孟子

빨간색: 맹자절문 삭제된 부분

# 梁惠王上

Liang Hui Wang I

## 1·1

孟子見梁惠王。

Mencius went to see king Hui of Liang.

王曰：「叟不逺千里而來，亦將有以利吾國乎？」

The king said, 'Venerable sir, since you have not counted it far to come here, a distance of a thousand li, may I presume that you are provided with counsels to profit my kingdom?'

孟子對曰：「王何必曰利？

Mencius replied, 'Why must your Majesty use that word "profit?"

亦有仁義而已矣。

What I am provided with, are counsels to benevolence and righteousness, and these are my only topics. '

王曰何以利吾國？

If your Majesty say, "What is to be done to profit my kingdom?"

大夫曰何以利吾家？

the great officers will say, "What is to be done to profit our families?"

士庶人曰何以利吾身？

and the inferior officers and the common people will say, "What is to be done to profit our persons?"

上下交征利，而國危矣。

Superiors and inferiors will try to snatch this profit the one from the other, and the kingdom will be endangered.

萬乘之國，弒其君者，必千乘之家；千乘之國，弒其君者，必百乘之家。

In the kingdom of ten thousand chariots, the murderer of his sovereign shall be the chief of a family of a thousand chariots. In the kingdom of a thousand chariots, the murderer of his prince shall be the chief of a family of a hundred chariots.

萬取千焉，千取百焉，不爲不多矣。

To have a thousand in ten thousand, and a hundred in a thousand, cannot be said not to be a large allotment,

茍爲後義而先利，不奪不饜。

but if righteousness be put last, and profit be put first, they will not be satisfied without snatching all.

未有仁而遺其親者也；未有義而後其君者也。

There never has been a benevolent man who neglected his parents. There never has been a righteous man who made his sovereign an after consideration.

王亦曰仁義而已矣，何必曰利？」

Let your Majesty also say, "Benevolence and righteousness, and let these be your only themes." Why must you use that word · "profit?".'

## 1·2

孟子見梁惠王，王立於沼上，顧鴻鴈麋鹿曰：「賢者亦樂此乎？」

Mencius, another day, saw King Hui of Liang. The king went and stood with him by a pond, and, looking round at the large geese and deer, said, 'Do wise and good princes also find pleasure in these things?'

孟子對曰：「賢者而後樂此；不賢者，雖有此，不樂也。

Mencius replied, 'Being wise and good, they have pleasure in these things. If they are not wise and good, though they have these things, they do not find pleasure.

詩云：『經始靈臺，經之營之。

It is said in the Book of Poetry, "He measured out and commenced his marvellous tower; He measured it out and planned it.

庶民攻之，不日成之。

The people addressed themselves to it, And in less than a day completed it.

經始勿亟，庶民子來。

When he measured and began it, he said to them · Be not so earnest: But the multitudes came as if they had been his children.

王在靈囿；麀鹿攸伏。

The king was in his marvellous park; The does reposed about,

麀鹿濯濯，白鳥鶴鶴。

The does so sleek and fat: And the white birds came glistening.

王在靈沼，於牣魚躍。』

The king was by his marvellous pond; How full was it of fishes leaping about!"

文王以民力爲臺爲沼，而民歡樂之，謂其臺曰靈臺，謂其沼曰靈沼；樂其有麋鹿魚鼈。

King Wen used the strength of the people to make his tower and his pond, and yet the people rejoiced to do the work, calling the tower "the marvellous tower," calling the pond "the marvellous pond," and rejoicing that he had his large deer, his fishes, and turtles.

古之人與民偕樂，故能樂也。

The ancients caused the people to have pleasure as well as themselves, and therefore they could enjoy it.

湯誓曰：『時日害喪？

In the Declaration of Tang it is said, "O sun, when wilt thou expire?

予及女皆亡。』

We will die together with thee."

民欲與之皆亡，雖有臺池鳥獸，豈能獨樂哉？」

The people wished for Jie's death, though they should die with him. Although he had towers, ponds, birds, and animals, how could he have pleasure alone?'

## 1·4

梁惠王曰：「寡人願安承教。」

King Hui of Liang said, 'I wish quietly to receive your instructions.'

孟子對曰：「殺人以挺與刃，有以異乎？」

Mencius replied, 'Is there any difference between killing a man with a stick and with a sword ?'

曰：「無以異也。」

The king said, 'There is no difference!'

「以刃與政，有以異乎？」

'Is there any difference between doing it with a sword and with the style of government?'

曰：「無以異也。」

'There is no difference,' was the reply.

曰：「庖有肥肉，廐有肥馬，民有飢色，野有餓莩，此率獸而食人也。

Mencius then said, 'In your kitchen there is fat meat; in your stables there are fat horses. But your 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.

獸相食，且人惡之；爲民父母，行政不免於率獸而食人，惡在其爲民父母也？

Beasts devour one another, and men hate them for doing so. When a prince, being the parent of his people, administers his government so as to be chargeable with leading on beasts to devour men, where is his parental relation to the people?

仲尼曰：『始作俑者，其無後乎！』

Zhong Ni said, 'Was he not without posterity who first made wooden images to bury with the dead?

爲其象人而用之也。

So he said, because that man made the semblances of men, and used them for that purpose ·

如之何其使斯民飢而死也？」

what shall be thought of him who causes his people to die of hunger?'

## 1·5

梁惠王曰：「晉國，天下莫強焉，叟之所知也。

King Hui of Liang said, 'There was not in the nation a stronger State than Jin, as you, venerable Sir, know.

及寡人之身，東敗於齊，長子死焉；西喪地於秦七百里；南辱於楚。

But since it descended to me, on the east we have been defeated by Qi, and then my eldest son perished; on the west we have lost seven hundred li of territory to Qin; and on the south we have sustained disgrace at the hands of Chu.

寡人恥之，願比死者壹洒之。

I have brought shame on my departed predecessors, and wish on their account to wipe it away, once for all.

如之何則可？」

What course is to be pursued to accomplish this?'

孟子對曰：「地方百里，而可以王。

Mencius replied, 'With a territory which is only a hundred li square, it is possible to attain to the royal dignity.

王如施仁政於民，省刑罰，薄稅斂，深耕易耨；壯者以暇日修其孝悌忠信，入以事其父兄，出以事其長上，可使制梃以撻秦楚之堅甲利兵矣。

If Your Majesty will indeed dispense a benevolent government to the people, being sparing in the use of punishments and fines, and making the taxes and levies light, so causing that the fields shall be ploughed deep, and the weeding of them be carefully attended to, and that the strong·bodied, during their days of leisure, shall cultivate their filial piety, fraternal respectfulness, sincerity, and truthfulness, serving thereby, at home, their fathers and elder brothers, and, abroad, their elders and superiors, you will then have a people who can be employed, with sticks which they have prepared, to oppose the strong mail and sharp weapons of the troops of Qin and Chu.

彼奪其民時，使不得耕耨，以養其父母；父母凍餓，兄弟妻子離散。

The rulers of those States rob their people of their time, so that they cannot plough and weed their fields, in order to support their parents. Their parents suffer from cold and hunger. Brothers, wives, and children are separated and scattered abroad.

彼陷溺其民，王往而征之，夫誰與王敵？

Those rulers, as it were, drive their people into pit·falls, or drown them. Your Majesty will go to punish them. In such a case, who will oppose your Majesty?

故曰『仁者無敵』。

In accordance with this is the saying, "The benevolent has no enemy."

王請勿疑。」

I beg your Majesty not to doubt what I say.'

## 1·6

孟子見梁襄王。

Mencius went to see the king Xiang of Liang.

出，語人曰：「望之不似人君，就之而不見所畏焉。

On coming out from the interview, he said to some persons, 'When I looked at him from a distance, he did not appear like a sovereign; when I drew near to him, I saw nothing venerable about him.

卒然問曰：『天下惡乎定？』

Abruptly he asked me, "How can the kingdom be settled?"

吾對曰：『定于一。』

I replied, "It will be settled by being united under one sway."

『孰能一之？』

'"Who can so unite it?"

對曰：『不嗜殺人者能一之。』

I replied, "He who has no pleasure in killing men can so unite it."'

『孰能與之？』

'"Who can give it to him?"

對曰：『天下莫不與也。

I replied, " All the people of the nation will unanimously give it to him.

王知夫苗乎？

Does your Majesty understand the way of the growing grain?

七、八月之間旱，則苗槁矣。

During the seventh and eighth months, when drought prevails, the plants become dry.

天油然作雲，沛然下雨，則苗浡然興之矣。

Then the clouds collect densely in the heavens, they send down torrents of rain, and the grain erects itself, as if by a shoot.

其如是，孰能禦之？

When it does so, who can keep it back?

今夫天下之人牧，未有不嗜殺人者也；如有不嗜殺人者，則天下之民皆引領而望之矣。

Now among the shepherds of men throughout the nation, there is not one who does not find pleasure in killing men. If there were one who did not find pleasure in killing men, all the people in the nation would look towards him with outstretched necks.

誠如是也，民歸之由水之就下沛然，誰能禦之？』」

Such being indeed the case, the people would flock to him, as water flows downwards with a rush, which no one can repress."'

## 1·7

齊宣王問曰：「齊桓、晉文之事，可得聞乎？」

The king Xuan of Qi asked, saying, 'May I be informed by you of the transactions of Huan of Qi, and Wen of Jin?'

孟子對曰：「仲尼之徒無道桓、文之事者，是以後丗無傳焉，臣未之聞也。

Mencius replied, 'There were none of the disciples of Zhong Ni who spoke about the affairs of Huan and Wen, and therefore they have not been transmitted to these after·ages · your servant has not heard them.

無以，則王乎？」

If you will have me speak, let it be about royal government.'

曰：「德何如，則可以王矣？」

The king said, 'What virtue must there be in order to attain to royal sway?'

曰：「保民而王，莫之能禦也。」

Mencius answered, 'The love and protection of the people; with this there is no power which can prevent a ruler from attaining to it.'

曰：「若寡人者，可以保民乎哉？」

The king asked again, 'Is such an one as I competent to love and protect the people?'

曰：「可。」

Mencius said, 'Yes.'

曰：「何由知吾可也？」

'How do you know that I am competent for that?'

曰：「臣聞之胡齕曰：『王坐於堂上，有牽牛而過堂下者。

'I heard the following incident from Hu He: "The king," said he, "was sitting aloft in the hall, when a man appeared, leading an ox past the lower part of it.

王見之曰：「牛何之？」

The king saw him, and asked, Where is the ox going?

對曰：「將以釁鍾。」

The man replied, We are going to consecrate a bell with its blood.

王曰：「舍之！

The king said, Let it go.

吾不忍其觳觫，若無罪而就死地。」

I cannot bear its frightened appearance, as if it were an innocent person going to the place of death.

對曰：「然則廢釁鍾與？」

The man answered, Shall we then omit the consecration of the bell ?

曰：「何可廢也？

The king said, How can that be omitted?

以羊易之。」

Change it for a sheep."

不識有諸？」

I do not know whether this incident really occurred.'

曰：「有之。」

The king replied, 'It did,'

曰：「是心足以王矣。

and then Mencius said, 'The heart seen in this is sufficient to carry you to the royal sway.

百姓皆以王爲愛也；臣固知王之不忍也。」

The people all supposed that your Majesty grudged the animal, but your servant knows surely, that it was your Majesty's not being able to bear the sight, which made you do as you did.'

王曰：「然。

The king said, 'You are right.

誠有百姓者，齊國雖褊小，吾何愛一牛？

And yet there really was an appearance of what the people condemned. But though Qi be a small and narrow State, how should I grudge one ox?

即不忍其觳觫，若無罪而就死地，故以羊易之也。」

Indeed it was because I could not bear its frightened appearance, as if it were an innocent person going to the place of death, that therefore I changed it for a sheep.'

曰：「王無異於百姓之以王爲愛也。

Mencius pursued, 'Let not your Majesty deem it strange that the people should think you were grudging the animal.

以小易大，彼惡知之？

When you changed a large one for a small, how should they know the true reason?

王若隱其無罪而就死地，則牛羊何擇焉？」

If you felt pained by its being led without guilt to the place of death, what was there to choose between an ox and a sheep?

王笑曰：「是誠何心哉？

The king laughed and said, 'What really was my mind in the matter?

我非愛其財而易之以羊也。

I did not grudge the expense of it, and changed it for a sheep!

宜乎百姓之謂我愛也！」

There was reason in the people's saying that I grudged it.'

曰：「無傷也，是乃仁術也。

'There is no harm in their saying so,' said Mencius. 'Your conduct was an artifice of benevolence.

見牛未見羊也。

You saw the ox, and had not seen the sheep.

君子之於禽獸也，見其生，不忍見其死；聞其聲，不忍食其肉。

So is the superior man affected towards animals, that, having seen them alive, he cannot bear to see them die; having heard their dying cries, he cannot bear to eat their flesh.

是以君子逺庖廚也。」

Therefore he keeps away from his slaughter·house and cook·room.'

王說，曰：「詩云：『他人有心，予忖度之』，夫子之謂也。

The king was pleased, and said, 'It is said in the Book of Poetry, "The minds of others, I am able by reflection to measure;" · this is verified, my Master, in your discovery of my motive.

夫我乃行之，反而求之，不得吾心；夫子言之，於我心有戚戚焉。

I indeed did the thing, but when I turned my thoughts inward, and examined into it, I could not discover my own mind. When you, Master, spoke those words, the movements of compassion began to work in my mind.

此心之所以合於王者，何也？」

How is it that this heart has in it what is equal to the royal sway?'

曰：「有復於王者曰：吾力足以舉百鈞，而不足以舉一羽；明足以察秋毫之末，而不見輿薪。

Mencius replied, 'Suppose a man were to make this statement to your Majesty: "My strength is sufficient to lift three thousand catties, but it is not sufficient to lift one feather; my eyesight is sharp enough to examine the point of an autumn hair, but I do not see a waggon·load of faggots;"

則王許之乎？」

would your Majesty allow what he said?'

曰：「否！」

'No,' was the answer,

「今恩足以及禽獸，而功不至於百姓者，獨何與？

on which Mencius proceeded, 'Now here is kindness sufficient to reach to animals, and no benefits are extended from it to the people. How is this? Is an exception to be made here?

然則一羽之不舉，爲不用力焉；輿薪之不見，爲不用明焉；百姓之不見保，爲不用恩焉。

The truth is, the feather is not lifted, because strength is not used; the waggon·load of firewood is not seen, because the eyesight is not used; and the people are not loved and protected, because kindness is not employed.

故王之不王，不爲也。

Therefore your Majesty's not exercising the royal sway, is because you do not do it,

非不能也。」

not because you are not able to do it.'

曰：「不爲者與不能者之形何以異？」

The king asked, 'How may the difference between the not doing a thing, and the not being able to do it, be represented?

曰：「挾太山以超北海，語人曰：『我不能』，是誠不能也。

Mencius replied,'In such a thing as taking the Tai mountain under your arm, and leaping over the north sea with it, if you say to people "I am not able to do it," that is a real case of not being able.

爲長者折枝，語人曰：『我不能』，是不爲也，非不能也。

In such a matter as breaking off a branch from a tree at the order of a superior, if you say to people "I am not able to do it," that is a case of not doing it, it is not a case of not being able to do it.

故王之不王，非挾太山以超北海之類也；王之不王，是折枝之類也。

Therefore your Majesty's not exercising the royal sway, is not such a case as that of taking the Tai mountain under your arm, and leaping over the north sea with it. Your Majesty's not exercising the royal sway is a case like that of breaking off a branch from a tree.

老吾老以及人之老，幼吾幼以及人之幼，天下可運於掌。

Treat with the reverence due to age the elders in your own family, so that the elders in the families of others shall be similarly treated; treat with the kindness due to youth the young in your own family, so that the young in the families of others shall be similarly treated · do this, and the kingdom may be made to go round in your palm.

詩云：『刑于寡妻，至于兄弟，以御于家邦』，言舉斯心加諸彼而已。

It is said in the Book of Poetry, "His example affected his wife. It reached to his brothers, and his family of the State was governed by it." The language shows how king Wen simply took his kindly heart, and exercised it towards those parties.

故推恩足以保四海，不推恩無以保妻子。

Therefore the carrying out his kindness of heart by a prince will suffice for the love and protection of all within the four seas, and if he do not carry it out, he will not be able to protect his wife and children.

古之人所以大過人者無他焉，善推其所爲而已矣。

The way in which the ancients came greatly to surpass other men, was no other but this · simply that they knew well how to carry out, so as to affect others, what they themselves did.

今恩足以及禽獸，而功不至於百姓者，獨何與？

Now your kindness is sufficient to reach to animals, and no benefits are extended from it to reach the people. How is this? Is an exception to be made here?

權，然後知輕重；度，然後知長短。

By weighing, we know what things are light, and what heavy. By measuring, we know what things are long, and what short.

物皆然，心爲甚。

The relations of all things may be thus determined, and it is of the greatest importance to estimate the motions of the mind.

王請度之！

I beg your Majesty to measure it.

抑王興甲兵，危士臣，構怨於諸侯，然後快於心與？」

You collect your equipments of war, endanger your soldiers and officers, and excite the resentment of the other princes · do these things cause you pleasure in your mind?'

王曰：「否。

The king replied, 'No.

吾何快於是？

How should I derive pleasure from these things?

將以求吾所大欲也。」

My object in them is to seek for what I greatly desire.'

曰：「王之所大欲，可得聞與？」

Mencius said, 'May I hear from you what it is that you greatly desire?'

王笑而不言。

The king laughed and did not speak.

曰：「爲肥甘不足於口與？

Mencius resumed, 'Are you led to desire it, because you have not enough of rich and sweet food for your mouth?

輕煖不足於體與？

Or because you have not enough of light and warm clothing for your body?

抑爲采色不足視於目與？

Or because you have not enough of beautifully coloured objects to delight your eyes?

聲音不足聽於耳與？

Or because you have not voices and tones enough to please your ears?

便嬖不足使令於前與？

Or because you have not enough of attendants and favourites to stand before you and receive your orders?

王之諸臣皆足以供之，而王豈爲是哉？」

Your Majesty's various officers are sufficient to supply you with those things. How can your Majesty be led to entertain such a desire on account of them?'

曰：「否，吾不爲是也！」

'No,' said the king; 'my desire is not on account of them.'

曰：「然則王之所大欲可知已。

Mencius added, 'Then, what your Majesty greatly desires may be known.

欲辟土地，朝秦、楚，莅中國而撫四夷也。

You wish to enlarge your territories, to have Qin and Chu wait at your court, to rule the Middle Kingdom, and to attract to you the barbarous tribes that surround it.

以若所爲，求若所欲，猶緣木而求魚也。」

But doing what you do to seek for what you desire is like climbing a tree to seek for fish.'

王曰：「若是其甚與？」

The king said, 'Is it so bad as that?'

曰：「殆有甚焉。

'It is even worse,' was the reply.

緣木求魚，雖不得魚，無後災；以若所爲，求若所欲，盡心力而爲之，後必有災。」

'If you climb a tree to seek for fish, although you do not get the fish, you will not suffer any subsequent calamity. But doing what you do to seek for what you desire, doing it moreover with all your heart, you will assuredly afterwards meet with calamities.'

曰：「可得聞與？」

The king asked, 'May I hear from you the proof of that?'

曰：「鄒人與楚人戰，則王以爲孰勝？」

Mencius said, 'If the people of Zou should fight with the people of Chu, which of them does your Majesty think would conquer?'

曰：「楚人勝。」

'The people of Chu would conquer.'

曰：「然則小固不可以敵大，寡固不可以敵衆，弱固不可以敵強。

'Yes · and so it is certain that a small country cannot contend with a great, that few cannot contend with many, that the weak cannot contend with the strong.

海內之地，方千里者九，齊集有其一；以一服八，何以異於鄒敵楚哉？

The territory within the four seas embraces nine divisions, each of a thousand li square. All Qi together is but one of them. If with one part you try to subdue the other eight, what is the difference between that and Zou's contending with Chu?

蓋亦反其本矣。

For, with such a desire, you must turn back to the proper course for its attainment.

今王發政施仁，使天下仕者皆欲立於王之朝，耕者皆欲耕於王之野，商賈皆欲藏於王之市，行旅皆欲出於王之塗，天下之欲疾其君者，皆欲赴愬於王。

Now if your Majesty will institute a government whose action shall be benevolent, this will cause all the officers in the kingdom to wish to stand in your Majesty's court, and all the farmers to wish to plough in your Majesty's fields, and all the merchants, both travelling and stationary, to wish to store their goods in your Majesty's market·places, and all travelling strangers to wish to make their tours on your Majesty's roads, and all throughout the kingdom who feel aggrieved by their rulers to wish to come and complain to your Majesty.

其若是，孰能禦之？」

And when they are so bent, who will be able to keep them back?'

王曰：「吾惽，不能進於是矣。

The king said, 'I am stupid, and not able to advance to this.

願夫子輔吾志，明以教我。

I wish you, my Master, to assist my intentions. Teach me clearly;

我雖不敏，請甞試之。」

although I am deficient in intelligence and vigour, I will essay and try to carry your instructions into effect.'

曰：「無恒產而有恒心者，惟士爲能。

Mencius replied, 'They are only men of education, who, without a certain livelihood, are able to maintain a fixed heart.

若民則無恒產，因無恒心。

As to the people, if they have not a certain livelihood, it follows that they will not have a fixed heart.

茍無恒心，放辟邪侈，無不爲已。

And if they have not a fixed heart, there is nothing which they will not do, in the way of self·abandonment, of moral deflection, of depravity, and of wild license.

及陷於罪，然後從而刑之，是罔民也。

When they thus have been involved in crime, to follow them up and punish them · this is to entrap the people.

焉有仁人在位，罔民而可爲也？

How can such a thing as entrapping the people be done under the rule of a benevolent man?

是故明君制民之產，必使仰足以事父母，俯足以畜妻子；樂歲終身飽，凶年免於死亡；然後驅而之善，故民之從之也輕。

Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, for those above them, they shall have sufficient wherewith to serve their parents, and, for those below them, sufficient wherewith to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after it with ease.

今也制民之產，仰不足以事父母，俯不足以畜妻子；樂歲終身苦，凶年不免於死亡；此惟救死而恐不贍，奚暇治禮義哉？

Now, the livelihood of the people is so regulated, that, above, they have not sufficient wherewith to serve their parents, and, below, they have not sufficient wherewith to support their wives and children. Notwithstanding good years, their lives are continually embittered, and, in bad years, they do not escape perishing. In such circumstances they only try to save themselves from death, and are afraid they will not succeed. What leisure have they to cultivate propriety and righteousness?

王欲行之，則盍反其本矣。

If your Majesty wishes to effect this regulation of the livelihood of the people, why not turn to that which is the essential step to it?

五畝之宅，樹以之桑，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，八口之家可以無飢矣。

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 eight 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, the inculcation in it especially of 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.

老者衣帛食肉，黎民不飢不寒，然而不王者，未之有也。」

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

# 梁惠王下

Liang Hui Wang II

## 2·1

莊暴見孟子曰：「暴見於王，王語暴以好樂，暴未有以對也。」

Zhuang Bao, seeing Mencius, said to him, 'I had an interview with the king. His Majesty told me that he loved music, and I was not prepared with anything to reply to him.

曰：「好樂何如？」

What do you pronounce about that love of music?'

孟子曰：「王之好樂甚，則齊國其庶幾乎！」

Mencius replied, 'If the king's love of music were very great, the kingdom of Qi would be near to a state of good government!'

