

out, you have given instructions to the officers as to where you were going. 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." The duke said, "I am going to see the scholar Mang." "How is this!" said the other. "That you demean yourself, prince, in paying the honor of the first visit to a common man, is, I apprehend, because you think that he is a man of talents and virtue. By such men the rules of ceremonial proprieties and right are observed. But on the occasion of this Mang's second mourning, his observances exceeded those of the former. Do not go to see him, my prince." The duke said, "I will not."

2. The officer Go-ching entered *the court*, and had an audience. He said, "Prince, why have you not gone to see Mang K'ò?" *The duke* said, "One told me that on the occasion of the scholar Mang's second mourning, his observances exceeded those of the former. It is on that account that I have not gone to see him." "How is this!" answered Go-ching. "By what you call 'exceeding,' you mean, 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." *The duke* said, "No; I refer to the greater excellence of the coffin, the shell, the graveclothes, and the shroud." Go-ching said, "That cannot be called 'exceeding.' That was the difference between being poor and being rich."

3. *After this*, Go-ching saw Mencius, and said to him, "I told the prince about you, and he was consequently coming to see you, when one of his favorites, named Tsang Ts'ang, stopped him, and therefore he did not come according to his purpose." *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. *My not finding in the prince of Loo a ruler who would confide in me, and put my counsels into practice, is from Heaven. How could that scion of the Tsang family cause me not to find the ruler that would suit me?*"

BOOK II

KUNG-SUN CH'OW. PART I

公孫丑章句上

第一章 1. 公孫丑問曰，夫子當路於齊，管仲晏子之功，可復許乎。 2. 孟子曰，子誠齊人也，知管仲晏子而已矣。 3. 或

問乎曾西曰，吾子與子路孰賢，曾西蹙然曰，吾先子之所畏也，曰，然則吾子與管仲孰賢，曾西蹙然不悅曰，爾何曾比予於管仲，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，爾何曾比予於是。 4. 曰，管仲，曾西之所不爲也，而子爲我願之乎。 5. 曰，管仲以其君霸，晏子以其君顯，管仲晏子，猶不足爲與。 6. 曰，以齊王，由反手也。 7. 曰，若是，則弟子之感滋甚，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，今言王若易然，則文王不足法與。 8. 曰，文王何可當也，由湯至於武丁，賢聖之君六七作，天下歸殷久矣，久，則難變也，武丁朝諸侯，有天下，猶運之掌也，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，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。 9. 齊人有言曰，雖有智慧，不如乘勢，雖有鎡基，不如待時，今時則易然也。 10. 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，地不改辟矣，民不改聚矣，行仁政而王，莫之能禦也。 11. 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，饑者易爲食，渴者易爲飲。 12. 孔子曰，德之流行，速於置郵而傳命。 13. 當今之時，萬乘之國，行仁政，民之悅之，猶解倒懸也，故事半古之人，功必倍之，惟此時爲然。

Chap. I. 1. Kung-sun Ch'ow asked Mencius, saying, "Master, if you were to obtain the

ordering of the government in Ts'e, could you promise yourself to accomplish anew such results as those realized by Kwan Chung and Gan?"

2. Mencius said, "You are indeed a *true* man of Ts'e. You know about Kwan Chung and Gan, and nothing more.

3. Some one asked Tsang Se, saying, "Sir, to which do you give the superiority, — to yourself or to Tsze-loo?" Tsang Se looked uneasy, and said, "He was an object of veneration to my grandfather." "Then," pursued the other, "Do you give the superiority to yourself or to Kwan Chung?" Tsang Se, flushed with anger and displeased, said, "How dare you compare me with Kwan Chung? Considering how entirely Kwan Chung possessed *the confidence of* his prince, how long he enjoyed the direction of the government of the kingdom, and how low, *after all*, was what he accomplished, — how is it that you liken me to him?"

4. "Thus," concluded Mencius, "Tsang Se would not play Kwan Chung, and is it what you desire for me, that I should do so?"

5. *Kung-sun Ch'ow* said, "Kwan Chung raised his prince to be the leader of all the other princes, and Gan made his prince illust-

rious, and do you still think it would not be enough for you to do what they did?"

6. *Mencius* answered, "To raise *Is'e* to the imperial dignity would be as easy as it is to turn round the hand."

7. "So!" returned the other. "The perplexity of your disciple is hereby very much increased. There was King Wan, 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 empire. It required King Woo and the duke of Chow to continue his course, before that influence greatly prevailed. Now you say that the imperial dignity might be so easily obtained:—is King Wan then not a sufficient object for imitation?"

8. *Mencius* said, "How can King Wan be matched? From T'ang to Woo-ting there had appeared six or seven worthy and sage sovereigns. The empire had been attached to Yin for a long time, and this length of time made a change difficult. Woo-ting had all the princes coming to his court, and possessed the empire as if it had been a thing which he moved round in his palm. *Then*, Chow was removed from Woo-ting 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 Pe-kan and the viscount of Ke, and Kaou-kih, all, men of ability and virtue, who gave their joint assistance to Chow in his government. In consequence of these things, it took a long time for him to lose the empire. 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 Wan made his beginning from a territory of only one hundred square li. On all these accounts, it was difficult for him immediately to attain the imperial dignity.

9. "The people of Ts'e have a saying—'A man may have wisdom and discernment, but that is not like embracing the favorable opportunity. A man may have instruments of husbandry, but that is not like waiting for the farming seasons.' The present time is one in which the imperial dignity may be easily attained.

10. "In the flourishing periods of the Hea, Yin, and Chow dynasties, the imperial domain did not exceed a thousand li, and Ts'e embraces so much territory. Cocks crow and dogs bark to each other, all the way to the four borders

of the state:—so Ts'e. possesses the people. 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 emperor.

11. "Moreover, never was there a time further removed than the present from the appearance of a true sovereign: never was there a time when the sufferings of the people from tyrannical government were more intense than the present. The hungry are easily supplied with food, and the thirsty are easily supplied with drink.

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

13. "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. 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.'

第二章 1. 公孫丑問曰，夫子加齊之卿相，得行道焉，雖由此霸王不異矣，如此，則動心否乎。孟子曰，否，我四十不動心。 2. 曰，若是，則夫子過孟賁遠矣。曰，是不難，告子先我不動心。 3. 曰，不動心有道乎。曰，有。 4. 北宮黜之養勇

也，不膚撓，不目逃，思以一毫挫於人，若撻之於市朝，不受於褐寬博，亦不受於萬乘之君，視刺萬乘之君，若刺褐夫，諸無嚴候，惡聲至，必反之。5. 孟施舍之所養勇也，曰，視不勝猶勝也，量敵而後進，慮勝而後會，是畏三軍者也，舍豈能爲必勝哉，能無懼而已矣。6. 孟施舍似曾子，北宮黜似子夏，夫二子之勇，未知其孰賢，然而孟施舍守約也。7. 昔者，曾子謂子襄曰，子好勇乎，吾嘗聞大勇於夫子矣，自反而不縮，雖褐寬博，吾不慍焉，自反而縮，雖千萬人，吾往矣。8. 孟施舍之守氣，又不如曾子之守約也。9. 曰，敢問夫子之不動心，與告子之不動心，可得聞與，告子曰，不得於言，勿求於心，不得於心，勿求於氣，不得於心，勿求於氣可，不得於言，勿求於心不可，夫志，氣之帥也，氣，體之充也，夫志至焉，氣次焉，故曰，持其志，無暴其氣。10. 既曰，志至焉，氣次焉，又曰，持其志，無暴其氣者，何也，曰，志壹，則動氣，氣壹，則動志也，今夫騖者，趨者，是氣也，而反動其心。11. 敢問夫子惡乎長，曰，我知言，我善養吾浩然之氣。12. 敢問何謂浩然之氣，曰，難言也。13. 其爲氣也，至大至剛，以直養而無害，則塞于天地之間。14. 其爲氣也，配義與道，無是餒也。15. 是集義所生者，非義襲而取之也，行有不慊於心，則餒矣，我故曰，告子未嘗知義，以其外之也。16. 必有事焉而勿正，心勿忘，勿助長也，無若宋人然，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，其子趨而往視之，苗則槁矣，天下之不助苗長者寡矣，以爲無益而舍之者，不耘苗者也，助之長者，揠苗者也，非徒無益，而又害之。17. 何謂知言，曰，諛辭，知其所蔽，淫辭，知其所陷，邪辭，知其所離，遁

辭，知其所窮，生於其心，害於其政，發於其政，害於其事，聖人復起，必從吾言矣。 18. 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，然則夫子既聖矣乎。 19. 曰，惡，是何言也。昔者，子貢問於孔子曰，夫子聖矣乎，孔子曰，聖，則吾不能，我學不厭，而教不倦也，子貢曰，學不厭，智也，教不倦，仁也，仁且智，夫子既聖矣，夫聖，孔子不居，是何言也。 20. 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。 21. 曰，姑舍是。 22. 曰，伯夷伊尹何如，曰，不同道，非其君不事，非其民不使，治則進，亂則退，伯夷也，何事非君，何使非民，治亦進，亂亦進，伊尹也，可以仕則仕，可以止則止，可以久則久，可以速則速，孔子也，皆古聖人也，吾未能有行焉，乃所願，則學孔子也。 23. 伯夷伊尹於孔子，若是班乎，曰，否，自有生民以來，未有孔子也。 24. 曰，然則有同與，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，是則同。 25. 曰，敢問其所以異，曰，宰我，子貢，有若，智足以知聖人，汙不至阿其所好。 26. 宰我曰，以子觀於夫子，賢於堯舜遠矣。 27. 子貢曰，見其禮，而知其政，聞其樂，而知其德，由百世之後，等百世之王，莫之能違也，自生民以來，未有夫子也。 28. 有若曰，豈惟民哉，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，聖人之於民，亦類也，出於其類，拔乎其萃，自生民以來，未有盛於孔子也。

Chap. II. 1. Kung-sun Ch'ow asked Mencius, saying, "Master, if you were to be appointed

a high noble and the prime minister of 'I's'e, so as to be able to carry *your* principles into practice, though you should thereupon raise the prince to the headship of all the other princes, or *even* to the imperial dignity, it would not be to be wondered at.—In such a position would your mind be perturbed or not?" Mencius replied, "No, At forty, I attained to an unperturbed mind."

2. *Ch'ow* said, "Since it is so with you, my master, you are far beyond Mang Pun." "The *mere* attainment," said *Mencius*, "is not difficult. The scholar Kaou had attained to an unperturbed mind, at an earlier period of life than I did."

3. *Ch'ow* asked, "Is there any way to an unperturbed mind?" The answer was, "Yes."

4. "Pih-kung Yew had this way of nourishing his valor:—He did not flinch from any strokes at his body. He did not turn his eyes aside from any thrusts at them. He considered that the slightest push from any one was the same as if he were beaten *before the crowds* in the market place, 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. He viewed stabbing a prince of ten thousand chariots just as stabbing a fellow dressed in

cloth of hair. He feared not any of all the princes. A bad word addressed to him he always returned.

5. "Mang She-shay had this way of nourishing his valor:—He said, 'I look upon not conquering and conquering in the same way. 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. How can I make certain of conquering? I can only rise superior to all fear.'

6. "Mang She-shay resembled the philosopher Tsang. Pih-kung Yew resembled Tsze-hea. I do not know to the valor of which of the two the superiority should be ascribed, but yet Mang She-shay attended to what was of the greater importance.

7. "Formerly, the philosopher Tsang said to Tsze-seang, 'Do you love valor? I heard an account of great valor 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 haircloth? If, on self-examination, I find that I am upright, I will go forward against thousands and tens of thousands."'

8. "Yet what Mang She-shay maintained, being his *merely* physical energy, was after all

inferior to what the philosopher Tsang maintained, which was *indeed* of the most importance."

9. *Kung-sun Ch'ow* said, "May I venture to ask an explanation from you, Master, of how you maintain an unperturbed mind, and how the philosopher Kaou does the same?" *Mencius answered*, "Kaou 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.' *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. The will is the leader of the passion nature. The passion nature pervades and animates the body. The will is *first and chief*, and the passion nature is subordinate to it. Therefore *I* say,—'Maintain firm the will, and do no violence to the passion nature.'"

10. *Ch'ow observed*, "Since you say—'The will is chief and the passion nature is subordinate,' who do you also say,—'Maintain firm the will, and do no violence to the passion nature?'" *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. For instance

now, in the case of a man falling or running;—that is from the passion nature, and yet it moves the mind.”

11. “I venture to ask,” said *Ch'ow* again, “wherein you, Master, surpass *Kaou*.” *Mencius* told him, “I understand words. I am skillful in nourishing my vast, flowing passion nature.”

12. *Ch'ow* pursued, “I venture to ask what you mean by your vast, flowing passion nature!” The reply was, “It is difficult to describe it.

13. “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.

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

15. “It is produced by the accumulation of righteous deeds; it is not to be obtained by incidental acts of righteousness. If the mind does not feel complacency in the conduct, *the nature* becomes starved. I therefore said, ‘*Kaou* has never understood righteousness, because he makes it something external.’

16. “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*. Let us not be like the man of Sung. There was a man of Sung, 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 to-day. I have been helping the corn to grow long.' His son ran to look at it, and found the corn all withered. There are few in the world *who do not deal with their passion nature, as if they were assisting the corn to grow long*. Some indeed consider it of no benefit to them, and let it alone:—they do not weed their corn. 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.*"

17. *Kung-sun Ch'ow further asked*, "What do you mean by saying that you understand *whatever words you hear*?" Mencius replied, "When words are onesided, 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. *These evils growing in the mind, do injury to government,*

and, displayed in the government, are hurtful to the conduct of affairs. When a sage shall again arise, he will certainly follow my words."

18. *On this Ch'ow observed*, "Tsae Go and Tsze-kung were skillful in speaking. Yen New, the disciple Min, and Yen Yuen, 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.' — Then, Master, have you attained to be a sage?"

19. *Mencius* said, "Oh! what words are these? Formerly Tsze-kung asked Confucius, saying, 'Master, are you a sage?' Confucius answered him, 'A sage is what I cannot rise to. I learn without satiety, and teach without being tired.' Tsze-kung said, 'You learn without satiety:—that shows your wisdom. You teach without being tired:—that shows your benevolence. Benevolent and wise:—Master, you ARE a sage.' Now, since Confucius would not have himself regarded a sage, what words were those?"

20. *Ch'ow* said, "Formerly, I once heard this:—Tsze-hea, Tsze-yew, and Tsze-chang had each one member of the sage. Yen New, the disciple Min, and Yen Yuen, had all the

members, but in small proportions. I venture to ask,—With which of these are you pleased to rank yourself?"

21. *Mencius* replied, "Let us drop speaking about these, if you please."

22. *Ch'ow then* asked, "What do you say of Pih-e and E-yun?" Their ways were different *from mine*," said *Mencius*. "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 Pih-e*. To say—'Whom may I not serve? My serving him makes him my prince. What people may I not command? My commanding them makes them my people.' In a time of good government to take office, and when disorder prevailed, also to take office:—that was *the way of E-yun*. 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*. These were all sages of antiquity, and I have not attained to do what they did. But what I wish to do is to learn to be like Confucius."

23. *Ch'ow* said, "Comparing Pih-e. and E-yun with Confucius, are they to be placed in the same rank?" *Mencius* replied, "No. Since there were living men until now, there never was *another* Confucius."

24. *Ch'ow* said, "Then, did they have *any points of agreement with him?*" 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 empire. And none of them, in order to obtain the empire, would have committed one act of unrighteousness, or put to death one innocent person. In those things they agreed with him."

25. *Ch'ow* said, "I venture to ask wherein he differed from them." *Mencius* replied, "Tsae Go, T'sze-kung, and Yew Jo had wisdom sufficient to know the sage. *Even had they been ranking themselves low, they would not have demeaned themselves to flatter their favorite.*

26. "Now, Tsae Go said, 'According to my view of our Master, he is far superior to Yaou and Shun.'

27. "T'sze-kung 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*. From the distance of a hundred ages after, I can arrange, according to their merits, the kings of a hundred ages;—not one of them can escape me. From the birth of mankind till now, there has never been *another* like our Master.'

28. "Yew Jo said, 'Is it only among men that it is so? There is the K'e-lin among quadrupeds; the Feng-hwang among birds, the T'ae Mountain among mounds and ant hills, and rivers and seas among rain pools. *Though different in degree, they are the same in kind.* So the sages among mankind are also the same in kind. But they stand out from their fellows, and rise above the level, and from the birth of mankind till now, there never has been one so complete as Confucius.' "

第三章 1. 孟子曰，以力假人者霸，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。 2. 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，詩云，自西，自東，自南自北，無思不服，此之謂也。

Chap. III. 1. Mencius said, "He who, using force, makes a pretense to benevolence, is the leader of the princes. A leader of the princes requires a large kingdom. He who, using virtue, practices benevolence—is the sovereign

of the empire. To become the sovereign of the empire, a prince need not wait for a large kingdom. T'ang did it with only seventy li, and King Wan with only a hundred.

2. ③ "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. 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,'

is an illustration of this."

第四章 1. 孟子曰，仁則榮，不仁則辱，今惡辱而居不仁，是猶惡溼而居下也。 2. 如惡之，莫如貴德而尊士，賢者在位，能者在職，國家閒暇，及是時，明其政刑，雖大國，必畏之矣。 3. 詩云，迨天之未陰雨，徹彼桑土，綢繆牖戶，今此下民，或敢侮予，孔子曰，爲此詩者，其知道乎，能治其國家，誰敢侮之。 4. 今國家閒暇，及是時，般樂怠放，是自求禍也。 5. 禍福無不自己求之者。 6. 詩云，永言配命，自求多福，太甲曰，天作孽，猶可違，自作孽，不可活，此之謂也。

Chap. IV. 1. Mencius said, "Benevolence brings glory to a prince, and the opposite of it

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

2. "If a *prince* hates disgrace, the best course for him to pursue is to esteem virtue and honor *virtuous* scholars, 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*, taking advantage of such a season, let him 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.

3. "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*;

Now, *I thought*, ye people below,

Perhaps ye will not dare to insult me.'

Confucius said, 'Did not he who made this ode understand the way *of governing*?' If a prince is able rightly to govern his kingdom, who will dare to insult him?

4. "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.

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

6. "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;'

and by the passage of the Ta'e Kea, — '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.' "

第五章 1. 孟子曰，尊賢使能，俊傑在位，則天下之士，皆悅而願立於其朝矣。 2. 市，廛而不征，法而不廛，則天下之商，皆悅而願藏於其市矣。 3. 關，譏而不征，則天下之旅，皆悅而願出於其路矣。 4. 耕者，助而不稅，則天下之農，皆悅而願耕於其野矣。 5. 廛，無夫里之布，則天下之民，皆悅而願爲之氓矣。 6. 信能行此五者，則鄰國之民，仰之若父母矣，率其子弟，攻其父母，自生民以來，未有能濟者也，如此則無敵於天下，無敵於天下者，天吏也，然而不王者，未之有也。

Chap. v. 1. Mencius said, "If a ruler give honor to men of talents and virtue and employ the able, so that offices shall all be filled by individuals of distinction and mark;—then all scholars of the empire will be pleased, and wish to stand in his court.

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

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

4. "If he require that the husbandmen give their mutual aid *to cultivate the public field*, and exact no *other* taxes from them;—then all the husbandmen of the empire will be pleased, and wish to plow his fields.

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

6. "If a ruler can truly practice these five things, then the people in the neighboring kingdoms will look up to him as a parent. From the first birth of mankind till now, never has any one led children to attack their parent, and succeeded in his design. Thus, such a ruler will not have an enemy in all the empire, and he who has no enemy in the empire is the minister of Heaven. Never has there been a ruler in such a case who did not attain to the imperial dignity."

第六章 1. 孟子曰，人皆有不忍人之心。2. 先王有不忍人之心，斯有不忍人之政矣，以不忍人之心，行不忍人之政，治天下可運之掌上。3. 所以謂人皆有不忍人之心者，今人乍見孺子將入於井，皆有怵惕惻隱之心，非所以內交於孺子之父母也，非所以要譽於鄉黨朋友也，非惡其聲而然也。4. 由是觀之，無惻隱之心，非人也，無羞惡之心，非人也，無辭讓之心，非人也，無是非之心，非人也。5. 惻隱之心，仁之端也，羞惡之心，義之端也，辭讓之心，禮之端也，是非之心，智之端也。6. 人之有是四端也，猶其有四體也，有是四端，而自謂不能者，自賊者也，謂其君不能者，賊其君者也。7. 凡有四端於我者，知皆擴而充之矣，若火之始然，泉之始達，苟能充之，足以保四海，苟不充之，不足以事父母。

Chap. VI. 1. Mencius said, "All men have a mind which cannot bear to see the sufferings of others.

2. "The ancient kings had this commiserating mind, and they, as a matter of course, had likewise a commiserating government. When with a commiserating mind was practiced a commiserating government, the government of the empire was *as easy a matter* as the making anything go round in the palm. ☸

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

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

5. "The feeling of commiseration is the principle of benevolence. The feeling of shame and dislike is the principle of righteousness.

The feeling of modesty and complaisance is the principle of propriety. The feeling of approving and disapproving is the principle of knowledge.

6. "Men have these four principles just as they have their four limbs. When men, having these four principles, yet say of themselves that they cannot *develop them*, they play the thief with themselves, and he who says of his prince that he cannot *develop them*, plays the thief with his prince.

7. "Since all men have these four principles in themselves, let them know to give them all their development and completion, and the issue will be like that of fire which has begun to burn, or that of a spring which has begun to find vent. Let them have their complete development, and they will suffice to love and protect all within the four seas. Let them be denied that development, and they will not suffice for a man to serve his parents with."

第七章 1. 孟子曰，矢人，豈不仁於函人哉，矢人，惟恐不傷人，函人，惟恐傷人，巫匠亦然，故術不可不慎也。 2. 孔子曰，里仁爲美，擇不處仁，焉得智，夫仁，天之尊爵也，人之安宅也，莫之禦而不仁，是不智也。 3. 不仁不智，無禮無義，人役也，人役而恥爲役，由弓人而恥爲弓，矢人而恥爲矢也。 4. 如恥之，莫如爲仁。 5. 仁者如射，射者正己而後發，發而不中，不怨勝己者，反求諸己而已矣。

Chap. VII. 1. Mencius said, "Is the arrow maker less benevolent than the maker of armor of defense? *And yet*, the arrow maker's only fear is lest men should not be hurt, and the armor maker's only fear is lest men should be hurt. So it is with the priest and the coffin maker. *The choice of a profession*, therefore, is a thing in which great caution is required.

2. "Confucius said, 'It is virtuous manners which constitute the excellence of a neighborhood. If a man, in selecting a residence, do not fix on one where such prevail, how can he be wise?' Now, benevolence is the most honorable dignity conferred by Heaven, and the quiet home in which man should dwell. Since no one can hinder us from being so, if yet we are not benevolent;—this is being not wise.

3. "From the want of benevolence and the want of wisdom will ensue the entire absence of propriety and righteousness;—he who is in such a case must be the servant of other men. To be the servant of men and yet ashamed of such servitude is like a bow maker's being ashamed to make bows, or an arrow maker's being ashamed to make arrows.

4. "If he be ashamed of his case, his best course is to practice benevolence.

5. 'The man who would be benevolent is

like the archer. The archer adjusts himself and then shoots. If he misses, he does not murmur against those who surpass himself. He simply turns round and seeks *the cause of his failure* in himself."

第八章 1. 孟子曰，子路，人告之以有過，則喜。 2. 禹聞善言則拜。 3. 大舜有大焉，善與人同，舍己從人，樂取於人以爲善。 4. 自耕稼陶漁，以至爲帝，無非取於人者。 5. 取諸人以爲善，是與人以爲善者也，故君子莫大乎與人以爲善。

Chap. VIII. 1. Mencius said, "When any one told Tsze-loo that he had a fault, he rejoiced.

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

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

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

5. "To take example from others to practice virtue is to help them in the same practice. Therefore, there is no attribute of the superior man greater than his helping men to practice virtue."

第九章 1. 孟子曰，伯夷非其君不事，非其友不友，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，推惡惡之心，思與鄉人立，其冠不正，望望然去之，若將澆焉，是故諸侯雖有善其辭命而至者，不受也，不受也者，是亦不屑就已。 2. 柳下惠，不羞汙君，不卑小官，進不隱賢，必以其道，遺佚而不怨，阨窮而不憫，故曰，爾爲爾，我爲我，雖袒裼裸裎於我側，爾焉能澆我哉，故由由然與之偕，而不自失焉，援而止之而止，援而止之而止者，是亦不屑去已。 3. 孟子曰，伯夷隘，柳下惠不恭，隘與不恭，君子不由也。

Chap. IX. 1. Mencius said, "Pih-e would not serve a prince whom he did not approve, nor associate with a friend whom he did not esteem. 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. 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. Therefore, although some of the princes made application to him with very proper messages, he would not receive their gifts.—He would not receive their gifts, counting it inconsistent with his

purity to go to them.

2. "Hwuy of Lew-hea was not ashamed to *serve* an impure prince, nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, but made it a point to carry out his principles. When neglected and left without office, he did not murmur. When straitened by poverty, he did not grieve. Accordingly, 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?' Therefore, self-possessed, he accompanied with men indifferently, at the same time not losing himself. *When he wished to leave*, if pressed to remain in office, he would remain. — He would remain in office, when pressed to do so, not counting it required by his purity to go away."

3. Mencius said, "Pih-e was narrow-minded, and Hwuy of Lew-hea was wanting in self-respect. The superior man will not follow either narrow-mindedness, or the want of self-respect."



BOOK II

KUNG-SUN CH'OW. PART II

公孫丑章句下

第一章 1. 孟子曰,天時,不如地利,地利,不如人和。 2. 三里

之城，七里之郭，環而攻之，而不勝，夫環而攻之，必有得天時者矣，然而不勝者，是天時不如地利也。 3. 城，非不高也，池，非不深也，兵革非不堅利也，米粟，非不多也，委而去之，是地利不如人和也。 4. 故曰，域民，不以封疆之界，固國，不以山谿之險，威天下，不以兵革之利，得道者多助，失道者寡助，寡助之至，親戚畔之，多助之至，天下順之。 5. 以天下之所順，攻親戚之所畔，故君子有不戰，戰必勝矣。

Chap. 1. 1. Mencius said, "Opportunities of time *vouchsafed* by Heaven are not equal to advantages of situation *afforded* by the Earth, and advantages of situation *afforded* by the Earth are not equal to *the union arising from* the accord of Men.

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

3. "*There is a city, whose walls are distinguished for their height, and whose moats are distinguished for their depth, where the arms of its defendants, offensive and*

而有疾，不能造朝。2. 明日，出弔於東郭氏，公孫丑曰，昔者，辭以病，今日弔，或者不可乎。曰，昔者疾，今日愈，如何不弔。3. 王使人問疾，醫來，孟仲子對曰，昔者，有王命，有采薪之憂，不能造朝，今病小愈，趨造於朝，我不識能至否乎。使數人要於路，曰，請必無歸，而造於朝。4. 不得已而之景丑氏宿焉，景子曰，內則父子，外則君臣，人之大倫也，父子主恩，君臣主敬，丑見王之敬子也，未見所以敬王也，曰，惡是何言也，齊人無以仁義與王言者，豈以仁義爲不美也，其心曰，是何足與言仁義也云爾，則不敬，莫大乎是，我非堯舜之道，不敢以陳於王前，故齊人莫如我敬王也。5. 景子曰，否，非此之謂也，禮曰，父召無諾，君命召，不俟駕，固將朝也，聞王命而遂不果，宜與夫禮若不相似然。6. 曰，豈謂是與，曾子曰，晉楚之富，不可及也，彼以其富，我以吾仁，彼以其爵，我以吾義，吾何懼乎哉，夫豈不義，而曾子言之，是或一道也，天下有達尊三，爵一，齒一，德一，朝廷莫如爵，鄉黨莫如齒，輔世長民莫如德，惡得有一，以慢其二哉。7. 故將大有爲之君，必有所不召之臣，欲有謀賈，則就之，其尊德樂道，不如是，不足與有爲也。8. 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。9. 今天下，地醜德齊，莫能相尚，無他，好臣其所教，而不好臣其所受教。10. 湯之於伊尹，桓公之於管仲，則不敢召，管仲且猶不可召，而况不爲管仲者乎。

Chap. II. 1. As Mencius was about to go to court to see the king, the king sent a person to him with this message, — "I was wishing to

defensive, are distinguished for their strength and sharpness, and the stores of rice and other grain are very large. *Yet it is obliged to be given up and abandoned.* This is because advantages of situation afforded by the Earth are not equal to the union arising from the accord of Men.

4. "In accordance with these principles it is said, 'A people is bounded in, not by the limits of dikes and borders; a kingdom is secured, not by the strengths of mountains and rivers; the empire is overawed, not by the sharpness *and strength* of arms.' He who finds the proper course has many to assist him. He who loses the proper course has few to assist him. When this,—the being assisted by few,—reaches its extreme point, his own relations revolt from *the prince*. When the being assisted by many reaches its highest point, the whole empire becomes obedient to *the prince*.

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

第二章 1. 孟子將朝王，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。對曰，不幸

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

2. Next day, he went out to pay a visit of condolence to some one of the Tung-kwoh family, when Kung-sun Ch'ow said to him, "Yesterday, you declined *going to the court* on the ground of being unwell, and to-day you are going to pay a visit of condolence. May this not be regarded as improper?" "Yesterday," said Mencius, "I was unwell; to-day, I am better:—why should I not pay this visit?"

3. *In the meantime*, the king sent a messenger to inquire about his sickness, and also a physician. Mang Chung replied to them, "Yesterday, when the king's order came, he was feeling a little unwell, and could not go to the court. To-day 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." *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."

4. *On this*, Mencius felt himself compelled

to go to King Ch'ow's, and there stop the night. King 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. Between father and son the ruling principle is kindness. Between prince and minister the ruling principle is respect. I have seen the respect of the king to you, sir, but I have not seen in what way you show respect to him." Mencius replied, "Oh! what words are these? Among the people of Ts'e 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? 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. I do not dare to set forth before the king any but the ways of Yaou and Shun. There is therefore no man of Ts'e who respects the king so much as I do."

5. King said, "Not so. That was not what I meant. 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.' 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."

6. Mencius answered him, "How can you give that meaning to my conduct? The philosopher Tsang said, 'The wealth of Tsin and Ts'oo cannot be equaled. 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?*' Now shall we say that these sentiments are not right? Seeing that the philosopher Tsang spoke them, there is in them, I apprehend, a *real* principle.—In the empire there are three things universally acknowledged to be honorable. Nobility is one of them; age is one of them; virtue is one of them. 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. How can the possession of *only* one of these *be presumed on* to despise one who possesses the other two?"

7. "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

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

8. "Accordingly, there was the behavior of T'ang to E-yun:—he first learned of him, and then employed him as his minister; and so without difficulty he became emperor. There was the behavior of the duke Hwan to Kwan Chung:—he first learned of him, and then employed him as his minister; and so without difficulty he became chief of all the princes.

9. "Now throughout the empire, the territories *of the princes* are of equal extent, and in their achievements they are on a level. 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.

10. "So did T'ang behave to E-yun, and the duke Hwan to Kwan Chung, that they would not venture to call them to go to them. If Kwan Chung might not be called to him by his prince, how much less may he be called, who would not play the part of Kwan Chung!"

第三章 1. 陳臻問曰，前日於齊，王餽兼金一百而不受，於宋餽七十鎰而受，於薛餽五十鎰而受，前日之不受是，則今日之受非也，今日之受是，則前日之不受非也，夫子必居一於此矣。 2. 孟子曰，皆是也。 3. 當在宋也，予將有遠

行，行者必以贖，辭曰餽贖，予何爲不受。4. 當在辭也，予有戒心，辭曰聞戒，故爲兵餽之，予何爲不受。5. 若於齊，則未有處也，無處而餽之，是貨之也，焉有君子，而可以貨取乎。

Chap. III. 1. Ch'in Tsin asked *Mencius*, saying, "Formerly, when you were in Ts'e, the king sent you a present of 2,400 taels of fine silver, and you refused to accept it. When you were in Sung, 1,680 taels were sent to you, which you accepted; and when you were in See, 1,200 taels were sent, which you *likewise* accepted. If your declining to accept the gift in the first case was right, your accepting it in the latter cases was wrong. If your accepting it in the latter cases was right, your declining to do so in the first case was wrong. You must accept, master, one of these alternatives."

2. Mencius said, "I did right in all the cases.

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

4. "When I was in See, I was apprehensive for my safety, and taking measures for my protection. The message was, 'I have heard that you are taking measures to protect your-

self, and send this to help you in procuring arms.' Why should I have declined the gift?

5. "But when I was in Ts'e, I had no occasion for money, To send a man a gift when he has no occasion for it is to bribe him. How is it possible that a superior man should be taken with a bribe?"

第四章 1. 孟子之平陸，謂其大夫曰，子之持戟之士，一日而三失伍，則去之否乎，曰不待三。 2. 然則子之失伍也，亦多矣，凶年饑歲，子之民，老羸轉於溝壑，壯者散而之四方者，幾千人矣，曰，此非距心之所得爲也。 3. 曰，今有受人之牛羊，而爲之牧之者，則必爲之求牧與芻矣，求牧與芻而不得，則反諸其人乎，抑亦立而視其死與，曰，此則距心之罪也。 4. 他日，見於王曰，王之爲都者，臣知五人焉，知其罪者，惟孔距心，爲王誦之，王曰，此則寡人之罪也。

Chap. IV. 1. Mencius having gone to P'ing-luh, addressed the governor of it, saying, "If *one* of your spearmen should lose his place in the ranks three times in one day, would you, sir, put him to death or not?" "I would not wait for three times *to do so*," was the reply.

2. *Mencius* said, "Well then, you, sir, have likewise lost your place in the ranks many times. In bad calamitous years, and years of famine, the old and feeble of your people, who have been found lying in the ditches and water channels, and the able-bodied, who have been scattered about to the four quarters, have amounted to

several thousands." *The* governor replied, "That is a state of things in which it does not belong to me Keu-sin to act."

3. "Here," said *Mencius*, "is a man who receives charge of the cattle and sheep of another, and undertakes to feed them for him;—of course he must search for pasture ground and grass for them. If, after searching for those, he cannot find them, will he return *his charge* to the owner? or will he stand by and see them die?" "Herein," said the officer, "I am guilty."

4. Another day, *Mencius* had an audience of the king, and said to him, "Of the governors of Your Majesty's cities I am acquainted with five, but the only one of them who knows his faults is K'ung Keu-sin." He then repeated the conversation to the king, who said, "In this matter, I am the guilty one."

第五章 1. 孟子謂蚺鼈曰，子之辭靈丘，而請士師，似也，爲其可以言也，今既數月矣，未可以言與。 2. 蚺鼈諫於王而不用，致爲臣而去。 3. 齊人曰，所以爲蚺鼈則善矣，所以自爲，則吾不知也。 4. 公都子以告。 5. 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，我無官守，我無言責也，則吾進退，豈不綽綽然有餘裕哉。

Chap. V. 1. Mencius said to Ch'e Wa, "There seemed to be reason in your declining the governorship of Ling-k'ew, and requesting

to be appointed chief criminal judge, because *the latter office* would afford you the opportunity of speaking *your views*. Now several months have elapsed, and have you yet found nothing of which you might speak?"

2. *On this*, Ch'e Wa remonstrated *on some matter* with the king, and, his counsel not being taken, resigned his office, and went away.

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

4. His disciple Kung-too told him *these remarks*.

5. 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. 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?"

第六章 1. 孟子爲卿於齊，出弔於滕，王使蓋大夫，王驩爲輔行，王驩朝暮見，反齊滕之路，未嘗與之言行事也。2. 公孫丑曰，齊卿之位，不爲小矣，齊滕之路，不爲近矣，反之，而未嘗與言行事何也。曰，夫旣或治之，予何言哉。

Chap. VI. 1. Mencius, occupying the position of a high dignitary in Ts'e, went on a mission of condolence to T'ang. The king *also* sent Wang Hwan, the governor of Ka, as assistant commissioner. Wang Hwan, morning and evening, waited upon Mencius, who, during all the way to T'ang and back, never spoke to him about the business of their mission.

2. Kung-sun Ch'ow said to Mencius, "The position of a high dignitary of Ts'e is not a small one; the road from Ts'e to T'ang is not short. How was it that during all the way there and back, you never spoke to Hwan about the matters of your mission?" Mencius replied, "There were the proper officers who attended to them. What occasion had I to speak to him about them?"

第七章 1. 孟子自齊葬於魯，反於齊，止於嬴，充虞請曰，前日，不知虞之不肖，使虞敦匠事，斂，虞不敢請，今願竊有請也，木若以美然。 2. 曰，古者，棺槨無度，中古棺七寸，槨稱之，自天子達於庶人，非直爲觀美也，然後盡於人心。 3. 不得，不可以爲悅，無財，不可以爲悅，得之爲有財，古之人皆用之，吾何爲獨不然。 4. 且比化者，無使土親膚，於人心獨無後乎。 5. 吾聞之也，君子不以天下儉其親。

Chap. VII. 1. Mencius *went* from Ts'e to Loo to bury *his mother*. On his return to Ts'e, he stopped at Ying, where Ch'ung Yu begged to put a question to him, and said, "Formerly, in

ignorance of my incompetency, you employed me to superintend the making of the coffin. As *you were then pressed by the urgency of the business*, I did not venture to put any question to you. Now, however, I wish to take the liberty to submit the matter. The wood *of the coffin*, it appeared to me, was too good."

2. Mencius replied, "Anciently, there was no rule for the size of either the inner or the outer coffin. In middle antiquity, the inner coffin was made seven inches thick, and the outer one the same. This was *done by all*, from the emperor to the common people, and not simply for the beauty of the appearance, but because they thus satisfied *the natural feelings of their hearts*.

3. "If prevented *by statutory regulations from making their coffins in this way*, men cannot have the feeling of pleasure. If they have not the money *to make them, in this way*, they cannot have the feeling of pleasure. When they were not prevented, and had the money, the ancients all used this style. Why should I alone not do so?

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

5. "I have heard that the superior man

will not for all the world be niggardly to his parents."

