和幽默感。叙事生动，风格优美，堪称散文诗人，并高度评价了他决不俯就权贵的品德。除英译本外，《孟子》一书还有德、法、俄、意等文的译本。德国汉学家卫理贤 (Richard Wilhelm 1871—1930) 在译出《论语》之后，又译出了《孟子》(1916)。法国汉学家儒莲 (Stanislas Julien 1796—1873) 曾参考满文本译过《孟子》。其后传教士顾赛芬 (Séraphin



Couvreur 1835—1919) 于 1895 年出版了他的《四书》法译本。在俄国，东正教大司祭雅金夫·比丘林(Н. Я. Бичурин 1777—1853) 翻译过《四书》。另一位大司祭西维诺夫(Д. Л. Сивилъев 1798—1871) 译了《四书》和《孟子》。巴·波波夫(П. С. Лопов 1842—1913) 翻译了《论语》和《孟子》，后者选择了第 1、2、4、5、6 篇。此外还有波兹涅耶娃译的《孟子选》以及什节因译的《孟子》单行本(缺第 4 篇)。据说俄国大文豪列夫·托尔斯泰在读到这些译本后，对中国儒家学说大感兴趣，认为“它们达到了不同寻常的精神高度”。如果不是年过八旬，他还想亲自到中国看一看。〔参见马祖毅、任荣珍著《汉籍外译史》(湖北教育出版社 1997 年出版)及黄鸣凤等著《英语世界中国古典文学之传播》(学林出版社 1997 年出版)，特此鸣谢〕

从上述译著和论文可以看出，《孟子》一书在西方还是有一定影响的。但在近代文化交流中，出入颇不平衡，流出的原为外国传教士完成，后来又多为外国汉学家译介。由中国学者自己完成特别是系统介绍的几乎没有，对中国传统文化的研究竟被西方人导向，实在有些“喧宾夺主”。作为外国人，即使是汉学家，对中国古代历史文化背景知识的了解必然是有限的，加之东西方文化的巨大差异，他们对于中国古籍的理解有时不可能非常准确，译介时难以能够忠实于原著，笔者曾在拙文“难能可贵与美中不足——评理雅各两段《孟子》的译文”(载《中国翻译》1995 年第 6 期)中指出：英译《四书》、《五经》的工作最好能由中国学者有组织有计划地完成。这个巨大的工程最好由一个权威机构出面组织领导，并有大批饱学之士参与其事，以便使这些中华国宝能有较完善的外文译本，首先是英译本，才可以使这些经典著作成为世界文化宝库中的一个重要组成部分。现在包括《汉英对照〈孟子〉》在内的《大中华文库》即将陆续出版，并且





作为国家“九五”期间的重点出版项目。笔者的愿望即将成为现实。作为一个翻译工作者，有幸躬逢其盛，确实感到非常荣幸。《大中华文库》中的《孟子》一书的审读工作给了我一个极好的学习机会。由赵甄陶教授主译的《孟子》一书，由于译者学识渊博，译文质量上乘，比理雅各译本的质量为高，使人感到由衷的敬佩。在此，我预祝《大中华文库》的全部出版工作获得圆满成功。

楚至大

1999年1月于广州



## INTRODUCTION

*Mencius* is an important component in the classics of the Confucian School, which serves as a link between the past and future of the Confucian doctrine and further develops Confucius' ideology. In the cultural exchange between the east and the west, its influences and values can not be replaced.

Mencius (c.372 — 289 BC), named Ke, alias Ziyu, a native of State Zou of the Warring States period (now the southeastern part of Zou County, Shandong Province). He was once taught by a disciple of Zisi, the grandson of Confucius. In his early years he also visited many states, big and small, such as Qi, Wei, Song, Teng, Lu, and was once a foreign-born high-ranking official of Qi. As a result of the fact that the ruler of State Qi could not carry out his propositions, he angrily left Qi and returned to his native state, writing books to expound his doctrine with his disciples Wan Zhang, Gongsun Chou and so on, thus leaving the seven books of *Mencius* nowadays. The political ideal of Mencius is to carry out "benevolent government", holding that the emperor should be respected and obeyed while the chief of feudal princes despised (that is so-called "There were none of the disciples of Zhongni who spoke about the affairs of Huan and Wen.") and that virtue (i.e. benevolent government) be used to win the people's heart and unify the whole country, he advocated the ruler should carry out "benevolent government", that is "Of the first importance are the people, next comes the god of land and grains and of the least importance is the ruler", taking the people as the most important factor. To the relationship between the ruler and his officials, Mencius held that blind loyalty should be opposed, that is to say, an offi-





cial should not obey his ruler blindly and unconditionally. The theoretical foundation of “benevolent government” is that the human nature is good. Mencius held that man’s benevolence is endowed by nature, in other words, the “instinct of goodness”, this is the fundamental starting point of carrying out “benevolent government”. Under the then historic conditions, Mencius raised such concept as theory of division of work in society, i.e. those who work with their minds rule others; those who work with their strength are ruled by others. He was strongly against Xu Xing’s view of “the ruler and his subjects farming together”. “Heaven” is the highest conception of Mencius’ philosophy. He held that the royal power was endowed by Heaven (that is so called as “herding the people for Heaven”, see Baoxuan’s “To Emperor Ai” of the Eastern Han Dynasty). Heaven is the dominator of everything in the universe and the decree of Heaven is realized by a sagacious ruler. Mencius very much emphasized the subjective initiative of human being; he raised such a viewpoint as “Everything is here in me”. He also paid much attention to the function of thinking, saying “The mind belongs to the office of thinking”, thus making certain contributions to the development of China’s history of knowledge.

*Mencius* is one of the important classics of the Confucian School, which was compiled by Mencius himself and his disciples Wan Zhang, Gongsun Chou etc.. It is said there were four more books *Xing Shan Bian*, *Wen Shuo*, *Xiao Jing* and *Wei Zheng* (See *Chronicles of the Han Dynasty: Bibliographic Treatise*) 11 books altogether with about 35,000 characters. It is a pity that the later 4 books had been lost. This book records the political activities, doctrine and philosophy, moral principles and educational ideology of the whole life of Mencius by way of narration and dialogue and also describes the debate over the inborn goodness of human nature. Besides it is also materials for studying such schools as



Yang Zhu, Xu Xing and Gaozi, etc.. Following are an introduction to and comments on *Mencius*.

I. Going canvassing to the rulers of various states as King Xuan of Qi, King Hui of Liang, Duke Ping of Lu, Duke Wen of Teng and so on to spread his doctrine of “benevolent government”. Starting from Book I “Mencius went to see King Hui of Liang” he expounded the content of his ideal of carrying out “benevolent government”. Mencius sharply pointed out: “In your kitchen there is fat meat; in your stable there are strong horses. But your people look starved, and in the countryside there are people dead from famine. That amounts to leading beasts to devour men.” And he angrily censured the ruler: “Beasts devour one another, and men hate them for doing so. When a ruler, considered as the parent of his people, administers his government in such a way as to lead beasts out to devour men, how can he serve as the parent of his people?” He justly and forcefully questioned King Xuan of Qi: “Now your kindness is sufficient to reach to animals, and no benefits are extended from it to reach the people — How is this?” He advocated: “So a wise ruler will decide on such a plan for the people’s means of support as to make sure that they can support their parents as well as their wives and children, and that they have enough food in good years, and saved from starvation in bad ones.” But the reality was: “But now the means of support decided on for the people are not sufficient for the support of their parents or for the support of their wives and children. In good years they live a bitter life while in bad years they can not escape death.” How could he “urge them to do good”? He convincingly exposed the ambition of seeking hegemony of the rulers of various states, and for this they placed their people in deep waters. What crimes have they committed? For this the ruler could hardly answer, and he could not but “looked to the right and left and changed the subject”.



Mencius' idea "taking the people as the most important factor" is very outstanding. His words "of the first importance are the people..." seem rather simple nowadays. Just imagine, in China more than 2,000 years ago, how much courage and how deep an insight he needed to say so! Saying it in modern way we call it an idea ahead of everything. King Xuan of Qi asked Mencius about the historic events that Tang banished Jie of Xia and that King Wu smote Zhou of Yin: "Is regicide right?" Mencius answered determinedly: "He who outrages benevolence is an outrager, he who outrages righteousness is a cruel fellow. He who is a man both cruel and outrageous is a despot forsaken by all. I have heard that Zhou, the despot forsaken by all, was killed, but not that killing was regicide." At that time Mencius could point out, hitting the nail on the head that a tyrant should be killed; it needed great courage and insight. He firmly opposed stupid loyalty and blind following. He held that the attitude of the subjects is determined by that of the ruler. The ruler is not always correct and should not be obeyed by all the subjects unconditionally. He said: "If a ruler regards his officials as his hands and feet, they will regard him as their belly and heart. If he regards them as his dogs and horses, they will regard him as a stranger. If he regards them as clay and grass, they will regard him as an enemy." He bitterly hated a tyrant.

II. In individual cultivation Mencius held his viewpoint of "nourishing his passion-nature". He said: "I understand words. I am skilful in nourishing my vast, flowing passion-nature." And "It is difficult to describe it. This is the passion-nature — It is exceedingly great, and exceedingly strong; being nourished by rectitude, and sustaining no injury, it fills up all between heaven and earth. This is passion-nature — It is the mate and assistant of righteousness and reason. Without it, man is in a state of starvation." He raised "sacrificing one's life to get benevolence, letting life go and choosing righteousness". He declared: "But if



the offer is ten thousand bushels of grain, then there are people who have accepted it in disregard of decorum and righteousness, what good will ten thousand bushels do me?" Mencius also pointed out that if one wants to become a great man, first of all he should be tempered and tested by various kinds of hardships. His famous words are "When Heaven is about to place great responsibility upon a man, it will first temper his heart and mind, fatigue his bones and muscles with toil, starve him, reduce him to utter destitution and frustrate him in all his attempts so as to stir him up, strengthen his character and develop his capabilities" and "As for a man, he should live in the spacious mansion of the world (benevolence), occupy the most proper position of the world (decorum), and walk down the broadest way of the world (righteousness). If he achieves his aim, he will go along the way together with the people; if he fails to achieve his aim, he will adhere to his own principles. He can not be led into dissipation by wealth and rank, nor deflected from his aim by poverty and obscurity, nor made to bend by power and force — all this is characteristic of a great man".

III. Laying emphasis on the division of work in the society, and refuting Xu Xing's doctrine of "the ruler farming together with his subjects", Mencius held that "those who work with their minds rule others; those who work with their strength are ruled by others". This has been mercilessly criticized. In fact, objectively speaking, such division of work is undoubtedly necessary. With the progress of the society the division of agriculture and handicraft, and that of mental and manual labour are indispensable division of work. If doing as Xu Xing's doctrine, the society would go backwards to the primitive stage, that is, the retrogression of the whole society. With the development of the productive forces, the division of social work will become finer and finer. Nowadays the administration of the country is a highly complicated system engineering, people



without higher educational level can not do such work. If we require that the managing staff of each level and all the scientists not only can do factory work but also farm work, is it possible? Actually it is unnecessary.

IV. Mencius laid emphasis on subjective initiative and the function of thinking, putting forward that "Everything is here in me" and "To the mind belongs the office of thinking". He held: "under such condition that the material life is basically guaranteed, universal education should be carried out. That is, just as he said, "let careful attention be paid to education in local schools, where the significance of filial and fraternal duties is stressed repeatedly..." so as to realize "Do reverence to the elders in your own family and extend it to those in other families; show loving care to the young in your own family and extend it to those in other families". What he said as "The trouble with people is their being too ready to teach others" and "If everything in the *Book of History* was believed, it would be better for the book not to have been written at all" still remain significant even nowadays.

The influence of *Mencius* to the Chinese culture is self-evident. But after the book was completed, although in Western and Eastern Han Dynasty it had occupied the same position with Confucius' *The Confucian Analects*, yet it had long been catalogued in "philosophical works", the third class according to the traditional divisions of a Chinese library, i.e. classical works, historical works, philosophical works and belles-lettres. Therefore it was far inferior to the position of classical works. Not until Southern Song Dynasty, through the recommendation of the two Confucian idealist philosophers, Cheng Yi and Cheng Hao, especially the great scholar Zhu Xi who wrote *A Variorum of the Four Books* in which he appraised Mencius "so great that nobody can catch up with him" and compared him to the helmsman of a gigantic ship, did *Mencius* become



equal to the *Five Classics*. Through Ming and Qing Dynasty *Mencius* became a required book for the imperial examination system. In the history of the development of the Confucian School Mencius is the most important inheritor of Confucius and is called “the Lesser Sage”. In the past 2,000 years and more, the theory of the Confucian School has had a very deep-going influence of long standing and well established. It not only governs each field of the ideology, but also affects every aspect of the social life. Naturally *Mencius* has become an organic component of the theory of the Confucian School. It has been considered as academic works and also literary works as well (included in the history of Chinese literature and its selected works). As a result of the fact that this book is rich in skilful arguments, written with ease and grace, full of literary talent and appeal, it has had greater influences on the proses of the later ages.

*Mencius* also bears an influence on the Chinese language (both written and oral) of the later years which can not be ignored. Up to now there are many idioms and phrases in the Chinese language whose origins are in this book, for instance, “fifty paces and a hundred paces (all the same)”, “trying to find fish by climbing a tree (a fruitless approach)”, “pulling the seedlings upward to help the plants grow (spoil<sup>ing</sup> things by excessive enthusiasm)”, “the King looked to the right and left and changed the subject (to evade an embarrassed scene)”, “moving to tall trees (moving to a better place)”, “going back on one’s word (contradicting oneself)”, “driving the fish into deep waters (driving friends over to the side of the enemy)” and “When people of high rank like something, people below them will surely like” and so on and so forth. Many of these appear in articles and oral Chinese even nowadays, and some become very popular and famous. Besides, *Mencius* reflects many of the things concerning the contemporary historical conditions, local conditions and customs and





the level of the productive development etc.. Now we lay much emphasis on the protection of the ecological environment of the nature, and this is also dealt with in Mencius' book. He said, "If the farming season is not interfered with, there will be grain more than enough. If close nets are not used in deep ponds, there will be fishes and turtles more than enough. If axes are used in forests at the proper time, there will be wood more than enough." Just think, it was more than 2,000 years ago. At that time it was scarcely populated, with an ecological environment much better than today, but Mencius pointed out far-sightedly that he opposed the excessive killing of the wild animals, draining the pond to get all the fish and also severe deforestation so as to keep the ecological balance and carry out a sustainable development. How correct he was and what foresight and sagacity he had! But in the past decades we have committed a lot of follies and now we are still damaging our ecological environment time and again. Contrasting all these with the teachings of the sages of the past, we should feel deeply ashamed.

The theory of the Confucian School and Zhu Xi's *A Variorum of the Four Books* generally belong to the ideology of the feudal society, whose basic tendency should be criticized. It can not be used without any change today. But there are many things in it which we can make use of nowadays. Some of the active factors in *Mencius* such as "people being the root of the country", individual cultivation, educational theory etc., although there are different viewpoints about them, yet the contributions made by Confucius and Mencius in the history of ancient ideology and culture of our country should be confirmed. In Southern Song Dynasty, Cheng Yi, Cheng Hao and Zhu Xi created the Confucian idealist philosophy which combined Confucius' theory with the needs of the contemporary ruling class with some elaborations and remarks. It should not be totally ignored. Dai Zhen, a scholar in Qing Dynasty wrote *Commentar-*



*ies to the Word Meanings of the Works of Mencius*, in which he gave full play to his materialist viewpoint and criticized the idealism of Cheng, Zhu, Lu and Wang. He also put forward his complete materialist nature outlook, holding that "Dao" is a gasifying process of yin-yang five elements (metal, wood, water, fire and earth). He also explained that "li" (moral principle) did not separate itself from human feelings and desires, and "'li' existed in desire". He reprimanded the principle of the Song Confucianists' "Preserving heavenly principles and ruining human desire" as "Killing people with 'li'". But their doctrine "to investigate things is to attain knowledge" exposes in a certain degree the regularity of the objective things and the way to know them. This bears some inspirations of the later materialists.

"Benevolent government" is the core of Mencius' theory. From the anecdote he met King Xuan of Qi we can see it. The famous story is that once King Xuan of Qi saw a royal servant leading an ox in front of him in his hall. The ox would be killed and its blood would be used to smear a newly moulded bell (a kind of religious rite). The king took pity on the ox and ordered to replace it with a sheep. People thought that the king was miserly but he said although Qi was not large enough, he still could afford to buy an ox. Then Mencius said, "There is no harm in their saying so. Your conduct was an artifice of benevolence. You saw the ox, and had not seen the sheep. So is the superior man affected towards animals, that having seen them alive, he cannot bear to see them die; having heard their dying cries, he cannot bear to eat their flesh. Therefore he keeps away from his cook-room." Finally he directly called the king to account, "Now here is kindness sufficient to reach to animals, and no benefits are extended from it to the people—How is this?" He held that the ruler should take the people as minimum conditions for the people's existence, and only those who had no pleasure in killing men can so unite



the world (China). His view of "benevolent government" is also expressed in what he said, that is, "They are only men of education, who, without a certain livelihood are able to maintain a fixed heart." At that time the intellectuals with independent thinking belonged to various schools. They all depended on different feudal lords, from kings and lords to their sons (as Meng Changjun) or went canvassing various feudal lords to carry out their political doctrines or worked as their attendants. They did no farming and had no manor, what they depended on was their proficiency in particular lines. From Su Qin and Zhang Yi to those people who knew small tricks, they were all in such conditions. But for those common peasants, if they had no land, they could not live and it was easy for them to become waifs. Since the waifs were short of basic necessities, they would rise to rebellion. In history the frequent uprisings of the peasants would surely shake the foundation of the feudal society. Accordingly, how to fix the peasants on their land is a problem which all the feudal rulers in ancient times could not but consider. Mencius suggested that "benevolent government" be carried out so that the peasants had their own land to till and would not be forced to leave home and wander about. This bore great influence on the rule of the "wise emperor". In Northern Song Dynasty some laws made by Wang Anshi in his political reform were to solve this problem and let the peasants have their basic necessities so as not to risk danger in desperation. The emperors with foresight in the past dynasties such as Emperor Wen and Jing in Western Han Dynasty, Emperor Taizong in Tang Dynasty, and Emperor Taizu in Ming Dynasty, and Emperor Kangxi in Qing Dynasty all carried out the policy of "light corvée and taxes" and let people recuperate and multiply. Besides to restrain despots, to prevent exceeding land annexation and even to carry out land allocation system had only one purpose: to let the poor peasants have their own land and not rise to rebellion. But such wise rulers were



very few in history because of the greedy character of the feudal ruling class. It was impossible to let them think of the people. So an ancient poet wrote: “Rising, the people suffer; falling, the people suffer.”

To the classic works of the Confucian School including *Mencius*, we should not forget our origins and negate them all, and also should not inherit them all without combining with the present reality. The correct attitude is “to make the past serve the present”, and inherit the ancient cultural heritage critically. In order to do this well, it is absolutely necessary to publish the original, the present Chinese version and also versions of foreign languages. Anyhow “benevolent government” is better than “tyrannical government”. If everybody knows “Do reverence to the elders in your own family and extend it to those in other families; show loving care to the young in your own family and extend it to those in other families”, then in our society there will be more people who can see what is right and have the courage to do it, and less people who are impervious to other people’s misfortunes or disasters. If all the people follow this principle “But if the offer is ten thousand bushels of grain, then there are people who have accepted it in disregard of decorum and righteousness. What good will ten thousand bushels do me?”, then there would not be so much bribery and corruption. In a word, to our traditional Confucian theory, of course including Mencius’ we should adopt an attitude of developing what is useful or healthy and discard what is not. We should reject the feudal dross and absorb the democratic essence. This is a way to raise the intrinsic quality of the people of the nation and to promote spiritual civilization.

The Confucian theory is not only an essential component of the traditional Chinese culture but also one of the cultural treasure troves of the world. Especially today when we have entered an age of global culture, no culture can exist and develop isolatedly; it must be orientated for itself



through other cultures. It is a pity that the translation work of the Chinese Confucian classics into western languages have been mostly completed by foreign scholars in the past centuries. The translation of *The Four Books* into western languages began by the missionaries of the Society of Jesus who came to China to do missionary work in the end of Ming Dynasty and the beginning of Qing Dynasty, among whom the most outstanding one was Malthaeus Ricci (1512—1610), an Italian missionary. He had translated *The Four Books* into Latin, but it had not been published and later the manuscript was lost.

It was another Italian missionary Prosper Interecetta (1599—1666) who translated *The Four Books* into Latin and it was published in Guangzhou and Goa, India respectively, and later re-published in Paris. Originally these translations were published as reference for those who did missionary work in the east, but actually they produced unexpected influences for the people outside the missionaries.

The complete translated version of the *The Four Books* (actually without *Mencius*) was later translated into Latin by Franeiscus Noël (1651—1729) by means of literary method, which was published by the Library of Plague University in 1711. Although the English versions of *Mencius* were not so many as *The Confucian Analects*, still they were several kinds as James Legge's *The Chinese Classics* (1875), E.Fabes' *Different Schools of Mencian Doctrine* (1882), L.A.Lyall's *Mencius* (1932) and D.C.Lan's *Mencius* (1970). Among those translators James Legge (1814—1897) is the one worth mentioning. As an English sinologist, he was assigned to work in Malacca by the church in 1839 at the age of 25, working as president of Anglo-Chinese College. In 1842 he moved to Hong Kong together with the College. During his stay in Hong Kong he was economically supported by two English rich opium dealers, George Duddell and Alexander M.Jardine, and academically he was in-



structured by a Chinese scholar Wang Tao. Working with amazing willpower, he translated and published China's *The Four Books* and *The Five Classics* into English, as many as 28 volumes altogether. He continued to do such work in his old age and had made great contributions to Chinese-English cultural exchange. But under such limited conditions in his time, his study could not reach the highest level. Even so his translations are still highly appreciated and considered as worthy of esteem.

There are many scholars in the west who study Mencius, and published many books concerning this respect, such as F.C.M. Wei's *The Political Principles of Mencius* (1961), I.A. Richards' *Exploration of the Multimeaning of "Mind" Expounded by Mencius* (1932), A.I. Venvighen's *Mencius and His Ideology* (1967) and so on. Besides, there have been published a number of influential doctorate theses such as F.C. Gramlick's *The Moral Philosophy of Mencius* (1984), Chuan-Chieh Huang's *The Rise of Mencius: a Historical Explanation and Analysis of Mencius' Ethical System (200 — 1200)* (1980), Ming-Hu Lin's *Mencius' Philosophy and Its Significance to Christian Evangelization* (1986), Kwang-Loi Shun's *Disposition and Morality: Mencius' Ethics* (1987), E.J. Mollgaard's *Various Aspects of China's Ethics at the Early Stage* (1993), etc.. Among these translations and theses, in his *Mencius* A.L. Lyall compared Mencius with Confucius. He appraised Mencius highly as a master of debate with a strong reasoning ability, sagacious imagination and sense of humour. His vivid description and graceful style made him a prose poet, and praised his moral characters that he never submitted himself to bigwigs. Besides English versions there are German, French, Russian, Italian versions. Richard Wilhelm (1871 — 1930), a German sinologist translated *The Works of Mencius* (1916) after he translated *The Confucian Analects*. The French sinologist Stanislas Julien (1796 — 1873) had translated *The Works of Mencius*



with its Manchurian version as his reference. Later a missionary called Séraphin Couvreur (1835—1919) published his French version of *The Four Books* in 1895. In Russia a priest of the Orthodox Eastern Church Yakinv Bichurin (1777 — 1853) had translated *The Four Books*. Another priest D.L.Sivilyev (1798—1871) translated *The Four Books* and *Mencius*, and P.S.Popov (1842 — 1913) translated *The Confucian Analects and Mencius* (without Book 3 and Book 8). Besides all these, there are Bozlyeyeva's translation of *Selected Works of Mencius*, Popov's translated version of the same title and Shijieyin's single edition of *Mencius* (without translating Book 4). It is said the great Russian writer Lev Tolstoy, after reading such books, was very much interested in the theory of the Confucian School of China, saying that "they have reached as extraordinary spiritual height". If he was not over eighty, he would have gone to China to see with his own eyes. (Refer to the following two books: *A History of Translating Chinese Books to Foreign Languages* by Ma Zuyi and Ren Rongzhen (Hubei Educational Press, 1997) and *The Spreading of Chinese Classical Literature in the English World* by Huang Mingfeng (Xuelin Publishing House, 1997))

From the above-mentioned translations and theses we can see, *Mencius* bears certain influences in the west. But in modern cultural exchange, the flow-in and flow-out are not balanced. Those flowing out were most completed by foreign missionaries, and later introduced and translated by foreign sinologists. Those completed by Chinese scholars especially systematic introduction are next to none. Since the study of the Chinese traditional culture has been orientated by the westerners, it sounds that the secondary supersedes the primary. As a foreigner, even if he is a sinologist, his knowledge of Chinese ancient history and cultural background is surely limited. As a result of the great differences between the east and the west, those translations and reviews must have born some

negative influences. The author once wrote an article entitled *Comments on James Legge's Translation of Two Passages from Mencius* (published in *Chinese Translators Journal*, the 6th issue of 1995), in which he pointed out: The work of translating *The Four Books* and *Five Classics* had better be completed by Chinese scholars in certain institutions and in a planned way and a number of learned scholars should join the work led by an authoritative administration, thus making those Chinese national treasures have better versions of foreign languages and become an important component of the world cultural treasure-house. Now *Library of Chinese Classics* including Chinese-English will soon be published in succession as a key project of the Ninth National Five-Year Plan period and the author's desire will soon be realized. As a translator it is an honour for the author to join part of the work. Working as a reviser of the English version of *Mencius* gave him an excellent opportunity to learn. *Mencius* mainly translated by Professor Zhao Zhentao is of high quality and better than the earlier versions such as J.Legge's. It is worth admiring. Here I wish the publication of the *Library of Chinese Classics* a complete success.



Chu Zhida  
January 1999

孟子  
卷之  
一  
PDG



《孟子》是儒家经典之一，记述了战国中期的思想家、教育家孟子及其弟子的言论，由儒家学派重要代表人物孟子及其门人所著。

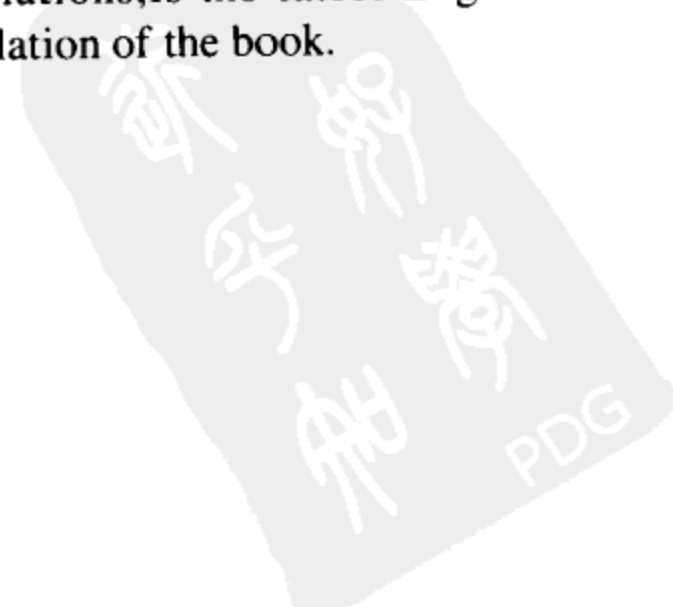
《孟子》现存7篇，主要记载了孟子的政治活动、政治学说及其哲学伦理、教育思想等。孟子大力宣扬孔子学说，把孔子的“仁学”思想发展为“仁政”学说，他还提出“性善论”，作为“仁政”学说的理论基础；他主张法尧舜，制井田，提倡“尚贤”、“薄赋”、行“王道”；在君民关系上，他主张“民贵君轻”。本书英译参考了各种译本，是最新的英文全译本。



*Mencius* is a Confucian classic recording the words of Mencius, a thinker and an educator of the mid-Warring States period and an important representative of the Confucian school, and his followers. It was compiled by Mencius and his disciples.

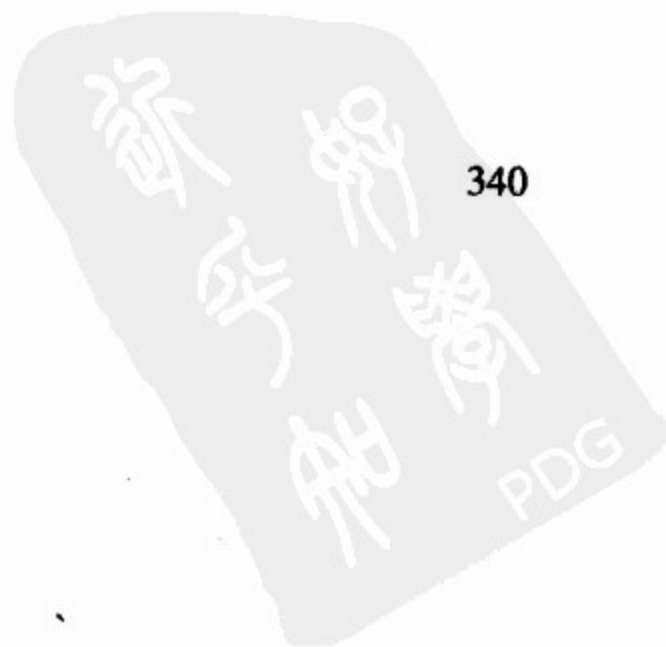
There are 7 existing "books" or chapters in *Mencius*, which mainly record Mencius' political activities and doctrines, and his philosophical, ethical and educational thoughts. Mencius was an ardent advocator of the Confucian doctrine. He developed Confucius' thinking of "benevolence" into the doctrine of "benevolent government", and he advanced the theory that "human nature is good", using it as the theoretical basis for this doctrine. He also advocated being modelled on the sage Kings Yao and Shun, instituting the "jing-field system", "esteeming the virtuous and able", and practising "true kingship". With regard to the relationship between the ruler and his people, he held that the people are of the first importance while "the ruler is of the least importance".

The English translation of this edition, with reference to various translations, is the latest English translation of the book.



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孟子(约前 372—前 289 年)

Mencius (c.372—289 B.C.)

## 卷一

# 梁惠王章句上

### 【原文】

1.1 孟子见梁惠王。王曰：“叟！不远千里而来，亦将有以利吾国乎？”孟子对曰：“王何必曰利？亦有仁义而已矣。王曰，‘何以利吾国？’大夫曰，‘何以利吾家？’士庶人曰，‘何以利吾身？’上下交征利而国危矣。万乘之国，弑其君者，必千乘之家；千乘之国，弑其君者，必百乘之家。万取千焉，千取百焉，不为不多矣。苟为后义而先利，不夺不厌。未有仁而遗其亲者也，未有义而后其君者也。王亦曰仁义而已矣，何必曰利？”

1.2 孟子见梁惠王。王立于沼上，顾鸿雁麋鹿，曰：“贤者亦乐此乎？”孟子对曰：“贤者而后乐此，不贤者虽有此，不乐也。《诗》

### 【今译】

1.1 孟子谒见梁惠王。惠王说：“老先生！您不辞千里长途的辛苦前来，那对我国会有很大利益吧？”

孟子答道：“王！您为什么一定要说到利益呢？只要讲求仁义就行了。王假若说：‘怎样才对我国有利？’大夫也说：‘怎样才对我的封地有利？’那么，一般士子以至老百姓也都会说：‘怎样才对我本人有利？’这样，上上下下互相追逐私利，国家便会处境危险了。在拥有兵车万辆的国家里，杀掉那个国君的，一定是拥有兵车千辆的大夫；在拥有兵车千辆的国家中，杀掉那个国君的，一定是拥有兵车百辆的大夫。在兵车万辆的国家里，大夫拥有兵车千辆；在兵车千辆的国家中，大夫拥有兵车百辆；这些大夫的产业不能不说是很多的了。但是，假若轻道义，重私利，那么，大夫若不把国君的产业完全夺去，是永远不会满足的。从来没有讲仁德的人却遗弃他的父母的，也没有讲道义的人却对他的君主怠慢的。王也只讲仁义就行了，为什么一定要讲利益呢？”

1.2 孟子谒见梁惠王。王站在池塘旁边，一面顾盼着鸟兽，一面说道：“有道德的人也乐于享受这种愉快吗？”

孟子答道：“只有有道德的人才能享受这种愉快，没有道德的人纵



## Book 1 King Hui of Liang (Part A)

1.1 Mencius went to see King Hui of Liang, who said, “Venerable sir, since you have made light of the distance of a thousand *li*, you may have some way to profit my state, mayn’t you?”

Mencius answered, “Why should Your Majesty have mentioned the word ‘profit’? What counts is benevolence and righteousness. If Your Majesty says, ‘How can I profit my state?’ the high officials will say, ‘How can we profit our fiefs?’ and the intellectuals and the commoners will say, ‘How can we profit ourselves?’ If those above and those below strive to snatch profit one from the other, the state will be endangered. In the state of ten thousand chariots, the killer of the ruler must be the chief of a fief of a thousand chariots, and in a state of a thousand chariots, the killer of the ruler must be the chief of a fief of a hundred chariots. To have a fief of a thousand chariots in a state of ten thousand chariots or a fief of a hundred chariots in a state of a thousand chariots, can not be regarded as a small allotment. But if profit comes first and righteousness second, the killers will not be satisfied without seizing possession of whatever they covet. No benevolent man ever neglects his parents, and no righteous man ever looks down upon his sovereign. Your Majesty should talk about only benevolence and righteousness, but why should you have mentioned the word ‘profit’?”

1.2 Mencius went to see King Hui of Liang, who stood by a pond, and, looking about at his swans and deer, said, “Do virtuous men also enjoy these things?”

Mencius answered, “Only virtuous men can enjoy these things. Those who are not virtuous can not, though they have these things. *The Book*

### 【原文】

云：‘经始灵台，经之营之，庶民攻之，不日成之。经始勿亟，庶民子来。王在灵囿，麀鹿攸伏，麀鹿濯濯，白鸟鹤鹤。王在灵沼，於物鱼跃。’文王以民力为台为沼，而民欢乐之，谓其台曰灵台，谓其沼曰灵沼，乐其有麀鹿鱼鳖。古之人与民偕乐，故能乐也。《汤誓》曰：‘时日害丧，予及女偕亡。’民欲与之偕亡，虽有台池鸟兽，岂能独乐哉？”

1.3 梁惠王曰：“寡人之于国也，尽心焉耳矣。河内凶，则移其民于河东，移其粟于河内。河东凶亦然。察邻国之政，无如寡人之用

### 【今译】

使有这种愉快也无法享受。〔这话怎么说呢？我举出周文王和夏桀的史实来说明吧。〕《诗经·大雅·灵台》上说：‘开始筑灵台，经营复经营，大家齐努力，很快便落成。王说不要急，百姓更卖力。王到鹿苑中，母鹿正安逸。母鹿光且肥，白鸟羽毛洁。王到灵沼上，满池鱼跳跃。’〔这一段诗，便足以证明〕周文王虽然动用了百姓的力量，来兴建高台深池，可是百姓非常高兴，把那个台叫‘灵台’，把那个池沼叫‘灵沼’，还为他有许多种类的禽兽鱼鳖而高兴。就因为他愿和老百姓同享欢乐，所以他能够得到真正的快乐。〔至于夏桀却与此相反。百姓怨恨他，他却自比为太阳，说道，太阳什么时候消灭，我才什么时候死亡。〕《汤誓》中便记载着老百姓的怨歌：‘太阳呀！你什么时候消灭呢？我宁肯跟你一道死去！’作为国家的君主，竟让百姓怨恨到想和他一同死去，那他即使有高台深池，珍禽异兽，难道能够独自享乐吗？”

1.3 梁惠王〔对孟子〕说：“我对于国家，真是费尽心力了。河内地方遭了饥荒，我便把那里的部分百姓迁移到河东，同时把河东的部分粮食运到河内。河东假如遭了饥荒，也这样办。我曾经考察过邻





*of Poetry* says:

‘The king to build his sacred tower began,  
Of all its plan a scheme he drew.  
To do the work, in crowds the people ran,  
And as by magic, lo! it grew.  
Be not in haste!—So kindly said the king,  
But all as to a father help would bring.  
The king was walking in his sacred park,  
Where lay the does, all sleek and clean.  
’Twas sweet to him their restfulness to mark,  
And see the white birds’ glistening  
sheen.  
Then to his sacred pond he took his way  
To see the fish their leaping skill display.’

King Wen built his tower and pond by using the labor of the people, and the people enjoyed doing the work, calling the tower the ‘sacred tower’, and the pond the ‘sacred pond’, and rejoicing that he had his deer, fishes and turtles. As the ancient king enjoyed these things together with the people, he was able to enjoy them. The *Declaration of King Tang* says, ‘O sun, when shall you expire? We will die together with you!’ The people wished that they would die together with King Jie. How could the latter have enjoyed his towers, ponds, birds or beasts alone though he had these things?”

1.3 King Hui of Liang said, “I have devoted myself heart and soul to the government of my state. If there is famine north of the Yellow River, I remove people in the area to the territory east of the Yellow River and convey grain to the famine-stricken area. If there is famine east of the Yellow River, I do the same as I do to the people north of the Yellow

### 【原文】

心者。邻国之民不加少，寡人之民不加多，何也？”孟子对曰：“王好战，请以战喻。填然鼓之，兵刃既接，弃甲曳兵而走。或百步而后止，或五十步而后止。以五十步笑百步，则何如？”曰：“不可；直不百步耳，是亦走也。”曰：“王如知此，则无望民之多于邻国也。不违农时，谷不可胜食也；数罟不入洿池，鱼鳖不可胜食也；斧斤以时入山林，材木不可胜用也。谷与鱼鳖不可胜食，材木不可胜用，是使民养生丧死无憾也。养生丧死无憾，王道之始也。五亩之宅，树之以桑，五十者可以衣帛矣。鸡豚狗彘之畜，无失其时，七十者可以食肉

### 【今译】

国的政治，没有一个国家能像我这样替百姓打算的。可是，那些国家的百姓并不因此减少，我的百姓并不因此加多，这是什么缘故呢？”

孟子答道：“王喜欢战争，那就让我用战争来做个比喻吧。当战鼓冬冬直响，枪尖刀锋刚接触时，士兵们就抛下盔甲，拖着兵器向后逃跑，有的一口气跑了一百步停住脚，有的一口气跑了五十步停住脚。那些跑了五十步的士兵，竟耻笑跑一百步的士兵，〔说他胆子太小，〕行不行呢？”

王说：“不行；只不过他们没有跑到一百步罢了，但这也是逃跑呀。”

孟子说：“王如果懂得这个道理，那就不要再希望你的百姓比邻国多了。”

“如果在农民耕种收获的季节，不去〔征兵派工，〕妨碍生产，那粮食便会吃不尽了。如果细密的鱼网不到大的池沼里去捕鱼，那鱼鳖也会吃不完了。如果砍伐树木有一定的时节，木材也会用不尽了。粮食和鱼鳖吃不完，木材用不尽，这样便使百姓对生养死葬没有什么不满。百姓对于生养死葬都没有什么不满，就是王道的开端了。”

“在五亩大的宅园中，种植桑树，那么，五十岁以上的人都可以穿上丝绵袄了。鸡狗与猪等家禽家畜家家都有饲料、有工夫去饲养，那么，七十岁以上的人都可以有肉吃了。一家人有百亩的耕地，不去妨



River. On investigating the government of the neighboring states, I have not found that there is any king who does his utmost as I do. But why is it that the number of the people of the neighboring states has not decreased, and that of my people has not increased?"

Mencius answered, "Your Majesty is fond of war, from which please allow me to take an illustration. The soldiers march forward to the battle drum and cross swords with the enemy, but then they run from the battlefield, throwing their coats of mail and trail their arms behind them. Some stop after running a hundred paces; some stop after running fifty paces. Do you think those who have run fifty paces are entitled to laugh at those who have run a hundred paces?"

The king said, "No, they are not. They only did not run a hundred paces, but they also ran away from the battlefield."

"Since Your Majesty knows this," replied Mencius, "you need not hope that your state will be more populous than the neighboring ones.

"If the farming season is not interfered with, there will be grain more than enough. If close nets are not used in deep ponds, there will be fishes and turtles more than enough. If axes are used in forests at the proper time, there will be wood more than enough. If grain, fishes and turtles are more than can be eaten, and wood more than can be used, this will make the people able to support their parents when they are alive and arrange the funerals upon their death without complaints against anyone. It is the first step of the benevolent government that the people have no complaints about the support of their parents when they are alive and about the arrangement of the funerals upon their death.

"Let mulberry trees be planted about each homestead to five *mu* of land, and those who are fifty will have floss silk garments to wear. Let fowls, pigs and dogs be raised without neglecting their breeding seasons, and those who are seventy will have meat to eat. Let farm work be done

## 【原文】

矣。百亩之田，勿夺其时，数口之家可以无饥矣。谨庠序之教，申之以孝悌之义，颁白者不负戴于道路矣。七十者衣帛食肉，黎民不饥不寒，然而不王者，未之有也。狗彘食人食而不知检，涂有饿莩而不知发；人死，则曰，‘非我也，岁也。’是何异于刺人而杀之，曰，‘非我也，兵也。’王无罪岁，斯天下之民至焉。”

1.4 梁惠王曰：“寡人愿安承教。”孟子对曰：“杀人以梃与刃，有以异乎？”曰：“无以异也。”“以刃与政，有以异乎？”曰：“无以异也。”曰：“庖有肥肉，厩有肥马，民有饥色，野有饿莩，此率兽而食人也。”

## 【今译】

碍他们的生产，那么；几口人的家庭可以吃得饱了。认真地办些学校，反复地用孝顺父母、尊敬兄长的大道理开导他们，那么，〔人人都会敬老尊贤，为老人服务，〕须发花白的人也就不会头顶着、背负着重物在路上行走了。七十岁以上的人有丝绵衣穿，有肉吃，一般百姓饿不着，冻不着，这样还不能使天下归服，是从来不曾有过的事。

“〔现在的情况却不如此。〕富贵人家的猪狗吃掉了百姓的粮食，却不加以检查和制止。道路上有饿死的人，却不曾想到应该打开仓廩加以赈救。老百姓死了，竟然说道：‘这不是我的罪过，而是年成不好的缘故。’这种说法和拿着刀子杀死了人，却说，这不是我杀的，是兵器杀的，又有什么不同呢？王假若不去归罪于年成，〔而从政治上的根本改革着手，〕这样，别的国家的老百姓就都会来投奔了。”

1.4 梁惠王〔对孟子〕说：“我很乐意听到您的指教。”

孟子答道：“用木棒打死人和用刀子杀死人，有什么不同吗？”王说：“没有什么不同。”

“用刀子杀死人和用政治手段害死人，有什么不同吗？”

王说：“也没有什么不同。”

孟子又说：“现在，您的厨房里有皮薄膘肥的肉，您的马厩有健壮的马，可是老百姓面带饥色，野外躺着饿死的尸体，这简直是在上位的人率领着禽兽来吃人。兽类自相残杀，人尚且厌恶它；做老百姓的



without interference in a hundred *mu* of land, and a family of several mouths will not go hungry. Let careful attention be paid to education in local schools, where the significance of filial and fraternal duties is stressed repeatedly, and grey-haired people will not be carrying loads on the road. In a state where people of seventy are clothed in floss silk garments, and have meat to eat, and the masses do not suffer from hunger or cold, what prince can even fail to unify the world?

“Now your dogs and swine eat the food of the people, but you do not take any restrictive measures; there are people dead from famine on the roads, but you do not issue people grain of your granaries. When people die, you say, ‘It is not me, but the famine year that is to blame for it.’ In what does this differ from stabbing a man and killing him and then saying, ‘It is not me, but the weapon that is to blame for it?’ Let Your Majesty not lay the blame on the famine year, and immediately people will come to you from the whole world.”

1.4 King Hui of Liang said to Mencius, “I would like to seek your advice.”

Mencius replied, “Is there any difference between killing a man with a club and with a sword?”

The king said, “There is no difference.”

“Is there any difference between killing a man with a sword and with bad government?”

“There is no difference,” was the king’s reply.

Mencius then said, “In your kitchen there is fat meat; in your stables there are strong horses. But your people look starved, and in the countryside there are people dead from famine. That amounts to leading beasts out to devour men. Beasts devour one another, and men hate them for doing so. When a ruler, considered as the parent of his people, adminis-



### 【原文】

兽相食，且人恶之；为民父母，行政，不免于率兽而食人，恶在其为民父母也？仲尼曰：“始作俑者，其无后乎！”为其像人而用之也。如何其使斯民饥而死也？”

1.5 梁惠王曰：“晋国，天下莫强焉，叟之所知也。及寡人之身，东败于齐，长子死焉；西丧地于秦七百里；南辱于楚。寡人耻之，愿比死者壹洒之，如何则可？”孟子对曰：“地方百里而可以王。王如施仁政于民，省刑罚，薄税敛，深耕易耨；壮者以暇日修其孝悌忠信，入以事其父兄，出以事其长上，可使制梃以挾秦楚之坚甲利兵矣。彼夺其民时，使不得耕耨以养其父母。父母冻饿，兄弟妻子离

### 【今译】

父母官，主持政事，却免不了率领禽兽来吃人，那又怎么能做老百姓的父母官呢？孔子说过：“第一个造作木偶土偶来殉葬的，该会绝子灭孙断绝后代吧！”〔为什么孔子这样痛恨呢？〕就是因为木偶土偶很像人形，却用来殉葬。〔用像人形的土偶木偶来殉葬，尚且不可；〕又怎么可以使百姓活活的饿死呢？”

1.5 梁惠王〔对孟子〕说：“魏国的强大，当时天下没有别的国家能够赶得上，这一点，您是很清楚的。但到了我这个时候，东边和齐国打一仗，杀得我大败，连我的大儿子都牺牲了；西边又败给秦国，丧失河西之地七百里；南边又被楚国抢去了七个城池。我实在认为这是奇耻大辱，希望能够替我国所有的战死者报仇雪恨，您说要怎样办才好？”

孟子答道：“纵横百里的小国，行仁政就可以使天下归服，〔何况魏国是个大国呢？〕您假若向百姓实行仁政，减免刑罚，减轻赋税，叫百姓能够深耕细作，早除杂草；还使年轻人在闲暇时讲求孝顺父母、尊敬兄长、为人尽心竭力、待人忠诚守信的道德，而且履行这些道德，在家里侍奉父兄，在社会上尊敬长者上级，这样，就是凭着制造的木棒，也可以抗击拥有坚实盔甲、锐利刀枪的秦、楚军队了。

“〔这是为什么呢？〕那秦国、楚国〔无时不在征兵派工〕侵占百姓的生产时间，使他们不能够通过耕种来养活父母，以致父母受冻挨饿，兄弟妻子东逃西散。秦王、楚王使得他们的百姓陷在痛苦的深渊中。



ters his government in such a way as to lead beasts out to devour men, how can he serve as the parent of his people? Confucius said, 'He who first made wooden or clay figures to bury with the dead must have had no posterity.' So he said because the figures used for that purpose bore the human semblance. How can one cause people to die of hunger?"

1.5 King Hui of Liang said to Mencius, "In the world there was not a stronger state than mine, as you, venerable sir, know, but during my reign, we have been defeated by the State of Qi on the east with my eldest son's life sacrificed there; on the west we have lost seven hundred *li* of territory to the State of Qin, and on the south we have suffered humiliation at the hands of the State of Chu. At this I feel shame, and wish to wipe off all the disgrace for the dead. What is to be done?"

Mencius replied, "With a territory of only a hundred *li* square any ruler can make all people satisfied with a benevolent government, not to mention you in such a big state. If Your Majesty runs a government benevolent to the people, sparing of punishments and fines, reducing taxes and levies, having the people plow deeply and weed quickly, inculcating in their spare time on the strong-bodied filial and fraternal duties, honesty, and sincerity so that they may serve, at home, their fathers and elder brothers, and, abroad, their elders and superiors, then you will have a people able to oppose even with the wooden clubs the troops of Qin and Chu armed with strong mail and sharp weapons.

"The rulers of these states interfere with their people in their farm season so that they can not plow or weed their fields to support their parents. And their parents suffer from hunger and cold; and their brothers, wives, and children are separated and scattered abroad. Those rulers, as it were, drive their people into an abyss and drown them. Who dares to oppose Your Majesty, if Your Majesty starts a punitive military

### 【原文】

散。彼陷溺其民，王往而征之，夫谁与王敌？故曰：‘仁者无敌。’王请勿疑！”

1.6 孟子见梁襄王，出，语人曰：“望之不似人君，就之而不见所畏焉。卒然问曰：‘天下恶乎定？’吾对曰：‘定于一。’‘孰能一之？’对曰：‘不嗜杀人者能一之。’‘孰能与之？’对曰：‘天下莫不与也。王知夫苗乎？七八月之间旱，则苗槁矣。天油然作云，沛然下雨，则苗浡然兴之矣。其如是，孰能御之？今夫天下之人牧，未有不嗜杀人者也。如有不嗜杀人者，则天下之民皆引领而望之矣。诚如是也，民归之，由水之就下，沛然谁能御之？’”

1.7 齐宣王问曰：“齐桓、晋文之事可得闻乎？”孟子对曰：“仲尼之徒无道桓、文之事者，是以后世无传焉，臣未之闻也。无以，则王

### 【今译】

您去讨伐他们，那有谁能敌得过您的呢？所以老话说：‘仁德的人是无敌于天下的。’您不要怀疑吧！”

1.6 孟子谒见了梁襄王，出来以后，告诉旁人说：“远远望去，不像个国君的样子；走近他，也看不到使人敬畏的威严所在。他突然问我：‘天下要怎样才得安定？’

“我答着：‘天下归于一统，就会安定。’

“他又问：‘谁能统一天下呢？’

“我又答：‘不喜好杀人的国君，就能统一天下。’

“他又问：‘那有谁来跟随他呢？’

“我又答：‘天下的人没有不跟随他的。您可懂得禾苗的情况吗？当五六月间，若是长期天旱，禾苗自然枯槁了。假若一阵乌云出现，哗啦哗啦地落起大雨来，禾苗便又盎然茂盛地生长起来了。像这样，那有谁能够阻挡得住呢？如今各国的君王，没有一个不喜好杀人的。如果有一位不好杀人的，那么，天下的老百姓都会伸长着脖子期待他的解救了。真是这样，百姓归随他，好像水向下奔流一样，那又有谁能够阻挡得住呢？’”

1.7 齐宣王问孟子：“齐桓公、晋文公在春秋时代称霸的事迹，您可以讲给我听吗？”

孟子答道：“孔子的学生们没有谈到齐桓公、晋文公的事迹的，所以也没有传到后代来，我也不曾听到过。王如果定要我说，便讲讲用





action? As the saying goes, a benevolent ruler never meets his match. I beg Your Majesty not to doubt what I say.”

1.6 Mencius went to see King Xiang of Liang. Coming out from the interview, he said to somebody, “When I looked at him from a distance, he did not appear to be a sovereign; when I came up to him, I found nothing about him that inspired respect. Abruptly he asked me, ‘How can the world be stabilized?’ I replied, ‘It can be stabilized by one who can unify it.’

“‘Who can unify it?’

“I replied, ‘He who finds no pleasure in killing people can unify it.’

“‘Who will be his follower?’

“I replied, ‘All the people of the world will be his followers. Does Your Majesty know how the grain grows? During the seventh and eighth months when drought prevails, the plants begin to wither. Then the clouds gather densely in the sky, and torrents of rain come down, and the grain thrives luxuriantly. Who can keep it back when it does so? Now among the rulers throughout the world there is not one who does not find pleasure in killing people. If there were one who did not do so, all the people in the world would look up to him with craning necks. Such being the case, the people would flock to him as water flows downwards with great speed, which no one can keep back.’”

1.7 King Xuan of Qi asked Mencius, “Would you please tell me something about King Huan of the State of Qi and King Wen of the State of Jin?”

Mencius replied, “None of the disciples of Zhongni (another name of Confucius — tr.) said anything about King Huan and King Wen, about whom nothing, therefore, has been transmitted to the later generations,

### 【原文】

乎？”曰：“德何如则可以王矣？”曰：“保民而王，莫之能御也。”曰：“若寡人者，可以保民乎哉？”曰：“可。”曰：“何由知吾可也？”曰：“臣闻之胡龔曰，王坐于堂上，有牵牛而过堂下者，王见之，曰：‘牛何之？’对曰：‘将以衅钟。’王曰：‘舍之！吾不忍其觳觫，若无罪而就死地。’对曰：‘然则废衅钟与？’曰：‘何可废也？以羊易之！’不识有诸？”曰：“有之。”曰：“是心足以王矣。百姓皆以王为爱也，臣固知王之不忍也。”王曰：“然。诚有百姓者。齐国虽褊小，吾何爱一牛？即不忍其觳觫，若无罪而就死地，故以羊易之也。”曰：“王无异于百姓之以王为爱也。以小易大，彼恶知之？王若隐其无罪而就死地，则牛

### 【今译】

道德的力量来统一天下的‘王’道吧！”

宣王问道：“要有怎样的道德，才能够统一天下呢？”

孟子说：“一切努力都是为了使百姓生活安定，这样来统一天下，是没有人能够阻挡的。”

宣王说：“像我这样的人，能够使百姓的生活安定吗？”

孟子说：“能够。”

宣王说：“凭什么知道我能够呢？”

孟子说：“我曾听到胡龔(hé)告诉我：有一次，王坐在大殿之上，有人牵着牛从殿下走过，王看到了，便问：‘牵着牛往哪儿去呢？’那人答道：‘准备宰了去祭钟。’王说：‘放了它吧！看它那哆嗦可怜的样子，毫无罪过，却被宰杀，我实在于心不忍。’那人说：‘既然如此，便废除祭钟这种仪式吗？’王又说：‘怎么可以废除呢？用只羊来代替吧！’——不晓得果真有这件事吗？”

宣王说：“有的。”

孟子说：“凭这种好心就完全可以统一天下了。老百姓都以为王是吝啬，我早就知道王是于心不忍。”

宣王说：“对呀，确实有这样的百姓。齐国虽然不大，我何至于连一只牛都舍不得呢？我就是不忍心看它那种哆嗦可怜的样子，毫无罪过而被宰杀，因此才用羊来代替它。”

孟子说：“百姓说王吝啬，您也不必奇怪。〔羊小牛大，〕用小的代替大的，他们哪能体会到您的深意呢？如果说可怜它毫无罪过却被宰杀，那么宰牛和宰羊又有什么不同呢？”



and I have not heard of anything about them. If you will have me speak, let me say something about unifying the world.”

The king said, “What virtue must there be to win the unification of the world?” Mencius replied, “It is the protection of the people; with this a ruler can not be prevented from winning the unification of the world.”

The king asked again, “Can a ruler like me protect the people?”

“Yes. ”

“How do you know that I can?”

“Hu He told me the following story about Your Majesty: Your Majesty was sitting aloft in the hall, when a man appeared, leading an ox past the lower part of it. Your Majesty asked him where the ox was going. The man answered that they were going to consecrate a bell with its blood. Your Majesty said, ‘Let it go. I can not bear to see it trembling, as if it were an innocent man going to the execution ground.’ The man said, ‘Shall we omit the consecration of the bell?’ Your Majesty said, ‘How can it be omitted? Change it for a sheep.’ I wonder whether there was such an incident?”

“Yes, there was,” was the king’s reply.

Then Mencius said, “Since you have such a heart, you can win the unification of the world. All your people think that Your Majesty grudged the ox, but I know it was because Your Majesty could not bear the sight.”

The king said, “You are right. There are indeed people who think that I grudged the ox. But how should I grudge an ox though the State of Qi is small. It was because I could not bear to see it trembling as if it were an innocent man going to the execution ground that I changed it for a sheep.”

Mencius said, “Do not deem it strange that the people should think you were grudging the ox. How should they know the reason why you changed a large animal for a small one? And what was there to choose between an ox and a sheep if you felt pained by its being led to death as

### 【原文】

羊何择焉？”王笑曰：“是诚何心哉？我非爱其财而易之以羊也。宜乎百姓之谓我爱也。”曰：“无伤也，是乃仁术也，见牛未见羊也。君子之于禽兽也，见其生，不忍见其死；闻其声，不忍食其肉。是以君子远庖厨也。”王说曰：“《诗》云：‘他人有心，予忖度之。’夫子之谓也。夫我乃行之，反而求之，不得吾心。夫子言之，于我心有戚戚焉。此心之所以合于王者，何也？”曰：“有复于王者曰：‘吾力足以举百钧，而不足以举一羽；’明足以察秋毫之末，而不见舆薪，则王许之乎？”曰：“否。”“今恩足以及禽兽，而功不至于百姓者，独何与？然则一羽之不举，为不用力焉；舆薪之不见，为不用明焉；百姓之不见保，为不用恩焉。故王之不王，不为也，非不能也。”曰：“不为者与不能者

### 【今译】

宣王笑着说：“这个，我真连自己也不懂是什么心理了。我的确不是因为吝惜钱财才去用羊来代替牛的。〔您这么一说，〕百姓说我吝啬，真是理所当然的了。”

孟子说：“〔百姓这样误解，〕没有什么关系。王这种不忍之心正是仁爱为怀。道理就在于：王亲眼看见了那只牛，却没有看见那只羊。君子对于飞禽走兽，看见它们活着，便不忍心看到它们死去；听到它们的悲鸣哀号声，便不忍心再吃它们的肉。所以，君子把厨房摆在远离自己的地方，就是这个道理。”

宣王很高兴地说：“有两句诗歌：‘别人存什么心，我能揣摩到。’您就是这样的。我只是这样做了，再反问自己，〔为什么要这样做呢？〕却说不出所以然来。您老人家这么一说，我的心便豁然明亮了。但我这种心情和王道恰合，又是什么道理呢？”

孟子说：“假定有一个人向王报告：‘我的气力能够举起三千斤重，却拿不起一根羽毛；我的目力能够把秋天鸟的羽绒看得分明，而一车子的柴禾摆在眼前，却瞧不见。’那么，您相信这种话吗？”

宣王说：“不信。”

孟子马上接着说：“如今，王的好心好意足以使禽兽沾光，却不能使百姓得到好处，这是为什么呢？这样看来，一根羽毛都拿不起，只是不肯用力气的缘故；一车子柴禾都瞧不见，只是不肯用眼睛去看的缘故；老百姓得不到安定的生活，只是不肯施恩的缘故。所以王不行仁政以统一天下，只是不肯干，而不是不能干。”

宣王说：“不肯干和不能干在表现上有什么不同呢？”



if it were an innocent man going to the execution ground?" The king laughed and said, "What was really in my mind then? I did not grudge the expense, but I did use a sheep instead of the ox. No wonder that the people should have said I grudged the expense!"

"There is no harm in their saying so," said Mencius. "What you did was a benevolent act. You saw the ox at that time, but not the sheep. Such is a gentleman's attitude toward animals that, having seen them alive, he can not bear to see them die; having heard their dying cries, he can not bear to eat their meat. That is why he keeps away from his kitchen."

The king was pleased, saying, "*The Book of Poetry* says: 'What's on another's mind, I'm able to surmise,' This may be said of you, my Master. I did the thing, but when I asked myself why I had done it, I could not discover my motive. What you say has touched my heart. But how is it that this heart has to do with the unification of the world?"

Mencius replied, "Suppose a man were to say to Your Majesty: 'I am strong enough to lift three thousand catties, but I can not lift one feather; I can see clearly the tip of a tiny hair, but I can not see a cartload of fagots.' Would Your Majesty believe him?"

"No."

"Now you are kind to animals, but what is the reason why you have not benefited the people? The truth is, one's failure to lift a feather is because one will not use one's strength; one's failure to see a cartload of fagots is because one will not use one's eyesight; your failure to protect the people is because you will not extend your kindness. Therefore, your failure to win the unification of the world is that you will not do it, not that you are not able to."

The king asked, "What is the difference in outward appearance between not being willing to do a thing and not being able to do it?"



### 【原文】

之形何以异？”曰：“挟太山以超北海，语人曰：‘我不能。’是诚不能也。为长者折枝，语人曰：‘我不能。’是不为也，非不能也。故王之不王，非挟太山以超北海之类也；王之不王，是折枝之类也。老吾老，以及人之老；幼吾幼，以及人之幼。天下可运于掌。《诗》云：‘刑于寡妻，至于兄弟，以御于家邦。’言举斯心加诸彼而已。故推恩足以保四海，不推恩无以保妻子。古之人所以大过人者，无他焉，善推其所为而已矣。今恩足以及禽兽，而功不至于百姓者，独何与？权，然后知轻重；度，然后知长短。物皆然，心为甚。王请度之！抑王兴甲兵，危士臣，构怨于诸侯，然后快于心与？”王曰：“否，吾何快于是？将以求吾所大欲也。”曰：“王之所大欲可得闻与？”王笑而不

### 【今译】

孟子说：“把泰山夹在胳膊底下跳过北海，您告诉别人说：‘这个我办不到。’这是真办不到。替老年人折取树枝，您告诉别人说：‘这个我办不到。’这是不肯干，不是不能干。王的不行仁政，不是属于把泰山夹在胳膊底下跳过北海一类，而是属于替老年人折取树枝一类。

“尊敬自己的长辈，从而推广到尊敬别人的长辈；爱护自己的儿女，从而推广到爱护别人的儿女。〔一切政治措施都由这一原则出发，〕要统一天下，就像在手心里转动东西那么容易了。《诗经》上说：‘先给妻子做榜样，再推广到兄弟，进而推广到封邑和国家。’这就是说，只要把这样的好心好意扩大到其他方面去就行了。所以，由近及远把恩惠推广开去，便足以安定天下；不这样，甚至连自己的妻子都保不了。古代的圣贤之所以大大地超越于一般人，没有别的诀窍，只是善于推行他们的好行为罢了。如今您的好心好意，足以使禽兽沾光，而百姓却得不着好处，这是为什么呢？”

“称一称，才晓得轻重；量一量，才晓得长短，什么东西都是如此，人的心思更为甚。王，您考虑一下吧！”

“难道说，动员全国军队，使将士冒着危险，去和别的国家结仇构怨，这样，您心里才痛快吗？”

宣王说：“不，我为什么定要这么做才痛快呢？我之所以这样做，不过是要满足我的最大欲望啊！”



Mencius replied, “If you were asked to jump over the North Sea with Mount Tai under your arm, you say to people, ‘I am not able to do it.’ That is a real case of not being able to. If asked to break a twig for an elder, you say to people, ‘I am not able to do it.’ That is a case of not being willing to do it, rather than a case of not being able to. Therefore, Your Majesty’s failure to win the unification of the world is not a case of jumping over the North Sea with Mount Tai under your arm. Your Majesty’s failure to win the unification of the world is a case of breaking a twig.

“Do reverence to the elders in your own family and extend it to those in other families; show loving care to the young in your own family and extend it to those in other families—do this and you would find it as easy to rule the world as to roll something on the palm of your hand. *The Book of Poetry* says:

‘He set an example to his consort,  
Then extended it to his brothers,  
And to his fief and the whole kingdom.’

This shows how King Wen of the Zhou Dynasty extended his kindness to others. Therefore, if one extends one’s kindness, one will be able to protect the whole world; if not, one will not be able to protect one’s wife and children. The reason why the ancient sages surpassed others was that they knew well how to extend what they did. How is it then that you are kind to animals, but no benefits are extended to the people?

“Only by weighing a thing, can you know its weight; and only by measuring it, can you know its length. It is so with all things, and especially so with your heart. I beg Your Majesty to measure your own heart.

“Do you find satisfaction in waging wars, imperiling your subjects and arousing the enmity of other states?”

“No. Why should I find satisfaction in such things? I only want to



### 【原文】

言。曰：“为肥甘不足于口与？轻暖不足于体与？抑为采色不足视于目与？声音不足听于耳与？便嬖不足使令于前与？王之诸臣皆足以供之，而王岂为是哉？”曰：“否。吾不为是也。”曰：“然则王之所大欲可知已，欲辟土地，朝秦楚，莅中国而抚四夷也。以若所为求若所欲，犹缘木而求鱼也。”王曰：“若是其甚与？”曰：“殆有甚焉。缘木求鱼，虽不得鱼，无后灾。以若所为求若所欲，尽心力而为之，后必有灾。”曰：“可得闻与？”曰：“邹人与楚人战，则王以为孰胜？”曰：“楚人胜。”曰：“然则小固不可以敌大，寡固不可以敌众，弱固不可以敌强。海内之地方千里者九，齐集有其一。以一服八，何以异于邹敌楚哉？盖亦

### 【今译】

孟子说：“王的最大欲望是什么呢？可以讲给我听听吗？”

宣王笑了笑，却不说话。

孟子便说：“是为了肥美的食物不够吃呢？是为了轻暖的衣服不够穿呢？是为了艳丽的彩色不够看呢？是为了美妙的音乐不够听呢？还是为了伺候您的人不够使唤呢？这些，您手下的人员都能够尽量供给，难道您真是为了这些吗？”

宣王说：“不，我不是为了这些。”

孟子说：“那么，您的最大的欲望便可以知道了。您是想要扩张国土，使秦、楚等国都来朝贡，自己做天下的盟主，同时安抚四方周围的落后异族。不过，以您这样的做法，想要满足您这样的欲望，如同爬到树上去捉鱼一样，〔事与愿违。〕”

宣王说：“果然有这样严重吗？”

孟子说：“恐怕比这更严重呢。爬上树去捉鱼，虽然捉不到，却没有祸害。以您这样的作法，想满足您这样的欲望，如果费尽心力去干，〔不但达不到目的，〕而且一定会有祸害在后头。”

宣王说：“〔这是什么道理呢？〕可以讲给我听听吗？”

孟子说：“假定邹国和楚国打仗，您以为哪一国会打胜呢？”

宣王说：“楚国会胜。”

孟子说：“从这里便可以看出：小国不可以跟大国为敌，人口稀少的国家不可以跟人口众多的国家为敌，弱国不可以跟强国为敌。现在中国土地总面积约九百万平方里，齐国全部土地不过一百万平方里。以九分之一的力量跟其余的九分之八为敌，这和邹国跟楚国为敌有什





realize my great ambition.”

“May I hear what your ambition is?”

The king smiled, making no reply.

“Is it because your delicious food is not good enough for your palate, and your clothing not good enough for your body? Or because your colorful things are not good enough for your eyes, and your music not good enough for your ears, and your favorite attendants not good enough for your orders? All your officials are able to fill up these deficiencies. Is your ambition connected with these things?”

“No, it is not connected with these things.”

“In that case I can see what your great ambition is. You want to expand your territory, collect tributes from the States of Qin and Chu, rule over the world, and pacify the various barbarous tribes. Trying to fulfil your ambition by such means as you use is just like trying to find fish by climbing a tree.”

“Is it as bad as that?” asked the king.

“It may be even worse. If you try to find fish by climbing a tree, though in vain, there will be no disaster. But if you try to fulfil your ambition by such means as you use with all your might and main, it will surely bring disaster in its wake.”

“May I hear about it?”

“If the people of Zou and the people of Chu went to war, which of them do you think would win?”

“The people of Chu.”

“This serves to show that the small can not cope with the big, the few can not cope with the many, and the weak can not cope with the strong. Now the world covers nine thousand *li* square, and the whole territory of Qi is only one thousand *li* square. If one tries to conquer the other eight, what is the difference between this and Zou’s fighting with

### 【原文】

反其本矣。今王发政施仁，使天下仕者皆欲立于王之朝，耕者皆欲耕于王之野，商贾皆欲藏于王之市，行旅皆欲出于王之涂，天下之欲疾其君者皆欲赴愬于王。其若是，孰能御之？”王曰：“吾惛，不能进于是矣。愿夫子辅吾志，明以教我。我虽不敏，请尝试之。”曰：“无恒产而有恒心者，惟士为能。若民，则无恒产，因无恒心。苟无恒心，放辟邪侈，无不为已。及陷于罪，然后从而刑之，是罔民也。焉有仁人在位罔民而可为也？是故明君制民之产，必使仰足以事父母，俯足以畜妻子，乐岁终身饱，凶年免于死亡；然后驱而之善，故民之从之也轻。今也制民之产，仰不足以事父母，俯不足以畜妻子；乐岁终身苦，凶年不免于死亡。此惟救死而恐不赡，奚暇治礼义哉？王欲行

### 【今译】

么分别呢？〔这条道路是走不通的，那么，〕为什么不从根本着手呢？

“现在王如果能改革政治，施行仁德，便会使天下的士大夫都想到齐国来做官，庄稼汉都想到齐国来种地，行商坐贾都想到齐国来做生意，来往的旅客也都想取道齐国，各国的痛恨本国君主的人们，也都想到您这里来控诉。果真做到这样，又有谁能抵挡得住呢？”

宣王说：“我头脑昏乱，对您的理想不能再有进一层的体会，希望你辅助我达到目的，明明白白地教诲我。我虽然不行，也无妨试一试。”

孟子说：“没有固定的产业收入，却有一定的道德观念和行为准则的，只有读书人才能够做到。至于一般人，如果没有一定的产业收入，便也没有一定的道德观念和行为准则。这样，就会胡作非为，违法乱纪，什么事都干得出来。等到他们犯了罪，然后加以处罚，这等于是陷害。哪有仁爱的人坐朝，陷害老百姓，却能有作为的呢？所以英明的君主规定人们的产业，一定要使他们上足以赡养父母，下足以抚养妻儿；好年成丰衣足食；坏年成也不致饿死。然后再去诱导他们走上善良的道路，老百姓也就容易听从了。

“现在呢，规定人们的产业，上不足以赡养父母，下不足以抚养妻儿；好年成，也是艰难困苦；坏年成，只有死路一条。这样，每个人用全力救活自己生命都怕来不及，哪有闲工夫学习礼义呢？



Chu? Why not turn to what is of fundamental importance?

“Now if you practice benevolence in your government, then all the officials in the world will want to find a place in your court, all tillers to plow in your fields, and all merchants to store their goods in your marketplaces, all travelers to journey on your roads, and all those who hate their rulers to lay their complaints before you. Such being the case, who can stop you from achieving the end?”

The king said, “I am muddle-headed, and can not afford a better understanding of what you say. I hope you will help me toward the attainment of my ideal, and instruct me plainly. I will try to carry out your instructions, though I am slow-witted.”

“Only an intellectual can have a constant heart with an insecure means of support. As for the common people, they will not have constant hearts if they have no constant means of support. Without constant hearts they will act wildly and illegally, and stop at nothing. To punish them after they have committed crimes is to entrap them. How can a benevolent ruler entrap the common people? So a wise ruler will decide on such a plan for the people’s means of support as to make sure that they can support their parents as well as their wives and children, and that they have enough food in good years, and are saved from starvation in bad. Then he will urge them to do good, and in these circumstances the people will find it easy to follow him.

“But now the means of support decided on for the people are not sufficient for the support of their parents or for the support of their wives and children. In good years they live a bitter life while in bad years they can not escape death. In such circumstances they can not even survive, and what time can they spare for the cultivation of decorum and righteousness?”

“If Your Majesty wants to run a benevolent government, why not

### 【原文】

之，则盍反其本矣：五亩之宅，树之以桑，五十者可以衣帛矣。鸡豚狗彘之畜，无失其时，七十者可以食肉矣。百亩之田，勿夺其时，八口之家可以无饥矣。谨庠序之教，申之以孝悌之义，颁白者不负戴于道路矣。老者衣帛食肉，黎民不饥不寒，然而不王者，未之有也。”

### 【今译】

“王如果要施行仁政，为什么不从根本着手呢？每家给他五亩土地的宅园，四围种植着桑树，那么，五十岁以上的人都可以有丝绵袄穿了。鸡狗与猪这类家禽家畜，人们都有力量和工夫去饲养、繁殖，那么，七十岁以上的人就都有肉可吃了。每家给他一百亩田地，并且不去妨碍他的生产，八口人的家庭便可以吃得饱饱的了。办好各类学校，反复地用孝顺父母、尊敬兄长的大道理来开导他们，那么，须发花白的人〔便会有人代劳〕不致头顶着、背负着物件在路上行走了。老年人个个穿丝绸吃肉，一般人不冻不饿，这样还不能使天下归服，那是从来没有的事。”





turn to what is of fundamental importance? Let mulberry trees be planted about each homestead to five *mu* of land, and those who are fifty will have floss silk garments to wear. Let fowls, pigs and dogs be raised without neglecting their breeding seasons, and those who are seventy will have meat to eat. Let farm work be done without interference in a hundred *mu* of land, and a family of eight mouths will not go hungry. Let careful attention be paid to education in local schools, where the significance of filial and fraternal duties is stressed repeatedly, and grey-haired people will not be carrying loads on the roads. In a state where old people are clothed in floss silk garments and have meat to eat, and the masses do not suffer from hunger or cold, what prince can fail to unify the whole world?"



## 卷二

### 梁惠王章句下

#### 【原文】

2.1 庄暴见孟子，曰：“暴见于王，王语暴以好乐，暴未有以对也。”曰：“好乐何如？”孟子曰：“王之好乐甚，则齐国其庶几乎！”他日，见于王曰：“王尝语庄子以好乐，有诸？”王变乎色，曰：“寡人非能好先王之乐也，直好世俗之乐耳。”曰：“王之好乐甚，则齐其庶几乎！今之乐由古之乐也。”曰：“可得闻与？”曰：“独乐乐，与人乐乐，孰乐？”曰：“不若与人。”曰：“与少乐乐，与众乐乐，孰乐？”曰：“不若与众。”“臣请为王言乐。今王鼓乐于此，百姓闻王钟鼓之声，管籥之音，举疾首蹙頞而相告曰：‘吾王之好鼓乐，夫何使我至于此极也？父子不相见，兄弟妻子离散。’今王田猎于此，百姓闻王车马之音，

#### 【今译】

2.1 齐国的臣子庄暴来见孟子，说：“我去朝见王，王告诉我，他爱好音乐，我不知应该怎样回答。”他接着又说：“爱好音乐，究竟好不好呢？”

孟子说：“王如果非常爱好音乐，那齐国便会很不错了。”

过了些时，孟子谒见齐王，问道：“您曾经告诉庄暴，说您爱好音乐，有这回事吗？”

齐王很不好意思地说：“我并不是爱好古代音乐，只是爱好一般流行的音乐罢了。”

孟子说：“只要您非常爱好音乐，那齐国便会很不错了。无论是现在流行的乐曲还是古代的乐曲都一样。”

齐王说：“这个道理，您可以说给我听听吗？”

孟子说：“一个人单独地欣赏音乐快乐，跟别人一起欣赏音乐也快乐，究竟哪一种更快乐些呢？”

齐王说：“当然跟别人一起欣赏音乐更快乐些。”

孟子说：“跟少数人欣赏音乐固然快乐，跟多数人欣赏音乐也快乐，究竟哪一种更快乐呢？”

齐王说：“当然跟多数人一起欣赏音乐更快乐些。”

孟子马上接着说：“那么，就让我向您谈谈欣赏音乐和娱乐的道理吧。假使王在这儿奏乐，老百姓听到鸣钟击鼓的声音，又听到吹箫奏笛的声音，都觉得头痛，愁眉苦脸地互相议论：‘我们的国王这样爱好音乐，为什么使我苦到这般地步呢！父子不能见面，兄弟妻子东逃西



## Book 2 King Hui of Liang (Part B)

2.1 Zhuang Bao (an official in the State of Qi — tr.) went to see Mencius, and said, “I was given an interview by the king, who told me that he enjoyed music. I was at a loss what to say.” Then he added, “What do you think of the enjoyment of music?”

“If the king enjoys music intensely,” answered Mencius, “then there may be hope for State of Qi.”

On another day when Mencius was received by the king, he said, “Your Majesty told Zhuang Bao that you enjoy music, didn’t you?”

The king blushed with shame, saying, “It is not the music of the ancient kings that I enjoy; I enjoy only popular music.”

“If Your Majesty enjoys music intensely, there may be hope for the State of Qi. Actually the music of today and that of the ancient times make no difference.”

“May I hear more about that?”

“Which is the more delightful, enjoyment by yourself or enjoyment along with others?”

“Along with others.”

“Which is the more delightful, enjoyment along with a few or enjoyment along with many?”

“Along with many.”

“Please allow me to tell you something about enjoyment of music: now suppose you were having a musical performance here, and, hearing the sound of your bells and drums and the notes of your pipes and flutes, all the people, with pained head and knitted brow, said to one another, ‘Why does our king, in enjoying music, reduce us to such a woeful predicament that fathers and sons can not see each other, and brothers,

### 【原文】

见羽旄之美，举疾首蹙頞而相告曰：‘吾王之好田猎，夫何使我至于此极也？父子不相见，兄弟妻子离散。’此无他，不与民同乐也。今王鼓乐于此，百姓闻王钟鼓之声，管籥之音，举欣欣然有喜色而相告曰：‘吾王庶几无疾病与，何以能鼓乐也？’今王田猎于此，百姓闻王车马之音，见羽旄之美，举欣欣然有喜色而相告曰：‘吾王庶几无疾病与，何以能田猎也？’此无他，与民同乐也。今王与百姓同乐，则王矣。”

2.2 齐宣王问曰：“文王之囿方七十里，有诸？”孟子对曰：“于传有之。”曰：“若是其大乎？”曰：“民犹以为小也。”曰：“寡人之囿方四十里，民犹以为大，何也？”曰：“文王之囿方七十里，刍蕘者往焉，

### 【今译】

散！’假使王在这儿打猎，老百姓听到车马的声音，看到仪仗的华丽，都觉得头痛，愁眉苦脸地互相议论：‘我们国王这样爱好打猎，为什么使我苦到这般地步呢？父子不能见面，兄弟妻子东逃西散！’〔为什么百姓会这样呢？〕这没有别的原因，就是因为王只图自己快乐，而不和百姓同享快乐的缘故。

“假使王在这儿奏乐，百姓听到鸣钟击鼓的声音，又听到吹箫奏笛的声音，都眉开眼笑地互相告诉：‘我们国王大概很健康吧，要不，怎么能够奏乐呢？’假使王在这儿打猎，老百姓听到车马的声音，看到仪仗的华丽，都眉开眼笑地互相告诉：‘我们国王大概很健康吧，要不，怎么能够打猎呢？’〔为什么百姓会这样呢？〕这没有别的原因，只是因为王和百姓同享快乐罢了，如果王同百姓同享快乐，就可以使天下归服了。”

2.2 齐宣王〔问孟子〕道：“听说周文王有一个狩猎场，纵横各七十里，真有这回事吗？”

孟子答道：“在史籍上有这样的记载。”

宣王说：“真有这么大吗？”

孟子说：“老百姓还觉得太小哩。”

宣王说：“我的狩猎场，纵横各只四十里，老百姓就认为太大了，这是为什么呢？”

孟子说：“文王的狩猎场，纵横各七十里，割草打柴的去，打鸟捕





wives and children are separated and scattered about?' Again, suppose Your Majesty were hunting here, and, hearing the noise of your chariots and horses and seeing the splendid show of your banners, all the people, with pained head and knitted brow, said to one another, 'Why does our king, in enjoying his hunting, reduce us to such a woeful predicament that fathers and sons can not see each other, and brothers, wives and children are separated and scattered about?' The reason would only be your failure to share your enjoyment with the people.

"Now suppose you were having a musical performance here, and, hearing the sound of your bells and drums and the notes of your pipes and flutes, all the people looked cheerful, and said to one another, 'Our king is probably healthy, or how could he be in the mood for music?' Again, suppose you were hunting here, and, hearing the noise of your chariots and horses and seeing the splendid show of your banners, all the people looked cheerful and said to one another, 'Our king is probably healthy, or how could he be in the mood for hunting?' The reason for their saying so would only be your sharing your enjoyment with the people.

"Now, if you share your enjoyment with the people, you will be able to unify the whole world."

2.2 King Xuan of Qi asked, "Is it true that the hunting ground of King Wen was seventy *li* square?"

"It is recorded in history," answered Mencius.

"Was it really as large as that?"

"The people even thought it to be too small."

"My hunting ground is only forty *li* square, but the people think it to be too big. Why?"

