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THE FOUR BOOKS

# 華英對照四書

大學

中庸

THE GREAT LEARNING

THE DOCTRINE OF THE MEAN

論語

孟子

CONFUCIAN ANALECTS

THE WORKS OF MENCIUS

BY: JAMES LEGGE

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THE FOUR BOOKS

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# GREAT LEARNING

## 大 學

子程子曰，大學，孔氏之遺書，而初學入德之門也，於今可見古人爲學次第者，獨賴此篇之存，而論孟次之。學者必由是而學焉，則庶乎其不差矣。

My master, the philosopher Ch'ang, says: "The Great Learning is a Book transmitted by the Confucian School, and forms the gate by which first learners enter into virtue. That we can now perceive the order in which the ancients pursued their learning is solely owing to the preservation of this work, the Analects and Mencius coming after it. Learners must commence their course with this, and then it may be hoped they will be kept from error."

### THE TEXT OF CONFUCIUS

1. 大學之道，在明明德，在親民，在止於至善。 2. 知止，而后有定，定，而后能靜，靜，而后能安，安，而后能慮，慮，而后能得。 3. 物有本末，事有終始，知所先後，則近道矣。 4. 古之欲明明德於天下者，先治其國，欲治其國者，先齊其家，欲齊其家者，先脩其身，欲脩其身者，先正其心，欲正其心者，先誠其意，欲誠其意者，先致其知，致知，在格物。 5. 物格，而后知至，知至，而后意誠，意誠，而后心正，心正，而后身脩，身脩，而后家齊，家齊，而后國治，國治，而后天下平。 6. 自天子以至於庶人，壹是，皆以脩身爲本， 7. 其本亂而末治者否矣，其所厚者薄，而其所薄者厚，未之有也。

THE GREAT LEARNING  
 COMMENTARY OF  
 THE PHILOSOPHER TSANG

第一章 1. 康誥曰克明德。 2. 大甲曰。顧諟天之明命。 3. 帝典曰。克明峻德。 4. 皆自明也。

Chap. 1. 1. In the Announcement to K'ang, it is said, "He was able to make his virtue illustrious."

2. In the Tai Chia, it is said, "He contemplated and studied the illustrious decrees of Heaven."

3. In the Canon of the emperor (Yao), it is said, "He was able to make illustrious his lofty virtue."

4. These passages all show how those sovereigns made themselves illustrious.

右傳之首章，釋明明德。

The above first chapter of commentary explains the illustration of illustrious virtue.

第二章 1. 湯之盤銘曰。苟日新，日日新，又日新。 2. 康誥曰。作新民。 3. 詩曰。周雖舊邦，其命維新。 4. 是故君子無所不用其極。

Chap. II. 1. On the bathing tub of T'ang, the following words were engraved: "If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation."

2. In the Announcement to K'ang, it is said, "To stir up the new people."

3. In the Book of Poetry, it is said, "Although Chau was an ancient state, the ordinance which lighted on it was new."

4. Therefore, the superior man in everything uses his utmost endeavors.

### 右傳之二章,釋新民

The above second chapter of commentary explains the renovating of the people.

**第三章** 1. 詩云,邦畿千里,惟民所止。 2. 詩云,緝蠻黃鳥,止于丘隅。子曰,於止,知其所止,可以人而不如鳥乎。 3. 詩云,穆穆文王,於緝熙敬止,爲人君,止於仁,爲人臣,止於敬,爲人子,止於孝,爲人父,止於慈,與國人交,止於信。 4. 詩云,瞻彼淇澳,萋竹猗猗,有斐君子,如切如磋,如琢如磨,瑟兮僩兮,赫兮喧兮,有斐君子,終不可諠兮。如切如磋者,道學也,如琢如磨者,自脩也,瑟兮僩兮者,恂慄也,赫兮喧兮者,威儀也,有斐君子,終不可諠兮者,道盛德至善,民之不能忘也。 5. 詩云,於戲前王不忘,君子賢其賢,而親其親,小人樂其樂,而利其利,此以沒世不忘也。

**Chap. III.** 1. In the Book of Poetry, it is said, "The royal domain of a thousand li is where the people rest."

2. In the Book of Poetry, it is said, "The twittering yellow bird rests on a corner of the mound." The Master said, "When it rests, it knows where to rest. Is it possible that a man should not be equal to this bird?"

3. In the Book of Poetry, it is said, "Profound was King Wan. With how bright

and unceasing a feeling of reverence did he regard his resting places!" As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith.

4. In the Book of Poetry, it is said, "Look at that winding course of the Ch'i, with the green bamboos so luxuriant! Here is our elegant and accomplished prince! As we cut and then file; as we chisel and then grind: *so has he cultivated himself*. How grave is he and dignified! How majestic and distinguished! Our elegant and accomplished prince never can be forgotten." *That expression*—"As we cut and then file," indicates the work of learning. "As we chisel and then grind," indicates that of self-culture. "How grave is he and dignified!" indicates the feeling of cautious reverence. "How commanding and distinguished!" indicates an awe-inspiring deportment. "Our elegant and accomplished prince never can be forgotten," indicates how, when virtue is complete and excellence extreme, the people cannot forget them.

5. In the Book of Poetry, it is said, "Ah! the former kings are not forgotten." *Future* princes deem worthy what they deemed worthy,



and love what they loved. The common people delight in what delighted them, and are benefited by their beneficial arrangements. It is on this account that the former kings, after they have quit the world, are not forgotten.

右傳之三章，釋止於至善。

The above third chapter of commentary explains resting in the highest excellence.

第四章 子曰，聽訟，吾猶人也，必也，使無訟乎。無情者，不得盡其辭，大畏民志，此謂知本。

Chap. IV. The Master said, "In hearing litigations, I am like any other body. What is necessary to cause the people to have no litigations?" So, those who are devoid of principle find it impossible to carry out their speeches, and a great awe would be struck into men's minds;—this is called knowing the root.

右傳之四章，釋本末。

The above fourth chapter of commentary explains the root and the issue.

第五章 1. 此謂知本。 2. 此謂知之至也。

Chap. V. 1. This is called knowing the root. 2. This is called the perfecting of knowledge.

右傳之五章，蓋釋格物致知之義，而今亡矣，聞嘗竊取程子之意，以補之曰，所謂致知在格物者，言欲致吾之知，在即物而窮其理也，蓋人心之靈，莫不有知，而天

下之物，莫不有理，惟於理有未窮，故其知有不盡也。是以大學始教，必使學者即凡天下之物，莫不因其已知之理，而益窮之，以求至乎其極，至於用力之久，而一旦豁然貫通焉，則衆物之表裏精粗，無不到，而吾心之全體大用，無不明矣，此謂物格，此謂知之至也。

The above fifth chapter of the commentary explained the meaning of "investigating things and carrying knowledge to the utmost extent," but it is now lost. I have ventured to take the views of the scholar Ch'ang to supply it, as follows: The meaning of the expression, "The perfecting of knowledge depends on the investigation of things. is this:—If we wish to carry our knowledge to the utmost, we must investigate the principles of all things we come into contact with, for the intelligent mind of man is certainly formed to know, and there is not a single thing in which its principles do not inhere. But so long as all principles are not investigated, man's knowledge is incomplete. On this account, the Learning for Adults, at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and pursue his investigation of them, till he reaches the extreme point. After exerting himself in this way for a long time, he will suddenly find himself possessed of a wide and far-reaching penetration. Then, the qualities of all things whether external or internal, the subtle or the coarse, will all be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge.

**第六章** 1. 所謂誠其意者，毋自欺也，如惡惡臭，如好好色，此之謂自謙，故君子必慎其獨也。 2. 小人閒居爲不善，無所不至，見君子，而后厭然，揜其不善，而著其善，人之視己，如見其肺肝然，則何益矣，此謂誠於中，形於外，故君子必慎其獨也。 3. 曾子曰，十目所視，十手所指，其嚴乎。 4. 富潤屋，德潤身，心廣體胖，故君子必誠其意。

Chap. VI. 1. What is meant by "making the

thoughts sincere," is the allowing no self-deception, as *when* we hate a bad smell, and as *when* we love what is beautiful. This is called self-enjoyment. Therefore, the superior man must be watchful over himself when he is alone.

2. There is no evil to which the mean man, dwelling retired, will not proceed, but when he sees a superior man, he instantly tries to disguise himself, concealing his evil, and displaying what is good. The other beholds him, as if he saw his heart and reins;—of what use *is his disguise?* This is an instance of the saying—"What truly is within will be manifested without." Therefore, the superior man must be watchful over himself when he is alone.

3. The disciple Tsang said, "What ten eyes behold, what ten hands point to, is to be regarded with reverence!"

4. Riches adorn a house, and virtue adorns the person. The mind is expanded, and the body is at ease. Therefore, the superior man must make his thoughts sincere.

右傳之六章,釋誠意。

The above sixth chapter of commentary explains making the thoughts sincere.

第七章 1. 所謂脩身,在正其心者,身有所忿懣,則不得其正,有所恐懼,則不得其正,有所好樂,則不得其正,有所憂患,



則不得其正。 2. 心不在焉，視而不見，聽而不聞，食而不知其味。 3. 此謂脩身，在正其心。

**Chap. VII.** 1. What is meant by, "The cultivation of the person depends on rectifying the mind," may be thus illustrated:—If a man be under the influence of passion, he will be incorrect in his conduct. He will be the same, if he is under the influence of terror, or under the influence of fond regard, or under that of sorrow and distress.