他日，見於王曰：「王甞語莊子以好樂，有諸？」

Another day, Mencius, having an interview with the king, said, 'Your Majesty, I have heard, told the officer Zhuang, that you love music · was it so?'

王變乎色曰：「寡人非能好先王之樂也，直好丗俗之樂耳。」

The king changed colour, and said, 'I am unable to love the music of the ancient sovereigns; I only love the music that suits the manners of the present age.'

曰：「王之好樂甚，則齊其庶幾乎！

Mencius said, 'If your Majesty's love of music were very great, Qi would be near to a state of good government!

今之樂，猶古之樂也。」

The music of the present day is just like the music of antiquity, as regards effecting that.'

曰：「可得聞與？」

The king said, 'May I hear from you the proof of that?'

曰：「獨樂樂，與人樂樂，孰樂？」

Mencius asked, 'Which is the more pleasant · to enjoy music by yourself alone, or to enjoy it with others?'

曰：「不若與人。」

'To enjoy it with others,' was the reply.

曰：「與少樂樂，與衆樂樂，孰樂？」

'And which is the more pleasant · to enjoy music with a few, or to enjoy it with many?'

曰：「不若與衆。」

'To enjoy it with many.'

「臣請爲王言樂：今王鼓樂於此，百姓聞王鐘鼓之聲、管龠之音，舉疾首蹙頞而相告，曰：『吾王之好鼓樂，夫何使我至於此極也？

Mencius proceeded, 'Your servant begs to explain what I have said about music to your Majesty. Now, your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, with aching heads, knit their brows, and say to one another, "That's how our king likes his music! But why does he reduce us to this extremity of distress?

父子不相見，兄弟妻子離散。』

Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad."

今王田獵於此，百姓聞王車馬之音，見羽旄之美，舉疾首蹙頞而相告曰：『吾王之好田獵，夫何使我至於此極也？

Now, your Majesty is hunting here. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, with aching heads, knit their brows, and say to one another, "That's how our king likes his hunting! But why does he reduce us to this extremity of distress?

父子不相見，兄弟妻子離散。』

Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad."

此無他，不與民同樂也。

Their feeling thus is from no other reason but that you do not allow the people to have pleasure as well as yourself.

今王鼓樂於此，百姓聞王鐘鼓之聲、管龠之音，舉欣欣然有喜色而相告曰：『吾王庶幾無疾病與？

'Now, your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, delighted, and with joyful looks, say to one another, "That sounds as if our king were free from all sickness!

何以能鼓樂也？』

If he were not, how could he enjoy this music?"

今王田獵於此，百姓聞王車馬之音，見羽旄之美，舉欣欣然有喜色而相告曰：『吾王庶幾無疾病與？

Now, your Majesty is hunting here. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, delighted, and with joyful looks, say to one another, "That looks as if our king were free from all sickness!

何以能田獵也？』

If he were not, how could he enjoy this hunting?"

此無他，與民同樂也。

Their feeling thus is from no other reason but that you cause them to have their pleasure as you have yours.

今王與百姓同樂，則王矣。」

If your Majesty now will make pleasure a thing common to the people and yourself, the royal sway awaits you.'

## 2·2

齊宣王問曰：「文王之囿，方七十里，有諸？」

The king Xuan of Qi asked, 'Was it so, that the park of king Wen contained seventy square li?'

孟子對曰：「於傳有之。」

Mencius replied, 'It is so in the records.'

曰：「若是其大乎？」

'Was it so large as that?' exclaimed the king.

曰：「民猶以爲小也。」

'The people,' said Mencius, 'still looked on it as small.'

曰：「寡人之囿，方四十里，民猶以爲大，何也？」

The king added, 'My park contains only forty square li, and the people still look on it as large. How is this?'

曰：「文王之囿方七十里，芻蕘者往焉，雉兔者往焉。

'The park of king Wen,' was the reply, 'contained seventy square li, but the grass·cutters and fuel·gatherers had the privilege of entrance into it; so also had the catchers of pheasants and hares.

與民同之，民以爲小，不亦宜乎！

He shared it with the people, and was it not with reason that they looked on it as small?

臣始至於境，問國之大禁，然後敢入，臣聞郊關之內，有囿方四十里，殺其麋鹿者如殺人之罪。

When I first arrived at the borders of your kingdom, I inquired about the great prohibitory regulations, before I would venture to enter it; and I heard, that inside the barrier·gates there was a park of forty square lî, and that he who killed a deer in it, was held guilty of the same crime as if he had killed a man.

則是方四十里爲阱於國中，民以爲大，不亦宜乎！」

Thus those forty square li are a pitfall in the middle of the kingdom. Is it not with reason that the people look upon them as large?'

## 2·4

齊宣王見孟子於雪宮。

The king Xuan of Qi had an interview with Mencius in the Snow palace,

王曰：「賢者亦有此樂乎？」

and said to him, 'Do men of talents and worth likewise find pleasure in these things?'

孟子對曰：「有。

Mencius replied, 'They do;

人不得則非其上矣。

and if people generally are not able to enjoy themselves, they condemn their superiors.

不得而非其上者非也，爲民上而不與民同樂者亦非也。

For them, when they cannot enjoy themselves, to condemn their superiors is wrong, but when the superiors of the people do not make enjoyment a thing common to the people and themselves, they also do wrong.

樂民之樂者，民亦樂其樂；憂民之憂者，民亦憂其憂。

When a ruler rejoices in the joy of his people, they also rejoice in his joy; when he grieves at the sorrow of his people, they also grieve at his sorrow.

樂以天下，憂以天下，然而不王者，未之有也。

A sympathy of joy will pervade the kingdom; a sympathy of sorrow will do the same · in such a state of things, it cannot be but that the ruler attain to the royal dignity.

昔者齊景公問於晏子曰：『吾欲觀於轉附、朝儛，遵海而南，放於瑯邪，吾何脩而可以比於先王觀也？』

'Formerly, the duke Jing of Qi asked the minister Yan, saying, "I wish to pay a visit of inspection to Zhuan Fu, and Chao Wu, and then to bend my course southward along the shore, till I come to Lang Xie. What shall I do that my tour may be fit to be compared with the visits of inspection made by the ancient sovereigns?"

晏子對曰：『善哉問也！

The minister Yan replied, "An excellent inquiry!

天子適諸侯曰巡狩，巡狩者巡所守也。

When the Son of Heaven visited the princes, it was called a tour of inspection, that is, be surveyed the States under their care.

諸侯朝於天子曰述職，述職者述所職也。

When the princes attended at the court of the Son of Heaven, it was called a report of office, that is, they reported their administration of their offices.

無非事者。

Thus, neither of the proceedings was without a purpose.

春省耕而補不足；秋省斂而助不給。

And moreover, in the spring they examined the ploughing, and supplied any deficiency of seed; in the autumn they examined the reaping, and supplied any deficiency of yield.

夏諺曰：「吾王不游，吾何以休？

There is the saying of the Xia dynasty · If our king do not take his ramble, what will become of our happiness?

吾王不豫，吾何以助？」

If our king do not make his excursion, what will become of our help?

一游一豫，爲諸侯度。』

That ramble, and that excursion, were a pattern to the princes.

今也不然：師行而糧食；飢者弗食，勞者弗息。

Now, the state of things is different. A host marches in attendance on the ruler, and stores of provisions are consumed. The hungry are deprived of their food, and there is no rest for those who are called to toil.

睊睊胥讒，民乃作慝。

Maledictions are uttered by one to another with eyes askance, and the people proceed to the commission of wickedness.

方命虐民；飲食若流；流連荒亡，爲諸侯憂。

Thus the royal ordinances are violated, and the people are oppressed, and the supplies of food and drink flow away like water. The rulers yield themselves to the current, or they urge their way against it; they are wild; they are utterly lost · these things proceed to the grief of the inferior princes.

從流下而忘反謂之流，從流上而忘反謂之連，從獸無厭謂之荒，樂酒無厭謂之亡。

Descending along with the current, and forgetting to return, is what I call yielding to it. Pressing up against it, and forgetting to return, is what I call urging their way against it. Pursuing the chase without satiety is what I call being wild. Delighting in wine without satiety is what I call being lost.

先王無流連之樂、荒亡之行。

The ancient sovereigns had no pleasures to which they gave themselves as on the flowing stream; no doings which might be so characterized as wild and lost.

惟君所行也。』

It is for you, my prince, to pursue your course."

景公說，大戒於國，出舍於郊。

The duke Ching was pleased. He issued a proclamation throughout his State, and went out and occupied a shed in the borders.

於是始興發補不足。

From that time he began to open his granaries to supply the wants of the people,

召大師曰：『爲我作君臣相說之樂。』

and calling the Grand music·master, he said to him "Make for me music to suit a prince and his minister pleased with each other."

蓋《徵招》、《角招》是也。

And it was then that the Zheng Zhao and Jiao Zhao were made,

其詩曰：『畜君何尤？』

in the words to which it was said, "Is it a fault to restrain one's prince?"

畜君者，好君也。」

He who restrains his prince loves his prince.'

## 2·5

齊宣王問曰：「人皆謂我毀明堂，毀諸？

The king Xuan of Qi said, 'People all tell me to pull down and remove the Hall of Distinction. Shall I pull it down,

已乎？」

or stop the movement for that object?'

孟子對曰：「夫明堂者，王者之堂也。

Mencius replied, 'The Hall of Distinction is a Hall appropriate to the sovereigns.

王欲行王政，則勿毀之矣。」

If your Majesty wishes to practise the true royal government, then do not pull it down.'

王曰：「王政可得聞與？」

The king said, 'May I hear from you what the true royal government is?'

對曰：「昔者文王之治岐也，耕者九一，仕者丗祿，關市譏而不征，澤梁無禁。

'Formerly,' was the reply, 'king Wen's government of Qi was as follows: The husbandmen cultivated for the government one·ninth of the land; the descendants of officers were salaried; at the passes and in the markets, strangers were inspected, but goods were not taxed: there were no prohibitions respecting the ponds and weirs;

罪人不孥。

the wives and children of criminals were not involved in their guilt.

老而無妻曰鰥，老而無夫曰寡，老而無子曰獨，幼而無父曰孤，此四者天下之窮民而無告者。

There were the old and wifeless, or widowers; the old and husbandless, or widows; the old and childless, or solitaries; the young and fatherless, or orphans · these four classes are the most destitute of the people, and have none to whom they can tell their wants,

文王發政施仁，必先斯四者。

and king Wen, in the institution of his government with its benevolent action, made them the first objects of his regard,

《詩》云：『哿矣富人，哀此煢獨。』」

as it is said in the Book of Poetry, "The rich may get through life well; But alas! for the miserable and solitary!"'

王曰：「善哉言乎！」

The king said, 'O excellent words!'

曰：「王如善之，則何爲不行？」

Mencius said, 'Since your Majesty deems them excellent, why do you not practise them?'

王曰：「寡人有疾，寡人好貨。」

'I have an infirmity,' said the king; 'I am fond of wealth.'

對曰：「昔者公劉好貨。

The reply was, 'Formerly, Gong Liu was fond of wealth.

《詩》云：『乃積乃倉，乃裹餱糧，于橐于囊，思戢用光；弓矢斯張，干戈戚揚，爰方啟行。』

It is said in the Book of Poetry, "He reared his ricks, and filled his granaries, He tied up dried provisions and grain, In bottomless bags, and sacks, That he might gather his people together, and glorify his State. With bows and arrows all·displayed, With shields, and spears, and battle·axes, large and small, He commenced his march."

故居者有積倉，行者有裹囊也，然後可以爰方啟行。

In this way those who remained in their old seat had their ricks and granaries, and those who marched had their bags of provisions. It was not till after this that he thought he could begin his march.

王如好貨，與百姓同之，於王何有？」

If your Majesty loves wealth, give the people power to gratify the same feeling, and what difficulty will there be in your attaining the royal sway?'

王曰：「寡人有疾，寡人好色。」

The king said, 'I have an infirmity; I am fond of beauty.'

對曰：「昔者太王好色，愛厥妃。

The reply was, 'Formerly, king Tai was fond of beauty, and loved his wife.

《詩》云：『古公亶父，來朝走馬，率西水滸，至于岐下；爰及姜女，聿來胥宇。』

It is said in the Book of Poetry, "Gu Gong Tan Fu, Came in the morning, galloping his horse, By the banks of the western waters, As far as the foot of Qi hill, Along with the lady of Jiang; They came and together chose the site for their settlement."

當是時也，內無怨女，外無曠夫。

At that time, in the seclusion of the house, there were no dissatisfied women, and abroad, there were no unmarried men.

王如好色，與百姓同之，於王何有？」

If your Majesty loves beauty, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the royal sway?'

## 2·6

孟子謂齊宣王曰：「王之臣有托其妻子於其友而之楚游者，比其反也，則凍餒其妻子，則如之何？」

Mencius said to the king Xuan of Qi, 'Suppose that one of your Majesty's ministers were to entrust his wife and children to the care of his friend, while he himself went into Chu to travel, and that, on his return, he should find that the friend had let his wife and children suffer from cold and hunger · how ought he to deal with him?'

王曰：「棄之。」

The king said, 'He should cast him off.'

曰：「士師不能治士，則如之何？」

Mencius proceeded, 'Suppose that the chief criminal judge could not regulate the officers under him, how would you deal with him?'

王曰：「已之。」

The king said, 'Dismiss him.'

曰：「四境之內不治，則如之何？」

Mencius again said, 'If within the four borders of your kingdom there is not good government, what is to be done?'

王顧左右而言他。

The king looked to the right and left, and spoke of other matters.

## 2·7

孟子見齊宣王曰：「所謂故國者，非謂有喬木之謂也，有丗臣之謂也。

Mencius, having an interview with the king Xuan of Qi, said to him, 'When men speak of "an ancient kingdom," it is not meant thereby that it has lofty trees in it, but that it has ministers sprung from families which have been noted in it for generations.

王無親臣矣，昔者所進，今日不知其亡也。」

Your Majesty has no intimate ministers even. Those whom you advanced yesterday are gone to·day, and you do not know it.'

王曰：「吾何以識其不才而舍之？」

The king said, 'How shall I know that they have not ability, and so avoid employing them at all?'

曰：「國君進賢如不得已，將使卑踰尊，疏踰戚，可不慎與？

The reply was, 'The ruler of a State advances to office men of talents and virtue only as a matter of necessity. Since he will thereby cause the low to overstep the honourable, and distant to overstep his near relatives, ought he to do so but with caution?

左右皆曰賢，未可也；諸大夫皆曰賢，未可也；國人皆曰賢，然後察之；見賢焉，然後用之。

When all those about you say, "This is a man of talents and worth," you may not therefore believe it. When your great officers all say, "This is a man of talents and virtue," neither may you for that believe it. When all the people say, "This is a man of talents and virtue," then examine into the case, and when you find that the man is such, employ him.

左右皆曰不可，勿聽；諸大夫皆曰不可，勿聽；國人皆曰不可，然後察之；見不可焉，然後去之。

When all those about you say, "This man won't do," don't listen to them. When all your great officers say, "This man won't do," don't listen to them. When the people all say, "This man won't do," then examine into the case, and when you find that the man won't do, send him away.

左右皆曰可殺，勿聽；諸大夫皆曰可殺，勿聽；國人皆曰可殺，然後察之；見可殺焉，然後殺之。

When all those about you say, "This man deserves death," don't listen to them. When all your great officers say, "This man deserves death," don't listen to them. When the people all say, "This man deserves death," then inquire into the case, and when you see that the man deserves death, put him to death.

故曰國人殺之也。

In accordance with this we have the saying, "The people killed him."

如此，然後可以爲民父母。」

You must act in this way in order to be the parent of the people.'

## 2·8

齊宣王問曰：「湯放桀，武王伐紂，有諸？」

The king Xuan of Qi asked, saying, 'Was it so, that Tang banished Jie, and that king Wu smote Zhou?'

孟子對曰：「於傳有之。」

Mencius replied, 'It is so in the records.'

曰：「臣弒其君，可乎？」

The king said, 'May a minister then put his sovereign to death?'

曰：「賊仁者，謂之賊；賊義者，謂之殘。

Mencius said, 'He who outrages the benevolence proper to his nature, is called a robber; he who outrages righteousness, is called a ruffian.

殘賊之人，謂之一夫。

The robber and ruffian we call a mere fellow.

聞誅一夫紂矣，未聞弒君也。」

I have heard of the cutting off of the fellow Zhou, but I have not heard of the putting a sovereign to death, in his case.'

## 2·10

齊人伐燕，勝之。

The people of Qi attacked Yan, and conquered it.

宣王問曰：「或謂寡人勿取，或謂寡人取之。

The king Xuan asked, saying, 'Some tell me not to take possession of it for myself, and some tell me to take possession of it.

以萬乘之國伐萬乘之國，五旬而舉之，人力不至於此。

For a kingdom of ten thousand chariots, attacking another of ten thousand chariots, to complete the conquest of it in fifty days, is an achievement beyond mere human strength.

不取，必有天殃。

If I do not take possession of it, calamities from Heaven will surely come upon me.

取之何如？」

What do you say to my taking possession of it?'

孟子對曰：「取之而燕民悅，則取之；古之人有行之者，武王是也。

Mencius replied, 'If the people of Yan will be pleased with your taking possession of it, then do so. Among the ancients there was one who acted on this principle, namely king Wu.

取之而燕民不悅，則勿取；古之人有行之者，文王是也。

If the people of Yan will not be pleased with your taking possession of it, then do not do so. Among the ancients there was one who acted on this principle, namely king Wen.

以萬乘之國伐萬乘之國，簞食壺漿以迎王師，豈有它哉？

When, with all the strength of your country of ten thousand chariots, you attacked another country of ten thousand chariots, and the people brought baskets of rice and vessels of congee, to meet your Majesty's host, was there any other reason for this

避水火也。

but that they hoped to escape out of fire and water?

如水益深，如火益熱，亦運而已矣。」

If you make the water more deep and the fire more fierce, they will in like manner make another revolution.'

## 2·11

齊人伐燕，取之。

The people of Qi, having smitten Yan, took possession of it,

諸侯將謀救燕。

and upon this, the princes of the various States deliberated together, and resolved to deliver Yan from their power.

宣王曰：「諸侯多謀伐寡人者，何以待之？」

The king Xuan said to Mencius, 'The princes have formed many plans to attack me · how shall I prepare myself for them?'

孟子對曰：「臣聞七十里爲政於天下者，湯是也。

Mencius replied, 'I have heard of one who with seventy li exercised all the functions of government throughout the kingdom. That was Tang.

未聞以千里畏人者也。

I have never heard of a prince with a thousand li standing in fear of others.

《書》曰：『湯一征，自葛始。』

It is said in the Book of History, As soon as Tang began his work of executing justice, he commenced with Ge.

天下信之。

The whole kingdom had confidence in him.

『東面而征，西夷怨；南面而征，北狄怨。

When he pursued his work in the east, the rude tribes on the west murmured. So did those on the north, when he was engaged in the south.

曰：奚爲後我？』

Their cry was "Why does he put us last?"

民望之，若大旱之望云霓也。

Thus, the people looked to him, as we look in a time of great drought to the clouds and rainbows.

歸市者不止，耕者不變。

The frequenters of the markets stopped not. The husbandmen made no change in their operations.

誅其君而弔其民，若時雨降。

While he punished their rulers, he consoled the people. His progress was like the falling of opportune rain,

民大悅。

and the people were delighted.

《書》曰：『徯我后，后來其蘇。』

It is said again in the Book of History, "We have waited for our prince long; the prince's coming will be our reviving!"

今燕虐其民，王往而征之，民以爲將拯己於水火之中也，簞食壺漿以迎王師。

'Now the ruler of Yan was tyrannizing over his people, and your Majesty went and punished him. The people supposed that you were going to deliver them out of the water and the fire, and brought baskets of rice and vessels of congee, to meet your Majesty's host.

若殺其父兄，系累其子弟，毀其宗廟，遷其重器，如之何其可也？

But you have slain their fathers and elder brothers, and put their sons and younger brothers in confinement. You have pulled down the ancestral temple of the State, and are removing to Qi its precious vessels. How can such a course be deemed proper?

天下固畏齊之彊也，今又倍地而不行仁政，是動天下之兵也。

The rest of the kingdom is indeed jealously afraid of the strength of Qi; and now, when with a doubled territory you do not put in practice a benevolent government · it is this which sets the arms of the kingdom in in motion.

王速出令，反其旄倪，止其重器；謀於燕衆，置君而後去之，則猶可及止也。」

If your Majesty will make haste to issue an ordinance, restoring your captives, old and young, stopping the removal of the precious vessels, and saying that, after consulting with the people of Yen, you will appoint them a ruler, and withdraw from the country · in this way you may still be able to stop the threatened attack.'

## 2·12

鄒與魯閧，穆公問曰：「吾有司死者三十三人，而民莫之死也。

There had been a brush between Zou and Lu, when the duke Mu asked Mencius, saying,'Of my officers there were killed thirty·three men, and none of the people would die in their defence.

誅之，則不可勝誅；不誅，則疾視其長上之死而不救。

Though I sentenced them to death for their conduct, it is impossible to put such a multitude to death. If I do not put them to death, then there is the crime unpunished of their looking angrily on at the death of their officers, and not saving them.

如之何則可也？」

How is the exigency of the case to be met?'

孟子對曰：「凶年饑歲，君之民老弱轉乎溝壑，壯者散而之四方者幾千人矣；而君之倉廩實、府庫充，有司莫以告，是上慢而殘下也。

Mencius replied, 'In calamitous years and years of famine, the old and weak 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 thousands. All the while, your granaries, 0 prince, have been stored with grain, and your treasuries and arsenals have been full, and not one of your officers has told you of the distress. Thus negligent have the superiors in your State been, and cruel to their inferiors.

曾子曰：『戒之戒之！

The philosopher Zeng said, "Beware, beware.

出乎爾者，反乎爾者也。』

What proceeds from you, will return to you again."

夫民今而後得反之也，君無尤焉！

Now at length the people have paid back the conduct of their officers to them. Do not you, O prince, blame them.

君行仁政，斯民親其上、死其長矣。」

If you will put in practice a benevolent government, this people will love you and all above them, and will die for their officers.'

## 2·16

魯平公將出，嬖人臧倉者請曰：「他日君出，則必命有司所之。

The duke Ping of Lu was about to leave his palace, when his favourite, one Zang Cang, made a request to him, saying, 'On other days, when you have gone out, you have given instructions to the officers as to where you were going.

今乘輿已駕矣，有司未知所之，敢請。」

But now, the horses have been put to the carriage, and the officers do not yet know where you are going. I venture to ask.'

公曰：「將見孟子。」

The duke said, 'I am going to see the scholar Meng.'

曰：「何哉君所爲輕身以先於匹夫者？以爲賢乎？

'How is this?' said the other. 'That you demean yourself, prince, in paying the honour of the first visit to a common man, is, I suppose, because you think that he is a man of talents and virtue.

禮義由賢者出，而孟子之後喪踰前喪。

By such men the rules of ceremonial proprieties and right are observed. But on the occasion of this Meng's second mourning, his observances exceeded those of the former.

君無見焉！」

Do not go to see him, my prince.'

公曰：「諾。」

The duke said, 'I will not.'

樂正子入見，曰：「君奚爲不見孟軻也？」

The officer Yue Zheng entered the court, and had an audience. He said, 'Prince, why have you not gone to see Meng Ke?'

曰：「或告寡人曰：『孟子之後喪踰前喪』，是以不往見也。」

the duke said, 'One told me that, on the occasion of the scholar Meng's second mourning, his observances exceeded those of the former. It is on that account that I have not gone to see him.'