第八章 1. 沈同以其私問曰，燕可伐與。孟子曰，可，子喻不得與人燕，子之不得受燕於子喻，有仕於此，而子悅之，不告於王，而私與之吾子之祿，僞，夫士也，亦無王命，而私受之於子，則可乎，何以異於是。 2. 齊人伐燕，或問曰，勸齊伐燕，有諸。曰，未也。沈同問燕可伐與，吾應之曰，可，彼然而伐之也，彼如曰，孰可以伐之，則將應之曰，爲天吏，則可以伐之，今有殺人者，或問之曰，人可殺與，則將應之曰，可，彼如曰，孰可以殺之，則將應之曰，爲士師，則可以殺之，今以燕伐燕，何爲勸之哉。

Chap. VIII. 1. Shin T'ung, on his own impulse, asked *Mencius*, saying, "May Yen be smitten?" Mencius replied, "It may. Tsze-k'wae had no right to give Yen to another man, and Tsze-che had no right to receive Yen from Tsze-k'wae. Suppose there were an officer here, with whom you, sir, were pleased, and that, without informing the king, you were privately to give to him your salary and rank; and suppose that this officer, also without the king's orders, were privately to receive from you:—would *such a transaction* be allowable? And where is the difference between *the case of Yen and this?*"

2. The people of Ts'e smote Yen. Some one asked Mencius, saying, "Is it really the case that you advised Ts'e to smite Yen?" He

replied, "No. Shin T'ung asked me whether Yen might be smitten, and I answered him, 'It may.' They accordingly went and smote it. If he had asked me—'Who may smite it?' I would have answered him, 'He who is the minister of Heaven may smite it.' Suppose the case of a murderer, and that one asks me—'May this man be put to death?' I will answer him—'He may,' If he ask me—'Who may put him to death?' I will answer him,—'The chief criminal judge may put him to death.' But now with *one* Yen to smite *another* Yen:—how should I have advised this?"

第九章 1. 燕人畔，王曰，吾甚慙於孟子。2. 陳賈曰，王無患焉，王自以爲與周公，孰仁且智。王曰，惡，是何言也。曰，周公使管叔監殷，管叔以殷畔，知而使之，是不仁也，不知而使之，是不智也，仁智，周公未之盡也，而况於王乎，賈請見而解之。3. 見孟子，問曰，周公何人也。曰，古聖人也。曰，使管叔監殷，管叔以殷畔也，有諸。曰，然。曰，周公知其將畔而使之與。曰，不知也。然則聖人且有過與。曰，周公，弟也，管叔，兄也，周公之過，不亦宜乎。4. 且古之君子，過則改之，今之君子，過則順之，古之君子，其過也，如日月之食，民皆見之，及其更也，民皆仰之，今之君子，豈徒順之，又從爲之辭。

Chap. IX. 1. The people of Yen having rebelled, the king of T'se said, "I feel very much ashamed *when I think of Mencius.*"

2. Ch'in Kea said to him, "Let not Your Majesty be grieved. Whether does Your

Majesty consider yourself or Chow-kung the more benevolent and wise?" The king replied, "Oh! what words are those?" "The duke of Chow," said *Kea*, "appointed Kwan-shuh to oversee *the heir of Yin*, but Kwan-shuh with the power of the Yin state rebelled. If knowing that this would happen he appointed Kwan-shuh, he was deficient in benevolence. If he appointed him, not knowing that it would happen, he was deficient in knowledge. If the duke of Chow was not completely benevolent and wise, how much less can Your Majesty be expected to be so! I beg to go and see Mencius, and relieve Your Majesty from that feeling."

3. *Ch'in Kea* accordingly saw Mencius, and asked him, saying, "What kind of man was the duke of Chow?" An ancient sage," was the reply. "Is it the fact that he appointed Kwan-shuh to oversee the heir of Yin, and that Kwan-shuh with the state of Yin rebelled?" "It is." "Did the duke of Chow know that he would rebel, and *purposely* appoint him to that office?" *Mencius* said, "He did not know." "Then, though a sage, he still fell into error?" "The duke of Chow," answered *Mencius*, "was the younger brother. Kwan-shuh was his elder brother. Was not the error of Chow-kung in accordance with what is right?"

4. "Moreover, when the superior men of old had errors, they reformed them. The superior men of the present time, when they have errors, persist in them. The errors of the superior men of old were like eclipses of the sun and moon. All the people witnessed them, and when they had reformed them, all the people looked up to them *with their former admiration*. But do the superior men of the present day only persist in their errors? They go on to raise apologizing discussions about them likewise."

第十章 1. 孟子致爲臣而歸。 2. 王就見孟子曰，前日願見，而不可得，得侍，同朝甚喜，今又乘寡人而歸，不識可以繼此而得見乎，對曰，不敢請耳，固所願也。 3. 他日，王謂時子曰，我欲中國而受孟子室，養弟子以萬鍾，使諸大夫國人皆有所矜式，子盍爲我言之。 4. 時子因陳子而以告孟子，陳子以時子之言告孟子。 5. 孟子曰，然，夫時子惡知其不可也，如使子欲富，辭十萬而受萬，是爲欲富乎。 6. 季孫曰，異哉子叔疑，使己爲政，不用，則亦已矣，又使其子弟爲卿，人亦孰不欲富貴，而獨於富貴之中，有私龍斷焉。 7. 古之爲市者，以其所有，易其所無者，有司者治之耳，有賤丈夫焉，必求龍斷而登之，以左右望，而罔市利，人皆以爲賤，故從而征之，征商，自此賤丈夫始矣。

Chap. X. 1. Mencius gave up his office, and *made arrangements for returning to his native state.*

2. The king came to visit him, and said, "Formerly, I wished to see you, but in vain. Then, I got the opportunity of being by your side, and all my court joyed exceedingly along with me. Now again you abandon me, and are returning home. I do not know if hereafter I may expect to have another opportunity of seeing you." Mencius replied, "I dare not request permission to visit you *at any particular time*, but, indeed, it is what I desire."

3. Another day, the king said to the officer She, "I wish to give Mencius a house, somewhere in the middle of the kingdom, and to support his disciples with *an allowance of 10,000 chung*, that all the officers and the people may have *such an example* to reverence and imitate. Had you not better tell him this for me?"

4. She took advantage to convey this message by means of the disciple Ch'in, who reported his words to Mencius.

5. Mencius said, "Yes; but how should the officer She know that the thing may not be? Suppose that I wanted to be rich, having formerly declined 100,000 *chung*, would my now accepting 10,000 be the conduct of one desiring riches?"

6. "Ke-sun said, 'A strange man was Tsze-shuh E. He pushed himself into the service of government. *His prince* declining to employ

him, he had to retire indeed, but he again schemed that his son or younger brother should be made a high officer. Who, indeed, is there of men but wishes for riches and honor? But he only, among the seekers of these, tried to monopolize the conspicuous mound.

7. "Of old time, the market dealers exchanged the articles which they had for others which they had not, and simply had certain officers to keep order among them. It happened that there was a mean fellow, who made it a point to look out for a conspicuous mound, and get up upon it. Thence he looked right and left, to catch in his net the whole gain of the market. The people all thought his conduct mean, and therefore they proceeded to lay a tax upon his wares. The taxing of traders took its rise from this mean fellow."

第十一章 1. 孟子去齊，宿於晝。 2. 有欲爲王留行者，坐而言，不應，隱几而臥。 3. 客不悅曰，弟子齊宿而後敢言，夫子臥而不聽，請勿復敢見矣。曰，坐，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。 4. 子爲長者慮，而不及子思，子絕長者乎，長者絕子乎。

Chap. XI. 1. Mencius, having taken his leave of Ts'e, was passing the night in Chow.

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

began to speak to him. *Mencius* gave him no answer, but leaned upon his stool and slept.

3. The stranger 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." *Mencius* replied, "Sit down, and I will explain the case clearly to you. Formerly, if the duke Muh had not kept a person by the side of Tsze-sze, he could not have induced Tsze-sze to remain with him. If See Lew and Shin Ts'eang had not had a *remembrancer* by the side of the duke Muh, he would not have been able to make them feel at home and remain with him.

4. "You anxiously form plans with reference to me, But you do not treat me as Tsze-sze was treated. Is it you, sir, who cut me? Or is it I, who cut you?"

第十二章 1. 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，千里而見王，不遇故去，三宿而後出晝，是何濡滯也，士，則茲不悅。2. 高子以告。3. 曰，夫尹士惡知予哉，千里而見王，是予所欲也，不遇故去，豈予所欲者，予不得已也。4. 予三宿而後出晝，於予心猶以爲速，王庶幾改之，王如改諸，則必反予。5. 夫出晝，而王不予追也，予然後浩然有歸志，予雖然，豈舍王哉，王由是用爲善，王如用予，則豈徒齊民安，

天下之民舉安，王庶幾改之，予日望之。 6. 予豈若是小丈夫然哉，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。 7. 尹士聞之曰，士，誠小人也。

Chap. XII. 1. When Mencius had left Ts'e, Yin Sze spoke about him to others, saying, "If he did not know that the king could not be made a T'ang or a Woo, 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. 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 quit Chow! I am dissatisfied on account of this."

2. The disciple Kaou informed Mencius of these remarks.

3. Mencius said, "How should Yin Sze know me! When I came a thousand li to wait on the king, it was what I desired to do. When I went away because I did not find in him a ruler to suit me, was that what I desired to do? I felt myself constrained to do it.

4. "When I stopped three nights before I quit Chow, in my own mind I still considered my departure speedy. I was hoping that the king might change. If the king had changed, he would certainly have recalled me.

5. "When I quit Chow, and the king had not sent after me, then, and only till then, was my mind resolutely bent on returning to *Tsow*. But, notwithstanding that, how can *it be said that I give up the king?* 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 *Ts'e* only? It would be for the happiness of the people of the whole empire. I am hoping that the king will change. I am daily hoping for this.

6. "Am I like one of your little-minded people? 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."

7. When Yin Sze heard this explanation, he said, "I am indeed a small man."

第十三章 1. 孟子去齊，充虞路問曰，夫子若有不豫色然，前日虞聞諸夫子曰，君子不怨天，不尤人。 2. 曰，彼一時，此一時也。 3. 五百年，必有王者興，其間必有名世者。 4. 由周而來，七百有餘歲矣，以其數則過矣，以其時考之則可矣。 5. 夫天未欲平治天下也，如欲平治天下，當今之世，舍我其誰也，吾何爲不豫哉。

Chap. XIII. 1. When Mencius left *Ts'e*, Ch'ung Yu questioned him upon the way, saying, "Master, you look like one who carries an air of dissatisfaction in his countenance. But

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

2. *Mencius* said, "That was one time, and this is another.

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

4. "From the commencement of the Chow dynasty till now, more than 700 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*.

5. "But Heaven does not yet wish that the empire should enjoy tranquillity and good order. If it wished this, who is there besides me to bring it about? How should I be otherwise than dissatisfied?"

第十四章 1. 孟子去齊，居休，公孫丑問曰，仕而不受祿，古之道乎。 2. 曰，非也，於崇，吾得見王，退而有去志，不欲變，故不受也。 3. 繼而有師命，不可以請，久於齊，非我志也。

Chap. XIV. 1. When Mencius left Ts'e, he dwelt in Hew. There Kung-sun Ch'ow asked him, saying, "Was it the way of the ancient to hold office without receiving salary?"

2. *Mencius replied*, "No; when I first saw the king in Ts'ung, it was my intention, on

retiring from the interview, to go away. Because I did not wish to change this intention, I declined to receive any salary.

3. "Immediately after, came orders for the collection of troops when it would have been improper for me to beg permission to leave. But to remain so long in Ts'e was not my purpose."

BOOK III

T'ANG WAN KUNG. PART I

滕文公章句上

第一章 1. 滕文公爲世子，將之楚，過宋，而見孟子。 2. 孟子道性善，言必稱堯舜。 3. 世子自楚反，復見孟子，孟子曰，世子疑吾言乎，夫道，一而已矣。 4. 成覲謂齊景公曰，彼丈夫也，我丈夫也，吾何畏彼哉。 顏淵曰，舜何人也，子何人也？有爲者亦若是。 公明儀曰，文王，我師也，周公豈欺我哉。 5. 今滕絕長補短，將五十里也，猶可以爲善國，書曰，若藥不瞑眩，厥疾不瘳。

Chap. 1. 1. When the duke Wan of T'ang was crown prince, having to go to Ts'oo, he went by way of Sung, and visited Mencius.

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

3. When the crown prince was returning

from Ts'oo, he again visited Mencius. Mencius said to him, "Prince, do you doubt my words? The path is one, and only one."

4. "Shing Kan said to the duke of Ts'e, 'They were men. I am a man. Why should I stand in awe of them?' Yen Yuen said, 'What kind of man was Shun? What kind of man am I? He who exerts himself will also become such as he was.' Kung-ming E said, 'King Wan is my teacher. How should the duke of Chow deceive me *by those words?*'"

5. "Now, T'ang, taking its length with its breadth, will amount, I suppose, to fifty li. *It is small, but* still sufficient to make a good kingdom. It is said in the 'Book of History,' 'If medicine do not raise a commotion in the patient, his disease will not be cured by it.'"

第二章 1. 滕定公薨，世子謂然友曰，昔者孟子嘗與我言於宋，於心終不忘，今也不幸，至於大故，吾欲使子問於孟子，然後行事。 2. 然友之鄒問於孟子，孟子曰，不亦善乎，親喪固所自盡也。曾子曰，生事之以禮，死葬之以禮，祭之以禮，可謂孝矣，諸侯之禮，吾未之學也，雖然，吾嘗聞之矣，三年之喪，齊疏之服，餗粥之食，自天子達於庶人，三代共之。 3. 然友反命，定為三年之喪，父兄百官皆不欲，曰，吾宗國魯先君莫之行，吾先君亦莫之行也，至於子之身而反之，不可，且志曰，喪祭從先祖，曰，吾有所受之也。 4. 謂然友曰，吾他日未嘗學問，好馳馬試劍，今也，父兄百官，不我足也，恐其不能盡於大事，子為我問孟子，然友復之鄒，問孟

子。孟子曰，然，不可以他求者也。孔子曰，君薨，聽於冢宰，歠粥，面深墨，即位而哭，百官有司，莫敢不哀，先之也。上有好者，下必有甚焉者矣。君子之德，風也；小人之德，草也。草尚之風，必偃，是在世子。5. 然友反命，世子曰，然，是誠在我。五月居廬，未有命戒。百官族人，可謂曰知，及至葬，四方來觀之，顏色之戚，哭泣之哀，弔者大悅。

Chap. II. 1. When the duke Ting of T'ang died, the crown prince said to Yen Yew, "Formerly, Mencius spoke with me in Sung, and in my mind I have never forgotten *his words*. Now, alas! this great duty to my father devolves upon me; I wish to send you to ask the advice of Mencius, and then to proceed to its *various services*."

2. Yen Yew *accordingly* proceeded to Tsow, and consulted Mencius. Mencius said, "Is this not good? In discharging the funeral duties to parents, men indeed feel constrained to do their utmost. The philosopher Tsang said, 'When parents are alive, they should be served according to propriety; when they are dead, they should be buried according to propriety; and they should be sacrificed to according to propriety:—this may be called filial piety.' The ceremonies to be observed by the princes I have not learned, but I have heard *these points*:—that the three years' mourning, the garment of coarse colth with its lower edge even, and the eating of congee, were equally prescribed by three dynas-

ties, and binding on all, from the emperor to the mass of the people."

3. Yen Yew reported the execution of his commission, and *the prince* determined that the three years' mourning should be observed. His aged relatives, and the body of the officers, did not wish that it should be so, and said, "The former princes of Loo, that kingdom which we honor, have, none of them, observed this practice, neither have any of our own former princes observed it. For you to act contrary to their example is not proper. Moreover, the History says,—'In the observances of mourning and sacrifice, ancestors are to be followed,' meaning that they received those things from a *proper source to hand them down.*"

4. *The prince* said again to Yen Yew, "Hitherto, I have not given myself to the pursuit of learning, but have found my pleasure in horsemanship and sword exercise and now I don't come up to the wishes of my aged relatives and the officers. I am afraid I may not be able to discharge my duty in the great business *that I have entered on; do you again consult Mencius for me.*" *On this,* Yen Yew went again to Tsow, and consulted Mencius. Mencius said, "It is so, but he may not seek a *remedy in others but only in himself.* Confucius said, 'When a prince dies, his successor intrusts

the administration to the prime minister. He sips the congee. His face is of a deep black. He approaches the place of mourning, and weeps. Of all the officers and inferior ministers there is not one who will presume not to join in the lamentation, he setting them this example. What the superior loves, his inferiors will be found to love exceedingly. The relation between superiors and inferiors is like that between the wind and grass. 'The grass must bend, when the wind blows upon it.' The business depends on the prince."

5. Yen Yew returned with this answer to his commission, and the prince said, "It is so. The matter does indeed depend on me." So for five months he dwelt in the shed, without issuing an order or a caution. All the officers and his relatives said, "He may be said to understand *the ceremonies*." When the time of interment arrived, from all quarters of the state, they came to witness it. Those who had come from other states to condole with him, were greatly pleased with the deep dejection of his countenance and the mournfulness of his wailing and weeping.

第三章 1. 滕文公問爲國。 2. 孟子曰，民事，不可緩也，詩云，晝爾于茅，宵爾索綯，亟其乘屋，其始播百穀。 3. 民之爲道也，有恆產者，有恆心，無恆產者，無恆心，苟無恆心，放辟邪侈，無不爲已，及陷乎罪，然後從而刑之，是罔民也，焉有

仁人在位，罔民而可爲也。4. 是故賢君必恭儉禮下，取於民有制。5. 陽虎曰，爲富，不仁矣，爲仁，不富矣。6. 夏后氏五十而貢，殷人七十而助，周人百畝而徹，其實，皆什一也，徹者，徹也，助者，藉也。7. 龍子曰，治地莫善於助，莫不善於貢，貢者，校數歲之中以爲常，樂歲，粒米狼戾，多取之，而不愛虐，則寡取之，凶年，糞其田而不足，則必取盈焉，爲民父母，使民盼盼然，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。8. 夫世祿滕固行之矣。9. 詩云，雨我公田，遂及我私，惟助爲有公田，由此觀之，雖周亦助也。10. 設爲庠，序，學，校，以教之，庠者，養也，校者，教也，序者，射也，夏曰校，殷曰序，周曰庠，學則三代共之，皆所以明人倫也，人倫明於上，小民親於下。11. 有王者起，必來取法，是爲王者師也。12. 詩云，周雖舊邦，其命維新，文王之謂也，子力行之，亦以新子之國。13. 使畢戰，問井地，孟子曰，子之君，將行仁政，選擇而使子，子必勉之，夫仁政，必自經界始，經界不正，井地不均，穀祿不平，是故暴君汙吏，必慢其經界，經界既正，分田制祿，可坐而定也。14. 夫滕壤地褊小，將爲君子焉，將爲野人焉，無君子，莫治野人，無野人，莫養君子。15. 請野，九一而助，國中，什一使自賦。16. 卿以下，必有圭田，圭田，五十畝。17. 餘夫，二十五畝。18. 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。19. 方里而井，井，九百畝，其中爲公田，八家皆私百畝，同養公田，公事畢，然後敢治私事，所以別野人也。20. 此其大略也，若夫潤澤之，則在君與子矣。

Chap. III. 1. The duke Wan of T'ang asked

Mencius about the proper way of governing a kingdom.

2. Mencius said, "The business of the people may not be remissly attended to. It is said in the 'Book of Poetry,'

'In the daylight go and gather the grass,

And at night twist your ropes;

Then get up quickly on the roofs;—

Soon must we begin sowing again the grain.'

3. "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. 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. When they have thus been involved in crime, to follow them up and punish them:—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?

4. "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.

5. "Yang Hoo said, 'He who seeks to be

rich will not be benevolent. He who wishes to be benevolent will not be rich.'

6. "The sovereign of the Hea dynasty enacted the fifty *mow* allotment, and the payment of a tax. The founder of the Yin enacted the seventy *mow* allotment, and the system of mutual aid. The founder of the Chow enacted the hundred *mow* allotment, and the share system. In reality, *what was paid* in all these was a tithe. The share system means mutual division. The aid system means mutual dependence.

7. "Lung 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. By the tax system, the regular amount was fixed by taking the average of several years. 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. 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?’

8. ‘As to the system of hereditary salaries, that is already observed in T’ang.

9. ‘It is said in the ‘Book of Poetry,’
‘May the rain come down on our public field,

And then upon our private fields!’

It is only in the system of mutual aid that there is a public field, and from this passage we perceive that even in the Chow dynasty this system has been recognized.

10. ‘Establish *ts’eang*, *seu*, *heo*, and *heaou*,—*all those educational institutions*,—for the instruction of *the people*. The name *ts’eang* indicates nourishing *as its object*; *heaou* indicates teaching; and *seu* indicates archery. By the Hea dynasty, the name *heaou* was used; by the Yin, that of *seu*; and by the Chow, that of *ts’eang*. As to the *heo*, they belonged to the three dynasties, *and by that name*. The object of them all is to illustrate the human relations. When those are *thus* illustrated by superiors, kindly feeling will prevail among the inferior people below.

11. ‘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.

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

That is said with reference to King Wan. Do you practice those things with vigor, and you also will by them make new your kingdom."

13. *The duke afterwards* sent Peih Chen to consult Mencius about the nine-squares system of dividing the land. 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. Now, the first thing towards a benevolent government must be to lay down the boundaries. 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. On this account, oppressive rulers and impure ministers are sure to neglect this defining of the boundaries. 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.

14. "Although the territory of T'ang is narrow and small, yet there must be in it men of a superior grade, and there must be in it countrymen. If there were not men of a superior grade, there would be none to rule

the countrymen. If there were not countrymen, there would be none to support the men of superior grade.

15. "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.

16. "From the highest officers down to the lowest, each one must have his holy field, consisting of fifty *mow*.

17. "Let the supernumerary males have their twenty-five *mow*.

18. "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.

19. "A square *li* covers nine squares of land, which nine squares contain nine hundred *mow*. The central square is the public field, and eight families, each having its private hundred *mow*, cultivate in common the public field. And not till public work is finished,

may they presume to attend to their private affairs. This is the way by which the countrymen are distinguished *from those of a superior grade.*

20. "Those are the great outlines of the system. Happily to modify and adapt it depends on the prince and you."

第四章 1. 有爲神農之言者，許行，自楚之滕，踵門而告文公曰，遠方之人，聞君行仁政，願受一廛而爲氓。文公與之處，其徒數十人，皆衣褐，捆屨，織席，以爲食。 2. 陳良之徒陳相，以其弟辛，負耒耜，而自宋之滕，曰，聞君行聖人之政，是亦聖人也，願爲聖人氓。 3. 陳相見許行而大悅，盡棄其學而學焉。陳相見孟子，道許行之言，曰，滕君，則誠賢君也，雖然，未聞道也，賢者，與民並耕而食，饔飧而治，今也，滕有倉廩府庫，則是厲民而以自養也，惡得賢。 4. 孟子曰，許子必種粟而後食乎，曰，然，許子必織布而後衣乎，曰，否，許子衣褐，曰，許子冠乎，曰，冠，曰，奚冠，曰，冠素，曰，自織之與，曰，否，以粟易之，曰，許子奚爲不自織，曰，害於耕，曰，許子以釜甑爨，以鐵耜乎，曰，然，自爲之與，曰，否，以粟易之。 5. 以粟易械器者，不爲厲陶冶，陶冶亦以其械器易粟者，豈爲厲農夫哉，且許子何不爲陶冶，舍皆取諸其宮中而用之，何爲紛紛然，與百工交易，何許子之不憚煩，曰，百工之事，固不可耕且爲也。 6. 然則治天下，獨可耕且爲與，有大人之事，有小人之事，且一人之身，而百工之所爲備，如必自爲而後用之，是率天下而路也，故曰，或勞心，或勞力，勞心者，治人，勞力者，治於人，治於人者，食人，治人者食於人，天下之通義也。 7. 當堯之時，天下猶未平，洪水橫流，汜

溢於天下，草木暢茂，禽獸繁殖，五穀不登，禽獸逼人，獸蹄鳥跡之道，交於中國，堯獨憂之，舉舜而敷治焉，舜使益掌火，益烈山澤而焚之，禽獸逃匿，禹疏九河，濬濟漯而注諸海，決汝漢，排淮泗，而注之江，然後中國可得而食也，當是時也，禹八年於外，三過其門而不入，雖欲耕得乎。8. 后稷教民稼穡，樹藝五穀，五穀熟，而民人育，人之有道也，飽食煖衣，逸居而無教，則近於禽獸，聖人有憂之，使契爲司徒，教以人倫，父子有親，君臣有義，夫婦有別，長幼有序，朋友有信，放勳曰，勞之，來之，匡之，直之，輔之，翼之，使自得其，又從而振德之，聖人之憂民如此，而暇耕乎。9. 堯以不得舜爲己憂，舜以不得禹皋陶爲己憂，夫以百畝之不易爲己憂者，農夫也。10. 分人以財，謂之惠，教人以善，謂之忠，爲天下得人者，謂之仁，是故以天下與人易，爲天下得人難。11. 孔子曰，大哉，堯之爲君，惟天爲大，惟堯則之，蕩蕩乎，民無能名焉，君哉，舜也，巍巍乎，有天下而不與焉，堯舜之治天下，豈無所用其心哉，亦不用於耕耳。12. 吾聞用夏變夷者，未聞變於夷者也，陳良，楚產也，悅周公仲尼之道，北學於中國，北方之學者，未能或之先也，彼所謂豪傑之士也，子之兄弟，事之數十年，師死，而遂倍之。13. 昔者，孔子沒三年之外，門人治任將歸，入揖於子貢，相嚮而哭，皆失聲，然後歸，子貢反，築室於場，獨居三年，然後歸，他日，子夏，子張，子游，以有若似聖人，欲以所事孔子事之，孺曾子，曾子曰，不可，江漢以濯之，秋陽以暴之，皜皜乎，不可尙已。14. 今也，南蠻獻舌之人，非先王之道，子倍子之師而學之，亦異於曾子矣。15. 吾聞出於幽谷，遷于喬木者，未聞下喬木而入於幽谷者。16. 魯頌曰，戎狄是膺，荆

舒是德，周公方且膺之，子是之學，亦爲不善變矣。 17. 從許子之道，則市賈不貳，國中無僞，雖使五尺之童適市，莫之或欺，布帛長短同，則賈相若，麻縷絲絮輕重同，則賈相若，五穀多寡同，則賈相若，屨大小同，則賈相若。 18. 曰夫物之不齊，物之情也，或相倍蓰，或相什伯，或相千萬，子比而同之，是亂天下也，巨屨小屨同賈，人豈爲之哉，從許子之道，相率而爲僞者也，惡能治國家。

Chap. IV. 1. There came from Ts'oo to T'ang one Heu Hing, who gave out that he acted according to the words of Shin-nung. Coming right to his gate, he addressed the duke Wan, saying, "A man of a distant region, I have heard that you, prince, are practicing a benevolent government, and I wish to receive a site for a house, and to become one of your people." The duke Wan gave him a dwelling place. His disciples, amounting to several tens, all wore clothes of haircloth, and made sandals of hemp and wove mats for a living.

2. *At the same time*, Ch'in Seang, a disciple of Ch'in Leang, and his younger brother Sin, with their plow handles and shares on their backs, came from Sung to T'ang, saying, "We have heard that you, prince, are putting into practice the government of the *ancient* sages, *showing that you are likewise a sage.* We wish to become the subjects of a sage."

3. When Ch'in Seang saw Heu Hing, he was greatly pleased with him, and, abandoning entirely whatever he had learned, became his disciple. Having an interview with Mencius, he related to him *with approbation* the words of Heu Hing to the following effect:—"The prince of T'ang is indeed a worthy prince. He has not yet heard, however, the *real* doctrines of antiquity. Now, wise and able princes should cultivate the ground equally and along with their people, and eat *the fruit of their labor*. They should prepare their own meals, morning and evening, while at the same time they carry on their government. But now, *the prince of T'ang* has his granaries, treasuries, and arsenals, which is an oppressing of the people to nourish himself.—How can he be deemed a *real* worthy prince?"

4. Mencius said, "I suppose that Heu Hing sows grain and eats the produce. Is it not so?" "It is so," was the answer. "I suppose *also* he weaves cloth, and wears his own manufacture. Is it not so?" "No, Heu wears clothes of haircloth." "Does he wear a cap?" "He wears a cap." "What kind of cap?" "A plain cap." "Is it woven by himself?" "No, he gets it in exchange for grain." "Why does Heu not weave it himself?" "That would injure his husbandry." "Does Heu cook his food in boilers

and earthenware pans, and does he plow with an iron share?" "Yes." "Does he make those articles himself?" "No, he gets them in exchange for grain."

5. *Mencius then said*, "The getting those various articles in exchange for grain, is not oppressive to the potter and the founder, and the potter and the founder in their turn, in exchanging their various articles for grain are not oppressive to the husbandman. How should such a thing be supposed? And moreover, why does not Heu act the potter and founder, supplying himself with the articles which he uses solely from his own establishment? Why does he go confusedly dealing and exchanging with the handicraftsmen? Why does he not spare himself so much trouble?" *Ch'in Seang replied*, "The business of the handicraftsman can by no means be carried on along with the business of husbandry."

6. *Mencius resumed*, "Then, is it the government of the empire which alone can be carried on along with the practice of husbandry? Great men have their proper business, and little men have their proper business. Moreover, in the case of any single individual, *whatever articles he can require* are ready to his hand, being produced by the various handicraftsmen:—if he must first make them for his own

use, this way of doing would keep the whole empire running about upon the roads. Hence, there is the saying. 'Some labor with their minds, and some labor with their strength. Those who labor with their minds govern others; those who labor with their strength are governed by others. Those who are governed by others support them; those who govern others are supported by them.' This is a principle universally recognized.

7. "In the time of Yaou, when the world had not yet been perfectly reduced to order, the vast waters, flowing out of their channels, made a universal inundation. Vegetation was luxuriant, and birds and beasts swarmed. The various kinds of grain could not be grown. The birds and beasts pressed upon men. The paths marked by the feet of beasts and prints of birds, crossed one another throughout the Middle Kingdom. To Yaou alone this caused anxious sorrow. He raised Shun to office, and measures to regulate the disorder were set forth. Shun committed to Yih the direction of the fire to be employed, and Yih set fire to, and consumed, *the forests and vegetation on the mountains and in the marshes*, so that the birds and beasts fled away to hide themselves. Yu separated the nine streams, cleared the courses of the Tse and T'ah, and

led them all to the sea. He opened a vent also for the Joo and Han, and regulated the course of the Hwae and Sze, so that they all flowed into the Keang. When this was done, it became possible for the people of Middle Kingdom to *cultivate the ground and get food* for themselves. During that time, Yu was eight years away from his home, and though he thrice passed the door of it, he did not enter. Although he had wished to cultivate the ground, could he have done so?

8. "The minister of agriculture taught the people to sow and reap, cultivating the five kinds of gram. When the five kinds of grain were brought to maturity, the people all enjoyed a comfortable subsistence. Now men possess a moral nature; but if they are well fed, warmly clad, and comfortably lodged, without being taught at the same time, they become almost like the beasts. This was a subject of anxious solicitude to the sage *Shun*, and he appointed See to be the minister of instruction, to teach the relations of humanity:—how, between father and son, there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, fidelity. The highly meritorious *emperor* said to him, 'Encourage

them; lead them on; rectify them; straighten them; help them; give them wings;—thus causing them to become possessors of themselves. Then follow this up by stimulating them, and conferring benefits on them.' When the sages were exercising their solicitude for the people in this way, had they leisure to cultivate the ground?

9. "What Yaou felt giving him anxiety, was the not getting Shun. What Shun felt giving him anxiety was the not getting Yu and Kaou-yaou. But he whose anxiety is about his hundred *now* not being properly cultivated, is a *mere* husbandman.

10. "The imparting by a man to others of his wealth is called 'a kindness.' The teaching others what is good is called 'the exercise of fidelity.' The finding a man who shall benefit the empire is called 'benevolence.' Hence to give the empire to another man would be easy; to find a man who shall benefit the empire is difficult.

11. "Confucius said, 'Great indeed was Yaou as a sovereign. It is only heaven that is great, and only Yaou corresponded to it. How vast was his virtue! The people could find no name for it. Princely indeed was Shun! How majestic was he, having possession of the empire, and yet seeming as if it were nothing

to him!' In their governing the empire, were there no subjects on which Yaou and Shun employed their minds? There were subjects, only they did not employ their minds on the cultivation of the ground.

12. "I have heard of men using *the doctrines of our great land* to change barbarians, but I have never yet heard of any being changed by barbarians. Ch'in Leang was a native of Ts'oo. Pleased with the doctrines of Chow-kung and Chung-ne, he came northwards to the Middle Kingdom and studied them. Among the scholars of the northern regions, there was perhaps none who excelled him. He was what you call a scholar of high and distinguished qualities. You and your brother followed him some tens of years, and when your master died, you have forthwith turned away from him.

13. "Formerly, when Confucius died, after three years had elapsed, his disciples collected their baggage, and prepared to return to their several homes. But on entering to take their leave of Tsze-kung, as they looked towards one another, they wailed, till they all lost their voices. After this they returned to their homes, but Tsze-kung went back, and built a house for himself on the altar ground, where he lived alone *other* three years, before he returned home. On another occasion, Tsze-hea, Tsze—

chang, and Tsze-yew, thinking that Yew Jo resembled the sage, wished to render to him the same observances which they had rendered to Confucius. They tried to force the disciple Tsang to join with them, but he said, 'This may not be done. What has been washed in the waters of the Keang and Han, and bleached in the autumn sun:—how glistening is it! Nothing can be added to it.'

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

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

16. "In the Praise Songs of Loo it is said,
'He smote the barbarians of the west
and the north,
He punished King and seu.'

Thus Chow-kung would be sure to smite them, and you become their disciple again; it appears that your change is not good."

17. *Ch'in Seang* said, "If Heu's doctrines were followed, then there would not be two prices in the market; nor any deceit in the

kingdom. If a body of five cubits were sent to the market, no one would impose on him; linen and silk of the same length would be of the same price. So it would be with *bundles of* hemp and silk, being of the same weight; with the different hanks of grain, being the same in quantity; and with shoes which were of the same size."

18. *Mencius* replied, "It is the nature of things to be of unequal quality. Some are twice, some five times, some ten times, some a hundred times, some a thousand times, some ten thousand times as valuable as others. If you reduce them all to the same standard, that must throw the empire into confusion. If large shoes and small shoes were of the same price, who would make them? For people to follow the doctrines of Heu, would be for them to lead one another on to practice deceit. How can they avail for the government of a state?"

第五章 1. 墨者夷之，因徐辟而求見孟子。孟子曰，吾固願見，今吾尚病，病愈，我且往見，夷子不來。 2. 他日，又求見孟子，孟子曰，吾今則可以見矣，不直，則道不見，我且直之，吾聞夷子墨者，墨之治喪也，以薄爲其道也，夷子思以易天下，豈以爲非是而不貴也，然而夷子葬其親厚，則是以所賤事親也。 3. 徐子以告夷子，夷子曰，儒者之道，古之人，若保赤子，此言何謂也，之，則以爲愛無差等，施由親始，徐子以告孟子，孟子曰，夫夷子，信以爲人之親其兄之子，爲

若親其鄰之赤子乎，彼有取爾也，赤子匍匐將入井，非赤子之罪也，且天之生物也，使之一本，而夷子二本，故也。
 4. 蓋上世嘗有不葬其親者，其親死，則舉而委之於壑，他日遇之，狐狸食之，蠅蚋姑嘬之，其類有泚，視而不視，夫泚也，非爲人泚，中心達於面目，蓋歸反囊裡而掩之，掩之，誠是也，則孝子仁人之掩其親，亦必有道矣。
 5. 徐子以告夷子，夷子慙然爲閒曰，命之矣。

Chap. v. 1. The Mihist, E Che, sought, through Seu Peih, to see Mencius. Mencius said, "I indeed wish to see him, but at present I am still unwell. When I am better, I will myself go and see him. E need not come here *again*."

2. Next day, *E Che* again sought to see Mencius. Mencius said, "To-day I am able to see him. But if I do not correct his errors, the *true* principles will not be fully evident. Let me first correct him. I have heard that E is a Mihist. Now Mih considers that in the regulation of funeral matters a spare simplicity should be the rule. E thinks with *Mih's doctrines* to change the *customs* of the empire;—how does he regard them as if they were wrong, and not honor them? Notwithstanding his views, E buried his parents in a sumptuous manner, and so he served them in the way which *his doctrines* discountenance."

3. The disciple Seu informed E of these remarks. E said, "*Even according to the prin-*

ciples of the learned, we find that the ancients acted towards the people, 'as if they were watching over an infant.' What does this expression mean? To me it sounds that we are to love *all* without difference of degree; but the manifestation of love must begin with our parents." Seu reported this reply to Mencius, who said, "Now, does E really think that a man's affection for the child of his brother is *merely* like his affection for the infant of a neighbor? What is to be laid hold of in that *expression* is simply this:—that if an infant crawling about is about to fall into a well, it is no crime in the infant. Moreover, Heaven gives birth to creatures in such a way that they have one root, and E makes them to have two roots. This is the cause of his error.

4 "And, in the most ancient times, there were some who did not inter their parents. When their parents died, they took them up and threw them into some water channel. Afterwards, when passing by them, they saw foxes and wild cats devouring them, and flies and gnats biting at them. The perspiration started out upon their foreheads, and they looked away, unable to bear the sight. It was not on account of other people that this perspiration flowed. The emotions of their hearts

affected their faces and eyes, and instantly they went home, and came back with baskets and spades and covered the bodies. If *the covering them thus* was indeed right, you may see that the filial son and virtuous man, in interring *in a handsome manner* their parents, act according to a proper rule."

5. The disciple Seu informed E of what Mencius had said. E was thoughtful for a short time, and then said, "He has instructed me."

BOOK III

T'ANG WAN KUNG. PART II

滕文公章句下

第一章 1. 陳代曰，不見諸侯，宜若小然，今一見之，大則以王，小則以霸，且志曰，枉尺而直尋，宜若可爲也。 2. 孟子曰，昔，齊景公田，招虞人以旌，不至，將殺之，志士不忘在溝壑，勇士不忘喪其元，孔子奚取焉，取非其招不往也，如不待其招而往，何哉。 3. 且夫枉尺而直尋者，以利言也，如以利，則枉尋直尺而利，亦可爲與。 4. 昔者，趙簡子使王良與嬖奚乘，終日而不獲一禽，嬖奚反命曰，天下之賤工也，或以告王良，良曰，請復之，彊而後可，一朝而獲十禽，嬖奚反命曰，天下之良工也，簡子曰，我使掌與女乘，謂王良，良不可，曰，吾爲之範我馳驅，終日不獲一，爲之詭遇，一朝而獲十，詩云，不失其馳，舍矢如破，我不貴與小人乘，請辭。

5. 御者，且養與射者比，比而得禽獸，雖若丘陵，弗爲也，如枉道而從彼，何也，且子過矣，枉己者，未有能直人者也。

Chap. I. 1. Ch'in Tae said to Mencius, "In not *going to* wait upon any of the princes, you seem to me to be standing on a small point. If now you were once to wait upon them, the result might be so great that you would make one of them emperor, or, if smaller, that you would make one of them chief of all the other princes. Moreover, the History says, 'By bending *only* one cubit, you make eight cubits straight.' It appears to me like a thing which might be done."