2. When the mind is not present, we look and do not see; we hear and do not understand; we eat and do not know the taste of what we eat.

- 3. This is what is meant by saying that the cultivation of the person depends on the rectifying of the mind.

右傳之七章，釋正心脩身。

The above seventh chapter of commentary explains rectifying the mind and cultivating the person.

**第八章** 1. 所謂齊其家，在脩其身者，人之其所親愛，而辟焉，之其所賤惡，而辟焉，之其所畏敬，而辟焉，之其所哀矜，而辟焉，之其所教誨，而辟焉，故好而知其惡，惡而知其美者，天下鮮矣。 2. 故諺有之曰，人莫知其子之惡，莫之其苗之碩。 3. 此謂身不脩，不可以齊其家。

**Chap. VIII.** 1. What is meant by "The regulation of one's family depends on the cultivation of his person," is this:—Men are partial where

they feel affection and love; partial where they despise and dislike; partial where they stand in awe and reverence; partial where they feel sorrow and compassion; partial where they are arrogant and rude. Thus it is that there are few men in the world who love and at the same time know the bad qualities of *the object of their love*, or who hate and yet know the excellences of *the object of their hatred*.

2. Hence it is said, in the common adage, "A man does not know the wickedness of his son; he does not know the richness of his growing corn."

3. This is what is meant by saying that if the person be not cultivated, a man cannot regulate his family.

右傳之八章，釋脩身齊家。

The above eighth chapter of commentary explains cultivating the person and regulating the family.

九章 1. 所謂治國，必先齊其家者，其家不可教，而能教人者，無之，故君子不出家，而成教於國，孝者，所以事君也，弟者，所以事長也，慈者，所以使衆也。 2. 康誥曰，如保赤子，心誠求之，雖不中，不遠矣，未有學養子，而后嫁者也。 3. 一家仁，一國興仁，一家讓，一國興讓，一人貪戾，一國作亂，其機如此，此謂一言僨事，一人定國。 4. 堯舜帥天下以仁，而民從之，桀紂帥天下以暴，而民從之，其所令反其所好，而民不從，是故君子有諸己，而后求諸人，無諸己，而后非諸人，所藏乎身不恕，而能喻諸人者，未之有也。 5. 故

治國，在齊其家。 6. 詩云，桃之夭夭，其葉蓁蓁，之子于歸，宜其家人，宜其家人，而后可以教國人。 7. 詩云，宜兄宜弟，宜兄宜弟，而后可以教國人。 8. 詩云，其儀不忒，正是四國，其爲父子兄弟足法，而后民法之也。 9. 此謂治國在齊其家。

Chap. IX. 1. What is meant by "In order rightly to govern the state, it is necessary first to regulate the family," is this:—It is not possible for one to teach others, while he cannot teach his own family. Therefore, the ruler, without going beyond his family, completes the lessons for the state. There is filial piety:—therewith the sovereign should be served. There is fraternal submission:—therewith elders and superiors should be served. There is kindness:—therewith the multitude should be treated.

2. In the Announcement to K'ang, it is said, "Act as if you were watching over an infant." If (*a mother*) is really anxious about it, though she may not hit *exactly the wants of her infant*, she will not be far from doing so. There never has been *a girl* who learned to bring up a child, that she might afterwards marry

3. From the loving *example* of one family a whole state becomes loving, and from its courtesies the whole state become courteous, while, from the ambition and perverseness of

the One man, the whole state may be led to rebellious disorder;—such is the nature of the influence. This verifies the saying, "Affairs may be ruined by a single sentence; a kingdom may be settled by its One man."

4. Yao and Shun led on the kingdom with benevolence, and the people followed them. Chieh and Chau led on the kingdom with violence, and the people followed them. The orders which these issued were contrary to the practices which they loved, and so the people did not follow them. On this account, the ruler must himself be possessed of the *good* qualities, and then he may require them in the people. He must not have *the bad qualities* in himself, and then he may require that they shall not be in the people. Never has there been a man, who, not having reference to his own character and wishes in dealing with others, was able effectually to instruct them.

5. Thus we see how the government of the state depends on the regulation of the family.

6. In the Book of Poetry, it is said, "That peach tree, so delicate and elegant! How luxuriant is its foliage! This girl is going to her husband's house. She will rightly order her household." Let the household be rightly ordered, and then the people of the state may be taught.



7. In the Book of Poetry, it is said, "They can discharge their duties to their elder brothers. They can discharge their duties to their younger brothers." Let the ruler discharge his duties to his elder and younger brothers, and then he may teach the people of the state.

8. In the Book of Poetry, it is said, "In his deportment there is nothing wrong; he rectifies all the people of the state." *Yes*; when the ruler, as a father, a son, and a brother, is a model, then the people imitate him.

9. This is what is meant by saying, "The government of his kingdom depends on his regulation of the family."

右傳之九章，釋齊家治國。

The above ninth chapter of commentary explains regulating the family and governing the kingdom.

第十章 1. 所謂平天下，在治其國者，上老老，而民興孝，上長長，而民興弟，上恤孤，而民不倍，是以君子，有絜矩之道也。 2. 所惡於上，毋以使下，所惡於下，毋以事上，所惡於前，毋以先後，所惡於後，毋以從前，所惡於右，毋以交於左，所惡於左，毋以交於右，此之謂絜矩之道。 3. 詩云，樂只君子，民之父母，民之所好好之，民之所惡惡之，此之謂民之父母。 4. 詩云，節彼南山，維石巖巖，赫赫師尹，民具爾瞻，有國者，不可以不慎，辟，則爲天下僂矣。 5. 詩云，殷之未喪師，克配上帝，儀監于殷，峻命不易，道得衆，則得國，失衆，則失國。 6. 是故君子，先慎乎德，有德，此有人，

有人，此有土；有土，此有財；有財，此有用。 7. 德者，本也，財者，末也。 8. 外本內末，爭民施奪。 9. 是故財聚，則民散；財散，則民聚。 10. 是故言悖而出者，亦悖而入；貨悖而入者，亦 出。 11. 康誥曰，惟命不于常，道善則得之，不善則失之矣。 12. 楚書曰，楚國，無以爲寶，惟善，以爲寶。 13. 臯犯曰，亡人，無以爲寶，仁親以爲寶。 14. 秦誓曰，若有一个臣，斷斷兮，無他技，其心休休焉，其如有容焉，人之有技，若己有之，人之彥聖，其心好之，不啻若自其口出，實能容之，以能保我子孫黎民，尚亦有利哉。人之有技，媚疾以惡之，人之彥聖，而違之，俾不通，實不能容，以不能保我子孫黎民，亦曰殆哉。 15. 唯仁人，放流之，迸諸四夷，不與同中國，此謂唯仁人，爲能愛人，能惡人。 16. 見賢而不能舉，舉而不能先，命也；見不善而不能退，退而不能遠，過也。 17. 好人之所惡，惡人之所好，是謂拂人之性，菑必逮夫身。 18. 是故君子，有大道，必忠信以得之，驕泰以失之。 19. 生財有大道，生之者衆，食之者寡，爲之者疾，用之者舒，則財恆足矣。 20. 仁者，以財發身，不仁者，以身發財。 21. 未有上好仁，而下不好義者也；未有好義，其事不終者也；未有府庫財，非其財者也。 22. 孟獻子白，畜馬乘，不察於雞豚，伐冰之家，不畜牛羊，百乘之家，不畜聚斂之臣，與其有聚斂之臣，寧有盜臣，此謂國不以利爲利，以義爲利也。 23. 長國家，而務財用者，必自小人矣，彼爲善之，小人之使爲國家，菑害並至，雖有善者，亦無如之何矣，此謂國不以利爲利，以義爲利也。

Chap. x. 1. What is meant by "The making the whole kingdom peaceful and happy de-

pend on the government of his state," is this:— When the sovereign behaves to his aged, as the aged should be behaved to, the people become filial; when the sovereign behaves to his elders, as the elders should be behaved to, the people learn brotherly submission; when the sovereign treats compassionately the young and helpless, the people do the same. Thus the ruler has a principle with which, as with a measuring square, he may regulate his conduct.

2. What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors; what he hates in those who are before him, let him not therewith precede those who are behind him; what he hates in those who are behind him, let him not therewith follow those who are before him; what he hates to receive on the right, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right:—this is what is called "The principle with which, as with a measuring square, to regulate one's conduct."

3. In the Book of Poetry, it is said, "How much to be rejoiced in are these princes, the parents of the people!" When a prince loves what the people love, and hates what the people



hate, then is he what is called the parent of the people.

4. In the Book of Poetry, it is said, "Lofty is that southern hill, with its rugged masses of rocks! Greatly distinguished are you, O *grand-teacher* Yin, the people all look up to you." Rulers of states may not neglect to be careful. If they deviate *to a mean selfishness*, they will be a disgrace in the kingdom.

5. In the Book of Poetry, it is said, "Before the sovereigns of the Yin *dynasty* had lost the *hearts of the people*, they could appear before God. Take warning from *the house of Yin*. The great decree is not easily *preserved*." This shows that, by gaining the people, the kingdom is gained, and, by losing the people, the kingdom is lost.

6. On this account, the ruler will first take pains about his own virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the territory will give him its wealth. Possessing the wealth, he will have resources for expenditure.

7. Virtue is the root; wealth is the result.

8. If he make the root his secondary object, and the result his primary, he will *only* wrangle with his people, and teach them rapine.