曰：「何哉君所謂踰者？

'How is this!' answered Yue Zheng. 'By what you call "exceeding," you mean,

前以士，後以大夫；前以三鼎，而後以五鼎與？」

I suppose, that, on the first occasion, he used the rites appropriate to a scholar, and, on the second, those appropriate to a great officer; that he first used three tripods, and afterwards five tripods.'

曰：「否。

The duke said, 'No;

謂棺槨衣衾之美也。」

I refer to the greater excellence of the coffin, the shell, the grave·clothes, and the shroud.'

曰：「非所謂踰也，貧富不同也。」

Yue·zheng said, 'That cannot be called "exceeding." That was the difference between being poor and being rich.'

樂正子見孟子，曰：「克告於君，君爲來見也。

After this, Yue Zheng saw Mencius, and said to him, 'I told the prince about you, and he was consequently coming to see you,

嬖人有臧倉者沮君，君是以不果來也。」

when one of his favourites, named Zang Cang, stopped him, and therefore he did not come according to his purpose.'

曰：「行或使之，止或尼之，行止非人所能也。

Mencius said, 'A man's advancement is effected, it may be, by others, and the stopping him is, it may be, from the efforts of others. But to advance a man or to stop his advance is really beyond the power of other men.

吾之不遇魯侯，天也。

My not finding in the prince of Lu a ruler who would confide in me, and put my counsels into practice, is from Heaven.

臧氏之子，焉能使予不遇哉？」

How could that scion of the Zang family cause me not to find the ruler that would suit me?'

# 公孫丑上

Gong Sun Chou I

## 3·1

公孫丑問曰：「夫子當路於齊，管仲、晏子之功，可復許乎？」

Gong Sun Chou asked Mencius, saying, 'Master, if you were to obtain the ordering of the government in Qi, could you promise yourself to accomplish anew such results as those realized by Guan Zhong and Yan?'

孟子曰：「子誠齊人也，知管仲、晏子而已矣！

Mencius said, 'You are indeed a true man of Qi. You know about Guan Zhong and Yan, and nothing more.

或問乎曾西曰：『吾子與子路孰賢？』

Some one asked Zeng Xi, saying, "Sir, to which do you give the superiority, to yourself or to Zi Lu?"

曾西蹵然曰：『吾先子之所畏也。』

Zeng Zi looked uneasy, and said, "He was an object of veneration to my grandfather."

曰：『然則吾子與管仲孰賢？』

"Then," pursued the other, "Do you give the superiority to yourself or to Guan Zhong?"

曾西艴然不悅曰：『爾何曾比予於管仲？

Zeng Zi, flushed with anger and displeased, said, "How dare you compare me with Guan Zhong?

管仲得君如彼其專也，行乎國政如彼其久也，功烈如彼其卑也。

Considering how entirely Guan Zhong possessed the confidence of his prince, how long he enjoyed the direction of the government of the State, and how low, after all, was what he accomplished ·

爾何曾比予於是！』」

how is it that you liken me to him?"

曰：「管仲，曾西之所不爲也，而子爲我願之乎？」

Thus,' concluded Mencius, 'Zeng Xi would not play Guan Zhong, and is it what you desire for me that I should do so?'

曰：「管仲以其君霸，晏子以其君顯，管仲、晏子猶不足爲與？」

Gong Sun Chou said, 'Guan Zhong raised his prince to be the leader of all the other princes, and Yan made his prince illustrious, and do you still think it would not be enough for you to do what they did?'

曰：「以齊王由反手也。」

Mencius answered, 'To raise Qi to the royal dignity would be as easy as it is to turn round the hand.'

曰：「若是，則弟子之惑滋甚。

'So!' returned the other. 'The perplexity of your disciple is hereby very much increased.

且以文王之德，百年而後崩，猶未洽於天下；武王、周公繼之，然後大行。

There was king Wen, moreover, with all the virtue which belonged to him; and who did not die till he had reached a hundred years · and still his influence had not penetrated throughout the kingdom. It required king Wu and the duke of Zhou to continue his course, before that influence greatly prevailed.

今言王若易然，則文王不足法與？」

Now you say that the royal dignity might be so easily obtained · is king Wen then not a sufficient object for imitation?'

曰：「文王何可當也？

Mencius said, 'How can king Wen be matched?

由湯至於武丁，賢聖之君六七作。

From Tang to Wu Ding there had appeared six or seven worthy and sage sovereigns.

天下歸殷久矣；久則難變也。

The kingdom had been attached to Yin for a long time, and this length of time made a change difficult.

武丁朝諸侯有天下，猶運之掌也。

Wu Ding had all the princes coming to his court, and possessed the kingdom as if it had been a thing which he moved round in his palm.

紂之去武丁未久也，其故家遺俗、流風善政，猶有存者；又有微子、微仲、王子比干、箕子、膠鬲，皆賢人也，相與輔相之，故久而後失之也。

Then, Zhou was removed from Wu Ding by no great interval of time. There were still remaining some of the ancient families and of the old manners, of the influence also which had emanated from the earlier sovereigns, and of their good government. Moreover, there were the viscount of Wei and his second son, their Royal Highnesses Bi Gan and the viscount of Qi, and Jiao Ge, all men of ability and virtue, who gave their joint assistance to Zhou in his government. In consequence of these things, it took a long time for him to lose the throne.

尺地莫非其有也，一民莫非其臣也；然而文王猶方百里起，是以難也。

There was not a foot of ground which he did not possess. There was not one of all the people who was not his subject. So it was on his side, and king Wen at his beginning had only a territory of one hundred square li. On all these accounts, it was difficult for him immediately to attain to the royal dignity.

齊人有言曰：『雖有智慧，不如乘勢；雖有鎡基，不如待時。』

The people of Qi have a saying · "A man may have wisdom and discernment, but that is not like embracing the favourable opportunity. A man may have instruments of husbandry, but that is not like waiting for the farming seasons."

今時則易然也。

The present time is one in which the royal dignity may be easily attained.

夏后、殷、周之盛，地未有過千里者也，而齊有其地矣；雞鳴狗吠相聞，而達乎四境，而齊有其民矣。

In the flourishing periods of the Xia, Yin, and Zhou dynasties, the royal domain did not exceed a thousand li, and Qi embraces so much territory. Cocks crow and dogs bark to one another, all the way to the four borders of the State · so Qi possesses the people.

地不改辟矣，民不改聚矣，行仁政而王，莫之能禦也。

No change is needed for the enlarging of its territory; no change is needed for the collecting of a population. If its ruler will put in practice a benevolent government, no power will be able to prevent his becoming sovereign.

且王者之不作，未有疏於此時者也；民之憔悴於虐政，未有甚於此時者也。

Moreover, never was there a time farther removed than the present from the rise of a true sovereign: never was there a time when the sufferings of the people from tyrannical government were more intense than the present.

飢者易爲食，渴者易爲飲。

The hungry readily partake of any food, and the thirsty of any drink.

孔子曰：『德之流行，速於置郵而傳命。』

Confucius said, "The flowing progress of virtue is more rapid than the transmission of royal orders by stages and couriers."

當今之時，萬乘之國行仁政，民之悅之，猶解倒懸也。

At the present time, in a country of ten thousand chariots, let benevolent government be put in practice, and the people will be delighted with it, as if they were relieved from hanging by the heels.

故事半古之人功必倍之，惟此時爲然。」

With half the merit of the ancients, double their achievements is sure to be realized. It is only at this time that such could be the case.'

## 3·2

公孫丑問曰：「夫子加齊之卿相，得行道焉，雖由此霸王不異矣。

Gong Sun Chou asked Mencius, saying, 'Master, if you were to be appointed a high noble and the prime minister of Qi, so as to be able to carry your principles into practice, though you should thereupon raise the ruler to the headship of all the other princes, or even to the royal dignity, it would not be to be wondered at.

如此則動心否乎？」

In such a position would your mind be perturbed or not?'

孟子曰：「否，我四十不動心。」

Mencius replied, 'No. At forty, I attained to an unperturbed mind.'

曰：「若是則夫子過孟賁逺矣。」

Chou said, 'Since it is so with you, my Master, you are far beyond Meng Ben.'

曰：「是不難。

'The mere attainment,' said Mencius, 'is not difficult.

告子先我不動心。」

The scholar Gao had attained to an unperturbed mind at an earlier period of life than I did.'

曰：「不動心有道乎？」

Chou asked, 'Is there any way to an unperturbed mind?'

曰：「有。

The answer was, 'Yes.

北宮黝之養勇也，不膚橈，不目逃。

Bei Gong You had this way of nourishing his valour: He did not flinch from any strokes at his body. He did not turn his eyes aside from any thrusts at them.

思以一豪挫於人，若撻之於市朝。

He considered that the slightest push from any one was the same as if he were beaten before the crowds in the market·place,

不受於褐寬博，亦不受於萬乘之君。

and that what he would not receive from a common man in his loose large garments of hair, neither should he receive from a prince of ten thousand chariots.

視剌萬乘之君若剌褐夫。

He viewed stabbing a prince of ten thousand chariots just as stabbing a fellow dressed in cloth of hair.

無嚴諸侯。

He feared not any of all the princes.

惡聲至，必反之。

A bad word addressed to him be always returned.

孟施舍之所養勇也，曰：『視不勝猶勝也。

Meng Shi She had this way of nourishing his valour: He said, "I look upon not conquering and conquering in the same way.

量敵而後進，慮勝而後會，是畏三軍者也。

To measure the enemy and then advance; to calculate the chances of victory and then engage · this is to stand in awe of the opposing force.

舍豈能爲必勝哉？

How can I make certain of conquering?

能無懼而已矣。』

I can only rise superior to all fear."

孟施舍似曾子，北宮黝似子夏。

Meng Shi She resembled the philosopher Zeng. Bei Gong You resembled Zi Xia.

夫二子之勇，未知其孰賢，然而孟施舍守約也。

I do not know to the valour of which of the two the superiority should be ascribed, but yet Meng Shi She attended to what was of the greater importance.

昔者曾子謂子襄曰：『子好勇乎？

Formerly, the philosopher Zeng said to Zi Xiang, "Do you love valour?

吾甞聞大勇於夫子矣：自反而不縮，雖褐寬博，吾不惴焉；自反而縮，雖千萬人吾往矣。』

I heard an account of great valour from the Master. It speaks thus: 'If, on self·examination, I find that I am not upright, shall I not be in fear even of a poor man in his loose garments of hair·cloth? If, on self·examination, I find that I am upright, I will go forward against thousands and tens of thousands.'

孟施舍之守氣，又不如曾子之守約也。」

Yet, what Meng Shi She maintained, being merely his physical energy, was after all inferior to what the philosopher Zeng maintained, which was indeed of the most importance.'

曰：「敢問夫子之不動心與告子之不動心，可得聞與？」

Gong Sun Chou said, 'May I venture to ask an explanation from you, Master, of how you maintain an unperturbed mind, and how the philosopher Gao does the same?'

「告子曰：『不得於言，勿求於心；不得於心，勿求於氣。』

Mencius answered, 'Gao says, "What is not attained in words is not to be sought for in the mind; what produces dissatisfaction in the mind, is not to be helped by passion·effort."

不得於心，勿求於氣，可；不得於言，勿求於心，不可。

This last, when there is unrest in the mind, not to seek for relief from passion·effort, may be conceded. But not to seek in the mind for what is not attained in words cannot be conceded.

夫志，氣之帥也；氣，體之充也。

The will is the leader of the passion·nature. The passion·nature pervades and animates the body.

夫志至焉，氣次焉。

The will is first and chief, and the passion·nature is subordinate to it.

故曰：持其志，無暴其氣。」

Therefore I say, Maintain firm the will, and do no violence to the passion·nature.'

「既曰『志至焉，氣次焉』，又曰『持其志，無暴其氣』者，何也？」

Chou observed, 'Since you say "The will is chief, and the passion·nature is subordinate," how do you also say, "Maintain firm the will, and do no violence to the passion·nature?"'

曰：「志壹則動氣；氣壹則動志也。

Mencius replied, 'When it is the will alone which is active, it moves the passion·nature. When it is the passion·nature alone which is active, it moves the will.

今夫蹶者趨者是氣也而反動其心。」

For instance now, in the case of a man falling or running, that is from the passion·nature, and yet it moves the mind.'

「敢問夫子惡乎長？」

'I venture to ask,' said Chou again, 'wherein you, Master, surpass Gao.'

曰：「我知言，我善養吾浩然之氣。」

Mencius told him, 'I understand words. I am skilful in nourishing my vast, flowing passion·nature.'

「敢問何謂浩然之氣？」

Chou pursued, 'I venture to ask what you mean by your vast, flowing passion·nature!'

曰：「難言也。

The reply was, 'It is difficult to describe it.

其爲氣也至大至剛，以直養而無害，則塞于天地之間。

This is the passion·nature: It is exceedingly great, and exceedingly strong. Being nourished by rectitude, and sustaining no injury, it fills up all between heaven and earth.

其爲氣也配義與道，無是餒也。

This is the passion·nature: It is the mate and assistant of righteousness and reason. Without it, man is in a state of starvation.

是集義所生者，非義襲而取之也。

It is produced by the accumulation of righteous deeds; it is not to be obtained by incidental acts of righteousness.

行有不慊於心則餒矣。

If the mind does not feel complacency in the conduct, the nature becomes starved.

我故曰：告子未甞知義。

I therefore said, "Gao has never understood righteousness,

以其外之也。

because he makes it something external."

必有事焉而勿正，心勿忘，勿助長也。

There must be the constant practice of this righteousness, but without the object of thereby nourishing the passion·nature. Let not the mind forget its work, but let there be no assisting the growth of that nature.

無若宋人然。

Let us not be like the man of Song.

宋人有閔其苗之不長而揠之者，芒芒然歸，謂其人曰：『今日病矣，予助苗長矣。』

There was a man of Song, who was grieved that his growing corn was not longer, and so he pulled it up. Having done this, he returned home, looking very stupid, and said to his people, "I am tired today. I have been helping the corn to grow long."

其子趨而往視之，苗則槁矣。

His son ran to look at it, and found the corn all withered.

天下之不助苗長者寡矣。

There are few in the world, who do not deal with their passion·nature, as if they were assisting the corn to grow long.

以爲無益而舍之者，不耘苗者也。

Some indeed consider it of no benefit to them, and let it alone · they do not weed their corn.

助之長者，揠苗者也，非徒無益，而又害之。」

They who assist it to grow long, pull out their corn. What they do is not only of no benefit to the nature, but it also injures it.'

「何謂知言？」

Gong Sun Chou further asked, 'What do you mean by saying that you understand whatever words you hear?'

曰：「詖辭知其所蔽，淫辭知其所陷，邪辭知其所離，遁辭知其所窮。

Mencius replied, 'When words are one·sided, I know how the mind of the speaker is clouded over. When words are extravagant, I know how the mind is fallen and sunk. When words are all·depraved, I know how the mind has departed from principle. When words are evasive, I know how the mind is at its wit's end.

生於其心，害於其政；發於其政，害於其事。

These evils growing in the mind, do injury to government, and, displayed in the government, are hurtful to the conduct of affairs.

聖人復起，必從吾言矣。」

When a Sage shall again arise, he will certainly follow my words.'

「宰我、子貢善爲說辭，冉牛、閔子、顏淵善言德行；孔子兼之，曰：『我於辭命，則不能也。』

On this Chou observed, 'Zai Wo and Zi Gong were skilful in speaking. Ran Niu, the disciple Min, and Yan Yuan, while their words were good, were distinguished for their virtuous conduct. Confucius united the qualities of the disciples in himself, but still he said, "In the matter of speeches, I am not competent."

然則夫子既聖矣乎？」

Then, Master, have you attained to be a Sage?'

曰：「惡！

Mencius said, 'Oh!

是何言也！

what words are these?

昔者子貢問於孔子曰：『夫子聖矣乎？』

Formerly Zi Gong asked Confucius, saying, "Master, are you a Sage?"

孔子曰：『聖則吾不能，我學不厭而教不倦也。』

Confucius answered him, "A Sage is what I cannot rise to. I learn without satiety, and teach without being tired."

子貢曰：『學不厭，智也；教不倦，仁也。

Zi Gong said, "You learn without satiety · that shows your wisdom. You teach without being tired · that shows your benevolence.

仁且智，夫子既聖矣。』

Benevolent and wise · Master, you ARE a Sage."

夫聖，孔子不居，是何言也！」

Now, since Confucius would not allow himself to be regarded as a Sage, what words were those?'

「昔者竊聞之：子夏、子游、子張皆有聖人之一體，冉牛、閔子、顏淵則具體而微，敢問所安。」

Chou said, 'Formerly, I once heard this: Zi Xia, Zi You, and Zi Zhang had each one member of the Sage. Ran Niu, the disciple Min, and Yan Yuan had all the members, but in small proportions. I venture to ask, With which of these are you pleased to rank yourself?'

曰：「姑舍是。」

Mencius replied, 'Let us drop speaking about these, if you please.'

曰：「伯夷、伊尹何如？」

Chou then asked, 'What do you say of Bo Yi and Yi Yin?'

曰：「不同道。

'Their ways were different from mine,' said Mencius.

非其君不事，非其民不使，治則進，亂則退，伯夷也。

'Not to serve a prince whom he did not esteem, nor command a people whom he did not approve; in a time of good government to take office, and on the occurrence of confusion to retire · this was the way of Bo Yi.

何事非君？

To say "Whom may I not serve? My serving him makes him my ruler.

何使非民？

What people may I not command? My commanding them makes them my people."

治亦進，亂亦進，伊尹也。

In a time of good government to take office, and when disorder prevailed, also to take office · that was the way of Yi Yin.

可以仕則仕，可以止則止，可以久則久，可以速則速，孔子也。

When it was proper to go into office, then to go into it; when it was proper to keep retired from office, then to keep retired from it; when it was proper to continue in it long, then to continue in it long · when it was proper to withdraw from it quickly, then to withdraw quickly · that was the way of Confucius.

皆古聖人也。

These were all sages of antiquity,

吾未能有行焉，乃所願，則學孔子也。」

and I have not attained to do what they did. But what I wish to do is to learn to be like Confucius.'

「伯夷、伊尹於孔子，若是班乎？」

Chou said, 'Comparing Bo Yi and Yi Yin with Confucius, are they to be placed in the same rank?'

曰：「否，自有生民以來，未有孔子也！」

Mencius replied, 'No. Since there were living men until now, there never was another Confucius.'

「然則有同與？」

Chou said, 'Then, did they have any points of agreement with him?'

曰：「有，得百里之地而君之，皆能以朝諸侯有天下；行一不義、殺一不辜而得天下，皆不爲也。

The reply was, 'Yes. If they had been sovereigns over a hundred li of territory, they would, all of them, have brought all the princes to attend in their court, and have obtained the throne. And none of them, in order to obtain the throne, would have committed one act of unrighteousness, or put to death one innocent person.

是則同。」

In those things they agreed with him.'

曰：「敢問其所以異。」

Chou said, 'I venture to ask wherein he differed from them.'

曰：「宰我、子貢、有若，智足以知聖人，污不至阿其所好。

Mencius replied, 'Zai Wo, Zi Gong, and You Ruo had wisdom sufficient to know the sage. Even had they been ranking themselves low, they would not have demeaned themselves to flatter their favourite.

宰我曰：『以予觀於夫子，賢於堯舜逺矣。』

Now, Zai Wo said, "According to my view of our Master, he was far superior to Yao and Shun."

子貢曰：『見其禮而知其政，聞其樂而知其德。

Zi Gong said, "By viewing the ceremonial ordinances of a prince, we know the character of his government. By hearing his music, we know the character of his virtue.

由百丗之後，等百丗之王，莫之能違也。

After the lapse of a hundred ages I can arrange, according to their merits, the kings of a hundred ages · not one of them can escape me.

自生民以來，未有夫子也。』

From the birth of mankind till now, there has never been another like our Master."

有若曰：『豈惟民哉！

You Ruo said, "Is it only among men that it is so?

麒麟之於走獸，鳳凰之於飛鳥，泰山之於丘垤，河海之於行潦，類也。

There is the Qi·lin among quadrupeds, the Feng·huang among birds, the Tai mountain among mounds and ant·hills, and rivers and seas among rain·pools. Though different in degree, they are the same in kind.

聖人之於民，亦類也。

So the sages among mankind are also the same in kind.

出於其類，拔乎其萃。

But they stand out from their fellows, and rise above the level,

自生民以來，未有盛於孔子也！』」

and from the birth of mankind till now, there never has been one so complete as Confucius."'

## 3·3

孟子曰：「以力假仁者霸，霸必有大國；以德行仁者王，王不待大，湯以七十里，文王以百里。

Mencius said, 'He who, using force, makes a pretence to benevolence is the leader of the princes. A leader of the princes requires a large kingdom. He who, using virtue, practises benevolence is the sovereign of the kingdom. To become the sovereign of the kingdom, a prince need not wait for a large kingdom. Tang did it with only seventy li, and king Wen with only a hundred.

以力服人者，非心服也，力不贍也；以德服人者，中心悅而誠服也，如七十子之服孔子也。

When one by force subdues men, they do not submit to him in heart. They submit, because their strength is not adequate to resist. When one subdues men by virtue, in their hearts' core they are pleased, and sincerely submit, as was the case with the seventy disciples in their submission to Confucius.

《詩》云：『自西自東，自南自北，無思不服。』

What is said in the Book of Poetry, "From the west, from the east, From the south, from the north, There was not one who thought of refusing submission,"

此之謂也。」

is an illustration of this.'

孟子曰：「仁則榮，不仁則辱。

Mencius said, 'Benevolence brings glory to a prince, and the opposite of it brings disgrace.

今惡辱而居不仁，是猶惡濕而居下也。

For the princes of the present day to hate disgrace and yet to live complacently doing what is not benevolent, is like hating moisture and yet living in a low situation.

如惡之，莫如貴德而尊士。

If a prince hates disgrace, the best course for him to pursue, is to esteem virtue and honour virtuous scholars,

賢者在位，能者在職；國家間暇，及是時明其政刑，雖大國，必畏之矣。

giving the worthiest among them places of dignity, and the able offices of trust. When throughout his kingdom there is leisure and rest from external troubles, let him, taking advantage of such a season, clearly digest the principles of his government with its legal sanctions, and then even great kingdoms will be constrained to stand in awe of him.

《詩》云：『迨天之未陰雨，徹彼桑土，綢繆牖戶。

It is said in the Book of Poetry, "Before the heavens were dark with rain, I gathered the bark from the roots of the mulberry trees, And wove it closely to form the window and door of my nest;

今此下民，或敢侮予？』

Now, I thought, ye people below, Perhaps ye will not dare to insult me."

孔子曰：『爲此詩者，其知道乎！

Confucius said, "Did not he who made this ode understand the way of governing?"

能治其國家，誰敢侮之？』

If a prince is able rightly to govern his kingdom, who will dare to insult him?

今國家間暇，及是時般樂怠敖，是自求禍也。

But now the princes take advantage of the time when throughout their kingdoms there is leisure and rest from external troubles, to abandon themselves to pleasure and indolent indifference · they in fact seek for calamities for themselves.

禍福無不自己求之者。

Calamity and happiness in all cases are men's own seeking.

《詩》云：『永言配命，自求多福。』

This is illustrated by what is said in the Book of Poetry · Be always studious to be in harmony with the ordinances of God, So you will certainly get for yourself much happiness;"

《太甲》曰：『天作孽，猶可違；自作孽，不可活』，此之謂也。」

and by the passage of the Tai Jia, "When Heaven sends down calamities, it is still possible to escape from them; when we occasion the calamities ourselves, it is not possible any longer to live."'