"Indeed, King Wen's hunting ground was seventy *li* square, but the firewood gatherers and harehunters all had access to it. Since he shared

## 【原文】

雉兔者往焉，与民同之。民以为小，不亦宜乎？臣始至于境，问国之大禁，然后敢入。臣闻郊关之内有囿方四十里，杀其麋鹿者如杀人之罪，则是方四十里为阱于国中。民以为大，不亦宜乎？”

2.3 齐宣王问曰：“交邻国有道乎？”孟子对曰：“有。惟仁者为能以大事小，是故汤事葛，文王事昆夷。惟智者为能以小事大，故太王事獯鬻，勾践事吴。以大事小者，乐天者也；以小事大者，畏天者也。乐天者保天下，畏天者保其国。《诗》云：‘畏天之威，于时保之。’”王曰：“大哉言矣！寡人有疾，寡人好勇。”对曰：“王请无好小勇。夫抚剑疾视曰。‘彼恶敢当我哉！’此匹夫之勇，敌一人者也。王

## 【今译】

兽的也去，和老百姓一同享用。老百姓认为太小，这不也很自然吗？〔而您，与此相反。〕我刚到齐国边界的时候，在问明白了贵国最大的禁令后，才敢入境。我听说在齐国首都的郊外，有一个狩猎场，纵横各四十里，谁要杀害了里面的麋鹿，就等于犯了杀人罪。那么，这方圆四十里的场地，对百姓来说，等于是在国内布置了一个陷阱。他们认为太大了，不也应该吗？”

2.3 齐宣王问道：“和邻国相交，有什么原则和方法吗？”孟子答道：“有的。只有仁爱的人才能够以大国的身份来服事小国，所以商汤能服事葛伯，文王能服事昆夷。只有聪明的人才能够以小国的身份服事大国，所以周太王能服事獯鬻，勾践能服事夫差。以大国身份服事小国的，是无往而不快乐的人；以小国身份服事大国的，是谨慎畏惧的人。无往而不快乐的人足以安定天下，谨慎畏惧的人足以保护住自己的国家。这正如《诗经·周颂·我将》上说的：‘害怕上帝有威灵，〔因此谨慎小心，〕所以天下得到安定。’”

宣王说：“您的话真高明呀！不过，我有个毛病，就是喜好勇武，〔因此恐怕不能够服事别国。〕”

孟子答道：“那么，王就不要喜好小勇。有一种人，只是手按着刀



it with the people, is it not natural that they should have thought it to be too small? When I got to your borders, I inquired about your major prohibitions before I ventured to enter. I heard that within the outskirts of your capital there was a hunting ground as large as forty *li* square, in which the killing of a deer was as serious a crime as the murder of a man. Such being the case, your hunting ground though only forty *li* square in size is just like a trap in the middle of the state. Is it not natural that the people should think it to be too big?"

2.3 King Xuan of Qi asked, "Is there a proper way of developing good relations with the neighboring states?"

"Yes, there is," answered Mencius. "Only a benevolent ruler can render service to a state smaller than his own. This accounts for the service of King Tang to the State of Ge, and that of King Wen to the Kun tribes. Only a wise ruler can render service to a state bigger than his own. This accounts for the service of King Tai (the grandfather of King Wen of Zhou — tr.) to the Xunyu tribes and that of king Goujian to the State of Wu. He who renders service to a state smaller than his own is a ruler who delights in Heaven's mandate. He who renders service to a state bigger than his own is a ruler who stands in awe of Heaven's mandate. He who delights in Heaven's mandate will be able to stabilize the world, while he who stands in awe of Heaven's mandate will be able to stabilize his own state. *The Book of Poetry* says:

'I stand in awe of Heaven's mandate,  
And so can stabilize the Empire.'

"What a great saying! But I have a weakness—weakness for valor."

"I beg you not to like only small valor. If a man brandishes his sword, looks fierce, and says, 'How dare he oppose me!'—This is the valor of a common man, who can fight only a single adversary. I beg you to make

## 【原文】

请大之！《诗》云：‘王赫斯怒，爰整其旅，以遏徂莒，以笃周祜，以对于天下。’此文王之勇也。文王一怒而安天下之民。《书》曰：‘天降下民，作之君，作之师，惟曰其助上帝宠之。四方有罪无罪惟我在，天下曷敢有越厥志？’一人衡行于天下，武王耻之。此武王之勇也。而武王亦一怒而安天下之民。今王亦一怒而安天下之民，民惟恐王之不好勇也。”

2.4 齐宣王见孟子于雪宫。王曰：“贤者亦有此乐乎？”孟子对曰：“有。人不得，则非其上矣。不得而非其上者，非也；为民上而不与民同乐者，亦非也。乐民之乐者，民亦乐其乐；忧民之忧者，民亦忧其忧。乐以天下，忧以天下，然而不王者，未之有也。昔者齐景公

## 【今译】

剑瞪着眼睛说：‘他怎么敢抵挡我呢！’这只是个人的勇，只能敌得住一个人，希望王能够把它加以扩大。《诗经·大雅·皇矣》上说：‘我王勃然一生气，整顿军队往前去，阻止敌人侵略莒国，增强周国的威望，因以报答各国对周国的向往。’这便是文王的勇。文王一生气便使天下的百姓得到安定。

“《书经》上说：‘天降生一般的人，也替他们降生了君主，替他们降生了师傅，这些君主和师傅的惟一责任，是帮助上帝来爱护人民，因此，四方之大，有罪者和无罪者，都由我负责。普天之下，何人敢超越自己的本分〔来胡作妄为呢〕？’当时有一个纣王在世间横行霸道，武王便认为这是奇耻大辱。这便是武王的勇。武王也一生气而使天下的人民得到安定。如今王若是也生气而使天下人民都得到安定，那么，天下的人民还生怕王不喜好勇武哩。”

2.4 齐宣王在他的别墅雪宫里接见孟子。宣王问：“贤德的人也有这种快乐吗？”

孟子答道：“有的。如果他们得不到这种快乐，他们就会埋怨国王了。得不着这种快乐就埋怨国王，是不对的。可是作为一国之主，有快乐不和他的百姓同享，也是不对的。以百姓的快乐为自己的快乐，百姓也会以国王的快乐为自己的快乐；以百姓的忧愁为自己的忧愁，百姓也会以国王的忧愁为自己的忧愁。和天下的人同忧同乐，这样还不能使天下归服于他，是从来不曾有过的事。



your valor greater. *The Book of Poetry* says:

‘Sent the King, intense his ire,  
His troops to make the foe retire  
From the State of Ju and thus  
won more blessings  
In answer to the hope of the Empire.’

This was the valor of King Wen. In one outburst of anger he brought peace to the people of the world.

“*The Book of History* says, ‘Heaven created people on earth and made for them a lord and teacher who said he was ordered to assist God in protecting them, that he would judge who was innocent and who was guilty under Heaven, and that, under such circumstances, no one would dare disobey Heaven’s will.’

“But there was a tyrant who bullied people everywhere, and King Wu saw it as a personal affront. This was the valor of King Wu, who, too, brought peace to the people of the world in one outburst of anger. Now, you should also bring peace to the people of the world in one outburst of anger. The people are only afraid that you do not like valor.”

2.4 King Xuan of Qi received Mencius in the Snow Palace and asked, “Does a virtuous man also enjoy such a thing as this palace?”

“Yes, he does,” answered Mencius. “A man who can not come in for a share of such enjoyment will complain against those in authority. It is, of course, wrong for a man with no share of such enjoyment to complain against those in authority. And it is equally wrong for those in authority not to share their enjoyment with the people. The people will delight in the joy of a ruler who delights in their joy, and will grieve at the sorrow of a ruler who grieves at their sorrow. If a ruler shares joys and sorrows with the people of the world, he will certainly be able to unify the

### 【原文】

问于晏子曰：‘吾欲观于转附、朝儻，遵海而南，放于琅邪，吾何修而可以比于先王观也？’晏子对曰：‘善哉问也！天子适诸侯曰巡狩。巡狩者，巡所守也。诸侯朝于天子曰述职。述职者，述所职也。无非事者。春省耕而补不足，秋省敛而助不给。夏谚曰：‘吾王不游，吾何以休？吾王不豫，吾何以助？一游一豫，为诸侯度。’今也不然：师行而粮食，饥者弗食，劳者弗息。眊眊胥谗，民乃作慝。方命虐民，饮食若流。流连荒亡，为诸侯忧。从流下而忘反谓之流，从流上而忘反谓之连，从兽无厌谓之荒，乐酒无厌谓之亡。先王无流连之乐，荒亡

### 【今译】

“过去齐景公问晏子，说：‘我想到转附、朝儻两座山上去游游，然后沿着海岸向南行，一直到琅邪。我该怎么办才能和过去的贤君巡游相比拟呢？’晏子答道：“问得好呀！天子到诸侯的国家去叫做巡狩。巡狩就是巡视各诸侯所守的疆土之意。诸侯去朝见天子叫做述职。述职就是报告在他职责内的工作之意。这没有不和工作相结合的。春天里巡视耕种情况，对贫穷农户加以补助；秋天里考察收获情况，对缺粮农户加以补助。夏朝的谚语说：“我王不出来游，我的休息向谁求？我王不出来走，我的补助哪会有？我王游游走走，足以作为诸侯的法度。”现在可不是这样了，国王一出巡，兴师动众，到处筹粮运米。饥饿的人得不到吃的，劳苦的人得不到休息。所有人员无不切齿侧目，怨声载道，而人们就要为非作歹了。〔这样出巡〕违背天意，虐待百姓，大吃大喝，浪费饮食如同流水，流连忘返，荒亡无行，使诸侯都为此而忧虑。怎样叫做流连荒亡呢？由上游向下游游玩，乐而忘归叫做流；由下游向上游游玩，乐而忘归叫做连；不知厌倦地打猎，



whole world.

“Once, Duke Jing of Qi asked Yanzi, ‘I would like to travel to Mounts Zhuanfu and Chaowu and then to go southward along the seashore to Mount Langye. What should I do to be able to emulate the travels of the former emperors?’

“‘What a splendid question!’ answered Yanzi. ‘If the emperor goes to the feudal lords, it is called an imperial inspection tour, whose purpose is to inspect the land under their jurisdiction. If the feudal princes attend at the court of the emperor it is called the report on duties, whose purpose is to report on duties they are charged with. Neither tour is made without good reason. In spring, ploughing is inspected for the purpose of helping those who have not enough farm tools or seeds; in autumn, harvesting is inspected for the purpose of helping those who have not enough food. A saying of the Xia Dynasty runs like this:

‘If our king didn’t travel,  
Who’d tell us to take our rest?  
If our king didn’t tour,  
Who’d help us at our request?  
Each time he travels and tours,  
To lords he’s the model best.’

But this is not the case with the rulers of today. Many people march in attendance on the rulers and consume stores of food provisions. The hungry can not get food, and the toilers can not get rest. They look askance and complain. Thus the people are forced to do evil. Traveling in this way, the rulers violate Heaven’s will and misuse the people. Food and drink are wasted like flowing water. The rulers indulge in drifting, lingering, rioting, and intemperance. These excesses prevailing among the feudal princes cause worry and grief. By ‘drifting’ is meant flowing downstream without thinking of returning; by ‘lingering’, going upstream without

## 【原文】

之行。惟君所行也。’景公悦，大戒于国，出舍于郊。于是始兴发补不足。召大师曰：‘为我作君臣相说之乐！’盖《徵招》、《角招》是也。其诗曰：‘畜君何尤？’畜君者，好君也。”

2.5 齐宣王问曰：“人皆谓我毁明堂，毁诸？已乎？”孟子对曰：“夫明堂者，王者之堂也。王欲行王政，则勿毁之矣。”王曰：“王政可得闻与？”对曰：“昔者文王之治岐也，耕者九一，仕者世禄，关市讥而不征，泽梁无禁，罪人不孥。老而无妻曰鰥，老而无夫曰寡，老而无子曰独，幼而无父曰孤。此四者，天下之穷民而无告者。文王发政

## 【今译】

叫做荒；不知节制地喝酒叫做亡。过去的贤君都没有这种流连荒亡的行为。〔头一种是和工作相结合的巡行，后一种是只知自己快乐的流连荒亡，〕您选择哪一种，由您自己决定吧！’

“景公听了，大为高兴。先在都城內做好准备，然后驻扎郊外，拿出钱粮，救济贫穷的人。景公又把乐官长叫来，对他说：‘给我创作一支君臣同乐的歌曲！’这支歌曲就是《徵招》、《角招》，歌词说：‘劝止国君，有什么不对呢？’劝止国君，是爱护国君哩。”

2.5 齐宣王问道：“别人都建议我把明堂拆毁掉，〔您说，〕是毁掉呢？还是不毁呢？”

孟子答道：“明堂是有道德而能统一天下的王者的殿堂。您如果要实行王政，就不要把它毁掉了。”

王说：“〔怎样去实行王政呢？〕您可以讲给我听听吗？”

孟子答道：“从前周文王治理岐周，对农民的税率是九分抽一；对做官的人给以世代承袭的俸禄；在关口和市场上，只稽查，不征税；任何人到湖泊捕鱼，不加禁止；犯罪的人，刑罚只由他本人承受，不牵连他的妻室儿女。失掉妻室的老年人叫做鰥夫，失掉丈夫的老妇人叫做寡妇，没有儿女的老人叫做孤独者，死了父亲的儿童叫做孤儿。这四种人是社会上穷苦无靠的人。周文王实行仁政，一定最先考虑到





thinking of returning; by ‘rioting’, hunting without satiety; and by ‘intemperance’, drinking without satiety. The ancient kings never indulged in these excesses. It is for you, my lord, to decide on your course of action.’

“Duke Jing was pleased. He made ample preparations in the capital and then went to stay on the outskirts. Then he opened up the granaries to help the needy. Then he summoned the Grand Musician and told him, ‘Play me songs expressing harmony between ruler and subject.’ Its melody may have been the third and fourth musical notes of the ancient times. The text of the song reads: ‘What harm is there in supporting the ruler?’ Supporting the ruler is loving him.”

2.5 King Xuan of Qi asked, “Everyone suggests that I should pull down the Hall of Light, Should I do or not?”

“The Hall of Light,” answered Mencius, “has always been a hall fit for a unifier of the whole world. If Your Majesty should wish to practice the government of a world unifier, you had better not pull it down.”

“May I hear about the government of a unifier of the world?”

“Formerly, when King Wen ruled over the area situated in the Qi Mountains, tillers of land had to cultivate for the government only one ninth of the land with the rest belonging to themselves; descendants of officials received hereditary emoluments; there was only inspection but no levy at the passes and marketplaces; fishweirs were open to all; penalty did not extend to the wife and children of a criminal. Old men without wives, old women without husbands, old people without children, young children without fathers—these four kinds of common people are most miserable as they have no one to help them. King Wen carried out the benevolent measures and always took them first into account. *The Book of Poetry* says:

### 【原文】

施仁，必先斯四者。《诗》云：‘哿矣富人，哀此茕独。’”王曰：“善哉言乎！”曰：“王如善之，则何为不行？”王曰：“寡人有疾，寡人好货。”对曰：“昔者公刘好货，《诗》云：‘乃积乃仓，乃裹餼粮，于橐于囊。思戢用光。弓矢斯张，干戈戚扬，爰方启行。’故居者有积仓，行者有裹囊也，然后可以爰方启行。王如好货，与百姓同之，于王何有？”王曰：“寡人有疾，寡人好色。”对曰：“昔者太王好色，爰厥妃。《诗》云：‘古公亶父，来朝走马，率西水浒，至于岐下，爰及姜女，聿来胥’

### 【今译】

他们。《诗经·小雅·正月》上说，‘有钱财的人是可以过得去了，可怜那些无依无靠的孤单者吧’。”

宣王说：“这话说得真好呀！”

孟子说：“您如果认为这话好，那为什么不实行呢？”

宣王说：“我有个毛病，我喜爱钱财，〔实行王政怕有困难。〕”

孟子答道：“从前，公刘也喜爱钱财，《诗经·大雅·公刘》上写道：‘粮食真多，外有囤，内满仓；还包裹着干粮，装满橐，装满囊。人民团结，国威发扬。箭上弦，弓开张，其他武器都上场，浩浩荡荡向前行。’因此留在家里的人有积谷，行军的人有干粮，这才能率领军队前进。王如果喜爱钱财，能跟百姓一道，那对于实行王政统一天下，有什么困难呢？”

王又说：“我有个毛病，我喜爱女人，〔实行王政怕有困难。〕”

孟子答道：“从前太王也喜爱女人，非常疼爱他的妃子。《诗经·大雅·绵》上写道：‘古公亶父清早便跑着马，沿着邠地西边漆水河岸，来到岐山之下。还带领着他的妻子姜氏女，都来这里视察住处。’在



‘The rich can get through,  
But alas for the helpless!’”

“Well said!” said the king.

“If it is well said, why not act on it?”

“I have a weakness,” said the king, “I am fond of wealth.”

“Formerly Duke Liu was also fond of wealth. *The Book of Poetry* says:

‘He stocked and stored his grain  
With the dried grain in sacks.  
He unified the people  
With glories made in stacks.  
He then commenced his march  
With arrow and with bow,  
With spear, and shield, and axe.’

Only when those who stayed at home had full granaries, and those who went out had full sacks, could the march be commenced. What difficulty will there be in your work of unification of the world, if you share the fondness of wealth with the people?”

“I have a weakness,” said the king, “I am fond of women.”

“Formerly, King Tai was fond of women, and loved his concubines, *The Book of Poetry* says:

‘The ancient Duke Tanfu  
In the morning galloped his horse,  
Along west watercourse,  
Till he arrived at Mount Qi  
With Lady Jiang on the road,  
Looking for their abode.’

(Tanfu=King Tai, the grandfather  
of King Wen — tr.)



### 【原文】

字。’当是时也，内无怨女，外无旷夫。王如好色，与百姓同之，于王何有？”

2.6 孟子谓齐宣王曰：“王之臣有托其妻子于其友而之楚游者，比其反也，则冻馁其妻子，则如之何？”王曰：“弃之。”曰：“士师不能治士，则如之何？”王曰：“已之。”曰：“四境之内不治，则如之何？”王顾左右而言他。

2.7 孟子见齐宣王，曰：“所谓故国者，非谓有乔木之谓也，有世臣之谓也。王无亲臣矣，昔者所进，今日不知其亡也。”王曰：“吾何以识其不才而舍之？”曰：“国君进贤，如不得已，将使卑逾尊，疏逾戚，可不慎与？左右皆曰贤，未可也；诸大夫皆曰贤，未可也；国

### 【今译】

这个时候，没有找不着丈夫的老处女，也没有找不着妻子的单身汉。王假若喜爱女人，能跟百姓一道，那对于实行王政统一天下，有什么困难呢？”

2.6 孟子对齐宣王说：“您有一个臣子，把妻室儿女托付给朋友照顾，自己却游楚国去了。等他回来的时候，他的妻室儿女都在挨饿受冻。对待这样的朋友，应该怎样办呢？”

王说：“和他绝交。”

孟子说：“假若管刑罚的长官不能管理他的下级，那应该怎样办呢？”

王说：“撤掉他！”

孟子说：“假若一个国家治理得很不好，那又该怎样办呢？”

齐王回过头来左右张望，把话题扯到别处去了。

2.7 孟子谒见齐宣王，对他说道：“我们平日所说的‘故国’，并不是那个国家有高大树木的意思，而是有累世功勋的老臣的意思。您现在没有亲信的臣子啦。过去所进用的人，到今天想不到都去职了。”

王问：“怎样去识别那些缺乏才能的人而不用他呢？”

孟子答道：“国君选拔贤才，如果迫不得已要用新人，要把卑贱者提拔在尊贵者之上，把疏远者提拔在亲近者之上，对这种事能不慎重吗？左右亲近之人都说某人好，不可轻信；众位大夫都说某人好，也不可轻信；全国的人都说某人好，然后去了解，发现他真有才干，再任用他。左右亲近之人都说某人不好，不要听信；众位大夫都说某人



At that time there were neither complaining old maids nor unmarried men. What difficulty will there be in your work of unification of the world, if you share the fondness of women with the people?"

2.6 Mencius said to the King Xuan of Qi, "Suppose a subject of Your Majesty's consigned his wife and children to the care of a friend before he went on a journey to Chu and found on his return that the friend had made his wife and children suffer from hunger and cold, then what should he do about the friend?"

"Break with him."

"Suppose the chief judge were unable to lead properly the judges under him, then what should you do about him?"

"Discharge him from the post."

"If there is not good government in your whole country, then what should you do about it?"

Thereupon the king looked to the right and left and changed the subject.

2.7 Mencius, having an interview with the King Xuan of Qi, said to him, "An old country is so called not because it has tall trees but because it has courtiers from families which have served it for generations. You have no trusted courtiers any longer. Those you promoted formerly have now disappeared imperceptibly."

"How could I have known that they were not capable before I made the appointments?"

"Shouldn't the ruler of a state act with prudence if he can not help advancing virtuous men of low condition over those of high rank and distant relatives over near ones? If all those in close attendance on you say of a person that he is virtuous, it is not enough; if all your high officials

### 【原文】

人皆曰贤，然后察之；见贤焉，然后用之。左右皆曰不可，勿听，诸大夫皆曰不可，勿听；国人皆曰不可，然后察之；见不可焉，然后去之。左右皆曰可杀，勿听；诸大夫皆曰可杀，勿听；国人皆曰可杀，然后察之；见可杀焉，然后杀之。故曰，国人杀之也。如此，然后可以为民父母。”

2.8 齐宣王问曰：“汤放桀，武王伐纣，有诸？”孟子对曰：“于传有之。”曰：“臣弑其君，可乎？”曰：“贼仁者谓之‘贼’，贼义者谓之‘残’。残贼之人谓之‘一夫’。闻诛一夫纣矣，未闻弑君也。”

2.9 孟子见齐宣王，曰：“为巨室，则必使工师求大木。工师得大木，则王喜，以为能胜其任也。匠人斫而小之，则王怒，以为不胜

### 【今译】

不好，也不要听信；全国之人都说某人不好，然后去了解，发现他真不好，再罢免他。左右亲近之人都说某人可杀，不要听信；众位大夫都说某人可杀，也不要听信；全国之人都说某人可杀，然后去了解，发现他该杀，再杀他。所以说，这是全国人杀的。这样，才可以做百姓的父母。”

2.8 齐宣王问道：“商汤流放夏桀，武王讨伐殷纣，真有这回事吗？”

孟子答道：“史籍上有这样的记载。”

宣王说：“做臣子的杀掉他的君主，这可以吗？”

孟子说：“破坏仁爱的人叫做‘贼’，破坏道义的人叫做‘残’。这样的人，我们叫他作‘独夫’。我只听说过周武王诛杀了独夫殷纣，没有听说过他是以臣弑君的。”

2.9 孟子谒见齐宣王，说：“建筑一所大房子，那一定要派主管工匠的工师去寻找大的木料。工师得到了大木料，王就高兴，认为他能够尽到他的责任。如果木匠把那木料砍小了。王就会发怒，认为他承担不了这个责任。〔可见专门技术是很需要的。〕有些人，从小学习



say so, it is not enough; if all the people of the country say so, then investigate the case, and give him office when you find him to be really virtuous. If all those in close attendance on you say of a person that he is unqualified for the post, don't listen to them; if all your high officials say so, don't listen to them; if all the people of the country say so, then investigate the case and discharge him from office if you find him to be unqualified for the post. If all those in close attendance on you say of a person that he deserves death, don't listen to them; if all your high officials say so, don't listen to them; if all the people of the country say so, then investigate the case and execute him when you find him deserve death. So it can be said that the people of the country have executed him. Only by acting this way can you be regarded as the parent of the people."

2.8 King Xuan of Qi asked, "Is it true that King Tang banished Jie (the last ruler of the Xia Dynasty—tr.) and King Wu sent an expedition against Zhou (the last ruler of the Yin Dynasty—tr.)?"

"It is so recorded in history," answered Mencius.

"Is regicide right?"

"He who outrages benevolence is an outrager; he who outrages righteousness is a cruel fellow. He who is a man both cruel and outrageous is a despot forsaken by all. I have heard that, Zhou, the despot forsaken by all, was killed, but not that the killing was regicide."

2.9 Mencius went to see King Xuan of Qi, and said, "To build a huge mansion you have to ask the master builder to find large pieces of timber. When the master builder has found such timber, you will be glad, thinking that he is equal to the task. If a carpenter hews it so as to make it small, then you will get angry, thinking that he has made a bad bungle of the task. Now, a man, having spent his childhood acquiring some skill, natu-

## 【原文】

其任矣。夫人幼而学之，壮而欲行之，王曰，‘姑舍女所学而从我’，则何如？今有璞玉于此，虽万镒，必使玉人雕琢之。至于治国家，则曰，‘姑舍女所学而从我，’则何以异于教玉人雕琢玉哉？”

2.10 齐人伐燕，胜之。宣王问曰：“或谓寡人勿取，或谓寡人取之。以万乘之国伐万乘之国，五旬而举之，人力不至于此。不取，必有天殃。取之，何如？”孟子对曰：“取之而燕民悦，则取之。古之人有行之者，武王是也。取之而燕民不悦，则勿取。古之人有行之者，文王是也。以万乘之国伐万乘之国，箪食壶浆以迎王师，岂有他哉？避水火也。如水益深，如火益热，亦运而已矣。”

2.11 齐人伐燕，取之。诸侯将谋救燕。宣王曰：“诸侯多谋伐寡

## 【今译】

一门专业，长大了便想运用实行。可是王却对他说：‘把你所学的暂时放下，听从我的话吧！’这怎么行呢？假定王有一块未经雕琢的玉石，虽然它价值很高，也一定要请玉匠来雕琢它。可是，一说到治理国家，你却〔对政治家〕说：‘把你所学的暂时放下，听从我的话吧！’这跟您要让玉匠按照您的办法来雕琢玉石，又有什么两样呢？”

2.10 齐宣王攻打燕国，大获全胜。齐宣王问道：“有些人劝我不要吞并燕国，也有些人劝我吞并它。〔我想：〕以一个拥有兵车万辆的大国去攻打同样拥有兵车万辆的大国，只用五十天便打下来了，光凭人力是做不到的呀，〔一定是天意如此。〕如果我们不吞并它，上天会〔认为我们违反了他的意旨，因而〕降下灾害来。吞并它，怎么样？”

孟子答道：“如果吞并它，燕国百姓很高兴，便吞并它。古人曾这样做过的，周武王便是。如果吞并它，燕国百姓不高兴，那就不要吞并它。古人曾这样做过的，周文王便是。以齐国这样拥有兵车万辆的大国，来攻打燕国这样拥有兵车万辆的大国，燕国的百姓却用竹筐盛着干饭，用壶盛着酒浆来欢迎您的军队，难道会有别的意思吗？只不过是想要逃离那水深火热的苦难生活罢了。如果他们的灾难更加深了，那只是统治者由燕转为齐罢了。”

2.11 齐国攻打燕国，吞并了它。别的国家在计议着救助燕国。宣王便问道：“很多国家正在商议着来攻打我，要怎样对待呢？”





rally hopes to put it in practice when he is grown up. What if you said to him, 'Put aside for the present what you have learned and do as I tell you'? Suppose here there is a piece of uncut jade. Though it is of great value, you will have to entrust its cutting and polishing to a jade-cutter. But when referring to the government of the state, you say to those concerned, 'Put aside for the present what you have learned and do as I tell you.' In what way is that different than if you taught the jade-cutter how to cut and polish the jade?"

2.10 Qi attacked Yan and defeated it. King Xuan said, "Some say I should not annex it, while others say I should do so. The victory of a state of ten thousand chariots over another state of ten thousand chariots in fifty days could not have been won by mere human strength. If I do not annex it, penalty will fall from Heaven. What do you say to my annexing it?"

Mencius answered, "If the people of Yan are pleased with your annexation, then annex it. Among men in antiquity there was one who acted this way, namely King Wu. If the people of Yan are not pleased with your annexation, then do not annex it. Among men in antiquity there was one who acted this way, namely King Wen. When you attacked another state of ten thousand chariots with the strength of your state of ten thousand chariots, and the people of that state brought baskets of food and bottles of drink to meet your army, was there any other reason than that the people hoped to flee from fire and water? If the fire is hotter and the water deeper, they will have no other choice but to flee again."

2.11 Qi attacked Yan and annexed it. The rulers of various states were considering how to aid Yan. King Xuan said to Mencius, "Most of the rulers are thinking of attacking me. What do you think I should do to



### 【原文】

人者，何以待之？”孟子对曰：“臣闻七十里为政于天下者，汤是也。未闻以千里畏人者也。《书》曰：‘汤一征，自葛始。’天下信之，东面而征，西夷怨；南面而征，北狄怨，曰：‘奚为后我？’民望之，若大旱之望云霓也。归市者不止，耕者不变，诛其君而吊其民，若时雨降。民大悦。《书》曰：‘徯我后，后来其苏。’今燕虐其民，王往而征之，民以为将拯己于水火之中也，箪食壶浆以迎王师。若杀其父兄，系累其子弟，毁其宗庙，迁其重器，如之何其可也？天下固畏齐之强也，今又倍地而不行仁政，是动天下之兵也。王速出令，反其旄倪，止其重器，谋于燕众，置君而后去之，则犹可及止也。”

2.12 邹与鲁鬲。穆公问曰：“吾有司死者三十三人，而民莫之死

### 【今译】

孟子答道：“我听说过，有凭借着纵横各七十里的国土来统一天下的，商汤就是，但没有听说过拥有纵横各一千里的国土，而害怕别国的。《尚书》上说过：‘商汤征伐，从葛国开始。’天下人都相信他，因此，向东方进军，西方国家的百姓便不高兴；向南方进军，北方国家的百姓便不高兴，都说：‘为什么把我们放到后面呢？’人们盼望他，正好像久旱盼望乌云和霓虹一样。〔汤的征伐，一点也不惊扰百姓，〕做买卖的照常来往，种庄稼的照常下地。只是诛杀那些暴虐的国君，以慰抚那些被残害的百姓。他的来到，正好像天上及时降下甘霖一样，老百姓非常高兴。《尚书》上又说：‘等待我们的王，他到了，我们也就复活了！’如今燕国的君主虐待百姓，您去征伐他，那里的百姓认为您是要把他们从水深火热的苦难中解救出来，因此，都用筐盛着干饭，用壶盛着酒浆来欢迎您的军队。而您呢，却杀掉他们的父兄，掳掠他们的子弟，毁坏他们的宗庙祠堂，搬走他们的宝器。这怎么可以呢？天下各国本来就害怕齐国强大，现在齐国的土地又扩大了一倍，而且还暴虐无道，这自然会招致各国兴兵动武。您赶快发布命令，遣回老老小小的俘虏，停止搬运燕国的宝器，再和燕国的人士协商，选立一位燕王，然后自己从燕国撤退，这样做，要使各国停止兴兵，还是来得及的。”

2.12 邹国同鲁国发生了冲突。邹穆公问孟子说：“这一次冲突，



cope with the situation?”

“I have heard,” answered Mencius, “of one who, with a territory of only seventy *li* square exercised successful government throughout the world, and that was Tang. I have never heard of a ruler with a territory of a thousand *li* square standing in fear of others. *The Book of History* says: ‘Tang began his punitive expeditions with the State of Ge.’ With this he gained the confidence of the whole world. When he marched on the east, the western tribes complained, and when he marched on the south, the northern tribes complained, all saying, ‘Why should he not come to liberate us first?’ The people longed for his arrival as they longed for clouds and rainbows in a time of severe drought. People went to market as usual, and peasants went on farming. He killed the tyrannical rulers there and consoled the people like the fall of a timely rain, and the people felt great joy. *The Book of History* also says: ‘Let’s wait for our lord; his coming will revive us.’ Now when you conducted an expedition against the ruler of Yan who practiced tyranny over his people, the people, thinking that you were going to deliver them from fire and water, brought baskets of food and bottles of drink to meet your army. How could it be right if you killed their fathers and elder brothers, and chained up their sons and younger brothers, destroyed their ancestral temples, and plundered their valuable vessels? The whole world has always been afraid of the power of Qi. Now you have doubled your territory, but you do not exercise benevolent government. This is to arouse the whole world to military action. If you make haste to order the release of the captives, both old and young, stop removing the valuable vessels, and withdraw your troops after setting up a ruler in consultation with the people of Yan, it is still not too late to halt the threatened attack of the various states.”

2.12 There was an armed conflict between Zou and Lu. Duke Mu of

### 【原文】

也。诛之，则不可胜诛；不诛，则疾视其长上之死而不救，如之何则可也？”孟子对曰：“凶年饥岁，君之民老弱转乎沟壑，壮者散而之四方者，几千人矣；而君之仓廩实，府库充，有司莫以告，是上慢而残下也。曾子曰：‘戒之戒之！出乎尔者，反乎尔者也。’夫民今而后得反之也。君无尤焉！君行仁政，斯民亲其上，死其长矣。”

2.13 滕文公问曰：“滕，小国也，间于齐、楚。事齐乎？事楚乎？”孟子对曰：“是谋非吾所能及也。无已，则有一焉：凿斯池也，筑斯城也，与民守之，效死而民弗去，则是可为也。”

2.14 滕文公问曰：“齐人将筑薛，吾甚恐，如之何则可？”孟子对曰：“昔者大王居邠，狄人侵之，去之岐山之下居焉。非择而取之，

### 【今译】

我的官吏牺牲了三十三个人，老百姓却没有一个为官吏死难的。杀了他们罢，杀不了那么多；不杀罢，他们瞪着两眼看着长官被杀却不去营救，实在可恨。〔您说，〕怎样办才好呢？”

孟子答道：“当灾荒年岁，您的百姓，年老体弱的弃尸于山沟荒野之中，年轻力壮的便四处逃荒，这样的人该有千人了吧；而您的谷仓中堆满了粮食，库房里装满了财宝，这种情形，您的有关官吏谁也不来报告，这就是在上位的人不关心老百姓，并且还残害他们。曾子曾经说过：‘提高警惕，提高警惕！你怎样去对待人家，人家将怎样回报你。’现在，您的百姓可以得到报复的机会了。您不要责备他们吧！您如果实行仁政，您的百姓自然就会爱护他们的上级，情愿为他们的长官牺牲了。”

2.13 滕文公问道：“滕国是一个弱小的国家，处在齐国和楚国的中间，是服事齐国呢，还是服事楚国呢？”

孟子答道：“这个问题不是我的能力所能解决的。如果您定要我来谈，那就只有一个主意：把护城河挖深，把城墙筑坚固，同老百姓一道来保卫它。这样，百姓宁肯献出生命，都不离开，那就有办法了。”

2.14 滕文公问道：“齐国人准备加强薛地的城池，我很害怕，您说怎么办才好？”

孟子答道：“从前，太王居于邠地，狄人来侵犯。他便避开，搬到岐山之下定居。这不是太王主动选择而采取的办法，实在是不得已



Zou asked, "Thirty-three of my officials were killed in the conflict, but none of the common people would die in their defence. If I kill the common people, there are too many to be killed; if I do not kill them, then there they were, looking on with enmity at the death of their superiors without going to their rescue. What do you think is the right way to do with them?"

"In years of famine," answered Mencius, "nearly a thousand of your people suffered with old and young dead in the gutter, and the able-bodied scattered in all directions, but your granaries and treasure-houses were full, and none of your officials had told you of the situation. This shows the negligence of the officials and their cruelty to the common people. Zengzi said, 'Take care! Take care! What you measure out will be paid back to you.' Now the people have had the chance to pay back in your own coin. Do not blame them for it. Exercise benevolent government, and the people will love their superiors and die for them."

2.13 Duke Wen of Teng asked, "Teng is a small state and lies between Qi and Chu. Should I serve Qi? Or should I serve Chu?"

Mencius answered, "This is a question not for me to answer. If you insist, there is only one thing I can suggest. Dig deeper moats, and build higher walls, and defend them together with your people, who would die rather than leave you. Then there is still hope."

2.14 Duke Wen of Teng asked, "I am much worried by the information that Qi is going to build forts at Xie. What do you think is the right way for me to do?"

Mencius answered, "Formerly, when King Tai was in Bin, and the Di tribes invaded the place, he went to settle at the foot of Mount Qi. He did this because he had no alternative course. If you do good, then among

### 【原文】

不得已也。苟为善，后世子孙必有王者矣。君子创业垂统，为可继也。若夫成功，则天也。君如彼何哉？强为善而已矣。”

2.15 滕文公问曰：“滕，小国也；竭力以事大国，则不得免焉，如之何则可？”孟子对曰：“昔者大王居邠，狄人侵之。事之以皮币，不得免焉；事之以犬马，不得免焉；事之以珠玉，不得免焉。乃属其耆老而告之曰：‘狄人之所欲者，吾土地也。吾闻之也：君子不以其所以养人者害人。二三子何患乎无君？我将去之。’去邠，逾梁山，邑于岐山之下居焉。邠人曰：‘仁人也，不可失也。’从之者如归市。或曰：‘世守也，非身之所能为也。效死勿去。’君请择于斯二者。”

2.16 鲁平公将出，嬖人臧仓者请曰：“他日君出，则必命有司

### 【今译】

呀！要是有一个君主能实行仁政，〔即使他本人没有成功〕，他的后代子孙一定会有成为帝王的。有道德的君子创立功业，传之子孙，正是为着可以一代一代地继承下去。至于能不能成功，还得依靠天命。您怎样去对付齐人呢？只有努力实行仁政罢了。”

2.15 滕文公问道：“滕是个弱小的国家，尽心竭力地服事大国，仍然难免于祸害，应该怎么办才行？”

孟子答道：“古时候，太王居于邠地，狄人来侵犯他。太王用皮裘和丝绸去孝敬他，敌人没有停止侵犯；又用好狗骏马去孝敬他，狄人也没有停止侵犯；又用珍珠宝玉去孝敬他，狄人还是没有停止侵犯。太王便召集邠地的长老，向他们宣布：‘狄人所要的是我们的土地。〔土地只是养人之物，〕我听说过：有道德的人不能为了养人之物反而使人遭到祸害。你们何必害怕没有君主呢？〔狄人不也可以做你们的君主吗？〕我准备离开这儿，〔免得你们受害。〕’于是离开邠地，越过梁山，在岐山之下重新建筑一个城邑，定居下来。邠地的百姓说：‘这是一位仁德的人呀，不可以抛弃他。’追随而去的好像赶集一样的踊跃。

“也有人这么说：‘这是祖宗传下来教我们子孙代代应该保守的基业，不是我本人所能擅自作主把它舍弃的。我宁可献出生命，也不要离开。’

“以上两条道路，您可以择取其中的任何一条。”

2.16 鲁平公准备外出，他所宠幸的小臣臧仓请示道：“平日您出外，一定把要去的地方通知管事的人。现在车马已经都预备好了，管



your descendants there will be one who may succeed in unifying the world. The reason why a man of position starts an enterprise is that he hopes it can be carried on by future generations. As for whether it is successful it is a matter for Heaven to decide. How can you cope with the ruler of Qi? All you can do is only trying your best to do good.”

2.15 Duke Wen of Teng said, “Teng is a small state. We try our best to serve the large states, but to no avail. What do you think is the right thing for me to do?”

Mencius answered, “When King Tai was in Bin, the Di tribes invaded the place. He paid them a tribute of fur and silk, but to no avail; he paid them a tribute of dogs and horses, but to no avail; he paid them a tribute of pearls and jade, but to no avail. Then he gathered the elders and said to them, ‘What the Di tribes want is our land. I have heard that a good ruler does not turn what is intended for the welfare of the people into a source of calamity to them. Why should you gentlemen fear that you have no ruler? I am leaving here.’ So he left Bin, crossed the Liang Mountains, and built a town at the foot of Mount Qi. The people of Bin said, ‘This is a benevolent man! We can not do without him,’ They followed him in large numbers as if to market.

“But others gave the comment, ‘This is the land of our forefathers which should be defended from generation to generation. We have no right to abandon it. Let’s stay and defend it to the death.’

“I beg you to make your choice between these two courses.”

2.16 Duke Ping of Lu was about to go out when a favorite named Zang Cang asked, “On former occasions when you went out you always told the officials concerned where you were going. But now your horse-drawn carriage is ready and the officials concerned have not yet

### 【原文】

所之。今乘舆已驾矣，有司未知所之，敢请。”公曰：“将见孟子。”曰：“何哉，君所为轻身以先于匹夫者？以为贤乎？礼义由贤者出，而孟子之后丧逾前丧。君无见焉！”公曰：“诺。”乐正子入见，曰：“君奚为不见孟轲也？”曰：“或告寡人曰：‘孟子之后丧逾前丧’，是以不往见也。”曰：“何哉，君所谓逾者？前以士，后以大夫；前以三鼎，而后以五鼎与？”曰：“否；谓棺槨衣衾之美也。”曰：“非所谓逾也，贫富不同也。”乐正子见孟子。曰：“克告于君，君为来见也。嬖人有臧仓者沮君，君是以不果来也。”曰：“行，或使之；止，或尼之。行止，非人所能也。吾之不遇鲁侯，天也。臧氏之子焉能使予不遇哉？”

### 【今译】

事的人还不知道您要往哪里去，因此特来请示。”

平公说：“我要去拜访孟子。”

臧仓说：“您不尊重自己的身份，却先去拜访一个普通人，为的什么呢？您以为孟子是贤德之人吗？贤德之人的行为应该合乎礼义，而孟子给他母亲办丧事，排场大大超过他以前给父亲办丧事，〔他未必是贤德之人吧，〕您不要去看望他！”

平公说：“好吧。”

乐正子去见平公，问道：“您为什么不去看望孟轲呢？”

平公说：“有人告诉我：‘孟子给他母亲办丧事，排场大大超过他以前给父亲办丧事’，所以不去看他了。”

乐正子说：“您所说的‘超过’，是什么意思呢？是给父亲办丧事用士礼，给母亲办丧事用大夫之礼吗？是给父亲办丧事用三个鼎摆设供品，给母亲办丧事用五个鼎摆设供品吗？”

平公说：“不，我指的是棺槨衣衾的精美。”

乐正子说：“那便不能说‘超过’，只是前后贫富不同罢了。”

乐正子去见孟子，说道：“我同鲁君讲了，他打算来看您。可是他所宠幸的小臣臧仓阻止了他，他因此就不来了。”

孟子说：“一个人要干件事情，是有一种力量在指使他；不干，也有一种力量在阻止他。干与不干，不是单凭人力所能做到的。我不能与鲁侯遇合，是由于天命。臧家那个小子，他怎么能使我不和鲁侯相遇合呢？”





been informed of your destination, I venture to ask you about the matter.”

“I am going to see Mencius,” said the duke.

“How is it that you demean yourself in paying the honor of the first visit to a common man? Do you think him to be a virtuous man? A virtuous man sets model examples of decorum and righteousness, but with Mencius the funeral on the second occasion when his mother died was more elaborate than the first occasion when his father died. I suggest that you should not go to see him.”

“No, I won’t.”

Yuezhengzi went in and asked, “Why is it that you did not go to see Mencius?”

“Someone told me that with Mencius his mother’s funeral was more elaborate than his father’s. It was on that account that I did not go to see him.”

Yuezhengzi said, “What do you mean by ‘more elaborate’? Do you mean that on the first occasion he used the rites appropriate to an intellectual and, on the second, those appropriate to a high official, or that he first used three tripods of offerings, and afterwards five tripods of offerings?”

“No, I mean the different qualities of the coffins and graveclothes.”

“This is not a matter of being ‘more elaborate’, but simply a difference in his financial status.”

Yuezhengzi went to see Mencius and said, “I mentioned you to the prince. He had intended to come to see you. Only among his favorites one Zang Cang dissuaded him, and so he failed to come.”

Mencius said, “There must have been something that motivated his action or caused his stop, but that was not in his power. It was Heaven’s will that I could not meet the prince of Lu. How could that fellow Zang be answerable for my failure to meet him?”

## 卷 三

### 公孙丑章句上

#### 【原文】

3.1 公孙丑问曰：“夫子当路于齐，管仲、晏子之功，可复许乎？”孟子曰：“子诚齐人也。知管仲、晏子而已矣。或问乎曾西曰：‘吾子与子路孰贤？’曾西蹴然曰：‘吾先子之所畏也。’曰：‘然则吾子与管仲孰贤？’曾西艴然不悦，曰：‘尔何曾比予于管仲？管仲得君如彼其专也，行乎国政如彼其久也，功烈如彼其卑也，尔何曾比予于是？’”曰：“管仲，曾西之所不为也，而子为我愿之乎？”曰：“管仲以其君霸，晏子以其君显。管仲、晏子犹不足为与？”曰：“以齐王，由反手也。”曰：“若是，则弟子之惑滋甚。且以文王之德，百年而后崩，犹未洽于天下；武王、周公继之，然后大行。今言王若易然，则文王不足法与？”曰：“文王何可当也？由汤至于武丁，贤圣之君六七作，

#### 【今译】

3.1 弟子公孙丑问孟子：“您如果在齐国当权，管仲、晏子的功业可以再度兴起来吗？”

孟子说：“你真是个齐国人，只晓得管仲、晏子。曾经有人问曾西〔曾参之孙〕：‘你和子路相比，谁强？’曾西不安地说道：‘子路是我祖父所敬畏的人，〔我哪敢和他相比？〕’那人又说：‘那么，你和管仲相比，谁强？’曾西马上不高兴起来，说道：‘你为什么竟拿我跟管仲相比呢？管仲得到齐桓公的信赖是那样地专一，行使国家的政权是那样地长久，而功绩却那样地低下，你为什么竟拿我跟他相比呢？’”停了一会儿，孟子又说：“管仲是曾西都不愿跟他相比的人，你以为我愿意学他吗？”

公孙丑说：“管仲辅助桓公，使他称霸天下；晏子辅助景公，使他名扬诸侯。管仲、晏子难道还不值得学习吗？”

孟子说：“用齐国来统一天下，‘易如反掌’。”

公孙丑说：“照您这样说来，我就更加不懂了，像文王那样的德行，而且活了将近一百岁，他推行的德政，还没有遍及天下；武王、周公继承了他的事业，然后才大大地推行了王道，〔统一了天下。〕现在，你把统一天下说得那样容易，那么，文王也不值得效法了吗？”

### Book 3 Gongsun Chou (Part A)

3.1 Gongsun Chou asked Mencius, “If you should hold the power of government in Qi, could you achieve great deeds like Guan Zhong and Yanzi?”

“You are really a native of Qi pure and simple! You know only about Guan Zhong and Yanzi.

“Someone once asked Zeng Xi, ‘How do you compare with Zilu?’

“‘Zilu was the man my late father held in awe,’ answered Zeng Xi, greatly embarrassed.

“Then, how do you compare with Guan Zhong?”

“Now Zeng Xi, greatly offended, said, ‘Why should you compare me with Guan Zhong? Guan Zhong gained his prince’s confidence so exclusively and managed the state affairs so long, but his achievements were so insignificant. Why should you compare me with such a man?’”

Then Mencius added, “If Zeng Xi felt it beneath his dignity to become a Guan Zhong, why do you think that I am willing to?”

Gongsun Chou said, “Guan Zhong made his prince leader of all the other princes, and Yanzi made his prince renowned. Do you feel that they are not worth emulating?”

“It would be as easy as turning one’s hand over to make the king of Qi unify the world.”

“I am more puzzled than ever by what you say. Virtuous though King Wen was, he did not succeed in exercising a wide influence over the whole world when he died at the age of a hundred. It was only after King Wu and the Duke of Zhou carried on his work that his influence prevailed. Now you are talking as if it were an easy matter for a king to unify the world. Is King Wen then not worth emulating?”



### 【原文】

天下归殷久矣，久则难变也。武丁朝诸侯，有天下，犹运之掌也。纣之去武丁未久也，其故家遗俗，流风善政，犹有存者；又有微子、微仲、王子比干、箕子、胶鬲——皆贤人也——相与辅相之，故久而后失之也。尺地，莫非其有也；一民，莫非其臣也；然而文王犹方百里起，是以难也。齐人有言曰：‘虽有智慧，不如乘势；虽有镒基，不如待时。’今时则易然也：夏后、殷、周之盛，地未有过千里者也，而齐有其地矣；鸡鸣狗吠相闻，而达乎四境，而齐有其民矣。地不改辟矣，民不改聚矣，行仁政而王，莫之能御也。且王者之不作，未有疏于此时者也；民之憔悴于虐政，未有甚于此时者也。饥者易为食，渴者易为饮。孔子曰：‘德之流行，速于置邮而传命。’当今之时，万乘

### 【今译】

孟子说：“怎么能够比得上文王呢？〔拿当时的历史情况来说吧，〕从汤到武丁，贤明的君主总有六七位，天下的人归服殷朝已经很久了，时间一久便很难变动。武丁使得诸侯来朝，把天下治理好，就像在手掌转运东西一样。纣王距武丁的年代并不很久，当时的勋旧世家、善良习俗、先民遗风、仁爱政教有些还保存着，又有微子、微仲、王子比干、箕子、胶鬲——他们都是贤德的人——共同来辅助他，所以经历相当长的时间才衰亡了。当时没有一尺土地不是纣王所有，没有一个百姓不归纣王所管，然而文王还能凭借纵横百里的小国以创立丰功伟业，这自然是很困难的。齐国有句俗语：‘纵使有聪明，还得把握形势；纵使有锄头，还得等待耕种季节。现时要推行王政，就容易了：因为纵使在夏、商、周最兴盛的年代里，任何国家的土地也没有超过纵横千里的，现在齐国却有这么广阔的土地，且〔人烟如此稠密，〕鸡鸣狗叫的声音可互相听见，从首都一直到四方的边境，齐国有这么多的百姓。国土不必再开拓，百姓也不必再增加，只要实行仁政来统一天下，就没有人能够阻止得了。而且统一天下的贤君没有出现，在历史上为时从来没有这样长久过；老百姓被暴虐的政治所折磨，历史上也从来没有这样厉害过。肚子饥饿的人不挑择食物，口渴的人不挑择饮料。孔子说过：‘德政的流行，比驿站传达政令



“How can I bear comparison with King Wen? From Tang to Wuding there were six or seven sage rulers. The people of the world were satisfied with the long rule by the rulers of the Yin Dynasty, and the long rule made a change difficult. Wuding earned an annual tribute from all the feudal rulers and ruled over the whole world as easily as to roll something on the palm of his hand. King Zhou was not remote from Wuding in time. There were still left some traditions of ancient families and good government. Moreover, there were Weizi, Weizhong, Prince Bigan, Jizi and Jiao Ge, all virtuous men, who helped King Zhou with the government. That is why he reigned over the world so long before his ruin. There was not one foot of land that did not belong to him, and nor was there a single person that was not his subject. But King Wen was rising from a territory of only a hundred *li* square. That is why it was difficult for him to succeed in extending his influence.

“The people of Qi have a common saying: ‘Though you have wisdom, you had better seize the proper occasion; though you have hoes, you had better wait for the proper season.’ Now it would be easy for a king to unify the world.

“Even in times of prosperity, the territory of the Xia, Yin, and Zhou Dynasties never exceeded a thousand *li* square. But the State of Qi has such a vast territory. The sound of crowing cocks and barking dogs can be heard all the way from the capital to the four borders, so Qi has a large population. Now it is unnecessary for Qi to extend its territory and increase its population. No one can prevent the king of Qi from unifying the world by practicing benevolent government.

“Furthermore, in history the rise of a ruler unifying the world has never been so overdue, and the people have never suffered so much under tyrannical government. The hungry are easily provided with food, and the thirsty are easily provided with drink. Confucius said, ‘The influ-



### 【原文】

之国行仁政，民之悦之，犹解倒悬也。故事半古之人，功必倍之，惟此时为然。”

3.2 公孙丑问曰：“夫子加齐之卿相，得行道焉，虽由此霸王，不异矣。如此，则动心否乎？”孟子曰：“否；我四十不动心。”曰：“若是，则夫子过孟贲远矣。”曰：“是不难，告子先我不动心。”曰：“不动心有道乎？”曰：“有。北宫黜之养勇也：不肤撓，不目逃，思以一豪挫于人，若挞之于市朝；不受于褐宽博，亦不受于万乘之君；视刺万乘之君，若刺褐夫；无严诸侯，恶声至，必反之。孟施舍之所养勇也，曰：‘视不胜犹胜也；量敌而后进，虑胜而后会，是畏三军者也。

### 【今译】

还要迅速。’现时拥有兵车万辆的大国实行仁政，老百姓的高兴程度，正好像被人倒挂着而给解救了一般。所以，‘事半功倍’超过古人，只有在这个时代才行。”

3.2 公孙丑问道：“老师假若做了齐国的卿相，能够实现自己的主张，从此，小则可以成霸业，大则可以成王业，那是不足奇怪的。如果遇到这种情况，您是不是有所恐惧疑惑而动心呢？”

孟子说：“不；我从四十岁以后，就不再动心了。”

公孙丑说：“这么看来，老师比古代勇士孟贲(bēn)强多了。”

孟子说：“这个不难，告子不动心比我还早呢。”

公孙丑说：“不动心有什么方法么？”

孟子说：“有。北宫黜培养勇气：即使肌肤被刺，毫不颤动；眼睛被戳，都不眨一眨。他以为受一点点挫折，就好像在大庭广众之中挨了鞭打一样。他既不能忍受卑贱的人的侮辱，也不能忍受大国君主的侮辱。把刺杀大国的君主看成刺杀卑贱的人一样。对各国的君主毫不畏惧，挨了骂一定回击。孟施舍培养勇气又有所不同，他说：‘我对待不能战胜的敌人，跟对待足以战胜的敌人一样。如果先估量敌人的力量才前进，先考虑胜败才交锋，这种人若碰到众多的军队，一定会害怕。我哪能一定打胜仗呢？不过能够无所畏惧罢了。’——孟施舍培



ence of virtue spreads faster than a government order sent through the post stations.’ At the present time, if a state of ten thousand chariots practices benevolent government, the people will rejoice as if they were relieved from hanging by the heels. Now is just the time when one can get twice the result with half the effort of the ancients.”

3.2 Gongsun Chou said, “If you should be the prime minister in Qi and be able to put your principles into practice, it would be no wonder that you should make the King of Qi a leader of the princes of a unifier of the world. In such a position would your mind be perturbed?”

“No,” said Mencius. “My mind has not been perturbed since the age of forty.”

“Such being the case, you far surpass Meng Ben.”

“This is not a hard job. Gaozi did not feel perturbation at an earlier age than I.”

“Is there a way to cultivate imperturbation of the mind?”

“Yes, there is,” replied Mencius. “Beigong You cultivated his courage in the following way: he did not flinch from any thrusts at his body, nor did he wince from any thrusts at his eyes. He considered that the slightest insult from anyone was as humiliating as to be flogged in the marketplace. He did not accept an insult from a ruler with ten thousand chariots any more than from a coarse-clad common man. He saw stabbing a ruler with ten thousand chariots as stabbing a fellow dressed in coarse clothes. He did not fear any of the feudal princes, and always returned whatever harsh words were addressed to him.

“About the cultivation of courage Meng Shishe said, ‘I regard defeat as victory. To make an estimate of the enemy force before advancing and to figure out the chances of victory before accepting battle — this is to stand in awe of the superior force. How can I be sure of victory? All

### 【原文】

舍岂能为必胜哉？能无惧而已矣。’孟施舍似曾子，北宫黜似子夏。夫二子之勇，未知其孰贤，然而孟施舍守约也。昔者曾子谓子襄曰：‘子好勇乎？吾尝闻大勇于夫子矣：自反而不缩，虽褐宽博，吾不惴焉；自反而缩，虽千万人，吾往矣。’孟施舍之守气，又不如曾子之守约也。”曰：“敢问夫子之不动心与告子之不动心，可得闻与？”“告子曰：‘不得于言，勿求于心，不得于心，勿求于气。’不得于心，勿求于气，可；不得于言，勿求于心，不可。夫志，气之帅也；气，体之充也。夫志至焉，气次焉；故曰：‘持其志，无暴其气。’”“既曰，‘志至焉，气次焉。’又曰，‘持其志，无暴其气。’何也？”曰：“志壹则动气，气壹则动志也，今夫蹶者趋者，是气也，而反动其心。”“敢问夫

### 【今译】

养勇气像曾子，北宫黜培养勇气像子夏。这两个人的勇气，我也不知道谁强谁弱，〔但从培养方法而论，〕孟施舍比较简易可行。从前曾子对子襄说：‘你喜好勇武吗？我曾经从孔老师那里听到过关于大勇的理论：即反躬自问，正义不在我，对方纵是卑贱的人，我不去恐吓他；反躬自问，正义确在我，对方纵是千军万马，我也勇往直前。’——孟施舍培养勇气只是保持一股无所畏惧的锐气，〔曾子却以义理的曲直为断，〕孟施舍自然又不如曾子这个方法简易可行。”

公孙丑说：“我大胆地问问您；老师的不动心和告子的不动心〔有何不同〕，可以讲给我听听吗？”

孟子说：“告子曾经讲过：‘假若不能在言语上得到胜利，便不必求助于思想；假若不能在思想上得到胜利，便不必求助于意气。’〔我认为，〕不能在思想上得到胜利，便不去求助于意气，是对的；不能在言语上得到胜利，便不去求助于思想，是不对的。〔为什么呢？〕因为思想意志是意气感情的主帅，意气感情是充满体内的力量。思想意志到了哪里，意气感情也就在哪里表现出来。所以我说：‘既要坚定自己的思想意志，也不要滥用自己的意气感情。’”

公孙丑说：“您既然说：‘思想意志到了哪里，意气感情也就在哪里表现出来’，但是您又说：‘既要坚定自己的思想意志，又不要滥用自己的意气感情。’这是什么道理呢？”

孟子说：“〔它们之间是可以互相影响的。〕思想意志若专注于某一方面，意气感情自然必为之转移，〔这是一般的情况。〕意气感情假若专注于某一方面，也一定会影响到思想意志，不能不为之动荡。譬如跌倒和奔跑，这只是体气专注于某一方面的作用，然而也不能不影响到思想，造成内心的浮动。”

公孙丑问道：“请问老师长于哪一方面？”





I can do is to assuage my fear.’

“Meng Shishe resembled Zengzi, while Beigong You resembled Zixia. It is hard to say which was the better of the two, but Meng Shishe grasped the essentials.

“Zengzi once said to Zixiang, ‘Are you fond of courage? I heard about great courage from the Master (i. e. Confucius —tr.), who said, if, on introspection, I find myself in the wrong, shall I not fear a common man coarsely-clad? If, on introspection, I find myself in the right, I will press forward against even thousands of men.’ Meng Shishe’s preservation of his vital energy was not so good as Zengzi’s grasp of the essentials.”

Gongsun Chou said, “May I venture to ask you to tell me something about both your and Gaozi’s imperturbation of the mind?”

Mencius answered, “Gaozi said, ‘If you fail to win by words, do not resort to your thoughts; if you fail to win by your thoughts, do not resort to your vital energy.’ It is right not to resort to your vital energy when you fail to win by thoughts, but it is wrong not to resort to your thoughts when you fail to win by words. The will is commander over the vital energy and vital energy is what fills the body. The vital energy manifests itself wherever the will goes. So I say, ‘To keep a firm hold on your will and do not misuse your vital energy.’”

Gongsun Chou said, “You have said that the vital energy manifests itself wherever the will goes. Then why do you add ‘To keep a firm hold on the will and do not misuse the vital energy?’”

Mencius replied, “When the will becomes concentrated somewhere the vital energy will move there with it. When the vital energy is concentrated somewhere the will, influenced by it, will move, too. For instance, stumbling and running are only the vibration of the vital energy concentrated somewhere, thus causing the throbbing of the heart.”



### 【原文】

子恶乎长？”曰：“我知言，我善养吾浩然之气。”“敢问何谓浩然之气？”曰：“难言也。其为气也，至大至刚，以直养而无害，则塞于天地之间。其为气也，配义与道；无是，馁也。是集义所生者，非义袭而取之也。行有不慊于心，则馁矣。我故曰，告子未尝知义，以其外之也。必有事焉，而勿正，心勿忘，勿助长也。无若宋人然。宋人有闵其苗之不长而揠之者，芒芒然归，谓其人曰：‘今日病矣！予助苗长矣！’其子趋而往视之，苗则槁矣。天下之不助苗长者寡矣。以为无益而舍之者，不耘苗者也；助之长者，揠苗者也——非徒无益，而又害之。”“何谓知言？”曰：“诐辞知其所蔽，淫辞知其所陷，邪辞知其

### 【今译】

孟子说：“我善于分析别人的言词，也善于培养我的浩然之气。”

公孙丑又问道：“请问什么叫做浩然之气呢？”

孟子说：“这就难说得明白了。那一种气，最伟大，最刚强。用正当方法去培养它，一点不加伤害，就会充满上下四方，无所不在。那种气，必须与正义和圣道配合；缺乏它，就没有力量了。那一种气，是经常集正义行为所产生的，不是偶然的正义行为所能取得的。只要做一件于心有愧的事，那种气就会疲萎了。所以我说，告子不曾懂得义，因为他把义看成心外之物。〔我们必须把义看成心内之物，〕一定要培养它，但不要有特定的目的；时时刻刻地记住它，但也不能违背客观规律去帮助它生长。不要学宋国人那样。宋国有一个担心禾苗不长而去把它拔高的人，他十分疲倦地回去，对家里人说：‘今天累坏了！我帮助禾苗生长了！’他儿子赶快跑去一看，禾苗都枯槁了。其实天下不帮助禾苗生长的人是很少的。认为培养工作没有益处而放弃不干的，就等于是种庄稼不锄草的懒汉；违背客观规律地去帮助它生长的就是拔苗的人。这种助长的行为，不但没有益处，反而是伤害了它。”

公孙丑问：“怎么样才算善于分析别人的言词呢？”

孟子答道：“不全面的言词，我知道它片面性之所在；过分的言词，我知道它失足之所在；不合正道的言词，我知道它与正道分歧之所在；躲闪的言词，我知道它理屈之所在。这四种言词，从思想中产生，必然



“May I ask, what are you, Master, strong in?”

“I am strong in analyzing others’ speech and in cultivating my vast vital energy.”

“What is the vast vital energy?”

“It is difficult to make it clear. Such vital energy is most great and indomitable. If it is nourished with integrity without our doing anything detrimental to it, it will be omnipresent, filling the whole universe. And it must be integrated with righteousness and morality, otherwise it becomes impotent. Such vital energy results from steady accumulation of righteousness and can not be acquired through occasional righteous acts. If you have something on your conscience, it will become impotent. So I said, ‘Gaozi did not understand righteousness because he thought it something external.’ We must cultivate our righteousness and keep at it. While always keeping this in mind, we must not force it to grow unnaturally, like the man from Song. He was anxious for the growth of the cereal seedlings and tried to help them grow by pulling them upward. He came home exhausted and said to his family, ‘I am tired out today! I have been helping the seedlings grow.’ His son went to have a look only to find the seedlings already wilted. Actually there are very few in the world who do not help the seedlings grow. There are some who think tending the plants of no help and simply leave them alone. They will not even do any weeding in the fields. There are also some who are eager to help the plants grow. They pull the seedlings upward — it is not only useless, but also detrimental to the plants.”

“What do you mean by analyzing others’ speech?”

“If the speech is not impartial I can see where lies the speaker’s lopsided view. If it is exaggerated I can see where he loses his footing. If it is deviant I can see where he goes astray. If it is evasive I can see where he is unjustifiable. Those four kinds of speech are all expressions

### 【原文】

所离，遁辞知其所穷。——生于其心，害于其政；发于其政，害于其事。圣人复起，必从吾言矣。”“宰我、子贡善为说辞；冉牛、闵子、颜渊善言德行。孔子兼之，曰：‘我于辞命，则不能也。’然则夫子既圣矣乎？”曰：“恶！是何言也？昔者子贡问于孔子曰：‘夫子圣矣乎？’孔子曰：‘圣则吾不能，我学不厌而教不倦也。’子贡曰：‘学不厌，智也；教不倦，仁也。仁且智，夫子既圣矣。’夫圣，孔子不居——是何言也？”“昔者窃闻之：子夏、子游、子张皆有圣人之一体，冉牛、闵子、颜渊则具体而微，敢问所安？”曰：“姑舍是。”曰：“伯夷、伊尹

### 【今译】

会在政治上带来危害；如果把它体现于政治措施，一定会危害国家的各种具体工作。如果圣人再出现，也一定会承认我的话是对的。”

公孙丑说：“宰我、子贡善于讲话，冉牛、闵子、颜渊善于阐述道德品行，孔子则兼有这两种长处，但是他还说：‘我对于辞令，则不擅长。’〔而您既善于分析别人的言词，又善于养浩然之气，言语道德兼而有之，〕那么，您已经是圣人了吗？”

孟子说：“哎！这是什么话？从前子贡问孔子，说：‘老师已经是圣人了吗？’孔子说：‘圣人，我做不到；我不过是学习不知厌倦，教人不辞疲劳罢了。’子贡便说：‘学习不知厌倦，这是智；教人不辞疲劳，这是仁。既仁且智，老师已经是圣人了。’圣人，连孔子都不敢自居，〔你却加在我的头上，〕这是什么话呢！”

公孙丑说：“从前我曾听说过，子夏、子游、子张都各有孔子的一部分长处；冉牛、闵子、颜渊大体接近于孔子，却不如他那样博大精深。请问老师：您属于哪一种人？”

孟子说：“暂且不谈这个。”公孙丑又问：“伯夷和伊尹怎么样？”

孟子答道：“不相同。不是他理想的君主，他不去服事；不是他理想的百姓，他不去使唤；天下太平就出来做官，天下昏乱就退而隐居，伯夷是这样的。任何君主都可以去服事，任何百姓可以去使唤；天下太平做官，天下不太平也做官，伊尹是这样的。应该做官就做官，应该辞职就辞职，应该继续干就继续干，应该马上走就马上走，孔子是这样的。他们都是古代的圣人。〔可惜〕我都没有做到；至于我所希望的，是学习孔子。”

公孙丑问：“伯夷、伊尹与孔子不是一样的吗？”



of the mind, which will surely affect politics unfavorably. When embodied in politics, they will surely affect state affairs unfavorably. A sage would no doubt agree with me.”

Gongsun Chou said, “Zai Wo and Zigong were good at speech. Ran Niu, Minzi and Yan Yuan were good at expounding moral principles. Confucius was good at both, yet he said, ‘I am not strong in speech.’ Then you, Master, must be a sage already.”

“Ah, what a thing to say!” Mencius said, “Once Zigong asked Confucius, ‘Are you, Master, already a sage?’ Confucius replied, ‘I am far from being a sage, I learn insatiably and teach untiringly. That is all.’ Zigong said, ‘It is wise to learn insatiably and benevolent to teach untiringly. You are already a sage since you are both wise and benevolent.’ Even Confucius did not claim to be a sage — What a thing for you to say of me!”

“I heard that Zixia, Ziyou and Zizhang each had something of the sage while Ran Niu, Minzi and Yan Yuan were miniatures of the sage. Which category do you think you come into?”

“Let’s not talk about it for the present.”

“What about Boyi and Yiyin?”

“They did not go the same way as Confucius. Boyi would only serve the right kind of king and reign over the right kind of people. He would accept office when the world was in order and go into retirement when it was in disorder. Yiyin would serve any kind of king and reign over any kind of people and would accept office no matter whether the world was in order or in disorder. Confucius would accept office or retire, go on working or quit at once as he saw fit. They were all ancient sages. I have fallen short of what is required of a sage. All I wish to do is to model myself on Confucius.”

“Were Boyi and Yiyin peers of Confucius?”

### 【原文】

何如？”曰：“不同道。非其君不事，非其民不使；治则进，乱则退，伯夷也。何事非君，何使非民；治亦进，乱亦退，伊尹也。可以仕则仕，可以止则止，可以久则久，可以速则速，孔子也。皆古圣人也，吾未能有行焉；乃所愿，则学孔子也。”“伯夷、伊尹于孔子，若是班乎？”曰：“否，自有生民以来，未有孔子也。”曰：“然则有同与？”曰：“有。得百里之地而君之，皆能以朝诸侯，有天下；行一不义，杀一不辜，而得天下，皆不为也。是则同。”曰：“敢问其所以异？”曰：“宰我、子贡、有若，智足以知圣人，污不至阿其所好。宰我曰：‘以予观于夫子，贤于尧舜远矣。’子贡曰：‘见其礼而知其政，闻其乐而知其德。由百世之后，等百世之王，莫之能违也。自生民以来，未有夫子也。’有若曰：‘岂惟民哉？麒麟之于走兽，凤凰之于飞鸟，泰山之于丘垤，河海之于行潦，类也。圣人之于民，亦类也。出于其类，拔乎其萃，自生民以来，未有盛于孔子也。’”

3.3 孟子曰：“以力假仁者霸，霸必有大国；以德行仁者王，王

### 【今译】

孟子答道：“不！从有人类以来，没有能比得上孔子的。”

公孙丑又问：“那么，在这三位圣人中，有相同的地方吗？”

孟子答道：“有。如果得着纵横百里的土地，而让他们做君王，他们都能够使诸侯来朝觐，统一天下。如果叫他们做一件不合道义的事，杀一个没有犯罪的人，因而能得到天下，他们都是不会做的。这就是他们相同的地方。”

公孙丑说：“请问，他们不同的地方又在哪里呢？”

孟子说：“宰我、子贡、有若三人，他们的聪明才智足以了解圣人，〔即使〕他们不好，也不致偏袒他们所喜好的人。〔我们且看他们如何称赞孔子吧。〕宰我说：‘以我来看老师，比尧、舜都强多了。’子贡说：‘看到一国的礼制，就了解它的政治；听到一国的音乐，就知道它的德教。即使从百代以后去评价百代以来的君王，任何一个君王都不能背离孔子之道。从有人类以来，是有一个能和他老人家相比的。’有若说：‘难道仅只人类有高下的不同吗？麒麟对于走兽，凤凰对于飞鸟，泰山对于土堆，河海对于小溪，何尝不是同类；圣人对于百姓，也是同类，但远远超出了他那同类，大大高出了他那一群，从有人类以来，没有人能赶得上孔子的伟大。’”

3.3 孟子说：“倚仗实力并且假借仁爱之名号召征伐的人，可以称霸于诸侯，称霸一定要凭借国力的强大。依靠道德来实行仁政的，可以使天下归服，这样不必以强大国力为基础——汤就仅用他纵横七



“No. Since man came into being, there has never been anyone comparable to Confucius.”

“Then had they anything in common?”

“Yes. If they had been rulers over a territory of a hundred *li* square, they could all have earned tribute from the feudal princes and unified the world. They would none of them have done an unjustifiable thing or kill an innocent man even to win possession of the world.”

“May I venture to ask where they were different?”

“Zai Wo, Zigong and You Ruo were wise enough to understand the sage and were above paying undeserved compliment to those they love. Zai Wo said, ‘In my opinion, the Master far surpassed Yao and Shun.’ Zigong said, ‘From the rites of a state he could see its government and from its music he could see the private morality of the ruler. In retrospect he could properly evaluate all the kings over the past hundred generations without making a single inaccurate appraisal. Since man came into being, there has never been anyone comparable to Confucius.’ You Ruo said, ‘It is not only true of man. The unicorn is a kind of animal. The phoenix is a kind of bird. Mount Tai is a kind of elevated land, and rivers and seas are a kind of flowing water. They are the same in kind. The sage is also a kind of man. But he stands out of the common run and preeminently excels other men. Since man came into being, there has been no one greater than Confucius.’”

3.3 Mencius said, “One who uses force under the guise of benevolence will become the leader of the princes, but he must first be the ruler of a large state before he can do so. One who practices benevolence through the virtuous rule will become the unifier of the world, and to do so, his state need not be a large one. King Tang began to be such a ruler with a territory of only seventy *li* square, and King Wen with one of a

### 【原文】

不待大——汤以七十里，文王以百里，以力服人者，非心服也，力不赡也；以德服人者，中心悦而诚服也，如七十子之服孔子也。《诗》云：‘自西自东，自南自北，无思不服。’此之谓也。”

3.4 孟子曰：“仁则荣，不仁则辱；今恶辱而居不仁，是犹恶湿而居下也。如恶之，莫如贵德而尊士，贤者在位，能者在职；国家闲暇，及是时，明其政刑。虽大国，必畏之矣。《诗》云：‘迨天之未阴雨，彻彼桑土，绸繆牖户。今此下民，或敢侮予？’孔子曰：‘为此诗者，其知道乎！能治其国家，谁敢侮之？’今国家闲暇，及是时，般乐怠敖，是自求祸也。祸福无不自己求之者。《诗》云：‘永言配命，

### 【今译】

十里的土地，文王也就仅用他纵横百里的土地〔实行了仁政，而使人心归服〕。倚仗实力来使人服从的，人家不会心悦诚服，只是因为他本身的实力不够罢了。依靠道德来使人佩服的，人家才会心悦诚服，像七十多位大弟子归服孔子一样。《诗经·大雅·文王有声》上说过：‘从东到西，从南到北，无不心悦诚服。’正是这个意思。”

3.4 孟子说：“〔诸侯卿相〕如果实行仁政，就会得到荣耀；如果实行不仁之政，就会遭受屈辱。如今这些人，非常厌恶屈辱，但仍然处于不仁之境地，这正好比一方面厌恶潮湿，一方面又自处于低洼之地一样。假若真的厌恶屈辱，最好是以德为贵从而尊敬士人，使有德行的人居于相当的官位，有才能的人担任一定的职务。国家无内忧外患，趁这个时候修明政治、法典，纵使强大的邻国也一定会畏惧它了。《诗经·豳风·鸛鷖》上说：‘趁着雨没下来云没起，桑树根上剥些皮，门儿窗儿都得修理。下面的人们，谁敢把我欺？’孔子说：‘做这篇诗的人懂得道理呀！能够治理他的国家，谁敢侮辱他呢？’如今国家没有内忧外患，人们追求享乐，怠惰游玩，这等于自找祸害。祸害或幸福无不是自己找来的。《诗经·大雅·文王》上又说：‘我们永远要





hundred. People submit to force not because they do so willingly, but because they are not strong enough. People who submit to the virtuous rule do so sincerely just like the seventy disciples in their submission to Confucius. *The Book of Poetry* says of King Wen:

‘East, west, north, south—  
In any place really,  
People submit sincerely.’

This serves as an illustration of what I have said.”

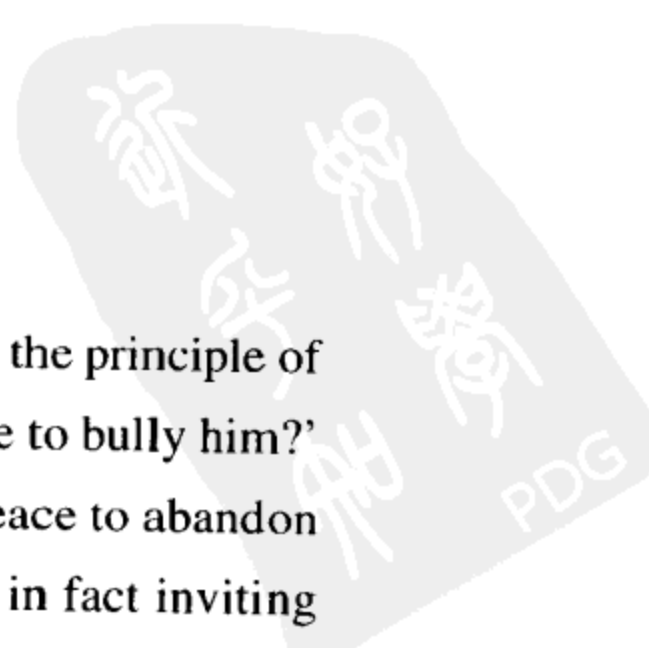
3.4 Mencius said, “Benevolence brings glory, whereas cruelty brings disgrace. Now people who hate disgrace but are cruel are like those who hate dampness but live in a low-lying area. If a prince hates disgrace, nothing will be better for him than to esteem virtuous men and respect the intelligentsia so that virtuous men hold office in the government, and capable men fill various posts. Taking advantage of the time of peace, the ruler can straighten things out in the field of administration and justice. Under such circumstances even states larger than his will surely stand in awe of him. *The Book of Poetry* says:

‘When there’s no cloud and no rain,  
With bark of the mulberry tree  
I mend the window and door.  
There now, you people below,  
Who dares to bully me?’

Confucius said, ‘The author of this poem probably knew the principle of government. If a ruler can run a state well, who will dare to bully him?’

“But now the rulers take advantage of the time of peace to abandon themselves to pleasure, indolence and loafing, they are in fact inviting disaster.

“Fortune good or bad is what one oneself has it coming. *The Book*



### 【原文】

自求多福。’《太甲》曰：‘天作孽，犹可违；自作孽，不可活。’此之谓也。”

3.5 孟子曰：“尊贤使能，俊杰在位，则天下之士皆悦，而愿立于其朝矣；市，廛而不征，法而不廛，则天下之商皆悦，而愿藏于其市矣；关，讥而不征，则天下之旅皆悦，而愿出于其路矣；耕者，助而不税，则天下之农皆悦，而愿耕于其野矣；廛，无夫里之布，则天下之民皆悦，而愿为之氓矣。信能行此五者，则邻国之民仰之若父母矣。率其子弟，攻其父母，自有生民以来未有能济者也。如此，则无敌于天下。无敌于天下者，天吏也。然而不王者，未之有也。”

3.6 孟子曰：“人皆有不忍人之心。先王有不忍人之心，斯有不忍人之政矣。以不忍人之心，行不忍人之政，治天下可运之掌上。所

### 【今译】

与天命相配，自己去寻求更多的幸福。’《太甲》上也说过：‘天降的灾害还可以躲避，自己作的罪孽，逃也逃不了。’正是这个意思。”

3.5 孟子说：“尊重贤德的人，使用有能力的人，让杰出的人物都有官位，那么，天下的士子都会高兴，愿意到那个朝廷找个一官半职了；在市场上，给予空地以储藏货物却不征收货物税，如果滞销，依法征购，不让它长久积压，那么，天下的商人都会高兴，愿意把货物存放在那市场上了；关卡，只稽查而不征税，那么，天下的旅客都会高兴，愿意经过那里的道路了；对耕田的人，实行井田制，只助耕公田，不再征税，那么，天下的农夫都会高兴，愿意在那里的田野上种庄稼了；人们居住的地方，没有那一些额外的雇役钱和地税，那么，天下的百姓都会高兴，愿意在那里侨居了。真正能够做到这五项，那么，邻近国家的老百姓都会像对待爹娘一样地爱慕他了。〔如果邻国之君要率领这样的人民来攻打他，便好比〕率领他的儿女来攻打他们的父母一样，自有人类以来，这种事是没有能够成功的。像这样，就会天下无敌。天下无敌的人就叫做‘天吏’。如此而不能统一天下的，是从来不曾有过的。”

3.6 孟子说：“每个人都有怜悯别人的心情。先王因为有怜悯别人的心情，这就有怜悯别人的政治了。凭着怜悯别人的心情来实施怜悯别人的政治，治理天下可以像运转小物件于手掌上一样的容易。我



*of Poetry* says:

‘Obey forever Heaven’s mandate,  
And seek much blessing for yourself.’

and the *Taijia* says, ‘When trouble befalls you from Heaven, there is still hope of avoidance; when you ask for trouble, there is no hope of escape.’ This is an illustration of what I have said.”

3.5 Mencius said, “If a ruler honors the virtuous and employ the capable so that outstanding people fill responsible positions, then the intellectuals of the world will be pleased to serve at his court. If goods are stored in the marketplace but not taxed, and if goods are purchased by the state according to law when unsalable, then all the traders in the world will be pleased to have stocks in his marketplace. If there is only inspection but no duty at his frontier passes, then all the travelers in the world will be pleased to travel on his roads. If tillers only have to help in the public fields, but pay no taxes on their private land, then all the tillers will be pleased to till the land in his territory. If he abolishes the additional levy in place of corvée and land tax, then all the people in the world will be pleased to come and want to be his subjects. If he can really take these five measures, the people of his neighboring states will look up to him as a parent, and since the appearance of the human race nobody has succeeded in instigating children against their parents. Thus he will have no adversary in the world, and such a ruler is called a Heaven-ordained official. Never has such a ruler failed to become a unifier of the world.”

3.6 Mencius said, “All men have a sense of compassion. As the ancient kings had such a sense, they had the compassionate system of government. Running such a government with such a sense, one would find it as easy to rule the world as to roll something on the palm of one’s

### 【原文】

以谓人皆有不忍人之心者，今人乍见孺子将入于井，皆有怵惕惻隐之心——非所以内交于孺子之父母也，非所以要誉于乡党朋友也，非恶其声而然也。由是观之，无惻隐之心，非人也；无羞恶之心，非人也；无辞让之心，非人也；无是非之心，非人也。惻隐之心，仁之端也；羞恶之心，义之端也；辞让之心，礼之端也；是非之心，智之端也。人之有是四端也，犹其有四体也。有是四端而自谓不能者，自贼者也；谓其君不能者，贼其君者也。凡有四端于我者，知皆扩而充之矣，若火之始然，泉之始达。苟能充之，足以保四海；苟不充之，不足以事父母。”

3.7 孟子曰：“矢人岂不仁于函人哉？矢人唯恐不伤人，函人唯恐伤人。巫匠亦然。故术不可不慎也。孔子曰：‘里仁为美。择不处仁，焉得智？’夫仁，天之尊爵也，人之安宅也。莫之御而不仁，是

### 【今译】

之所以说，每个人都有怜悯别人的心情，道理就在于：现在有人突然看到一个小孩要跌进井里去了，任何人都会有惊骇同情的心理。这种心情的产生，不是为着要和这小孩的爹娘攀结交情，不是为着要在乡里朋友中间博取美誉，也不是厌恶那小孩的哭声才如此的。从这事看来，一个人，如果没有同情之心，简直不是个人；如果没有羞耻之心，简直不是个人；如果没有推让之心，简直不是个人，如果没有是非之心，简直不是个人。同情之心是仁的开端，羞耻之心是义的开端，推让之心是礼的开端，是非之心是智的开端。一个人有这四种开端，正好比他有四肢一样，〔是自然而然的。〕有这四种开端却自己认为不行的人，这是自暴自弃的人；认为他的君主不行的人，便是暴弃他的君主的人。凡具备这四种开端的人，如果晓得把它们扩充起来，便会像刚刚烧燃的火，〔终必不可扑灭；〕刚刚流出的泉水，〔终必汇成江河。〕假若能够扩充，便足以安定天下；假若不扩充，〔让它消灭〕便连赡养爹娘都不可能。”

3.7 孟子说：“造箭的人难道比造铠甲的人本性要残忍些吗？〔如果不是这样，为什么〕造箭的人生怕他的箭不能伤害人，而造铠甲的人却生怕他的甲不能抵御刀箭呢？做巫医的和做木匠的也如此，〔巫医惟恐自己的法术不灵，病人不得痊愈；木匠惟恐病人好了，棺材销不出去。〕可见一个人选择谋生之术不可不谨慎。孔子说：‘与仁德共处是好的。由自己选择，却不与仁德共处，怎么能说是聪明呢？’仁是天下最尊重的爵位，是人最安逸的住宅。没有人来阻挡你，你却不



hand. The reason why I say all men have a sense of compassion is that, even today, if one chances to see a little child about to fall into a well, one will be shocked, and moved to compass on, neither because he wants to make friends with the child's parents, nor because he wants to earn praise from his neighbors and friends, nor because he hates to hear the cry of the child. From this we can see that whoever has no sense of compassion is not human; whoever has no sense of shame is not human; whoever has no sense of modesty is not human; and whoever has no sense of right and wrong is not human. The sense of compassion is the beginning of benevolence; the sense of shame the beginning of righteousness; the sense of modesty the beginning of decorum; the sense of right and wrong the beginning of wisdom. Man possesses these four beginnings just as he possesses four limbs. Anyone possessing these four and saying that he can not do what is required of him is abasing himself. If he says that his ruler can not do what is required of him, he is abasing his ruler. Let a man know how to develop fully all these beginnings he possesses, and it may be compared to the starting of a fire or the gushing out of a spring. If these are fully developed, he can protect the whole world; if not, he will not be able even to serve his parents."