9. Hence, the accumulation of wealth is the way to scatter the people; and the letting it be scattered among them is the way to collect the people.

10. And hence, the ruler's words going forth contrary to right, will come back to him in the same way, and wealth, gotten by improper ways, will take its departure by the same.

11. In the Announcement to K'ang, it is said, "The decree indeed may not always rest on us;" that is, goodness obtains the decree, and the want of goodness loses it.

12. In the Book of Ch'u, it is said, "The kingdom of Ch'u does not consider that to be valuable. It values, *instead*, its good men."

13. *Duke Wan's* uncle, Fan, said, "Our fugitive does not account that to be precious. What he considers precious is the affection due to his parent."

14. In the Declaration of the duke of Ch'in, it is said, "Let me have but one minister, plain and sincere, not *pretending* to other abilities, but with a simple, upright, mind; and possessed of generosity, *regarding* the talents of others as if he himself possessed them, and, where he finds accomplished and perspicacious men, loving them in his heart more than his

mouth expresses, and really showing himself able to bear them *and employ them*:—such a minister will be able to preserve my sons and grandsons and blackhaired people, and benefits likewise to the kingdom may well be looked for from him. But if *it be his character*, when he finds men of ability, to be jealous and hate them; and, when he finds accomplished and perspicacious men, to oppose them and not allow their advancement, showing himself really not able to bear them:—such a minister will not be able to protect my sons and grandsons and black-haired people; and may he not also be pronounced dangerous to the state?"

15. It is only the truly virtuous man who can send away such a man and banish him, driving him out among the barbarous tribes around, determined not to dwell along with him in the Middle Kingdom. This is in accordance with the saying, "It is only the truly virtuous man who can love or who can hate others."

16. To see men of worth and not be able to raise them to office; to raise them to office, but not to do so quickly:—this is disrespectful. To see bad men and not be able to remove them; to remove them, but not to do so to a distance:—this is weakness.

17. To love those whom men hate, and to hate those whom men love;—this is to outrage the natural feeling of men. Calamities cannot fail to come down on him who does so.

18. Thus *we see that* the sovereign has a great course *to pursue*. He must show entire self-devotion and sincerity to attain it, and by pride and extravagance he will fail of it.

19. There is a great course *also* for the production of wealth. Let the producers be many and the consumers few. Let there be activity in the production, and economy in the expenditure. Then the wealth will always be sufficient.

20. The virtuous *ruler*, by means of his wealth, makes himself more distinguished. The vicious ruler accumulates wealth, at the expense of his life.

21. Never has there been a case of the sovereign loving benevolence, and the people not loving righteousness. Never has there been a case where the people have loved righteousness, and the affairs of the sovereign have not been carried to completion. And never has there been a case where the wealth in such a state, collected in the treasuries and arsenals, did not continue in the sovereign's possession.

22. The officer Mang Hsien said, "He who keeps horses and a carriage does not look after



fowls and pigs. The family which keeps its stores of ice does not rear cattle or sheep. So, the house which possesses a hundred chariots should not keep a minister to look out for imposts that he may lay them on the people. Than to have such a minister, it were better for that house to have one who should rob it *of its revenues.*" This is in accordance with the saying:—"In a state, *pecuniary* gain is not to be considered to be prosperity, but its prosperity *will* be found in righteousness."

23. When he who presides over a state or a family makes his revenues his chief business, he must be under the influence of some small, mean man. He may consider this man to be good, but when such a person is employed in the administration of a state or family, calamities *from Heaven*, and injuries *from men*, will befall it together, and, though a good man may take his place, he will not be able to remedy the evil. This illustrates *again* the saying, "In a state, gain is not to be considered prosperity, but its prosperity will be found in righteousness."

右傳之十章，釋治國平天下。凡傳十章，前四章，統論綱領指趣，後六章，細論條目工夫，其第五章，乃明善之要，第六章，乃誠身之本，在初學，尤爲當務之急，讀者不可以其近而忽之也。

The above tenth chapter of commentary explains the government of the state, and the making the kingdom peaceful and happy.

There are thus, in all, ten chapters of commentary, the first four of which discuss, in a general manner, the scope of the principal topic of the Work; while the other six go particularly into an exhibition of the work required in its subordinate branches. The fifth chapter contains the important subject of comprehending true excellence, and the sixth, what is the foundation of the attainment of true sincerity. Those two chapters demand the especial attention of the learner. Let not the reader despise them because of their simplicity.

# DOCTRINE OF THE

## 中庸

子程子曰，不偏之謂中，不易之謂庸，中者，天下之正道，庸者，天下之定理，此篇乃孔門傳授心法，子思恐其久而差也，故筆之於書，以授孟子，其書始言一理，中散爲萬事，末復合爲一理，放之，則彌六合，卷之，則退藏於密，其味無窮，皆實學也，善讀者，玩索而有德焉，則終身用之，有不能盡者矣。

My master, the philosopher Ch'ang, says—"Being without inclination to either side is called CHUNG; admitting of no change is called YUNG. By CHUNG is denoted the correct course to be pursued by all under heaven; by YUNG is denoted the fixed principle regulating all under heaven. This work contains the law of the mind, which was handed down from one to another, in the Confucian school, till Tszze-sze, fearing lest in the course of time errors should arise about it, committed it to writing, and delivered it to Mencius. The Book first speaks of one principle; it next spreads this out, and embraces all things; finally, it returns and gathers them all up under the one principle. Unroll it, and it fills the universe; roll it up, and it retires and lies hid in mysteriousness. The relish of it is inexhaustible. The whole of it is solid learning. When the skillful reader has explored it with delight till he has apprehended it, he may carry it in to practice all his life, and will find that it cannot be exhausted."

第一章 1. 天命之謂性，率性之謂道，修道之謂教。 2. 道也者，不可須臾離也，可離，非道也，是故君子戒慎乎其所不睹，恐懼乎其所不聞。 3. 莫見乎隱，莫顯乎微，故君子慎其獨也。 4. 喜、怒、哀、樂，之未發，謂之中，發而皆中節，謂之



和,中也者,天下之大本也,和也者,天下之達道也 5. 致中和,天地位焉,萬物育焉.

**Chap. 1.** 1. What Heaven has conferred is called THE NATURE; an accordance with this nature is called THE PATH of duty the regulation of this path is called INSTRUCTION.

2. The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious, nor till he hears things, to be apprehensive.

3. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore the superior man is watchful over himself, when he is alone.

4. While there are no stirrings of pleasure anger, sorrow, or joy, the mind may be said to be in the state of EQUILIBRIUM. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of HARMONY. This EQUILIBRIUM is the great root *from which grow all the human actions in the world*, and this HARMONY is the universal path *which they all should pursue*.

5. Let the states of equilibrium and harmony exist in perfection, and a happy order will

prevail throughout heaven and earth, and all things will be nourished and flourish.

右第一章，子思述所傳之意，以立言，首明道之本原出於天，而不可易，其實體備於己，而不可離，次言存養省察之要，終言聖神功化之極，蓋欲學者於此，反求諸身，而自得之，以去夫外誘之私，而充其本然之善，楊氏所謂一篇之體要是也，其下十章，蓋子思引夫子之言，以終此章之義。

In the first chapter, which is given above, Tsze-sze states the views which had been handed down to him, as the basis of his discourse. First, it shows clearly how the path of duty is to be traced to its origin in Heaven, and is unchangeable, while the substance of it is provided in ourselves, and may not be departed from. Next, it speaks of the importance of preserving and nourishing this, and of exercising a watchful self-scrutiny with reference to it. Finally, it speaks of the meritorious achievements and transforming influence of sage and spiritual men in their highest extent. The wish of Tsze-sze was that hereby the learner should direct his thoughts inwards, and by searching in himself, there find these truths, so that he might put aside all outward temptations appealing to his selfishness, and fill up the measure of the goodness which is natural to him. This chapter is what the writer Yang called it--"The sum of the whole work." In the ten chapters which follow, Tsze-sze quotes the words of the Master to complete the meaning of this.

第二章 1. 仲尼曰，君子中庸，小人反中庸。 2. 君子之中庸也，君子而時中，小人之中庸也，小人而無忌憚也。

Chap. II. 1. Chung-ni said, "The superior man *embodies* the course of the Mean; the mean man acts contrary to the course of the course of the Mean.

2. "The superior man's embodying the course of the Mean is because he is a superior

man, and so always maintains the Mean. The mean man's acting contrary to the course of the Mean is because he is a mean man, and has no caution."

第三章 子曰,中庸其至矣乎,民鮮能久矣。

**Chap. III.** The Master said, "Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practice it!"

第四章 1 子曰,道之不行也,我知之矣,知者過之,愚者不及也,道之不明也,我知之矣,賢者過之,不肖者不及也。 2. 人莫不飲食也,鮮能知味也。

**Chap. IV. 1.** The Master said, "I know how it is that the path of the Mean is not walked in:---The knowing go beyond it, and the stupid do not come up to it. I know how it is that the path of the Mean is not understood:—The men of talents and virtue go beyond it, and the worthless do not come up to it.

2. "There is no body but eats and drinks. But they are few who can distinguish flavors."