## 3·9

孟子曰：「伯夷非其君不事，非其友不友。

Mencius said, 'Bo Yi would not serve a prince whom he did not approve, nor associate with a friend whom he did not esteem.

不立於惡人之朝，不與惡人言；立於惡人之朝，與惡人言，如以朝衣朝冠坐於塗炭。

He would not stand in a bad prince's court, nor speak with a bad man. To stand in a bad prince's court, or to speak with a bad man, would have been to him the same as to sit with his court robes and court cap amid mire and ashes.

推惡惡之心，思與鄉人立，其冠不正，望望然去之，若將浼焉。

Pursuing the examination of his dislike to what was evil, we find that he thought it necessary, if he happened to be standing with a villager whose cap was not rightly adjusted, to leave him with a high air, as if he were going to be defiled.

是故諸侯雖有善其辭命而至者，不受也。

Therefore, although some of the princes made application to him with very proper messages, he would not receive their gifts.

不受也者，是亦不屑就已。

He would not receive their gifts, counting it inconsistent with his purity to go to them.

柳下惠不羞污君，不卑小官。

Hui of Liu Xia was not ashamed to serve an impure prince, nor did he think it low to be an inferior officer.

進不隱賢，必以其道。

When advanced to employment, he did not conceal his virtue, but made it a point to carry out his principles.

遺佚而不怨，阨窮而不憫。

When neglected and left without office, he did not murmur. When straitened by poverty, he did not grieve.

故曰：『爾爲爾，我爲我；雖袒裼裸裎於我側，爾焉能浼我哉！』

Accordingly, he had a saying,"You are you, and I am I. Although you stand by my side with breast and aims bare, or with your body naked, how can you defile me?"

故由由然與之偕而不自失焉，援而止之而止。

Therefore, self·possessed, he companied with men indifferently, at the same time not losing himself. When he wished to leave, if pressed to remain in office, he would remain.

援而止之而止者，是亦不屑去已。」

He would remain in office, when pressed to do so, not counting it required by his purity to go away.'

孟子曰：「伯夷隘，柳下惠不恭。

Mencius said, 'Bo Yi was narrow·minded, and Hui of Liu Xia was wanting in self·respect.

隘與不恭，君子不由也。」

The superior man will not manifest either narrow·mindedness, or the want of self·respect.'

# 公孫丑下

Gong Sun Chou II

## 4·2

孟子將朝王。

As Mencius was about to go to court to see the king,

王使人來曰：「寡人如就見者也，有寒疾，不可以風；朝將視朝，不識可使寡人得見乎？」

the king sent a person to him with this message: 'I was wishing to come and see you. But I have got a cold, and may not expose myself to the wind. In the morning I will hold my court. I do not know whether you will give me the opportunity of seeing you then.'

對曰：「不幸而有疾，不能造朝。」

Mencius replied, 'Unfortunately, I am unwell, and not able to go to the court.'

明日出弔於東郭氏。

Next day, he went out to pay a visit of condolence to some one of the Dong Guo family,

公孫丑曰：「昔者辭以病，今日弔，或者不可乎？」

when Gong Sun Chou said to him, 'Yesterday, you declined going to the court on the ground of being unwell, and today you are going to pay a visit of condolence. May this not be regarded as improper?'

曰：「昔者疾，今日愈，如之何不弔？」

'Yesterday,' said Mencius, 'I was unwell; to·day, I am better · why should I not pay this visit?'

王使人問疾，醫來。

In the mean time, the king sent a messenger to inquire about his sickness, and also a physician.

孟仲子對曰：「昔者有王命，有采薪之憂，不能造朝。

Meng Zhong replied to them, 'Yesterday, when the king's order came, he was feeling a little unwell, and could not go to the court.

今病小愈，趨造於朝；我不識能至否乎？」

Today he was a little better, and hastened to go to court. I do not know whether he can have reached it by this time or not.'

使數人要於路曰：「請必無歸，而造於朝。」

Having said this, he sent several men to look for Mencius on the way, and say to him, 'I beg that, before you return home, you will go to the court.'

不得已而之景丑氏宿焉。

On this, Mencius felt himself compelled to go to Jing Chou's, and there stop the night.

景子曰：「內則父子，外則君臣，人之大倫也。

Mr. Jing said to him, 'In the family, there is the relation of father and son; abroad, there is the relation of prince and minister. These are the two great relations among men.

父子主恩，君臣主敬。

Between father and son the ruling principle is kindness. Between prince and minister the ruling principle is respect.

丑見王之敬子也，未見所以敬王也。」

I have seen the respect of the king to you, Sir, but I have not seen in what way you show respect to him.'

曰：「惡！

Mencius replied, 'Oh!

是何言也！

what words are these?

齊人無以仁義與王言者，豈以仁義爲不美也？

Among the people of Qi there is no one who speaks to the king about benevolence and righteousness. Are they thus silent because they do not think that benevolence and righteousness are admirable?

其心曰『是何足與言仁義也』云爾，則不敬莫大乎是。

No, but in their hearts they say, "This man is not fit to be spoken with about benevolence and righteousness." Thus they manifest a disrespect than which there can be none greater.

我非堯舜之道不敢以陳於王前，故齊人莫如我敬王也。」

I do not dare to set forth before the king any but the ways of Yao and Shun. There is therefore no man of Qi who respects the king so much as I do.'

景子曰：「否，非此之謂也。

Mr. Jing said, 'Not so. That was not what I meant.

《禮》曰：『父召無諾；君命召，不俟駕。』

In the Book of Rites it is said, "When a father calls, the answer must be without a moment's hesitation. When the prince's order calls, the carriage must not be waited for."

固將朝也，聞王命而遂不果，宜與夫禮若不相似然。」

You were certainly going to the court, but when you heard the king's order, then you did not carry your purpose out. This does seem as if it were not in accordance with that rule of propriety.'

曰：「豈謂是與？

Mencius answered him, 'How can you give that meaning to my conduct?

曾子曰：『晉楚之富，不可及也。

The philosopher Zeng said, "The wealth of Jin and Chu cannot be equalled.

彼以其富，我以吾仁；彼以其爵，我以吾義，吾何慊乎哉？』

Let their rulers have their wealth · I have my benevolence. Let them have their nobility · I have my righteousness. Wherein should I be dissatisfied as inferior to them?"

夫豈不義而曾子言之？

Now shall we say that these sentiments are not right?

是或一道也。

Seeing that the philosopher Zeng spoke them, there is in them, I apprehend, a real principle.

天下有達尊三：爵一，齒一，德一。

In the kingdom there are three things universally acknowledged to be honourable. Nobility is one of them; age is one of them; virtue is one of them.

朝廷莫如爵，鄉黨莫如齒，輔丗長民莫如德。

In courts, nobility holds the first place of the three; in villages, age holds the first place; and for helping one's generation and presiding over the people, the other two are not equal to virtue.

惡得有其一，以慢其二哉？

How can the possession of only one of these be presumed on to despise one who possesses the other two?

故將大有爲之君，必有所不召之臣；欲有謀焉則就之。

Therefore a prince who is to accomplish great deeds will certainly have ministers whom he does not call to go to him. When he wishes to consult with them, he goes to them.

其尊德樂道，不如是不足以有爲也。

The prince who does not honour the virtuous, and delight in their ways of doing, to this extent, is not worth having to do with.

故湯之於伊尹，學焉而後臣之，故不勞而王；桓公之於管仲，學焉而後臣之，故不勞而霸；今天下地醜德齊，莫能相尚。

Accordingly, there was the behaviour of Tang to Yi Yin: he first learned of him, and then employed him as his minister; and so without difficulty he became sovereign. There was the behaviour of the duke Huan to Guan Zhong: he first learned of him, and then employed him as his minister; and so without difficulty he became chief of all the princes. Now throughout the kingdom, the territories of the princes are of equal extent, and in their achievements they are on a level.

無他，好臣其所教，而不好臣其所受教。

Not one of them is able to exceed the others. This is from no other reason, but that they love to make ministers of those whom they teach, and do not love to make ministers of those by whom they might be taught.

湯之於伊尹，桓公之於管仲，則不敢召；管仲且猶不可召，而況不爲管仲者乎？」

So did Tang behave to Yi Yin, and the duke Huan to Guan Zhong, that they would not venture to call them to go to them. If Guan Zhong might not be called to him by his prince, how much less may he be called, who would not play the part of Guan Zhong!'

## 4·5

孟子謂蚔鼃曰：「子之辭靈丘而請士師，似也，爲其可以言也。

Mencius said to Qi Wa, 'There seemed to be reason in your declining the governorship of Ling Qiu, and requesting to be appointed chief criminal judge, because the latter office would afford you the opportunity of speaking your views.

今既數月矣，未可以言與？」

Now several months have elapsed, and have you yet found nothing of which you might speak?'

蚔鼃諫於王而不用，致爲臣而去。

On this, Qi Wa remonstrated on some matter with the king, and, his counsel not being taken, resigned his office and went away.

齊人曰：「所以爲蚔鼃，則善矣；所以自爲，則吾不知也。」

The people of Qi said, 'In the course which he marked out for Qi Wa he did well, but we do not know as to the course which he pursues for himself.'

公都子以告。

His disciple Gong Du told him these remarks.

曰：「吾聞之也：有官守者，不得其職則去；有言責者，不得其言則去。

Mencius said, 'I have heard that he who is in charge of an office, when he is prevented from fulfilling its duties, ought to take his departure, and that he on whom is the responsibility of giving his opinion, when he finds his words unattended to, ought to do the same.

我無官守，我無言責也，則吾進退豈不綽綽然有餘裕哉？」

But I am in charge of no office; on me devolves no duty of speaking out my opinion · may not I therefore act freely and without any constraint, either in going forward or in retiring?'

## 4·6

孟子爲卿於齊，出弔於滕，王使蓋大夫王驩爲輔行。

Mencius, occupying the position of a high dignitary in Qi, went on a mission of condolence to Teng. The king also sent Wang Huan, the governor of Gai, as assistant·commissioner.

王驩朝暮見，反齊、滕之路，未甞與之言行事也。

Wang Huan, morning and evening, waited upon Mencius, who, during all the way to Teng and back, never spoke to him about the business of their mission.

公孫丑曰：「齊卿之位，不爲小矣；齊、滕之路，不爲近矣。

Gong Sun Chou said to Mencius, 'The position of a high dignitary of Qi is not a small one; the road from Qi to Teng is not short.

反之而未甞與言行事，何也？」

How was it that during all the way there and back, you never spoke to Huan about the matters of your mission?'

曰：「夫既或治之，予何言哉？」

Mencius replied, 'There were the proper officers who attended to them. What occasion had I to speak to him about them?'

## 4·11

孟子去齊，宿於晝。

Mencius, having taken his leave of Qi, was passing the night in Zhou.

有欲爲王留行者，坐而言。

A person who wished to detain him on behalf of the king, came and sat down, and began to speak to him.

不應，隱几而臥。

Mencius gave him no answer, but leant upon his stool and slept.

客不悅曰：「弟子齊宿而後敢言；夫子臥而不聽；請勿復敢見矣。」

The visitor was displeased, and said, 'I passed the night in careful vigil, before I would venture to speak to you, and you, Master, sleep and do not listen to me. Allow me to request that I may not again presume to see you.'

曰：「坐。

Mencius replied, 'Sit down,

我明語子：昔者魯繆公無人乎子思之側，則不能安子思；泄柳、申詳無人乎繆公之側，則不能安其身。

and I will explain the case clearly to you. Formerly, if the duke Mou had not kept a person by the side of Zi Si, he could not have induced Zi Si to remain with him. If Xie Liu and Shen Xiang had not had a remembrancer by the side of the duke Mou, he would not have been able to make them feel at home and remain with him.

子爲長者慮，而不及子思。

You anxiously form plans with reference to me, but you do not treat me as Zi Si was treated.

子絕長者乎？

Is it you, Sir, who cut me?

長者絕子乎？」

Or is it I who cut you?

## 4·12

孟子去齊，尹士語人曰：「不識王之不可以爲湯、武，則是不明也；識其不可然且至，則是干澤也。

When Mencius had left Qi, Yin Shi spoke about him to others, saying, 'If he did not know that the king could not be made a Tang or a Wu, that showed his want of intelligence. If he knew that he could not be made such, and came notwithstanding, that shows he was seeking his own benefit.

千里而見王，不遇故去；三宿而後出晝，是何濡滯也！

He came a thousand li to wait on the king; because he did not find in him a ruler to suit him, he took his leave, but how dilatory and lingering was his departure, stopping three nights before he quitted Zhou!

士則茲不悅。」

I am dissatisfied on account of this.'

高子以告。

The disciple Gao informed Mencius of these remarks.

曰：「夫尹士惡知予哉？

Mencius said, 'How should Yin Shi know me!

千里而見王，是予所欲也。

When I came a thousand li to wait on the king, it was what I desired to do.

不遇故去，豈予所欲哉？

When I went away because I did not find in him a ruler to suit me, was that what I desired to do?

予不得已也。

I felt myself constrained to do it.

予三宿而出晝，於予心猶以爲速。

When I stopped three nights before I quitted Zhou, in my own mind I still considered my departure speedy.

王庶幾改之！

I was hoping that the king might change.

王如改諸，則必反予。

If the king had changed, he would certainly have recalled me.

夫出晝而王不予追也，予然後浩然有歸志。

When I quitted Zhou, and the king had not sent after me, then, and not till then, was my mind resolutely bent on returning to Cao.

予雖然，豈舍王哉？

But, notwithstanding that, how can it be said that I give up the king?

王由足用爲善；王如用予，則豈徒齊民安？

The king, after all, is one who may be made to do what is good. If he were to use me, would it be for the happiness of the people of Qi only ?

天下之民舉安。

It would be for the happiness of the people of the whole kingdom.

王庶幾改之！

I am hoping that the king will change.

予日望之！

I am daily hoping for this.

予豈若是小丈夫然哉！

Am I like one of your little·minded people?

諫於其君而不受，則怒，悻悻然見於其面，去則窮日之力而後宿哉？」

They will remonstrate with their prince, and on their remonstrance not being accepted, they get angry; and, with their passion displayed in their countenance, they take their leave, and travel with all their strength for a whole day, before they will stop for the night.'

尹士聞之，曰：「士誠小人也。」

When Yin Shi heard this explanation, he said, 'I am indeed a small man.'

## 4·13

孟子去齊，充虞路問曰：「夫子若有不豫色然。

When Mencius left Qi, Chong Yu questioned him upon the way, saying, 'Master, you look like one who carries an air of dissatisfaction in his countenance.

前日虞聞諸夫子曰：『君子不怨天，不尤人。』」

But formerly I heard you say, "The superior man does not murmur against Heaven, nor grudge against men."'

曰：「彼一時，此一時也。

Mencius said, 'That was one time, and this is another.

五百年必有王者興，其間必有名丗者。

It is a rule that a true royal sovereign should arise in the course of five hundred years, and that during that time there should be men illustrious in their generation.

由周而來，七百有餘歲矣；以其數則過矣，以其時考之則可矣。

From the commencement of the Zhou dynasty till now, more than seven hundred years have elapsed. Judging numerically, the date is past. Examining the character of the present time, we might expect the rise of such individuals in it.

夫天，未欲平治天下也，如欲平治天下，當今之丗，舍我其誰也？

But Heaven does not yet wish that the kingdom should enjoy tranquillity and good order. If it wished this, who is there besides me to bring it about?

吾何爲不豫哉？」

How should I be otherwise than dissatisfied?'

# 滕文公上

Teng Wen Gong I

## 5·3

滕文公問爲國。

The duke Wen of Teng asked Mencius about the proper way of governing a kingdom.

孟子曰：「民事不可緩也。

Mencius said, 'The business of the people may not be remissly attended to.

《詩》云：『晝爾于茅，宵爾索綯。

It is said in the Book of Poetry, "In the day·light go and gather the grass, And at night twist your ropes;

亟其乘屋，其始播百榖穀。』

Then get up quickly on the roofs; Soon must we begin sowing again the grain."

民之爲道也，有恒產者有恒心，無恒產者無恒心。

The way of the people is this: If they have a certain livelihood, they will have a fixed heart; if they have not a certain livelihood, they have not a fixed heart.

茍無恒心，放僻邪侈，無不爲已。

If they have not a fixed heart, there is nothing which they will not do in the way of self·abandonment, of moral deflection, of depravity, and of wild license.

及陷乎罪然後從而刑之，是罔民也。

When they have thus been involved in crime, to follow them up and punish them · this is to entrap the people.

焉有仁人在位罔民而可爲也？

How can such a thing as entrapping the people be done under the rule of a benevolent man?

是故賢君必恭儉禮下，取於民有制。

Therefore, a ruler who is endowed with talents and virtue will be gravely complaisant and economical, showing a respectful politeness to his ministers, and taking from the people only in accordance with regulated limits.

陽虎曰：『爲富不仁矣；爲仁不富矣。』

Yang Hu said, "He who seeks to be rich will not be benevolent. He who wishes to be benevolent will not be rich."

夏后氏五十而貢，殷人七十而助，周人百畝而徹。

'The sovereign of the Xia dynasty enacted the fifty mu allotment, and the payment of a tax. The founder of the Yin enacted the seventy mu allotment, and the system of mutual aid. The founder of the Zhou enacted the hundred mu allotment, and the share system.

其實皆什一也。

In reality, what was paid in all these was a tithe.

徹者徹也，助者藉也。

The share system means mutual division. The aid system means mutual dependence.

龍子曰：『治地莫善於助，莫不善於貢。

Long said, "For regulating the lands, there is no better system than that of mutual aid, and none which is not better than that of taxing.

貢者校數歲之中以爲常。

By the tax system, the regular amount was fixed by taking the average of several years.

樂歲粒米狼戾，多取之而不爲虐，則寡取之；凶年糞其田而不足，則必取盈焉。

In good years, when the grain lies about in abundance, much might be taken without its being oppressive, and the actual exaction would be small. But in bad years, the produce being not sufficient to repay the manuring of the fields, this system still requires the taking of the full amount.

爲民父母，使民盻盻然，將終歲勤動，不得以養其父母，又稱貸而益之，使老稚轉乎溝壑，惡在其爲民父母也？』

When the parent of the people causes the people to wear looks of distress, and, after the whole year's toil, yet not to be able to nourish their parents, so that they proceed to borrowing to increase their means, till the old people and children are found lying in the ditches and water·channels · where, in such a case, is his parental relation to the people?"

夫丗祿滕固行之矣。

As to the system of hereditary salaries, that is already observed in Teng.

《詩》云：『雨我公田，遂及我私。』

It is said in the Book of Poetry, "May the rain come down on our public field, And then upon our private fields!"

惟助爲有公田。

It is only in the system of mutual aid that there is a public field,

由此觀之，雖周亦助也。

and from this passage we perceive that even in the Zhou dynasty this system has been recognised.

設爲庠序學校以教之。

'Establish Xiang, Xu, Xue, and Xiao, all those educational institutions, for the instruction of the people.

庠者養也，校者教也，序者射也。

The name Xiang indicates nourishing as its object; Xiao, indicates teaching; and Xu indicates archery.

夏曰校，殷曰序，周曰庠，學則三代共之，皆所以明人倫也。

By the Xia dynasty the name Xiao was used; by the Yin, that of Xu; and by the Zhou, that of Xiang. As to the Xue, they belonged to the three dynasties, and by that name. The object of them all is to illustrate the human relations.

人倫明於上，小民親於下。

When those are thus illustrated by superiors, kindly feeling will prevail among the inferior people below.

有王者起，必來取法，是爲王者師也。

Should a real sovereign arise, he will certainly come and take an example from you; and thus you will be the teacher of the true sovereign.

《詩》云：『周雖舊邦，其命維新。』

It is said in the Book of Poetry, "Although Zhou was an old country, It received a new destiny."

文王之謂也。

That is said with reference to king Wen.

子力行之，亦以新子之國。」

Do you practise those things with vigour, and you also will by them make new your kingdom.'

使畢戰問井地。

The duke afterwards sent Bi Zhan to consult Mencius about the nine·squares system of dividing the land.

孟子曰：「子之君將行仁政，選擇而使子，子必勉之。

Mencius said to him, 'Since your prince, wishing to put in practice a benevolent government, has made choice of you and put you into this employment, you must exert yourself to the utmost.

夫仁政必自經界始。

Now, the first thing towards a benevolent government must be to lay down the boundaries.

經界不正，井地不鈞，穀祿不平。

If the boundaries be not defined correctly, the division of the land into squares will not be equal, and the produce available for salaries will not be evenly distributed.

是故暴君汙吏必慢其經界。

On this account, oppressive rulers and impure ministers are sure to neglect this defining of the boundaries.

經界既正，分田制祿，可坐而定也。

When the boundaries have been defined correctly, the division of the fields and the regulation of allowances may be determined by you, sitting at your ease.

夫滕壤地褊小，將爲君子焉，將爲野人焉。

Although the territory of Teng is narrow and small, yet there must be in it men of a superior grade, and there must be in it country·men.

無君子莫治野人，無野人莫養君子。

If there were not men of a superior grade, there would be none to rule the country·men. If there were not country·men, there would be none to support the men of superior grade.

請野九一而助，國中什一使自賦。

I would ask you, in the remoter districts, observing the nine·squares division, to reserve one division to be cultivated on the system of mutual aid, and in the more central parts of the kingdom, to make the people pay for themselves a tenth part of their produce.

卿以下必有圭田。圭田五十畝，餘夫二十五畝。

From the highest officers down to the lowest, each one must have his holy field, consisting of fifty mu. Let the supernumerary males have their twenty·five mu.

死徙無出鄉，鄉田同井，出入相友，守望相助，疾病相扶持，則百姓親睦。

On occasions of death, or removal from one dwelling to another, there will be no quitting the district. In the fields of a district, those who belong to the same nine squares render all friendly offices to one another in their going out and coming in, aid one another in keeping watch and ward, and sustain one another in sickness. Thus the people are brought to live in affection and harmony.

方里而井；井九百畝，其中爲公田。

A square li covers nine squares of land, which nine squares contain nine hundred mu. The central square is the public field,

八家皆私百畝，同養公田。

and eight families, each having its private hundred mu, cultivate in common the public field.

公事畢，然後敢治私事，所以別野人也。

And not till the public work is finished, may they presume to attend to their private affairs. This is the way by which the country·men are distinguished from those of a superior grade.

此其大略也。

Those are the great outlines of the system.

若夫潤澤之，則在君與子矣。」

Happily to modify and adapt it depends on the prince and you.'

# 滕文公下

Teng Wen Gong II

## 6·4

彭更問曰：「後車數十乘，從者數百人，以傳食於諸侯，不以泰乎？」

Peng Geng asked Mencius, saying, 'Is it not an extravagant procedure to go from one prince to another and live upon them, followed by several tens of carriages, and attended by several hundred men?'

孟子曰：「非其道，則一簞食不可受於人。

Mencius replied, 'If there be not a proper ground for taking it, a single bamboo·cup of rice may not be received from a man.

如其道，則舜受堯之天下，不以爲泰，子以爲泰乎？」

If there be such a proper ground, then Shun's receiving the kingdom from Yao is not to be considered excessive. Do you think it was excessive?'

曰：「否。

Geng said, 'No.

士無事而食，不可也。」

But for a scholar performing no service to receive his support notwithstanding is improper.'

曰：「子不通功易事，以羨補不足，則農有餘粟，女有餘布。

Mencius answered, 'If you do not have an intercommunication of the productions of labour, and an interchange of men's services, so that one from his overplus may supply the deficiency of another, then husbandmen will have a superfluity of grain, and women will have a superfluity of cloth.