2. Mencius said, "Formerly, the duke King of Ts'e 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. *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.' What was it *in the forester* that Confucius thus approved? He approved his not going to the duke, when summoned by the article which was not appropriate to him. If one go to see the princes without waiting to be invited, what can be thought of him?"

3. "Moreover, *that sentence*, 'By bending *only* one cubit, you make eight cubits straight,'

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

4. "Formerly, the officer Chaou Keen made Wang Leang act as charioteer for his favorite He, when, in the course of a whole day, they did not get a single bird. The favorite He reported this result, saying, 'He is the poorest charioteer in the world.' Some one told this to Wang Leang, who said, 'I beg leave to *try* again.' By dint of pressing, this was accorded to him, when in one morning they got ten birds. The favorite, reporting this result, said, 'He is the best charioteer in the world.' Keen said, 'I will make him always drive your carriage for you.' When he told Wang Leang so, *however*, Leang refused, saying, 'I *drove* for him, strictly observing the proper rules for driving, and in the whole day he did not get one *bird*. I *drove* for him so as deceitfully to intercept *the birds*, and in one morning he got ten. It is said in the "Book of Poetry,"

"There is no failure in the management
of their horses;

The arrows are discharged surely, like
the blows of an ax."

† am not accustomed to drive for a mean man.

I beg leave to decline the office.'

5. "Thus this charioteer even was ashamed to bend improperly to the will of *such an* archer. Though, by bending to it, they would have caught birds and animals enow to form a hill, he would not do so. If I were to bend my principles and follow those *princes*, of what kind would my conduct be? And you are wrong. Never has a man who has bent himself been able to make others straight."

第二章 1. 景春曰，公孫衍，張儀，豈不誠大丈夫哉，一怒而諸侯懼，安居而天下熄。 2. 孟子曰，是焉得爲大丈夫乎，子未學禮乎，丈夫之冠也，父命之，女子之嫁也，母命之，往送之門，戒之曰，往之女家，必敬必戒，無違夫子，以順爲正者，妾婦之道也。 3. 居天下之廣居，立天下之正位，行天下之大道，得志，與民由之，不得志，獨行其道，富貴不能淫，貧賤不能移，威武不能屈，此之謂大丈夫。

Chap. II. I. King Ch'un said to Mencius, "Are not Kung-sun Yen and Chang E really great men? Let them once be angry, and all the princes are afraid. Let them live quietly, and the flames of trouble are extinguished throughout the empire."

2. Mencius said, "How can such men be great men? Have you not read the *Ritual Usages*?—'At the capping of a young man, his father admonishes him. At the marriage of a young woman, her mother admonishes her,

accompanying her to the door on her leaving, and cautioning her with these words, *You are going to your home. You must be respectful; you must be careful. Do not disobey your husband.* Thus, to look upon compliance as their correct course is the rule for women.

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

第三章 1. 周霄問曰，古之君子仕乎。孟子曰，仕。傳曰，孔子三月無君，則皇皇如也，出疆，必載質。公明儀曰，古之人，三月無君則弔。 2. 三月無君則弔，不以急乎。 3. 曰，士之失位也，猶諸侯之失國家也。禮曰，諸侯耕助，以供粢盛，夫人蠶繅，以爲衣服，犧牲不成，粢盛不潔，衣服不備，不敢以祭，惟士無田，則亦不祭，牲殺器皿，衣服不備，不敢以祭，則不敢以宴，亦不足弔乎。 4. 出疆必載質，何也。 5. 曰，士之仕也，猶農夫之耕也，農夫豈爲出疆，舍其耒耜哉。 6. 曰，晉國，亦仕國也，未嘗聞仕如此其急，仕如此其急也，君子之難仕何也。曰，丈夫生，而願爲之有室，女子生，而願爲之有家，父母之心，人皆有之，不待父母之命，媒妁之言，鑽穴隙

相窺，踰牆相從，則父母國人皆賤之，古之人未嘗不欲仕也，又惡不由其道，不由其道而往者，與鑽穴隙之類也。

Chap. III. 1. Chow Seaou asked *Mencius*, saying, "Did superior men of old time take office?" *Mencius* replied, "They did. The Record says, 'If Confucius was three months without *being employed by some sovereign*, he looked anxious and unhappy. When he passed from the boundary of a state, he was sure to carry with him his proper gift of introduction.' Kung-ming E said, 'Among the ancients, if an officer was three months unemployed by a sovereign, he was condoled with.'"

2. *Seaou* said, "Did not this condoling, on being three months unemployed by a sovereign, show a too great urgency?"

3. *Mencius* answered, "The loss of his place to an officer is like the loss of his kingdom to a prince. It is said in the 'Book of Rites,' 'A prince plows himself, and is assisted by the people, to supply the millet for sacrifice. His wife keeps silkworms, and unwinds their cocoons, to make the garments for sacrifice.' If the victims be not perfect, the millet not pure, and the dress not complete, he does not presume to sacrifice. 'And the scholar who, out of office, has no holy field, in the same way, does not sacrifice.' The victims for slaughter, the vessels, and the garments, not being all complete, he

does not presume to sacrifice, and then neither may he dare to feel happy. Is there not here sufficient ground also for condolence?"

4. *Seou* again asked, "What was the meaning of *Confucius's* always carrying his proper gift of introduction with him, when he passed over the boundaries of the state where he had been?"

5. "An officer's being in office," was the reply, "is like the plowing of a husbandman. Does a husbandman part with his plow, because he goes from one state to another?"

6. *Seou* pursued, "The kingdom of Tsin is one, as well as others, of official employments, but I have not heard of any being thus earnest about being in office. If there should be this urgency about being in office, why does a superior man make any difficulty about the taking it?" *Mencius* answered, "When a son is born, what is desired for him is that he may have a wife; when a daughter is born, what is desired for her is that she may have a husband. This feeling of the parents is possessed by all men. If the young people, without waiting for the orders of their parents, and the arrangements of the go-betweens, shall bore holes to steal a sight of each other, or get over the wall to be with each other, then their parents and all other people will despise them.

The ancients did indeed always desire to be in office, but they also hated being so by any improper way. To go to get office by an improper way is of a class with *young people's* boring holes."

第四章 1. 彭更問曰，後車數十乘，從者數百人，所傳食於諸侯，不以秦乎。孟子曰，非其道，則一簞食不可受於人，如其道，則舜受堯之天下，不以爲秦，子以爲秦乎。 2. 曰，否，士無事而食，不可也。 3. 曰，子不通功易事，以俟補不足，則農有餘粟，女有餘布，子如通之，則梓匠輪輿，皆得食於子。於此有人焉，入則孝，出則弟，守先王之道，以待後之學者，而不得食於子，子何尊梓匠輪輿，而輕爲仁義者哉。 4. 曰，梓匠輪輿，其志將以求食也，君子之爲道也，其志亦將以求食與。曰，子何其志爲哉，其有功於子，可食而食之矣。且子食志乎，食功乎。曰，食志。 5. 曰，有人於此，毀瓦畫墁，其志將以求食也，則子食之乎。曰，否。曰，然則子非食志也，食功也。

Chap. IV. 1. P'ang Kang 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?" 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. If there be such a proper ground, then Shun's receiving the empire from Yaou is not to be considered excessive.

Do you think it was excessive?"

2. *Kang* said, "No. But for a scholar performing no service to receive his support notwithstanding is improper."

3. *Mencius* answered, "If you do not have an intercommunication of the productions of labor, 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. If you have such an interchange, carpenters and carriage wrights may all get their food from you. 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. How is it that you give honor to the carpenter and carriage wright, and slight him who practices benevolence and righteousness?"

4. *Pang Kang* said, "The aim of the carpenter and carriage wright is *by their trades* to seek for a living. Is it also the aim of the superior man in his practice of principles thereby to seek for a living?" "What have you to do," returned *Mencius*, "with his purpose? He is of service to you. He deserves to be supported, and should be supported. And let

me ask,—Do you remunerate a man's intention, or do you remunerate his service." To this Kang replied, "I remunerate his intention."

5. 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?" "No," said Kang; and Mencius then concluded, "That being the case, it is not the purpose which you remunerate, but the work done."

第五章 1. 萬章問曰，宋，小國也，今將行王政，齊楚惡而伐之，則如之何。 2. 孟子曰，湯居亳，與葛爲隣，葛伯放而不祀，湯使人問之曰，何爲不祀，曰，無以供犧牲也，湯使遺之牛羊，葛伯食之，又不以祀，湯又使人問之曰，何爲不祀，曰，無以供粢盛也，湯使亳衆往爲之耕，老弱饋食，葛伯率其民，要其有酒食黍稻者奪之，不授者殺之，有童子以黍肉餉，殺而奪之，書曰，葛伯仇餉，此之謂也。 3. 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。 4. 湯始征，自葛載，十一征，而無敵於天下，東面而征，西夷怨，南面而征，其狄怨，曰，奚爲後我，民之望之，若大旱之望雨也，歸市者弗止，芸者不變，誅其君，弔其民，如時雨降，民大悅，書曰，徯我后，后來其無罰。 5. 有攸不爲臣，東征，綏厥士女，匪厥玄黃，紹我周王見休，惟臣附于大邑周，其君子實玄黃于匪，以迎其君子，其小人簞食壺漿，以迎其小人，救民於水火之中，取其殘而已矣。 6. 太誓曰，我武惟揚，侵于之疆，則取于殘，殺伐用張，于湯有光。 7. 不行王

政云爾，苟行王政，四海之內，皆舉首而望之，欲以爲君，齊楚雖大，何畏焉。

Chap. v. 1. Wan Chang asked *Mencius*, saying, "Sung is a small state. *Its ruler* is now setting about to practice the *true* royal government, and Ts'e and Ts'oo hate and attack him. What in this case is to be done?"

2. *Mencius* replied, "When T'ang dwelt in Po, he adjoined to *the state of* Ko, the chief of which was living in a dissolute state and neglecting *his proper* sacrifices. T'ang sent messengers to inquire why he did not sacrifice. He replied, 'I have no means of supplying the *necessary* victims.' *On this*, T'ang caused oxen and sheep to be sent to him, but he ate them, and still continued not to sacrifice. T'ang again sent messengers to ask him the same question as before, when he replied, 'I have no means of obtaining the *necessary* millet.' *On this*, T'ang sent the mass of the people of Po to go and till the ground for him, while the old and feeble carried their food to them. The chief of Ko red 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. There was a boy who had some millet and flesh for the laborers, who was thus slain and robbed. What is said in the 'Book

of History,' 'The chief of Ko behaved as an enemy to the provision carriers,' has reference to this.

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

4. "When *T'ang* began his work of executing justice, he commenced with Ko, and *though* he punished eleven *princes*, he had not an enemy in the empire. 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?' *Thus*, the people's longing for him was like their longing for rain in a time of great drought. The frequenters of the markets stopped not. Those engaged in weeding *in the fields* made no change *in their operations*. While he punished their rulers, he consoled the people. *His progress* was like the falling of opportune rain, and the people were delighted. 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*.'

5. "There being some who would not become the subjects *of Chow*, King *Woo*

proceeded to punish them on the east. He gave tranquillity to their people, who *welcomed him* with baskets full of their black and yellow silks, *saying*—'From henceforth we shall serve the sovereign of *our dynasty of* Chow, that we may be made happy by him.' So they joined themselves, as subjects, to the great city of Chow. Thus, the men of station of *Shang* took baskets full of black and yellow *silks* to meet the men of station of *Chow*, and the lower classes of the one met those of the other, with baskets of rice and vessels of congee. *Woo* saved the people from the midst of fire and water, seizing only their oppressors, *and destroying them.*

6. "In the Great Declaration it is said, 'My power shall be put forth, and invading the territories of *Shang*, 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 *T'ang.*'

7. "*Sung* is not, as you say, practicing *true* royal government, and so forth. If it were practicing 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. Great as *Ts'e* and *Ts'oo* are, what would there be to fear from them?"

第六章 1. 孟子謂戴不勝曰，子欲子之王之善與，我明告子，有楚大夫於此，欲其子之齊語也，則使齊人傳語，使楚人傳語，曰，使齊人傳之，曰，一齊人傳之，衆楚人咻之，雖日撻而求其齊也，不可得矣，引而置之莊嶽之間，數年，雖日撻而求其楚，亦不可得矣。 2. 子謂薛居州，善士也，使之居於王所，在於王所者，長幼卑尊，皆薛居州也，王誰與爲不善，在王所者，長幼卑尊，皆非薛居州也，王誰與爲善，一薛居州，獨如宋王何。

Chap. VI. 1. Mencius said to T'ae Puh-shing, "I see that you are desiring your king to be virtuous, and I will plainly tell you *how he may be made so*. Suppose that there is a great officer of Ts'oo here, who wishes his son to learn the speech of Ts'e. Will he in that case employ a man of Ts'e as his tutor, or a man of Ts'oo?" "He will employ a man of Ts'e to teach him," said *Puh-shing*. Mencius went on, "If *but* one man of Ts'e be teaching him, and there be a multitude of men of Ts'oo continually shouting out about him, although *his father* beat him every day, wishing him to learn the speech of Ts'e it will be impossible for him to do so. But in the same way, if he were to be taken and placed for several years in Chwang or Yoh, though *his father* should beat him, wishing him to speak the language of Ts'oo, it would be impossible for him to do so.

2. "You supposed that See Keu-chow was

a scholar of virtue, and you have got him placed in attendance on the king. Suppose that all in attendance on the king, old and young, high and low, were See Keu-chows, whom would the king have to do evil with? And suppose that all in attendance on the king, old and young, high and low, are not See Keu-chows, whom will the king have to do good with? What can one See Keu-chow do alone for the king of Sung?"

第七章 1. 公孫丑問曰，不見諸侯，何義。孟子曰，古者，不爲臣不見。 2. 段干木，踰垣而辟之，泄柳閉門而不內，是善已甚，迫，斯可以見矣。 3. 陽貨欲見孔子，而惡無禮，大夫有賜於士，不得受於其家，則往拜其門，陽貨矚孔子之亡也，而饋孔子蒸豚，孔子亦矚其亡也，而往拜之，當是時，陽貨先，豈得不見。 4. 曾子曰，脅肩諂笑，病于夏畦。子路曰，未同而言，觀其色赧赧然，非由之所知也。由是觀之，則君子之所養，可知已矣。

Chap. VII. 1. Kung-sun Chow asked Mencius, saying, "What is the point of righteousness involved in your not going to see the princes?" Mencius replied, "Among the ancients, if one had not been a minister *in a state*, he did not go to see *the sovereign*."

2. "Twan Kan-muh leaped over his wall to avoid the prince. See Lew shut his door, and would not admit the prince. These two, however, *carried their scrupulosity to excess*."

When a *prince* is urgent, it is not improper to see him.

3. "Yang Ho wished to get Confucius to go to see him, but disliked doing so by any want of propriety. *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, Yang Ho watched when Confucius was out, and sent him a roasted pig. Confucius, in his turn, watched when Ho was out, and went to pay his respects to him. At that time, Yang Ho had taken the initiative; — how could *Confucius* decline going to see him?

4. "The philosopher Tsang said, 'They who shrug up their shoulders, and laugh in a flattering way, toil harder than the summer laborer in the fields.' Tsze-loo 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.' By considering these *remarks*, the *spirit* which the superior man nourishes may be known."

第八章 1. 戴盈之曰，什一，去關市之征，今茲未能，請輕之，以待來年，然後已，何如。 2. 孟子曰，今有人日攘其鄰之雞者，或告之曰，是非君子之道，曰，請損之，月攘一雞，以待來年，然後已。 3. 如知其非義，斯速已矣，何待來年。

Chap. VIII. 1. Tae Ying-che 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. 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?"

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

3. "If you know that the thing is unrighteous, then use all dispatch in putting on end to it:—why wait till next year?"

第九章 1. 公都子曰，外人皆稱夫子好辯，敢問何也。孟子曰，予豈好辯哉，予不得已也。 2. 天下之生久矣，一治一亂。 3. 當堯之時，逆水行，氾濫於中國，蛇龍居之，民無所定，下者爲巢，上者爲營窟，書曰，洚水警余，洚水者，洪水也。 4. 使禹治之，禹掘地而注之海，驅蛇龍而放之菑，水由地中行，江淮河漢是也，險阻既遠，鳥獸之害人者消，然後人得平土而居之。 5. 堯舜既沒，聖人之道衰，暴君代作，壞宮室以爲汙池，民無所安息，棄田以爲園囿，使民不得衣食，邪說暴行又作，園囿汙池，沛澤多而禽獸至，及紂之身，天

下又大亂。6. 周公相武王，誅紂伐奄，三年討其君，驅飛廉於海隅而戮之，滅國者五十，驅虎豹犀象而遠之，天下大悅，書曰，丕顯哉，文王謨，丕承哉，武王烈，佑啓我後人，咸以正無缺。7. 世衰道微，邪說暴行有作，臣弑其君者有之，子弑其父者有之。8. 孔子懼，作春秋，春秋，天子之事也，是故孔子曰，知我者，其惟春秋乎，罪我者，其惟春秋乎。9. 聖王不作，諸侯放恣，處士橫議，楊朱墨翟之言盈天下，天下之言不歸楊，則歸墨，楊氏爲我，是無君也，墨氏兼愛，是無父也，無父無君，是禽獸也，公明儀曰，庖有肥肉，廄有肥馬，民有饑色，野有餓殍，此率獸而食人也，楊墨之道不息，孔子之道不著，是邪說誣民，充塞仁義也，仁義充塞，則率獸食人，人將相食。10. 吾爲此懼，聞先聖之道，距楊墨，放淫辭，邪說者不得作，作於其心，害於其事，作於其事，害於其政，聖人復起，不易吾言矣。11. 昔者，禹抑洪水，而天下平，周公兼夷狄，驅猛獸，而百姓寧，孔子成春秋，而亂臣賊子懼。12. 詩云，戎狄是膺，荆舒是懲，則莫我敢承，無父無君，是周公所膺也。13. 我亦欲正人心，息邪說，距詖行，放淫辭，以承三聖者，豈好辯哉，予不得已也。14. 能言距楊墨者，聖人之徒也。

Chap. IX. 1. The disciple Kung-too said to *Mencius*, "Master, the people beyond *our school* all speak of you as being fond of disputing. I venture to ask whether it be so." *Mencius* replied, "Indeed, I am not fond of disputing, but I am compelled to do it.

2. "A long time has elapsed since this

world of men received its being, and there has been *along its history* now a period of good order, and now a period of confusion.

3. "In the time of Yaou, the waters, flowing out of their channels, inundated the Middle Kingdom. Snakes and dragons occupied it, and the people had no place where they could settle themselves. In the low grounds they made nests for themselves, and in the high grounds they made caves. It is said in the 'Book of History,' 'The waters in their wild course warned me.' Those 'waters in their wild course' were the waters of the great inundation.

4. "Shun employed Yu to reduce the waters to order. Yu dug open *their obstructed channels*, and conducted them to the sea. He drove away the snakes and dragons, and forced them into the grassy marshes. *On this*, the waters pursued their course through the country, even the waters of the Keang, the¹ Hwae, the Ho, and the Han, and the dangers and obstructions which they had occasioned were removed. The birds and beasts which had injured the people *also* disappeared, and after this men found the plains *available for them*, and occupied them.

5. "After the death of Yaou and Shun, the principles that mark sages fell into decay.

Oppressive sovereigns arose one after another, who pulled down houses to make ponds and lakes, so that the people *knew* not where they could rest in quiet, and threw fields out of cultivation to form gardens and parks, so that the people could not get clothes and food. *Afterwards*, corrupt speakings and oppressive deeds became more rife; gardens and parks, ponds and lakes, thickets and marshes, became more numerous, and birds and beasts swarmed. By the time of Chow, the empire was again in a state of great confusion.

6. "Chow-kung assisted King Woo, and destroyed Chow. He smote Yen, and after three years put its sovereign to death. He drove F'ei-leen to a corner by the sea, and slew him. The states which he extinguished amounted to fifty. He drove far away also the tigers, leopards, rhinoceroses, and elephants;—and the empire was greatly delighted. It is said in the 'Book of History,' 'Great and splendid were the plans of King Wan! Greatly were they carried out by the energy of King Woo! They are for the assistance and instruction of us who are of an after day. They are all in principle correct, and deficient in nothing.'

7. "*Again* the world fell into decay, and principles faded away. Perverse speakings

and oppressive deeds waxed rife again. There were instances of ministers who murdered their sovereigns, and of sons who murdered their fathers.

8. "Confucius was afraid; and made the 'Spring and Autumn.' What the 'Spring and Autumn' contains are matters proper to the emperor. On this account Confucius said, 'Yes! It is the "Spring and Autumn" which will make men know me, and it is the "Spring and Autumn" which will make men condemn me'.

9. "*Once more, sage emperors cease to arise, and the princes of the states give the reins to their lusts. Unemployed scholars indulge in unreasonable discussions. The words of Yang Choo and Mih Teih fill the empire. If you listen to people's discourses throughout it, you will find that they have adopted the views either of Yang or of Mih. Now, Yang's principle is—'each one for himself,' which does not acknowledge the claims of the sovereign. Mih's principle is—'to love all equally,' which does not acknowledge the peculiar affection due to a father. But to acknowledge neither king nor father is to be in the state of a beast. Kung-ming E said, 'In their kitchens, there is fat meat. In their stables, there are fat horses. But their people have the look of hunger, and on the wilds there are those who have died of famine. This is*

leading on beasts to devour men.' If the principles of Yang and Mih are not stopped, and the principles of Confucius not set forth, then those perverse speakings will delude the people, and stop up *the path* of benevolence and righteousness. When benevolence and righteousness are stopped up, beasts will be led on to devour men, and men will devour one another.

10. "I am alarmed by these things, and address myself to the defense of the doctrines of the former sages, and to oppose Yang and Mih. I drive away their licentious expressions, so that such perverse speakers may not be able to show themselves. *Their delusions* spring up in men's minds, and do injury to their practice of affairs. Shown in their practice of affairs, they are pernicious to their government. When sages shall rise up again, they will not change my words.

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

12. "It is said in the 'Book of Poetry,'

'He smote the barbarians of the west
and the north

He punished King and Seu;
And no one dared to resist us.'

These father deniers and king deniers would
have been smitten by Chow-kung.

13. "I also wish to rectify men's hearts,
and to put an end to those perverse doctrines,
to oppose their one-sided actions and banish
away their licentious expressions;—and thus to
carry on the work of the three sages. Do I
do so because I am fond of disputing? I am
compelled to do it.

14. "Whoever is able to oppose Yang and
Mih is a disciple of the sages."

第十章 1.匡章曰，陳仲子豈不誠廉士哉，居於陵，三日不食，耳無聞，目無見也，井上有李，踏食實者，過半矣，匆匆往將食之，三咽，然後耳有聞，目有見。 2. 孟子曰，於齊國之士，吾必以仲子爲巨擘焉，雖然，仲子惡能廉，充仲子之操，則蚓而後可者也。 3. 夫蚓，上食槁壤，下飲黃泉，仲子所居之室，伯夷之所築與，抑亦盜跖之所築與，所食之粟，伯夷之所樹與，抑亦盜跖之所樹與，是未可知也。 4. 曰，是何傷哉，彼身織屨，妻辟糶，以易之也。 5. 曰，仲子，齊之世家也，兄戴，蓋祿萬鍾，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，辟兄離母，處於於陵，他日歸，則有饋其兄生鵝者，己頻顛曰，惡用是馱馱者爲哉，他日，其母殺是鵝也，與之食之，其兄自外至，曰，是馱馱之肉也，

出而哇之。6. 以母則不食，以妻則食之，以兄之室，則弗居，以於陵則居之，是尙爲能充其類也乎，若仲子者，蚓而後充其操者也。

Chap. X. 1. K'wang Chang said to Mencius, "Is not Ch'an Chung a man of true self-denying purity? He was living in Wooling, and for three days without food, till he could neither hear nor see. 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.

2. Mencius replied, "Among the scholars of Ts'e, I must regard Chung as the thumb *among the fingers*. But still, where is the self-denying purity *he pretends to*? To carry out the principles which he holds, one must become an earthworm, for so only can it be done.

3. "Now, an earthworm eats the dry mold above and drinks the yellow spring below. Was the house in which Chung dwells built by a Pih-e? or was it built by a robber like Chih? Was the millet which he eats planted by a Pih-e? or was it planted by a robber like Chih? These are things which cannot be known."

4. "But," said *Chang*, "what does that matter? He himself weaves sandals of hemp, and his wife twists hempen threads, to barter them."

5. Mencius rejoined, "Chung belongs to an ancient and noble family of Ts'e. His elder brother Tae received from Ko a revenue of 10,000 *chung* 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 Woo-ling. 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?' By and by his mother killed the goose, and gave him some of it to eat. Just then his brother came into the house, and said, 'It's the flesh of that cackling thing,' upon which he went out and vomited it.

6. "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 Wooling. How can he in such circumstances complete the style of life which he professes? With such prin-

inciples as Chung holds, a man must be an earthworm, and then he can carry them out."

BOOK IV

LE LOW. PART I

離婁章句上

第一章 1. 孟子曰，離婁之明，公輸子之巧，不以規矩，不能成方員，師曠之聰，不以六律，不能正五音，堯舜之道，不以仁政，不能平治天下。 2. 今有仁心仁聞，而民不被其澤，不可法於後世者，不行先王之道也。 3. 故曰，徒善，不足以爲政，徒法，不能以自行。 4. 詩云，不愆不忘，率由舊章，遵先王之法而過者，未之有也。 4. 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，既竭耳力焉，繼之以六律，正五音，不可勝用也，既竭心思焉，繼之以不忍人之政，而仁覆天下矣。 6. 故曰，爲高，必因丘陵，爲下，必因川澤，爲政，不因先王之道，可謂智乎。 7. 是以惟仁者，宜在高位，不仁而在高位，是播其惡於衆也。 8. 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。 9. 故曰，城郭不完，兵甲不多，非國之災也，田野不辟，貨財不聚，非國之害也，上無禮，下無學，賊民興，喪無日矣。 10. 詩曰，天之方曷，無然泄泄。 11. 泄泄，猶沓沓也。 12. 事君無義，進退無禮，言則非先王之道者，猶沓沓也。 13. 故曰，責難於君謂之恭，陳善閉邪謂之敬，吾君不能謂之賊。

Chap. I. 1. Mencius said, "The power of vision of Le Low, and the skill of hand of Kung-shoo, without the compass and square, could not form squares and circles. The acute ear of the music master K'wang, without the pitch tubes, could not determine correctly the five notes. The principles of Yaou and Shun, without a benevolent government, could not secure the tranquil order of the empire.

2, "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.

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

4. It is said in the 'Book of Poetry,'

'Without transgression, without forgetfulness,

Following the ancient canons.'

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

5. "When the sages had used the vigor 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. 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. 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 empire.

6. “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*.’ Can he be pronounced wise, who, in the exercise of government, does not proceed according to the ways of the former kings?”

7. “Therefore only the benevolent ought to be in high stations. When a man destitute of benevolence is in a high station, he thereby disseminates his wickedness among all *below him*.”

8. “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 kingdom in such a case is preserved.

9. "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. It is not the cultivable area not being extended, and stores and wealth not being accumulated, which occasions the ruin of a kingdom.' When superiors do not observe the rules of propriety, and inferiors do not learn, then seditious people spring up, and *that kingdom* will perish in no time.

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

11. "'At your ease;'—that is, dilatory.

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

13. "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.*”

第二章 1. 孟子曰，規矩，方員之至也，聖人，人倫之至也。 2. 欲爲君，盡君道，欲爲臣，盡臣道，二者，皆法堯舜而已矣，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。 3. 孔子曰，道二，仁與不仁而已矣。 4. 暴其民甚，則身弑國亡，不甚，則身危國削，名之曰幽厲，雖孝子慈孫，百世不能改也。 5. 詩云，殷鑒不遠，在夏后之世，此之謂也。

Chap. II. 1. Mencius said, "The compass and square produce perfect circles and squares. By the sages, the human relations are perfectly exhibited.

2. "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 Yaou, and the other Shun. He who does not serve his sovereign as Shun served Yaou, does not respect his sovereign, and he who does not rule his people as Yaou ruled his, injures his people.

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

4. "A sovereign 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.

5. "This is what is intended in the words of the 'Book of Poetry,'

"The beacon of Yin was not remote,

It was in the time of the sovereign of Hea."

第三章 1. 孟子曰，三代之得天下也，以仁，其失天下也，以不仁。 2. 國之所以廢興存亡者，亦然。 3. 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。 4. 今惡死亡，而樂不仁，是猶惡醉而強酒。

Chap. III. 1. Mencius said, "It was by benevolence that the three dynasties gained the empire, and by not being benevolent that they lost it.

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

3. "If the emperor be not benevolent, he cannot preserve the empire *from passing from him*. If the sovereign of a state be not bene-

volent, he cannot preserve his kingdom. 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, he cannot preserve his four limbs.

4. "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.*"

第四章 1. 孟子曰，愛人不親，反其仁，治人不治，反其智，禮人不答，反其敬。 2. 行有不得者，皆反求諸己，其身正，而天下歸之。 3. 詩云，永言配命，自求多福。

Chap. IV. 1. Mencius said, "If a man love others, and no *responsive* attachment is shown to him, let him turn inward and examine his own benevolence. If he *is trying to* rule others, and his government is unsuccessful, let him turn inward and examine his wisdom. If he treats others politely, and they do not return his politeness, let him turn inward and examine his own *feeling of respect.*

2. "When we do not, by what we do, realize *what we desire*, we must turn inward, and examine ourselves in every point. When a man's person is correct, the whole empire will turn to him *with recognition and submission.*

3. "It is said in the 'Book of Poetry,'

'Be always studious to be in harmony

with the ordinances of God,
And you will obtain much happiness.'"

第五章 孟子曰，人有恆言，皆曰，天下國家，天下之本在國，國之本在家，家之本在身。

Chap. V. Mencius said, 'People have this common saying, — 'The empire, the state, the family.' The root of the empire 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.'

第六章 孟子曰，爲政不難，不得罪於巨室，巨室之所慕，一國慕之，一國之所慕，天下慕之，故沛然德教溢乎四海。

Chap. VI. Mencius said, "The administration of government is not difficult;—it lies in not offending the great families. 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 empire. When this is the case, such a one's virtue and teachings will spread over all within the four seas like the rush of water."

第七章 1. 孟子曰，天下有道，小德役大德，小賢役大賢，天下無道，小役大，弱役強，斯二者，天也，順天者存，逆天者亡。
2. 齊景公曰，既不能令，又不受命，是絕物也，涕出而女於吳。
3. 今也，小國師大國，而恥受命焉，是猶弟子而恥受命於先師也。
4. 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。
5. 詩云，商之孫子，其麗不億，上帝既命，侯于周服，侯服于周，天命靡常，殷士膚敏，裸

將于京，孔子曰，仁不可爲衆也，夫國君好仁，天下無敵。今也，欲無滴於天下，而不以仁，是猶執熱而不以濯也，詩云，誰能執熱，逝不以濯。

Chap. VII. 1. Mencius said, "When right government prevails in the empire, *princes of little virtue are submissive to those of great, and those of little worth, to those of great.* When bad government prevails in the empire, *princes of small power are submissive to those of great, and the weak to the strong.* Both these cases are *the rule of Heaven.* They who accord with Heaven are preserved, and they who rebel against Heaven perish.

2. "Duke King of Ts'e 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.' His tears flowed forth while he gave his daughter to be married to *the prince of Woo.*

3. "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.

4. "For a prince who is ashamed of this, the best plan is to imitate King Wan. Let one imitate King Wan, 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 empire.

5. "It is said in the 'Book of Poetry,'
 'The descendants of *the emperors of*
the Shang dynasty,
 Are in number more than hundreds
 of thousands;
 But, God having passed His decree,
 They are all submissive to Chow.
 They are submissive to Chow,
 Because the decree of Heaven is not
 unchanging.
 The officers of Yin, admirable and
 alert,
 Pour out the libations, and assist in
 the capital of Chow.'

Confucius said, 'As against so benevolent a sovereign, they could not be deemed a multitude.' Thus, if the prince of a state love benevolence, he will have no opponent in all the empire.

6. "Now they wish to have no opponent in all the empire, 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 wetted his hands*. It is said in the 'Book of Poetry,'

'Who can take up a heated substance,
 Without wetting *his hands?*'"

第八章 1. 孟子曰，不仁者可與言哉，安其危而利其當，樂其所以亡者，不仁而可與言，則何亡國敗家之有。 2. 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。3. 孔子曰，小子聽之，清，斯濯纓，濁，斯濯足矣，自取之也。4. 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。5. 太甲曰，天作孽，猶可違，自作孽，不可活，此之謂也。

Chap. VIII. 1. Mencius said, "How is it possible to speak with those *princes* who are not benevolent? Their perils they count safety, their calamities they count profitable, and they have pleasure in the things by which they perish. If it were possible to talk with them who so violate benevolence, how could we have such destruction of kingdoms and ruin of families?"

2. "There was a boy singing,
 'When the water of the Ts'ang-lang
 is clear,
 It does to wash the strings of my cap;
 When the water of the Ts'ang-lang is
 muddy,
 It does to wash my feet.'

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

4. "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 kingdom must first smite itself, and then others will smite it.

5. "This is illustrated in the passage of the T'ae Kea, '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.'"

第九章 1. 孟子曰，桀紂之失天下也，失其民也，失其民者，失其心也，得天下有道，得其民，斯得天下矣，得其民有道，得其心，斯得民矣，得其心有道，所欲，與之聚之，所惡，勿施爾也。 2. 民之歸仁也，猶水之就下，獸之走壙也。 3. 故爲淵斃魚者網也，爲叢斃爵者鶴也，爲湯武斃民者，桀與紂也。 4. 今天下之君，有好仁者，則諸侯皆爲之斃矣，雖欲無王，不可得已。 5. 今之欲王者，猶七年之病，求三年之艾也，苟爲不畜，終身不得，苟不志於仁，終身憂辱，以陷於死亡。 6. 詩云，其何能淑，載胥及溺，此之謂也。

Chap. IX. 1. Mencius said, "Kee ahd Chow's losing the empire, arose from their losing the people, and to lose the people means to lose their hearts. There is a way to get the empire:—get the people, and the empire is got. There is a way to get the people:—get their hearts, and the people are got. 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.

2. "The people turn to a benevolent rule

as water flows downward, and as wild beasts fly to the wilderness.

3. "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* Kee and Chow aided T'ang and Woo, driving the people to them.

4. "If among the present sovereigns of the empire, 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 emperor, he could not avoid becoming so.

5. "The case of *one of* the present princes wishing to become emperor, is like the having to seek mugwort of three years old, to cure a seven years' sickness. If it have not been kept in store, the patient may all his life not get it. 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.

6. "This is illustrated by what is said in the 'Book of Poetry,'

'How otherwise can you improve the empire?'

You will only with it go to ruin.' "

第十章 1. 孟子曰，自暴者，不可與有言也，自棄者，不可與有爲也，言非禮義，謂之自暴也，吾身不能居仁由義，謂之自

棄也 2. 仁,人之安宅也,義,人之正路也. 3. 曠安宅而弗居,舍正路而弗由,哀哉.

Chap. X. 1. Mencius said, "With those who do violence to themselves, it is impossible to speak. With those who throw themselves away, it is impossible to do anything. To disown in his conversation propriety and righteousness, is what we mean by doing violence to one's self. *To say—'I am not able to dwell in benevolence or pursue the path of righteousness,'* is what we mean by throwing one's self away.

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

3. "Alas for them, who leave the tranquil dwelling empty, and do not reside in it, and who abandon the right path and do not pursue it!"

第十一章 孟子曰,道在爾,而求諸遠,事在易,而求諸難,人人親其親,長其長,而天下平.

Chap. XI. Mencius said, "The path of duty lies in what is near and men seek for it in what is remote. The work of duty lies in what is easy, and men seek for it in what is difficult. If each man would love his parents and show the due respect to his elders, the whole empire would enjoy tranquillity."

第十二章 1. 孟子曰,居下位而不獲於上,民不可得而治也,

獲於上有道，不信於友，弗獲於上矣，信於友有道，事親弗悅，弗信於友矣，悅親有道，反身不誠，不悅於親矣，誠身有道，不明乎善，不誠其身矣。 2. 是故誠者，天之道也，思誠者，人之道也。 3. 至誠而不動者，未之有也，不誠，未有能動者也。

Chap. XII. 1. Mencius said, "When those occupying inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign:—if one is not trusted by his friends, he will not obtain the confidence of his sovereign. There is a way of being trusted by one's friends:—if one do not serve his parents so as to make them pleased, he will not be trusted by his friends. There is a way to make one's parents pleased:—if one, on turning his thoughts inward finds a want of sincerity, he will not give pleasure to his parents. There is a way to the attainment of sincerity in one's self:—if a man do not understand what is good, he will not attain sincerity in himself.

2. "Therefore, sincerity is the way of Heaven. To think *how* to be sincere is the way of man.

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

who was able to move others."

第十三章 1. 孟子曰，伯夷辟紂，居北海之濱，聞文王作，興曰，盍歸乎來，吾聞西伯善養老者，太公辟紂，居東海之濱，聞文王作，興曰，盍歸乎來，吾聞西伯善養老者。 2. 二老者，天下之大老也，而歸之，是天下之父歸之也，天下之父歸之，其子焉往。 3. 諸侯有行文王之政者，七年之內，必爲政於天下矣。

Chap. XIII. 1. Mencius said, "Pih-e, that he might avoid Chow, was dwelling on the coast of the northern sea. When he heard of the rise of King Wan, he roused himself, and said, 'Why should I not go and follow him? I have heard that the chief of the west knows well how to nourish the old.' T'ae-kung, that he might avoid Chow, was dwelling on the coast of the eastern sea. When he heard of the rise of King Wan, he roused himself, and said, 'Why should I not go and follow him? I have heard that the chief of the west knows well how to nourish the old.'