第五章 子曰,道其不行矣夫。

**Chap. V.** The Master said, "Alas! How is the path of the Mean untrodden!"

第六章 子曰,舜其大知也與,舜好問,而好察邇言,隱惡而揚善,執其兩端,用其中於民,其斯以爲舜乎。

**Chap. VI.** The Master said, "There was Shun:— He indeed was greatly wise! Shun loved to question *others*, and to study their words, though they might be shallow. He concealed what was bad *in them*, and displayed what was good. He took hold of their two extremes, *determined* the Mean, and employed it in *his government* of the people. It was by this that he was Shun!"

**第七章** 子曰，人皆曰予知，驅而納諸罟擗陷阱之中，而莫之知辟也，人皆曰予知，擇乎中庸，而不能期月守也。

**Chap. VII.** The Master said, "Men all say, 'We are wise'; but being driven forward and taken in a net, a trap, or a pitfall, they know not how to escape. Men all say, 'We are wise'; but happening to choose the course of the Mean, they are not able to keep it for a round month."

**第八章** 子曰，回之爲人也，擇乎中庸，得一善，則拳拳服膺而弗失之矣。

**Chap. VIII.** The Master said, "This was the manner of Hui:—he made choice of the Mean, and whenever he got hold of what was good, he clasped it firmly, as if wearing it on his breast, and did not lose it."

**第九章** 子曰，天下國家，可均也，爵祿，可辭也，白刃，可蹈也，中庸，不可能也。



Chap. IX. The Master said, "The kingdom, its states, and its families, may be perfectly ruled; dignities and emoluments may be declined; naked weapons may be trampled under the feet;—but the course of the Mean cannot be attained to."

第十章 1. 子路問強。 2. 子曰，南方之強與，北方之強與，抑而強與。 3. 寬柔以教，不報無道，南方之強也，君子居之。 4. 衽金革，死而不厭，北方之強也，而強者居之。 5. 故君子，和而不流，強哉矯，中立而不倚，強哉矯，國有道，不變塞焉，強哉矯，國無道，至死不變，強哉矯。

Chap. X. 1. Tsze-lu asked about energy..

2. The Master said, "Do you mean the energy of the South, the energy of the North, or the energy which you should cultivate yourself?"

3. "To show forbearance and gentleness in teaching others; and not to revenge unreasonable conduct:—this is the energy of southern regions, and the good man makes it his study.

4. "To lie under arms; and meet death without regret:—this is the energy of northern regions, and the forceful make it their study.

5. "Therefore, the superior man cultivates a friendly harmony, without being weak.—How firm is he in his energy! He stands erect in the middle, without inclining to either

side.—How firm is he in his energy! When good principles prevail in the government of his country, he does not change from what he was in retirement.—How firm is he in his energy! When bad principles prevail in the country, he maintains his course to death without changing.—How firm is he in his energy!”

第十一章 1. 子曰，素隱，行怪，後世有述焉，吾弗爲之矣。 2. 君子遵道而行，半途而廢，吾弗能已矣。 3. 君子依乎中庸，遯世不見知，而不悔，唯聖者能之。

Chap. XI. 1. The Master said, “To live in obscurity, and yet practice wonders, in order to be mentioned with honor in future ages:—this is what I do not do.

2. “The good man tries to proceed according to the right path, but when he has gone halfway, he abandons it:—I am not able so to stop.

3. “The superior man accords with the course of the Mean. Though he may be all unknown, unregarded by the world, he feels no regret.—It is only the sage who is able for this.”

第十二章 1. 君子之道，費而隱。 2. 夫婦之愚，可以與知焉，及其至也，雖聖人亦有所不知焉。夫婦之不肖，可以能行焉，及其至也，雖聖人亦有所不能焉，天地之大也，人猶有

## THE DOCTRINE OF THE MEAN 中庸

所憾，故君子語大，天下莫能敵焉，語小，天下莫能破焉。  
3. 詩云，鸛飛戾天，魚躍于淵，言其上下察也。 4. 君子之道，造端乎夫婦，及其至也，察乎天地。

**Chap. XII** 1 The way which the superior man pursues, reaches wide and far, and yet is secret.

2. Common men and women, however ignorant, may intermeddle with the knowledge of it; yet in its utmost reaches, there is that which even the sage does not know. Common men and women, however much below the ordinary standard of character, can carry it into practice; yet in its utmost reaches, there is that which even the sage is not able to carry into practice. Great as heaven and earth are, men still find some things in them with which to be dissatisfied. Thus it is that, were the superior man to speak of his way in all its greatness, nothing in the world would be found able to embrace it, and were he to speak of it in its minuteness, nothing in the world would be found able to split it.

3. It is said in the Book of Poetry, "The hawk flies up to heaven; the fishes leap in the deep." This expresses how this way is seen above and below.

4. The way of the superior man may be found, in its simple elements, in the intercourse



of common men and women; but in its utmost reaches, it shines brightly through heaven and earth.

右第十二章,子思之言,蓋以申明首章道不可離之意也,其下八章,雜引孔子之言以明之。

The twelfth chapter above contains the words of Tsze-sze, and is designed to illustrate what is said in the first chapter, that "The path may not be left." In the eight chapters which follow, he quotes, in a miscellaneous way, the words of Confucius to illustrate it.

**第十三章** 1. 子曰,道不遠人,人之爲道而遠人,不可以爲道。  
 2. 詩云,伐柯伐柯,其則不遠,執柯以伐柯,睨而視之,猶以爲遠,故君子以人治人,改而止。 3. 忠恕,違道不遠,施諸己而不願,亦勿施於人。 4. 君子之道四,丘未能一焉,所求乎子,以事父,未能也,所求乎臣,以事君,未能也,所求乎弟,以事兄,未能也,所求乎朋友,先施之,未能也,庸德之行,庸言之謹,有所不足,不敢不勉,有餘,不敢盡,言顧行,行顧言,君子胡不慥慥爾。

**Chap. XIII.** 1. The Master said, "The path is not far from man. When men try to pursue a course, which is far from the common indications of consciousness, this course cannot be considered THE PATH,

2. "In the Book of Poetry, it is said, 'In hewing an ax handle, in hewing an ax handle, the pattern is not far off.' We grasp one ax handle to hew the other; and yet, if we look askance from the 'one to the other, we may

consider them as apart. Therefore, the superior man governs men, according to their nature, with what is proper to them, and as soon as they change *what is wrong*, he stops.

3. "When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others.

4. "In the way of the superior man there are four things, to not one of which have I as yet attained.—To serve my father, as I would require my son to serve me: to this I have not attained; to serve my prince, as I would require my minister to serve me: to this I have not attained; to serve my elder brother, as I would require my younger brother to serve me: to this I have not attained; to set the example in behaving to a friend, as I would require him to behave to me; to this I have not attained. Earnest in practicing the ordinary virtues, and careful in speaking about them, if, in his practice, he has anything defective, the superior man dares not but exert himself; and if, in his words, he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words; is it not just an entire sincerity which marks the superior man?"

第十四章 1. 君子素其位而行，不願乎其外。 2. 素富貴，行乎富貴，素貧賤，行乎貧賤，素夷狄，行乎夷狄，素患難，行乎患難，君子無入而不自得焉。 3. 在上位，不陵下，在下位，不援上，正己而不求於人，則無怨，上不怨天，下不尤人。 4. 故君子，居易以俟命，小人，行險以徼幸。 5. 子曰，射有似乎君子，失諸正鵠，反求諸其身。

**Chap. XIV.** 1. The superior man does what is proper to the station in which he is; he does not desire to go beyond this.

2. In a position of wealth and honor, he does what is proper to a position of wealth and honor. In a poor and low position, he does what is proper to a poor and low position. Situated among barbarous tribes, he does what is proper to a situation among barbarous tribes. In a position of sorrow and difficulty, he does what is proper to a position of sorrow and difficulty. The superior man can find himself in no situation in which he is not himself.

3. In a high situation, he does not treat with contempt his inferiors. In a low situation, he does not court the favor of his superiors. He rectifies himself, and seeks for nothing from others, so that he has no dissatisfactions. He does not murmur against Heaven, nor grumble against men.

4. Thus it is that the superior man is quiet and calm, waiting for the appointments of

*Heaven*, while the mean man walks in dangerous paths, looking for lucky occurrences.

5. The Master said, "In archery we have something like the way of the superior man. When the archer misses the center of the target, he turns round and seeks for the cause of his failure in himself."

**第十五章** 1. 君子之道，辟如行遠必自邇，辟如登高必自卑。

2. 詩曰，妻子好合，如鼓瑟琴，兄弟既翕，和樂且耽，宜爾室家，樂而妻祭。 3. 子曰，父母其順矣乎。

**Chap. XV.** 1. The way of the superior man may be compared to what takes place in traveling, when to go to a distance we must first traverse the space that is near, and in ascending a height, when we must begin from the lower ground.

2. It is said in the Book of Poetry, "Happy union with wife and children is like the music of lutes and harps. When there is concord among brethren, the harmony is delightful and enduring. *Thus* may you regulate your family, and enjoy the pleasure of your wife and children."

3. The Master said, "In such a state of things, parents have entire complacence!"

**第十六章** 1. 子曰，鬼神之爲德，其盛矣乎。 2. 視之而弗見，聽之而弗聞，體物而不可遺。 3. 使天下之人，齊明盛服，以承祭祀，洋洋乎，如在其上，如在其左右。 4. 詩曰，神之



格思不可度思，矧可射思。 5. 夫微之顯，誠之不可揜，如此夫。

**Chap. XVI.** 1. The Master said, "How abundantly do spiritual beings display the powers that belong to them!

2. "We look for them, but do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them.