3.7 Mencius said, "Is the arrow-maker less benevolent than the armor-maker? The former is afraid lest he should fail to hurt people, while the latter is afraid lest he should fail to keep them safe. The same is the case with doctor and coffin-maker. Therefore, great care should be taken to choose one's occupation.

"Confucius said, 'The fine neighborhood is where benevolence prevails. One can not be considered wise if one does not choose such a neighborhood to live in.' Benevolence is the greatest honor conferred by Heaven and the secure abode of man. If you do not practice it when

### 【原文】

不智也。不仁、不智、无礼、无义，人役也。人役而耻为役，由弓人而耻为弓，矢人而耻为矢也。如耻之，莫如为仁。仁者如射：射者正己而后发；发而不中，不怨胜己者，反求诸己而已矣。”

3.8 孟子曰：“子路，人告之以有过，则喜。禹闻善言，则拜。大舜有大焉，善与人同，舍己从人，乐取于人以为善。自耕稼、陶、渔以至为帝，无非取于人者。取诸人以为善，是与人为善者也。故君子莫大乎与人为善。”

3.9 孟子曰：“伯夷，非其君，不事；非其友，不友。不立于恶人之朝，不与恶人言；立于恶人之朝，与恶人言，如以朝衣朝冠坐于涂炭。推恶恶之心，思与乡人立，其冠不正，望望然去之，若将浼

### 【今译】

仁，这是愚蠢。不仁、不智、无礼、无义，这种人只能做别人的仆役。本应该是仆役，却自以为耻，正好比造弓的人以造弓为耻，造箭的人以造箭为耻一般。如果真以为耻，不如好好地去实行仁德。实行仁德的人如同赛箭的人一样，射箭的人先端正自己的姿态而后放箭；如果没有射中，不埋怨那些胜过自己的人，只是反躬自问罢了。”

3.8 孟子说：“子路，别人指出他的错误，他便高兴。禹听到对他有益的话，他就给人敬礼。伟大的舜更是了不起，他对于做有益他人的事，没有别人和自己的区分，抛弃自己的不是，接受别人的是，非常快乐地吸取别人的优点来做有益的事。从他种庄稼、做瓦器、做渔夫一直到做天子，没有一处优点不是从别人那里吸取来的。吸取别人的优点来做有益的事，这就是偕同别人一道做有益的事。所以君子最高的德行，就是偕同别人一道做有益的事。”

3.9 孟子说：“伯夷，不是他理想的君主，不去侍奉；不是他理想的朋友，不去交结。不站在坏人的朝廷里，不同坏人说话；站在坏人的朝廷里，同坏人说话，好比穿戴着礼服礼帽坐在泥路或炭灰之上。把这种厌恶坏人坏事的心情推而广之，他便这样想，同乡里人一块站着，如果那人帽子没有戴正，便将不高兴地走开，好像自己会沾



there is nothing in the way, it is a sign of lack of wisdom. He who is neither benevolent nor wise, and lacks decorum and righteousness is a menial. A menial ashamed of his menial work is like a maker of bows ashamed of making bows, or an arrow-maker ashamed of making arrows. If a man is ashamed of his doings, his best course of action is to practice benevolence. The practice of benevolence is like archery. An archer first assumes a correct stance and then shoots. If he misses the target, he does not complain against those who do better. He simply seeks the cause of failure in himself.”

3.8 Mencius said, “Zilu was pleased when he was told that he had made a mistake. Emperor Yu would bow low before a man who had made a fine proposition. The Great Shun was even more wonderful. He was too ready to fall into line with others, giving up his own incorrect opinions for their correct propositions, and pleased to learn from others the way to do good. From the time that he was successively a farmer, a potter, and a fisherman to the time that he became emperor, there was nothing good in others that he did not draw on. To learn from others the way to do good is to help others do good by doing good along with them. Therefore, there is nothing more important for a gentleman than doing good along with others.”

3.9 Mencius said, “Boyi would not serve a ruler he did not approve, nor would he make friends with a man he disliked. He would not take his place at the court of a wicked ruler, nor would he speak with such a man. To do either of these would have been to him the same as to sit in mud and pitch wearing a court robe and court cap. His hatred for evil was intensified to such an extent that if he were standing with a fellow villager who had his cap on askew, he would walk away scornfully as if afraid to

### 【原文】

焉。是故诸侯虽有善其辞命而至者，不受也。不受也者，是亦不屑就已。柳下惠不羞污君，不卑小官；进不隐贤，必以其道；遗佚而不怨，厄穷而不悯。故曰：‘尔为尔，我为我，虽袒裼裸裎于我侧，尔焉能浼我哉？’故由由然与之偕而不自失焉，援而止之而止。援而止之而止者，是亦不屑去已。”孟子曰：“伯夷隘，柳下惠不恭。隘与不恭，君子不由也。”

### 【今译】

染肮脏似的。所以当时的各国君主，虽然有好言好语来招致他，他也不接受。他之所以不接受，就是因为自己不屑于去接近他们。柳下惠却不以侍奉坏君为可耻，不以自己官职小为卑下；入朝做官，不隐没自己的才能，但一定按照他的原则办事；自己被遗弃，也不怨恨；自己穷困，也不忧愁。所以他说：‘你是你，我是我，你纵然在我旁边赤身露体，怎么能玷污我呢？’所以无论什么人他都高兴地同他一道，并且一点不失常态。牵住他，叫他留住就留住。叫他留住就留住，也就是因为他不屑于离开的缘故。”孟子又说：“伯夷器量太小，柳下惠不太严肃。器量小和不严肃，君子是不这样做的。”





be sullied. Accordingly, even though a feudal prince summoned him in the finest language, he would decline the invitation. He did so because he thought it beneath him to go to the feudal prince.

“On the contrary, Hui of Liuxia was not ashamed of a foul ruler, nor did he disdain a lowly position. Holding office, he did not conceal his considerable ability, but made it a point to do things according to his principles. If overlooked, he would not complain; if reduced to poverty, he would not be sad. That is why he said, ‘You are you, and I am I. How could you sully me even if you stood stark naked beside me?’ Therefore it was in complete contentment that he could associate with them without losing his self-possession. He would stay if pressed. The reason was that he thought it was beneath him not to stay.”

Mencius added, “Boyi was too strait-laced, and Hui of Liuxia was lacking in self-respect. A gentleman will not go to either of the extremes.”



## 卷 四

### 公孙丑章句下

#### 【原文】

4.1 孟子曰：“天时不如地利，地利不如人和。三里之城，七里之郭，环而攻之而不胜。夫环而攻之，必有得天时者矣；然而不胜者，是天时不如地利也；城非不高也，池非不深也，兵革非不坚利也，米粟非不多也；委而去之，是地利不如人和也。故曰：域民不以封疆为界，固国不以山谿之险。威天下不以兵革之利。得道者多助，失道者寡助。寡助之至，亲戚畔之；多助之至，天下顺之。以天下之所顺，攻亲戚之所畔；故君子有不战，战必胜矣。”

4.2 孟子将朝王，王使人来曰：“寡人如就见者也，有寒疾，不

#### 【今译】

4.1 孟子说：“天气的种种变化条件赶不上地势的有利于我，地势的有利于我赶不上人们的团结。譬如有一座小城，每边长仅三里，它的外郭也仅七里。敌人围攻它，而不能取胜。在长期围攻中，一定有合乎战机的天气，然而不能取胜，这就是因为天气的变化条件赶不上所占的有利地势。〔又譬如，另一守城者，〕城墙不是不高，护城河不是不深，兵器和甲冑不是不锐利坚固，粮食不是不多；〔然而敌人一来〕便弃城逃走，这就是因为所占的有利地势赶不上人的团结。所以我说，限制人民不必用国家的疆界，保卫国家不必靠山川的险阻，威行天下不必凭借兵器的锐利。行仁政，帮助他的人就多，不行仁政，帮助他的人就少。帮助的人少到极点时，连亲戚都反对他；帮助的人多到极点时，全天下都顺从他。拿全天下顺从的力量来攻打连亲戚都反对的人，那么，仁君圣主或者不必用战争，若用战争，必定是胜利的了。”

4.2 孟子准备去朝见齐王，恰巧齐王派了个人来，说道：“我本应该来看你，但是感冒了，不能吹风。如果你肯来朝，我便也临朝办



## Book 4 Gongsun Chou (Part B)

4.1 Mencius said, “For defence in warfare the favorable weather is not as important as the topographical advantage, and the topographical advantage is not as important as the group morale. Take a city with an inner wall measuring three *li* on each side and an outer wall measuring seven *li*. Suppose it is besieged and attacked without success. Now the besiegers must have taken advantage of the favorable weather, but the attack is to no avail. This is a case where the favorable weather is not as important as the topographical advantage. Again, assume that an attack is taken on a city where the walls are high, the moats deep, the quality of arms good, and the food supplies abundant but the city has to be abandoned. This is a case where the topographical advantage is not as important as the group morale.

“Therefore, the containment of subjects does not depend on the sealed confines; the security of a state does not depend on the natural barriers; overawing the world does not depend on the strong force of arms. One who has the moral force will have many to support him, and one who has not the moral force will have few to support him. In extreme cases, the latter will have his relations turn against him, while the former will have the world obey him. Hence a good ruler may prefer not to fight, but if he fights at all, he will certainly succeed because he has the world obey him, and his opponent has even his own relations turn against him.”

4.2 Mencius was about to call upon the king of Qi when a messenger came from the king with the message, “I would have liked to see you, but I am suffering from a cold, and dare not expose myself to the weather. In the morning, however, I shall be holding court. I wonder whether I can

### 【原文】

可以风。朝，将视朝，不识可使寡人得见乎？”对曰：“不幸而有疾，不能造朝。”明日，出吊于东郭氏。公孙丑曰：“昔者辞以病，今日吊，或者不可乎？”曰：“昔者疾，今日愈，如之何不吊？”王使人问疾，医来。孟仲子对曰：“昔者有王命，有采薪之忧，不能造朝。今病小愈，趋造于朝，我不识能至否乎？”使数人要于路，曰：“请必无归，而造于朝！”不得已而之景丑氏宿焉。景子曰：“内则父子，外则君臣，人之大伦也。父子主恩，君臣主敬。丑见王之敬子也，未见所以敬王也。”曰：“恶！是何言也！齐人无以仁义与王言者，岂以仁义为不美也？其心曰，‘是何足与言仁义也’云尔，则不敬莫大乎是。我非尧舜之道，不敢以陈于王前，故齐人莫如我敬王也。”景子曰：“否；非

### 【今译】

公，不晓得我能够看到你吗？”

孟子答道：“不幸得很，我也有病，不能到朝廷里来。”

第二天，孟子要到东郭大夫家里去吊丧，公孙丑说：“昨天您托辞有病谢绝齐王的召见，今天又去吊丧，大概不可以吧？”

孟子说：“昨天生了病，今天好了，为什么不去吊丧呢？”

齐王打发人来探病，并且有医生同来。

孟仲子(孟子弟子)应付说：“昨天齐王有命令来，孟子得了小病，不能奉命上朝廷去。今天刚好一点，已经上朝廷里去了，但是我不晓得能不能够到达？”

接着孟仲子派了好几个人，分别在孟子归家的路上拦截他，说：“您无论如何不要回家，一定要赶快上朝廷去！”

孟子没有办法，只得躲到景丑(齐国大夫)的家中歇宿。

景丑说：“在家庭里有父子，在家庭外有君臣，这是人与人之间最重要的关系。父子之间以慈爱为主，君臣之间以恭敬为主。我只看见齐王对你很尊敬，却没有看见你对王是怎样恭敬的。”孟子说：“哎！这是什么话！在齐国人之中，没有一个用仁义的道理向王进言的，他们难道就以为仁义不好吗？〔不是的。〕他们的心理是这样想的：‘这个王哪能够得上和他谈仁义呢？’他们对王就是这样的，这才是最大的不恭敬哩。我呢，不是尧舜之道不敢拿来向王陈述，所以在齐国人之中，没有一个比得上我这样对王恭敬的。”



see you then and there.” To this Mencius replied, “Unfortunately I am ill too, and shall not be able to come to court.”

The following day, Mencius decided to go to the Dongguo family to express condolences. Gongsun Chou said, “Yesterday you excused yourself on the pretext of illness, but today you are going on a visit of condolence. This is, perhaps, not proper.”

“I was ill yesterday, but today I am all right again. Why should I not go on a visit of condolence?”

The king sent someone to ask after Mencius’ health, and bring a doctor. Meng Zhongzi (Mencius’ disciple—tr.) replied to his inquiry, “Yesterday when the summons came from the king, Mencius was ill and could not go to court. Today he is a bit better, and has hurried to court. But I do not know whether he has got there or not by now.” Then he sent several people out to waylay Mencius with the message, “Do not come home, but just go to court.”

Mencius could not choose but go to Jing Chou’s place for the night. Jing Chou said to him, “In the family, the relation between father and son is the most essential, while outside of it, it is the relation between ruler and courtier. The former emphasizes kindness, the latter respect. I have noticed the king’s respect for you, but I have not seen how you show any respect for the king.”

“Ah, what a thing to say! Among the people of Qi there is no one who speaks to the king about benevolence and righteousness. Do they think it improper to talk about these two things? No, they may say to themselves, ‘Is he the right king we can possibly talk to about benevolence and righteousness?’ Nothing shows more disrespect than this! I have never dared to expound anything in the presence of the king other than the principles of Emperor Yao and Emperor Shun. There is, therefore, no man here in Qi who respects the king as much as I do.”

### 【原文】

此之谓也。《礼》曰，‘父召，无诺；君命召，不俟驾。’固将朝也，闻王命而遂不果，宜与夫礼若不相似然。”曰：“岂谓是与？曾子曰：‘晋楚之富，不可及也；彼以其富，我以吾仁；彼以其爵，我以吾义，吾何慊乎哉？’夫岂不义而曾子言之？是或一道也，天下有达尊三；爵一，齿一，德一。朝廷莫如爵，乡党莫如齿，辅世长民莫如德。恶得有一以慢其二哉？故将大有为之君，必有所不召之臣；欲有谋焉，则就之。其尊德乐道，不如是，不足与有为也。故汤之于伊尹，学焉而后臣之，故不劳而王；桓公之于管仲，学焉而后臣之，故不劳而霸。今天下地丑德齐，莫能相尚，无他，好臣其所教，而不好臣其

### 【今译】

景丑说：“不，我所说的不是指这个，《礼记》上说过：‘父亲召唤，‘唯’一声就起身，不说‘诺’；君主召唤，不等车马驾好就先走。’你呢，本来准备朝见王，一听到王来召见，反而不去了，似乎和《礼记》所说有点不相合。”

孟子说：“原来你说的是这个呀！曾子说过：‘晋国和楚国的财富，我们赶不上。但是，他有他的财富，我有我的仁德；他有他的爵位，我有我的道义，我为什么觉得比他少了什么呢？’这些话如果没有道理，曾子难道肯说吗？这大概是有点道理的。天下公认为尊贵的东西有三样：爵位是一个，年龄是一个，道德是一个。在朝廷中，先论爵位；在乡里中，先论年龄；至于辅助君主统治百姓，自然以道德为最重要。他哪能凭着爵位来轻视我的年龄和道德呢？所以大有作为的君主，一定有他的不受召唤的臣子；若有什么事要商量，就亲自到臣子那里去。要尊崇道德和乐于行仁政，如果不这样，便不足以和他一起有所作为。因此，商汤对于伊尹，先向伊尹学习，然后任他为臣，因此不大费力气便统一了天下；桓公对于管仲，也是先向他学习，然后任他为臣，因此不大费力气便称霸于诸侯。现在，各个大国，土地的大小是同样的，行为作风也不相上下，彼此之间谁也不能驾凌在谁之上，这没有别的缘故，正是因为他们只喜欢用听他的话的人为臣，却



“No,” said Jing Chou. “That is not what I mean. According to *The Rites*, when you are summoned by your father, you should not even take time to say ‘yes’ but just go to him at once. When summoned by your ruler, you go immediately without even waiting for the carriage to be ready. You were to have gone to court, but you changed your mind on being summoned by the king. It seems as if this was not in accordance with *The Rites*.”

“Is this what you mean? Zengzi said, ‘The rulers of Qin and Chu can not be equaled when it comes to wealth. They have their wealth, but I have my benevolence; they have their high rank, but I have my righteousness. In what respect am I inferior to them?’ Now would Zengzi have said it this way, if it were not right? There may be some sense in what he said. There are three generally exalted things in the world: rank, age, and virtue. At court, nothing is more important than rank; in village and town, nothing is more important than age; but as regards giving aid to the world and ruling over the people, nothing is more important than virtue. How can a ruler who has only one of these hold the other two in contempt? Accordingly, a ruler who is to do great things will surely have courtiers he does not summon. If he wants to consult with them, he goes to them. If he has no respect for the virtuous and does not take delight in their good ways of doing things to such an extent, he is not worth dealing with. Take the case of Tang’s dealings with Yiyin. It was only after learning from him that he had him as his courtier with the result that he became a unifier of the world without much trouble. Again, take the case of Duke Huan’s dealings with Guan Zhong. It was only after learning from him that he had him as his courtier with the result that he became a leader of the princes without much trouble. Now there are many feudal states in the world, all equal in size and behavior, but no one is superior to the others in strength. This is simply because the present rulers are in the

### 【原文】

所受教。汤之于伊尹，桓公之于管仲，则不敢召。管仲且犹不可召，而况不为管仲者乎？”

4.3 陈臻问曰：“前日于齐，王馈兼金一百，而不受；于宋，馈七十镒而受；于薛，馈五十镒而受。前日之不受是，则今日之受非也；今日之受是，则前日之不受非也。夫子必居一于此矣。”孟子曰：“皆是也。当在宋也，予将有远行，行者必以赆；辞曰：‘馈赆。’予何为不受？当在薛也，予有戒心；辞曰：‘闻戒，故为兵馈之。’予何为不受？若于齐，则未有处也。无处而馈之，是货之也。焉有君子而可以货取乎？”

4.4 孟子之平陆，谓其大夫曰：“子之持戟之士，一日而三失伍，则去之否乎？”曰：“不待三。”“然则子之失伍也亦多矣。凶年饥岁，

### 【今译】

不喜欢用能教导他的人为臣。商汤对于伊尹，桓公对于管仲，就不敢召唤，管仲尚不可以召唤，何况连管仲都不愿做的人呢？”

4.3 孟子弟子陈臻问道：“过去在齐国，齐王送您上等好金一百镒，您不接受；后来在宋国，宋君送您七十镒，您受了；在薛，薛君送您五十镒，您也受了。如果过去不接受是正确的，那今天接受便错了；如果今天的接受是正确的，那过去的接受便错了。二者之中，老师一定有一个是错了。”

孟子说：“都是正确的。当在宋国的时候，我准备远行，他们对远行的人一定要送些盘缠，因此宋君说：‘送上一点盘缠吧。’我为什么不受呢？当在薛的时候，我听说路上有危险，须要戒备，因此薛君说：‘听说你需要戒备，送点钱给您买兵器吧。’我为什么不受呢？至于在齐国，就没有什么理由。没有什么理由却要送钱给我，这等于用金钱收买我。哪有君子可以拿钱收买的呢？”

4.4 孟子到了平陆（齐国的城邑），对当地的长官孔距心说：“如果你的战士，一天三次失职，你开除他吗？”

孔距心答道：“不必等待三次，我就开除他了。”





habit of using those they can instruct rather than those they can learn from. Tang did not venture to summon Yiyin, nor did Duke Huan venture to summon Guan Zhong. If Guan Zhong could not be summoned by a ruler, much less someone who will not deign to be a Guan Zhong.”

4.3 Chen Zhen asked, “The other day in the State of Qi, the king made you a present of one hundred *yi* (one *yi* equals 24 taels — tr.) of high-quality gold, and you would not accept it. But in the State of Song, you accepted seventy *yi*, and in the State of Xue, you accepted fifty *yi*. If your declining the present in the first case was right, then your acceptance in the second and third cases was wrong. If your acceptance in the second and third cases was right, then your declining the present in the first case was wrong. You must accept one or the other of the two alternatives.”

“All the cases were right. When in Song, I was about to go on a long journey, which usually needs money accorded as a present. The accompanying note on the present said, ‘Some money for your journey.’ Then why should I have declined it? In Xue I had to take precautions against danger on my journey. The accompanying note on the present said, ‘Having heard of your precautions for your safety, I present you with some money for your arms.’ Why should I have declined the present? In the case of Qi, however, there was no justification for my acceptance of the money. It was tantamount to bribery to give me a present without justification. How can a gentleman allow himself to be bribed?”

4.4 Mencius went to Pinglu and said to the senior official Kong Juxin, “Would you expel a soldier who has neglected his duty three times a day?”

“I would not wait for a third time.”

### 【原文】

子之民，老羸转于沟壑，壮者散而之四方者，几千人矣。”曰：“此非距心之所得为也。”曰：“今有受人之牛羊而为之牧之者，则必为之求牧与刍矣。求牧与刍而不得，则反诸其人乎？抑亦立而视其死与？”曰：“此则距心之罪也。”他日，见于王曰：“王之为都者，臣知五人焉。知其罪者，惟孔距心。”为王诵之。王曰：“此则寡人之罪也。”

4.5 孟子谓蚺蛙曰：“子之辞灵丘而请士师，似也，为其可以言也。今既数月矣，未可以言与？”蚺蛙谏于王而不用，致为臣而去。齐人曰：“所以为蚺蛙则善矣；所以自为，则吾不知也。”公都子以告。曰：“吾闻之也；有官守者，不得其职则去；有言责者，不得其言则去。我无官守，我无言责也，则吾进退，岂不绰绰然有余裕哉？”

### 【今译】

孟子说：“那么，你自己失职的地方也很多。灾荒年成，你的百姓，年老体弱抛尸露骨于山沟中的，年轻力壮逃亡于四方的，已将近千人了。”

孔距心答道：“这不是我的力量所能做到的。”

孟子说：“譬如现在有一个人，接收别人的牛羊，替他牧放，那一定要替牛羊寻找牧场和草料了。如果牧场和草料都找不到，是把它退还原主呢？还是站在那里看着牛羊一个个死去呢？”孔距心答道：“这就是我的罪过了。”

另一天，孟子朝见齐王，说：“王的地方长官，我认识了五位。明白自己罪过的，只有孔距心一人。”于是把过去的问答复述一遍。

王说：“这也是我的罪过呢！”

4.5 孟子对蚺(chí)蛙(齐国大夫)说：“你辞去灵丘县长，却要做法官，似乎很有道理，因为可以向王进言。现在，你做了法官已经几个月了，还不能向王进言吗？”

蚺蛙向王进谏，王不听，因之辞职而去。

齐国有人便说：“孟子替蚺蛙考虑得不错了。但是他替自己考虑得怎样呢，那我还不知道。”

公都子(孟子弟子)把这话告诉孟子。

孟子说：“我听说过：有固定职务的，如果无法尽其职责，就可以不干；有进言责任的，如果言不听，计不从，也就可以不干。我既没有固定的职务，又没有进言的责任，那我的行动，怎么不是有无限的



“But you yourself have neglected your duty many times. In years of famine nearly a thousand of your people suffered, with old and young being abandoned in the gutter and the able-bodied scattered in all directions.”

“It was beyond my power to do anything about that.”

“If a man is charged with the care of cattle and sheep, he should certainly find pasturage and fodder for them. If he finds he can not do so, should he return the animals to the owner, or should he stand by and watch them die?”

“Now that you put it this way, I must say that I am guilty.”

On another day Mencius saw the king, saying, “Of the officials in charge of your cities I know five, and the only one who admits his own guilt is Kong Juxin.” Then he told the king the whole story, and the king said, “It is I that am guilty in that matter.”

4.5 Mencius said to Chi Wa, “When you gave up your leadership in Lingqiu and requested to be appointed chief criminal judge, your choice seemed to be right, as you would have chances to make suggestions to the king. Now several months have passed since you were transferred to your new position. Have you not found a chance to talk with him yet?”

Chi Wa remonstrated with the king about something, but his advice was not taken, so he resigned and went away.

“Mencius’ advice given to Chi Wa was good,” said someone in Qi, “but I do not know what Mencius has been doing for himself.”

Gongduzi reported the gossip to Mencius, who said, “I have heard that a man should resign his post if he is prevented from discharging his duty as a courtier, and a man should also resign his post if his remonstrances with a ruler are rejected. I am not an office holder, nor a remonstrator here. Why then should I not have very free scope for my staying

### 【原文】

4.6 孟子为卿于齐，出吊于滕，王使盖大夫王骀为辅行。王骀朝暮见，反齐滕之路，未尝与之言行事也。公孙丑曰：“齐卿之位，不为小矣；齐滕之路，不为近矣，反之而未尝与言行事，何也？”曰：“夫既或治之，予何言哉？”

4.7 孟子自齐葬于鲁，反于齐，止于嬴。充虞请曰：“前日不知虞之不肖，使虞敦匠事。严，虞不敢请。今愿窃有请也：木若以美然。”曰：“古者棺槨无度，中古棺七寸，槨称之。自天子达于庶人，非直为观美也，然后尽于人心。不得，不可以为悦；无财，不可以为悦。得之为有财，古之人皆用之，吾何为独不然？且比化者无使土亲肤，于人心独无忤乎？吾闻之也：君子不以天下俭其亲。”

### 【今译】

回旋余地呢？”

4.6 孟子在齐国做卿，奉使到滕国去吊丧，齐王还派盖邑的县长王骀作为副使同行。王骀同孟子两人成天在一起，来回于齐、滕两国的旅途，孟子却不曾同他一道谈过公事。

公孙丑问道：“齐卿的官位，不算小了；齐、滕两国间的距离，不算近了；但来回一趟，却不曾同王骀谈过公事，这是为什么呢？”

孟子答道：“他既然一个人独断专行，我还说什么呢？”

4.7 孟子从齐国到鲁国去埋葬母亲，又回到齐国，到了嬴县，停留下来。

充虞(孟子的弟子)请问道：“承您看得起我，派我监理棺槨的制造事务，当时大家都忙碌，我虽有疑问，不敢请教。今日才来请教：棺木似乎太好了。”

孟子答道：“上古对于棺槨的尺寸，没有一定规矩；到了中古，才规定棺厚七寸，槨厚以相称为准。从天子一直到老百姓，讲究棺槨，不是只为着美观，而是要这样才算尽了孝子之心。为法制所限。不能用上等木料，没有财力，也还是不称心。有用上等木料的地位，财力又能买得起，古人都这样做了，我为什么独独不这样呢？而且，为了不使死者的尸体和泥土相挨，对孝子说来，难道就完全能够称心了吗？”



and leaving?”

4.6 When Mencius was a state minister of Qi, he was sent on a mission of condolence to Teng. The King of Qi had Wang Huan, governor of Ge, go as his deputy. Wang Huan saw Mencius mornings and evenings. But on the whole journey to and from Teng Mencius never talked with him about their official business. Gongsun Chou said to Mencius, “The position as minister is not low, and the distance between Qi and Teng is not short. But why was it that on the whole journey you never talked about the official business with Wang Huan?”

“Since he monopolized the whole affair, what was there for me to say?”

4.7 Mencius went from Qi to Lu (to bury his mother). On his return to Qi he stopped at Ying, and his disciple Chong Yu raised a question, saying, “Some time ago, unaware of my incompetence, you entrusted me with the task of overseeing the work of the coffin-makers. As we were busy with the burial, I did not venture to ask you about a matter. Now I would like to ask about it. It seemed to me that the wood of the coffin was too high in quality.”

“In antiquity there was no fixed dimension for the thickness of the inner and outer coffins. Since middle antiquity the inner coffin has been seven inches thick with the outer coffin proportional. This has applied to all manner of people, from emperor to commoner, and it is not merely for show. It is only in this way that one can give full expression to one’s filial piety. If such coffins are not available, one will not feel happy; nor will one if one can not afford the money. But the ancients always used such coffins if both the conditions were fulfilled. How was it that I alone should not have done so? In addition, does one not find solace in thinking that

### 【原文】

4.8 沈同以其私问曰：“燕可伐与？”孟子曰：“可；子哙不得与人燕，子之不得受燕于子哙。有仕于此，而子悦之，不告于王而私与之吾子之禄爵；夫士也，亦无王命而私受之于子，则可乎？——何以异于是？”齐人伐燕。或问曰：“劝齐伐燕，有诸？”曰：“未也；沈同问‘燕可伐与’，吾应之曰，‘可，’彼然而伐之也。彼如曰，‘孰可以伐之？’则将应之曰，‘为天吏，则可以伐之，’今有杀人者，或问之曰，‘人可杀与？’则将应之曰，‘可。’彼如曰，‘孰可以杀之？’则将应之曰：‘为士师，则可以杀之。’今以燕伐燕，何为劝之哉？”

4.9 燕人畔。王曰：“吾甚惭于孟子。”陈贾曰：“王无患焉。王自

### 【今译】

我听说过，在任何情况下，都不应该在父母身上省钱。”

4.8 沈同(齐国臣子)用个人身份问孟子说：“燕国可以讨伐吗？”

孟子答道：“可以；燕王子哙不能够〔任意〕把燕国交给别人；他的相国子之也不能够〔就这样〕从子哙那里接受燕国。譬如有这么个人，你很喜欢他，便不向王请示，自作主张把你的俸禄官位都让给他；他也没有国王的任命，便私自从你那里接受了俸禄官位。这样可以吗？——子哙、子之私相接受的事，和这个例子有什么不同呢？”

齐国果然去讨伐燕国。

有人问孟子说：“齐国讨伐燕国，你曾经劝说过，有这回事吗？”

孟子答道：“没有；沈同曾经用他个人的名义问我，说：‘燕国可以讨伐吗？’我答应说：‘可以。’他们就这样地去攻打燕国了。他假若再问：‘谁可以去讨伐它呢？’那我便会说；‘只有奉行天命的天吏才可以去讨伐它。’譬如，这里有一个杀人犯，有人问道：‘这犯人该杀吗？’那我会说：‘该杀。’假若他再问：‘谁可以杀他呢？’那我就会回答：‘只有法官才可以去杀他。’如今以一个同燕国一样暴虐的齐国去讨伐燕国，我为什么要劝他呢？”

4.9 燕国人群起反抗齐国。齐王〔过去未听孟子的劝导〕便说：“我对孟子感到非常惭愧。”

陈贾(齐国大夫)说：“王不要难过。在仁和智的方面，王和周公比较，您自己说，哪个强一些？”



one can prevent the soil from touching the dead? I have heard that a gentleman would not for all the world pinch expenditure on his parents.”

4.8 Shen Tong (minister of Qi) asked Mencius in a private capacity, “May the State of Yan be attacked with the punitive force?”

“Yes. Zikuai (king of Yan) did not have the right to grant his state to another, nor did Zizhi (Zikuai’s prime minister) have the right to accept it from his. Suppose here there were a man you liked and that, without informing the king you were privately to give him your salary and rank, and he, without the king’s permission, were to accept these from you. Would this be allowable? And what is the difference between the case of Yan and this supposition?”

Then Qi attacked Yan.

Someone asked Mencius, “You encouraged Qi to attack Yan, didn’t you?”

“No. When Shen Tong asked me whether Yan might be attacked with a punitive force, I said, ‘Yes.’ He thought fit to attack it. If he had asked me who might attack it, I would have said that only a Heaven-ordained official might do so. Suppose somebody murdered a man and I were asked, ‘May the murderer be killed?’ I would answer, ‘Yes.’ But if I were further asked, ‘Who may kill the murderer?’ I would answer, ‘Only the chief criminal judge may kill him.’ But now with one Yan attacking another Yan, how would I have encouraged the former?”

4.9 When the people of Yan rebelled against the army of occupation, the king of Qi said, “I am very much ashamed to see Mencius for my not listening to his advice.”

“Do not worry about that,” said Chen Jia. “Which do you think is a more benevolent and wise man, the Duke of Zhou or yourself?”

### 【原文】

以为与周公孰仁且智？”王曰：“恶！是何言也！”曰：“周公使管叔监殷，管叔以殷畔；知而使之，是不仁也；不知而使之，是不智也。仁智，周公未之尽也，而况于王乎？贾请见而解之。”见孟子，问曰：“周公何人也？”曰：“古圣人也。”曰：“使管叔监殷，管叔以殷畔也，有诸？”曰：“然。”曰：“周公知其将畔而使之与？”曰：“不知也。”

“然则圣人且有过与？”曰：“周公，弟也；管叔，兄也。周公之过，不亦宜乎？且古之君子，过则改之；今之君子，过则顺之。古之君子，其过也。如日月之食，民皆见之，及其更也，民皆仰之。今之君子，岂徒顺之，又从为之辞。”

4.10 孟子致为臣而归。王就见孟子，曰：“前日愿见而不可得，

### 【今译】

齐王说：“哎！这是什么话！〔我哪敢同周公相比！〕”

陈贾说：“周公派管叔（名解，周公兄，武王弟）去监督殷国，管叔却率领殷国遗民来造反。如果周公早已预见到这一结果，却仍然派管叔去监督，那是他的不仁；如果周公未曾预见到，便是他的不智。仁和智，周公都没有完全做到，何况您呢？我愿意去见见孟子，向他解释解释。”

于是，陈贾来见孟子，问：“周公是怎样的人？”

孟子答道：“古代的圣人。”

陈贾说：“他派管叔去监督殷国，管叔却率领殷国遗民造反，有这回事吗？”

孟子答道：“有的。”

陈贾问：“周公是预见到管叔会造反，偏要派他去的吗？”

孟子答道：“周公不曾预见到。”

陈贾说：“这样说来，圣人也会有过错吗？”

孟子答道：“周公是弟弟，管叔是哥哥，〔难道弟弟能疑心哥哥会造反吗？〕周公的过错不也合乎情理吗？而且，古代的君子，有了过错，随即改正；今天的君子，有了过错，竟将错就错。古代的君子，他的过错好像日蚀月蚀一般，老百姓个个都看得到；当他改正了，个个都抬头望着表示敬仰。今天的君子，不仅仅将错就错，并且还编造一番歪道理来为错误辩护。”

4.10 孟子辞去齐国的官职，准备回乡，齐王到孟子家中相见，





“Ah, what a thing to say!”

“The Duke of Zhou,” said Chen Jia, “made Guanshu oversee the heir of the Yin Dynasty, but Guanshu made use of Yin to stage a rebellion. If the Duke of Zhou did this in full knowledge of what would happen, he was not benevolent; but if he did not know what would happen, he was not wise. So if the Duke of Zhou was not perfect in his benevolence and wisdom, how much less in your case? I beg to go and see Mencius, and explain the matter.”

He went to see Mencius and asked, “What sort of man was the Duke of Zhou?”

“An ancient sage.”

“Is it true that he made Guanshu oversee the heir of Yin, and Guanshu used Yin as a base to stage the rebellion?”

“Yes.”

“Did the Duke send him there in full knowledge that he would rebel?”

“No, he didn’t.”

“Then did even a sage make a mistake?”

“As the Duke of Zhou was a younger brother, while Guanshu was the elder of the two, is the error not understandable? Furthermore, when high-ranking gentlemen of antiquity made mistakes, they would correct them; when the high-ranking gentlemen of today make mistakes, they persist in them. When those gentlemen of antiquity made mistakes, they could be seen by all people like the eclipses of the sun and the moon; and when they corrected their mistakes, all people looked up to them. But those of today not only persist in their mistakes, but also try to explain them away.”

4.10 Having resigned his post as minister in Qi, Mencius was returning to his native state. The king of Qi went to see him and said, “Previ-

### 【原文】

得侍同朝，甚喜；今又弃寡人而归，不识可以继此而得见乎？”对曰：“不敢请耳，固所愿也。”他日，王谓时子曰：“我欲中国而授孟子室，养弟子以万钟，使诸大夫国人皆有所矜式。子盍为我言之！”时子因陈子而以告孟子，陈子以时子之言告孟子。孟子曰：“然；夫时子恶知其不可也？如使予欲富，辞十万而受万，是为欲富乎？季孙曰：‘异哉子叔疑！使己为政，不用，则亦已矣，又使其子弟为卿。人亦孰不欲富贵？而独于富贵之中有私龙断焉。’古之为市也，以其所有易其所无者，有司者治之耳。有贱丈夫焉，必求龙断而登之，以左右望，而罔市利。人皆以为贱，故从而征之。征商自此贱丈夫始矣。”

4.11 孟子去齐，宿于昼。有欲为王留行者，坐而言。不应，隐

### 【今译】

说道：“过去希望看到您，却不可能；后来能够同在一起，我很高兴；现在您又将抛开我回去了，不知道我们以后还可以相见吗？”

孟子答道：“这个，我只是不敢请求罢了，本来是很希望的。”

过了一些时，齐王对时子（齐国大臣）说：“我想在临淄城中给孟子一幢房屋，用万钟之粟来养活他的门徒，让我国的官吏和人民都有所效法。你何不替我向孟子谈谈！”

时子便托陈子（即陈臻）把这话转告孟子，陈子也就把时子的话告诉了孟子。

孟子说：“嗯，那时子哪晓得这事情做不得呢？假若我贪图财富，怎会辞去十万钟的俸禄来接受这一万钟的赐予，这是为了贪图财富吗？季孙说过：‘子叔疑真奇怪！自己要做官，别人不用，也就罢了，却又使起自己的儿子兄弟来做卿大夫。谁不想做官发财？但是他在做官发财之中搞垄断行为。’〔怎样叫做‘垄断’呢？〕古代做买卖，用自己有的东西去交换自己所没有的，这种事情，由相关的部门管理它罢了。有那么一个下贱汉子，一定要找一个独立的高地登上去，左边望望，右边望望，恨不得把所有买卖的好处由他一网打尽。别人都觉得这人下贱，因此抽他的税。向商人抽税便从此开始了。”

4.11 孟子离开齐国，在昼邑过夜。有一位想替齐王挽留孟子的



ously I tried to see you, but to no avail. Then, to my great joy, I had the opportunity of being together with you in the same court. Now you are abandoning me and going home. I wonder whether I shall have an opportunity to see you again.”

“This is, of course, what I wish for, only I did not presume to ask for your permission.”

On another day, the king said to Shizi, “I would like to give Mencius a house somewhere in the center of my capital and an annual allowance of ten thousand hectoliters of grain for the support of his disciples, so that all my officials and the people of the state may have a respectable example to emulate. How about telling this to Mencius?”

Shizi informed Mencius of this through Chen Zhen. When Chen Zhen conveyed the message, Mencius said, “Well, how can Shizi be expected to know the proposal is unacceptable? Am I interested in wealth? If I were, would I have given up an emolument of a hundred thousand hectoliters of grain only to accept an allowance of ten thousand instead?

“Jisun once said, ‘What a queer fellow Zishu Yi was! He became an official in the government but his advice was not followed, and he had to retire indeed. However, he contrived to make his sons and younger brothers state ministers. Who is there but desires wealth and rank? But he was the only person that used his coign of vantage for them.’ In the market of ancient times people exchanged what they had for what they lacked, and the authorities concerned only supervised it. But there appeared a mean fellow who made it a point to find a coign of vantage, on which he looked right and left in order to acquire the monopoly of trade. All the people thought him mean, and had him taxed. The taxing of traders began with this mean fellow.”

4.11 Mencius left Qi and on his way passed a night at Zhou. There

## 【原文】

几而卧。客不悦曰：“弟子齐宿而后敢言，夫子卧而不听，请勿复敢见矣。”曰：“坐！我明语子。昔者鲁缪公无人乎子思之侧，则不能安子思；泄柳、申详无人乎缪公之侧，则不能安其身。子为长者虑，而不及子思；子绝长者乎？长者绝子乎？”

4.12 孟子去齐。尹士语人曰：“不识王之不可以为汤武，则是不明也；识其不可，然且至，则是干泽也。千里而见王，不遇故去。三宿而后出昼，是何濡滞也？士则兹不悦。”高子以告。曰：“夫尹士恶知予哉？千里而见王，是予所欲也；不遇故去，岂予所欲哉？予不得已也。予三宿而出昼，于予心犹以为速。王庶几改之！王如改诸，则

## 【今译】

人，恭敬地坐着，同孟子说话，孟子不加理会，伏在靠几上睡起来。

那人很不高兴，说道：“我在准备见您的头一天，便斋戒沐浴，整洁身心，今天同您说话，您却装睡觉，不听我的，以后我再也不敢同您相见了。”〔说着，起身要走。〕

孟子说：“坐下来！我明白告诉你：过去，〔鲁缪公怎样对待贤人呢？〕他如果没有人在子思身边，就不能够令子思安心；泄柳（鲁国人）、申详（子张的儿子）如果见没有人在鲁缪公身边，也就不能令自己安心，你替我这老头考虑，连子思怎样被鲁缪公对待都比不上，〔你不去劝说齐王改变态度，却用空话挽留我，〕这样，是你跟我决绝呢，还是我跟你决绝呢？”

4.12 孟子离开齐国，尹士（齐国人）对别人说：“不认识到齐王不能够做商汤、周武王这样的国君，那便是孟子的糊涂；认识到他不行，然而还要来，那便是孟子贪求富贵。他老远地跑来，不被赏识而去，在昼县歇了三夜才离开，为什么这样慢腾腾的呢？我对这很不高兴。”

高子（齐国人，孟子弟子）便把这话告诉给孟子。

孟子说：“那尹士哪能了解我呢？我老远地来会见齐王，这是我的愿望；不被赏识而去，难道也是我的愿望吗？只是我出于不得已。我在昼县歇宿了三夜才离开，在我思想上还以为太快了。〔我这么想：〕王也许会改变态度；王假若改变态度，那一定会把我召回。我离开昼



was a man who, in his private capacity, tried to persuade Mencius to stay on behalf of the king. He sat respectfully and spoke to Mencius, but Mencius, making no answer, leant against a low table and slept.

Displeased at this, the visitor said, “Only after keeping a day’s fast did I dare to talk to you. But you have been lying here without listening to me. I will never see you again.”

“Sit down again, and I will explain everything clearly to you. Formerly, if Duke Miao of Lu had not had a man close to him by the side of Zisi to show his respect, he could not have made Zisi contented. And Xie Liu and Shen Xiang would not have felt secure if they had not had a man close to them by the side of Duke Mu. Now you yourself are trying to arrange things for me, an old man, without thinking how Zisi was treated by Duke Mu. Is it you who do not want to have anything to do with the old man? Or is it the old man who does not want to have anything to do with you?”

4.12 When Mencius had left Qi, Yin Shi said to someone, “If Mencius did not know that the king could not become a King Tang or a King Wu he was not sensible. If he knew it before he came, he was looking for wealth and rank. He came a thousand *li* to see the king, but left owing to divergence of opinion. He stopped three nights at Zhou before he moved on. What was all the dillydallying? I for one do not like it.”

The disciple Gaozi (a person other than the philosopher Gaozi—tr.) told Mencius of this. Mencius said, “How can Yin Shi be expected to understand me? I came a thousand *li* to see the king because I wanted to. I left owing to divergence of opinion, not because I wanted to, but because I had no other choice. Indeed, I stayed three nights at Zhou before I moved on, but I still felt that I was hurrying too much. I had hoped that the king might change his mind, and I thought that he would certainly recall me

### 【原文】

必反予。夫出昼，而王不予追也，予然后浩然有归志。予虽然，岂舍王哉！王由足用为善；王如用予，则岂徒齐民安，天下之民举安。王庶几改之！予日望之！予岂若是小丈夫然哉？谏于其君而不受，则怒，悻悻然见于其面，去则穷日之力而后宿哉？”尹士闻之，曰：“士诚小人也。”

4.13 孟子去齐，充虞路问曰：“夫子若有不豫色然。前日虞闻诸夫子曰：‘君子不怨天，不尤人。’”曰：“彼一时，此一时也。五百年必有王者兴，其间必有名世者。由周而来，七百有余岁矣。以其数，则过矣；以其时考之，则可矣。夫天未欲平治天下也；如欲平治天下，当今之世，舍我其谁也？吾何为不豫哉？”

4.14 孟子去齐，居休。公孙丑问曰：“仕而不受禄，古之道乎？”曰：“非也，于崇，吾得见王，退而有去志，不欲变，故不受也。继而

### 【今译】

县，王还没有追回我，我才毫无留恋地有回乡的念头。纵是这样，我难道肯抛弃齐王吗？齐王〔虽然不能成为商汤、周武，〕也还可以好好地干一番。齐王假若用我，何止只齐国的百姓得到太平，天下的百姓都可以得到太平。王也许会改变态度的。我天天盼望着呀！我难道像这种小气人一样吗？向王进谏，王不接受，便大发脾气，满脸不高兴；一旦离开，就非得走到精疲力竭不肯住脚吗？”

尹士听了这番话以后，说：“我真是个小人。”

4.13 孟子离开齐国，在路上，充虞问道：“您似乎有点不愉快的样子。但是，从前我听您说过，‘君子不抱怨上天，不责怪别人。’〔今天又为什么如此呢？〕”

孟子说：“那是那时，这是这时，〔情况不同啦。从历史上看来，〕每过五百年一定有位圣君兴起，而且还会有闻名于世的人才从中涌现出来。从周武王以来，到现在已经有七百多年了。论年数，超过了五百；论时势，现在正该是圣君贤臣出来的时候了。上苍不想使天下太平罢了；如果想使天下太平，在今日的世界上，除开我，还有谁呢？我为什么不愉快呢？”

4.14 孟子离开齐国，居住在休地（今山东滕县北15里）。公孙丑问道：“做官却不接受俸禄，合乎古道吗？”

孟子说：“不，在崇地（今不可考），我看到了齐王，回来便有离



should this occur. Only when I had passed through Zhou and the king had not sent after me did I decide to get home without feeling the least hesitation. Though things have come to this pass, do I wish to abandon the king? He is still capable of doing things well. If he should employ me again, not only the people of Qi but also all the people of the world would enjoy peace. The king may change his mind, and this is my daily hope. Am I like a petty fellow? If he has had his remonstrances with the ruler rejected, a petty fellow will get angry with irritation written all over his face, and, when he leaves, put up for the night only after exhausting all his strength for a whole day.”

When he heard this, Yin Shi said, “I am a petty fellow indeed!”

4.13 When Mencius left Qi, his disciple Chong Yu said to him on the way, “You, Master, look unhappy. But formerly I heard from you that a gentleman has no complaint against Heaven, nor grudge against men.”

Mencius said, “That was one time, but this is another. As a general rule, every five hundred years a unifier of the world should arise, and there should also arise someone illustrious during that time. It is over seven hundred years since the beginning of the Zhou Dynasty. Talking of the number of years, it has been over the date; talking of the current situation, it is time such people should appear. However, Heaven does not want to bring peace to the world. If it did, who would there be in the present time besides me to bring it about? Why should I be unhappy?”

4.14 Mencius left Qi and stopped at Xiu. Gongsun Chou asked, “Was it customary in ancient times not to accept the emoluments of one’s office?”

“No. At Chong after I saw the king, I already had the intention of leaving. As I did not want to change my intention, I did not accept any

【原文】

有师命，不可以请。久于齐，非我志也。”

【今译】

开的意思，不想改变，所以不接受俸禄。不久，齐国有战事，不可以请求离开。但长久地留在齐国，不是我的心愿。”







emolument. Then the war broke out and I had no opportunity to request permission to leave. But it was never my intention to stay long in Qi.”



## 卷五

### 滕文公章句上

#### 【原文】

5.1 滕文公为世子，将之楚，过宋而见孟子。孟子道性善，言必称尧舜。世子自楚反，复见孟子。孟子曰：“世子疑吾言乎？夫道一而已矣。成覿谓齐景公曰：‘彼，丈夫也；我，丈夫也；吾何畏彼哉？’颜渊曰：‘舜，何人也？予，何人也？有为者亦若是。’公明仪曰：‘文王，我师也；周公岂欺我哉？’今滕，绝长补短，将五十里也，犹可以为善国。《书》曰：‘若药不瞑眩，厥疾不瘳。’”

5.2 滕定公薨，世子谓然友曰：“昔者孟子尝与我言于宋，于心终不忘。今也不幸至于大故，吾欲使子问于孟子，然后行事。”然友之邹问于孟子。孟子曰：“不亦善乎！亲丧，固所自尽也。曾子曰：‘生，事之以礼；死，葬之以礼，祭之以礼，可谓孝矣。’诸侯之礼，

#### 【今译】

5.1 滕文公在做太子时候，要到楚国去，经过宋国，会见了孟子。孟子开口不离尧舜，同他讲了人性本是善良的道理。

太子从楚国回来，又来看孟子。孟子说：“太子怀疑我的话吗？天下的真理就这么一个。成覿对齐景公说：‘他是个男子汉，我也是个男子汉，我为什么怕他呢？’颜渊说：‘舜是什么样的人，我也是什么样的人，有作为的人也会像他那样。’公明仪说：‘文王是我的老师，周公也是应该信赖的。’现在，滕国假若把土地截长补短，拼成正方形，每边之长也将近五十里，还可以治理成一个好的国家。《书经》上说过：‘如果药物不能使人吃得头晕脑涨，那病是不会痊愈的。〔治大病要用重药；治小国，也要彻底改变政策。〕’”

5.2 滕文公死了，太子对他的师傅然友说：“过去在宋国，孟子曾给我谈了许多，我心里一直没有忘记。今日不幸得很，遭了父丧，我想请你问问孟子，然后再办丧事。”

然友便到邹国，去问孟子。

孟子说：“好得很呀！父母的丧事，本应该自动尽心竭力地办的。曾子说过：‘当他们在世的时候，依礼节去奉侍；他们去世了，依礼节

## Book 5 Duke Wen of Teng (Part A)

5.1 While he was still crown prince, Duke Wen of Teng visited Mencius in the State of Song when he was on his way to the State of Chu. Mencius talked to him about the theory that men are born good, always citing the sages Yao and Shun as good examples. On his way back from Chu the crown prince visited Mencius again.

“Does Your Highness have some doubts about my words?” asked Mencius. “There is one right course, and one only. Cheng Gan said to Duke Jing of Qi, ‘That fellow is a man, and I am also a man. Why should I stand in awe of him?’ Yan Hui said, ‘What sort of man was Shun? And what sort of man am I? So long as one exerts oneself, one can be like Shun.’ Gongming Yi said, ‘When he said that King Wen was his model, the Duke of Zhou was not deceiving me.’”

“Now, changed to a square shape, Teng would have a territory with each side about fifty *li* long. It can still be a good kingdom. *The Book of History* says, ‘If a medicine does not make you giddy, it can not cure your illness.’”

5.2 Duke Ding of Teng died. The crown prince said to his tutor Ran You, “I have never forgotten what Mencius said to me in Song. Now I am so unfortunate as to have lost my father, I would like you to go and ask Mencius how to conduct the funeral.”

Ran You went to the State of Zou to ask Mencius’ advice.

“Is he not a good son!” said Mencius. “At the funeral of a parent, one should give one’s best. Zengzi said, ‘Serve your parents during their lifetime according to the rites; bury them at their death according to the rites; offer sacrifices to their spirits according to the rites, and you will be



### 【原文】

吾未之学也。虽然，吾尝闻之矣。三年之丧，齐疏之服，飧粥之食，自天子达于庶人，三代共之。”然友反命，定为三年之丧。父兄百官皆不欲，曰：“吾宗国鲁先君莫之行，吾先君亦莫之行也，至于子之身而反之，不可。且《志》曰：‘丧祭从先祖。’曰，‘吾有所受之也。’”谓然友曰：“吾他日未尝学问，好驰马试剑。今也父兄百官不我足也，恐其不能尽于大事，子为我问孟子！”然友复之邹问孟子。孟子曰：“然，不可以他求者也。孔子曰：‘君薨，听于冢宰。歠粥，面深墨，即位而哭，百官有司莫敢不哀，先之也。’上有好者，下必有甚焉者矣。君子之德，风也；小人之德，草也。草尚之风，必偃。是在世

### 【今译】

去埋葬，依礼节去祭祀，这可以说是尽孝了。’诸侯的礼节，我虽然不曾学习过，但也听说过。实行三年的丧礼，穿着粗布缝边的孝服，吃着稀粥，从天子一直到老百姓，夏、商、周三代都是这样的。”

然友回国复命，太子便决定行三年的丧礼。滕国的父老官吏都不愿意，说道：“我们宗国鲁国的历代君主没有实行过，我们历代的祖先也没有实行过，到你这一代便改变了祖先的做法，这是不应该的。而且《志》上说过：‘丧礼祭礼一律依从祖宗的规矩。’道理就在于我们是从这一传统继承下来的。”

太子便对然友说：“我过去不曾搞过学问，只喜欢跑马舞剑。今日，我要实行三年之丧，父老、官吏们都对我不满，恐怕我对这一丧礼不能尽心竭力，你再替我去问问孟子吧！”

然友又到邹国去问孟子。

孟子说：“嗯！这是不能求之于别人的。孔子说过：‘君主死了，太子把一切政务交给首相，喝着粥，面色深黑，临孝子之位便哭，大小官吏没有人敢不悲哀，因为太子亲自带头的缘故。’在上位的有什么爱好，在下面的人一定爱好得更厉害。君子的行为好像风，小人的行



called a filial son.' I never learned of the rites observed by the feudal princes, but I have heard something about the funeral rites which have been observed by all sorts of people including emperors and commoners since the Xia Dynasty, that is, the three-year mourning period, the mourning dress made of rough hemp with a hem, and the eating of nothing but porridge."

Ran You reported Mencius' advice to the crown prince, and it was decided for the latter to observe the three-year mourning period. But his elders and all his officials were opposed to it, saying, "The former rulers of the State of Lu, the eldest branch of our royal house, never observed this, nor did our own former rulers. It is not proper for you to go against their traditional practice now. Moreover, the book *Records* says, 'As regards funeral and sacrifice one should follow the practice of one's forebears.' This means that we should have an authority for such things."

Thereupon the crown prince said to Ran You, "I have never paid attention to my studies, only fond of horsemanship and fencing. Now the elders and officials are not satisfied with my decision, and I am afraid that the funeral rites will not be well performed. Go and ask Mencius for me."

Ran You went to Zou again to consult Mencius.

"I knew it would be so," said Mencius. "But the solution of this problem is not to be sought elsewhere. Confucius said, 'When a ruler dies, the heir intrusts the state affairs to the prime minister. He eats porridge only and bears a deep dark face. Then he goes to his place of mourning and weeps, none of his courtiers and of those in authority dare display a lack of sorrow, because they have an example to follow.' When people of high rank like something, people below them will surely like it all the better. The virtue of people above is like wind, while the virtue of people

## 【原文】

子。”然友反命。世子曰：“然；是诚在我。”五月居庐，未有命戒。百官族人可，谓曰知。及至葬，四方来观之，颜色之戚，哭泣之哀，吊者大悦。

5.3 滕文公问为国。孟子曰：“民事不可缓也。《诗》云：‘昼尔于茅，宵尔索绚；亟其乘屋，其始播百谷。’民之为道也，有恒产者有恒心，无恒产者无恒心。苟无恒心，放辟邪侈，无不为已。及陷乎罪，然后从而刑之，是罔民也。焉有仁人在位罔民而可为也？是故贤君必恭俭礼下。取于民有制。阳虎曰：‘为富不仁矣，为仁不富矣。’夏后氏五十而贡，殷人七十而助，周人百亩而彻，其实皆什一也。彻

## 【今译】

为好像草，风向哪边吹，草就向哪边倒。这一件事完全由太子决定。”

然友向太子回报。

太子说：“对；这确实应当由我决定。”

于是太子住在丧庐中五个月，不曾颁布过任何命令和禁令。官吏和同族们都很赞成，认为知礼。等待举行葬礼的时候，四面八方的人都来观礼，太子容颜的悲戚，哭泣的哀痛，使来吊丧的人都很满意。

5.3 滕文公问孟子治理国家的事情。

孟子说：“关心人民是最为急迫的任务。《诗经》上说：‘白天割取茅草，晚上绞成绳索，赶紧修缮房屋，到时播种五谷。’人民有一个基本情况：有一定的财产收入的人，才有一定的道德观念和行为规范，没有一定的财产收入的人，便不会有一定的道德观念和行为规范。假若没有一定的道德观念和行为规范，就会胡作非为，违法乱纪，什么坏事都干得出来。等到他们犯了罪，然后加以惩罚，这等于陷害百姓。哪有仁爱的人坐朝，却做出陷害百姓的事呢？所以贤明的君主一定认真办事、节省费用、有礼貌地对待部下，尤其是征收赋税，要有一定的制度。阳虎（即阳货，鲁季氏家臣）曾经说过：‘要发财致富，便不能仁爱了，要仁爱，便不能发财致富了。’

“〔古代的税收制度大致如此：〕夏代每家五十亩地而行‘贡’法，



below is like grass. The grass is sure to bend if swept over by the wind. The choice rests with the crown prince.”

When Ran You reported back on his mission, the crown prince said, “Yes, it rests with me, indeed.” He stayed in his mourning hut for five months without issuing any orders or bans. All his officials and kinsmen approved of it, saying that he knew what he should do. When it was time for the burial service, people came from all directions to watch. The crown prince showed such a sad countenance and wept so bitterly that the mourners were quite satisfied with the funeral rites.

### 5.3 Duke Wen of Teng asked about government.

Mencius replied, “Farm work should be done without any delay. *The Book of Poetry* says:

‘By day you go for grass;  
By night twist it into ropes.  
Hasten to mend your housetop,  
Then begin sowing crops.’

The way of the common people is this: those who have constant means of livelihood will have constant hearts, and those who have no constant means of livelihood will not have constant hearts. Without constant hearts they will act wildly and illegally, and stop at nothing. To punish them after they have committed crimes is to entrap them. How can a benevolent ruler entrap the common people? So a worthy ruler is always respectful and thrifty, courteous and modest, and takes from the people within limits. Yang Hu said, ‘Those who seek to be rich can not be benevolent; those who seek to be benevolent can not be rich.’

“In the Xia Dynasty the government gave each household fifty *mu* of land, using the ‘*gong*’ method of taxation; in the Yin Dynasty the government gave each household seventy *mu*, using the ‘*zhu*’ method of

### 【原文】

者，彻也；助者，籍也。龙子曰：‘治地莫善于助，莫不善于贡。’贡者，按数岁之中以为常。乐岁，粒米狼戾，多取之而不为虐，则寡取之；凶年，粪其田而不足，则必取盈焉。为民父母，使民盼盼然，将终岁勤动，不得以养其父母，又称贷而益之，使老稚转乎沟壑，恶在其为民父母也？夫世禄，滕固行之矣。《诗》云：‘雨我公田，遂及我私。’惟助为有公田。由此观之，虽周亦助也。设为庠序学校以教之。庠者，养也；校者，教也；序者，射也。夏曰校，殷曰序，周曰庠；学则三代共之，皆所以明人伦也。人伦明于上，小民亲于下。有王者

### 【今译】

商朝每家七十亩地而行‘助’法，周朝每家一百亩地而行‘彻’法。〔三种税制虽然不同，〕税率其实都是十分抽一。‘彻’是‘通’的意思，〔因为那是在通盘计算不同情况下贯彻十分之一的税率；〕‘助’是借助的意思，〔因为要借助于人民的劳力来耕种公有土地。〕古代一位贤者龙子说过：‘田税最好是用助法，最不好是用贡法。’贡法是比较若干年的收成得一个定数，〔不分丰收和灾荒，都按这一定数来征收。〕丰收年成，到处是谷物，多征收一点也不算苛刻，但并不多收；灾荒年成，每家的收获量甚至还不够第二年肥田的用费，也非收满那一定数不可。一国的君主号称百姓的父母，却使百姓整年地辛勤劳动，结果连养活爹娘都不能够，还得借高利贷来凑足纳税数字，终于使一家老小抛尸露骨于山沟中，那么作为百姓父母的作用又在哪儿呢？做大官的人都有一定的田租收入，子孙相传，这一办法，滕国早就实行了。〔为什么百姓不能有一定的田地收入呢？〕《诗经·小雅·大田》上说：‘雨先下到公田里，然后洒落到私田。’只有助法才有公田，从这点看来，就是周朝，也是实行助法的。

“〔人民的生活有着落了，〕便要兴办‘庠’、‘序’、‘学’、‘校’来教育他们。‘庠’是教养的意思，‘校’是教导的意思，‘序’是陈列的意思，〔陈列实物以便进行实物教育〕。〔地方学校，〕夏代叫‘校’，商代叫‘序’，周代叫‘庠’，至于大学，三个朝代都叫‘学’。其目的都是为了阐明人与人之间的各种道德关系以及相关的行为准





taxation; in the Zhou Dynasty the government gave each household a hundred *mu*, using the ‘*che*’ method of taxation. As a matter of fact in every case the actual amount was a taxation of ten percent of the gross. ‘*che*’ means ‘regular practice’; ‘*zhu*’ means ‘help’. Longzi said, ‘In the administration of land nothing is better than ‘*zhu*’; and nothing is worse than ‘*gong*’. When it comes to ‘*gong*’, the annual payment is set by taking the average yield of a number of years. In good years, when the grain is so abundant that no harm would ensue if a larger quantity than usual was taken, but slight taxes are levied on it. Whereas in bad years, when there is not even enough to pay for the fertilization of the fields, the full amount is still required as usual. If a ruler, generally considered as father or mother of the people, makes it necessary for them to run into debt because they have not enough to support their parents in spite of toiling hard all the year round, and causes old and young to be deserted in the gutter, then how can he be called father or mother to the people?’

“Assuredly the hereditary emolument is practiced in the State of Teng. *The Book of Poetry* says:

‘Rain falls on public fields  
And on our private land.’

Only when the ‘*zhu*’ method of taxation was practiced, were there public fields, and from this we can see that even the Zhou Dynasty also practiced this method of taxation.

“‘*Xiang*’, ‘*xu*’, ‘*xue*’, ‘*xiao*’ were set up for education. ‘*Xiang*’ means ‘rearing’; ‘*xiao*’ means ‘teaching’; ‘*xu*’ means ‘archery’. In the Xia Dynasty the local school was called ‘*xiao*’, in the Yin Dynasty it was called ‘*xu*’, and in the Zhou Dynasty it was called ‘*xiang*’. As for the name of the imperial university, ‘*xue*’ was common to all the three dynasties as a means to understand the human relationships. When those

### 【原文】

起，必来取法，是为王老师也。《诗》云：‘周虽旧邦，其命惟新。’文王之谓也。子力行之，亦以新子之国！”使毕战问井地。孟子曰：“子之君将行仁政，选择而使子，子必勉之！夫仁政，必自经界始。经界不正，井地不钧，穀禄不平，是故暴君污吏必慢其经界。经界既正，分田制禄，可坐而定也。夫滕，壤地褊小，将为君子焉，将为野人焉。无君子，莫治野人；无野人，莫养君子。请野九一而助，国中什一使自赋。卿以下必有圭田，圭田五十亩；余夫二十五亩。死徙无出

### 【今译】

则。人与人的道德关系和行为准则，诸侯、卿大夫、士都明白了，小百姓自然会亲密地团结在一起。如果有圣王兴起，一定会来学习仿效，这样便做了圣王的老师了。

“《诗经·大雅·文王》上又说：‘岐周虽然是一个古老的国家，国运却充满着新气象。’这是赞美文王的诗句。你努力实行吧，也来使你的国家气象一新！”

滕文公派毕战向孟子问井田制。

孟子说：“你的君主准备实行仁政，选择你来问我，你一定要好好干！实行仁政，一定要从划分整理田界开始。田界划分得不正确，井田的大小就不均匀，作为俸禄的田租收入也就不会公平合理，所以暴虐的君主以及贪官污吏，一定要打乱正确的田界。田界正确了，分配人民以田地，制定官吏的俸禄都可以毫不费力地作出决定了。

“滕国的土地狭小，却也得有官吏和劳动人民。没有官吏，便没有人管理劳动人民；没有劳动人民，也没有人养活官吏。我建议：郊野用九分抽一的助法，城市用十分抽一的贡法。公卿以下的官吏，一定有供祭祀的圭田，每家五十亩，如果他家还有剩余的劳动力，便每一劳动力再给二十五亩。无论埋葬或者搬家，都不离开本乡本土。共



above understand the human relationships, the people below will be kind to one another. If a unifier of the world arises, he will surely take this as an example, and he who sets the example will be tutor to the unifier of the world. *The Book of Poetry* says:

‘Indeed Zhou is an ancient state,  
But Heaven grants it a new fate.’

This is said in reference to King Wen. Exert yourself, and you will also renew your country.”

The duke sent Bi Zhan to inquire about the *jing*-field system (i. e. land in a village divided into nine square parts like the Chinese character pronounced *jing* meaning “well” or like the tick-tack-toe symbol—tr.).

Mencius replied, “Your prince is about to practice benevolent government, and has chosen and sent you on the mission of consultation. You should do your best. Now benevolent government should begin with land demarcation. If land demarcation is not correctly defined, the division of the *jing*-fields and the payment of grain as emoluments will not be equitable. That is why tyrannical rulers and corrupt officials are sure to neglect the land demarcation. Once the land demarcation is correctly defined, it will be very easy to share out and decide on emoluments.

“Though Teng’s territory is very small, yet there must be in it both men in authority and common people. None but the former rule over the latter; none but the latter support the former. I suggest that in the countryside the people should be made to pay one in nine according to the method of ‘*zhu*’, while in the cities the people should be made to pay one in ten according to the method of ‘*gong*’. Each official below the rank of minister should have fifty *mu* for sacrificial rites. And for each additional man in a household there should be twenty-five more *mu*. Whether he is buried or moves house, a man will not get out of his village. Those who are given fields in the same village that contains nine hundred

### 【原文】

乡，乡田同井，出入相友，守望相助，疾病相扶持，则百姓亲睦。方里而井，井九百亩，其中为公田。八家皆私百亩，同养公田；公事毕，然后敢治私事，所以别野人也。此其大略也；若夫润泽之，则在君与子矣。”

5.4 有为神农之言者许行，自楚之滕，踵门而告文公曰：“远方之人闻君行仁政，愿受一廛而为氓。”文公与之处。其徒数十人，皆衣褐，捆屨，织席以为食。陈良之徒陈相与其弟辛负耒耜而自宋之滕，曰：“闻君行圣人之政，是亦圣人也，愿为圣人氓。”陈相见许行而大悦，尽弃其学而学焉。陈相见孟子，道许行之言曰：“滕君则诚贤

### 【今译】

一井田的各家，平日出入，互相友爱；防御盗贼，互相帮助；一有疾病，互相照顾，那么百姓之间便亲爱和睦了。办法是：每一方里的土地为一个井田，每一井田有九百亩，当中一百亩是公田，以外八百亩分给八家作私田。这八家共同来耕种公田。先把公田耕种完毕，再来料理私人的事务，这就是区别官吏与劳动人民的办法。这不过是个大概，至于怎样去修饰调度，那就在于你的君主和你本人了。”

5.4 有一位研究神农氏学说的人叫做许行的。从楚国到了滕国，亲自谒见滕文公，告诉他说：“我这个由远方来的人，听说您实行仁政，希望得到一个住所，做您的百姓。”

滕文公给了他房屋。

他的门徒几十个，都穿着粗麻织成的衣服，以打草鞋编席子谋生。陈良（楚国的儒者）的门徒陈相和他弟弟陈辛背着农具，从宋国到了滕国，也对滕文公说：“听说您实行圣人的德政，那么，您也是圣人了。我愿意做圣人的百姓。”

陈相见了许行，非常高兴，完全抛弃以前的学说，向许行学习。



*mu* of land render friendly offices to one another, help one another in keeping watch, and sustain one another in illness. Thus the people will live in affection and harmony.

“A *jing* is a unit of farmland as large as one *li* square, and consists of nine hundred *mu*. The one hundred *mu* in the center belong to the state as the public fields, while the other parts of one hundred *mu* each are held privately by the eight families who share the duty of cultivating the public fields. Only when they have done their public duty will they attend to their private affairs. This is the way to set the common people apart from those in authority.

“What I say is the brief outline of the *jing*-field system. The adjustment of it rests with your prince and you.”

5.4 A man by the name of Xu Xing, who preached the doctrine of Shennong (the legendary emperor who invented Chinese agriculture—tr.), came to Teng from Chu, obtained an interview with Duke Wen and said to the latter, “I, a man from a distant region, hear that you practice benevolent government. I wish to be given a residence and become one of your subjects.” The duke gave him a place to live.

Xu’s followers, several dozen in number, all wore unwoven hemp, and made sandals and mats for a living.

Chen Xiang and his younger brother Chen Xin, both followers of Chen Liang, came to Teng from Song, carrying their farm implements. They said to Duke Wen, “We hear that you practice the government of the sages; you yourself are a sage, too. We would like to be the subjects of a sage.”

Chen Xiang was very pleased to see Xu Xing, and abjured what he had learned before, and began to learn anew from Xu Xing.

Chen Xiang saw Mencius and told him what Xu Xing had said, “To be

### 【原文】

君也；虽然，未闻道也。贤者与民并耕而食，饗殽而治。今也滕有仓廩府库，则是厉民而以自养也，恶得贤？”孟子曰：“许子必种粟而后食乎？”曰：“然。”“许子必织布而后衣乎？”曰：“否，许子衣褐。”“许子冠乎？”曰：“冠。”曰：“奚冠？”曰：“冠素。”曰：“自织之与？”曰：“否，以粟易之。”曰：“许子奚为不自织？”曰：“害于耕。”曰：“许子以釜甑爨，以铁耕乎？”曰：“然。”“自为之与？”曰：“否；以粟易之。”“以粟易械器者，不为厉陶冶；陶冶亦以其械器易粟者，岂为厉农夫哉？且许子何不为陶冶，舍皆取诸其宫中而用之？何为纷纷然与百工

### 【今译】

陈相来看孟子，转述许行的话，说道：“滕君确实是个贤明的君主，虽然如此，但是也还不真懂得道理。贤明的人要和人民一道耕种，才来谋食；自己做饭菜，而且还要替百姓办事。如今滕国有储谷米的仓廩，存财物的府库，这是损害百姓来奉养自己，怎么能叫做贤明呢？”

孟子说：“许子一定是自己种庄稼然后才吃饭吗？”

陈相说：“对。”

“许子一定是自己织布然后才穿衣吗？”

“不！许子只穿粗麻织成的衣服。”

“许子戴帽子吗？”

答道：“戴。”

孟子问：“戴什么帽子？”

答道：“戴白绸帽子。”

孟子问：“是自己织的吗？”

答道：“不，用谷米换来的。”

孟子问：“许子为什么不自己织呢？”

答道：“因为妨碍干庄稼活。”

孟子问：“许子也用锅甑做饭，用铁器耕田吗？”

答道：“对。”

“是自己做的吗？”

答道：“不，用谷米换来的。”

“农夫用谷米换取锅甑和农具，不能说是损害了瓦匠铁匠，那么，瓦匠铁匠用锅甑和农具来换取谷米，难道说是损害了农夫吗？况且许子为什么不亲自烧窑炼铁，做成各种器械，什么东西都储备在家中而





true, the prince of Teng is a worthy prince, but he has not yet learned the fundamental doctrine of government. A worthy ruler should live by tilling the land with the common people, and handle political affairs even when he prepares his own meals. But now Teng has granaries and treasuries, and this shows that the prince only wants to keep himself at the expense of the interests of the common people. How can he be a worthy prince?"

"Does Xu only eat millet he has planted himself?"

"Yes."

"Does Xu only wear the cloth he has woven himself?"

"No. He wears unwoven hemp."

"Does he wear a cap?"

"Yes."

"What kind?"

"A plain raw silk one."

"Does he weave it himself?"

"No. He barter millet for it."

"Why does Xu not weave it himself?"

"It would interfere with his farm work."

"Does Xu use a caldron and clay pots to cook his food and iron tools to do his farming?"

"Yes."

"Does he make them himself?"

"No. He barter millet for them."

"To barter millet for tools and utensils does not harm potters and blacksmiths. Do potters and blacksmiths harm peasants by bartering their tools and utensils for millet? Why should Xu not be a potter and blacksmith so that he can get whatever he needs from his own house? Why should he effect exchanges bit by bit with the various craftsmen? Why should Xu



### 【原文】

交易?何许子之不惮烦?”曰:“百工之事固不可耕且为也。”然则治天下独可耕且为与?有大人之事,有小人之事。且一人之身,而百工之所为备,如必自为而后用之,是率天下而路也。故曰,或劳心,或劳力,劳心者治人,劳力者治于人;治于人者食人,治人者食于人,天下之通义也。当尧之时,天下犹未平,洪水横流,泛滥于天下,草木畅茂,禽兽繁殖,五谷不登,禽兽逼人,兽蹄鸟迹之道交于中国。尧独忧之,举舜而敷治焉。舜使益掌火,益烈山泽而焚之,禽兽逃匿。禹疏九河,濬济漯而注诸海,决汝汉,排淮泗而注之江,然后中国可得而食也。当是时也,禹八年于外,三过其门而不入。虽欲耕,得

### 【今译】

随时取用呢?为什么许子要一桩桩一件件地和各种工匠做交易呢?为什么许子这样不怕麻烦呢?”

陈相答道:“各种工匠的工作,本来不是既耕种又同时兼干得了的。”

“那么,管理国家难道就能既耕种又同时兼干得了的吗?〔可见必须分工。〕有官吏的工作,有小民的工作。只要是一个人,各种工匠的产品对他都是不可缺少的,如果每件东西都要自己制造出来才去用它,这是率领天下的人疲于奔命。所以我说,有的人干脑力劳动,有的人干体力劳动;干脑力劳动的人统治人,干体力劳动的人被人统治;被统治的人养活别人,统治的人靠人养活,这是通行天下的共同义理。

“当尧的时候,天下还不安定,洪水为灾,四处泛滥,草木密密麻麻地生长,鸟兽成群地繁殖,谷物却没有收成;飞禽走兽危害人类,到处都是它们的足迹。尧一个人为此忧虑,把舜选拔出来总领治理工作。舜命令伯益掌管火政,伯益使用烈火烧毁山野沼泽地带的草木,使鸟兽逃的逃躲的躲。禹又疏浚九河,治理济水、漯水,引流入海,挖掘汝水、汉水,疏通淮水、泗水,引导流入长江,中国这才可以耕种,人民才得到足食。在这个时候,禹有八年在外,三次经过自己的家门都不进去,纵使他们想亲自种地,可能吗?”





put up with all the trouble?"

"It is naturally impossible to do the work of all the various craftsmen while farming."

"Well, can ruling the country be combined with the farm work? There are things to be done by those in authority, and things to be done by the common people. Moreover, it is natural that a man's existence should depend upon the work of the various craftsmen. If everyone has to make everything he uses, this will lead the world people a pretty dance. As the saying is, some work with their minds; some work with their strength. Those who work with their minds rule others; those who work with their strength are ruled by others. Those who are ruled by others support them; those who rule others are supported by them. This is a principle universally accepted.

"In the time of Yao when the world had not yet gained order out of a chaotic state, floods ran rampant and inundated the world, vegetation grew wild, wild animals multiplied enormously, the various cereals could not be grown, and wild animals did harm to the people, with their footprints running crossways all over the Central Plains. Yao alone was worried about the plight, and appointed Shun to a high office to deal with it. Shun, in turn, caused Yi to burn mountains and valleys, so that the wild animals fled or went into hiding. Yu dredged nine rivers, made the Ji and the Ta channel their courses into the sea, deepened the beds of the Ru and the Han and unblocked the channels of the Huai and the Si so that they might empty into the Yangtze. (The Ru, the Huai and the Si do not empty into the Yangtze though Mencius says so—tr.) Only then were the people of the Central Plains able to get food for themselves. During that time, Yu was away from home for eight years, and did not enter though he passed the door of his own house three times. Could he have done farm work even though he had wished to?

### 【原文】

乎？后稷教民稼穡，树艺五谷；五谷熟而民人育。人之有道也，饱食、暖衣、逸居而无教，则近于禽兽。圣人有忧之，使契为司徒，教以人伦，——父子有亲，君臣有义，夫妇有别，长幼有叙，朋友有信。放勋曰：‘劳之来之，匡之直之，辅之翼之，使自得之，又从而振德之。’圣人之忧民如此，而暇耕乎？尧以不得舜为己忧，舜以不得禹、皋陶为己忧。夫以百亩之不易为己忧者，农夫也。分人以财谓之惠，教人以善谓之忠，为天下得人者谓之仁。是故以天下与人易，为天下得人难。孔子曰：‘大哉，尧之为君！惟天为大，惟尧则之，荡荡乎民无能名焉！君哉舜也！巍巍乎有天下而不与焉！’尧舜之治天下，

### 【今译】

“后稷教导百姓种庄稼，栽培谷物。谷物成熟了，便可以养育百姓。人之所以为人，吃饱了，穿暖了，住得安逸了，如果没有受教育，也和禽兽差不多。圣人又为此忧虑，便派契(xiè)做司徒官，主管教育，用人与人之间道德关系的大道理以及行为准则来教育人民——父子之间有骨肉之亲，君臣之间有礼义之道，夫妻之间挚爱而有内外之别，老少之间有尊卑之序，朋友之间有诚信之德。尧说道：‘督促他们，纠正他们，帮助他们，使他们各得其所，然后加以提携和教诲。’圣人为百姓考虑得如此周到而不厌倦，还有闲暇去耕种吗？”

“尧把得不着舜这样的人作为自己的忧虑，舜把得不着禹和皋陶这样的人作为自己的忧虑。因自己的田地耕种得不好为之忧虑的，那是农夫。把钱财分给别人叫做惠，把好的道理教诲别人叫做忠，替天下人民找到出色人才的便叫做仁。〔在我看来，〕把天下让给别人比较容易，替天下人民找到出色人才却困难。所以孔子说：‘尧作为君主真是伟大！只有天最伟大，也只有尧能够效法天。尧的圣德广阔无边呀！竟使人民找不到恰当的词来赞美他。舜也是了不得的天子，他多么的崇高！坐了天下，自己却不享受它，占有它。’尧舜治理天



“Houji taught the people how to do farm work and produce the various cereals. When the cereals ripened, the people gained subsistence. As is often the case with the common people, once well fed and well clothed, they will degenerate almost to the level of animals if they are allowed to live idle without education. This sage king felt great concern about this, and appointed Xie to be Minister of Education so that the people might be taught the human relationships, namely, affection between father and son, righteousness between ruler and subject, distinction between husband and wife, orderly sequence between old and young, and fidelity between friends. Fangxun (i. e. Yao—tr.) said:

‘Encourage them,  
Rectify them,  
Assist them,  
Make them know their place,  
And do them acts of grace.’

How could he find time to do farm work if the sage was so concerned about the people?

“Yao worried about his failure to find a Shun, and Shun worried about his failure to find a Yu and a Gaoyao. It is the farmer that worries about the difficulty of tilling a hundred *mu* of land.

