孟子

푸른색: 맹자절문 본문

# 梁惠王上

Liang Hui Wang I

## 1·3

梁惠王曰：「寡人之於國也，盡心焉耳矣。

King Hui of Liang said, 'Small as my virtue is, in the government of my kingdom, I do indeed exert my mind to the utmost.

河內凶，則移其民於河東，移其粟於河內；河東凶，亦然。

If the year be bad on the inside of the river, I remove as many of the people as I can to the east of the river, and convey grain to the country in the inside. When the year is bad on the east of the river, I act on the same plan.

察鄰國之政，無如寡人之用心者。

On examining the government of the neighboring kingdoms, I do not find that there is any prince who exerts his mind as I do.

鄰國之民不加少，寡人之民不加多，何也？」

And yet the people of the neighboring kingdoms do not decrease, nor do my people increase. How is this?'

孟子對曰：「王好戰，請以戰喻：填然鼓之，兵刃既接，棄甲曳兵而走，或百步而後止，或五十步而後止。

Mencius replied, 'Your majesty is fond of war · let me take an illustration from war. The soldiers move forward to the sound of the drums; and after their weapons have been crossed, on one side they throw away their coats of mail, trail their arms behind them, and run. Some run a hundred paces and stop; some run fifty paces and stop.

以五十步笑百步，則何如？」

What would you think if those who run fifty paces were to laugh at those who run a hundred paces?'

曰：「不可，直不百步耳，是亦走也。」

The king said, 'They should not do so. Though they did not run a hundred paces, yet they also ran away.'

曰：「王如知此，則無望民之多於鄰國也。

'Since your Majesty knows this,' replied Mencius, 'you need not hope that your people will become more numerous than those of the neighboring kingdoms.

不違農時，穀不可勝食也；數罟不入洿池，魚鼈不可勝食也。

If the seasons of husbandry be not interfered with, the grain will be more than can be eaten. If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be consumed.

斧斤以時入山林，材木不可勝用也。

If the axes and bills enter the hills and forests only at the proper time, the wood will be more than can be used.

穀與魚鼈不可勝食，材木不可勝用，是使民養生喪死無憾也。

When the grain and fish and turtles are more than can be eaten, and there is more wood than can be used, this enables the people to nourish their living and mourn for their dead, without any feeling against any.

養生喪死無憾，王道之始也。

This condition, in which the people nourish their living and bury their dead without any feeling against any, is the first step of royal government.

五畝之宅，樹之以桑，五十者可以衣帛矣！

Let mulberry trees be planted about the homesteads with their five mu, and persons of fifty years may be clothed with silk.

雞豚狗彘之畜，無失其時，七十者可以食肉矣！

In keeping fowls, pigs, dogs, and swine, let not their times of breeding be neglected, and persons of seventy years may eat flesh.

百畝之田，勿奪其時，數口之家可以無饑矣！

Let there not be taken away the time that is proper for the cultivation of the farm with its hundred mu, and the family of several mouths that is supported by it shall not suffer from hunger.

謹庠序之教，申之以孝悌之義，頒白者不負戴於道路矣。

Let careful attention be paid to education in schools, inculcating in it especially the filial and fraternal duties, and grey·haired men will not be seen upon the roads, carrying burdens on their backs or on their heads.

七十者衣帛食肉，黎民不饑不寒，然而不王者，未之有也。

It never has been that the ruler of a State, where such results were seen · persons of seventy wearing silk and eating flesh, and the black·haired people suffering neither from hunger nor cold · did not attain to the royal dignity.'

狗彘食人食而不知檢；塗有餓莩而不知發。

'Your dogs and swine eat the food of men, and you do not make any restrictive arrangements. There are people dying from famine on the roads, and you do not issue the stores of your granaries for them.

人死，則曰：『非我也，歲也。』

When people die, you say, "It is not owing to me; it is owing to the year."

是何異於剌人而殺之，曰『非我也，兵也。』

In what does this differ from stabbing a man and killing him, and then saying · "It was not I; it was the weapon?"

王無罪歲，斯天下之民至焉。」

Let your Majesty cease to lay the blame on the year, and instantly from all the nation the people will come to you.'

# 梁惠王下

Liang Hui Wang II

## 2·3

齊宣王問曰：「交鄰國有道乎？」

The king Xuan of Qi asked, saying, 'Is there any way to regulate one's maintenance of intercourse with neighbouring kingdoms?'

孟子對曰：「有。

Mencius replied, 'There is.

惟仁者爲能以大事小，是故湯事葛，文王事昆夷。

But it requires a perfectly virtuous prince to be able, with a great country, to serve a small one · as, for instance, Tang served Ge, and king Wen served the Kun barbarians.

惟智者爲能以小事大，故大王事獯鬻，句踐事吳。

And it requires a wise prince to be able, with a small country, to serve a large one · as the king Tai served the Xun Yu, and Gou Jian served Wu.

以大事小者，樂天者也；以小事大者，畏天者也。

He who with a areat State serves a small one, delights in Heaven. He who with a small State serves a large one, stands in awe of Heaven.

樂天者保天下，畏天者保其國。

He who delights in Heaven, will affect with his love and protection the whole kingdom. He who stands in awe of Heaven, will affect with his love and protection his own kingdom.

《詩》云：『畏天之威，于時保之。』」

It is said in the Book of Poetry, "I fear the Majesty of Heaven, and will thus preserve its favouring decree."'

王曰：「大哉言矣！

The king said,'A great saying!

寡人有疾，寡人好勇。」

But I have an infirmity · I love valour.'

對曰：「王請無好小勇。

I beg your Majesty,' was the reply, 'not to love small valour.

夫撫劍疾視曰：『彼惡敢當我哉！』

If a man brandishes his sword, looks fiercely, and says, "How dare he withstand me?" ·

此匹夫之勇，敵一人者也。

this is the valour of a common man, who can be the opponent only of a single individual.

王請大之。

I beg your Majesty to greaten it.

《詩》云：『王赫斯怒，爰整其旅，以遏徂莒，以篤周祜，以對于天下』，此文王之勇也。

It is said in the Book of Poetry, "The king blazed with anger, And he marshalled his hosts, To stop the march to Chu, To consolidate the prosperity of Zhou, To meet the expectations of the nation." This was the valour of king Wen.

文王一怒而安天下之民。

King Wen, in one burst of his anger, gave repose to all the people of the kingdom.

《書》曰：『天降下民，作之君，作之師，惟曰其助上帝，寵之四方。

In the Book of History it is said, "Heaven having produced the inferior people, made for them rulers and teachers, with the purpose that they should be assisting to God, and therefore distinguished them throughout the four quarters of the land.

有罪無罪惟我在，天下曷敢有越厥志？』

Whoever are offenders, and whoever are innocent, here am I to deal with them. How dare any under heaven give indulgence to their refractory wills?"

一人衡行於天下，武王恥之，此武王之勇也。

There was one man pursuing a violent and disorderly course in the kingdom, and king Wu was ashamed of it. This was the valour of king Wu.

而武王亦一怒而安天下之民。

He also, by one display of his anger, gave repose to all the people of the kingdom.

今王亦一怒而安天下之民，民惟恐王之不好勇也。」

Let now your Majesty also, in one burst of anger, give repose to all the people of the kingdom. The people are only afraid that your Majesty does not love valour.'

## 2·9

孟子見齊宣王曰：「爲巨室，則必使工師求大木。

Mencius, having an interview with the king Xuan of Qi, said to him, 'If you are going to build a large mansion, you will surely cause the Master of the workmen to look out for large trees,

工師得大木，則王喜，以爲能勝其任也。

and when he has found such large trees, you will be glad, thinking that they will answer for the intended object.

匠人斵而小之，則王怒，以爲不勝其任矣。

Should the workmen hew them so as to make them too small, then your Majesty will be angry, thinking that they will not answer for the purpose.

夫人幼而學之，壯而欲行之；王曰『姑舍女所學而從我』，則何如？

Now, a man spends his youth in learning the principles of right government, and, being grown up to vigour, he wishes to put them in practice; if your Majesty says to him, "For the present put aside what you have learned, and follow me," what shall we say?

今有璞玉於此，雖萬鎰，必使玉人雕琢之；至於治國家，則曰『姑舍女所學而從我』，則何以異於教玉人雕琢玉哉？」

Here now you have a gem unwrought, in the stone. Although it may be worth 240,000 taels, you will surely employ a lapidary to cut and polish it. But when you come to the government of the State, then you say, "For the present put aside what you have learned, and follow me." How is it that you herein act so differently from your conduct in calling in the lapidary to cut the gem?'

## 2·13

滕文公問曰：「滕，小國也，間於齊、楚，事齊乎？

The duke Wen of Teng asked Mencius, saying, 'Teng is a small kingdom, and lies between Qi and Chu. Shall I serve Qi?

事楚乎？」

Or shall I serve Chu?'

孟子對曰：「是謀非吾所能及也。

Mencius replied, 'This plan which you propose is beyond me.

無已，則有一焉：鑿斯池也，筑斯城也，與民守之。

If you will have me counsel you, there is one thing I can suggest. Dig deeper your moats; build higher your walls; guard them as well as your people.

效死而民弗去，則是可爲也。」

In case of attack, be prepared to die in your defence, and have the people so that they will not leave you · this is a proper course.'

## 2·14

滕文公問曰：「齊人將筑薛，吾甚恐。

The duke Wen of Teng asked Mencius, saying, 'The people of Qi are going to fortify Xue. The movement occasions me great alarm.

如之何則可？」

What is the proper course for me to take in the case?'

孟子對曰：「昔者大王居邠，狄人侵之，去之岐山之下居焉。

Mencius replied, 'Formerly, when king Tai dwelt in Bin, the barbarians of the north were continually making incursions upon it. He therefore left it, went to the foot of mount Qi, and there took up his residence.

非擇而取之，不得已也。

He did not take that situation, as having selected it. It was a matter of necessity with him.

茍爲善，後丗子孫必有王者矣。

If you do good, among your descendants, in after generations, there shall be one who will attain to the royal dignity.

君子創業垂統，爲可繼也；若夫成功，則天也。

A prince lays the foundation of the inheritance, and hands down the beginning which he has made, doing what may be continued by his successors. As to the accomplishment of the great result, that is with Heaven.

君如彼何哉？

What is that Qi to you, O prince?

強爲善而已矣。」

Be strong to do good. That is all your business.'

## 2·15

滕文公問曰：「滕，小國也，竭力以事大國，則不得免焉，如之何則可？」

The duke Wen of Teng asked Mencius, saying, 'Teng is a small State. Though I do my utmost to serve those large kingdoms on either side of it, we cannot escape suffering from them. What course shall I take that we may do so?'

孟子對曰：「昔者大王居邠，狄人侵之，事之以皮幣，不得免焉，事之以犬馬，不得免焉，事之以珠玉，不得免焉。

Mencius replied, 'Formerly, when king Tai dwelt in Bin, the barbarians of the north were constantly making incursions upon it. He served them with skins and silks, and still he suffered from them. He served them with dogs and horses, and still he suffered from them. He served them with pearls and gems, and still he suffered from them.

乃屬其耆老而告之曰：『狄人之所欲者，吾土地也。

Seeing this, he assembled the old men, and announced to them, saying, "What the barbarians want is my territory.

吾聞之也，君子不以其所以養人者害人。

I have heard this · that a ruler does not injure his people with that wherewith he nourishes them.

二三子何患乎無君？

My children, why should you be troubled about having no prince?

我將去之。』

I will leave this."

去邠，踰梁山，邑于岐山之下居焉。

Accordingly, he left Bin, crossed the mountain Liang, built a town at the foot of mount Qi, and dwelt there.

邠人曰：『仁人也，不可失也。』

The people of Pin said, "He is a benevolent man. We must not lose him."

從之者如歸市。

Those who followed him looked like crowds hastening to market.

或曰：『丗守也，非身之所能爲也，效死勿去。』

On the other hand, some say, "The kingdom is a thing to be kept from generation to generation. One individual cannot undertake to dispose of it in his own person. Let him be prepared to die for it. Let him not quit it."

君請擇於斯二者。」

I ask you, prince, to make your election between these two courses.'

# 公孫丑上

Gong Sun Chou I

## 3·5

孟子曰：「尊賢使能，俊傑在位，則天下之士皆悅而願立於其朝矣。

Mencius said, 'If a ruler give honour to men of talents and virtue and employ the able, so that offices shall all be filled by individuals of distinction and mark · then all the scholars of the kingdom will be pleased, and wish to stand in his court.

市，廛而不征，法而不廛，則天下之商皆悅而願藏於其市矣。

If, in the market·place of his capital, he levy a ground·rent on the shops but do not tax the goods, or enforce the proper regulations without levying a ground·rent · then all the traders of the kingdom will be pleased, and wish to store their goods in his market·place.

關，譏而不征，則天下之旅皆悅而願出於其路矣。

If, at his frontier·passes, there be an inspection of persons, but no taxes charged on goods or other articles, then all the travellers of the kingdom will be pleased, and wish to make their tours on his roads.

耕者，助而不稅，則天下之農皆悅而願耕於其野矣。

If he require that the husbandmen give their mutual aid to cultivate the public feld, and exact no other taxes from them · then all the husbandmen of the kingdom will be pleased, and wish to plough in his fields.

廛，無夫里之布，則天下之民皆悅而願爲之氓矣。

If from the occupiers of the shops in his market·place he do not exact the fine of the individual idler, or of the hamlet's quota of cloth, then all the people of the kingdom will be pleased, and wish to come and be his people.

信能行此五者，則鄰國之民仰之若父母矣。

If a ruler can truly practise these five things, then the people in the neighbouring kingdoms will look up to him as a parent.

率其子弟攻其父母，自有生民以來未有能濟者也。

From the first birth of mankind till now, never has any one led children to attack their parent, and succeeded in his design.

如此則無敵於天下。

Thus, such a ruler will not have an enemy in all the kingdom,

無敵於天下者，天吏也。

and he who has no enemy in the kingdom is the minister of Heaven.

然而不王者，未之有也。」

Never has there been a ruler in such a case who did not attain to the royal dignity.'

## 3·6

孟子曰：「人皆有不忍人之心。

Mencius said, 'All men have a mind which cannot bear to see the sufferings of others.

先王有不忍人之心，斯有不忍人之政矣。

'The ancient kings had this commiserating mind, and they, as a matter of course, had likewise a commiserating government.

以不忍人之心，行不忍人之政，治天下可運之掌上。

When with a commiserating mind was practised a commiserating government, to rule the kingdom was as easy a matter as to make anything go round in the palm.

所以謂人皆有不忍人之心者，今人乍見孺子將入於井，皆有怵惕惻隱之心；非所以內交於孺子之父母也，非所以要譽於鄉黨朋友也，非惡其聲而然也。

When I say that all men have a mind which cannot bear to see the sufferings of others, my meaning may be illustrated thus: even now·a·days, if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. They will feel so, not as a ground on which they may gain the favour of the child's parents, nor as a ground on which they may seek the praise of their neighbours and friends, nor from a dislike to the reputation of having been unmoved by such a thing.

由是觀之，無惻隱之心非人也，無羞惡之心非人也，無辭讓之心非人也，無是非之心非人也。

From this case we may perceive that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complaisance is essential to man, and that the feeling of approving and disapproving is essential to man.

惻隱之心，仁之端也；羞惡之心，義之端也；辭讓之心，禮之端也；是非之心，智之端也。

The feeling of commiseration is the principle of benevolence. The feeling of shame and dislike is the principle of righteousness. The feeling of modesty and complaisance is the principle of propriety. The feeling of approving and disapproving is the principle of knowledge.

人之有是四端也，猶其有四體也。

Men have these four principles just as they have their four limbs.

有是四端而自謂不能者，自賊者也；謂其君不能者，賊其君者也。

When men, having these four principles, yet say of themselves that they cannot develop them, they play the thief with themselves, and he who says of his prince that he cannot develop them plays the thief with his prince.

凡有四端於我者，知皆擴而充之矣，若火之始然、泉之始達。

Since all men have these four principles in themselves, let them know to give them all their development and completion, and the issue will be like that of fire which has begun to burn, or that of a spring which has begun to find vent.

茍能充之，足以保四海；茍不充之，不足以事父母。」

Let them have their complete development, and they will suffice to love and protect all within the four seas. Let them be denied that development, and they will not suffice for a man to serve his parents with.'

## 3·7

孟子曰：「矢人豈不仁於函人哉？

Mencius said, 'Is the arrow·maker less benevolent than the maker of armour of defence?

矢人惟恐不傷人，函人惟恐傷人。

And yet, the arrow·maker's only fear is lest men should not be hurt, and the armour·maker's only fear is lest men should be hurt.

巫匠亦然。

So it is with the priest and the coffin·maker.

故術不可不慎也。

The choice of a profession, therefore, is a thing in which great caution is required.

孔子曰：『里仁爲美。

Confucius said, "It is virtuous manners which constitute the excellence of a neighbourhood.

擇不處仁，焉得智？』

If a man, in selecting a residence, do not fix on one where such prevail, how can he be wise?"

夫仁，天之尊爵也，人之安宅也。

Now, benevolence is the most honourable dignity conferred by Heaven, and the quiet home in which man should awell.

莫之禦而不仁，是不智也。

Since no one can hinder us from being so, if yet we are not benevolent · this is being not wise.

不仁不智，無禮無義，人役也。

From the want of benevolence and the want of wisdom will ensue the entire absence of propriety and righteousness;·· he who is in such a case must be the servant of other men.

人役而恥爲役，由弓人而恥爲弓、矢人而恥爲矢也。

To be the servant of men and yet ashamed of such servitude, is like a bowmaker's being ashamed to make bows, or an arrow·maker's being ashamed to make arrows.

如恥之，莫如爲仁。

If he be ashamed of his case, his best course is to practise benevolence.

仁者如射：射者正己而後發；發而不中，不怨勝己者，反求諸己而已矣。」

The man who would be benevolent is like the archer. The archer adjusts himself and then shoots. If he misses, he does not murmur against those who surpass himself. He simply turns round and seeks the cause of his failure in himself.'

## 3·8

孟子曰：「子路，人告之以有過則喜。

Mencius said, 'When any one told Zi Lu that he had a fault, he rejoiced.

禹聞善言則拜。

When Yu heard good words, he bowed to the speaker.

大舜有大焉，善與人同，舍己從人，樂取於人以爲善。

The great Shun had a still greater delight in what was good. He regarded virtue as the common property of himself and others, giving up his own way to follow that of others, and delighting to learn from others to practise what was good.

自耕、稼、陶、漁，以至爲帝，無非取於人者。

From the time when he ploughed and sowed, exercised the potter's art, and was a fisherman, to the time when he became emperor, he was continually learning from others.

取諸人以爲善，是與人爲善者也。

To take example from others to practise virtue, is to help them in the same practice.

故君子莫大乎與人爲善。」

Therefore, there is no attribute of the superior man greater than his helping men to practise virtue.'

# 公孫丑下

Gong Sun Chou II

## 4·1

孟子曰：「天時不如地利，地利不如人和。

Mencius said, 'Opportunities of time vouchsafed by Heaven are not equal to advantages of situation afforded by the Earth, and advantages of situation afforded by the Earth are not equal to the union arising from the accord of Men.

三里之城，七里之郭，環而攻之而不勝；夫環而攻之，必有得天時者矣，然而不勝者，是天時不如地利也。

There is a city, with an inner wall of three li in circumference, and an outer wall of seven. The enemy surround and attack it, but they are not able to take it. Now, to surround and attack it, there must have been vouchsafed to them by Heaven the opportunity of time, and in such case their not taking it is because opportunities of time vouchsafed by Heaven are not equal to advantages of situation afforded by the Earth.

城非不高也，池非不深也，兵革非不堅利也，米粟非不多也，委而去之，是地利不如人和也。

There is a city, whose walls are distinguished for their height, and whose moats are distinguished for their depth, where the arms of its defenders, offensive and defensive, are distinguished for their strength and sharpness, and the stores of rice and other grain are very large. Yet it is obliged to be given up and abandoned. This is because advantages of situation afforded by the Earth are not equal to the union arising from the accord of Men.

故曰：域民不以封疆之界，固國不以山谿之險，威天下不以兵革之利。

In accordance with these principles it is said, "A people is bounded in, not by the limits of dykes and borders; a State is secured, not by the strengths of mountains and rivers; the kingdom is overawed, not by the sharpness and strength of arms."

得道者多助，失道者寡助。

He who finds the proper course has many to assist him. He who loses the proper course has few to assist him.

寡助之至，親戚畔之；多助之至，天下順之。

When this · the being assisted by few · reaches its extreme point, his own relations revolt from the prince. When the being assisted by many reaches its highest point, the whole kingdom becomes obedient to the prince.

以天下之所順，攻親戚之所畔，故君子有不戰，戰必勝矣。」

When one to whom the whole kingdom is prepared to be obedient, attacks those from whom their own relations revolt, what must be the result? Therefore, the true ruler will prefer not to fight; but if he do fight, he must overcome.'

## 4·3

陳臻問曰：「前日於齊，王餽兼金一百而不受；於宋，餽七十鎰而受；於薛，餽五十鎰而受。

Chen Zhen asked Mencius, saying, 'Formerly, when you were in Qi, the king sent you a present Of 2,400 taels of fine silver, and you refused to accept it. When you were in Song, 1,680 taels were sent to you, which you accepted; and when you were in Xue, 1,200 taels were sent, which you likewise accepted.

前日之不受是，則今日之受非也；今日之受是，則前日之不受非也；夫子必居一於此矣！」

If your declining to accept the gift in the first case was right, your accepting it in the latter cases was wrong. If your accepting it in the latter cases was right, your declining to do so in the first case was wrong. You must accept, Master, one of these alternatives.'

孟子曰：「皆是也。

Mencius said, 'I did right in all the cases.

當在宋也，予將有逺行；行者必以贐，辭曰『餽贐』，予何爲不受？

When I was in Song, I was about to take a long journey. Travellers must be provided with what is necessary for their expenses. The prince's message was, 'A present against travelling·expenses." Why should I have declined the gift?

當在薛也，予有戒心，辭曰『聞戒故爲兵餽之』，予何爲不受？

When I was in Xue, I was apprehensive for my safety, and taking measures for my protection. The message was, "I have heard that you are taking measures to protect yourself, and send this to help you in procuring arms." Why should I have declined the gift?

若於齊則未有處也。

But when I was in Qi, I had no occasion for money.

無處而餽之，是貨之也；焉有君子而可以貨取乎？」

To send a man a gift when he has no occasion for it, is to bribe him. How is it possible that a superior man should be taken with a bribe?'

## 4·4

孟子之平陸，謂其大夫曰：「子之持戟之士，一日而三失伍，則去之否乎？」

Mencius having gone to Ping Lu, addressed the governor of it, saying, 'If one of your spearmen should lose his place in the ranks three times in one day, would you, Sir, put him to death or not?'

曰：「不待三。」

'I would not wait for three times to do so,' was the reply.

「然則子之失伍也亦多矣。

Mencius said, 'Well then, you, Sir, have likewise lost your place in the ranks many times.

凶年饑歲，子之民老羸轉於溝壑，壯者散而之四方者幾千人矣。」

In bad calamitous years, and years of famine, the old and feeble of your people, who have been found lying in the ditches and water·channels, and the able·bodied, who have been scattered about to the four quarters, have amounted to several thousand.'

曰：「此非距心之所得爲也。」

The governor replied, 'That is a state of things in which it does not belong to me Ju Xin to act.'

曰：「今有受人之牛羊而爲之牧之者，則必爲之求牧與芻矣。

'Here,' said Mencius, 'is a man who receives charge of the cattle and sheep of another, and undertakes to feed them for him · of course he must search for pasture·ground and grass for them.

求牧與芻而不得，則反諸其人乎？

If, after searching for those, he cannot find them, will he return his charge to the owner?

抑亦立而視其死與？」

or will he stand by and see them die?'

曰：「此則距心之罪也。」

'Herein,' said the officer, 'I am guilty.'

他日，見於王曰：「王之爲都者，臣知五人焉。

Another day, Mencius had an audience of the king, and said to him, 'Of the governors of your Majesty's cities I am acquainted with five,

知其罪者，惟孔距心。」

but the only one of them who knows his faults is Kong Ju Xin.'

爲王誦之。

He then repeated the conversation to the king,

王曰：「此則寡人之罪也。」

who said, 'In this matter, I am the guilty one.'

## 4·7

孟子自齊葬於魯。

Mencius went from Qi to Lu to bury his mother.

反於齊，止於嬴。

On his return to Qi, he stopped at Ying,

充虞請曰：「前日不知虞之不肖，使虞敦匠事；嚴，虞不敢請。

where Chong Yu begged to put a question to him, and said, 'Formerly, in ignorance of my incompetency, you employed me to superintend the making of the coffin. As you were then pressed by the urgency of the business, I did not venture to put any question to you.

今願竊有請也：木若以美然。」

Now, however, I wish to take the liberty to submit the matter. The wood of the coffin, it appeared to me, was too good.'

曰：「古者棺槨無度，中古棺七寸、椁稱之，自天子達於庶人。

Mencius replied, 'Anciently, there was no rule for the size of either the inner or the outer coffin. In middle antiquity, the inner coffin was made seven inches thick, and the outer one the same. This was done by all, from the sovereign to the common people,

非直爲觀美也，然後盡於人心。

and not simply for the beauty of the appearance, but because they thus satisfied the natural feelings of their hearts.

不得，不可以爲悅；無財，不可以爲悅。

If prevented by statutory regulations from making their coffins in this way, men cannot have the feeling of pleasure. If they have not the money to make them in this way, they cannot have the feeling of pleasure.

得之爲有財。

When they were not prevented, and had the money,

古之人皆用之，吾何爲獨不然？

the ancients all used this style. Why should I alone not do so?

且比化者，無使土親膚，於人心獨無恔乎？

And moreover, is there no satisfaction to the natural feelings of a man, in preventing the earth from getting near to the bodies of his dead?

吾聞之君子：不以天下儉其親。」

I have heard that the superior man will not for all the world be niggardly to his parents.'

## 4·8

沈同以其私問曰：「燕可伐與？」

Shen Tong, on his own impulse, asked Mencius, saying, 'May Yan be smitten?'

孟子曰：「可。

Mencius replied, 'It may.

子噲不得與人燕，子之不得受燕於子噲。

Zi Kuai had no right to give Yan to another man, and Zi Zhi had no right to receive Yan from Zi Kuai.

有仕於此，而子悅之，不告於王，而私與之吾子之祿爵；夫士也，亦無王命而私受之於子，則可乎？

Suppose there were an officer here, with whom you, Sir, were pleased, and that, without informing the king, you were privately to give to him your salary and rank; and suppose that this officer, also without the king's orders, were privately to receive them from you · would such a transaction be allowable?