3. "They cause all the people in the kingdom to fast and purify themselves, and array themselves in their richest dresses, in order to attend at their sacrifices. Then, like overflowing water, they seem to be over the heads, and on the right and left of *their worshipers.*

4. "It is said in the Book of Poetry, 'The approaches of the spirits, you cannot surmise;—and can you treat them with indifference?'

5. "Such is the manifestness of what is minute! Such is the impossibility of repressing the outgoings of sincerity!"

**第十七章** 1. 子曰，舜其大孝也與，德爲聖人，尊爲天子，富有四海之內，宗廟饗之，子孫保之。 2. 故大德，必得其位，必得其祿，必得其名，必得其壽。 3. 故天之生物，必因其材而篤焉，故栽者培之，傾者覆之。 4. 詩曰，嘉樂君子，憲憲

命德、宜民宜人、受祿于天、保佑命之、自天申之。 5. 故大德者、必受命。

Chap. XVII. 1. The Master said, "How greatly filial was Shun! His virtue was that of a sage; his dignity was the throne; his riches were all within the four seas. He offered his sacrifices in his ancestral temple, and his descendants preserved the sacrifices to himself.

2 "Therefore having such great virtue, it could not but be that he should obtain the throne, that he should obtain those riches, that he should obtain his fame, that he should attain to his long life.

3 "Thus it is that Heaven, in the production of things, is sure to be bountiful to them, according to their qualities. Hence the tree that is flourishing, it flourishes, while that which is ready to fall, it overthrows.

4. "In the Book of Poetry, it is said, 'The admirable, amiable prince displayed conspicuously his excelling virtue, adjusting his people, and adjusting his officers. *Therefore*, he received from Heaven the emoluments of dignity. It protected him, assisted him, decreed him the throne; sending from Heaven these favors, *as it were* repeatedly.'

5. "We may say therefore that he who is greatly virtuous will be sure to receive the appointment of Heaven.

第十八章 1. 子曰，無憂者，其惟文王乎，以王季爲父，以武王爲子，父作之，子述之。 2. 武王續大王王季文王之緒，壹戎衣，而有天下，身不失天下之顯名，尊爲天子，富有四海之內，宗廟饗之，子孫保之。 3. 武王末受命，周公成文武之德，追王大王王季，上祀先公以天子之禮，斯禮也，達乎諸侯大夫，及士庶人，父爲大夫，子爲士，葬以大夫，祭以士，父爲士，子爲大夫，葬以士，祭以大夫，期之喪，達乎大夫，三年之喪，達乎天子，父母之喪，無貴賤，一也。

Chap. XVIII. 1. The Master said, "It is only King Wan of whom it can be said that he had no cause for grief! His father was King Chi, and his son was King Wu. His father laid the foundations of his dignity, and his son transmitted it.

2. "King Wu continued the enterprise of King T'ai, King Chi, and King Wan. He once buckled on his armor, and got possession of the kingdom. He did not lose the distinguished personal reputation which he had throughout the kingdom. His dignity was the royal throne. His riches were the possession of all within the four seas. He offered his sacrifices in his ancestral temple, and his descendants maintained the sacrifices to himself.

3. "It was in his old age that King Wu received the appointment *to the throne*, and the duke of Chau completed the virtuous course of Wan and Wu. He carried up the title of

king to T'ai and Ch'i, and sacrificed to all the former 'dukes above them with the royal ceremonies. And this rule he extended to the princes of the kingdom, the great officers, the scholars, and the common people. If the father were a great officer and the son a scholar, then the burial was that due to a great officer, and the sacrifice that due to a scholar. If the father were a scholar and the son a great officer, then the burial was that due to a scholar, and the sacrifice that due to a great officer. The one year's mourning was made to extend *only* to the great officers, but the three years' mourning extended to the Son of Heaven. In the mourning for a father or mother, he allowed no difference between the noble and the mean."

**第十九章** 1.子曰,武王周公,其達孝矣乎。 2.夫孝者,善繼人之志,善述人之事者也。 3.春秋,脩其祖廟,陳其宗器,設其裳衣,薦其時食。 4.宗廟之禮,所以序昭穆也,序爵,所以辨貴賤也,序事,所以辨賢也,旅酬,下爲上,所以逮賤也,燕毛,所以序齒也。 5.踐其位,行其禮,奏其樂,敬其所尊,愛其所親,事死如事生,事亡如事存,孝之至也。 6.郊社之禮,所以事上帝也,宗廟之禮,所以祀乎其先也,明乎郊社之禮,禘嘗之義,治國其如示諸掌乎。

**Chap. XLX.** 1. The Master said, "How far-extending was the filial piety of King Wu and the duke of Chau!



2. "Now filial piety is seen in the skillful carrying out of the wishes of our forefathers, and the skillful carrying forward of their undertakings.

3. "In spring and autumn, they repaired and beautified the temple halls of their fathers, set forth their ancestral vessels, displayed their various robes, and presented the offerings of the several seasons.

4. "By means of the ceremonies of the ancestral temple, they distinguished the royal kindred according to their order of descent. By ordering the parties present according to their rank, they distinguished the more noble and the less. By the arrangement of the services, they made a distinction of talents and worth. In the ceremony of general pledging, the inferiors presented the cup to their superiors, and thus something was given the lowest to do. At the *concluding* feast, places were given according to the hair, and thus was made the distinction of years.

5. "They occupied the places of their forefathers, practiced their ceremonies, and performed their music. They revered those whom they honored, and loved those whom they regarded with affection. Thus they served the dead as they would have served them alive:

they served the departed as they would have served them had they been continued among them.

6. "By the ceremonies of the sacrifices to Heaven and Earth they served God, and by the ceremonies of the ancestral temple they sacrificed to their ancestors. He who understands the ceremonies of the sacrifices to Heaven and Earth, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm!"

**第二十章** 1. 哀公問政。2. 子曰，文武之政，布在方策，其人存，則其政舉，其人亡，則其政息。3. 人道敏政，地道敏樹，夫政也者，蒲盧也。4. 故爲政在人，取人以身，脩身以道，脩道以仁。5. 仁者，人也，親親爲大，義者，宜也，尊賢爲大，親親之殺，尊賢之等，禮所生也。6. 在下位，不獲乎上，民不可得而治矣。7. 故君子，不可以不脩身，思脩身，不可以不事親，思事親，不可以不知人，思知人，不可以不知天。8. 天下之達道五，所以行之者三，曰君臣也，父子也，夫婦也，昆弟也，朋友之交也，五者，天下之達道也，知，仁，勇，三者，天下之達德也，所以行之者一也。9. 或生而知之，或學而知之，或困而知之，及其知之，一也，或安而行之，或利而行之，或勉強而行之，及其成功，一也。10. 子曰，好學近乎知，力行近乎仁，知恥近乎勇。11. 知斯三者，則知所以脩身，知所以脩身，則知所以治，知所以治人，則知所以治天下國家矣。12. 凡爲天下國家有九經，曰，脩身也，尊

賢也，親親也，敬大臣也，體羣臣也，子庶民也，來百工也，柔遠人也，懷諸侯也。 13. 脩身，則道立，尊賢，則不惑，親親，則諸父昆弟不怨，敬大臣，則不眩，體羣臣，則士之報禮重，子庶民，則百姓勸，來百工，則財用足，柔遠人，則四方歸之，懷諸侯，則天下畏之。 14. 齊明盛服，非禮不動，所以脩身也，去讒遠色，賤貨而貴德，所以勸賢也，尊其位，重其祿，同其好惡，所以勸親親也，官盛任使，所以勸大臣也，忠信重祿，所以勸士也，時使薄斂，所以勸百姓也，日省月試，既稟稱事，所以勸百工也，送往迎來，嘉善而矜不能，所以柔遠人也，繼絕世，舉廢國，治亂持危，朝聘以時，厚往而薄來，所以懷諸侯也。 15. 凡爲天下國家有九經，所以行之者一也。 16. 凡事，豫則立，不豫則廢，言前定，則不跲，事前定，則不困，行前定，則不疚，道前定，則不窮。 17. 在下位，不獲乎上，民不可得而治矣，獲乎上有道，不信乎朋友，不獲乎上矣，信乎朋友有道，不順乎親，不信乎朋友矣，順乎親有道，反諸身不誠，不順乎親矣，誠身有道，不明乎善，不誠乎身矣。 18. 誠者，天之道也，誠之者，人之道也，誠者，不勉而中，不思而得，從容中道，聖人也，誠之者，擇善而固執之者也。 19. 博學之，審問之，慎思之，明辨之，篤行之。 20. 有弗學，學之弗能，弗措也，有弗問，問之弗知，弗措也，有弗思，思之弗得，弗措也，有弗辨，辨之弗明，弗措也，有弗行，行之弗篤，弗措也，人一能之，己百之，人十能之，己千之。 21. 果能此道矣，雖愚必明，雖柔必強。

Chap. XX. 1. The duke Ai asked about government.

2. The Master said, "The government of Wan and Wu is displayed in *the records*,—the tablets of wood and bamboo. Let there be the men and the government will flourish; but without the men, their government decays and ceases.

3. "With the *right* men the growth of government is rapid, just as vegetation is rapid in the earth; and, moreover, *their* government might be called an easilygrowing rush.

4. "Therefore the administration of government lies in *getting proper* men. Such men are to be got by means of *the ruler's own* character. That character is to be cultivated by his treading in the ways of *duty*. And the treading those ways of duty is to be cultivated by the cherishing of benevolence.