“It is generosity to share riches with others; it is loyalty to teach others to be good; it is benevolence to find the right man for the world. To my way of thinking, it is easier for one to give away the world to another than to find a right man for the world. Confucius said, ‘Great indeed was the sovereignty of Yao! Only Heaven is great, but Yao alone modeled on Heaven. So great was he that people could not find an appropriate epithet for him. What a sovereign Shun was! How noble he was! He held possession of the world, but never looked out for himself.’ Is it true that Yao and Shun did not have to use their brains to rule the world? Only they

## 【原文】

岂无所用其心哉？亦不用于耕耳。吾闻用夏变夷者，未闻变于夷者也。陈良，楚产也，悦周公、仲尼之道，北学于中国，北方之学者，未能或之先也。彼所谓豪杰之士也。子之兄弟事之数十年，师死而遂倍之！昔者孔子没，三年之外，门人治任将归，人揖于子贡，相向而哭，皆失声，然后归。子贡反，筑室于场，独居三年，然后归。他日，子夏、子张、子游以有若似圣人，欲以所事孔子事之，强曾子。曾子曰：‘不可；江汉以濯之，秋阳以暴之，皜皜乎不可尚已。’今也南蛮馜舌之人，非先王之道，子倍子之师而学之，亦异于曾子矣。吾闻出于幽谷迁于乔木者，未闻下乔木而入于幽谷者。《鲁颂》曰：‘戎狄是膺，荆舒是惩。’周公方且膺之，子是之学，亦为不善变矣。从

## 【今译】

下，难道没有用心思吗？只是不用在庄稼上罢了。

“我只听说过用中国的一切来同化落后国家的，没有听说过用落后国家的一切来同化中国的。陈良本来是楚国的土著，却喜爱周公、孔子的学说，由南到北来中国学习，北方的读书人还没有能够超过他的，他真是所谓豪杰之士啊！你们兄弟向他学习了几十年，他一死，就完全背叛他。从前，孔子死了，〔他的门徒都给他守孝三年，〕三年之后，各人收拾行李准备回去，走进子贡的住处作揖告别，相对而哭，都泣不成声，这才回去。子贡又回到墓地重新筑屋，独自住了三年〔守孝〕，然后回去。过了些时，子夏、子张、子游认为有若有点像孔子，便想要用尊敬孔子之礼来尊敬他，勉强要曾子同意。曾子说：‘不行，譬如曾经用江汉之水洗濯过，曾经在夏天的太阳里曝晒过，〔他老人家〕真是洁白得无以复加了。〔谁能比得上孔子呢？〕’如今许行这南方蛮子，说话怪腔怪调，也来指责我们祖先圣王的规矩，你们却背叛你们的老师去向他学，那和曾子的态度便相反了。〔譬如鸟，〕我只听说过飞出深暗山沟迁往高大树木上的，没有听说过离开高大树木飞进深暗山沟的。《鲁颂》中说过：‘攻击戎狄，痛惩荆舒。’〔楚国这样的国家，〕周公还要攻击它，你却向他学习，这简直是越变越坏了。”



did not have to use their brains for the farm work.

“I have heard of the conversion of the barbarians by the Chinese but not of the conversion of the Chinese by the barbarians. Chen Liang was a native of Chu. Pleased with the principles of the Duke of Zhou and Confucius, he came north to the Central Plains to study. Even the northern scholars could not excel him in learning. He was what we call an outstanding scholar. You and your brother studied under him for several decades. But once he had died, you turned your back on him.

“After Confucius died and the three-year mourning period had passed, his disciples packed their things and were about to go home when they went to Zigong’s place and made a parting bow. They all cried bitterly to one another till they lost their voice before going home. But Zigong came back to Confucius’ tomb to build a mourning house, and stayed there by himself for another three years before returning home again. Some time later, Zixia, Zizhang and Ziyou intended to serve You Ruo as they had served Confucius because they thought he resembled the Sage. They tried to force Zengzi to do likewise. But Zengzi replied, ‘That won’t do! Like something washed in the Yangtze and the Han, and bleached in the hottest sun, Confucius was so immaculate that his purity could not be excelled.’

“Now you turn your back on your teacher and learn from the southern shriek-tongued barbarian, who condemns the principles of the ancient kings. You are different from Zengzi indeed!

“I have heard of birds leaving dark ravines for tall trees, but not of their leaving tall trees for dark ravines. *The Praise Songs of Lu* says:

‘He smites the tribes both west and north,  
And against Jing and Shu goes forth.

These tribes were just the barbarians the Duke of Zhou was going to smite, but you, on the contrary, want to learn from them. And this is

### 【原文】

许子之道，则市贾不贰，国中无伪；虽使五尺之童适市，莫之或欺。布帛长短同，则贾相若；麻缕丝絮轻重同，则贾相若；五谷多寡同，则贾相若；屨大小同，则贾相若。”曰：“夫物之不齐，物之情也；或相倍蓰，或相什百，或相千万。子比而同之，是乱天下也。巨屨小屨同贾，人岂为之哉？从许子之道，相率而为伪者也，恶能治国家？”

5.5 墨者夷之因徐辟而求见孟子。孟子曰：“吾固愿见，今吾尚病，病愈，我且往见，夷子不来！”他日，又求见孟子。孟子曰：“吾今则可以见矣。不直，则道不见；我且直之。吾闻夷子墨者，墨之治丧也，以薄为其道也；夷子思以易天下，岂以为非是而不贵也；然而夷子葬其亲厚，则是以所贱事亲也。”徐子以告夷子。夷子曰：“儒者

### 【今译】

陈相说：“如果听从许子的学说，那市场上的物价就会一致，人人没有欺诈。即令打发小孩子去市场，也没有人来欺骗他。布匹丝绸的长短一样，价钱便一样；麻线丝线的轻重一样，价钱便一样；谷米的多少一样，价钱便一样；鞋的大小一样，价钱也一样。”

孟子说：“货物的品种、质量不一致，这是常情。〔它们的价格，〕有的相差一倍至五倍，有的相差十倍至百倍，有的相差千倍至万倍；你要〔不分精粗优劣，〕完全使它们一致，这只是扰乱天下罢了。好鞋和坏鞋一个价钱，人们难道会肯干吗？听从许子的学说，是率领大家走向虚伪，哪能用来治理国家呢？”

5.5 墨家的信徒夷之借着徐辟(孟子弟子)的关系要求拜见孟子。孟子说：“我本来愿意接见，不过我现在还在生病，病好了，我打算去看他，他不必来！”

过了一些时候，他又要求来见孟子。孟子说：“现在可以相见了。不过，不说直话，真理就表现不出来，我姑且说说直话吧。我听说夷子是墨家信徒，墨家办理丧葬，以薄葬为合理，夷子也想用薄葬来改革天下风尚，难道认为不薄葬就是不尊贵吗？但是他们埋葬自己的父母却相当丰厚，那便是拿他所轻贱所否定的事情来对待父母亲了。”

徐子把这话告诉了夷子。



indeed not a turn for the better!”

“If we follow the principles of Xu,” said Chen Xiang, “the prices will be fixed, and deception will disappear from the markets. No one will cheat a mere lad who is sent to do shopping. For equal lengths of cloth or silk, the price will be the same; for equal weights of flaxen thread or silk floss, the price will be the same; for equal measures of various cereals, the price will be the same; for shoes of the same size, the price will be the same.”

Mencius said, “It is the very nature of things to be unequal in quality. Some are twice or five times, some ten or a hundred times, some a thousand or ten thousand times as valuable as others. If you make no distinction of them, you will throw the world into confusion. If large shoes sell at the same price as small ones, who will make the former? If we follow Xu’s principles, it is to lead people in deceiving one another. How can one govern a state like that?”

5.5 Yi Zhi, a Mohist, sought to see Mencius through the good graces of Xu Pi. Mencius said, “I would have liked to see him, but now I am not well. When I am all right again, I will go and see him. He need not come here.”

Some time later, he sought to see Mencius again. Mencius replied, “I can see him today. But if I do not say straight out what I think, truth will not be made clear. Let me tell him straight out. I hear Yi Zhi is a Mohist, and as regards the funeral matter, the Mohists advocate the principle of frugality. Since Yi Zhi wants to convert the world to frugality, he must think that it will be a dishonorable thing if one acts otherwise. But Yi Zhi gave his parents elaborate funerals. This shows that he treated his parents in a way he despised.”

Xu Pi reported this to Yi Zhi. Yi Zhi said, “According to the Confu-

### 【原文】

之道，古之人若保赤子，此言何谓也？之则以为爱无差等，施由亲始。”徐子以告孟子。孟子曰：“夫夷子，信以为人之亲其兄之子，为若亲其邻之赤子乎？彼有取尔也。赤子匍匐将入井，非赤子之罪也。且天之生物也，使之一本，而夷子二本故也。盖上世尝有不葬其亲者，其亲死，则举而委之于壑。他日过之，狐狸食之，蝇蚋姑嘬之。其颡有泚，睨而不视。夫泚也，非为人泚，中心达于面目，盖归反藁裡而掩之。掩之诚是也，则孝子仁人之掩其亲，亦必有道矣。”徐子以告夷子。夷子怵然为间曰：“命之矣。”

### 【今译】

夷子说：“儒家的学说认为，古代的君王爱护百姓好像爱护婴儿一般，这句话是什么意思呢？我认为是，人与人之间的爱，并没有亲疏厚薄的区别，只是实行起来从父母亲开始。〔那么，墨家的兼爱之说很有道理，而我的厚葬父母，也就有理由了。〕”

徐子又把这话告诉了孟子。

孟子说：“夷子真以为人们爱他的侄儿，和爱他邻人的婴儿是一样的吗？夷子不过抓住了这一点：婴儿在地上爬行，快要跌到井里去了，这自然不是婴儿自己的罪过。〔这时候，不管是谁家的孩子，无论谁看见了，都会去救的。夷子以为这就是爱无等次。其实，这是人的恻隐之心。〕况且天生万物，只有一个根源，〔就人来说，只有父母，所以儒家主张‘老吾老以及人之老’，〕夷子却说有两个根源，〔因此认为我的父母和人家的父母，没有分别，主张爱无等次，〕道理就在这里。大概上古曾经有不埋葬父母的人，父母死了，抬了尸体抛弃在山沟中。过了一些时候，经过那里，发现狐狸在咬吃着尸体，苍蝇蚊子在咀吮着尸体，那个人额头上不禁流着悔恨的汗，斜着眼睛望望，不敢正视。这种流汗，不是流给别人看的，实是由于内心悔恨而表达在面貌上的，大概他回家也去取了锄头畚箕把尸体埋葬了。埋葬尸体诚然是对的，那么，孝子仁人埋葬他的父母，也一定有他的道理了。”

徐子把这话告诉了夷子。夷子茫然地停了一会。说道：“我懂得了。”





cians, the ancient rulers protected their subjects as if they protected their infants. What does this expression mean? To my way of thinking, it means that there is love without distinction, only practice of it begins with the love for one's parents."

Xu Pi reported this to Mencius, who said, "Does Yi Zhi really believe that a man's love for his brother's son is just like his love for his neighbor's infant? His conclusion is drawn from nothing but a false analogy: when an infant creeps toward a well, it is not his fault. (According to Mohism to save the infant is universal love without distinction—tr.) The other reason for his conclusion is that though Heaven produces creatures in such a way that it gives each of them only one parent stock, yet Yi Zhi considers that a man has a double parent stock. (A man's love for his parents is the same as his love for another's, hence a double parent stock—tr.)

"Probably in the ancient times there were people who did not bury their dead parents. When a parent died, he or she was thrown into a gully. Then one day when the son passed there, the dead body was being eaten by foxes and sucked by flies and gnats. A cold sweat exuded from the brows of the son, who looked away, unable to bear the sight. The sweat was not exuded for others to see, but was an expression of his inmost heart. Probably he went home to fetch basket and spade for the burial. It was really right for him to do so. So it is reasonable that all filial sons and benevolent men should bury the remains of their parents."

Xu Pi told this to Yi Zhi, who looked bewildered for a while, and then said, "I have drawn instruction from Mencius."

孟子卷之五  
PDG

## 卷 六

### 滕文公章句下

#### 【原文】

6.1 陈代曰：“不见诸侯，宜若小然；今一见之，大则以王，小则以霸。且《志》曰：‘枉尺而直寻’，宜若可为也。”孟子曰：“昔齐景公田，招虞人以旌，不至，将杀之。志士不忘在沟壑，勇士不忘丧其元。孔子奚取焉？取非其招不往也。如不待其招而往，何哉？且夫枉尺而直寻者，以利言也。如以利，则枉寻直尺而利，亦可为与？昔者赵简子使王良与嬖奚乘，终日而不获一禽。嬖奚反命曰：‘天下之贱工也。’或以告王良，良曰：‘请复之。’强而后可，一朝而获十禽。嬖奚反命曰：‘天下之良工也。’简子曰：‘我使掌与女乘。’谓王良。良不

#### 【今译】

6.1 孟子弟子陈代说：“不去谒见诸侯，似乎只是拘泥于小节吧。如今一去谒见诸侯，大呢，可以实行仁政，统一天下；小呢，可以改革局面，称霸中国。而且《志》上说：‘所屈折的只有一尺，而所伸直的却有八尺了。’似乎可以干一干。”

孟子说：“从前齐景公田猎，用有羽毛装饰的旌旗来召唤猎场管理员，管理员不去，景公便准备杀他。〔可是他并不因此而畏惧，曾经得到孔子的称赞。〕因为有志之士〔坚守节操，〕不怕〔死无葬身之地，〕弃尸山沟；勇敢的人〔见义勇为〕，不怕丢失脑袋。对于这一猎场管理员孔子取法他哪一点呢？就是取法他不是自己应该接受的召唤，他硬是不去。假如我竟不等诸侯召唤便去，那又是怎样的呢？而且你说所屈折的只有一尺，伸直的却有八尺，这完全是从利益的观点考虑的。如果专从利益来考虑，那么，所屈折的有八尺，伸直的却只一尺，也有利益，也可以干么？从前，赵简子（晋国大夫赵鞅）命令王良（善驾车者）替他的一个叫奚的宠幸小臣驾车去打猎，整天打不着一只鸟，奚向简子回报说：‘王良是个拙劣的驾车人。’有人便把这话告诉了王良，王良说：‘希望再来一次。’奚在勉强之下才答应，一个早晨便打中十只鸟。他又回报说：‘王良是个高明的驾车人。’赵简子说：‘那么，我就叫他专门替你驾车。’于是同王良说，王良不答应，

## Book 6 Duke Wen of Teng (Part B)

6.1 Chen Dai said to his teacher Mencius, “Before you saw some feudal princes, they seemed insignificant to you. Now you have seen them, there is probability for some to unify the world, or at least become forceful leaders of the princes. What is more, according to the *Records*, ‘Bend one foot of something to straighten eight feet of it.’ It seems that this is worth trying.”

“Formerly,” said Mencius, “when Duke Jing of Qi went hunting, he summoned his gamekeeper with a pennon. The gamekeeper refused to appear, and the duke intended to have killed him. A man with lofty ideals never forgets that he may die in a ditch, and a man of valor never forgets that he may lose his head. What was it in the gamekeeper that Confucius found laudable? It was his refusal to respond to a summons inappropriate to him. What can be thought of a man if he goes to see a feudal prince without being summoned? Moreover, the saying ‘Bend one foot of something to straighten eight feet of it’ refers to profit. If one seeks for profit, is it fitting and proper for one to bend eight feet of something to straighten one foot of it?”

“Once Zhao Jianzi made Wang Liang drive the chariot for his favorite Xi, who was going out hunting. In the course of a whole day Xi failed to get a single bird. Xi reported this to Zhao, ‘He is the worst driver in the world.’ When he was informed of this, Wang Liang said, ‘May I have another try?’ Xi was persuaded with difficulty, and in the course of one morning Xi got ten birds. He reported this to Zhao, ‘He is the best driver in the world.’ Zhao said, ‘I will make him the regular driver of your chariot.’ Then he told Wang Liang about this, but Wang Liang declined the appointment, saying, ‘When I drove for him according to the proper





### 【原文】

可，曰：‘吾为之范我驰驱，终日不获一；为之诡遇，一朝而获十。《诗》云：‘不失其驰，舍矢如破。’我不贯与小人乘，请辞。’御者且羞与射者比；比而得禽兽，虽若丘陵，弗为也。如枉道而从彼，何也？且子过矣：枉己者，未有能直人者也。”

6.2 景春曰：“公孙衍、张仪岂不诚大丈夫哉？一怒而诸侯惧，安居而天下熄。”孟子曰：“是焉得为大丈夫乎？子未学礼乎？丈夫之冠也，父命之；女子之嫁也，母命之，往送之门，戒之曰：‘往之女家，必敬必戒，无违夫子！’以顺为正者，妾妇之道也。居天下之广居，立天下之正位，行天下之大道；得志，与民由之；不得志，独行

### 【今译】

说：‘我为他按规矩驱车奔驰，整天打不着一只；我为他违背规矩驾车，一个早晨便打中了十只。可是《诗经·小雅·车攻》上说过，“按照规矩驱车奔驰，箭一放出便射中。”我不习惯于替小人驾车，这差事我不能担任。’驾车人尚且以同坏射手合作为可耻，这种合作获得的禽兽即使堆集如山，也不肯干。假如我们先辱没自己的志向和主张，去追随诸侯，那又是为了什么呢？尚且你错了，自己不正直的人，从来没有能够使别人正直的。”

6.2 有个叫景春的问孟子说：“公孙衍和张仪（皆魏国人）难道不是真正的大丈夫吗？一发脾气，诸侯便都害怕；安静下来，天下便太平无战事。”

孟子说：“这个怎能叫做大丈夫呢？你没有学过礼仪吗？男子到成年的时候，父亲给以训导；女子在出嫁的时候，母亲给以训导，送她到门口，告诫她说：‘到了你的夫家，一定要恭敬，一定要警惕，不要违背丈夫的意思。’以顺从为最大原则的，乃是妇女之道。〔至于男子，〕应住在天下最宽广的住宅——仁——里面，站在天下最正确的位置——礼——上面，走着天下最光明的正路——义。得志的时候，偕同百姓循着正道前进；不得志的时候，也独自坚持自己的原则。富



rules for driving, he spent the whole day without one catch. Then I resorted to the underhand method, and he got ten birds in one morning, *The Book of Poetry* says:

‘The driver’s perfect skill displayed;  
Each arrow flew and hit the mark.’

I am not accustomed to driving for a petty man. To my regret, I must decline your appointment.’

“Even a driver was ashamed to lower himself to team up with such an archer! Even though he could team up with the archer and get a mound of game, he would not do so. What sort of man should I be, if I were to bend my principles to follow the feudal princes? And you are mistaken! There has never been a man able to straighten others by bending himself.”

6.2 Jing Chun said to Mencius, “Are Gongsun Yan and Zhang Yi not great men? When they are angry, the feudal princes shake with fear; when they are quiet, the world is peaceful.”

“How can they be regarded as great men?” said Mencius. “Have you never learned the rites? When a son comes of age, his father admonishes him. When a daughter marries, her mother admonishes her, and, seeing her to the door, she gives her the warning, ‘After you get to your new home, you ought to be respectful and careful. Do not disobey your husband.’ To see compliance as the correct course is the norm for women.

“As for a man, he should live in the most spacious mansion of the world (benevolence—tr.), occupy the most proper position of the world (decorum—tr.), and walk down the broadest way of the world (righteousness—tr.). If he achieves his aim, he will go along the way together with the people; if he fails to achieve his aim, he will adhere to his own prin-

### 【原文】

其道。富贵不能淫，贫贱不能移，威武不能屈，此之谓大丈夫。”

6.3 周霄问曰：“古之君子仕乎？”孟子曰：“仕。《传》曰：‘孔子三月无君，则皇皇如也，出疆必载质。’公明仪曰：‘古之人三月无君，则吊。’”“三月无君则吊，不以急乎？”曰：“士之失位也，犹诸侯之失国家也。《礼》曰：‘诸侯耕助，以供粢盛；夫人蚕缫，以为衣服。牺牲不成，粢盛不洁，衣服不备，不敢以祭。惟士无田，则亦不祭。’牲杀、器皿、衣服不备，不敢以祭，则不敢以宴，亦不足吊乎？”“出疆必载质，何也？”曰：“士之仕也，犹农夫之耕也；农夫岂为出疆舍其耒耜哉？”曰：“晋国亦仕国也，未尝闻仕如此其急。仕如此其急也，君子之难仕，何也？”曰：“丈夫生而愿为之有室，女子生而愿为之有

### 【今译】

裕尊贵不能乱我之心，贫穷卑贱不能变我之志，权势武力不能屈我之节，这样才叫做大丈夫。”

6.3 魏国人周霄问道：“古代的君子做官吗？”

孟子答道：“做官。《传记》上说，‘孔子要是三个月没有被君主任用，就非常焦急不安，离开一个国家，一定带着准备和别国君主初次见面的礼物。’公明仪也说过：‘古代的人三个月没有被君主任用，就要去安慰他，给以同情。’”

周霄便问：“三个月没有找到君主，便去安慰他，不也太急了吗？”

孟子答道：“士人失掉了官位，正好比诸侯失掉了国家。《礼记》上说过，‘诸侯亲自参加耕种，就是用来提供祭品；夫人亲自养蚕缫丝，就是用来提供祭服。牛羊不肥壮，谷物不洁净，祭服不完备，不敢用来祭祀，士人若没有〔提供祭祀的〕田地，那也不能祭祀。’牛羊、祭具，祭服不完备，不敢用来祭祀，也就不能举行宴会，那也不应该去安慰他吗？”

周霄又问：“离开国界一定带着见面的礼物，又是什么缘故呢？”

孟子答道：“士人做官，就好比农民耕田；农民难道因为离开国界便舍弃他的农具吗？”

周霄说：“魏国也是一个有官可做的国家，我却不曾听说过找官位是这样的急迫。找官位既是这样急迫，君子却不轻易做官，又是什么缘故呢？”



principles. He can not be led into dissipation by wealth and rank, nor deflected from his aim by poverty and obscurity, nor made to bend by power and force—all this is characteristic of a great man.

6.3 Zhou Xiao asked, “Did a gentleman in ancient times hold office?”

“Yes,” said Mencius. “According to *The Records*, if Confucius was three months without a lord, he would be quite anxious. When he left for another country, he was sure to take a present with him for the lord.’ Gongming Yi said, ‘If ancients were three months without a lord, they would be offered condolences.’”

“Was this not an undue haste?”

“A gentleman’s losing his place is like a feudal prince’s losing his country. *The Book of Rites* says, ‘A feudal prince does some farm work to supply sacrificial grain, and his wife does some sericultural work for sacrificial vestments. When the sacrificial animals are still not fat, the grain still not clean, and the vestments still not ready, he dare not offer sacrifices. If a gentleman has no land for sacrificial offerings, he does not offer sacrifices either.’ Sacrificial animals, vessels and vestments being not ready, he dare not offer sacrifices, nor dare he give banquets. Is there not good reason also for condolences?”

“Why was it that Confucius was sure to take a present with him when he left for another country?”

“A gentleman,” answered Mencius, “holds office just as a farmer tills his land. Does a farmer ever leave a place without taking his farm tools?”

“Jin is a country where people seek office, but I have never heard of such haste. If it is a matter of such great urgency, why is it that a gentleman finds it hard to accept a position in government?”

Mencius replied, “When parents have a son, they desire to find him a

### 【原文】

家；父母之心，人皆有之，不待父母之命、媒妁之言，钻穴隙相窥，逾墙相从，则父母国人皆贱之。古之人未尝不欲仕也，又恶不由其道。不由其道而往者，与钻穴隙之类也。”

6.4 彭更问曰：“后车数十乘，从者数百人，以传食于诸侯，不以泰乎？”孟子曰：“非其道，则一簞食不可受于人；如其道，则舜受尧之天下，不以为泰——子以为泰乎？”曰：“否，士无事而食，不可也。”曰：“子不通功易事，以羨补不足，则农有余粟，女有余布；子如通之，则梓匠轮舆皆得食于子。于此有人焉，入则孝，出则悌，守先王之道，以待后之学者，而不得食于子；子何尊梓匠轮舆而轻为仁义者哉？”曰：“梓匠轮舆，其志将以求食也；君子之为道也，其志亦

### 【今译】

孟子说：“男孩子一生下来，父母便希望给他找妻室；女孩子一生下来，父母希望给她找婆家。爹娘这种心情，个个都有。但是，若不等爹娘开口，不经媒人介绍，自己便钻洞扒门缝来互相偷看，爬过墙去私自会面，那么，爹娘和社会人士都会看不起他。古代的人不是不想做官，但是又讨厌不经正道来找官做，不经正道找官做的，便跟男女之间钻洞扒门缝偷看是一样的。”

6.4 孟子弟子彭更问道：“跟随的车子几十辆，跟从的人几百，由这一国吃到那一国，〔您这样做，〕不也太过分了吗？”

孟子答道：“如果不合理，就是一筐饭也不可以接受；如果合理，舜接受了尧的天下，都不以为过分——你以为过分了吗？”

彭更说：“不是这样说，〔我认为〕读书人不工作，吃白饭，是不可以的。”

孟子说：“你如果不互相沟通各人的成果，交换各业的产品，用多余的来弥补不够的，那么，就会使农民有多余的米，〔别人吃不着；〕妇女有多余的布，〔别人穿不着；〕如果能互通有无，木匠车工就都能够从你那里得到吃的。假定这里有个人，在家孝顺父母，出外尊敬长辈；严守古代圣王的礼法道义，并用来扶植后代学者，然而不能从你这里得到吃的；那么，你为什么尊重木匠车工却轻视仁义之士呢？”





wife, and when they have a daughter, they desire to find her a husband. Such a parental wish is common to all human beings. But those young people will be despised by parents and fellow-countrymen alike, if they bore holes in the wall to peep at each other, and climb over the wall to be with each other without waiting for the orders of the parents and the arrangement of a matchmaker. In ancient times there were no men who were not willing to hold office, but they hated seeking it by improper means. Those who seek office by improper means are like those who bore holes in the wall for their illicit love.”

6.4 Peng Geng asked, “Is it not excessive to go from one feudal prince to another and live on them, followed by several dozens of carriages and attended by a retinue of hundreds of people?”

“Even a single basketful of food,” answered Mencius, “should not be accepted from another person, if there is no proper reason for accepting it. Shun, on the contrary, accepted even the world from Yao without thinking it excessive, as he had proper reason for it. But you think it excessive, don’t you?”

“No. But it is improper for an intellectual to accept support without doing any work.”

“If you do not advocate exchanging services and things to meet one another’s needs, the farmers will have a surplus of grain, and the women will have a surplus of cloth. If services and things are exchanged, then carpenters and carriage wrights can all get their food from you when you hire them. Here there is a man who, filial to his parents and respectful to his elders, adheres to the principles of the ancient saintly kings and whom the younger generation can learn from. Nevertheless you think he should not get his food. Why should you honor carpenters and carriage wrights but not a gentleman who practices benevolence and righteousness?”

### 【原文】

将以求食与？”曰：“子何以其志为哉？其有功于子，可食而食之矣。且子食志乎？食功乎？”曰：“食志。”曰：“有人于此，毁瓦画墁，其志将以求食也，则子食之乎？”曰：“否。”曰：“然则子非食志也，食功也。”

6.5 万章问曰：“宋，小国也；今将行王政，齐楚恶而伐之，则如之何？”孟子曰：“汤居亳，与葛为邻，葛伯放而不祀。汤使人问之曰：‘何为不祀？’曰：‘无以供牺牲也。’汤使遗之牛羊。葛伯食之，又不以祀。汤又使人问之曰：‘何为不祀？’曰：‘无以供粢盛也。’汤使亳众往为之耕，老弱馈食。葛伯率其民，要其有酒食黍稻者夺之，不授者杀之。有童子以黍肉饷，杀而夺之。《书》曰：‘葛伯仇饷。’此之谓

### 【今译】

彭更说：“木匠车工，他们的动机本是谋饭吃的；君子研究学问，推行王道，那动机也是谋饭吃吗？”

孟子说：“你为什么要论动机呢？他们对你有功劳，可以给他吃的便给以吃的。尚且，你是论动机给食呢？还是论功劳给食呢？”

彭更说：“论动机。”

孟子说：“这里有个人，把屋瓦打碎，在新刷的墙壁上乱画，他的动机也是谋饭吃，你给他吃的吗？”

彭更说：“不给。”

孟子说：“这样，你就不是论动机，而是论功劳行赏的了。”

6.5 孟子弟子万章问道：“宋国是个小国家，如今想实行仁政，齐、楚两个大国却因此怀恨，出兵攻击它，怎么办呢？”

孟子道：“汤居住在亳地，同葛国为邻，葛伯放肆得很，不守礼法，不祭祀鬼神。汤派人去问：‘为什么不祭祀呢？’回答道：‘没有牛羊做祭品。’汤便给他牛羊。葛伯把牛羊吃了，却不用来祭祀。汤又派人去问：‘为什么不祭祀呢？’回答道：‘没有谷米做祭物。’汤便派亳地的百姓去替他们耕种，老弱的人给耕田的人送饭。葛伯却带领着他的百姓，拦住并抢夺那些拿着酒饭的送饭者，不肯交出来的，便杀掉他。有一个小孩去送饭和肉，葛伯竟把他杀掉了，抢去他的饭和肉。



“The motive of carpenters and carriage wrights is to make a livelihood. Does a gentleman practice his principles also from the motive of livelihood?”

“Why should you talk about one’s motive? If he is of service to you, he deserves feeding, and you should feed him. Well, will you feed him because of his motive, or his service?”

“His motive.”

“Suppose there were a man here who breaks your tiles and smears the paint on your walls, would you feed him because his motive is to make a livelihood?”

“No.”

“Then you feed people for their service, not for their motives.”

6.5 Wan Zhang asked, “Song, a small country, is going to practice benevolent government. If Qi and Chu hold it in abhorrence and attack it, what should be done about it?”

“When Tang lived in Bo,” replied Mencius, “his territory adjoined the State of Ge. The Count of Ge, a dissolute man, neglected his sacrificial duties. Tang sent a messenger to ask why he did not offer sacrifices and he replied, ‘I have nothing to offer as sacrificial animals.’ Tang sent him cattle and sheep, but the count used them for food without making any offering of them. Tang again sent a messenger to ask him why he did not offer sacrifices, and he replied, ‘I have nothing to offer as sacrificial grain.’ Tang sent his people in Bo to help with the farm work and made the old and young take food to the farm workers. But the count led his people to waylay the people who were bringing wine, food, millet and rice, trying to plunder them. Those who did not surrender the things were killed. A boy bringing millet and meat for the farm workers was thus



### 【原文】

也。为其杀是童子而征之，四海之内皆曰：‘非富天下也，为匹夫匹妇复仇也。’‘汤始征，自葛载，’十一征而无敌于天下。东面而征。西夷怨；南面而征，北狄怨，曰：‘奚为后我？’民之望之，若大旱之望雨也。归市者弗止，芸者不变，诛其君，吊其民，如时雨降。民大悦，《书》曰：‘徯我后，后来其无罚！’‘有攸不惟臣，东征，绥厥士女，筐厥玄黄，绍我周王见休，惟臣附于大邑周。’其君子实玄黄于筐，以迎其君子，其小人箪食壶浆，以迎其小人；救民于水火之中，取其残而已矣。《太誓》曰：‘我武惟扬，侵于之疆，则取于残，杀伐用张，于汤有光。’不行王政云尔；苟行王政，四海之内皆举首而望之，欲以为君；齐楚虽大，何畏焉？”

### 【今译】

《尚书》上说：‘葛伯仇视送饭者。’正是这个意思。汤就为着这个小孩的被杀来讨伐葛伯，天下的人都说：‘汤不是贪图天下的财富，而是为老百姓报仇。’汤的征伐，便从葛伯开始，他出征十一次，没有能抵抗他的。出征东方，西方的人便不高兴；出征南方，北方的人便不高兴，说道：‘为什么不先打我们这里呢？’老百姓盼望他，正和大旱年岁盼望雨水一样。〔汤进行征伐的时候，〕做买卖的不曾停止过，锄地的不曾躲避过。杀掉那暴虐的君主，安慰那可怜的百姓，这也和及时雨落下来一样，老百姓非常高兴。《尚书》也说过：‘等待我的王！王来了，我们便不再受罪了！’又说：‘攸国不服，周王便东行讨伐，来安定那些男男女女，他们也把黑色和黄色的绸帛捆好放在筐子里，请求介绍和周王相见，得到光荣，作大周国的臣民。’这说明了周朝初年东征攸国的情况，官员们把那黑色和黄色的束帛装满筐子来迎接官员，老百姓也用竹筐盛饭，用壶盛酒浆来迎接士兵，可见周王的出师，只是把老百姓从水火之中拯救出来，杀掉残暴的君主罢了。《泰誓》上说：‘我们的威武要发扬，攻到邦国的疆土上，杀掉那残暴的君王，还有一些该死的都得砍光，这样的功绩比商汤还辉煌。’不实行仁政便罢了；如果实行仁政，天下的人都会抬起头盼望着，要拥护他来做君主。齐国、楚国纵是强大，有什么可怕的呢？”



robbed and killed. *The Book of History* says, 'The Count of Ge treated food providers as enemies.' This saying is a reference to that incident. As the boy was killed, Tang sent an army to punish the count of Ge, and the whole world said, 'Not that Tang is coveting the riches of the world, but that he is avenging the common people.' Tang began his punitive expeditions with the State of Ge. He made eleven punitive expeditions, and never met his match in the world. When he marched on the east, the western tribes complained, and when he marched on the south, the northern tribes complained, all saying, 'Why should he not come to liberate us first?' The people longed for his arrival as they longed for rain in a long spell of drought. People went to market as usual and those who were weeding went on weeding. He killed the tyrannical rulers and consoled the people like the fall of a timely rain, and the people felt great joy. *The Book of History* says, 'Let's wait for our Lord. His coming will relieve our sufferings.' It also says, 'The State of You did not yield to King Wu, who went east to punish it and brought peace to ordinary men and women. With baskets of their black and yellow silks as gifts they sought the honor of an interview with the King of Zhou, and expressed their wish to be the subjects of the great State of Zhou.' This passage shows that men of position filled baskets with dark and yellow silks to welcome men of position, and the common people brought baskets of food and bottles of drink to welcome the common people. The King of Zhou saved the people from fire and water only by killing their tyrannical rulers. *The Taishi* says, 'We display our military power, invade the State of Yu, and kill its tyrannical ruler. Let's attack and kill more such rulers so that we may be more glorious than Tang.' If Song practices benevolent government at all, all people of the world will crane their necks to watch for the arrival of the king of Song, desiring him as their sovereign. Big as Qi and Chu are, what is there to fear from them?"

### 【原文】

6.6 孟子谓戴不胜曰：“子欲子之王之善与？我明告子。有楚大夫于此，欲其子之齐语也，则使齐人傅诸？使楚人傅诸？”曰：“使齐人傅之。”曰：“一齐人傅之，众楚人咻之，虽日挞而求其齐也，不可得矣；引而置之庄岳之间数年，虽日挞而求其楚，亦不可得矣。子谓薛居州，善士也，使之居于王所。在于王所者，长幼卑尊皆薛居州也，王谁与为不善？在王所者，长幼卑尊皆非薛居州也，王谁与为善？一薛居州，独如宋王何？”

6.7 公孙丑问曰：“不见诸侯何义？”孟子曰：“古者不为臣不见。段干木逾垣而辟之，泄柳闭门而不纳，是皆已甚；迫，斯可以见矣。阳货欲见孔子而恶无礼，大夫有赐于士，不得受于其家，则往拜其

### 【今译】

6.6 孟子对宋国大夫戴不胜说：“你想要你的君主学好吗？我明白告诉你，这里有位楚国的官员，想要他的儿子学会说齐国话，那么，是找齐国人来教呢？还是找楚国人来教呢？”

戴不胜答道：“找齐国人来教。”

孟子说：“一个齐国人来教他，却有许多楚国人在打扰，即使每天鞭挞他，逼他说齐国话，也是做不到的；假若带领他去齐国临淄、庄街、岳里的闹市，住上几年，即使每天鞭挞他，逼他说楚国话，也是做不到的，〔因为他天天听到的是齐国话。〕你说薛居州是个好人，要他住在王宫中。如果在王宫中年龄大的小的，地位低的高的，都是薛居州这样的好人，那王会同谁干出坏事来呢？如果在王宫中年龄大的小的、地位低的高的，都不是薛居州这样的好人，那王又同谁干出好事来呢？只一个薛居州能把宋王怎么样呢？”

6.7 公孙丑问道：“您不主动地去谒见诸侯，是什么道理呢？”

孟子说：“在古代，〔一个人〕如果不是诸侯的臣属，便不去谒见。〔从前魏文侯去看段干木，〕段干木却跳过墙躲开了；〔鲁穆公去看泄柳，〕泄柳关着大门不予接待，这都做得过分；如果逼着要见，也就可以会见。阳货想要孔子来看他，又不愿自己失礼，〔径行召唤。按



6.6 Mencius said to Dai Busheng, “Do you wish your king to be a good one? I will be quite frank with you. Suppose a high official of Chu wished his son to speak the Qi dialect, would he have a native from Qi teach him, or a native from Chu?”

“A native from Qi.”

“With only one man from Qi teaching the boy and many men from Chu talking incessantly around him, the father would not succeed in making him speak the Qi dialect, even if he gave the boy corporal punishment every day. Make the boy live for several years on the main street between Zhuang and Yue in the capital of Qi, and the father would not succeed in making him speak the Chu dialect, even if he gave the boy corporal punishment every day. You say Xue Juzhou is a good man, and that you have placed him near the king of Song. Suppose all men about the king, old and young, high and low, were of the same type as Xue Juzhou, who would the king have to do evil with? Suppose none about the king were of the same type as Xue Juzhou, who would the king have to do good with? What can Xue Juzhou alone do for the good of the king of Song?”

6.7 Gongsun Chou asked, “What is the point of your not asking for an interview with the feudal princes?”

“In ancient times,” answered Mencius, “one did not ask for an interview with a feudal prince unless one was an official under him. Duan Ganmu jumped over his wall to avoid meeting the prince of Wei; Xie Liu shut his door to the duke of Lu. These two went too far. They should have received the princes under such pressure.

“Yang Huo wished to get Confucius to see him, but did not want to show his discourtesy. As a general rule, when a high official makes a

### 【原文】

门。阳货瞰孔子之亡也，而馈孔子蒸豚；孔子亦瞰其亡也，而往拜之。当是时，阳货先，岂得不见。曾子曰：‘胁肩谄笑，病于夏畦。’子路曰：‘未同而言，观其色赧赧然，非由之所知也。’由是观之，则君子之所养，可知已矣。”

6.8 戴盈之曰：“什一，去关市之征，今兹未能，请轻之，以待来年，然后已，何如？”孟子曰：“今有人日攘其邻之鸡者，或告之曰：‘是非君子之道。’曰：‘请损之，月攘一鸡，以待来年，然后已。’——如知其非义，斯速已矣，何待来年？”

6.9 公都子曰：“外人皆称夫子好辩，敢问何也？”孟子曰：“予岂好辩哉？予不得已也。天下之生久矣，一治一乱，当尧之时，水逆

### 【今译】

照礼节，]大夫对士人有所赏赐，当时士人如果不在家，不能亲自接受，便得去大夫家里拜谢。因此阳货在探听到孔子外出时，给他送去一个蒸熟的小猪；孔子也探听到阳货不在家，才去答谢。在这个时候，阳货若是[不要花招，]先去看孔子，孔子哪会不去看他的呢？曾子说：‘耸起两肩，做着讨好的笑脸，这比夏天在菜地里工作还要累。’子路说：‘分明不愿意同这个人交谈，却勉强和他说话，脸上又表现出惭愧的颜色，这种人，我是不能理解的。’从这里看来，君子怎样来培养自己的品德和节操，就可以知道了。”

6.8 宋国大夫戴盈之问孟子说：“税率十分抽一，免除关卡和商品的赋税，今年还办不到，预备先减轻一些，等到明年，然后完全实行，怎么样？”

孟子说：“现在有一个人每天偷邻人一只鸡，有人告诉他说：‘这不是正派人的行为。’他便说：‘预备减少一些，先每个月偷一只，等到明年，然后完全不偷。’——如果晓得这种行为不正当，便赶快停止算了，为什么要等到明年呢？”

6.9 公都子说：“别人都说您喜欢辩论，请问，为什么呢？”

孟子说：“我难道喜欢辩论吗？我是不能不辩论呀！人类社会产生很久了，太平一时，又动乱一时。当唐尧的时候，洪水横流，到处泛





present to an intellectual, and if the intellectual fails to receive it at home, he must go to the high official's home to tender his thanks. So Yang Huo made Confucius a present of a steamed suckling pig when he found secretly that Confucius was out. But Confucius did not tender his thanks till he found secretly that Yang Huo was out, too. How could Confucius have refused to see Yang Huo if Yang Huo had taken the initiative in going to see Confucius? Zengzi said, 'It is more wearisome to bow down with shoulders raised and smile ingratiatingly than to toil on a vegetable plot in hot summer.' Zilu said, 'I do not see why some people should blush when they disagree with others.' From this we can see what it is a gentleman cultivates in himself."

6.8 Dai Yingzhi (a high official of the State of Song—tr.) said, "We have planned to adopt a tax of one in ten and abolish the duties at the passes and in the markets. But this year we are unable to bring the plan into effect. What about making some reductions and waiting till next year before we carry out our plan?"

Mencius said, "Suppose here there is a man who steals one chicken a day from his neighbor. Someone says to him, 'This is not the way of a gentleman.' He says, 'Let me cut down the number to one chicken a month and stop stealing altogether next year.'

"If he realizes it is wrong to steal, he should stop it immediately. Why wait till next year?"

6.9 Gongduzi said, "People all say you like to dispute with others. May I ask you the reason?"

"I really do not like to dispute with others! If I dispute, I can not help it. It is a long time since the world came into being, now in good order, now in disorder. In the time of Yao the waters overflowed, inundating the

### 【原文】

行，泛滥于中国，蛇龙居之，民无所定；下者为巢，上者为营窟。  
《书》曰：‘洚水警余。’洚水者，洪水也。使禹治之。禹掘地而注之海，驱蛇龙而放之菑；水由地中行，江、淮、河、汉是也。险阻既远，鸟兽之害人者消，然后人得平土而居之。尧舜既没，圣人之道衰，暴君代作，坏宫室以为污池，民无所安息；弃田以为园囿，使民不得衣食。邪说暴行又作，园囿、污池、沛泽多而禽兽至，及纣之身，天下又大乱。周公相武王诛纣，伐奄三年讨其君，驱飞廉于海隅而戮之，灭国者五十，驱虎、豹、犀、象而远之，天下大悦。《书》曰：‘丕显哉，文王谟！丕承者，武王烈！佑启我后人，咸以正无缺。’世衰道微，邪说暴行有作，臣弑其君者有之，子弑其父者有之。孔子

### 【今译】

滥，大地上成为蛇和龙的居处，人们无处安身；低地的人在树上搭巢，高地的人便挖掘相连的洞穴。《尚书》上说：‘洚水警戒我们。’洚水是什么呢？就是洪水。舜命令禹来治理。禹疏通河道，使水都流到大海里，把蛇和龙赶到草泽里，水顺着河床流动，长江、淮河、黄河、汉水便是这样治理的。危险既已消除，害人的鸟兽也没有了，人才能够在平原居住。

“尧、舜死了以后，圣人之道逐渐衰落，残暴的君主不断出现，他们毁坏民居来做深池，使百姓无处安身；破坏农田来做园林，使百姓不能得到衣食；荒谬的学说、残暴的行为随之兴起，园林、深池、草泽多了起来，禽兽也就来了，到商纣的时候，天下又大乱。周公辅助武王，把纣王杀了，又讨伐奄国，三年之后又把奄君杀掉了，并把飞廉赶到海边，也杀戮了他，被灭的国家一共五十个，把老虎、豹子、犀牛、大象赶到远方，天下的百姓非常高兴。《尚书》上说过：‘文王的谋略多么光明！武王的功烈多么伟大！帮助我们，启发我们，直到后代，使大家都纯正而没有缺点。’

“太平之世和仁义之道逐渐衰微，荒谬的学说、残暴的行为又起来了，有臣子杀死君主的，也有儿子杀死父亲的。孔子深为忧虑，写



Central Plains, and harmful reptiles took their abode there, so that the people could not enjoy a settled life. In low regions people made nests in trees; in high regions people lived in caves. *The Book of History* says, 'The deluge gave us a warning.' The deluge means the great inundation. Then Yu was made to control it: he led the flood into the seas by digging channels, and drove the harmful reptiles into the marshes. The waters through the channels formed the rivers such as the Yangtze, the Huai, the Yellow River and the Han. Only when dangers and obstacles were removed and the harmful birds and beasts disappeared, did the people go to the plains and live there.

"After the death of Yao and Shun, the principles of the sages declined, and tyrannical rulers arose one after another. They pulled down houses to build ponds, so that the people had no place to live. They changed fields into parks, so that the people could not clothe and feed themselves. What was more, heresy and violence began to spread. With parks, ponds and marshes ever increasing in number the harmful birds and beasts returned. By the time of King Zhou of the Yin Dynasty the world was again thrown into great disorder. The Duke of Zhou helped King Wu kill King Zhou. He waged war on the State of Yan and after three years killed its ruler. He also drove Feilian to the seaside and killed him. He annexed as many countries as fifty. He drove far away tigers, leopards, rhinoceroses and elephants. Thereupon the world people were greatly rejoiced. *The Book of History* says:

'How splendid were the plans of King Wen!  
How powerful were King Wu in the wake!  
They blessed and enlightened us their offspring,  
Who acted correctly without a mistake.'

"But when the piping times and the lofty principles declined, heresy and violence arose again. There were instances of regicide and patricide.

### 【原文】

惧，作《春秋》。《春秋》，天子之事也；是故孔子曰：‘知我者其惟《春秋》乎！罪我者其惟《春秋》乎！’圣王不作，诸侯放恣，处士横议，杨朱、墨翟之言盈天下。天下之言不归杨，则归墨。杨氏为我，是无君也；墨氏兼爱，是无父也。无父无君，是禽兽也。公明仪曰：‘庖有肥肉，厩有肥马；民有饥色，野有饿莩，此率兽而食人也。’杨墨之道不息，孔子之道不著，是邪说诬民，充塞仁义也。仁义充塞，则率兽食人，人将相食。吾为此惧，闲先圣之道，距杨墨，放淫辞，邪说者不得作。作于其心，害于其事；作于其事，害于其政。圣人复起，不易吾言矣。昔者禹抑洪水而天下平，周公兼夷狄，驱猛兽而百

### 【今译】

作了《春秋》这部历史书。写历史，〔有所赞扬和指责，〕这本来是天子的职权，〔孔子不得已而做了。〕所以孔子说：‘了解我的，怕只在于《春秋》这部著作吧！责骂我的，也怕只在于《春秋》这部著作吧！’

“〔自那以后〕，圣王也不再出现，诸侯无所忌惮，一般士人也乱发议论，杨朱、墨翟的学说充满天下。于是，所有的主张不属于杨朱派，便属于墨翟派。杨派主张个人第一，这便否定对君上的尽忠，就是目无君上；墨派主张人人一样，不分亲疏，这便将否定对父亲的尽孝，就是目无父母。目无君上，目无父母，那就成为禽兽了。公明仪说过：‘厨房里有肥肉，马厩里有壮马，但是老百姓脸上有饥饿的颜色，野外躺着饿死的尸体，这就是率领着禽兽来吃人。’杨朱、墨翟的学说不消灭，孔子的学说就无法发扬，这些荒谬的学说欺骗了百姓，而阻塞了仁义的道路。仁义的道路被阻塞，也就等于率领禽兽来吃人，人与人也将互相残杀。我因而深为忧虑，便出来捍卫古代圣人的学说，反对杨、墨的学说，驳斥荒唐的言论，使发表荒谬议论的人不能抬头。〔那种荒谬的学说，〕从心里产生出来，便会危害工作；危害了工作，也就危害了政局。即使圣人再度兴起，也是会同意我这番话的。



Confucius, worried about the situation, wrote *The Spring and Autumn Annals* to pass judgement on people. It was a royal prerogative to have such annals written, therefore Confucius said, 'It is *The Spring and Autumn Annals* that may make people understand me, and it is also *The Spring and Autumn Annals* that may make people condemn me.'

"Not a sage king has arisen since Confucius' time. Feudal princes stop at nothing to gratify whatever whim they may have, and intellectuals without any official position express their extreme views. The words of Yang Zhu and Mocius are predominant in the world, and the views of the people belong either to the school of Yang or to the school of Mohism. Yang advocates the theory of 'each one for himself' and this is equivalent to a denial of the ruler of one's country. Mocius advocates the theory of 'love without discrimination', and this is equivalent to a denial of one's father. He who denies his ruler and his father is no different from a beast. Gongming Yi said, 'In your kitchen there is fat meat; in your stable there are strong horses. But your people have the look of hunger, and in the countryside there are people dead from famine. That is equal to leading beasts out to devour men.' If the doctrines of Yang and Mocius are not stopped, and the doctrines of Confucius do not prevail, the people will be misled by heresies and the way to benevolence and righteousness blocked. When the way to benevolence and righteousness is blocked, then the beasts will be led out to devour men, and men will devour men, too. I am worried about this, and intend to defend the doctrines of the former sages against Yang and Mocius and refute the fallacies. Then heresies can not be set forth. When heresies originate in men's minds, they will harm men's deeds; if they manifest themselves in men's deeds, they will harm government. When another sage arises, he will agree with what I have just said.

"In former times when Yu controlled the floods, the world enjoyed



### 【原文】

姓宁。孔子成《春秋》而乱臣贼子惧。《诗》云：‘戎狄是膺，荆舒是惩，则莫我敢承。’无父无君，是周公所膺也。我亦欲正人心，息邪说，距波行，放淫辞，以承三圣者；岂好辩哉？予不得已也。能言距杨墨者，圣人之徒也。”

6.10 匡章曰：“陈仲子岂不诚廉士哉？居於陵，三日不食，耳无闻，目无见也。井上有李，螬食实者过半矣，匍匐往，将食之；三咽，然后耳有闻，目有见。”孟子曰：“于齐国之士，吾必以仲子为巨擘焉。虽然，仲子恶能廉？充仲子之操，则蚓而后可者也。夫蚓，上食槁壤，下饮黄泉。仲子所居之室，伯夷之所筑与？抑亦盗跖之所筑与？所食之粟，伯夷之所树与？抑亦盗跖之所树与？是未可知也。”

### 【今译】

“从前大禹制服了洪水，天下才得到太平；周公兼并了夷狄，赶跑了猛兽，百姓才得到安宁；孔子写成了《春秋》，叛乱的臣子和不孝的儿子便有所害怕。《诗经·鲁颂·閟宫》上说过：‘攻击戎狄，痛惩荆舒，就没有人敢于抗拒我。’像杨、墨这样目无君上、目无父母的人，正是周公所要惩罚的。我也要端正人心，消灭邪说，反对偏激的行为，驳斥荒唐的言论，来继承大禹、周公、孔子三位圣人的事业，难道这是喜欢辩论吗？我是不能不辩论的呀。能够以言论来反对杨、墨的，也就是圣人的门徒了。”

6.10 齐国人匡章对孟子说：“陈仲子难道不是一个真正廉洁的人吗？住在於(wū)陵这地方，三天没有吃东西，耳朵听不见了，眼睛也看不见了。正好井上有个李子，金龟子已经吃掉了大半，他爬过去拿来吃，吞下三口，耳朵才有了听觉，眼睛才有了视觉。”

孟子说：“在齐国士人中间，我一定把仲子比作大拇指。但是，他怎么能叫做廉洁呢？要推广仲子的所作所为，那只有把人变成蚯蚓之后才能办到。蚯蚓，在地面上便吃干土，在地下便喝泉水。〔真是廉洁之至，无求于人。仲子还不能和它比。为什么呢？〕他所住的房屋，是像伯夷那样廉洁的人建筑的呢？还是像盗跖那样的强盗建筑的呢？他吃的谷米，是像伯夷那样廉洁的人种植的呢？还是像盗跖那样的强盗种植的呢？这是不可能知道的。”



peace; when the Duke of Zhou repressed the barbarous tribes and drove away the ferocious beasts, the people enjoyed security; when Confucius completed *The Spring and Autumn Annals*, the rebellious subjects and unfilial sons were struck with terror. *The Book of Poetry* says:

‘He smites the tribes both west and north,  
And against Jing and Shu goes forth,  
So that there’s none who can resist us.’

This shows that the Duke of Zhou wanted to smite those who denied their rulers and their fathers. I also want to follow the example set by the above-mentioned sages in rectifying the hearts of the people, putting an end to the heresies, opposing the radical actions, and refuting the fallacies. I really do not like to dispute with others. If I dispute, I can not help it. Whoever opposes Yang and Mocius with his arguments is a follower of the sages.”

6.10 Kuang Zhang said, “Is Chen Zhongzi not a scrupulous man? While living in Wuling he went three days without food and could neither hear nor see. By his well there was a plum tree, the fruit of which had been more than half worm-eaten. He crawled to the tree and picked a fruit and ate it. After swallowing several mouthfuls he restored his hearing and sight.”

Mencius replied, “Among the intellectuals of Qi I certainly regard Zhongzi as a prominent person. But still how can he be a scrupulous man? If you wanted to fulfil the ethical standard of Zhongzi, you would have to be first an earthworm, which eats of the dry soil above and drink of the yellow spring below. Was the house where Zhongzi lives built by a scrupulous man like Boyi, or was it built by a robber like Zhi? Was the millet he eats grown by a scrupulous man like Boyi or was it grown by a robber like Zhi? This is quite an open question.”

### 【原文】

曰：“是何伤哉？彼身织屨，妻辟纊，以易之也。”曰：“仲子，齐之世家也；兄戴，盖禄万钟；以兄之禄为不义之禄而不食也，以兄之室为不义之室而不居也，辟兄离母，处于於陵。他日归，则有馈其兄生鹅者，己频顛曰：‘恶用是醜醜者为哉？’他日，其母杀是鹅也，与之食之。其兄自外至，曰：‘是醜醜之肉也。’出而哇之。以母则不食，以妻则食之；以兄之室则弗居，以於陵则居之。是尚为能充其类也乎？若仲子者，蚓而后充其操者也。”

### 【今译】

匡章说：“那有什么关系呢？他亲自编草鞋，他妻子绩麻练麻用以交换来的，〔这就行了。〕”

孟子说：“仲子是齐国世代做官的人家，享有世代相传的禄田，他哥哥陈戴从盖邑收入的俸禄便有几万石之多。他却把他哥哥的俸禄视为不义之物，不去吃它；把他哥哥的房屋视为不义之室，不去住它，避开哥哥，离开母亲，住在於陵这地方。有一天，他回到家里，恰巧有一个人送给他哥哥一只活鹅，他皱着眉头说：‘要这种呃呃叫的东西做什么呢？’过了些时，他母亲杀了这只鹅，给他吃了。恰巧他哥哥从外面回来，便说：‘这就是那呃呃叫的东西的肉呀。’他便跑出门去，用手指抵着舌根，把所吃的都呕了出来。母亲的食物不吃，却吃妻子的；哥哥的房屋不住，却住在於陵，这还能算是推行廉洁到顶点吗？像仲子这样的行为，如果推行到顶点，只有把人变成蚯蚓之后才能办到。”







“What does that matter?” said Kuang Zhang. “He himself made sandals, and his wife twisted hempen threads to barter for those things.”

“Zhongzi comes from a family holding official ranks for generations. His elder brother Dai receives from his fief Ge a revenue of ten thousand bushels, but he considers his brother’s emolument to be ill-gotten and refuses to share it, and he considers his brother’s mansion ill-gotten and refuses to live in it. He lives in Wuling apart from his brother and mother. One day when he came back on a visit, and found that someone had made his brother a present of a live goose, he said, knitting his eyebrows, ‘What do you want this cackler for?’ On another day his mother killed the goose and served it him at a meal. His brother returned home and said, ‘This is the very meat of that cackler!’ Then he went out and vomited up what he had eaten. He eats what his wife cooks, but not what his mother cooks. He lives in Wuling, but not in his brother’s mansion. Does this show he has fulfilled his ethical standard? To fulfil such a standard as Zhongzi maintains, one would have to be first an earthworm.”



## 卷七

# 离娄章句上

### 【原文】

7.1 孟子曰：“离娄之明，公输子之巧，不以规矩，不能成方圆；师旷之聪，不以六律，不能正五音；尧舜之道，不以仁政，不能平治天下。今有仁心仁闻而民不被其泽，不可法于后世者，不行先王之道也。故曰，徒善不足以为政，徒法不能以自行。《诗》云：‘不愆不忘，率由旧章。’遵先王之法而过者，未之有也。圣人既竭目力焉，继之以规矩准绳，以为方圆平直，不可胜用也；既竭耳力焉，继之以六律正五音，不可胜用也；既竭心思焉，继之以不忍人之政，而仁覆天下矣。故曰，为高必因丘陵，为下必因川泽；为政不因先王之道，可谓

### 【今译】

7.1 孟子说：“就是有古时明目者离娄的眼力，巧匠公输般的技巧，如果不用圆规和曲尺，也不能正确地画出方形和圆形；就是有师旷审音的听力，如果不用六律，便不能校正五音；就是有尧舜之道，如果不行仁政，也不能管理好天下。现在有些诸侯，虽有仁爱的心肠和仁爱的声誉，但老百姓受不到他的恩泽，他的政绩也不能成为后代的模范。这就是因为他不去实行前代圣王之道。所以说，光有好心，不足以治理政事；光有好办法，好办法自己也实行不起来；〔好心和好法必须配合而行，〕《诗经·大雅·假乐》上说过：‘不要出偏差，不要遗忘，一切都依循传统的规章。’依循前代圣王的法度而犯错误的，从来没有过，圣人既已竭尽了目力，又用圆规、曲尺、水准器、绳墨来制作方、圆、平、直的东西，那些东西使用之不尽了；圣人既已竭尽了耳力，又用六律来校正五音，各种音阶也就运用无穷了；圣人既已竭尽了心思，又实行仁政，那么，仁德便遍覆于天下了。所以说，筑高台一定要凭借山陵，挖深池一定要凭借沼泽；如果管理政事不凭



## Book 7 Li Lou (Part A)

7.1 Mencius said, “Even with the sharp eyes of Li Lou and the skill of Gongshuzi, one would not be able to form squares and circles without a carpenter’s square and compass. Even with the acute ears of the music master Kuang, one would not be able to tune the five notes without the pitch tubes. Even with the principles of Yao and Shun, one would not be able to rule over the world equitably without practicing benevolent government. Now there are some who have benevolent hearts and have won renown as benevolent men, but they do not profit their people, nor will they set a good example for future generations. The reason for this is that they do not put into effect the principles of the ancient kings. So we have the saying, ‘Only goodness is not sufficient for the exercise of government. Only laws can not put themselves into operation.’ *The Book of Poetry* says:

‘Don’t deviate, don’t forget what you are told,  
Just follow the established rules of old.’

No one has ever made mistakes in following the laws of the ancient kings.

“The sages, having made full use of their eyes, went on to use compass, square, level and plumb line, which can always be used for producing squares, circles, planes and straight lines. The sages, having made full use of their ears, went on to use the pitch tubes, which can always be used for tuning the five notes. The sages, having made full use of their brains, went on to establish a compassionate government, with their benevolence overspreading the whole world. Hence the saying, ‘To build high, one should make use of a hilltop; to dig deep, one should make use of a river or a marsh.’ Can one be considered wise, if he, in the exercise

### 【原文】

智乎？是以惟仁者宜在高位。不仁而在高位，是播其恶于众也。上无道揆也，下无法守也，朝不信道，工不信度，君子犯义，小人犯刑，国之所存者幸也。故曰，城郭不完，兵甲不多，非国之灾也；田野不辟，货财不聚，非国之害也。上无礼，下无学，贼民兴，丧无日矣。

《诗》曰：‘天之方蹶，无然泄泄。’泄泄犹沓沓也。事君无义，进退无礼，言则非先王之道者，犹沓沓也。故曰：责难于君谓之恭，陈善闭邪谓之敬，吾君不能谓之贼。”

7.2 孟子曰：“规矩，方圆之至也；圣人，人伦之至也。欲为君，尽君道；欲为臣，尽臣道。二者皆法尧舜而已矣。不以舜之所以事尧

### 【今译】

借前代圣王之道，能说是聪明吗？因此，只有仁德的人才应该处于统治地位。不仁德的人处于统治地位，就会把他的恶行播散给群众。在上位的人没有道德规范，在下层的人便没有法律制度；朝廷不相信道义，工匠不相信尺度，官吏触犯义理，百姓触犯刑法，国家能够生存下来，那真是太侥幸了。所以说，城墙不坚固，军备不充足，不是国家的灾难；田野没开辟，经济不富裕，不是国家的祸害；如果在上位的人没有礼义，在下层的人没有受教育，违法乱纪的人都出来了，国家的灭亡也就快了。《诗经·大雅·板》上说：‘上天正在动乱，不要这样多言’，多言即啰嗦。事奉君主不讲道义，应对进退没有礼貌，说话便诋毁前代圣人的规矩，这就是‘喋喋多言’。所以说，用仁政来要求君主才叫做‘恭’；向君主讲述仁义，堵塞异端，这才叫‘敬’；如果认为君主不能为善，这便是‘贼’。”

7.2 孟子说：“圆规和曲尺是方圆的标准，圣人的言行是做人的标准。作为君主，就要尽君主之道；作为臣子，就要尽臣子之道。这两种，只要都效法尧和舜便行了。不用舜服事尧的态度和方法来服事



of government, does not make use of the principles of the ancient kings? Therefore only benevolent men are fit to be in high positions. If cruel men are in high positions, they will disseminate their wickedness far and wide among the people. A country will survive only by a fluke if those above have no principles to maintain, those below have no laws to observe, courtiers have no faith in official morality, workers have no faith in standard measures, men of position violate righteousness, and the common people violate the penal code. Hence the saying, 'If city walls are not impregnable, and weapons not abundant, it is no distress to a state. If land is not opened up and wealth not accumulated, it is no harm to a state. But if those above do not observe the rites, those below do not acquire an education, and lawless men go on the rampage, then the state will soon fall into ruin.' *The Book of Poetry* says:

'When Heaven stirs in anger,  
Don't drivel on and on.'

To drivel on and on means to chatter away at random. He who, serving his ruler without righteousness, and behaving himself without courtesy, speaks evil of the principles of the ancient kings, is a man who chatters away at random. Hence the saying, 'To expect the highest possible achievement of one's ruler is to show him respect; to place before him what is good and repress his perversities is to show him reverence; to say that one's ruler can not afford it is to do him harm.'"

7.2 Mencius said, "The compass and the square are the standards of circles and squares; the sage is the standard of the principles of human relationships. If you want to be a ruler, discharge your duty as a ruler; if you want to be a subject, discharge your duty as a subject. In either case you need only model yourself on Yao and Shun. If you do not serve your ruler as Shun served Yao, it shows that you do not respect your ruler; if



### 【原文】

事君，不敬其君者也；不以尧之所以治民治民，贼其民者也。孔子曰：‘道二，仁与不仁而已矣。’暴其民甚，则身弑国亡；不甚，则身危国削，名之曰‘幽’‘厉’，虽孝子慈孙，百世不能改也。《诗》云：‘殷鉴不远，在夏后之世。’此之谓也。”

7.3 孟子曰：“三代之得天下也以仁，其失天下也以不仁。国之所以废兴存亡者亦然。天子不仁，不保四海；诸侯不仁，不保社稷；卿大夫不仁，不保宗庙；士庶人不仁，不保四体。今恶死亡而乐不仁，是犹恶醉而强酒。”

7.4 孟子曰：“爱人不亲，反其仁；治人不治，反其智；礼人不答，反其敬——行有不得者皆反求诸己，其身正而天下归之。《诗》云：‘永言配命，自求多福。’”

### 【今译】

君主，便是对这位君主的不敬；不用尧治理百姓的态度和方法来治理百姓，便是对百姓的残害。孔子说：‘治理国家的方法有两种，行仁政和不行仁政罢了。’虐待百姓太厉害，君主本身就会被杀，国家会灭亡；不太厉害，君主本身就会危险，国力会削弱，死了的谥号叫做‘幽’，叫做‘厉’，纵使他有孝子慈孙，经历一百代也是更改不了的。《诗经·大雅·荡》上说过：‘殷商的明镜并不远，就是前代的夏桀。’说的正是这个意思。”

7.3 孟子说：“夏、商、周三代获得天下是由于行仁政，他们的丧失天下是由于不仁。国家的兴衰、存亡也是这个道理。天子如果不仁，便不能保持他的天下；诸侯如果不仁，便不能保持他的国家；卿大夫如果不仁，便不能保持他的封地；士人和老百姓如果不仁，便不能保全自己的身体。现在有些人害怕死亡，却乐于不讲仁德，这好比害怕醉偏要多喝酒一样。”

7.4 孟子说：“我爱别人，可是别人不亲近我，那得反省自己仁爱是不是深厚；我管理别人，可是没管好，那得反省自己智慧和知识够不够；我有礼貌地对待别人，可是得不到相应的回答，那得反省自己恭敬得够不够。任何行为如果没有得到预期的效果，都要反躬自省，自己的确端正了，天下的人自然会归向他，《诗经·大雅·文王》上说过：‘常顺天意不相违，幸福都得自己求。’”



you do not rule your people as Yao ruled his, it shows that you harm your people. Confucius said, 'You must choose between the two courses: the benevolent and the unbenevolent.' Rule of an extreme degree of tyranny will result in the ruler's death and the ruin of the state; rule of not an extreme degree of tyranny will result in a danger to the ruler and the weakening of the state. Such a ruler will be posthumously called 'the Obscurant' or 'the Cruel'. Even his dutiful descendants will not be able to change such a designation in a hundred generations. This is just what *The Book of Poetry* means by saying:

'For Yin the lesson wasn't far back:  
It was found in the Xia Dynasty.'

7.3 Mencius said, "The Three Dynasties gained the world through benevolence and lost it through unbenevolence. This is also true of the rise and fall, survival and ruination of a state. An emperor can not preserve the world if he is not benevolent; a feudal prince can not preserve his state if he is not benevolent; a minister or a high official can not preserve his ancestral temple if he is not benevolent; an intellectual or a commoner can not preserve his life if he is not benevolent. Now to hate death, and yet delight in unbenevolence is like hating to be drunk and yet drinking beyond his capacity."

7.4 Mencius said, "If others do not requite your love with love, examine your own benevolence. If your rule over the people is unsuccessful, examine your own wisdom. If others do not repay your courtesy, examine your own reverence. Whenever you fail to achieve the desired result, seek the cause in yourself. If you are right in your own person, the whole world will pledge allegiance to your rule. *The Book of Poetry* says:

'Obey forever Heaven's mandate,

## 【原文】

7.5 孟子曰：“人有恒言，皆曰，‘天下国家’。天下之本在国，国之本在家，家之本在身。”

7.6 孟子曰：“为政不难，不得罪于巨室。巨室之所慕，一国慕之；一国之所慕，天下慕之；故沛然德教溢乎四海。”

7.7 孟子曰：“天下有道，小德役大德，小贤役大贤；天下无道，小役大，弱役强。斯二者，天也。顺天者存，逆天者亡。齐景公曰：‘既不能令，又不受命，是绝物也。’涕出而女于吴。今也小国师大国而耻受命焉，是犹弟子而耻受命于先师也。如耻之，莫若师文王。师文王，大国五年，小国七年，必为政于天下矣。《诗》云：‘商之孙子，其丽不亿。上帝既命，侯于周服。侯服于周，天命靡常，殷士肤敏，’

## 【今译】

7.5 孟子说：“大家都有句口头禅，都这么说，‘天下国家。’可见天下的根本是国，国的根本是家，而家的根本则是个人。”

7.6 孟子说：“搞政治并不难，只要不得罪那些有影响而又贤明的卿大夫就行了。因为他们所敬慕的，一国的人都会敬慕；一国人所敬慕的，天下的人都会敬慕，因此德教就可以浩浩荡荡地洋溢于天下。”

7.7 孟子说：“政治清平的时候，道德不高尚的人被道德高尚的人所役使，不太贤能的人被非常贤能的人所役使；政治腐败黑暗的时候，力量小的被力量大的所役使，弱的被强的所役使。这两种情况，都是由当时大势决定的。顺应大势的生存，违背大势的灭亡。齐景公曾经说过：‘既然不能命令别人，又不能接受别人的命令，只有绝路一条。’因而流着眼泪把女儿嫁到吴国去。如今弱小国家以强大国家为师，却以接受命令为耻，这好比学生以接受老师命令为耻一样。如果真以为耻，最好以文王为师。以文王为师，强大国家只需要五年，较小的国家也只需要七年，一定可以掌握天下的政事。《诗经·大雅·文王》中说过：‘商代的子孙，数目何止十万。上帝既已授命于文王，他’





And seek much blessing for yourself.’”

7.5 Mencius said, “People often speak about ‘world, state, family’. This shows that the world is based on the state, the state on the family, and the family on the individual.”

7.6 Mencius said, “It is not difficult to govern a country. The only way is not to offend the families exercising great influence. What such families admire is what a state admires. What a state admires is what the whole world admires. Thus the moral influence on the people will spread over the world like a good flow of water.”

7.7 Mencius said, “When the world is well governed, men of lesser virtue serve men of greater virtue, and men of lesser worth serve men of greater worth. When the world is ill governed, the small serve the big, and the weak serve the strong. Both these cases are determined by Heaven. Those who submit to Heaven live; those who go against Heaven perish. Duke Jing of Qi said, ‘If we are unable to dictate and at the same time not willing to be dictated to, we are courting disaster.’ So with tears in his eyes he was forced to marry his daughter to the ruler of the State of Wu. Now the small states want to learn from the big, but they are ashamed to be dictated to. This is something like pupils being ashamed to be dictated to by their teachers. If a ruler is ashamed of this, it would be best for him to learn from Duke Wen of Zhou. Learning from Duke Wen, he will certainly be able to govern the world in five years if his state is a large one, and in seven years if his state is a small one. *The Book of Poetry* says:

‘The descendants of Shang  
O’er a hundred thousand strong,

### 【原文】

裸将于京。’孔子曰：‘仁不可为众也。夫国君好仁，天下无敌。’今也欲无敌于天下而不以仁，是犹执热而不以濯也。《诗》云：‘谁能执热，逝不以濯？’”

7.8 孟子曰：“不仁者可与言哉？安其危而利其菑，乐其所以亡者。不仁而可与言，则何亡国败家之有？有孺子歌曰：‘沧浪之水清兮，可以濯我缨；沧浪之水浊兮，可以濯我足。’孔子曰：‘小子听之！清斯濯缨，浊斯濯足矣。自取之也。’夫人必自侮，然后人侮之；家必自毁，而后人毁之；国必自伐，而后人伐之。《太甲》曰：‘天作孽，

### 【今译】

们便都臣服于周朝。他们都臣服于周朝，可见天意没有一定。殷代的臣子都漂亮聪明，执行灌酒的礼节助祭于周京。’孔子也说过：‘仁德的力量，是不能拿人多人少来衡量的。君主如果爱好仁德，天下就不会有敌手。’如今一些诸侯想要天下没有敌手，却又不行仁政，这好比苦于炎热的人却不肯洗澡一样。《诗经·大雅·桑柔》中说过：‘谁不以炎热为苦，却又不去沐浴？’”

7.8 孟子说：“不仁德的人难道同他可以高谈吗？他们〔眼见别人陷入危险，无动于衷；〕利用别人的灾难来谋取个人利益；把荒淫暴虐这些足以亡国败家的事情当作快乐来追求。不仁德的人如果还可以同他商谈，怎么不会发生亡国败家的事情呢？从前有个小孩歌唱道：‘沧浪的水清呀，可以洗我的帽缨；沧浪的水浊呀，可以洗我的脚。’孔子说：‘学生们听着！水清就洗帽缨，水浊就洗脚，这都是由水本身决定的。’所以一个人一定先有自取侮辱的行为，别人才会侮辱他；一个家庭一定先有自取毁灭的因素，别人才毁灭它；一个国家一定先有自取讨伐的原因，别人才讨伐它。《尚书·太甲篇》中说过：‘上天造



Obeying God's decree,  
To Zhou all bent the knee;  
All bent the knee to Zhou!  
God changes people's stations.  
Yin's men, handsome and clever,  
Help us with the libations.'

Confucius said, 'Can a benevolent man not fight against heavy odds? If the ruler of a state loves benevolence, he will be matchless in the world.' Now to desire to be matchless in the world but not to practice benevolent government is like hating broiling heat but refusing to take a bath. *The Book of Poetry* says:

'Who hates the broiling heat  
Without taking a bath?'"

7.8 Mencius said, "How can we speak up with an unbenevolent man? He considers his danger as his safety and his calamity as his profit, and finds pleasure in what will cause his destruction. If we could speak up with an unbenevolent man, there would be no lost states or ruined families. There was a boy who sang:

'I can wash my cap string,  
When blue water is clear;  
But wash my feet instead,  
When it is turbid here.'

Confucius said, 'Listen to this, my disciples! When clear, the water is used to wash the cap string; when turbid, it is used to wash the feet. The different uses made of the water are actually determined by the water itself.' A man is insulted only when he has insulted himself. A family is destroyed only when it has destroyed itself. A state is attacked only when it has attacked itself. *The Taijia* says, 'When trouble befalls you from



### 【原文】

犹可违；自作孽，不可活。’此之谓也。”

7.9 孟子曰：“桀纣之失天下也，失其民也；失其民者，失其心也。得天下有道：得其民，斯得天下矣；得其民有道：得其心，斯得民矣；得其心有道：所欲与之聚之，所恶勿施，尔也。民之归仁也，犹水之就下，兽之走圯也。故为渊驱鱼者，獭也；为丛驱爵者，鹯也；为汤武驱民者，桀与纣也。今天下之君有好仁者，则诸侯皆为之驱矣。虽欲无王，不可得已。今之欲王者，犹七年之病求三年之艾也。苟为不畜，终身不得。苟不志于仁，终身忧辱，以陷于死亡。《诗》云：‘其何能淑，载胥及溺。’此之谓也。”

7.10 孟子曰：“自暴者，不可与有言也；自弃者，不可与有为

### 【今译】

作的罪孽，还可以逃开；自己造作的罪孽，逃也逃不了。’正是这个意思。”

7.9 孟子说：“桀和纣丧失天下，是由于失去了百姓的支持，他们失去百姓的支持，是由于失去了民心。得到天下有方法：得到了百姓的支持，便得到天下了；得到百姓的支持有方法：得到了民心，便得到百姓的支持了；得到民心也有方法：他们所需要的，替他们聚积起来，他们所厌恶的，不要强加在他们头上，如此而已。百姓归附于仁德仁政，正好比水向下流、野兽向旷野奔走一样。所以，把鱼赶来深池的是水獭，把鸟雀赶来森林的是鹯鹰，把百姓赶到商汤、周武王这边的是夏桀和殷纣。现在的诸侯如果有喜好仁德的人，那其他诸侯都会替他招来百姓了。纵使不想要统一天下，也是做不到的。但是今天这些想要统一天下的人，如同害了七年的病要找三年的陈艾来医治一样，如果平常不积蓄，终身都得不到什么。如果无意行仁政，终身都会担忧受辱，以至于死亡。《诗经·大雅·桑柔》上说过：‘那如何能办得好，不过相率落水淹死在祸乱中罢了。’正是这个意思。”

7.10 孟子说：“自己残害自己的人，不能和他谈有价值的话语；自己抛弃自己的人，不能和他做有意义的事情。出言破坏礼义，这便



Heaven, there is still hope of avoidance; but when you ask for it, there is no hope of escape.’ This is an illustration of what I have said.”

7.9 Mencius said, “King Jie and King Zhou lost the world because they lost the people’s support. They lost the people’s support because they lost the people’s hearts. There is a way to win the world: win the people’s support and you will win the world. There is a way to win the people’s support: win their hearts and you will win their support. There is a way to win the people’s hearts: collect for them what they desire and do not force on them what they hate. That is all there is to it! The people turn to a benevolent ruler just as water flows downwards or as wild beasts run to the wilderness. Accordingly, it is the otter that drives fish to the deep pools, the hawk that drives sparrows to the thickets, and Jie and Zhou that drove the people to King Tang and King Wu. Now if a ruler in the world loves benevolence, all the unbenevolent feudal princes are actually driving the people to him. He could not help being a ruler of the world, even if he did not want to be one. But nowadays a man wanting to be such a ruler is like a man wanting to cure a disease of seven years’ duration with the moxa stored for three years, which, if not stored beforehand, may not be obtained all his life. If a ruler does not devote himself to benevolent government, he will live in sorrow and disgrace all his life, and even meet his death from it. *The Book of Poetry* says:

‘How can you improve your rule?

You will all meet your doom.’

This is an illustration of what I have said.”

7.10 Mencius said, “There is no talking with a self-destructive man, and there is no doing anything with a self-abandoned man. What I mean by self-destruction is to speak against decorum and righteousness. What

### 【原文】

也。言非礼义，谓之自暴也；吾身不能居仁由义，谓之自弃也。仁，人之安宅也；义，人之正路也。旷安宅而弗居，舍正路而不由，哀哉！”

7.11 孟子曰：“道在迩而求诸远，事在易而求诸难：人人亲其亲，长其长，而天下平。”

7.12 孟子曰：“居下位而不获于上，民不可得而治也。获于上有道，不信于友，弗获于上矣。信于友有道，事亲弗悦，弗信于友矣。悦亲有道，反身不诚，不悦于亲矣。诚身有道，不明乎善，不诚其身矣。是故诚者，天之道也；思诚者，人之道也。至诚而不动者，未之有也；不诚，未有能动者也。”

7.13 孟子曰：“伯夷辟纣，居北海之滨，闻文王作，兴曰：‘盍归乎来！吾闻西伯善养老者。’太公辟纣，居东海之滨，闻文王作，兴

### 【今译】

叫做自己残害自己；自己认为不能居心以仁，不能由义而行，这便叫做自己抛弃自己。仁爱是人类最安适的居所；道义是人类最正确的道路。把最安适的居所空着不去住，把最正确的道路舍弃不去走，可悲得很呀！”

7.11 孟子说：“道理在近处却往远处求，事情本来容易却往难处做——其实只要各人亲爱自己的双亲，尊敬自己的长辈，天下就太平了。”

7.12 孟子说：“职位卑下，又得不到上级的信任，是不能够把百姓治理好的。要得到上级的信任有方法，〔首先要得到朋友的信任，〕若是得不到朋友的信任，也就得不到上级的信任了。要使朋友相信有方法，〔首先要得到父母的欢心，〕若是侍奉父母而不能使父母心欢，朋友也就不相信了。要使父母心欢有方法，〔首先要诚心诚意，〕若是反躬自问，心意不诚，也就不能使父母心欢了。要使自己诚心诚意也有方法，〔首先要明白什么是善，〕若是不明白什么是善，也就不能使自己诚心诚意了。所以诚是自然的法则，追求诚是做人的法则。极端诚心而不能感动别人，是不曾有过的事；心不诚，是不可能感动别人的。”

7.13 孟子说：“伯夷避开纣王，住在北海边上，听说文王兴盛起来了，便说：‘何不到西伯（即周文王）那里去呢！我听说他是好心奉养老年的人’；姜太公避开纣王，住到东海边上，听说文王兴盛起来



I mean by self-abandonment is to deny one's own ability to abide by benevolence and to follow the path of righteousness. Benevolence is a man's secure abode; righteousness is his right path. How regrettable it is for a man to leave his secure abode empty and abandon his right path!"

7.11 Mencius said, "The right path lies at hand, but people seek it far away. Some job is easy, but people handle it as a difficult one. If everyone loved his parents and respected his elders, the world would be at peace."

7.12 Mencius said, "A man in a subordinate station can not help govern the people if he has not gained the confidence of the higher authorities. There is a way for him to gain the confidence of the authorities, that is, he should be trusted by his friends. Otherwise, he will not gain the trust of the authorities. There is a way for him to gain the trust of his friends, that is, he should please his parents in serving them. Otherwise, he will not gain the trust of his friends. There is a way for him to please his parents, that is, on self-examination he finds himself sincere. Otherwise, he will not please his parents. There is a way for him to be sincere, that is, he should understand what is good. Otherwise, he will not be sincere. So sincerity is the way of nature, while striving for sincerity is the way of man. There has never been a case where a man of complete sincerity failed to move others. Insincerity, on the contrary, can never do so."

7.13 Mencius said, "Boyi fled King Zhou and lived on the coast of the North Sea. Hearing of the rise of King Wen, he roused himself and said, 'Why not follow him, the Chief of the West? I hear that he knows well how to take care of the aged.' Taigong fled King Zhou and lived on the

### 【原文】

曰：‘盍归乎来！吾闻西伯善养老者。’二老者，天下之大老也，而归之，是天下之父归之也。天下之父归之，其子焉往？诸侯有行文王之政者，七年之内，必为政于天下矣。”

7.14 孟子曰：“求也为季氏宰，无能改于其德，而赋粟倍他日。孔子曰：‘求非我徒也，小子鸣鼓而攻之可也。’由此观之，君不行仁政而富之，皆弃于孔子者也，况于为之强战？争地以战，杀人盈野；争城以战，杀人盈城；此所谓率土地而食人肉，罪不容于死。故善战者服上刑，连诸侯者次之，辟草莱、任土地者次之。”

7.15 孟子曰：“存乎人者，莫良于眸子。眸子不能掩其恶。胸中

### 【今译】

了，便说：‘何不到西伯那里去呢！我听说他是好心奉养老年的人。’伯夷和太公两位老人，是天下最有声望的老人，都归向西伯，这等于天下的父亲都归向西伯了。天下的父亲都去了，他们儿子还有哪里可去的呢？如果诸侯中间有实行文王的政绩的，顶多七年，就一定能掌握天下的政权了。”

7.14 孟子说：“冉求做季康子的总管，不能改变他的行为，反而把田赋增加了一倍。孔子说：‘冉求不是我的学生，你们可以大张旗鼓地攻击他。’从这里看来，君主不实行仁政，别人反而去帮助他聚敛财富，都是被孔子所唾弃的，何况替那不仁德的君主努力作战的人呢？〔这些人〕为争夺土地而战，杀死的人遍布田野；为争夺城池而战，杀死的人堆满城池，这就是所谓带领土地来吃人肉，判以死刑都不足以赎回他们的罪过。所以好战的人应该受最重的刑罚，从事合纵连横的人该受次一等的刑罚〔为了增加赋税使百姓〕开垦荒原尽地力的人，该受再次一等的刑罚。”

7.15 孟子说：“观察一个人，再没比察看他的眼睛更好的了。因为眼睛不能遮盖一个人内心的丑恶。心正，眼睛就明亮；心不正，眼睛就昏暗。听一个人说话的时候，注意察看他的眼睛，这人的善恶，又能往哪里隐藏呢？”

7.16 孟子说：“恭敬别人的人不会侮辱别人，自己节俭的人不会





coast of the East Sea. Hearing of the rise of King Wen, he roused himself and said, ‘Why not follow him, the Chief of the West? I hear that he knows well how to take care of the aged.’ These two old men were the grandest old men in the world. They turned to King Wen as if the fathers of the world turned to him (as if representing the fathers of the world—tr.). Since the fathers of the world turned to him, where else could their sons go? If a feudal prince practices the government of King Wen, he will certainly be able to govern the world in seven years.”