2. "Those two old men were the greatest old men of the empire. When they came to follow King Wan, it was the fathers of the empire coming to follow him. When the fathers of the empire joined him, how could the sons go to any others?"

3. "Were any of the princes to practice the government of King Wan, within seven years he would be sure to be giving laws to the empire."

第十四章 1. 孟子曰，求也，爲季氏宰，無能改於其德，而賦粟倍他日，孔子曰，求，非我徒也，小子鳴鼓而攻之可也。 2. 由此觀之，君不行仁政，而富之，皆棄於孔子者也，况於爲之強戰，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。 3. 故善戰者，服上刑，連諸侯者，次之，辟草萊，任土地者，次之。

Chap. XIV. 1. Mencius said, "K'ew acted as chief officer to the head of the Ke family, whose *evil* ways he was unable to change, while he exacted from the people double the grain formerly paid. Confucius said, 'He is no disciple of mine. Little children, beat the drum and assail him.'

2. "Looking at the subject from this case, *we perceive that* when a prince was not practicing 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!* 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.

3. "Therefore, those who are skillful to

fight should suffer the highest punishment. Next to them *should be punished* those who unite the princes in leagues; and next to them, those who take in grassy commons, imposing the cultivation of the ground *on the people.*"

第十五章 1. 孟子曰,存乎人者,莫良於眸子,眸子不能掩其惡,胸中正,則眸子瞭焉,胸中不正,則眸子眊焉。 2. 聽其言也,觀其眸子,人焉廋哉。

Chap. XV. I. Mencius said, "Of all the parts of a man's body there is none more excellent than the pupil of the eye. The pupil cannot *be used to* hide a man's wickedness. If within the breast all be correct, the pupil is bright. If within the breast all be not correct, the pupil is dull.

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

第十六章 孟子曰,恭者不侮人,儉者不奪人,侮奪人之君,惟恐不順焉,惡得爲恭儉,恭儉,豈可以聲音笑貌爲哉。

Chap. XVI. Mencius said, "The respectful do not despise others. The economical do not plunder others. 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? How can respectfulness and economy be made out of tones of the voice and a smiling manner?"

第十七章 淳于髡曰，男女授受不親，禮與。孟子曰，禮也，曰，嫂溺則援之以手乎。曰，嫂溺不援，是豺狼也，男女授受不親，禮也，嫂溺援之以手者，權也。 2. 曰，今天下溺矣，夫子之不援，何也。 3. 曰，天下溺，援之以道，嫂溺，援之以手，子欲手援天下乎。

Chap. XVII. 1. Shun-yu K'wan said, "Is it the rule that males and females shall not allow their hands to touch in giving or receiving any thing?" Mencius replied, "It is the rule." K'wan asked, "If a man's sister-in-law be drowning, shall he rescue her with his hand?" Mencius said, "He who would not so rescue a drowning woman is a wolf. For males and females not to allow their hands to touch in giving and receiving is the *general* rule; when a sister-in-law is drowning, to rescue her with the hand is a peculiar exigency."

2. K'wan said, "The whole empire is drowning. How strange it is that you will not rescue it!"

3. Mencius answered, "A drowning empire must be rescued with right principles, as a drowning sister-in-law has to be rescued with the hand. Do you wish me to rescue the empire with my hand?"

第十八章 1. 公孫丑曰，君子之不教子，何也。 2. 孟子曰，勢不行也，教者必以正，以正不行，繼之以怒，繼之以怒，則反夷矣，夫子教我以正，夫子未出於正也，則是父子相夷也。

父子相夷，則惡矣。 3. 古者，易子而教之。 4. 父子之間不責善，責善則離，離則不祥，莫大焉。

Chap. XVIII. 1. Kung-sun Ch'ow said, "Why is it that the superior man does not *himself* teach his son?"

2. Mencius replied, "The circumstances of the case forbid its being done. The teacher must inculcate what is correct. When he inculcates what is correct, and his lessons are not practiced he follows them up with being angry. When he follows them up with being angry, then, contrary to what should be, he is offended with his son. *At the same time, the pupil says, 'My master inculcates on me what is correct, and he himself does not proceed in a correct path.'* The result of this is, that father and son are offended with each other. When father and son come to be offended with each other, the case is evil.

3. "The ancients exchanged sons, and one taught the son of another.

4. "Between father and son, there should be no reproving admonitions to what is good. Such reproofs lead to alienation, and than alienation, there is nothing more inauspicious."

第十九章 1. 孟子曰，事孰爲大，事親爲大，守孰爲大，守身爲大，不失其身，而能事其親者，吾聞之矣，失其身，而能事其親者，吾未之聞也。 2. 孰不爲事，事親，事之本也，孰不爲

守,守身,守之本也。3. 曾子養曾皙,必有酒肉,將徹,必請所與,問有餘,必曰,有,曾皙死,曾元養曾子,必有酒肉,將徹,不請所與,問有餘,曰,亡矣,將以復進也,此所謂養口體者也,若曾子,則可謂養志也。4. 事親若曾子者,可也。

Chap. XIX. 1. Mencius said, "Of services which is the greatest? The service of parents is the greatest. Of charges which is the greatest? The charge of one's self is the greatest. That those who do not fail to keep themselves are able to serve their parents is what I have heard. But I have never heard of any, who having failed to keep themselves, were able *notwithstanding* to serve their parents.

2. "There are many services, but the service of parents is the root of all others. There are many charges, but the charge of one's self is the root of all others.

3. "The philosopher Tsang, in nourishing Tsang Seih, was always sure to have wine and flesh provided. And when they were being removed, he would ask respectfully to whom he should give *what was left.*" If his father asked whether there was anything left, he was sure to say, 'There is.' After the death of Tsang Seih, when Tsang Yuen came to nourish the philosopher Tsang, he was always sure to have wine and flesh provided. But when the things were being removed, he did not ask to whom he should give *what was left*, and if his

father asked whether there was anything left, he would answer 'No';—intending to bring them in again. This was what is called—'nourishing the mouth and body.' We may call the philosopher Tsang's practice—'nourishing the will.'

4. "To serve one's parents as the philosopher Ts'ang served his may be accepted as *filial piety*."

第二十章 孟子曰，人不足與適也，政不足開也，惟大人，爲能格君心之非，君仁，莫不仁，君義，莫不義，君正，莫不正，一正君，而國定矣。

Chap. XX. Mencius said, "It is not enough to remonstrate with a *sovereign* on account of the *malemployment 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. 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 prince, and the kingdom will be firmly settled."

第二十一章 孟子曰，有不虞之譽，有求全之毀。

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

第二十二章 孟子曰，人之易其言也，無責耳矣。

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

第二十三章 孟子曰，人之患，在好爲人師。

Chap. XXIII. Mencius said, "The evil of men is that they like to be teachers of others;"

第二十四章 1. 樂正子從於子敖之齊。 2. 樂正子見孟子。孟子曰，子亦來見我乎。曰，先生何謂出此言也。曰，子來幾日矣。曰，昔者。曰，昔者，則我出此言也，不亦宜乎。曰，舍館未定。曰，子聞之也，舍館定，然後求見長者乎。 3. 曰，克有罪。

Chap. XXIV. 1. The disciple Yo-ching went in the train of Tsze-gaou to Ts'e.

2. He came to see Mencius, who said to him, "Are you also come to see me?" Yo-ching replied, "Master, why do you speak such words?" "How many days have you been here?" Asked Mencius. "I came yesterday." "Yesterday! Is it not with reason, then, that I thus speak?" "My lodging house was not arranged." "Have you heard that a scholar's lodging house must be arranged before he visit his elder?"

3. Yo-ching said, "I have done wrong."

第二十五章 孟子謂樂正子曰，子之從於子敖來，徒饋啜也。我不意子學古之道，而以饋啜也。

Chap. XXV. Mencius, addressing the disciple Yo-ching, said to him, "Your coming here in

the train of Tsze-gaou was only because of the food and the drink. I could not have thought that you, having learned the doctrine of the ancients, would have acted with a view to eating and drinking."

第二十六章 1. 孟子曰，不孝有三，無後爲大。 2. 舜不告而娶，爲無後也，君子以爲猶告也。

Chap. XXVI. 1. Mencius said, "There are three things which are unfilial, and to have no posterity is the greatest of them.

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

第二十七章 1. 孟子曰，仁之實，事親是也，義之實，從兄是也。 2. 智之實，知斯二者，弗去是也，禮之實，節文斯二者是也，樂之實，樂斯二者，樂則生矣，生則惡可已也，惡可已，則不知足之蹈之，手之舞之。

Chap. XXVII. 1. Mencius said, "The richest fruit of benevolence is this,—the service of one's parents. The richest fruit of righteousness is this,—the obeying one's elder brothers.

2. "The richest fruit of wisdom is this,—the knowing those two things, and not departing from them. The richest fruit of propriety is this,—the ordering and adorning those two things. The richest fruit of music is this,—the

rejoicing in those two things. When they are rejoiced in, they grow. Growing, how can they be repressed? When they come to this state that they cannot be repressed, then unconsciously the feet begin to dance and the hands to move."

第二十八章 1. 孟子曰，天下大悅而將歸己，視天下悅而歸己，猶草芥也，惟舜爲然，不得乎親，不可以爲人，不順乎親，不可以爲子。 2. 舜盡事親之道，而瞽瞍底豫，瞽瞍底豫，而天下化，瞽瞍底豫，而天下之爲父子者定，此之謂大孝。

Chap. XXVIII. 1. Mencius said, "Suppose the case of the whole empire turning in great delight to an individual to submit to him.—To regard the whole empire *thus* turning to him in great delight but as a bundle of grass;—only Shun was capable of this. *He considered* that if one could not get *the hearts of* his parents he could not be considered *a man*, and that if he could not get to an entire accord with his parents, he could not be considered a son.

2. "By Shun's completely fulfilling everything by which a parent could be served, Koo-sow was brought to find delight *in what was good*. When Koo-sow was brought to find that delight, the whole empire was transformed. When Koo-sow was brought to find that delight, all fathers and sons in the empire were established *in their respective duties*.

This is called great filial piety."

BOOK IV

LE LOW. PART II

離婁章句下

章一章 1. 孟子曰，舜生於諸馮，遷於負夏，卒於鳴條，東夷之人也。 2. 文王生於岐周，卒於畢郢，西夷之人也。 3. 地之相去也，千有餘里，世之相後也，千有餘歲，得志行乎中國，若合符節。 4. 先聖後聖，其揆一也。

Chap. 1. 1. Mencius said, "Shun was born in Choo-fung, removed to Foo-hea, and died in Ming-t'eaou;—a man near the wild tribes on the east.

2. "King Wan was born in Chow by Mount K'e, and died in Peih-ying;—a man near the wild tribes on the west.

3. "Those regions were distant from one another more than a thousand li, and the age of the one *sage* was posterior to that of the other more than a thousand years. But when they got their wish, and carried their principles into practice throughout the Middle Kingdom, it was like uniting the two halves of a seal.

4. "When we examine the sages,—both the earlier and the later, — their principles are found to be the same."

第二章 1. 子產聽鄭國之政，以其乘輿濟人於溱洧。 2. 孟子曰，惠而不知爲政。 3. 歲十一月徒杠成，十二月輿梁成，民未病涉也。 4. 君子平其政，行辟人可也，焉得人人而濟之。 5. 故爲政者，每人而悅之，日亦不足矣。

Chap. II. 1. When Tsze-cn an was chief minister of the state of Ch'ing, he would convey people across the Tsin and Wei in his own carriage.

2. Mencius said, "It was kind, but showed that he did not understand the practice of government.

3. "When in the eleventh month of the year the footbridges are completed, and the carriage bridges in the twelfth month, the people have not the trouble of wading.

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

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

第三章 1. 孟子告齊宣王曰，君之視臣如手足，則臣視君如腹心，君子視臣如犬馬，則臣視君如國人，君之視臣如土芥，則臣視君如寇讎。 2. 王曰，禮，爲舊君有服，何如，斯可爲服矣。 3. 曰，諫行言聽，膏澤下於民，有故而去，則君使人導之出疆，又先於其所往，去三年不反，然後收其田里，

此之謂三有禮焉，如此，則爲之服矣。4.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，遂收其田里，此之謂寇讎，寇讎，何服之有。

Chap. III. 1. Mencius said to the king Seuen of Ts'e, "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 any other man; when he regards them as the ground or as grass, they regard him as a robber and an enemy."

2. The king said, "According to the rules of propriety, a minister wears mourning when he has left the service of a prince. How must *a prince* behave that his *old ministers* may thus go into mourning?"

3. 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. This treatment is what is called 'a thrice-repeated display of consideration.'

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

4. "Nowadays, 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, he takes back his fields and residence. This treatment shows him to be what we call 'a robber and an enemy.' What mourning can be worn for a robber and an enemy?"

第四章 孟子曰，無罪而殺士，則大夫可以去，無罪而戮民，則士可以徙。

Chap. IV. 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."

第五章 孟子曰，君仁，莫不仁，君義，莫不義。

Chap. V. Mencius said, "If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous."

第六章 孟子曰，非禮之禮，非義之義，大人弗爲。

Chap. VI. Mencius said, "Acts of propriety which are not *really* proper, and acts of right-

eousness which are not *really* righteous, the great man does not do."

第七章 孟子曰，中也，養不中，才也，養不才，故人樂有賢父兄也，如中也棄不中，才也棄不才，則賢不肖之相去，其間不能以寸。

Chap. VII. Mencius said, "Those who keep the mean, train up those who do not, and those who have abilities, train up those who have not, and hence men rejoice in having fathers and elder brothers who are possessed of virtue and talent. If they who keep the mean spurn those who do not, and they who have abilities spurn those who have not, then the space between them—those so gifted and the ungifted—will not admit an inch."

第八章 孟子曰，人有不爲也，而後可以有爲。

Chap. VIII. Mencius said, "Men must be decided on what they will NOT do, and then they are able to act with vigor *in what they ought to do.*"

第九章 孟子曰，言人之不善，當如後患何。

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

第十章 孟子曰，仲尼不爲已甚者。

Chap. X. Mencius said, "Chung-ne did not do extraordinary things."

第十一章 孟子曰，大人者，言不必信，行不必果，惟義所在。

Chap. XI. Mencius said, "The great man does not think beforehand of his words that they may be sincere, nor of his actions that they may be resolute;--he simply *speaks and does* what is right."

第十二章 孟子曰，大人者，不失其赤子之心者也。

Chap. XII. Mencius said, "The great man is he who does not lose his child's-heart."

第十三章 孟子曰，養生者，不足以當大事，惟送死可以當大事。

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

第十四章 孟子曰，君子深造之以道，欲其自得之也，自得之則居之安，居之安則資之深，資之深則取之左右逢其原，故君子欲其自得之也。

Chap. XIV. Mencius said, "The superior man makes his advances *in what he is learning* with deep earnestness and by the proper course, wishing to get hold of it as in himself. Having got hold of it in himself, he abides in it calmly and firmly. Abiding in it calmly and firmly, he reposes a deep reliance on it. Reposing a deep reliance on it, he seizes it on the left and

right, meeting everywhere with it as a fountain from which things flow. It is on this account that the superior man wishes to get hold of what he is learning as in himself."

第十五章 孟子曰，博學而詳說之，將以反說約也。

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

第十六章 孟子曰，以善服人者，未有能服人者也，以善養人，然後能服天下，天下不心服而王者，未之有也。

Chap. XVI. Mencius said, "Never has he who would by his excellence subdue men been able to subdue them. Let a prince seek by his excellence to nourish men, and he will be able to subdue the whole empire. It is impossible that any one should become ruler of the empire to whom it has not yielded the subjection of the heart."

第十七章 孟子曰，言無實不祥，不祥之實，蔽賢者當之。

Chap. XVII. Mencius said, "Words which are not true are inauspicious, 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."

第十八章 1. 徐子曰，仲尼亟稱於水曰，水哉水哉，何取於水

也。2. 孟子曰，原泉混混，不舍晝夜，盈科而後進，放乎四海，有本者如是，是之取爾。3. 苟爲無本，七八月之間雨集，溝澮皆盈，其固也，可立而待也，故聲聞過情，君子恥之。

Chap. XVIII. 1. The disciple Sen said, "Chung-ne often praised water, saying, 'O water! O water! What did he find in water to praise?'"

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

3. "But suppose that the water has no spring. — In the seventh and eighth months when the rain falls abundantly, the channels in the fields are all filled, but their being dried up again may be expected in a short time. So a superior man is ashamed of a reputation beyond his merits."

第十九章 1. 孟子曰，人之所以異於禽獸者，幾希，庶民去之，君子存之。2. 舜明於庶物，察於人倫，由仁義行，非行仁義也。

Chap. XIX. 1. Mencius said, "That whereby man differs from the lower animals is but small. The mass of people cast it away, while superior men preserve it.

2. "Shun clearly understood the multitude of things, and closely observed the relations of

humanity. He walked along the path of benevolence and righteousness; he did not *need* to pursue benevolence and righteousness."

第二十章 1. 孟子曰，禹惡旨酒，而好善言。 2. 湯執中，立賢無方。 3. 文王視民如傷，望道而未之見。 4. 武王不泄邇，不忘遠。 5. 周公思兼三王，以施四事，其有不合者，仰而思之，夜以繼日，幸而得之，坐以待旦。

Chap. XX. 1. Mencius said, "Yu hated the pleasant wine, and loved good words.

2. "T'ang held fast the mean, and employed men of talents and virtue without regard to where they came from.

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

4. "King Woo did not slight the near, and did not forget the distant.

5. "The duke of Chow desired to unite in himself *the virtues of those kings, those founders of the three dynasties*, that he might display in his practice the four things *which they did*. If he saw any thing in them not suited to his time, he looked up and thought about it, from daytime into the night, and when he was fortunate enough to master the difficulty, he sat waiting for the morning."

第二十一章 1. 孟子曰，王者之迹熄，而詩亡，詩亡，然後春秋

作。2. 晉之乘，楚子檮杌，魯之春秋，一也。3. 其事，則齊桓晉文，其文則史。孔子曰，其義則丘竊取之矣。

Chap. XXI. 1. Mencius said, "The traces of imperial rule were extinguished, and the *imperial* odes ceased to be made. When those odes ceased to be made, then the 'Ch'un Ts'ew' was produced.

2. "The 'Shing' of Tsin, the 'Taou Wuh' of Ts'oo, and the 'Ch'un Ts'ew' of Loo were books of the same character.

3. "The subject of *the* Ch'un Ts'ew was the affairs of Hwan of Ts'e and Wan of Tsin, and its style was the historical. Confucius said, 'Its *righteous* decisions I ventured to make.'"

第二十二章 1. 孟子曰，君子之澤，五世而斬，小人之澤，五世而斬。2. 予未得爲孔子徒也，予私淑諸人也。

Chap. XXII. 1. Mencius said, "The influence of a sovereign sage terminates in the fifth generation. The influence of a mere sage does the same.

2. "Although I could not be a disciple of Confucius himself, I have endeavored to cultivate my virtue by means of others *who were*."

第二十三章 孟子曰，可以取，可以無取，取傷廉，可以與，可以無與，與傷惠，可以死，可以無死，死傷勇。

Chap. XXIII. Mencius said, "When it appears

proper to take a thing, and *afterwards* not proper, to take it is contrary to moderation. When it appears proper to give a thing and *afterwards* not proper, to give it is contrary to kindness. When it appears proper to sacrifice one's life, and *afterwards* not proper, to sacrifice it is contrary to bravery."

第二十四章 1. 逢蒙學射於羿，盡羿之道，思天下惟羿為愈己，於是殺羿。孟子曰，是亦羿有罪焉。公明儀曰，宜若無罪焉。曰，薄乎云爾，惡得無罪。 2. 鄭人使子濯孺子侵衛，衛使庾公之斯追之，子濯孺子曰，今我疾作，不可以執弓，吾死矣夫，問其僕曰，追我者誰也，其僕曰，庾公之斯也，曰，吾生矣，其僕曰，庾公之斯，衛之善射者也，夫子曰，吾生，何謂也，曰，庾公之斯，學射於尹公之他，尹公之他學射於我，夫尹公之他端人也，其取友必端矣，庾公之斯至，曰，夫子何為不執弓，曰，今日我疾作，不可以執弓，曰，小人學射於尹公之他，尹公之他學射於夫子，我不忍以夫子之道，反害夫子，雖然，今日之事，君事也，我不敢廢，抽矢扣輪，去其金，發乘矢而後反。

Chap. XXIV. 1. P'ang Mung learned archery of E. When he had acquired completely all the science of E, he thought that in all the empire only E was superior to himself, and so he slew him. Mencius said, "In this case E also was to blame. Kung-ming E indeed said, 'It would appear as if he were not to be blamed,' but he thereby only meant that his

blame was slight. How can he be held without *any* blame?"

2. "The people of Ch'ing sent Tsze-cho Yu to make a stealthy attack on Wei, which sent Yu-kung Sze to pursue him. Tsze-cho Yu said, 'To-day I feel unwell, so that I cannot hold my bow. I am a dead man!' *At the same time* he asked his driver, 'Who is it that is pursuing me?' The driver said, 'It is Yu-kung Sze,' *on which* he exclaimed, 'I shall live.' The driver said, 'Yu-kung Sze is the best archer of Wei, what do you mean by saying—I shall live?' *Yu* replied, 'Yu-kung Sze learned archery from Yin-kung T'o, who again learned it from me. Now, Yin-kung T'o is an upright man, and the friends of his selection must be upright *also*.' When Yu-kung Sze came up, he said, 'Master, why are you not holding your bow?' *Yu* answered him, 'To-day I am feeling unwell, and cannot hold my bow.' *On this* Sze said, 'I learned archery from Yin-kung T'o, who again learned it from you. I cannot bear to injure you with your own science. ☉The business of to-day, however, is the prince's business, which I dare not neglect.' He then took his arrows, knocked off their steel points against the carriage wheel, discharged four of them, and returned."

雖有惡人，齊戒沐浴，則可以祀上帝。

Chap. XXV. I. Mencius said, "If the lady Se had been covered with a filthy *headdress*, all people would have stopped their noses in passing her.

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

第二十六章 1. 孟子曰，天下之言性也，則故而已矣，故者以利爲本。 2. 所惡於智者，爲其鑿也，如智者，若禹之行水也，則無惡於智矣，禹之行水也，行其所無事也，如智者亦行其所無事，則智亦大矣。 3. 天之高也，星辰之遠也，苟求其故，千歲之日至，可坐而致也。

Chap. XXVI. 1. Mencius said, "All who speak about the natures *of things*, have in fact only their phenomena *to reason from*, and the value of a phenomenon is in its being natural.

2. "What I dislike in your wise men is their boring out *their conclusions*. If those wise men would only act as Yu did when he conveyed away the waters, there would be nothing to dislike in their wisdom. The manner in which Yu conveyed away the waters was by doing what gave him no trouble. If your wise men would also do that which gave them no trouble, their knowledge would also be great.

3. "There is heaven so high; there are the

stars so distant. If we have investigated their phenomena, we may, while sitting *in our places*, go back to the solstice of a thousand years ago."

第二十七章 1. 公行子有子之喪，右師往弔，入門，有進而與右師言者，有就右師之位，而與右師言者。 2. 孟子不與右師言，右師不悅，曰，諸君子皆與驢言，孟子獨不與驢言，是簡驢也。 3. 孟子聞之曰，禮，朝廷不歷位，而相與言，不踰階而相揖也，我欲行禮，子敖以我爲簡，不亦異乎。

Chap. XXVII. 1. The officer Kung-hang having on hand the funeral of one of his sons, the Master of the Right went to condole with him. When *this noble* entered the door, some called him to them and spoke with him, and some went to his place and spoke with him.

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

3. Mencius, having heard of this remark, said, "According to the prescribed rules, in the court, individuals may not change their places to speak with one another, nor may they pass from their ranks to bow to one another. I was wishing to observe this rule, and Tsze-gaou understands it that I was slighting him:—is not this strange?"

第二十八章 1. 孟子曰，君子所以異於人者，以其存心也，君子以仁存心，以禮存心。 2. 仁者愛人，有禮者敬人。 3. 愛人者，人恆愛之，敬人者，人恆敬之。 4. 有人於此，其待我以橫逆，則君子必自反也，我必不仁也，必無禮也，此物奚宜至哉。 5. 其自反而仁矣，自反而有禮矣，其橫逆由是也，君子必自反也，我必不忠。 6. 自反而忠矣，其橫逆由是也，君子曰，此亦妄人也已矣，如此，則與禽獸奚擇哉，於禽獸又何難焉。 7. 是故君子有終身之憂，無一朝之患也，乃若所憂，則有之，舜，人也，我，亦人也，舜爲法於天下，可傳於後世，我由未免爲鄉人也，是則可憂也，憂之如何，如舜而已矣，若夫君子所患，則亡矣，非仁無爲也，非禮無行也，如有一朝之患，則君子不患矣。

Chap. XXVIII. 1. Mencius said, "That whereby the superior man is distinguished from other men is what he preserves in his heart;—namely, benevolence and propriety.

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

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

4. "Here is a man, who treats me in a perverse and unreasonable manner. The superior man in such a case will turn round upon himself—'I must have been wanting in benevolence; I must have been wanting in

propriety:—how should this have happened to me?’

5. “He examines himself, and is *especially* benevolent. He turns round upon himself, and is *especially* observant of propriety. The perversity and unreasonableness of the other, *however*, are still the same. The superior man will *again* turn round on himself — ‘I must have been failing to do my utmost.’

6. “He turns round upon himself, and proceeds to do his utmost, but still the perversity and unreasonableness of the other are repeated. *On this* the superior man says, ‘This is a man utterly lost indeed! Since he conducts himself so, what is there to choose between him and a brute? Why should I go to contend with a brute?’

7. “Thus it is that the superior man has a life-long anxiety and not one morning’s calamity. As to what is matter of anxiety to him, that he has.—*He says*, ‘Shun was a man, and I also am a man. *But* Shun became an example to the empire, and *his conduct* was worthy to be handed down to after ages, while I am nothing better than a villager.’ This indeed is proper matter of anxiety to him. And in what way is he anxious about it? Just that he may be like Shun:—then only will he stop. As to what the superior man would

feel to be a calamity, there is no such thing. He does nothing which is not according to propriety. If there should be fall him one morning's calamity, the superior man does not account it a calamity."

第二十九章 1. 禹稷當平世，三過其門而不入，孔子賢之。 2. 顏子當亂世，居於陋巷，一簞食，一瓢飲，人不堪其憂，顏子不改其樂，孔子賢之。 3. 孟子曰，禹，稷，顏回，同道。 4. 禹思天下有溺者，由己之溺也，稷思天下有飢者，由己飢之也，是以如是其急也。 5. 禹稷顏子，易地則皆然。 6. 今有同室之人鬪者，救之，雖被髮纓冠而救之，可也。 7. 鄉鄰有鬪者，被髮纓冠而往救之，則惑也，雖閉戶，可也。

Chap. XXIX. 1. Yu and Tseih, in an age of tranquilizing government, thrice passed their doors without entering them. Confucius praised them.

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

3. Mencius said, "Yu, Tseih, and Yen Hwuy agreed in the principle of their conduct.

4. "Yu thought that if any one in the empire were drowned, it was as if he drowned him. Tseih thought that if any one in the

empire suffered hunger, it was as if he famished him. It was on this account that they were so earnest.

5. "If Yu and Tseih, and the philosopher Yen had exchanged places, each would have done what the other did.

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

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

第三十章 1. 公都子曰，匡章通國皆稱不孝焉，夫子與之遊，又從而禮貌之，敢問何也。 2. 孟子曰，世俗可謂不孝者五，惰其四支，不顧父母之養，一不孝也，博奕好飲酒，不顧父母之養，二不孝也，好貨財，私妻子，不顧父母之養，三不孝也，從耳目之欲，以爲父母戮，四不孝也，好勇鬪狠，以危父母，五不孝也，章子有一於是乎。 3. 夫章子，子父責善，而不相遇也。 4. 責善，朋友之道也，父子責善，賊恩之夫者。 5. 夫章子，豈不欲有夫妻子母之屬哉，爲得罪於父，不得近，出妻屏子，終身不養焉，其設心，以爲不若是，是則罪之大者，是則章子已矣。

Chap. XXX. 1. The disciple Kung-too said, "Throughout the whole kingdom everybody pronounces K'wang unfilial. But you, Master, keep company with him, and moreover treat him with politeness. I venture to ask why you do so."

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

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

4. "To urge one another to what is good by reproofs is the way of friends. But such urging between father and son is the greatest

injury to the kindness *which should prevail between them.*

5. "Moreover, did not Chang wish to have *in his family* the relationships of husband and wife, child and mother? But because he had offended his father, and was not permitted to approach him, he sent away his wife, and drove forth his son, and all his life receives no cherishing attention from them. He settled it in his mind that if he did not act in this way, his would be one of the greatest of crimes. —Such and nothing more is the case of Chang.

第三十一章 1. 曾子居武城，有越寇，或曰：寇至，盍去諸。曰：無寓人於我室，毀傷其薪木，寇退，則曰：脩我牆屋，我將反。寇退，曾子反，右左曰：待先生如此，其忠且敬也。寇至，則先去，以爲民望，寇退，則反，殆於不可。沈猶行曰：是非汝所知也，昔，沈猶有負芻之禍，從先生者七十人，未有與焉。 2. 子思居於衛，有齊寇，或曰：寇至，盍去諸。子思曰：如彼去，君誰與守。 3. 孟子曰：曾子子思同道，曾子師也，父兄也，子思臣也，微也，曾子子思，易地則皆然。

Chap. XXXI. 1. When the philosopher Tsang dwelt in Wooshing, there came a band from Yue to plunder it. Some one said *to him*. "The plunderers are coming:—why not leave this?" Tsang *on this left the city*, saying *to the man in charge of the house*, "Do not lodge

any persons in my house, lest they break and injure the plants and trees." When the plunderers withdrew, he sent word to him, saying, "Repair the walls of my house. I am about to return." When the plunderers retired, the philosopher Tsang returned *accordingly*. His disciples said, "Since our master was treated with so much sincerity and respect, for him to be the first to go away on the arrival of the plunderers, so as to be observed by the people, and then to return on their retiring, appears to us to be improper." Shin-yew Hing said, "You do not understand this matter, Formerly, when Shin-yew was exposed to the outbreak of the grass carriers, there were seventy disciples in our master's following, and none of them took part in the matter."

2. When Tsze-sze was living in Wei, there came a band from Ts'e to plunder. Some one said to him, "The plunderers are coming; — why not leave this?" Tsze-sze said, "If I go away, whom will the prince have to guard *the state with?*"

3. Mencius said, "The philosopher Tsang and Tsze-sze agreed in the principle of their conduct. Tsang was a teacher—in the place of a sather or elder brother. Tsze-sze was a minister—in a meaner place. If the philosophers Tsang and Tsze-sze had exchanged

places, the one would have done what the other did."

第三十二章 儲子曰，王使人問夫子，果有以異於人乎，孟子曰，何以異於人哉，堯舜與人同耳。

Chap. XXXII. The officer Ch'oo said to Mencius, "Master, the king sent persons to spy out whether you were really different from other men." Mencius said, "How should I be different from other men! Yaou and Shun were just the same as other men."

第三十三章 1. 齊人有一妻一妾，而處室者，其良人出，則必饜酒肉而後反，其妻問所與飲食者，則盡富貴也，其妻告其妾曰，良人出，則必饜酒肉而後反，問其與飲食者，盡富貴也，而未嘗有顯者來，吾將謂良人之所之也，蚤起，施從良人之所之，徧國中，無與立談者，卒之東郭墦間之祭者，乞其餘，不足，又顧而之他，此其為饜足之道也，其妻歸告其妾曰，良人者，所仰望而終身也，今若此，與其妾誦其良人，而相泣於中庭，而良人未之知也，施從外來，驕其妻妾。 2. 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。

Chap. XXXIII. 1. A man of Ts'e 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, and, on his wife's asking him with whom he ate and drank, they

were sure to be all wealthy and honorable people. 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. I asked with whom he ate and drank, and they are all, *it seems*, wealthy and honorable people. And yet no people of distinction ever come here. I will spy out where our good man goes." *Accordingly*, she got up early in the morning, and privately followed wherever her husband went. Throughout the whole city, there was no one who stood or talked with him. 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. 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;—and now these are his waps!" On this, along with the concubine she reviled their husband, and they wept together in the middle hall. In the meantime the husband, knowing nothing of all this, came in with a jaunty air, carrying himself proudly to his wife and concubine.

2. In the view of a superior man, as to the

way by which men seek for riches, honors, gain, and advancement, there are few of their wives and concubines who would not be ashamed and weep together *on account of them*.

BOOK V

WAN CHANG. PART I

萬章章句上

第一章 1. 萬章問曰，舜往于田，號泣于旻天，何爲其號泣也。孟子曰，怨慕也。 2. 萬章曰，父母愛之，喜而不忘，父母惡之，勞而不怨，然則舜怨乎。曰，長息問於公明高曰，舜往于田，則吾旣得聞命矣，號泣于旻天，于父母，則吾不知也，公明高曰，是非爾所知也。夫公明高以孝子之心，爲不若是想，我竭力耕田，共爲子職而已矣，父母之不我愛，於我何哉。 3. 帝使其子九男二女，百官牛羊，倉廩備，以事舜於畎畝之中，天下之士多就之者，帝將胥天下而遷之焉，爲不順於父母，如窮人無所歸。 4. 天下之士悅之，人之所欲也，而不足以解憂，好色，人之所欲，妻帝之二女，而不足以解憂，富，人之所欲，富有天下，而不足以解憂，貴，人之所欲，貴爲天子，而不足以解憂，人悅之，好色，富貴，無足以解憂者，惟順於父母可以解憂。 5. 人少，則慕父母，知好色，則慕少艾，有妻子，則慕妻子，仕則慕君，不得於君，則熱中，大孝終身慕父母，五十而慕者，予於大舜見之矣。

Chap. I. 1. Wan Chang asked Mencius, saying, *When* "Shun went into the fields, he

cried out and wept towards the pitying heavens. Why did he cry out and weep?" Mencius replied, "He was dissatisfied, and full of earnest desire."

2. Wan Chang said, "When his parents love him, a son rejoices and forgets them not. When his parents hate him, though they punish him, he does not murmur. Was Shun then murmuring *against his parents?*" Mencius answered, "Ch'ang Seih asked Kung-ming Kaou, saying, 'As to Shun's going into the fields, I have received your instructions, but I do not know about his weeping and crying out to the pitying heavens and to his parents.' Kung-ming Kaou answered him, 'You do not understand that matter.' Now, Kung-ming Kaou supposed that the heart of the filial son could not be so free of sorrow. *Shun would say,* 'I exert my strength to cultivate the fields, but I am there by only discharging my office as a son. What can there be in me that my parents do not love me?'

3. "The emperor caused his own children, nine sons and two daughters, the various officers, oxen and sheep, storehouses and granaries, *all* to be prepared, to serve Shun amid the channeled fields. Of the scholars of the empire there were multitudes who flocked to him. The emperor designed that *Shun*

should superintend the empire along with him, and then to transfer it to him entirely. But because his parents were not in accord with him, he felt like a poor man who has nowhere to turn to.

4. "To be delighted in by the scholars of the empire, is what men desire, but it was not sufficient to remove the sorrow of *Shun*. The possession of beauty is what men desire, and *Shun* had for his wives the two daughters of the emperor, but this was not sufficient to remove his sorrow. Riches are what men desire, and the empire was the rich property of *Shun*, but this was not sufficient to remove his sorrow. Honors are what men desire, and *Shun* had the dignity of being emperor, but this was not sufficient to remove his sorrow. The reason why the being the object of men's delight, the possession of beauty, riches, and honors, were not sufficient to remove his sorrow, was, that it could be removed only by his getting his parents to be in accord with him.

5. "The desire of the child is towards his father and mother. When he becomes conscious of the attractions of beauty, his desire is towards young and beautiful women. When he comes to have a wife and children, his desire is towards them. When he obtains

office, his desire is towards his sovereign:—if he cannot get the regard of his sovereign, he burns within. *But* the man of great filial piety, to the end of his life, has his desire towards his parents. In the great Shun I see the case of one whose desire at fifty years was towards them.”

第二章 1. 萬章問曰，詩云，娶妻如之何，必告父母，信斯言也，宜莫如舜，舜之不告而娶，何也，孟子曰，告則不得娶，男女居室，人之大倫也，如告則廢人之大倫，以慙父母，是以不告也。 2. 萬章曰，舜之不告而娶，則吾既得聞命矣，帝之妻舜而不告何也，曰，帝亦知告焉，則不得妻也。 3. 萬章曰，父母使舜完廩，捐階，瞽瞍焚廩，使浚井，出，從而拚之，象曰，謾蓋都君咸我績，牛羊父母，倉廩父母，干戈朕，琴朕，豷朕，二嫂使治朕棲，象往入舜宮，舜在牀琴，象曰，鬱陶思君爾，忸怩，舜曰，惟諸臣庶，汝其于予治，不識舜不知象之將殺己與，曰，奚而不知也，象憂亦憂，象喜亦喜。 4. 曰，然則舜僞喜者與，曰，否，昔者，有饋生魚於鄭子產，子產使校人畜之池，校人烹之，反命曰，始舍之，圉圉焉，少，則洋洋焉，攸然而逝，子產曰，得其所哉，得其所哉，校人出曰，孰謂子產智，子既烹而食之，曰，得其₉哉，得其所哉，故君子可欺以其方，難罔以非其道，彼以愛兄之道來，故誠信而喜之，奚僞焉。

Chap. II. 1. Wan Chang asked Mencius, saying, "It is said in the 'Book of Poetry,'

'In marrying a wife, how ought a man to proceed?'

He must inform his parents.'

If the rule be indeed as here expressed, no man ought to have illustrated it so well as Shun. How was it that Shun's marriage took place without his informing *his parents?*" Mencius replied, "If he had informed them, he would not have been able to marry. That male and female should dwell together, is the greatest of human relations. 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."

2. Wan Chang said, "As to Shun's marrying without informing his parents, I have heard your instructions; but how was it that the emperor gave him his daughters as wives without informing *Shun's parents?*" Mencius said, "The emperor also knew that if he informed them, he could not marry his daughters to him."