子如通之，則梓匠輪輿皆得食於子。

If you have such an interchange, carpenters and carriage·wrights may all get their food from you.

於此有人焉；入則孝，出則悌，守先王之道，以待後之學者，而不得食於子。

Here now is a man, who, at home, is filial, and abroad, respectful to his elders; who watches over the principles of the ancient kings, awaiting the rise of future learners · and yet you will refuse to support him.

子何尊梓匠輪輿而輕爲仁義者哉？」

How is it that you give honour to the carpenter and carriage·wright, and slight him who practises benevolence and righteousness?'

曰：「梓匠輪輿，其志將以求食也。

Peng Geng said, 'The aim of the carpenter and carriagewright is by their trades to seek for a living.

君子之爲道也，其志亦將以求食與？」

Is it also the aim of the superior man in his practice of principles thereby to seek for a living?'

曰：「子何以其志爲哉？

'What have you to do,' returned Mencius, 'with his purpose?

其有功於子，可食而食之矣。

He is of service to you. He deserves to be supported, and should be supported.

且子食志乎？

And let me ask · Do you remunerate a man's intention,

食功乎？」

or do you remunerate his service.'

曰：「食志。」

To this Kang replied, 'I remunerate his intention.'

曰：「有人於此，毀瓦畫墁，其志將以求食也，則子食之乎？」

Mencius said, 'There is a man here, who breaks your tiles, and draws unsightly figures on your walls · his purpose may be thereby to seek for his living, but will you indeed remunerate him?'

曰：「否。」

'No,' said Geng.

曰：「然則子非食志也，食功也。」

Mencius then concluded, 'That being the case, it is not the purpose which you remunerate, but the work done.'

## 6·5

萬章問曰：「宋，小國也，今將行王政，齊楚惡而伐之，則如之何？」

Wan Zhang asked Mencius, saying, 'Sung is a small State. Its ruler is now setting about to practise the true royal government, and Qi and Chu hate and attack him. What in this case is to be done?'

孟子曰：「湯居亳，與葛爲鄰。

Mencius replied, 'When Tang dwelt in Bo, he adjoined to the State of Ge,

葛伯放而不祀，湯使人問之曰：『何爲不祀？』

the chief of which was living in a dissolute state and neglecting his proper sacrifices. Tang sent messengers to inquire why he did not sacrifice.

曰：『無以供犧牲也。』

He replied, "I have no means of supplying the necessary victims."

湯使遺之牛羊，葛伯食之，又不以祀。

On this, Tang caused oxen and sheep to be sent to him, but he ate them, and still continued not to sacrifice.

湯又使人問之曰：『何爲不祀？』

Tang again sent messengers to ask him the same question as before,

曰：『無以供粢盛也。』

when he replied, "I have no means of obtaining the necessary millet."

湯使亳衆往爲之耕，老弱饋食。

On this, Tang sent the mass of the people of Bo to go and till the ground for him, while the old and feeble carried their food to them.

葛伯率其民，要其有酒食黍稻者奪之，不授者殺之。

The chief of Ge led his people to intercept those who were thus charged with wine, cooked rice, millet, and paddy, and took their stores from them, while they killed those who refused to give them up.

有童子以黍肉餉，殺而奪之。

There was a boy who had some millet and flesh for the labourers, who was thus slain and robbed.

《書》曰：『葛伯仇餉』，此之謂也。

What is said in the Book of History, "The chief of Ge behaved as an enemy to the provision·carriers," has reference to this.

爲其殺是童子而征之，四海之內皆曰：『非富天下也，爲匹夫匹婦復讎也。』

Because of his murder of this boy, Tang proceeded to punish him. All within the four seas said, "It is not because he desires the riches of the kingdom, but to avenge a common man and woman."

湯始征，自葛載。

When Tang began his work of executing justice, he commenced with Ge,

十一征而無敵於天下。

and though he made eleven punitive expeditions, he had not an enemy in the kingdom.

東面而征，西夷怨；南面而征，北狄怨，曰：『奚爲後我？』

When he pursued his work in the east, the rude tribes in the west murmured. So did those on the north, when he was engaged in the south. Their cry was "Why does he make us last."

民之望之若大旱之望雨也。

Thus, the people's longing for him was like their longing for rain in a time of great drought.

歸市者弗止，芸者不變。

The frequenters of the markets stopped not. Those engaged in weeding in the fields made no change in their operations.

誅其君，弔其民，如時雨降，民大悅。

While he punished their rulers, he consoled the people. His progress was like the falling of opportune rain, and the people were delighted.

《書》曰：『徯我後，後來其無罰。』

It is said in the Book of History, "We have waited for our prince. When our prince comes, we may escape from the punishments under which we suffer."

『有攸不爲臣，東征，綏厥士女。

There being some who would not become the subjects of Zhou, king Wu proceeded to punish them on the east. He gave tranquillity to their people,

篚厥玄黃，紹我周王見休，惟臣附于大邑周。』

who welcomed him with baskets full of their black and yellow silks, saying "From henceforth we shall serve the sovereign of our dynasty of Zhou, that we may be made happy by him." So they joined themselves, as subjects, to the great city of Zhou.

其君子實玄黃于篚以迎其君子，其小人簞食壺漿以迎其小人。

Thus, the men of station of Shang took baskets full of black and yellow silks to meet the men of station of Zhou, and the lower classes of the one met those of the other with baskets of rice and vessels of congee.

救民於水火之中，取其殘而已矣。

Wu saved the people from the midst of fire and water, seizing only their oppressors, and destroying them.'

《太誓》曰：『我武惟揚，侵于之疆。

In the Great Declaration it is said, "My power shall be put forth, and, invading the territories of Shang,

則取于殘，殺伐用張，于湯有光。』

I will seize the oppressor. I will put him to death to punish him · so shall the greatness of my work appear, more glorious than that of Tang."

不行王政云爾；茍行王政，四海之內皆舉首而望之，欲以爲君。

Song is not, as you say, practising true royal government, and so forth. If it were practising royal government, all within the four seas would be lifting up their heads, and looking for its prince, wishing to have him for their sovereign.

齊楚雖大，何畏焉？」

Great as Qi and Chu are, what would there be to fear from them?'

## 6·6

孟子謂戴不勝曰：「子欲子之王之善與？

Mencius said to Dai Bu Sheng, 'I see that you are desiring your king to be virtuous,

我明告子：有楚大夫於此，欲其子之齊語也，則使齊人傅諸？使楚人傅諸？」

and will plainly tell you how he may be made so. Suppose that there is a great officer of Chu here, who wishes his son to learn the speech of Qi. Will he in that case employ a man of Qi as his tutor, or a man of Chu?'

曰：「使齊人傅之。」

'He will employ a man of Qi to teach him,' said Bu Sheng.

曰：「一齊人傅之，衆楚人咻之，雖日撻而求其齊也，不可得矣。

Mencius went on, 'If but one man of Qi be teaching him, and there be a multitude of men of Chu continually shouting out about him, although his father beat him every day, wishing him to learn the speech of Qi, it will be impossible for him to do so.

引而置之莊嶽之間數年，雖日撻而求其楚，亦不可得矣。

But in the same way, if he were to be taken and placed for several years in Zhuang or Yue, though his father should beat him, wishing him to speak the language of Chu, it would be impossible for him to do so.

子謂薛居州，善士也，使之居於王所。

You supposed that Xue Ju Zhou was a scholar of virtue, and you have got him placed in attendance on the king.

在於王所者，長幼卑尊皆薛居州也，王誰與爲不善？

Suppose that all in attendance on the king, old and young, high and low, were Xue Ju Zhous, whom would the king have to do evil with?

在王所者，長幼卑尊皆非薛居州也，王誰與爲善？

And suppose that all in attendance on the king, old and young, high and low, are not Xue Ju Zhous, whom will the king gave to do good with?

一薛居州，獨如宋王何？」

What can one Xue Ju Zhou do alone for the king of Song?'

## 6·7

公孫丑問曰：「不見諸侯，何義？」

Gong Sun Chou asked Mencius, saying, 'What is the point of righteousness involved in your not going to see the princes?'

孟子曰：「古者不爲臣不見。

Mencius replied, 'Among the ancients, if one had not seen a minister in a State, he did not go to see the sovereign.

段干木踰垣而辟之，泄柳閉門而不納。

Duan Gan Mu leaped over his wall to avoid the prince. Xie Liu shut his door, and would not admit the prince.

是皆已甚；迫，斯可以見矣。

These two, however, carried their scrupulosity to excess. When a prince is urgent, it is not improper to see him.

陽貨欲見孔子，而惡無禮。

Yang Huo wished to get Confucius to go to see him, but disliked doing so by any want of propriety.

大夫有賜於士，不得受於其家，則往拜其門。

As it is the rule, therefore, that when a great officer sends a gift to a scholar, if the latter be not at home to receive it, he must go to the officer's to pay his respects,

陽貨矙孔子之亡也，而饋孔子蒸豚，孔子亦矙其亡也而往拜之。

Yang Huo watched when Confucius was out, and sent him a roasted pig. Confucius, in his turn, watched when Huo was out, and went to pay his respects to him.

當是時，陽貨先，豈得不見？

At that time, Yang Huo had taken the initiative · how could Confucius decline going to see him?

曾子曰：『脅肩諂笑，病于夏畦。』

Zengzi said, "They who shrug up their shoulders, and laugh in a flattering way, toil harder than the summer labourer in the fields."

子路曰：『未同而言，觀其色，赧赧然，非由之所知也。』

Zi Lu said, "There are those who talk with people with whom they have no great community of feeling. If you look at their countenances, they are full of blushes. I do not desire to know such persons."

由是觀之，則君子之所養，可知已矣。」

By considering these remarks, the spirit which the superior man nourishes may be known.'

## 6·8

戴盈之曰：「什一，去關市之征，今茲未能。

Dai Ying Zhi said to Mencius, 'I am not able at present and immediately to do with the levying of a tithe only, and abolishing the duties charged at the passes and in the markets.

請輕之，以待來年，然後已，何如？」

With your leave I will lighten, however, both the tax and the duties, until next year, and will then make an end of them. What do you think of such a course?'

孟子曰：「今有人日攘其鄰之雞者，或告之曰：『是非君子之道。』

Mencius said, 'Here is a man, who every day appropriates some of his neighbour's strayed fowls. Some one says to him, "Such is not the way of a good man;"

曰：『請損之，月攘一雞；以待來年，然後已。』

and he replies, "With your leave I will diminish my appropriations, and will take only one fowl a month, until next year, when I will make an end of the practice."

如知其非義，斯速已矣，何待來年？」

If you know that the thing is unrighteous, then use all despatch in putting an end to it · why wait till next year?'

## 6·10

匡章曰：「陳仲子豈不誠廉士哉？

Kuang Zhang said to Mencius, 'Is not Chen Zhong a man of true self·denying purity?

居於陵，三日不食，耳無聞，目無見也。

He was living in Wu Ling, and for three days was without food, till he could neither hear nor see.

井上有李，螬食實者過半矣，匍匐往將食之，三咽，然後耳有聞、目有見。」

Over a well there grew a plum·tree, the fruit of which had been more than half eaten by worms. He crawled to it, and tried to eat some of the fruit, when, after swallowing three mouthfuls, he recovered his sight and hearing.'

孟子曰：「於齊國之士，吾必以仲子爲巨擘焉。

Mencius replied, 'Among the scholars of Qi, I must regard Zhong as the thumb among the fingers.

雖然，仲子惡能廉？

But still, where is the self·denying purity he pretends to?

充仲子之操，則蚓而後可者也。

To carry out the principles which he holds, one must become an earthworm, for so only can it be done.

夫蚓上食槁壤，下飲黃泉。

Now, an earthworm eats the dry mould above, and drinks the yellow spring below.

仲子所居之室，伯夷之所築與？

Was the house in which Zhong dwells built by a Bo Yi?

抑亦盜跖之所築與？

or was it built by a robber like Zhi?

所食之粟，伯夷之所樹與？

Was the millet which he eats planted by a Bo Yi?

抑亦盜跖之所樹與？

or was it planted by a robber like Zhi?

是未可知也。」

These are things which cannot be known.'

曰：「是何傷哉？

'But,' said Zhang, 'what does that matter?

彼身織屨、妻辟纑，以易之也。」

He himself weaves sandals of hemp, and his wife twists and dresses threads of hemp to sell or exchange them.'

曰：「仲子，齊之丗家也。

Mencius rejoined, 'Zhong belongs to an ancient and noble family of Qi.

兄戴，蓋祿萬鍾。

His elder brother Dai received from Gai a revenue of 10,000 zhong,

以兄之祿爲不義之祿而不食也，以兄之室爲不義之室而不居也，避兄、離母，處於於陵。

but he considered his brother's emolument to be unrighteous, and would not eat of it, and in the same way he considered his brother's house to be unrighteous, and would not dwell in it. Avoiding his brother and leaving his mother, he went and dwelt in Wu Ling.

他日歸，則有饋其兄生鵝者，己頻戚曰：『惡用是鶃鶃者爲哉？』

One day afterwards, he returned to their house, when it happened that some one sent his brother a present of a live goose. He, knitting his eyebrows, said, "What are you going to use that cackling thing for?"

他日其母殺是鵝也，與之食之。

By·and·by his mother killed the goose, and gave him some of it to eat.

其兄自外至，曰：『是鶃鶃之肉也。』

Just then his brother came into the house, and said, "It is the flesh of that cackling thing,"

出而哇之。

upon which he went out and vomited it.

以母則不食，以妻則食之；以兄之室則弗居，以於陵則居之。

Thus, what his mother gave him he would not eat, but what his wife gives him he eats. He will not dwell in his brother's house, but he dwells in Wu Ling.

是尚爲能充其類也乎？

How can he in such circumstances complete the style of life which he professes?

若仲子者，蚓而後充其操者也。」

With such principles as Zhong holds, a man must be an earthworm, and then he can carry them out.'

# 離婁上

Li Lou I

## 7·1

孟子曰：「離婁之明，公輸子之巧，不以規矩，不能成方員。

Mencius said, 'The power of vision of Li Lou, and skill of hand of Gong Shu, without the compass and square, could not form squares and circles.

師曠之聰，不以六律，不能正五音。

The acute ear of the music·master Kuang, without the pitch·tubes, could not determine correctly the five notes.

堯舜之道，不以仁政，不能平治天下。

The principles of Yao and Shun, without a benevolent government, could not secure the tranquil order of the kingdom.

今有仁心仁聞而民不被其澤，不可法於後丗者，不行先王之道也。

There are now princes who have benevolent hearts and a reputation for benevolence, while yet the people do not receive any benefits from them, nor will they leave any example to future ages · all because they do not put into practice the ways of the ancient kings.

故曰：徒善不足以爲政，徒法不能以自行。

'Hence we have the saying: "Virtue alone is not sufficient for the exercise of government; laws alone cannot carry themselves into practice."

《詩》云：『不愆不忘，率由舊章。』

It is said in the Book of Poetry, "Without transgression, without forgetfulness, Following the ancient statutes."

遵先王之法而過者，未之有也。

Never has any one fallen into error, who followed the laws of the ancient kings.

聖人既竭目力焉，繼之以規矩準繩，以爲方員平直，不可勝用也。

When the sages had used the vigour of their eyes, they called in to their aid the compass, the square, the level, and the line, to make things square, round, level, and straight: the use of the instruments is inexhaustible.

既竭耳力焉，繼之以六律正五音，不可勝用也。

When they had used their power of hearing to the utmost, they called in the pitch·tubes to their aid to determine the five notes · the use of those tubes is inexhaustible.

既竭心思焉，繼之以不忍人之政而仁覆天下矣。

When they had exerted to the utmost the thoughts of their hearts, they called in to their aid a government that could not endure to witness the sufferings of men · and their benevolence overspread the kingdom.

故曰：爲高必因丘陵，爲下必因川澤。

'Hence we have the saying: "To raise a thing high, we must begin from the top of a mound or a hill; to dig to a great depth, we must commence in the low ground of a stream or a marsh."

爲政不因先王之道，可謂智乎？

Can he be pronounced wise, who, in the exercise of government, does not proceed according to the ways of the former kings?

是以惟仁者宜在高位。

Therefore only the benevolent ought to be in high stations.

不仁而在高位，是播其惡於衆也。

When a man destitute of benevolence is in a high station, he thereby disseminates his wickedness among all below him.

上無道揆也，下無法守也；朝不信道，工不信度；君子犯義，小人犯刑，國之所存者幸也。

When the prince has no principles by which he examines his administration, and his ministers have no laws by which they keep themselves in the discharge of their duties, then in the court obedience is not paid to principle, and in the office obedience is not paid to rule. Superiors violate the laws of righteousness, and inferiors violate the penal laws. It is only by a fortunate chance that a State in such a case is preserved.

故曰：城郭不完，兵甲不多，非國之災也。

'Therefore it is said, "It is not the exterior and interior walls being incomplete, and the supply of weapons offensive and defensive not being large, which constitutes the calamity of a kingdom.

田野不辟，貨財不聚，非國之害也。

It is not the cultivable area not being extended, and stores and wealth not being accumulated, which occasions the ruin of a State."

上無禮，下無學，賊民興，喪無日矣。

When superiors do not observe the rules of propriety, and inferiors do not learn, then seditious people spring up, and that State will perish in no time.

《詩》曰：『天之方蹶，無然泄泄。』

It is said in the Book of Poetry, "When such an overthrow of Zhou is being produced by Heaven, Be not ye so much at your ease!"

泄泄猶沓沓也。

" At your ease;" · that is, dilatory.

事君無義，進退無禮，言則非先王之道者，猶沓沓也。

And so dilatory may those officers be deemed, who serve their prince without righteousness, who take office and retire from it without regard to propriety, and who in their words disown the ways of the ancient kings.

故曰：責難於君謂之恭，陳善閉邪謂之敬，吾君不能謂之賊。」

Therefore it is said, "To urge one's sovereign to difficult achievements may be called showing respect for him. To set before him what is good and repress his perversities may be called showing reverence for him. He who does not do these things, saying to himself, My sovereign is incompetent to this, may be said to play the thief with him."'

## 7·2

孟子曰：「規矩，方員之至也。

Mencius said, 'The compass and square produce perfect circles and squares.

聖人，人倫之至也。

By the sages, the human relations are perfectly exhibited.

欲爲君，盡君道；欲爲臣，盡臣道，二者皆法堯舜而已矣。

He who as a sovereign would perfectly discharge the duties of a sovereign, and he who as a minister would perfectly discharge the duties of a minister, have only to imitate · the one Yao, and the other Shun.

不以舜之所以事堯事君，不敬其君者也；不以堯之所以治民治民，賊其民者也。

He who does not serve his sovereign as Shun served Yao, does not respect his sovereign; and he who does not rule his people as Yao ruled his, injures his people.

孔子曰：『道二，仁與不仁而已矣。』

Confucius said, "There are but two courses, which can be pursued, that of virtue and its opposite."

暴其民甚，則身弒國亡，不甚，則身危國削，名之曰『幽』、『厲』，雖孝子慈孫，百丗不能改也。

A ruler who carries the oppression of his people to the highest pitch, will himself be slain, and his kingdom will perish. If one stop short of the highest pitch, his life will notwithstanding be in danger, and his kingdom will be weakened. He will be styled "The Dark," or "The Cruel," and though he may have filial sons and affectionate grandsons, they will not be able in a hundred generations to change the designation.

《詩》云：『殷鑒不逺，在夏後之丗。』此之謂也。」

This is what is intended in the words of the Book of Poetry, "The beacon of Yin is not remote, It is in the time of the (last) sovereign of Xia."'

## 7·3

孟子曰：「三代之得天下也以仁，其失天下也以不仁。

Mencius said, 'It was by benevolence that the three dynasties gained the throne, and by not being benevolent that they lost it.

國之所以廢興存亡者亦然。

It is by the same means that the decaying and flourishing, the preservation and perishing, of States are determined.

天子不仁，不保四海；諸侯不仁，不保社稷；卿大夫不仁，不保宗廟；士庶人不仁，不保四體。

If the sovereign be not benevolent, he cannot preserve the throne from passing from him. If the Head of a State be not benevolent, he cannot preserve his rule. If a high noble or great officer be not benevolent, he cannot preserve his ancestral temple. If a scholar or common man be not benevolent, be cannot preserve his four limbs.

今惡死亡而樂不仁，是由惡醉而強酒。」

Now they hate death and ruin, and yet delight in being not benevolent · this is like hating to be drunk, and yet being strong to drink wine!'

## 7·5

孟子曰：「人有恒言，皆曰『天下國家』，天下之本在國，國之本在家，家之本在身。」

Mencius said, 'People have this common saying, "The kingdom, the State, the family." The root of the kingdom is in the State. The root of the State is in the family. The root of the family is in the person of its Head.'

## 7·6

孟子曰：「爲政不難，不得罪於巨室。

Mencius said, 'The administration of government is not difficult · it lies in not offending the great families.

巨室之所慕，一國慕之；一國之所慕，天下慕之。

He whom the great families affect, will be affected by the whole State; and he whom any one State affects, will be affected by the whole kingdom.

故沛然德教，溢乎四海。」

When this is the case, such an one's virtue and teachings will spread over all within the four seas like the rush of water.'

## 7·7

孟子曰：「天下有道，小德役大德，小賢役大賢。

Mencius said, 'When right government prevails in the kingdom, princes of little virtue are submissive to those of great, and those of little worth to those of great.

天下無道，小役大，弱役強，斯二者，天也。

When bad government prevails in the kingdom, princes of small power are submissive to those of great, and the weak to the strong. Both these cases are the rule of Heaven.

順天者存，逆天者亡。

They who accord with Heaven are preserved, and they who rebel against Heaven perish.

齊景公曰：『既不能令，又不受命，是絕物也。』

The duke Jing of Qi said, "Not to be able to command others, and at the same time to refuse to receive their commands, is to cut one's self off from all intercourse with others."

涕出而女於吳。

His tears flowed forth while he gave his daughter to be married to the prince of Wu.

今也小國師大國，而恥受命焉，是猶弟子而恥受命於先師也。

'Now the small States imitate the large, and yet are ashamed to receive their commands. This is like a scholar's being ashamed to receive the commands of his master.

如恥之，莫若師文王，師文王，大國五年，小國七年，必爲政於天下矣。

For a prince who is ashamed of this, the best plan is to imitate king Wen. Let one imitate king Wen, and in five years, if his State be large, or in seven years, if it be small, he will be sure to give laws to the kingdom.

《詩》云：『商之孫子，其麗不億。

It is said in the Book of Poetry, "The descendants of the sovereigns of the Shang dynasty, Are in number more than hundreds of thousands,

上帝既命，侯于周服。

But, God having passed His decree, They are all submissive to Zhou. They are submissive to Zhou,

侯服于周，天命靡常。

Because the decree of Heaven is not unchanging.

殷士膚敏，祼將于京。』

The officers of Yin, admirable and alert, Pour out the libations, and assist in the capital of Zhou."

孔子曰：『仁不可爲衆也夫！

Confucius said, "As against so benevolent a sovereign, they could not be deemed a multitude."

國君好仁，天下無敵。』

Thus, if the prince of a state love benevolence, he will have no opponent in all the kingdom.

今也欲無敵於天下，而不以仁，是猶執熱而不以濯也。

Now they wish to have no opponent in all the kingdom, but they do not seek to attain this by being benevolent. This is like a man laying hold of a heated substance, and not having first dipped it in water.

《詩》云：『誰能執熱，逝不以濯？』」

It is said in the Book of Poetry, "Who can take up a heated substance, Without first dipping it (in water)?"'