7.14 Mencius said, “While he was the chief steward of the Ji family, Ran Qiu failed to help improve their behavior, but exacted from the people twice the grain formerly paid. Confucius said, ‘Ran Qiu is no disciple of mine! My pupils, you may beat the drum and attack him.’ From this we can see that Confucius rejected those who enriched the unbenevolent rulers, and still more those who waged wars for their profit. Generally, after a fight for more land, the dead fill the open country. After a fight for more cities, the dead fill the cities. This is what is called devouring human flesh in order to extend the territory. Even death would not expiate such a crime. Therefore, those expert at war should suffer the severest punishment. Next to them are those who league the rulers against each other, and then those who force the people to open up wasteland and toil onerously on the soil.”

7.15 Mencius said, “The best way to observe a man is to look at the pupils of his eyes, which can not conceal his evil intentions. If he is upright at heart, his pupils are bright. If he is not, his pupils are dull. Listen to his words and look at his pupils—how can a man conceal his real self?”

7.16 Mencius said, “A respectable man does not insult others; a fru-

### 【原文】

正，则眸子瞭焉，胸中不正，则眸子眊焉。听其言也，观其眸子，人焉廋哉？”

7.16 孟子曰：“恭者不侮人，俭者不夺人。侮夺人之君，惟恐不顺焉，恶得为恭俭？恭俭岂可以声音笑貌为哉？”

7.17 淳于髡曰：“男女授受不亲，礼与？”孟子曰：“礼也。”曰：“嫂溺，则援之以手乎？”曰：“嫂溺不援，是豺狼也。男女授受不亲，礼也；嫂溺，援之以手者，权也。”曰：“今天下溺矣，夫子之不援，何也？”曰：“天下溺，援之以道；嫂溺，援之以手——子欲手援天下乎？”

7.18 公孙丑曰：“君子之不教子，何也？”孟子曰：“势不行也。教者必以正；以正不行，继之以怒。继之以怒，则反夷矣。‘夫子教我以正，夫子未出于正也。’则是父子相夷也。父子相夷，则恶矣。”

### 【今译】

掠夺别人。有些诸侯，一味侮辱别人，掠夺别人，生怕别人不顺从自己，那如何能做到恭敬和节俭呢？恭敬和节俭这两种品德，怎么可以光凭好听的声音和笑脸装得出来的呢？”

7.17 齐国人淳于髡问：“男女之间，不亲手递接东西，这是礼制所定的吗？”

孟子答道：“是礼制所定的。”

淳于髡说：“那么，假若嫂嫂掉在水里，该用手去拉她吗？”

孟子说：“嫂嫂掉在水里，不去拉她，这简直是豺狼。男女之间不亲手递接东西，这是正常的礼制，嫂嫂掉在水里，用手去拉她，这是变通的办法。”

淳于髡说：“现在天下的人都掉在水里了，您不去救援，又是什么缘故呢？”

孟子说：“天下的人都掉在水里了，要用仁义之道去救援；嫂嫂掉在水里了，用手去救援——你难道要我用手去救援天下的人吗？”

7.18 公孙丑问：“君子不亲自教育儿子，为什么呢？”

孟子说：“由于情势行不通。教育一定要用正理正道，用正理正道而无效，跟着来的就是愤怒。一愤怒，那反而伤感情了。〔儿子会这么说：〕‘您拿正理正道教我，您的所作所为却不本着正理正道。’那就会使父子间互相伤感情了。父子间互相伤感情，便很不好了。古时候互相交换儿子来进行教育，使父子间不因求其好而互相责备。求其



gal man does not rob others. A ruler who insults and robs others is always afraid that others may be disobedient to him. How can he be considered as respectful and frugal? Can a man's oily tongue and smiling face be disguised as respectfulness and frugality?"

7.17 Chunyu Kun said, "Is it decorous for man and woman not to touch each other in giving and receiving something?"

"Yes, it is," said Mencius.

"Well, if a man's sister-in-law is drowning, shall he stretch out his hand to help her?"

"He would be a wolf if he did not stretch out his hand to save her from drowning. Indeed, it is decorous for man and woman not to touch each other in giving and receiving something, but stretching out one's hand to help one's sister-in-law is an expedient measure to meet an emergency."

"Now the world is drowning. Why not help it?"

"When the world is drowning, it is to be helped with principles; when a sister-in-law is drowning, she is to be helped with one's hand. Do you want me to help the world with my hand?"

7.18 Gongsun Chou said, "Why does a man of virtue not take on the job of teaching his own son?"

"The fact is," Mencius said, "that won't work. A teacher should correct a pupil's errors. If correction does not work, it may be followed up by an outburst of temper. When this occurs, father and son will hurt each other's feelings. The son may say, 'You correct me in teaching, but you yourself, as a teacher, are not correct.' Under such circumstances both will have their feelings hurt. That will be very bad. The ancients taught one another's sons lest father and son should expect the best of

### 【原文】

古者易子而教之，父子之间不责善。责善则离，离则不祥莫大焉。”

7.19 孟子曰：“事，孰为大？事亲为大；守，孰为大？守身为大。不失其身而能事其亲者，吾闻之矣；失其身而能事其亲者，吾未之闻也。孰不为事？事亲，事之本也；孰不为守？守身，守之本也。曾子养曾皙，必有酒肉；将徹，必请所与；问有余，必曰，‘有’。曾皙死，曾元养曾子，必有酒肉；将徹，不请所与；问有余，曰，‘亡矣。’——将以复进也。此所谓养口体者也。若曾子，则可谓养志也。事亲若曾子者，可也。”

7.20 孟子曰：“人不足与適也，政不足问也；唯大人为能格君心之非。君仁，莫不仁；君义，莫不义；君正，莫不正。一正君而国定矣。”

### 【今译】

好而互相责备，就会使父子间发生隔阂，那是最不好的事。”

7.19 孟子说：“侍奉谁最重要？侍奉父母最重要。守护什么最重要？操守自己〔不陷于邪恶〕最重要。自己的品质节操无所失，又能侍奉父母的，我听说过；自己的品质节操已陷于邪恶，却能够侍奉父母的，我没有听说过。侍奉的事都应该做，而侍奉父母是根本；操守的事都应该做，而守护自己的品质节操是根本。从前曾子奉养他的父亲曾皙，每餐一定都有酒肉。撤席的时候，一定要问，剩下的给谁，曾皙若问，‘还有剩余吗？’一定答道：‘有。’曾皙死了，曾元奉养曾子，也一定有酒肉。撤除酒菜的时候，便不问剩下的给谁了，曾子若问：‘还有剩余吗？’便说：‘没有了。’意思是留下预备以后再使用。这个叫做抚养父母的口体。至于曾子对父亲，方可以叫做抚养父母顺从心意。侍奉父母做到像曾子那样，就可以了。”

7.20 孟子说：“那些当政的小人，不值得去谴责，他们的政务也不值得去非议；只有大德的人才能够纠正君主不正确的思想。君主讲仁德，下属没有不仁德的；君主讲道义，下属没有不道义的；君主行正道，下属没有不行正道的。只要君主端正了，国家也就安定了。”



each other. Expecting the best of each other will cause estrangement, and there is nothing worse than estrangement between father and son.”

7.19 Mencius said, “What is the most important service? To serve one’s parents. What is the most important supervision? To supervise one’s own moral conduct. I have heard that a man of strict morals can serve his parents well. But I have never heard that a man of lax morals can do so. There are various kinds of service, but to serve one’s parents is the basic one. There are various kinds of supervision, but to supervise one’s own moral conduct is the basic one.

“Zengzi, in serving his father Zeng Xi, always provided him with wine and meat, and , on clearing the table, always asked him to whom the leftovers should be given. When he was asked whether there was any such thing left, Zengzi would certainly say ‘Yes’. After the death of Zeng Xi, Zeng Yuan, in serving his father Zengzi, also always provided him with wine and meat, but, on clearing the table, never asked to whom the leftovers should be given. If he was asked whether there was any such thing left, Zeng Yuan would say ‘No’, for he intended to serve it up again. Zeng Yuan may be said to have provided the gratification of his father’s appetite while Zengzi, the gratification of his father’s will. It is fitting and proper that a man should serve his father like Zengzi. ”

7.20 Mencius said, “Those highly-placed men are beneath our criticism, and their government is beneath our condemnation. Only a great man can rectify the evil heart of the ruler. When the ruler is benevolent there is no one but is benevolent. When the ruler is righteous, there is no one but is righteous. When the ruler is correct, there is no one but is correct. Rectify the ruler and the state will be stabilized.”

【原文】

7.21 孟子曰：“有不虞之誉，有求全之毁。”

7.22 孟子曰：“人之易其言也，无责耳矣。”

7.23 孟子曰：“人之患在好为人师。”

7.24 乐正子从于子敖之齐。乐正子见孟子。孟子曰：“子亦来见我乎？”曰：“先生何为出此言也？”曰：“子来几日矣？”曰：“昔者。”曰：“昔者，则我出此言也，不亦宜乎？”曰：“舍馆未定。”曰：“子闻之也，舍馆定，然后求见长者乎？”曰：“克有罪。”

7.25 孟子谓乐正子曰：“子之从于子敖来，徒铺啜也。我不意子学古之道而以铺啜也。”

7.26 孟子曰：“不孝有三，无后为大。舜不告而娶，为无后也，君子以为犹告也。”

【今译】

7.21 孟子说：“有意料不到的赞扬，也有过于苛求的诋毁。”

7.22 孟子说：“一个人轻易地乱说话，那便不足责备了。”

7.23 孟子说：“一个人的毛病，就在于喜欢在别人面前称老师。”

7.24 乐正子跟随着王子敖（即王骥）去齐国。

乐正子会见孟子。孟子问：“你也来看我吗？”

乐正子答道：“老师为什么说这样的话呢？”

孟子问：“你来了几天了？”

答道：“昨天才来。”

孟子说：“昨天，那么，我说这样的话不也应该吗？”

乐正子说：“我的住所没有找好。”

孟子说：“你听说过，要住所找好了才来求见长辈的吗？”

乐正子说：“我错了。”

7.25 孟子对乐正子说：“你跟随着王子敖来，只是为着吃喝罢了。我没有想到你学习古人的大道理，竟然是为着吃喝的。”

7.26 孟子说：“不孝顺父母的事有三件，其中以没有子孙后代为最重大。舜不先禀告父母就娶妻，为的是怕没有后代，〔因为先禀告，妻就会娶不成。〕因此君子认为他〔虽没有禀告，〕实际上同禀告了一样。”



7.21 Mencius said, “There is praise beyond expectation, and there is vilification from a desire for perfection.”

7.22 Mencius said, “He who speaks lightly is beneath criticism.”

7.23 Mencius said, “The trouble with people is their being too ready to teach others.”

7.24 Yuezhengzi came to the State of Qi in the train of Wang Zi’ao. He went to see his teacher Mencius, who said to him, “So you have also come to see me! ”

“Why should you say so? ”

“How many days have you been here?”

“I came yesterday.”

“Yesterday! Am I not justified in saying so?”

“I had not taken up my lodgings.”

“Have you ever heard that one must take up one’s lodgings before one calls on one’s elders?”

“I have done wrong.”

7.25 Mencius said to Yuezhengzi, “You have come to Qi in the train of Wang Zi’ao solely for food and drink. I did not expect that you would have come for food and drink after you have learned all the ancient ways.”

7.26 Mencius said, “There are three things that are considered as unfilial, and the worst of them is to have no posterity. Emperor Shun married without informing his parents for fear of having no posterity. (Because his parents might have prevented him from marrying if they had been informed.) In the eye of the men of virtue this was as good as



### 【原文】

7.27 孟子曰：“仁之实，事亲是也；义之实，从兄是也；智之实，知斯二者弗去是也；礼之实，节文斯二者是也；乐之实，乐斯二者，乐则生矣；生则恶可已也，恶可已，则不知足之蹈之手之舞之。”

7.28 孟子曰：“天下大悦而归己，视天下悦而归己，犹草芥也，惟舜为然。不得乎亲，不可以为人；不顺乎亲，不可以为子。舜尽事亲之道而瞽瞍底豫，瞽瞍底豫而天下化，鼓瞽瞍底豫而天下之为父子者定，此之谓大孝。”

### 【今译】

7.27 孟子说：“仁的主要内容是侍奉父母；义的主要内容是顺从兄长；智的主要内容是明白这两者的道理而坚持下去；礼的主要内容是对这两者既能适宜地加以调节，又能适当地加以修饰；乐的主要内容是从这两者之中得到快乐，而快乐就发生了；快乐一发生就无法休止，无法休止就会不知不觉地手舞足蹈起来了。”

7.28 孟子说：“天下的人都很悦服，而且将归附自己，但把这一切看成草芥一般的，只有舜是这样。不能得到父母的欢心，不可以做人；不能顺从父母的旨意，不可以做儿子。舜竭尽一切心力来侍奉父母，终于使他父亲瞽瞍变得高兴了；瞽瞍高兴了，天下的风俗因此转移；瞽瞍高兴了，天下的父子伦常也由此确定了，这便叫做大孝。”







having informed his parents.”

7.27 Mencius said, “The essence of benevolence is to serve one’s parents; the essence of righteousness is to obey one’s elder brothers; the essence of wisdom is to know these two and adhere to them; the essence of decorum is to adjust and adorn them; the essence of music is to try to find pleasure in them. When one tries to find pleasure in them, pleasure will be shown. How can one stop oneself from showing pleasure? When one can not stop oneself from showing pleasure, one will unconsciously dance with one’s arms waving.”

7.28 Mencius said, “Only Shun considered it as mere trash that the world people, greatly pleased with him, turned to him. One can not be considered as a man if one does not please one’s parents. One can not be considered as a son if one is not obedient to one’s parents. Shun served his parents so well that his father, the Blind Old Man, became satisfied with him in the end. Once the Blind Old Man became satisfied, the world people were profoundly influenced. And once the Blind Old Man became satisfied, the pattern of relationship between father and son was fixed. This is what we call great filial piety.”



## 卷八

### 离娄章句下

#### 【原文】

8.1 孟子曰：“舜生于诸冯，迁于负夏，卒于鸣条，东夷之人也。文王生于歧周，卒于毕郢，西夷之人也。地之相去也，千有余里；世之相后也，千有余岁。得志行乎中国，若合符节，先圣后圣，其揆一也。”

8.2 子产听郑国之政，以其乘舆济人于溱洧。孟子曰：“惠而不知为政。岁十一月，徒杠成；十二月，舆梁成，民未病涉也。君子平其政，行辟人可也，焉得人人而济之？故为政者，每人而悦之，日亦不足矣。”

8.3 孟子告齐宣王曰：“君之视臣如手足，则臣视君如腹心；君之视臣如犬马，则臣视君如国人；君之视臣如土芥，则臣视君如寇仇。”王曰：“礼，为旧君有服，何如斯可为服矣？”曰：“谏行言听，膏

#### 【今译】

8.1 孟子说：“舜出生在诸冯，搬家到负夏，死在鸣条，是东方人。文王生在岐周，死在毕郢，是西方人。两地相隔一千多里，时代相距一千多年，他们得意时在中国的所作所为，几乎一模一样，古代的圣人和后代的圣人，其道路是一致的。”

8.2 子产主持郑国的政事，用所乘的车辆帮助别人渡过溱水和洧水。孟子议论这事，道：“这只是小恩小惠，他并不懂得政治。如果十一月修成走人的桥，十二月修成走车的桥，百姓就不会再为渡河发愁了。君子把政治搞清平了，他只要出外，人们为他鸣锣开道都可以，怎么可能一个一个地去帮助别人渡河呢？如果搞政治的人，要一个一个地去讨人欢心，时间也就会太不够用了。”

8.3 孟子告诉齐宣王，说：“君主把臣下看作自己的手足，那臣下就会把君主看作自己的心腹；君主把臣下看作狗马，那臣下就会把君主看作一般人；君主把臣下看作泥土草芥，那臣下就会把君主看作仇敌。”

宣王说：“礼制制定，臣下对过去的君主还得服一定时期的孝。君主怎样对待臣下，臣下才会为他服孝呢？”



## Book 8 Li Lou (Part B)

8.1 Mencius said, “Shun, a native of the Eastern Tribes, was born in Zhufeng, moved to Fuxia, and died in Mingtiao. King Wen, a native of the Western Tribes, was born in Qizhou, and died in Biying. Their native places were more than a thousand *li* apart, and their times were separated by more than a thousand years. But when they achieved their ambitions in the Middle Plains, they tallied each with what the other did. The principles of the two sages were the same though one came earlier than the other.”

8.2 When he held power in the State of Zheng, Zichan had his own carriage take people across the Zhen River and the Wei River. “He was a kind man,” Mencius said, “but he did not know how to run the government. Build footbridges by the eleventh month and carriage bridges by the twelfth month every year and people will never have any trouble about fording. If a man of position governs well, he can even have the way cleared of people when he goes out. How can he ferry everybody across the rivers with his carriage? A man in authority will not find time enough for his work if he wants to please everybody.”

8.3 Mencius said to King Xuan of Qi, “If a ruler regards his officials as his hands and feet, they will regard him as their belly and heart. If he regards them as his dogs and horses, they will regard him as a stranger. If he regards them as clay and grass, they will regard him as an enemy.”

The king said, “According to *The Rites*, one should wear mourning for a ruler one has served. Under what conditions would mourning be worn on his death?”

### 【原文】

泽下于民，有故而去；则君使人导之出疆，又先于其所往；去三年不反，然后收其田里。此之谓三有礼焉。如此，则为之服矣。今也为臣，谏则不行，言则不听；膏泽不下于民；有故而去，则君搏执之，又极之于其所往；去之日，遂收其田里。此之谓寇仇。寇仇，何服之有？”

8.4 孟子曰：“无罪而杀士，则大夫可以去；无罪而戮民，则士可以徙。”

8.5 孟子曰：“君仁，莫不仁；君义，莫不义。”

8.6 孟子曰：“非礼之礼，非义之义，大人弗为。”

8.7 孟子曰：“中也养不中，才也养不才，故人乐有贤父兄也。如中也弃不中，才也弃不才，则贤不肖之相去，其间不能以寸。”

### 【今译】

孟子说：“臣下进谏，接受照办了，建议听取了；恩泽下达到老百姓；有什么事故不得不离开，君主就打发人引导他离开国境，又先派人到他要去的地方作一番布置；离开了三年还不回来，才收回他的土地房屋。这个叫做三有礼。这样做，臣下就会为他服孝了。如今做臣下的，劝谏，不被接受；建议，不被听取，恩泽到不了百姓；有什么事故不得不离开，那君主还把他捆绑起来；他去到一个地方，又想方设法使他穷困万分；离开的那一天，就收回他的土地房屋。这个叫做仇敌。对仇敌一样的君主，臣下还服什么孝呢？”

8.4 孟子说：“士人没有罪，被杀掉，那么大夫便可以离国而去；百姓没有罪，被杀戮，那么，士人便可以迁走避祸。”

8.5 孟子说：“君主若讲仁德，便没有人不讲仁德；君主若讲道义，便没有人不讲道义。”

8.6 孟子说：“似是而非的礼，似是而非的义，有道德的人是不干的。”

8.7 孟子说：“道德品质很好的人来养育教诲那道德品质不好的人，有才能的人来养育教诲那没有才能的人，因此每人都喜欢有个好父兄。如果道德品质很好的人，不去养育教诲那些道德品质不好的人；有才能的人，不去养育教诲那些没有才能的人，那么，所谓好，



“Mourning would be worn for the ruler if he followed the official’s remonstrances and advice for the welfare of the people; if he sent an escort to conduct the official beyond the border on his leaving the country for some reason and sent people ahead to make arrangements in the country where the official was going; and if he took back the official’s fields and residence only when the official had been away for three years with no intention to come back. This treatment is known as the three courteous actions. Nowadays the remonstrances and advice of an official are not followed, and nothing is done for the welfare of the people. When the official leaves the country for some reason, the ruler tries to put him in prison, or makes it too hot for him to live in the country where he has gone, and takes back his fields and residence the day he leaves. This treatment shows the ruler to be an enemy of the official. How can mourning be worn for an enemy?”

8.4 Mencius said, “If innocent intellectuals are executed by a ruler, the high officials may leave; if innocent common people are put to death by a ruler, the intellectuals may go abroad.”

8.5 Mencius said, “If a ruler is benevolent, all will be benevolent; if a ruler is righteous, all will be righteous.”

8.6 Mencius said, “A great man will not observe a rite that is not really a rite, nor keep the righteousness that is not really righteousness.”

8.7 Mencius said, “Those who keep the golden mean should instruct those who do not, and those who are talented should instruct those who are not. That is why people are glad to have virtuous fathers and elder brothers. If those who keep the golden mean shun those who do not, and



### 【原文】

- 8.8 孟子曰：“人有不为也，而后可以有为。”
- 8.9 孟子曰：“言人之不善，当如后患何？”
- 8.10 孟子曰：“仲尼不为已甚者。”
- 8.11 孟子曰：“大人者，言不必信，行不必果，惟义所在。”
- 8.12 孟子曰：“大人者，不失其赤子之心者也。”
- 8.13 孟子曰：“养生者不足以当大事，惟送死可以当大事。”
- 8.14 孟子曰：“君子深造之以道，欲其自得之也。自得之，则居之安；居之安，则资之深；资之深，则取之左右逢其原，故君子欲其自得之也。”
- 8.15 孟子曰：“博学而详说之，将以反说约也。”

### 【今译】

所谓不好，其间的距离也近得不能用分寸来计量了。”

8.8 孟子说：“一个人要有他不屑于干的事，然后才能有所作为。”

8.9 孟子说：“一个人专门宣扬别人的不好，当后患来了，该怎么办呢？”

8.10 孟子说：“孔子是做什么事都不过火的人。”

8.11 孟子说：“有德行的人，说话不一定句句守信，行为不一定贯彻始终，只要合乎道义，按道义行事便成。”

8.12 孟子说：“有德行的人，是能够保持婴儿般天真纯朴的人。”

8.13 孟子说：“养活父母不能算什么大事情，只有给他们送终，才算得上大事情。”

8.14 孟子说：“君子依循正确的方法求得高深的造诣，就是要求他自觉地有所得。自觉地有所得，就能牢固地掌握它而不动摇；牢固地掌握它而不动摇，就能积蓄很深；积蓄很深，便能取之不尽，左右逢源。所以君子要自觉地去有所得。”

8.15 孟子说：“广博地学习，详细地解说，〔是要在融会贯通以



those who are talented shun those who are not, then the gap between the worthy and the unworthy will be too small to measure.”

8.8 Mencius said, “Only if a man knows what is not to be done, will he succeed in doing what is to be done.”

8.9 Mencius said, “Do you consider the serious consequences when you speak ill of others?”

8.10 Mencius said, “Confucius was a man who did not go to extremes.”

8.11 Mencius said, “In the case of a great man not every word must be truthful, and not every action resolute. He only adheres to what is right.”

8.12 Mencius said, “A great man is one who keeps his heart as pure as a newborn baby’s.”

8.13 Mencius said, “Supporting one’s parents when they are living may not be considered as a great undertaking, but their obsequies are.”

8.14 Mencius said, “It is in the correct way that a gentleman tries to possess high attainments, because he wants to attain his end consciously. Having attained his end consciously, he will keep a firm hold on it. Keeping a firm hold on it, he will have a rich store of it. Having a rich store of it, he will find its source right and left. That is why a gentleman wants to attain his end consciously.”

8.15 Mencius said, “Learn extensively and expound in detail so that

### 【原文】

8.16 孟子曰：“以善服人者，未有能服人者也；以善养人，然后能服天下。天下不心服而王者，未之有也。”

8.17 孟子曰：“言无实不祥。不祥之实，蔽贤者当之。”

8.18 徐子曰：“仲尼亟称于水，曰‘水哉，水哉！’何取于水也？”孟子曰：“源泉混混，不舍昼夜，盈科而后进，放乎四海。有本者如是，是之取尔。苟为无本，七八月之间雨集，沟浍皆盈；其涸也，可立而待也。故声闻过情，君子耻之。”

8.19 孟子曰：“人之所以异于禽兽者几希，庶民去之，君子存

### 【今译】

后，] 以便回到简略地述说大义的地步去哩。”

8.16 孟子说：“拿真理来使人服输，是不能够使人服输的；拿真理来熏陶教养人，这才能使天下的人都归服。天下的人心不服，却能统一天下的，是从来没有过的。”

8.17 孟子说：“说话而无内容、无作用，是不好的。这种不好的结果，将由妨碍贤者进用的人来承担。”

8.18 徐子(徐辟)说：“孔子几次称赞水，说：‘水呀，水呀！’他所取法于水的是什么呢？”

孟子说：“有本源的泉水滚滚地往下流，昼夜不停，把低洼之处注满，又继续向前奔流，一直流到海洋中去。有本源的便像这样，孔子取法它这一点罢了。假若没有本源，一到七八月间，雨水众多，大小沟渠都满了；可一会儿也就干枯了。所以名誉超过实际，君子引为耻辱。”

8.19 孟子说：“人和禽兽不同的地方只那么一点点，一般百姓丢弃它，君子保存了它。舜懂得事物的道理，了解人类的常情，于是从





you can elucidate the essential in brief.”

8.16 Mencius said, “He who tries to force people to be convinced of his goodness will never be able to achieve it. He who tries to exert an edifying influence on people with his goodness will be able to make even the world people convinced. There has never been a man who unified the world without making the world people sincerely convinced of his goodness.”

8.17 Mencius said, “Empty words are bad for a ruler. Responsible for the really bad result of empty words are those who stand in the way of the worthy people.”

8.18 Xuzi said, “More than once Confucius praised water by saying, ‘O water, water!’ What did he value in water?”

“Water from an abundant source,” said Mencius, “rolls on day and night without stop, surging forward only after filling up all the holes in its way, and then going on to the sea. Such is the case with anything that has an abundant source, and this is what Confucius valued in water. But anything without a source is like the rainwater. In the seventh and eighth months there is copious rainfall and a pouring rain will fill all the ditches and gutters to overflowing. But you can just stand by for a little while and watch it all dry up. So a gentleman is ashamed to have a reputation not fully merited.”

8.19 Mencius said, “There is very little that makes all the difference between man and brute. Ordinary people lose that very little which distinguishes one from the other, while gentlemen preserve it. Emperor Shun understood the hows and whys of things and had a penetrating insight

### 【原文】

之。舜明于庶物，察于人伦，由仁义行，非行仁义也。”

8.20 孟子曰：“禹恶旨酒而好善言。汤执中，立贤无方。文王视民如伤，望道而未之见。武王不泄迩，不忘远。周公思兼三王，以施四事；其有不合者，仰而思之，夜以继日；幸而得之，坐以待旦。”

8.21 孟子曰：“王者之迹熄而《诗》亡，《诗》亡然后《春秋》作。晋之《乘》，楚之《梲杌》，鲁之《春秋》，一也：其事则齐桓、晋文，其文则史。孔子曰：‘其义则丘窃取之矣。’”

8.22 孟子曰：“君子之泽五世而斩，小人之泽五世而斩。予未得为孔子徒也，予私淑诸人也。”

### 【今译】

仁义之道而行，不是把仁义作为工具、手段来使用的。”

8.20 孟子说：“禹不喜欢美酒，却喜欢有价值的话。汤坚持中正之道，选拔贤德的人却不拘一格。文王看待百姓好像他们受了伤害一样，〔只加抚慰，不加侵扰；〕追求真理又似乎未曾见过一样，〔毫不自满，努力不懈。〕武王不轻侮在朝廷中的近臣，不遗忘散在四方的远臣。周公想要兼学夏、商、周三代的君主，实践禹、汤、文王、武王所立的勋业；如果有不合于圣王情况的，便抬起头考虑，白天想不好，夜里接着想；幸而想通了，便坐着等待天亮〔马上付诸实行〕。”

8.21 孟子说：“圣王采诗的事情废止了，《诗》也就没有了；《诗》没有了，孔子便创作了《春秋》。〔各国都有叫做‘春秋’的史书，〕晋国的又叫做《乘》，楚国的又叫做《梲杌》(táo wù)，鲁国的仍叫做《春秋》，都是一样的；所记载的事情是齐桓公、晋文公之类，所用的笔法则是一般史书的笔法。〔至于孔子的《春秋》就不然，〕他说：‘《诗》三百篇中有寓褒善贬恶的大义，我在《春秋》中便借用了。’”

8.22 孟子说：“圣明君主的遗风余韵，五代以后便断绝了；在野贤圣的遗风余韵，五代以后也断绝了。我没有能够做孔子的门徒，我是私下向别人学习来的。”



into human relationships. He just followed the path of benevolence and righteousness, but did not use benevolence and righteousness as the means to an end.”

8.20 Mencius said, “King Yu hated good wine, and loved good advice. King Tang adhered to the happy medium and appointed worthy people with variable standards. King Wen looked upon the people as if they were wounded, and sought truth incessantly as if he had not found it. King Wu did not treat his courtiers about him with disrespect, nor did he forget the far-off feudal princes under him. The Duke of Zhou hoped to combine the achievements of the Three Dynasties and did things just like the above-mentioned four kings. If something was not suited to his own time, he would look up and think about it day and night. If he was lucky enough to find a solution, he would sit waiting impatiently for daybreak.”

8.21 Mencius said, “When there were no collectors of songs for the kings, poems ceased to be collected. When poems ceased to be collected, *The Spring and Autumn Annals* were written. *The Sheng* of Jin, *The Taowu* of Chu, and *The Spring and Autumn Annals* of Lu are books of the same category. The events recorded are affairs about Duke Huan of Qi and Duke Wen of Jin, and the style is historical. Confucius said, ‘I have presumptuously made use of the didactic principles of *The Book of Poetry* in my *Spring and Autumn Annals*.’

8.22 Mencius said, “The influence of both men of position and commoners ceases to be felt after five generations. I have not had the fortune to be Confucius’ disciple, yet I have been indirectly influenced by him through others.”



### 【原文】

8.23 孟子曰：“可以取，可以无取，取伤廉；可以与，可以无与，与伤惠；可以死，可以无死，死伤勇。”

8.24 逢蒙学射于羿，尽羿之道，思天下惟羿为愈己，于是杀羿。孟子曰：“是亦羿有罪焉。”公明仪曰：“宜若无罪焉。”曰：“薄乎云尔，恶得无罪？郑人使子濯孺子侵卫，卫使庾公之斯追之，子濯孺子曰：‘今日我疾作，不可以执弓，吾死矣夫！’问其仆曰：‘追我者谁也？’其仆曰：‘庾公之斯也。’曰：‘吾生矣。’其仆曰：‘庾公之斯，卫之善射者也；夫子曰吾生，何谓也？’曰：‘庾公之斯学射于尹公之他，尹公之他学射于我。夫尹公之他，端人也，其取友必端矣。’庾公之斯至，曰：‘夫子何为不执弓？’曰：‘今日我疾作，不可以执弓。’曰：‘小人学射于尹公之他，尹公之他学射于夫子，我不忍以夫子之道反害夫子。虽然，今日之事，君事也，我不敢废。’抽矢，扣轮，去其金，发乘矢而后反。”

8.25 孟子曰：“西子蒙不洁，则人皆掩鼻而过之；虽有恶人，齐

### 【今译】

8.23 孟子说：“可以拿，可以不拿，拿了如果对保持廉洁有损害，〔还是不拿；〕可以施与，可以不施与，施与了如果对仁爱有损害，〔还是不施与；〕可以死，可以不死，死了如果对勇敢有损害，〔还是不死。〕”

8.24 古时候，逢（péng）蒙跟羿学射箭，完全学得了羿的技巧，他想，天下的人只有羿比自己强，因此便把羿杀死了。孟子说：“这里也有羿的罪过。”

公明仪说：“好像没有什么罪过吧。”

孟子说：“只是罪过不大罢了，怎么能说一点也没有呢？郑国曾经派子濯孺子侵犯卫国，卫国便派庾公之斯来追击他。子濯孺子说：‘今天我的病发作了，拿不了弓，我活不成了。’他问驾车的人：‘追我的是谁呀？’驾车的人答道：‘是庾公之斯。’他便说：‘我死不了啦。’驾车的人说：‘庾公之斯是卫国有名的射手，您反而说死不了啦，这是什么道理呢？’他答道：‘庾公之斯跟尹公之他学射箭，尹公之他又跟我学射箭。尹公之他是个正派人，他所选择的朋友学生一定也正派。’庾公之斯追上，问道：‘老师为什么不拿弓？’子濯孺子说：‘今天我的病发作了，拿不了弓。’庾公之斯便说：‘我跟尹公之他学射箭，尹公之他又跟您学射箭。我不忍心拿您的技巧反过头来伤害您。但是，今天的事情是国家的公事，我又不敢完全废弃。’于是抽出箭，向车轮敲了几下，把箭头搞掉，发射四箭，然后就回去了。”

8.25 孟子说：“如果西施身上沾染了肮脏，别人走过的时候，也



8.23 Mencius said, "If you may accept something and you may also refuse it, it will injure your integrity to accept it. If you may give something and you may also refuse to give it, it will injure your generosity to give it. If you may sacrifice your life but it is not necessary for you to do so, then it will injure your bravery to do so."

8.24 Peng Meng learned archery under Yi, and, having learned everything from him, murdered him, as he thought Yi was the only one in the world better than he himself in archery. Mencius said, "Yi was also to blame for his own death."

Gongming Yi said, "He seemed to be blameless."

"His blame was only slight, but how can we say that he was entirely free from blame? The people of Zheng dispatched Zizhuo Ruzi to invade Wei, and Wei dispatched Yugong Zhi Si to pursue him. Zizhuo Ruzi said, 'I am taken ill today, and can not hold my bow. Ah, I am a goner!' Then he asked his driver, 'Who is it that is pursuing me?' The driver said, 'It is Yugong Zhi Si.' 'I am saved!' 'Yugong Zhi Si is the best archer of Wei. Why do you say you are saved?' 'Yugong Zhi Si learned archery under Yingong Zhi Ta, who in turn learned under me. Now Yingong Zhi Ta is an upright man, and will surely make friends with upright men!' When Yugong Zhi Si came up he asked, 'Why are you not holding your bow?' 'I am taken ill today and can not hold my bow.' 'I learned archery under Yingong Zhi Ta, and he learned under you. I can not bear to have you harmed by your own art. However, the business today is my ruler's business, which I dare not neglect.' Taking his arrows, he struck them against a wheel to remove their arrowhead, discharged four of them and returned."

8.25 Mencius said, "If the beauty Xishi had been covered with filth, people would have stopped their noses when passing her. And if an ugly

### 【原文】

戒沐浴，则可以祀上帝。”

8.26 孟子曰：“天下之言性也，则故而已矣。故者以利为本。所恶于智者，为其凿也。如智者若禹之行水也，则无恶于智矣。禹之行水也，行其所无事也。如智者亦行其所无事，则智亦大矣。天之高也，星辰之远也，苟求其故，千岁之日至，可坐而致也。”

8.27 公行子有子之丧，右师往吊。入门，有进而与右师言者，有就右师之位而与右师言者。孟子不与右师言，右师不悦曰：“诸君子皆与驩言，孟子独不与驩言，是简驩也。”孟子闻之，曰：“礼，朝廷不历位而相与言，不逾阶而相揖也。我欲行礼，子敖以我为简，不亦异乎？”

### 【今译】

会捂着鼻子；即使是面貌丑陋的人，如果他斋戒沐浴，也就可以祭祀上帝。”

8.26 孟子说：“天下的人讨论人性，只要能推求其所以然便行了。推求其所以然，根本在于顺其自然之理。我们厌恶那些聪明人，就是因为他们容易陷于穿凿附会。假若聪明人像禹的治水一样，就不必对他们有所厌恶了。禹的治水，就是行其所无事，〔顺其自然，因势利导。〕假如聪明人也能行其所无事，〔不违反其所以然而努力实行，〕那才智也就不小了。天极高，星辰极远，只要能推求其所以然，千年万岁以后的冬至，都可以坐着推算出来。”

8.27 齐国大夫公行子死了儿子，右师王驩（字子敖）去吊唁。他一进门，便有人近前同他说话，〔他坐定了，〕又有人走近他的席位同他说话。孟子不同他说话，他不高兴，说道：“各位大夫都同我说话，只有孟子不同我说话，这是对我的简慢。”

孟子知道了，便说：“按照礼节，在朝廷中，不跨过位次来交谈，也不越过石阶来作揖。我想要依礼而行，子敖却以为我简慢了他，不也可怪吗。”



man fasts and cleanses himself, he may offer a sacrifice to God.”

8.26 Mencius said, “When people in the world talk about the nature of things, they should merely seek into the whys and wherefores. And when they understand the whys and wherefores, they will follow the natural courses. What they hate in clever people is that clever people give a far-fetched interpretation. If clever people can act as Emperor Yu did in guiding the floods, there will be nothing to hate in them. Emperor Yu guided the waters by maintaining perfect composure. If clever people maintain perfect composure, then their cleverness will be great. (Emperor Yu guided the water by allowing it to run its natural course. If clever people respect the natural law of things their cleverness will really be great.) Though the sky is high and the stars are far off, one can calculate the solstices of a thousand years hence while seated, if one seeks into the whys and wherefores.”

8.27 When Gonghangzi lost a son, Wang Huan, the Right Master, went to condole with him. When he entered the door, people went up and spoke to him; and when he sat down, others came over and spoke to him. Mencius did not speak with him and Wang Huan was displeased, saying:

“All except Mencius spoke to me. This means he thinks nothing of me.”

On hearing of this remark, Mencius said, “According to *The Rites*, in the court one does not step across seats to speak to others, nor does one step across steps to bow to them. What I did was observing *The Rites*, and is it not strange that he, Ziao, should think that I thought nothing of him?”

8.28 Mencius said, “A gentleman differs from the ordinary run of

### 【原文】

8.28 孟子曰：“君子所以异于人者，以其存心也。君子以仁存心，以礼存心。仁者爱人，有礼者敬人。爱人者，人恒爱之；敬人者，人恒敬之。有人于此，其待我以横逆，则君子必自反也：‘我必不仁也，必无礼也，此物奚宜至哉？’其自反而仁矣，自反而有礼矣，其横逆由是也，君子必自反也：‘我必不忠。’自反而忠矣，其横逆由是也，君子曰：‘此亦妄人也已矣。如此，则与禽兽奚择哉？于禽兽又何难焉？’是故君子有终身之忧，无一朝之患也。乃若所忧则有之：舜，人也；我，亦人也。舜为法于天下，可传于后世，我由未免为乡人也，是则可忧也。忧之如何？如舜而已矣。若夫君子所患则亡矣。非仁无为也，非礼无行也。如有一朝之患，则君子不患矣。”

8.29 禹、稷当平世，三过其门而不入，孔子贤之。颜子当乱世，居于陋巷，一箪食，一瓢饮，人不堪其忧，颜子不改其乐，孔子

### 【今译】

8.28 孟子说：“君子不同于一般人的地方，就在于居心不同。君子居心在仁，居心在礼。仁德的人爱别人，有礼貌的人尊敬别人。爱别人的人，别人经常爱他；尊敬别人的人，别人经常尊敬他。假定这里有个人，他对我横蛮无理，那君子一定会反躬自问，我一定不仁，一定无礼，不然，怎么会有这种态度呢？反躬自问以后，我实在是仁，实在有礼，那人的横蛮无理仍然如此，君子一定又反躬自问，我一定不忠。反躬自问以后，我实在忠心耿耿，那人横蛮无理仍然如此，君子就会说：‘这个人不过是狂人罢了，既然这样，那同禽兽有什么区别呢？对于禽兽又该责备什么呢？’所以君子有长远的忧虑，便没有突发的祸患。这样的忧虑是有的：舜是人，我也是人。舜为天下人所效法，名声流传于后代，我呢，仍然不免是一个普通人，这个才是值得忧虑的事。忧虑了可又怎样办呢？尽力向舜学习罢了。至于君子，别的祸患就没有了。不是仁爱的事不干，不是合于礼节的事不做。即使一旦发生意外的祸患，君子也不认为痛苦了。”

8.29 禹、稷处于政治清平时代，三次经过自己家门都不进去，孔子称赞他们。颜子处于政治动乱的时代，住在狭窄的巷子里，一筐饭，一瓢水，别人都受不了那种苦，他却自得其乐，孔子也称赞他。





people in that he preserves his heart. He preserves his heart through benevolence and decorum. A man of benevolence loves others; a man of decorum respects others. One who loves others is always loved by others; one who respects others is always respected by others. Suppose someone is impudent to him, he will examine and criticize himself, saying, 'It must be owing to the fact that I am not benevolent or decorous enough to him that he should treat me so.' When upon self-examination he finds himself genuinely benevolent and decorous, and yet the other person continues to be impudent, he will examine and criticize himself again, saying, 'I must have been disloyal to him.' When upon a second self-examination, he finds nothing amiss with his loyalty, and the other person continues to be impudent, he will say, 'This fellow is indeed out of his head. He is no different from a beast. Why should I find fault with a beast?' Thus a gentleman may have lingering worries, but no sudden pains. He may be worried like this: Shun was a man, I am also one. Shun is the model of all the world, his name will ever inspire posterity to nobility, while I am quite ordinary. This is my only worry. How should I strive to relieve myself of this worry? The best way is to learn from Shun.' A gentleman has nothing else to worry about. He will do nothing that is not benevolent, nor will he violate the rites. When a gentleman is hit by a disaster that comes out of the blue, his heart still remains the seat of serenity."

8.29 In times of peace, Yu and Ji passed the doors of their houses three times without entering. (Ji did not. —tr.) Confucius praised them for this. In times of war and turbulence, Yan Hui lived in a slum, with a single bowl of steamed millet and a gourdful of water for his daily fare—a living condition others would have found unendurably depressing, but he remained happy. Confucius praised him for this too. Mencius said, "Yu, Ji, and Yan Hui acted on the same principle. On seeing one of his fellow-



## 【原文】

贤之。孟子曰：“禹、稷、颜回同道。禹思天下有溺者，由己溺之也；稷思天下有饥者，由己饥之也，是以如其急也。禹、稷、颜子易地则皆然。今有同室之人斗者，救之，虽被发纓冠而救之，可也；乡邻有斗者，被发纓冠而往救之，则惑也；虽闭户可也。”

8.30 公都子曰：“匡章，通国皆称不孝焉，夫子与之游，又从而礼貌之，敢问何也？”孟子曰：“世俗所谓不孝者五，惰其四支，不顾父母之养，一不孝也；博弈好饮酒，不顾父母之养，二不孝也；好货财，私妻子，不顾父母之养，三不孝也；从耳目之欲，以为父母戮，四不孝也；好勇斗很，以危父母，五不孝也。章子有一于是乎？夫章子，子父责善而不相遇也。责善，朋友之道也；父子责善，贼恩之大

## 【今译】

孟子说：“禹、稷和颜回〔处世的态度虽有所不同，〕道理却一样。禹思虑天下有遭淹没的人，好像是自己淹没了他们一样；稷思虑天下有挨饿的人，好像是自己使他们挨饿一样，所以他们拯救百姓才这样急迫。禹、稷和颜子如果互相交换地位，颜子也会是三过家门不进去的，禹、稷也会自得其乐。假定有同屋的人互相斗殴，我去救他，即使是披着头发、顶着帽子，连帽带子也不结好就去救他，都可以。

〔禹、稷的行为正好比这样。〕如果本地方的邻人在斗殴，也披着头发、不结好帽带子去救，那就是糊涂了。即使把门关着都是可以的。

〔颜回的行为正是如此。〕”

8.30 公都子说：“匡章(齐国人)全国都说他不孝，您却同他来往来往，而且相当敬重他，请问这该怎么说呢？”

孟子说：“一般人所谓不孝的事有五件：四肢懒惰，不管父母的生活，是一不孝；好下棋喝酒，不管父母的生活，是二不孝；好钱财，偏爱妻室儿女，不管父母的生活，是三不孝；放纵耳目的欲望，使父母因此遭受耻辱，是四不孝；逞勇敢好斗殴，危及父母，是五不孝。章子在这五项之中有一项吗？章子不过是父子之间以善相劝，而把关系弄坏了。以善相劝，这是朋友相处之道；父子之间以善相劝，是最



countrymen drowning Yu would feel as if it was he himself who was drowning that man. On seeing one of his fellow-countrymen starving, Ji would feel as if it was he himself who was starving that man. So they deemed the salvation of the people was a matter of such great urgency. If they had changed places with Yan Hui, they would have acted just like Yan Hui, and vice versa. Suppose your roommates have come to blows, it is meet for you to rush to their rescue even with hair undone and hatbands untied (just as Yu and Ji would have done—tr.). But if you rush out to the rescue of your fellow-villagers who have come to blows, also with hair undone and hatbands untied, then you are behaving like a muddle-head. In the latter case you may even shut your door. (Just as Yan Hui would have done.—tr.)

8.30 Gongduzi asked, “Kuang Zhang is labeled unfilial son by the whole nation. Why are you, Master, friends with him, holding him in high esteem?”

Mencius said, “There are five universally acknowledged unfilial cases. First, idling away one’s time, without lifting a finger to do a stroke of work, to the neglect of one’s parents; second, indulging in games of chessmen and drinking bouts, to the neglect of one’s parents; third, being close-fisted and mean in money matters, lavishing care and affection on one’s wife and children only, to the neglect of one’s parents; fourth, giving oneself up to sensual pleasures, to the disgrace and humiliation of one’s parents; fifth, being truculent and quarrelsome, thus jeopardizing the safety of one’s parents. Has Zhangzi (i. e. Kuang Zhang—tr.) any one of these failings? He is only regretful for the worsening of father-son relationship, as he has once tried to admonish his father on a moral issue. To admonish each other on a moral issue is quite common between friends, but it does hurt the feelings of both father and son. Do you think Zhangzi does not

### 【原文】

者。夫章子，岂不欲有夫妻子母之属哉？为得罪于父，不得近，出妻屏子，终身不养焉。其设心以为不若是，是则罪之大者，是则章子而已矣。”

8.31 曾子居武城，有越寇。或曰：“寇至，盍去诸？”曰：“无寓人于我室，毁伤其薪木。”寇退，则曰：“修我墙屋，我将反。”寇退，曾子反。左右曰：“待先生如此其忠且敬也，寇至，则先去以为民望；寇退，则反，殆于不可。”沈犹行曰：“是非汝所知也。昔沈犹有负刍之祸，从先生者七十人，未有与焉。”子思居于卫，有齐寇。或曰：“寇至，盍去诸？”子思曰：“如伋去，君谁与守？”孟子曰：“曾子、子思同道。曾子，师也，父兄也；子思，臣也，微也。曾子、子思易地则皆然。”

8.32 储子曰：“王使人啁夫子，果有以异于人乎？”孟子曰：何

### 【今译】

伤害感情的事。章子难道不想有夫妻母子的团聚吗？就因为得罪了父亲，不能和他亲近，因此把自己妻室和儿子赶出去，终身不要他们奉养。他设想，不如此，那罪恶更大了，这个就是章子的为人哩。”

8.31 曾子在武城居住，越国军队来侵犯。有人说：“敌寇要来了，何不离开一下呢？”曾子说：“〔好吧。但是〕不要让人在我这里借住，破坏那些树木。”敌人退了，曾子说：“把我的房屋墙壁修理修理吧，我要回来了。”敌人退了，曾子也回来了。他旁边的人说：“武城的官员们对待您是这样地忠诚尊敬，敌人来了，您便早早地走开，给百姓做了个坏榜样；敌人退了，您马上回来，恐怕不可以吧。”他的弟子沈犹行说：“这个不是他们所晓得的。从前先生住在我那里，有个名叫负刍的人作乱，跟随先生的七十个人也都早早走开了。”

子思住在卫国，齐国军队来侵犯。有人说：“敌人来了，何不走开呢？”子思说：“假若我也走开了，君主同谁一道来守城呢？”

孟子说：“曾子、子思两人所走的道路是相同的。曾子当时是老师，是前辈；子思当时是臣子，是小官。曾子、子思如果对换地位，他们的行为也会是这样的。”

8.32 齐国人储子说：王打发人来窥探您，您真有跟别人不同之



relish the bliss of union with his wife and children? Yet, having offended his father, he did not dare live together with them. He sent his wife and children away so that he had no support from them, thinking that otherwise his offence would have been so much the greater. Now you see what kind of man Zhangzi is.”

8.31 Zengzi lived in Wucheng, which was in danger of being invaded by Yue’s bandit soldiers. Someone said to him, “Why not leave since the bandits are coming?” “Yes,” replied Zengzi, “but do not let people live in my house lest they damage the trees.” Upon departure of the bandits Zengzi said, “Repair the walls and the house against my return.” When the bandits were gone, Zengzi came back. His attendants said, “Sir, you are held in high esteem by the authorities here. When the bandits came, you set people an example of taking flight. When the bandits left, you came back at once. Perhaps it is a bit wrong acting like that?”

Shenyou Xing said, “You do not quite understand. At one time there was a riot led by the trouble-maker Fuchu. The rioters attacked and harassed my home, and the Master’s (i. e. Confucius’—tr.) seventy disciples fled just before the bandits came.”

Zisi lived in Wei, which was in danger of being invaded by Qi’s bandit soldiers. Someone said to him, “Why not leave since the bandits are coming?” “Who will fight beside the prince if I leave?” answered Zisi. Mencius said, “Zengzi and Zisi acted on the same principle. Zengzi was teacher, father and elder brother to the people; Zisi was a subject, a petty official. If Zengzi and Zisi had changed places, each would have acted as the other did.”

8.32 Chuzi said, “The king has sent someone to observe you on the quiet. Are you, Master, any different from other people?”

### 【原文】

以异于人哉？尧舜与人同耳。”

8.33 齐人有一妻一妾而处室者，其良人出，则必饜酒肉而后反。其妻问所与饮食者，则尽富贵也。其妻告其妾曰：“良人出，则必饜酒肉而后反；问其与饮食者，尽富贵也，而未尝有显者来，吾将眴良人之所之也。”蚤起，施从良人之所之，遍国中无与立谈者。卒之东郭墦间，之祭者，乞其余；不足，又顾而之他——此其为饜足之道也。其妻归，告其妾，曰：“良人者，所仰望而终身也，今若此——”与其妾讪其良人，而相泣于中庭，而良人未之知也，施施从外来，骄其妻妾。由君子观之，则人之所以求富贵利达者，其妻妾不羞也，而不相泣者，几希矣。

### 【今译】

处吗？”

孟子说：“有什么跟别人不同的？尧舜也同一般人一样呢。”

8.33 齐国有一个人，家里有一个大老婆一个小老婆。那丈夫每次外出，一定吃得饱饱的，喝得醉醺醺的回家。大老婆问他一道吃喝的是些什么人，他说，全都是一些有钱有势的。大老婆便告诉小老婆，说：“丈夫外出，总是饭饱酒醉而后回来。问他同些什么人吃喝，他说全都是一些有钱有势的，但是，我从来没有见过什么显贵人物到我们家来，我准备偷偷地看他究竟到了什么地方。”

第二天清早起来，她便尾随在丈夫后面，走遍城中，没有一个人站住同她丈夫说话的。最后一直走到东郊外的墓地，他又走向祭扫坟墓的人，讨些残菜剩饭；不够，又东张西望地跑到别处去讨乞了——这便是他吃饱喝醉的办法。

大老婆回到家里，便把这情况告诉小老婆，并且说：“丈夫，是我们仰望而终身倚靠的人，现在他竟这样！”她俩人便在庭中一起咒骂着，哭泣着。但丈夫还不知道，高高兴兴地从外面回来，向他两个女人摆威风。

在君子看来，有些人所用来乞求升官发财的方法，他大、小老婆不引为羞耻而共同哭泣的，是很少的！





“How can I be any different from other people?” said Mencius. “Even Yao and Shun were just like the next man.”

8.33 A man in the state of Qi lived with his wife and concubine. Every time after going out, he would come back hiccuping surfeited and roaring drunk. Being asked by his wife who were his boon companions, he replied that they were all people of wealth and position, “Our husband always comes home bursting with food and spilling with wine,” said the wife to the concubine. “When I ask him whom he has feasted with, he says they are all rich and honored people, but I have never seen a single one of them visit our home. I must find out for myself what places on earth he frequents.”

So she got up early the next morning and dogged her husband’s footsteps wherever he went. In the whole city, there was no one who stopped in their way to talk to him. Finally they came to a graveyard beyond the eastern suburb. Here the husband, going up to someone offering sacrifice at a grave, begged for the leftovers. This not being enough, he looked about, went up to another sacrifice-offerer and begged for leftovers again. This was how he got his delicacies and drinks. Returning home, the wife said to the concubine, “The husband is the prop of his wife and concubine, while ours is like this—” They were mocking and jeering at their husband together, weeping together in the yard, when the husband, unaware of all this, came strutting into the house to brag of his feasting to his womenfolk.

It is held by gentlemen that the means resorted to by those seeking wealth and position, profit and renown, seldom fails to make their wife and concubine feel ashamed and weep together.

## 卷九

# 万章章句上

### 【原文】

9.1 万章问曰：“舜往于田，号泣于旻天，何为其号泣也？”孟子曰：“怨慕也。”万章曰：“父母爱之，喜而不忘；父母恶之，劳而不怨。”然则舜怨乎？”曰：“长息问于公明高曰：‘舜往于田，则吾既得闻命矣，号泣于旻天，于父母，则吾不知也。’公明高曰：‘是非尔所知也。’夫公明高以孝子之心，为不若是怙，我竭力耕田，共为子职而已矣，父母之不我爱，于我何哉？帝使其子九男二女，百官牛羊仓廩备，以事舜于畎亩之中，天下之士多就之者，帝将胥天下而迁之焉。为不顺于父母，如穷人无所归。天下之士悦之，人之所欲也，而不足以解忧；好色，人之所欲，妻帝之二女，而不足以解忧；富，人之所

### 【今译】

9.1 万章问道：“舜到田地里去，向着天一面诉苦，一面哭泣，为什么要这样呢？”

孟子答道：“是对父母既怨恨，又怀恋的缘故。”

万章说：“〔曾子说过，〕‘父母喜爱他，虽然高兴，却不因此懈怠；父母厌恶他，虽然惆怅，却不因此怨恨。’那么，舜怨恨父母吗？”

孟子说：“从前公明高的弟子长息问过公明高，他说：‘舜到田里去了，我已经知道了。他向天诉苦、哭泣，这样来对待父母，我还不懂得那是为什么。’公明高说：‘这不是你所能懂得的。’公明高认为孝子的心理是不能这样满不在乎的：我尽力耕田，好好尽我做儿子的职责罢了；父母不喜爱我，对我有什么关系呢？帝尧打发他的孩子九男二女跟百官一起带着牛羊、粮食等东西，到田野中去为舜服务；天下的士人也有很多到舜那里去，尧把整个天下让给了舜。舜只因没有得到父母的欢心，便像鳏寡孤独找不着依靠一般。天下的士人喜爱他，这是谁都希望的，然而不足以消除忧愁。美丽的姑娘，是谁都喜爱的，娶了尧的两个女儿，然而不足以消除忧愁；财富，是谁都希望获



## Book 9 Wan Zhang (Part A)

9.1 Wan Zhang asked, “Why did Shun weep and wail to Heaven while toiling in the fields?”

Mencius answered, “He was both aggrieved and wistful.”

Again Wan Zhang asked, “‘When a man’s parents love him, he is happy, but he is not supposed to be negligent; when his parents dislike him, he is naturally unhappy, but he is not supposed to be aggrieved.’ (Zengzi’s words — tr.) Do you mean to say that Shun felt aggrieved at his parents’ dislike of him?”

Mencius answered, “Chang Xi said to Gongming Gao, ‘I quite understand Shun’s toiling in the fields, but it is quite beyond me why Shun should have wept and wailed to Heaven, grieving over his parents’ dislike of him.’ ‘You do not understand,’ answered Gongming Gao, who thought that a filial son did not think it right not to grieve over one’s parents’ displeasure. A man might think he has done his duty by his parents if he toils in the fields for them, and that he need not worry whether his parents love him or dislike him. But you see, Emperor Yao sent his nine sons and two daughters, together with all his officials, to render service to Shun in the fields, taking along with them herds of cattle and flocks of sheep, and vast amounts of provisions. Intellectuals of the whole world flocked to him offering their services, and Yao was ready to present the crown to him. Yet Shun felt like a homeless pauper, simply because he could not win his parents’ love. Popularity among intellectuals of the world is what every heart hankers after, but it could not alleviate Shun’s grief; female beauty is what every heart hankers after, yet Shun’s marriage with Emperor Yao’s two daughters could not alleviate his grief; wealth is what every heart hankers after, yet even such wealth as a



### 【原文】

欲，富有天下，而不足以解忧；贵，人之所欲，贵为天子，而不足以解忧。人悦之、好色、富贵，无足以解忧者，惟顺于父母可以解忧。人少，则慕父母；知好色，则慕少艾；有妻子，则慕妻子；仕则慕君，不得于君则热中。大孝终身慕父母。五十而慕者，予于大舜见之矣。”

9.2 万章问曰：“《诗》云，‘娶妻如之何？必告父母。’信斯言也，宜莫如舜。舜之不告而娶，何也？”孟子曰：“告则不得娶。男女居室，人之大伦也。如告，则废人之大伦，以怙父母，是以不告也。”万章曰：“舜之不告而娶，则吾既得闻命矣；帝之妻舜而不告，何也？”曰：“帝亦知告焉则不得妻也。”万章曰：“父母使舜完廩，捐阶，瞽瞍

### 【今译】

得的，富而至于占有天下，然而不足以消除忧愁；尊贵，是谁都希望获得的，尊贵而至于做了君主，然而也不足以消除忧愁。大家都喜爱他，美丽的姑娘、财富和尊贵都不足以消除忧愁，仅仅只有得到父母的欢心才可以消除忧愁。人在幼小的时候，就怀恋父母；当懂得喜欢女子了，便想念年轻漂亮的女人；有了妻子，便迷恋妻室；做了官，便讨好君主，得不到君主的欢心，便焦急得内心发热；仅仅只有最孝顺的人，才终身怀恋父母。到了五十岁还怀恋父母的，我在圣人舜的身上见到了。”

9.2 万章问道：“《诗经·齐风·南山》上说过：‘娶妻应该怎么办？一定先要告诉父母。’相信这句话的，该没有人比得上舜。但是，舜事先不告诉父母，便娶了妻子，又是什么道理呢？”

孟子答道：“告诉父母便娶不成了。男女结婚，是人与人之间的必然关系。如果告诉了，这一必然关系在舜身上便会被废弃了，结果便将怨恨父母，所以他便不告诉了。”

万章说：“舜不告诉父母而娶妻，那我懂得这道理了；尧给舜以妻子，也不向舜的父母说一声，又是什么道理呢？”

孟子说：“尧也知道，假若事先说了，便会嫁娶不成了。”

万章问道：“舜的父母打发舜去修缮谷仓，等舜上了屋顶，便抽去梯子，他父亲瞽瞍还放火焚烧那谷仓。〔幸而舜设法逃下来了。〕于是



whole world could not alleviate Shun's grief; supreme rank is what every heart hankers after, yet even the emperorship could not alleviate his grief. Popularity, female beauty, wealth and supreme rank—none of these could relieve Shun of his grief. Only his parents' love could. In childhood, man yearns for his parents' love; when he begins to be interested in sex, he falls for beautiful damsels; when man gets married, he thirsts for his wife's love; when man goes in for politics, he curries favor with the prince, and is consumed with grief when he loses favor. But, as for being devoted to one's parents throughout one's life, yearning for one's parents' love even at fifty, I have found only one fine example in the great Shun."

9.2 Wan Zhang said, "*The Book of Poetry* sings:

'What is the thing to do before marrying?

It is to inform the parents of so doing.'

Shun should have been the first man to follow this instruction. Why did he keep his parents in the dark about his marriage?"

Mencius answered, "If he had told his parents beforehand, he would not have managed to get married. It is the law of nature for human beings to mate. If he had informed his parents of his intended marriage, this law of nature would have been outraged, and he would have borne a grudge against his parents. That is why he did not tell his parents."

"Now it is clear to me why Shun got married without informing his parents. But why did Emperor Yao marry off his two daughters to Shun without letting Shun's parents know anything about it either?"

"Emperor Yao also knew that to tell them was to mar the marriage."

Wan Zhang said, "After assigning Shun to repair a barn, his parents removed the ladder, and then his father the Blind Old Man fired the barn. But Shun escaped the disaster. They sent him to dredge a well, then



### 【原文】

焚廩。使浚井，出，从而掩之。象曰：‘谟盖都君咸我绩，牛羊父母，仓廩父母，干戈朕，琴朕，张朕，二嫂使治朕栖。’象往入舜宫，舜在床琴。象曰：‘郁陶思君尔。’忸怩。舜曰：‘惟兹臣庶，汝其于予治。’不识舜不知象之将杀己与？”曰：“奚而不知也？象忧亦忧，象喜亦喜。”曰：“然则舜伪喜者与？”曰：“否；昔者有馈生鱼于郑子产，子产使校人畜池。校人烹之，反命曰：‘始舍之，圉圉焉；少则洋洋焉；攸然而逝。’子产曰：‘得其所哉！得其所哉！’校人出，曰：‘孰谓子产智？予既烹而食之，曰，得其所哉，得其所哉。’故君子可欺以其方，难罔以非其道。彼以爱兄之道来，故诚信而喜之，奚伪焉？”

9.3 万章问曰：“象日以杀舜为事，立为天子则放之，何也？”孟

### 【今译】

又打发舜去淘井，〔他不知道舜从旁边的洞穴里〕出来了，便用土填塞井眼。舜的兄弟象说：‘谋害舜都是我的功劳，把牛羊分给父母，仓廩分给父母，而干戈归我，琴归我，张(dǐ)弓归我，要两位嫂嫂替我铺床叠被。’象便走向舜的住房，舜却坐在床边弹琴，象说：‘哎呀！我好想念您呀！’然而神情之间是很不好意思的。舜说：“我想念着这些臣下和百姓，你替我管理管理吧！”我不晓得舜知不知道象要杀他？”

孟子答道：“为什么不知道呢？象忧愁，他也忧愁；象高兴，他也高兴。”

万章说：“那么，舜是假装高兴的吗？”

孟子说：“不。从前有一个人送条活鱼给郑国的子产，子产派主管池塘的人畜养起来，那人却煮着吃了，回报说：‘刚放在池塘里，它还要死不活的；一会儿，摇摆着尾巴活动起来了，突然间远远地不知去向了。’子产说：‘它去到了好地方呀！去到了好地方呀！’那人出来后，说道：‘谁说子产聪明，我已经把那条鱼煮着吃了，他还说：去到了好地方呀，去到了好地方呀！’所以对于君子，可以用合乎情理的方法来欺骗他，不能用违反道理的诡诈蒙蔽他。象假装着敬爱兄长的样子前来，舜因此真诚地相信他，而且高兴起来，为什么是假装的呢？”

9.3 万章问道：“象每天把谋杀舜作为他的工作，等舜做了天子，却只是流放他，这是什么道理呢？”



blocked it up, not knowing Shun had got out. Shun's half brother Xiang said, 'I am to be credited with every attempt on his lordship's (i.e. Shun's - tr.) life. Shun's cattle and sheep shall be allowed to you, Father and Mother, so shall his granaries. But the weapons and shields are my due, so are the zither and the sculptured bow. My two sisters-in-law shall make my bed and wait on me.' Upon entering Shun's palace, Xiang found Shun playing the zither, sitting on his bed. 'I am so worried, how I miss you!' said Xiang in embarrassment. Shun said, 'I am thinking of my subjects all the time, please help me rule over them.' I wonder whether Shun knew Xiang had intended to kill him."

Mencius answered, "How could he have failed to know? He knew Xiang's feelings as clearly as he did his own. He was grieved when Xiang was grieved, and rejoiced when Xiang was rejoiced."

"Then did Shun pretend to be rejoiced?"

"No. There goes a story that once someone presented a live fish to Zichan of the State of Zheng. Zichan told his fishery keeper to keep it in a pond. But the keeper cooked and ate it, and said to Zichan, 'When I set the fish in the pond, it seemed dull and inactive at first, but a moment later it came alive and swam away like a dart.' Zichan ejaculated. 'It has got to an ideal place! It has got to an ideal place!' The fishery keeper came out and said, 'Who says Zichan is a wise man? I have cooked and eaten his fish, but he says, It has got to an ideal place! It has got to an ideal place!' This story tells us that you can deceive a gentleman by telling him what is reasonable, but you can not hoodwink him by wrongdoing. Xiang came to Shun as an affectionate brother, so Shun really believed him and was rejoiced. Where did pretence come in here?"

9.3 Wan Zhang asked, "It was Xiang's daily wish to murder Shun, who, when made emperor, only banished him. What was the reason?"

### 【原文】

子曰：“封之也；或曰，放焉。”万章曰：“舜流共工于幽州，放驩兜于崇山，杀三苗于三危，殛鲧于羽山，四罪而天下咸服，诛不仁也。象至不仁，封之有庠。有庠之人奚罪焉？仁人固如是乎——在他人则诛之，在弟则封之？”曰：“仁人之于弟也，不藏怒焉，不宿怨焉，亲爱之而已矣。亲之，欲其贵也；爱之，欲其富也。封之有庠，富贵之也。身为天子，弟为匹夫，可谓亲爱之乎？”“敢问或曰放者，何谓也？”曰：“象不得有为于其国，天子使吏治其国而纳其贡税焉，故谓之放。岂得暴彼民哉？虽然，欲常常而见之，故源源而来，‘不及贡，以政接于有庠。’此之谓也。”

9.4 咸丘蒙问曰：“语云，‘盛德之士，君不得而臣，父不得而

### 【今译】

孟子答道：“其实是舜封象为诸侯，只是有人说是流放罢了。”

万章说：“舜把共工流放到幽州，把驩兜发配到崇山，把三苗之君驱逐到三危，把鲧充军到羽山，惩处了这四个大罪犯，天下便都归服了，就是因为是讨伐了不仁德的人。象是最不仁德的人，却把有庠(bi)之国封给他，有庠国的百姓又有什么罪过呢？〔对别人，就加以惩处；对弟弟，就封以国土，〕难道仁德的人是这样的吗？”

孟子说：“仁道的人对于弟弟，有所愤怒，不藏在心中；有所怨恨，不留在胸内，只是亲他爱他罢了。亲他，是想要使他尊贵；爱他，是想要使他富裕，把有庠国土封给他，正是使他又富又贵。本人做了天子，弟弟却是一个老百姓，能说是亲爱吗？”

万章说：“我请问，为什么有人说是流放呢？”

孟子说：“象不能在他国土上为所欲为，天子派遣了官吏来给他治理国家，缴纳贡税，所以有人说是流放。象难道能够暴虐地对待他的百姓吗？〔自然不能。〕纵是如此，舜还是想常常看到象，象也不断地前来和舜相见。〔古书上说：〕‘不必等到规定的朝贡时候，平常也假借政治上的需要来接待有庠。’就是这个意思。”

9.4 孟子弟子咸丘蒙问道：“俗话说：‘道德最高尚的人，君主不



Mencius said, "In fact Shun gave Xiang a fief, but perhaps some say Xiang was banished."

"Shun exiled Gonggong to Youzhou," said Wan Zhang, "banished Huan Dou to Mount Chong, killed the ruler of Sanmiao in Sanwei, and killed Gun in Mount Yu. The punishment of these four culprits made the people of the world submit to the authority of Shun, who punished vicious men. Xiang was the most vicious man, yet he was endowed with the fief of Youbi. What fault did Shun find with the people of Youbi? Should a benevolent man have acted in such a way? In the case of others, there was punishment, but when it came to his own brother, Shun endowed him with a fief!"

"A benevolent man never harbors any anger or bears any grudge against his brother, for whom he has nothing but close contact and affection. He is so close to his brother as to help him into a high position; he is so affectionate to his brother as to make him rich. By endowing Xiang with Youbi, Shun aimed at making Xiang a man of wealth and rank. If Shun, being emperor, had let his brother remain a nobody, then can we say he had been close and affectionate to his brother?"

"May I ask why some people say Xiang was banished?"

"Xiang was not allowed to act on his own in his fief. The emperor appointed officials to govern the fief and collect taxes and tributes for the empire. That is why it was a kind of banishment. How could Xiang tyrannize over the Youbi people? However, Shun wanted to see Xiang often, and asked the latter to come to see him even when it was not time yet to deliver tributes. Hence the quotation:

'When it was not time to pay tributes, the ruler of Youbi was often recalled to discuss state affairs.'"

9.4 Xianqiu Meng asked, "The saying goes, 'An emperor can not



### 【原文】

子。’舜南面而立，尧帅诸侯北面而朝之，瞽瞍亦北面而朝之。舜见瞽瞍，其容有蹙。孔子曰：‘于斯时也，天下殆哉，岌岌乎！’不识此语诚然乎哉？”孟子曰：“否；此非君子之言，齐东野人之语也。尧老而舜摄也。《尧典》曰，‘二十有八载，放勋乃徂落，百姓如丧考妣，三年，四海遏密八音。’孔子曰：‘天无二日，民无二王。’舜既为天子矣，又帅天下诸侯以为尧三年丧，是二天子矣。”咸丘蒙曰：“舜之不臣尧，则吾既得闻命矣。《诗》云，‘普天之下，莫非王土；率土之滨，莫非王臣。’而舜既为天子矣，敢问瞽瞍之非臣，如何？”曰：“是诗也，非是之谓也；劳于王事而不得养父母也。曰，‘此莫非王事，

### 【今译】

能够以他为臣，父亲不能够以他为子。’舜〔便是这种人，〕做了天子，尧便统领诸侯向北面去朝拜他，他父亲瞽瞍也向北面去朝拜他。舜看见了瞽瞍，容貌局促不安。孔子说道：‘在这个时候，天下岌岌乎危险得很呀！’不晓得这话真是如此吗？”

孟子答道：“不。这不是君子的言语，而是齐东田野之人的话。〔尧活着的时候，舜不曾做天子，不过〕尧在老年时，叫舜代理天子之职罢了。《尧典》上说过：‘二十八年以后，尧死了，群臣好像死了父母一样，服丧三年。老百姓也停止一切音乐。’孔子说过：‘天上没有两个太阳，人间没有两个天子。’假若舜真在尧死以前做了天子，同时又统领天下的诸侯为尧服丧三年，这便是同时有两个天子了。”

咸丘蒙说：“舜不以尧为臣，我已经领教了。《诗经·小雅·北山》上又说过，‘全世界没有一块不是天子的土地；环绕土地的四周，没有一人不是天子的臣民。’如果舜既做了天子，瞽瞍却不是臣民，请问又是什么道理呢？”

孟子说：“《北山》这首诗不是你说的那意思，而是说作者本人为国事勤劳，以致不能奉养父母。他说：‘这些事没有一件不是天子





hold a man of sublime virtue as his subject, nor can a father hold him as his son.' When Shun, being emperor, stood facing south, Yao led the feudal princes in facing north to pay homage to him. Shun's father the Blind Old Man also faced north to pay homage to him. Shun looked uneasy upon seeing the Blind Old Man. Confucius said, 'At that moment in what great danger was the empire!' Is it true that Confucius really said so?"

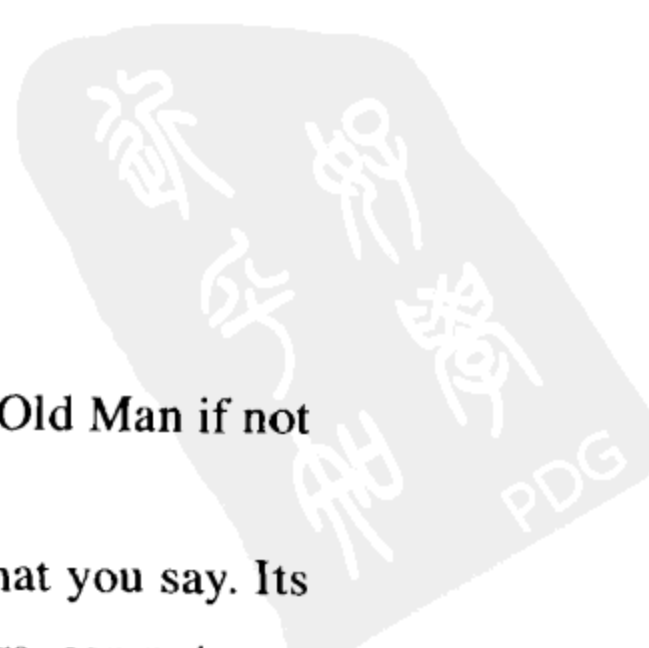
"No," said Mencius. "These were the words not of a gentleman, but of some rustic from Eastern Qi. When Yao was getting on in years, he entrusted his empire to the care of Shun. *The Yao Code* says, 'In the twenty-eighth year, Fangxun (Yao's name — tr.) passed away. All officials mourned deeply over his death, as if they had lost their father or mother. For three years, all musical instruments were muted throughout the empire. Confucius said, 'There are not two suns in the sky, and there are not two sovereigns in a kingdom.' If Shun had already been made emperor, then it would mean that there had been two emperors in the same empire, since Shun led the feudal princes in keeping three years' mourning for Yao."

Xianqiu Meng said, "Now I understand why Shun did not take Yao for a subject. But *The Book of Poetry* says:

'No land under the sky  
But is all the king's land;  
No man in all the world  
But is his subject therein.'

Now, when Shun became emperor, what was the Blind Old Man if not his subject?"

Mencius answered, "This poem does not refer to what you say. Its meaning is that a high official, busy with the king's affairs, can not care for his parents. What the author meant was this: 'It is all the king's af-



### 【原文】

我独贤劳也。’故说《诗》者，不以文害辞，不以辞害志。以意逆志，是为得之。如以辞而已矣，《云汉》之诗曰：‘周余黎民，靡有孑遗。’信斯言也，是周无遗民也。孝子之至，莫大乎尊亲；尊亲之至，莫大乎以天下养。为天子父，尊之至也；以天下养，养之至也。

《诗》曰：‘永言孝思，孝思维则。’此之谓也。《书》曰：‘祗载见瞽瞍，夔夔齐栗，瞽瞍亦允若。’是为父不得而子也。”

9.5 万章曰：“尧以天下与舜，有诸？”孟子曰：“否；天子不能以天下与人。”“然则舜有天下也，孰与之？”曰：“天与之。”“天与之者，谆谆然命之乎？”曰：“否；天不言，以行与事示之而已矣。”曰：“以行

### 【今译】

的事呀，为什么独我一人劳苦呢？’所以解说诗的人，不要因为文字而误解词句，也不要因为词句而误解原意，用自己切身的体会去推测作者的本意，这就对了。假如拘泥词句，那《诗经·大雅·云汉》的诗中说过：‘周朝剩余的百姓，没有一个存留的。’相信了这一句话，这真是周朝没有存留一个人了。孝子孝到极点，没有超过尊敬其双亲的；尊敬双亲到极点，没有超过拿天下来奉养父母的。瞽瞍做了天子的父亲，可说是尊贵到极点了；舜以天下来奉养他，可说是奉养到顶点了。《诗经·大雅·下武》中又说过：‘永远地讲究孝道，孝便是天下的法则。’正是这个意思。《尚书》又说过，‘舜恭敬地来见瞽瞍，态度谨慎恐惧，瞽瞍也因此真正顺理而行了。’这难道是‘父亲不能够以他为儿子’吗？”

9.5 万章问道：“尧把天下授与舜，有这么回事吗？”

孟子答道：“不。天子不能把天下授与别人。”

万章又问：“那么，舜得到了天下，是谁授与的呢？”

答道：“天授与的。”

又问道：“天授与的，是反复叮咛地告诫他的吗？”



fairs. What a pity I should be so heavily burdened!’ That is why when interpreting a poem, we should not distort the sense of phrases or sentences with any words, nor should we distort the real meaning of the poem with any phrases or sentences. The right way is to read the writer’s real meaning into the expressions. If we should interpret a poem by the literal sense of any phrases or sentences, we would go astray. The poem entitled *Yun Han* says:

‘Of Zhou’s remaining people  
There was not a survival.’

If this were taken literally, the sentence would mean that not a single Zhou subject survived. The acme of a filial son’s care for his parents is to respect them, and the acme of a filial son’s respect for his parents is to provide for them with a whole empire. To be the emperor’s father is the acme of being respected, to provide for the father with the empire is the acme of support. *The Book of Poetry* says:

‘Filial piety, always dwelt upon,  
Of course becomes the order of the day.’

This aptly applies to Shun’s case. *The Book of History* says, ‘He went to see his father, the Blind Old Man, respectful, awe-stricken and quivering, and so the Blind Old Man turned genial, too. ’Could we suppose that Shun’s father could not treat Shun as son because of the latter’s royal status?’

9.5 Wan Zhang asks, “Is it true that Yao gave the empire to Shun?”

“No,” said Mencius, “the emperor has no right to give his empire to anyone.”

“Then who gave the empire to Shun?”

“Heaven did.”

“How did Heaven give it him? Was it by detailed instructions?”

### 【原文】

与事示之者，如之何？”曰：“天子能荐人于天，不能使天与之天下；诸侯能荐人于天子，不能使天子与之诸侯；大夫能荐人于诸侯，不能使诸侯与之大夫。昔者，尧荐舜于天，而天受之；暴之于民，而民受之；故曰：天不言，以行与事示之而已矣。”曰：“敢问荐之于天，而天受之；暴之于民，而民受之，如何？”曰：“使之主祭，而百神享之，是天受之；使之主事，而事治，百姓安之，是民受之也。天与之，人与之，故曰，天子不能以天下与人。舜相尧二十有八载，非人之所能为也，天也。尧崩，三年之丧毕，舜避尧之子于南河之南，天下诸侯朝觐者，不之尧之子而之舜；讼狱者，不之尧之子而之舜；讴歌者，

### 【今译】

答道：“不是。天不说话，用行动和工作来表示罢了。”

问道：“用行动和工作来表示，是怎样的呢？”

答道：“天子能够向天推荐人，却不能强迫天把天下给与他。

〔正如〕诸侯能够向天子推荐人，却不能强迫诸侯把大夫的职位给与他一样。从前，尧将舜推荐给天，天接受了；又把舜公开介绍给百姓，百姓也接受了；所以说，天不说话，用行动和工作来表示罢了。”

问道：“推荐给天，天接受了；公开介绍给百姓，百姓也接受了，这是怎样的呢？”

答道：“叫他主持祭祀，所有神明都来享用，这便是天接受了；叫他主持工作，工作搞得很好，百姓很满意他，这便是百姓接受了。天授与他，百姓授与他，所以说，天子不能够拿天下授与人。舜帮助尧治理天下，一共二十八年，这不是某一人的意志所能做到的，而是天意。尧死了，三年之丧完毕，舜为着要使尧的儿子能够继承天下，自己便逃避到南河的南边去。可是，天下诸侯朝见天子的，不到尧的儿子那里去，却到舜那里；打官司的，也不到尧的儿子那里去，却到舜



“No, Heaven does not speak, but shows its intention through acts and events.”

“How is it done?”

“The emperor can recommend a man to Heaven, but he can not make Heaven give the empire to the man recommended. It is the same with the feudal prince, who can recommend a man to the emperor, but can not make the emperor bestow a fief on the man recommended. So is the case with a high official, who can recommend a man to the feudal prince but can not make the latter appoint the recommended man as a high official. In ancient times Yao recommended Shun to Heaven and Heaven accepted his recommendation. Heaven presented Shun to the people and the people accepted him. That is what I mean by saying that Heaven does not speak, but shows its intention through acts and events.”

“May I ask what were the facts to prove that, when Shun was recommended to Heaven, Heaven accepted him, and when he was presented to the people, the people accepted him?”