3. Wan Chang said, "His parents set Shun to repair a granary, to which, the ladder having been removed, Koo-sow set fire. They also made him dig a well. He got out, but they, *not knowing that*, proceeded to cover him up. Seang said, Of the scheme to cover up the city-forming prince the merit is all mine. 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.' Seang then went away into Shun's palace, and there was Shun on his couch playing on his lute. Seang said, 'I am come simply because I was thinking anxiously about you.' *At the same time*, he blushed deeply. Shun said to him, 'There are all my officers: — do you undertake the government of them for me.' I do not know whether Shun was ignorant of Seang's wishing to kill him." *Mencius* answered, "How could he be ignorant of that? But when Seang was sorrowful, he was also sorrowful; when Seang was joyful, he was also joyful."

4. *Chang* said, "In that case, then, did not Shun rejoice hypocritically?" *Mencius* replied, "No. Formerly, some one sent a present of a live fish to Tsze-ch'an of Ch'ing. Tsze-ch'an ordered his pond keeper to keep it in the pond, but that officer cooked it, and reported the execution of his commission, saying, 'When I first let it go, it appeared embarrassed. In a little, it seemed to be somewhat at ease, and then it swam away joyfully.' Tsze-ch'an observed, 'It had got into its element! It had got into its element!' The pond keeper then

went out and said, 'Who calls T'sze-ch'an a wise man? After I had cooked and eaten the fish, he says, "It had got into its element! it had got into its element!"' 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. Seang came in the way in which the love of his elder brother would have made him come; therefore *Shun* sincerely believed him, and rejoiced. What hypocrisy was there?"

第三章 1. 萬章問曰，象日以殺舜爲事，立爲天子，則放之，何也。孟子曰，封之也，或曰放焉。 2. 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，誅不仁也，象至不仁，封之有庠，有庠之人奚罪焉，仁人固如是乎，在他人，則誅之，在弟，則封之，曰，仁人之於弟也，不藏怒焉，不宿怨焉，親愛之而已矣，親之，欲其貴也，愛之，欲其富也，封之有庠，富貴之也，身爲天子，弟爲匹夫，可謂親愛之乎。 3. 敢問或曰放者，何謂也，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，豈得暴彼民哉，雖然，欲常常而見之，故源源而來，不及貢，以政接於有庠，此之謂也。

Chap. III. 1. Wan Chang said, "Seang made it his daily business to slay Shun. When *Shun* was made emperor, how was it that he *only* banished him?" Mencius said, "He raised

him to be a prince. Some supposed that it was banishing him."

2. Wan Chang said, "Shun banished the superintendent of works to Yewchow; he sent away Hwan-taou to the mountain Ts'ung; he slew *the prince of San Meaou* in Sanwei; and he imprisoned K'wan on the mountain Yu. When the crimes of those four were thus punished, the whole empire acquiesced: — it was a cutting off of men who were destitute of benevolence. But Seang was *of all men* the most destitute of benevolence, and *Shun* raised him to be the prince of Yewpe; — of what crimes had the people of Yewpe been guilty? Does a benevolent man really act thus? In the case of other men, he cut them off; in the case of his brother, he raised him to be a prince." Mencius replied, "A benevolent man does not lay up anger, nor cherish resentment against his brother, but only regards him with affection and love. Regarding him with affection, he wishes him to be honorable: regarding him with love, he wishes him to be rich. The appointment of *Seang* to be the prince of Yewpe was to enrich and ennoble him. If while *Shun* himself was emperor, his brother had been a common man, could he have been said to regard him with affection and love?"

3. *Wan Chang* said, "I venture to ask what you mean by saying that some supposed that it was a banishing of Seang?" *Mencius* replied, "Seang could do nothing in his state. The emperor 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. How indeed could he be allowed the means of oppressing the people? Nevertheless, *Shun* wished to be continually seeing him, and, by this arrangement, he came incessantly to court, as is signified in that expression—'He did not wait for the rendering of tribute, or affairs of government, to receive the prince of Yewpe.'"

第四章 1. 咸丘蒙問曰，語云，盛德之士，君不得而臣，父不得而子，舜南面而立，堯帥諸侯北面而朝之，瞽瞍亦北面而朝之，舜見瞽瞍，其容有盛，孔子曰，於斯時也，天下殆哉，岌岌乎，不識此語誠然乎哉，孟子曰，否，此非君子之言，齊東野人之語也，堯老而舜攝也，堯典曰，二十有八載，放勳乃徂落，百姓如喪考妣，三年，四海遏密八音，孔子曰，天無二日，民無二王，舜既爲天子矣，又帥天下諸侯，以爲堯三年喪，是二天子矣。⁽¹⁾ 2. 咸丘蒙曰，舜之不臣堯，則吾既得聞命矣，詩云，普天之下，莫非王土，率土之濱，莫非王臣，而舜既爲天子矣，敢問瞽瞍之非臣如何，曰，是詩也，非是之謂也，勞於王事而不得養父母也，曰，此莫非王事，我獨賢勞也，

故說詩者，不以文害辭，不以辭害志，以意逆志，是爲得之，如以辭而已矣，雲漢之詩曰，周餘黎民，靡有子遺，信斯言也，是周無遺民也。 3. 孝子之至，莫大乎尊親，尊親之至，莫大乎以天下養，爲天子父，尊之至也，以天下養，養之至也，詩曰，永言孝思，孝思維則，此之謂也。 4. 書曰，祇載見瞽瞍，夔夔齊栗，瞽瞍亦允若，是爲父不得而子也。

Chap. IV. 1. Heen-k'ew Mung asked *Mencius*, saying, "There is the saying. — 'A scholar of complete virtue may not be employed as a minister by his sovereign, nor treated as a son by his father. Shun stood with his face to the south, and Yaou, at the head of all the princes, appeared before him at court with his face to the north. Koo-sow also did the same. When Shun saw Koo-sow, his countenance became discomposed. Confucius said, "*At this time, in what a perilous condition was the empire! Its state was indeed unsettled.*" — I do not know whether what is here said really took place." Mencius replied, "No. These are not the words of a superior man. They are the sayings of an uncultivated person of the east of Ts'ë. When Yaou was old, Shun was associated with him in the government. It is said in the 'Canon of Yaou,' 'After twenty and eight years, the Highly Meritorious one deceased. The people acted as if they were mourning for a father or mother for three

years, and up to *the borders of* the four seas every sound of music was hushed.' Confucius said, 'There are not two suns in the sky, nor two sovereigns over the people.' Shun having been emperor, and, moreover, leading on all the princes to observe the three years' mourning for Yaou, there would have been in this case two emperors."

2. Heen-k'ew Mung said, "On the point of Shun's not treating Yaou as a minister, I have received your instructions. *But* it is said in the 'Book of Poetry,'

'Under the whole heaven,
Every spot is the sovereign's ground;
To the borders of the land,
Every individual is the sovereign's
minister;'

—and Shun had become emperor. I venture to ask how it was that Koo-sow was not one of his ministers." Mencius answered, "That ode is not to be understood in that way:—it speaks of being laboriously engaged in the sovereign's business, so as not to be able to nourish one's parents, *as if the author* said, 'This is all the sovereign's business, and *how is it that* I alone am supposed to have ability, and am made to toil in it?' Therefore, those who explain the odes may not insist on one term so as to do violence to a sentence, nor on a

sentence so as to do violence to the general scope. They must try with their thoughts to meet that scope, and then we shall apprehend it. It we simply take single single sentences, there is that in the ode called 'The Milky Way,'—

⑤
 'Of the black-haired people of the remnant of Chow,

There is not half a one left.'

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

3. "Of all which a filial son can attain to, there is nothing greater than his honoring his parents. And of what can be attained to in the honoring one's parents, there is nothing greater than the nourishing them with the whole empire. Koo-sow was the father of the emperor;—this was the height of honor. *Shun* nourished him with the whole empire;—this was the height of nourishing. In this was verified the sentiment in the 'Book of Poetry,'

⑥ 'Ever cherishing filial thoughts,

Those filial thoughts became an example to after ages.'

4. "It is said in the 'Book of History,' 'Reverently performing his duties, he waited on Koo-sow, and was full of veneration and awe. Koo-sow also believed him and conformed

to virtue.'—This is the *true* case of the scholar of complete virtue not being treated as a son by his father."

第五章 1. 萬章曰，堯以天下與舜，有諸。孟子曰，否，天子不能以天下與人。 2. 然則舜有天下也，孰與之。曰，天與之。 3. 天與之者，諄諄然命之乎。 4. 曰，否，天不言以行與事，示之而已矣。 5. 曰，以行與事，示之者，如之何。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，昔者，堯薦舜於天，而夫受之，暴之於民，而民受之，故曰，天不言，以行與事示之而已矣。 6. 曰，敢問薦之於天，而天受之，暴之於民，而民受之，如何。曰，使之主祭，而百神享之，是天受之，使之主事，而事治，百姓安之，是民受之也，天與之，人與之，故曰，天子不能以天下與人。 7. 舜相堯，二十有八載，非人之所能爲也，天也，堯崩，三年之喪畢，舜避堯之子於南河之南，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，夫然後之中國，踐天子位焉，而居堯之宮，逼堯之子，是篡也，非天與也。 8. 秦誓曰，天視，自我民視，天聽，自我民聽，此之謂也。

Chap. v. 1. Wan Chang said, "Was it the case that Yaou gave the empire to Shun?" Mencius said, "No. The emperor cannot give the empire to another."

2. "Yes;—but Shun had the empire. Who gave it to him?" "Heaven gave it to him,"

was the answer.

3. " 'Heaven gave it to him':—did *Heaven* confer its appointment on him with specific injunctions? "

4. *Mencius* replied, "No. Heaven does not speak. It simply showed its will by his personal conduct, and his conduct of affairs."

5. " 'It showed its will by his personal conduct and his conduct of affairs:'—how was this? " *Mencius's* answer was, "The empire can present a man to Heaven, but he cannot make Heaven give that man the empire. A prince can present a man to the emperor, but he cannot cause the emperor 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. *Yaou* presented *Shun* to Heaven, and the people accepted him. Therefore I say, 'Heaven does not speak. It simply indicated its will by his personal conduct and his conduct of affairs.' "

6. *Chang* said, "I presume to ask how it was that *Yaou* presented *Shun* to Heaven, and Heaven accepted him; and that he exhibited him to the people, and the people accepted him." *Mencius* replied, "He caused him to preside over the sacrifices, and all the spirits were well pleased with them;—thus Heaven accepted him. 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. Heaven gave *the empire* to him. The people gave it to him. Therefore I said, ‘The emperor cannot give the empire to another.’”

7. “Shun assisted Yaou *in the government* for twenty and eight years;—this was more than man could have done, and was from Heaven. After the death of Yaou, when the three years’ mourning was completed, Shun withdrew from the son of Yaou to the south of South River. The princes of the empire, however, repairing to court went not to the son of Yaou, but they went to Shun. Litigants went not to the son of Yaou, but they went to Shun. Singers sang not the son of Yaou, but they sang Shun. Therefore I said, ‘Heaven gave him *the empire.*’ It was after these things that he went to the Middle Kingdom, and occupied the emperor’s seat. If he had, *before these things*, taken up his residence in the palace of Yaou, and had applied pressure to the son of Yaou, it would have been an act of usurpation, and not the gift of Heaven.

8. “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.’”

第六章 1. 萬章問曰，人有言，至於禹而德衰，不傳於賢，而傳於子，有諸？孟子曰，否，不然也，天與賢，則與賢，天與子，則與子，昔者，舜薦禹於天，十有七年，舜崩，三年之喪畢，禹避之子於陽城，天下之民從之，若堯崩之後，不從堯之子，而從舜也，禹薦益於天，七年，禹崩，三年之喪畢，益避禹之子於箕山之陰，朝覲訟獄者，不之益，而之啓，曰，吾君之子也，謳歌者，不謳歌益，而謳歌啓，曰，吾君之子也。 2. 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，啓賢，能敬承繼禹之道，益之相禹也，歷年少，施澤於民未久，舜，禹，益，相去久遠，其子之賢不肖，皆天也，非人之所能爲也，莫之爲而爲者，天也，莫之致而至者，命也。 3. 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。 4. 繼世以有天下，天之所廢，必若桀紂者也，故益，伊尹，周公，不有天下。 5. 伊尹相湯以王於天下，湯崩，太丁未立，外丙二年，仲壬四年，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。 6. 周公之不有天下，猶益之於夏，伊尹之於段也。 7. 孔子曰，唐，虞，禪，夏后，殷，周，繼，其義一也。

Chap. VI. 1. Wan Chang asked Mencius, saying, "People say, 'When the disposal of the empire 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?" Mencius replied, "No; it was not so. When Heaven gave the empire to the worthiest,

it was given to the worthiest. When Heaven gave it to the son of *the preceding emperor*, it was given to him. 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-shing. The people of the empire followed him just as after the death of Yaou, instead of following his son, they had followed Shun. Yu presented Yih to Heaven. Seven years elapsed, and Yu died. When the three years' mourning was expired, Yih withdrew from the son of Yu to the north of Mount Ke. The *princes*, repairing to court, went not to Yih, but they went to K'e. Litigants did not go to Yih, but they went to K'e, saying, 'He is the son of our sovereign'; the singers did not sing Yih, but they sang K'e, saying, 'He is the son of our sovereign.'

2. "That Tan-choo was not equal to his *father*, and Shun's son not equal to him; that Shun assisted Yaou, and Yu assisted Shun, for many years conferring benefits on the people for a long time; that *thus* the length of time during which Shun, Yu, and Yih, *assisted in the government* was so different; and that the sons of the emperors were—the one a man of talents and virtue, and other two inferior to their fathers:—all this was from Heaven, and

what could not be produced by man. That which is done without man's doing it is from Heaven. That which happens without man's causing it to happen is from the ordinance of Heaven.

3. "In the case of a private individual obtaining the empire, 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* emperor. It was on this account that Confucius did not obtain the empire.

4. "When the empire is possessed by *natural* succession, the emperor who is displaced by Heaven must be like Kee or Chow. It was on this account that Yib, E Yin, and Chow-kung did not obtain the empire.

5. "E Yin assisted T'ang so that he became sovereign over the empire. After the demise of T'ang, T'ae-ting having died before he could be appointed emperor, Wae-ping reigned two years, and Chung-jin four. T'ae-kea was then turning upside down the statutes of T'ang, when E Yin placed him in T'ung for three years. There T'ae-kea repented of his errors, was contrite, and reformed himself. In T'ung he came to dwell in benevolence and moved towards righteousness, during those three years, listening to the lessons given to him by E Yin.

Then *E Yin* again returned *with him* to Po.

6. "Chow-kung's not getting the empire was like the case of Yih and *the throne of Hea*, or like that of E Yin and *the throne of Yin*.

7. "Confucius said, 'T'ang and Yu resigned the throne *to their worthy ministers*, The sovereign of Hea and *those of Yin and Chow* transmitted it to their sons. The principle of righteousness was the same *in all the cases.*'"

第七章 1. 萬章問曰，人有言，伊尹以割烹要湯，有諸。 2. 孟子曰，否，不然，伊尹耕於有莘之野，而樂堯舜之道焉，非其義也，非其道也，祿之以天下，弗顧也，繫馬千駟，弗視也，非其義也，非其道也，一介不以與人，一介不以取諸人。 3. 湯使人以幣聘之，囁囁然曰，我何以湯之聘幣為哉，我豈若處畎畝之中，由是以樂堯舜之道哉。 4. 湯三使往聘之，既而幡然改曰，與我處畎畝之中，由是以樂堯舜之道，吾豈若使是君為堯舜之君哉，吾豈若使是民為堯舜之民哉，吾豈若於吾身親見之哉。 5. 天之生此民也，使先知覺後知，使先覺覺後覺也，予，天民之先覺者也，予將以斯道覺斯民也，非予覺之而誰也。 6. 思天下之民，匹夫匹婦，有不被堯舜之澤者，若已推而內之溝中，其自任以天下之重如此，故就湯而說之以伐夏救民。 7. 吾未聞枉己而正人者也，况辱己以正天下者乎，聖人之行，不同也，或遠或近，或去或不去，歸潔其身而已矣。 8. 吾聞其以堯舜之道要湯，未聞以割烹也。 9. 伊訓曰，天誅造攻自牧宮，朕載自亳。

Chap. VII. 1. Wan Chang asked Mencius,

saying, "People say that E Yin sought an introduction to T'ang by his knowledge of cookery. Was it so?"

2. Mencius replied, "No, it was not so. E Yin was a farmer in the lands of the prince of Sin, delighting in the principles of Yaou and Shun. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, though he had been offered the empire, he would not have regarded it; though there had been yoked for him a thousand teams of horses, he would not have looked at them. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, he would neither have given nor taken a single straw.

3. "T'ang sent persons with presents of silk to entreat him to enter his service. With an air of indifference and self-satisfaction he said, 'What can I do with those silks which T'ang invites me? Is it not best for me to abide in the channeled fields, and so delight myself with the principles of Yaou and Shun?'

4. "T'ang thrice sent messengers to invite him. After this, with the change of resolution displayed in his countenance, he spoke in a different style, — 'Instead of abiding in the channeled fields and thereby delighting myself with the principles of Yaou and Shun, had I

not better make this prince a prince like Yaou or Shun and this people like the people of Yaou or Shun? Had I not better in my own person see these things for myself?

5. "Heaven's plan in the production of mankind is this:—that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower to do so. I am one of Heaven's people who have first apprehended;—I will take these principles and instruct this people in them. If I do not instruct them, who will do so?"

6. "He thought that among all the people of the empire, even the private men and women, if there were any who did not enjoy such benefits as Yaou and Shun conferred, it was as if he himself pushed them into a ditch. He took upon himself the heavy charge of the empire in this way, and therefore he went to T'ang, and pressed upon him the subject of attacking Hea and saving the people.

7. "I have not heard of one who bent himself, and at the same time made others straight;—how much less could one disgrace himself, and thereby rectify the whole empire? The actions of the sages have been different. Some have kept remote *from court*, and some have drawn near *to them*; some have left their

offices, and some have not done so:—that to which those different courses all turn is simply the keeping of their persons pure.

8. "I have heard that E Yin sought an introduction to T'ang by the doctrines of Yaou and Shun. I have not heard that he did so by his knowledge of cookery.

9. "In the 'Instructions of E,' it is said, 'Heaven destroying Kee commenced attacking him in the palace of Muh. I commenced in Po.'"

第八章 1. 萬章問曰，或謂孔子於衛主癩疽，於齊主侍人瘠環，有諸乎。孟子曰，否，不然也，好事者爲之也。 2. 於衛，主顏讎由，彌子之妻，與子路之妻，兄弟也，彌子謂子路曰，孔子主我，衛卿可得也，子路以告，孔子曰，有命，孔子進以禮，退以義，得之不得，曰，有命，而主癩疽與侍人瘠環，是無義無命也。 3. 孔子不悅於魯衛，遭宋桓司馬，將要而殺之，微服而過宋，是時，孔子當阨，主司城貞子，爲陳侯周臣。 4. 吾聞觀近臣，以其所爲主，觀遠臣，以其所主，若孔子主癩疽，與侍人瘠環，何以爲孔子。

Chap. VIII. 1. Wan Chang asked Mencius, saying, "Some say that Confucius, when he was in Wei, lived with the ulcer doctor, and when he was in Ts'e, with the attendant, T'seih Hwan;—was it so?" Mencius replied, "No; it was not so. Those are the inventions of men fond of strange things.

2. "When he was in Wei, he lived with Yen Ch'ow-yew. The wives of the officer Me and Tsze-loo were sisters, and Me told Tsze-loo, 'If Confucius will lodge with me, he may attain to the dignity of a high noble of Wei.' Tsze-loo informed Confucius of this, and he said, 'That is as ordered *by Heaven.*' Confucius went into office according to propriety, and retired from it according to righteousness. In regard to his obtaining office or not obtaining it, he said, 'That is as ordered.' But if he had lodged with the attendant T'seih Hwan, that would neither have been according to righteousness, nor any ordering *of Heaven.*

3. "When Confucius, being dissatisfied in Loo and Wei, *had left those states,* he met with the attempt of Hwan, the Master of the Horse, of Sung, to intercept and kill him. At that time, though he was in circumstances of distress, he lodged with the city master Ching, who was *toen* a minister of Chow, the prince of Ch'in.

4. "I have heard that *the characters of* ministers about court may be discerned from those whom they entertain, and those of stranger officers, from those with whom they entertain, and those of stranger officers, from those with whom they lodge. If Confucius had lodged with the ulcer doctor, and with the

attendant Tseih Hwan, how could he have been Confucius?"

第九章 1. 萬章問曰，或曰，百里奚，自鬻於秦養牲者，五羊之皮，食牛，以要秦穆公，信乎。孟子曰，否，不然，好事者爲之也。 2. 百里奚，虞人也，晉人以垂棘之璧，與屈產之乘，假道於虞以伐虢，官之奇諫，百里奚不諫。 3. 知虞公之不可諫，而去之秦，年已七十矣，曾不知以食牛干秦穆公之爲汙也，可謂智乎，不可諫而不諫，可謂不智乎，知虞公之將亡，而先去之，不可謂不智也，時舉於秦，知穆公之可與有行也，而相之，可謂不智乎，相秦，而顯其君於天下，可傳於後世，不賢而能之乎，自鬻以成其君，鄉黨自好者不爲，而謂賢者爲之乎。

Chap. IX. 1. Wan Chang asked Mencius, "Some say that Pih-le He sold himself to a cattle keeper of Ts'in, for the skins of five sheep, and fed his oxen, in order to find an introduction to the duke Muh of Ts'in;—is this the case?" Mencius said, "No; it was not so. This story was invented by men fond of strange things.

2. "Pih-le He was a man of Yu. The people of Tsin, by the inducement of a gem of Chuy-keih, and four horses of the Keue breed, borrowed a passage through Yu to attack Kih. On that occasion, Kung Chi-k'e remonstrated against granting their request, and Pih-le He did not remonstrate.

3. "When he knew that the duke of Yu was not to be remonstrated with, and, leaving

that state, went to Ts'in, he had reached the age of seventy. If by that time he did not know that it would be a mean thing to seek an introduction to the duke Muh of Ts'in by feeding oxen, could he be called wise? But not remonstrating where it was of no use to remonstrate, could he be said not to be wise? Knowing that the duke of Yu would be ruined, and leaving him before that event, he cannot be said not to have been wise. Being then advanced in Ts'in, he knew that the duke Muh was one with whom he would enjoy a field for action, and became minister to him;—could he, *acting thus*, be said not to be wise? Having become chief minister of Ts'in, he made his prince distinguished throughout the empire, and worthy of being handed down to future ages;—could he have done this, if he had not been a man of talents and virtue? As to selling himself in order to accomplish all the aims of his prince, even a villager who had a regard for himself would not do such a thing, and shall we say that a man of talents and virtue did it?"

BOOK V

WAN CHANG. PART II

萬章章句下

第一章 1. 孟子曰，伯夷，目不視惡色，耳不聽惡聲，非其君不事，非其民不使，治則進，亂則退，橫政之所出，橫民之所止，不忍居也。思與鄉人處，如以朝衣朝冠，坐於塗炭也，當紂之時，居北海之濱，以待天下之清也，故聞伯夷之風者，頑夫廉，懦夫有立志。 2. 伊尹曰，何事非君，何使非民，治亦進，亂亦進，曰，天之生斯民也，使先知覺後知，使先覺覺後覺，予，天民之先覺者也，予將以此道覺此民也。思天下之民，匹夫匹婦，有不與被堯舜之澤者，若已推而內之溝中，其自任以天下之重也。 3. 柳下惠不羞汙君，不辭小官，進不隱賢，必以其道，遺佚而不怨，阨窮而不憫，與鄉人處，由由然不忍去也，爾爲爾，我爲我，雖袒裼裸裎於我側，爾焉能浼我哉，故聞柳下惠之風者，鄙夫寬，薄夫敦。 4. 孔子之去齊，接淅而行，去魯，曰，遲遲吾行也，去父母國之道也，可以速而速，可以久而久，可以處而處，可以仕而仕，孔子也。 5. 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。 6. 孔子之謂集大成，集大成也者，金聲而玉振之也，金聲也者，始條理也，玉振之也者，終條理也，始條理者，智之事也，終條理者，聖之事也。 7. 智，譬則巧也，聖，譬則力也，由射於百步之外也，其至，爾力也，其中，非彌力也。

Chap. I. 1. Mencius said, "Pih-e would not allow his eyes to look on a bad sight, nor his ears to listen to a bad sound. He would not serve a prince whom he did not approve, nor command a people whom he did not esteem. In a time of good government he took office,

and on the occurrence of confusion he retired. He could not bear to dwell either in a court from which a lawless government emanated, or among lawless people. 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. In the time of Chow he dwelt on the shores of the North Sea, waiting the purification of the empire. Therefore when men now hear the character of Pih-e, the corrupt become pure, and the weak acquire determination.

2. "E Yin said, 'Whom may I not serve? My serving him makes him my sovereign. What people may I not command? My commanding them makes them my people.' In a time of good government he took office, and when confusion prevailed, he also took office. 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. I am the one of Heaven's people who has first apprehended;—I will take these principles and instruct the people in them.' He thought that among all the people of the empire, even the common men and women, if there were any who did

not share in the enjoyment of such benefits as Yaou and Shun conferred, it was as if he himself pushed them into a ditch;—for he took upon himself the heavy charge of the empire.

3. ⊕ “Hwuy of Lew-hea was not ashamed to serve an impure prince, nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, *but* made it a point to carry out his principles. When dismissed and left without office, he yet did not murmur. When straitened by poverty, he yet did not grieve. When thrown into the company of village people, he was quite at ease and could not bear to leave them. *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?’ Therefore when men now hear the character of Hwuy of Lew-hea, the mean become generous, and the niggardly become liberal.

4. “When Confueius was leaving Ts’e, he strained off with his hand the water in which his rice was being rinsed, *took the rice*, and went away. When he left Loo, he said, ‘I will set out by and by’:—it was right he should leave the country of his parents in this way. 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.”

5. Mencius said, “Pih-e among the sages was the pure one; E Yin was the one most inclined to take office; Hwuy of Lew-hea was the accommodating one; and Confucius was the timeous one.

6. “In Confucius we have what is called a complete concert. A complete concert is when the *large* bell proclaims the *commencement of the music*, and the ringing stone proclaims its close. The metal sound commences the blended harmony of all the instruments, and the winding up with the stone terminates that blended harmony. The commencing that harmony is the work of wisdom. The terminating it is the work of sageness.

7. “As a comparison for wisdom, we may liken it to skill, and as a comparison for sageness, we may liken it to strength;—as in the case of shooting at a mark a thousand paces distant. That you reach it is owing to your strength, but that you hit the mark is not owing to your strength.”

第二章 1. 北宮錡問曰，周室班爵祿也，如之何。 2. 孟子曰，其詳，不可得聞也，諸侯惡其害已也，而皆去其籍，然而柯也，嘗開其路也。 3. 天子一位，公一位，侯一位，伯一位，子男同一位，凡五等也，君一位，卿一位，大夫一位，士一位，

中士一位，下士一位，凡六等。4. 天子之制，地方千里，公侯皆方百里，伯七十里，子男五十里，凡四等，不能五十里，不達於天子，附於諸侯，曰附庸。5. 天子之卿，受地視侯，大夫受地視伯，元士受地視子男。6. 大國地方百里，君十卿祿，卿祿四大夫，大夫倍上士，上士倍中士，中士倍下士，下士與庶人在官者同祿，祿足以代其耕也。7. 次國地方七十里，君十卿祿，卿祿三大夫，大夫倍上士，上士倍中士，中士倍下士，下士與庶人在官者同祿，祿足以代其耕也。8. 小國地方五十里，君十卿祿，卿祿二大夫，大夫倍上士，上士倍中士，中士倍下士，下士與庶人在官者同祿，祿足以代其耕也。9. 耕者之所獲，一夫百畝，百畝之費，上農夫食九人，上次食八人，中食七人，中次食六人，下食五人，庶人在官者，其祿以是爲差。

Chap. II. I. Pih-kung E asked *Mencius*, saying, "What was the arrangement of dignities and emoluments determined by the house of Chow?"

2. *Mencius* replied, "The particulars of that arrangement cannot be learned, for the princes, disliking them as injurious to themselves, have all made away with the records of them. Still I have learned the general outline of them.

3. "The EMPEROR constituted one dignity; the KUNG one; the HOW one; the PIH one; and the TSZE and the NAN each one of equal rank:—altogether making five degrees of dignity. The SOVEREIGN again constituted

one dignity; the CHIEF MINISTER one; the GREAT OFFICERS one; the SCHOLARS OF THE FIRST CLASS one. THOSE OF THE MIDDLE CLASS one; and THOSE OF THE LOWEST CLASS one:—altogether making six degrees of dignity.

4. "To the emperor there was allotted a territory of a thousand li square. A Kung and a How had each a hundred li square. A Pih had seventy li, and a 'Tsze and a Nan had each fifty li. The assignments altogether were of four amounts. Where the territory did not amount to fifty li, the chief could not have access himself to the emperor. His land was attached to some How-ship, and was called a Foo-YUNG.

5. "The chief ministers of the emperor received an amount of territory equal to that of a How; a great officer received as much as a Pih; and a scholar of the first class as much as a 'Tsze or a Nan.

6. In a great state, where the territory was a hundred li square, the sovereign had ten times as much income as the chief ministers; a chief minister four times as much as a great officer; a great officer twice as much as a scholar of the first class; a scholar of the first class twice as much as one of the middle; a scholar of the middle class twice as much as

one of the lowest; the scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

7. "In a state of the next order, where the territory was seventy li square, the sovereign had ten times as much revenue as the chief minister; a chief minister three times as much as a great officer; a great officer twice as much as a scholar of the first class; a scholar of the first class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; the scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

8. "In a small state, where the territory was fifty li square, the sovereign had ten times as much revenue as the chief minister; a chief minister had twice as much as a great officer; a great officer twice as much as a scholar of the highest class; a scholar of the highest class twice as much as one of the middle; a scholar of the middle class twice as much as one of the lowest; scholars of the lowest class, and

such of the common people as were employed about the government offices, had the same emolument;—as much, namely, as was equal to what they would have made by tilling the fields.

9. “As to those who tilled the fields, each husbandman received a hundred mow. When those mow were manured, the best husbandmen of the highest class supported nine individuals, and those ranking next to them supported eight. The best husbandmen of the second class supported seven individuals, and those ranking next to them supported six; while husbandmen of the lowest class only supported five. The salaries of the common people who were employed about the government offices were regulated according to these differences.”

第三章 1. 萬章問曰，敢問友。孟子曰，不挾長，不挾貴，不挾兄弟而友，友也者，友其德也，不可以有挾也。 2. 孟獻子百乘之家也，有友五人焉，樂正襄，牧仲，其三人，則予忘之矣，獻子之與此五人者，友也，無獻子之家者也，此五人者亦有獻子之家，則不與之友矣。 3. 非惟百乘之家爲然也，雖小國之君亦有之，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。 4. 非惟小國之君爲然也，雖大國之君亦有之，晉平公之於亥唐也，入云則入，坐云則坐，食云則食，雖疏食菜羹，未嘗不飽，蓋不敢不飽也，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，士之尊賢者也，非王公之尊賢也。 5. 舜

尙見帝，帝館甥于武室，亦饗舜，迭爲賓主，是天子而友匹夫也。6. 用下敬上，謂之貴貴，用上敬下，謂之尊賢，貴貴尊賢，其義一也。

Chap. III. 1. Wan Chang asked Mencius, saying, "I venture to ask *the principles of friendship.*" 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.* Friendship *with a man* is friendship with his virtue, and does not admit of assumptions of superiority.

2. "There was Mang Heen, *chief of a family of a hundred chariots.* He had five friends, namely Yo-ching K'ew, Muh Chung, and three others *whose names I have forgotten.* With those five men Heen maintained a friendship, because they thought nothing about his family. If they had thought about his family, he would not have maintained his friendship with them.

3. "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. The duke Hwuy of Pe said, 'I treat Tsze-sze as my master, and Yen Pan as my friend. As to Wang Shun and Ch'ang Seih, they serve me.'

4. "Not only has the sovereign of a small state acted thus. The same thing has been

exemplified by the sovereign of a large state. There was the duko P'ing of Tsin with Hae T'ang:—when T'ang 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. There might only be coarse rice and soup of vegetables, but he always ate his fill, not daring to do otherwise. 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. His conduct was but a scholar's honoring virtue and talents, not the honoring them proper to a king or a duke.

5. "Shun went up to *court* and saw the emperor, who lodged him as his son-in-law in the second palace. The emperor also enjoyed there Shun's hospitality. Alternately he was host and guest. Here was the emperor maintaining friendship with a private man.

6. "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 honor to talents and virtue. The rightness in each case is the same."

第四章 1. 萬章問曰，敢問交際，何心也，孟子曰，恭也。2. 曰，卻之卻之，爲不恭，何哉，曰，尊者賜之，曰，其所取之者義乎，不義乎，而後受之，以是爲不恭，故弗卻也。3. 曰請無

以辭卻之，以心卻之，曰，其取諸民之不義也，而以他辭無受，不可乎，曰，其交也以道，其接也以禮，斯孔子受之矣。

4. 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，曰，不可，康誥曰，殺越人於貨，閔不畏死，凡民罔不敵，是不待教而誅者也，殷受夏，周受殷，所不辭也，於今爲烈，如之何其受之，5. 曰，今之諸侯，取之於民也，猶禦也，苟善其禮際矣，斯君子受之，敢問何說也，曰，子以爲有王者作，將比今之諸侯而誅之乎，其教之，不改，而後誅之乎，夫謂非其有而取之者盜也，充類至義之盡也，孔子之仕於魯也，魯人獵較，孔子亦獵較，獵較猶可，而况受其賜乎，6. 曰，然則孔子之仕也，非事道與，曰，事道也，事道，奚獵較也，曰，孔子先簿正祭器，不以四方之食供簿正，曰，奚不去也，曰，爲之兆也，兆足以行矣，而不行，而後去，是以未嘗有所終三年淹也，7. 孔子有見行可之仕，有際可之仕，有公養之仕，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。

Chap. IV. 1. Wan Chang asked Mencius, saying, "I venture to ask what *feeling of the mind* is expressed in the presents of friendship." Mencius replied, "*The feeling of respect.*"

2. "How is it," pursued Chang, "that the declining a present is accounted disrespectful?" The answer was, "When one of honorable 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';—this is deemed disrespectful, and therefore presents

are not declined."

3. *Wan Chang* 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,' and then assigns some other reason for not receiving it;—is not this a proper course?" *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."

4. *Wan Chang* 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?" *Mencius* replied, "It would not be proper. In 'The Announcement to K'ang' 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. Yin received *this rule* from Hea, and Chow received it from Yin. It cannot be questioned, and to the present day is clearly acknowledged. How can the gift

of a robber be received?"

5. *Chang* said, "The princes of the present day take from their people just as a robber despoils his victim. 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." *Mencius* answered, "Do you think that, if there should arise a truly imperial sovereign, he would collect the prizes of the present day, and put them all to death? Or would he admonish them, and then, on their not changing their ways, put them to death? 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. When Confucius was in office in Loo, the people struggled together for the game taken in hunting, and he also did the same. If that struggling for the captured game was proper, how much more may the gifts of the princes be received!"

6. *Chang* urged, "Then, are we to suppose that when Confucius held office, it was not with the view to carry his doctrines into practice?" "It was with that view," *Mencius* replied, and *Chang* rejoined, "If the practice of his doctrines was his business, what had he to do with that struggling for the captured

game?" 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." "But why did he not go away?" "He wished to make a trial of carrying his doctrines into practice. When that trial was sufficient to show they could be practiced, and they were still not practiced, then he went away, and thus it was that he never completed in any state a residence of three years.

7. "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. In the case of his relation to Ke Hwan, 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 Heaou of Wei he took office, because he was maintained by the state."

第五章 1. 孟子曰,仕,非爲貧也,面有時乎爲貧,娶妻非爲養也,面有時乎爲養. 2. 爲貧者,辭尊居卑,辭富居貧. 3. 辭尊居卑,辭富居貧,惡乎宜乎,抱關擊柝. 4. 孔子嘗爲委吏矣,曰,會計當而已矣,嘗爲乘田矣,曰,牛羊茁壯長而已矣. 5. 位卑而言高,罪也,立乎人之本朝,而道不行,恥也.

Chap. v. 1. 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.

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

3. "What office will be in harmony with this declining an honorable situation, and occupying a low one, this declining riches and preferring to be poor? *Such an one as that of guarding the gates, of beating the watchman's stick.*

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

5. "When one is in a low situation, to speak of high matters is a crime. When a scholar stands in a prince's court, and his principles are not carried into practice, it is a shame to him."

第六章 1. 萬章曰，士之不託諸侯，何也。孟子曰，不敢也，諸侯失國，而後託於諸侯，禮也，士之託於諸侯，非禮也。 2. 萬

章曰，君餽之粟，則受之乎，曰，受之，受之何義也，曰，君之於侯也，固周之。 3. 曰，周之則受，賜之則不受，何也，曰，不敢也，曰，敢問其不敢，何也，曰，抱關擊柝者，皆有常職，以食於上，無常職而賜於上者，以爲不恭也。 4. 曰，君餽之，則受之，不識可常繼乎，曰，繆公之於子思也，函問，函餽鼎肉，子思不悅於卒也，禦使者出諸大門之外，北面稽首再拜而不受，曰，今而後知君之犬馬畜僕，蓋自是臺無餽也，悅賢不能舉，又不能養也，可謂悅賢乎。 5. 曰，敢問國君欲養君子，如何，斯可謂養矣，曰，以君命將之，再拜稽首而受，其後，庖人繼粟，庖人繼肉，不以君命將之，子思以爲鼎肉，使己僕僕爾函拜也，非養君子之道也。 6. 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，故曰，王公之尊賢者也。

Chap. VI. 1. Wan Chang said, "What is the reason that a scholar does not accept a stated support from a prince?" Mencius replied, "He does not presume to do so. When a prince loses his state, and then accepts a stated support from another prince, this is in accordance with propriety. But for a scholar to accept such support from any of the princes is not in accordance with propriety."

2. Wan Chang said, "If the prince send him a present of grain *for instance*, does he accept it?" "He accepts it," answered Mencius. "On what principle of rightness does he accept it?" "Why—the prince ought to assist the people in their necessities."

3. *Chang* pursued, "Why is it that the scholar will *thus* accept the prince's help, but will not accept his pay?" The answer was, "He does not presume to do so." "I venture to ask why he does not presume to do so." "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. He who without a regular office should receive the pay of the prince must be deemed disrespectful."