## 7·8

孟子曰：「不仁者，可與言哉？

Mencius said, 'How is it possible to speak with those princes who are not benevolent?

安其危而利其葘，樂其所以亡者。

Their perils they count safety, their calamities they count profitable, and they have pleasure in the things by which they perish.

不仁而可與言，則何亡國敗家之有？

If it were possible to talk with them who so violate benevolence, how could we have such destruction of States and ruin of Families?

有孺子歌曰：『滄浪之水清兮，可以濯我纓；滄浪之水濁兮，可以濯我足。』

There was a boy singing, "When the water of the Cang Lang is clear, It does to wash the strings of my cap; When the water of the Cang Lang is muddy, It does to wash my feet."

孔子曰：『小子聽之！

Confucius said, "Hear what he sings, my children.

清斯濯纓，濁斯濯足矣，自取之也。』

When clear, then he will wash his cap·strings; and when muddy, he will wash his feet with it. This different application is brought by the water on itself."

夫人必自侮，然後人侮之；家必自毀，而後人毀之；國必自伐，而後人伐之。

A man must first despise himself, and then others will despise him. A family must first destroy itself, and then others will destroy it. A State must first smite itself, and then others will smite it.

《太甲》曰：『天作孽，猶可違；自作孽，不可活』，此之謂也。」

This is illustrated in the passage of the Tai Jia, "When Heaven sends down calamities, it is still possible to escape them. When we occasion the calamities ourselves, it is not possible any longer to live."'

## 7·9

孟子曰：「桀紂之失天下也，失其民也。

Mencius said, 'Jie and Zhou's losing the throne, arose from their losing the people,

失其民者，失其心也。

and to lose the people means to lose their hearts.

得天下有道：得其民斯得天下矣。

There is a way to get the kingdom: get the people, and the kingdom is got.

得其民有道，得其心斯得民矣。

There is a way to get the people: get their hearts, and the people are got.

得其心有道：所欲，與之聚之；所惡，勿施爾也。

There is a way to get their hearts: it is simply to collect for them what they like, and not to lay on them what they dislike.

民之歸仁也，猶水之就下，獸之走壙也。

The people turn to a benevolent rule as water flows downwards, and as wild beasts fly to the wilderness.

故爲淵敺魚者，獺也；爲叢敺爵者，鸇也；爲湯、武敺民者，桀與紂也。

Accordingly, as the otter aids the deep waters, driving the fish into them, and the hawk aids the thickets, driving the little birds to them, so Jie and Zhou aided Tang and Wu, driving the people to them.

今天下之君有好仁者，則諸侯皆爲之敺矣；雖欲無王，不可得已。

If among the present rulers of the kingdom, there were one who loved benevolence, all the other princes would aid him, by driving the people to him. Although he wished not to become sovereign, he could not avoid becoming so.

今之欲王者，猶七年之病求三年之艾也。

The case of one of the present princes wishing to become sovereign is like the having to seek for mugwort three years old, to cure a seven years' sickness.

茍爲不畜，終身不得。

If it have not been kept in store, the patient may all his life not get it.

茍不志於仁，終身憂辱，以陷於死亡。

If the princes do not set their wills on benevolence, all their days will be in sorrow and disgrace, and they will be involved in death and ruin.

《詩》云：『其何能淑？

This is illustrated by what is said in the Book of Poetry, "How otherwise can you improve the kingdom?

載胥及溺』，此之謂也。」

You will only with it go to ruin."'

## 7·13

孟子曰：「伯夷辟紂，居北海之濱，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，居東海之濱，聞文王作興，曰：『盍歸乎來！

Tai Gong, that he might avoid Zhou, was dwelling on the coast of the eastern 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."

二老者，天下之大老也而歸之，是天下之父歸之也。

Those two old men were the greatest old men of the kingdom. When they came to follow king Wen, it was the fathers of the kingdom coming to follow him.

天下之父歸之，其子焉往？

When the fathers of the kingdom joined him, how could the sons go to any other?

諸侯有行文王之政者，七年之內，必爲政於天下矣。」

Were any of the princes to practise the government of king Wen, within seven years he would be sure to be giving laws to the kingdom.'

## 7·14

孟子曰：「求也，爲季氏宰，無能改於其德，而賦粟倍他日。

Mencius said, 'Qiu acted as chief officer to the head of the Ji family, whose evil ways he was unable to change, while he exacted from the people double the grain formerly paid.

孔子曰：『求非我徒也，小子鳴鼓而攻之，可也！』

Confucius said, "He is no disciple of mine. Little children, beat the drum and assail him."

由此觀之，君不行仁政而富之，皆棄於孔子者也，況於爲之強戰？

Looking at the subject from this case, we perceive that when a prince was not practising benevolent government, all his ministers who enriched him were rejected by Confucius · how much more would he have rejected those who are vehement to fight for their prince!

爭地以戰，殺人盈野；爭城以戰，殺人盈城，此所謂率土地而食人肉，罪不容於死。

When contentions about territory are the ground on which they fight, they slaughter men till the fields are filled with them. When some struggle for a city is the ground on which they fight, they slaughter men till the city is filled with them. This is what is called "leading on the land to devour human flesh." Death is not enough for such a crime.

故善戰者服上刑，連諸侯者次之，辟草萊、任土地者次之。」

Therefore, those who are skilful to fight should suffer the highest punishment. Next to them should be punished those who unite some princes in leagues against others; and next to them, those who take in grassy commons, imposing the cultivation of the ground on the people.'

## 7·16

孟子曰：「恭者不侮人，儉者不奪人。

Mencius said, 'The respectful do not despise others. The economical do not plunder others.

侮奪人之君，惟恐不順焉，惡得爲恭儉？

The prince who treats men with despite and plunders them, is only afraid that they may not prove obedient to him · how can he be regarded as respectful or economical?

恭儉豈可以聲音笑貌爲哉？」

How can respectfulness and economy be made out of tones of the voice, and a smiling manner?'

## 7·20

孟子曰：「人不足與適也，政不足與間也，惟大人爲能格君心之非。

Mencius said, 'It is not enough to remonstrate with a sovereign on account of the mal·employment of ministers, nor to blame errors of government. It is only the great man who can rectify what is wrong in the sovereign's mind.

君仁莫不仁，君義莫不義，君正莫不正，一正君而國定矣。」

Let the prince be benevolent, and all his acts will be benevolent. Let the prince be righteous, and all his acts will be righteous. Let the prince be correct, and everything will be correct. Once rectify the ruler, and the kingdom will be firmly settled.'

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# 離婁下

Li Lou II

## 8·3

孟子告齊宣王曰：「君之視臣如手足，則臣視君如腹心；君之視臣如犬馬，則臣視君如國人；君之視臣如土芥，則臣視君如寇讎。」

Mencius said to the king Xuan of Qi, 'When the prince regards his ministers as his hands and feet, his ministers regard their prince as their belly and heart; when he regards them as his dogs and horses, they regard him as another man; when he regards them as the ground or as grass, they regard him as a robber and an enemy.'

王曰：「禮，爲舊君有服。

The king said, 'According to the rules of propriety, a minister wears mourning when he has left the service of a prince.

何如斯可爲服矣？」

How must a prince behave that his old ministers may thus go into mourning?'

曰：「諫行言聽，膏澤下於民；有故而去，則使人導之出疆，又先於其所往；去三年不反，然後收其田舍。

Mencius replied,'The admonitions of a minister having been followed, and his advice listened to, so that blessings have descended on the people, if for some cause he leaves the country, the prince sends an escort to conduct him beyond the boundaries. He also anticipates with recommendatory intimations his arrival in the country to which he is proceeding. When he has been gone three years and does not return, only then at length does he take back his fields and residence.

此之謂三有禮焉。

This treatment is what is called a "thrice·repeated display of consideration."

如此則爲之服矣。

When a prince acts thus, mourning will be worn on leaving his service.

今也爲臣，諫則不行，言則不聽，膏澤不下於民；有故而去，則君搏執之，又極之於其所往；去之日，遂收其田舍。

Now·a·days, the remonstrances of a minister are not followed, and his advice is not listened to, so that no blessings descend on the people. When for any cause he leaves the country, the prince tries to seize him and hold him a prisoner. He also pushes him to extremity in the country to which he has gone, and on the very day of his departure, takes back his fields and residence.

此之謂寇讎。

This treatment shows him to be what we call "a robber and an enemy."

寇讎何服之有？」

What mourning can be worn for a robber and an enemy?'

## 8·4

孟子曰：「無罪而殺士，則大夫可以去；無罪而戮民，則士可以徙。」

Mencius said, 'When scholars are put to death without any crime, the great officers may leave the country. When the people are slaughtered without any crime, the scholars may remove.'

## 8·5

孟子曰：「君仁莫不仁，君義莫不義。」

Mencius said, 'If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous.'

## 8·9

孟子曰：「言人之不善，當如後患何？」

Mencius said, 'What future misery have they and ought they to endure, who talk of what is not good in others!'

## 8·17

孟子曰：「言無實，不祥。

Mencius said, 'Words which are not true are inauspicious,

不祥之實，蔽賢者當之。」

and the words which are most truly obnoxious to the name of inauspicious, are those which throw into the shade men of talents and virtue.'

## 8·22

孟子曰：「君子之澤，五丗而斬；小人之澤，五丗而斬。

Mencius said, 'The influence of a sovereign sage terminates in the fifth generation. The influence of a mere sage does the same.

予未得爲孔子徒也，予私淑諸人也。」

Although I could not be a disciple of Confucius himself, I have endeavoured to cultivate my virtue by means of others who were.'

## 8·24

逢蒙學射於羿，盡羿之道，思天下惟羿爲愈己，於是殺羿。

Pang Meng learned archery of Yi. When he had acquired completely all the science of Yi, he thought that in all the kingdom only Yi was superior to himself, and so he slew him.

孟子曰：「是亦羿有罪焉。」

Mencius said, 'In this case Yi also was to blame.

公明儀曰：「宜若無罪焉？」

Gong Meng Yi indeed said, "It would appear as if he were not to be blamed,"

曰：「薄乎云爾，惡得無罪？

but he thereby only meant that his blame was slight. How can he be held without any blame?

鄭人使子濯孺子侵衛，衛使庾公之斯追之。

The people of zheng sent Zi Zhuo Ru to make a stealthy attack on Wei, which sent Yu Gong Zhi to pursue him.

子濯孺子曰：『今日我疾作，不可以執弓，吾死矣夫！』

Zi Zhuo Ru said, "To·day I feel unwell, so that I cannot hold my bow. I am a dead man!"

問其僕曰：『追我者誰也？』

At the same time he asked his driver, "Who is it that is pursuing me?"

其僕曰：『庾公之斯也。』

The driver said, "It is Yu Gong Si,"

曰：『吾生矣。』

on which, he exclaimed, "I shall live."

其僕曰：『庾公之斯，衛之善射者也，夫子曰「吾生」，何謂也？』

The driver said, "Yu Gong Si is the best archer of Wei, what do you mean by saying 'I shall live?'"

曰：『庾公之斯學射於尹公之他，尹公之他學射於我。

Yu replied, "Yu Gong Si learned archery from Yin Gong Tuo, who again learned it from me.

夫尹公之他，端人也，其取友必端矣。』

Now, Yin Gong Tuo is an upright man, and the friends of his selection must be upright also."

庾公之斯至，曰：『夫子何爲不執弓？』

When Yu Gong Si came up, he said, "Master, why are you not holding your bow?"

曰：『今日我疾作，不可以執弓。』

Yu answered him, "Today I am feeling unwell, and cannot hold my bow."

曰：『小人學射於尹公之他，尹公之他學射於夫子。

On this Si said, "I learned archery from Yin Gong Tuo, who again learned it from you.

我不忍以夫子之道，反害夫子。

I cannot bear to injure you with your own science.

雖然，今日之事，君事也，我不敢廢。』

The business of today, however, is the prince's business, which I dare not neglect."

抽矢叩輪，去其金、發乘矢而後反。」

He then took his arrows, knocked off their steel points against the carriage·wheel, discharged four of them, and returned.

## 8·32

儲子曰：「王使人瞷夫子，果有以異於人乎？」

The officer Chu said to Mencius, 'Master, the king sent persons to spy out whether you were really different from other men.'

孟子曰：「何以異於人哉？

Mencius said, 'How should I be different from other men?

堯舜與人同耳。」

Yao and Shun were just the same as other men.'

## 8·33

齊人有一妻一妾而處室者，其良人出，則必饜酒肉而後反。

A man of Qi had a wife and a concubine, and lived together with them in his house. When their husband went out, he would get himself well filled with wine and flesh, and then return,

其妻問其所與飲食者，則盡富貴也。

and, on his wife's asking him with whom he ate and drank, they were sure to be all wealthy and honourable people.

其妻告其妾曰：「良人出，則必饜酒肉而後。

The wife informed the concubine, saying, 'When our good man goes out, he is sure to come back having partaken plentifully of wine and flesh.

反問其與飲食者，盡富貴也；而未甞有顯者來。

I asked with whom he ate and drank, and they are all, it seems, wealthy and honourable people. And yet no people of distinction ever come here.

吾將瞷良人之所之也。」

I will spy out where our good man goes.'

蚤起，施從良人之所之。

Accordingly, she got up early in the morning, and privately followed wherever her husband went.

徧國中無與立談者。

Throughout the whole city, there was no one who stood or talked with him.

卒之東郭墦間之祭者，乞其餘；不足，又顧而之他──此其爲饜足之道也！

At last, he came to those who were sacrificing among the tombs beyond the outer wall on the east, and begged what they had over. Not being satisfied, he looked about, and went to another party · and this was the way in which he got himself satiated.

其妻歸，告其妾曰：「良人者，所仰望而終身也。

His wife returned, and informed the concubine, saying, 'It was to our husband that we looked up in hopeful contemplation, with whom our lot is cast for life ·

今若此！」

and now these are his ways!'

與其妾訕其良人而相泣於中庭。

On this, along with the concubine she reviled their husband, and they wept together in the middle hall.

而良人未之知也，施施從外來，驕其妻妾。

In the meantime the husband, knowing nothing of all this, came in with a jaunty air, carrying himself proudly to his wife and concubine.

由君子觀之，則人之所以求富貴利達者，其妻妾不羞也而不相泣者，幾希矣！

In the view of a superior man, as to the ways by which men seek for riches, honours, gain, and advancement, there are few of their wives and concubines who would not be ashamed and weep together on account of them.

# 萬章上

Wan Zhang I

## 9·2

萬章問曰：「《詩》云：『娶妻如之何？

Wan Zhang asked Mencius, saying, 'It is said in the Book of Poetry, "In marrying a wife, how ought a man to proceed?

必告父母。』

He must inform his parents."

信斯言也，宜莫如舜。

If the rule be indeed as here expressed, no man ought to have illustrated it so well as Shun.

舜之不告而娶，何也？」

How was it that Shun's marriage took place without his informing his parents?'

孟子曰：「告則不得娶。

Mencius replied, 'If he had informed them, he would not have been able to marry.

男女居室，人之大倫也。

That male and female should dwell together, is the greatest of human relations.

如告則廢人之大倫以懟父母，是以不告也。」

If Shun had informed his parents, he must have made void this greatest of human relations, thereby incurring their resentment. On this account, he did not inform them!'

萬章曰：「舜之不告而娶，則吾既得聞命矣。

Wan Zhang said, 'As to Shun's marrying without informing his parents, I have heard your instructions;

帝之妻舜而不告，何也？」

but how was it that the Di Yao gave him his daughters as wives without informing Shun's parents?'

曰：「帝亦知告焉則不得妻也。」

Mencius said, 'The Di also knew that if he informed them, he could not marry his daughters to him.'

萬章曰：「父母使舜完廩，捐階，瞽瞍焚廩。

Wan Zhang said, 'His parents set Shun to repair a granary, to which, the ladder having been removed, Gu Sou set fire.

使浚井，出，從而揜之。

They also made him dig a well. He got out, but they, not knowing that, proceeded to cover him up.

象曰：『謨蓋都君咸我績。

Xiang said, "Of the scheme to cover up the city·forming prince, the merit is all mine.

牛羊父母，倉廩父母，干戈朕，琴朕，弤朕，二嫂使治朕棲。』

Let my parents have his oxen and sheep. Let them have his storehouses and granaries. His shield and spear shall be mine. His lute shall be mine. His bow shall be mine. His two wives I shall make attend for me to my bed."

象往入舜宮，舜在牀琴。

Xiang then went away into Shun's palace, and there was Shun on his couch playing on his lute.

象曰：『鬱陶思君爾。』

Xiang said, "I am come simply because I was thinking anxiously about you."

忸怩。

At the same time, he blushed deeply.

舜曰：『唯茲臣庶，汝其于予治。』

Shun said to him, "There are all my officers · do you undertake the government of them for me."

不識舜不知象之將殺己與？」

I do not know whether Shun was ignorant of Xiang's wishing to kill him.'

曰：「奚而不知也！

Mencius answered, 'How could he be ignorant of that?

象憂亦憂，象喜亦喜。」

But when Xiang was sorrowful, he was also sorrowful; when Xiang was joyful, he was also joyful.'

曰：「然則舜偽喜者與？」

Zhang said, 'In that case, then, did not Shun rejoice hypocritically?'

曰：「否。

Mencius replied, 'No.

昔者有饋生魚於鄭子產，子產使校人畜之池。

Formerly, some one sent a present of a live fish to Zi Chan of Zhang. Zi Chan ordered his pond·keeper to keep it in the pond,

校人烹之，反命曰：『始舍之圉圉焉，少則洋洋焉，攸然而逝。』

but that officer cooked it, and reported the execution of his commission, saying, "When I first let it go, it embarrassed. In a little while, it seemed to be somewhat at ease, then it swam away joyfully."

子產曰：『得其所哉！

Zi Chan observed, "It had got into its element!

得其所哉！』

It had got into its element!"

校人出，曰：『孰謂子產智？

The pond·keeper then went out and said, "Who calls Zi Chan a wise man?

予既烹而食之，曰：「得其所哉！

After I had cooked and eaten the fish, he says, "It had got into its element!

得其所哉！」』

It had got into its element!"

故君子可欺以其方，難罔以非其道。

Thus a superior man may be imposed on by what seems to be as it ought to be, but he cannot be entrapped by what is contrary to right principle.

彼以愛兄之道來，故誠信而喜之。

Xiang came in the way in which the love of his elder brother would have made him come; therefore Shun sincerely believed him, and rejoiced.

奚偽焉！」

What hypocrisy was there?'

## 9·3

萬章問曰：「象日以殺舜爲事，立爲天子，則放之，何也？」

Wan Zhang said, 'Xiang made it his daily business to slay Shun. When Shun was made sovereign, how was it that he only banished him?'

孟子曰：「封之也。

Mencius said, 'He raised him to be a prince.

或曰放焉。」

Some supposed that it was banishing him?'

萬章曰：「舜流共工于幽州，放驩兜于崇山，殺三苗于三危，殛鯀于羽山，四罪而天下咸服。

Wan Zhang said, 'Shun banished the superintendent of works to You Zhou; he sent away Huan Dou to the mountain Chong; he slew the prince of San Miao in San Wei; and he imprisoned Gun on the mountain Yu. When the crimes of those four were thus punished, the whole kingdom acquiesced ·

誅不仁也。

it was a cutting off of men who were destitute of benevolence.

象至不仁，封之有庳。

But Xiang was of all men the most destitute of benevolence, and Shun raised him to be the prince of You Bei ·

有庳之人奚罪焉？

of what crimes had the people of You Bei been guilty?

仁人固如是乎？

Does a benevolent man really act thus?

在他人則誅之，在弟則封之！」

In the case of other men, he cut them off; in the case of his brother, he raised him to be a prince.'

曰：「仁人之於弟也，不藏怒焉，不宿怨焉，親愛之而已矣。

Mencius replied, 'A benevolent man does not lay up anger, nor cherish resentment against his brother, but only regards him with affection and love.

親之，欲其貴也；愛之，欲其富也。

Regarding him with affection, he wishes him to be honourable: regarding him with love, he wishes him to be rich.

封之有庳，富貴之也。

The appointment of Xiang to be the prince of You Bei was to enrich and ennoble him.

身爲天子，弟爲匹夫，可謂親愛之乎？」

If while Shun himself was sovereign, his brother had been a common man, could he have been said to regard him with affection and love?'

「敢問『或曰放』者何謂也？」

Wan Zhang said, 'I venture to ask what you mean by saying that some supposed that it was a banishing of Xiang?'

曰：「象不得有爲於其國，天子使吏治其國，而納其貢稅焉，故謂之放。

Mencius replied, 'Xiang could do nothing in his State. The Son of Heaven appointed an officer to administer its government, and to pay over its revenues to him. This treatment of him led to its being said that he was banished.

豈得暴彼民哉？

How indeed could he be allowed the means of oppressing the people?

雖然，欲常常而見之，故源源而來。

Nevertheless, Shun wished to be continually seeing him, and by this arrangement, he came incessantly to court,

『不及貢，以政接于有庳』，此之謂也。」

as is signified in that expression: "He did not wait for the rendering of tribute, or affairs of government, to receive the prince of You Bei.

## 9·5

萬章曰：「堯以天下與舜，有諸？」

Wan Zhang said, 'Was it the case that Yao gave the throne to Shun?'

孟子曰：「否，天子不能以天下與人。」

Mencius said, 'No. The sovereign cannot give the throne to another.'

「然則舜有天下也，孰與之？」

Yes · but Shun had the throne. Who gave it to him?'

曰：「天與之。」

'Heaven gave it to him,' was the answer.

「天與之者，諄諄然命之乎？」

'" Heaven gave it to him:" · did Heaven confer its appointment on him with specific injunctions?'

曰：「否，天不言，以行與事示之而已矣。」

Mencius replied, 'No. Heaven does not speak. It simply showed its will by his personal conduct and his conduct of affairs.'

曰：「以行與事示之者，如之何？」

"It showed its will by his personal conduct and his conduct of affairs" · how was this?'

曰：「天子能薦人於天，不能使天與之天下；諸侯能薦人於天子，不能使天子與之諸侯；大夫能薦人於諸侯，不能使諸侯與之大夫。

Mencius's answer was, 'The sovereign can present a man to Heaven, but he cannot make Heaven give that man the throne. A prince can present a man to the sovereign, but he cannot cause the sovereign to make that man a prince. A great officer can present a man to his prince, but he cannot cause the prince to make that man a great officer.

昔者堯薦舜於天而天受之，暴之於民而民受之。

Yao presented Shun to Heaven, and Heaven accepted him. He presented him to the people, and the people accepted him.

故曰：天不言，以行與事示之而已矣。」

Therefore I say, "Heaven does not speak. It simply indicated its will by his personal conduct and his conduct of affairs."'

曰：「敢問『薦之於天而天受之，暴之於民而民受之』，如何？」

Zhang said, 'I presume to ask how it was that Yao presented Shun to Heaven, and Heaven accepted him; and that he exhibited him to the people, and the people accepted him.'

曰：「使之主祭而百神享之，是天受之。

Mencius replied, 'He caused him to preside over the sacrifices, and all the spirits were well pleased with them; thus Heaven accepted him.

使之主事而事治，百姓安之，是民受之也。

He caused him to preside over the conduct of affairs, and affairs were well administered, so that the people reposed under him; thus the people accepted him.

天與之，人與之，故曰：天子不能以天下與人。

Heaven gave the throne to him. The people gave it to him. Therefore I said, "The sovereign cannot give the throne to another.

舜相堯，二十有八載，非人之所能爲也，天也。

Shun assisted Yao in the government for twenty and eight years · this was more than man could have done, and was from Heaven.