“When Shun was assigned the task to preside over the sacrifice offering at the ceremonial worship of gods, all the gods came to partake of the sacrifice. It means Heaven accepted him. When he was appointed to administer government affairs, peace and order prevailed, and people were happy and content. It means the people accepted him. The empire was given to him by Heaven and the people, so I say an emperor has no right to give his empire to anybody. It was the will of Heaven, not the will of man, that Shun be prime minister to Yao for twenty-eight years. When Yao passed away, Shun led the people in observing three years' deep mourning for Yao. After that he absconded to the south of Nanhe in order that Yao's son might ascend to the throne. Yet the feudal princes all over the empire came to pay their fealty to Shun, not to Yao's son. People who went to law appealed to Shun, not to Yao's son, for a ver-

### 【原文】

不讴歌尧之子而讴歌舜，故曰，天也。夫然后之中国，践天子位焉。而居尧之宫，逼尧之子，是篡也，非天与也。《泰誓》曰：‘天视自我民视，天听自我民听。’此之谓也。”

9.6 万章问曰：“人有言，‘至于禹而德衰，不传于贤，而传于子。’有诸？”孟子曰：“否，不然也；天与贤，则与贤；天与子，则与子。昔者，舜荐禹于天，十有七年，舜崩，三年之丧毕，禹避舜之子于阳城，天下之民从之，若尧崩之后不从尧之子而从舜也。禹荐益于天，七年，禹崩，三年之丧毕，益避禹之子于箕山之阴。朝觐讼狱者不之益而之启，曰：‘吾君之子也。’讴歌者不讴歌益而讴歌启，曰：‘吾君之子也。’丹朱之不肖，舜之子亦不肖。舜之相尧、禹之相舜也，历年多，施泽于民久。启贤，能敬承继禹之道。益之相禹也，历

### 【今译】

那里；歌颂的人，也不歌颂尧的儿子，却歌颂舜，所以说，这是天意。这样，舜才回到首都，坐了朝廷。如果自己居住于尧的宫室，逼迫尧的儿子〔让位给自己〕，这是篡夺，而不是天授与了。《太誓》说过：‘百姓的眼睛就是天的眼睛，百姓的耳朵就是天的耳朵。’正是这个意思。”

9.6 万章问道：“有人说：‘到禹的时候，道德就衰微了，天下不传给贤德的人，却传给自己的儿子。’有这样的话吗？”

孟子答道：“没有，不是这样的。天要授与贤德的人，便授与贤德的人；天要授与君主的儿子，便授与君主的儿子。从前，舜把禹推荐给天，十七年之后，舜死了，三年之丧完毕，禹为着要让位给舜的儿子，便躲避到阳城去。可是，天下的百姓跟随禹，正好像尧死了以后，他们不跟随尧的儿子却跟随舜一样。禹把益推荐给天，七年之后，禹死了，三年之丧完毕，益又为着让位给禹的儿子，便躲到箕山之北去。当时，朝见天子的人、打官司的人都不去益那里，而去启那里，说：‘他是我们君主的儿子呀。’歌颂的人也不歌颂益，而歌颂启，说：“他是我们君主的儿子呀！”尧的儿子丹朱不好，舜的儿子也不好。而且，舜辅助尧，禹辅助舜，经历的年岁多，对百姓施与恩泽的时间长。〔启和益就不同。〕启很贤明，能够认真地继承禹的传统。益辅助



dict. Ballad singers sang high praises of Shun, not of Yao's son. That is why I said, 'It was Heaven's will.' It was only after all this had happened that Shun came back to the capital and ascended the throne. Had Shun simply moved into Yao's palace and forced out Yao's son, it would have been a usurpation, not an acceptance of Heaven's will. *The Taishi* says, 'People's eyes are the eyes of Heaven; people's ears are the ears of Heaven.' This well describes the case in point."

9.6 Wan Zhang asked, "People say virtue began to decline in the reign of Yu, since he chose his son, instead of a man of virtue, to succeed to his throne. Was it true?"

Mencius answered, "No, it was not the fact. It is Heaven's will to whom the empire goes. When Heaven says 'To a man of virtue', the empire goes to a man of virtue. When Heaven says 'To the son', the empire goes to the emperor's son. In ancient times Shun recommended Yu to Heaven as his successor. Seventeen years passed, and Shun died. When the period of three years' mourning was over, Yu absconded to Yangcheng so that Shun's son might ascend the throne. But people throughout the empire flocked to Yu, in the same way as after Yao's death the people had flocked to Shun and not to Yao's son. Yu recommended Yi to heaven. Seven years after, Yu died. When the period of three years' mourning was over, Yi absconded to the northern slope of Mount Ji. Those who intended to pay fealty to the court and those who went to law turned not to Yi, but to Qi (Yu's son—tr.), saying, 'This is the son of our sovereign.' Ballad singers sang high praises not of Yi, but of Qi, saying, 'This is the son of our sovereign.' Danzhu (Yao's son—tr.) did not come up to his father in virtue, nor did the son of Shun. For many years Shun had assisted Yao, and Yu had assisted Shun, and had rendered meritorious service to the people. Qi, being noble-spirited, could

## 【原文】

年少，施泽于民未久。舜、禹、益相去久远，其子之贤不肖，皆天也，非人之所能为也。莫之为而为者，天也；莫之致而至者，命也。匹夫而有天下者，德必若舜禹，而又有天子荐之者，故仲尼不有天下。继世以有天下，天之所废，必若桀纣者也，故益、伊尹、周公不有天下。伊尹相汤以王于天下，汤崩，太丁未立，外丙二年，仲壬四年，太甲颠覆汤之典刑，伊尹放之于桐，三年，太甲悔过，自怨自艾，于桐处仁迁义，三年，以听伊尹之训己也，复归于亳。周公之不有天下，犹益之于夏、伊尹之于殷也。孔子曰，‘唐虞禅，夏后殷周继，其义一也。’”

9.7 万章问曰：“人有言，‘伊尹以割烹要汤’，有诸？”孟子曰：

## 【今译】

禹，经历的年岁少，对百姓施与恩泽的时间短。舜、禹、益之间相距时间的长短，以及他们儿子的好坏，都是天意，不是人力所能做到的。没有人叫他这样做，而竟做了的，便是天意；没有人叫他到来，而竟到来了的，便是命运。以一个老百姓竟而得到天下的，他的道德必然要像舜和禹一样，而且还要有天子推荐他，所以孔子〔虽是圣人，因没有天子的推荐，〕便不能得到天下。世代相传而得到天下的，天要废弃的，一定是像夏桀、商纣那样残暴无德的人，所以益、伊尹、周公〔虽是圣人，因为所逢的君主不像桀和纣，〕便不能得到天下。伊尹辅助汤统一了天下，汤死了，太丁未立就死了，外丙在位二年，仲壬在位四年，〔太丁的儿子太甲又继承王位。〕太甲破坏了汤的法度，伊尹便流放他到桐邑，三年之后，太甲悔过，自感怨恨，自己悔改，在桐邑，能够以仁居心，惟义是从，三年之后，完全听从伊尹对自己的训诲了，然后又回到亳都做天子。周公没有得到天下，正好像益在夏朝、伊尹在殷朝一样。孔子说过，‘唐尧、虞舜以天下让贤，夏、商、周三代却世世代代传之子孙，道理是一样的。’”

9.7 万章问道：“有人说：‘伊尹曾以做厨子切肉做菜的手艺要求汤武王信用他。’有这么回事吗？”





reverently follow in the footsteps of Yu, whereas Yi had assisted Yu only for a short period and had offered only a small bounty to the people. It was all Heaven's will that Shun's and Yu's period of premiership had been longer than Yi's, and that the son of Yao and the son of Shun should have been so different from Yu's son. No human power could have brought it to pass. When a thing is done without a known agent, then it is Heaven does it. When a thing happens without a cause, then it is Fate makes it happen. In order to get a kingdom, a commoner must have virtues like Shun or Yu, and he must be recommended to Heaven by the king. That is why Confucius never got an empire. Heaven does not dispossess the inheritor of a throne unless he is like King Jie or King Zhou. That is why Yi, Yiyin and the Duke of Zhou never ascended an emperor's throne. It was with the assistance of Yiyin that Tang ruled over the kingdom so successfully. When Tang died, Taiding did not succeed to the throne, owing to his early death. Waibing ruled two years, and Zhongren four. Then Taijia was turning upside down the Code of Tang, so Yiyin banished him to Tong. Three years later, Taijia repented, was remorseful, made a severe self-criticism and distinguished himself by benevolence and righteousness during his stay in Tong. Since he thus heeded Yiyin's teachings, he was recalled by Yiyin to Bo to resume emperorship three years after his banishment. The reason why the Duke of Zhou did not have the rule over the world as emperor was the same as in the case of Yi in the Xia Dynasty and in the case of Yiyin in the Yin Dynasty. Confucius said, 'In Tang and Yu, the emperor abdicated for a man of virtue to ascend the throne, while in Xia, Yin and Zhou, the crown was passed down from father to son. The basic principle is the same.'

9.7 Wan Zhang asked, "People say Yiyin used his culinary arts as a stepping-stone to his political career. Was it the fact?"

### 【原文】

“否，不然；伊尹耕于有莘之野，而乐尧舜之道焉。非其义也，非其道也，禄之以天下，弗顾也；系马千驷，弗视也。非其义也，非其道也，一介不以与人，一介不以取诸人。汤使人以币聘之，器器然曰：‘我何以汤之聘币为哉？我岂若处畎亩之中，由是以乐尧舜之道哉？’汤三使往聘之，既而幡然改曰：‘与我处畎亩之中，由是以乐尧舜之道，吾岂若使是君为尧舜之君哉？吾岂若使是民为尧舜之民哉？吾岂若于吾身亲见之哉？天之生此民也，使先知觉后知，使先觉觉后觉也。予，天民之先觉者也；予将以斯道觉斯民也。非予觉之，而谁也？’思天下之民匹夫匹妇有不被尧舜之泽者，若已推而内之沟中。其自任以天下之重如此，故就汤而说之以伐夏救民。吾未闻枉己而正人者也，况辱己以正天下者乎？圣人之行不同也，或远，或近；或去，或不去；归洁其身而已矣。吾闻其以尧舜之道要汤，未闻以割烹

### 【今译】

孟子答道：“没有，不是这样的。伊尹在莘国的郊野种庄稼，而以尧舜之道为乐。如果不合道义，纵使以天下的财富作为他的俸禄，他都不回顾一下；纵使有几千匹马系在那里，他都不望一下。如果不合道义，一点也不给与他人，一点也不取于他人。汤曾派人拿礼物去聘请他，他却安闲地说：‘我为什么要接受汤的聘礼呢？我怎么不住在田野之中，从而以尧舜之道为自得之乐呢？’汤几次派人去聘请他，不久，他便完全改变了态度，说：‘我与其住在田野之中，从而以尧、舜之道为个人的快乐，又何不使现在的君主做尧、舜一样的君主呢？又何不使现在的百姓做尧舜时代一样的百姓呢？〔尧舜的盛世，〕我何不使它在现时亲自看到呢？上天生育人民，就是要先知先觉者来促使后知后觉者觉悟。我呢，是百姓中间的先觉者；我就得拿这尧舜之道使现在的人有所觉悟。不是我去使他们觉悟，又有谁呢？’伊尹是这样考虑的：在天下的百姓中，如果有一个男子或一个妇女，没有沾润上尧舜之道的恩泽，便好像自己把他推进山沟中去一样。他是这样以天下的重任为己任，所以到了汤那里，使用讨伐夏桀拯救百姓的道理说给汤听。我没听说过，先使自己屈曲，却能够匡正别人的；何况是先使自己受辱，去匡正天下的呢？圣人的行为，可能各有不同，有的疏远当时的君主，有的靠拢当时的君主，有的离开朝廷，有的留恋朝廷，归根到底，都得保持自己身体干干净净，不沾肮脏。我只听说过



Mencius answered, “No, Yiyin tilled in the fields outside Youxin, happy in the principles of Yao and Shun. He would turn his back on an emolument worth the world’s revenue, and he would not deign to cast a look at a thousand teams of horses in case these were not offered in accordance with righteousness and principle. He would neither give nor accept a goat unless in accordance with righteousness and principle. When Tang sent a messenger with rich gifts to invite him to the court, he said indifferently, ‘What can I do with Tang’s gifts? Is it not much better for me to work in the fields in the enjoyment of the principles of Yao and Shun?’ But when Tang sent messengers to invite him several times, he changed his mind and said, ‘Is it not better for me to make my king a Yao or a Shun, and to make the people the subjects of a Yao or a Shun, than to work in the fields, happy alone in the principles of Yao and Shun? Is it not better for me to see this ideal realized with my own eyes? Heaven, in creating the world people, makes men who have foresight awaken those who have not, and it makes men who have been awakened awaken those who have not. I am one of the heavenly people who have been awakened first. I will awaken the people with the principles of Yao and Shun. Who will do it but I?’ Yiyin was so concerned over the welfare of the people that when an ordinary man or woman did not benefit from the beatitude of Yao and Shun’s principles, he felt as if he himself had pushed them into the gutter—such a heavy burden of caring for the whole world did he impose on himself! And he went to Tang to persuade the latter to march on Xia and save the people who were in deep waters. I have never known anyone that can rectify others, being crooked himself, even less can a man rectify the people of the whole world, if he himself is branded with shame. Sages may differ in their behavior: some keep aloof from the sovereign, some come near, some quit the court, some linger on. Yet all their behavior boils down to the rule of keeping the snow-white



### 【原文】

也。《伊训》曰：‘天诛造攻自牧宫，朕载自亳。’”

9.8 万章问曰：“或谓孔子于卫主痈疽，于齐主侍人瘠环，有诸乎？”孟子曰：“否，不然也；好事者为之也。于卫主颜雠由。弥子之妻与子路之妻，兄弟也。弥子谓子路曰：‘孔子主我，卫卿可得也。’子路以告。孔子曰‘有命。’孔子进以礼，退以义，得之不得曰‘有命’。而主痈疽与侍人瘠环，是无义无命也。孔子不悦于鲁卫，遭宋桓司马将要而杀之，微服而过宋，是时孔子当厄，主司城贞子，为陈侯周臣。吾闻观近臣，以其所为主；观远臣，以其所主。若孔子主痈疽与侍人瘠环，何以为孔子？”

9.9 万章问曰：“或曰，‘百里奚自鬻于秦养牲者，五羊之皮，食

### 【今译】

伊尹用尧舜之道要求汤推行王道，没听说过他有切肉做菜的事。《伊训》说过：‘上天的讨伐，最初是在夏桀宫室里，是由他自己造成的，我呢，不过从殷都亳邑开始罢了。’”

9.8 万章问道：“有人说，孔子在卫国住在卫灵公宠幸的宦官痈疽家里，在齐国也住在宦官瘠环家里。真有这回事吗？”

孟子说：“没有，不是这样的，这是好事之徒捏造出来的。孔子在卫国，住在颜雠由家中。弥子瑕的妻子和子路的妻子是姊妹。弥子瑕对子路说：‘孔子住在我家中，卫国卿相的位置便可以得到。’子路把这话告诉了孔子，孔子说：‘一切由命运决定。’孔子依礼法而进，依礼法而退，所以他说，‘得官位和不得官位，由命运决定。’如果他住在痈疽和宦官瘠环家中，这种行为，便是无视礼义和命运了。孔子在鲁国、卫国不得意，又碰上了宋国的司马桓魋(tuí)预备拦截他，并将他杀死，只得改换服装悄悄地走过宋国。这时候，孔子正处在困难的境地，便住在司城贞子家中，做了陈侯周的臣子。我听说过，观察在朝的臣子，看他所招待的客人；观察外来的臣子，看他所寄居的主人。如果孔子真的以痈疽和宦官瘠环为寄居的主人，怎么能算是‘孔子’呢？”

9.9 万章问道：“有人说，‘百里奚把自己卖给秦国养牲畜的人，



purity of their character unsullied. What I hear about Yiyin is that he came into the service of Tang bringing with him the principles of Yao and Shun. I never hear that he brought his culinary skills as a recommendation of himself. As is recorded in *Yi's Teachings*:

‘Heaven’s punitive actions started from the Mu Palace of Jie; I have begun my practice in the capital Bo.’”

9.8 Wan Zhang asked, “People say that Confucius, when in Wei, was hosted by Yongju, and when in Qi, was hosted by the eunuch Ji Huan. Was that true?”

Mencius said, “No, it was not true, it was only the gossip of busybodies. In Wei the host of Confucius was Yan Chouyou. The wife of Mizi was sister to Zilu’s wife. Mizi said to Zilu, ‘If Confucius will put up at my home, he is sure to be a minister of Wei.’ When told this by Zilu, Confucius said, ‘Fate decides everything.’ Confucius went forwards to seek his political career in accordance with the rites, and retreated in accordance with righteousness. That is why he said, ‘Fate decides’ whether he got an official rank or missed it. If he had chosen to be hosted by Yongju and the eunuch Ji Huan, it would mean that Confucius had spurned the rites and Fate. Confucius was in disfavor in Lu and Wei, and was risking being waylaid and killed by Huan Tui of Song. He had to pass through Song in disguise. In this predicament, he lived as a guest of Sicheng Zhenzi and served as an official under the Marquis of Chen called Zhou.

“I hear that the character of native officials is estimated by who they are hosts to, while that of alien officials is estimated by who are their hosts. If Confucius had chosen Yongju and the eunuch Ji Huan as his hosts, how could he have lived up to the name of Confucius?”

9.9 Wan Zhang asked, “Some people say that Baili Xi sold himself to



### 【原文】

牛，以要秦穆公。’信乎？”孟子曰：“否，不然；好事者为之也。百里奚，虞人也。晋人以垂棘之璧与屈产之乘，假道于虞以伐虢。宫之奇谏，百里奚不谏。知虞公之不可谏而去之秦，年已七十矣，曾不知以食牛干秦穆公之为污也，可谓智乎？不可谏而不谏，可谓不智乎？知虞公之将亡而先去之，不可谓不智也。时举于秦，知穆公之可与有行也而相之，可谓不智乎？相秦而显其君于天下，可传于后世，不贤而能之乎？自鬻以成其君，乡党自好者不为，而谓贤者为之乎？”

### 【今译】

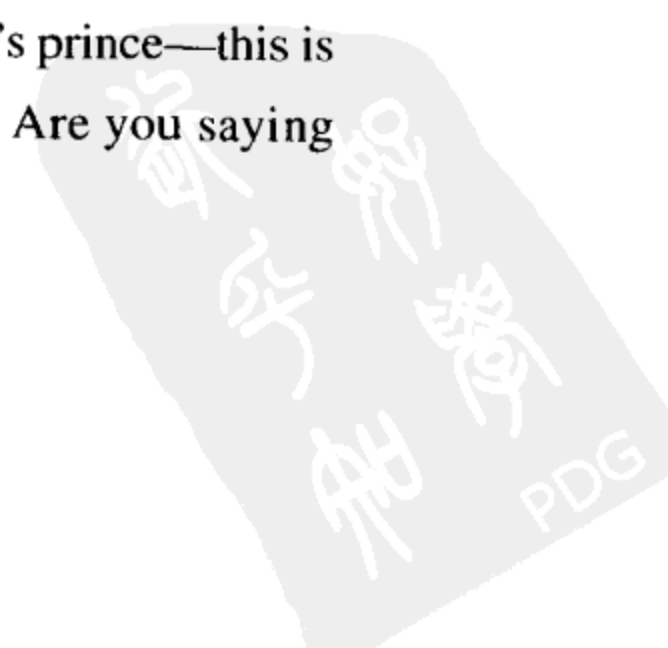
得价五张羊皮，替人家饲养牛，以此来要求秦穆公任用。’这话可以相信吗？”

孟子答道：“不可，不是这样的，这是好事之徒捏造的。百里奚是虞国人，晋人用垂棘的美玉和屈地所产的良马向虞国借路，来攻打虢(guó)国。当时虞国的大臣宫之奇谏阻虞公，劝他不要允许；百里奚却不去劝阻。他知道虞公是不可以劝阻的，因而离开虞国，搬到秦国，这时他已经七十岁了。他竟不知道用饲养牛的方法来要求秦穆公任用，是一种恶浊行为，能说是聪明吗？但是，他预见到虞公不可劝阻，便不去劝他，又能说是不聪明吗？他预见到虞公将要被灭亡，因而早早离开，不能说是不聪明。当他在秦国被推举出来的时候，知道秦穆公是位可以襄助而有作为的君主，因而辅助他，又能说是不聪明吗？为秦国的卿相，使穆公在天下名望显赫，而且可以流传于后代，不是贤德的人能够如此吗？出卖自己来成全君主，连乡里中一个洁身自爱的人都不肯干，能说贤德的人肯干吗？”



a shepherd in Qin for five sheepskins, and herded cattle to invite the attention of Duke Mu of Qin. Was that true?"

"No," said Mencius, "this was not the case. It is the gossip of busybodies. Baili Xi was a subject of the State of Yu. Qin offered to the Duke of Yu the jade of Chuiji and the fine steeds of Qu to obtain permission for its troops to march on the State of Guo by way of Yu. Gong Zhiqi admonished the Duke against accepting the gift. Yet Baili Xi did not, knowing that the Duke of Yu would turn a deaf ear to good advice. He left Yu for Qin, though already seventy then. Could he be said to have been wise if by that time he still had not known that it was contemptible to resort to cattle herding as a means of approaching Duke Mu of Qin? Yet could he be said to have been unwise when he desisted from remonstrating with the ruler of Yu, knowing the latter was proof against advice? He certainly was not unwise when he left Yu before disaster befell its ruler. Again, when on his arrival on the political scene in Qin, he found in Duke Mu a capable, enlightened ruler meriting his loyal service, he agreed to be prime minister to him. Could this be called unwise? As prime minister of Qin, he helped Duke Mu win world renown which would pass down to posterity. Could anyone but a man of virtue have achieved this? To sell oneself into menial service in order to promote the career of one's prince—this is what even a self-respecting clodhopper would not do. Are you saying that a man of virtue would have done such a thing?"



## 卷十

# 万章章句下

### 【原文】

10.1 孟子曰：“伯夷，目不视恶色，耳不听恶声。非其君，不事；非其民，不使。治则进，乱则退。横政之所出，横民之所止，不忍居也。思与乡人处，如以朝衣朝冠坐于涂炭也。当纣之时，居北海之滨，以待天下之清也。故闻伯夷之风者，顽夫廉，懦夫有立志。伊尹曰：‘何事非君？何使非民？’治亦进，乱亦进，曰：‘天之生斯民也，使先知觉后知，使先觉觉后觉。予，天民之先觉者也。予将以此道觉此民也。’思天下之民匹夫匹妇有不与被尧舜之泽者，若已推而内之沟中——其自任以天下之重也。”柳下惠不羞污君，不辞小官。进不隐贤，必以其道。遗佚而不怨，厄穷而不悯。与乡人处，由由然不忍

### 【今译】

10.1 孟子说：“伯夷，眼睛不去看不好的事物，耳朵不去听不好的声音。不是他理想的君主，不去侍奉；不是他理想的百姓，不去使唤。天下太平，就出来做事；天下昏乱，就退居田野。在施行暴政的国家，住有乱民的地方，他都不忍心去居住。他认为同无知的乡下人相处，好像穿戴着礼服礼帽坐在烂泥或炭灰之上。当商纣的时候，他住在北海边上，等待天下清平。所以听到伯夷的高风亮节的人，连贪得无厌的都廉洁起来了，懦弱的也都有刚强不屈的意志了。

“伊尹说：‘哪个君主，不可以侍奉？哪个百姓，不可以使唤？’因此天下太平出来做官，天下昏乱也出来做官，并且说：‘上天生育这些百姓，就是要先知先觉的人来开导后知后觉的人。我是这些人之中的先觉者，我要以尧舜之道来开导这些人。’他总这样想：在天下的百姓中，只要有一个男子或一个妇女没有享受到尧舜之道的益处，便仿佛是自己把那人推进山沟之中——这便是他以天下的重担为己任的态度。

“柳下惠不以侍奉坏君为羞耻，也不以官小而辞职。立于朝廷，不隐藏自己的才能，但一定按其原则办事。自己被遗弃，也不怨恨；



## Book 10 Wan Zhang (Part B)

10.1 Mencius said, “Boyi turned a blind eye to offensive sights and a deaf ear to offensive sounds. He would serve no king but the right one, nor would he rule over any people he did not think to be right. He took office when peace and order prevailed, and resigned when chaos set in. He could never bring himself to live under a tyrannical government or stay where the people were barbarous. When in company with benighted countryfolk, he felt as if he were sitting on mud and coal dust in a court costume. During the reign of King Zhou, he retired to the shore of the North Sea, waiting for the chaos to clear up. That is why wherever Boyi’s lofty spirit spread, the avaricious became honest and the cowardly self-assertive.

“Yiyin said, ‘What king is not the right king to serve? What people are not the right people to rule over?’ So he took office either in times of order and peace or in times of chaos, saying, ‘Heaven, in creating the world people, makes men who have foresight awaken those who have not, and it makes men who have been awakened awaken those who have not. I am one of the heavenly people who have been awakened. I will awaken the people with the principles of Yao and Shun.’ When an ordinary man or woman did not benefit from the beatitude of Yao and Shun’s principles, Yiyin felt as if he himself had pushed them into the gutter—such a heavy burden of caring for the whole world did he impose on himself.

“Hui of Liuxia did not think it a disgrace to serve a bad prince, nor did he turn down a petty office. After taking office, he did not conceal his considerable ability. At the same time, he adhered to his principles. He never complained when removed from office, nor did he feel sad when in



### 【原文】

去也。‘尔为尔，我为我，虽袒裼裸裎于我侧，尔焉能浼我哉？’故闻柳下惠之风者，鄙夫宽，薄夫敦。孔子之去齐，接淅而行；去鲁，曰：‘迟迟吾行也，去父母国之道也。’可以速而速，可以久而久，可以处而处，可以仕而仕，孔子也。”孟子曰：“伯夷，圣之清者也；伊尹，圣之任者也；柳下惠，圣之和者也；孔子，圣之时者也。孔子之谓集大成。集大成也者，金声而玉振之也。金声也者，始条理也；玉振之也者，终条理也。始条理者，智之事也；终条理者，圣之事也。智，譬则巧也；圣，譬则力也。由射于百步之外也，其至，尔力也；其中，非尔力也。”

10.2 北宫锜问曰：“周室班爵禄也，如之何？”孟子曰：“其详不

### 【今译】

穷困，也不忧愁。同无知的乡下人相处，高高兴兴地不忍离开。〔他说：〕‘你是你，我是我，你纵然在我旁边赤身露体，哪能沾染着我呢？’所以听到柳下惠高风亮节的人，连胸襟狭小的也开阔了，刻薄的也厚道了。

“孔子离开齐国，不等把米淘完、漉干就走；离开鲁国，却说，‘我们慢慢走吧，这是离开祖国的态度。’应该马上走就马上走，应该延缓就延缓，应该不做官就不做官，应该做官就做官，这便是孔子。”

孟子又说：“伯夷是圣人之中清高的人，伊尹是圣人之中负责的人，柳下惠是圣人之中随和的人，孔子则是圣人之中识时务的人。孔子，可以叫他为集大成者。‘集大成’的意思，〔譬如奏乐，〕先敲搏(bó)钟，最后用特磬收束，〔有始有终的〕一样。先敲搏钟，是节奏条理的开始，用特磬收束，是节奏条理的终结。条理的开始在于智，条理的终结在于圣。智好比技巧，圣好比气力。犹如在百步以外射箭。射到，是你的力量；射中，却不是你的力量。”

10.2 卫国人北宫锜问道：“周朝制定的官爵和俸禄的等级制度是



poverty. Being very cheerful in the company of countryfolk, he was reluctant to leave them. He said, 'You are you, and I am I. How could you put a stain on me even if you stood stark naked beside me?' So wherever Hui of Liuxia's magnanimity spread, a narrow-minded man became liberal, and a sharp fellow cordial.

"When he left Qi, Confucius did not even wait to have the washed rice cooked, but took the still dripping rice and started. But when he left Lu, he said, 'I shall be slow in starting on my journey. This is the way to leave the country of my father and mother.' To leave quickly when it was meet to leave quickly, to stay on when he thought fit to do so, to retire when he saw retiring was proper, to accept office when acceptance was sensible — here you have your Confucius."

Mencius said in addition, "Among sages, Boyi was the one of lofty and unsullied soul, Yiyin was the one with a deep sense of responsibility, Hui of Liuxia was the easy-going one, and Confucius was the one who knew when to do what to do. Confucius may be said to have assembled all the virtues of the virtuous men mentioned above. The assembling may be likened to the linking up of the golden sound of a metallic bell to the silvery sound of a musical jade stone. The metallic bell begins the rhythmic order and the musical jade stone winds it up. The beginning of the rhythmic order means wisdom, and its winding-up saintliness. Wisdom is like skill, and saintliness is like strength. When you shoot a hundred paces away, it is your strength that makes your arrow cover the shooting distance, but it is not your strength that makes your arrow hit the mark." (Here Mencius as much as said that Boyi, Yiyin, and Hui of Liuxia were all sages like Confucius, but their wisdom was inferior to that of Confucius. — tr.)

10.2 Beigong Qi asked, "What was the feudal hierarchy like in the

### 【原文】

可得闻也，诸侯恶其害己也，而皆去其籍；然而轲也尝闻其略也。天子一位，公一位，侯一位，伯一位，子、男同一位，凡五等也。君一位，卿一位，大夫一位，上士一位，中士一位，下士一位，凡六等。天子之制，地方千里，公侯皆方百里，伯七十里，子、男五十里，凡四等。不能五十里，不达于天子，附于诸侯，曰附庸。天子之卿受地视侯，大夫受地视伯，元士受地视子、男。大国地方百里，君十卿禄，卿禄四大夫，大夫倍上士，上士倍中士，中士倍下士，下士与庶人在官者同禄，禄足以代其耕也。次国地方七十里，君十卿禄，卿禄

### 【今译】

怎样的呢？”

孟子答道：“详细情况已经不能够知道了，因为诸侯厌恶那种制度不利于自己，都把那些文献毁灭了。但是，我也曾大略听到一些。天子为一级，公一级，侯一级，伯一级，子和男共为一级，一共五级。君为一级，卿一级，大夫一级，上士一级，中士一级，下士一级，一共六级。天子直接管理的土地纵横各一千里，公和侯各一百里，伯七十里，子、男各五十里，一共四级。土地不够五十里的，不能直接与天子发生关系，而附属于诸侯，叫做附庸。天子的卿所受的封地等同于侯，大夫所受的封地等同于伯，元士所受的封地等同于子、男。公侯大国的土地纵横各一百里，君主的俸禄为卿的十倍，卿为大夫的四倍，大夫为上士的加倍，上士为中士的加倍，中士为下士的加倍，下士的俸禄则和在公家当差的老百姓等同，所得的俸禄也足以抵偿他们耕种的收入了。中等国家土地为方七十里，君主的俸禄为卿的



reign of the Zhou House in terms of rank and revenue?"

Mencius answered, "It is hard to learn the details, as the feudal princes destroyed the records for fear that the system might leave something to do them harm. But I have heard of the essentials in brief.

"The emperor, the duke, the marquis, the count accounted for one grade each, the viscount and the baron shared one grade. Thus the hierarchy ranked five grades. A parallel hierarchy of official ranks is: the emperor, the minister, the counsellor, the intellectual of the first degree, the intellectual of the second degree, the intellectual of the third degree accounted for one grade each. Thus there were six grades in official ranking. The territory ruled over by the emperor covered 1,000 *li* square, the territory under the rule of a duke or a marquis covered 100 *li* square, the count had a fief of 70 *li* square, the viscount or the baron had a fief of 50 *li* square. Thus there were four grades in the scope of rule. Those whose fief was less than 50 *li* square in size were not directly affiliated to the emperor. They were dependencies of the feudal princes. The minister of the emperor was bestowed a fief the same size as a marquis's, the fief of the emperor's counsellor was the same size as the count's, the fief of the emperor's intellectual of the first degree was the same size as that of the viscount or the baron.

"A big state had a territory of 100 *li* square, and its prince had a revenue ten times that of his minister, whose revenue was four times that of a counsellor, whose revenue doubled that of an intellectual of the first degree, whose revenue doubled that of an intellectual of the second degree, whose revenue doubled that of an intellectual of the third degree, whose revenue was the same as that of a commoner in civil service, whose income was about the same as a tiller's. In a medium-sized state with a territory of 70 *li* square, the revenue of the prince was ten times that of his minister, whose revenue was three times that of a counsellor,



### 【原文】

三大夫。大夫倍上士，上士倍中士，中士倍下士，下士与庶人在官者同禄，禄足以代其耕也。小国地方五十里，君十卿禄，卿禄二大夫，大夫倍上士，上士倍中士，中士倍下士，下士与庶人在官者同禄，禄足以代其耕也。耕者之所获，一夫百亩；百亩之粪，上农夫食九人，上次食八人，中食七人，中次食六人，下食五人。庶人在官者，其禄以是为差。”

10.3 万章问曰：“敢问友。”孟子曰：“不挟长，不挟贵，不挟兄弟而友。友也者，友其德也，不可以有挟也。孟献子，百乘之家也，有友五人焉：乐正裘，牧仲，其三人，则予忘之矣。献子之与此五人者友也。无献子之家者也。此五人者，亦有献子之家，则不与之友

### 【今译】

十倍，卿禄为大夫的三倍，大夫倍于上士，上士倍于中士，中士倍于下士，下士的俸禄则和在公家当差的老百姓等同，所得俸禄也足以抵偿他们耕种的收入了。小国的土地为方五十里，君主的俸禄为卿的十倍，卿禄为大夫的二倍，大夫倍于上士，上士倍于中士，中士倍于下士，下士的俸禄则和在公家当差的老百姓等同，所得俸禄也足以抵偿他们耕种的收入了。耕种的收入，一夫一妇分田百亩，百亩田地施肥耕种，上等的农夫可以养活九个人，其次的可以养活八个人，中等的可以养活七个人，再次的可养活六个人，下等的可养活五个人。老百姓在公家当差的，他们的俸禄也比照这样来分等级。”

10.3 万章问道：“请问交朋友的原则。”

孟子答道：“不倚仗自己年纪大，不倚仗自己地位高，不倚仗自己兄弟的富贵。交朋友，是因其品德而去交结，因此，心目中不能存在任何有所倚仗的观念。孟献子是一位有车马百辆的大夫，他有五位朋友：乐正裘、牧仲，其余三位我忘记了。献子同这五位相交，心目中并不存有自己是大夫的观念，这五位，如果也存有献子是位大夫的观



whose revenue doubled that of an intellectual of the first degree, whose revenue doubled that of an intellectual of the second degree, whose revenue doubled that of an intellectual of the third degree, whose revenue was the same as that of a commoner in civil service, whose income was about the same as a tiller's. In a small state with a territory of 50 *li* square, the revenue of the prince was ten times that of his minister, whose revenue doubled that of a counsellor, whose revenue doubled that of an intellectual of the first degree, whose revenue doubled that of an intellectual of the second degree, whose revenue doubled that of an intellectual of the third degree, whose revenue was the same as that of a commoner in civil service, whose income was about the same as a tiller's. The income of a tiller came from his harvests of the 100 *mu* of fields allotted to every tiller. The yields of the 100 *mu* of fields fell into five grades, according to the quality of the soil and the cultivation. The best tiller reaped from his fields a harvest rich enough to feed nine people, the second-best tiller eight people, the average tiller seven people, the tiller second to him six people, and the worst tiller five. The salaries of commoners in civil service fell into five grades accordingly, being equivalent to the five-grade harvests of the tillers.

10.3 Wan Zhang asked, "May I ask how to make friends?"

Mencius answered, "In making friends we should not put on airs because of our seniority, high rank or our brothers' wealth and rank. We make friends with one for his virtues, so we should not cherish any feeling of superiority in our hearts.

"Meng Xianzi was a nobleman in possession of 100 chariots. He had five friends—Yuezheng Qiu, Mu Zhong, and three others whose names I have forgotten. In making friends with these five, Meng Xianzi never once thought of himself as a nobleman, and the five persons would never



### 【原文】

矣。非惟百乘之家为然也，虽小国之君亦有之。费惠公曰：‘吾于子思，则师之矣；吾于颜般，则友之矣；王顺、长息则事我者也。’非惟小国之君为然也，虽大国之君亦有之。晋平公之于亥唐也，人云则人，坐云则坐，食云则食；虽蔬食菜羹，未尝不饱，盖不敢不饱也。然终于此而已矣。弗与共天位也，弗与治天职也，弗与食天禄也，士之尊贤者也，非王公之尊贤也。舜尚见帝，帝馆甥于贰室，亦飨舜，迭为宾主，是天子而友匹夫也。用下敬上，谓之贵贵；用上敬下，谓之尊贤。贵贵尊贤，其义一也。”

10.4 万章问曰：“敢问交际何心也？”孟子曰：“恭也。”曰：“‘却之却之为不恭’，何哉？”曰：“尊者赐之，曰，‘其所取之者义乎，不

### 【今译】

念，就不会同他交友了。不仅有车马百辆的大夫是如此，纵使小国的君主也有朋友。费惠公说：‘我对于子思，则以他为老师；对于颜般，则以他为朋友；至于王顺和长息，那不过是替我工作的人罢了。’不仅小国的君主是如此，纵使大国之君也有朋友。晋平公对亥唐，亥唐叫他进去，便进去；叫他坐，便坐；叫他吃饭，便吃饭。纵使是糙米饭小菜汤，也未尝不吃饱，因为不敢不吃饱。然而晋平公也只是做到这一点罢了。不同他一起共有官位，不同他一起治理政事，不同他一起享受俸禄，这只是一般士人尊敬贤者的态度，不是王公尊敬贤者所应有的态度。舜谒见尧时，尧请他这位女婿住在另一处官邸中，也请他吃饭，〔舜有时也作东道，〕互为客人和主人，这是以天子这样的高位同老百姓交友的范例。以位卑的人尊敬高贵的人，叫做尊重贵人；以高贵的人尊敬位卑的人，叫做尊敬贤者。尊贵贵人和尊敬贤者，道理是相同的。”

10.4 万章问道：“请问在交际的时候，应当如何存心？”

孟子答道：“应当存心恭敬。”

万章说：“〔俗话说：〕‘一再拒绝人家的礼物，这是不恭敬。’为什么呢？”





have allowed themselves to be Xianzi's friends, if they had thought of his high rank as nobleman. Not only did a nobleman of 100 chariots behave so, but even the prince of a small state made friends in the same way. Duke Hui of the State of Mi said, 'I treat Zisi as my teacher, I treat Yan Ban as my friend, but Wang Shun and Chang Xi are men who serve me.' This was the case not only with the prince of a small state, but sometimes with the prince of a big state also. We have a fine example in the friendship of Duke Ping of Jin for Hai Tang. He came to visit at Hai Tang's house when the latter asked him to come, he had meals at Hai Tang's table when he was asked to, and even when the fares were coarse rice and vegetable soup, he would eat his fill for fear of offending his host. But a line was drawn here. He did not let Hai Tang share his high rank, nor the administration of state affairs, nor his revenue. No, none of these gifts of Heaven did he share out. His was an intellectual's honoring of a man of virtue, not a prince's honoring of the same.

"When Shun waited on Yao, the latter invited him to live in a separate mansion and entertained him at the imperial table. Yao also accepted Shun's invitations to dine with him. They were host and guest alternately. Yao has set us a fine example of how an emperor should make friends with a commoner. For a person of inferior rank to show respect and admiration for a nobleman, it is called venerating the nobility. For a nobleman to show respect and admiration for a person of inferior rank, it is called honoring the man of virtue. Both are of similar nature."

10.4 Wan Zhang asked, "Would you tell me what is the proper feeling to entertain in social intercourse?"

"Respect," answered Mencius.

"How would you explain the saying 'It is a show of disrespect to decline again and again the offer of gifts'?"

### 【原文】

义乎?’而后受之，以是为不恭，故弗却也。”曰：“请无以辞却之，以心却之，曰，‘其取诸民之不义也’，而以他辞无受，不可乎？”曰：“其交也以道，其接也以礼，斯孔子受之矣。”万章曰：“今有御人于国门之外者，其交也以道，其馈也以礼，斯可受御与？”曰：“不可；《康诰》曰：‘杀越人于货，闵不畏死，凡民罔不讫，’是不待教而诛者也。殷受夏、周受殷，所不辞也，于今为烈，如之何其受之？”曰：“今之诸侯取之于民也，犹御也。苟善其礼际矣，斯君子受之，敢问何说也？”曰：“子以为有王者作，将比今之诸侯而诛之乎？其教之不改而后诛之乎？夫谓非其有而取之者盗也，充类至义之尽也。孔子之仕于鲁也，鲁人猎较，孔子亦猎较。猎较犹可，而况受其赐乎？”曰：“然

### 【今译】

孟子说：“尊贵的人有所赐与，自己先想想：‘他得到的这些礼物是合理的呢？还是不合理的呢？’想清白以后才接受，这样乃是不恭敬的。因此便不拒绝。”

万章说：“我说，拒绝他的礼物，不用明白说出，在心里不接受就行，心里说，‘这是他取自百姓的不义之财呀！’因而用别的借口来拒受，难道不可以吗？”

孟子说：“他依规矩同我交往，依礼节同我接触，这样，孔子都会接受礼物的。”

万章说：“如今有一个在国都郊野拦路抢劫的人，他也依规矩同我交往，依礼节向我馈赠，这种赃物，可以接受吗？”

孟子说：“不可以。《尚书·康诰》说：‘杀死别人，抢夺财物，横强不怕死，这种人，是没有谁不痛恨的。’这不必先去教育，就可以诛杀的。殷商接受了夏朝的这种法律，周朝接受了殷商的这种法律，没有更改。现在杀人越货更为厉害，怎样能够接受呢？”

万章说：“今天这些诸侯，他们的财物取自民间，也和拦路抢劫差不多。假若把交际的礼节搞好，君子也就接受了，请问这又是什么道理呢？”

孟子说：“你以为若有圣王兴起，对于今天的诸侯，是一律看待，全部诛杀呢？还是先行教育，如不改悔，然后诛杀呢？而且不是自己所有，去取得它，把这种行为说成抢劫，这只是提到原则高度的话。孔子在鲁国做官的时候，鲁国人争夺猎物，孔子也争夺猎物。争夺猎



Mencius replied, "When a person of higher rank offers some gift to you and you ask yourself before accepting whether he has acquired it by good means or foul, then it is in a sense disrespectful. That is why one does not decline a gift."

"Can one not refuse to accept the gift, keeping the reason in one's heart that it is ill-gotten lucre, and finding some excuse for not accepting it?"

"When a man's superior makes friends with him in the correct way and treats him in accordance with decorum, then even Confucius would have accepted the gift."

"Suppose a man who plunders outside the gate of the capital offers me his booty for a gift in the correct way and in accordance with decorum, shall I accept it?"

"No. *The Kang Gao* says, 'One who beastly murders people to plunder their possessions in defiance of death penalty is hated and spurned by everyone.' You can kill such a fellow without educating him first. This was a rule the Yin reign inherited from the Xia reign, and the Zhou reign inherited from the Yin reign, to the letter, without any modifications. Now such atrocious killings and plunderings run even more rampant today. How could we accept the booties of the bandits?"

"Now feudal princes plunder the people just as bandits do. Is it justifiable for a gentleman to accept their booties if offered to him in accordance with decorum?"

"If there arises a unifier of the world, will he, in your opinion, line up all the corrupt feudal princes and put them to death at short notice? Or will he kill only those who do not reform themselves in spite of his education? To label as robbery the taking to oneself what is not one's own is to measure the act by the highest criterion of moral principle. When Confucius was an official in Lu, the people there used to have fights over the shar-

### 【原文】

则孔子之仕也，非事道也？”曰：“事道也。”“事道奚猎较也？”曰：“孔子先簿正祭器，不以四方之食供簿正。”曰：“奚不去也？”曰：“为之兆也。兆足以行矣，而不行，而后去，是以未尝有所终三年淹也。孔子有见行可之仕，有际可之仕，有公养之仕。于季桓子，见行可之仕也；于卫灵公，际可之仕也；于卫孝公，公养之仕也。”

10.5 孟子曰：“仕非为贫也，而有时乎为贫；娶妻非为养也，而有时乎为养。为贫者，辞尊居卑，辞富居贫。辞尊居卑，辞富居贫，

### 【今译】

物都可以，何况接受赐与呢？”

万章说：“那么，孔子做官，不是为着行道吗？”

孟子说：“是为着行道。”

“既为着行道，为什么又来争夺猎物呢？”

孟子说：“孔子先用文书规定祭祀的器物和祭品，不用别处的食物来供祭祀，〔争夺来的猎物原为着祭祀，既不能用来供祭祀，便没有用处，争夺猎物的风气自然可以逐渐衰灭了。〕”

万章说：“孔子为什么不辞官而走呢？”

孟子说：“孔子做官，先得试行一下。试行的结果，他的主张可以行得通，而君主却不肯做下去，这才离开，所以孔子不曾在在一个朝廷里停留过整整三年。孔子有的是因可以行道而去做官，有的是因为君主对他礼遇不错而去做官，也有的是因国君养贤而去做官。对于鲁国的季桓子，是因为可以行道而去做官；对于卫灵公，是因为礼遇不错而去做官；对于卫孝公，是因为国君养贤而去做官。”

10.5 孟子说：“做官不是因为贫穷，但有时候也因为贫穷。娶妻子不是为着孝顺父母，但有时候也为着孝顺父母。因为贫穷而做官的，便该拒绝高官，居于卑位；拒绝厚禄，只受薄俸，拒绝高官，居于卑位；拒绝厚禄，只受薄俸，那该居于什么位置才合宜呢？做守门



ing out of the catch of their hunting which was to be sacrificed to their gods and ancestors. Confucius joined in these fights. If fighting for more game is permissible, how much more so is the acceptance of gifts!”

“If so, did Confucius not take office to carry out his principles?”

“Yes, he did.”

“If he did, why did he fight for more game?”

“Confucius laid down rules beforehand concerning what sacrificial vessels and what sacrifices to use. It was forbidden to use game hunted in places outside the capital. (Since it was not permitted to use the catch for other purposes than worshiping, the motivation for fighting over it would wane and gradually vanish—tr.)”

“Why did Confucius not resign office?”

“He took office on a trial basis. At the beginning, he would make a policy that seemed practicable, yet when it was not put into effect as time went by, he would quit. That is why Confucius did not remain at any court over three years. Confucius served at court sometimes because he thought there were possibilities of practicing his principles there, sometimes because the prince respected him, sometimes because the prince was well-known for keeping all virtuous men at his court. Confucius served Ji Huanzi for the first reason, he served Duke Ling of Wei for the second reason, and he served Duke Xiao of Wei for the third reason.”

10.5 Mencius said, “As a rule one does not take office as a civil servant because of poverty, but sometimes he may do so just because of poverty. One does not marry just for the sake of having someone to look after his parents, but sometimes he may do so for this very reason. To be an official because of poverty, one should decline a high office and accept a low one, decline an office offering high pay and accept a job of low pay. Then what jobs would be most suitable under such circum-

### 【原文】

恶乎宜乎？抱关击柝。孔子尝为委吏矣，曰，‘会计当而已矣。’尝为乘田矣，曰，‘牛羊茁壮长而已矣。’位卑而言高，罪也；立乎人之本朝，而道不行，耻也。”

10.6 万章曰：“士之不托诸侯，何也？”孟子曰：“不敢也。诸侯失国，而后托于诸侯，礼也；士之托于诸侯，非礼也。”万章曰：“君馈之粟，则受之乎？”曰：“受之。”“受之何义也？”曰：“君之于氓也，固周之。”曰：“周之则受，赐之则不受，何也？”曰：“不敢也。”曰：“敢问其不敢何也？”曰：“抱关击柝者皆有常职以食于上。无常职而赐于上者，以为不恭也。”曰：“君馈之，则受之，不识可常继乎？”曰：“缪公之于子思也。亟问，亟馈鼎肉。子思不悦。于卒也，摽使者出

### 【今译】

打更的小吏都行。孔子也曾经做过管理仓库的小吏，他说：‘出入的数目都对了。’他也曾做过管理牲畜的小吏，他说：‘牛羊都壮实长大了。’位置低下，而议论朝廷大事，这是罪过；在君主的朝廷里做官，而自己的正义主张不能实现，这是耻辱。”

10.6 万章说：“士不像寓公那样靠诸侯生活，这是什么道理呢？”孟子说：“因不敢如此。诸侯丧失了自己的国家，然后在别国作寓公，这是合乎礼仪的；士作寓公，是不合乎礼仪的。”

万章道：“君主如果赠给他以谷米，那接受不呢？”

孟子说：“接受。”

“接受，又是什么道理呢？”

答道：“君主对于由外国来的人士，本来可以周济他。”

问道：“周济他，就接受；赐与他，就不接受，又是什么道理呢？”

答道：“守门打更的人都有一定的职务，因而接受上面的给养。没有一定的职务，却接受上面赐与的，这是被认为不恭敬的。”

问道：“君主给他馈赠，他就接受，不知道可以经常如此吗？”

答道：“鲁缪公对于子思，就屡次问候，屡次送给他熟肉，子思很



stances? That of gatekeeper or watchman. Confucius was once a petty official as warehouseman. He said, 'My job is just to see that the figures are right.' He was also once a petty official in charge of cattle and sheep. He said, 'My job is just to see that the cattle and sheep grow healthy and strong.' It is a crime to comment on state affairs when one is in a low position. It is a disgrace to be a high official at court without being able to carry out the right principles."

10.6 Wan Zhang said, "Why does an intellectual not place himself under the wing of a feudal prince?"

Mencius said, "He would not presume to do so. It conforms to the rites for a feudal prince who has lost his state to be the resident guest of another feudal prince. But for an intellectual to do so would be a trespass against the rites."

"But will he accept a gift of grain from a prince?"

"Yes, he will."

"On what principle does he accept it?"

"It is but natural that a prince should offer relief to all and sundry who come from other states to seek his help."

"That is to say, an intellectual can accept relief from a prince, but not what is bestowed on him. Would you tell me what is the reason?"

"He would not dare."

"Why would he not dare, may I ask?"

"Even a gatekeeper or a watchman has his regular pay for his regular duties. It would be presumptuous for a jobless man to accept bestowals without having rendered any service."

"A person may accept a prince's gifts. But is it right for him to do so regularly?"

"Duke Mu often sent his regards to Zisi with a gift of meat for the

### 【原文】

诸大门之外，北面稽首再拜而不受，曰：‘今而后知君之犬马畜伋。’盖自是台无馈也。悦贤不能举，又不能养也，可谓悦贤乎？”曰：“敢问国君欲养君子，如何斯可谓养矣？”曰：“以君命将之，再拜稽首而受。其后廩人继粟，庖人继肉，不以君命将之。子思以为鼎肉使已仆仆尔亟拜也，非养君子之道也。尧之于舜也，使其子九男事之，二女女焉，百官牛羊仓廩备，以养舜于畎亩之中，后举而加诸上位，故曰，王公之尊贤者也。”

10.7 万章曰：“敢问不见诸侯，何义也？”孟子曰：“在国曰市井之臣，在野曰草莽之臣，皆谓庶人。庶人不传质为臣，不敢见于诸

### 【今译】

不高兴，最后一次，子思便把来人赶出大门，自己朝北面先磕头再作揖，拒绝了，说：‘今天才知道君主把我当成犬马一样地畜养。’鲁缪公大概从此以后再不予子思送礼了。喜得贤人，却不能重用，又不能有礼貌地照顾其生活，可以说是喜得贤人吗？”

问道：“国君对君子给以生活照顾，要怎样才叫做有礼貌的照顾呢？”

答道：“先称述君主的旨意，送给他，他便先作揖后磕头，接受了。然后管理仓廩的人经常送来谷米。掌供膳食的人经常送来肉食，这些都不用称述君主的旨意了，〔接受者也就可以不再作揖磕头了。〕子思认为，为着一块肉便使自己屡次屡次地作揖行礼，这便不是照顾君子生活的方式了。尧对于舜，让自己的九个儿子向舜学习，把自己的两个女儿嫁给他，而且各种官吏和牛羊、仓库无不具备，以使舜在田野之中得着周到的生活照顾，然后提拔他到很高的职位上。所以说，这是王公尊敬贤者的范例。”

10.7 万章问道：“请问士子不去谒见诸侯，这是什么道理呢？”

孟子答道：“不曾有过职位的人，如果居住在城市，便叫做市井之臣；如果居住在田野，便叫做草莽之臣，这都叫做老百姓。老百姓不





tripod. Zisi was displeased and finally drove the messenger away. Facing north, he kowtowed again and again, and declined the gift. He said, 'Now I see my prince treats me just as if I were his hound or horse.' Probably it was after that no more gifts came from the prince. Can a prince claim to have a liking for a man of virtue if he can not entrust the latter with a high office, nor show sincere concern for his living conditions?"

Then asked Wan Zhang, "What is meant by 'sincere concern' when the prince of a state wants to show it for the living conditions of a gentleman?"

Mencius replied, "The first time the prince sends gifts to a gentleman, he can send them in his own name, and such gifts are received with kowtowings. After that the prince can just order his granary man to present grain to the gentleman and his cook to present meat, but no longer in the name of the prince. (The recipient of the gift need not kowtow because the prince does not use his own name—tr.) Zisi was of opinion that making him kowtow every time he received tripod meat from the prince was hardly the proper way for a prince to care for a gentleman. As for Yao, he sent his nine sons to Shun to render their services to him and gave Shun his two daughters in marriage. Moreover, numerous officials, cattle and sheep, and granaries were at his service while he was tilling his fields. After all these favors he elevated Shun into a very high rank. Hence we say, 'This is a fine model for a king or a duke who should venerate a man of virtue.'"

10.7 Wan Zhang said, "May I venture to ask why an intellectual does not present himself to a feudal prince?"

"Those who live in the city are called urban subjects," replied Mencius, "and those who live in the villages are called rural subjects. Both kinds of subjects are commoners; not civil servants. And it goes against the rites

### 【原文】

侯，礼也。”万章曰：“庶人，召之役，则往役；君欲见之，召之，则不往见之，何也？”曰：“往役，义也；往见，不义也。且君之欲见之也，何为也哉？”曰：“为其多闻也，为其贤也。”曰：“为其多闻也，则天子不召师，而况诸侯乎？为其贤也，则吾未闻欲见贤而召之也。缪公亟见于子思，曰：‘古千乘之国以友士，何如？’子思不悦，曰：‘古之人有言曰，事之云乎，岂曰友之云乎？’子思之不悦也，岂不曰：‘以位，则子，君也，我，臣也；何敢与君友也？以德，则子事我者也，奚可以与我友？’千乘之君求与之友而不可得也，而况可召与？齐景公田，招虞人以旌，不至，将杀之。志士不忘在沟壑，勇士不忘丧其元。孔子奚取焉？取非其招不往也。”曰：“敢问招虞人何以？”

### 【今译】

送见面礼而为臣属，不敢去谒见诸侯，这是合于礼仪的。”

万章说：“老百姓，召唤他去服役，便去服役；君主若要同他会晤，召唤他，却不去谒见，这又为什么呢？”

孟子说：“去服役，是应该的；去谒见，是不应该的。而且君主想去同他会晤，为的是什么呢？”

万章说：“为的是他见识广博，为的是他品德高尚。”

孟子说：“如果为的是见识广博，〔那便应当以他为师。〕天子还不能召唤老师，何况诸侯呢？如果为的是他品德高尚，那我也不曾听说过，想要同贤人相见却随便召唤的。鲁缪公屡次去访晤子思，问道：‘古代具有兵车千辆的国君若同士人交友，是怎样的呢？’子思不高兴，说道：‘古人的话，是说国君以士人为师吧，难道说是同士人交友吗？’子思之所以不高兴，难道不是这样的意思吗：‘论地位，那你是君主，我是臣下，哪敢同你交朋友呢？论道德，那你是向我学习的人，怎样可以同我交朋友呢？’具有兵车千辆的国君要求同他交朋友，都做不到，何况召唤他呢？齐景公田猎，用羽毛装饰的旌旗召唤猎场管理员，他不来，准备杀他。有志之士不怕〔死无葬身之地，〕弃尸山沟，勇敢的人〔见义勇为，〕不怕丧失脑袋。孔子对这一管理员取他哪一点呢？就是取他对不该接受的召唤之礼，硬是不去。”

问道：“召唤猎场管理员该用什么呢？”



for a commoner to wait on a feudal prince, not having offered some token of allegiance to bind himself to his service.”

“When a commoner is summoned to perform his portion of labor, he comes; but why does he not come when he is summoned to an audience?”

“It is his duty to come at the summons to perform some labor, but it is not his duty to come at the summons to present himself at court. Moreover, why should the prince want to see him?”

“Because he is well-informed and virtuous.”

“If it is for the reason that he is well-informed, then not even an emperor will summon his teacher, much less should a feudal prince do so. If it is for the reason that the intellectual is virtuous, then I have never heard of summoning such a man when one wants to see him. Duke Mu often visited Zisi, saying to him, ‘How do you like ancient kings equipped with a thousand war chariots making friends with intellectuals?’ Being displeased, Zisi said, ‘The ancients said a prince should treat an intellectual as a teacher, not as a friend.’ Zisi’s displeasure means: ‘As regards rank, you are prince, I am your minister. How dare I presume to make friends with you? As regards virtue, you should serve me as your teacher. How can you presume to make friends with me?’ A prince equipped with a thousand war chariots can not even pretend to the right of making friends with an intellectual, how can he summon him?”

“When Duke Jing of Qi went hunting, he summoned his gamekeeper with a pennon. The gamekeeper refused to appear and the duke intended to have killed him. ‘A man with lofty ideals never forgets that he may die in a ditch, and a man of valor never forgets that he may lose his head.’ What was it in the gamekeeper that Confucius found laudable? It was his refusal to respond to a summons inappropriate to him.”

“Would you please tell me what form of summons is appropriate for



### 【原文】

曰：“以皮冠，庶人以旃，士以旂，大夫以旌。以大夫之招招虞人，虞人死不敢往；以士之招招庶人，庶人岂敢往哉？况乎以不贤人之招招贤人乎？欲见贤人而不以其道，犹欲其人而闭之门也。夫义，路也；礼，门也。惟君子能由是路，出入是门也。《诗》云，‘周道如砥，其直如矢；君子所履，小人所视。’”万章曰：“孔子，君命召，不俟驾而行；然则孔子非与？”曰：“孔子当仕有官职，而以其官召之也。”

10.8 孟子谓万章曰：“一乡之善士斯友一乡之善士，一国之善士斯友一国之善士，天下之善士斯友天下之善士。以友天下之善士为未

### 【今译】

答道：“用皮帽子。召唤百姓用全幅红绸做的曲柄旗，召唤士用有铃铛的旗，召唤大夫才用有羽毛的旗。用召唤大夫的旗帜去召唤猎场管理员，猎场管理员死也不敢去；用召唤士人的旗帜去召唤老百姓，老百姓难道敢去吗？何况用召唤不贤之人的礼节去召唤贤人呢？想同贤人会晤，却不依循规矩礼节，正好像要请他进来却关闭着大门一样。义好比是大路，礼好比是大门。只有君子能从这条大路行走，由这个大门出进。《诗经·小雅·大东》上说，‘大路像磨刀石一样平，像箭一样直。这是君子所行走的，小人所效法的。’”

万章问道：“孔子，听说有国君之命召唤他，不等车马驾好，他自己便先行走去，这样，孔子错了吗？”

答道：“那是因为孔子在做官，有职务在身，国君是因他担任官职就召唤他。”

10.8 孟子对万章说道：“一个乡村里的优秀人物，便和那一乡村的优秀人物交朋友；全国性的优秀人物便和全国性的优秀人物交朋友；天下的优秀人物便和天下的优秀人物交朋友。认为和天下的优秀



a gamekeeper?”

“He should be summoned with a fur cap. A commoner is summoned with a silk flag having a bent flag staff; an intellectual with a flag with bells attached to it; a high official with a pennon. When the gamekeeper was summoned with a pennon, a form of summons appropriate for a high official, of course he would not presume to appear, even if his refusal would spell death. How dare a commoner answer a form of summons suited to an intellectual? How much more firmly will a man of virtue refuse to answer a summons whose form is suited to a man who is not virtuous! Wishing to meet a man of virtue without observing the rites is just like inviting him to enter a house with the door shut. Righteousness is the road and rites the door. Only a gentleman can follow this road and go in and come out through the door. *The Book of Poetry* says:

‘Smooth as a whetstone was the road in Zhou,  
And straight as a shaft fitted for the bow.  
There the officials all their way pursued,  
And common people as their model viewed.’

Wan Zhang said, ‘When summoned by the prince, Confucius went to him speedily even without waiting for his carriage. Was Confucius wrong?’

“Confucius had his official duties, and he was summoned as an official.”

10.8 Mencius said to Wan Zhang, “The fine virtuous intellectual of a village will make friends with all other fine virtuous intellectuals of that village. In the same way, the fine virtuous intellectual of a state will make friends with all other fine virtuous intellectuals of that state, and the fine virtuous intellectual of the world will make friends with all other fine virtuous intellectuals of the world. Then, not being contented with making

### 【原文】

足，又尚论古之人。颂其诗，读其书，不知其人，可乎？是以论其世也。是尚友也。”

10.9 齐宣王问卿。孟子曰：“王何卿之问也？”王曰：“卿不同乎？”曰：“不同；有贵戚之卿，有异姓之卿。”王曰：“请问贵戚之卿。”曰：“君有大过则谏；反复之而不听，则易位。”王勃然变乎色。曰：“王勿异也。王问臣，臣不敢不以正对。”王色定，然后请问异姓之卿。曰：“君有过则谏，反复之而不听，则去。”

### 【今译】

人物交朋友还不够，便又追论古代的人物。吟咏他们的诗歌，研究他们的著作，不了解他的为人，可以吗？〔不可，〕这是因为要讨论他那一个时代。这就是追溯历史与古人交朋友。”

10.9 齐宣王问关于公卿的事情。孟子说：“王所问的是哪一类的公卿？”

王说：“公卿难道不一样吗？”

孟子说：“不一样，有王族的公卿，有非王族的公卿。”

王说：“我请问王族的公卿。”

孟子说：“君王若有重大错误，他便加劝阻；如果反复劝阻了还不听从，就把他废弃，改立别人。”

宣王突然变了脸色。

孟子说：“王不要奇怪。王问我，我不敢不用老实话答复。”

宣王脸色恢复正常了，又请问非王族的公卿。

孟子说：“君王若有错误，便加劝阻；如果反复劝阻了还不听从，自己就离职。”





friends with fine virtuous intellectuals of the world, he will turn to the ancients and discuss them. When he studies their books and declaims their poems, is it right for him not to know about the ancients? So it is necessary to discuss the ages in which they lived. This is what is called making friends with the ancients.”

10.9 Prince Xuan of Qi asked about ministers. Mencius said, “What kind of ministers does Your Majesty refer to?”

The king said, “Are ministers of different kinds?”

“Yes. There are those who are related to the royal house and those who are not.”

The king said, “What about ministers related to the royal house, may I ask?”

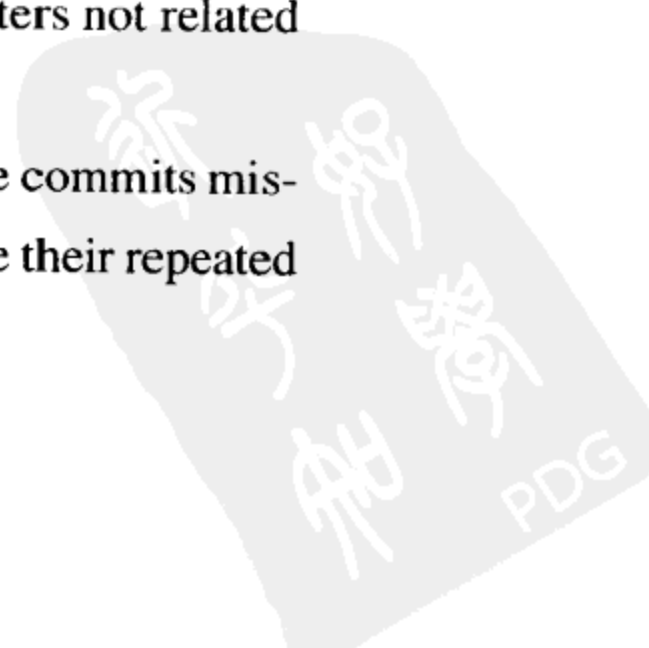
“They will remonstrate with the king when the latter has committed some grave error. When the king repeatedly turns a deaf ear to them, they may dethrone him.”

The king’s face changed color at once.

“I hope Your Majesty will not take offence at my words. I must be honest and outspoken when you ask my advice.”

The king was himself again, and he asked about ministers not related to the royal house.

Mencius said, “They ought to criticize the king when he commits mistakes. But when the king persists in his wrongdoing despite their repeated admonitions, they should leave the court.”



## 卷十一

# 告子章句上

### 【原文】

11.1 告子曰：“性犹杞柳也，义犹桮棬也；以人性为仁义，犹以杞柳为桮棬。”孟子曰：“子能顺杞柳之性而以为桮棬乎？将戕贼杞柳而后以为桮棬也？如将戕贼杞柳而以为桮棬，则亦将戕贼人以为仁义与？率天下之人而祸仁义者，必子之言夫！”

11.2 告子曰：“性犹湍水也，决诸东方则东流，决诸西方则西流。人性之无分于善不善也，犹水之无分于东西也。”孟子曰：“水信无分于东西，无分于上下乎？人性之善也，犹水之就下也。人无有不善，水无有不下。今夫水，搏而跃之，可使过颡；激而行之，可使在山。是岂水之性哉？其势则然也。人之可使为不善，其性亦犹是也。”

11.3 告子曰：“生之谓性。”孟子曰：“生之谓性也，犹白之谓白

### 【今译】

11.1 告子说：“人的本性好比杞柳树，义理好比杯盘，以人的本性去行仁义，正好比用杞柳树来制成杯盘一样。”

孟子说：“您是顺着杞柳树的本性来制成杯盘呢？还是毁伤杞柳树的本性来制成杯盘呢？如果要毁伤杞柳树的本性然后制成杯盘，那也要毁伤人的本性去行仁义吗？率领天下的人来伤害仁义的，一定是您的这种学说吧！”

11.2 告子说：“人性好比急流水，从东方开个缺口便向东流，从西方开个缺口便向西流。人之所以没有善与不善的定性，正同水之没有东流西流的定向一样。”

孟子说：“水诚然没有东流西流的方向；难道也没有向上或向下的定向吗？人性的善良，正好像水是向下流一样。人没有不善良的，水没有不向下流的。当然，拍水使它溅起来，可以高过额角；戾水使它倒流，可以引上高山。这难道是水的本性吗？形势使它如此。人可以使他做坏事，本性的改变也正像这样。”

11.3 告子说：“天生的资质叫做性。”



## Book 11 Gaozi (Part A)

11.1 Gaozi said, “Human nature is like the *qi* willow (a kind of the elm —tr.); righteousness is like cups and dishes. To mold human nature into benevolence and righteousness is just like molding cups and dishes from the *qi* willow.”

Mencius said, “Can you mold the *qi* willow into cups and dishes by following its grain or by chopping and damaging it first? If you must chop and damage the tree before you can make cups and dishes, then it follows that human nature must be chopped and damaged before it can achieve benevolence and righteousness. Your words will be leading people all over the world in damaging benevolence and righteousness indeed!”

11.2 Gaozi said, “Human nature is like a whirlpool. Given an outlet in the east, the water flows out in the east. Given an outlet in the west, the water flows out in the west. Just as water is not naturally inclined to flow east or west, so human nature is not originally good or bad.”

“It certainly is true,” said Mencius, “that water flows east or west without showing any preference to either. But does water flow downwards or upwards without showing any preference? Human nature is always good, just as water always flow downwards. No human nature but is good, no water but flows downwards. In fact, water can rise above one’s forehead when whipped, it can ascend a mountain when forced to flow backwards. But is it in the nature of water to behave so? No. Circumstances force its way. That man can be made to do wrong shows that his nature can be changed exactly like the flow of water.”

11.3 Gaozi said, “Nature is common to all life.” Mencius said, “If



### 【原文】

与？”曰：“然。”“白羽之白也，犹白雪之白；白雪之白犹白玉之白与？”曰：“然。”“然则犬之性犹牛之性，牛之性犹人之性也？”

11.4 告子曰：“食色，性也。仁，内也，非外也；义，外也，非内也。”孟子曰：“何以谓仁内义外也？”曰：“彼长而我长之，非有长于我也；犹彼白而我白之，从其白于外也，故谓之外也。”曰：“异于白马之白也，无以异于白人之白也；不识长马之长也，无以异于长人之长与？且谓长者义乎？长之者义乎？”曰：“吾弟则爱之，秦人之弟则不爱也，是以我为悦者也，故谓之内。长楚人之长，亦长吾之长，是以长为悦者也，故谓之外也。”曰：“耆秦人之炙，无以异于耆吾炙，夫物则亦有然者也，然则耆炙亦有外与？”

### 【今译】

孟子说：“天生的资质叫做性，就像白色的东西叫做白吗？”

答道：“正是如此。”

“白羽毛的白犹如白雪的白，白雪的白犹如白玉的白吗？”

答道：“正是如此。”

“那么，狗性犹如牛性，牛性犹如人性吗？”

11.4 告子说：“饮食男女，这是人的本性。仁是发自内心的东西，不是从外面来的；义是外来的东西，不是发自内心的。”

孟子说：“为什么说仁是发自内心的东西，义是外来的呢？”

告子答道：“因为他年纪大，于是我去恭敬他，恭敬之心不是我心中所先有的；正好比外物是白色的，我认它为白的，这是因为外物的白被我加以认识的缘故，所以说义是外来的。”

孟子说：“白马的白和白人的白也许没有什么不同，但不知对老马的怜悯心和对长者的恭敬心，是不是也没有什么不同呢？而且，您说，所谓义，是在于长者呢？还是在于尊敬长者的人呢？”

告子答道：“是我的弟弟我便爱他，是秦国人的弟弟便不爱他，这是因我内心的喜爱而这样做的，所以说仁是发自内心的。尊敬楚国的长者，也尊敬自己的长者，这是因为对方年长出于敬爱而这样做的，所以说义是外来的东西。”

孟子说：“喜欢吃秦国人的烤肉，和喜欢吃自己的烤肉没有什么不同，各种事物也有这样的情形，那么，难道喜欢吃烤肉的心也是外来



nature is common to all life, then is whiteness common to all white things?"

"Yes."

"Is the whiteness of white feathers the same as the whiteness of white snow, and is the whiteness of white snow the same as the whiteness of white jade?"

"Yes."

"In the case, are canine nature and oxen nature the same as human nature?"

11.4 Gaozi said, "Eating and sex are human nature. Benevolence is internal, not external; while righteousness is external, not internal."

Mencius asked, "What do you mean by benevolence being internal and righteousness being external?"

"I respect an elderly man because his elderliness is worth my respect, not because there is elderliness in my nature, just as I recognize a white thing as white because it is white. That is why I call this external."

"Indeed there is not much to choose between the whiteness of a white horse and the whiteness of a white man; but I wonder is the compassion for an old horse no different from the respect for an elderly human being? And in whom does righteousness lie, in the elderly man or in the person who respects the elderly man?"

"I love my younger brother, but I do not love the younger brother of a man from Qin. To love or not to love, it is up to me. So I say love is internal. I respect an elderly person from Chu as well as I respect an elderly person of my family. My respect depends on the elderliness of others. That is why I call it external."

Mencius said, "My liking for the roast meat of Qin is no different from my liking for the roast meat of my own cooking. So is the case with other things. Can we say the liking for roast meat is also an external

### 【原文】

11.5 孟季子问公都子曰：“何以谓义内也？”曰：“行吾敬，故谓之内也。”“乡人长于伯兄一岁，则谁敬？”曰：“敬兄。”“酌则谁先？”曰：“先酌乡人。”“所敬在此，所长在彼，果在外，非由内也。”公都子不能答，以告孟子。孟子曰：“敬叔父乎？敬弟乎？彼将曰，‘敬叔父。’曰，‘弟为尸，则谁敬？’彼将曰，‘敬弟。’子曰，‘恶在其敬叔父也？’彼将曰，‘在位故也。’子亦曰，‘在位故也。庸敬在兄，斯须之敬在乡人。’”季子闻之，曰：“敬叔父则敬，敬弟则敬，果在外，非由内也。”公都子曰：“冬日则饮汤，夏日则饮水，然则饮食亦在外也？”

### 【今译】

的吗？〔那不和您说的饮食是人的本性的论点相矛盾吗？〕”

11.5 孟季子问公都子：“为什么说义是内在的东西呢？”

公都子答道：“恭敬出自我的内心，所以说是内在的东西。”

“有个本乡人比大哥大一岁，那你恭敬谁？”

答道：“恭敬哥哥。”

“如果在一块儿饮酒，先给谁斟酒？”

答道：“先给本乡长者斟酒。”

“你心里恭敬的是大哥，却向本乡长者敬酒，可见义毕竟是外来的，不是从内心发出的。”

公都子不能对答，便来告诉孟子。

孟子说：“〔你可以说，〕‘是恭敬叔父呢？还是恭敬弟弟呢？’他会说：‘恭敬叔父。’你又说：‘弟弟若做了受祭的代理人，那又恭敬谁呢？’他会说：‘恭敬弟弟。’你便说：‘那为什么说恭敬叔父呢？’他会说：‘这是因为弟弟是在受恭敬之位的缘故。’那你也就说：‘那也是因为本乡长者是在首先斟酒的客位。平常的恭敬是在哥哥，暂时的恭敬则是在本地长者。’”

季子听了这话，又说：“对叔父是恭敬，对弟弟也是恭敬，毕竟义是外来的，不是由内心发出的。”

公都子说：“冬天喝热水，夏天喝凉水，那么，难道饮食〔便不是



thing?"

11.5 Meng Jizi asked Gongduzi, "Why do you say righteousness is internal?"

"It makes me respect one worthy of my respect. So I say righteousness is internal."

"When a villager is a year older than your elder brother, then whom do you show more respect to?"

"To my elder brother."

"When they are at table together, whose cup do you fill with wine first, the villager's or your elder brother's?"

"The villager's."

"You respect your brother in your heart, but you show your respect first to the villager. It follows that righteousness is external, not internal."

Gongduzi was stumped for an answer, and took the matter up to Mencius.

Mencius said, "If you ask him whether a man is to respect his uncle or his younger brother, his answer will be, 'My uncle.' If you ask him which person a man is to respect more, when his younger brother is the person chosen by the family to accept their sacrificial offerings on behalf of their ancestors, his answer will be, 'The younger brother.' If you ask him why at first he said the uncle should be respected in preference to the younger brother, he will say his younger brother is in a position entitled to respect. So you can say, 'It is just because the villager is in a position entitled to respect that you should first fill his wine cup. Everyday respect goes to the elder brother; occasional respect goes to the villager.'"

On hearing this, Jizi said, "Since the same respect is due to both one's uncle and one's younger brother, righteousness must be external, not internal."

Gongduzi said, "In winter we drink water hot, in summer we drink

【原文】

11.6 公都子曰：“告子曰：‘性无善无不善也。’或曰：‘性可以为善，可以为不善；是故文武兴，则民好善；幽厉兴，则民好暴。’或曰：‘有性善，有性不善；是故以尧为君而有象；以瞽瞍为父而有舜；以纣为兄之子，且以为君，而有微子启、王子比干。’今日‘性善’，然则彼皆非与？”孟子曰：“乃若其情，则可以为善矣，乃所谓善也。若夫为不善，非才之罪也。恻隐之心，人皆有之；羞恶之心，人皆有之；恭敬之心，人皆有之；是非之心，人皆有之。恻隐之心，仁也；羞恶之心，义也；恭敬之心，礼也；是非之心，智也。仁义礼智，非由外铄我也，我固有之也，弗思耳矣。故曰，‘求则得之，舍则失之。’或相倍蓰而无算者，不能尽其才者也。《诗》曰，‘天生蒸民，有物有则。民之秉彝，好是懿德。’孔子曰：‘为此诗者，其知道乎！’

【今译】

由于人的本性，]也是外在的吗？”

11.6 公都子说：“告子说：‘人的本性没有什么善良不善良。’也有人说：‘本性可以使人善良，也可以使人不善良；所以周文王、武王掌朝，百姓便喜好善良；周幽王、厉王掌朝，百姓便喜好横暴。’也有人说：‘有些人本性善良，有些人本性不善良；所以有尧这样的圣人为君主，却有像这样不好的百姓；有瞽瞍这样的坏父亲，却有舜这样的好儿子；有纣这样的恶侄儿，而且为君王，却有微子启、王子比干这样的仁人。’如今老师说人的本性善良，那么，他们都错了吗？”

孟子说：“天生的资质，可以使人善良，这便是我所谓的人性善良。至于有些人不善良，不能归罪于他的资质。同情之心，每个人都有；羞耻之心，每个人都有；恭敬之心，每个人都有；是非之心，每个人都有。同情心属于仁，羞耻心属于义，恭敬心属于礼，是非心属于智。这仁义礼智，不是由外人给与我的，是我本来就有的，不过不曾探索它罢了。所以说：‘只要去追求，便会得到；一经放弃，便会失掉。’人与人之间，有相差一倍、五倍甚至无数倍的。这是未能充分发挥他们的才干的缘故。《诗经·大雅·烝民》中说：‘天生育无数人民，每一样事物都有它的规律。百姓掌握了那些不变的规律，便喜爱优良的品德。’孔子说：‘这篇诗的作者真懂得道理呀！有事物，便有



water cool, can we say that drinking and eating is also external?"

11.6 Gongduzi said, "Gaozi once said to me, 'Human nature is neither good nor bad.' Some say, 'Human nature can be either good or bad. That is why during the reign of King Wen and King Wu, the people were good-hearted; during the reign of King You and King Li, the people were cruel-hearted.' Some say, 'There are men whose nature is good and there are men whose nature is evil. That is why Emperor Yao had such an evil subject as Xiang, and the Blind Old Man had such a good son as Shun. Such an evil man as King Zhou had such good uncles as Qi, Viscount of Wei, and Prince Bigan.' Now you say human nature is good. Does it mean the sayings of all the others are wrong?"

Mencius said, "Man is in his essence capable of becoming good. That is why I say human nature is good. That man should become evil is not a question of his essence. Compassion is a feeling shared by everyone, so is shame, so is respect, so is the sense of right and wrong. Compassion means benevolence, shame means righteousness, respect means decorum, and the sense of right and wrong means wisdom. Benevolence, righteousness, decorum, and wisdom are not conferred on me by others, they are in my essence. Only I have never sought to discover them in me. Hence the saying: 'Seek, and you find it; let go, and you lose it.' One may fall short of another by two or five times, even countless times, simply because he has not given full play to his native endowment. *The Book of Poetry* says:

'The human beings made by Heaven,  
They have all things and they see why.  
People cling to the general rules,  
And so they like the virtues high.'

Confucius commented, 'The author of this poem was reasonable. Where

### 【原文】

故有物必有则；民之秉彝也，故好是懿德。”

11.7 孟子曰：“富岁，子弟多赖；凶岁，子弟多暴，非天之降才尔殊也，其所以陷溺其心者然也。今夫粢麦，播种而耰之，其地同，树之时又同，淳然而生，至于日至之时，皆熟矣。虽有不同，则地有肥饶，雨露之养、人事之不齐也。故凡同类者，举相似也，何独至于人而疑之？圣人，与我同类者。故龙子曰：‘不知足而为屨，我知其不为蒺也。’屨之相似，天下之足同也。口之于味，有同嗜也；易牙先得我口之所嗜者也。如使口之于味也，其性与人殊，若犬马之与我不同类也，则天下何嗜皆从易牙之于味也？至于味，天下期于易牙，是天下之口相似也。惟耳亦然。至于声，天下期于师旷，是天下之耳相似也。惟目亦然。至于子都，天下莫不知其姣也。不知子都之姣者，无目者也。故曰，口之于味也，有同嗜焉；耳之于声也，有同听焉；目之于色也，有同美焉。至于心，独无所同然乎？心之所同然者何也？谓理也，义也。圣人先得我心之所同然耳。故理义之悦我心，犹刍豢之悦我口。”

### 【今译】

它的规律；百姓掌握了这些不变的规律，所以喜爱优良的品德。”

11.7 孟子说：“丰收年成，少年子弟多半怠惰；灾荒年成，少年子弟多半强暴，不是天生的资质是这样不同，而是由于环境使他们心情变坏的缘故。以大麦作比喻罢，播了种，耨了地，如果土地一样，种植的时候一样，便会蓬勃地生长起来，一到夏至便都成熟了。纵然有所不同，那是由于土地的肥瘠、雨露的多少、人力的勤惰不同的缘故。所以一切同类之物，无不大体相同，为什么一讲到人类便产生怀疑了呢？圣人也是我们的同类。龙子曾经说过：‘不清脚样去编草鞋，我准知道不会编成筐子。’草鞋的相似，是因为各人的脚大体相同。口对于味道，有相同的爱好。易牙（齐桓公宠臣，善烹调）早就摸准了这一爱好。假使口对于味道，人人不同，而且像狗马和我们人类本质上有不同一样，那么，凭什么天下的人都追随易牙的口味呢？一讲到口味，天下都期望做到易牙那样，这说明了天下人的味觉大体相同。耳朵也如是。一讲到声音，天下都期望做到师旷那样，这就说明了天下人的听觉大体相同。眼睛也如此，一讲到子都（古之美貌者），天下没有人不知道他美丽。不认为子都美丽的，那是没有眼睛的人。所以说，口对于味道，有相同的爱好；耳对于声音，有相同的听觉；眼睛对于颜色，有相同的美感。谈到心，就独独没有相同之处吗？心的相同之处是什么呢？是理，是义。圣人早就懂得了我们内心相同的理义。所以理义使我内心高兴，正和猪狗牛羊肉合乎我的口味一般。”





there are things, there are rules. In accordance with these general rules, people like high virtues.’”