4. *Chang* asked, "If the prince sends a scholar a present, he accepts it. I do not know whether this present may be constantly repeated." *Mencius* answered, "There was the conduct of the duke Muh to T'sze-sze—He made frequent inquiries after T'sze-sze's health, and sent him frequent presents of cooked meat. T'sze-sze was displeased, and at last 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.' And from that time a servant was no more sent with the presents. 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?"

5. Chang 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?" 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. Tsze-sze 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.

6. "There was Yaou'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 channeled fields, and then he raised him to the most exalted situation. From this we have the expression—'The honoring of virtue and talents proper to a king or a duke.'"

第七章 1.萬章曰，敢問不見諸侯，何義也。孟子曰，在國曰，市井之臣，在野曰，草莽之臣，皆謂庶人，庶人不傳質爲臣，不敢見於諸侯，禮也。 2.萬章曰，庶人召之役，則往役，君欲

見之，召之，則不往見之，何也。曰，往役，義也，往見，不義也。
 3. 且君之欲見之也，何爲也哉。曰，爲其多聞也，爲其賢也。
 曰，爲其多聞也，則天子不召師，而况諸侯乎，爲其賢也，則
 吾未聞欲見賢而召之也。 4. 繆公亟見於子思，曰，古千乘
 之國，以友士，何如。子思不悅，曰，古之人有言曰，事之云
 乎，豈曰友之云乎，子思之不悅也，豈不曰，以位，則子君也，
 我臣也，何敢與君友也，以德，則子事我者也，奚可以與我
 友，千乘之君，求與之友，而不可得也，而况可召與。 5. 齊
 景公田，招虞人以旌，不至，將殺之，志士不忘在溝壑，勇士
 不忘喪其元，孔子奚取焉，取非其招不往也。 6. 曰，敢問
 招虞人，何以。曰，以皮冠，庶人以旂，士以旂，大夫以旌。 7.
 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，况乎以不賢人之招招賢人乎。 8. 欲見賢人，
 而不以其道，猶欲其入而閉之門也，夫義，路也，禮，門也，惟
 君子能由是路，出入是門也，詩云，周道如底，其直如矢，君
 子所履，小人所視。 9. 萬章曰，孔子君命召，不俟駕而行，
 然則孔子非與。曰，孔子當仕有官職，而以其官召之也。

Chap. VII. 1. Wan Chang said, "I venture to ask what principle of righteousness is involved in a scholar's not going to see the princes." 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, 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."

2. Wan chang 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?" Mencius replied, "It is right to go and perform the service; it would not be right to go and see the prince."

3. "And," *added Mencius*, "on what account is it that the prince wishes to see *the scholar?*" "Because of his extensive information, or because of his talents and virtue," was the reply. "If because of his extensive information," said Mencius, "such a person is a teacher, and the emperor would not call him;—how much less may of the princes do so? 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."

4. "During the frequent interviews of the duke Muh with Tsze-sze, 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?' Tsze-sze 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?*"'

When Tsze-sze 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? With regard to our virtue, you ought to make me your master. How may you be on terms of friendship with me?’ Thus, when a prince 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!

5. “The duke King of Ts’e, 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. 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.’* What was in *in the forester* that Confucius thus approved? He approved his not going *to the duke*, when summoned by the article which was not appropriate to him.”

6. Chang said, “May I ask with what a forester should be summoned?” Mencius replied, “With a skin cap. 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.

7. "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? 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!

8. "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. Now, righteousness is the way, and propriety is the door, but it is only the superior man who can follow this way, and go out and in by this door. It is said in the 'Book of Poetry':

'The way to Chow is level like a
whetstone,
And straight as an arrow
The officers tread it,
And the lower people see it.' "

9. Wan Chang said, "When Confucius received the prince's message calling him, he

went without waiting for his carriage. And so—did Confucius do wrong?" Mencius replied, "Confucius was in office, and had its appropriate duties. And moreover, he was summoned on the business of his office."

第八章 1. 孟子謂萬章曰，一鄉之善士，斯友一鄉之善士，一國之善士，斯友一國之善士，天下之善士，斯友天下之善士。 2. 以友天下之善士爲未足，又尙論古之人，頌其詩，讀其書，不知其人可乎，是以論其世也，是尙友也。

Chap. VIII. 1. Mencius said to Wan Chang, "The scholar whose virtue is most distinguished in a village shall make friends of all the virtuous scholars in the village. The scholar whose virtue is most distinguished throughout a state shall make friends of all the virtuous scholars of that state. The scholar whose virtue is most distinguished throughout the empire shall make friends of all the virtuous scholars of the empire.

2. "When a scholar feels that his friendship with all the virtuous scholars of the empire is not sufficient *to satisfy him*, he proceeds to ascend to consider the men of antiquity. He repeats their poems, and reads their books, and as he does not know what they were as men, to ascertain this, he considers their history. This is to ascend and make friends *of the men of antiquity.*"

第九章 1. 齊宣王問卿。孟子曰，王何卿之間也。王曰，卿不同乎。曰，不同，有貴戚之卿，有異姓之卿。王曰，請問貴戚之卿。曰，君有大過，則諫，反覆之而不聽，則易位。 2. 王勃然變乎色。 3. 曰，王勿異也，王問臣，臣不敢不以正對。 4. 王色定，然後請問異姓之卿。曰，君有過則諫，反覆之而不聽，則去。

Chap. IX. 1. The king Seuen of Ts'e asked about *the office* of chief ministers. Mencius said, "Which chief ministers is your majesty asking about?" "Are there differences among them?" inquired the king. "There are," was the reply. "There are the chief ministers who are noble and relatives *of the prince*, and there are those who are of a different surname." The king said, "I beg to ask about the chief ministers who are noble and relatives of the prince." 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."

2. The king on this looked moved, and changed countenance.

3. Mencius said, "Let not Your Majesty be offended. You asked me, and I dare not answer but according to truth."

4. The king's countenance became composed, and he then begged to ask about

chief ministers who were of a different surname *from the prince*. 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*."

BOOK VI

KAOU TSZE. PART I

告子章句上

第一章 1. 告子曰，性，猶杞柳也，義，猶桮棬也，以人性爲仁義，猶以杞柳爲桮棬。 2. 孟子曰，子能順杞柳之性，而以爲桮棬乎，將戕賊杞柳，而後以爲桮棬也，如將戕賊杞柳而以爲桮棬，則亦將戕賊人以爲仁義與，率天下之人，而禍仁義者，必子之言夫。

Chap. I. 1. The philosopher Kaou said, "*Man's* nature is like the *ke* willow, and righteousness is like a cup or a bowl. The fashioning benevolence and righteousness out of man's nature is like the making cups and bowls from the *ke* willow."

2. Mencius replied, "Can you, leaving untouched the nature of the willow, make with it cups and bowls? You must do violence and injury to the willow, before you can make cups and bowls with it. If you must do

violence and injury to the willow in order to make cups and bowls with it, *on your principles* you must in the same way do violence and injury to humanity in order to fashion from it benevolence and righteousness! Your words, alas! would certainly lead all men on to reckon benevolence and righteousness to be calamities."

第二章 1. 告子曰，性猶湍水也，決諸西方則東流，決諸西方則西流，人性之無分於善不善也，猶水之無分於東西也。
2. 孟子曰，水信無分於東西，無分於上下乎，人性之善也，猶水之就下也，人無有不善，水無有不下。
3. 今夫水，搏而躍之，可使過頽，激而行之，可使在山，是豈水之性哉，其勢則然也，人之可使爲不善，其性亦猶是也。

Chap. II. 1. The philosopher Kaou said, "*Man's nature is like water whirling round in a corner. Open a passage for it to the east, and it will flow to the east; open a passage for it to the west, and it will flow to the west. Man's nature is indifferent to good and evil, just as the water is indifferent to the east and west.*"

2. Mencius replied, "*Water indeed will flow indifferently to the east or west, but will it flow indifferently up or down? The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards.*"

3. "Now by striking water and causing it

to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill;—but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way.”

第三章 1.告子曰,生之謂性。 2.孟子曰,生之謂性也,猶白之謂白與,曰,然,白羽之白也,猶白雪之白,白雪之白,猶白玉之白與,曰,然。 3.然則犬之性,猶牛之性,牛之性,猶人之性與。

Chap. III. 1. The philosopher Kaou said, “Life is what is to be understood by nature.”

2. Mencius asked him, “Do you say that by nature you mean life, just as you say that white is white?” “Yes, I do,” was the reply. Mencius added, “Is the whiteness of a white feather like that of white snow, and the whiteness of white snow like that of a white gem?” *Kaou again* said “Yes.”

3. “Very well,” *pursued Mencius*. “Is the nature of a dog like the nature of an ox, and the nature of an ox like the nature of a man?”

第四章 1.告子曰,食色,性也,仁,內也,非外也,義,外也,非內也。 2.孟子曰,何以謂仁內義外也,曰,彼長,而我長之,非有長於我也,猶彼白,而我白之,從其白於外也,故謂之外也。 3.曰,異於白馬之白也,無以提於白人之白也,不識長馬之長也,無以異於長人之長與,且謂長者義乎,長

之者義乎。4.曰，吾弟則愛之，秦人之弟則不愛也，是以我爲悅者也，故謂之內，長楚人之長，亦長吾之長，是以長爲悅者也，故謂之外也。5.曰，着秦人之炙，無以異於着吾炙，夫物，則亦有然者也，然則着炙，亦有外與。

Chap. IV. 1. The philosopher Kaou said, "*To enjoy food and delight in colors is nature. Benevolence is internal and not external; righteousness is external and not internal.*"

2. Mencius asked him, "What is the ground of your saying that benevolence is internal and righteousness external?" He replied, "There is a man older than I, and I give honor to his age. It is not that there is *first* in me a principle of such reverence to age: It is just as when there is a white man, and I consider him white;—according as he is so externally to me. On this account, I pronounce *of righteousness* that it is external."

3. Mencius said, "There is no difference between our pronouncing of a white horse to be white and our pronouncing a white man to be white. But is there no difference between the regard with which we acknowledge the age of an old horse and that with which we acknowledge the age of an old man? And what is it which is called righteousness?—the fact of a man's being old? or the fact of our giving honor to his age?"

4. Kaou said, "There is my younger

brother;—I love him. But the younger brother of a man of Ts'in I do not love; that is, the feeling is determined by myself, and therefore I say that benevolence is internal. *On the other hand*, I give honor to an old man of Ts'oo, and I also give honor to an old man of my own *people*: that is, the feeling is determined by the age, and therefore I say that righteousness is external."

5. *Mencius* answered him, "Our enjoyment of meat roasted by a man of Ts'in does not differ from our enjoyment of meat roasted by ourselves. Thus, *what you insist on* takes place also in the case of such things, and will you say likewise that our enjoyment of a roast is external?"

第五章 1. 孟季子問公都子曰，何以謂義內也。2. 曰，行吾敬，故謂之內也。3. 鄉人長於伯兄一歲，則誰敬，曰，敬兄，酌則誰先，曰，先酌鄉人，所敬在此，所長在彼，果在外，非由內也。4. 公都子不能答，以告孟子，孟子曰，敬叔父乎，敬弟乎，彼將曰，敬叔父，曰，弟爲尸，則誰敬，彼將曰，敬弟，子曰，惡在其敬叔父也，彼將曰，在位故也，子亦曰在位故也，庸敬在兄，斯須之敬在鄉人。5. 季子聞之曰，敬叔父則敬，敬弟則敬，果在外，非由內也，公都子曰，冬日，則飲湯，夏日，則飲水，然則飲食亦在外也。

Chap. V. 1. The disciple Mǎng Ke asked Kung-too, saying, "On what ground is it said that righteousness is internal?"

2. Kung-too replied, "We *therein* act out our feeling of respect, and therefore it is said to be internal."

3. *The other objected*, "Suppose the case of a villager older than your elder brother by one year, to which of them would you show the *greater* respect?" "To my brother," was the reply. "But for which of them would you first pour out wine *at a feast*?" "For the villager." *Mang Ke argued*, "Now your feeling of reverence rests on the one, and *now* the honor due to age is rendered to the other;—this is certainly determined by what is without, and does not proceed from within."

4. Kung-too was unable to reply, and told the conversation to Mencius. Mencius said, "*You should ask him*, 'Which do you respect most,—your uncle, or your younger brother?' He will answer, 'My uncle.' Ask him *again*, 'If your younger brother be personating a dead ancestor, to which do you show the greater respect,—to him or to your uncle?' He will say, 'To my younger brother.' You can go on, 'But where is the respect due, as you said, to your uncle?' He will reply to this, '*I show the respect to my younger brother*, because of the position which he occupies,' and you can likewise say, '*So my respect to the villager is* because of the position which he occupies.

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

5. *Mang Ke* heard this and observed, “When respect is due to my uncle, I respect him, and when respect is due to my younger brother, I respect him;—the thing is certainly determined by what is without and does not proceed from within.” *Kung-too* replied, “In winter we drink things hot, in summer we drink things cold; and so, *on your principle*, eating and drinking also depend on what is external!”

第六章 1. 公都子曰，告子曰，性無善，無不善也。 2. 或曰，性可以爲善，可以爲不善，是故文武興，則民好善，幽厲興，則民好暴。 3. 或曰，有性善，不性不善，是故以堯爲君，而有象，以瞽瞍爲父，而有舜，以紂爲兄之子，且以爲君，而有微子啓，王子比干。 4. 今曰性善，然則彼皆非與。 5. 孟子曰，乃若其情，則可以爲善矣，乃所謂善也。 6. 若夫爲不善，非才之罪也。 7. 惻隱之心，人皆有之，羞惡之心，人皆有之，恭敬之心，人皆有之，是非之心，人皆有之，惻隱之心，仁也，羞惡之心，義也，恭敬之心，禮也，是非之心，智也，仁，義，禮，智，非由外鑠我也，我固有之也，弗思耳矣，故曰，求則得之，舍則失之，或相倍蓰，而無算者，不能盡其才者也。 8. 詩曰，天生蒸民，有物有則，民之秉夷，好是懿德。孔子曰，爲此詩者，其知道乎。故有物，必有則，民之秉夷也，故好是懿德。

Chap. VI. 1. The disciple *Kung-too* said, “The philosopher *Kaou* says, ‘*Man’s* nature is neither

good nor bad.'

2. "Some say, '*Man's* nature may be made to practice good, and it may be made to practice evil,' and accordingly, under Wan and Woo, the people loved what was good, while under Yew and Le, they loved what was cruel."

3. "Some say, 'The nature of some is good, and the nature of others is bad.' Hence it was that under such a sovereign as Yaou there yet appeared Seang; that with such a father as Koo-sow there yet appeared Shun; and that with Chow for their sovereign, and the son of their elder brother besides, there were found K'e, the viscount of wei, and the prince Pe-kan.

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

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

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

7. "The feeling of commiseration belongs to all men; so does that of shame and dislike; and that of reverence and respect; and that of approving and disapproving. The feeling of commiseration *implies the principle of benevolence*; that of shame and dislike, the principle of righteousness; that of reverence and respect,

the principle of propriety; and that of approving and disapproving, the principle of knowledge. Benvolence, righteousness, propriety, and knowledge are not infused into us from without. We are certainly furnished with them. *And a different view* is simply from want of reflection. Hence it is said: 'Seek and you will find them. Neglect and you will lose them.' Men differ from one another in regard to them'.—some as much again as others, some five times as much, and some to an incalculable amount:—it is because they cannot carry out fully their *natural* powers.

8. "It is said in the 'Book of Poetry':
 'Heaven, in producing mankind,
 Gave them their *various* faculties and
 relations with *their specific* laws.
 These are the invariable rules of nature
 for all to hold,
 And *all* love this admirable virtue.'

Confucius said, 'The marker of this ode knew indeed the principle *of our nature!*' We may thus see that every faculty and relation must have its law, and since there are invariable rules for all to hold, they consequently love this admirable virtue."

第七章 1. 孟子曰，富歲，子弟多賴，凶歲，子弟多暴，非天之降才爾殊也，其所以陷溺其心者然也。 2. 今夫麩麥，播種而耨之，其地同，樹之時又同，淳然而生，至於日至之時皆熟

矣，雖有不同，則地有肥磽，雨露之養，人事之不齊也。3. 故凡同類者，舉相似也，何獨至於人而疑之，聖人與我同類者。4. 故龍子曰，不知足而爲屨，我知其不爲黃也，屨之相似，天下之足同也。5. 口之於味，有同者也，易牙，先得我口之所善者也，如使口之於味也，其性與人殊，若犬馬之與我不同類也，則天下何善皆從易牙之於味也，至於味，天下期於易牙，是天下之口相似也。6. 惟耳亦然，至於聲，天下期於師曠，是天下之耳相似也。7. 惟目亦然，至於子都，天下莫不知其姣也，不知子都之姣者，無目者也。8. 故曰，口之於味也，有同善焉，耳之於聲也，有同聽焉，目之於色也，有同美焉，至於心，獨無所同然乎，心之所同然者，何也，謂理也，義也，聖人先得我心之所同然耳，故理義之悅我心，猶芻豢之悅我口。

Chap. VII. 1. Mencius said, "In good years the children of the people are most of them good, while in bad years the most of them abandon themselves to evil. It is not owing to their natural powers conferred by Heaven that they are thus different. The abandonment is owing to the circumstances through which they allow their minds to be ensnared and drowned *in evil*."

2. "There now is barley.—Let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and when the full time is come, it is all found to be ripe. Although there may be inequalities of produce, that is

owing to the *difference of the soil*, as rich or poor, to the *unequal* nourishment afforded by the rains and dews, and to the different ways in which man has performed his business *in reference to it*. ☉

3. "Thus all things which are the same in kind are like to one another,—why should we doubt in regard to man, as if he were a solitary exception to this? The sage and we are the same in kind.

4. "In accordance with this the scholar Lung said, 'If a man make hempen sandals without knowing *the size of people's feet*, yet I know that he will not make *them like baskets*.' Sandals are all like one another, because all men's feet are like one another.

5. "So with the mouth and flavors;—all mouths have the same relishes. Yih-ya *only* apprehended before me what 'my' mouth relishes. Suppose that his mouth in its relish for flavors differed from that of other men, as is the case with dogs or horses which are not the same in kind with us, why should all men be found following Yih-ya in their relishes? In the matter of tastes the whole empire models itself after Yih-ya; that is, the mouths of all men are like one another.

6. "And so also it is with the ear. In the matter of sounds, the whole empire models

itself after the music master K'wang; that is, the ears of all men are like one another.

7. "And so also it is with the eye. In the case of Tsze-too, there is no man but would recognize that he was beautiful. Any one who would not recognize the beauty of Tsze-too must have no eyes.

8. "Therefore I say,—*Men's* mouths agree in having the same relishes; their ears agree in enjoying the same sounds; their eyes agree in recognizing the same beauty:—shall their minds alone be without that which they similarly approve? What is it, then, of which they similarly approve? It is, I say, the principles of our nature, and the determinations of righteousness. The sages only apprehended before me that of which my mind approves along with other men. Therefore the principles of our nature and the determinations of righteousness agreeable to my mind, just as the flesh of grass and grain-fed animals is agreeable to my mouth."

第八章 1. 孟子曰，牛山之木，嘗美矣，以其郊於大國也，斧斤伐之，可以爲美乎，是其日夜之所息，雨露之所潤，非無萌蘖之生焉，牛羊又從而牧之，是以若彼濯濯也，人見其濯濯也，以爲未嘗有材焉，此豈山之性也哉。 2. 雖存乎人者，豈無仁義之心哉，其所以放其良心者，亦猶斧斤之於木也，旦旦而伐之，可以爲美乎，其日夜之所息，平旦之氣，其好

惡與人相近也者，幾希，則其旦晝之所爲，有梏亡之矣，梏之又覆，則其夜氣不足以存，夜氣不足以存，則其違禽獸不遠矣。人見其禽獸也，而以爲未嘗有才焉者，是豈人之情也哉。3. 故苟得其養，無物不長，苟失其養，無物不消。4. 孔子曰，操則存，舍則亡，出入無時，莫知其鄉，惟心之謂與。

Chap. VIII. 1. Mencius said, "The trees of the New Mountain were once beautiful. Being situated, however, in the borders of a large state, they were hewn down with axes and bills;—and could they retain their beauty? Still through the activity of the vegetative life day and night, and the nourishing influence of the rain and dew, they were not without buds and sprouts springing forth, but then came the cattle and goats and browsed upon them. To these things is owing the bare and stripped appearance of the mountain, which when people see, they think it was never finely wooded. But is this the nature of the mountain?

2. "And so also of what properly belongs to man;—shall it be said that the mind of any man was without benevolence and righteousness? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can it—the mind—retain its beauty? But there is a development of its life day and

night, and in the *calm* air of the morning, just between night and day, the mind feels in a degree those desires and aversions which are proper to humanity, but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering taking place again and again; the restorative influence of the night is not sufficient to preserve *the proper goodness of the mind*; and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, which when people see, they think that it never had those powers *which I assert*. But does this condition represent the feelings proper to humanity?

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

4. "Confucius said, 'Hold it fast, and it remains with you. Let it go, and you lose it. Its outgoing and incoming cannot be defined as to time or place.' It is the mind of which this is said!"

章九章 1. 孟子曰，無或乎王之不智也。2. 雖有天下易生之物也，一日暴之，十日寒之，未有能生者也，吾見亦罕矣，吾退而寒之者至矣，吾如有萌焉，何哉。3. 今夫弈之爲數，小數也，不專心致志，則不得也，弈秋，通國之善弈者也，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，雖與之俱學，弗若之矣，爲是其智弗若與，曰，非然也。

Chap. IX. 1. Mencius said, "It is not to be wondered at that the king is not wise!

2. "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. 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!

3. "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. Chess Ts'ew is the best chess player in all the kingdom. 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 Ts'ew. 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. Although he is learning along with the other, he does not come up to him. Why?—because his intelligence is not equal? Not so."

第十章 1. 孟子曰，魚，我所欲也，熊掌，亦我所欲也，二者，不可得兼，舍魚而取熊掌者也，生亦我所欲也，義亦我所欲也，二者，不可得兼，舍生而取義者也。 2. 生亦我所欲，所欲有甚於生者，故不爲苟得也，死亦我所惡，所惡有甚於死者，故患有所不辟也。 3. 如使人之所欲，莫甚於生，則凡可以得生者，何不用也，使人之所惡，莫甚於死者，則凡可以辟患者，何不爲也。 4. 由是則生，而有不用也，由是則可以辟患，而有不爲也。 5. 是故所欲有甚於生者，所惡有甚於死者，非獨賢者有是心也，人皆有之，賢者能勿喪耳。 6. 一簞食，一豆羹，得之則生，弗得則死，噉爾而與之，行道之人弗受，蹴爾而與之，乞人不屑也。 7. 萬鍾，則不辨禮義而受之，萬鍾於我何加焉，爲宮室之美，妻妾之奉，所識窮乏者得我與。 8. 鄉爲身死而不受，今爲宮室之美爲之，鄉爲身死而不受，今爲妻妾之奉爲之，鄉爲身死而不受，今爲所識窮乏者得我而爲之。是亦不可以已乎，此之謂失其本心。

Chap. X. 1. Mencius said, "I like fish and I also like bear's paws. If I cannot have the two together, I will let the fish go, and take the bear's paws. So, I like life, and I also like righteousness. If I cannot keep the two together, I will let life go and choose righteousness.

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

I dislike more than death, and therefore there are occasions when I will not avoid danger.

3. "If among the things which man likes there were nothing which he liked more than life, why should he not use every means by which he could preserve it? If among the things which man dislikes there were nothing which he disliked more than death, why should he not do everything by which he could avoid danger?"

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

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

6. "Here are a small basket of rice and a platter of soup, and the case is one in which the getting them will preserve life, and the want of them will be death;—if they are offered with an insulting voice, even a tramper will not receive them, or if you first tread upon them, even a beggar will not stoop to take them.

7. "*And yet a man will accept of ten*

thousand chung, without any consideration of propriety or righteousness. What can the ten thousand chung add to him? *When he takes them*, is it not that he may obtain beautiful mansions, that he may secure the services of wives and concubines, or that the poor and needy of his acquaintance may be helped by him?

8. "In the former case *the offered bounty* was not received, though it would have saved from death, and now *the emolument* is taken for the sake of beautiful mansions. *The bounty* that would have preserved from death was not received, and *the emolument* is taken to get the service of wives and concubines. *The bounty* that would have saved from death was not received, and *the emolument* is taken that one's poor and needy acquaintance may be helped by him. Was it then not possible likewise to decline this? This is a case of what is called—'Losing the proper nature of one's mind.'"

第十一章 1. 孟子曰，仁，人心也，義，人路也。2. 舍其路而弗由，放其心而不知求，哀哉。3. 人有雞犬放，則知求之，有放心而不知求。4. 學問之道無他，求其放心而已矣。

Chap. XI. 1. Mencius said, "Benevolence is man's mind, and righteousness is man's path.

2. "How lamentable is it to neglect the path and not pursue it, to lose this mind and not know to seek it again!

3. "When men's fowls and dogs are lost, they know to seek for them again, but they lose their mind, and do not know to seek for it.

4. "The great end of learning is nothing else but to seek for the lost mind."

第十二章 1. 孟子曰，今有無名之指，屈而不信，非疾痛苦事也，如有能信之者，則不遠秦楚之路，爲指之不若人也。

2. 指不若人，則知惡之，心不若人，則不知惡，此之謂不知類也。

Chap. XII. 1. Mencius said, "Here is a *man whose fourth finger is bent and cannot be stretched out straight. It is not painful, nor does it incommode his business, and yet if there be any one who can make it straight, he will not think the way from Ts'in to Ts'oo far to go to him;—because his finger is not like the finger of other people.*

2. "When a man's finger is not like those of other people, he knows to feel dissatisfied, but if his mind be not like that of other people, he does not know to feel dissatisfaction. This is called—'Ignorance of the relative *importance of things.*'"

第十三章 孟子曰，拱把之桐梓，人苟欲生之，皆知所以養之者，至於身，而不知所以養之者，豈愛身不若桐梓哉，弗思甚也。

Chap. XIII. Mencius said, "Anybody who wishes to cultivate the *t'ung* or the *tsze*, which may be grasped with both hands, *perhaps* with one, knows by what means to nourish them. In the case of their own persons, men do not know by what means to nourish them. Is it to be supposed that their regard of their own persons is inferior to their regard for a *t'ung* or a *tsze*? Their want of reflection is extreme."

第十四章 1. 孟子曰，人之於身也，兼所愛，兼所愛，則兼所養也，無尺寸之膚不愛焉，則無尺寸之膚不養也，所以考其善不善者，豈有他哉，於己取之而已矣。2. 體有貴賤，有小大，無以小害大，無以賤害貴，養其小者爲小人，養其大者爲大人。3. 今有場師，舍其梧櫨，養其楛棘，則爲賤場師焉。4. 養其一指，而失其肩背，而不知也，則爲佞疾人也。5. 飲食之人，則人賤之矣，爲其養小以失大也。6. 飲食之人，無有失也，則口腹豈適爲尺寸之膚哉。

Chap. XIV. 1. Mencius said, "There is no part of himself which a man does not love, and as he loves all, so he must nourish all. There is not an inch of skin which he does not love, and so there is not an inch of skin which he will not nourish. For examining whether *his way of nourishing* be good or not, what other rule is there but this, that he determine by *reflecting on himself* where it should be applied?

2. "Some parts of the body are noble, and some ignoble; some great, and some small.

The great must not be injured for the small, nor the noble for the ignoble. He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man.

3. "Here is a plantation keeper, who neglects his *woo* and *kea*, and cultivates his sour wild date trees;—he is a poor plantation keeper.

4. "He who nourishes one of his fingers, neglecting his shoulders or his back, without knowing *that he is doing so*, is a man *who resembles* a hurried wolf.

5. "A man who *only* eats and drinks is counted mean by others;—because he nourishes what is little to the neglect of what is great.

6. "If a man, *fond of his* eating and drinking, were not to neglect *what is of more importance*, how should his mouth and belly be considered as no more than an inch of skin?"

第十五章 1. 公都子問曰，鈞是人也，或爲大人，或爲小人，何也。孟子曰，從其大體爲大人，從其小體爲小人。2. 曰，鈞是人也，或從其大體，或從其小體，何也。曰，耳目之官不思，而蔽於物，物交物，則引之而已矣，心之官則思，思則得之，不思，則不得也，此天之所與我者，先立乎其大者，則其小者不能奪也，此爲大人而已矣。

Chap. XV. 1. The disciple Kung-too said, "All are equally men, not some are great men, and

some are little men;—how is this?” Mencius replied, “Those who follow that part of themselves which is great are great men; those who follow that part which is little are little men.”

2. Kung-too pursued, “All are equally men, but some follow that part of themselves which is great, and some follow that part which is little;—how is this?” Mencius answered, “The senses of hearing and seeing do not think, and are obscured by *external* things. When one thing comes into contact with another, as a matter of course it leads it away. To the mind belongs the office of thinking. By thinking, it gets *the right view of things*; by neglecting to think, it fails to do this. These—the senses and the mind—are what Heaven has given to us. Let a man first stand fast in *the supremacy of the nobler part of his constitution*, and the inferior part will not be able to take it from him. It is simply this which makes the great man.”

第十六章 1. 孟子曰，有天爵者，有人爵者，仁，義，忠，信，樂善不倦，此天爵也，公，卿，大夫，此人爵也。 2. 古之人，修其天爵，而人爵從之。 3. 今之人，修其天爵，以要人爵，既得人爵，而棄其天爵，則惑之甚者也，終亦必亡而已矣。

Chap. XVI. 1. Mencius said, “There is a nobility of Heaven, and there is a nobility of

man. ☉ Benevolence, righteousness, selfconsecration, and fidelity, with unwearied joy in *these* virtues;—these constitute the nobility of Heaven. To be a *kung*, a *k'ing*, or a *tafoo*;—this constitutes the nobility of man.

2. “The men of antiquity cultivated their nobility of Heaven, and the nobility of man came to them in its train.

3. “The men of the present day cultivate their nobility of Heaven in order to seek for the nobility of man, and when they have obtained that, they throw away the other:—their delusion is extreme. The issue is simply this that they must lose *that nobility of man* as well.”

第十七章 1. 孟子曰，欲貴者，人之同心也，人人有貴於己者，弗思耳。 2. 人之所貴者，非良貴也，趙孟之所貴，趙孟能賤之。 3. 詩云，既醉以酒，既飽以德，言飽乎仁義也，所以不願人之膏粱之味也，令聞廣譽施於身，所以不願人之文繡也。

Chap. XVII. 1. Mencius said, “To desire to be honored is the common mind of men. And all men have in themselves that which is *truly* honorable. Only they do not think of it.

2. “The honor which men confer is not good honor. Those whom Chaou the Great ennobles he can make mean *again*.

3. “It is said in the ‘Book of Poetry,’

'He has filled us with his wine,

He has satiated us with his goodness.'

'*Satiated us with his goodness,*' that is, satiated us with benevolence and righteousness, and he who is so, consequently, does not wish for the fat meat and fine millet of men. A good reputation and farreaching praise fall to him, and he does not desire the elegant embroidered garments of men."

第十八章 1. 孟子曰，仁之勝不仁也，猶水勝火，今之爲仁者，猶以一杯水，救一車薪之火也，不熄，則謂之水不勝火，此又與於不仁之甚者也。 2. 亦終必亡而已矣。

Chap. XVIII. 1. Mencius said, "Benevolence subdues its opposite just as water subdues fire. Those, however, who nowadays practice benevolence *do it* as if with one cup of water they could save a whole wagonload of fuel which was on fire, and when the flames were not extinguished, were to say that water cannot subdue fire. This conduct, moreover, greatly encourages those who are not benevolent.

2. "The final issue will simply be this—the lose of *that small amount of benevolence.*"

第十九章 孟子曰，五穀者，種之美者也，苟爲不熟，不如糞稗，夫仁，亦在乎熟之而已矣。

Chap. XIX. Mencius said, "Of ail seeds the best are the five kinds of grain, yet if they be not ripe, they are not equal to the *t'e* or the

pac. So the value of benevolence depends entirely on its being brought to maturity."

第二十章 1. 孟子曰，羿之教人射，必至於彀，學者亦必志於彀。 2. 大匠誨人，必以規矩，學者亦必以規矩。

Chap. XX. 1. Mencius said, "E, in teaching men to shoot, made it a rule to draw the bow to the full, and his pupils also did the same.

2. "A master workman, in teaching others, uses the compass and square, and his pupils do the same."

BOOK VI

KAOU TSZE, PART II

告子章句下

第一章 1. 任人有問屋廬子曰，禮，與食，孰重，曰，禮重。 2. 色，與禮，孰重，曰，禮重。 3. 曰，以禮食，則飢而死，不以禮食，則得食，必以禮乎，親迎，則得妻，不迎親，則不得妻，必親迎乎。 4. 屋廬子不能對，明日之鄰，以告孟子。 孟子曰，於答也何有。 5. 不揣其本，而齊其末，方寸之木，可使高於岑樓。 6. 金重於羽者，豈謂一鈞金，與一輿羽之謂哉。 7. 取食之重者，與禮之輕者，而比之，奚翅食重，取色之重者，與禮之輕者，而比之，奚翅色重。 8. 往應之曰，紵兄之臂，而奪之食，則得食，不紵，則不得食，則將紵之乎，踰東家牆，而摟其處子，則得妻，不摟，則不得妻，則將摟之乎。

Chap. I. 1. A man of Jin asked the disciple

Uh-loo, saying, "Is an observance of the rules of propriety in regard to eating, or the eating, the more important?" The answer was, "The observance of the rules of propriety is the more important."

2. "Is the gratifying the appetite of sex, or the doing so only according to the rules of propriety, the more important?" The answer again was, "The observance of the rules of propriety in the matter is the more important."

3. The man pursued, "If the result of eating only according to the rules of propriety will by death by starvation, while by disregarding those rules we may get food, must they still be observed in such a case? If according to the rule that he shall go in person to meet his wife a man cannot get married, while by disregarding that rule he may get married, must he still observe the rule in such a case?"

4. Uh-loo was unable to reply to these questions, and the next day he went to Tsow, and told them to Mencius. Mencius said, "What difficulty is there in answering these inquiries?"

5. "If you do not adjust them at their lower extremities, but only put their tops on a level, a piece of wood an inch square may be made to be higher than the pointed peak of a high building.

6. "Gold is heavier than feathers;—but does that saying have reference, on the one hand, to a single clasp of gold, and, on the other, to a wagonload of feathers?"

7. "If you take a case where the eating is of the utmost importance and the observing the rules of propriety is of little importance, and compare the things together, why stop with saying merely that the eating is more important? So, taking the case where the gratifying the appetite of sex is of the utmost importance and the observing the rules of propriety is of little importance, why stop with merely saying that the gratifying the appetite is the more important?"

8. "Go and answer him thus, 'If, by twisting your elder brother's arm, and snatching from him what he is eating, you can get food for yourself, while, if you do not do so, you will not get anything to eat, will you so twist his arm? If by getting over your neighbor's wall, and dragging away his virgin daughter, you can get a wife, while if you do not do so, you will not be able to get a wife, will you so drag her away?'"

第二章 1. 曹交問曰，人皆可以爲堯舜，有諸？孟子曰，然。 2. 交聞文王十尺，湯九尺，今交九尺四寸以長，食粟而已，如何則可。 3. 曰，奚有於是，亦爲之而已矣，有人於此，力不能勝一匹羸，則爲無力人矣，今曰，舉百鈞，則爲有力人矣，

然則舉烏獲之任，是亦爲烏獲而已矣，夫人豈以不勝爲患哉，弗爲耳。 4. 徐行後長者，謂之弟，疾行先長者，謂之不弟。夫徐行者，豈人所不能哉，所不爲也，堯舜之道，孝弟而已矣。 5. 子服堯之服，誦堯之言，行堯之行，是堯而已矣，子服桀之服，誦桀之言，行桀之行，是桀而已矣。 6. 曰，交得見於鄭君，可以假館，願留而受業於門。 7. 曰，夫道若大路然，豈難知哉，人病不求耳，子歸而求之，有餘師。

Chap. II. 1. Keaou of Tsacu asked *Mencius*, saying, "*It is said, 'All men may be Yaous and Shuns';—is it so?*" *Mencius* replied, "*It is.*"

2. *Keaou went on*, "I have heard that King Wan was ten cubits high, and T'ang nine. Now I am nine cubits four inches in height. *But* I can do nothing but eat *my* millet. What am I to do to realize that saying?"

3. *Mencius* answered him, "What has this—the question of size—to do with the matter? It all lies simply in acting as such. Here is a man, whose strength was not equal to lift a duckling:—he was *then* a man of no strength. But to-day he says, 'I can lift 3,000 catties' weight,' and he is a man of strength. And so, he who can lift the weight which Woo Hwo lifted is just another Woo Hwo. Why should a man make a want of ability the subject of his grief? It is only that he will not do the

thing.

4. "To walk slowly, keeping behind his elders, is to perform the part of a younger. To walk quickly and precede his elders, is to violate the duty of a younger brother. Now, is it what a man cannot do—to walk slowly? It is what he does not do. The course of Yaou and Shun was simply that of filial piety and fraternal duty.

5. "Do you wear the clothes of Yaou, repeat the words of Yaou, and do the actions of Yaou, and you will just be a Yaou. And, if you wear the clothes of Kee, repeat the words of Kee, and do the actions of Kee, you will just be a Kee."

6. Keaou said, "I shall be having an interview with the prince of Tsow, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate."

7. Mencius replied, "The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers."

第三章 1.公孫丑問曰,高子曰,小弁,小人之詩也,孟子曰,何以言之,曰,怨。2.曰,固哉,高叟之爲詩也,有人於此,越人關弓而射之,則己談笑而道之,無他,疏之也,其兄關弓而射之,則己垂涕泣而道之,無他,戚之也,小弁之怨,親親也,

親親仁也，固矣夫高叟之爲詩也。 3. 曰，凱風，何以不怨。
 4. 曰，凱風，親之過小者也，小弁，親之過大者也，親之過大而不怨，是愈疏也，親之過小而怨，是不可磯也，愈疏，不孝也，不可磯，亦不孝也。 5. 孔子曰，舜其至孝矣，五十而慕

Chap. III. 1. Kung-sun Ch'ow asked *about an opinion of the scholar Kaou*, saying, "Kaou observed, 'The Seaou P'wan is the ode of a little man.'" Mencius asked, "Why did he say so?" "Because of the murmuring *which it expresses*," was the reply.