何以異於是？」

And where is the difference between the case of Yan and this?'

齊人伐燕。

The people of Qi smote Yan.

或問曰：「勸齊伐燕，有諸？」

Some one asked Mencius, saying, 'Is it really the case that you advised Qi to smite Yan?'

曰：「未也。

He replied, 'No.

沈同問：『燕可伐與？』

Shen Tong asked me whether Yan might be smitten,

吾應之曰：『可。』

and I answered him, "It may."

彼然而伐之也。

They accordingly went and smote it.

彼如曰：『孰可以伐之？』

If he had asked me, "Who may smite it?"

則將應之曰：『爲天吏則可以伐之。』

I would have answered him, "He who is the minister of Heaven may smite it."

今有殺人者，或問之曰：『人可殺與？』

Suppose the case of a murderer, and that one asks me, "May this man be put to death?"

則將應之曰：『可。』

I will answer him, "He may."

彼如曰：『孰可以殺之？』

If he ask me, "Who may put him to death?"

則將應之曰：『爲士師則可以殺之。』

I will answer him, "The chief criminal judge may put him to death."

今以燕伐燕，何爲勸之哉？」

But now with one Yan to smite another Yan · how should I have advised this?'

## 4·9

燕人畔。

The people of Yan having rebelled,

王曰：「吾甚慚於孟子。」

the king of Qi said, 'I feel very much ashamed when I think of Mencius.'

陳賈曰：「王無患焉，王自以爲與周公，孰仁且智？」

Chen Jia said to him, 'Let not your Majesty be grieved. Whether does your Majesty consider yourself or Zhou Gong the more benevolent and wise?'

王曰：「惡！

The king replied, 'Oh!

是何言也！」

what words are those?'

曰：「周公使管叔監殷，管叔以殷畔。

'The duke of Zhou,' said Jia, 'appointed Guan Shu to oversee the heir of Yin, but Guan Shu with the power of the Yin State rebelled.

知而使之，是不仁也；不知而使之，是不智也。

If knowing that this would happen he appointed Guan Shu, he was deficient in benevolence. If he appointed him, not knowing that it would happen, he was deficient in knowledge.

仁智，周公未之盡也，而況於王乎？

If the duke of Zhou was not completely benevolent and wise, how much less can your Majesty be expected to be so!

賈請見而解之。」

I beg to go and see Mencius, and relieve your Majesty from that feeling.'

見孟子問曰：「周公何人也？」

Chen Jia accordingly saw Mencius, and asked him, saying, 'What kind of man was the duke of Zhou?'

曰：「古聖人也。」

'An ancient sage,' was the reply.

曰：「使管叔監殷，管叔以殷畔也，有諸？」

'Is it the fact, that he appointed Guan Shu to oversee the heir of Yin, and that Guan Shu with the State of Yin rebelled?'

曰：「然。」

'It is.'

曰：「周公知其將畔而使之與？」

'Did the duke of Zhou know that he would rebel, and purposely appoint him to that office?'

曰：「不知也。」

Mencius said, 'He did not know.'

「然則聖人且有過與？」

'Then, though a sage, he still fell into error?'

曰：「周公，弟也；管叔，兄也。

'The duke of Zhou,' answered Mencius, 'was the younger brother. Guan Shu was his elder brother.

周公之過，不亦宜乎？

Was not the error of Zhou Gong in accordance with what is right?

且古之君子，過則改之；今之君子，過則順之。

Moreover, when the superior men of old had errors, they reformed them. The superior men of the present time, when they have errors, persist in them.

古之君子，其過也如日月之食，民皆見之；及其更也，民皆仰之。

The errors of the superior men of old were like eclipses of the sun and moon. All the people witnessed them, and when they had reformed them, all the people looked up to them with their former admiration.

今之君子，豈徒順之？

But do the superior men of the present day only persist in their errors?

又從爲之辭。」

They go on to apologize for them likewise.'

## 4·10

孟子致爲臣而歸，王就見孟子曰：「前日愿見而不可得，得侍同朝甚喜。

Mencius gave up his office, and made arrangements for returning to his native State. The king came to visit him, and said, 'Formerly, I wished to see you, but in vain. Then, I got the opportunity of being by your side, and all my court joyed exceedingly along with me.

今又棄寡人而歸，不識可以繼此而得見乎？」

Now again you abandon me, and are returning home. I do not know if hereafter I may expect to have another opportunity of seeing you.'

對曰：「不敢請耳，固所願也。」

Mencius replied, 'I dare not request permission to visit you at any particular time, but, indeed, it is what I desire.'

他日王謂時子曰：「我欲中國而授孟子室，養弟子以萬鐘，使諸大夫國人皆有所矜式。

Another day, the king said to the officer Shi, 'I wish to give Mencius a house, somewhere in the middle of the kingdom, and to support his disciples with an allowance of 10,000 zhong, that all the officers and the people may have such an example to reverence and imitate.

子盍爲我言之？」

Had you not better tell him this for me?'

時子因陳子而以告孟子。

Shi took advantage to convey this message by means of the disciple Chen,

陳子以時子之言告孟子。

who reported his words to Mencius.

孟子曰：「然。

Mencius said, 'Yes;

夫時子惡知其不可也？

but how should the officer Shi know that the thing could not be?

如使予欲富，辭十萬而受萬，是爲欲富乎？

Suppose that I wanted to be rich, having formerly declined 100,000 zhong, would my now accepting 10,000 be the conduct of one desiring riches?

季孫曰：『異哉子叔疑！

Ji Sun said, "A strange man was Zi Shu Yi.

使己爲政，不用，則亦已矣，又使其子弟爲卿。

He pushed himself into the service of government. His prince declining to employ him, he had to retire indeed, but he again schemed that his son or younger brother should be made a high officer.

人亦孰不欲富貴？

Who indeed is there of men but wishes for riches and honour?

而獨於富貴之中有私龍斷焉。』

But he only, among the seekers of these, tried to monopolize the conspicuous mound. "

古之爲市也，以其所有易其所無者，有司者治之耳。

Of old time, the market·dealers exchanged the articles which they had for others which they had not, and simply had certain officers to keep order among them.

有賤丈夫焉，必求龍斷而登之，以左右望而罔市利。

It happened that there was a mean fellow, who made it a point to look out for a conspicuous mound, and get up upon it. Thence he looked right and left, to catch in his net the whole gain of the market.

人皆以爲賤，故從而征之。

The people all thought his conduct mean, and therefore they proceeded to lay a tax upon his wares.

征商，自此賤丈夫始矣。」

The taxing of traders took its rise from this mean fellow."'

## 4·14

孟子去齊居休。

When Mencius left Qi, he dwelt in Xiu.

公孫丑問曰：「仕而不受祿，古之道乎？」

There Gong Sun Chou asked him, saying, 'Was it the way of the ancients to hold office without receiving salary?'

曰：「非也。

Mencius replied, 'No;

於崇，吾得見王；退而有去志，不欲變，故不受也。

when I first saw the king in Chong, it was my intention, on retiring from the interview, to go away. Because I did not wish to change this intention, I declined to receive any salary.

繼而有師命，不可以請。

Immediately after, there came orders for the collection of troops, when it would have been improper for me to beg permission to leave.

久於齊，非我志也。」

But to remain so long in Qi was not my purpose.'

# 滕文公上

Teng Wen Gong I

## 5·1

滕文公爲丗子，將之楚，過宋而見孟子。

When the prince, afterwards duke Wen of Teng, had to go to Chu, he went by way of Song, and visited Mencius.

孟子道性善，言必稱堯舜。

Mencius discoursed to him how the nature of man is good, and when speaking, always made laudatory reference to Yao and Shun.

丗子自楚反，復見孟子。

When the prince was returning from Chu, he again visited Mencius.

孟子曰：「丗子疑吾言乎？

Mencius said to him, 'Prince, do you doubt my words?

夫道一而已矣。

The path is one, and only one.

成覸謂齊景公曰：『彼丈夫也，我丈夫也，吾何畏彼哉？』

Cheng Gan said to duke Jing of Qi, "They were men. I am a man. Why should I stand in awe of them?"

顏淵曰：『舜何人也？

Yan Yuan said, "What kind of man was Shun?

予何人也？

What kind of man am I?

有爲者亦若是。』

He who exerts himself will also become such as he was."

公明儀曰：『文王我師也，周公豈欺我哉？』

Gong Ming Yi said, "King Wen is my teacher. How should the duke of Zhou deceive me by those words?"

今滕絕長補短，將五十里也，猶可以爲善國。

Now, Teng, taking its length with its breadth, will amount, I suppose, to fifty li. It is small, but still sufficient to make a good State.

《書》曰：『若藥不瞑眩，厥疾不瘳。』」

It is said in the Book of History, "If medicine do not raise a commotion in the patient, his disease will not be cured by it."'

## 5·2

滕定公薨，丗子謂然友曰：「昔者孟子甞與我言於宋，於心終不忘。

When the duke Ding of Teng died, the prince said to Ran You, 'Formerly, Mencius spoke with me in Song, and in my mind I have never forgotten his words.

今也不幸至於大故，吾欲使子問於孟子，然後行事。」

Now, alas! this great duty to my father devolves upon me; I wish to send you to ask the advice of Mencius, and then to proceed to its various services'

然友之鄒，問於孟子。

Ran You accordingly proceeded to Zou, and consulted Mencius.

孟子曰：「不亦善乎！

Mencius said, 'Is this not good?

親喪固所自盡也。

In discharging the funeral duties to parents, men indeed feel constrained to do their utmost.

曾子曰：『生，事之以禮；死，葬之以禮，祭之以禮，可謂孝矣。』

The philosopher Zeng said, "When parents are alive, they should be served according to propriety; when they are dead, they should be buried according to propriety; and they should be sacrificed to according to propriety · this may be called filial piety."

諸侯之禮，吾未之學也。

The ceremonies to be observed by the princes I have not learned,

雖然，吾甞聞之矣：三年之喪，齋疏之服，飦粥之食，自天子達於庶人，三代共之。」

but I have heard these points: that the three years' mourning, the garment of coarse cloth with its lower edge even, and the eating of congee, were equally prescribed by the three dynasties, and binding on all, from the sovereign to the mass of the people.'

然友反命，定爲三年之喪。

Ran You reported the execution of his commission, and the prince determined that the three years' mourning should be observed.

父兄百官皆不欲也，故曰：「吾宗國魯先君莫之行，吾先君亦莫之行也；至於子之身而反之，不可。

His aged relatives, and the body of the officers, did not wish that it should be so, and said, 'The former princes of Lu, that kingdom which we honour, have, none of them, observed this practice, neither have any of our own former princes observed it. For you to act contrary to their example is not proper.

且《志》曰：『喪祭從先祖。』」

Moreover, the History says, "In the observances of mourning and sacrifice, ancestors are to be followed,"

曰：「吾有所受之也。」

meaning that they received those things from a proper source to hand them down.'

謂然友曰：「吾他日未甞學問，好馳馬試劔。

The prince said again to Ran You, 'Hitherto, I have not given myself to the pursuit of learning, but have found my pleasure in horsemanship and sword·exercise,

今也父兄百官不我足也；恐其不能盡於大事。

and now I don't come up to the wishes of my aged relatives and the officers. I am afraid I may not be able to discharge my duty in the great business that I have entered on;

子爲我問孟子。」

do you again consult Mencius for me.'

然友復之鄒，問孟子。

On this, Ran You went again to Zou, and consulted Mencius.

孟子曰：「然，不可以他求者也。

Mencius said, 'It is so, but he may not seek a remedy in others, but only in himself.

孔子曰：『君薨，聽於冢宰，歠粥，面深墨，即位而哭。

Confucius said, "When a prince dies, his successor entrusts the administration to the prime minister. He sips the congee. His face is of a deep black. He approaches the place of mourning, and weeps.

百官有司，莫敢不哀，先之也。

Of all the officers and inferior ministers there is not one who will presume not to join in the lamentation, he setting them this example.

上有好者，下必有甚焉者矣。

What the superior loves, his inferiors will be found to love exceedingly.

君子之德，風也；小人之德，草也。

The relation between superiors and inferiors is like that between the wind and grass.

草上之風必偃。』。

The grass must bend when the wind blows upon it."

是在丗子。」

The business depends on the prince.

然友反命。

Ran You returned with this answer to his commission,

丗子曰：「然，是誠在我。」

and the prince said, 'It is so. The matter does indeed depend on me.'

五月居廬，未有命戒。

So for five months he dwelt in the shed, without issuing an order or a caution.

百官族人，可謂曰知。

All the officers and his relatives said, 'He may be said to understand the ceremonies.'

及至葬，四方來觀之。

When the time of interment arrived, they came from all quarters of the State to witness it.

顏色之戚，哭泣之哀，弔者大悅。

Those who had come from other States to condole with him, were greatly pleased with the deep dejection of his countenance and the mournfulness of his wailing and weeping.

## 5·4

有爲神農之言者許行，自楚之滕，踵門而告文公，曰：「逺方之人，聞君行仁政，願受一廛而爲氓。」

There came from Chu to Teng one Xu Xing, who gave out that he acted according to the words of Shen Nong. Coming right to his gate, he addressed the duke Wen, saying, 'A man of a distant region, I have heard that you, Prince, are practising a benevolent government, and I wish to receive a site for a house, and to become one of your people.'

文公與之處。

The duke Wen gave him a dwelling·place.

其徒數十人，皆衣褐，捆屨織席以爲食。

His disciples, amounting to several tens, all wore clothes of haircloth, and made sandals of hemp and wove mats for a living.

陳良之徒陳相與其弟辛，負耒耜而自宋之滕。

At the same time, Chen Xiang, a disciple of Chen Liang, and his younger brother, Xin, with their plough·handles and shares on their backs, came from Song to Teng,

曰：「聞君行聖人之政，是亦聖人也，願爲聖人氓。」

saying, 'We have heard that you, Prince, are putting into practice the government of the ancient sages, showing that you are likewise a sage. We wish to become the subjects of a sage.'

陳相見許行而大悅，盡棄其學而學焉。

When Chen Xiang saw Xu Xing, he was greatly pleased with him, and, abandoning entirely whatever he had learned, became his disciple.

陳相見孟子，道許行之言曰：「滕君，則誠賢君也；雖然，未聞道也。

Having an interview with Mencius, he related to him with approbation the words of Xu Xing to the following effect: 'The prince of Teng is indeed a worthy prince. He has not yet heard, however, the real doctrines of antiquity.

賢者與民並耕而食，饔飧而治。

Now, wise and able princes should cultivate the ground equally and along with their people, and eat the fruit of their labour. They should prepare their own meals, morning and evening, while at the same time they carry on their government.

今也滕有倉廩府庫，則是厲民而以自養也，惡得賢？」

But now, the prince of T'ang has his granaries, treasuries, and arsenals, which is an oppressing of the people to nourish himself. How can he be deemed a real worthy prince?'

孟子曰：「許子必種粟而後食乎？」

Mencius said,'I suppose that Xu Xing sows grain and eats the produce. Is it not so?'

曰：「然。」

'It is so,' was the answer.

「許子必織布而後衣乎？」

'I suppose also he weaves cloth, and wears his own manufacture. Is it not so?'

曰：「否，許子衣褐。」

'No. Xu wears clothes of haircloth.'

「許子冠乎？」

'Does he wear a cap?'

曰：「冠。」

'He wears a cap.'

曰：「奚冠？」

'What kind of cap?'

曰：「冠素。」

'A plain cap.'

曰：「自織之與？」

'Is it woven by himself?'

曰：「否，以粟易之。」

'No. He gets it in exchange for grain.'

曰：「許子奚爲不自織？」

'Why does Xu not weave it himself?'

曰：「害於耕。」

'That would injure his husbandry.'

曰：「許子以釜甑爨、以鐵耕乎？」

'Does Xu cook his food in boilers and earthenware pans, and does he plough with an iron share?'

曰：「然。」

'Yes.'

「自爲之與？」

'Does he make those articles himself?'

曰：「否，以粟易之。」

'No. He gets them in exchange for grain.'

「以粟易械器者，不爲厲陶冶；陶冶亦以械器易粟者，豈爲厲農夫哉？

Mencius then said, 'The getting those various articles in exchange for grain, is not oppressive to the potter and the founder, and the potter and the founder in their turn, in exchanging their various articles for grain, are not oppressive to the husbandman. How should such a thing be supposed?

且許子何不爲陶冶，舍皆取諸其宮中而用之？

And moreover, why does not Xu act the potter and founder, supplying himself with the articles which he uses solely from his own establishment?

何爲紛紛然與百工交易？

Why does he go confusedly dealing and exchanging with the handicraftsmen?

何許子之不憚煩？」

Why does he not spare himself so much trouble?'

曰：「百工之事，固不可耕且爲也。」

Chen Xiang replied, 'The business of the handicraftsman can by no means be carried on along with the business of husbandry.'

「然則治天下獨可耕且爲與？

Mencius resumed, 'Then, is it the government of the kingdom which alone can be carried on along with the practice of husbandry?

有大人之事，有小人之事。

Great men have their proper business, and little men have their proper business.

且一人之身，而百工之所爲備。

Moreover, in the case of any single individual, whatever articles he can require are ready to his hand, being produced by the various handicraftsmen ·

如必自爲而後用之，是率天下而路也。

if he must first make them for his own use, this way of doing would keep all the people running about upon the roads.

故曰：或勞心，或勞力。

Hence, there is the saying, "Some labour with their minds, and some labour with their strength.

勞心者治人，勞力者治於人。

Those who labour with their minds govern others; those who labour with their strength are governed by others.

治於人者食人，治人者食於人；天下之通義也。

Those who are governed by others support them; those who govern others are supported by them." This is a principle universally recognised.

當堯之時，天下猶未平，洪水橫流，氾濫於天下；草木暢茂，禽獸繁殖；五穀不登，禽獸偪人；獸蹄鳥迹之道，交於中國。

'In the time of Yao, when the world had not yet been perfectly reduced to order, the vast waters, flowing out of their channels, made a universal inundation. Vegetation was luxuriant, and birds and beasts swarmed. The various kinds of grain could not be grown. The birds and beasts pressed upon men. The paths marked by the feet of beasts and prints of birds crossed one another throughout the Middle Kingdom.

堯獨憂之，舉舜而敷治焉。

To Yao alone this caused anxious sorrow. He raised Shun to office, and measures to regulate the disorder were set forth.

舜使益掌火；益烈山澤而焚之，禽獸逃匿。

Shun committed to Yi the direction of the fire to be employed, and Yi set fire to, and consumed, the forests and vegetation on the mountains and in the marshes, so that the birds and beasts fled away to hide themselves.

禹疏九河，瀹濟、漯而注諸海；決汝、漢，排淮、泗，而注之江，然後中國可得而食也。

Yu separated the nine streams, cleared the courses of the Ji and Ta, and led them all to the sea. He opened a vent also for the Ru and Han, and regulated the course of the Huai and Si, so that they all flowed into the Jiang. When this was done, it became possible for the people of the Middle Kingdom to cultivate the ground and get food for themselves.

當是時也，禹八年於外，三過其門而不入，雖欲耕，得乎？

During that time, Yu was eight years away from his home, and though he thrice passed the door of it, he did not enter. Although he had wished to cultivate the ground, could he have done so?

后稷教民稼穡，樹藝五穀，五穀熟而民人育。

The Minister of Agriculture taught the people to sow and reap, cultivating the five kinds of grain. When the five kinds of grain were brought to maturity, the people all obtained a subsistence.

人之有道也，飽食、煖衣、逸居而無教，則近於禽獸。

But men possess a moral nature; and if they are well fed, warmly clad, and comfortably lodged, without being taught at the same time, they become almost like the beasts.

聖人有憂之，使契爲司徒，教以人倫：父子有親，君臣有義，夫婦有別，長幼有序，朋友有信。

This was a subject of anxious solicitude to the sage Shun, and he appointed Xie to be the Minister of Instruction, to teach the relations of humanity: how, between father and son, there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, fidelity.

放勳曰：『勞之來之，匡之直之，輔之翼之，使自得之；又從而振德之。』

The high meritorious sovereign said to him, "Encourage them; lead them on; rectify them; straighten them; help them; give them wings · thus causing them to become possessors of themselves. Then follow this up by stimulating them, and conferring benefits on them."

聖人之憂民如此，而暇耕乎？

When the sages were exercising their solicitude for the people in this way, had they leisure to cultivate the ground?

堯以不得舜爲己憂；舜以不得禹、皋陶爲己憂。

'What Yao felt giving him anxiety was the not getting Shun. What Shun felt giving him anxiety was the not getting Yu and Gao Yao.

夫以百畝之不易爲己憂者，農夫也。

But he whose anxiety is about his hundred mu not being properly cultivated, is a mere husbandman.

分人以財謂之惠，教人以善謂之忠，爲天下得人者謂之仁。

The imparting by a man to others of his wealth, is called "kindness." The teaching others what is good, is called "the exercise of fidelity." The finding a man who shall benefit the kingdom, is called "benevolence."

是故以天下與人易，爲天下得人難。

Hence to give the throne to another man would be easy; to find a man who shall benefit the kingdom is difficult.

孔子曰：『大哉，堯之爲君！

Confucius said, "Great indeed was Yao as a sovereign.

惟天爲大，惟堯則之。

It is only Heaven that is great, and only Yao corresponded to it.

蕩蕩乎民無能名焉！

How vast was his virtue! The people could find no name for it.

君哉，舜也！

Princely indeed was Shun!

巍巍乎有天下而不與焉！』

How majestic was he, having possession of the kingdom, and yet seeming as if it were nothing to him!"

堯舜之治天下，豈無所用其心哉？

In their governing the kingdom, were there no subjects on which Yao and Shun employed their minds?

亦不用於耕耳。

There were subjects, only they did not employ their minds on the cultivation of the ground.

吾聞用夏變夷者，未聞變於夷者也。

'I have heard of men using the doctrines of our great land to change barbarians, but I have never yet heard of any being changed by barbarians.

陳良，楚產也；悅周公、仲尼之道，北學於中國，北方之學者，未能或之先也。

Chen Liang was a native of Chu. Pleased with the doctrines of Zhou Gong and Zhong Ni, he came northwards to the Middle Kingdom and studied them. Among the scholars of the northern regions, there was perhaps no one who excelled him.

彼所謂豪傑之士也。

He was what you call a scholar of high and distinguished qualities.

子之兄弟事之數十年，師死而遂倍之。

You and your brother followed him some tens of years, and when your master died, you forthwith turned away from him.

昔者，孔子沒，三年之外，門人治任將歸，入揖於子貢，相嚮而哭，皆失聲，然後歸。

Formerly, when Confucius died, after three vears had elapsed, his disciples collected their baggage, and prepared to return to their several homes. But on entering to take their leave of Zi Gong, as they looked towards one another, they wailed, till they all lost their voices. After this they returned to their homes,

子貢反，築室於場，獨居三年，然後歸。

but Zi Gong went back, and built a house for himself on the altar·ground, where he lived alone other three years, before he returned home.

他日子夏、子張、子游以有若似聖人，欲以所事孔子事之，強曾子。

On another occasion, Zi Xia, Zi Zhang, and Zi You, thinking that You Ruo resembled the sage, wished to render to him the same observances which they had rendered to Confucius. They tried to force the disciple Zeng to join with them,

曾子曰：『不可，江漢以濯之，秋陽以暴之，皜皜乎不可尚已。』

but he said, "This may not be done. What has been washed in the waters of the Jiang and Han, and bleached in the autumn sun · how glistening is it! Nothing can be added to it."

今也南蠻鴃舌之人，非先王之道，子倍子之師而學之，亦異於曾子矣。

Now here is this shrike·tongued barbarian of the south, whose doctrines are not those of the ancient kings. You turn away from your master and become his disciple. Your conduct is different indeed from that of the philosopher Zeng.

吾聞出於幽谷、遷於喬木者，未聞下喬木而入於幽谷者。

I have heard of birds leaving dark valleys to remove to lofty trees, but I have not heard of their descending from lofty trees to enter into dark valleys.

魯頌曰：『戎狄是膺，荆舒是懲。』

In the Praise·songs of Lu it is said, "He smote the barbarians of the west and the north, He punished Jing and Shu."

周公方且膺之，子是之學，亦爲不善變矣！」

Thus Zhou Gong would be sure to smite them, and you become their disciple again; it appears that your change is not good.'

「從許子之道，則市賈不貳，國中無偽；雖使五尺之童適市，莫之或欺。

Chen Xiang said, 'If Xu's doctrines were followed, then there would not be two prices in the market, nor any deceit in the kingdom. If a boy of five cubits were sent to the market, no one would impose on him; linen and silk of the same length would be of the same price.

布帛長短同，則賈相若；麻縷絲絮輕重同，則賈相若；五穀多寡同，則賈相若；屨大小同，則賈相若。」

So it would be with bundles of hemp and silk, being of the same weight; with the different kinds of grain, being the same in quantity; and with shoes which were of the same size.'

曰：「夫物之不齊，物之情也。

Mencius replied, 'It is the nature of things to be of unequal quality.

或相倍蓰，或相什百，或相千萬；子比而同之，是亂天下也。

Some are twice, some five times, some ten times, some a hundred times, some a thousand times, some ten thousand times as valuable as others. If you reduce them all to the same standard, that must throw the kingdom into confusion.

巨屨小屨同賈，人豈爲之哉？

If large shoes and small shoes were of the same price, who would make them?

從許子之道，相率而爲偽者也，惡能治國家？」

For people to follow the doctrines of Xu, would be for them to lead one another on to practise deceit. How can they avail for the government of a State?'

## 5·5

墨者夷之，因徐辟而求見孟子。

The Mohist, Yi Zhi, sought, through Xu Bi, to see Mencius.

孟子曰：「吾固願見，今吾尚病，病愈，我且往見。

Mencius said, 'I indeed wish to see him, but at present I am still unwell. When I am better, I will myself go and see him.

夷子不來。」

He need not come here again.'

他日又求見孟子。

Next day, Yi Zhi again sought to see Mencius.

孟子曰：「吾今則可以見矣。

Mencius said, 'To·day I am able to see him.

不直則道不見，我且直之。

But if I do not correct his errors, the true principles will not be fully evident. Let me first correct him.

吾聞夷子墨者，墨之治喪也，以薄爲其道也。

I have heard that this Yi is a Mohist. Now Mo considers that in the regulation of funeral matters a spare simplicity should be the rule.

夷子思以易天下，豈以爲非是而不貴也？

Yi thinks with Mo's doctrines to change the customs of the kingdom · how does he regard them as if they were wrong, and not honour them?

然而夷子葬其親厚，則是以所賤事親也。」

Notwithstanding his views, Yi buried his parents in a sumptuous manner, and so he served them in the way which his doctrines discountenance.'