5. "Benevolence is *the characteristic element of* humanity, and the great exercise of it is in loving relatives. Righteousness is *the accordance of actions with what is* right, and the great exercise of it is in honoring the worthy. The decreasing measures of the love due to relatives, and the steps in the honor due to the worthy, are produced by *the principle of* propriety.

6. "When those in inferior situations do not possess the confidence of their superiors, they cannot retain the government of the people.



"Hence the sovereign may not neglect the cultivation of his own character. Wishing to cultivate his character, he may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire a knowledge of men. In order to know men, he may not dispense with a knowledge of Heaven.

8. "The duties of universal obligation are five, and the virtues wherewith they are practiced are three. The duties are those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and those belonging to the intercourse of friends. Those five are the duties of universal obligation. Knowledge, magnanimity, and energy, these three, are the virtues universally binding. And the means by which they carry *the duties* into practice is singleness.

9. "Some are born with the knowledge of *those duties*; some know them by study; and some acquire the knowledge after a painful feeling of their ignorance. But the knowledge being possessed, it comes to the same thing. Some practice them with a natural ease; some from a desire for their advantages; and some by strenuous effort. But the achievement being made, it comes to the same thing."

10 The Master said, "To be fond of learning is to be near to knowledge. To practice with vigor is to be near to magnanimity. To possess the feeling of shame is to be near to energy.

11. "He who knows these three things knows how to cultivate his own character. Knowing how to cultivate his own character, he knows how to govern other men. Knowing how to govern other men, he knows how to govern the kingdom with all its states and families.

12. "All who have the government of the kingdom with its states and families have nine standard rules to follow:—viz., the cultivation of their own characters; the honoring of men of virtue and talents; affection towards their relatives; respect towards the great ministers; kind and considerate treatment of the whole body of officers; dealing with the mass of the people as children; encouraging the resort of all classes of artisans; indulgent treatment of men from a distance; and the kindly cherishing of the princes of the states.

13 "By the ruler's cultivation of his own character, the duties of *universal obligation* are set forth. By honoring men of virtue and talents, he is preserved from errors of judg-

ment. By showing affection to his relatives, there is no grumbling nor resentment among his uncles and brethren. By respecting the great ministers, he is kept from errors in the practice of government. By kind and considerate treatment of the whole body of officers, they are led to make the most grateful return for his courtesies. By dealing with the mass of the people as his children, they are led to exhort one another to what is good. By encouraging the resort of all classes of artisans, his resources for expenditure are rendered ample. By indulgent treatment of men from a distance, they are brought to resort to him from all quarters. And by kindly cherishing the princes of the states, the whole kingdom is brought to revere him.

14. "Self-adjustment and purification, with careful regulation of his dress, and the not making a movement contrary to the rules of propriety:—this is the way for a ruler to cultivate his person. Discarding slanderers, and keeping himself from *the seductions of beauty*; making light of riches, and giving honor to virtue:—this is the way for him to encourage men of worth and talents. Giving them places *of honor* and large emolument, and sharing with them in their likes and dislikes:—this is the way for him to encourage

his relatives. to love him. Giving them numerous officers to discharge their orders and commissions:—this is the way for him to encourage the great ministers. According to them a generous confidence, and making their emoluments large:—this is the way to encourage the body of officers. Employing them only at the proper times, and making the imposts light:—this is the way to encourage the people. By daily examinations and monthly trials, and by making their rations in accordance with their labors:—this is the way to encourage the classes of artisans. To escort them on their departure and meet them on their coming; to commend the good among them, and show compassion to the incompetent:—this is the way to treat indulgently men from a distance. To restore families whose line of succession has been broken, and to revive states that have been extinguished; to reduce to order states that are in confusion, and support those which are in peril. to have fixed times for their own reception at court, and the reception of their envoys, to send them away after liberal treatment, and welcome their coming with small contributions:—this is the way to cherish the princes of the states.

15 "All who have the government of the kingdom with its states and families have the



above nine standard rules. And the means by which they are carried into practice is singleness.

16. "In all things success depends on previous preparation, and without such previous preparation there is sure to be failure. If what is to be spoken be previously determined, there will be no stumbling. If affairs be previously determined, there will be no difficulty with them. If one's actions have been previously determined, there will be no sorrow in connection with them. If principles of conduct have been previously determined, the practice of them will be inexhaustible.

17. "When those in 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 get the confidence of his sovereign. There is a way to being trusted by one's friends;—if one is not obedient to his parents he will not be true to friends. There is a way to being obedient to one's parents;—if one, on turning his thoughts in upon himself, finds a want of sincerity, he will not be obedient 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,

18. "Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who possesses sincerity is he who, without an effort, hits what is right, and apprehends without the exercise of thought;—he is the sage who naturally and easily embodies the *right* way. He who attains to sincerity is he who chooses what is good, and firmly holds it fast.

19. "To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.

20. "The superior man, while there is anything he has not studied, or while in what he has studied there is anything he cannot understand, will not intermit his labor. While there is anything he has not inquired about, or anything in what he has inquired about which he does not know, he will not intermit his labor. While there is anything which he has not reflected on, or anything in what he has reflected on which he does not apprehend, he will not intermit his labor. While there is anything which he has not discriminated, or his discrimination is not clear, he will not

intermit his labor. If there be anything which he has not practiced, or his practice fails in earnestness, he will not intermit his labor. If another man succeed by one effort, he will use a hundred efforts. If another man succeed by ten efforts, he will use a thousand.

21. "Let a man proceed in this way, and, though dull, he will surely become intelligent; though weak, he will surely become strong."

第二十一章 自誠明，謂之性，自明誠，謂之教，誠則明矣，明則誠矣。

Chap. XXI. When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity resulting from intelligence, this condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity.

有第二十一章，子思承上章，夫子天道人道之意，而立言也。自此以下十二章，皆子思之言，以反覆推明此章之意。

The above is the twenty-first chapter. Tsze-see takes up in it, and discourses the subjects of "the way of Heaven" and "the way of men," mentioned in the preceding chapter. The twelve chapters that follow are all from Tsze-see, repeating and illustrating the meaning of this one.

第二十二章 唯天下至誠，爲能盡其性，能盡其性，則能盡人之性，能盡人之性，則能盡物之性，能盡物之性，則可以贊

天地之化育，可以贊天地之化育，則可以與天地參矣。

**Chap. XXII.** It is only he who is possessed of the most complete sincerity that can exist under heaven who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion.

第二十三章 其次致曲，曲能有誠，誠則形，形則著，著則明，明則動，動則變，變則化，唯天下至誠，爲能化

**Chap. XXIII.** Next to the above is he who cultivates to the utmost the shoots of goodness in him. From those he can attain to the possession of sincerity. This sincerity becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others; they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can transform.



第二十四章 至誠之道，可以前知，國家將興，必有祲祥，國家將亡，必有妖孽，見乎蓍龜，動乎四體，禍福將至，善，必先知之，不善，必先知之，故至誠如神。

**Chap. XXIV** It is characteristic of the most entire sincerity to be able to foreknow. When a nation or family is about to flourish, there are sure to be happy omens; and when it is about to perish, there are sure to be unlucky omens. *Such events are seen in the milfoil and tortoise, and affect the movements of the four limbs.* When calamity or happiness is about to come, the good shall certainly be foreknown by him, and the evil also. Therefore the individual possessed of the most complete sincerity is like a spirit.

第二十五章 1. 誠者，自成也，而道，自道也。 2. 誠者，物之終始，不誠無物，是故君子誠之爲貴。 3. 誠者，非自成己而已也，所以成物也，成己，仁也，成物，知也，性之德也，合外內之道也，故時措之宜也。

**Chap. XXV.** 1. Sincerity is that whereby self-completion is effected, and *its* way is that by which man must direct himself.

2. Sincerity is the end and beginning of things; without sincerity there would be nothing. On this account, the superior man regards the attainment of sincerity as the most excellent thing.

3. The possessor of sincerity does not merely accomplish the self-completion of himself. With this quality he completes *other men and things also*. The completing himself *shows his perfect virtue*. The completing *other men and things shows his knowledge*. Both *these are virtues belonging to the nature, and this is the way by which a union is effected of the external and internal*. Therefore, whenever he—*the entirely sincere man*—employs them, —*that is, these virtues, — their action will be right*.

第二十六章 1. 故至誠無息。 2. 不息則久，久，則微。 3. 微，則悠遠，悠遠，則博厚，博厚，則高明。 4. 博厚，所以載物也，高明，所以覆物也，悠久，所以成物也。 5. 博厚配地，高明配天，悠久無疆。 6. 如此者，不見而章，不動而變，無爲而成。 7. 天地之道，可一言而盡也，其爲物不貳，則其生物不測。 8. 天地之道，博也，厚也，高也，明也，悠也，久也。 9. 今夫天，斯昭昭之多，及其無窮也，日月星辰繫焉，萬物覆焉，今夫地，一撮土之多，及其廣厚，載華嶽而不重，振河海而不洩，萬物載焉，今夫山，一卷石之多，及其廣大，草木生之，禽獸居之，寶藏興焉，今夫水，一勺之多，及其不測，鼉，鼉，蛟，龍，魚，鼈，生焉，貨財殖焉。 10. 詩云，維天之命，於穆不已，蓋曰，天之所以爲天也，於乎不顯，文王之德之純，蓋曰，文王之所以爲文也，純亦不已。

Chap. XXVI. 1. Hence to entire sincerity there belongs ceaselessness.