2. Mencius answered, "How stupid was that old Kaou in dealing with the ode! There is a man here, and a native of Yue bends his bow to shoot him. I will advise him *not to do so*, but speaking calmly and smilingly;—for no other reason but that he is not related to me. *But* if my own brother be bending his bow to shoot the man, then I will advise him not to do so, weeping and crying the while;—for no other reason than that he is related to me. The dissatisfaction expressed in the Seaou P'wan is the working of relative affection, and that affection shows benevolence. Stupid indeed was old Kaou's criticism on the ode."

3. Ch'ow then said, "How is it that there is no dissatisfaction expressed in the K'ae Fung?"

4. Mencius replied, "The parent's fault referred to in the K'ae Fung is small; that

referred to in the *Seou P'wan* is great. Where the parent's fault was great, not to have murmured on account of it would have increased the want of natural affection. Where the parent's fault was small, to have murmured on account of it would have been to act like water which frets and foams about a stone that interrupts its course. To increase the want of natural affection would have been unfilial, and to fret and foam in such a manner would also have been unfilial.

5. "Confucius said, 'Shun was indeed perfectly filial! *And yet*, when he was fifty, he was full of longing desire about his parents.' "

第四章 1. 宋徑將之楚，孟子遇於石丘。 2. 曰，先生將何之。 3. 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，二王，我將有所遇焉。 4. 曰，軻也，請無問其詳，願聞其指，說之，將何如。曰，我將言其不利也。曰，先生之志則大矣，先生之號則不可。 5. 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，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。 6. 先生以仁義說秦楚之王，秦楚之王，悅於仁義，而罷三軍之師，是三軍之士，樂罷而悅於仁義也，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，何必曰利。

Chap. IV. 1. Sung K'ang being about to go to Ts'oo, Mencius met him in Shih-k'ew.

2. "Master, where are you going?" asked *Mencius*.

3. *K'ang* replied, I have heard that Ts'in and Ts'oo are fighting together, and I am going to see the king of Ts'oo and persuade him to cease hostilities. If he shall not be pleased *with my advice*, I shall go to see the king of Ts'in, and persuade him in the same way. Of the two kings I shall *surely* find that I can succeed with one of them."

4. *Mencius* said, "I will not venture to ask about the particulars, but I should like to hear the scope of your plan. What course will you take to try to persuade them?" *K'ang* answered, "I will tell them how unprofitable their course is to them." "Master," said *Mencius*, "your aim is great, but your argument is not good.

5. "If you, starting from the point of profit, offer your persuasive counsels to the kings of Ts'in and Ts'oo, 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. 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.

6. “If you, starting from the ground of benevolence and righteousness, offer your counsels to the kings of Ts’in and Ts’oo, 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. 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 imperial sway. Why must you use that word 'profit'?"

第五章 1. 孟子居鄒，季任爲任處守，以幣交，受之而不報，處於平陸，儲子爲相，以幣交，受之而不報。 2. 他日，由鄒之任，見季子，由平陸之齊，不見儲子，屋廡子喜曰，連得聞矣。 3. 問曰，夫子之任，見季子，之齊，不見儲子，爲其爲相與。 4. 曰，非也，書曰，享，多儀，儀不及物，曰，不享，惟不役志于享。 5. 爲其不成享也。 6. 屋廡子悅，或問之，屋廡子曰，季子不得之鄒，儲子得之平陸。

Chap. v. 1. When Mencius was residing in T'sow, the younger brother of the chief of Jin, who was guardian of Jin at the time, paid his respects to him by a *present of silks*, which Mencius received, not *going* to acknowledge it. When he was sojourning in P'ing-luh, Ch'oo, who was prime minister of the state, sent him a similar present, which he received in the same way.

2. Subsequently, going from T'sow to Jin, he visited the guardian, but when he went from P'ing-luh to the capital of Ts'e, he did not visit the minister Ch'oo. The disciple Uh-loo was glad, and said, "I have got an opportunity to obtain some instruction."

3. He asked *accordingly*, "Master, when you went to Jin, you visited the chief's brother, and when you went to Ts'e, you did not visit

Ch'oo. Was it not because he is *only* the minister?"

4. *Mencius* replied, "No. It is said in the 'Book of History,' 'In presenting an offering to a superior, most depends on the demonstrations of respect. If those demonstrations are not equal to the things offered, we say there is no offering, that is, there is no act of the will in presenting the offering.'

5. "*This is* because the things so offered do not constitute an offering to a superior."

6. Uh-loo was pleased, and when some one asked him *what Mencius meant*, he said, "The younger of Jin could not go to Tsow, but the minister Ch'oo might have gone to P'ing-luh.

第六章 1. 淳于髡曰，先名實者，爲人也，後名實者，自爲也。夫子在三卿之中，名實未加於上下，而去之，仁者，固如此乎？
2. 孟子曰，居下位，不以賢事不肖者，伯夷也，五就湯，五就桀者，伊尹也，不惡污君，不辭小官者，柳下惠也，三子者，不同道，其趨一也，一者，何也，曰，仁也，君子亦仁而已矣，何必同。
3. 曰，魯穆公之時，公儀子爲政，子柳子思爲臣，魯之削也，滋甚，若是乎，賢者之無益於國也。
4. 曰，虞不用百里奚而亡，秦穆公用之而霸，不用賢則亡削，何可得與。
5. 曰，昔者，王豹處於淇，而河西善謳，騂駒處於高唐，而齊右善歌，華周杞梁之妻，善哭其夫，而變國俗，有諸內，必形諸外，爲其事，而無其功者，髡未嘗觀之也，是故無賢者也，有，則髡必識之。
6. 曰，孔子爲魯司寇，不用，從而祭，燔肉

不至，不稅冕而行，不知者，以爲爲肉也，其知者，以爲爲無禮也，乃孔子則欲以微罪行，不欲爲苟去，君子之所爲，衆人固不識也。

Chap. VI. 1. Shun-yu K'wan said, "He who makes fame and meritorious services his first objects, acts with a regard to others. He who makes them only secondary objects, acts with a regard to himself. You, master, were ranked among the three chief ministers of the state, but before your fame and services had reached either to the prince or the people, you have left your place. Is this indeed the way of the benevolent?"

2. Mencius replied, "There was Pih-e;—he abode in an inferior situation, and would not, with his virtue, serve a degenerate prince. There was E Yin;—he five times went to T'ang, and five times went to Kee. There was Hwuy of Lew-hea;—he did not disdain to serve a vile prince, nor did he decline a small office. The courses pursued by those three worthies were different, but their aim was one. And what was their one aim? We must answer—"To be perfectly virtuous." And so it is simply after this that superior men strive. Why must they all pursue the same course?"

3. K'wan pursued, "In the time of the duke Muh of Loo, the government was in the hands of Kung-e, while Tsze-lew and Tsze-sze were

ministers. *And yet*, the dismemberment of Loo then increased exceedingly. Such was the case, a specimen how your men of virtue are of no advantage to a kingdom!"

4. Mencius said, "*The prince of Yu did not use Pih-le He, and thereby lost his state. The duke Muh of Ts'in used him, and became chief of all the princes. Ruin is the consequence of not employing men of virtue and talents;—how can it rest with dismemberment merely?*"

5. *K'wan* urged again, "Formerly, when Wang P'aou dwelt on the K'e, the people on the west of the *Yellow River* all became skilful at singing in *his* abrupt manner. When Meen K'eu lived in Kaou-t'ang, the people in the parts of Ts'e on the west became skillful at singing in *his* prolonged manner. The wives of Hwa Chow and Ke Leang bewailed their husbands so skillfully, that they changed the manners of the state. When there is *the gift* within, it manifests itself without. I have never seen the man who could do the deeds of *a worthy*, and did not realize the work of one. Therefore there are *now* no men of talents and virtue. If there were, I should know them."

6. Mencius answered, "When Confucius was chief minister of justice in Loo, the prince came not to follow *his counsels*. Soon after was the *solstitial* sacrifice, and when a part of

the flesh presented in sacrifice was not sent to him, he went away even without taking off his cap of ceremony. Those who did not know him supposed it was on account of the flesh. Those who knew him supposed that it was on account of the neglect of the usual ceremony. The fact was, that Confucius wanted to go away on occasion of some small offense, not wishing to do so without some apparent cause. All men may not be expected to understand the conduct of a superior man."

第七章 1. 孟子曰，五霸者，三王之罪人也，今之諸侯，五霸之罪人也，今之大夫，今之諸侯之罪人也。 2. 天子適諸侯，曰巡狩，諸侯朝於天子，曰述職，春省耕，而補不足，秋省斂，而助不給，入其疆，土地辟，田野治，養老尊賢，俊傑在位，則有慶，慶以地，入其疆，土地荒蕪，遺老失賢，倍克在位，則有讓，一不朝，則貶其爵，再不朝，則削其地，三不朝，則六師移之，是故天子討而不伐，諸侯伐而不討，五霸者，摟諸侯以伐諸侯者也，故曰，五霸者，三王之罪人也。 3. 五霸桓公爲盛，葵丘之會諸侯，束牲載書而不歃血，初命曰，誅不孝，無易樹子，無以妾爲妻，再命曰，尊賢育才，以彰有德，三命曰，敬老慈幼，無忘賓旅，四命曰，士無世官，官事無攝，取士必得，無專殺大夫，五命曰，無曲防，無遏籟，無有封而不告，曰，凡我同盟之人，既盟之後，言歸于好，今之諸侯，皆犯此五禁，故曰，今之諸侯，五霸之罪人也。 4. 長君之惡，其罪小，逐君之惡，其罪大，今之大夫，皆逐君之惡，故曰，今之大夫，今之諸侯之罪人也。

Chap. VII. 1. Mencius said, "The five chiefs of the princes were sinners against the three kings. The princes of the present day are sinners against the five chiefs. The great officers of the present day are sinners against the princes.

2. "The emperor visited the princes, which was called 'a tour of inspection.' The princes attended at the court of the emperor, which was called 'giving a report of office.' It was a custom in the spring to examine the plowing, and supply any deficiency of seed, and in autumn to examine the reaping, and assist where there was a deficiency of the crop. When *the emperor* entered the boundaries of a state, if the *new* ground was being reclaimed, and the *old* fields well cultivated; if the old were nourished and the worthy honored; and if men of distinguished talents were placed in office: then *the prince* was rewarded,—rewarded with an addition to his territory. *On the other hand*, if, on entering a state, the ground was found left wild or overrun with weeds; if the old were neglected and the worthy unhonored; and if the offices were filled with hard taxgatherers: then *the prince* was reprimanded. If a prince once omitted his attendance at court, he was punished by degradation of rank; if he did so a second time, he was deprived of a portion of his

territory; if he did so a third time, the imperial forces *were set in motion*, and he was removed *from his government*. Thus the emperor commanded the punishment, but did not himself inflict it, while the princes inflicted the punishment, but did not command it. The five chiefs, *however*, dragged the princes to punish other princes, and hence I say that they were sinners against the three kings.

3. "Of the five chiefs the most powerful was the duke Hwan. At the assembly of the princes in K'wei-k'ew, he bound the victim and placed the writing upon it, but did not *slay it* to smear their mouths with the blood. The first injunction in their agreement was,—'Slay the unfilial; change not the son who has been appointed heir; exalt not a concubine to the rank of wife.' The second was,—'Honor the worthy, and maintain the talented, to give distinction to the virtuous.' The third was,—'Respect the old, and be kind to the young. Be not forgetful of strangers and travelers.' The fourth was,—'Let not offices be hereditary, nor let officers be pluralists. In the selection of officers let the object be to get the proper men. Let not a *ruler* take it on himself to put to death a great officer.' The fifth was,—'Follow no crooked policy in making embankments. Impose no restrictions on the

the sale of grain. Let there be no promotions without *first* announcing them *to the emperor.*' It was *then* said, 'All we who have united in this agreement shall hereafter maintain amicable relations.' The princes of the present day all violate these five prohibitions, and therefore I say that the princes of the present day are sinners against the five chiefs.

4. "The crime of him who connives at, and aids, the wickedness of his prince is small, but the crime of him who anticipates and excites that wickedness is great. The officers of the present day all go to meet their sovereigns' *wickedness*, and therefore I say that the great officers of the present day are sinners against the princes."

第八章 1. 魯欲使慎子爲將軍。 2. 孟子曰，不教民而用之謂之殃民，殃民者，不容於堯舜之世。 3. 一戰勝齊，遂有南陽，然且不可。 4. 慎子勃然不悅，曰，此則滑釐所不識也。 5. 曰，吾明告子，天子之地，方千里，不千里，不足以待諸侯，諸侯之地，方百里，不百里，不足以守宗廟之典籍。 6. 周公之封於魯，爲方百里也，地非不足，而儉於百里，太公之封於齊也，亦爲方百里也，地非不足也，而儉於百里。 7. 今魯方百里者五，子以爲有王者作，則魯在所損乎，在所益乎。 8. 徒取諸彼以與此，然且仁者不爲，况於殺人以求之乎。 9. 君子之事君也，務引其君以當道，志於仁而已。

Chap. VIII. 1. *The prince of Loo* wanted to make the minister Shin commander of his

army.

2. 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 Yaou and Shun.

3. "Though by a single battle you should subdue Ts'e, and get possession of Nan-yang, the thing ought not to be done."

4. Shin changed countenance, and said in displeasure, "This is what I, Kuh-le, do not understand."

5. Mencius said, "I will lay the case plainly before you. The territory appropriated to the emperor is one thousand li square. Without a thousand li, he would not have sufficient for his entertainment of the princes. The territory appropriated to a How is one hundred li square. Without one hundred li, he would not have sufficient wherewith to observe the statutes kept in his ancestral temple.

6. "When Chow-kung was invested with the *principality of Loo*, it was a hundred li square. The territory was indeed enough, but it was not more than one hundred li. When T'ae-kung was invested with the principality of Ts'e, it was one hundred li square. The territory was indeed enough, but it was not more than one hundred li.

7. "Now Loo is five times one hundred li square. If a true imperial ruler were to arise, whether do you think that Loo would be diminished or increased by him?"

8. "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!"

9. "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."

第九章 1. 孟子曰，今之事君者曰，我能爲君辟土地，充府庫。今之所謂良臣，古之所謂民賊也，君不鄉道，不志於仁，而求富之，是富桀也。 2. 我能爲君約與國，戰必克，今之所謂良臣，古之所謂民賊也，君不鄉道，不志於仁，而求爲之強戰，是輔桀也。 3. 由今之道，無變今之俗，雖與之天下，不能一朝居也。

Chap. IX. 1. Mencius said, "Those who nowadays serve their sovereigns say, 'We can for our sovereign enlarge the limits of the cultivated ground, and fill his treasuries and arsenals.' Such persons are nowadays called 'good ministers,' but anciently they were called 'robbers of the people.' Is a sovereign follows not the right way, nor has his mind bent on

benevolence, to seek to enrich him is to enrich a Kee.

2. "Or they will say, 'We can for our sovereign form alliances with other states, so that our battles must be successful.' Such persons are nowadays called 'good ministers,' but anciently were called 'robbers' of the people.' If a sovereign follows not the right way, nor has his mind directed to benevolence, to seek to enrich him is to enrich a Kee.

3. "Although a prince, pursuing the path of the present day, and not changing its practices, were to have the empire given to him, he could not retain it for a single morning."

第十章 1. 白圭曰，吾欲二十而取一，何如。 2. 孟子曰，子之道，貉道也。 3. 萬室之國，一人陶，則可乎。曰，不可，器不足用也。 4. 曰，夫貉五穀不生，惟黍生之，無城郭宮室宗廟祭祀之禮，無諸侯幣帛饗殮，無百官有司，故二十取一而足也。 5. 今居中國，去人倫，無君子，如之何其可也。 6. 陶以寡，且不可以爲國，况無君子乎。 7. 欲輕之於堯舜之道者，大貉小貉也，欲重之於堯舜之道者，大桀小桀也。

Chap. X. 1. Pih Kwei said, "I want to take a twentieth of the produce only as the tax. What do you think of it?"

2. Mencius said, "Your way would be that of the Mih.

3. "In a country of ten thousand families, would it do to have *only* one potter?" *Kwei* replied, "No. The vessels would not be enough to use."

4. *Mencius* went on, "In *Mih* all the five kinds of grain are not grown; it only produces the millet. There are no fortified cities, no edifices, no ancestral temples, no ceremonies of sacrifice; there are no princes requiring presents and entertainments; there is no system of officers with their various subordinates. On these accounts a tax of one twentieth of the produce is sufficient *there*.

5. "But now it is the Middle Kingdom that we live in. To banish the relationships of men, and have no superior men;—how can such a state of things be thought of?"

6. "With but few potters a kingdom cannot subsist;—how much less can it subsist without men of a higher rank than others?"

7. "If we wish to make the taxation lighter than the system of *Yaou* and *Shun*, we shall just have a great *Mih* and a small *Mih*. If we wish to make it heavier, we shall just have the great *Kee* and the small *Kee*."

第十一章 1. 白圭曰，丹之治水也，愈於禹。 2. 孟子曰，子過矣，禹之治水，水之道也。 3. 是故禹以四海爲壑，今吾子以鄰國爲壑。 4. 水逆行，謂之洚水，洚水者，洪水也，仁人

之所惡也，吾子過矣。

Chap. XI. 1. Pih Kwei said, "My management of the waters is superior to that of Yu."

2. Mencius replied, "You are wrong, sir. Yu's regulation of the waters was according to the laws of water.

3. "He therefore made the four seas their receptacle, while you make the neighboring states their receptacle.

4. "Water flowing out of its channels is called an inundation. Inundating waters are a vast waste of water, and what a benevolent man detests. You are wrong, my good sir."

第十二章 孟子曰，君子不亮，惡乎執。

Chap. XII. Mencius said, "If a scholar have not faith, how shall he take a firm hold of things?"

第十三章 1. 魯欲使樂正子爲政，孟子曰，吾聞之，喜而不寐。 2. 公孫丑曰，樂正子強乎。曰，否。有知慮乎。曰，否。多聞識乎。曰，否。 3. 然則奚爲喜而不寐。 4. 曰，其爲人也好善。 5. 好善足乎。 6. 曰，好善優於天下，而况魯國乎。 7. 夫苟好善，則四海之內，皆將輕千里而來，告之以善。 8. 夫苟不好善，則人將曰，詭詭，予既已知之矣，詭詭之聲音顏色，距人於千里之外，士止於千里之外，則讒諂面諛之人至矣，與讒諂面諛之人居，國欲治，可得乎。

Chap. XIII. 1. *The prince of Loo wanting to*

commit the administration of his government to the disciple Yo-ching, Mencius said, "When I heard of it, I was so glad that I could not sleep."

2. Kung-sun Ch'ow asked, "Is Yo-ching a man of vigor?" and was answered, "No." "Is he wise in council?" "No." "Is he possessed of much information?" "No."

3. "What, then, made you so glad that you could not sleep?"

4. "He is a man who loves what is good."

5. "Is the love of what is good sufficient?"

6. "The love of what is good is more than a sufficient qualification for the government of the empire;—how much more is it so for the state of Loo!

7. "If a minister love what is good, all within the fourseas will count one thousand li but a small distance, and will come and lay their good thoughts before him.

8. "If he do not love what is good, men will say, 'How self-conceited he looks? *He is saying to himself, I know it.*' The language and looks of that self-conceit will keep men off at a distance of one thousand li. When good men stop one thousand li off, calumniators, flatterers, and sycophants will make their appearance. When a minister lives among calumniators, flatterers, and sycophants, though

he may wish the state to be well governed, is it possible for it to be so?"

第十四章 1. 陳子曰，古之君子，何如則仕。孟子曰，所就三，所去三。 2. 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。 3. 其次，雖未行其言也，迎之致敬以有禮，則就之，禮貌衰，則去之。 4. 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，使饑餓於我土地，吾恥之，周之，亦可受也，免死而已矣。

Chap. XIV. 1. The disciple Ch'in said, "What were the principles on which superior men of old took office?" Mencius replied, "There were three cases in which they accepted office, and three in which they left it.

2. "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 demeanor of the prince, if their words were not carried into practice, they would leave him.

3. 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 demeanor, they

would leave him.

4. "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.' The assistance offered in such a case might be received, but not beyond what was sufficient to avert death."

第十五章 1. 孟子曰，舜，發於畎畝之中，傅說，舉於版築之間，膠鬲舉於魚鹽之中，管夷吾，舉於士，孫叔敖，舉於海，百里奚，舉於市。 2. 故天將降大任於是人也，必先苦其心志，勞其筋骨，餓其體膚，空乏其身，行拂亂其所為，所以動心忍性，曾益其所不能。 3. 人恆過，然後能改，困於心，衡於慮，而後作，徵於色，發於聲，而後喻。 4. 入，則無法家拂士，出，則無敵國外患者，國恆亡。 5. 然後知生於憂患，而死於安樂也。

Chap. XV. 1. Mencius said, "Shun rose from among the channeled fields. F'oo Yue was called to office from the midst of his building frames; Kaou-kih, from his fish and salt; Kwan E-woo, from the hands of his jailer; Sun-shun Gaou, from *his hiding by* the seashore; and Pih-le He, from the market place.

2. "Thus, when Heaven is about to confer

a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies.

3. "Men for the most part err, and are afterwards able to reform. They are distressed in mind and perplexed in their thoughts, and then they arise to vigorous reformation. When things have been evidenced in men's looks, and set forth in their words, then they understand them.

4. "If a prince have not about his court families attached to the laws and worthy counselors, and if abroad there are not hostile states or other external calamities, his kingdom will generally come to ruin.

5. "From these things we see how life springs from sorrow and calamity, and death from ease and pleasure."

第十六章 孟子曰，教亦多術矣，予不屑之教誨也者，是亦教誨之而已矣。

Chap. XVI. Mencius said, "There are many arts in teaching. I refuse, as inconsistent with my character, to teach a man, but I am only thereby still teaching him."

BOOK VII

TSIN SIN. PART I

盡心章句上

第一章 1. 孟子曰，盡其心者，知其性也，知其性，則知天矣
2. 存其心，養其性，所以事天也。 3. 殀壽不貳修身以俟
之，所以立命也。

Chap. I. 1. Mencius said, "He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows Heaven.

2. "To preserve one's mental constitution, and nourish one's nature, is the way to serve Heaven.

3. "When neither a premature death nor long life causes a man any double-mindedness, but he waits in the cultivation of his personal character *for whatever issue*;—this is the way in which he establishes his *Heaven-ordained being*."

第二章 1. 孟子曰，莫非命也，順受其正。 2. 是故知命者，不立乎巖牆之下。 3. 盡其道而死者，正命也。 4. 桎梏死者，非正命也。

Chap. II. 1. Mencius said, "There is an appointment for everything. A man should receive submissively what may be correctly ascribed there to.

2. "Therefore, he who has the true idea

of what is *Heaven's* appointment will not stand beneath a precipitous wall.

3. "Death sustained in the discharge of one's duties may correctly be ascribed to the appointment of *Heaven*.

4. "Death under handcuffs and fetters cannot correctly be so ascribed."

第三章 1. 孟子曰，求，則得之，舍，則失之，是求有益於得也，求在我者也。 2. 求之有道，得之有命，是求無益於得也，求在外者也。

Chap. III. 1. Mencius said, "When we get by our seeking and lose by our neglecting;—in that case seeking is of use to getting, and the things sought for are those which are in ourselves.

2. "When the seeking is according to the proper course, and the getting is *only* as appointed;—in that case the seeking is of no use to getting, and the things sought are without ourselves."

第四章 1. 孟子曰，萬物皆備於我矣。 2. 反身而誠，樂莫大焉。 3. 彊恕而行，求仁莫近焉。

Chap. IV. 1. Mencius said, "All things are already complete in us.

2. "There is no greater delight than to be conscious of sincerity on self-examination.

3. "If one acts with a vigorous effort at the law of reciprocity, when he seeks for *the*

realization of perfect virtue, nothing can be closer than his approximation to it."

第五章 孟子曰，行之，而不著焉，習矣，而不察焉，終身由之，而不知其道者，衆也。

Chap. V. 1. Mencius said, "To act without understanding, and to do so habitually without examination, pursuing the proper path all the life without knowing its nature;—this is the way of multitudes."

第六章 孟子曰，人不可以無恥，無恥之恥，無恥矣。

Chap. VI. Mencius said, "A man may not be without shame. When one is ashamed of having been without shame, he will *afterwards* not have *occasion for* shame."

第七章 1. 孟子曰，恥之於人大矣。 2. 爲機變之巧者，無所用恥焉。 3. 不恥不若人，何若人有。

Chap. VII. 1. Mencius said, "The sense of shame is to a man of great importance.

2. "Those who form contrivances and versatile schemes distinguished for their *autfulness*, do not allow their sense of shame to come into action.

3. "When one differs from other men in not having this sense of shame, what will he have in common with them?"

第八章 孟子曰，古之賢王，好善而忘勢，古之賢士，何獨不然，樂其道，而忘人之勢，故王公不致敬盡禮，則不得亟見之，見且猶不得亟，而况得而臣之乎。

Chap. VIII. 1. Mencius said, "The able and virtuous monarchs of antiquity loved virtue and forgot power. And shall an exception be made of the able and virtuous scholars of antiquity, that they did not do the same? They delighted in their own principles, and were oblivious of the power of princes. 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. 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?"

第九章 1. 孟子謂宋句踐曰，子好遊乎，吾語子遊。 2. 人知之，亦囂囂，人不知，亦囂囂。 3. 曰，何如，斯可以囂囂矣，曰，尊德樂義，則可以囂囂矣。 4. 故士窮不失義，達不離道。 5. 窮不失義，故士得己焉，達不離道，故民不失望焉。 6. 古之人，得志，澤加於民，不得志，修身見於世，窮，則獨善其身，達，則兼善天下。

Chap. IX. 1. Mencius said to Sung Kow-ts'een, "Are you fond, sir, of traveling to the different courts? I will tell you about such traveling.

2. "If a prince acknowledge you and follow your counsels, be perfectly satisfied. If no one do so, be the same."

3. *Kow-ts'een* said, "What is to be done

to secure this perfect satisfaction?" Mencius replied, "Honor virtue and delight in righteousness, and so you may *always* be perfectly satisfied.

4. "Therefore, a scholar, though poor, does not let go *his* righteousness; though prosperous, he does not leave *his own* path.

5. "Poor and not letting righteousness go;—it is thus that the scholar holds possession of himself. Prosperous and not leaving the *proper* path;—it is thus that the expectations of the people are not disappointed.

6. "When the men of antiquity realized their wishes, benefits were conferred by them on the people. If they did not realize their wishes, they cultivated their personal character, and became illustrious in the world. If poor, they attended to their own virtue in solitude; if advanced to dignity, they made the whole empire virtuous as well."

第十章 孟子曰，待文王而後興者，凡民也，若夫豪傑之士，雖無文王猶興。

Chap. X. Mencius said, "The mass of men wait for a king Wan, and then they will receive a rousing impulse. Scholars distinguished *from the mass*, without a king Wan, rouse themselves."

第十一章 孟子曰，附之以韓魏之家，如其自視歆然，則過人遠矣。

Chap. XI. Mencius said, "Add to a man the families of Han and Wei. If he then look upon himself without being elated, he is far beyond *the mass of men.*"

第十二章 孟子曰，以佚道使民，雖勞，不怨，以生道殺民，雖死，不怨殺者。

Chap. XII. Mencius said, "Let the people be employed in the way which is intended to secure their ease, and though they be toiled, they will not murmur. Let them be put to death in the way which is intended to preserve their lives, and though they die, they will not murmur at him who puts them to death."

第十三章 1. 孟子曰，霸者之民，驩虞如也，王者之民，皞皞如也。2. 殺之而不怨，利之而不庸，民日遷善而不知爲之者。3. 夫君子所過者化，所存者神，上下與天地同流，豈曰，小補之哉。

Chap. XIII. 1. Mencius said, "Under a chief, leading all the princes, the people look brisk and cheerful. Under a true sovereign, they have an air of deep contentment.

2. "Though he slay them, they do not murmur. When he benefits them, they do not think of his merit. From day to day they make progress towards what is good, without knowing who makes them do so.

3. "Wherever the superior man passes through, transformation follows; wherever he

abides, his influence is of a spiritual nature. It flows abroad above and beneath, like that of Heaven and Earth. How can it be said that he mends society but in a small way!"

第十四章 1. 孟子曰,仁言,不如仁聲之入人深也, 2. 善政,不如善教得民也, 3. 善政,民畏之,善教,民愛之,善政,得民財,善教,得民心。

Chap. XIV. 1. Mencius said, "Kindly words^s do not enter so deeply into men as a reputation for kindness.

2. "Good government does not lay hold of the people so much as good instructions.

3. "Good government is feared by the people, while good instructions are loved by them, Good government gets the people's wealth, while good instructions get their hearts."

第十五章 1. 孟子曰,人之所不學而能者,其良能也,所不慮而知者,其良知也, 2. 孩提之童,無不知愛其親也,及其長也,無不知敬其兄也, 3. 親親,仁也,敬長,義也,無他,達之天下也。

Chap. XV. 1. Mencius said, "The ability possessed by men without having been acquired by learning is intuitive ability, and the knowledge possessed by them without the exercise of thought is their intuitive knowledge.

2. "Children carried in the arms all know to love their parents, and when they are grown

a little, they all know to love their elder brothers.

3. "Filial affection for parents is *the working of benevolence*. Respect for elders is *the working of righteousness*. There is no other reason for those feelings:— they belong to all under heaven."

第十六章 孟子曰，舜之居深山之中，與木石居，與鹿豕遊，其所以異於深山之野人者幾希，及其聞一善言，見一善行，若決江河，沛然莫之能禦也。

Chap. XVI. Mencius said, "When Shun was living amid the deep retired mountains, dwelling with the trees and rocks, and wandering among the deer and swine, the difference between him and the rude inhabitants of those remote hills appeared very small. But when he heard a single good word, or saw a single good action, he was like a stream or a river bursting its banks, and flowing out in an irresistible flood."

第十七章 孟子曰，無爲其所不爲，無欲其所不欲，如此而已矣。

Chap. XVII. 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."

第十八章 1. 孟子曰，人之有德慧術知者，恆存乎疾疾。 2. 獨孤臣孽子，其操心也危，其慮患也深，故達。

Chap. XVIII. 1. Mencius said, "Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and troubles.

2. "They are the friendless minister and concubine's son, who keep their hearts under a sense of peril, and use deep precautions against calamity. On this account they become distinguished for their intelligence."

第十九章 孟子曰，有事君人者，事是君則爲容悅者也。 2. 有安社稷臣者，以安社稷爲悅者也。 3. 有天民者，達可行於天下，而後行之者也。 4. 有大人者，正己而物正者也。

Chap. XIX. 1. Mencius said, "There are persons who serve the prince;—they serve the prince, that is, for the sake of his countenance and favor.

2. "There are ministers who seek the tranquillity of the state, and find their pleasure in securing that tranquillity.

3. "There are those who are the people of Heaven. They, *judging that*, if they were in office, they could carry out *their principles*, throughout the empire, proceed *so* to carry them out.

4. "There are those who are great men. They rectify themselves and others are

rectified.”

第二十章 1. 孟子曰，君子有三樂，而王天下不與存焉。 2. 父母俱存，兄弟無故，一樂也。 3. 仰不愧於天，俯不忤於人，二樂也。 4. 得天下英才而教育之，三樂也。 5. 君子有三樂，而王天下不與存焉。

Chap. XX. 1. Mencius said, “The superior man has three things in which he delights, and to be ruler over the empire is not one of them.

2. “That his father and mother are both alive, and that the condition of his brothers affords no cause for anxiety;—this is one delight.

3. “That, when looking up, he has no occasion for shame before Heaven, and, below, he has no occasion to blush before men;—this is a second delight.

4. “That he can get from the whole empire the most talented individuals, and teach and nourish them;—this is the third delight.

5. “The superior man has three things in which he delights, and to be ruler over the empire is not one of them.”

第二十一章 1. 孟子曰，廣土衆民，君子欲之，所樂不存焉。 2. 中天下而立，定四海之民，君子樂之，所性不存焉。 3. 君子所性，雖大行不加焉，雖窮居不損焉，分定故也。 4. 君子所性，仁，義，禮，智，根於心，其生色也，晬然見於面，盎於背，施於四體，四體不言而喻。

Chap. XXI. 1. Mencius said, "Wide territory and a numerous people are desired by the superior man, but what he delights in is not here.

2. "To stand in the center of the empire, and tranquilize the people within the four seas;—the superior man delights in this, but the highest enjoyment of his nature is not here.

3. "What belongs by his nature to the superior man cannot be increased by the largeness of his sphere of action, nor diminished by his dwelling in poverty and retirement;—for this reason that it is determinately apportioned to him *by Heaven*.

4. "What belongs by his nature to the superior man are benevolence, righteousness, propriety, and knowledge. These are rooted in his heart; their growth and manifestation are a mild harmony appearing in the countenance, a rich fullness in the back, and the character imparted to the four limbs. Those limbs understand *to arrange themselves*, without being told."

第二十二章 1. 孟子曰，伯夷辟紂，居北海之濱，聞文王作，興曰，盍歸乎來，吾聞西伯善養老者，太公辟紂，居東海之濱，聞文王作，興曰，盍歸乎來，吾聞西伯善養老者，天下有善養老，則仁人以爲己歸矣。 2. 五畝之宅，樹牆下以桑，匹婦蠶之，則老者足以衣帛矣。五母雞，二母彘，無失其時，老

者足以無失肉矣，百畝之田，匹夫耕之，八口之家，可以無飢矣。3. 所爲西伯善養老者，制其田里，教之樹畜，導其妻子，使養其老，五十，非帛不煖，七十，非肉不飽，不煖不飽，爲之凍餒，王文之民，無凍餒之老者，此之謂也。

Chap. XXII. 1. Mencius said, "Pih-e, that he might avoid Chow, was dwelling on the coast of the northern sea when he heard of the rise of King Wan. He roused himself and said, 'Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.' T'ae-kung, to avoid Chow, was dwelling on the coast of the eastern sea. When he heard of the rise of King Wan, he said, 'Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.' If there were a prince in the empire, who knew well how to nourish the old, all men of virtue would feel that he was the proper object for them to gather to.

2. "Around the homestead with its five mow, the space beneath the walls was planted with mulberry trees, with which the women nourished silkworms, and thus the old were able to have silk to wear. *Each family* had five brood hens and two brood sows, which were kept to their *breeding* seasons, and thus the old were able to have flesh to eat. The husbandmen cultivated their farms of one hundred

mow, and thus their families of eight mouths were secured against want.

3. "The expression, 'The chief of the West knows well how to nourish the old,' refers to his regulation of the fields and dwellings, his teaching them to plant *the mulberry* and nourish those animals, and his instructing the wives and children, so as to make them nourish their aged. At fifty, warmth cannot be maintained without silks, and at seventy flesh is necessary to satisfy the appetite. Persons not kept warm nor supplied with food are said to be starved and famished, but among the people of King Wan, there were no aged who were starved or famished. This is the meaning of the expression in question."

第二十三章 1. 孟子曰，易其田疇，薄其稅斂，民可使富也。

2. 食之以時，用之以禮，財不可勝用也。 3. 民非水火，不生活，昏暮叩人之門戶，求水火，無弗與者，至足矣，聖人治天下，使有菽粟如水火，菽粟如水火，而民焉有不仁者乎。

Chap. XXIII. 1. Mencius said, "Let it be seen to that their fields of grain and hemp are well cultivated, and make the taxes on them light;—so the people may be made rich.

2. "Let it be seen to that the people use their resources of food seasonably, and expend their wealth only on the prescribed ceremonies:—so their wealth will be more than

can be consumed.

3. "The people cannot live without water and fire, yet if you knock at a man's door in the dusk of the evening, and ask for water and fire, there is no man who will not give them, such is the abundance of these things. A sage governs the empire so as to cause pulse and grain to be as abundant as water and fire. When pulse and grain are as abundant as water and fire, how shall the people be other than virtuous?"

第二十四章 1. 孟子曰，孔子登東山而小魯，登太山而小天下，故觀於海者難爲水，遊於聖人之門者，難爲言。2. 觀水有術，必觀其瀾，日月有明，容光必照焉。3. 流水之爲物也，不盈科不行，君子之志於道也，不成章不達。

Chap. XXIV. 1. Mencius said, "Confucius ascended the eastern hill, and Loo appeared to him small. He ascended the T'ae Mountain, and all beneath the heavens appeared to him small. So, he who has contemplated the sea, finds it difficult to think anything of *other* waters, and he who has wandered in the gate of the sage, finds it difficult to think anything of the words of *others*."

2. "There is an art in the contemplation of water. —It is necessary to look at it as foaming in waves. The sun and moon being possessed of brilliancy, their light admitted

even through an orifice illuminates.

3. "Flowing water is a thing which does not proceed till it has filled the hollows *in its course*. The student who has set his mind on the doctrines *of the sage*, does not advance to them but by completing one lesson after another."

第二十五章 1. 孟子曰，鶴鳴而起，孳孳爲善者，舜之徒也。

2. 鶴鳴而起，孳孳爲利者，賤之徒也。 3. 欲知舜與賤之分，無他，利與善之閒也。

Chap. XXV. 1. Mencius said, "He who rises at cockcrowing, and addresses himself earnestly to the practice of virtue, is a disciple of Shun.

2. "He who rises at cockcrowing, and addresses himself earnestly to the pursuit of gain, is a disciple of Chih.

3. "If you want to know what separates Shun from Chih, it is simply this,—the interval between *the thought of gain* and *the thought of virtue*."

第二十六章 1. 孟子曰，楊子取爲我，拔一毛而利天下不爲也。 2. 墨子兼愛，摩頂放踵，利天下爲之。 3. 子莫執中，執中爲近之，執中無權，猶執一也。 4. 所惡執一者，爲其賊道也，舉一而廢百也。

Chap. XXVI. 1. Mencius said, "The principle of the philosopher Yang was—'Each one for himself.' Though he might have benefited the

whole empire by plucking out a single hair, he would not have done it.

2. "The philosopher Mih loves all equally. If by rubbing *smooth* his whole body from the crown to the heel, he could have benefited the empire, he would have done it.

3. "I'sze-moh holds a medium *between these*. By holding that medium, he is nearer the right. But by holding it without leaving room for the exigency of circumstances, it becomes like their holding their one point.

* 4. "The reason why I hate that holding to one point is the injury it does to the way of *right principle*. It takes up one point and disregards a hundred others."