11.7 Mencius said, “During a year of bumper harvests, young people are prone to laziness; during a year of crop failures, young people are prone to ferocity. Not that they are evil in nature, but that circumstances make them go evil ways. Take the barley. The seed is sown and covered in the same place and at the same planting time. The barley will all grow luxuriantly, and it will ripen by the summer solstice. In case there is any discrepancy in the yield, it is because the soil varies in fertility, the fall of rain and dew is irregular, and the farming methods are not the same quality. Thus things of the same kind are all similar. Why should we have doubts when it comes to man? The sage and I are the same kind. That is why Longzi said, ‘When someone makes a straw sandal without first seeing the foot, I know he certainly will not make a straw basket.’ All sandals are similar because all feet are similar. All palates have similar tastes; Yiya was the first to have an exquisite taste for delicious food. If taste for food should vary from man to man as dogs and horses are different from me in species, then how come all palates have tastes similar to Yiya’s? In taste all the world follow Yiya, which shows all palates are similar. It is the same with ears. In music, all the world follow Shi Kuang, which shows men have similar ears for music. It is the same with eyes. In beauty, all the world look to Zidu for a perfect model, and whoever does not appreciate his beauty is as good as blind, which shows that men have similar eyes for beauty. Hence it is said, ‘All palates have the same preference in taste; all ears in sound; all eyes in beauty. Are hearts an exception to this general rule? What is common to all hearts is reason and righteousness. The sage is the first to have these common elements that exist in all our hearts. Thus reason and righteousness appeal to my

【原文】

11.8 孟子曰：“牛山之木尝美矣，以其郊于大国也，斧斤伐之，可以为美乎？是其日夜之所息，雨露之所润，非无萌蘖之生焉，牛羊又从而牧之，是以若彼濯濯也。人见其濯濯也，以为未尝有材焉，此岂山之性也哉？虽存乎人者，岂无仁义之心哉？其所以放其良心者，亦犹斧斤之于木也，旦旦而伐之，可以为美乎？其日夜之所息，平旦之气，其好恶与人相近也者几希，则其旦昼之所为，有梏亡之矣。梏之反覆，则其夜气不足以存；夜气不足以存，则其违禽兽不远矣。人见其禽兽也，而以为未尝有才焉者，是岂人之情也哉？故苟得其养，无物不长；苟失其养，无物不消。孔子曰：‘操则存，舍则亡；出入无时，莫知其乡。’惟心之谓与？”

11.9 孟子曰：“无或乎王之不智也。虽有天下易生之物也，一日

【今译】

11.8 孟子说：“牛山的树木曾经是很茂盛的，因为它长在大都市的郊外，若老用斧子去砍伐，还能够茂盛吗？当然，它日日夜夜在生长着，雨露在润泽着，不是没有新枝嫩芽生长出来，但紧接着就放羊牧牛，所以变成那样光秃秃的了。大家看见那光秃秃的样子，真以为这山不曾有过大的树木，这难道是山的本性吗？在某些人本身，难道没有仁义之心吗？他之所以丧失他的善良之心，也正像斧子之于树木一般，每天每地去砍伐，能够茂盛吗？他在日里夜里发出来的善心，在天刚亮时所接触到的清明之气，这些在他心里激发出来的好恶，跟一般人也是有一点点相近的。可一到第二天白昼，其所作所为又把它泯灭了。反复地泯灭，那么，他夜有所思的善念自然不能存在；夜有所思的善念不能存在，便和禽兽相距不远了。别人看到他简直是禽兽，因而以为他不曾有过善良的资质，这难道也是某些人的本性吗？所以假若得到培养，没有东西不能生长；失掉培养，便没有东西不会消亡。孔子说过：‘握住它，就存在；放弃它，就亡失；出出进进没有一定的时候，也不知道何去何从。’这是指人心而言的罢！”

11.9 孟子说：“王不聪明，不足奇怪。纵使有一种最容易生长的



heart in the same way as animal meats appeal to my palate.”

11.8 Mencius said, “The trees on the Ox Mountain were once luxuriant, but as they are on the outskirts of a great capital, they are often subject to axe fellings, can we wonder at the loss of their beauty? Of course, during the respites from axe strokes in the daytime, and at night, nourished by rain and dew, they stand there not without fresh shoots sprouting and growing, but again cattle and sheep come to pasture on them, stripping them of tender shoots and rendering them bald and barren. The sight of their baldness and barrenness makes people think the mountain has never had good trees. Is it in the nature of the mountain? Is it in the nature of man to be entirely barren of benevolence and righteousness? He has lost these virtues because he is like the trees under the strokes of the axe every day. How can he flourish in these virtues? In the daytime and at night, he will breathe out some benevolence and righteousness, at dawn his virtues will be nourished by the fresh air he breathes in and his likes and dislikes somewhat resemble those of other people, but his behavior on the morrow nips his virtues in the bud. This happening again and again of course destroys the night air of goodness stored in him; when the night air of goodness is destroyed, he is just like a wild beast. When people see he is just like a beast, they will think he is a creature without ever having a trace of inborn virtues. Is it his true nature? So, getting nourishment, there is nothing that will not grow; losing nourishment, there is nothing that will not perish. Confucius said, ‘Grasp, and it exists; let go, and it perishes; it is not known when it comes and when it goes, or whence it comes and where it goes.’ Perhaps these words of his refer to the human heart?”

11.9 Mencius said, “Do not wonder at the king’s inadequate wisdom.

### 【原文】

暴之，十日寒之，未有能生者也。吾见亦罕矣，吾退而寒之者至矣，吾如有萌焉何哉？今夫弈之为数，小数也；不专心致志，则不得也。弈秋，通国之善弈者也。使弈秋诲二人弈，其一人专心致志，惟弈秋之为听。一人虽听之，一心以为有鸿鹄将至，思援弓缴而射之，虽与之俱学，弗若之矣。为是其智弗若与？曰：非然也。”

11.10 孟子曰：“鱼，我所欲也，熊掌亦我所欲也；二者不可得兼，舍鱼而取熊掌者也。生亦我所欲也。义亦我所欲也；二者不可得兼，舍生而取义者也。生亦我所欲，所欲有甚于生者，故不为苟得也；死亦我所恶，所恶有甚于死者，故患有所不辟也。如使人之所欲莫甚于生，则凡可以得生者，何不用也？使人之所恶莫甚于死者，则凡可以辟患者，何不为也？由是则生而有不用也，由是则可以辟患而有不为也，是故所欲有甚于生者，所恶有甚于死者。非独贤者有是心也，人皆有之，贤者能勿丧耳。一箪食，一豆羹，得之则生，弗得则

### 【今译】

植物，晒它一天，冷它十天，是没有能够再长的。我和王相见的次数也太少了，我退居在家，对他冷淡得也到极点了。他虽萌发有善良之心，我对它能有什么帮助呢？拿下棋的技艺来说，只是雕虫小技，如果不一心一意，那就学不好。弈秋是全国最会下棋的人。假使让他教授两个人下棋，一个人专心专意，只听弈秋的话。另一个虽然听着，心里却以为，有只天鹅快要飞来，想拿起弓箭去射它。这样，纵使和那人一道学习，他的成绩一定不如人家。这是因为他的聪明不如人家吗？不是这样，〔而是他专心专意不如人家。〕”

11.10 孟子说：“鱼是我所喜欢的，熊掌也是我所喜欢的；如果两者不能都有，便放弃鱼，而要熊掌。生命是我所喜欢的，道义也是我所喜欢的，如果两者不能都有，便牺牲生命，而要道义。生命本是我所喜欢的，但是我还有比生命更为喜欢的，所以我不干苟且偷生的事；死亡本是我所厌恶的，但是我还有比死亡更为厌恶的，所以有的祸害我不躲避。如果人们所喜欢的没有超过生命，那么，一切可以求生的方法，哪有不使用的呢？如果人们所厌恶的没有超过死亡，那么，一切可以避免祸害的事情，哪有不干的呢？〔然而，有些人〕由此便可以得到生存，却不去做；由此便可以避免祸害，却不去干，所以说，有比生命更值得喜欢的东西，也有比死亡更令人厌恶的东西。这种思想不仅仅贤德的人有，人人都有，不过贤德的人能够保持它罢



Even though there is a plant that is the aptest to grow, if it is placed in sunshine only one day, and then is exposed to the frost ten days, it sure can not remain alive. I have seen less and less of the king, I have retired to my home, leaving the king in the cold to the utmost degree; even if there are some buddings of good virtues in his heart, what help have I given him? Take for example playing games of go, which requires only petty skills; yet if we are not devoted to learning it, we can never play it well. Yiqiu is a masterhand at playing go. Suppose he gives lessons to two learners. One of them follows Yiqiu's instruction attentively. The other learner seems to be listening, but his mind's eye sees a swan flying towards him, his hands itching to take up bow and arrow to shoot it; so even if the two study together, the latter must lag behind. Is this due to the fact that he is less intelligent than the other learner? Of course not."

11.10 Mencius said, "Fish is what I desire, and bear's paw is also what I desire; if I can not have both, I will give up fish and take bear's paw. Life is what I desire, and righteousness is also what I desire; If I can not have both, I will give up life for righteousness. Life is what I desire, but there is something even more desirable than life; so I would not drag out an ignoble existence. Death is what I abhor, but there is something even more abhorrent than death, so I would not eschew disaster. If there is nothing more desirable than life, then why will a man not resort to every means to keep alive? If nothing is more abhorrent than death, then why will a man not do everything to eschew disaster? But some people will prefer certain things to life, some people will not do certain things to eschew disaster; that is to say, I desire something even more than life, and I abhor something even more than death. It is not only the man of virtue that has such a feeling in his heart, but everyone has it. Only it is the man of virtue that can retain this feeling. Here is a basket of



### 【原文】

死，嗔尔而与之，行道之人弗受；蹴尔而与之，乞人不屑也；万钟则不辩礼义而受之。万钟于我何加焉？为宫室之美、妻妾之奉、所识穷乏者得我与？乡为身死而不受，今为宫室之美为之；乡为身死而不受，今为妻妾之奉为之；乡为身死而不受，今为所识穷乏者得我而为之，是亦不可以已乎？此之谓失其本心。”

11.11 孟子曰：“仁，人心也；义，人路也。舍其路而弗由，放其心而不知求，哀哉！人有鸡犬放，则知求之；有放心而不知求。学问之道无他，求其放心而已矣。”

11.12 孟子曰：“今有无名之指屈而不信，非疾痛害事也，如有能信之者，则不远秦楚之路，为指之不若人也。指不若人，则知恶

### 【今译】

了。一筐饭，一碗汤，得着便能活下去，得不着便饿死，如果是吆喝着给与他，就是饥饿的过路人不会接受；脚踏过再给与他，就是乞丐也不屑一顾；〔然而竟有人对〕万钟的俸禄不问是否合于礼义，欣然接受了。万钟的俸禄对我有什么好处呢？为着住宅的华丽、妻妾的侍奉、我所认识的贫苦人感激自己吗？过去宁死而不接受的，今天却为了住宅的华丽而接受了；过去宁死而不接受的，今天却为了妻妾的侍奉而接受了；过去宁死而不接受的，今天却为了我所认识的贫苦人感激自己而接受了，这些难道不是可以罢手的么？这便叫做人丧失了他的本性。”

11.11 孟子说：“仁是人的良心，义是人的正路。放弃了正路而不走，丧失了善良之心而不晓得去找，真可悲呀！一个人，当有鸡和狗走失了，便晓得去寻找；当有善良之心丧失了，却不晓得去寻求。研究学问之途径没有别的，就是把那丧失了的善良之心找回来罢了。”

11.12 孟子说：“现在有的人，他的无名指弯曲了而不能伸直，虽然不痛苦，也不妨碍工作。如果有人能够使它伸直，就是去秦国、楚国〔求医〕都不嫌远，因为无名指不及别人。无名指不及别人，就



steamed rice or a bowl of soup, getting it, you live; losing it, you die. Even so, if it is given in blustering arrogance, a wayfarer will not accept it; if it is first trodden on and then given, not even a beggar will deign to accept it. But if the offer is ten thousand bushels of grain, then there are people who have accepted it in disregard of decorum and righteousness. What good will ten thousand bushels of grain do me? Is it the grandeur of palaces, the service of wife and concubine, or the gratitude of poor acquaintances and relations? I once rejected an offer that could keep death away from me, yet now I accept one which promises only the grandeur of palaces; I once rejected an offer that could keep death away from me, yet now I accept one which promises only the service of wife and concubine; I once rejected an offer that could keep death away from me, yet now I accept one that promises only the gratitude of poor acquaintances and relations. Will such things not come to an end? They really mean the loss of the heart proper.”

11.11 Mencius said, “Benevolence is man’s heart; righteousness is man’s way. Alas! that man should not go on the way of righteousness nor seek to recover the benevolence of the heart! When chickens or dogs are missing, man will look for them; but when the benevolent heart is missing, man will not try to seek it back. The pursuit of learning is just to recover this missing benevolent heart. This and nothing more.”

11.12 Mencius said, “There is someone whose ring finger is crooked and can not be stretched straight. Though it causes no pain nor any inconvenience in his work, yet he will not hesitate to travel the very long distance from Qin to Chu, if someone there can put it right, simply because he can not bear to have his finger inferior to other people’s. When his finger is inferior to other people’s, he is displeased; yet when his heart



### 【原文】

之；心不若人，则不知恶，此之谓不知类也。”

11.13 孟子曰：“拱把之桐梓，人苟欲生之，皆知所以养之者。至于身，而不知所以养之者，岂爱身不若桐梓哉？弗思甚也。”

11.14 孟子曰：“人之于身也，兼所爱。兼所爱，则兼所养也。无尺寸之肤不爱焉，则无尺寸之肤不养也。所以考其善不善者，岂有他哉？于己取之而已矣。体有贵贱，有小大。无以小害大，无以贱害贵。养其小者为小人，养其大者为大人。今有场师，舍其梧楸，养其槲棘，则为贱场师焉。养其一指而失其肩背，而不知也，则为狼疾人也。饮食之人，则人贱之矣，为其养小以失大也。饮食之人无有失也，则口腹岂適为尺寸之肤哉？”

11.15 公都子问曰：“钧是人也，或为大人，或为小人，何也？”

### 【今译】

知道厌恶；良心不及别人，竟不知道厌恶，这叫做不懂得轻重。”

11.13 孟子说：“两手合围和一手握着那样粗细的桐树梓树，假若要使它生长起来，都晓得如何去培养。至于自身，却不晓得如何去培养，难道爱自己还不及爱桐树梓树吗？真是太不动脑筋了。”

11.14 孟子说：“人对于身体，不论哪一部分都爱护。都爱护便都保养。没有一尺一寸的肌肤不爱护，便没有一尺一寸的肌肤不保养。考察他护养得好不好，难道有别的方法吗？只是看他所注重的是身体的哪部分罢了。身体有重要部分，也有次要部分；有小的部分，也有大的部分。不要因为小的部分去损害大的部分，不要因为次要部分去损害重要部分。保养小的部分的就是小人，保养大的部分的便是君子。假若有一位园艺家，放弃培养梧桐梓树，却去培养酸枣荆棘，那就是位很差的园艺家。如果有人只保养他的一个手指，却丧失了肩膀背脊，自己还不明白，那便是糊涂透顶的人。光是讲究吃喝〔而不顾思想道德〕的人，人家都轻视他，因为他保养了小的，丧失大的。如果讲究吃喝的人不影响思想道德的培养，那么，吃喝的目的难道仅仅为着饱口腹那小部分吗？”

11.15 公都子问道：“同样是人，有的是君子，有的是小人，什





is inferior to other people's, he is not displeased at all. This is what is called making no distinction between the minor and the major."

11.13 Mencius said, "Man knows how even a tung-oil tree or a catalpa that he can grasp with both hands or with one needs caring for if he wants it to live and grow, yet when it comes to his own person, he does not know how to cultivate it. Can it be that man does not love his own person as much as he does a tree? He is indeed too frugal of his thinking!"

11.14 Mencius said, "Man loves all parts of his body. Since he loves all parts of his body, he cares for them all. There is not an inch of his skin that he does not love, and there is not an inch of his skin that he does not care for. Is there any other way to judge whether a man is good at caring for his body than to find out what parts of his body he devotes his best care to? There are important parts and unimportant parts of the body, and there are small parts and big parts. One should not care for the small parts to the detriment of the big parts, nor should one care for the unimportant parts to the detriment of the important parts. One who lavishes his attention on small parts is a small man, one who devotes his attention to big parts is a great man. A gardener who ignores the Chinese parasol or the catalpa and only cares for wild jujubes or wild briars is an incompetent gardener. A man who takes care of just one finger only to lose his back and shoulders unawares is a fool. Those given to good living are held in contempt since they lose the big for the small. You may say good eating and drinking causes no losses, but do you eat and drink just for inches of your skin?"

11.15 Gongduzi asked, "We are all human beings, but why are there

### 【原文】

孟子曰：“从其大体为大人，从其小体为小人。”曰：“钧是人也，或从其大体，或从其小体，何也？”曰：“耳目之官不思，而蔽于物。物交物，则引之而已矣。心之官则思，思则得之，不思则不得也。此天之所与我者。先立乎其大者，则其小者不能夺也。此为大人而已矣。”

11.16 孟子曰：“有天爵者，有人爵者。仁义忠信，乐善不倦，此天爵也；公卿大夫，此人爵也。古之人修其天爵，而人爵从之。今之人修其天爵，以要人爵；既得人爵，而弃其天爵，则惑之甚者也，终亦必亡而已矣。”

11.17 孟子曰：“欲贵者，人之同心也。人人有贵于己者，弗思耳矣。人之所贵者，非良贵也。赵孟之所贵，赵孟能贱之。《诗》云：

### 【今译】

么缘故呢？”

孟子答道：“心从礼义，顾此大体的人，是君子，只求耳目之娱，顾眼前小利的人，是小人。”

问道：“同样是人，有的心从礼义顾大体，有的只求耳目之娱顾眼前小利，又是什么缘故呢？”

答道：“譬如耳目这类器官不会思考，所以常为外物所蒙蔽。〔因此，耳目不过是局部小体罢了。〕一与外物相接触，便常被外物引向迷途了。心这个器官是用来思考的。〔人的善性，〕一思考便得着，不思考便得不着。心这个器官，是上天特意给我们人类的。因此，这是关系大体和全局的器官，先把它树立起来，那么，耳目等局部的器官便不能把人的善性夺去了。这样便成为君子了。”

11.16 孟子说：“有自然尊贵的爵位，有社会的爵位。仁义忠信，不倦地乐于行善，这是自然尊贵的爵位；公卿大夫，这是社会的爵位。古代的人修养他自然尊贵的爵位，于是社会爵位随之而来了。现在的人修养他自然尊贵的爵位，为的是追求社会爵位；已经得到了社会爵位，便放弃他自然尊贵的爵位，那就太糊涂了，结果连社会爵位也必定会丧失。”

11.17 孟子说：“希望尊贵，这是人们共同的心理。但每人都有自己可尊贵的东西，只是没有去想罢了。别人所给与的尊贵，并不是真正值得尊贵的。赵孟（晋国正卿赵盾，字孟）所尊贵的，赵孟同样



great men and small men?”

Mencius said, “Those who aim at satisfying the needs of the big parts of the body are great men, those who aim at satisfying the needs of the small parts of the body are small men.”

“Being all human beings, why are there some who aim at satisfying the needs of the big parts of the body and some who aim at satisfying the needs of the small parts?”

“Such organs as eyes and ears do not think, so they are apt to be deceived in outside objects. Eyes and ears are organs, which, when coming into contact with outside objects, are often led astray. The mind is an organ of thinking. With thinking, the mind cultivates the good in human nature; without thinking, the mind will cause the loss of it. This organ is endowed man by heaven. When we give this important organ pride of place, the small parts will not be able to rob human nature of its goodness. In this way one turns out to be a great man.”

11.16 Mencius said, “There are titles bestowed by Heaven and those bestowed by man. Benevolence, righteousness, faithfulness, truthfulness, and a tireless spirit of benefiting others—these are titles bestowed by Heaven; duke, minister, and high official—these are titles bestowed by man. The ancients cultivated Heaven’s titles, and the titles in human society came to them as a result. The moderns cultivate Heaven’s titles and capitalize on them to hunt for man’s titles; and, having obtained the latter, forfeit the former. It is indeed the extreme of stupidity, and in the end they will lose man’s titles.”

11.17 Mencius said, “It is the wish of everyone to be exalted. Indeed everyone has something exalted in him, only he doesn’t value it enough. What others exalt you for is of no intrinsic value. Men as distinguished as

### 【原文】

‘既醉以酒，既饱以德。’言饱乎仁义也，所以不愿人之膏粱之味也；令闻广誉施于身，所以不愿人之文绣也。”

11.18 孟子曰：“仁之胜不仁也，犹水胜火。今之为仁者，犹以一杯水救一车薪之火也；不熄，则谓之水不胜火，此又与于不仁之甚者也，亦终必亡而已矣。”

11.19 孟子曰：“五谷者，种之美者也；苟为不熟，不如荑稗。夫仁，亦在乎熟之而已矣。”

11.20 孟子曰：“羿之教人射，必志于彀；学者亦必志于彀。大匠诲人必以规矩，学者亦必以规矩。”

### 【今译】

可以使他下贱。《诗经·大雅·既醉》上说，‘酒已经醉了，德已经饱足了。’说的是仁义之德很富足了，因此也就不羡慕别人肥肉白米的美味了；到处皆知的好名声加在我身上，因此也就不羡慕别人的绣花美服了。”

11.18 孟子说：“仁胜过不仁，正像水可以扑灭火一样。如今行仁道的人，好像用一杯水来救一车木柴的火，火不熄灭，便说水不能扑灭火，这些人又大大助长了很不仁道的人的气焰，结果连他们已行的这点点仁德都会消失。”

11.19 孟子说：“五谷是庄稼中的好品种，假若不能成熟，反而不及稗米和稗子。仁德，也不过在于使它成熟罢了。”

11.20 孟子说：“羿教人射箭，一定拉满弓；学射的人也一定要努力拉满弓。有名的木匠教人技艺，一定依循规矩，学艺的人也一定要依循规矩。”



Zhao Meng (Chief Minister of Jin—tr.) may exalt you today and scorn you tomorrow. *The Book of Poetry* says:

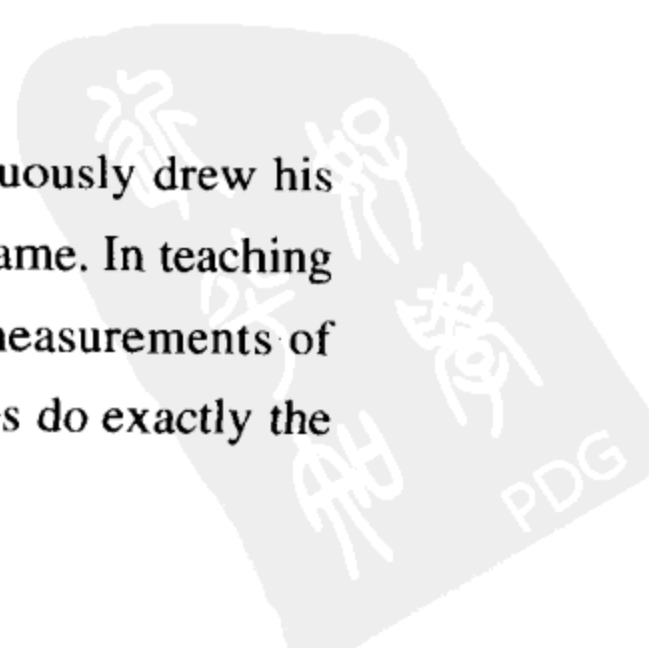
‘As intoxicated with wine,  
So saturated with virtue.’

That is to say, when one’s soul is saturated with benevolence and righteousness, he does not relish the taste of other people’s choice foods; when he enjoys high reputation and wide praise, he does not envy the embroidered robes only high officials are entitled to wear.”

11.18 Mencius said, “As water vanquishes fire, so benevolence vanquishes cruelty. Now there is someone who practices benevolence as if he were attempting to extinguish a waggonload of burning faggots by a cup of water. When he fails to put out the flames, he says, ‘Water can not vanquish fire.’ He thus puts himself on the same par with the most cruel and in the end he will lose the benevolence that he practices.”

11.19 Mencius said, “The five cereals (i. e. rice, maize, millet, wheat and beans—tr.) are the best of crops; but when unripe, they are even worse than the darnel or barnyard grass. It is the same with benevolence: the main point lies in being ripe.”

11.20 Mencius said, “In teaching archery, Yi strenuously drew his bow to the fullest, demanding that the learners do the same. In teaching carpentry, the master carpenter strictly goes by the measurements of compasses and squares, demanding that his apprentices do exactly the same.”



## 卷十二

### 告子章句下

#### 【原文】

12.1 任人有问屋庐子曰：“礼与食孰重？”曰：“礼重。”“色与礼孰重？”曰：“礼重。”曰：“以礼食，则饥而死；不以礼食，则得食，必以礼乎？亲迎，则不得妻；不亲迎，则得妻，必亲迎乎？”屋庐子不能对，明日之邹以告孟子。孟子曰：“于答是也，何有？不揣其本，而齐其末，方寸之木可使高于岑楼。金重于羽者，岂谓一钩金与一舆羽之谓哉？取食之重者与礼之轻者而比之，奚翅食重？取色之重者与礼之轻者而比之，奚翅色重？往应之曰：‘珍兄之臂而夺之食，则得食；不珍，则不得食，则将珍之乎？逾东家墙而搂其处子，则得妻，不搂，则不得妻；则将搂之乎？’”

#### 【今译】

12.1 有一位任国人问屋庐子（孟子弟子），道：“礼和饮食哪样重要？”

屋庐子答道：“礼重要。”

“娶妻和礼哪样重要？”

答道：“礼重要。”

那位任国人问道：“如果按着礼去找吃的，便会饿死；不按着礼去找吃的，便能得到吃的，那一定要按着礼行事吗？如果按照亲迎（ying）礼，便得不到妻子；如果不行亲迎礼，便会得着妻子，那一定要行亲迎礼吗？”

屋庐子不能对答，第二天便去邹国把这话告诉孟子。

孟子说：“答复这些话有什么困难呢？如果不揣度基地的高低是否一致，而只比较其顶端，那一寸厚的木块，〔若放在高处，〕可以使它高过尖角高楼。我们说，金子比羽毛重，难道是说三钱多重的金子重过一大车羽毛吗？拿饮食的重要方面和礼的轻微细节相比，何止是饮食重要呢？拿婚姻的重要方面和礼的轻微细节相比，何止是娶妻重要呢？你这样去答复他吧：‘扭转哥哥的胳膊，抢夺他的食物，便得到吃的；不扭便得不着吃的，那你会去扭吗？爬过东邻的墙去搂抱女子，便得到妻室；不去搂抱，便得不着妻室，那你会去搂抱吗？’”

## Book 12 Gaozi (Part B)

12.1 A man from Ren asked Wuluzi, "Which is more important, the rites or food?"

"The rites."

"Which is more important, sex or the rites?"

"The rites."

"Suppose you would starve to death if you adhered to the rites, but you could get something to eat if you did not. Would you still adhere to them? Again, suppose you would not get a wife if you insisted on observing the part of the marriage rites of going in person to the bride's home to fetch her but would get one if you did not. Would you still insist on observing it?"

Wuluzi did not know how to reply. The next day he went to Zou and told Mencius about the discussion.

Mencius said, "Is it so difficult to answer these questions? If you put the tops of things on the same level regardless of the difference in the footing, a piece of wood an inch thick can be made higher than a steeped building. When one says that gold is heavier than feathers, is one comparing a gold buckle with a cartload of feathers? If you take as an example such a case in which food is of great importance while the rites are insignificant, then how many things other than food can be said to be of greater importance than the rites? The same is true of the case in which sex is compared with the rites. Go and answer him thus: 'suppose you could get some food by twisting your elder brother's arm and snatching it from him, otherwise you could not get any. Would you twist his arm? Again, suppose you could get a wife only by climbing over the wall of your eastern neighbor and taking away his virgin daughter by force, would



## 【原文】

12.2 曹交问曰：“人皆可以为尧舜，有诸？”孟子曰：“然。”  
“交闻文王十尺，汤九尺，今交九尺四寸以长，食粟而已，如何则可？”曰：“奚有于是？亦为之而已矣。有人于此，力不能胜一匹雏，则为无力人矣；今日举百钧，则为有力人矣。然则举乌获之任，是亦为乌获而已矣。夫人岂以不胜为患哉？弗为耳，徐行后长者谓之弟，疾行先长者谓之不弟。夫徐行者，岂人所不能哉？所不为也。尧舜之道，孝弟而已矣。子服尧之服，诵尧之言，行尧之行，是尧而已矣。子服桀之服，诵桀之言，行桀之行，是桀而已矣。”曰：“交得见于邹君，可以假馆，愿留而受业于门。”曰：“夫道若大路然，岂难知哉？人病不求耳。子归而求之，有余师。”

12.3 公孙丑问曰：“高子曰：《小弁》，小人之诗也。”孟子曰：

## 【今译】

12.2 曹交问道：“人人都可以成为尧舜，有这个说法吗？”

孟子答道：“有的。”

曹交问：“我听说文王身高一丈，汤身高九尺，如今我有九尺四寸多高，却只会吃饭罢了，要怎样才可以成为尧舜呢？”

孟子说：“这有什么关系呢？只要去做就行了。要是有人，自以为连一只小鸡都提不起来，便是毫无力气的人了；而今说能够举重三千斤，便是很有力气的人了。那么，能举得起乌获（古之大力士）所举重量的，也就是乌获了。人难道担心有什么不能胜任的吗？只是不去做罢了。慢慢地走在长者之后，便叫悌；很快地走在长者之前，便叫不悌。慢慢地走，难道是人所不能做到的吗？只是不那样做罢了。尧舜之道，也不过就是孝和悌而已。你穿尧的衣服，说尧的话，行尧的所作所为，便是尧了，你穿桀的衣服，说桀的话，行桀的所作所为，便是桀了。”

曹交说：“我准备去谒见邹君，向他借个住的地方，情愿留在您门下学习。”

孟子说：“道就像大路一样，怎么难以了解呢？只怕人不去寻求罢了。你回去自己寻求吧，老师多得很呢？”

12.3 公孙丑问道：“高子说《小弁》（见《诗经·小雅》，是一首被父亲驱逐的人抒发哀怨的诗）是小人所做的诗，对吗？”

孟子说：“为什么这么说呢？”





you do it?”

12.2 Cao Jiao asked, “It is said that all men may become Yaos and Shuns. Is that true?”

“Yes,” said Mencius.

“I hear that King Wen was ten foot tall and Tang nine. I am nine foot four inches tall, yet I have done nothing but eat millet. What am I to do?”

“What is so difficult? Just try your best. Here is a man who is not strong enough to lift a chicken. He is really a weakling. If he were to lift one and a half tons, then he would indeed be a man of great strength. Any one who can lift a weight as heavy as Wu Huo did is another Wu Huo. A man’s lack of ability is not something to be worried about. The trouble is that he does not try to do things. To walk slowly behind his elders is a decorous act expected of a loving and respectful younger brother. To walk quickly ahead of them is not what a loving and respectful younger brother should do. To walk slowly is surely what anybody can do. He just does not do it. The way of Yao and Shun is simply the way followed by a filial son and loving and respectful brother. If you are dressed as Yao was, speak and act as he did, then you are a Yao. If, on the other hand, you are dressed as the tyrant Jie was, speak and act as he did, then you are a Jie.”

Cao Jiao said, “If the prince of Zou gives an interview to me and provides me with lodging here I will stay and be one of your disciples.”

Mencius said, “The correct way is like a broad road. It is not difficult to find. The trouble with people is that they will not go and find it. You just go home and search for it and there will be plenty of teachers for you.”

12.3 Gongsun Chou said, “According to Gaozi, the *Xiao Bian* is a poem of a petty-minded man.” “Why did he think so?” Mencius asked.



### 【原文】

“何以言之？”曰：“怨。”曰：“固哉，高叟之为诗也！有人于此，越人关弓而射之，则已谈笑而道之；无他，疏之也。其兄关弓而射之，则已垂涕泣而道之；无他，戚之也。《小弁》之怨，亲亲也。亲亲，仁也。固矣夫，高叟之为诗也！”曰：“《凯风》何以不怨？”曰：“《凯风》，亲之过小者也；《小弁》，亲之过大者也。亲之过大而不怨，是愈疏也；亲之过小而怨，是不可矶也。愈疏，不孝也；不可矶，亦不孝也。孔子曰：‘舜其至孝矣，五十而慕。’”

12.4 宋轻将之楚，孟子遇于石丘，曰：“先生将何之？”曰：“吾闻秦楚构兵，我将见楚王说而罢之。楚王不悦，我将见秦王说而罢之。二王我将有所遇焉。”曰：“轲也请无问其详，愿闻其指。说之将何如？”曰：“我将言其不利也。”曰：“先生之志则大矣，先生之号则不

### 【今译】

答道：“因为这诗有怨恨之情。”

孟子说：“高老先生讲诗，真是太机械了！这里有个人，若是越国人张开弓去射他，他可以笑着说地讲述这事；这没有别的原因，因为越国人和他关系疏远。若是他哥哥张开弓去射他，那他会哭哭啼啼地讲述这事；这没有别的原因，因为哥哥是亲人。《小弁》的怨恨，正是热爱亲人的缘故。热爱亲人，是合乎仁道的。高老先生讲诗实在是太机械了！”

公孙丑说：“《凯风》（见《诗经·邶风》，是一首儿子颂母自责的诗）这篇诗为什么没有怨恨之情呢？”

答道：“《凯风》这篇诗中，是由于母亲的过错小。《小弁》这篇诗中，却是由于父亲的过错大。父母的过错大，却不抱怨，是更疏远父母的表现。父母的过错小，却去抱怨，是反而激怒自己。更疏远父母是不孝，反而使自己激怒也是不孝。孔子说：‘舜是最孝顺的人吧，五十岁还依恋父母。’”

12.4 宋轻(kēng)将要到楚国去，孟子在石丘地方碰到了他，孟子问道：“先生准备往哪里去？”

宋轻答道：“我听说秦、楚两国交兵，我们打算去谒见楚王，向他进言，劝他罢兵。如果楚王不听，我又打算去谒见秦王，向他进言，劝他罢兵。在两个国王中，我总会有受到赏识的机遇的。”

孟子说：“我不想问得太详细，只想知道你的大意，你将怎样去进言呢？”

答道：“我打算说，交兵是不利的。”



“Because it has a plaintive undertone.”

“What a stereotyped interpretation Old Gao gave to the poem! Suppose there was somebody at whom a man from Yue aimed the arrow, he could talk about the incident with smiling detachedness for no other reason than that the man from Yue was no relation of his. But if it had been his elder brother who did that he would weep while talking about it. It is only because his brother was dear to him. There is a note of complaint in the *Xiao Bian* because of the poet’s great affection for his parent. To have great affection for one’s dear relatives is benevolence. What a stereotyped interpretation Old Gao gave to the poem!”

“Why is there no plaintive tone in the *Kai Feng*?”

“The parent’s fault referred to in the *Kai Feng* is slight while the one dealt with in the *Xiao Bian* is serious. Not to complain about a serious fault of one’s parent shows lack of concern while to complain about a slight one is to be too easily irritated. Lack of concern is unfilial, and to be too easily irritated is also unfilial. Confucius said, ‘Shun attained the acme of filial piety. At the age of fifty he was still strongly attached to his parents and yearning for their love.’”

12.4 Song Keng was going to Chu. Meeting him at Shiqiu, Mencius asked, “Where are you going, Sir?”

Song Keng replied, “I hear that Qin and Chu are at war with each other. I am going to see the king of Chu to dissuade him from the hostile action. If he will not listen to me I shall go to see the king of Qin to dissuade him from it. I hope I shall succeed at least with one of the two kings.”

“I shall not ask about the particulars, but may I know the main point of your argument?”

“I shall tell them that war is not profitable.”



### 【原文】

可。先生以利说秦楚之王，秦楚之王悦于利，以罢三军之师，是三军之士乐罢而悦于利也。为人臣者怀利以事其君，为人子者怀利以事其父，为人弟者怀利以事其兄，是君臣、父子、兄弟终去仁义，怀利以相接，然而不亡者，未之有也。先生以仁义说秦楚之王，秦楚之王悦于仁义，而罢三军之师，是三军之士乐罢而悦于仁义也。为人臣者怀仁义以事其君，为人子者怀仁义以事其父，为人弟者怀仁义以事其兄，是君臣、父子、兄弟去利，怀仁义以相接也，然而不王者，未之有也。何必曰利？”

12.5 孟子居邹，季任为任处守，以币交，受之而不报。处于平陆，储子为相，以币交，受之而不报。他日，由邹之任，见季子；由平陆之齐，不见储子。屋庐子喜曰：“连得间矣。”问曰：“夫子之任，

### 【今译】

孟子说：“先生的志向是很好的了，可是先生提法却不妥。先生用‘利’来向秦王、楚王进言，秦王、楚王因为有‘利’而高兴，于是停止军事行动，这就将使军队的官兵乐于罢兵，因之喜欢‘利’。做臣属的怀着‘利’的观念来服事君主，做儿子的怀着‘利’的观念来服事父亲，做弟弟的怀着‘利’的观念来服事哥哥，这就会使君臣、父子、兄弟之间完全去掉了仁义，怀着‘利’的观念来互相接待，这样，国家不灭亡，是没有的事。若是先生用仁义的道理向秦王、楚王进言，秦王、楚王因仁义而高兴，于是停止军事行动，这就会使军队的官兵乐于罢兵，因之喜欢仁义。做臣属的怀着仁义来服事君主，做儿子的怀着仁义来服事父亲，做弟弟的怀着仁义来服事哥哥，这就会使君臣、父子、兄弟之间都去掉‘利’的观念，而怀着仁义来互相接待，这样，国家不以德政统一天下，也是没有的事。为什么一定要说到‘利’呢？”

12.5 当孟子住在邹国的时候，季任（任国君主之弟）留守任国，代理国政，送礼物来想和孟子交友，孟子接受了礼物，并不回报。当孟子住在平陆的时候，储子做齐国的卿相，也送礼物来想和孟子交友，孟子接受了，又不回报。过一段时间，孟子从邹国到任国，拜访了季子；从平陆到齐都，却不去拜访储子。屋庐子高兴地说：“我



“Your intention is good, but your argument will not do. If the kings of Chu and Qin are persuaded by your argument based on profit and stop their hostilities for the sake of it, then the soldiers will also be glad to withdraw, pleased with the idea of profit-seeking. If a minister served the prince with a view to seeking profit and a son served the father or a younger brother served his elder brother with the same aim in mind, then the relationship between prince and minister, father and son, elder brother and younger brother would be based on profit at the expense of benevolence and righteousness. Such a state would surely come to ruin. If the kings of Qin and Chu were persuaded by your argument founded on benevolence and righteousness and stopped their hostilities for the sake of benevolence and righteousness, then the soldiers would be glad to withdraw in consideration of the virtues. If a minister served the prince with benevolence and righteousness at heart and a son served his father or a younger brother served his elder brothers in the same way, then the relationship between prince and minister, father and son, elder brother and younger brother would be based on benevolence and righteousness without any mercenary consideration in it. The world would surely be unified by a good government. Why must you talk about profit?”

12.5 When Mencius was staying in Zou, Ji Ren, acting governor of Ren then, sent him a present as a token of good will. Mencius accepted it without doing anything in acknowledgement. When he was staying in Pinglu, the minister Chuzi sent him a present as a token of good will. Mencius accepted it without doing anything in acknowledgement, either. Later when Mencius went to Ren, he visited Jizi, but when traveling from Pinglu to Qi he did not go to see Chuzi. Wuluzi, filled with joy, said, “Now I have caught him at fault!” He asked Mencius, “Master, when you went to Ren you went to see Jizi, but when you went to Qi you did not go



### 【原文】

见季子；之齐，不见储子，为其为相与？”曰：“非也，《书》曰：‘享多仪，仪不及物曰不享，惟不役志于享。’为其不成享也。”屋庐子悦。或问之，屋庐子曰：“季子不得之邹，储子得之平陆。”

12.6 淳于髡曰：“先名实者，为人也；后名实者，自为也。夫人在三卿之中，名实未加于上下而去之，仁者固如此乎？”孟子曰：“居下位，不以贤事不肖者，伯夷也；五就汤，五就桀者，伊尹也；不恶污君，不辞小官者，柳下惠也。三子者不同道，其趋一也。一者何也？曰，仁也。君子亦仁而已矣，何必同？”曰：“鲁缪公之时，公仪子为政，子柳、子思为臣，鲁之削也滋甚；若是乎，贤者之无益于国也！”曰：“虞不用百里奚而亡，秦穆公用之而霸。不用贤则亡，削何

### 【今译】

找到老师的岔子了。”他便问孟子道：“老师到任国，拜访季子；到齐都，不拜访储子，是因为储子只是卿相吗？”

孟子答道：“不是。《尚书》上说过，‘享献之礼可贵的是礼仪，如果礼仪不够，礼物虽多，只能叫做没有享献，因为享献的人心意没有用在这上面。’这是因为他没有完成享献的缘故。”

屋庐子高兴得很。有人问他。他说：“季子不能够亲身去邹国，储子却能够亲身去平陆，〔他为什么只送礼而不亲自去呢？〕”

12.6 淳于髡说：“重视名誉功业，是为着济世救人；轻视名誉功业，是为着独善其身。您为齐国三卿之一，对于上辅君王、下济臣民的名誉和功业，都没有建立，您就离开，仁德的人本来是这样的吗？”

孟子说：“处在卑贱的职位，不用自己贤人的身份去服事不贤德的人，这是伯夷；五次去汤那里，又五次去桀那里，这是伊尹；不讨厌恶浊的君主，不拒绝微贱的职位，这是柳下惠。三个人的行为不同，但总方向是一致的。这一致的是什么呢？应该说，这是仁德，君子只要仁德就行了，为什么一定要相同呢？”

淳于髡说：“在鲁缪公的时候，博士公仪休主持国政，泄柳和子思也都为臣立于朝廷，鲁国的衰弱却更厉害，贤人对国家毫无好处，竟是这样的呀！”

孟子说：“虞国不用百里奚，因而灭亡；秦穆公用了百里奚，因而



to see Chuzi, was it because he was only a minister? ”

“No. *The Book of History* says, ‘In presenting a gift what is of value is the politeness embodied in it. If the politeness does not match the gift it will not be considered to be a gift at all, because it does not betoken the giver’s good will!’ That means something is lacking in the presentation of the gift.”

Wuluzi was very glad. When someone asked him about it, he replied, “Jizi was not able to go to Zou, but Chuzi could have gone to Pinglu.”

12.6 Chunyu Kun said, “He who puts reputation and meritorious deeds in the first place is acting for the benefit of others. He who puts reputation and meritorious deeds in the last place is acting for the benefit of himself. You were one of the three chief ministers in Qi, yet you left before you achieved any reputation or meritorious deeds in serving the prince or the people. Is that the way a benevolent man should behave?” Mencius said, “There was Boyi, who, though in an inferior position, would not, as a good man, serve a degenerate ruler. There was Yiyin, who five times went to serve Tang and five times went to serve Jie. There was Hui of Liuxia, who did not think it beneath him to serve a wicked prince, nor to accept a low office. The three men took different courses but they had one and the same aim. What was their one aim? Benevolence. What a gentleman should strive after is but benevolence. Why must they take the same course?”

Chunyu Kun said, “In the time of Duke Miao of Lu Gongyizi had charge of state affairs and Ziliu and Zisi were ministers, yet Lu lost even more of its territory than before. It seems that virtuous men are not much help to a state! ”

Mencius said, “The State of Yu perished because it did not employ Baili Xi while Duke Mu of Qin, employing him, became the leader of all



### 【原文】

可得与？”曰：“昔者王豹处于淇，而河西善讴，絃驹处于高唐，而齐右善歌；华周杞梁之妻善哭其夫而变国俗。有诸内，必形诸外。为其事而无其功者，髡未尝睹之也。是故无贤者也；有则髡必识之。”曰：“孔子为鲁司寇，不用，从而祭，燔肉不至，不税冕而行。不知者以为为肉也，其知者以为为无礼也。乃孔子则欲以微罪行，不欲为苟去。君子之所为，众人固不识也。”

12.7 孟子曰：“五霸者，三王之罪人也；今之诸侯，五霸之罪人也；今之大夫，今之诸侯之罪人也。天子适诸侯曰巡狩，诸侯朝于天子曰述职。春省耕而补不足，秋省敛而助不给。入其疆，土地辟，田

### 【今译】

称霸。不用贤人就会遭致灭亡，即使勉强图存，也是办不到的。”

淳于髡说：“从前王豹住在淇水旁边，河西的人都会唱歌；絃驹住在高唐，齐国西部地方的人都会唱歌；华周、杞梁的妻子痛哭她们的丈夫，因而改变了国家的风尚。心里存有什么，一定表现在外。如果从事某种工作，却见不到功绩，我不曾见过这样的事。所以，今天是没有贤人；如果有贤人，我一定会知道他。”

孟子说：“孔子做鲁国的司寇官，不被信任，跟随着去祭祀，祭肉也不见送来，于是他匆忙地离开。不知道孔子的人以为他是为争祭肉而去的，知道孔子的人以为他是为鲁国失礼而去的。至于孔子，却是想要自己背一点小罪名而走，不想随便离开，君子的作为，一般人本来是不知道的。”

12.7 孟子说：“五霸，对禹、汤、文武三王说来，是有罪的人；现在的诸侯，对五霸说来，也是有罪的人；现在的大夫，对现在的诸侯说来，又是有罪之人。天子去诸侯的国家巡行叫做巡狩，诸侯朝见天子叫做述职。〔天子的巡狩，〕春天考察耕种的情况，帮助不足的人；秋天考察收获的情况，接济不够的人。一进到某国的疆界，如果土地





the princes. Without using the services of virtuous men, a state will suffer subjugation, not merely the ceding of territory.”

“Formerly when Wang Bao lived on the Qi River people on the west of the Yellow River were all good at singing. When Mian Ju lived in Gaotang people in the west of Qi were all good at singing. The wives of Hua Zhou and Qi Liang bemoaned the death of their husbands in such a way as to change the national custom. What is inside will surely be shown outside. I have never seen anyone who does his work whole-heartedly without achieving any results. So there are no virtuous men nowadays. If there were I should know of them as such.”

“When Confucius was Minister of Justice in Lu,” Mencius said, “his advice was ignored. He attended a sacrifice, but he was not given a share of the sacrificial meat. He left the state in a hurry even with the ceremonial cap still on. Those who did not understand Confucius thought it was because of the meat that he left, but those who understood him knew that it was because the rites were not observed. Confucius would leave with a slight fault on his part rather than for no reason at all. The man in the street is not to be expected to understand what a gentleman does.”

12.7 Mencius said, “The Five Leaders of the princes were sinners against the Three Kings. The princes of today are sinners against the Five Leaders of the princes. The present high officials are sinners against the princes. When the emperor goes to the princes he is said to be making a tour of inspection. When the princes attend the court they are said to be reporting on their work. In spring the emperor inspects ploughing and those who are short of sowing seeds will be given help. In autumn the emperor inspects the harvest and relief will be given where crops fail. If, on entering a state, the emperor finds that the land is opened up, the



## 【原文】

野治，养老尊贤，俊杰在位，则有庆；庆以地。入其疆，土地荒芜，遗老失贤，掊克在位，则有让。一不朝，则贬其爵；再不朝，则削其地；三不朝，则六师移之。是故天子讨而不伐，诸侯伐而不讨。五霸者，搂诸侯以伐诸侯者也，故曰，五霸者，三王之罪人也。五霸，桓公为盛。葵丘之会，诸侯束牲载书而不歃血。初命曰，诛不孝，无易太子，无以妾为妻。再命曰，尊贤育才，以彰有德。三命曰，敬老慈幼，无忘宾旅。四命曰，士无世官，官事无摄，取士必得，无专杀大夫。五命曰，无曲防，无遏籴，无有封而不告。曰：凡我同盟之人，

## 【今译】

已经开辟，田里农活也搞得很好，老人被赡养，贤者被尊重，杰出的人才掌握大权，那么就有赏赐；赏赐以土地。如果一进到某国的疆界，土地荒废，老人被遗弃，贤者不被任用，搜刮钱财的人掌握大权，那么就有责罚。〔诸侯的述职，〕一次不来朝拜，就降低爵位；两次不来朝拜，就削减土地；三次不来朝拜，就把军队开去。所以天子用武力是‘讨’，不是‘伐’；诸侯则是‘伐’，不是‘讨’。五霸呢，是挟持一部分诸侯来攻伐另一部分诸侯，所以我说，五霸对三王说来，是有罪的人。五霸中，齐桓公最了不得。在葵丘的一次盟会上，捆绑了牺牲祭品，把盟约放在它身上，〔因为相信诸侯不敢失约，〕便没有吸牲口的血表示守约的仪式。第一条盟约说：诛责不孝之人，不要废掉已立的太子，不要立妾为妻。第二条盟约说：尊重贤人，培育人才，以表彰有德行的人。第三条盟约说：尊敬老人，慈爱幼小，不要怠慢贵宾和旅客。第四条盟约说：士人的官职不要世代相传，公家事务不要兼职，录用士子一定要得当，不要独断专行地杀戮大夫。第五条盟约说：不要到处筑堤，不要禁止邻国来采购粮食，不要有所封赏而不报告〔盟主〕。最后说：所有我们参与盟会的人，在订立盟约



fields are well-tended, the aged are well provided for, virtuous men revered and men of outstanding talents put at important posts, the prince will be given rewards in the form of land. On the other hand, if the emperor goes to a state and finds the land is left uncultivated, the aged neglected and virtuous men slighted, and avaricious men in authoritative positions, the prince will be punished. If a prince neglects his attendance at court he will be reduced to a lower rank for the first time, and deprived of part of his territory for a second time, and for a third time the troops will be marched against the state.

“Thus the emperor punishes, but does not attack, and a prince attacks, but does not punish. The Five Leaders of the princes threatened some princes into attacking other princes together with them. So I said, ‘The Five Leaders of the princes were sinners against the Three Kings.’

“Of the Five Leaders Duke Huan of Qi was the most powerful. At the meeting at Kuiqiu the princes had the sacrificial animal bound and the written pledge placed on it but did not sip its blood.

“The first item in the pledge was: the unfilial sons are to be chastised; heirs designated are not to be changed; concubines not to be recognized as formal wives. The second item was: virtuous men are to be honored, and the talented to be educated so that the virtuous may be commended. The third item was: the old are to be respected and the young loved; guest or traveller is not to be neglected. The fourth was: no offices of intellectuals are to be hereditary; no more than one office is to be held by one intellectual at a time; only appropriate intellectuals are to be selected for office; a prince is not to decide upon the execution of a high official on his own. The fifth was: dykes are not to be built everywhere; no restrictions are to be imposed on the sale of grain to other states; any fief given is to be reported. And the pledge wound up by saying, ‘All those who have made the pledge shall from now on maintain friendly relations.’



### 【原文】

既盟之后，言归于好。今之诸侯皆犯此五禁，故曰，今之诸侯，五霸之罪人也。长君之恶其罪小，逢君之恶其罪大。今之大夫皆逢君之恶，故曰，今之大夫，今之诸侯之罪人也。”

12.8 鲁欲使慎子为将军。孟子曰：“不教民而用之，谓之殃民。殃民者，不容于尧舜之世。一战胜齐，遂有南阳，然且不可——”慎子勃然不悦曰：“此则滑厘所不识也。”曰：“吾明告子。天子之地方千里；不千里，不足以待诸侯。诸侯之地方百里；不百里，不足以守宗庙之典籍。周公之封于鲁，为方百里也；地非不足，而俭于百里。太公之封于齐也，亦为方百里也；地非不足也，而俭于百里。今鲁方百里者五，子以为有王者作，则鲁在所损乎，在所益乎？徒取诸彼以为此，然且仁者不为，况于杀人以求之乎？君子之事君也，务引其君以

### 【今译】

以后，完全恢复旧日的友好。今日的诸侯都违犯了这五条禁令，所以说，今天的诸侯，对五霸说来是有罪之人。臣下助长君主的恶行，这罪行还小；君主有恶行，臣下加以逢迎，〔给他找出理论根据，使他无所忌惮，〕这罪行就大了。今天的大夫，都逢迎君主的恶行，所以说，今天的大夫，对诸侯说来又是有罪之人。”

12.8 鲁国打算叫会用兵的慎子做将军。孟子说：“不先教导百姓，便利用他们打仗，这叫做加害于百姓。加害于百姓的人，如果在尧、舜时代，是不被容纳的。即使只打一仗便战败了齐国，因而得到了南阳，这样尚且不可以。”

慎子勃然不高兴地说：“这话，就是我所不了解的了。”

孟子说：“我明白地告诉你：天子的土地纵横一千里；如果不到一千里，便不能接待诸侯。诸侯的土地纵横一百里；如果不到一百里，便不能奉守历代相传的礼法制度。周公被封于鲁，是应该有纵横一百里地的；土地并不是不够，但实际上少于一百里。太公被封于齐，也应该有纵横一百里地的；土地并不是不够，但实际上少于一百里。如今鲁国有五个一百里的长度和宽度，你认为假如有圣主贤君兴起，鲁国的土地在被减少之列呢？还是在被增加之列呢？不用兵力，白白地取自彼国给与这国，仁德的人尚且不干，何况以杀人来求得土地呢？”



The princes of today have all offended against the five rules, so it is said that the princes today are sinners against the Five Leaders.

“The crime of encouraging a ruler in his evil doings is small but the crime of trying to justify a ruler’s evil doings is great. The high officials of today all try to justify their princes’ evil doings. So I say, ‘The high officials are sinners against the princes.’”

12.8 The prince of the State of Lu wanted to appoint Shenzi commander of the army. Mencius said, “To send the people to fight without training them first is to plunge them into disasters. One who plunges people into disasters would not have been tolerated in the times of Yao and Shun. Even if you were to defeat Qi in one battle and seize Nanyang, still it would not be allowable —”

Shenzi showed displeasure all of a sudden and said, “It is what I do not understand.”

Mencius said, “I will explain to you in plain words. An emperor’s territory is one thousand *li* square. With it any less than that he would not have enough to receive the princes. A prince’s territory is one hundred *li* square. With it any less than that he would not have enough to observe the ceremonious rites and regulations passed down from generation to generation. When the Duke of Zhou was invested with a fief in Lu it should have been a hundred *li* square, but was actually less than that. Not that there was not plenty of land. When Taigong was invested with a fief in Qi it should have been a hundred *li* square, but it was actually less than that. Not that there was not plenty of land. Now Lu has a territory five times a hundred *li* square. If a unifier of the world should arise, do you think whether Lu would be among the states whose territory was increased or among the states whose territory was decreased? A benevolent man would not take anything from one state to give it to another,



### 【原文】

当道，志于仁而已。”

12.9 孟子曰：“今之事君者皆曰，‘我能为君辟土地，充府库。’今之所谓良臣，古之所谓民贼也。君不乡道，不志于仁，而求富之，是富桀也。‘我能为君约与国，战必克。’今之所谓良臣，古之所谓民贼也。君不乡道，不志于仁，而求为之强战，是辅桀也。由今之道，无变今之俗，虽与之天下，有能一朝居也。”

12.10 白圭曰：“吾欲二十而取一，何如？”孟子曰：“子之道，貉道也。万室之国，一人陶，则可乎？”曰：“不可，器不足用也。”曰：“夫貉，五谷不生，惟黍生之；无城郭、宫室、宗庙、祭祀之礼，无诸侯币帛饗飧，无百官有司，故二十取一而足也。今居中国，去人

### 【今译】

君子服事君王，只是专心一意地引导他走向正路，有志于仁道罢了。”

12.9 孟子说：“今天服事君主的人都说：‘我能够替君主开拓土地，充实府库。’今天的所谓好臣子正是古代的所谓戕害百姓者。君主不向往道德，无意于仁道，却想让他钱财富足，这等于让夏桀钱财富足。〔又说：〕‘我能够替君主邀结盟国，每次作战一定胜利。’今天的所谓好臣子，正是古代所谓戕害百姓者。君主不向往道德，无意于仁道，却想为他勉强作战，这等于帮助夏桀。从目前这样的道路走去，也不改变今天这样的风俗习气，纵使把整个天下给他，他是一天也坐不稳的。”

12.10 白圭(曾任魏相，善生产，曾筑堤治水)说：“我想定税率为二十抽一，怎么样？”

孟子说：“你的方针是貉国的方针。假若在一万户的国家，一个人制作瓦器，那可以吗？”

白圭答道：“不可以，因为瓦器会不够用。”

孟子说：“在貉国，各种谷类都不生长，只生长麋(méi)子；又没有城墙、房屋、祖庙和祭祀的礼节，也没有各国间的互相往来，致送礼物和飨宴，也没有各种衙门和官吏，所以二十抽一便



much less would he try to get an increase in land by bloodshed. When a gentleman serves his lord, his sole aim is to help him onto the right path and direct his mind towards benevolence.”

12.9 Mencius said, “Now all those who serve the princes say, ‘I can expand the territory and fill the treasuries for my lord.’ The so-called good ministers of today would have been thought of as predators of the people in the old days. If the prince does not follow the correct way, nor has his mind set on benevolence, then one who helps to enrich him is helping to enrich a Jie.

“They also say, ‘I can get our state allied with other states, and with them as his allies my lord will always be the victor in war.’ The so-called good ministers of today would have been thought of as predators of the people in the old days. If the prince does not follow the correct way nor has his mind set on benevolence, then one who helps him in war is helping a Jie.

“Even though a man following the present course and not trying to change the practices of today were given the whole empire, he could not keep it for one day.”

12.10 Bai Gui said, “What do you think if I levy the tax at the rate of only one in twenty?”

Mencius replied, “Yours is the way practiced in the State of Mo. If there were only one potter in a state of ten thousand households would the pottery produced be sufficient?”

“No, there would not be enough pottery to meet the demand.”

“In Mo the only crop that grows is millet. They have no city walls, houses, temples or sacrificial rites. And they have no intercourse with any other state and no gifts or feasts entailed, nor have they all sorts of

### 【原文】

伦，无君子，如之何其可也？陶以寡，且不可以为国，况无君子乎？欲轻之于尧舜之道者，大貉小貉也；欲重之于尧舜之道者，大桀小桀也。”

12.11 白圭曰：“丹之治水也愈于禹。”孟子曰：“子过矣，禹之治水，水之道也。是故禹以四海为壑。今吾子以邻国为壑。水逆行谓之洚水。洚水者，洪水也，仁人之所恶也。吾子过矣。”

12.12 孟子曰：“君子不亮，恶乎执？”

12.13 鲁欲使乐正子为政。孟子曰：“吾闻之，喜而不寐。”公孙丑曰：“乐正子强乎？”曰：“否。”“有知虑乎？”曰：“否。”“多闻识乎？”曰：“否。”“然则奚为喜而不寐？”曰：“其为人也好善。”“好善

### 【今译】

够了。如今在中国，不要社会间的一切伦常，不要各种官吏，那怎么能行呢？做瓦器的太少，尚且不能使一个国家搞好，何况没有官吏呢？想要比尧、舜十分抽一的税率还轻的，是大貉小貉；想要比尧、舜十分抽一的税率还重的，是大桀小桀。”

12.11 白圭说：“我治理水患比大禹还强。”

孟子说：“你错了。禹治理水患，是顺乎水的本性而行的，所以禹使水流注于四海，如今你却使水流到邻近的国家去。水逆流而行，叫做洚水——洚水就是洪水——这是有仁爱之心的人最厌恶的。你错了。”

12.12 孟子说：“君子不讲诚信，如何能有操守？”

12.13 鲁国打算叫乐正子治理国政。孟子说：“我听到这一消息，高兴得睡不着。”

公孙丑说：“乐正子很坚强吗？”

答道：“不。”

“有聪明，有主意吗？”

答道：“不。”

“见多识广吗？”

答道：“不。”

“那你为什么高兴得睡不着呢？”





offices and officials, so it is sufficient to levy a tax at the rate of one in twenty. But now in the Central Plains how can human relationships, offices or officials be dispensed with? A state can not do without enough potters, not to speak of officials in authority. One who wants to have the tax rate lower than that of Yao and Shun is a big or little ruler of Mo, while one who wants to have it higher than that of Yao and Shun is a big or little Jie. ”

12.11 Bai Gui said, “In water control I can do better than Yu did.”

Mencius said, “You are mistaken here. Yu controlled floods by allowing the water to run its natural course. So he made it empty into the seas. Now you empty the water into the neighboring states. When water runs against its natural course it is called ‘inundation’, that is, a flood. A flood is hated by a benevolent man. You are mistaken, my good sir.”

12.12 Mencius said, “If a gentleman is not sincere, how can he adhere to his honorable conduct?”

12.13 The prince of Lu would place Yuezhengzi in charge of the government.

“When I heard of it,” Mencius said, “I was so happy that I could not go to sleep.”

Gongsun Chou asked, “Has Yuezhengzi a strong character?”

“No. ”

“Is he wise and foresighted?”

“No.”

“Is he well-informed?”

“No.”

“Then why were you so happy as not to be able to sleep?”

鄭子  
問  
答  
PDG

## 【原文】

足乎？”曰：“好善优于天下，而况鲁国乎？夫苟好善，则四海之内皆将轻千里而来告之以善；夫苟不好善，则人将曰：‘诋诋，予既已知之矣。’诋诋之声音颜色距人于千里之外。士止于千里之外，则谗谄面谀之人至矣。与谗谄面谀之人居，国欲治，可得乎？”

12.14 陈子曰：“古之君子何如则仕？”孟子曰：“所就三，所去三。迎之致敬以有礼；言，将行其言也，则就之。礼貌未衰，言弗行也，则去之。其次，虽未行其言也，迎之致敬以有礼，则就之。礼貌衰，则去之。其下，朝不食，夕不食，饥饿不能出门户，君闻之，曰：‘吾大者不能行其道，又不能从其言也，使饥饿于我土地，吾耻之。’周之，亦可受也，免死而已矣。”

## 【今译】

答道：“他为人喜欢听取善言。”

“喜欢听取善言就够了吗？”

答道：“喜欢听取善言，用这个来治理天下，是能够应付裕如的，何况仅仅治理鲁国呢？如果喜欢听取善言，那四面八方的人都会从千里之外赶来，把善言告诉他；如果不喜欢听取善言，那别人会〔模仿他的话〕说：‘呵呵！我早已都晓得了！’呵呵的声音和脸色，就会拒人于千里之外了。士人在千里之外停止不来，那进谗言和当面奉承的人就会来了。与进谗言、当面奉承的人住在一起，要把国家搞好，做得到吗？”

12.14 孟子弟子陈子(名臻)说：“古代的君子要怎样才出来做官呢？”

孟子说：“就任的情况有三种，离任的情况也有三种。国君有礼貌，恭敬地前来迎接，说的话国君又打算实行，便就任。国君的礼貌虽未衰减，但对说的话已不实行了，便离任。其次，虽然没有实行他说的话，国君还是很有礼貌、很恭敬地来迎接，也便就任。国君礼貌衰减了，便离任。最下等的是，早晨没有吃的，黄昏也没有吃的，饿得不能走出房门，君主知道了，说：‘我在大的方面不能实行其见解，又不听从他的话，致使他在我国土地上饿着肚皮，我引为耻辱。’于是接济他，这也可以接受，只是免于死亡罢了。”



“He is always ready to listen to good advice.”

“Is that enough?”

“Yes. It is enough for administering the whole world, not to speak of the State of Lu. If a man is fond of listening to good advice, the people from all parts of the world will come, making light of the distance of a thousand *li*, and offer him good advice. But if he is not fond of listening to good advice, people will mock him, saying, ‘Oh, oh, I know it all.’ His self-conceited tone and look will keep them a thousand *li* away. While gentlemen are kept off, flatterers and sycophants will come. Is it possible to run a state well with flatterers and sycophants around?”

12.14 Chenzi asked, “Under what condition would a gentleman of old like to accept office?”

Mencius replied, “There were three situations in which he would accept office and there were also three situations in which he would leave office. The first situation was: if he was received with honor and courtesy and told that his counsel would be followed, then he would accept office. But if he was still treated with no less courtesy, yet his counsel was not followed, then he would leave office. The second situation was: if he was received with honor and courtesy, he would accept office even though his counsel was not followed. Then when the courtesy failed, he would leave. The last situation was: if he had nothing to eat in the morning and in the evening and was so weakened by hunger that he could not get outdoors, then he might accept the relief offered by the prince, as the latter, hearing about his plight, said, ‘Firstly, I did not practice his doctrine, and then I did not follow his counsel. Now I will be ashamed to let him die of starvation in my state.’ But he accepted the help only to save himself from starvation.”



### 【原文】

12.15 孟子曰：“舜发于畎亩之中，傅说举于版筑之间，胶鬲举于鱼盐之中，管夷吾举于士，孙叔敖举于海，百里奚举于市。故天将降大任于是人也，必先苦其心志，劳其筋骨，饿其体肤，空乏其身，行拂乱其所为，所以动心忍性，曾益其所不能。人恒过，然后能改；困于心，衡于虑，而后作；征于色，发于声，而后喻。入则无法家拂士，出则无敌国外患者，国恒亡。然后知生于忧患而死于安乐也。”

12.16 孟子曰：“教亦多术矣，予不屑之教诲也者，是亦教诲之而已矣。”

### 【今译】

12.15 孟子说：“舜从田野之中兴发起来，傅说是从筑墙的工作中被举拔出来，胶鬲从贩卖鱼盐的工作中被举拔出来，管夷吾从狱官的手里被释放随后被举拔出来，孙叔敖从海边被举拔出来，百里奚从买卖场所被举拔出来。所以上天将要把重大任务落到某人身上，一定先要困苦他的心意，劳累他的筋骨，饥饿他的躯体，穷乏他的身家，使他的每一行为总是不能如意，这样，便可以激动他的心志，坚韧他的性情，增加他的能力。一个人，错误常常发生，才能改正；心意困辱，思虑阻塞，才能有所奋发进而创造；表现在面色上，发表在言语中，才能被人了解。一个国家，如果国内没有守法度的大臣和辅弼的贤士，国外没有相与抗衡的邻国和外来的忧患，常常容易被灭亡。这样，就可以知道，忧患的环境足以使人生存，安乐的环境足以使人死亡的道理了。”

12.16 孟子说：“教育也有很多方式，我不屑于去教诲他。〔从而使他有所改悔，发愤图强，〕这也是一种教诲呢。”

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12.15 Mencius said, “Shun came from the fields; Fu Yue was recommended for office from among earthen wall builders; Jiao Ge, from his fishing and salt-making; Guan Yiwu, from the hands of a gaoler; Sun Shu’ao, from the seaside and Baili Xi, from the market. So when Heaven is about to place great responsibility upon a man, it will first temper his heart and mind, fatigue his bones and muscles with toil, starve him, reduce him to utter destitution and frustrate him in all his attempts so as to stir him up, strengthen his character and develop his capabilities. A man inevitably errs, but only when he has often made mistakes will he correct them. In the same way, only when one is distressed at heart and baffled in mind will he be aroused to creative activities. Only when his feelings and thoughts are shown in his looks and expressed in words can he be understood. If a state has no law-abiding families and wise counselors within and no threat of enemy invasions without, it will perish. Then we will come to know that one survives in worries and miseries and perish in ease and comfort.”

12.16 Mencius said, “There are many ways to educate people. When I think it beneath me to educate a man, it is itself a way of educating him.”



## 卷十三

# 尽心章句上

### 【原文】

13.1 孟子曰：“尽其心者，知其性也。知其性，则知天矣。存其心，养其性，所以事天也。夭寿不贰，修身以俟之，所以立命也。”

13.2 孟子曰：“莫非命也，顺受其正；是故知命者不立乎岩墙之下。尽其道而死者，正命也；桎梏死者，非正命也。”

13.3 孟子曰：“求则得之，舍则失之，是求得益于得也，求在我者也。求之有道，得之有命，是求无益于得也，求在外者也。”

13.4 孟子曰：“万物皆备于我矣。反身而诚，乐莫大焉。强恕而

### 【今译】

13.1 孟子说：“尽量保持善良的本心，这就是懂得了人的本性。懂得了人的本性，就懂得天命了。保持人的本心，培养人的本性，这就是对待天命的方法。短命也好，长寿也好，我都不三心二意，只是培养身心，等待天命，这就是安身立命的方法。”

13.2 孟子说：“无一不是命运，但顺理而行，所接受的便是正命；所以懂得命运的人不站在有倾倒塌的危险的墙壁之下。尽力行正道而死的人所受的是正命，犯罪而死的人所受的不是正命。”

13.3 孟子说：“〔有些东西〕探求，便会得到；放弃，便会失掉，这是有益于收获的探求，因为所探求的对象存在于我本身之内。探求有一定的方式，得到或得不到却听之于命运，这是无益于收获的探求，因为所探求的对象存在于我本身之外。”

13.4 孟子说：“一切我都具备了。反躬自问，自己是忠诚踏实

## **Book 13 To Fully Develop the Kindness of the Heart (Part A)**

13.1 Mencius said, “To fully develop the kindness of the heart is to understand human nature. To understand human nature is to understand the mandate of Heaven. And to preserve one’s kind heart and one’s nature is to serve Heaven. No matter whether one is to die young or live to an old age, one is single-minded in cultivating one’s character and awaiting whatever one’s destiny will bring. This is the way to get along well with the mandate of Heaven.”

13.2 Mencius said, “Whatever befalls one is predestined. One should accept fittingly one’s proper destiny. So a man who understands destiny does not stand under a wall that is ready to collapse. The man who dies after he has exerted his utmost in following the correct way accepts his proper destiny. But to die in shackles is not the proper destiny for anyone.”

13.3 Mencius said, “When you seek you can get it, but when you let go you will lose it. Then seeking helps towards obtaining it, as what is sought for is in yourself. But when seeking must be done in a particular way and it depends upon destiny whether you can get it or not, then seeking is of no help towards obtaining it, for what is sought for is something external, outside yourself.”

13.4 Mencius said, “Everything is here in me. It is the greatest happiness for me to know, when examining myself, that I am true to myself.



## 【原文】

行，求仁莫近焉。”

13.5 孟子曰：“行之而不著焉，习矣而不察焉，终身由之而不知其道者，众也。”

13.6 孟子曰：“人不可以无耻，无耻之耻，无耻矣。”

13.7 孟子曰：“耻之于人大矣，为机变之巧者，无所用耻焉。不耻不若人，何若人有？”

13.8 孟子曰：“古之贤王好善而忘势；古之贤士何独不然？乐其道而忘人之势，故王公不致敬尽礼，则不得亟见之，见且由不得亟，而况得而臣之乎？”

13.9 孟子谓宋勾践曰：“子好游乎？吾语子游。人知之，亦嚣嚣；人不知，亦嚣嚣。”曰：“何如斯可以嚣嚣矣？”曰：“尊德乐义，则

## 【今译】

的，便引以为最大的快乐。不懈地按推己及人的恕道做去，达到仁德的途径没有比这更近便的了。”

13.5 孟子说：“如此做去，却不明白应当这样；习惯了却不深知为什么这样，一生都随着这样做下去，却不了解这是什么道理的，这是一般的人。”

13.6 孟子说：“人不可以没有羞耻之心，不知羞耻的可耻，真是不知羞耻呀！”

13.7 孟子说：“羞耻对于人关系重大，专干机谋欺诈事情的人，是用不着什么羞耻的。不以比不上别人为羞耻，怎样能赶上别人呢？”

13.8 孟子说：“古代的贤君乐于善言善行，因而忘记自己的富贵权势；古代的贤士何尝不是这样？他乐于走自己的道路，因而也忘记了别人的富贵权势，所以王公不对他恭敬尽礼，就不能够多次地和他相见。相见的次数尚且不能够多，何况要他作为臣下呢？”

13.9 孟子对宋勾践说：“你喜欢游说各国的君主吗？我告诉你游说的态度。别人理解我，我自得其乐；别人不理解我，我也自得其乐。”

宋勾践说：“要怎样才能够自得其乐呢？”





Always do unto others as you wish others to do unto you. This is the most direct way to benevolence.”

13.5 Mencius said, “The masses of people fail to understand what they practice, to notice things they are used to and to realize what road it is they have followed all their lives.”

13.6 Mencius said, “A man must have a sense of shame. It is indeed a shame to be without shame.”

13.7 Mencius said, “A sense of shame is of great importance to man. But it means nothing to a man given over to trickery and treachery. If he is not ashamed of being unable to compare with others, how can he expect to match them?”

13.8 Mencius said, “Wise kings in the old times dedicated themselves to doing good without giving a thought to their own power and influence. How would a virtuous intellectual in the old times have done otherwise? He found happiness in following the correct way, having no interest in others’ power. That is why a king or a duke could not get to see him often without showing due respect and observing appropriate courtesy. If he was so inaccessible even for visits, how could it have been easy to get him to serve as a minister?”

13.9 Mencius said to Song Goujian, “Do you like to go about from court to court, offering your views? I will tell you how to do it: when understood by others, you should feel contented. Not understood by others, you should also feel contented.”

“How shall I get contented?”

### 【原文】

可以嚣嚣矣。故士穷不失义，达不离道。穷不失义，故士得己焉；达不离道，故民不失望焉。古之人，得志，泽加于民；不得志，修身见于世。穷则独善其身，达则兼善天下。”

13. 10 孟子曰：“待文王而后兴者，凡民也。若夫豪杰之士，虽无文王犹兴。”

13. 11 孟子曰：“附之以韩魏之家，如其自视欲然，则过人远矣。”

13. 12 孟子曰：“以佚道使民，虽劳不怨。以生道杀民，虽死不怨杀者。”

13. 13 孟子曰：“霸者之民，骯虞如也。王者之民，皞皞如也。杀之而不怨，利之而不庸，民日迁善而不知为之者。夫君子所

### 【今译】

答道：“崇尚道德，喜爱礼义，就可以自得其乐了。所以，士人穷困时，不丢掉礼义；得意时，不离开正道。穷困时不丢掉礼义，所以自得其乐；得意时不离开正道，所以百姓不致失望。古代的人，得意时，恩泽普施于百姓；不得意时，修养个人的品德，以此表现于世上。穷困时便独自修养自己身心，得意时便使天下之人都受到好处。”

13. 10 孟子说：“一定要等待文王出来而后奋发的，是一般百姓。至于杰出的人才，纵使没有文王，也能奋发起来。”

13. 11 孟子说：“把春秋时晋国六卿中的韩、魏两家大臣的财富增加给他，如果他并不自满，这样的人就远远超出一般人。”

13. 12 孟子说：“在谋求老百姓安逸的原则下役使百姓，百姓虽然劳苦，也不怨恨。在谋求老百姓生存的原则下杀人，人虽被杀死，也不会怨恨那杀他的人。”

13. 13 孟子说：“霸主的〔功业显著，〕百姓欢喜快乐，圣王的〔功德浩荡，〕百姓心情舒畅。百姓被杀了，也不怨恨；得到好处，也



“If you reverence virtue and love righteousness, then you can be contented. So an intellectual does not relinquish righteousness even in poverty. Nor does he stray from the correct way in prosperity. As he does not relinquish righteousness in poverty he feels contented with himself. As he does not stray from the correct way in prosperity he does not disappoint the people. When men of old achieved their ambition, they let all the people enjoy the resultant benefit. When they failed to achieve their ambition, they devoted themselves to self-cultivation so that at least they had their moral character to show to the world. When poor, they tried to better their own condition. When in power, they tried to better the condition of the whole world as well.”

13.10 Mencius said, “One who exerts oneself only when there is a king as wise as King Wen is an ordinary man. An outstanding man exerts himself even when there is not a King Wen.”

13.11 Mencius said, “If a man was not filled with elation even when the wealth of the two rich families of Han and Wei was added to his own fortune, he would be a man far superior to others.”

13.12 Mencius said, “When the common people are made to work hard in order that they may enjoy a more comfortable life, they, though exhausted, will not complain. When a man is put to death so that the common people may be alive, he will bear no resentment against the official who has sentenced him to death.”

13.13 Mencius said, “People under the rule of the leader of the princes are happy. People under the rule of the unifier of the world have ease of mind. When they are put to death they do not die resentful. When they

## 【原文】

过者化，所存者神，上下与天地同流，岂曰小补之哉？”

13.14 孟子曰：“仁言不如仁声之入人深也，善政不如善教之得民也。善政，民畏之；善教，民爱之。善政得民财，善教得民心。”

13.15 孟子曰：“人之所不学而能者，其良能也；所不虑而知者，其良知也。孩提之童，无不知爱其亲者，及其长也，无不知敬其兄也。亲亲，仁也；敬长，义也；无他，达之天下也。”

13.16 孟子曰：“舜之居深山之中，与木石居，与鹿豕游，其所以异于深山之野人者几希；及其闻一善言，见一善行，若决江河，沛然莫之能御也。”

13.17 孟子曰：“无为其所不为，无欲其所不欲，如此而已矣。”

## 【今译】

不认为应该酬谢，百姓天天向好的方面发展，也不知道谁使他如此。圣人经过之处，人们受到感化；停留之处，所起的作用，更神秘莫测；〔他的功德〕上与天，下与地同时运转，难道只是小小的补益吗？”

13.14 孟子说：“仁德的言语赶不上仁德的音乐深入人心，良好的政治赶不上良好的教育获得民心。良好的政治，百姓怕它；良好的教育，百姓爱它。良好的政治能得到百姓的资财，良好的教育能得到百姓的心。”

13.15 孟子说：“人不待学习便能做到的，这是良能；不待思考便会知道的，这是良知。两岁的小孩没有不爱他父母的，等到他长大，没有不知道尊敬兄长的。亲爱父母是仁，尊敬兄长是义，这没有其他原因，因为这两种品德可以通行于天下。”

13.16 孟子说：“舜住在深山的时候，在家中只有跟树木和石头在一起，出外只跟鹿和猪同游，跟深山中粗野之人差不多；等到他听到一句好话，看到一桩好事，〔便立刻推行，〕这种力量，好像江河决了口一样，浩浩荡荡地没有人能阻挡得住。”

13.17 孟子说：“不干我所不愿干的事，不要我所不愿要之物，这样就行了。”



receive favors they do not feel indebted to anybody. They are improving morally every day, yet do not realize who has thus effected the improvement. Where a sage passes people are influenced. Where he stays what he achieves is still more wonderful. His influence moves with the heavens and the earth. Can we say that what he achieves is but a little? ”

13.14 Mencius said, “Benevolent music affects people more deeply than benevolent words. Good education enjoys greater popularity than good government. Good government inspires awe in the people while good education inspires love in them. Good government gains the people’s wealth while good education gains their hearts.”

13.15 Mencius said, “A man’s ability which is not acquired by learning is his intuitive ability. A man’s knowledge which is not acquired through reflection is his intuitive knowledge. There are no children who do not love their parents and none of them when grown up fail to respect their elder brothers. It is benevolence to love one’s parents and righteousness to respect one’s elder brothers. This is for no other reason than that these two virtues are universal in the world.”

13.16 Mencius said, “When Shun lived deep in the mountains among trees and rocks and had only deer and pigs to keep him company, there was hardly any difference between him and a native in the mountains. Yet as soon as he heard a good word or of a good deed he would rush to follow it with such speed that nothing could stop him. It was just like water bursting forth through a breached dyke.”

13.17 Mencius said, “Do not do what you do not want to do. Do not desire what you choose not to desire. That is all.”



### 【原文】

13. 18 孟子曰：“人之有德慧术知者，恒存乎疢疾。独孤臣孽子，其操心也危，其虑患也深，故达。”

13. 19 孟子曰：“有事君人者，事是君则为容悦者也；有安社稷臣者，以安社稷为悦者也；有天民者，达可行于天下而后行之者也；有大人者，正己而物正者也。”

13. 20 孟子曰：“君子有三乐，而王天下不与存焉。父母俱存，兄弟无故，一乐也；仰不愧于天，俯不忤于人，二乐也；得天下英才而教育之，三乐也。君子有三乐，而王天下不与存焉。”

13. 21 孟子曰：“广土众民，君子欲之，所乐不存焉；中天下而立，定四海之民，君子乐之，所性不存焉。君子所性，虽大行不加焉，虽穷居不损焉，分定故也。君子所性，仁义礼智根于心，其生色

### 【今译】

13. 18 孟子说：“一个人之所以有道德、智慧、本领、知识，经常是由于他有忧患。只有那孤立无援的臣子，不是正妻所生受歧视的儿子，他们才时常警惕不安，深切地忧虑祸患〔使意志得到磨炼，〕所以才通达事理。”

13. 19 孟子说：“有一种侍奉君主的人，侍奉某一君主，就一味讨他喜欢；有一种安定国家之臣，以安定国家为愉快；有能尽天理的人，当他的道义能行于天下时，然后去实行；有道德高尚的人，那是端正了自己，外物便随着端正了的人。”

13. 20 孟子说：“君子有三种乐趣，但是以德服天下并不在其中。父母都健康，兄弟没灾祸，是第一种乐趣；抬头无愧于上天，低头无愧于他人，是第二种乐趣；得到天下优秀人才而对他们进行教育，是第三种乐趣。君子有三种乐趣，但是以德服天下并不在其中。”

13. 21 孟子说：“拥有广大的土地，众多的人民，是君子所希望的，但是乐趣不在这儿；居于天下的中央，安定天下的百姓，君子以此为乐，但是本性不在这儿。君子的本性，纵使他的理想通行于天下，并不因此而增加，纵使穷困隐居，并不因此而减少，这是本分已经定了的缘故。君子的本性，仁义礼智植根在他心中，而生发出来的



13.18 Mencius said, “Men often acquire virtue, wisdom, skill and talent when they live in adverse circumstances. Friendless ministers and sons of concubines, always on the alert for looming disasters, have to exercise prudence, thus becoming men of good sense.”