徐子以告夷子。

The disciple Xu informed Yi of these remarks.

夷子曰：「儒者之道，古之人『若保赤子』，此言何謂也？

Yi said, 'Even according to the principles of the learned, we find that the ancients acted towards the people "as if they were watching over an infant."

之則以爲愛無差等，施由親始。」

What does this expression mean? To me it sounds that we are to love all without difference of degree; but the manifestation of love must begin with our parents.'

徐子以告孟子。

Xu reported this reply to Mencius,

孟子曰：「夫夷子信以爲人之親其兄之子爲若親其鄰之赤子乎？

who said, 'Now, does Yi really think that a man's affection for the child of his brother is merely like his affection for the infant of a neighbour?

彼有取爾也。

What is to be approved in that expression is simply this:

赤子匍匐將入井，非赤子之罪也。

that if an infant crawling about is likely to fall into a well, it is no crime in the infant.

且天之生物也使之一本，而夷子二本故也。

Moreover, Heaven gives birth to creatures in such a way that they have one root, and Yi makes them to have two roots. This is the cause of his error.

蓋上丗甞有不葬其親者，其親死則舉而委之於壑。

And, in the most ancient times, there were some who did not inter their parents. When their parents died, they took them up and threw them into some water·channel.

他日過之，狐貍食之，蠅蚋姑嘬之。

Afterwards, when passing by them, they saw foxes and wild·cats devouring them, and flies and gnats biting at them.

其顙有泚，睨而不視。

The perspiration started out upon their foreheads, and they looked away, unable to bear the sight.

夫泚也，非爲人泚，中心達於面目。

It was not on account of other people that this perspiration flowed. The emotions of their hearts affected their faces and eyes,

蓋歸反虆梩而掩之，掩之誠是也。

and instantly they went home, and came back with baskets and spades and covered the bodies. If the covering them thus was indeed right,

則孝子仁人之掩其親，亦必有道矣。」

you may see that the filial son and virtuous man, in interring in a handsome manner their parents, act according to a proper rule.'

徐子以告夷子。

The disciple Xu informed Yi of what Mencius had said.

夷子憮然爲間曰：「命之矣。」

Yi was thoughtful for a short time, and then said, 'He has instructed me.'

# 滕文公下

Teng Wen Gong II

## 6·1

陳代曰：「不見諸侯，宜若小然。

Chen Dai said to Mencius, 'In not going to wait upon any of the princes, you seem to me to be standing on a small point.

今一見之，大則以王，小則以霸。

If now you were once to wait upon them, the result might be so great that you would make one of them sovereign, or, if smaller, that you would make one of them chief of all the other princes.

且《志》曰：『枉尺而直尋。』

Moreover, the History says, "By bending only one cubit, you make eight cubits straight."

宜若可爲也。」

It appears to me like a thing which might be done.'

孟子曰：「昔齊景公田，招虞人以旌，不至，將殺之。

Mencius said, 'Formerly, the duke Jing of Qi, once when he was hunting, called his forester to him by a flag. The forester would not come, and the duke was going to kill him.

『志士不忘在溝壑，勇士不忘喪其元。』

With reference to this incident, Confucius said, "The determined officer never forgets that his end may be in a ditch or a stream; the brave officer never forgets that he may lose his head."

孔子奚取焉？

What was it in the forester that Confucius thus approved?

取非其招不往也。

He approved his not going to the duke, when summoned by the article which was not appropriate to him.

如不待其招而往，何哉？

If one go to see the princes without waiting to be invited, what can be thought of him?

且夫枉尺而直尋者，以利言也。

Moreover, that sentence, "By bending only one cubit, you make eight cubits straight," is spoken with reference to the gain that may be got.

如以利，則枉尋直尺而利，亦可爲與？

If gain be the object, then, if it can be got by bending eight cubits to make one cubit straight, may we likewise do that?

昔者趙簡子使王良與嬖奚乘，終日而不獲一禽。

Formerly, the officer Zhao Jian made Wang Liang act as charioteer for his favourite Xi, when, in the course of a whole day, they did not get a single bird.

嬖奚反命曰：『天下之賤工也。』

The favourite Xi reported this result, saying, "He is the poorest charioteer in the world."

或以告王良，良曰：『請復之。』

Some one told this to Wang Liang, who said, "I beg leave to try again."

強而後可，一朝而獲十禽。

By dint of pressing, this was accorded to him, when in one morning they got ten birds.

嬖奚反命曰：『天下之良工也。』

The favourite, reporting this result, said, "He is the best charioteer in the world."

簡子曰：『我使掌與女乘。』

Jian said, "I will make him always drive your chariot for you."

謂王良。

When he told Wang Liang so,

良不可，曰：『吾爲之範，我馳驅，終日不獲一；爲之詭遇，一朝而獲十。

however, Liang refused, saying, "I drove for him, strictly observing the proper rules for driving, and in the whole day he did not get one bird. I drove for him so as deceitfully to intercept the birds, and in one morning he got ten.

《詩》云：「不失其馳，舍矢如破。」

It is said in the Book of Poetry, 'There is no failure in the management of their horses; The arrows are discharged surely, like the blows of an axe.'

我不貫與小人乘，請辭。』

I am not accustomed to drive for a mean man. I beg leave to decline the office."

御者且羞與射者比。

Thus this charioteer even was ashamed to bend improperly to the will of such an archer.

比而得禽獸，雖若丘陵，弗爲也。

Though, by bending to it, they would have caught birds and animals sufficient to form a hill, he would not do so.

如枉道而從彼，何也？

If I were to bend my principles and follow those princes, of what kind would my conduct be?

且子過矣，枉己者，未有能直人者也。」

And you are wrong. Never has a man who has bent himself been able to make others straight.'

## 6·2

景春曰：「公孫衍、張儀豈不誠大丈夫哉？

Jing Chun said to Mencius, 'Are not Gong Sun Yan and Zhang Yi really great men?

一怒而諸侯懼，安居而天下熄。」

Let them once be angry, and all the princes are afraid. Let them live quietly, and the flames of trouble are extinguished throughout the kingdom.'

孟子曰：「是焉得爲大丈夫乎？

Mencius said, 'How can such men be great men?

子未學禮乎？

Have you not read the Ritual Usages?

丈夫之冠也，父命之；女子之嫁也，母命之，往送之門，戒之曰：『往之女家，必敬必戒，無違夫子。』

"At the capping of a young man, his father admonishes him. At the marrying away of a young woman, her mother admonishes her, accompanying her to the door on her leaving, and cautioning her with these words, 'You are going to your home. You must be respectful; you must be careful. Do not disobey your husband.'"

以順爲正者，妾婦之道也。

Thus, to look upon compliance as their correct course is the rule for women.

居天下之廣居，立天下之正位，行天下之大道；得志與民由之，不得志，獨行其道；富貴不能淫，貧賤不能移，威武不能屈──此之謂大丈夫！」

To dwell in the wide house of the world, to stand in the correct seat of the world, and to walk in the great path of the world; when he obtains his desire for office, to practise his principles for the good of the people; and when that desire is disappointed, to practise them alone; to be above the power of riches and honours to make dissipated, of poverty and mean condition to make swerve from principle, and of power and force to make bend · these characteristics constitute the great man.'

## 6·3

周霄問曰：「古之君子仕乎？」

Zhou Xiao asked Mencius, saying, 'Did superior men of old time take office?'

孟子曰：「仕。

Mencius replied, 'They did.

傳曰：『孔子三月無君，則皇皇如也。

The Record says, "If Confucius was three months without being employed by some ruler, he looked anxious and unhappy.

出疆必載質。』

When he passed from the boundary of a State, he was sure to carry with him his proper gift of introduction."

公明儀曰：『古之人三月無君則弔。』」

Gong Ming Yi said, "Among the ancients, if an officer was three months unemployed by a ruler, he was condoled with."'

「三月無君則弔，不以急乎？」

Xiao said, 'Did not this condoling, on being three months unemployed by a ruler, show a too great urgency?'

曰：「士之失位也，猶諸侯之失國家也。

Mencius answered, 'The loss of his place to an officer is like the loss of his State to a prince.

《禮》曰：『諸侯耕助，以供粢盛。

It is said in the Book of Rites, "A prince ploughs himself, and is assisted by the people, to supply the millet for sacrifice.

夫人蠶繅，以爲衣服。

His wife keeps silkworms, and unwinds their cocoons, to make the garments for sacrifice."

犧牲不成，粢盛不潔，衣服不備，不敢以祭。

If the victims be not perfect, the millet not pure, and the dress not complete, he does not presume to sacrifice. "

惟士無田，則亦不祭。』

And the scholar who, out of office, has no holy field, in the same way, does not sacrifice.

牲殺器皿衣服不備，不敢以祭，則不敢以宴，亦不足弔乎？」

The victims for slaughter, the vessels, and the garments, not being all complete, he does not presume to sacrifice, and then neither may he dare to feel happy." Is there not here sufficient ground also for condolence?'

「出疆必載質，何也？」

Xiao again asked, 'What was the meaning of Confucius's always carrying his proper gift of introduction with him, when he passed over the boundaries of the State where he had been?'

曰：「士之仕也，猶農夫之耕也。

'An officer's being in office,' was the reply, 'is like the ploughing of a husbandman.

農夫豈爲出疆舍其耒耜哉？」

Does a husbandman part with his plough, because he goes from one State to another?'

曰：「晉國亦仕國也，未甞聞仕如此其急。

Xiao pursued, 'The kingdom of Jin is one, as well as others, of official employments, but I have not heard of anyone being thus earnest about being in office.

仕如此其急也，君子之難仕，何也？」

If there should be this urge why does a superior man make any difficulty about taking it?'

曰：「丈夫生而願爲之有室，女子生而願爲之有家。

Mencius answered, 'When a son is born, what is desired for him is that he may have a wife; when a daughter is born, what is desired for her is that she may have a husband.

父母之心，人皆有之。

This feeling of the parents is possessed by all men.

不待父母之命、媒妁之言，鑽穴隙相窺，踰牆相從，則父母、國人皆賤之。

If the young people, without waiting for the orders of their parents, and the arrangements of the go·betweens, shall bore holes to steal a sight of each other, or get over the wall to be with each other, then their parents and all other people will despise them.

古之人未甞不欲仕也，又惡不由其道。

The ancients did indeed always desire to be in office, but they also hated being so by any improper way.

不由其道而往者，與鑽穴隙之類也。」

To seek office by an improper way is of a class with young people's boring holes.'

## 6·9

公都子曰：「外人皆稱夫子好辯，敢問何也？」

The disciple Gong Du said to Mencius, 'Master, the people beyond our school all speak of you as being fond of disputing. I venture to ask whether it be so.'

孟子曰：「予豈好辯哉？

Mencius replied, 'Indeed, I am not fond of disputing,

予不得已也！

but I am compelled to do it.

天下之生久矣，一治一亂：當堯之時，水逆行，泛濫於中國。

A long time has elapsed since this world of men received its being, and there has been along its history now a period of good order, and now a period of confusion. In the time of Yao, the waters, flowing out of their channels, inundated the Middle Kingdom.

蛇龍居之，民無所定。

Snakes and dragons occupied it, and the people had no place where they could settle themselves.

下者爲巢，上者爲營窟。

In the low grounds they made nests for themselves on the trees or raised platforms, and in the high grounds they made caves.

《書》曰：『洚水警余。』

It is said in the Book of History, "The waters in their wild course warned me."

洚水者，洪水也。

Those "waters in their wild course" were the waters of the great inundation.

使禹治之。

Shun employed Yu to reduce the waters to order.

禹掘地而注之海，驅蛇龍而放之菹，水由地中行，江、淮、河、漢是也。

Yu dug open their obstructed channels, and conducted them to the sea. He drove away the snakes and dragons, and forced them into the grassy marshes. On this, the waters pursued their course through the country, even the waters of the Jiang, the Huai, the He, and the Han,

險阻既逺，鳥獸之害人者消，然後人得平土而居之。

and the dangers and obstructions which they had occasioned were removed. The birds and beasts which had injured the people also disappeared, and after this men found the plains available for them, and occupied them.

堯舜既沒，聖人之道衰。

'After the death of Yao and Shun, the principles that mark sages fell into decay.

暴君代作，壤宮室以爲汙池，民無所安息；棄田以爲園囿，使民不得衣食。

Oppressive sovereigns arose one after another, who pulled down houses to make ponds and lakes, so that the people knew not where they could rest in quiet; they threw fields out of cultivation to form gardens and parks, so that the people could not get clothes and food.

邪說暴行又作。

Afterwards, corrupt speakings and oppressive deeds became more rife;

園囿污地沛澤多，而禽獸至。

gardens and parks, ponds and lakes, thickets and marshes became more numerous, and birds and beasts swarmed.

及紂之身，天下又大亂。

By the time of the tyrant Zhou, the kingdom was again in a state of great confusion.

周公相武王，誅紂、伐奄，三年討其君；驅飛廉於海隅而戮之；滅國者五十；驅虎豹犀象而逺之。

Zhou Gong assisted king Wu, and destroyed Zhou. He smote Yan, and after three years put its sovereign to death. He drove Fei Lian to a corner by the sea, and slew him. The States which he extinguished amounted to fifty. He drove far away also the tigers, leopards, rhinoceroses, and elephants ·

天下大悅。

and all the people was greatly delighted.

《書》曰：『丕顯哉文王謨！

It is said in the Book of History, "Great and splendid were the plans of king Wen!

丕承哉武王烈！

Greatly were they carried out by the energy of king Wu!

佑啟我後人，咸以正無缺。』

They are for the assistance and instruction of us who are of an after day. They are all in principle correct, and deficient in nothing."

丗衰道微，邪說暴行有作。

'Again the world fell into decay, and principles faded away. Perverse speakings and oppressive deeds waxed rife again.

臣弒其君者有之，子弒其父者有之。

There were instances of ministers who murdered their sovereigns, and of sons who murdered their fathers.

孔子懼，作《春秋》。

Confucius was afraid, and made the "Spring and Autumn."

《春秋》，天子之事也。

What the "Spring and Autumn" contains are matters proper to the sovereign.

是故孔子曰：『知我者，其惟《春秋》乎！

On this account Confucius said, "Yes! It is the Spring and Autumn which will make men know me,

罪我者，其惟《春秋》乎！』

and it is the Spring and Autumn which will make men condemn me."

聖王不作，諸侯放恣，處士橫議。

'Once more, sage sovereigns cease to arise, and the princes of the States give the reins to their lusts. Unemployed scholars indulge in unreasonable discussions.

楊朱、墨翟之言盈天下。

The words of Yang Zhu and Mo Di fill the country.

天下之言，不歸楊則歸墨。

If you listen to people's discourses throughout it, you will find that they have adopted the views either of Yang or of Mo.

楊氏爲我，是無君也。

Now, Yang's principle is "each one for himself," which does not acknowledge the claims of the sovereign.

墨氏兼愛，是無父也。

Mo's principle is "to love all equally," which does not acknowledge the peculiar affection due to a father.

無父無君，是禽獸也。

But to acknowledge neither king nor father is to be in the state of a beast.

公明儀曰：『庖有肥肉，廄有肥馬，民有飢色，野有餓莩，此率獸而食人也。』

Gong Meng Yi said, "In their kitchens, there is fat meat. In their stables, there are fat horses. But their people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men."

楊墨之道不息，孔子之道不著，是邪說誣民、充塞仁義也。

If the principles of Yang and Mo be not stopped, and the principles of Confucius not set forth, then those perverse speakings will delude the people, and stop up the path of benevolence and righteousness.

仁義充塞，則率獸食人，人將相食。

When benevolence and righteousness are stopped up, beasts will be led on to devour men, and men will devour one another.

吾爲此懼，閑先聖之道，距楊墨、放淫辭，邪說者不得作。

I am alarmed by these things, and address myself to the defence of the doctrines of the former sages, and to oppose Yang and Mo. I drive away their licentious expressions, so that such perverse speakers may not be able to show themselves.

作於其心，害於其事；作於其事，害於其政。

Their delusions spring up in men's minds, and do injury to their practice of affairs. Shown in their practice of affairs, they are pernicious to their government.

聖人復起，不易吾言矣。

When sages shall rise up again, they will not change my words.

昔者禹抑洪水而天下平，周公兼夷狄、驅猛獸而百姓寧，孔子成《春秋》而亂臣賊子懼。

'In former times, Yu repressed the vast waters of the inundation, and the country was reduced to order. Zhou Gong's achievements extended even to the barbarous tribes of the east and north, and he drove away all ferocious animals, and the people enjoyed repose. Confucius completed the "Spring and Autumn," and rebellious ministers and villainous sons were struck with terror.

《詩》云：『戎狄是膺，荊舒是懲；則莫我敢承。』

It is said in the Book of Poetry, "He smote the barbarians of the west and the north; He punished Jing and Shu; And no one dared to resist us."

無父無君，是周公所膺也。

These father·deniers and king·deniers would have been smitten by Zhou Gong.

我亦欲正人心、息邪說、距詖行、放淫辭，以承三聖者。

I also wish to rectify men's hearts, and to put an end to those perverse doctrines, to oppose their one·sided actions and banish away their licentious expressions · and thus to carry on the work of the three sages.

豈好辯哉？

Do I do so because I am fond of disputing?

予不得已也。

I am compelled to do it.

能言距楊墨者，聖人之徒也。」

Whoever is able to oppose Yang and Mo is a disciple of the sages.'

# 離婁上

Li Lou I

## 7·4

孟子曰：「愛人不親，反其仁；治人不治，反其智；禮人不荅，反其敬。

Mencius said, 'If a man love others, and no responsive attachment is shown to him, let him turn inwards and examine his own benevolence. If he is trying to rule others, and his government is unsuccessful, let him turn inwards and examine his wisdom. If he treats others politely, and they do not return his politeness, let him turn inwards and examine his own feeling of respect.

行有不得者，皆反求諸己。

When we do not, by what we do, realise what we desire, we must turn inwards, and examine ourselves in every point.

其身正而天下歸之。

When a man's person is correct, the whole kingdom will turn to him with recognition and submission.

《詩》云：『永言配命，自求多福。』」

It is said in the Book of Poetry, "Be always studious to be in harmony with the ordinances of God, And you will obtain much happiness."'

'

## 7·10

孟子曰：「自暴者，不可與有言也；自棄者，不可與有爲也。

Mencius said, 'With those who do violence to themselves, it is impossible to speak. With those who throw themselves away, it is impossible to do anything.

言非禮義，謂之自暴也；吾身不能居仁由義，謂之自棄也。」

To disown in his conversation propriety and righteousness, is what we mean by doing violence to one's self. To say "I am not able to dwell in benevolence or pursue the path of righteousness," is what we mean by throwing one's self away.

「仁，人之安宅也；義，人之正路也。

Benevolence is the tranquil habitation of man, and righteousness is his straight path.

曠安宅而弗居，舍正路而不由，哀哉！」

Alas for them, who leave the tranquil dwelling empty and do not reside in it, and who abandon the right path and do not pursue it?'

## 7·11

孟子曰：「道在邇，而求諸逺；事在易，而求諸難。

Mencius said, 'The path of duty lies in what is near, and men seek for it in what is remote. The work of duty lies in what is easy, and men seek for it in what is difficult.

人人親其親、長其長，而天下平。」

If each man would love his parents and show the due respect to his elders, the whole land would enjoy tranquillity.'

## 7·12

孟子曰：「居下位而不獲於上，民不可得而治也。

Mencius said, 'When those occupying inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people.

獲於上有道，不信於友，弗獲於上矣。

There is a way to obtain the confidence of the sovereign: if one is not trusted by his friends, he will not obtain the confidence of his sovereign.

信於友有道，事親弗悅，弗信於友矣。

There is a way of being trusted by one's friends: if one do not serve his parents so as to make them pleased, he will not be trusted by his friends.

悅親有道，反身不誠，不悅於親矣。

There is a way to make one's parents pleased: if one, on turning his thoughts inwards, finds a want of sincerity, he will not give pleasure to his parents.

誠身有道，不明乎善，不誠其身矣。

There is a way to the attainment of sincerity in one's self: if a man do not understand what is good, he will not attain sincerity in himself.

是故誠者，天之道也。

Therefore, sincerity is the way of Heaven.

思誠者，人之道也。

To think how to be sincere is the way of man.

至誠而不動者，未之有也。

Never has there been one possessed of complete sincerity, who did not move others.

不誠，未有能動者也。」

Never has there been one who had not sincerity who was able to move others.'

## 7·15

孟子曰：「存乎人者，莫良於眸子，眸子不能掩其惡。

Mencius said, 'Of all the parts of a man's body there is none more excellent than the pupil of the eye. The pupil cannot be used to hide a man's wickedness.

胷中正，則眸子瞭焉；胸中不正，則眸子眊焉。

If within the breast all be correct, the pupil is bright. If within the breast all be not correct, the pupil is dull.

聽其言也，觀其眸子，人焉瘦哉？」

Listen to a man's words and look at the pupil of his eye. How can a man conceal his character?'

## 7·17

淳于髡曰：「男女授受不親，禮與？」

Chun Yu Kun said, 'Is it the rule that males and females shall not allow their hands to touch in giving or receiving anything?'

孟子曰：「禮也。」

Mencius replied, 'It is the rule.'

曰：「嫂溺則援之以手乎？」

Kun asked, 'If a man's sister·in·law be drowning, shall he rescue her with his hand?'

曰：「嫂溺不援，是豺狼也。

Mencius said, 'He who would not so rescue the drowning woman is a wolf.

男女授受不親，禮也。

For males and females not to allow their hands to touch in giving and receiving is the general rule;

嫂溺援之以手者，權也。」

when a sister·in·law is drowning, to rescue her with the hand is a peculiar exigency.'

曰：「今天下溺矣，夫子之不援，何也？」

Kun said, 'The whole kingdom is drowning. How strange it is that you will not rescue it!'

曰：「天下溺，援之以道；嫂溺，援之以手。

Mencius answered, 'A drowning kingdom must be rescued with right principles, as a drowning sister·in·law has to be rescued with the hand.

子欲手援天下乎？」

Do you wish me to rescue the kingdom with my hand?'

## 7·18

公孫丑曰：「君子之不教子，何也？」

Gong Sun Chou said, 'Why is it that the superior man does not himself teach his son?'

孟子曰：「勢不行也。

Mencius replied, 'The circumstances of the case forbid its being done.

教者必以正；以正不行，繼之以怒；繼之以怒，則反夷矣。

The teacher must inculcate what is correct. When he inculcates what is correct, and his lessons are not practised, he follows them up with being angry. When he follows them up with being angry, then, contrary to what should be, he is offended with his son.

『夫子教我以正；夫子未出於正也。』

At the same time, the pupil says, 'My master inculcates on me what is correct, and he himself does not proceed in a correct path."

則是父子相夷也。

The result of this is, that father and son are offended with each other.

父子相夷則惡矣。

When father and son come to be offended with each other, the case is evil.

古者易子而教之，父子之間不責善，責善則離，離則不祥莫大焉。」

The ancients exchanged sons, and one taught the son of another. Between father and son, there should be no reproving admonitions to what is good. Such reproofs lead to alienation, and than alienation there is nothing more inauspicious.'

## 7·19

孟子曰：「事孰爲大？

Mencius said, 'Of services, which is the greatest?

事親爲大。

The service of parents is the greatest.

守孰爲大？

Of charges, which is the greatest ?

守身爲大。

The charge of one's self is the greatest.

不失其身而能事其親者，吾聞之矣；失其身而能事其親者，吾未之聞也。

That those who do not fail to keep themselves are able to serve their parents is what I have heard. But I have never heard of any, who, having failed to keep themselves, were able notwithstanding to serve their parents.

孰不爲事？事親，事之本也。

There are many services, but the service of parents is the root of all others.

孰不爲守？守身，守之本也。

There are many charges, but the charge of one's self is the root of all others.

曾子養曾晳，必有酒肉；將徹，必請所與；問有餘，必曰『有』。

The philosopher Zeng, in nourishing Zeng Xi, was always sure to have wine and flesh provided. And when they were being removed, he would ask respectfully to whom he should give what was left. If his father asked whether there was anything left, he was sure to say, "There is."

曾晳死，曾元養曾子，必有酒肉；將徹，不請所與；問有餘，曰『亡矣』，將以復進也，此所謂養口體者也。

After the death of Zeng Xi, when Zeng Yuan came to nourish Zengzi, he was always sure to have wine and flesh provided. But when the things were being removed, he did not ask to whom he should give what was left, and if his father asked whether there was anything left, he would answer "No;" · intending to bring them in again. This was what is called "nourishing the mouth and body."

若曾子，則可謂養志也。

We may call Zengzi's practice "nourishing the will."

事親若曾子者，可也。」

To serve one's parents as Zengzi served his, may be accepted as flial piety.'

## 7·21

孟子曰：「有不虞之譽，有求全之毀。」

Mencius said, 'There are cases of praise which could not be expected, and of reproach when the parties have been seeking to be perfect.'

## 7·22

孟子曰：「人之易其言也，無責耳矣。」

Mencius said, 'Men's being ready with their tongues arises simply from their not having been reproved.'

## 7·23

孟子曰：「人之患，在好爲人師。」

Mencius said, 'The evil of men is that they like to be teachers of others.'

## 7·24

樂正子從於子敖之齊。

The disciple Yue Zheng went in the train of Zi Ao to Qi.

樂正子見孟子，孟子曰：「子亦來見我乎？」

He came to see Mencius, who said to him, 'Are you also come to see me?'

曰：「先生何爲出此言也？」

Yue Zheng replied, 'Master, why do you speak such words?'

曰：「子來幾日矣？」

'How many days have you been here?' asked Mencius.

曰：「昔者。」

'I came yesterday.'

曰：「昔者，則我出此言也，不亦宜乎？」

'Yesterday! Is it not with reason then that I thus speak?'

曰：「舍館未定。」

'My lodging·house was not arranged.'

曰：「子聞之也；『舍館定，然後求見長者』乎？」

'Have you heard that a scholar's lodging·house must be arranged before he visit his elder?'

曰：「克有罪。」

Yue Zheng said, 'I have done wrong.'

## 7·25

孟子謂樂正子曰：「子之從於子敖來，徒餔啜也。

Mencius, addressing the disciple Yue Zheng, said to him, 'Your coming here in the train of Zi Ao was only because of the food and the drink.

我不意子學古之道而以餔啜也！」

I could not have thought that you, having learned the doctrine of the ancients, would have acted with a view to eating and drinking.'

## 7·26

孟子曰：「不孝有三，無後爲大。

Mencius said, 'There are three things which are unfilial, and to have no posterity is the greatest of them.

舜不告而娶，爲無後也，君子以爲猶告也。」

Shun married without informing his parents because of this, lest he should have no posterity. Superior men consider that his doing so was the same as if he had informed them.'