堯崩，三年之喪畢，舜避堯之子於南河之南。

After the death of Yao, when the three years' mourning was completed, Shun withdrew from the son of Yao to the south of South river.

天下諸侯朝覲者，不之堯之子而之舜；訟獄者，不之堯之子而之舜；謳歌者，不謳歌堯之子而謳歌舜；故曰『天』也。

The princes of the kingdom, however, repairing to court, went not to the son of Yao, but they went to Shun. Litigants went not to the son of Yao, but they went to Shun. Singers sang not the son of Yao, but they sang Shun. Therefore I said, "Heaven gave him the throne."

夫然後之中國，踐天子位焉。

It was after these things that he went to the Middle Kingdom, and occupied the seat of the Son of Heaven.

而居堯之宮，逼堯之子，是『篡』也，非『天與』也。

If he had, before these things, taken up his residence in the palace of Yao, and had applied pressure to the son of Yao, it would have been an act of usurpation, and not the gift of Heaven.

《泰誓》曰：『天視自我民視，天聽自我民聽』，此之謂也。」

This sentiment is expressed in the words of The Great Declaration: "Heaven sees according as my people see; Heaven hears according as my people hear."'

## 9·6

萬章問曰：「人有言『至於禹而德衰，不傳於賢而傳於子』，有諸？」

Wan Zhang asked Mencius, saying, 'People say, "When the disposal of the kingdom came to Yu, his virtue was inferior to that of Yao and Shun, and he transmitted it not to the worthiest but to his son." Was it so?'

孟子曰：「否，不然也。

Mencius replied, 'No; it was not so.

天與賢則與賢，天與子則與子。

When Heaven gave the kingdom to the worthiest, it was given to the worthiest. When Heaven gave it to the son of the preceding sovereign, it was given to him.

昔者舜薦禹於天，十有七年；舜崩，三年之喪畢，禹避舜之子於陽城；天下之民從之，若堯崩之後不從堯之子而從舜也。

Shun presented Yu to Heaven. Seventeen years elapsed, and Shun died. When the three years' mourning was expired, Yu withdrew from the son of Shun to Yang Cheng. The people of the kingdom followed him just as after the death of Yao, instead of following his son, they had followed Shun.

禹薦益於天，七年，禹崩，三年之喪畢，益避禹子於箕山之陰；朝覲訟獄者，不之益而之啟，曰：『吾君之子也。』

Yu presented Yi to Heaven. Seven years elapsed, and Yu died. When the three years' mourning was expired, Yi withdrew from the son of Yu to the north of mount Qi. The princes, repairing to court, went not to Yi, but they went to Qi. Litigants did not go to Yi, but they went to Qi, saying, "He is the son of our sovereign;"

謳歌者不謳歌益而謳歌啟，曰：『吾君之子也。』

the singers did not sing Yi, but they sang Qi, saying, "He is the son of our sovereign.

丹朱之不肖，舜之子亦不肖；舜之相堯、禹之相舜也，歷年多，施澤於民久。

That Dan Zhu was not equal to his father, and Shun's son not equal to his; that Shun assisted Yao, and Yu assisted Shun, for many years, conferring benefits on the people for a long time;

啟賢，能敬承繼禹之道；益之相禹也，歷年少，施澤於民未久。

that thus the length of time during which Shun, Yu, and Yi assisted in the government was so different; that Qi was able, as a man of talents and virtue, reverently to pursue the same course as Yu; that Yi assisted Yu only for a few years, and had not long conferred benefits on the people;

舜、禹、益相去久逺，其子之賢不肖皆天也，非人之所能爲也。

that the periods of service of the three were so different; and that the sons were one superior, and the other superior · all this was from Heaven, and what could not be brought about by man.

莫之爲而爲者，天也；莫之致而至者，命也。

That which is done without man's doing is from Heaven. That which happens without man's causing is from the ordinance of Heaven.

匹夫而有天下者，德必若舜禹，而又有天子薦之者；故仲尼不有天下。

In the case of a private individual obtaining the throne, there must be in him virtue equal to that of Shun or Yu; and moreover there must be the presenting of him to Heaven by the preceding sovereign. It was on this account that Confucius did not obtain the throne.

繼丗而有天下，天之所廢，必若桀紂者也；故益、伊尹、周公不有天下。

When the kingdom is possessed by natural succession, the sovereign who is displaced by Heaven must be like Jie or Zhou. It was on this account that Yi, Yi Yin, and Zhou Gong did not obtain the throne.

伊尹相湯以王於天下，湯崩，太丁未立，外丙二年，仲壬四年。

Yi Yin assisted Tang so that he became sovereign over the kingdom. After the demise of Tang, Tai Ding having died before he could be appointed sovereign, Wai Bing reigned two years, and Zhong Ren four.

太甲顛覆湯之典刑，伊尹放之於桐三年；太甲悔過，自怨自艾，於桐處仁遷義，三年以聽伊尹之訓己也，復歸于亳。

Tai Jia was then turning upside down the statutes of Tang, when Yi Yin placed him in Tong for three years. There Tai Jia repented of his errors, was contrite, and reformed himself. In Tong be came to dwell in benevolence and walk in righteousness, during those threee years, listening to the lessons given to him by Yi Yin. Then Yi Yin again returned with him to Bo.

周公之不有天下，猶益之於夏、伊尹之於殷也。

Zhou Gong not getting the throne was like the case of Yi and the throne of Xia, or like that of Yi Yin and the throne of Yin.

孔子曰：『唐虞禪，夏后、殷、周繼，其義一也。』」

Confucius said, "Tang and Yu resigned the throne to their worthy ministers. The sovereign of Xia and those of Yin and Zhou transmitted it to their sons. The principle of righteousness was the same in all the cases."'

# 萬章下

Wan Zhang II

## 10·1

孟子曰：「伯夷目不視惡色，耳不聽惡聲。

Mencius said, 'Bo Yi would not allow his eyes to look on a bad sight, nor his ears to listen to a bad sound.

非其君不事，非其民不使。

He would not serve a prince whom he did not approve, nor command a people whom he did not esteem.

治則進，亂則退。

In a time of good government he took office, and on the occurrence of confusion he retired.

橫政之所出，橫民之所止，不忍居也。

He could not bear to dwell either in a court from which a lawless government emanated, or among lawless people.

思與鄉人處，如以朝衣朝冠坐於塗炭也。

He considered his being in the same place with a villager, as if he were to sit amid mud and coals with his court robes and court cap.

當紂之時，居北海之濵，以待天下之清也。

In the time of Zhou he dwelt on the shores of the North sea, waiting the purification of the kingdom.

故聞伯夷之風者，頑夫廉，懦夫有立志。

Therefore when men now hear the character of Bo Yi, the corrupt become pure, and the weak acquire determination.

伊尹曰：『何事非君？

'Yi Yin said, "Whom may I not serve? My serving him makes him my sovereign.

何使非民？』

What people may I not command? My commanding them makes them my people."

治亦進，亂亦進。

In a time of good government he took office, and when confusion prevailed, he also took office.

曰：『天之生斯民也，使先知覺後知，使先覺覺後覺。

He said, "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 in doing so.

予，天民之先覺者也；予將以此道覺此民也。』

I am the one of Heaven's people who has first apprehended; I will take these principles and instruct the people in them."

思天下之民匹夫匹婦有不與被堯舜之澤者，如己推而內之溝中。

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

其自任以天下之重也。

for he took upon himself the heavy charge of the kingdom.

柳下惠不羞汙君，不辭小官。

'Hui of Liu Xia was not ashamed to serve an impure prince, nor did he think it low to be an inferior officer.

進不隱賢，必以其道。

When advanced to employment, he did not conceal his virtue, but made it a point to carry out his principles.

遺佚而不怨，阨窮而不憫。

When dismissed and left without office, he did not murmur. When straitened by poverty, he did not grieve.

與鄉人處，由由然不忍去也。

When thrown into the company of village people, he was quite at ease and could not bear to leave them.

『爾爲爾，我爲我，雖袒裼裸裎於我側，爾焉能浼我哉？』

He had a saying, "You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?"

故聞柳下惠之風者，鄙夫寬，薄夫敦。

Therefore when men now hear the character of Hui of Liu Xia, the mean become generous, and the niggardly become liberal.

孔子之去齊，接淅而行。

'When Confucius was leaving Qi, he strained off with his hand the water in which his rice was being rinsed, took the rice, and went away.

去魯，曰：『遲遲吾行也。』

When he left Lu, he said, "I will set out by·and·by" ·

去父母國之道也。

it was right he should leave the country of his parents in this way.

可以速而速，可以久而久，可以處而處，可以仕而仕，孔子也。」

When it was proper to go away quickly, he did so; when it was proper to delay, he did so; when it was proper to keep in retirement, he did so; when it was proper to go into office, he did so · this was Confucius.'

孟子曰：「伯夷，聖之清者也；伊尹，聖之任者也；柳下惠，聖之和者也；孔子，聖之時者也。

Mencius said,'Bo Yi among the sages was the pure one; Yi Yin was the one most inclined to take office; Hui of Liu Xia was the accommodating one; and Confucius was the timeous one.

孔子之謂集大成。

In Confucius we have what is called a complete concert.

集大成也者，金聲而玉振之也。

A complete concert is when the large bell proclaims the commencement of the music, and the ringing stone proclaims its close.

金聲也者，始條理也；玉振之也者，終條理也。

The metal sound commences the blended harmony of all the instruments, and the winding up with the stone terminates that blended harmony.

始條理者，智之事也；終條理者，聖之事也。

The commencing that harmony is the work of wisdom. The terminating it is the work of sageness.

智，譬則巧也；聖，譬則力也。

As a comparison for wisdom, we may liken it to skill, and as a comparison for sageness, we may liken it to strength ·

由射於百步之外也；其至，爾力也；其中，非爾力也。」

as in the case of shooting at a mark a hundred paces distant. That you reach it is owing to your strength, but that you hit the mark is not owing to your strength.''

## 10·3

萬章問曰：「敢問友。」

Wan Chang asked Mencius, saying, 'I venture to ask the principles of friendship.'

孟子曰：「不挾長，不挾貴，不挾兄弟而友。

Mencius replied, 'Friendship should be maintained without any presumption on the ground of one's superior age, or station, or the circumstances of his relatives.

友也者，友其德也，不可以有挾也。

Friendship with a man is friendship with his virtue, and does not admit of assumptions of superiority.

孟獻子，百乘之家也，有友五人焉：樂正裘、牧仲，其三人則予忘之矣。

There was Meng Xian, chief of a family of a hundred chariots. He had five friends, namely, Yue Zheng Qiu, Mu Zhong, and three others whose names I have forgotten.

獻子之與此五人者友也，無獻子之家者也。

With those five men Xian maintained a friendship, because they thought nothing about his family.

此五人者亦有獻子之家，則不與之友矣。

If they had thought about his family, he would not have maintained his friendship with them.

非惟百乘之家爲然也，雖小國之君亦有之。

Not only has the chief of a family of a hundred chariots acted thus. The same thing was exemplified by the sovereign of a small State.

費惠公曰：『吾於子思則師之矣，吾於顏般則友之矣，王順、長息，則事我者也。』

The duke Hui of Bi said, "I treat Zi Si as my Teacher, and Yan Ban as my Friend. As to Wang Shun and Chang Xi, they serve me."

非惟小國之君爲然也，雖大國之君亦有之。

Not only has the sovereign of a small State acted thus. The same thing has been exemplified by the sovereign of a large State.

晉平公之於亥唐也，入云則入，坐云則坐，食云則食。

There was the duke Ping of Jin with Hai Tang · when Tang told him to come into his house, he came; when he told him to be seated, he sat; when he told him to eat, he ate.

雖疏食菜羹，未甞不飽，蓋不敢不飽也。

There might only be coarse rice and soup of vegetables, but he always ate his fill, not daring to do otherwise.

然終於此而已矣，弗與共天位也，弗與治天職也，弗與食天祿也。

Here, however, he stopped, and went no farther. He did not call him to share any of Heaven's places, or to govern any of Heaven's offices, or to partake of any of Heaven's emoluments.

士之尊賢者也，非王公之尊賢也。

His conduct was but a scholar's honouring virtue and talents, not the honouring them proper to a king or a duke.

舜尚見帝，帝館甥于貳室，亦饗舜，迭爲賔主，是天子而友匹夫也。

Shun went up to court and saw the sovereign, who lodged him as his son·in·law in the second palace. The sovereign also enjoyed there Shun's hospitality. Alternately he was host and guest. Here was the sovereign maintaining friendship with a private man.

用下敬上，謂之貴貴；用上敬下，謂之尊賢。

Respect shown by inferiors to superiors is called giving to the noble the observance due to rank. Respect shown by superiors to inferiors is called giving honour to talents and virtue.

貴貴、尊賢，其義一也。」

The rightness in each case is the same.'

## 10·4

萬章曰：「敢問交際何心也？」

Wan Zhang asked Mencius, saying, 'I venture to ask what feeling of the mind is expressed in the presents of friendship?'

孟子曰：「恭也。」

Mencius replied, 'The feeling of respect.'

曰：「卻之卻之爲不恭，何哉？」

'How is it,' pursued Zhang, 'that the declining a present is accounted disrespectful?'

曰：「尊者賜之，曰：『其所取之者，義乎不義乎？』

The answer was, 'When one of honourable rank presents a gift, to say in the mind, "Was the way in which he got this righteous or not? I must know this before I can receive it" ·

而後受之，以是爲不恭，故弗卻也。」

this is deemed disrespectful, and therefore presents are not declined.'

曰：「請無以辭卻之，以心卻之，曰：『其取諸民之不義也。』

Wan Zhang asked again, 'When one does not take on him in so many express words to refuse the gift, but having declined it in his heart, saying, "It was taken by him unrighteously from the people,"

而以他辭無受，不可乎？」

and then assigns some other reason for not receiving it · is not this a proper course?'

曰：「其交也以道，其接也以禮，斯孔子受之矣。」

Mencius said, 'When the donor offers it on a ground of reason, and his manner of doing so is according to propriety; in such a case Confucius would have received it.'

萬章曰：「今有禦人於國門之外者，其交也以道，其餽也以禮，斯可受禦與？」

Wan Zhang said, 'Here now is one who stops and robs people outside the gates of the city. He offers his gift on a ground of reason, and does so in a manner according to propriety · would the reception of it so acquired by robbery be proper?'

曰：「不可。

Mencius replied, 'It would not be proper.

《康誥》曰：『殺越人于貨，閔不畏死，凡民罔不譈』是不待教而誅者也。

In "The Announcement to Kang" it is said, "When men kill others, and roll over their bodies to take their property, being reckless and fearless of death, among all the people there are none but detest them" · thus, such characters are to be put to death, without waiting to give them warning.

殷受夏，周受殷，所不辭也，於今爲烈，如之何其受之！」

Yin received this rule from Xia and Zhou received it from Yin. It cannot be questioned, and to the present day is clearly acknowledged. How can the grift of a robber be received?'

曰：「今之諸侯取之於民也，猶禦也。

Zhang said, 'The princes of the present day take from their people just as a robber despoils his victim.

『茍善其禮際矣，斯君子受之』，敢問何說也？」

Yet if they put a good face of propriety on their gifts, then the superior man receives them. I venture to ask how you explain this.'

曰：「子以爲有王者作，將比今之諸侯而誅之乎？

Mencius answered, 'Do you think that, if there should arise a truly royal sovereign, he would collect the princes of the present day, and put them all to death?

其教之不改而後誅之乎？

Or would he admonish them, and then, on their not changing their ways, put them to death?

夫謂非其有而取之者盜也，充類至義之盡也。

Indeed, to call every one who takes what does not properly belong to him a robber, is pushing a point of resemblance to the utmost, and insisting on the most refined idea of righteousness.

孔子之仕於魯也，魯人獵較，孔子亦獵較。

When Confucius was in office in Lu, the people struggled together for the game taken in hunting, and he also did the same.

獵較猶可，而況受其賜乎？」

If that struggling for the captured game was proper, how much more may the gifts of the princes be received!'

曰：「然則孔子之仕也，非事道與？」

Zhang urged, 'Then are we to suppose that when Confucius held office, it was not with the view to carry his doctrines into practice?'

曰：「事道也。」

'It was with that view,' Mencius replied,

「事道，奚獵較也？」

And Zhang rejoined, 'If the practice of his doctrines was his business, what had he to do with that struggling for the captured game?'

曰：「孔子先簿正祭器，不以四方之食供簿正。」

Mencius said, 'Confucius first rectified his vessels of sacrifice according to the registers, and did not fill them so rectified with food gathered from every quarter.'

曰：「奚不去也？」

'But why did he not go away?'

曰：「爲之兆也，兆足以行矣，而不行，而後去；是以未甞有所終三年淹也。

'He wished to make a trial of carrying his doctrines into practice. When that trial was sufficient to show that they could be practised and they were still not practised, then he went away, and thus it was that he never completed in any State a residence of three years.

孔子有見行可之仕，有際可之仕，有公養之仕。

Confucius took office when he saw that the practice of his doctrines was likely; he took office when his reception was proper; he took office when he was supported by the State.

於季桓子，見行可之仕也；於衛靈公，際可之仕也；於衛孝公，公養之仕也。」

In the case of his relation to Qi Huan, he took office, seeing that the practice of his doctrines was likely. With the duke Ling of Wei he took office, because his reception was proper. With the duke Xiao of Wei he took office, because he was maintained by the State.'

## 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.'

## 10·6

萬章曰：「士之不托諸侯，何也？」

Wan Zhang said, 'What is the reason that a scholar does not accept a stated support from a prince?'

孟子曰：「不敢也。

Mencius replied, 'He does not presume to do so.

諸侯失國而後托於諸侯，禮也。

When a prince loses his State, and then accepts a stated support from another prince, this is in accordance with propriety.

士之托於諸侯，非禮也。」

But for a scholar to accept such support from any of the princes is not in accordance with propriety.'

萬章曰：「君餽之粟，則受之乎？」

Wan Zhang said, 'If the prince send him a present of grain, for instance, does he accept it?'

曰：「受之。」

'He accepts it,' answered Mencius.

「受之何義也？」

'On what principle of righteousness does he accept it?'

曰：「君之於氓也，固周之。」

'Why, the prince ought to assist the people in their necessities.'

曰：「周之則受，賜之則不受，何也？」

Zhang pursued, 'Why is it that the scholar will thus accept the prince's help, but will not accept his pay?'

曰：「不敢也。」

The answer was, 'He does not presume to do so.'

曰：「敢問其『不敢』何也？」

'I venture to ask why he does not presume to do so.'

曰：「抱關擊柝者，皆有常職以食於上。

'Even the keepers of the gates, with their watchmen's sticks, have their regular offices for which they can take their support from the prince.

無常職而賜於上者，以爲不恭也。」

He who without a regular office should receive the pay of the prince must be deemed disrespectful.'

曰：「君餽之，則受之，不識可常繼乎？」

Zhang asked, 'If the prince sends a scholar a present, he accepts it; I do not know whether this present may be constantly repeated.'

曰：「繆公之於子思也，亟問，亟餽鼎肉。

Mencius answered, 'There was the conduct of the duke Mu to Zi Si. He made frequent inquiries after Zi Si's health, and sent him frequent presents of cooked meat.

子思不悅，於卒也摽使者出諸大門之外，北面稽首再拜而不受，曰：『今而後知君之犬馬畜伋！』

Zi Si was displeased; and at length, having motioned to the messenger to go outside the great door, he bowed his head to the ground with his face to the north, did obeisance twice, and declined the gift, saying, "From this time forth I shall know that the prince supports me as a dog or a horse."

蓋自是臺無餽也。

And so from that time a servant was no more sent with the presents.

悅賢不能舉，又不能養也，可謂悅賢乎？」

When a prince professes to be pleased with a man of talents and virtue, and can neither promote him to office, nor support him in the proper way, can he be said to be pleased with him?'

曰：「敢問國君欲養君子，如何斯可謂養矣？」

Zhang said, 'I venture to ask how the sovereign of a State, when he wishes to support a superior man, must proceed, that he may be said to do so in the proper way?'

曰：「以君命將之，再拜稽首而受；其後廩人繼粟，庖人繼肉，不以君命將之。

Mencius answered, 'At first, the present must be offered with the prince's commission, and the scholar, making obeisance twice with his head bowed to the ground, will receive it. But after this the storekeeper will continue to send grain, and the master of the kitchen to send meat, presenting it as if without the prince's express commission.

子思以爲鼎肉使己僕僕爾亟拜也，非養君子之道也。

Zi Si considered that the meat from the prince's caldron, giving him the annoyance of constantly doing obeisance, was not the way to support a superior man.

堯之於舜也，使其子九男事之，二女女焉，百官牛羊倉廩備，以養舜於畎畝之中，後舉而加諸上位。

There was Yao's conduct to Shun: He caused his nine sons to serve him, and gave him his two daughters in marriage; he caused the various officers, oxen and sheep, storehouses and granaries, all to be prepared to support Shun amid the channelled fields, and then he raised him to the most exalted situation.

故曰王公之尊賢者也。」

From this we have the expression, "The honouring of virtue and talents proper to a king or a duke."'

## 10·7

萬章曰：「敢問不見諸侯何義也？」

Wan Zhang said, 'I venture to ask what principle of righteousness is involved in a scholar's not going to see the princes?'

孟子曰：「在國曰市井之臣，在野曰草莽之臣，皆謂庶人。

Mencius replied, 'A scholar residing in the city is called "a minister of the market·place and well," and one residing in the country is called "a minister of the grass and plants." In both cases he is a common man,

庶人不傳質爲臣，不敢見於諸侯，禮也。」

and it is the rule of propriety that common men, who have not presented the introductory present and become ministers, should not presume to have interviews with the prince.'

萬章曰：「庶人，召之役，則往役；君欲見之，召之，則不往見之，何也？」

Wan Zhang said, 'If a common man is called to perform any service, he goes and performs it; how is it that a scholar, when the prince, wishing to see him, calls him to his presence, refuses to go?'

曰：「往役，義也；往見，不義也。

Mencius replied, 'It is right to go and perform the service; it would not be right to go and see the prince.

且君之欲見之也，何爲也哉？」

And,' added Mencius, 'on what account is it that the prince wishes to see the scholar?'

曰：「爲其多聞也，爲其賢也。」

'Because of his extensive information, or because of his talents and virtue,' was the reply.

曰：「爲其多聞也，則天子不召師，而況諸侯乎？

'If because of his extensive information,' said Mencius, 'such a person is a teacher, and the sovereign would not call him · how much less may any of the princes do so?

爲其賢也，則吾未聞欲見賢而召之也。

If because of his talents and virtue, then I have not heard of any one wishing to see a person with those qualities, and calling him to his presence.

繆公亟見於子思，曰：『古千乘之國以友士，何如？』

During the frequent interviews of the duke Mu with Zi Si, he one day said to him, "Anciently, princes of a thousand chariots have yet been on terms of friendship with scholars · what do you think of such an intercourse?"

子思不悅，曰：『古之人有言曰：「事之云乎」，豈曰友之云乎？』

Zi Si was displeased, and said, "The ancients have said, 'The scholar should be served:' how should they have merely said that he should be made a friend of?"

子思之不悅也，豈不曰：『以位，則子，君也，我，臣也，何敢與君友也？

When Zi Si was thus displeased, did he not say within himself, "With regard to our stations, you are sovereign, and I am subject. How can I presume to be on terms of friendship with my sovereign!

以德，則子事我者也，奚可以與我友？』

With regard to our virtue, you ought to make me your master. How can you be on terms of friendship with me?"