13.19 Mencius said, “There are some who try to please whatever king they serve. There are ministers who aim at bringing unity and stability to the state. Their happiness lies in that. There are heavenly people who practice their principles which can be carried out throughout the world. There are great men who rectify themselves so that others will follow their example.”

13.20 Mencius said, “A gentleman’s happiness lies in three things, not including being the unifier of the world. His parents are alive and brothers have no cause for anxiety. That is the first thing. He has done nothing to feel ashamed of himself when facing Heaven or people. That is the second. He has most talented pupils under his instruction. That is the third. A gentleman’s happiness lies in these three things, not including being the unifier of the world.”

13.21 Mencius said, “A vast territory and a large population are what a gentleman desires, but his delight is something else. To be in the center of the world and bring peace to all the people in it is what a gentleman delights in, but that is not where his great nature lies. The realization of his ideal throughout the world would not add to his nature, nor would his reduced circumstances detract from it, as it is predestined by his lot. Benevolence, righteousness, decorum and wisdom are deeply rooted in him. That is his nature, manifested in his mild, gentle countenance and

【原文】

也睅然，见于面，盎于背，施于四体，四体不言而喻。”

13.22 孟子曰：“伯夷辟纣，居北海之滨，闻文王作，兴曰：‘盍归乎来！吾闻西伯善养老者。’太公辟纣，居东海之滨，闻文王作，兴曰：‘盍归乎来！吾闻西伯善养老者。’天下有善养老，则仁人以为己归矣。五亩之宅，树墙下以桑，匹妇蚕之，则老者足以衣帛矣。五母鸡，二母彘，无失其时，老者足以无失肉矣。百亩之田，匹夫耕之，八口之家足以无饥矣。所谓西伯善养老者，制其田里，教之树畜，导其妻子使养其老。五十非帛不暖，七十非肉不饱。不暖不饱，谓之冻馁。文王之民无冻馁之老者，此之谓也。”

13.23 孟子曰：“易其田畴，薄其税敛，民可使富也。食之以时，用之以礼，财不可胜用也。民非水火不生活，昏暮叩人之门户求水

【今译】

神色醇和湿润，它表现在颜面上，反映在肩背上，以至于手足四肢。通过手足四肢的动作，不必言语，别人一目了然。”

13.22 孟子说：“伯夷避开纣王，住在北海边上，听说文王兴起，便说：‘何不归依到那里去呢！我听说他是最能奉养老人的人。’姜太公避开纣王，住在东海边上，听说文王兴起，便说：‘何不归依到西伯那里去呢！我听说他是最能奉养老人的人。’天下有最能奉养老人的人，那仁人便把他当作自己的依靠了。五亩地的房屋，在墙下栽培了桑树，妇女养蚕缫丝，老年人便有足够的丝绵穿了。五只母鸡，二只母猪，加以饲养，使它们适时繁殖，老年人便有足够的肉吃了。百亩的土地，男子去耕种，八口人的家庭足够吃饱了。所谓西伯最能奉养老人，就在于他制订土地制度，教育人民栽种和畜牧，引导百姓奉养他们的老人。五十岁，没有丝绵便穿不暖；七十岁，没有肉食便吃不饱。穿不暖，吃不饱，叫做挨冻受饿。在文王的百姓中，没有挨冻受饿的老人，就是这个意思。”

13.23 孟子说：“搞好耕种，减轻税收，可以使百姓富足。按时食用，依礼法消费，财物是用不尽的。百姓没有水和火便不能生存，





shown on his back and shoulders, and even in the movements of his limbs, which can convey the message without the use of any language.”

13.22 Mencius said, “Boyi lived by the North Sea to avoid the tyrant Zhou. When he heard that King Wen rose he aroused himself and said, ‘Why should I not follow him? I hear that Xibo (i. e. King Wen — tr.) knows how to take care of the aged.’ Taigong lived by the East Sea to avoid the tyrant Zhou. When he heard that King Wen rose he aroused himself and said, ‘Why should I not follow him? I hear that Xibo knows how to take care of the aged.’ When there is a man in the world who knows how to take care of the aged, all benevolent men will turn to him for shelter. Let mulberry trees be planted about each homestead to five *mu* of land and women raise silkworms, and the aged will have floss silk garments to wear. Let five hens and two sows be raised without neglecting their breeding seasons and the aged will have meat to eat. Let a man cultivate a hundred *mu* of land and he will harvest enough to feed a family of eight. The expression ‘Xibo knows how to take care of the aged’ means that he formulated the way of distributing land among the tillers, taught people how to plant trees and raise domestic animals and showed them how to take care of the aged. One can not keep warm without silk clothes at fifty, or appease one’s hunger without meat at seventy. Not to be able to keep warm or to have enough to eat is to suffer cold and hunger. Under King Wen there were no old people who suffered cold and hunger. It is what that expression means.”

13.23 Mencius said, “Good farming and reduction of taxes can make people well-off. Eat food suitable to the season and consume things appropriately, and there will be enough resources and to spare. Man can not live without water and fire. If one knocks at another’s door in the evening

### 【原文】

火，无弗与者，至足矣。圣人治天下，使有菽粟如水火。菽粟如水火，而民焉有不仁者乎？”

13.24 孟子曰：“孔子登东山而小鲁，登泰山而小天下，故观于海者难为水，游于圣人之门者难为言。观水有术，必观其澜。日月有明，容光必照焉。流水之为物也，不盈科不行；君子之志于道也，不成章不达。”

13.25 孟子曰：“鸡鸣而起，孳孳为善者，舜之徒也；鸡鸣而起，孳孳为利者，跖之徒也。欲知舜与跖之分，无他，利与善之间也。”

13.26 孟子曰：“杨子取为我，拔一毛而利天下，不为也。墨子兼爱，摩顶放踵利天下，为之。子莫执中，执中为近之。执中无权，

### 【今译】

黄昏夜晚敲别人的门户来求水火，没有不给与的。为什么呢？这是水火极多的缘故。圣人治理天下，要使粮食如同水火那样多。粮食如同水火那样多了，百姓哪有不讲仁爱的呢？”

13.24 孟子说：“孔子登上了东山，便觉得鲁国很小了；登上了泰山，便觉得天下也不大了；所以看过海洋的人，别的水便难于吸引他了；曾在圣人门下学习过的人，别的议论也就难于吸引他了。观看水有方法，一定要看它壮阔的波浪。太阳、月亮都有光辉，连一点儿缝隙都必定照到。流水这个东西不把洼地流满，便不再向前流；君子立志于道，没有一定的成就，也就不能通达。”

13.25 孟子说：“鸡叫便起来，努力行善的人，是舜一类的人物；鸡叫便起来，努力求利的人，是盗跖(zhí)一类的人物。要晓得舜和盗跖的区别，没有别的，谋利和行善的不同罢了。”

13.26 孟子说：“杨子(名朱)主张为我，拔一根汗毛有利于天下，都不肯干。墨子(名翟)主张兼爱，摩秃头顶，走破脚跟，只要对天下有利的事，一切都干。子莫(鲁国的贤人)主张中道。主张中



to ask for some water or fire, nobody will refuse because there is plenty of them. When a sage runs government he aims at making the grain as abundant as water and fire. When the grain is as abundant as water and fire how can the people not be benevolent?"

13.24 Mencius said, "When standing on the top of the Eastern Mountain, Confucius thought the State of Lu very small. When standing on Mount Tai, he thought the whole world small. It is difficult for the sight of a river to satisfy those who have seen the sea, and it is difficult for words to satisfy those who have learned with sages. We should see a particular aspect of water, i. e. to see its billows surging forward. The sun and the moon are bright and their brilliant rays will shine through even the tiniest chinks. Water flows in such a way that it will not continue to run forward until it fills up all the depressions in its course. The gentlemen striving after the correct way can not succeed without attaining a certain level of achievement."

13.25 Mencius said, "Those who get up at dawn and exert themselves untiringly to do good are Shun-type men. Those who get up at dawn and pursue gain untiringly are Zhi-type men. If you want to know the difference between Shun and the robber Zhi, well, it is no other than that between goodness and gain."

13.26 Mencius said, "Yangzi advocates the theory of each one for himself. He would not pull out a hair from his body for the benefit of the world. Mocius advocates the theory of love without discrimination. He would do anything for the benefit of the world even though he wore himself out from top to toe. Zimo took the middle course to avoid going to either extreme. The middle course is closer to the right path, but there

【原文】

犹执一也。所恶执一者，为其贼道也，举一而废百也。”

13.27 孟子曰：“饥者甘食，渴者甘饮，是未得饮食之正也，饥渴害之也。岂惟口腹有饥渴之害？人心亦皆有害。人能无以饥渴之害为心害，则不及人不为忧矣。”

13.28 孟子曰：“柳下惠不以三分易其介。”

13.29 孟子曰：“有为者辟若掘井，掘井九仞而不及泉，犹为弃井也。”

13.30 孟子曰：“尧舜，性之也；汤武，身之也；五霸，假之也。久假而不归，恶知其非有也。”

13.31 公孙丑曰：“伊尹曰：‘予不狎于不顺，放太甲于桐，民大

【今译】

道便差不多了。但是主张中道如果没有灵活性，不懂得变通的办法，便是执著一点。为什么厌恶执著一点呢？因为它有损害于仁义之道，只是拿起一点而废弃了其余百事的缘故。”

13.27 孟子说：“饥饿的人觉得任何食物都是美好的，干渴的人觉得任何饮料都是甘甜的。他们不能知道饮食的正常滋味，这是因为饥饿干渴损害了味觉的缘故。难道只是口舌肠胃受饥饿干渴的损害吗？人心也有这种损害。如果人们〔能够经常培养心志，〕不使它遭受口舌肠胃那样的饥饿干渴，那〔自然容易进入圣贤的境界，〕不会以赶不上别人为忧虑了。”

13.28 孟子说：“柳下惠不因有大官做便改变他高尚的操守。”

13.29 孟子说：“做一件事情譬如挖井，挖到六七丈深还不见泉水，仍然是一口废井。”

13.30 孟子说：“尧舜实行仁义，是习于本性，因其自然；商汤和周武王便是亲身体验，努力推行；五霸便借来运用，以此谋利。但是，借久了，总不归还，你怎能知道他不〔弄假成真，〕变成自己的呢？”

13.31 公孙丑说：“伊尹说过：‘我不愿亲近违背礼义的人，因此



must be flexibility in keeping to the middle course. Without flexibility, it is just the same as going to one extreme. Why do we dislike going to the extreme? Because it is harmful to the correct way of doing things if we stress one point and ignore a hundred others.”

13.27 Mencius said, “Any food tastes delicious when one is hungry, and any water tastes sweet when one is thirsty. One’s palate fails to know the flavor of food and drink because it has been injured by hunger and thirst. Not only is the palate subject to injury by hunger and thirst. So is the heart. If a man can keep his heart from being injured by hunger and thirst then he does not have to worry about failing to keep pace with others.”

13.28 Mencius said, “Hui of Liuxia would not accept even high offices at the cost of his moral integrity.”

13.29 Mencius said, “When you try to accomplish something it is just like digging a well. If you have dug a hole as deep as nine fathoms and give up before reaching the spring it is still an abandoned well.”

13.30 Mencius said, “Yao and Shun had the two virtues — benevolence and righteousness — by nature. Tang and Wu learned them through experience and practiced them. The Five Leaders of the princes borrowed them. Since they borrowed the two fine qualities for a long time and did not return them, how can one be sure that those qualities did not become their own?”

13.31 Gongsun Chou said, “Yiyin said, ‘I do not want to be close to those who disregard reason,’ so he exiled Taijia to Tong. The people

### 【原文】

悦。太甲贤，又反之，民大悦。’贤者之为人臣也，其君不贤，则固可放与？”孟子曰：“有伊尹之志，则可；无伊尹之志，则篡也。”

13.32 公孙丑曰：“《诗》曰：‘不素餐兮’。君子之不耕而食，何也？”孟子曰：“君子居是国也，其君用之，则安富尊荣；其子弟从之，则孝悌忠信。‘不素餐兮’，孰大于是？”

13.33 王子垫问曰：“士何事？”孟子曰：“尚志。”曰：“何谓尚志？”曰：“仁义而已矣。杀一无罪非仁也，非其有而取之非义也。居恶在？仁是也；路恶在？义是也。居仁由义，大人之事备矣。”

13.34 孟子曰：“仲子，不义与之齐国而弗受，人皆信之，是舍

### 【今译】

把太甲放逐到桐邑，百姓大为高兴。当太甲变好了，又恢复他的王位，百姓也大为高兴。’贤德的人作为臣属，若君主不好，就可以放逐吗？”

孟子说：“有伊尹那样的心志，未尝不可；如果没有伊尹那样的心志，便是篡夺了。”

13.32 公孙丑说：“《诗经·魏风·伐檀》上说：‘不吃白饭呀。’可是君子不种庄稼，也来吃饭，为什么呢？”

孟子说：“君子居住在一个国家，君主用他，就会平安、富足、尊贵而有荣誉；少年子弟追随他，就会孝顺父母、尊敬兄长、忠心耿耿而守信实。‘不白吃饭呀’，还有谁比这更好的呢？”

13.33 王子垫(齐国的王子)问道：“士干什么事？”

孟子答道：“士要使自己的志向高尚。”

问道：“怎样才算使自己的志向高尚。”

答道：“实行仁道和正义罢了。杀一个无罪的人，是不仁；不是自己所有，却去拿了过来，是不义。一个人居心应在哪里呢？仁便是；所行之路应在哪里呢？义便是。居心在仁，行事在义，大德之人的工作便齐全了。”

13.34 孟子说：“陈仲子，如果不合理地吧齐国交给他，他不会接受，别人都相信他。〔但是，〕这只是抛弃一筐饭一碗汤的义。人的



were highly pleased. When Taijia had reformed himself, he restored him to the throne. The people were again highly pleased. When a prince is not good, may a man of virtue as his subject exile him?”

Mencius replied, “With good intentions like Yiyin’s he may, or he is usurping the throne.”

13.32 Gongsun Chou asked, “*The book of Poetry* says, ‘One should not eat the meals of idleness.’ How is it that a gentleman eats without tilling land?”

Mencius said, “When the prince of the state where a gentleman resides uses his service, the prince will enjoy peace, prosperity, honor and good reputation, and the young people who follow his teaching will practice filial piety towards their parents and do fraternal duty to their elder brothers and be faithful and sincere. Can there be any better example of not ‘eating the meals of idleness’?”

13.33 Prince Dian asked, “What does an intellectual occupy himself in?”

Mencius replied, “In aiming high.”

“What does ‘aiming high’ mean?”

“To be benevolent and righteous. It goes against benevolence to put an innocent man to death. It goes against righteousness to take what one is not entitled to. Where is one’s residence? In benevolence. Where is one’s road? In righteousness. To reside in benevolence and follow righteousness is all that the intellectuals occupy themselves in.”

13.34 Mencius said, “It is said that if the State of Qi were offered to Zhongzi against the principle of righteousness he would refuse it. So people all believe in him. But his righteousness is such a kind as refuses a bas-

### 【原文】

箪食豆羹之义也。人莫大焉亡亲戚君臣上下，以其小者信其大者，奚可哉？”

13.35 桃应问曰：“舜为天子，皋陶为士，瞽瞍杀人，则如何？”孟子曰：“执之而已矣。”“然则舜不禁与？”曰：“夫舜恶得而禁之？夫有所受之也。”“然则舜如之何？”曰：“舜视弃天下犹弃敝蹠也。窃负而逃，遵海滨而处，终身泝然，乐而忘天下。”

13.36 孟子自范之齐，望见齐王之子，喟然叹曰：“居移气，养移体，大哉居乎！夫非尽人之子与？”孟子曰：“王子宫室、车马、衣服多与人同，而王子若彼者，其居使之然也；况居天下之广居者乎？鲁君之宋，呼于埳泽之门。守者曰：‘此非吾君也，何其声之似我君’

### 【今译】

罪过没有比不要父兄君臣尊卑还大的，而〔仲子便是这种人。〕因为他有小的节操，便相信他的大节，怎么可以呢？”

13.35 桃应（孟子弟子）问道：“舜做天子，皋陶做法官，假如瞽瞍杀了人，那怎么办？”

孟子答道：“把他逮捕起来罢了。”

“那么，舜不阻止吗？”

答道：“舜怎么能阻止呢？他去逮捕是有根据的。”

“那么，舜又怎么办呢？”

答道：“舜把抛弃天子之位看成抛弃破鞋一样。偷偷地背着父亲逃走了，沿着海边住下来，一辈子快乐得很，忘记了曾经做过天子的事。”

13.36 孟子从范邑到齐都，远远地望见了齐王的儿子，长声叹气说：“环境改变气度，奉养改变体质，环境真是重要呀！他难道不也是人的儿子吗？〔为什么就显得特别不同了？〕”

孟子又说：“王子的住所、车马和衣服多半与别人相同，为什么王子却像那样呢？这因为他居住的环境使得他这样的；何况以天下最广阔的住所——仁——为自己住所的人呢？鲁国君主到宋国去，在宋国的东城南门下呼喊，守门的说：‘这不是我的君主啦，为什么声音同我’





ketful of rice and a bowlful of soup. No sin is greater than to abandon one's parents and relatives and disregard the relationship between sovereign and minister or superior and inferior. How can we believe one to be a man of moral integrity just because one observes moral principles in minor things?"

13.35 Mencius' disciple Tao Ying asked, "When Shun was emperor Gaoyao was the judge. If Shun's father, the Blind Old Man, had killed a man, what should have been done?"

Mencius replied, "There would have been nothing for it but to arrest him."

"But would Shun not have prevented it?"

"How could he have prevented it? The judge had full authority for such an arrest."

"Then what would Shun have done?"

"Shun would have thrown away his crown as if it were a worn-out sandal and, carrying the father on his back, fled to the seaside. He would have lived there happily during the rest of his life, forgetting all about the empire."

13.36 Mencius went to Qi from Fan. When he saw the son of the king of Qi from a distance he sighed, "As food changes one's constitution, so one's environment changes one's bearing. How important is the environment! Are we not all sons of men?"

He added, "The house, equipage and dress of the prince are about the same as those of others. What has made him different is his environment. How much more and greater changes will be made in one who lives in the great residence of benevolence! When the prince of Lu went to Song and called at the Dieze Gate, the gate-keeper wondered, 'Why,

## 【原文】

也?’此无他，居相似也。”

13.37 孟子曰：“食而弗爱，豕交之也；爱而不敬，兽畜之也。恭敬者，币之未将者也。恭敬而无实，君子不可虚拘。”

13.38 孟子曰：“形色，天性也；惟圣人然后可以践形。”

13.39 齐宣王欲短丧。公孙丑曰：“为期之丧，犹愈于已乎？”孟子曰：“是犹或珍其兄之臂，子谓之姑徐徐云尔，亦教之孝悌而已矣。”王子有其母死者，其傅为之请数月之丧。公孙丑曰：“若此者何如也？”曰：“是欲终之而不可得也。虽加一日愈于已，谓夫莫之禁而弗为者也。”

13.40 孟子曰：“君子之所以教者五：有如时雨化之者，有成德

## 【今译】

们君主这样相似呢?’这没有别的缘故，只因为环境相似罢了。”

13.37 孟子说：“〔对于人〕只养活而不爱，等于养猪；只爱而不恭敬，等于〔畜〕养狗马。恭敬之心是在送礼物以前就有了的。徒有形式，没有恭敬的实质，君子便不会被这种虚假的形式所留住。”

13.38 孟子说：“人的身体容貌是天生的，〔这种外表的美要靠内在的美来充实，〕只有圣人才能做到〔不愧于这一天赋〕。”

13.39 齐宣王想要缩短守孝的时间。公孙丑说：“〔父母死了，〕守孝一年，总比完全不守孝还强些吗？”

孟子说：“这好比有人在扭他哥哥的胳膊，你却对他说，暂且慢慢地扭吧。〔这算什么呢？〕只要教导他孝顺父母、尊敬兄长便行了。”

有个王子死了母亲，他的师傅替他请求守几个月孝。公孙丑问道：“像这样的事，怎么样？”

孟子答道：“这是由于王子想要守完三年丧期，却办不到，那么，〔我上次所讲，〕纵使多守孝一天，也比不守孝好。这是对那些没有人禁止而自己不去守孝的人说的。”

13.40 孟子说：“君子进行教育的方式有五种：有像及时雨那样



this is not my lord, but how is it that his voice is so like that of my lord! ' This is for no other reason than that they have similar environments."

13.37 Mencius said, "To feed a man with no love for him is just like feeding a pig. To love a man with no respect for him is just like keeping a dog or a horse. One should have respect for another in one's heart before one presents him with gifts. If there is no genuine respect behind the appearance of courtesy a gentleman should not be taken in by this false show."

13.38 Mencius said, "A man's body and looks are given by nature. Only a sage can fulfil nature's design of his physical make-up."

13.39 King Xuan of Qi wanted to shorten the period of mourning. Gongsun Chou said, "When one's parent has died, is it not better to observe mourning for one year than not to observe it at all?"

Mencius said, "It is like telling a man who is twisting his elder brother's arm to do it gently. What you should do is just to teach him to be dutiful to his parents and elder brothers."

A prince lost his mother, and his tutor requested for him that the period of mourning be a few months. Gongsun Chou asked, "How should such a case be dealt with?"

Mencius said, "That is because the prince wanted to observe full mourning but was not allowed to. When I said last time that to observe mourning even one day longer is better than not to go on with it, I meant those who do not observe mourning without anybody forbidding them to."

13.40 Mencius said, "The gentleman gives instruction to his pupils in



### 【原文】

者，有达财者，有答问者，有私淑艾者。此五者，君子之所以教也。”

13.41 公孙丑曰：“道则高矣，美矣，宜若登天然，似不可及也；何不使彼为可几及而日孳孳也？”孟子曰：“大匠不为拙工改废绳墨，羿不为拙射变其彀率。君子引而不发，跃如也。中道而立，能者从之。”

13.42 孟子曰：“天下有道，以道殉身；天下无道，以身殉道；未闻以道殉乎人者也。”

13.43 公都子曰：“滕更之在门也，若在所礼，而不答，何也？”

### 【今译】

化育万物的；有成全品德的；有培养才能的；有解答疑问的；还有以流风余韵为后人私下自己学习的。这五种便是君子进行教育的方法。”

13.41 公孙丑说：“道是很高很好的，几乎像登天一般，似乎不可攀，为什么不使它变成有希望做到的，让别人天天去努力呢？”

孟子说：“高明的工匠不因为笨拙的工人而改变或废弃规矩，羿也不因为笨拙的射手变更拉弓的标准。君子〔教导别人正如教人射箭一样，〕张满了弓，却不发箭，作出跃跃欲试的样子。他站立在正确道路之中，有能力的人便跟随着去学。”

13.42 孟子说：“天下清平，〔君子得志，〕‘道’因之得到施行；天下腐败黑暗，〔君子守道，〕不惜为道而死；没有听说过牺牲‘道’来迁就王侯的。”

13.43 公都子说：“滕更（滕文公之弟，就学于孟子）在您门下的时候，似乎该在以礼相待之列，可是您却不回答他的问题，为什么呢？”



five ways:

“The first way is to exert a transforming influence on them as a timely rain nourishes everything on earth;

“The second is to help to bring their moral character to perfection;

“The third is to have their talents developed;

“The fourth is to answer their questions;

“The fifth is to set an example for those who can not receive instruction directly from him.

“These are the five ways in which a gentleman teaches.”

13.41 Gongsun Chou said, “The correct way is lofty, and beautiful, too. But it is as difficult to get at that as to reach the sky. Why not modify it a little and make it almost attainable so that men may exert themselves every day hopefully in attempting it?”

Mencius said, “A master carpenter will not change or abolish his guideline for a clumsy workman. Yi, the master archer, would not have altered his standards for bow-drawing for a poor archer. The gentleman has his bow drawn and the arrow ready to shoot. He stands in the middle of the right path for those capable of doing that to follow.”

13.42 Mencius said, “When the correct way prevails in the world, it is carried out wherever the gentleman goes. When the correct way is overshadowed in the world, the gentleman adheres to it even at the cost of his life. But I have never heard of yielding to the superiors by sacrificing the correct way.”

13.43 Gongduzi said, “When Teng Geng was your pupil, it seemed that he should be among those worthy of your courtesy. Why did you never answer his questions?”



### 【原文】

孟子曰：“挟贵而问，挟贤而问，挟长而问，挟有勋劳而问，挟故而问，皆所不答也。滕更有二焉。”

13.44 孟子曰：“于不可已而已者，无所不已。于所厚者薄，无所不薄也。其进锐者，其退速。”

13.45 孟子曰：“君子之于物也，爱之而弗仁；于民也，仁之而弗亲。亲亲而仁民，仁民而爱物。”

13.46 孟子曰：“知者无不知也，当务之为急；仁者无不爱也，急亲贤之为务。尧舜之知而不遍物，急先务也；尧舜之仁不遍爱人，急亲贤也。不能三年之丧，而缌、小功之察；放饭流歠，而问无齿决，是之谓不知务。”

### 【今译】

孟子说：“倚仗自己的权势地位来提问，倚仗自己的贤能来提问，倚仗自己年纪大来提问，倚仗自己有功劳来提问，倚仗自己是老交情来提问，都是我所不回答的。〔在这五条里面〕滕更占了两条。”

13.44 孟子说：“对于不可以停止的事却停止了，那么没有什么不可以停止的了；对于该厚待的人却去薄待他，那么没有谁不可以薄待的了。前进太猛的人，后退也会快。”

13.45 孟子说：“君子对于禽兽草木万物，爱惜它，却不用仁德对待它；对于百姓，用仁德对待他，却不亲爱他。君子由亲爱自己的亲人，进而仁爱百姓；由仁爱百姓，进而爱惜万物。”

13.46 孟子说：“智者没有不该知道的事，但总是以当前的重要工作为急迫；仁者没有不爱人的，但是务必先爱自己的亲人和贤者。尧舜的智慧不可能知道一切事物，因为他急于先办理首要事务；尧舜的仁德不能普遍爱一切的人，因为他急于先爱自己的亲人和贤者。如果不能实行三年的丧礼，却仔细讲求缌(sī)麻三月、小功五月的丧礼；在尊长之前用餐，大口吃饭，大口喝汤，〔没有礼貌，〕却讲究不用牙齿啃断干肉，这叫做不识大体。”



Mencius replied, "I never answer questions asked by those who take advantage of their rank, ability, age, meritorious service or long-standing friendship with me. Of these offences Teng Geng was blamable for two."

13.44 Mencius said, "He who stops something that should not be stopped will stop anything. He who treats lightly a man who deserves courteous treatment will treat anybody lightly. He who advances precipitately will retreat as speedily."

13.45 Mencius said, "A gentleman treats all things carefully but there is no benevolence shown in his attitude towards them. To the people he is benevolent but not affectionate. A gentleman is affectionate to his parents and relatives, so he is benevolent to the people. He is benevolent to the people, so he is careful with things."

13.46 Mencius said, "A wise man knows everything, yet he should first consider what is most urgent. A benevolent man loves everybody, yet his relatives and the virtuous should be given first place in his heart. Yao and Shun, wise as they were, did not know everything because they took into consideration first what was of prime importance. Yao and Shun, benevolent as they were, did not treat all alike because they thought it obligatory to love their relatives and the virtuous first. If a man who fails to observe full mourning is particular about three months' or five months' mourning or if a man who gulps down his food or drink in the presence of the elders takes care not to bite off the dried meat with his teeth, then he is meticulous about trifles while ignoring major issues."

## 卷十四

### 尽心章句下

#### 【原文】

14.1 孟子曰：“不仁哉，梁惠王也！仁者以其所爱及其所不爱，不仁者以其所不爱及其所爱。”公孙丑问曰：“何谓也？”“梁惠王以土地之故，糜烂其民而战之，大败，将复之，恐不能胜，故驱其所爱子弟以殉之，是之谓以其所不爱及其所爱也。”

14.2 孟子曰：“春秋无义战。彼善于此，则有之矣。征者，上伐下也，敌国不相征也。”

14.3 孟子曰：“尽信《书》，则不如无《书》。吾于《武成》，取二三策而已矣。仁人无敌于天下，以至仁伐至不仁，而何其血之流杵也。”

14.4 孟子曰：“有人曰，‘我善为陈，我善为战。’大罪也。国君

#### 【今译】

14.1 孟子说：“梁惠王真是不仁道呀！仁德的人把他对所喜爱者的恩德，推及他所不爱的人，不仁德的人却把他加给所不喜爱者的祸害，推及他喜爱的人。”

公孙丑问道：“这话是什么意思呢？”

孟子答道：“梁惠王因为争夺土地的缘故，驱使他所不喜爱的百姓去作战，使他们〔暴尸郊野，〕骨肉糜烂。被打得大败了，预备再战，怕不能得胜，又驱使他所喜爱的子弟去死战。这叫做把他加给所不喜爱者的祸害，推及他喜爱的人。”

14.2 孟子说：“春秋时代没有正义的战争。那个国君比这个国君好一点，则是有的。但是征讨是指上级讨伐下级，同等国家是不能互相征讨的。”

14.3 孟子说：“完全相信《书》，还不如没有《书》。我对《尚书·武成》一篇，所取的不过两三片竹简罢了。仁德的人在天下没有敌手，凭周武王这极为仁道的人去讨伐商纣这极为不仁的人，怎么会使血流得〔那么多，以致〕连捣米的木槌都漂流起来呢？”

14.4 孟子说：“有人说：‘我善于摆布阵势，我善于作战。’其实



## Book 14 To Fully Develop the Kindness of the Heart (Part B)

14.1 Mencius said, “How cruel King Hui of Liang was! A benevolent man extends his love from those dear to him to those he does not love. A cruel man extends his cruelty from those who mean nothing to him to those he loves.”

“What do you mean?” asked Gongsun Chou.

“King Hui of Liang sent his people to war because he wanted to grab more land. He was defeated and lots of his people lay dead on the battle field. When he waged another battle he drove the young people he loved to death to ensure victory. This is what I mean by ‘extending his cruelty from those who meant nothing to him to those he loved’.”

14.2 Mencius said, “There were no just wars in the Spring and Autumn Period. There were only some wars not so bad as others. A punitive war is one waged by a ruler against his subordinates. Hostile states on an equal footing are not to wage punitive wars against each other.”

14.3 Mencius said, “If everything in *The Book of History* was believed it would be better for the book not to have been written at all. In the chapter of *Wu Cheng* (about the war waged by King Wu against the tyrant Zhou — tr.) I only accept a couple of passages. A benevolent man is invincible in the world. In the punitive war waged by the most benevolent man King Wu against the tyrant Zhou how could there have been so much blood shed that even long pestles were floating on it?”

14.4 Mencius said, “There are some people who say, ‘I am good at



### 【原文】

好仁，天下无敌焉。南面而征，北狄怨；东面而征，西夷怨，曰：‘奚为后我？’武王之伐殷也，革车三百两，虎贲三千人。王曰：‘无畏！宁尔也，非敌百姓也。’若崩厥角稽首。征之为言正也，各欲正己也，焉用战。”

14.5 孟子曰：“梓匠轮舆能与人规矩，不能使人巧。”

14.6 孟子曰：“舜之饭糗茹草也，若将终身焉；及其为天子也，被袵衣，鼓琴，二女果，若固有之。”

14.7 孟子曰：“吾今而后知杀人亲之重也：杀人之父，人亦杀其父；杀人之兄，人亦杀其兄。然则非自杀之也，一间耳。”

### 【今译】

这是大罪过，一国的君主如果喜好仁德，整个天下便不会有敌手。

〔商汤〕征讨南方，北方的狄人便怨恨；征讨东方，西方的夷人便怨恨，说：‘为什么不先到我这里来？’周武王讨伐殷商，兵车三百辆，勇士三千人。武王〔对殷商的百姓〕说：‘不要害怕！我是来使你们安定的，不是同你们为敌的。’百姓便都伏地顿首叩起头来，声响像山崩一般。征的意思是正，各人都希望端正自己，哪里还用得着战争呢？”

14.5 孟子说：“木工以及专造车轮车厢的人，能够传授别人以制作的规矩准则，却不能使别人心灵手巧，〔因为那是要靠自己去钻研的。〕”

14.6 孟子说：“当舜吃干粮啃野菜的时候，似乎准备终身如此；等他做了天子，穿着麻葛单衣，弹着琴，尧的两个女儿侍候着的时候，又好像这些都是本已有了的，〔一点也没有改变常态。〕”

14.7 孟子说：“我今天才知道杀戮别人的亲人，其报复之重：杀了别人的父亲，别人也就会杀他的父亲；杀了别人的哥哥，别人也就会杀他的哥哥。那么，〔虽然父亲和哥哥〕不是被他自己杀掉的，但也相差无几了。”



disposing combat forces. I am good at waging wars.’ This is indeed a heinous crime. If the ruler of a state loved benevolence, he would be peerless in the world. When King Tang marched on the south the northern tribes complained. When he marched on the east the western tribes complained. They all said, ‘Why should he not come to liberate us first?’ When King Wu waged a punitive war against Yin he had three hundred war chariots and three thousand brave fighters. He said to the people, ‘Do not fear. I have come to give you peace, not to be hostile to you.’ The people, showing their deference for him, knelt down and knocked their heads on the ground, which sounded like a landslide. To wage a punitive war is for rectification. If everybody wishes to have himself rectified, then there will be no need for war.”

14.5 Mencius said, “A carpenter, a wheelwright, or a carriage-maker can teach others the rules of his craft but may not make them quite skillful.”

14.6 Mencius said, “When Shun fed on dry rice and wild herbs, it seemed that he was going to live like that for the rest of his life. When he was emperor, he wore fine robes, played the zither and had Yao’s two daughters to attend on him. He seemed to have always led such a life.”

14.7 Mencius said, “Now I have come to see what serious consequences it entails to murder a man’s relatives. If one killed another man’s father, one’s own father would be killed by that man. If one killed another man’s elder brother, one’s own elder brother would be killed by that man. Though one did not kill one’s father or elder brother with one’s own hand, it would be a case well-nigh to patricide or fratricide.”

【原文】

14.8 孟子曰：“古之为关也，将以御暴；今之为关也，将以为暴。”

14.9 孟子曰：“身不行道，不行于妻子；使人不以道，不能行于妻子。”

14.10 孟子曰：“周于利者凶年不能杀，周于德者邪世不能乱。”

14.11 孟子曰：“好名之人，能让千乘之国，苟非其人，箪食豆羹见于色。”

14.12 孟子曰：“不信仁贤，则国空虚；无礼义，则上下乱；无政事，则财用不足。”

14.13 孟子曰：“不仁而得国者，有之矣；不仁而得天下者，未之有也。”

14.14 孟子曰：“民为贵，社稷次之，君为轻。是故得乎丘民而

【今译】

14.8 孟子说：“古代设立关卡，是打算抵御暴力的，今天设立关卡，〔征收苛捐杂税，〕是打算对人民实行残暴。”

14.9 孟子说：“本人不依正道而行，正道在妻子身上也行不通，〔更不要说对别人了。〕使唤别人不合于正道，要去使唤妻子也不可能，〔更不要说使唤别人了。〕”

14.10 孟子说：“财利富足的人，荒年不受困窘；道德高尚的人，乱世不会心志迷惑。”

14.11 孟子说：“喜好名声的人，可以把拥有千辆兵车的大国让给别人，但是，若不是那种值得受让的人，就是要他让一筐饭、一碗汤，那不高兴的神色也会在脸上表现出来。”

14.12 孟子说：“不信任仁德贤能的人，国家就会空虚；没有礼义，上下的关系就会紊乱；没有好的政治，国家的财力和费用就会不够。”

14.13 孟子说：“不行仁道却能拥有一个国家的，有这样的事；不行仁道却能得到天下的，这样的事就不曾有过。”

14.14 孟子说：“百姓最为重要，国家在其次，君主是最轻的。



14.8 “In times of old,” Mencius said, “frontier barriers were set up to ward off violence. Nowadays they were set up to commit violence.”

14.9 Mencius said, “If you do not follow the correct way you can not expect even your wife and children to follow it. If you do not assign work to others in conformity with the correct way you can not expect even your wife and children to obey you.”

14.10 Mencius said, “Men of ample means will not suffer from want even in a famine year. Men of lofty virtue will not go astray even in an evil world.”

14.11 Mencius said, “A man who seeks after fame can give away a state of a thousand chariots in order to win a good reputation; but if the recipient of his favor is not the right man to serve his purpose, his reluctance will manifest itself on his face even if he is to give away a basketful of rice and a bowlful of soup.”

14.12 Mencius said, “With the benevolent and the wise not trusted the state will exist only in name. Without decorum and righteousness there will be confusion in the relationship between superiors and inferiors. And without good government there will be deficiency in finances.”

14.13 Mencius said, “There are cases in which an unbenevolent man is in possession of a state. But there has never been an unbenevolent man who got possession of the world.”

14.14 “Of the first importance,” Mencius said, “are the people, next comes the good of land and grains, and of the least importance is the



### 【原文】

为天子，得乎天子为诸侯，得乎诸侯为大夫。诸侯危社稷，则变置。牺牲既成，粢盛既洁，祭祀以时，然而旱干水溢，则变置社稷。”

14.15 孟子曰：“圣人，百世之师也，伯夷、柳下惠是也。故闻伯夷之风者，顽夫廉，懦夫有立志；闻柳下惠之风者，薄夫敦，鄙夫宽。奋乎百世之上，百世之下，闻者莫不兴起也。非圣人而能若是乎？而况于亲炙之者乎？”

14.16 孟子曰：“仁也者，人也。合而言之，道也。”

14.17 孟子曰：“孔子之去鲁，曰：‘迟迟吾行也，去父母国之道也。’去齐，接淅而行。去他国之道也。”

14.18 孟子曰：“君子之厄于陈蔡之间，无上下之交也。”

### 【今译】

所以，得到百姓的欢心便可以做天子，得到天子的欢心便可以做诸侯，得到诸侯的欢心便可以做大夫。诸侯为害国家，那就改立一位贤君。牺牲既已肥壮，祭品又已洁净，也按一定的时候祭祀，但是还遭受旱灾水灾，那就改立新的土谷之神。”

14.15 孟子说：“圣人的风范是百代人的老师，伯夷和柳下惠便是这样的人。所以听到伯夷的品德的人，连贪得无厌的人也清廉起来了，懦弱的人也有独立的意志了；听到柳下惠的品德的人，刻薄的人也厚道起来了，胸襟狭小的人也宽宏起来了。他们在百代以前就奋发有为，在百代以后，听到的人没有不为之感动奋发的。要不是圣人，能够像这样吗？〔百代以后尚且如此，〕何况当时亲自接受他们熏陶的人呢？”

14.16 孟子说：“‘仁’的意思就是‘人’，‘仁’和‘人’合并起来说，便是‘道’。”

14.17 孟子说：“孔子离开鲁国，说：‘我们慢慢走罢，这是离开祖国的态度。’离开齐国，便不等把米淘完，漉干就走——这是离开别国的态度。”

14.18 孟子说：“孔子被困厄在陈国、蔡国之间，是由于跟两国



ruler. Therefore whoever enjoys the trust of the people will be emperor. Whoever enjoys the trust of the emperor will be a feudal prince, and whoever enjoys the trust of a feudal prince will be a high official. When a feudal prince jeopardizes the state he is to be superseded. When the sacrificial animals have grown fat, the offerings are clean and the sacrifices are offered in due season, yet there are floods and droughts, then the god of land and grains is to be superseded.”

14.15 Mencius said, “A sage is the teacher of a hundred generations. Boyi and Hui of Liuxia, for example, were such teachers. So wherever Boyi’s lofty spirit spread, the avaricious became honest and the cowardly self-assertive. And wherever Hui of Liuxia’s magnanimity spread a sharp fellow became cordial and a narrow-minded man liberal. These two set a good example a hundred generations ago, and even now there is no one, hearing about them, but is touched and inspired. If they had not been sages, could they exert such far-reaching influence on the later generations? What still more inspiring influence they must have had on those who were tutored by them personally!”

14.16 Mencius said, “Benevolence means man. The correct way is benevolence and man combined.”

14.17 Mencius said, “When he left Lu Confucius said, ‘I shall be slow in starting on my journey. This is the way to leave the country of my father and mother.’ When he left Qi he did not even wait to have the washed rice cooked but took the still dripping wet rice and started. That is the way to leave a foreign country.”

14.18 Mencius said, “The gentleman (i. e. Confucius — tr.) was in

### 【原文】

14.19 貉稽曰：“稽大不理于口。”孟子曰：“无伤也。士憎兹多口。诗云：‘忧心悄悄，愠于群小。’孔子也。‘肆不殄厥愠，亦不殒厥问。’文王也。”

14.20 孟子曰：“贤者以其昭昭使人昭昭，今以其昏昏使人昭昭。”

14.21 孟子谓高子曰：“山径之蹊，间介然用之而成路；为间不用，则茅塞之矣。今茅塞子之心矣。”

14.22 高子曰：“禹之声尚文王之声。”孟子曰：“何以言之？”曰：“以追蠡。”曰：“是奚足哉？城门之轨，两马之力与？”

### 【今译】

的君臣都没有交往的缘故。”

14.19 貉(hé)稽说：“我被人家说得很坏。”

孟子说：“没有关系。士人常常被众人七嘴八舌所讥讪。《诗经·邶风·柏舟》上说过，‘烦恼重重压在心，小人当我眼中钉。’孔子可以说是这样的人。《诗经·大雅·绵》中又说：‘不杜绝别人的怨恨，也不失去自己的名声。’这说的是文王。”

14.20 孟子说：“古时的贤人〔教导别人，〕必先使自己彻底明白了，然后才去使别人明白；今天的人〔教导别人，〕自己还模模糊糊，却要去使别人明白。”

14.21 孟子对高子说：“山坡的小道只一点点宽，经常有人行走，便变成了一条大路；只要有一个时候不去行走，又会被茅草堵塞了。现在茅草已把你的心堵塞了。”

14.22 高子说：“禹的音乐高过文王的音乐。”

孟子说：“这样说有什么根据呢？”

高子答道：“因为禹传下来的钟钮都快断了。”

孟子说：“这个怎么足以证明呢？城门下的车迹那样深，难道只是几匹马的力量吗？〔是由于日子长久，车马经过多的缘故。禹的钟钮要断了，也是由于日子长久了。〕”





an awkward predicament between the State of Chen and the State of Cai because he had no association either with the princes of the two states or with their ministers.”

14.19 Mo Ji said, “People speak ill of me.”

Mencius said, “That will not harm you. An intellectual hates gossiping. *The Book of Poetry* says:

‘My heart is very, very heavy:  
I am disliked by people petty.’

Such was Confucius. It also says:

‘He did not smooth down their irritation,  
Nor did he lose his good reputation.’

Such was King Wen.”

14.20 Mencius said, “A man of virtue helps others understand by his own thorough understanding. Nowadays men try to help others understand by their own hazy understanding.”

14.21 Mencius said to his pupil Gaozi, “The trail on the mountain slope is very narrow, and constant passage will make it a road. But if not traveled for a while it will be clogged with weeds. And now your heart is clogged with weeds.”

14.22 Gaozi said, “Yu’s music was better than King Wen’s.”

Mencius asked, “What is your authority for saying that?”

“The metallic ropes of the bells handed down from Yu are worn thin, almost to the point of breaking.”

“That is no proof of it. Were the deep ruts at the city gate wrought only by two horses?”



### 【原文】

14.23 齐饥。陈臻曰：“国人皆以夫子将复为发棠，殆不可复。”孟子曰：“是为冯妇也。晋人有冯妇者，善搏虎，卒为善士。则之野，有众逐虎。虎负嵎，莫之敢撓。望见冯妇，趋而迎之。冯妇攘臂下车。众皆悦之。其为士者笑之。”

14.24 孟子曰：“口之于味也，目之于色也，耳之于声也，鼻之于臭也，四肢之于安佚也，性也。有命焉，君子不谓性也。仁之于父子也，义之于君臣也，礼之于宾主也，知之于贤者也，圣人之于天道也，命也。有性焉，君子不谓命也。”

14.25 浩生不害问曰：“乐正子何人也？”孟子曰：“善人也，信人也。”“何谓善？何谓信？”曰：“可欲之谓善，有诸己之谓信，充实之

### 【今译】

14.23 齐国遭受饥荒，陈臻对孟子说：“国内的人，都以为老师会再请齐王打开棠地的仓廩赈济人民，大概不能再这样做了吧。”

孟子说：“再这样做便成了冯妇了。晋国有个叫冯妇的，善于和老虎搏斗，后来变成善士，〔不再打老虎了。〕有次他到野外，有许多人正追逐老虎。老虎背靠着山角，没有人敢去迫近它。他们望见冯妇了，便快步向前去迎接。冯妇也就捋起袖子，伸出胳膊，走下车来。大家都很高兴，可是作为士的那些人却在讥笑他。”

14.24 孟子说：“口嘴喜欢美味，眼睛喜欢美色，耳朵喜欢听音乐，鼻子喜闻香气，手足四肢喜欢舒服，这些都是天性。但是能否得到，却属于命运，所以君子不认为这些是天性的必然，〔因此不去强求。〕仁在父子之间，义在君臣之间，礼在宾主之间。智慧对于贤者，圣人对于天道，能否实现，属于命运。但也是天性的必然，所以君子不认为这些是应该属于命运的。〔因此努力去顺从天性，求其实现。〕”

14.25 浩生不害(齐国人)问道：“乐正子是怎样的人？”

孟子答道：“是好人，实在的人。”

“怎么叫做好？怎么叫做实在？”

答道：“值得可爱便叫做好；那些好处实际存在于自身便叫做实



14.23 There was a famine in the State of Qi. Chen Zhen said, “The people in the state all think that you, Master, are going to suggest again that the granary in Tang be opened for them. Perhaps there is not much chance of getting that done?”

Mencius said, “If I did that I would be a Feng Fu. There was a man named Feng Fu in Jin. He was very good at seizing tigers bare-handed. But finally he became a kind-hearted intellectual and would not kill living creatures any longer. Once he went to the country and saw a crowd hunting a tiger. The tiger was cornered, ready to put up a desperate struggle. Nobody dared to go near it. At the sight of Feng Fu they all ran up to meet him. Feng Fu, rolling up his sleeves, alighted from his carriage. The crowd were overjoyed, but those who were intellectuals mocked him.”

14.24 Mencius said, “The mouth is attracted to good tastes, the eye to beautiful colors, the ear to sweet sounds, the nose to fragrant odors and the limbs to rest. They are so inclined by nature. But even here destiny is also involved. Therefore the gentleman does not regard them as one’s nature. Benevolence is of prime importance to the relationship between father and son, righteousness to that between prince and minister, courtesy to that between guest and host, wisdom to a man of virtue, a sage to the Way of Heaven. All these pertain to destiny. And yet one’s nature is also involved. Therefore the gentleman does not regard them as all predestined.”

14.25 Haosheng Buhai asked, “What kind of man is Yuezhengzi?”

Mencius replied, “A good man. A sincere man.”

“What do you mean by ‘good’ and ‘sincere’?”

“What is worth our admiration is called ‘good’. To have it inherent in



### 【原文】

谓美，充实而有光辉之谓大，大而化之之谓圣，圣而不可知之之谓神。乐正子，二之中，四之下也。”

14.26 孟子曰：“逃墨必归于杨，逃杨必归于儒。归，斯受之而已矣。今之与杨、墨辩者，如追放豚，既入其茝，又从而招之。”

14.27 孟子曰：“有布缕之征，粟米之征，力役之征。君子用其一，缓其二。用其二而民有殍，用其三而父子离。”

14.28 孟子曰：“诸侯之宝三：土地，人民，政事。宝珠玉者，殃必及身。”

14.29 盆成括仕于齐，孟子曰：“死矣，盆成括！”盆成括见杀，门人问曰：“夫子何以知其将见杀？”曰：“其为人也小有才，未闻君子

### 【今译】

在；那些好处充满于自身便叫做‘美’；不但充满，而且光辉地表现出来便叫做‘大’；既光辉地表现出来了，又能融会贯通，便叫做‘圣’；圣德到了妙不可测的境界便叫做‘神’。乐正子是介于好和实在二者之中，‘美’、‘大’、‘圣’、‘神’四者之下的人物。”

14.26 孟子说：“离弃墨子一派的，一定归入杨朱一派；离弃杨朱一派的，一定归入儒家。回来，这就接受他算了。今天同杨朱、墨翟两家展开辩论的人，好像追逐已走失的猪一般，已经送回猪圈，还要把它的脚绊住，〔生怕它再走掉。〕”

14.27 孟子说：“有征收布帛的赋税，有征收谷米的赋税，还有征用人力的赋税。君子在三者之中采用一种，其余两种便暂时不用。如果同时用两种，百姓便会有饿死的；如果同时用三种，那父亲便顾不得儿子，儿子也顾不得父亲了。”

14.28 孟子说：“诸侯的宝贝有三样：土地、人民和政治。以珍珠美玉为宝贝的，祸害一定会降到他身上来。”

14.29 盆成括(姓盆成，名括)在齐国做官，孟子说：“盆成括要死了！”

盆成括被杀，学生问道：“老师怎么知道他会被杀？”

孟子答道：“他这个人有点小聪明，但是不知道君子做人的大道，



oneself is called 'sincere'. To be imbued with it to the full is called 'beautiful'. To be imbued with it to the full and have it brilliantly displayed is called 'great'. To be merged with such greatness is called 'sage'. When such sageness is beyond our depth it is called 'divine'. Yuezhengzi is somewhere between the first two and below the last four. ”

14.26 Mencius said, “Those who discard their belief in the school of Mohism will surely convert to that of Yang. Those who discard their belief in the school of Yang will surely convert to Confucianism. If they turn back to Confucianism, just accept them. Nowadays some people who debate with the believers in the Yang and Mohist schools act as if they were chasing a stray pig. Even when it returned to the sty, they still wanted to get its legs bound up.”

14.27 Mencius said, “There are taxes on cloth and yarn, and taxes on millet and rice. There is also corvée. A ruler should levy only one of them, suspending the other two. When two of them are levied at the same time there will be people starved to death. If all the three are levied, father and son can not take care of each other.”

14.28 Mencius said, “A prince has three treasures: land, people and government. If he values only jewels and pearls, he will surely bring disasters upon himself.”

14.29 PENCHENG KUO took office in Qi. Hearing of it, Mencius said, “PENCHENG KUO is a dead man!” When PENCHENG KUO was killed, Mencius' pupils asked him, “How did you, Master, know that he would be executed?”

Mencius replied, “He was a man of some talent, but had never heard

### 【原文】

之大道也，则足以杀其躯而已矣。”

14.30 孟子之滕，馆于上宫。有业屨于牖上，馆人求之弗得。或问之曰：“若是乎从者之度也？”曰：“子以是为窃屨来与？”曰：“殆非也。夫子之设科也，往者不追，来者不拒。苟以是心至，斯受之而已矣。”

14.31 孟子曰：“人皆有所不忍，达之于其所忍，仁也；人皆有所不为，达之于其所为，义也。人能充无欲害人之心，而仁不可胜用也；人能充无穿逾之心，而义不可胜用也；人能充无受尔汝之实，无所往而不为义也。士未可以言而言，是以言诘之也，可以言而不言，是以不言诘之也，是皆穿逾之类也。”

14.32 孟子曰：“言近而指远者，善言也；守约而施博者，善道

### 【今译】

那就足以招致杀身之祸了。”

14.30 孟子到了滕国，住在上宫。有一双没有织成的草鞋在窗户外上不见了，旅馆的人寻找不着。有人便问孟子，说：“像这样，是跟随您的人把它藏起来了吧？”

孟子说：“你以为他们是来偷草鞋的吗？”

这人答道：“大概不是的。〔不过，〕你老人家开设课程，〔对学生的态度是〕离去的不追问，来学的不拒绝。只要他们抱着学习的愿望来，便也接受了，〔那难免良莠不齐呢。〕”

14.31 孟子说：“人人都有不忍心干的事，把它推广到所忍心要干的事上，便是仁；人人都有不肯干的事，把它推广到所肯干的事上，便是义。〔换句话说，〕人能够把不想害人的心扩而充之，仁便受用不尽了；人能够把不挖洞翻墙偷盗的心扩而充之，义便受用不尽了；人能够把不受轻贱的实际言行扩而充之，〔以至所言所行都不会招致轻贱，〕那无论到哪里，言行都合于义了。〔怎样叫做挖洞翻墙呢？譬如，〕一个士人，不可以同他谈论时却去同他谈论，这是用言语来引诱他，以便自己取利，可以同他谈论时，却不去同他谈论，这是用沉默来引诱他，以便自己取利，这些都属于挖洞翻墙这一类型的。”

14.32 孟子说：“言语浅近，意义却深远的，这是‘善言’；所



of the gentleman's lofty way. That was just enough to bring about his death."

14.30 Mencius went to Teng and put up at the hotel Shang Gong. There was a pair of unfinished sandals at the windowsill. Later the innkeeper found them missing. Someone asked Mencius, "Has one of your followers taken them?"

Mencius said, "Do you think they have come on purpose to pilfer the sandals?"

"Perhaps not," the man said. "In offering instruction, you never inquire about any one who has left nor refuse anyone who comes. As long as they come with the intention to learn, you accept them all."

14.31 Mencius said, "For everyone there are things that he can not bear to see or to do. To have that sentiment also in what he can bring himself to do is benevolence. For everyone there are things that he is not willing to do. To apply that attitude also to what he does is righteousness. If a man can develop to the full his antipathy to malevolence, then for him there will be an inexhaustible source of benevolence. If a man can develop to the full his disgust at stealing, then for him there will be an inexhaustible source of righteousness. If he further refines his conduct so that it is always above scorn, then wherever he is he will act in conformity with righteousness.

"For an intellectual to speak when he should not speak is to sound out others by speech. For an intellectual not to speak when he should speak is to sound out others by silence. Both cases are of the same sort as pilfering."

14.32 Mencius said, "Words plain and simple but of far-reaching sig-

### 【原文】

也。君子之言也，不下带而道存焉；君子之守，修其身而天下平。人病舍其田而芸人之田——所求于人者重，而所以自任者轻。”

14.33 孟子曰：“尧舜，性者也；汤武，反之也。动容周旋中礼者，盛德之至也。哭死而哀，非为生者也。经德不回，非以干禄也。言语必信，非以正行也。君子行法，以俟命而已矣。”

14.34 孟子曰：“说大人，则藐之，勿视其巍巍然。堂高数仞，榱题数尺，我得志，弗为也。食前方丈，侍妾数百人，我得志，弗为也。般乐饮酒，驱骋田猎，后车千乘，我得志，弗为也。在彼者，皆我所不为也；在我者，皆古之制也，吾何畏彼哉？”

14.35 孟子曰：“养心莫善于寡欲。其为人也寡欲，虽有不存焉

### 【今译】

坚持的简单，效果却博大的，这是‘善道’。君子的言语，讲的虽是眼前常见的事，可是‘道’就在其中；君子的操守，从修养自己开始，〔然后推己及人，〕从而使天下太平。有些人的毛病，就在于放弃自己的田地，而去替别人耘田——要求别人的很重，自己负担的却很轻。”

14.33 孟子说：“尧、舜实行仁德是出于本性，商汤、周武王经过修身来返回本性然后力行。动作、仪容，应对进退没不合乎礼法的，这是美德中最高的了。痛哭死去的人而感到悲恻，这并不是做给活人看的。依据道德行事，不致违背礼节，这并不是为了谋求官职。说话一定要讲求信实，而不是为了让别人知道我的行为端正。君子依据法度行事，〔其结果如何，〕等待命运罢了。”

14.34 孟子说：“向达官贵人进言，就得轻视他，不要把他那高官显贵的样子放在眼里。殿堂的阶基两三丈高，屋檐几尺宽，我如果得志，决不这样干。菜肴满桌，姬妾几百，我如果得志，决不这样干。饮酒作乐，往来驰驱打猎，跟随的车子上千辆，我如果得志，决不这样干。那些人所干的，都是我所不干的；我所干的，都符合古代制度，那我为什么要怕他们呢？”

14.35 孟子说：“修养心性的方法，最好是减少物欲。为人，欲





nificance are good words. The way of keeping to the pithy but achieving a wide-spread effect is a good way. What a gentleman talks about are familiar things around him but therein lies the correct way. A gentleman adheres to his moral principle, beginning with his self-cultivation, and thereby brings peace and order to the world. The trouble with some people is that they neglect their own field but go and weed others' fields — they are strict with others, but lenient towards themselves.”

14.33 Mencius said, “Yao and Shun had it (i. e. benevolence — tr. ) by nature. Tang and Wu recovered it through self-cultivation. To conform to decorum in every gesture and movement is the acme of virtue. One does not mourn the departed to demonstrate one's grief to the living. One does not follow the moral principle to seek high position. Nor does one keep one's promises to evidence one's upright character. A gentleman observes the moral code and awaits his destiny.”

14.34 Mencius said, “When offering advice to great personages one should make little of them, taking no notice of their high position. Their palace halls are erected on foundations twenty or thirty feet high with eaves several feet in breadth. If I achieved my ambition, I would not have those things. Their luxurious tables are spread with an over-abundant supply of dainties. Their concubines and female attendants number hundreds. If I achieved my ambition, I would not have those things. They indulge in drinking, merry-making and hunting, followed by a thousand chariots. If I achieved my ambition, I would not have those things. What they do I would not do, and all that I do is guided by ancient institutions. Why should I fear them?”

14.35 Mencius said, “For the cultivation of the heart there is nothing

### 【原文】

者，寡矣；其为人也多欲，虽有存焉者，寡矣。”

14.36 曾皙嗜羊枣，而曾子不忍食羊枣。公孙丑问曰：“脍炙与羊枣孰美？”孟子曰：“脍炙哉。”公孙丑曰：“然则曾子何为食脍炙而不食羊枣？”曰：“脍炙所同也，羊枣所独也。讳名不讳姓，姓所同也，名所独也。”

14.37 万章问曰：“孔子在陈曰：‘盍归乎来！吾党之士狂简，进取，不忘其初。’孔子在陈，何思鲁之狂士？”孟子曰：“孔子‘不得中道而与之，必也狂狷乎！狂者进取，狷者有所不为也。’孔子岂不欲中道哉？不可必得，故思其次也。”“敢问何如斯可谓狂矣？”曰：“如琴张、曾皙、牧皮者，孔子之所谓狂矣。”“何以谓之狂也？”曰：“其志

### 【今译】

念不多，善性纵使有所丧失，也不会多；为人，欲念很多，善性纵使有所保存，也是极少的了。

14.36 曾皙喜欢吃羊枣，〔他死了以后〕曾子因而不忍吃羊枣，〔怕想起已死的父亲。〕公孙丑问道：“炒肉末同羊枣哪一种好吃？”

孟子答道：“炒肉末呀！”

公孙丑又问：“那么，曾子为什么吃炒肉末却不吃羊枣呢？”

答道：“炒肉末是大家都喜欢吃的，羊枣只是个别人喜欢吃的。犹如父母之名应该避讳，姓却不避讳，这是因为姓是大家相同的，名却是个人独有的。”

14.37 万章问道：“孔子在陈国，说道：‘何不回去呢！我那些学生们志气大而阅历不深，有进取心而不忘记初衷。’孔子在陈国，为什么思念鲁国这些狂放之人呢？”

孟子答道：“孔子说过：‘得不着守中道而行之士同他交往，那一定只能结识狂放之人和洁身自好之士吧。狂放之人勇于进取，洁身自好之士有所不为。’孔子难道不想要守中道而行之士吗？不一定能得到，因此只想次一等的了。”

万章又问：“请问，怎么才叫做狂放的人呢？”



better than to have few desires. If a man of few desires does not keep all the goodness in his nature, what is lost can not be much. If a man of many desires has not lost all the goodness in his nature, what still remains can not be much.”

14.36 Zeng Xi was fond of jujubes. After his death his son Zengzi could not bear to eat any jujubes.

Gongsun Chou asked, “Which tastes better, stir-fried minced meat or jujubes?”

Mencius replied, “Stir-fried minced meat, of course!”

Gongsun Chou asked again, “Why, then, did Zengzi eat stir-fried minced meat, but not jujubes?”

Mencius said, “Stir-fried minced meat was a general favorite while the preference for jujubes was individual. We taboo a personal name, but not a surname because many have a surname in common, but each has his own personal name.”

14.37 Wan Zhang asked, “When he was in Chen Confucius said, ‘Let me go home. My young scholars in my native country are wildly ambitious, always forging ahead without forgetting their origins.’ Why did Confucius think of those wildly ambitious scholars in Lu when he was in Chen?”

Mencius said, “Since Confucius could not find any followers of the middle course to associate with, he had to associate with the wildly ambitious and the scrupulous. The wildly ambitious strive for what they aim at while the scrupulous look upon certain things as beneath them. Did Confucius not want the middle-course followers? As he was not sure that he could find such people, he thought of the next best.”

“May I ask what sort of a man can be said to be wildly ambitious?”



### 【原文】

嚶嚶然，曰‘古之人，古之人。’夷考其行，而不掩焉者也。狂者又不可得，欲得不屑不洁之士而与之，是獯也，是又其次也。孔子曰：‘过我门而不入我室，我不憾焉者，其惟乡原乎！乡原，德之贼也。’曰：“何如斯可谓之乡原矣？”曰：“‘何以是嚶嚶也？言不顾行，行不顾言，则曰，古之人，古之人。行何为踽踽凉凉？生斯世也，为斯世也，善斯可矣。’阉然媚于世也者，是乡原也。”万子曰：“一乡皆称原人焉，无所往而不为原人，孔子以为德之贼，何哉？”曰：“非之无举也，刺之无刺也，同乎流俗，合乎污世，居之似忠信，行之似廉洁，众皆悦之，自以为是，而不可与人尧舜之道，故曰‘德之贼’也。孔

### 【今译】

孟子答道：“像琴张、曾皙、牧皮这类人，这是孔子所说的狂放的人。”

“为什么说他们是狂放的人呢？”

孟子答道：“他们志气大，夸夸其谈，嘴里总是说：‘古人呀，古人呀！’可是一考察他们的行为，却不和言语相吻合。狂放之人如果又得不到，便想和不屑做坏事的人交往，这便是洁身自好之士，这又是次一等的。孔子说：‘从我家大门经过，却不进我屋里，我不感到不满意的，那只有伪善欺世的人吧。伪善欺世的人，是戕害道德的人哩。’”

万章问道：“怎样就可叫做伪善欺世的人呢？”

孟子答道：“〔伪善欺世的人批评狂放之人说：〕‘为什么这样志气高大呢？实在是说话不顾及行为，做事也不顾及自己的言语，就只说古人呀，古人呀。’〔他又批评洁身自好之士说：〕‘为什么这样落落寡合呢？’〔还说：〕‘生在这个世界上，为这个世界做事，只要过得去便行了。’八面玲珑，四方讨好的人，就是伪善欺世的人。”

万章说：“全乡的人都说他是老好人，他也到处表现出是一个老好人，孔子竟把他看做戕害道德的人。为什么呢？”

孟子答道：“这种人，要指摘他，又举不出什么大错误来；要指责他，也无可指责的，他只是同流合污，为人好像忠诚老实，行为好像清正廉洁，大家也都喜欢他，他自己也以为正确，但是与尧、舜之道完全违背，所以说他是戕害道德的人。孔子说过，我厌恶那种似是而



“Confucius called such people as Qin Zhang, Zeng Xi and Mu Pi wildly ambitious.”

“Why were they called wildly ambitious?”

“They aimed high and talked big, always saying, ‘The ancients! The ancients!’ Yet when their conduct was examined it was found not always in keeping with their words. But even the wildly ambitious were not easy to find, then Confucius wished to associate with those who regarded sordid things as beneath them. Those were the scrupulous, still a notch lower than the wildly ambitious. Confucius said, ‘The only people whose passing by my door without entering the house I do not feel regrettable are the goody-goodies. The goody-goodies are the enemy of virtue.’”

“What sort of a man can be described as goody-goody?”

“(He says of the wildly ambitious) ‘Why aim so high and talk so big? Actually their actions do not match their words, yet they are always saying: The ancients, The ancients!’ (He says of the scrupulous) ‘Why should they be so aloof and unsocial? Living in this world, one must not offend this world. Just be good and that will do. ’A goody-goody is one who is smooth and slick in dealing with people, trying to please everybody.’”

Wan Zhang said, “All his fellow villagers say that he is a good man. He conducts himself as a good man. Why did Confucius call such a man an enemy of virtue?”

Mencius replied, “If you want to criticize such a man you can find nothing to criticize him for. If you want to find fault with him he does not seem faulty. He just follows the prevalent practices and is in concord with the filthy world. He appears to be honest and faithful and his behavior upright. People are pleased with him. He regards himself as infallible. But it is impossible to follow the way of Yao and Shun with such a man. That is why he is called an ‘enemy of virtue’. Confucius said, ‘I hate the deceptive appearance of things: I hate foxtails lest they should be

### 【原文】

子曰：‘恶似而非者；恶莠，恐其乱苗也；恶佞，恐其乱义也；恶利口，恐其乱信也。恶郑声，恐其乱乐也。恶紫，恐其乱朱也；恶乡原，恐其乱德也。’君子反经而已矣。经正，则庶民兴，庶民兴，斯无邪慝矣。”

14.38 孟子曰：“由尧舜至于汤，五百有余岁；若禹、皋陶，则见而知之；若汤，则闻而知之。由汤至于文王，五百有余岁；若伊尹、莱朱，则见而知之；若文王，则闻而知之。由文王至于孔子，五百有余岁；若太公望、散宜生则见而知之；若孔子，则闻而知之。由孔子而来至于今，百有余岁，去圣人之世若此其未远也，近圣人之居若此其甚也，然而无有乎尔，则亦无有乎尔。”

### 【今译】

非的东西；厌恶狗尾草，因为怕它把禾苗搞乱了；厌恶巧言谄媚的才智，因为怕它把道义搞乱了；厌恶夸夸其谈，因为怕它把信实搞乱了。厌恶郑国的淫乐，因为怕它把雅乐搞乱了；厌恶紫色，因为怕它把朱红色搞乱了；厌恶伪善的人，就因为怕它把道德搞乱了。君子让一切事物回到常道便行了。常道不被歪曲，老百姓就会奋发积极；老百姓奋发积极，邪恶就没有了。”

14.38 孟子说：“从尧、舜到商汤，经历了五百多年，像禹、皋陶那些人，便是亲身看见尧舜之道从而知道的；像商汤，便是只听到尧舜之道从而知道的。从商汤到周文王，又有五百多年，像伊尹、莱朱（汤贤臣）那些人，便是亲自看见从而知道的；像周文王，便只是听到从而知道的。自文王到孔子，又有五百多年，像太公望，散宜生（文王贤臣）那些人，便是亲自看见从而知道的；像孔子，便只是听到从而知道的。自孔子一直到今天，一百多年了，离开圣人的年代是这样的近，距离圣人的家乡也是这样的近，但是没有后继的人，那么日后也会没有后继的人了。”



confused with cereals; I hate insincere praise lest it should be confused with what is right and proper; I hate volubility lest it should be confused with sincerity; I hate the music of the State of Zheng lest it should be confused with good music; I hate purple lest it should be confused with vermilion; I hate the goody-goodies lest they should be confused with the virtuous! What a gentleman strives to do is only to bring back the normal code. Once the normal code is no longer distorted the commoners will be aroused. And when the commoners are aroused there will be no evil and wickedness. ”

14.38 Mencius said, “From Yao and Shun down to Tang it was more than five hundred years. People such as Yu and Gaoyao lived in the two sages’ age and knew their doctrines through their personal experience. People such as Tang knew the doctrines by hearing about them. From Tang down to King Wen it was more than five hundred years. People such as Yiyin and Lai Zhu lived in Tang’s age and knew his doctrine through their personal experience. People such as King Wen knew it by hearing about it. From King Wen down to Confucius it was also more than five hundred years. People such as Taigong Wang and Sanyi Sheng knew King Wen’s doctrine through their personal experience and people such as Confucius knew it by hearing about it. From Confucius down to the present day it is more than a hundred years. Our time is so near to the sage’s age and our place is so near to the sage’s hometown, yet if there is no successor to the sage, then there will be no successor to the sage.”







# 译名对照表

## Bilingual Table of Translated Nouns or Terms

本表收录人名、地名、书名、官职、典章制度和学术名词等专有名词，按汉语拼音字母次序排列，所有名词均在后面的括号里注明所出现的章节。

### B

八音	all musical instruments	(9.4)
白圭	Bai Gui	(12.10)
百里奚	Baili Xi	(9.9)
北狄	the northern tribes	(2.11)
北宫倚	Beigong Qi	(10.2)
北宫黝	Beigong You	(3.2)
北海	the North Sea	(1.7)
毕郢	Biyi	(8.1)
嬖人	a favorite	(2.16)
嬖奚	the favorite Xi	(6.1)
便嬖	favorite attendants	(1.7)
伯	the count	(10.2)
伯夷	Boyi	(3.9)
亳	Bo	(6.5)
博	indulging in games of chessmen	(8.30)
不肖	incompetence	(4.7)

### C

蔡	the State of Cai	(14.18)
曹交	Cao Jiao	(12.2)
策	passage	(14.3)



场师	gardener	(11.14)
长息	Chang Xi	(10.3)
朝廷	Court	(4.2)
彻	the "che" method of taxation	(5.3)
陈代	Chen Dai	(6.1)
陈侯	the Marquis of Chen	(9.8)
陈贾	Chen Jia	(4.9)
陈良	Chen Liang	(5.4)
陈相	Chen Xiang	(5.4)
陈臻	Chen Zhen	(4.3)
陈子	Chenzi	(12.14)
陈仲子	Chen Zhongzi	(6.10)
成鬲	Cheng Gan	(5.1)
齿	age	(4.2)
蚝蛙	Chi Wa	(4.5)
充虞	Chong Yu	(4.7)
崇	Chong	(4.14)
崇山	Mount Chong	(9.3)
丑	Jing Chou	(4.2)
楚	the State of Chu	(1.5)
处士	intellectuals without any official position	(6.9)
处子	virgin daughter	(12.1)
储子	Chuzi	(8.32)
垂棘	Chuiji	(9.9)
春秋	the Sprint and Autumn Period	(14.2)
《春秋》	<i>The Spring and Autumn Annals</i>	(8.21)
淳于髡	Chunyu Kun	(7.17)
<b>D</b>		
大夫	the counsellor	(10.2)
大师	Grand Musician	(2.4)



大邑	the great State	(6.5)
戴	Dai	(6.10)
戴不胜	Dai Busheng	(6.6)
戴盈之	Dai Yingzhi	(6.8)
丹朱	Danzhu	(9.6)
箠	basket	(2.10)
道	principle	(5.4)
	way	(7.9)
道揆	principles	(7.1)
德	virtue	(1.7)
狄	Di tribes	(2.15)
弟子	disciple	(4.10)
帝	emperor	(3.9)
坵泽之门	the Dieze Gate	(13.36)
鼎	tripod	(2.16)
东郭氏	the Dongguo family	(4.2)
东海	the East Sea	(7.13)
东山	the Eastern Mountain	(13.24)
段干木	Duan Ganmu	(6.7)

**F**

法家	law-abiding families	(12.15)
范	Fan	(13.36)
放勋	Fangxun	(5.4)
飞廉	Feilian	(6.9)
冯妇	Feng Fu	(14.23)
傅说	Fu Yue	(12.15)
负夏	Fuxia	(8.1)

**G**

皋陶	Gaoyao	(13.35)
高唐	Gao Tang	(12.6)

高子	Gaozi	(4.12)
高子,高叟	Old Gao	(12.3)
告子	Gaozi	(3.2)
葛	the State of Ge	(2.3)
公	the duke	(10.2)
公都子	Gongduzi	(4.5)
公明高	Gongming Gao	(9.1)
公明仪	Gongming Yi	(6.3)
公输子	Gongshuzi	(7.1)
公孙丑	Gongsun Chou	(3.1)
公孙衍	Gongsun Yan	(6.2)
公行子	Gonghangzi	(8.27)
公仪子	Gongyizi	(12.6)
宫之奇	Gong Zhiqi	(9.9)
贡	the "gong" method of taxation	(5.3)
共工	Gonggong	(9.3)
勾践	King Goujian	(2.3)
瞽瞍	the Blind Old Man	(7.28)
管叔	Guanshu	(4.9)
管夷吾	Guan Yiwu	(12.15)
管仲	Guan Zhong	(3.1)
规矩	carpenter's square and compass	(7.1)
鲧	Gun	(9.3)
虢	the State of Guo	(9.9)

## H

亥唐	Hai Tang	(10.3)
韩	Han	(13.11)
汉	Han	(6.9)
浩生不害	Haosheng Buhai	(14.25)
河	Yellow River	(6.9)
侯	the marquis	(10.2)





后稷	Houji	(5.4)
胡斡	Hu He	(1.7)
华周	Hua Zhou	(12.6)
淮	Huai	(6.9)
桓, 桓公	King Huan	(1.7)
桓司光	Huan Tui	(9.8)
骩兜	Huan Dou	(9.3)

**J**

箕山	Mount Ji	(9.6)
箕子	Jizi	(3.1)
瘖环	the eunuch Ji Huan	(9.8)
济	Ji channel	(5.4)
季桓子	Ji Huanzi	(10.4)
季任	Ji Ren	(12.5)
季氏	Ji family	(7.14)
季孙	Jisun	(4.10)
季子	Jizi	(11.5)
稷	Ji	(8.29)
胶鬲	Jiao Ge	(3.1)
桀	King Jie	(1.2)
晋	the State of Jin	(1.7)
晋平公	Duke Ping of Jin	(10.3)
荆	Jing	(5.4)
井	<i>jing</i>	(5.3)
井地	<i>jing</i> -fields	(5.3)
景丑氏	Jing Chou	(4.2)
景春	Jing Chun	(6.2)
景子	Jing Chou	(4.2)
君子	gentleman	(4.3)





## K

《凯风》	<i>Kai Feng</i>	(12.3)
《康诰》	<i>The Kang Hao</i>	(10.4)
孔距心	Kong Juxin	(4.4)
孔子	Confucius	(3.7)
匡章	Kuang Zhang	(6.10)
葵丘	Kuiqiu	(12.7)
昆夷	Kun tribes	(2.3)

## L

莱朱	Lai Zhu	(14.38)
琅邪	Mount Langye	(2.4)
离娄	Li Lou	(7.1)
《礼》	<i>The Rites</i>	(4.2)
里	<i>li</i>	(1.5)
厉	the Cruel	(7.2)
	King Li	(11.6)
梁惠王	King Hui of Liang	(1.1)
梁襄王	King Xiang of Liang	(1.6)
柳下惠	Hui of Liuxia	(3.9)
六律	the pitch tubes	(7.1)
龙子	Longzi	(11.7)
鲁	Lu	(2.12)
鲁繆公	Duke Miao of Lu	(4.11)
鲁平公	Duke Ping of Lu	(2.16)
《鲁颂》	<i>The Praise Songs of Lu</i>	(5.4)

## M

孟贲	Meng Ben	(3.2)
孟施舍	Meng Shishe	(3.2)
孟献子	Meng Xianzi	(10.3)





孟子	Mencius	(1.1)
孟仲子	Meng Zhongzi	(4.2)
弥子	Mizi	(9.8)
费惠公	Duke Hui of the State of Mi	(10.3)
绵驹	Mian Ju	(12.6)
闵子	Minzi	(3.2)
鸣条	Mingtiao	(8.1)
貉	the State of Mo	(12.10)
墨翟	Mocius	(6.9)
牧宫	Mu Palace of Jie	(9.7)
牧皮	Mu Pi	(14.37)
牧仲	Mu Zhong	(10.3)
亩	<i>mu</i>	(1.5)
穆公	Duke Mu of Zou	(2.12)

**N**

男	the baron	(10.2)
南河	Nanhe	(9.5)
南阳	Nanyang	(12.8)
牛山	the Ox Mountain	(11.8)

**P**

盆成括	Pencheng Kuo	(14.29)
逢蒙	Peng Meng	(8.24)
彭更	Peng Geng	(6.4)
平陆	Pinglu	(4.4)

**Q**

齐	the State of Qi	(2.3)
齐桓	Duke Huan of Qi	(12.7)
齐景公	Duke Jing of Qi	(2.4)
齐宣王	King Xuan of Qi	(1.7)



岐	Qi Mountains	(2.5)
岐山	Mount Qi	(2.14)
岐周	Qizhou	(8.1)
淇	Qi River	(12.6)
杞梁	Qi Liang	(12.6)
杞柳	qi willow	(11.1)
启	Qi	(9.6)
卿	the minister	(10.2)
秦	the State of Qin	(1.5)
秦穆公	Duke Mu of Qin	(9.9)
琴张	Qin Zhang	(14.37)
求	Ran Qiu	(7.14)
屈	Qu	(9.9)

**R**

冉牛	Ran Niu	(3.2)
然友	Ran You	(5.2)
任	Ren	(12.1)
仁	benevolence	(1.1)

**S**

三苗	Sanmiao	(9.3)
三危	Sanwei	(9.3)
散宜生	Sanyi Sheng	(14.38)
商	Shang	(7.7)
上帝	God	(2.3)
上宫	Shang Gong	(14.30)
申详	Shen Xiang	(4.12)
神农	Shennong	(5.4)
沈同	Shen Tong	(4.8)
沈犹行	Shengyou Xing	(8.31)
慎子	Shenzi	(12.8)





《乘》	<i>The Sheng</i>	(8.21)
《诗》	<i>The Book of Poetry</i>	(1.2)
师旷	the music master Kuang	(7.1)
石丘	Shiqiu	(12.4)
时子	Shizi	(4.10)
舒	Shu	(5.4)
《书》	<i>Book of History</i>	(2.3)
舜	Shun	(10.6)
司城贞子	Sicheng Zhenzi	(9.8)
泗	Si	(5.4)
宋	Song	(3.2)
宋句践	Song Goujian	(13.9)
宋	Song	(5.2)
宋轻	Song Keng	(12.4)
孙叔敖	Sun Shu'ao	(12.15)

**T**

濞	Ta channel	(5.4)
太丁	Taiding	(9.6)
太公	Taigong	(7.13)
太公望	Taigong Wang	(14.38)
太甲	Taijia	(9.6)
《太甲》	<i>Taijia</i>	(3.4)
泰山	Mount Tai	(13.24)
《太誓》	<i>The Taishi</i>	(6.5)
太王	King Tai	(2.3)
亶父	Duke Tanfu	(2.5)
汤	King Tang	(2.8)
《汤誓》	<i>Declaration of King Tang</i>	(1.2)
棠	Tang	(14.23)
唐	Tang	(9.6)
《枹杙》	<i>The Taowu</i>	(8.21)



桃应	Tao Ying	(13.35)
滕	Teng	(4.6)
滕定公	Duke Ding of Teng	(5.2)
滕更	Teng Geng	(13.43)
滕文公	Duke Wen of Teng	(2.14)
桐	Tong	(9.6)
天	Heaven	(9.6)
天子	the emperor	(10.2)

W

外丙	Waibing	(9.6)
万章	Wan Zhang	(6.5)
王豹	Wang Bao	(12.6)
王道	benevolent government	(1.3)
王骀	Wang Huan	(4.6)
王良	Wang Liang	(6.1)
王顺	Wang Shun	(10.3)
王子比干	Prince Bigan	(3.1)
微子	Weizi	(3.1)
微子启	Viscount of Wei	(11.6)
微仲	Weizhong	(3.1)
洧	Wei River	(8.2)
卫	Wei	(8.31)
卫灵公	Duke Ling of Wei	(10.4)
卫孝公	Duke Xiao of Wei	(10.4)
魏	Wei	(13.11)
文公	Duke Wen	(5.4)
文王	King Wen	(1.7)
乌获	Wu Huo	(12.2)
於陵	Wuling	(6.10)
吴	the State of Wu	(2.3)
屋庐子	Wuluzi	(12.1)



五音	the five notes	(7.1)
武	King Wu	(2.3)
《武成》	<i>Wu Cheng</i>	(14.3)
武城	Wucheng	(8.31)
武丁	Wuding	(3.1)
武王	King Wu	(6.9)

X

西伯	the Chief of the West	(7.13)
	Xibo	(13.22)
西夷	the Western tribes	(2.11)
西子	Xishi	(8.25)
夏	Xia Dynasty	(2.4)
咸丘蒙	Xianqiu Meng	(9.4)
献子	[Meng]Xianzi	(10.3)
庠	<i>xiang</i>	(5.3)
乡党	village and town	(4.2)
象	Xiang	(9.2)
《小弁》	<i>Xiao Bian</i>	(12.3)
校	<i>xiao</i>	(5.3)
契	Xie	(5.4)
泄柳	Xie Liu	(4.11)
辛	Chen Xin	(5.4)
休	Xiu	(4.14)
徐辟	Xu Pi	(5.5)
许行	Xu Xing	(5.4)
序	<i>xu</i>	(5.3)
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