## 7·27

孟子曰：「仁之實，事親是也。

Mencius said, 'The richest fruit of benevolence is this: the service of one's parents.

義之實，從兄是也。

The richest fruit of righteousness is this: the obeying one's elder brothers.

智之實，知斯二者弗去是也。

The richest fruit of wisdom is this: the knowing those two things, and not departing from them.

禮之實，節文斯二者是也。

The richest fruit of propriety is this: the ordering and adorning those two things.

樂之實，樂斯二者，樂則生矣。

The richest fruit of music is this: the rejoicing in those two things. When they are rejoiced in, they grow.

生則惡可已也？

Growing, how can they be repressed?

惡可已，則不知足之蹈之、手之舞之。」

When they come to this state that they cannot be repressed, then unconsciously the feet begin to dance and the hands to move.'

## 7·28

孟子曰：「天下大悅而將歸己，視天下悅而歸己，猶草芥也，惟舜爲然。

Mencius said, 'Suppose the case of the whole kingdom turning in great delight to an individual to submit to him. To regard the whole kingdom thus turning to him in great delight but as a bundle of grass · only Shun was capable of this.

不得乎親，不可以爲人；不順乎親，不可以爲子。

He considered that if one could not get the hearts of his parents he could not be considered a man, and that if he could not get to an entire accord with his parents, he could not be considered a son.

舜盡事親之道，而瞽瞍厎豫。

By Shun's completely fulfilling everything by which a parent could be served, Gu Sou was brought to find delight in what was good.

瞽瞍厎豫而天下化；瞽瞍厎豫而天下之爲父子者定。

When Gu Sou was brought to find that delight, the whole kingdom was transformed. When Gu Sou was brought to find that delight, all fathers and sons in the kingdom were established in their respective duties.

此之謂大孝。」

This is called great filial piety.'

# 離婁下

Li Lou II

## 8·1

孟子曰：「舜生於諸馮，遷於負夏，卒於鳴條，東夷之人也。

Mencius said, 'Shun was born in Zhu Feng, removed to Fu Xia, and died in Ming Tiao · a man near the wild tribes on the east.

文王生於岐周，卒於畢郢，西夷之人也。

King Wen was born in Zhou by mount Qi, and died in Bi Ying · a man near the wild tribes on the west.

地之相去也，千有餘里；丗之相後也，千有餘歲。

Those regions were distant from one another more than a thousand li, and the age of the one sage was posterior to that of the other more than a thousand years.

得志行乎中國，若合符節。

But when they got their wish, and carried their principles into practice throughout the Middle Kingdom, it was like uniting the two halves of a seal.

先聖後聖，其揆一也。」

When we examine those sages, both the earlier and the later, their principles are found to be the same.'

## 8·2

子產聽鄭國之政，以其乘輿濟人於溱、洧。

When Zi Chan was chief minister of the State of Zheng, he would convey people across the Zhen and Wei in his own carriage.

孟子曰：「惠而不知爲政，歲十一月徒杠成，十二月輿梁成，民未病涉也。

Mencius said, 'It was kind, but showed that he did not understand the practice of government. When in the eleventh month of the year the foot·bridges are completed, and the carriage·bridges in the twelfth month, the people have not the trouble of wading.

君子平其政，行辟人可也；焉得人人而濟之？

Let a governor conduct his rule on principles of equal justice, and, when he goes abroad, he may cause people to be removed out of his path. But how can he convey everybody across the rivers?

故爲政者，每人而悅之，日亦不足矣。」

It follows that if a governor will try to please everybody, he will find the days not sufficient for his work.'

## 8·6

孟子曰：「非禮之禮，非義之義，大人弗爲。」

Mencius said, 'Acts of propriety which are not really proper, and acts of righteousness which are not really righteous, the great man does not do.'

## 8·7

孟子曰：「中也養不中，才也養不才，故人樂有賢父兄也。

Mencius said, 'Those who keep the Mean, train up those who do not, and those who have abilities, train up those who have not, and hence men rejoice in having fathers and elder brothers who are possessed of virtue and talent.

如中也弃不中，才也弃不才，則賢不肖之相去，其間不能以寸。」

If they who keep the Mean spurn those who do not, and they who have abilities spurn those who have not, then the space between them · those so gifted and the ungifted · will not admit an inch.'

## 8·8

孟子曰：「人有不爲也，而後可以有爲。」

Mencius said, 'Men must be decided on what they will NOT do, and then they are able to act with vigour in what they ought to do.'

## 8·10

孟子曰：「仲尼不爲已甚者。」

Mencius said, 'Zhong Ni did not do extraordinary things.'

## 8·11

孟子曰：「大人者，言不必信，行不必果，惟義所在。」

Mencius said,'The great man does not think beforehand of his words that they may be sincere, nor of his actions that they may be resolute · he simply speaks and does what is right.'

## 8·12

孟子曰：「大人者，不失其赤子之心者也。」

Mencius said, 'The great man is he who does not lose his child's·heart.'

## 8·13

孟子曰：「養生者，不足以當大事，惟送死可以當大事。」

Mencius said, 'The nourishment of parents when living is not sufficient to be accounted the great thing. It is only in the performing their obsequies when dead that we have what can be considered the great thing.'

## 8·14

孟子曰：「君子深造之以道，欲其自得之也。

Mencius said, 'The superior man makes his advances in what he is learning with deep earnestness and by the proper course, wishing to get hold of it as in himself.

自得之則居之安，居之安則資之深，資之深則取之左右逢其原。

Having got hold of it in himself, he abides in it calmly and firmly. Abiding in it calmly and firmly, he reposes a deep reliance on it. Reposing a deep reliance on it, he seizes it on the left and right, meeting everywhere with it as a fountain from which things flow.

故君子欲其自得之也。」

It is on this account that the superior man wishes to get hold of what he is learning as in himself.'

## 8·15

孟子曰：「博學而詳說之，將以反說約也。」

Mencius said, 'In learning extensively and discussing minutely what is learned, the object of the superior man is that he may be able to go back and set forth in brief what is essential.'

## 8·16

孟子曰：「以善服人者，未有能服人者也。

Mencius said, 'Never has he who would by his excellence subdue men been able to subdue them.

以善養人，然後能服天下。

Let a prince seek by his excellence to nourish men, and he will be able to subdue the whole kingdom.

天下不心服而王者，未之有也。」

It is impossible that any one should become ruler of the people to whom they have not yielded the subjection of the heart.'

## 8·18

徐子曰：「仲尼亟稱於水曰：『水哉！

The disciple Xu said, 'Zhong Ni often praised water, saying, "O water!

水哉！』

O water!"

何取於水也？」

What did he find in water to praise?'

孟子曰：「源泉混混，不舍晝夜，盈科而後進，放乎四海；有本者如是，是之取爾。

Mencius replied, 'There is a spring of water; how it gushes out! It rests not day nor night. It fills up every hole, and then advances, flowing onto the four seas. Such is water having a spring! It was this which he found in it to praise.

茍爲無本，七、八月之間雨集，溝澮皆盈；其涸也，可立而待也。

But suppose that the water has no spring. In the seventh and eighth when the rain falls abundantly, the channels in the fields are all filled, but their being dried up again may be expected in a short time.

故聲聞過情，君子恥之。」

So a superior man is ashamed of a reputation beyond his merits.'

## 8·19

孟子曰：「人之所以異於禽獸者幾希，庶民去之，君子存之。

Mencius said, 'That whereby man differs from the lower animals is but small. The mass of people cast it away, while superior men preserve it.

舜明於庶物，察於人倫；由仁義行，非行仁義也。」

Shun clearly understood the multitude of things, and closely observed the relations of humanity. He walked along the path of benevolence and righteousness; he did not need to pursue benevolence and righteousness.'

## 8·20

孟子曰：「禹惡旨酒而好善言。

Mencius said, 'Yu hated the pleasant wine, and loved good words.

湯執中，立賢無方。

Tang held fast the Mean, and employed men of talents and virtue without regard to where they came from.

文王視民如傷，望道而未之見。

King Wen looked on the people as he would on a man who was wounded, and he looked towards the right path as if he could not see it.

武王不泄邇，不忘逺。

King Wu did not slight the near, and did not forget the distant.

周公思兼三王，以施四事。

The duke of Zhou desired to unite in himself the virtues of those kings, those founders of the three dynasties, that he might display in his practice the four things which they did.

其有不合者，仰而思之，夜以繼日；幸而得之，坐以待旦。」

If he saw any thing in them not suited to his time, he looked up and thought about it, from daytime into the night, and when he was fortunate enough to master the difficulty, he sat waiting for the morning.'

## 8·21

孟子曰：「王者之迹熄而《詩》亡，《詩》亡然後《春秋》作。

Mencius said, 'The traces of sovereign rule were extinguished, and the royal odes ceased to be made. When those odes ceased to be made, then the Chun Qiu was produced.

晉之《乘》、楚之《檮杌》、魯之《春秋》，一也。

The Sheng of Jin, the Tao Wu of Chu, and the Chun Qiu of Lu were books of the same character.

其事則齊桓、晉文，其文則史。

The subject of the Chun Qiu was the affairs of Huan of Qi and Wen of Jin, and its style was the historical.

孔子曰：『其義則丘竊取之矣。』」

Confucius said, "Its righteous decisions I ventured to make."'

## 8·23

孟子曰：「可以取，可以無取，取傷廉。

Mencius said, 'When it appears proper to take a thing, and afterwards not proper, to take it is contrary to moderation.

可以與，可以無與，與傷惠。

When it appears proper to give a thing and afterwards not proper, to give it is contrary to kindness.

可以死，可以無死，死傷勇。」

When it appears proper to sacrifice one's life, and afterwards not proper, to sacrifice it is contrary to bravery.'

## 8·25

孟子曰：「西子蒙不潔，則人皆掩鼻而過之。

Mencius said, 'If the lady Xi had been covered with a filthy head·dress, all people would have stopped their noses in passing her.

雖有惡人，齋戒沐浴，則可以祀上帝。」

Though a man may be wicked, yet if he adjust his thoughts, fast, and bathe, he may sacrifice to God.'

## 8·26

孟子曰：「天下之言性也，則故而已矣。

Mencius said, 'All who speak about the natures of things, have in fact only their phenomena to reason from,

故者，以利爲本。

and the value of a phenomenon is in its being natural.

所惡於智者，爲其鑿也。

What I dislike in your wise men is their boring out their conclusions.

如智者，若禹之行水也，則無惡於智矣。

If those wise men would only act as Yu did when he conveyed away the waters, there would be nothing to dislike in their wisdom.

禹之行水也，行其所無事也。

The manner in which Yu conveyed away the waters was by doing what gave him no trouble.

如智者亦行其所無事，則智亦大矣。

If your wise men would also do that which gave them no trouble, their knowledge would also be great.

天之高也，星辰之逺也，茍求其故，千歲之日至，可坐而致也。」

There is heaven so high; there are the stars so distant. If we have investigated their phenomena, we may, while sitting in our places, go back to the solstice of a thousand years ago.'

## 8·27

公行子有子之喪，右師往弔。

The officer Gong Hang having on hand the funeral of one of his sons, the Master of the Right went to condole with him.

入門，有進而與右師言者，有就右師之位而與右師言者。

When this noble entered the door, some called him to them and spoke with him, and some went to his place and spoke with him.

孟子不與右師言，右師不悅曰：「諸君子皆與驩言，孟子獨不與驩言，是簡驩也。」

Mencius did not speak with him, so that he was displeased, and said, 'All the gentlemen have spoken with me. There is only Mencius who does not speak to me, thereby slighting me.'

孟子聞之，曰：「禮：朝庭不歷位而相與言，不踰階而相揖也。

Mencius having heard of this remark, said, 'According to the prescribed rules, in the court, individuals may not change their places to speak with one another, nor may they pass from their ranks to bow to one another.

我欲行禮，子敖以我爲簡，不亦異乎？」

I was wishing to observe this rule, and Zi Ao understands it that I was slighting him · is not this strange?'

## 8·28

孟子曰：「君子所以異於人者，以其存心也。

Mencius said, 'That whereby the superior man is distinguished from other men is what he preserves in his heart ·

君子以仁存心，以禮存心。

namely, benevolence and propriety.

仁者愛人，有禮者敬人。

The benevolent man loves others. The man of propriety shows respect to others.

愛人者，人常愛之；敬人者，人常敬之。

He who loves others is constantly loved by them. He who respects others is constantly respected by them.

有人於此，其待我以橫逆，則君子必自反也：『我必不仁也，必無禮也，此物奚宜至哉？』

Here is a man, who treats me in a perverse and unreasonable manner. The superior man in such a case will turn round upon himself, "I must have been wanting in benevolence; I must have been wanting in propriety · how should this have happened to me?"

其自反而仁矣，自反而有禮矣。

He examines himself, and is specially benevolent. He turns round upon himself, and is specially observant of propriety.

其橫逆由是也，君子必自反也：『我必不忠。』

The perversity and unreasonableness of the other, however, are still the same. The superior man will again turn round on himself, "I must have been failing to do my utmost."

自反而忠矣。

He turns round upon himself, and proceeds to do his utmost,

其橫逆由是也，君子曰：『此亦妄人也已矣。

but still the perversity and unreasonableness of the other are repeated. On this the superior man says, "This is a man utterly lost indeed!

如此則與禽獸奚擇哉？

Since he conducts himself so, what is there to choose between him and a brute?

於禽獸又何難焉？』

Why should I go to contend with a brute?"

是故君子有終身之憂，無一朝之患也。

Thus it is that the superior man has a life·long anxiety and not one morning's calamity.

乃若所憂則有之。

As to what is matter of anxiety to him, that indeed be has.

舜人也，我亦人也；舜爲法於天下，可傳於後丗，我由未免爲鄉人也，是則可憂也。

He says, "Shun was a man, and I also am a man. But Shun became an example to all the kingdom, and his conduct was worthy to be handed down to after ages, while I am nothing better than a villager." This indeed is the proper matter of anxiety to him.

憂之如何？

And in what way is he anxious about it?

如舜而已矣。

Just that he maybe like Shun: then only will he stop.

若夫君子所患則亡矣。

As to what the superior man would feel to be a calamity, there is no such thing.

非仁無爲也，非禮無行也。

He does nothing which is not according to propriety.

如有一朝之患，則君子不患矣。」

If there should befall him one morning's calamity, the superior man does not account it a calamity.’

禹、稷當平丗，三過其門而不入，孔子賢之。

Yu and Ji, in an age when the world was being brought back to order, thrice passed their doors without entering them. Confucius praised them.

顏子當亂丗，居於陋巷，一簞食，一瓢飲，人不堪其憂，顏子不改其樂，孔子賢之。

The disciple Yan, in an age of disorder, dwelt in a mean narrow lane, having his single bamboo·cup of rice, and his single gourd·dish of water; other men could not have endured the distress, but he did not allow his joy to be affected by it. Confucius praised him.

孟子曰：「禹、稷、顏回同道。

Mencius said, 'Yu, Ji, and Yan Hui agreed in the principle of their conduct.

禹思天下有溺者，由己溺之也；稷思天下有飢者，由己飢之也。

Yu thought that if any one in the kingdom were drowned, it was as if he drowned him. Ji thought that if any one in the kingdom suffered hunger, it was as if he famished him.

是以如是其急也。

It was on this account that they were so earnest.

## 8·29

禹、稷、顏子易地則皆然。

If Yu and Ji, and Yanzi, had exchanged places, each would have done what the other did.

今有同室之人鬭者，救之，雖被髪纓冠而救之，可也。

Here now in the same apartment with you are people fighting · you ought to part them. Though you part them with your cap simply tied over your unbound hair, your conduct will be allowable.

鄉鄰有鬭者，被髪纓冠而往救之，則惑也，雖閉戶可也。」

If the fighting be only in the village or neighbourhood, if you go to put an end to it with your cap tied over your hair unbound, you will be in error. Although you should shut your door in such a case, your conduct would be allowable.'

## 8·30

公都子曰：「匡章，通國皆稱不孝焉。

The disciple Gong Du said, 'Throughout the whole kingdom everybody pronounces Kuang Zhang unfilial.

夫子與之游，又從而禮貌之，敢問何也？」

But you, Master, keep company with him, and moreover treat him with politeness. I venture to ask why you do so.'

孟子曰：「丗俗所謂不孝者五：惰其四支，不顧父母之養，一不孝也；博弈、好飲酒，不顧父母之養，二不孝也；好貨財、私妻子，不顧父母之養，三不孝也；從耳目之欲，以爲父母戮，四不孝也；好勇鬭狠，以危父母，五不孝也。

Mencius replied, 'There are five things which are pronounced in the common usage of the age to be unfilial. The first is laziness in the use of one's four limbs, without attending to the nourishment of his parents. The second is gambling and chess·playing, and being fond of wine, without attending to the nourishment of his parents. The third is being fond of goods and money, and selfishly attached to his wife and children, without attending to the nourishment of his parents. The fourth is following the desires of one's ears and eyes, so as to bring his parents to disgrace. The fifth is being fond of bravery, fighting and quarrelling so as to endanger his parents.

章子有一於是乎？

Is Zhang guilty of any one of these things?

夫章子，子父責善而不相遇也。

Now between Zhang and his father there arose disagreement, he, the son, reproving his father, to urge him to what was good.

責善，朋友之道也。

To urge one another to what is good by reproofs is the way of friends.

父子責善，賊恩之大者。

But such urging between father and son is the greatest injury to the kindness, which should prevail between them.

夫章子豈不欲有夫妻子母之屬哉？

Moreover, did not Zhang wish to have in his family the relationships of husband and wife, child and mother?

爲得罪於父，不得近；出妻屏子，終身不養焉。

But because he had offended his father, and was not permitted to approach him, he sent away his wife, and drove forth his son, and all his life receives no cherishing attention from them.

其設心以爲不若是，是則罪之大者。

He settled it in his mind that if he did not act in this way, his would be one of the greatest of crimes.

是則章子已矣。」

Such and nothing more is the case of Zhang.'

## 8·31

曾子居武城，有越寇。

When the philosopher Zeng dwelt in Wu Cheng, there came a band from Yue to plunder it.

或曰：「寇至，盍去諸？」

Someone said to him, 'The plunderers are coming · why not leave this?'

曰：「無寓人於我室，毀傷其薪木。」

Zeng on this left the city, saying to the man in charge of the house, 'Do not lodge any persons in my house, lest they break and injure the plants and trees.'

寇退，則曰：「脩我牆屋，我將反。」

When the plunderers withdrew, he sent word to him, saying, 'Repair the walls of my house. I am about to return.'

寇退，曾子反。

When the plunderers retired, the philosopher Zeng returned accordingly.

左右曰：「待先生如此其忠且敬也，寇至則先去以爲民望，寇退則反，殆於不可！」

His disciples said, 'Since our master was treated with so much sincerity and respect, for him to be the first to go away on the arrival of the plunderers, so as to be observed by the people, and then to return on their retiring, appears to us to be improper.'

沈猶行曰：「是非汝所知也。

Shen You Xing said, 'You do not understand this matter.

昔沈猶有負芻之禍，從先生者七十人，未有與焉。」

Formerly, when Shen You was exposed to the outbreak of the grass·carriers, there were seventy disciples in our master's following, and none of them took part in the matter.'

子思居於衛，有齊寇。

When Zi Si was living in Wei, there came a band from Qi to plunder.

或曰：「寇至，盍去諸？」

Some one said to him, 'The plunderers are coming · why not leave this?'

子思曰：「如伋去，君誰與守？」

Zi Si said, 'If I go away, whom will the prince have to guard the State with?'

孟子曰：「曾子、子思同道。

Mencius said, 'The philosophers Zeng and Zi Si agreed in the principle of their conduct.

曾子師也，父兄也；子思臣也，微也。

Zeng was a teacher · in the place of a father or elder brother. Zi Si was a minister · in a meaner place.

曾子、子思易地則皆然。」

If the philosophers Zeng and Zi Si had exchanged places the one would have done what the other did.'

# 萬章上

Wan Zhang I

## 9·1

萬章問曰：「舜往于田，號泣于旻天。

Wan Zhang asked Mencius, saying, 'When Shun went into the fields, he cried out and wept towards the pitying heavens.

何爲其號泣也？」

Why did he cry out and weep?'

孟子曰：「怨慕也。」

Mencius replied, 'He was dissatisfied, and full of earnest desire.'

萬章曰：「父母愛之，喜而不忘；父母惡之，勞而不怨。

Wan Zhang said, 'When his parents love him, a son rejoices and forgets them not. When his parents hate him, though they punish him, he does not murmur.

然則舜怨乎？」

Was Shun then murmuring against his parents?'

曰：「長息問於公明高曰：『舜往于田，則吾既得聞命矣；號泣于旻天、于父母，則吾不知也。』

Mencius answered, 'Chang Xi asked Gong Ming Gao, saying, "As to Shun's going into the fields, I have received your instructions, but I do not know about his weeping and crying out to the pitying heavens and to his parents."

公明高曰：『是非爾所知也。』

Gong Ming Gao answered him, "You do not understand that matter."

夫公明高以孝子之心爲不若是恝。

Now, Gong Ming Gao supposed that the heart of the filial son could not be so free of sorrow.

『我竭力耕田，共爲子職而已矣；父母之不我愛，於我何哉？』

Shun would say, "I exert my strength to cultivate the fields, but I am thereby only discharging my office as a son. What can there be in me that my parents do not love me?"

帝使其子九男二女，百官牛羊倉廩備，以事舜於畎畝之中。

The Di caused his own children, nine sons and two daughters, the various officers, oxen and sheep, storehouses and granaries, all to be prepared, to serve Shun amid the channelled fields.

天下之士多就之者，帝將胥天下而遷之焉。

Of the scholars of the kingdom there were multitudes who flocked to him. The sovereign designed that Shun should superintend the kingdom along with him, and then to transfer it to him entirely.

爲不順於父母，如窮人無所歸。

But because his parents were not in accord with him, he felt like a poor man who has nowhere to turn to.

天下之士悅之，人之所欲也，而不足以解憂。

To be delighted in by all the scholars of the kingdom, is what men desire, but it was not sufficient to remove the sorrow of Shun.

好色，人之所欲；妻帝之二女，而不足以解憂。

The possession of beauty is what men desire, and Shun had for his wives the two daughters of the Di, but this was not sufficient to remove his sorrow.

富，人之所欲；富有天下，而不足以解憂。

Riches are what men desire, and the kingdom was the rich property of Shun, but this was not sufficient to remove his sorrow.

貴，人之所欲；貴爲天子，而不足以解憂。

Honours are what men desire, and Shun had the dignity of being sovereign, but this was not sufficient to remove his sorrow.

人悅之、好色、富貴無足以解憂者，惟順於父母，可以解憂。

The reason why the being the object of men's delight, with the possession of beauty, riches, and honours were not sufficient to remove his sorrow, was that it could be removed only by his getting his parents to be in accord with him.

人少則慕父母，知好色則慕少艾，有妻子則慕妻子，仕則慕君，不得於君則熱中。

The desire of the child is towards his father and mother. When he becomes conscious of the attractions of beauty, his desire is towards young and beautiful women. When he comes to have a wife and children, his desire is towards them. When he obtains office, his desire is towards his sovereign · if he cannot get the regard of his sovereign, he burns within.

大孝終身慕父母，五十而慕者，予於大舜見之矣！」

But the man of great filial piety, to the end of his life, has his desire towards his parents. In the great Shun I see the case of one whose desire at fifty year's was towards them.'

## 9·4

咸丘蒙問曰：「語云：『盛德之士，君不得而臣，父不得而子。』

Xian Qiu Meng asked Mencius, saying, 'There is the saying, "A scholar of complete virtue may not be employed as a minister by his sovereign, nor treated as a son by his father.

舜南面而立，堯帥諸侯北面而朝之，瞽瞍亦北面而朝之。

Shun stood with his face to the south, and Yao, at the head of all the princes, appeared before him at court with his face to the north. Gu Sou also did the same.

舜見瞽瞍，其容有蹙。

When Shun saw Gu Sou, his countenance became discomposed.

孔子曰：『於斯時也，天下殆哉，岌岌乎！』

Confucius said, At this time, in what a perilous condition was the kingdom! Its state was indeed unsettled." ·

不識此語，誠然乎哉？」

I do not know whether what is here said really took place.'

孟子曰：「否，此非君子之言，齊東野人之語也。

Mencius replied, 'No. These are not the words of a superior man. They are the sayings of an uncultivated person of the east of Qi.

堯老而舜攝也，《堯典》曰：『二十有八載，放勛乃徂落，百姓如喪考妣。

When Yao was old, Shun was associated with him in the government. It is said in the Canon of Yao, "After twenty and eight years, the Highly Meritorious one deceased. The people acted as if they were mourning for a father or mother

三年，四海遏密八音。』

for three years, and up to the borders of the four seas every sound of music was hushed."

孔子曰：『天無二日，民無二王。』

Confucius said, "There are not two suns in the sky, nor two sovereigns over the people."

舜既爲天子矣，又帥天下諸侯以爲堯三年喪，是二天子矣！」

Shun having been sovereign, and, moreover, leading on all the princes to observe the three years' mourning for Yao, there would have been in this case two sovereigns.'

咸丘蒙曰：「舜之不臣堯，則吾既得聞命矣。

Xian Qiu Meng said, 'On the point of Shun's not treating Yao as a minister, I have received your instructions.

《詩》云：『普天之下，莫非王土；率土之濱，莫非王臣。』

But it is said in the Book of Poetry, Under the whole heaven, Every spot is the sovereign's ground; To the borders of the land, Every individual is the sovereign's minister;" ·

而舜既爲天子矣，敢問瞽瞍之非臣如何？」

and Shun had become sovereign. I venture to ask how it was that Gu Sou was not one of his ministers.'

曰：「是詩也，非是之謂也，勞於王事而不得養父母也。

Mencius answered, 'That ode is not to be understood in that way · it speaks of being laboriously engaged in the sovereign's business, so as not to be able to nourish one's parents,

曰：『此莫非王事，我獨賢勞也。』

as if the author said, "This is all the sovereign's business, and how is it that I alone am supposed to have ability, and am made to toil in it?"

故說詩者，不以文害辭，不以辭害志；以意逆志，是爲得之。

Therefore, those who explain the odes, may not insist on one term so as to do violence to a sentence, nor on a sentence so as to do violence to the general scope. They must try with their thoughts to meet that scope, and then we shall apprehend it.

如以辭而已矣。

If we simply take single sentences,

《雲漢》之詩曰：『周餘黎民，靡有孑遺。』

there is that in the ode called "The Milky Way," · "Of the black·haired people of the remnant of Zhou, There is not half a one left."

信斯言也，是周無遺民也。

If it had been really as thus expressed, then not an individual of the people of Zhou was left.