第二十七章 1. 孟子曰，飢者甘食，渴者甘飲，是未得飲食之正也，飢渴害之也，豈惟口腹有飢渴之害，人心亦皆有害。

2. 人能無以飢渴之害，爲心害，則不及人不爲憂矣。

Chap. XXVII. 1. Mencius said, "The hungry think any food sweet, and the thirsty think the same of any drink, and thus they do not get the right taste of what they eat and drink. The hunger and thirst, in fact, injure *their palate*. And is it only the mouth and belly which are injured by hunger and thirst? Men's minds are also injured by them.

2. "If a man can prevent the evils of hunger and thirst from being any evils to his

mind, he need not have any sorrow about not being up with other men."

第二十八章 孟子曰，柳下惠，不以三公易其介。

Chap. XXVIII. Mencius said, "Hwuy of Lew-hea would not for the three highest offices of state have changed his firm purpose of life."

第二十九章 孟子曰，有爲者，辟若掘井，掘井九軌，而不及泉，猶爲棄井也。

Chap. XXIX. Mencius said, "A man with definite aims to be accomplished may be compared to one digging a well. To dig the well to a depth of seventy-two cubits, and stop without reaching the spring, is after all throwing away the well."

第三十章 1. 孟子曰，堯舜，性之也，湯武，身之也，五霸，假之也。 2. 久假而不歸，惡知其非有也。

Chap. XXX. 1. Mencius said, "*Benevolence and righteousness* were natural to Yaou and Shun. T'ang and Woo made them their own. The five chiefs of the princes feigned them.

2. "Having borrowed them long and not returned them how could it be known they did not own them?"

第三十一章 1. 公孫丑曰，伊尹曰，予不狎于不順，放太甲于桐，民大悅，太甲賢，又反之，民大悅。 2. 賢者之爲人臣也，其君不賢，則固可放與。 3. 孟子曰，有伊尹之志，則可，無伊尹之志，則篡也。

Chap. XXXI. 1. Kung-sun Ch'ow said, "E Yin said, 'I cannot be near *and see him so* disobedient to reason,' and therewith he banished T'ae-kea to T'ung. The people were much pleased. When T'ae-kea became virtuous, he brought him back, and the people were *again* much pleased.

2. "When worthies are ministers, may they indeed banish their sovereigns *in this way*, when they are not virtuous?"

3. Mencius replied, "If they have the same purpose as E Yin, they may. If they have not the same purpose, it would be usurpation."

第三十二章 1. 公孫丑曰，詩曰，不素餐兮，君子之不耕而食，何也。孟子曰，君子居是國也，其君用之，則安，富，尊，榮，其子弟從之，則孝，悌，忠，信，不素餐兮，孰大於是。

Chap. XXXII. 1. Kung-sun Ch'ow said, "It is said, in the 'Book of Poetry,'

'He will not eat the bread of idleness!'

How is it that *we see* superior men eating without laboring?" Mencius replied, "When a superior man resides in a country, if its sovereign employ his counsels, he comes to tranquillity, wealth, honor, and glory. If the young in it follow his instructions, they become filial, obedient to their elders, true-hearted, and faithful.—What greater example can there

be than this of not eating the bread of idleness?"

第三十三章 1. 王子賤問曰，士何事。 2. 孟子曰，尚志。 3. 曰，何謂尚志。曰，仁義而已矣，殺一無罪，非仁也，非其有而取之，非義也，居惡在，仁是也，路惡在，義是也，居仁由義，大人之事備矣。

Chap. XXXIII. 1. The king's son, Teen, asked Mencius, saying, "What is the business of the unemployed scholar?"

2. Mencius replied, "To exalt his aim."

3. Teen asked again, "What do you mean by exalting the aim?" The answer was, "Setting it simply on benevolence and righteousness. He thinks how to put a single innocent person to death is contrary to benevolence; how to take what one has not a right to is contrary to righteousness; that one's dwelling should be benevolence; and one's path should be righteousness. When benevolence is the dwelling place of the heart, and righteousness the path of the life, the business of a great man is complete."

第三十四章 孟子曰，仲子，不義，與子齊國而弗受，人皆信之，是舍箴食豆羹之義也，人莫大焉，亡親戚君臣上下，以其小者，信其大者，奚可哉。

Chap. XXXIV. Mencius said, "Supposing that the kingdom of Ts'e were offered contrary to righteousness, to Ch'in Chung, he would not

receive it, and all people believe in him, *as a man of the highest worth*. But this is *only* the righteousness which declines a dish of rice or a platter of soup. A man can have no greater *crimes* than to disown his parents and relatives, and the relations of sovereign and minister, superiors and inferiors. How can it be allowed to give a man credit for the great *excellencies* because he possesses a small one?"

第三十五章 1. 桃應問曰，舜爲天子，皋陶爲士，瞽瞍殺人，則如之何。 2. 孟子曰，執之而已矣。 3. 然則舜不禁與。 4. 曰，夫舜惡得而禁之，夫有所受之也。 5. 然則舜如之何。 6. 曰，舜視棄天下，猶棄敝屣也，竊負而逃，遵海濱而處，終身訥然，樂而忘天下。

Chap. XXXV. 1. Taou Ying asked, saying, "Shun being emperor, and Kaou-yaou chief minister of justice, if Koo-sow had murdered a man, what would have been done in the case?"

2. Mencius said, "*Kaou-yaou* would simply have apprehended him."

3. "But would not Shun have forbidden such a thing?"

4. "Indeed, how could Shun have forbidden it? *Kaou-yaow* had received *the law* from a proper source."

5. "In that case what would Shun have done?"

6. "Shun would have regarded abandoning the empire as throwing away a worn-out sandal. He would privately have taken *his father* on his back, and retired into concealment, living somewhere along the seacoast. There he would have been all his life, cheerful and happy, forgetting the empire."

第三十六章 1. 孟子自范之齊，望見齊王之孫，喟然歎曰，居移氣，養移體，大哉居乎，夫非盡人之子與。 2. 孟子曰，王子宮室，車馬，衣服，多與人同，而王子若彼者，其居使之然也，况居天下之廣居者乎。 3. 魯君之宋，呼於埳澤之門，守者曰，此非吾君也，何其聲之似我君也，此無他，居相似也。

Chap. XXXVI. 1. Mencius, going from Fan to Ts'e saw the king of Ts'e's son at a distance, and said with a sigh: "One's position alters the air, *just as* the nurture affects the body. Great is the influence of position! Are not *we* all men's sons?"

2. Mencius said, "The residence, the carriages and horses, and the dress of the king's son, are mostly the same as those of other men. That he looks so is occasioned by his position. How much more *should a peculiar air distinguish* him whose position is in the wide house of the world!

3. "When the prince of Loo went to Sung, he called out at the Tee-chih gate, and the

keeper said, 'This is not our prince. How is it that his voice is so like that of our prince?' This was occasioned by nothing but the correspondence of their positions."

第三十七章 1. 孟子曰，食而弗愛，豕交之也，愛而不敬，獸畜之也。 2. 恭敬者，幣之未將者也。 3. 恭敬而無實，君子不可虛拘。

Chap. XXXVII. 1. Mencius said, "To feed a scholar and not love him, is to treat him as a pig. To love him and not respect him, is to keep him as a domestic animal.

2. "Honoring and respecting are what exist before any offering of gifts.

3. "If there be honoring and respecting without the reality of them, a superior man not be retained by such empty *demonstrations*."

第三十八章 孟子曰，形色，天性也，惟聖人，然後可以踐形。

Chap. XXXIII. Mencius said, "The bodily organs with their functions belong to our Heavenconferred nature. But a man must be a sage before he can satisfy the design of his bodily organization."

第三十九章 1. 齊宣王欲短喪，公孫丑曰，爲菴之喪，猶愈於已乎。 2. 孟子曰，是猶或紕其冗之臂，子謂之姑徐徐云爾，亦教之孝弟而已矣。 3. 王子有其母死者，其傅爲之請數月之喪，公孫丑曰，若此者何如。 4. 曰，是欲終之而不可得也，雖加一日，愈於已，謂夫莫之禁而弗爲者也。

Chap. XXXIX. 1. The King Seuen of Ts'e wanted to shorten the period of mourning. Kung-sun Ch'ow said, "To have one whole year's mourning is better than doing away with it altogether."

2. Mencius said, "That is just as if there were one twisting the arm of his elder brother, and you were merely to say to him—'Gently, gently, if you please. Your only course should be to teach such a one filial piety and fraternal duty.'"

3. *At that time*, the mother of one of the king's sons had died, and his tutor asked for him that he might be allowed to observe a few months' mourning. Kung-sun Ch'ow asked, "What do you say of this?"

4. *Mencius* replied, "This is a case where the party wishes to complete the whole period, but finds it impossible to do so. The addition of even a single day is better than not mourning at all. I spoke of the case where there was no hindrance, and the party neglected the thing himself."

第四十章 1. 孟子曰，君子之所以教者五。 2. 有如時雨化之者。 3. 有成德者，有達財者。 4. 有答問者。 5. 有私淑艾者。 6. 此五者，君子之所以教也。

Chap. XL. 1. Mencius said, "There are five ways in which the superior man effects his

teaching.

2. "There are some on whom his influence descends like seasonable rain.

3. "There are some whose virtue he perfects, and some of whose talents he assists the development.

4. "There are some whose inquiries he answers.

5. "There are some who privately cultivate and correct themselves.

6. "These five ways are the methods in which the superior man effects his teaching."

第四十一章 1. 公孫丑曰，道則高矣，美矣，宜若登天然，似不可及也，何不使彼爲可幾及，而日孳孳也。 2. 孟子曰，大匠不爲拙工改廢繩墨，羿不爲拙射變其彀率。 3. 君子引而不發，躍如也，中道而立，能者從之。

Chap. XLI. 1. Kung-sun Ch'ow said, "Lofty are your principles and admirable, but *to learn them* may well be likened to ascending the heavens, something which cannot be reached. Why not *adapt your teaching so as to* cause learners to consider them attainable, and so daily exert themselves."

2. Mencius said, "A great artificer does not, for the sake of a stupid workman, alter or do away with the marking line. He did not, for the sake of a stupid archer, change his rule for drawing the bow.

3. "The superior man draws the bow, but does not discharge the arrow. *The whole thing seems to leap before the learner.* Such is his standing exactly in the middle of the right path. Those who are able, follow him."

第四十二章 1. 孟子曰，天下有道，以道殉身，天下無道，以身殉道。 2. 未聞以道殉乎人者也。

Chap. XLII. 1. Mencius said, "When right principles prevail throughout the empire, one's principles must appear along with one's person. When right principles disappear from the empire, one's person must vanish along with one's principles.

2. "I have not heard of one's principles being dependent for their manifestation on other men."

第四十三章 1. 公都子曰，滕更之在門也，若在所禮，而不答，何也。 2. 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，皆所不答也，滕更有二焉。

Chap. XLIII. 1. The disciple Kung-too said, "When Kang of T'ang 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?"

2. Mencius replied, "I do not answer him who questions me yresuming on his nobility, nor him who presumes on his talents, nor him who presumes on his age, nor him who pesumes

on services performed to me, nor him who presumes on old acquaintance. Two of those things were chargeable on Kang of T'ang."

第四十四章 1. 孟子曰，於不可已而已者，無所不已，於所厚者薄，無所不薄也。 2. 其進銳者其退速。

Chap. XLIV. 1. Mencius said, "He who stops short where stopping is not allowable, will stop short in everything. He who behaves shabbily to those whom he ought to treat well, will behave shabbily to all.

2. "He who advances with precipitation will retire with speed."

第四十五章 孟子曰，君子之於物也，愛之而弗仁，於民也，仁之而弗親，親親而仁民，仁民而愛物。

Chap. XLV. Mencius said, "In regard to *inferior* creatures, the superior man is kind to them, but not loving. In regard to people generally, he is loving to them, but not affectionate. He is affectionate to his parents, and lovingly disposed to people *generally*. He is lovingly disposed to people *generally*, and kind to creatures."

第四十六章 1. 孟子曰，知者無不知也，當務之爲急，仁者無不愛也，急親賢之爲務，堯舜之知，而不偏物，急先務也，堯舜之仁，不偏愛人，急親賢也。 2. 不能三年之喪，而總小功之察，放飯流歎，而問無齒決，是之謂不知務。

Chap. XLVI. 1. Mencius said, "The wise em-

brace all knowledge, but they are most earnest about what is of the greatest importance. The benevolent embrace all in their love, but what they consider of the greatest importance is to cultivate an earnest affection for virtuous. Even the wisdom of Yaou Shun did not extend to everything, but they attended earnestly to what was important. Their benevolence did not show itself in acts of kindness to every man, but they earnestly cultivated an affection for the virtuous.

2. "Not to be able to keep the three years' mourning, and to be very particular about that of three months, or that of five months; to eat immoderately and swill down the soup, and at the same time to inquire about *the precept* not to tear the meat with the teeth;—such things show what I call an ignorance of what is most important."

BOOK VII

TSIN SIN. PART II

盡心章句下

第一章 1. 孟子曰，不仁哉，梁惠王也，仁者，以其所愛，及其所不愛，不仁者，以其所不愛，及其所愛。 2. 公孫丑曰，何謂也，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。

Chap. I. 1. Mencius said, "The opposite indeed of benevolent was the king Hwuy of Leang! 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."

2. Kung-sun Ch'ow said, "What do you mean?" *Mencius answered*, "The king Hwuy of Leang, 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.'"

第二章 1. 孟子曰，春秋無義戰，彼善於此，則有之矣。 2. 征者，上伐下也，敵國，不相征也。

Chap. II. 1. Mencius said, "In the 'Spring and Autumn' there are no righteous wars. Instances indeed there are of one war better than another.

2. "'Correction' is when the supreme authority punishes its subjects by force of arms. Hostile states do not correct one another."

第三章 1. 孟子曰，盡信書，則不如無書。 2. 吾於武城，取二三策而已矣。 3. 仁人無敵於天下，以至仁伐至不仁，而何其血之流杵也。

Chap. III. 1. Mencius said, "It would be better to be without the 'Book of History' than to give entire credit to it.

2. "In the 'Completion of the War,' I select two or three passages only, which I believe.

3. "The benevolent man has no enemy under heaven. When *the prince*, the most benevolent, was engaged against him who was the opposite, how could the blood of the people have flowed till it floated the pestles of the mortars?"

第四章 1. 孟子曰，有人曰，我善爲陳，我善爲戰，大罪也。 2. 國君好仁，天下無敵焉。 3. 南面而征，北狄怨，東面而征，西夷怨，曰，奚爲後我。 4. 武王之伐殷也，革車三百兩，虎賁三千人。 5. 王曰，無畏，寧爾也，非敵百姓也，若崩厥角，稽首。 6. 征之爲言正也，各欲正己也，焉用戰。

Chap. IV. 1. Mencius said, "There are men who say—'I am skillful at marshaling troops, I am skillful at conducting a battle!'—'They are great criminals.

2. "If the sovereign of a state love benevolence, he will have no enemy in the empire.

3. "When *T'ang* 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?'

4. "When King Woo punished Yin, he had *only* three hundred chariots of war, and three thousand life guards.

5. "The king said, "Do not fear. Let me give you repose. I am no enemy to the people! *On this*, they bowed their heads to the earth, like the horns of animals falling off.

6. "'Imperial correction' is but another word for rectifying. Each state wishing itself to be corrected, what need is there for fighting?"

第五章 孟子曰，梓匠輪輿，能與人規矩，不能使人巧。

Chap. V. Mencius said, "A carpenter or a carriage maker may give a man the circle and square, but cannot make him skillful *in the use of them.*"

第六章 孟子曰，舜之飯糗茹草也，若將終身焉，及其爲天子也，被袵衣，鼓琴，二女果，若固有之。

Chap. VI. Mencius said, "Shun's manner of eating *his* parched grain and herbs was as if he were to be doing so all his life. When he became emperor, and had the embroidered robes to wear, the lute to play, and the two daughters *of Yaou* to wait on him, he was as

if those things belonged to him as a matter of course."

第七章 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，然則非自殺之也，一聞耳。

Chap. VII. 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. So he does not himself indeed do the act, but there is only an interval *between him and it.*"

第八章 1. 孟子曰，古之爲關也，將以禦暴。 2. 今之爲關也，將以爲暴。

Chap. VIII. 1. Mencius said, "Anciently, the establishment of the frontier gates was to guard against violence.

2. "Nowadays, it is to exercise violence."

第九章 孟子曰，身不行道，不行於妻子，使人不以道，不能行於妻子。

Chap. IX. Mencius said, "If a man himself do not walk in the *right* path, it will not be walked in *even* by his wife and children. If he do not order men according to the *right* way, he will not be adle to get the obedience of *even* his wife and children."

第十章 孟子曰，周于利者，凶年不能殺，周于德者，邪世不能亂。

Chap. X. Mencius said, "A bad year cannot prove the cause of death to him, whose stores of gain are large; an age of corruption cannot confound him whose equipment of virtue is complete."

第十一章 孟子曰，好名之人，能讓千乘之國，苟非其人，簞食豆羹見於色。

Chap. XI. Mencius said, "A man who loves fame may be able to decline a kingdom of a thousand chariots, 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."

第十二章 1. 孟子曰，不信仁賢，則國空虛。 2. 無禮義，則上下亂。 3. 無政事，則財用不足。

Chap. XII. 1. Mencius said, "If men of virtue and ability be not confided in, a state will become empty and void.

2. "Without the rules of propriety and distinctions of right, the high and the low will be thrown into confusion.

3. "Without *the great principles of government* and their various business, there will not be wealth sufficient for the expenditure."

第十三章 孟子曰，不仁而得國者，有之矣，不仁而得天下，未

之有也。

Chap. XIII. Mencius said, "There are instances of individuals without benevolence, who have got possession of a *single* state, but there has been no instance of the whole empire's being got possession of by one without benevolence."

第十四章 1. 孟子曰，民爲貴，社稷次之，君爲輕。 2. 是故得乎丘民，而爲天子，得乎天子，爲諸侯，得乎諸侯，爲大夫。 3. 諸侯危社稷，則變置。 4. 犧牲既成，粢盛既潔，祭祀以時，然而旱乾水溢，則變置社稷。

Chap. XIV. 1. 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.

2. "Therefore to gain the peasantry is the way to become emperor; to gain the emperor 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.

3. "When a prince endangers the altars of the spirits of the land and grain, he is changed, and another appointed in his place.

4. "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."

第十五章 孟子曰，聖人，百世之師也，伯夷，柳下惠，是也，故聞伯夷之風者，頑夫廉，懦夫有立志，柳下惠之風者，薄夫敦，鄙夫寬，奮乎百世之上，百世之下，聞者莫不興起也，非聖人而能若是乎，而況於親炙之者乎。

Chap. XV. Mencius said, "A sage is the teacher of a hundred generations:—this is true of Pih-e and Hwuy of Lew-hea. Therefore when men now hear the character of Pih-e, the corrupt become pure, and the weak acquire determination. When they hear the character of Hwuy of Lew-hea, the mean become generous, and the niggardly become liberal. *Those two* made themselves distinguished a hundred generations ago, and after a hundred generations, those who hear of them, are all aroused *in this manner*. Could such effect; be produced by them, if they had not been sages? And how much more did they affect those who were in contiguity with them, and were warmed by them!"

第十六章 孟子曰，仁也者，人也，合而言之，道也。

Chap. XVI. Mencius said, "Benevolence is *the distinguishing characteristic of man*. As embodied in man's conduct, it is called the *path of duty*."

第十七章 孟子曰，孔子之去魯，曰，遲遲吾行也，去父母國之道也，去齊，接淅而行，去他國之道也。

Chap. XVII. Mencius said, "When Confucius was leaving Loo, he said, 'I will set out by and by';—this was the way for him to leave the state of his parents. When he was leaving Ts'e, he strained off with his hand the water in which his rice was being rinsed, *took the rice*, and went away;—this was the way for him to leave a strange state."

第十八章 孟子曰，君子之居於陳蔡之間，無上下之交也。

Chap. XVIII. Mencius said, "The reason why the superior man was reduced to straits between Ch'in and Ts'ae was because neither the princes *of the time* nor their ministers communicated with him."

第十九章 1. 貉稽曰，稽，大不理於口。 2. 孟子曰，無傷也，士憎茲多口。 3. 詩云，憂心悄悄，懼于羣小，孔子也，肆不殄厥愠，亦不隕厥問，文王也。

Chap. XIX. 1. Mih K'e said, "Greatly and I from anything to depend upon from the mouths *of men*."

2. Mencius observed, "There is no harm in that. Scholars are more exposed than others to suffer from the mouths *of men*."

3. "It is said, in the 'Book of Poetry.'

'My heart is disquieted and grieved,
I am hated by the crowd of mean
creatures.

This might have been said by Confucius. And

again,

'Though he did not remove their
wrath,

He did not let fall his own fame.'

This might be said of King Wan.'

第二十章 孟子曰，賢者，以其昭昭，使人昭昭，今以其昏昏使人昭昭。

Chap. XX. 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."

第二十一章 孟子謂高子曰，山徑之蹊間，介然用之而成路，爲間不用，則茅塞之矣，今茅塞子之心矣。

Chap. XXI. Mencius said to the disciple Kaou, "There are the footpaths along the hills;—if suddenly they be used, they become roads; and if, as suddenly they are not used, the wild grass fills them up. Now, the wild grass fills up your mind."

第二十二章 1. 高子曰，禹之聲，尙文王之聲。 2. 孟子曰，何以言之。曰，以追蠡。 3. 曰，是奚足哉。城門之軌，兩馬之力與。

Chap. XXII. 1. The disciple Kaou said, "The music of Yu was better than that of King Wan."

2. Mencius observed, "On what ground do you say so?" and the other replied, "Because at the pivot the knob of Yu's bells is nearly worn through."

3. *Mencius* said, "How can that be a sufficient proof? Are the ruts at the gate of a city made by a single two-horsed chariot?"

第二十三章 1. 齊饑，陳臻曰，國人皆以夫子將復爲發棠，殆不可復。2. 孟子曰，是爲馮婦也，晉人有馮婦者，善搏虎，卒爲善士，則之野，有衆逐虎，虎負嵎，莫之敢撓，望見馮婦，趨而迎之，馮婦攬臂下車，衆皆悅之，其爲士者笑之。

Chap. XXIII. 1. When Ts'e was suffering from famine, Ch'in Tsin said to *Mencius*, "The people are all thinking that you, Master, will again ask that the granary of T'ang be opened for them. I apprehend you will not do so a second time."

2. *Mencius* said, "To do it would be to act like Fung Foo. There was a man of that name in Tsin, famous for his skill in seizing tigers. Afterwards, he became a scholar of reputation, and going once out to the wild country, he found the people all in pursuit of a tiger. The tiger took refuge in a corner of a hill, where no one dared to attack him, but when they saw Fung Foo, they ran and met him. Fung Foo immediately bared his arms, and descended from the carriage. The mult-

itude were pleased with him, but those who were scholars laughed at him."

第二十四章 1. 孟子曰，口之於味也，目之於色也，耳之於聲也，鼻之於臭也，四肢之於安佚也，性也，有命焉，君子不謂性也。2. 仁之於父子也，義之於君臣也，禮之於賓主也，智之於賢者也，聖人之於天道也，命也，有性焉，君子不謂命也。

Chap. XXIV. 1. Mencius said, "For the mouth to desire *sweet* tastes, the eye to desire *beautiful* colors, the ear to desire *pleasant* sounds, the nose to desire *fragrant* odors, and the four limbs to desire ease and rest;—these things are natural. But there is the appointment of *Heaven in connection with them*, and the superior man does not say of his pursuit of *them*, 'It is my nature.'

2. "*The exercise of love between father and son, the observance of righteousness between sovereign and minister, the rules of ceremony between guest and host, the display of knowledge in recognizing the talented, and the fulfilling the heavenly course by the sage;—these are the appointment of Heaven. But there is an adaptation of our nature for them. The superior man does not say, in reference to them, 'It is the appointment of Heaven.'*"

第二十五章 1. 浩生不害問曰，樂正子，何人也，孟子曰，善人也，信人也。 2. 何爲善，何爲信。 3. 曰，可欲之謂善。 4. 有諸己之謂信。 5. 充實之爲美。 6. 充實而有光輝之謂大。 7. 大而化之之謂聖。 8. 聖而不可知之之謂神。 9. 樂正子，二之中，四之下也。

Chap. XXV. 1. Haou-sang Puh-hae asked, saying, "What sort of man is Yo-ching?" Mencius replied, "He is a good man, a real man."

2. "What do you mean by 'A good man.' 'A real man'?"

3. The reply was, "A man who commands our liking is what is called a good man."

4. "He whose *goodness* is part of himself is what is called a real man."

5. "He whose *goodness* has been filled up is what is called a beautiful man."

6. "He whose completed goodness is brightly displayed is what is called a great man."

7. "When this great man exercises a transforming influence, he is what is called a sage."

8. "When the sage is beyond our knowledge, he is what is called a spirit man."

9. "Yo-ching is between the two *first* characters, and below the four last."

第二十六章 1. 孟子曰，逃墨，必歸於楊，逃楊，必歸於儒，歸，斯受之而已矣。 2. 今之與楊墨辯者，如追放豚，既入其茆，又從而招之。

Chap. XXVI. 1. Mencius said, "Those who are fleeing from *the errors of* Mih naturally turn to Yang, and those who are fleeing from *the errors of* Yang naturally turn to orthodoxy. When they so turn, they should at once and simply be received.

2. "Those who nowadays dispute with the followers of Yang and Mih, do so as if they were pursuing a stray pig, the leg of which after they have got it to enter the pen, they proceed to tie."

第二十七章 孟子曰，有布縷之征，粟米之征，力役之征，君子用其一，緩其二，用其二，而民有殍，用其三，而父子離。

Chap. XXVII. Mencius said, "There are the exactions of hempen cloth and silk, of grain, and of personal service. The prince requires but one of these *at once*, deferring the other two. 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."

第二十八章 孟子曰，諸侯之寶三，土地，人民，政事，寶珠玉者，殃必及身。

Chap. XXVIII. Mencius said, "The precious things of a prince are three—the territory, the people, the government and its business. If one value as most precious pearls and stones, calamity is sure to befall him."

第二十九章 盆成括仕於齊，孟子曰，死矣，盆成括。盆成括見殺，門人問曰，夫子何以知其將見殺，曰，其爲人也，小有才，未聞君子之大道也，則足以殺其軀而已矣。

Chap. XXIX. P'wan-shing Kwoh having obtained an official situation in Ts'e Mencius said, "He is a dead man,—P'wan-shing Kwoh!" P'wan-shing Kwoh being put to death, the disciples asked, saying, "How did you know, Master, that he would meet with death?" Mencius replied, "He was a man who had a little ability, but had not learned the great doctrines of the superior man.—He was just qualified to bring death upon himself, but for nothing more."

第三十章 1. 孟子之滕，館於上宮，有業屨於牖上，館人求之弗得。2. 或問之曰，若是乎，從者之廢也。曰，子以是爲竊屨來與，曰，殆非也，夫子之設科也，往者不追，來者不拒，苟以是心至，斯受之而已矣。

Chap. XXX. 1. When Mencius went to T'ang, he was lodged in the upper palace. 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.
2. *On this*, some one asked Mencius, saying, "Is it thus that your followers pilfer?" Mencius replied, "Do you think that they came here to pilfer the sandal?" The man said,

"I apprehend not. But you, Masthr, having arranged to give lessons, do not go back to inquire into the past, and you do not reject those who come to you. If they come with the mind to learn, you receive them without any more ado."

第三十一章 1. 孟子曰，人皆有所不忍，達之於其所忍，仁也，人皆有所不爲，達之於其所爲，義也。 2. 人能充無欲害人之心，而仁不可勝用也，人能充無穿窬之心，而義不可勝用也。 3. 人能充無受爾汝之實，無所往而不爲義也。 4. 士末可以言而言，是以言餽之也，可以言而不言，是以不言餽之也，是皆穿窬之類也。

Chap. XXXI. Mencius said, "All men have some things which they cannot bear;—extend that feeling to what they can bear, and benevolence will be the result. All men have some things which they will not do;—extend that feeling to the things which they do, and righteousness will be the result."

2. "If a man can give full development to the feeling which makes him shrink from injuring others, his benevolence will be more than can be called into practice. If he can give full development to the feeling which refuses to break through, or jump over, *a wall*, his righteousness will be more than can be called into practice.

3. "If he can give full development to the

real feeling of dislike with which he receives the salutation, 'Thou,' 'Thou,' he will act righteous ly in all places and circumstances.

4. "When a scholar speaks what he ought not to speak, by *guile of speech* seeking to gain some end; and when he does not speak what he ought to speak, by *guile of silence* seeking to gain some end;—both these cases are of a piece with breaking through a *neighbour's wall*."

第三十二章 1. 孟子曰，言近，而指遠者，善言也，守約，而施博者，善道也，君子之言也，不下帶，而道存焉。 2. 君子之守，修其身，而天下平。 3. 人病舍其田，而芸人之田，所求於人者重，而所以自任者輕。

Chap. XXXII. 1. Mencius said, "Words which are simple, while their meaning is far-reaching, are good words. Principles which, as held, are compendious, while their application is extensive, are good principles. The words of the superior man do not go below the girdle, but *great* principles are contained in them.

2. "The principle which the superior man holds is that of personal cultivation, but the empire is thereby tranquilized."

3. "The disease of men is this: that they neglect their own fields, and go to weed the fields of others, and that what they require from others is great, while what they lay upon

themselves is liget."

第三十三章 1. 孟子曰，堯舜，性者也，湯武，反之也。2. 動容周旋中禮者，盛德之至也，哭死而哀，非爲生者也，經德不回，非以干祿也，言語必信，非以正行也。3. 君子行法以俟命而已矣。

Chap. XXXIII. 1. Mencius said, "Yaou and Shun were what they were by nature; T'ang and Woo were so by returning to natural virtue.

2. "When all the movements, in the countenance and every turn of *the body*, are exactly what is proper, that shows the extreme degree of the complete virtue. Weeping for the dead should be from *real* sorrow, and not because of the living. The regular path of virtue is to be pursued without any bend, and from no view to emolument. The words should all be necessarily sincere, not with any desire to do what is right."

3. "The superior man performs the law of right, in order that he may wait simply for what has been appointed."

第三十四章 1. 孟子曰，說大人則藐之，勿視其巍巍然。2. 堂高數仞，榱題數尺，我得志，弗爲也，食前方丈，侍妾數百人，我得志，弗爲也，般樂飲酒，驅馳田獵，後車千乘，我得志，弗爲也，在彼者，皆我所不爲也，在我者，皆古之制也，吾何異彼哉。

Chap. XXXIV. 1. Mencius said, "Those who give counsel to the great should despise them, and not look at their pomp and display.

2. "Halls several times eight cubits high, with beams projecting several cubits;—these, if my wishes were to be realized, I would not have. Food spread before me over ten cubits square, and attendant girls to the amount of hundreds;—these, though my wishes were realized, I would not have. 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. 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?"

第三十五章 孟子曰，養心，莫善於寡欲，其爲人也，寡欲，雖有不存焉者，寡矣，其爲人也多欲，雖有存焉者，寡矣。

Chap. XXXV. Mencius said, "To nourish the heart there is nothing better than to make the desires few. Here is a man whose desires are few: in some things he may not be able to keep his heart, but they will be few. Here is a man whose desires are many: in some things he may be able to keep his heart, but they will be few."

第三十六章 1. 曾皙嗜羊棗，而曾子不忍食羊棗。 2. 公孫

丑問曰，膾炙與羊棗孰美。孟子曰，膾炙哉。公孫丑曰，然則曾子何爲食膾炙，而不食羊棗。曰，膾炙所同也，羊棗所獨也，諱名不諱姓，姓所同也，名所獨也。

Chap. XXXVI. 1. Mencius said, "Tsang Seih was fond of sheep dates, and *his son*, the philosopher Tsang, could not bear to eat sheep dates."

2. Kung-sun Ch'ow asked, saying, "Which is best,—minced meat and roasted meat, or sheep dates?" Mencius said, "Minced and roasted meat, to be sure." Kung-sun Ch'ow went on, "Then why did the philosopher Tsang eat minced and roasted meat, while he would not eat sheep dates?" Mencius answered, "For minced and roasted meat there is a common liking, while that for sheep dates was peculiar. We avoid the name, but do not avoid the surname. The surname is common; the name is peculiar."

第三十七章 1. 萬章問曰 孔子在陳曰，盍歸乎來，吾黨之士，狂簡，進取，不忘其初，孔子在陳，何思魯之狂士。 2. 孟子曰，孔子不得中道而與之，必也，狂狷乎，狂者進取，狷者有所不爲也，孔子豈不欲中道哉，不可必得，故思其次也。 3. 敢問何如，斯可謂狂矣。 4. 曰，如琴張，曾皙，牧皮者，孔子之所爲狂矣。 5. 何以謂之狂也。 6. 曰，其志嚶嚶然，曰，古之人，古之人，夷考其行而不掩焉者也。 7. 狂者，又不可得，欲得不屑不潔之士而與之，是狷也，是由其次也。 8.

孔子曰：過我門，而不入我室，我不憾焉者，其惟鄉原乎。鄉原，得之賊也。曰：何如斯可謂之鄉原矣。9. 曰：何以是嚶嚶也。言不顧行，行不顧言，則曰：古之人，古之人，行何爲蹢蹢涼涼。生斯世也，爲斯世也，善斯可矣。闔然媚於世也者，是鄉原也。10. 萬章曰：一鄉皆稱原人焉，無所往而不爲原人，孔子以爲德之賊，何哉。11. 曰：非之，無舉也，刺之，無刺也。同乎流俗，合乎汙世，居之似忠信，行之似廉潔，衆皆悅之，自以爲是，而不可與入堯舜之道，故曰：德之賊也。12. 孔子曰：惡似而非者，惡莠，恐其亂苗也，惡佞，恐其亂義也，惡利口，恐其亂信也，惡鄭聲，恐其亂樂也，惡紫，恐其亂朱也，惡鄉原，恐其亂德也。13. 君子反經而已矣，經正，則庶民興，庶民興，斯無邪惡矣。

Chap. XXXVII. 1. Wan Chand asked, saying, "Confucius, when he was in Ch'in, said, 'Let me return. The scholars of my school are ambitious but hasty. They are for advancing and seizing their object, but cannot forget their early ways.' Why did Confucius, when he was in Ch'in, think of the ambitious scholars of Loo?"

2. Mencius replied, "Confucius not getting men, pursuing the true medium, to whom he might communicate *his instructions*, determined to take the ardent and the cautiously-decided. The ardent would advance to seize their object; the cautiously-decided would keep themselves from certain things. It is not to be thought

that Confucius did not wish to get wen pursuing the true medium, but being unable to assure himself of finding such, he therefore thought of the next class."

3. "I venture to ask what sort of men they were who could be styled 'The ambitious'?"

4. "Such," replied Mencius, "as K'in Chang, Tsang Seih, and Muh P'ei, were those whom Confucius styled 'ambitious.'"

5. "Why were they styled 'ambitious'?"

6. The reply was, "Their aim led them to talk magniloquently, saying, 'The ancients!' 'The ancients!' But their actions, compared with *their words*, did not come up to them."

7. "When he found also that he could not get such as were *thus* ambitious, he wanted to get scholars who would consider anything impure as beneath them. Those were the cautiously-decided, — a class next to the former."

8. *Chang pursued his questioning*, "Confucius said, 'They are only your good careful people of the villages at whom I feel no indignation, when they pass my door without entering my house. Your good careful people of the villages are the thieves of virtue.' What sort of people were they who could be styled 'Your good careful people of the villages'?"

9. *Mencius replied*, "They are those who

say, 'Why are they so magniloquent? Their words have not respect to their actions, and their actions have not respect to their words, but they say,—*The ancients! The ancients!* Why do they act so peculiarly, and are so cold and distant? Born in this age, we should be of this age, to be good is all that is needed.' Eunuchlike, flattering their generation;— such are your good careful men of the villages."

10. Wan Chang said, "Their whole village styles those men good and careful. In all their conduct they are so. How was it that Confucius considered them the thieves of virtue?"

11. Mencius replied, "If you would blame them, you find nothing to allege. If you would criticize them, you have nothing to criticize. They agree with the current customs. They consent with an impure age. Their principles have a semblance of right-heartedness and truth. Their conduct has a semblance of disinterestedness and purity. All men are pleased with them, and they think themselves right, so that it is impossible to proceed with them to the principles of Yaou and Shun. On this account they are called 'The thieves of virtue.'

12. "Confucius said, 'I hate a semblance which is not the reality. I hate the darnel,

lest it be confounded with the corn. I hate glib-tonguedness, lest it be confounded with righteousness. I hate sharpness of tongue, lest it be confounded with sincerity. I hate the music of Ch'ing, lest it be confounded with *the true* music. I hate the reddish blue, lest it be confounded with vermilion. I hate your good careful men of the villages, lest they be confounded with the *truly* virtuous.'

13. "The superior man seeks simply to bring back the unchanging standard, and that being rectified, the masses are roused to virtue. When they are so aroused, forthwith perversities and glossed wickedness disappear."

第三十八章 1. 孟子曰，由堯舜至於湯，五百有餘歲，若禹，皋陶，則見而知之，若湯，則聞而知之。2. 由湯至於文王，五百有餘歲，若伊尹，萊朱，則見而知之，若文王，則聞而知之。3. 由王至於孔子，五百有餘歲，若太公望，散宜生，則見而知之，若孔子，則聞而知之。4. 由孔子而來，至於今，百有餘歲，去聖人之世，若此其未遠也，近聖人之居，若此其甚也，然而無有乎爾，則亦無有乎爾。

Chap. XXXVIII. 1. Mencius said, "From Yaou and Shun down to T'ang were five hundred years and more. As to Yu and Kaou-yaou, they saw *those earliest sages*, and so knew their doctrines, while T'ang heard their doctrines *as transmitted*, and so knew them.

2. "From T'ang to King Wan were five hundred years and more. As to E Yin and Lae Choo, they saw *T'ang* and knew his doctrines, while King Wan heard them *as transmitted*, and so knew them.

3. "From King Wan to Confucius were five hundred years and more. As to T'ae-kung Wang and San E-sang, they saw *Wan*, and so knew his doctrines, while Confucius heard them *as transmitted*, and so knew them.

4. "From Confucius downwards until now, there are *only* one hundred years and *somewhat* more. The distance in time from the sage is so far from being remote, and so very near at hand was the sage's residence. In these circumstances, is there no one *to transmit his doctrines?* Yea, is there no one *to do so?*"

華英對照四書

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