千乘之君求與之友，而不可得也，而況可召與？

Thus, when a ruler of a thousand chariots sought to be on terms of friendship with a scholar, he could not obtain his wish · how much less could he call him to his presence!

齊景公田，招虞人以旌；不至，將殺之。

The duke Ching 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.'

曰：「敢問招虞人何以？」

Zhang said, 'May I ask with what a forester should be summoned?'

曰：「以皮冠。

Mencius replied, 'With a skin cap.

庶人以旃，士以旂，大夫以旌。

A common man should be summoned with a plain banner; a scholar who has taken office, with one having dragons embroidered on it; and a Great officer, with one having feathers suspended from the top of the staff.

以大夫之招招虞人，虞人死不敢往；以士之招招庶人，庶人豈敢往哉？

When the forester was summoned with the article appropriate to the summoning of a Great officer, he would have died rather than presume to go. If a common man were summoned with the article appropriate to the summoning of a scholar, how could he presume to go?

況乎以不賢人之招招賢人乎？

How much more may we expect this refusal to go, when a man of talents and virtue is summoned in a way which is inappropriate to his character!

欲見賢人而不以其道，猶欲其入而閉之門也。

When a prince wishes to see a man of talents and virtue, and does not take the proper course to get his wish, it is as if he wished him to enter his palace, and shut the door against him.

夫義，路也；禮，門也。

Now, righteousness is the way, and propriety is the door,

惟君子能由是路，出入是門也。

but it is only the superior man who can follow this way, and go out and in by this door.

《詩》云：『周道如底，其直如矢；君子所履，小人所視。』」

It is said in the Book of Poetry, "The way to Zhou is level like a whetstone, And straight as an arrow. The officers tread it, And the lower people see it."'

萬章曰：「孔子『君命召，不俟駕而行』。

Wan Zhang said, 'When Confucius received the prince's message calling him, he went without waiting for his carriage.

然則孔子非與？」

Doing so, did Confucius do wrong?'

曰：「孔子當仕有官職，而以其官召之也。」

Mencius replied, 'Confucius was in office, and had to observe its appropriate duties. And moreover, he was summoned on the business of his office.'

## 10·9

齊宣王問卿。

The king Xuan of Qi asked about the office of high ministers.

孟子曰：「王何卿之問也？」

Mencius said, 'Which high ministers is your Majesty asking about?'

王曰：「卿不同乎？」

'Are there differences among them?' inquired the king.

曰：「不同，有貴戚之卿，有異姓之卿。」

'There are' was the reply. 'There are the high ministers who are noble and relatives of the prince, and there are those who are of a different surname.'

王曰：「請問貴戚之卿。」

The king said, 'I beg to ask about the high ministers who are noble and relatives of the prince.'

曰：「君有大過則諫，反覆之而不聽，則易位。」

Mencius answered, 'If the prince have great faults, they ought to remonstrate with him, and if he do not listen to them after they have done so again and again, they ought to dethrone him.'

王勃然變乎色。

The king on this looked moved, and changed countenance.

曰：「王勿異也。

Mencius said, 'Let not your Majesty be offended.

王問臣，臣不敢不以正對。」

You asked me, and I dare not answer but according to truth.'

王色定，然後請問「異姓之卿」。

The king's countenance became composed, and he then begged to ask about high ministers who were of a different surname from the prince.

曰：「君有過則諫，反覆之而不聽，則去。」

Mencius said, 'When the prince has faults, they ought to remonstrate with him; and if he do not listen to them after they have done this again and again, they ought to leave the State.'

# 告子上

Gao Zi I

## **11·9**

**孟子曰：「無或乎王之不智也。**

**Mencius said, 'It is not to be wondered at that the king is not wise!**

**雖有天下易生之物也，一日暴之，十日寒之，未有能生者也。**

**Suppose the case of the most easily growing thing in the world; if you let it have one day's genial heat, and then expose it for ten days to cold, it will not be able to grow.**

**吾見亦罕矣，吾退而寒之者至矣，吾如有萌焉何哉！**

It is but seldom that I have an audience of the king, and when I retire, there come all those who act upon him like the cold. Though I succeed in bringing out some buds of goodness, of what avail is it?

今夫弈之爲數，小數也；不專心致志，則不得也。

Now chess·playing is but a small art, but without his whole mind being given, and his will bent, to it, a man cannot succeed at it.

弈秋，通國之善弈者也。

Chess Qiu is the best chess·player in all the kingdom.

使弈秋誨二人弈：其一人專心致志，惟弈秋之爲聽；一人雖聽之，一心以爲有鴻鵠將至，思援弓繳而射之。

Suppose that he is teaching two men to play. The one gives to the subject his whole mind and bends to it all his will, doing nothing but listening to Chess Qiu. The other, although he seems to be listening to him, has his whole mind running on a swan which he thinks is approaching, and wishes to bend his bow, adjust the string to the arrow, and shoot it.

雖與之俱學，弗若之矣。

Although he is learning along with the other, he does not come up to him.

爲是其智弗若與？

Why? Because his intelligence is not equal?

曰：非然也。」

Not so.'

## 

# 告子下

Gao Zi II

## 12·4

宋牼將之楚，孟子遇於石丘，曰：「先生將何之？」

Song Keng being about to go to Chu, Mencius met him in Shi Qiu. 'Master, where are you going?' asked Mencius.

曰：「吾聞秦、楚構兵，我將見楚王，說而罷之；楚王不悅，我將見秦王，說而罷之。

Keng replied, 'I have heard that Qin and Chu are fighting together, and I am going to see the king of Chu and persuade him to cease hostilities. If he shall not be pleased with my advice, I shall go to see the king of Qin, and persuade him in the same way.

二王我將有所遇焉。」

Of the two kings I shall surely find that I can succeed with one of them.'

曰：「軻也請無問其詳，願聞其指。

Mencius said, 'I will not venture to ask about the particulars, but I should like to hear the scope of your plan.

說之將何如？」

What course will you take to try to persuade them?'

曰：「我將言其不利也。」

Keng answered, 'I will tell them how unprofitable their course is to them.'

曰：「先生之志則大矣，先生之號則不可。

'Master,' said Mencius, 'your aim is great, but your argument is not good.

先生以利說秦、楚之王，秦、楚之王悅於利，以罷三軍之師；是三軍之士樂罷而悅於利也。

If you, starting from the point of profit, offer your persuasive counsels to the kings of Qin and Chu, and if those kings are pleased with the consideration of profit so as to stop the movements of their armies, then all belonging to those armies will rejoice in the cessation of war, and find their pleasure in the pursuit of profit.

爲人臣者，懷利以事其君，爲人子者，懷利以事其父，爲人弟者，懷利以事其兄，是君臣、父子、兄弟終去仁義，懷利以相接；然而不亡者，未之有也。

Ministers will serve their sovereign for the profit of which they cherish the thought; sons will serve their fathers, and younger brothers will serve their elder brothers, from the same consideration · and the issue will be, that, abandoning benevolence and righteousness, sovereign and minister, father and son, younger brother and elder, will carry on all their intercourse with this thought of profit cherished in their breasts. But never has there been such a state of society, without ruin being the result of it.

先生以仁義說秦、楚之王，秦、楚之王悅於仁義，以罷三軍之師；是三軍之士樂罷而悅於仁義也。

If you, starting from the ground of benevolence and righteousness, offer your counsels to the kings of Qin and Chu, and if those kings are pleased with the consideration of benevolence and righteousness so as to stop the operations of their armies, then all belonging to those armies will rejoice in the stopping from war, and find their pleasure in benevolence and righteousness.

爲人臣者，懷仁義以事其君，爲人子者，懷仁義以事其父，爲人弟者，懷仁義以事其兄，是君臣、父子、兄弟去利，懷仁義以相接也；然而不王者，未之有也。

Ministers will serve their sovereign, cherishing the principles of benevolence and righteousness; sons will serve their fathers, and younger brothers will serve their elder brothers, in the same way · and so, sovereign and minister, father and son, elder brother and younger, abandoning the thought of profit, will cherish the principles of benevolence and righteousness, and carry on all their intercourse upon them. But never has there been such a state of society, without the State where it prevailed rising to the royal sway.

何必曰利？」

Why must you use that word "profit."'

## 12·8

魯欲使慎子爲將軍。

The prince of Lu wanted to make the minister Shen commander of his army.

孟子曰：「不教民而用之，謂之殃民，殃民者，不容於堯舜之丗。

Mencius said, 'To employ an uninstructed people in war may be said to be destroying the people. A destroyer of the people would not have been tolerated in the times of Yao and Shun.

一戰勝齊，遂有南陽，然且不可。」

Though by a single battle you should subdue Qi, and get possession of Nan Yang, the thing ought not to be done.'

慎子勃然不悅，曰：「此則滑厘所不識也。」

Shen changed countenance, and said in displeasure, 'This is what I, Gu Li, do not understand.'

曰：「吾明告子：天子之地方千里；不千里，不足以待諸侯。

Mencius said, 'I will lay the case plainly before you. The territory appropriated to the sovereign is 1,000 li square. Without a thousand li, he would not have sufficient for his entertainment of the princes.

諸侯之地方百里；不百里，不足以守宗廟之典籍。

The territory appropriated to a Hou is 100 li square. Without 100 li, he would not have sufficient wherewith to observe the statutes kept in his ancestral temple.

周公之封於魯，爲方百里也；地非不足，而儉於百里。

When Zhou Gong was invested with the principalily of Lu, it was a hundred li square. The territory was indeed enough, but it was not more than 100 li.

太公之封於齊也，亦爲方百里也；地非不足也，而儉於百里。

When Tai Gong was invested with the principality of Qi, it was 100 li square. The territory was indeed enough, but it was not more than 100 li.

今魯方百里者五，子以爲有王者作，則魯在所損乎？在所益乎？

Now Lu is five times 100 li square. If a true royal ruler were to arise, whether do you think that Lu would be diminished or increased by him?

徒取諸彼以與此，然且仁者不爲，況於殺人以求之乎？

If it were merely taking the place from the one State to give it to the other, a benevolent man would not do it; how much less will he do so, when the end is to be sought by the slaughter of men!

君子之事君也，務引其君以當道，志於仁而已。」

The way in which a superior man serves his prince contemplates simply the leading him in the right path, and directing his mind to benevolence.'

## 12·9

孟子曰：「今之事君者，皆曰：『我能爲君辟土地，充府庫。』

Mencius said, 'Those who now·a·days serve their sovereigns say, "We can for our sovereign enlarge the limits of the cultivated ground, and fill his treasuries and arsenals."

今之所謂良臣，古之所謂民賊也。

Such persons are now·a·days called "Good ministers," but anciently they were called "Robbers of the people."

君不鄉道、不志於仁，而求富之，是富桀也。

If a sovereign follows not the right way, nor has his mind bent on benevolence, to seek to enrich him is to enrich a Jie.

『我能爲君約與國，戰必克。』

Or they will say, "We can for our sovereign form alliances with other States, so that our battles must be successful."

今之所謂良臣，古之所謂民賊也。

Such persons are now·a·days called "Good ministers," but anciently they were called "Robbers of the people."

君不鄉道、不志於仁，而求爲之強戰，是輔桀也。

If a sovereign follows not the right way, nor has his mind directed to benevolence, to seek to enrich him is to enrich a Jie.

由今之道，無變今之俗，雖與之天下，不能一朝居也。」

Although a prince, pursuing the path of the present day, and not changing its practices, were to have the throne given to him, he could not retain it for a single morning.'

## 12·14

陳子曰：「古之君子，何如則仕？」

The disciple Chen said, 'What were the principles on which superior men of old took office?'

孟子曰：「所就三，所去三。

Mencius replied, 'There were three cases in which they accepted office, and three in which they left it.

迎之致敬以有禮，言將行其言也，則就之；禮貌未衰，言弗行也，則去之。

If received with the utmost respect and all polite observances, and they could say to themselves that the prince would carry their words into practice, then they took office with him. Afterwards, although there might be no remission in the polite demeanour of the prince, if their words were not carried into practice, they would leave him.

其次，雖未行其言也，迎之致敬以有禮，則就之；禮貌衰，則去之。

The second case was that in which, though the prince could not be expected at once to carry their words into practice, yet being received by him with the utmost respect, they took office with him. But afterwards, if there was a remission in his polite demeanour, they would leave him.

其下，朝不食，夕不食，饑餓不能出門戶；君聞之，曰：『吾大者不能行其道，又不能從其言也，使飢餓於我土地，吾恥之。』

The last case was that of the superior man who had nothing to eat, either morning or evening, and was so famished that he could not move out of his door. If the prince, on hearing of his state, said, "I must fail in the great point, that of carrying his doctrines into practice, neither am I able to follow his words, but I am ashamed to allow him to die of want in my country;"

周之，亦可受也，免死而已矣！」

the assistance offered in such a case might be received, but not beyond what was sufficient to avert death.'

# 盡心上

Jin Xin I

## 13·8

孟子曰：「古之賢王，好善而忘勢。

Mencius said, 'The able and virtuous monarchs of antiquity loved virtue and forgot their power.

古之賢士，何獨不然？

And shall an exception be made of the able and virtuous scholars of antiquity, that they did not do the same?

樂其道而忘人之勢。

They delighted in their own principles, and were oblivious of the power of princes.

故王公不致敬盡禮，則不得亟見之。

Therefore, if kings and dukes did not show the utmost respect, and observe all forms of ceremony, they were not permitted to come frequently and visit them.

見且由不得亟，而況得而臣之乎？」

If they thus found it not in their power to pay them frequent visits, how much less could they get to employ them as ministers?'

：

## 13·17

孟子曰：「無爲其所不爲，無欲其所不欲，如此而已矣。」

Mencius said, 'Let a man not do what his own sense of righteousness tells him not to do, and let him not desire what his sense of righteousness tells him not to desire · to act thus is all he has to do.'

## 13·31

公孫丑曰：「伊尹曰：『予不狎于不順。』

Gong Sun Chou said, 'Yi Yin said, "I cannot be near and see him so disobedient to reason,"

放太甲于桐，民大悅；太甲賢，又反之，民大悅。

and therewith he banished Tai Jia to Tong. The people were much pleased. When Tai Jia became virtuous, he brought him back, and the people were again much pleased.

賢者之爲人臣也，其君不賢，則固可放與？」

When worthies are ministers, may they indeed banish their sovereigns in this way when they are not virtuous?'

孟子曰：「有伊尹之志，則可；無伊尹之志，則篡也。」

Mencius replied, 'If they have the same purpose as Yi Yin, they may. If they have not the same purpose, it would be usurpation.'

## 13·35

桃應問曰：「舜爲天子，皐陶爲士，瞽瞍殺人，則如之何？」

Tao Ying asked, saying, 'Shun being sovereign, and Gao Yao chief minister of justice, if Gu Sou had murdered a man, what would have been done in the case?'

孟子曰：「執之而已矣。」

Mencius said, 'Gao Yao would simply have apprehended him.'

「然則舜不禁與？」

'But would not Shun have forbidden such a thing?'

曰：「夫舜惡得而禁之？

'Indeed, how could Shun have forbidden it?

夫有所受之也。」

Gao Yao had received the law from a proper source.'

「然則舜如之何？」

'In that case what would Shun have done?'

曰：「舜視棄天下，猶棄敝蹝也。

'Shun would have regarded abandoning the kingdom as throwing away a worn·out sandal.

竊負而逃，遵海濵而處，終身欣然，樂而忘天下。」

He would privately have taken his father on his back, and retired into concealment, living some where along the sea·coast. There he would have been all his life, cheerful and happy, forgetting the kingdom.'

## 13·43

公都子曰：「滕更之在門也，若在所禮，而不荅，何也？」

The disciple Gong Du said, 'When Geng of Tang made his appearance in your school, it seemed proper that a polite consideration should be paid to him, and yet you did not answer him. Why was that?'

孟子曰：「挾貴而問，挾賢而問，挾長而問，挾有勳勞而問，挾故而問，皆所不荅也。

Mencius replied, 'I do not answer him who questions me presuming on his nobility, nor him who presumes on his talents, nor him who presumes on his age, nor him who presumes on services performed to me, nor him who presumes on old acquaintance.

滕更有二焉。」

Two of those things were chargeable on Geng of Tang.'

# 盡心下

Jin Xin II

## 14·1

孟子曰：「不仁哉，梁惠王也！

Mencius said, 'The opposite indeed of benevolent was the king Hui of Liang!

仁者，以其所愛及其所不愛；不仁者，以其所不愛及其所愛。」

The benevolent, beginning with what they care for, proceed to what they do not care for. Those who are the opposite of benevolent, beginning with what they do not care for, proceed to what they care for.'

公孫丑問曰：「何謂也？」

Gong Sun Chou said, 'What do you mean?'

「梁惠王以土地之故，糜爛其民而戰之，大敗；將復之，恐不能勝，故驅其所愛子弟以殉之；是之謂以其所不愛及其所愛也。」

Mencius answered, 'The king Hui of Liang, for the matter of territory, tore and destroyed his people, leading them to battle. Sustaining a great defeat, he would engage again, and afraid lest they should not be able to secure the victory, urged his son whom he loved till he sacrificed him with them. This is what I call "beginning with what they do not care for, and proceeding to what they care for."'

## 14·4

孟子曰：「有人曰：『我善爲陳，我善爲戰』，大罪也。

Mencius said, 'There are men who say "I am skilful at marshalling troops, I am skilful at conducting a battle!" They are great criminals.

國君好仁，天下無敵焉，南面而征北夷怨，東面而征西夷怨，曰：『奚爲後我？』

If the ruler of a State love benevolence, he will have no enemy in the kingdom. When Tang was executing his work of correction in the south, the rude tribes on the north murmured. When he was executing it in the east, the rude tribes on the west murmured. Their cry was "Why does he make us last?"

武王之伐殷也，革車三百兩，虎賁三千人。

When king Wu punished Yin, he had only three hundred chariots of war, and three thousand life·guards.

王曰：『無畏！

The king said, "Do not fear.

寧爾也，非敵百姓也。』

Let me give you repose. I am no enemy to the people!"

若崩厥角稽首。

On this, they bowed their heads to the earth, like the horns of animals falling off.

征之爲言正也，各欲正己也，焉用戰？」

"Royal correction" is but another word for rectifying. Each State wishing itself to be corrected, what need is there for fighting?'

## 14·7

孟子曰：「吾今而後知殺人親之重也：殺人之父，人亦殺其父；殺人之兄，人亦殺其兄。

Mencius said, 'From this time forth I know the heavy consequences of killing a man's near relations. When a man kills another's father, that other will kill his father; when a man kills another's elder brother, that other will kill his elder brother.

然則非自殺之也，一間耳！」

So he does not himself indeed do the act, but there is only an interval between him and it.'

## 14·8

孟子曰：「古之爲關也，將以御暴；今之爲關也，將以爲暴。」

Mencius said, 'Anciently, the establishment of the frontier·gates was to guard against violence. Nowadays, it is to exercise violence.'

## 14·11

孟子曰：「好名之人，能讓千乘之國。

Mencius said, 'A man who loves fame may be able to decline a State of a thousand chariots;

茍非其人，簞食豆羹見於色。」

but if he be not really the man to do such a thing, it will appear in his countenance, in the matter of a dish of rice or a platter of soup.'

## 14·12

孟子曰：「不信仁賢，則國空虛。

Mencius said, 'If men of virtue and ability be not confided in, a State will become empty and void.

無禮義，則上下亂。

Without the rules of propriety and distinctions of right, the high and the low will be thrown into confusion.

無政事，則財用不足。」

Without the great principles of government and their various business, there will not be wealth sufficient for the expenditure.'

## 14·13

孟子曰：「不仁而得國者，有之矣。

Mencius said, 'There are instances of individuals without benevolence, who have got possession of a single State,

不仁而得天下者，未之有也。」

but there has been no instance of the throne's being got by one without benevolence.'

## 14·14

孟子曰：「民爲貴，社稷次之，君爲輕。

Mencius said, 'The people are the most important element in a nation; the spirits of the land and grain are the next; the sovereign is the lightest.

是故得乎丘民而爲天子；得乎天子爲諸侯；得乎諸侯爲大夫。

Therefore to gain the peasantry is the way to become sovereign; to gain the sovereign is the way to become a prince of a State; to gain the prince of a State is the way to become a great officer.

諸侯危社稷，則變置；犧牲既成，粢盛既潔，祭祀以時，然而旱乾水溢，則變置社稷。」

When a prince endangers the altars of the spirits of the land and grain, he is changed, and another appointed in his place. When the sacrificial victims have been perfect, the millet in its vessels all pure, and the sacrifices offered at their proper seasons, if yet there ensue drought, or the waters overflow, the spirits of the land and grain are changed, and others appointed in their place.'

## 14·20

孟子曰：「賢者以其昭昭，使人昭昭；今以其昬昬，使人昭昭。」

Mencius said, 'Anciently, men of virtue and talents by means of their own enlightenment made others enlightened. Nowadays, it is tried, while they are themselves in darkness, and by means of that darkness, to make others enlightened.'

## 14·27

孟子曰：「有布縷之征，粟米之征，力役之征。

Mencius said, 'There are the exactions of hempen·cloth and silk, of grain, and of personal service.

君子用其一，緩其二。

The prince requires but one of these at once, deferring the other two.

用其二而民有殍；用其三而父子離。」

If he require two of them at once, then the people die of hunger. If he require the three at once, then fathers and sons are separated.'

## 14·28

孟子曰：「諸侯之寶三：土地、人民、政事。

Mencius said, 'The precious things of a prince are three: the territory, the people, the government and its business.

寶珠玉者，殃必及身。」

If one value as most precious pearls and jade, calamity is sure to befall him.'

盆成括仕於齊。

Pen Cheng Kuo having obtained an official situation in Qi,

孟子曰：「死矣盆成括！」

Mencius said, 'He is a dead man, that Pen Cheng Kuo!'

## 14·30

孟子之滕，館於上宮。

When Mencius went to Tang, he was lodged in the Upper palace.

有業屨於牖上，館人求之弗得。

A sandal in the process of making had been placed there in a window, and when the keeper of the place came to look for it, he could not find it.

或問之曰：「若是乎從者之廀也！」

On this, some one asked Mencius, saying, 'Is it thus that your followers pilfer?'

曰：「子以是爲竊屨來與？」

Mencius replied, 'Do you think that they came here to pilfer the sandal?'

曰：「殆非也。」

The man said, 'I apprehend not.

「夫子之設科也，往者不追，來者不拒。

But you, Master, having arranged to give lessons, do not go back to inquire into the past, and you do not reject those who come to you.

茍以是心至，斯受之而已矣。」

If they come with the mind to learn, you receive them without any more ado.'

## 14·34

孟子曰：「說大人，則藐之，勿視其巍巍然。

Mencius said, 'Those who give counsel to the great should despise them, and not look at their pomp and display.

堂高數仞，榱題數尺，我得志弗爲也。

Halls several times eight cubits high, with beams projecting several cubits; these, if my wishes were to be realized, I would not have.

食前方丈，侍妾數百人，我得志弗爲也。

Food spread before me over ten cubits square, and attendants and concubines to the amount of hundreds; these, though my wishes were realized, I would not have.

般樂飲酒，驅騁田獵，後車千乘，我得志弗爲也。

Pleasure and wine, and the dash of hunting, with thousands of chariots following after me; these, though my wishes were realized, I would not have.

在彼者，皆我所不爲也；在我者，皆古之制也，吾何畏彼哉！」

What they esteem are what I would have nothing to do with; what I esteem are the rules of the ancients. Why should I stand in awe of them?'