孝子之至，莫大乎尊親；尊親之至，莫大乎以天下養。

Of all which a filial son can attain to, there is nothing greater than his honouring his parents. And of what can be attained to in the honouring one's parents, there is nothing greater than the nourishing them with the whole kingdom.

爲天子父，尊之至也；以天下養，養之至也。

Gu Sou was the father of the sovereign · this was the height of honour. Shun nourished him with the whole kingdom · this was the height of nourishing.

《詩》曰：『永言孝思，孝思惟則』，此之謂也。

In this was verified the sentiment in the Book of Poetry, "Ever cherishing filial thoughts, Those filial thoughts became an example to after ages."

《書》曰：『祗載見瞽瞍，夔夔齋栗，瞽瞍亦允若』，是爲父不得而子也？」

It is said in the Book of History, "Reverently performing his duties, he waited on Gu Sou, and was full of veneration and awe. Gu Sou also believed him and conformed to virtue." This is the true case of the scholar of complete virtue not being treated as a son by his father.'

## 9·7

萬章問曰：「人有言『伊尹以割烹要湯』，有諸？」

Wan Zhang asked Mencius, saying, 'People say that Yi Yin sought an introduction to Tang by his knowledge of cookery. Was it so?'

孟子曰：「否，不然。

Mencius replied, 'No, it was not so.

伊尹耕於有莘之野，而樂堯舜之道焉。

Yi Yin was a farmer in the lands of the prince of Xin, delighting in the principles of Yao and Shun.

非其義也，非其道也，祿之以天下弗顧也，繫馬千駟弗視也。

In any matter contrary to the righteousness which they prescribed, or contrary to their principles, though he had been offered the throne, he would not have regarded it; though there had been yoked for him a thousand teams of horses, he would not have looked at them.

非其義也，非其道也，一介不以與人，一介不以取諸人。

In any matter contrary to the righteousness which they prescribed, or contrary to their principles, he would neither have given nor taken a single straw.

湯使人以幣聘之。

Tang sent persons with presents of silk to entreat him to enter his service.

囂囂然曰：『我何以湯之聘幣爲哉？

With an air of indifference and self·satisfaction he said, "What can I do with those silks with which Tang invites me?

我豈若處畎畝之中，由是以樂堯舜之道哉？』

Is it not best for me to abide in the channelled fields, and so delight myself with the principles of Yao and Shun?"

湯三使往聘之。

Tang thrice sent messengers to invite him.

既而幡然改曰：『與我處畎畝之中，由是以樂堯舜之道，吾豈若使是君爲堯舜之君哉？

After this, with the Zhange of resolution displayed in his countenance, he spoke in a different style, "Instead of abiding in the channelled fields and thereby delighting myself with the principles of Yao and Shun, had I not better make this prince a prince like Yao or Shun,

吾豈若使是民爲堯舜之民哉？

and this people like the people of Yao or Shun?

吾豈若於吾身親見之哉？

Had I not better in my own person see these things for myself? "

天之生此民也，使先知覺後知，使先覺覺後覺也。

Heaven's plan in the production of mankind is this: that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower to do so.

予，天民之先覺者也。

I am one of Heaven's people who have first apprehended;

予將以斯道覺斯民也，非予覺之而誰也？』

I will take these principles and instruct this people in them. If I do not instruct them, who will do so?"

思天下之民匹夫匹婦有不被堯舜之澤者，若己推而內之溝中。

He thought that among all the people of the kingdom, even the private men and women, if there were any who did not enjoy such benefits as Yao and Shun conferred, it was as if he himself pushed them into a ditch.

其自任以天下之重如此，故就湯而說之以伐夏救民。

He took upon himself the heavy charge of the kingdom in this way, and therefore he went to Tang, and pressed upon him the subject of attacking Xia and saving the people.

吾未聞枉己而正人者也，況辱己以正天下者乎？

I have not heard of one who bent himself, and at the same time made others straight; how much less could one disgrace himself, and thereby rectify the whole kingdom?

聖人之行不同也，或逺或近，或去或不去，歸潔其身而已矣。

The actions of the sages have been different. Some have kept remote from court, and some have drawn near to it; some have left their offices, and some have not done so · that to which those different courses all agree is simply the keeping of their persons pure.

吾聞其以堯舜之道要湯，未聞以割烹也。

I have heard that Yi Yin sought an introduction to Tang by the doctrines of Yao and Shun. I have not heard that he did so by his knowledge of cookery.

《伊訓》曰：『天誅造攻自牧宮，朕載自亳。』」

In the "Instructions of Yi," it is said, "Heaven destroying Jie commenced attacking him in the palace of Mu. I commenced in Bo."'

## 9·8

萬章問曰：「或謂『孔子於衛主癰疽，於齊主侍人瘠環』，有諸乎？」

Wan Zhang asked Mencius, saying, 'Some say that Confucius, when he was in Wei, lived with the ulcer·doctor, and when he was in Qi, with the attendant, Qi Huan; was it so?'

孟子曰：「否，不然也，好事者爲之也。

Mencius replied, 'No; it was not so. Those are the inventions of men fond of strange things.

於衛，主顏讎由。

When he was in Wei, he lived with Yan Chou You.

彌子之妻與子路之妻，兄弟也。

The wives of the officer Mi and Zi Lu were sisters,

彌子謂子路曰：『孔子主我，衛卿可得也。』

and Mi told Zi Lu, "If Confucius will lodge with me, he may attain to the dignity of a high noble of Wei."

子路以告，孔子曰：『有命。』

Zi Lu informed Confucius of this, and he said, "That is as ordered by Heaven."

孔子進以禮，退以義，得之不得曰：『有命』。

Confucius went into office according to propriety, and retired from it according to righteousness. In regard to his obtaining office or not obtaining it, he said, "That is as ordered."

而主癰疽與侍人瘠環，是無義無命也。

But if he had lodged with the attendant Qi Huan, that would neither have been according to righteousness, nor any ordering of Heaven.

孔子不悅於魯衛，遭宋桓司馬，將要而殺之，微服而過宋。

When Confucius, being dissatisfied in Lu and Wei, had left those States, he met with the attempt of Hwan, the Master of the Horse, of Song, to intercept and kill him. He assumed, however, the dress of a common man, and passed by Song.

是時孔子當阨，主司城貞子，爲陳侯周臣。

At that time, though he was in circumstances of distress, he lodged with the city·master Chang, who was then a minister of Zhou, the marquis of Chen.

吾聞觀近臣，以其所爲主；觀逺臣，以其所主。

I have heard that the characters of ministers about court may be discerned from those whom they entertain, and those of stranger officers, from those with whom they lodge.

若孔子主癰疽與侍人瘠環，何以爲孔子！」

If Confucius had lodged with the ulcer·doctor, and with the attendant Qi Huan, how could he have been Confucius?'

## 9·9

萬章問曰：「或曰：『百里奚自鬻於秦養牲者，五羊之皮。

Wan Zhang asked Mencius, 'Some say that Bai Li Xi sold himself to a cattle·keeper of Jin for the skins of five rams,

食牛，以要秦繆公。』

and fed his oxen, in order to find an introduction to the duke Mu of Qin ·

信乎？」

was this the case?'

孟子曰：「否，不然，好事者爲之也。

Mencius said, 'No; it was not so. This story was invented by men fond of strange things.

百里奚，虞人也。

Bai Li Xi was a man of Yu.

晉人以垂棘之璧與屈產之乘，假道於虞以伐虢。

The people of Jin, by the inducement of a round piece of jade from Chui Ji, and four horses of the Qu breed, borrowed a passage through Yu to attack Guo.

宮之奇諫，百里奚不諫，知虞公之不可諫而去。

On that occasion, Gong Zhi Qi remonstrated against granting their request, and Bai Li Xi did not remonstrate. When he knew that the duke of Yu was not to be remonstrated with, and, leaving that State,

之秦，年已七十矣，曾不知以食牛干秦繆公之爲汙也，可謂智乎？

went to Qin, he had reached the age of seventy. If by that time he did not know that it would be a mean thing to seek an introduction to the duke Mu of Qin by feeding oxen, could he be called wise?

不可諫而不諫，可謂不智乎？

But not remonstrating where it was of no use to remonstrate, could he be said not to be wise?

知虞公之將亡而先去之，不可謂不智也。

Knowing that the duke of Yu would be ruined, and leaving him before that event, he cannot be said not to have been wise.

時舉於秦，知繆公之可與有行也而相之，可謂不智乎？

Being then advanced in Qin, he knew that the duke Mu was one with whom he would enjoy a field for action, and became minister to him; could he, acting thus, be said not to be wise?

相秦而顯其君於天下，可傳於後丗，不賢而能之乎？

Having become chief minister of Qin, he made his prince distinguished throughout the kingdom, and worthy of being handed down to future ages; could he have done this, if he had not been a man of talents and virtue?

自鬻以成其君，鄉黨自好者不爲，而謂賢者爲之乎？」

As to selling himself in order to accomplish all the aims of his prince, even a villager who had a regard for himself would not do such a thing; and shall we say that a man of talents and virtue did it?'

# 萬章下

Wan Zhang II

## 10·2

北宮錡問曰：「周室班爵祿也，如之何？」

Bei Gong Qi asked Mencius, saying, 'What was the arrangement of dignities and emoluments determined by the House of Zhou?'

孟子曰：「其詳不可得聞也，諸侯惡其害己也，而皆去其籍。

Mencius replied, 'The particulars of that arrangement cannot be learned, for the princes, disliking them as injurious to themselves, have all made away with the records of them.

然而軻也甞聞其略也。

Still I have learned the general outline of them.

天子一位，公一位，侯一位，伯一位，子、男同一位，凡五等也。

The Son of Heaven constituted one dignity; the Gong one; the Hou one; the Bai one; and the Zi and the Nan each one of equal rank · altogether making five degrees of rank.

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。

The Ruler again constituted one dignity; the Chief Minister one; the Great Officers one; the Scholars of the First Class one; those of the Middle Class one; and those of the Lowest Class one · altogether making six degrees of dignity.

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。

'To the Son of Heaven there was allotted a territory of a thousand li square. A Gong and a Hou had each a hundred li square. A Bai had seventy li, and a Zi and a Nan had each fifty li. The assignments altogether were of four amounts.

不能五十里，不達於天子，附於諸侯，曰附庸。

Where the territory did not amount to fifty li, the chief could not have access himself to the Son of Heaven. His land was attached to some Hou·ship, and was called a Fu Yong.

天子之卿受地視侯，大夫受地視伯，元士受地視子、男。

The Chief ministers of the Son of Heaven received an amount of territory equal to that of a Hou; a Great officer received as much as a Bai; and a scholar of the first class as much as a Zi or a Nan.

大國地方百里，君十卿祿，卿祿四大夫，大夫倍上士，上士倍中士，中士倍下士，下士與庶人在官者同祿，祿足以代其耕也。

'In a great State, where the territory was a hundred li square, the ruler had ten times as much income as his Chief ministers; a Chief minister four times as much as a Great officer; a Great officer twice as much as a scholar of the first class; a scholar of the first class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; the scholars of the lowest class, and such of the common people as were employed about the government offices, had for their emolument as much as was equal to what they would have made by tilling the fields.

次國地方七十里，君十卿祿，卿祿三大夫，大夫倍上士，上士倍中士，中士倍下士，下士與庶人在官者同祿，祿足以代其耕也。

In a State of the next order, where the territory was seventy li square, the ruler had ten times as much revenue as his Chief minister; a Chief minister three times as much as a Great officer; a Great officer twice as much as a scholar of the first class; a scholar of the first class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; the scholars of the lowest class, and such of the common people as were employed about the government offices, had for their emolument as much as was equal to what they would have made by tilling the fields.

小國地方五十里，君十卿祿，卿祿二大夫，大夫倍上士，上士倍中士，中士倍下士，下士與庶人在官者同祿，祿足以代其耕也。

In a small State, where the territory was fifty li square, the ruler had ten times as much revenue as his Chief minister; a Chief minister had twice as much as a Great officer; a Great officer twice as much as a scholar of the highest class; a scholar of the highest class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument · as much, namely, as was equal to what they would have made by tilling the fields.

耕者之所獲，一夫百畝；百畝之糞，上農夫食九人，上次食八人，中食七人，中次食六人，下食五人。

As to those who tilled the fields, each husbandman received a hundred mu. When those mu were manured, the best husbandmen of the highest class supported nine individuals, and those ranking next to them supported eight. The best husbandmen of the second class supported seven individuals, and those ranking next to them supported six; while husbandmen of the lowest class only supported five.

庶人在官者，其祿以是爲差。」

The salaries of the common people who were employed about the government offices were regulated according to these differences.'

## 10·5

孟子曰：「仕非爲貧也，而有時乎爲貧；娶妻非爲養也，而有時乎爲養。

Mencius said, 'Office is not sought on account of poverty, yet there are times when one seeks office on that account. Marriage is not entered into for the sake of being attended to by the wife, yet there are times when one marries on that account.

爲貧者，辭尊居卑，辭富居貧。

He who takes office on account of his poverty must decline an honourable situation and occupy a low one; he must decline riches and prefer to be poor.

辭尊居卑，辭富居貧，惡乎宜乎？

What office will be in harmony with this declining an honourable situation and occupying a low one, this declining riches and preferring to be poor?

抱關擊柝。

Such an one as that of guarding the gates, or beating the watchman's stick.

孔子甞爲委吏矣，曰：『會計當而已矣。』

Confucius was once keeper of stores, and he then said, "My calculations must be all right. That is all I have to care about."

甞爲乘田矣，曰：『牛羊茁壯，長而已矣。』

He was once in charge of the public fields, and he then said, "The oxen and sheep must be fat and strong, and superior. That is all I have to care about."

位卑而言高，罪也。

When one is in a low situation, to speak of high matters is a crime.

立乎人之本朝而道不行，恥也。」

When a scholar stands in a prince's court, and his principles are not carried into practice, it is a shame to him.'

## 10·8

孟子謂萬章曰：「一鄉之善士，斯友一鄉之善士；一國之善士，斯友一國之善士；天下之善士，斯友天下之善士。

Mencius said to Wan Zhang, 'The scholar whose virtue is most distinguished in a village shall make friends of all the virtuous scholars in the village. The scholar whose virtue is most distinguished throughout a State shall make friends of all the virtuous scholars of that State. The scholar whose virtue is most distinguished throughout the kingdom shall make friends of all the virtuous scholars of the kingdom.

以友天下之善士爲未足，又尚論古之人。

When a scholar feels that his friendship with all the virtuous scholars of the kingdom is not sufficient to satisfy him, he proceeds to ascend to consider the men of antiquity.

頌其詩，讀其書，不知其人，可乎？

He repeats their poems, and reads their books, and as he does not know what they were as men,

是以論其丗也。

to ascertain this, he considers their history.

是尚友也。」

This is to ascend and make friends of the men of antiquity.'

# 告子上

Gao Zi I

## 11·1

告子曰：「性，猶杞柳也；義，猶桮棬也。

The philosopher Gao said, 'Man's nature is like the qi·willow , and righteousness is like a cup or a bowl.

以人性爲仁義，猶以杞柳爲桮棬。」

The fashioning ben evolence and righteousness out of man's nature is like the making cups and bowls from the qi·willow.'

孟子曰：「子能順杞柳之性而以爲桮棬乎？

Mencius replied, 'Can you, leaving untouched the nature of the willow, make with it cups and bowls?

將戕賊杞柳而後以爲桮棬也？

You must do violence and injury to the willow, before you can make cups and bowls with it.

如將戕賊杞柳而以爲桮棬，則亦將戕賊人以爲仁義與？

If you must do violence and injury to the willow in order to make cups and bowls with it, on your principles you must in the same way do violence and injury to humanity in order to fashion from it benevolence and righteousness!

率天下之人而禍仁義者，必子之言夫！」

Your words, alas! would certainly lead all men on to reckon benevolence and righteousness to be calamities.'

## 11·2

告子曰：「性，猶湍水也，決諸東方則東流，決諸西方則西流。

The philosopher Gao said, 'Man's nature is like water whirling round in a corner. Open a passage for it to the east, and it will flow to the east; open a passage for it to the west, and it will flow to the west.

人性之無分於善不善也，猶水之無分於東西也。」

Man's nature is indifferent to good and evil, just as the water is indifferent to the east and west.'

孟子曰：「水信無分於東西，無分於上下乎？

Mencius replied, 'Water indeed will flow indifferently to the east or west, but will it flow indifferently up or down?

人性之善也，猶水之就下也。

The tendency of man's nature to good is like the tendency of water to flow downwards.

人無有不善，水無有不下。

There are none but have this tendency to good, just as all water flows downwards.

今夫水搏而躍之，可使過顙，激而行之，可使在山，是豈水之性哉？

Now by striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it you may force it up a hill · but are such movements according to the nature of water?

其勢則然也。

It is the force applied which causes them.

人之可使爲不善，其性亦猶是也。」

When men are made to do what is not good, their nature is dealt with in this way.'

## 11·3

告子曰：「生之謂性。」

The philosopher Gao said, 'Life is what we call nature!'

孟子曰：「生之謂性也，猶白之謂白與？」

Mencius asked him, 'Do you say that by nature you mean life, just as you say that white is white?'

曰：「然。」

'Yes, I do,' was the reply.

「白羽之白也，猶白雪之白，白雪之白，猶白玉之白歟？」

Mencius added, 'Is the whiteness of a white feather like that of white snow, and the whiteness of white snow like that of white jade?'

曰：「然。」

Gao again said 'Yes.'

「然則犬之性猶牛之性，牛之性猶人之性歟？」

'Very well,' pursued Mencius. 'Is the nature of a dog like the nature of an ox, and the nature of an ox like the nature of a man?'

## 11·4

告子曰：「食色，性也。

The philosopher Gao said, 'To enjoy food and delight in colours is nature.

仁，內也，非外也。

Benevolence is internal and not external;

義，外也，非內也。」

righteousness is external and not internal.'

孟子曰：「何以謂仁內義外也？」

Mencius asked him, 'What is the ground of your saying that benevolence is internal and righteousness external?'

曰：「彼長而我長之，非有長於我也。

He replied, 'There is a man older than I, and I give honour to his age. It is not that there is first in me a principle of such reverence to age.

猶彼白而我白之，從其白於外也，故謂之外也。」

It is just as when there is a white man, and I consider him white; according as he is so externally to me. On this account, I pronounce of righteousness that it is external.'

曰：「異於白馬之白也，無以異於白人之白也！

Mencius said, 'There is no difference between our pronouncing a white horse to be white and our pronouncing a white man to be white.

不識長馬之長也，無以異於長人之長歟？

But is there no difference between the regard with which we acknowledge the age of an old horse and that with which we acknowledge the age of an old man?

且謂長者義乎？

And what is it which is called righteousness? The fact of a man's being old?

長之者義乎？」

Or the fact of our giving honour to his age?'

曰：「吾弟則愛之，秦人之弟則不愛也，是以我爲悅者也，故謂之內。

Gao said, 'There is my younger brother; I love him. But the younger brother of a man of Qin I do not love: that is, the feeling is determined by myself, and therefore I say that benevolence is internal.

長楚人之長，亦長吾之長，是以長爲悅者也，故謂之外也。」

On the other hand, I give honour to an old man of Chu, and I also give honour to an old man of my own people: that is, the feeling is determined by the age, and therefore I say that righteousness is external.'

曰：「耆秦人之炙，無以異於耆吾炙。

Mencius answered him, 'Our enjoyment of meat roasted by a man of Qin does not differ from our enjoyment of meat roasted by ourselves.

夫物則亦有然者也。

Thus, what you insist on takes place also in the case of such things,

然則耆炙亦有外歟？」

and will you say likewise that our enjoyment of a roast is external?'

## 11·5

孟季子問公都子曰：「何以謂義內也？」

The disciple Meng Ji asked Gong Du, saying, 'On what ground is it said that righteousness is internal?'

曰：「行吾敬，故謂之內也。」

Gong Du replied, 'We therein act out our feeling of respect, and therefore it is said to be internal.'

「鄉人長於伯兄一歲，則誰敬？」

The other objected, 'Suppose the case of a villager older than your elder brother by one year, to which of them would you show the greater respect?'

曰：「敬兄。」

'To my brother,' was the reply.

「酌則誰先？」

'But for which of them would you first pour out wine at a feast?'

曰：「先酌鄉人。」

'For the villager.'

「所敬在此，所長在彼，果在外，非由內也。」

Meng Ji argued, 'Now your feeling of reverence rests on the one, and now the honour due to age is rendered to the other · this is certainly determined by what is without, and does not proceed from within.'

公都子不能荅，以告孟子。

Gong Du was unable to reply, and told the conversation to Mencius.

孟子曰：「敬叔父乎？

Mencius said, 'You should ask him, "Which do you respect most, your uncle,

敬弟乎？

or your younger brother?"

彼將曰：『敬叔父。』

He will answer, "My uncle."

曰：『弟爲尸，則誰敬？』

Ask him again, "If your younger brother be personating a dead ancestor, to which do you show the greater respect, to him or to your uncle?"

彼將曰：『敬弟。』

He will say, "To my younger brother."

子曰：『惡在其敬叔父也？』

You can go on, "But where is the respect due, as you said, to your uncle?"

彼將曰：『在位故也。』

He will reply to this, "I show the respect to my younger brother, because of the position which he occupies,"

子亦曰：『在位故也。』

and you can likewise say, "So my respect to the villager is because of the position which he occupies.

庸敬在兄，斯須之敬在鄉人。」

Ordinarily, my respect is rendered to my elder brother; for a brief season, on occasion, it is rendered to the villager."'

季子聞之曰：「敬叔父則敬，敬弟則敬，果在外，非由內也。」

Meng Ji heard this and observed, 'When respect is due to my uncle, I respect him, and when respect is due to my younger brother, I respect him; the thing is certainly determined by what is without, and does not proceed from within.'

公都子曰：「冬日則飲湯，夏日則飲水，然則飲食亦在外也？」

Gong Du replied, 'In winter we drink things hot, in summer we drink things cold; and so, on your principle, eating and drinking also depend on what is external!'

## 11·6

公都子曰：「告子曰：『性無善無不善也。』

The disciple Gong Du said, 'The philosopher Gao says, "Man's nature is neither good nor bad."

或曰：『性可以爲善，可以爲不善，是故文武興則民好善，幽厲興則民好暴。』

Some say, "Man's nature may be made to practise good, and it may be made to practise evil, and accordingly, under Wen and Wu, the people loved what was good, while under Yu and Li, they loved what was cruel."

或曰：『有性善，有性不善，是故以堯爲君而有象，以瞽瞍爲父而有舜，以紂爲兄之子且以爲君，而有微子啟、王子比干。』

Some say, "The nature of some is good, and the nature of others is bad. Hence it was that under such a sovereign as Yao there yet appeared Xiang; that with such a father as Gu Sou there yet appeared Shun; and that with Zhou for their sovereign, and the son of their elder brother besides, there were found Qi, the viscount of Wei, and the prince Bi Gan.

今曰『性善』，然則彼皆非歟？」

And now you say, "The nature is good." Then are all those wrong?'

孟子曰：「乃若其情則可以爲善矣，乃所謂善也。

Mencius said, 'From the feelings proper to it, it is constituted for the practice of what is good. This is what I mean in saying that the nature is good.

若夫爲不善，非才之罪也。

If men do what is not good, the blame cannot be imputed to their natural powers.

惻隱之心，人皆有之；羞惡之心，人皆有之；恭敬之心，人皆有之；是非之心，人皆有之。

The feeling of commiseration belongs to all men; so does that of shame and dislike; and that of reverence and respect; and that of approving and disapproving.

惻隱之心，仁也；羞惡之心，義也；恭敬之心，禮也；是非之心，智也。

The feeling of commiseration implies the principle of benevolence; that of shame and dislike, the principle of righteousness; that of reverence and respect, the principle of propriety; and that of approving and disapproving, the principle of knowledge.

仁義禮智，非由外鑠我也，我固有之也，弗思耳矣。

Benevolence, righteousness, propriety, and knowledge are not infused into us from without. We are certainly furnished with them. And a different view is simply owing to want of reflection.

故曰：求則得之，舍則失之。

Hence it is said, "Seek and you will find them. Neglect and you will lose them."

或相倍蓰而無筭者，不能盡其才者也。

Men differ from one another in regard to them · some as much again as others, some five times as much, and some to an incalculable amount · it is because they cannot carry out fully their natural powers.

《詩》曰：『天生蒸民，有物有則。

It is said in the Book of Poetry, "Heaven in producing mankind, Gave them their various faculties and relations with their specific laws.

民之秉彝，好是懿德。』

These are the invariable rules of nature for all to hold, And all love this admirable virtue."

孔子曰：『爲此詩者，其知道乎！

Confucius said, "The maker of this ode knew indeed the principle of our nature!"

故有物必有則，民之秉彝也，故好是懿德。』」

We may thus see that every faculty and relation must have its law, and since there are invariable rules for all to hold, they consequently love this admirable virtue.'

## 11·7

孟子曰：「富歲，子弟多賴；凶歲，子弟多暴。

Mencius said, 'In good years the children of the people are most of them good, while in bad years the most of them abandon themselves to evil.

非天之降才爾殊也，其所以陷溺其心者然也。

It is not owing to any difference of their natural powers conferred by Heaven that they are thus different. The abandonment is owing to the circumstances through which they allow their minds to be ensnared and drowned in evil.

今夫麰麥，播種而耰之，其地同，樹之時又同，浡然而生，至於日至之時，皆孰矣。

There now is barley. Let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and, when the full time is come, it is all found to be ripe.

雖有不同，則地有肥磽，雨露之養、人事之不齊也。

Although there may be inequalities of produce, that is owing to the difference of the soil, as rich or poor, to the unequal nourishment afforded by the rains and dews, and to the different ways in which man has performed his business in reference to it.

故凡同類者，舉相似也，何獨至於人而疑之？

Thus all things which are the same in kind are like to one another; why should we doubt in regard to man, as if he were a solitary exception to this?

聖人與我同類者。

The sage and we are the same in kind.

故龍子曰：『不知足而爲屨，我知其不爲蕢也。』

In accordance with this the scholar Long said, "If a man make hempen sandals without knowing the size of people's feet, yet I know that he will not make them like baskets."

屨之相似，天下之足同也。

Sandals are all like one another, because all men's feet are like one another.

口之於味，有同耆也，易牙先得我口之所耆者也。

So with the mouth and flavours · all mouths have the same relishes. Yi Ya only apprehended before me what my mouth relishes.

如使口之於味也，其性與人殊，若犬馬之與我不同類也，則天下何耆皆從易牙之於味也？

Suppose that his mouth in its relish for flavours differed from that of other men, as is the case with dogs or horses which are not the same in kind with us, why should all men be found following Yi Ya in their relishes?