2. Not ceasing, it continues long. Continuing long, it evidences itself.

3. Evidencing itself, reaches far. Reaching far, it becomes large and substantial. Large and substantial, it becomes high and brilliant.

4. Large and substantial;—this is how it contains *all* things. High and brilliant;—this is how it overspreads *all* things. Reaching far and continuing long;—this is how it perfects *all* things.

5. So large and substantial, *the individual possessing it* is the co-equal of Earth. So high and brilliant, it makes him the co-equal of Heaven. So far-reaching and long-continuing, it makes him infinite.

6. Such being its nature, without any display, it becomes manifested; without any movement, it produces changes; and without any effort, it accomplishes its ends.

7. The way of Heaven and Earth may be completely declared in one sentence.—They are without any doubleness, and so they produce things in a manner that is unfathomable.

8. The way of Heaven and Earth is large and substantial, high and brilliant, far-reaching and longenduring.

9. The heaven now before us is only this bright shining spot; but when viewed in its

inexhaustible extent, the sun, moon, stars, and constellations of the zodiac, are suspended in it, and all things are overspread by it. The earth before us is but a handful of soil; but when regarded in its breadth and thickness, it sustains mountains like the Hwa and the Yo, without feeling their weight, and contains the rivers and seas, without their leaking away. The mountain now before us appears only a stone; but when contemplated in all the vastness of its size, we see how the grass and trees are produced on it, and birds and beasts dwell on it, and precious things which men treasure up are found on it. The water now before us appears but a ladleful; yet extending our view to its unfathomable depths, the largest tortoises, iguanas, iguanodons, dragons, fishes, and turtles, are produced in them, articles of value and sources of wealth abound in them.

10. It is said in the Book of Poetry. "The ordinances of Heaven, how profound are they and unceasing!" The meaning is, that it is thus that Heaven is Heaven. *And again*, "How illustrious was it, the singleness of the virtue of King Wan!" indicating that it was thus that King Wan was what he was. Singleness likewise is unceasing.

第二十七章 1. 大哉聖人之道。 2. 洋洋乎，發育萬物，峻極于天。 3. 優優大哉，禮儀三百，威儀三千。 4. 待其人而後



行。 5.故曰,苟不至德,至道不凝焉。 6.故君子尊德性而道問學,致廣大而盡精微,極高明而道中庸,溫故而知新,敦厚以崇禮。 7.是故居上不驕,爲下不倍,國有道,其言足以與,國無道,其默足以容,詩曰,既明且哲,以保其身,其此之謂與。

**Chap. XXVII.** 1. How great is the path proper to the Sage!

2. Like overflowing water, it sends forth and nourishes all things, and rises up to the height of heaven.

3. All-complete is its greatness! It embraces the three hundred rules of ceremony, and the three thousand rules of demeanor.

4. It waits for the proper man, and then it is trodden.

5. Hence it is said, "Only by perfect virtue can the perfect path, in all its courses, be made a fact."

6. Therefore, the superior man honors his virtuous nature, and maintains constant inquiry and study, seeking to carry it out to its breadth and greatness, so as to omit none of the more exquisite and minute points which it embraces, and to raise it to its greatest height and brilliancy, so as to pursue the course of the Mean. He cherishes his old knowledge, and

is continually acquiring new. He exerts an honest, generous earnestness, in the esteem and practice of all propriety.

7. Thus, when occupying a high situation he is not proud, and in a low situation he is not insubordinate. When the kingdom is well governed, he is sure by his words to rise; and when it is ill governed, he is sure by his silence to command forbearance to himself. Is not this what we find in the Book of Poetry, — "Intelligent is he and prudent, and so preserves his person?"

**第二十八章** 1. 子曰，恐而好自用，賤而好自專，生乎今之世，反古之道，如此者，裁及其身者也。 2. 非天子，不議禮，不制度，不考文。 3. 今天下，車同軌，書同文，行同倫。 4. 雖有其位，苟無其德，不敢作禮樂焉，雖有其德，苟無其位，亦不敢作禮樂焉。 5. 子曰，吾說夏禮，杞不足徵也，吾學般禮，有宋存焉，吾學周禮，今用之，吾從周。

**Chap. XXVIII.** 1. The Master said, "Let a man who is ignorant be fond of using his own judgment; let a man without rank be fond of assuming a directing power to himself; let a man who is living in the present age go back to the ways of antiquity;—on the persons of all who act thus calamities will be sure to come.

2. To no one but the Son of Heaven does it belong to order ceremonies, to fix the

measures, and to determine the written characters.

3. Now, over the kingdom, carriages have all wheels of the same size; all writing is with the same characters; and all conduct there are the same rules.

4. One may occupy the throne, but if he have not the proper virtue, he may not dare to make ceremonies or music. One may have the virtue, but if he do not occupy the throne, he may not presume to make ceremonies or music.

5. The Master said, "I may describe the ceremonies of the Hsia dynasty, but Chi cannot sufficiently attest my words. I have learned the ceremonies of the Yin dynasty, and in Sung they still continue. I have learned the ceremonies of Chau, which are now used, and I follow Chau."

**第二十九章** 1. 王天下有三重焉，其寡過矣乎。 2. 上焉者，雖善無徵，無徵不信，不信民弗從，下焉者，雖善不尊，不尊不信，不信民弗從。 3. 故君子之道，本諸身，徵諸庶民，考諸三王而不繆，建諸天地而不悖，質諸鬼神而無疑，百世以俟聖人而不惑。 4. 質鬼神而無疑，知天也，百世以俟聖人而不惑，知人也。 5. 是故君子，動而世爲天下道，行而世爲天下法，言而世爲天下則，遠之，則有望，近之，則不厭。 6. 詩曰：在彼無惡，在此無射，庶幾夙夜，以永終譽，君子未有不如此，而蚤有譽於天下者也。

Chap. XXIX. 1. He who attains to the sovereignty of the kingdom, having *those* three important things, shall be able to effect that there shall be few errors *under his government*.

2. However excellent may have been the regulations of those of former times, they cannot be attested. Not being attested, they cannot command credence, and not being credited, the people would not follow them. However excellent might be the regulations made by one in an inferior situation, he is not in a position to be honored. Unhonored, he cannot command credence, and not being credited, the people would not follow his rules.

3. Therefore the institutions of the Ruler are rooted in his own character and conduct and sufficient attestation of them is given by the masses of the people. He examines them *by comparison* with those of the three kings, and finds them without mistake. He sets them up before heaven and earth, and finds nothing in them contrary to their mode of operation. He presents himself with them before spiritual beings, and no doubts about them arise. He is prepared to wait for the rise of a sage a hundred age after, and has no misgivings.



4. His presenting himself *with his institutions* before spiritual beings, without any doubts arising about them, shows that he knows Heaven. His being prepared, without any misgivings, to wait for the rise of a sage a hundred ages after, shows that he knows men.

5. Such being the case, the movements of such a ruler, *illustrating his institutions*, constitute an example to the world for ages. His acts are for ages a law to the kingdom. His words are for ages a lesson to the kingdom. Those who are far from him look longingly for him; and those who are near him are never wearied with him.

6. It is said in the Book of Poetry,—"Not disliked there, not tired of here, from day to day and night to night, will they perpetuate their praise." Never has there been a ruler, who did not realize this description, that obtained an early renown throughout the kingdom.

第三十章 1. 仲尼，祖述堯舜，憲章文武，上律天時，下襲水土。 2. 辟如天地之不無持載，無不覆幬，辟如四時之錯行，如日月之代明。 3. 萬物並育，而不相害，道並行，而不相悖，小德川流，大德敦化，此天地之所以爲大也。

Chap. XXX. 1. Chung-ni handed down the doctrines of Yao and Shun, as if they had been his ancestors, and elegantly displayed the

regulations of Wan and Wu, taking them as his model. Above, he harmonized with the times of heaven, and below, he was conformed to the water and land.

2. He may be compared to heaven and earth in their supporting and containing, their overshadowing and curtaining, all things. He may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining.

3. All things are nourished together without their injuring one another. The courses of the seasons, and of the sun and moon, are pursued without any collision among them. The smaller energies are like river currents; the greater energies are seen in mighty transformations. It is this which makes heaven and earth so great.

第三十一章 1. 唯天下至聖，爲能聰，明，睿，知，足以有臨也，寬，裕，溫，柔，足以有容也，發，強，剛，毅，足以有執也，齊，莊，中，正，足以有敬也，文，理，密，察，足以有別也。 2. 溥溥，淵泉，而時出之。 3. 溥溥如天，淵泉如淵，見而民莫不敬，言而民莫不信，行而民莫不說。 4. 是以聲名洋溢乎中國，施及蠻貊，舟車所至，人力所通，天之所覆，地之所載，日月所照，霜露所降，凡有血氣者，莫不尊親，故曰配天。

Chap. XXXI. 1. It is only he, possessed of all sagely qualities that can exist under heaven,

who shows himself quick in apprenension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, fitted to exercise rule: magnanimous, generous, benign, and mild, fitted to exercise forbearance; impulsive, energetic firm, and enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the Mean, and correct, fitted to command reverence; accomplished, distinctive, concentrative, and searching, fitted to exercise discrimination.

2. All-embracing is he and vast, deep and active as a fountain, sending forth in their due season his virtues.

3. All-embracing and vast, he is like heaven. Deep and active as a fountain, he is like the abyss: He is seen, and the people all reverence him; he speaks, and the people all believe him; he acts, and the people all are pleased with him.