至於味，天下期於易牙，是天下之口相似也。

In the matter of tastes all the people model themselves after Yi Ya; that is, the mouths of all men are like one another.

惟耳亦然，至於聲，天下期於師曠，是天下之耳相似也。

And so also it is with the ear. In the matter of sounds, the whole people model themselves after the music·master Kuang; that is, the ears of all men are like one another.

惟目亦然，至於子都，天下莫不知其姣也；不知子都之姣者，無目者也。

And so also it is with the eye. In the case of Zi Du, there is no man but would recognise that he was beautiful. Any one who would not recognise the beauty of Zi Du must have no eyes.

故曰：口之於味也，有同耆焉；耳之於聲也，有同聽焉；目之於色也，有同美焉。

Therefore I say, Men's mouths agree in having the same relishes; their ears agree in enjoying the same sounds; their eyes agree in recognising the same beauty ·

至於心，獨無所同然乎？

shall their minds alone be without that which the similarly approve?

心之所同然者，何也？

What is it then of which they similarly approve?

謂理也，義也。

It is, I say, the principles of our nature, and the determinations of righteousness.

聖人先得我心之所同然耳。

The sages only apprehended before me that of which my mind approves along with other men.

故理義之悅我心，猶芻豢之悅我口。」

Therefore the principles of our nature and the determinations of righteousness are agreeable to my mind, just as the flesh of grass and grain·fed animals is agreeable to my mouth.'

## 11·8

孟子曰：「牛山之木甞美矣。

Mencius said, 'The trees of the Niu mountain were once beautiful.

以其郊於大國也，斧斤伐之，可以爲美乎？

Being situated, however, in the borders of a large State, they were hewn down with axes and bills · and could they retain their beauty?

是其日夜之所息，雨露之所潤，非無萌蘗之生焉，牛羊又從而牧之，是以若彼濯濯也。

Still through the activity of the vegetative life day and night, and the nourishing influence of the rain and dew, they were not without buds and sprouts springing forth, but then came the cattle and goats and browsed upon them. To these things is owing the bare and stripped appearance of the mountain,

人見其濯濯也，以爲未甞有材焉，此豈山之性也哉？

and when people now see it, they think it was never finely wooded. But is this the nature of the mountain?

雖存乎人者，豈無仁義之心哉？

And so also of what properly belongs to man; shall it be said that the mind of any man was without benevolence and righteousness?

其所以放其良心者，亦猶斧斤之於木也。

The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills.

旦旦而伐之，可以爲美乎？

Hewn down day after day, can it · the mind · retain its beauty?

其日夜之所息，平旦之氣，其好惡與人相近也者幾希，則其旦晝之所爲，有梏亡之矣。

But there is a development of its life day and night, and in the calm air of the morning, just between night and day, the mind feels in a degree those desires and aversions which are proper to humanity, but the feeling is not strong, and it is fettered and destroyed by what takes place during the day.

梏之反覆，則其夜氣不足以存。

This fettering taking place again and again, the restorative influence of the night is not sufficient to preserve the proper goodness of the mind;

夜氣不足以存，則其違禽獸不逺矣。

and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals,

人見其禽獸也，而以爲未甞有才焉者，是豈人之情也哉？

and when people now see it, they think that it never had those powers which I assert. But does this condition represent the feelings proper to humanity?

故茍得其養，無物不長；茍失其養，無物不消。

Therefore, if it receive its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay away.

孔子曰：『操則存，舍則亡。

Confucius said, "Hold it fast, and it remains with you. Let it go, and you lose it.

出入無時，莫知其鄉。』

Its outgoing and incoming cannot be defined as to time or place."

惟心之謂與！」

It is the mind of which this is said!'

## 11·10

孟子曰：「魚，我所欲也；熊掌，亦我所欲也。

Mencius said, 'I like fish, and I also like bear's paws.

二者不可得兼，舍魚而取熊掌者也。

If I cannot have the two together, I will let the fish go, and take the bear's paws.

生，亦我所欲也；義，亦我所欲也。

So, I like life, and I also like righteousness.

二者不可得兼，舍生而取義者也。

If I cannot keep the two together, I will let life go, and choose righteousness.

生亦我所欲，所欲有甚於生者，故不爲茍得也。

I like life indeed, but there is that which I like more than life, and therefore, I will not seek to possess it by any improper ways.

死亦我所惡，所惡有甚於死者，故患有所不辟也。

I dislike death indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger.

如使人之所欲莫甚於生，則凡可以得生者，何不用也？

If among the things which man likes there were nothing which he liked more than life, why should he not use every means by which he could preserve it?

使人之所惡莫甚於死者，則凡可以辟患者，何不爲也？

If among the things which man dislikes there were nothing which he disliked more than death, why should he not do everything by which he could avoid danger?

由是則生而有不用也，由是則可以辟患而有不爲也。

There are cases when men by a certain course might preserve life, and they do not employ it; when by certain things they might avoid danger, and they will not do them.

是故所欲有甚於生者，所惡有甚於死者，非獨賢者有是心也，人皆有之，賢者能勿喪耳。

Therefore, men have that which they like more than life, and that which they dislike more than death. They are not men of distinguished talents and virtue only who have this mental nature. All men have it; what belongs to such men is simply that they do not lose it.

一簞食，一豆羹，得之則生，弗得則死。

Here are a small basket of rice and a platter of soup, and the case is one in which the getting them will preserve life, and the want of them will be death;

嘑爾而與之，行道之人弗受；蹴爾而與之，乞人不屑也。

if they are offered with an insulting voice, even a tramper will not receive them, or if you first tread upon them, even a beggar will not stoop to take them.

萬鍾則不辨禮義而受之。

And yet a man will accept of ten thousand zhong, without any consideration of propriety or righteousness.

萬鍾於我何加焉？

What can the ten thousand zhong add to him?

爲宮室之美、妻妾之奉、所識窮乏者得我與？

When he takes them, is it not that he may obtain beautiful mansions, that he may secure the services of wives and concubines, or that the poor and needy of his acquaintance may be helped by him?

鄉爲身死而不受，今爲宮室之美爲之；鄉爲身死而不受，今爲妻妾之奉爲之；鄉爲身死而不受，今爲所識窮乏者得我而爲之──是亦不可以已乎？

In the former case the offered bounty was not received, though it would have saved from death, and now the emolument is taken for the sake of beautiful mansions. The bounty that would have preserved from death was not received, and the emolument is taken to get the service of wives and concubines. The bounty that would have saved from death was not received, and the emolument is taken that one's poor and needy acquaintance may be helped by him. Was it then not possible likewise to decline this?

此之謂失其本心。」

This is a case of what is called "Losing the proper nature of one's mind."'

## 11·11

孟子曰：「仁，人心也。

Mencius said, 'Benevolence is man's mind,

義，人路也。

and righteousness is man's path.

舍其路而弗由，放其心而不知求，哀哉！

How lamentable is it to neglect the path and not pursue it, to lose this mind and not know to seek it again!

人有雞犬放，則知求之，有放心，而不知求。

When men's fowls and dogs are lost, they know to seek for them again, but they lose their mind, and do not know to seek for it.

學問之道無他，求其放心而已矣。」

The great end of learning is nothing else but to seek for the lost mind.'

## 11·12

孟子曰：「今有無名之指，屈而不信，非疾痛害事也。

Mencius said, 'Here is a man whose fourth finger is bent and cannot be stretched out straight. It is not painful, nor does it incommode his business,

如有能信之者，則不逺秦楚之路，爲指之不若人也。

and yet if there be any one who can make it straight, he will not think the way from Qin to Chu far to go to him; because his finger is not like the finger of other people.

指不若人，則知惡之；心不若人，則不知惡。

When a man's finger is not like those of other people, he knows to feel dissatisfied, but if his mind be not like that of other people, he does not know to feel dissatisfaction.

此之謂不知類也。」

This is called "Ignorance of the relative importance of things."'

## 11·13

孟子曰：「拱把之桐、梓，人茍欲生之，皆知所以養之者。

Mencius said, 'Anybody who wishes to cultivate the tong or the zi, which may be grasped with both hands, perhaps with one, knows by what means to nourish them.

至於身，而不知所以養之者，豈愛身不若桐、梓哉？

In the case of their own persons, men do not know by what means to nourish them. Is it to be supposed that their regard of their own persons is inferior to their regard for a tong or zi?

弗思甚也！」

Their want of reflection is extreme.'

## 11·14

孟子曰：「人之於身也，兼所愛；兼所愛，則兼所養也。

Mencius said, 'There is no part of himself which a man does not love, and as he loves all, so he must nourish all.

無尺寸之膚不愛焉，則無尺寸之膚不養也。

There is not an inch of skin which he does not love, and so there is not an inch of skin which he will not nourish.

所以考其善不善者，豈有他哉？

For examining whether his way of nourishing be good or not, what other rule is there but this,

於己取之而已矣。

that he determine by reflecting on himself where it should be applied?

體有貴賤，有小大。

Some parts of the body are noble, and some ignoble; some great, and some small.

無以小害大，無以賤害貴。

The great must not be injured for the small, nor the noble for the ignoble.

養其小者爲小人。

He who nourishes the little belonging to him is a little man,

養其大者爲大人。

and he who nourishes the great is a great man.

今有場師，舍其梧槚，養其樲棘，則爲賤場師焉。

Here is a plantation·keeper, who neglects his wu and jia, and cultivates his sour jujube·trees; he is a poor plantation·keeper.

養其一指，而失其肩背，而不知也，則爲狼疾人也。

He who nourishes one of his fingers, neglecting his shoulders or his back, without knowing that he is doing so, is a man who resembles a hurried wolf.

飲食之人，則人賤之矣，爲其養小以失大也。

A man who only eats and drinks is counted mean by others; because he nourishes what is little to the neglect of what is great.

飲食之人，無有失也，則口腹豈適爲尺寸之膚哉！」

If a man, fond of his eating and drinking, were not to neglect what is of more importance, how should his mouth and belly be considered as no more than an inch of skin?'

## 11·15

公都子問曰：「鈞是人也，或爲大人，或爲小人，何也？」

The disciple Gong Du said, 'All are equally men, but some are great men, and some are little men · how is this?'

孟子曰：「從其大體爲大人，從其小體爲小人。」

Mencius replied, 'Those who follow that part of themselves which is great are great men; those who follow that part which is little are little men.'

曰：「鈞是人也，或從其大體，或從其小體，何也？」

Gong Du pursued, 'All are equally men, but some follow that part of themselves which is great, and some follow that part which is little · how is this?'

曰：「耳目之官不思，而蔽於物。

Mencius answered, 'The senses of hearing and seeing do not think, and are obscured by external things.

物交物，則引之而已矣。

When one thing comes into contact with another, as a matter of course it leads it away.

心之官則思；思則得之，不思則不得也。

To the mind belongs the office of thinking. By thinking, it gets the right view of things; by neglecting to think, it fails to do this.

此天之所與我者，先立乎其大者，則其小者不能奪也。

These · the senses and the mind · are what Heaven has given to us. Let a man first stand fast in the supremacy of the nobler part of his constitution, and the inferior part will not be able to take it from him.

此爲大人而已矣。」

It is simply this which makes the great man.'

## 11·16

孟子曰：「有天爵者，有人爵者。

Mencius said, 'There is a nobility of Heaven, and there is a nobility of man.

仁義忠信，樂善不倦，此天爵也。

Benevolence, righteousness, self·consecration, and fidelity, with unwearied joy in these virtues; these constitute the nobility of Heaven.

公卿大夫，此人爵也。

To be a gong, a qing, or a da fu; this constitutes the nobility of man.

古之人，修其天爵而人爵從之。

The men of antiquity cultivated their nobility of Heaven, and the nobility of man came to them in its train.

今之人，修其天爵以要人爵。

The men of the present day cultivate their nobility of Heaven in order to seek for the nobility of man,

既得人爵而棄其天爵，則惑之甚者也，終亦必亡而已矣。」

and when they have obtained that, they throw away the other · their delusion is extreme. The issue is simply this, that they must lose that nobility of man as well.'

## 11·17

孟子曰：「欲貴者，人之同心也。

Mencius said, 'To desire to be honoured is the common mind of men.

人人有貴於己者，弗思耳矣。

And all men have in themselves that which is truly honourable. Only they do not think of it.

人之所貴者，非良貴也。

The honour which men confer is not good honour.

趙孟之所貴，趙孟能賤之。

Those whom Zhao the Great ennobles he can make mean again.

《詩》云：『既醉以酒，既飽以德。』

It is said in the Book of Poetry, "He has filled us with his wine, He has satiated us with his goodness."

言飽乎仁義也，所以不願人之膏粱之味也。

"Satiated us with his goodness," that is, satiated us with benevolence and righteousness, and he who is so satiated, consequently, does not wish for the fat meat and fine millet of men.

令聞廣譽施於身，所以不願人之文繡也。」

A good reputation and far·reaching praise fall to him, and he does not desire the elegant embroidered garments of men.'

## 11·18

孟子曰：「仁之勝不仁也，猶水之勝火。

Mencius said, 'Benevolence subdues its opposite just as water subdues fire.

今之爲仁者，猶以一杯水救一車薪之火也。

Those, however, who now·a·days practise benevolence do it as if with one cup of water they could save a whole waggon·load of fuel which was on fire,

不熄，則謂之水不勝火。

and when the flames were not extinguished, were to say that water cannot subdue fire.

此又與於不仁之甚者也，亦終必亡而已矣！」

This conduct, moreover, greatly encourages those who are not benevolent. The final issue will simply be this: the loss of that small amount of benevolence.'

## 11·19

孟子曰：「五榖者，種之美者也。

Mencius said, 'Of all seeds the best are the five kinds of grain,

茍爲不熟，不如荑稗。

yet if they be not ripe, they are not equal to the ti or the bai.

夫仁亦在乎熟之而已矣。」

So, the value of benevolence depends entirely on its being brought to maturity.'

## 11·20

孟子曰：「羿之教人射，必志於彀；學者亦必志於彀。

Mencius said, 'Yi, in teaching men to shoot, made it a rule to draw the bow to the full, and his pupils also did the same.

大匠誨人，必以規矩；學者亦必以規矩。」

A master·workman, in teaching others, uses the compass and square, and his pupils do the same.'

# 告子下

Gao Zi II

## 12·1

任人有問屋廬子曰：「禮與食孰重？」

A man of Ren asked the disciple Wu Lu, saying, 'Is an observance of the rules of propriety in regard to eating, or eating merely, the more important?'

曰：「禮重。」

The answer was, 'The observance of the rules of propriety is the more important.'

「色與禮孰重？」

'Is the gratifying the appetite of sex, or the doing so only according to the rules of propriety, the more important?'

曰：「禮重。」

The answer again was, 'The observance of the rules of propriety in the matter is the more important.'

曰：「以禮食則饑而死，不以禮食則得食，必以禮乎？

The man pursued, 'If the result of eating only according to the rules of propriety will be death by starvation, while by disregarding those rules we may get food, must they still be observed in such a case?

親迎則不得妻，不親迎則得妻，必親迎乎？」

If according to the rule that he shall go in person to meet his wife a man cannot get married, while by disregarding that rule he may get married, must he still observe the rule in such a case?'

屋廬子不能對。

Wu Lu was unable to reply to these questions,

明日之鄒，以告孟子。

and the next day he went to Zou, and told them to Mencius.

孟子曰：「於荅是也何有？

Mencius said, 'What difficulty is there in answering these inquiries?

不揣其本，而齊其末，方寸之木可使高於岑樓。

If you do not adjust them at their lower extremities, but only put their tops on a level, a piece of wood an inch square may be made to be higher than the pointed peak of a high building.

金重於羽者，豈謂一鉤金與一輿羽之謂哉？

Gold is heavier than feathers; but does that saying have reference, on the one hand, to a single clasp of gold, and, on the other, to a waggon·load of feathers?

取食之重者與禮之輕者而比之，奚翅食重？

If you take a case where the eating is of the utmost importance and the observing the rules of propriety is of little importance, and compare the things together, why stop with saying merely that the eating is more important?

取色之重者與禮之輕者而比之，奚翅色重？

So, taking the case where the gratifying the appetite of sex is of the utmost importance and the observing the rules of propriety is of little importance, why stop with merely saying that the gratifying the appetite is the more important?

往應之曰，『紾兄之臂而奪之食，則得食，不紾，則不得食，則將紾之乎？

Go and answer him thus, "If, by twisting your elder brother's arm, and snatching from him what he is eating, you can get food for yourself, while, if you do not do so, you will not get anything to eat, will you so twist his arm?

踰東家墻而摟其處子，則得妻，不摟，則不得妻，則將摟之乎？』」

If by getting over your neighbour's wall, and dragging away his virgin daughter, you can get a wife, while if you do not do so, you will not be able to get a wife, will you so drag her away?"'

## 12·2

曹交問曰：「人皆可以爲堯舜，有諸？」

Jiao of Cao asked Mencius, saying, 'It is said, "All men may be Yaos and Shuns;"·· is it so?'

孟子曰：「然。」

Mencius replied, It is.'

「交聞文王十尺，湯九尺；今交九尺四寸以長。

Jiao went on, 'I have heard that king Wen was ten cubits high, and Tang nine. Now I am nine cubits four inches in height.

食粟而已，如何則可？」

But I can do nothing but eat my millet. What am I to do to realize that saying?'

曰：「奚有於是？

Mencius answered him, 'What has this · the question of size · to do with the matter?

亦爲之而已矣。

It all lies simply in acting as such.

有人於此，力不能勝一匹雛，則爲無力人矣。

Here is a man, whose strength was not equal to lift a duckling · he was then a man of no strength.

今曰舉百鈞，則爲有力人矣。

But to·day he says, "I can lift 3,000 catties' weight," and he is a man of strength.

然則舉烏獲之任，是亦爲烏獲而已矣。

And so, he who can lift the weight which Wu Huo lifted is just another Wu Huo.

夫人豈以不勝爲患哉？

Why should a man make a want of ability the subject of his grief?

弗爲耳。

It is only that he will not do the thing.

徐行後長者，謂之弟；疾行先長者，謂之不弟。

To walk slowly, keeping behind his elders, is to perform the part of a younger. To walk quickly and precede his elders, is to violate the duty of a younger brother.

夫徐行者，豈人所不能哉？

Now, is it what a man cannot do · to walk slowly?

所不爲也。

It is what he does not do.

堯舜之道，孝弟而已矣。

The course of Yao and Shun was simply that of filial piety and fraternal duty.

子服堯之服、誦堯之言、行堯之行，是堯而已矣。

Wear the clothes of Yao, repeat the words of Yao, and do the actions of Yao, and you will just be a Yao.

子服桀之服、誦桀之言、行桀之行，是桀而已矣。」

And, if you wear the clothes of Jie, repeat the words of Jie, and do the actions of Jie, you will just be a Jie.

曰：「交得見於鄒君，可以假館，願留而受業於門。」

Jiao said, 'I shall be having an interview with the prince of Zou, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate.'

曰：「夫道若大路然，豈難知哉？

Mencius replied, 'The way of truth is like a great road. It is not difficult to know it.

人病不求耳。

The evil is only that men will not seek it.

子歸而求之，有餘師。」

Do you go home and search for it, and you will have abundance of teachers.'

## 12·3

公孫丑問曰：「高子曰：『〈小弁〉，小人之詩也。』」

Gong Sun Chou asked about an opinion of the scholar Gao, saying, 'Gao observed, "The Xiao Pan is the ode of a little man."'

孟子曰：「何以言之？」

Mencius asked, 'Why did he say so?'

曰：「怨。」

'Because of the murmuring which it expresses,' was the reply.

曰：「固哉，高叟之爲《詩》也！

Mencius answered, 'How stupid was that old Gao in dealing with the ode!

有人於此，越人關弓而射之，則己談笑而道之；無他，疏之也。

There is a man here, and a native of Yue bends his bow to shoot him. I will advise him not to do so, but speaking calmly and smilingly; for no other reason but that he is not related to me.

其兄關弓而射之，則己垂涕泣而道之，無他，戚之也。

But if my own brother be bending his bow to shoot the man, then I will advise him not to do so, weeping and crying the while; for no other reason than that he is related to me.

〈小弁〉之怨，親親也。

The dissatisfaction expressed in the Xiao Pan is the working of relative affection,

親親，仁也。

and that affection shows benevolence.

固矣夫，高叟之爲《詩》也！」

Stupid indeed was old Gao's criticism on the ode.'

曰：「〈凱風〉何以不怨？」

Chou then said, 'How is it that there is no dissatisfaction expressed in the Kai Feng?'

曰：「〈凱風〉，親之過小者也；〈小弁〉，親之過大者也。

Mencius replied, 'The parent's fault referred to in the Kai Feng is small; that referred to in the Xiao Pan is great.

親之過大而不怨，是愈疏也。

Where the parent's fault was great, not to have murmured on account of it would have increased the want of natural affection.

親之過小而怨，是不可磯也。

Where the parent's fault was small, to have murmured on account of it would have been to act like water which frets and foams about a stone that interrupts its course.

愈疏，不孝也；不可磯，亦不孝也。

To increase the want of natural affection would have been unfilial, and to fret and foam in such a manner would also have been unfilial.

孔子曰：『舜其至孝矣，五十而慕。』」

Confucius said, "Shun was indeed perfectly filial! And yet, when he was fifty, he was full of longing desire about his parents."'

## 12·5

孟子居鄒，季任爲任處守，以幣交，受之而不報。

When Mencius was residing in Zou, the younger brother of the chief of Ren, who was guardian of Ren at the time, paid his respects to him by a present of silks, which Mencius received, not going to acknowledge it.

處於平陸，儲子爲相，以幣交，受之而不報。

When he was sojourning in Ping Lu, Chu, who was prime minister of the State, sent him a similar present, which he received in the same way.

他日由鄒之任，見季子，由平陸之齊，不見儲子。

Subsequently, going from Zou to Ren, he visited the guardian; but when he went from Ping Lu to the capital of Qi, he did not visit the minister Chu.

屋廬子喜曰：「連得間矣。」

The disciple Wu Lu was glad, and said, 'I have got an opportunity to obtain some instruction.'

問曰：「夫子之任見季子，之齊不見儲子，爲其爲相與？」

He asked accordingly, 'Master, when you went to Ren, you visited the chief's brother; and when you went to Qi, you did not visit Chu. Was it not because he is only the minister?'

曰：「非也。

Mencius replied, 'No.

《書》曰：『享多儀，儀不及物，曰不享。

It is said in the Book of History, "In presenting an offering to a superior, most depends on the demonstrations of respect. If those demonstrations are not equal to the things offeredred, we say there is no offering,

惟不役志于享。』

that is, there is no act of the will presenting the offering."

爲其不成享也。」

This is because the things so offered do not constitute an offering to a superior.'

屋廬子悅。

Wu Lu was pleased,

或問之，屋廬子曰：「季子不得之鄒，儲子得之平陸。」

and when some one asked him what Mencius meant, he said, 'The younger of Ren could not go to Zou, but the minister Chu might have gone to Ping Lu.'

## 12·6

淳于髡曰：「先名實者，爲人也；後名實者，自爲也。

Chun Yu Kun said, 'He who makes fame and meritorious services his first objects, acts with a regard to others. He who makes them only secondary objects, acts with a regard to himself.

夫子在三卿之中，名實未加於上下而去之，仁者固如此乎？」

You, master, were ranked among the three chief ministers of the State, but before your fame and services had reached either to the prince or the people, you have left your place. Is this indeed the way of the benevolent?'

孟子曰：「居下位，不以賢事不肖者，伯夷也。

Mencius replied, 'There was Bo Yi · he abode in an inferior situation, and would not, with his virtue, serve a degenerate prince.

五就湯、五就桀者，伊尹也。

There was Yi Yin · he five times went to Tang, and five times went to Jie.

不惡汙君，不辭小官者，柳下惠也。

There was Hui of Liu Xia · he did not disdain to serve a vile prince, nor did he decline a small office.

三子者不同道，其趨一也。

The courses pursued by those three worthies were different, but their aim was one.

一者何也？

And what was their one aim?

曰仁也。

We must answer "To be perfectly virtuous."

君子亦仁而已矣，何必同？」

And so it is simply after this that superior men strive. Why must they all pursue the same course?'

曰：「魯繆公之時，公儀子爲政，子柳、子思爲臣，魯之削也滋甚。

Kun pursued, 'In the time of the duke Mu of Lu, the government was in the hands of Gong Yi, while Zi Liu and Zi Si were ministers. And yet, the dismemberment of Lu then increased exceedingly.

若是乎賢者之無益於國也。」

Such was the case, a specimen how your men of virtue are of no advantage to a kingdom!'

曰：「虞不用百里奚而亡，秦繆公用之而霸。

Mencius said, 'The prince of Yu did not use Bai Li Xi, and thereby lost his State. The duke Mu of Qin used him, and became chief of all the princes.

不用賢則亡，削何可得與？」

Ruin is the consequence of not employing men of virtue and talents · how can it rest with dismemberment merely?'

曰：「昔者，王豹處於淇，而河西善謳。

Kun urged again, 'Formerly, when Wang Bao dwelt on the Qi, the people on the west of the Yellow River all became skilful at singing in his abrupt manner.

緜駒處於高唐，而齊右善歌。

When Mian Ju lived in Gao Tang, the people in the parts of Qi on the west became skilful at singing in his prolonged manner.

華周、杞梁之妻，善哭其夫，而變國俗。

The wives of Hua Zhou and Qi Liang bewailed their husbands so skilfully, that they changed the manners of the State.

有諸內，必形諸外。

When there is the gift within, it manifests itself without.

爲其事而無其功者，髡未甞覩之也。

I have never seen the man who could do the deeds of a worthy, and did not realize the work of one.

是故無賢者也；有則髡必識之。」

Therefore there are now no men of talents and virtue. If there were, I should know them.'

曰：「孔子爲魯司寇，不用，從而祭，燔肉不至，不稅冕而行。

Mencius answered, 'When Confucius was chief minister of Justice in Lu, the prince came not to follow his counsels. Soon after there was the solstitial sacrifice, and when a part of the flesh presented in sacrifice was not sent to him, he went away even without taking off his cap of ceremony.

不知者以爲爲肉也；其知者以爲爲無禮也。

Those who did not know him supposed it was on account of the flesh. Those who knew him supposed that it was on account of the neglect of the usual ceremony.

乃孔子則欲以微罪行，不欲爲茍去。

The fact was, that Confucius wanted to go away on occasion of some small offence, not wishing to do so without some apparent cause.

君子之所爲，衆人固不識也。」

All men cannot be expected to understand the conduct of a superior man.'

## 12·7

孟子曰：「五霸者，三王之罪人也。

Mencius said, 'The five chiefs of the princes were sinners against the three kings.

今之諸侯，五霸之罪人也。

The princes of the present day are sinners against the five chiefs.

今之大夫，今之諸侯之罪人也。

The Great officers of the present day are sinners against the princes.

天子適諸侯曰巡狩；諸侯朝於天子曰述職。

The sovereign visited the princes, which was called "A tour of Inspection." The princes attended at the court of the sovereign, which was called "Giving a report of office."

春省耕而補不足，秋省斂而助不給。

It was a custom in the spring to examine the ploughing, and supply any deficiency of seed; and in autumn to examine the reaping, and assist where there was a deficiency of the crop.

入其疆，土地辟，田野治，養老、尊賢、俊傑在位，則有慶，慶以地。

When the sovereign entered the boundaries of a State, if the new ground was being reclaimed, and the old fields well cultivated; if the old were nourished and the worthy honoured; and if men of distinguished talents were placed in office: then the prince was rewarded · rewarded with an addition to his territory.

入其疆，土地荒蕪，遺老、失賢，掊克在位，則有讓。

On the other hand, if, on entering a State, the ground was found left wild or overrun with weeds; if the old were neglected and the worthy unhonoured; and if the offices were filled with hard taxgatherers: then the prince was reprimanded.

一不朝，則貶其爵；再不朝，則削其地；三不朝，則六師移之。

If a prince once omitted his attendance at court, he was punished by degradation of rank; if he did so a second time, he was deprived of a portion of his territory; if he did so a third time, the royal forces were set in motion, and he was removed from his government.

是故天子討而不伐，諸侯伐而不討。

Thus the sovereign commanded the punishment, but did not himself inflict it, while the princes inflicted the punishment, but did not command it.

五霸者，摟諸侯以伐諸侯者也，故曰：五霸者，三王之罪人也。

The five chiefs, however, dragged the princes to punish other princes, and hence I say that they were sinners against the three kings.

五霸，桓公爲盛。

'Of the five chiefs the most powerful was the duke Huan.

葵丘之會，諸侯束牲載書而不歃血。

At the assembly of the princes in Kui Qiu, he bound the victim and placed the writing upon it, but did not slay it to smear their mouths with the blood.

初命曰：『誅不孝，無易樹子，無以妾爲妻。』

The first injunction in their agreement was, "Slay the unfilial; change not the son who has been appointed heir; exalt not a concubine to be the wife."

再命曰：『尊賢、育才，以彰有德。』

The second was, "Honour the worthy, and maintain the talented, to give distinction to the virtuous."

三命曰：『敬老、慈幼，無忘賔旅。』

The third was, "Respect the old, and be kind to the young. Be not forgetful of strangers and travellers."

四命曰：『士無丗官，官事無攝，取士必得，無專殺大夫。』

The fourth was, "Let not offices be hereditary, nor let officers be pluralists. In the selection of officers let the object be to get the proper men. Let not a ruler take it on himself to put to death a Great officer."

五命曰：『無曲防，無遏糴，無有封而不告。』

The fifth was, "Follow no crooked policy in making embankments. Impose no restrictions on the sale of grain. Let there be no promotions without first announcing them to the sovereign."

曰：『凡我同盟之人，既盟之後，言歸于好。』

It was then said, "All we who have united in this agreement shall hereafter maintain amicable relations."

今之諸侯，皆犯此五禁，故曰：今之諸侯，五霸之罪人也。

The princes of the present day all violate these five prohibitions, and therefore I say that the princes of the present day are sinners against the five chiefs.

長君之惡，其罪小；逢君之惡，其罪大。

'The crime of him who connives at, and aids, the wickedness of his prince is small, but the crime of him who anticipates and excites that wickedness is great.

今之大夫皆逢君之惡，故曰：今之大夫，今之諸侯之罪人也。」

The officers of the present day all go to meet their sovereigns' wickedness, and therefore I say that the Great officers of the present day are sinners against the princes.'

## 12·10

白圭曰：「吾欲二十而取一，何如？」

Bai Gui said, 'I want to take a twentieth of the produce only as the tax. What do you think of it?'

孟子曰：「子之道，貉道也。

Mencius said, 'Your way would be that of the Mo.

萬室之國，一人陶，則可乎？」

In a country of ten thousand families, would it do to have only one potter?'

曰：「不可，器不足用也。」

Gui replied, 'No. The vessels would not be enough to use.'

曰：「夫貉，五穀不生，惟黍生之，無城郭、宮室、宗廟、祭祀之禮，無諸侯幣帛饔餮，無百官有司，故二十取一而足也。

Mencius went on, 'In Mo all the five kinds of grain are not grown; it only produces the millet. There are no fortified cities, no edifices, no ancestral temples, no ceremonies of sacrifice; there are no princes requiring presents and entertainments; there is no system of officers with their various subordinates. On these accounts a tax of one·twentieth of the produce is sufficient there.

今居中國，去人倫，無君子，如之何其可也？

But now it is the Middle Kingdom that we live in. To banish the relationships of men, and have no superior men · how can such a state of things be thought of?

陶以寡，且不可以爲國，況無君子乎？

With but few potters a kingdom cannot subsist; how much less can it subsist without men of a higher rank than others?

欲輕之於堯舜之道者，大貉、小貉也；欲重之於堯舜之道者，大桀、小桀也。」

If we wish to make the taxation lighter than the system of Yao and Shun, we shall just have a great Mo and a small Mo. If we wish to make it heavier, we shall just have the great Jie and the small Jie.'

## 12·11

白圭曰：「丹之治水也愈於禹。」

Bai Gui said, 'My management of the waters is superior to that of Yu.'

孟子曰：「子過矣。

Mencius replied, 'You are wrong, Sir.

禹之治水，水之道也。

Yu's regulation of the waters was according to the laws of water.

是故禹以四海爲壑。

He therefore made the four seas their receptacle,

今吾子以鄰國爲壑。

while you make the neighbouring States their receptacle.

水逆行，謂之洚水──洚水者，洪水也──仁人之所惡也。

Water flowing out of its channels is called an inundation. Inundating waters are a vast waste of water, and what a benevolent man detests.

吾子過矣！」

You are wrong, my good Sir.'

## 12·12

孟子曰：「君子不亮，惡乎執？」

Mencius said, 'If a scholar have not faith, how shall he take a firm hold of things?'

## 12·13

魯欲使樂正子爲政。

The prince of Lu wanting to commit the administration of his government to the disciple Yue Zheng,

孟子曰：「吾聞之，喜而不寐。」

Mencius said, 'When I heard of it, I was so glad that I could not sleep.'

公孫丑曰：「樂正子強乎？」

Gong Sun Chou asked, 'Is Yue Zheng a man of vigour?'

曰：「否。」

and was answered, 'No.'

「有知慮乎？」

'Is he wise in council?'

曰：「否。」

'No.'

「多聞識乎？」

'Is he possessed of much information?'

曰：「否。」

'No.'

「然則奚爲喜而不寐。」

'What then made you so glad that you could not sleep?'

曰：「其爲人也好善。」

'He is a man who loves what is good.'

「好善足乎？」

'Is the love of what is good sufficient?'

曰：「好善優於天下，而況魯國乎？

'The love of what is good is more than a sufficient qualification for the government of the kingdom; how much more is it so for the State of Lu!

夫茍好善，則四海之內，皆將輕千里而來告之以善。

If a minister love what is good, all within the four seas will count 1000 li but a small distance, and will come and lay their good thoughts before him.

夫茍不好善，則人將曰：『訑訑，予既已知之矣。』

If he do not love what is good, men will say, "How self·conceited he looks? He is sayinq to himself, I know it."

訑訑之聲音顏色，距人於千里之外。

The language and looks of that self·conceit will keep men off at a distance of 1,000 li.

士止於千里之外，則讒諂面諛之人至矣。

When good men stop 1,000 li off, calumniators, flatterers, and sycophants will make their appearance.

與讒諂面諛之人居，國欲治，可得乎？」

When a minister lives among calumniators, flatterers, and sycophants, though he may wish the State to be well governed, is it possible for it to be so?'

## 12·15

孟子曰：「舜發於畎畝之中，傅說舉於版築之間，膠鬲舉於魚鹽之中，管夷吾舉於士，孫叔敖舉於海，百里奚舉於市。

Mencius said, 'Shun rose from among the channelled fields. Fu Yue was called to office from the midst of his building frames; Jiao Ge from his fish and salt; Guan Yi Wu from the hands of his gaoler; Sun Shu Ao from his hiding by the sea·shore; and Bai Li Xi from the market·place.

故天將降大任於是人也，必先苦其心志，勞其筋骨，餓其體膚，空乏其身，行拂亂其所爲；所以動心忍性，曾益其所不能。

Thus, when Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies.

人恒過，然後能改。

Men for the most part err, and are afterwards able to reform.

困於心，衡於慮，而後作。

They are distressed in mind and perplexed in their thoughts, and then they arise to vigorous reformation.

徵於色，發於聲，而後喻。

When things have been evidenced in men's looks, and set forth in their words, then they understand them.

入則無法家拂士、出則無敵國外患者，國恒亡。

If a prince have not about his court families attached to the laws and worthy counsellors, and if abroad there are not hostile States or other external calamities, his kingdom will generally come to ruin.

然後知生於憂患，而死於安樂也。」

From these things we see how life springs from sorrow and calamity, and death from ease and pleasure.'

孟子曰：「教亦多術矣！

Mencius said, 'There are many arts in teaching.

予不屑之教誨也者，是亦教誨之而已矣。」

I refuse, as inconsistent with my character, to teach a man, but I am only thereby still teaching him.'

# 盡心上

Jin Xin I

## 13·1

孟子曰：「盡其心者，知其性也。

Mencius said, 'He who has exhausted all his mental constitution knows his nature.

知其性，則知天矣。

Knowing his nature, he knows Heaven.

存其心，養其性，所以事天也。

To preserve one's mental constitution, and nourish one's nature, is the way to serve Heaven.

殀壽不貳，修身以俟之，所以立命也。」

When neither a premature death nor long life causes a man any double·mindedness, but he waits in the cultivation of his personal character for whatever issue; this is the way in which he establishes his Heaven·ordained being.'

## 13·2

孟子曰：「莫非命也，順受其正。

Mencius said, 'There is an appointment for everything. A man should receive submissively what may be correctly ascribed thereto.

是故知命者，不立乎巖墻之下。

Therefore, he who has the true idea of what is Heaven's appointment will not stand beneath a precipitous wall.

盡其道而死者，正命也。

Death sustained in the discharge of one's duties may correctly be ascribed to the appointment of Heaven.

桎梏死者，非正命也。」

Death under handcuffs and fetters cannot correctly be so ascribed.'

## 13·3

孟子曰：「『求則得之，舍則失之』，是求有益於得也，求在我者也。

Mencius said, 'When we get by our seeking and lose by our neglecting · in that case seeking is of use to getting, and the things sought for are those which are in ourselves.

『求之有道，得之有命』，是求無益於得也，求在外者也。」

When the seeking is according to the proper course, and the getting is only as appointed · in that case the seeking is of no use to getting, and the things sought are without ourselves.'

## 13·4

孟子曰：「萬物皆備於我矣，反身而誠，樂莫大焉。

Mencius said, 'All things are already complete in us. There is no greater delight than to be conscious of sincerity on self·examination.

強恕而行，求仁莫近焉。」

If one acts with a vigorous effort at the law of reciprocity, when he seeks for the realization of perfect virtue, nothing can be closer than his approximation to it.'

## 13·5

孟子曰：「行之而不著焉，習矣而不察焉，終身由之而不知其道者，衆也。」

Mencius said, 'To act without understanding, and to do so habitually without examination, pursuing the proper path all the life without knowing its nature · this is the way of multitudes.'

## 13·6

孟子曰：「人不可以無恥。

Mencius said, 'A man may not be without shame.

無恥之恥，無恥矣。」

When one is ashamed of having been without shame, he will afterwards not have occasion to be ashamed.'

## 13·7

孟子曰：「恥之於人大矣。

Mencius said, 'The sense of shame is to a man of great importance.

爲機變之巧者，無所用恥焉。

Those who form contrivances and versatile schemes distinguished for their artfulness, do not allow their sense of shame to come into action.

不恥不若人，何若人有？」

When one differs from other men in not having this sense of shame, what will he have in common with them?'

## 13·9

孟子謂宋句踐曰：「子好游乎？

Mencius said to Song Gou Jian, 'Are you fond, Sir, of travelling to the different courts?

吾語子游：人知之亦囂囂，人不知亦囂囂。」

I will tell you about such travelling. If a prince acknowledge you and follow your counsels, be perfectly satisfied. If no one do so, be the same.'

曰：「何如斯可以囂囂矣？」

Gou Jian said, 'What is to be done to secure this perfect satisfaction?'

曰：「尊德樂義，則可以囂囂矣。

Mencius replied, 'Honour virtue and delight in righteousness, and so you may always be perfectly satisfied.

故士窮不失義，達不離道。

Therefore, a scholar, though poor, does not let go his righteousness; though prosperous, he does not leave his own path.

窮不失義，故士得己焉。

Poor and not letting righteousness go · it is thus that the scholar holds possession of himself.

達不離道，故民不失望焉。

Prosperous and not leaving the proper path · it is thus that the expectations of the people from him are not disappointed.

古之人，得志，澤加於民；不得志，修身見於丗。

When the men of antiquity realized their wishes, benefits were conferred by them on the people. If they did not realize their wishes, they cultivated their personal character, and became illustrious in the world.

窮則獨善其身；達則兼善天下。」

If poor, they attended to their own virtue in solitude; if advanced to dignity, they made the whole kingdom virtuous as well.'

## 13·10

孟子曰：「待文王而後興者，凡民也。

Mencius said, 'The mass of men wait for a king Wen, and then they will receive a rousing impulse.

若夫豪杰之士，雖無文王猶興。」

Scholars distinguished from the mass, without a king Wan, rouse themselves.'

## 13·11

孟子曰：「附之以韓魏之家，如其自視欿然，則過人逺矣。」

Mencius said, 'Add to a man the families of Han and Wei. If he then look upon himself without being elated, he is far beyond the mass of men.'

## 13·12

孟子曰：「以佚道使民，雖勞不怨。

Mencius said, 'Let the people be employed in the way which is intended to secure their ease, and though they be toiled, they will not murmur.

以生道殺民，雖死不怨殺者。」

Let them be put to death in the way which is intended to preserve their lives, and though they die, they will not murmur at him who puts them to death.'

## 13·13

孟子曰：「霸者之民，驩虞如也；王者之民，皡皡如也。

Mencius said, 'Under a chief, leading all the princes, the people look brisk and cheerful. Under a true sovereign, they have an air of deep contentment.

殺之而不怨，利之而不庸，民日遷善而不知爲之者。

Though he slay them, they do not murmur. When he benefits them, they do not think of his merit. From day to day they make progress towards what is good, without knowing who makes them do so.

夫君子所過者化，所存者神，上下與天地同流，豈曰小補之哉？」

Wherever the superior man passes through, transformation follows; wherever he abides, his influence is of a spiritual nature. It flows abroad, above and beneath, like that of Heaven and Earth. How can it be said that he mends society but in a small way!'

## 13·14

孟子曰：「仁言，不如仁聲之入人深也。

Mencius said, 'Kindly words do not enter so deeply into men as a reputation for kindness.

善政，不如善教之得民也。

Good government does not lay hold of the people so much as good instructions.

善政民畏之；善教民愛之。

Good government is feared by the people, while good instructions are loved by them.

善政得民財；善教得民心。」

Good government gets the people's wealth, while good instructions get their hearts.'

## 13·15

孟子曰：「人之所不學而能者，其良能也。

Mencius said, 'The ability possessed by men without having been acquired by learning is intuitive ability,

所不慮而知者，其良知也。

and the knowledge possessed by them without the exercise of thought is their intuitive knowledge.

孩提之童，無不知愛其親者，及其長也，無不知敬其兄也。

Children carried in the arms all know to love their parents, and when they are grown a little, they all know to love their elder brothers.

親親，仁也。

Filial affection for parents is the working of benevolence.

敬長，義也。

Respect for elders is the working of righteousness.

無他，達之天下也。」

There is no other reason for those feelings · they belong to all under heaven.'

## 13·16

孟子曰：「舜之居深山之中，與木石居，與鹿豕游，其所以異於深山之野人者幾希。

Mencius said, 'When Shun was living amid the deep retired mountains, dwelling with the trees and rocks, and wandering among the deer and swine, the difference between him and the rude inhabitants of those remote hills appeared very small.

及其聞一善言，見一善行，若決江河，沛然莫之能御也。」

But when he heard a single good word, or saw a single good action, he was like a stream or a river bursting its banks, and flowing out in an irresistible flood.'

## 13·18

孟子曰：「人之有德慧術知者，恒存乎疢疾。

Mencius said, 'Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and troubles.

獨孤臣孽子，其操心也危，其慮患也深，故達。」

They are the friendless minister and concubine's son, who keep their hearts under a sense of peril, and use deep precautions against calamity. On this account they become distinguished for their intelligence.'

## 13·19

孟子曰：「有事君人者，事是君，則爲容悅者也。

Mencius said, 'There are persons who serve the prince; they serve the prince, that is, for the sake of his countenance and favour.

有安社稷臣者，以安社稷爲悅者也。

There are ministers who seek the tranquillity of the State, and find their pleasure in securing that tranquillity.

有天民者，達可行於天下而後行之者也。

There are those who are the people of Heaven. They, judging that, if they were in office, they could carry out their principles, throughout the kingdom, proceed so to carry them out.

有大人者，正己而物正者也。」

There are those who are great men. They rectify themselves and others are rectified.'

## 13·20

孟子曰：「君子有三樂，而王天下不與存焉。

Mencius said, 'The superior man has three things in which he delights, and to be ruler over the kingdom is not one of them.

父母俱存，兄弟無故，一樂也。

That his father and mother are both alive, and that the condition of his brothers affords no cause for anxiety; this is one delight.

仰不愧於天，俯不怍於人，二樂也。

That, when looking up, he has no occasion for shame before Heaven, and, below, he has no occasion to blush before men; this is a second delight.

得天下英才而教育之，三樂也。

That he can get from the whole kingdom the most talented individuals, and teach and nourish them; this is the third delight.

君子有三樂，而王天下不與存焉。」

The superior man has three things in which he delights, and to be ruler over the kingdom is not one of them.'

## 13·21

孟子曰：「廣土衆民，君子欲之，所樂不存焉。

Mencius said, 'Wide territory and a numerous people are desired by the superior man, but what he delights in is not here.

中天下而立，定四海之民，君子樂之，所性不存焉。

To stand in the centre of the kingdom, and tranquillize the people within the four seas · the superior man delights in this, but the highest enjoyment of his nature is not here.

君子所性，雖大行不加焉，雖窮居不損焉，分定故也。

What belongs by his nature to the superior man cannot be increased by the largeness of his sphere of action, nor diminished by his dwelling in poverty and retirement · for this reason that it is determinately apportioned to him by Heaven.

君子所性，仁義禮智根於心。

What belongs by his nature to the superior man are benevolence, righteousness, propriety, and knowledge.

其生色也，睟然見於面、盎於背。

These are rooted in his heart; their growth and manifestation are a mild harmony appearing in the countenance, a rich fullness in the back,

施於四體，四體不言而喻。」

and the character imparted to the four limbs. Those limbs understand to arrange themselves, without being told.'

## 13·22

孟子曰：「伯夷辟紂，居北海之濵，聞文王作興，曰：『盍歸乎來！

Mencius said, 'Bo Yi, that he might avoid Zhou, was dwelling on the coast of the northern sea when he heard of the rise of king Wen. He roused himself and said, "Why should I not go and follow him?

吾聞西伯善養老者。』

I have heard that the chief of the West knows well how to nourish the old."

太公辟紂，居東海之濵，聞文王作興，曰：『盍歸乎來！

Tai Gong, to avoid Zhou, was dwelling on the coast of the eastern sea. When he heard of the rise of king Wen, he said, "Why should I not go and follow him?

吾聞西伯善養老者。』

I have heard that the chief if the West knows well how to nourish the old."

天下有善養老，則仁人以爲己歸矣。

If there were a prince in the kingdom, who knew well how to nourish the old, all men of virtue would feel that he was the proper object for them to gather to.

五畝之宅，樹墻下以桑，匹婦蠶之，則老者足以衣帛矣。

Around the homestead with its five mau, the space beneath the walls was planted with mulberry trees, with which the women nourished silkworms, and thus the old were able to have silk to wear.

五母雞，二母彘，無失其時，老者足以無失肉矣。

Each family had five brood hens and two brood sows, which were kept to their breeding seasons, and thus the old were able to have flesh to eat.

百畝之田，匹夫耕之，八口之家，足以無飢矣。

The husbandmen cultivated their farms of 100 mu, and thus their families of eight mouths were secured against want.

所謂西伯善養老者，制其田里，教之樹畜，導其妻子，使養其老。

The expression, "The chief of the West knows well how to nourish the old," refers to his regulation of the fields and dwellings, his teaching them to plant the mulberry and nourish those animals, and his instructing the wives and children, so as to make them nourish their aged.

五十非帛不煖，七十非肉不飽。

At fifty, warmth cannot be maintained without silks, and at seventy flesh is necessary to satisfy the appetite.

不煖不飽，謂之凍餒。

Persons not kept warm nor supplied with food are said to be starved and famished,

文王之民，無凍餒之老者，此之謂也。」

but among the people of king Wen, there were no aged who were starved or famished. This is the meaning of the expression in question.'

## 13·23

孟子曰：「易其田疇，薄其稅斂，民可使富也。

Mencius said, 'Let it be seen to that their fields of grain and hemp are well cultivated, and make the taxes on them light · so the people may be made rich.

食之以時，用之以禮，財不可勝用也。

Let it be seen to that the people use their resources of food seasonably, and expend their wealth only on the prescribed ceremonies · so their wealth will be more than can be consumed.

民非水火不生活，昬暮叩人之門戶，求水火，無弗與者，至足矣。

The people cannot live without water and fire, yet if you knock at a man's door in the dusk of the evening, and ask for water and fire, there is no man who will not give them, such is the abundance of these things.

聖人治天下，使有菽粟如水火。

A sage governs the kingdom so as to cause pulse and grain to be as abundant as water and fire.

菽粟如水火，而民焉有不仁者乎！」

When pulse and grain are as abundant as water and fire, how shall the people be other than virtuous?'

## 13·24

孟子曰：「孔子登東山而小魯，登泰山而小天下。

Mencius said, 'Confucius ascended the eastern hill, and Lu appeared to him small. He ascended the Tai mountain, and all beneath the heavens appeared to him small.

故觀於海者難爲水；游於聖人之門者難爲言。

So he who has contemplated the sea, finds it difficult to think anything of other waters, and he who has wandered in the gate of the sage, finds it difficult to think anything of the words of others.

觀水有術，必觀其瀾。

There is an art in the contemplation of water. It is necessary to look at it as foaming in waves.

日月有明，容光必照焉。

The sun and moon being possessed of brilliancy, their light admitted even through an orifice illuminates.

流水之爲物也，不盈科不行；君子之志於道也，不成章不達。」

Flowing water is a thing which does not proceed till it has filled the hollows in its course. The student who has set his mind on the doctrines of the sage, does not advance to them but by completing one lesson after another.'

## 13·25

孟子曰：「雞鳴而起，孳孳爲善者，舜之徒也。

Mencius said, 'He who rises at cock·crowing and addresses himself earnestly to the practice of virtue, is a disciple of Shun.

雞鳴而起，孳孳爲利者，跖之徒也。

He who rises at cock·crowing, and addresses himself earnestly to the pursuit of gain, is a disciple of Zhi.

欲知舜與跖之分，無他，利與善之間也。」

If you want to know what separates Shun from Zhi, it is simply this: the interval between the thought of gain and the thought of virtue.'

## 13·26

孟子曰：「楊子取『爲我』，拔一毛而利天下，不爲也。

Mencius said, 'The principle of the philosopher Yang was "Each one for himself." Though he might have benefited the whole kingdom by plucking out a single hair, he would not have done it.

墨子『兼愛』，摩頂放踵利天下，爲之。

The philosopher Mo loves all equally. If by rubbing smooth his whole body from the crown to the heel, he could have benefited the kingdom, he would have done it.

子莫『執中』，執中爲近之。

Zi Mo holds a medium between these. By holding that medium, he is nearer the right.

執中無權，猶執一也。

But by holding it without leaving room for the exigency of circumstances, it becomes like their holding their one point.

所惡執一者，爲其賊道也，舉一而廢百也。」

The reason why I hate that holding to one point is the injury it does to the way of right principle. It takes up one point and disregards a hundred others.'

## 13·27

孟子曰：「饑者甘食，渴者甘飲，是未得飲食之正也，飢渴害之也。

Mencius said, 'The hungry think any food sweet, and the thirsty think the same of any drink, and thus they do not get the right taste of what they eat and drink. The hunger and thirst, in fact, injure their palate.

豈惟口腹有飢渴之害？

And is it only the mouth and belly which are injured by hunger and thirst?

人心亦皆有害。

Men's minds are also injured by them.

人能無以飢渴之害爲心害，則不及人不爲憂矣。」

If a man can prevent the evils of hunger and thirst from being any evils to his mind, he need not have any sorrow about not being equal to other men.'

## 13·28

孟子曰：「柳下惠不以三公易其介。」

Mencius said, 'Hui of Liu Xia would not for the three highest offices of State have changed his firm purpose of life.'

## 13·29

孟子曰：「有爲者，辟若掘井──掘井九軔而不及泉，猶爲棄井也。」

Mencius said, 'A man with definite aims to be accomplished may be compared to one digging a well. To dig the well to a depth of seventy·two cubits, and stop without reaching the spring, is after all throwing away the well.'

## 13·30

孟子曰：「堯舜，性之也；湯武，身之也；五霸，假之也。

Mencius said, 'Benevolence and righteousness were natural to Yao and Shun. Tang and Wu made them their own. The five chiefs of the princes feigned them.

久假而不歸，惡知其非有也？」

Having borrowed them long and not returned them, how could it be known they did not own them?'

## 13·32

公孫丑曰：「《詩》曰：『不素餐兮。』

Gong Sun Chou said, 'It is said, in the Book of Poetry, "He will not eat the bread of idleness!"

君子之不耕而食，何也？」

How is it that we see superior men eating without labouring?'

孟子曰：「君子居是國也，其君用之，則安富尊榮；其子弟從之，則孝弟忠信。

Mencius replied, 'When a superior man resides in a country, if its sovereign employ his counsels, he comes to tranquillity, wealth and glory. If the young in it follow his instructions, they become filial, obedient to their elders, true·hearted, and faithful.

『不素餐兮』，孰大於是？」

What greater example can there be than this of not eating the bread of idleness?'

## 13·33

王子墊問曰：「士何事？」

The king's son, Dian, asked Mencius, saying, 'What is the business of the unemployed scholar?'

孟子曰：「尚志。」

Mencius replied, 'To exalt his aim.'

曰：「何謂尚志？」

Tien asked again, 'What do you mean by exalting the aim?'

曰：「仁義而已矣。

The answer was, 'Setting it simply on benevolence and righteousness.

殺一無罪，非仁也；非其有而取之，非義也。

He thinks how to put a single innocent person to death is contrary to benevolence; how to take what one has not a right to is contrary to righteousness;

居惡在？仁是也。

that one's dwelling should be benevolence;

路惡在？義是也。

and one's path should be righteousness.

居仁由義，大人之事備矣。」

Where else should he dwell? What other path should he pursue? When benevolence is the dwelling·place of the heart, and righteousness the path of the life, the business of a great man is complete.'

## 13·34

孟子曰：「仲子，不義與之齊國而弗受，人皆信之，是舍簞食豆羹之義也。

Mencius said, 'Supposing that the kingdom of Qi were offered, contrary to righteousness, to Chen Zhong, he would not receive it, and all people believe in him, as a man of the highest worth. But this is only the righteousness which declines a dish of rice or a plate of soup.

人莫大焉亡親戚、君臣、上下。

A man can have no greater crimes than to disown his parents and relatives, and the relations of sovereign and minister, superiors and inferiors.

以其小者，信其大者，奚可哉？」

How can it be allowed to give a man credit for the great excellences because he possesses a small one?'

## 13·36

孟子自范之齊，望見齊王之子，喟然嘆曰：「居移氣，養移體，大哉居乎！

Mencius, going from Fan to Qi, saw the king of Qi's son at a distance, and said with a deep sigh, 'One's position alters the air, just as the nurture affects the body. Great is the influence of position!

夫非盡人之子與？」

Are we not all men's sons in this respect?'

孟子曰：「王子宮室、車馬、衣服多與人同，而王子若彼者，其居使之然也。

Mencius said, 'The residence, the carriages and horses, and the dress of the king's son, are mostly the same as those of other men. That he looks so is occasioned by his position.

況居天下之廣居者乎？

How much more should a peculiar air distinguish him whose position is in the wide house of the world!

魯君之宋，呼於垤澤之門。

'When the prince of Lu went to Song, he called out at the Die Shi gate,

守者曰：『此非吾君也，何其聲之似我君也？』

and the keeper said, "This is not our prince. How is it that his voice is so like that of our prince?"

此無他，居相似也。」

This was occasioned by nothing but the correspondence of their positions.'

## 13·37

孟子曰：「食而弗愛，豕交之也。

Mencius said, 'To feed a scholar and not love him, is to treat him as a pig.

愛而不敬，獸畜之也。

To love him and not respect him, is to keep him as a domestic animal.

恭敬者，幣之未將者也。

Honouring and respecting are what exist before any offering of gifts.

恭敬而無實，君子不可虛拘。」

If there be honouring and respecting without the reality of them, a superior man may not be retained by such empty demonstrations.'

## 13·38

孟子曰：「形色，天性也。

Mencius said, 'The bodily organs with their functions belong to our Heaven·conferred nature.

惟聖人然後可以踐形。」

But a man must be a sage before he can satisfy the design of his bodily organization.'

## 13·39

齊宣王欲短喪。

The king Xuan of Qi wanted to shorten the period of mourning.

公孫丑曰：「爲朞之喪，猶愈於已乎？」

Gong Sun Chou said, 'To have one whole year's mourning is better than doing away with it altogether.'

孟子曰：「是猶或紾其兄之臂，子謂之『姑徐徐』云爾。

Mencius said, 'That is just as if there were one twisting the arm of his elder brother, and you were merely to say to him "Gently, gently, if you please."

亦教之孝弟而已矣。」

Your only course should be to teach such an one filial piety and fraternal duty.'

王子有其母死者，其傅爲之請數月之喪。

At that time, the mother of one of the king's sons had died, and his tutor asked for him that he might be allowed to observe a few months' mourning.

公孫丑曰：「若此者何如也？」

Gong Sun Chou asked, 'What do you say of this?'

曰：「是欲終之而不可得也，雖加一日愈於已。

Mencius replied, 'This is a case where the party wishes to complete the whole period, but finds it impossible to do so. The addition of even a single day is better than not mourning at all.

謂夫莫之禁而弗爲者也。」

I spoke of the case where there was no hindrance, and the party neglected the thing itself.'

## 13·40

孟子曰：「君子之所以教者五：有如時雨化之者，有成德者，有達財者，有荅問者，有私淑艾者。

Mencius said, 'There are five ways in which the superior man effects his teaching. There are some on whom his influence descends like seasonable rain. There are some whose virtue he perfects, and some of whose talents he assists the development. There are some whose inquiries he answers. There are some who privately cultivate and correct themselves.

此五者，君子之所以教也。」

These five ways are the methods in which the superior man effects his teaching.'

## 13·41

公孫丑曰：「道則高矣、美矣，宜若登天然，似不可及也。

Gong Sun Chou said, 'Lofty are your principles and admirable, but to learn them may well be likened to ascending the heavens · something which cannot be reached.

何不使彼爲可幾及而日孳孳也？」

Why not adapt your teaching so as to cause learners to consider them attainable, and so daily exert themselves!'

孟子曰：「大匠不爲拙工改廢繩墨；羿不爲拙射變其彀率。

Mencius said, 'A great artificer does not, for the sake of a stupid workman, alter or do away with the marking·line. Yi did not, for the sake of a stupid archer, charge his rule for drawing the bow.

君子引而不發，躍如也。

The superior man draws the bow, but does not discharge the arrow, having seemed to leap with it to the mark;

中道而立，能者從之。」

and he there stands exactly in the middle of the path. Those who are able, follow him.'

## 13·42

孟子曰：「天下有道，以道殉身；天下無道，以身殉道。

Mencius said, 'When right principles prevail throughout the kingdom, one's principles must appear along with one's person. When right principles disappear from the kingdom, one's person must vanish along with one's principles.

未聞以道殉乎人者也。」

I have not heard of one's principles being dependent for their manifestation on other men.'

## 13·44

孟子曰：「於不可已而已者，無所不已。

Mencius said, 'He who stops short where stopping is acknowledged to be not allowable, will stop short in everything.

於所厚者薄，無所不薄也。

He who behaves shabbily to those whom he ought to treat well, will behave shabbily to all.

其進銳者，其退速。」

He who advances with precipitation will retire with speed.'

## 13·45

孟子曰：「君子之於物也，愛之而弗仁；於民也，仁之而弗親。

Mencius said, 'In regard to inferior creatures, the superior man is kind to them, but not loving. In regard to people generally, he is loving to them, but not affectionate.

親親而仁民，仁民而愛物。」

He is affectionate to his parents, and lovingly disposed to people generally. He is lovingly disposed to people generally, and kind to creatures.'

## 13·46

孟子曰：「知者無不知也，當務之爲急；仁者無不愛也，急親賢之爲務。

Mencius said, 'The wise embrace all knowledge, but they are most earnest about what is of the greatest importance. The benevolent embrace all in their love, but what they consider of the greatest importance is to cultivate an earnest affection for the virtuous.

堯舜之知而不遍物，急先務也。

Even the wisdom of Yao and Shun did not extend to everything, but they attended earnestly to what was important.

堯舜之仁不遍愛人，急親賢也。

Their benevolence did not show itself in acts of kindness to every man, but they earnestly cultivated an affection for the virtuous.

不能三年之喪，而緦小功之察：放飯流歠，而問無齒決：是之謂不知務。」

Not to be able to keep the three years' mourning, and to be very particular about that of three months, or that of five months; to eat immoderately and swill down the soup, and at the same time to inquire about the precept not to tear the meat with the teeth; such things show what I call an ignorance of what is most important.

# 盡心下

Jin Xin II

## 14·2

孟子曰：「春秋無義戰，彼善於此，則有之矣。

Mencius said, 'In the "Spring and Autumn" there are no righteous wars. Instances indeed there are of one war better than another.

征者，上伐下也，敵國不相征也。」

"Correction" is when the supreme authority punishes its subjects by force of arms. Hostile States do not correct one another.'

## 14·3

孟子曰：「盡信書，則不如無書。

Mencius said, 'It would be better to be without the Book of History than to give entire credit to it.

吾於《武成》，取二三策而已矣。

In the "Completion of the War," I select two or three passages only, which I believe.

仁人無敵於天下。

"The benevolent man has no enemy under heaven.

以至仁伐至不仁，而何其血之流杵也！」

When the prince the most benevolent was engaged against him who was the most the opposite, how could the blood of the people have flowed till it floated the pestles of the mortars?"'

## 14·5

孟子曰：「梓匠輪輿，能與人規矩，不能使人巧。」

Mencius said, 'A carpenter or a carriage·maker may give a man the circle and square, but cannot make him skilful in the use of them.'

## 14·6

孟子曰：「舜之飯糗茹草也，若將終身焉。

Mencius said, 'Shun's manner of eating his parched grain and herbs was as if he were to be doing so all his life.

及其爲天子也，被袗衣，鼓琴，二女果若固有之。」

When he became sovereign, and had the embroidered robes to wear, the lute to play, and the two daughters of Yao to wait on him, he was as if those things belonged to him as a matter of course.'

## 14·9

孟子曰：「身不行道，不行於妻子；使人不以道，不能行於妻子。」

Mencius said, 'If a man himself do not walk in the right path, it will not be walked in even by his wife and children. If he order men according to what is not the right way, he will not be able to get the obedience of even his wife and children.'

## 14·10

孟子曰：「周于利者，凶年不能殺；周於德者，邪丗不能亂。」

Mencius said, 'A bad year cannot prove the cause of death to him whose stores of gain are large; an age of corruption cannot confound him whose equipment of virtue is complete.'

## 14·15

孟子曰：「聖人，百丗之師也，伯夷、柳下惠是也。

Mencius said, 'A sage is the teacher of a hundred generations · this is true of Bo Yi and Hui of Liu Xia.

故聞伯夷之風者，頑夫廉，懦夫有立志。

Therefore when men now bear the character of Bo Yi, the corrupt become pure, and the weak acquire determination.

聞柳下惠之風者，薄夫敦，鄙夫寬。

When they hear the character of Hui of Liu Xia, the mean become generous, and the niggardly become liberal.

奮乎百丗之上，百丗之下聞者莫不興起也。

Those two made themselves distinguished a hundred generations ago, and after a hundred generations, those who hear of them, are all aroused in this manner.

非聖人而能若是乎？

Could such effects be produced by them, if they had not been sages?

而況於親炙之者乎！」

And how much more did they affect those who were in contiguity with them, and felt their inspiring influence!'

## 14·16

孟子曰：「仁也者，人也；合而言之，道也。」

Mencius said, 'Benevolence is the distinguishing characteristic of man. As embodied in man's conduct, it is called the path of duty.'

## 14·17

孟子曰：「孔子之去魯，曰：『遲遲吾行也』，去父母國之道也。

Mencius said, 'When Confucius was leaving Lu, he said, "I will set out by·and·by;" · this was the way in which to leave the State of his parents.

去齊，接淅而行，去他國之道也。」

When he was leaving Qi, he strained off with his hand the water in which his rice was being rinsed, took the rice, and went away · this was the way in which to leave a strange State.'

## 14·18

孟子曰：「君子之戹於陳蔡之間，無上下之交也。」

Mencius said, 'The reason why the superior man was reduced to straits between Chen and Cai was because neither the princes of the time nor their ministers sympathized or communicated with him.'

## 14·19

貉稽曰：「稽大不理於口。」

Mo Qi said, 'Greatly am I from anything to depend upon from the mouths of men.'

孟子曰：「無傷也。

Mencius observed, 'There is no harm in that.

士憎茲多口。

Scholars are more exposed than others to suffer from the mouths of men.

《詩》云：『憂心悄悄，慍于羣小』，孔子也。

It is said, in the Book of Poetry, "My heart is disquieted and grieved, I am hated by the crowd of mean creatures." This might have been said by Confucius.

『肆不殄厥慍，亦不隕厥問』，文王也。」

And again, "Though he did not remove their wrath, He did not let fall his own fame." This might be said of king Wen.'

## 14·21

孟子謂高子曰：「山徑之蹊間介然，用之而成路；爲間不用，則茅塞之矣。

Mencius said to the disciple Gao, 'There are the footpaths along the hills; if suddenly they be used, they become roads; and if, as suddenly they are not used, the wild grass fills them up.

今茅塞子之心矣。」

Now, the wild grass fills up your mind.'

## 14·22

高子曰：「禹之聲，尚文王之聲。」

The disciple Gao said, 'The music of Yu was better than that of king Wen.'

孟子曰：「何以言之？」

Mencius observed, 'On what ground do you say so?'

曰：「以追蠡。」

And the other replied, 'Because at the pivot the knob of Yu's bells is nearly worn through.'

曰：「是奚足哉！

Mencius said, 'How can that be a sufficient proof?

城門之軌，兩馬之力與？」

Are the ruts at the gate of a city made by a single two·horsed chariot?'

## 14·23

齊饑。

When Qi was suffering from famine,

陳臻曰：「國人皆以夫子將復爲發棠；殆不可復？」

Chen Zhen said to Mencius, 'The people are all thinking that you, Master, will again ask that the granary of Tang be opened for them. I apprehend you will not do so a second time.'

孟子曰：「是爲馮婦也。

Mencius said, 'To do it would be to act like Feng Fu.

晉人有馮婦者，善搏虎，卒爲善士；則之野，有衆逐虎，虎負嵎，莫之敢攖；望見馮婦，趨而迎之；馮婦攘臂下車，衆皆悅之，其爲士者笑之。」

There was a man of that name in Jin, famous for his skill in seizing tigers. Afterwards he became a scholar of reputation, and going once out to the wild country, he found the people all in pursuit of a tiger. The tiger took refuge in a corner of a hill, where no one dared to attack him, but when they saw Feng Fu, they ran and met him. Feng Fu immediately bared his arms, and descended from the carriage. The multitude were pleased with him, but those who were scholars laughed at him.'

## 14·24

孟子曰：「口之於味也，目之於色也，耳之於聲也，鼻之於臭也，四肢之於安佚也；性也，有命焉，君子不謂性也。

Mencius said, 'For the mouth to desire sweet tastes, the eye to desire beautiful colours, the ear to desire pleasant sounds, the nose to desire fragrant odours, and the four limbs to desire ease and rest · these things are natural. But there is the appointment of Heaven in connexion with them, and the superior man does not say of his pursuit of them, "It is my nature."

仁之於父子也，義之於君臣也，禮之於賔主也，知之於賢者也，聖人之於天道也；命也，有性焉，君子不謂命也。」

The exercise of love between father and son, the observance of righteousness between sovereign and minister, the rules of ceremony between guest and host, the display of knowledge in recognising the talented, and the fulfilling the heavenly course by the sage · these are the appointment of Heaven. But there is an adaptation of our nature for them. The superior man does not say, in reference to them, "It is the appointment of Heaven."'

## 14·25

浩生不害問曰：「樂正子，何人也？」

Hao Sheng Bu Hai asked, saying, 'What sort of man is Yue Zheng?'

孟子曰：「善人也，信人也。」

Mencius replied, 'He is a good man, a real man.'

「何謂善？

'What do you mean by "A good man,"

何謂信？」

"A real man?"'

曰：「可欲之謂善。

The reply was, 'A man who commands our liking is what is called a good man.

有諸己之謂信。

He whose goodness is part of himself is what is called real man.

充實之謂美。

He whose goodness has been filled up is what is called beautiful man.

充實而有光輝之謂大。

He whose completed goodness is brightly displayed is what is called a great man.

大而化之之謂聖。

When this great man exercises a transforming influence, he is what is called a sage.

聖而不可知之之謂神。

When the sage is beyond our knowledge, he is what is called a spirit·man.

樂正子，二之中，四之下也。」

Yue Zheng is between the two first characters, and below the four last.'

## 14·26

孟子曰：「逃墨必歸於楊，逃楊必歸於儒。

Mencius said, 'Those who are fleeing from the errors of Mo naturally turn to Yang, and those who are fleeing from the errors of Yang naturally turn to orthodoxy.

歸，斯受之而已矣。

When they so turn, they should at once and simply be received.

今之與楊、墨辯者，如追放豚，既入其苙，又從而招之。」

Those who nowadays dispute with the followers of Yang and Mo do so as if they were pursuing a stray pig, the leg of which, after they have got it to enter the pen, they proceed to tie.'

## 14·29

盆成括見殺，門人問曰：「夫子何以知其將見殺？」

Pen Cheng Kuo being put to death, the disciples asked, saying, 'How did you know, Master, that he would meet with death?'

曰：「其爲人也，小有才，未聞君子之大道也，則足以殺其軀而已矣。」

Mencius replied, 'He was a man, who had a little ability, but had not learned the great doctrines of the superior man. He was just qualified to bring death upon himself, but for nothing more.'

## 14·31

孟子曰：「人皆有所不忍，達之於其所忍，仁也；人皆有所不爲，達之於其所爲，義也。

Mencius said, 'All men have some things which they cannot bear; extend that feeling to what they can bear, and benevolence will be the result. All men have some things which they will not do; extend that feeling to the things which they do, and righteousness will be the result.

人能充『無欲害人』之心，而仁不可勝用也。

If a man can give full development to the feeling which makes him shrink from injuring others, his benevolence will be more than can be called into practice.

人能充『無穿窬』之心，而義不可勝用也。

If he can give full development to the feeling which refuses to break through, or jump over, a wall, his righteousness will be more than can be called into practice.

人能充無受『爾』、『汝』之實，無所往而不爲義也。

If he can give full development to the real feeling of dislike with which he receives the salutation, "Thou," "Thou," he will act righteously in all places and circumstances.

士未可以言而言，是以言餂之也；可以言而不言，是以不言餂之也。

When a scholar speaks what he ought not to speak, by guile of speech seeking to gain some end; and when he does not speak what he ought to speak, by guile of silence seeking to gain some end;

是皆穿逾之類也。」

both these cases are of a piece with breaking through a neighbour's wall.'

## 14·32

孟子曰：「言近而指逺者，善言也；守約而施博者，善道也。

Mencius said, 'Words which are simple, while their meaning is far·reaching, are good words. Principles which, as held, are compendious, while their application is extensive, are good principles.

君子之言也，不下帶而道存焉。

The words of the superior man do not go below the girdle, but great principles are contained in them.

君子之守，脩其身而天下平。

The principle which the superior man holds is that of personal cultivation, but the kingdom is thereby tranquillized.

人病舍其田而芸人之田，所求於人者重，而所以自任者輕。」

The disease of men is this: that they neglect their own fields, and go to weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light.'

## 14·33

孟子曰：「堯、舜，性者也；湯、武，反之也。

Mencius said, 'Yao and Shun were what they were by nature; Tang and Wu were so by returning to natural virtue.

動容周旋中禮者，盛德之至也。

When all the movements, in the countenance and every turn of the body, are exactly what is proper, that shows the extreme degree of the complete virtue.

哭死而哀，非爲生者也。

Weeping for the dead should be from real sorrow, and not because of the living.

經德不回，非以干祿也。

The regular path of virtue is to be pursued without any bend, and from no view to emolument.

言語必信，非以正行也。

The words should all be necessarily sincere, not with any desire to do what is right.

君子行法，以俟命而已矣。」

The superior man performs the law of right, and thereby waits simply for what has been appointed.'

## 14·35

孟子曰：「養心莫善於寡欲。

Mencius said, 'To nourish the mind there is nothing better than to make the desires few.

其爲人也寡欲，雖有不存焉者，寡矣。

Here is a man whose desires are few · in some things he may not be able to keep his heart, but they will be few.

其爲人也多欲，雖有存焉者，寡矣。」

Here is a man whose desires are many · in some things he may be able to keep his heart, but they will be few.'

## 14·36

曾晳嗜羊棗，而曾子不忍食羊棗。

Mencius said, 'Zeng Xi was fond of sheep·dates, and his son, the philosopher Zeng, could not bear to eat sheep·dates.'

公孫丑問曰：「膾炙與羊棗孰美？」

Gong Sun Chou asked, saying, 'Which is best, minced meat and broiled meat, or sheep·dates?'

孟子曰：「膾炙哉！」

Mencius said, 'Mince and broiled meat, to be sure.'

公孫丑曰：「然則曾子何爲食膾炙而不食羊棗？」

Gong Sun Chou went on, 'Then why did the philosopher Zeng eat mince and broiled meat, and would not eat sheep·dates?'

曰：「膾炙所同也，羊棗所獨也。

Mencius answered, 'For mince and broiled meat there is a common liking, while that for sheep·dates was peculiar.

諱名不諱姓，姓所同也，名所獨也。」

We avoid the name, but do not avoid the surname. The surname is common; the name is peculiar.'

## 14·37

萬章問曰：「孔子在陳，曰：『盍歸乎來！

Wan Zhang asked, saying, 'Confucius, when he was in Chen, said: "Let me return.

吾黨之士狂簡，進取不忘其初。』

The scholars of my school are ambitious, but hasty. They are for advancing and seizing their object, but cannot forget their early ways."

孔子在陳，何思魯之狂士？」

Why did Confucius, when he was in Chen, think of the ambitious scholars of Lu?'

孟子曰：「孔子『不得中道而與之，必也狂狷乎！

Mencius replied, 'Confucius not getting men pursuing the true medium, to whom he might communicate his instructions, determined to take the ardent and the cautiously·decided.

狂者進取；狷者有所不爲也。』

The ardent would advance to seize their object; the cautiously·decided would keep themselves from certain things.

孔子豈不欲中道哉？

It is not to be thought that Confucius did not wish to get men pursuing the true medium,

不可必得，故思其次也。」

but being unable to assure himself of finding such, he therefore thought of the next class.'

「敢問何如斯可謂狂矣？」

'I venture to ask what sort of men they were who could be styled "The ambitious?"'

曰：「如琴張、曾晳、牧皮者，孔子之所謂狂矣。」

'Such,' replied Mencius, 'as Qin Zhang, Zeng Xi, and Mu Pi, were those whom Confucius styled "ambitious."'

「何以謂之狂也？」

'Why were they styled "ambitious?"'

曰：「其志嘐嘐然，曰：『古之人！

The reply was, 'Their aim led them to talk magniloquently, saying, "The ancients!"

古之人！』

"The ancients!"

夷考其行而不掩焉者也。

But their actions, where we fairly compare them with their words, did not correspond with them.

狂者又不可得；欲得不屑不潔之士而與之，是獧也。

When he found also that he could not get such as were thus ambitious, he wanted to get scholars who would consider anything impure as beneath them. Those were the cautiously·decided,

是又其次也。

a class next to the former.'

孔子曰：『過我門而不入我室，我不憾焉者，其惟鄉原乎！

Zhang pursued his questioning, 'Confucius said, "They are only your good careful people of the villages at whom I feel no indignation, when they pass my door without entering my house.

鄉原，德之賊也。』」

Your good careful people of the villages are the thieves of virtue."'

「曰：何如斯可謂之鄉原矣？」

'What sort of people were they who could be styled "Your good careful people of the villages?"'

「曰：『何以是嘐嘐也？

Mencius replied, 'They are those who say, "Why are they so magniloquent?

言不顧行，行不顧言，則曰：「古之人！

Their words have not respect to their actions and their actions have not respect to their words, but they say, "The ancients!

古之人！」

The ancients!

行何爲踽踽涼涼？

Why do they act so peculiarly, and are so cold and distant?

生斯丗也，爲斯丗也，善斯可矣。』

Born in this age, we should be of this age, to be good is all that is needed."

閹然媚於丗也者，是鄉原也。」

Eunuch·like, flattering their generation · such are your good careful men of the villages.'

萬子曰：「一鄉皆稱原人焉，無所往而不爲原人；孔子以爲德之賊，何哉？」

Wan Zhang said, 'Their whole village styles those men good and careful. In all their conduct they are so. How was it that Confucius considered them the thieves of virtue?'

曰：「非之無舉也，剌之無剌也；同乎流俗，合乎汙丗；居之似忠信，行之似廉潔；衆皆悅之；自以爲是，而不可與入堯舜之道，故曰『德之賊也』。

Mencius replied, 'If you would blame them, you find nothing to allege. If you would criticise them, you have nothing to criticise. They agree with the current customs. They consent with an impure age. Their principles have a semblance of right·heartedness and truth. Their conduct has a semblance of disinterestedness and purity. All men are pleased with them, and they think themselves right, so that it is impossible to proceed with them to the principles of Yao and Shun. On this account they are called "The thieves of virtue."

孔子曰：『惡似而非者：惡莠，恐其亂苗也；惡佞，恐其亂義也；惡利口，恐其亂信也；惡鄭聲，恐其亂樂也；惡紫，恐其亂朱也；惡鄉原，恐其亂德也。』

Confucius said, "I hate a semblance which is not the reality. I hate the darnel, lest it be confounded with the corn. I hate glib·tonguedness, lest it be confounded with righteousness. I hate sharpness of tongue, lest it be confounded with sincerity. I hate the music of Chang, lest it be confounded with the true music. I hate the reddish blue, lest it be confounded with vermilion. I hate your good careful men of the villages, lest they be confounded with the truly virtuous."

君子反經而已矣。

The superior man seeks simply to bring back the unchanging standard,

經正，則庶民興；庶民興，斯無邪慝矣。」

and, that being correct, the masses are roused to virtue. When they are so aroused, forthwith perversities and glossed wickedness disappear.'

## 14·38

孟子曰：「由堯、舜至於湯，五百年有餘歲，若禹、皐陶則見而知之，若湯則聞而知之。

Mencius said, 'From Yao and Shun down to Tang were 500 years and more. As to Yu and Gao Yao, they saw those earliest sages, and so knew their doctrines, while Tang heard their doctrines as transmitted, and so knew them.

由湯至於文王，五百有餘歲，若伊尹、萊朱則見而知之，若文王則聞而知之。

From Tang to king Wen were 500 years and more. As to Yi Yin, and Lai Zhu, they saw Tang and knew his doctrines, while king Wen heard them as transmitted, and so knew them.

由文王至於孔子，五百有餘歲，若太公望、散宜生則見而知之，若孔子則聞而知之。

From king Wen to Confucius were 500 years and more. As to Tai Gong Wang and San Yi Sheng, they saw Wen, and so knew his doctrines, while Confucius heard them as transmitted, and so knew them.

由孔子而來至於今百有餘歲，去聖人之丗若此其未逺也，近聖人之居若此甚也，然而無有乎爾

From Confucius downwards until now, there are only 100 years and somewhat more. The distance in time from the sage is so far from being remote, and so very near at hand was the sage's residence. In these circumstances, is there no one to transmit his doctrines?

則亦無有乎爾！」

Yea, is there no one to do so?'