4. Therefore his fame overspreads the Middle Kingdom, and extends to all barbarous tribes. Wherever ships and carriages reach; wherever the strength of man penetrates; wherever the heavens overshadow and the earth sustains; wherever the sun and moon shine; wherever frosts and dews fall:—all who have blood and breath unfeignedly honor and love

him. Hence it is said,—“He is the equal of Heaven.”

第三十二章 1, 唯天下至誠, 爲能經綸天下之大經, 立天下之大本, 知天地之化育, 夫焉有所倚。 2. 肫肫其仁, 淵淵其淵, 浩浩其天。 3. 苟不固聰明聖知, 達天德者, 其孰能知之

Chap. XXXII. 1. It is only the individual possessed of the most entire sincerity that can exist under heaven, who can adjust the great invariable relations of mankind, establish the great fundamental virtues of humanity, and know the transforming and nurturing operations of Heaven and Earth;—shall this individual have any being or anything beyond himself on which he depends?

2. Call him man in his ideal, how earnest is he! Call him an abyss, how deep is he! Call him Heaven, how vast is he!

3. Who can know him, but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge possessing all heavenly virtue?

第三十三章 1. 詩曰, 衣錦尚絺, 惡其文之著也, 故君子之道, 闇然而日章, 小人之道, 的然而日亡, 君之子道, 澁而不厭, 簡而文, 溫而理, 知遠之近, 知風之自, 知微之顯, 可與入德矣。 2. 詩云, 潛雖伏矣, 亦孔之昭, 故君子, 內省不疚, 無惡



於志。君子之所不可及者，其唯人之所不見乎。 3. 詩云，相在爾室，尚不愧於屋漏，故君子，不動而敬，不言而信。 4. 詩曰，奏假無言，時靡有爭，是故君子，不賞而民勸，不怒而民威於鈇鉞。 5. 詩曰，不顯惟德，百辟其刑之，是故君子，篤恭而天下平。 6. 詩云，予懷明德，不大聲以色。子曰，聲色之於以化民，末也。詩曰，德輶如毛，毛猶有倫，上天之載，無聲無臭，至矣。

Chap. XXXIII. 1. It is said in the Book of Poetry, "Over her embroidered robe she puts a plain, single garment," intimating a dislike to the display of the elegance of the former. Just so, it is the way of the superior man to prefer the concealment of his virtue, while it daily becomes more illustrious, and it is the way of the mean man to seek notoriety, while he daily goes more and more to ruin. It is characteristic of the superior man, appearing insipid, yet never to produce satiety; while showing a simple negligence, yet to have his accomplishments recognized; while seemingly plain, yet to be discriminating. He knows how what is distant lies in what is near. He knows where the wind proceeds from. He knows how what is minute becomes manifested. Such a one, we may be sure, will enter into virtue.

2. It is said in the Book of Poetry, "Although the fish sink and lie at the bottom,

it is still quite clearly seen." Therefore the superior man examines his heart, that there may be nothing wrong there, and that he may have no cause for dissatisfaction with himself. That wherein the superior man cannot be equaled is simply this,—his *work* which other men cannot see.

3. It is said in the Book of Poetry, "Looked at in your apartment, be there free from shame as being exposed to the light of heaven." Therefore, the superior man, even when he is not moving, has a *feeling of reverence*, and while he speaks not, he has *the feeling of truthfulness*.

4. It is said in the Book of Poetry, "In silence is the offering presented, and *the spirit* approached to; there is not the slightest contention." Therefore the superior man does not use rewards, and the people are stimulated *in virtue*. He does not show anger, and the people are awed more than by hatchets and battleaxes.

5. It is said in the Book of Poetry, "What needs no display is virtue. All the princes imitate it." Therefore, the superior man being sincere and reverential, the whole world is conducted to a state of happy tranquillity.

6. It is said in the Book of Poetry, "I regard with pleasure your brilliant virtue,

making no great display of itself in sounds and appearances." The Master said, "Among the appliances to transform the people, sounds and appearances are but trivial influences. It is said in another ode, 'His virtue is light as a hair.' Still, a hair will admit of comparison *as to its size*. 'The doings of the supreme Heaven have neither sound nor smell.'—That is perfect virtue."

右第三十三章，子思因前章極致之言，反求其本，復自下學爲己謹獨之事推而言之，以馴致乎篤恭而天下平之盛，又贊其妙，至於無聲無臭，而後已焉，蓋舉一篇之要，而約言之，其反復丁寧示人之意，至深切矣，學者其可不盡心乎。

The above is the thirty-third chapter. Tszsze having carried his descriptions to the extremest point in the preceding chapters, turns back in this, and examines the source of his subject; and then again from the work of the learner, free from all selfishness, and watchful over himself when he is alone, he carries out his description, till by easy steps he brings it to the consummation of the whole kingdom tranquilized by simple and sincere reverentialness. He further culogives its mysteriousness, till he speaks of it at last as without sound or smell. He here takes up the sum of his whole Work, and speaks of it in a compendious manner. Most deep and earnest was he in thus going again over his ground, admonishing and instructing men:—shall the learner not do his utmost in the study of the Work?

The first duty of the citizen is to obey the laws of his country. This is the foundation of all other duties. Without obedience to the law, there can be no order, no justice, and no freedom. The citizen must understand that the law is not made for the sake of the law, but for the sake of the common good. He must be willing to sacrifice his personal interests when they conflict with the interests of his fellow citizens.

The second duty of the citizen is to pay his taxes. Taxes are the lifeblood of the government, and without them, the government would be unable to provide the services that are necessary for the well-being of the nation. The citizen must understand that his taxes are not a burden, but a contribution to the common good. He must be willing to pay his taxes honestly and on time.

The third duty of the citizen is to vote in the elections. The vote is the most powerful tool that the citizen has to influence the government. By voting, the citizen can elect the representatives who will make the laws and run the government. The citizen must understand that his vote is not just a personal expression of opinion, but a responsibility to his fellow citizens. He must vote wisely and for the benefit of the nation.

The fourth duty of the citizen is to serve on a jury. The jury is the cornerstone of the judicial system, and without it, the rights of the citizen would be in jeopardy. The citizen must understand that his service on a jury is not just a civic duty, but a privilege. He must be willing to serve on a jury honestly and impartially, and to follow the instructions of the judge.

The fifth duty of the citizen is to participate in the political process. This includes attending public meetings, writing to elected officials, and running for office. The citizen must understand that his voice is not just his own, but the voice of his fellow citizens. He must be willing to speak up for the common good and to hold his elected officials accountable.

The sixth duty of the citizen is to educate his children. Education is the key to a better future, and it is the responsibility of the parent to ensure that his children receive a good education. The citizen must understand that education is not just a personal investment, but an investment in the future of the nation. He must be willing to support his children's education and to encourage them to learn and to grow.

The seventh duty of the citizen is to volunteer his time and talents. Volunteering is a way to give back to the community and to make a difference in the lives of others. The citizen must understand that his time and talents are not just his own, but a gift to the community. He must be willing to give of himself and to help those who are in need.

The eighth duty of the citizen is to respect the rights of others. The rights of one citizen are the responsibilities of another. The citizen must understand that his freedom is not just his own, but a responsibility to his fellow citizens. He must be willing to respect the rights of others and to stand up for the rights of the oppressed.

The ninth duty of the citizen is to stay informed. The citizen must understand that he cannot be a good citizen if he does not know what is going on in his country. He must stay informed about the news, the government, and the issues that affect his life. He must be willing to read the news, to listen to the radio, and to watch the television.

The tenth duty of the citizen is to love his country. This is the foundation of all other duties. The citizen must understand that his country is not just a piece of land, but a community of people who share a common history and a common future. He must be willing to love his country and to sacrifice for it when necessary.



# CONFUCIAN ANALECTS

## 論語

### BOOK I HSIOR 學而 第一

**第一章** 1. 子曰，學而時習之，不亦說乎。 2. 有朋自遠方來，不亦樂乎。 3. 人不知而不慍，不亦君子乎。

**Chap.** 1. 1. The Master said, "Is it not pleasant to learn with a constant perseverance and application?"

2. "Is it not delightful to have friends coming from distant quarters?"

3. "Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?"

**第二章** 1. 有子曰，其爲人也孝弟，而好犯上者鮮矣，不犯上而好作亂者，未之有也。 2. 君子務本，本立，而道生，孝弟也者，其爲仁之本與。

**Chap.** II. 1 The philosopher Yu said, "They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion.

2. "The superior man bends his attention to what is radical. That being established, all practical courses naturally grow up. Filial

piety and fraternal submission!—are they not the root of all benevolent actions?”

第三章 子曰，巧言令色，鮮矣仁。

**Chap. III.** The Master said, “Fine words and an insinuating appearance are seldom associated with true virtue.”

第四章 曾子曰，吾日三省吾身，爲人謀，而不忠乎，與朋友交，而不信乎，傳不習乎。

**Chap. IV** The philosopher Tsang said, “I daily examine myself on three points:—whether, in transacting business for others, I may have been not faithful;—whether, in intercourse with friends, I may have been not sincere;—whether I may have not mastered and practiced the instructions of my teacher.”

第五章 子曰，道千乘之國，敬事而信，節用而愛人，使民以時。

**Chap. V.** The Master said. “To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure, and love for men; and the employment of the people at the proper seasons.”

第六章 子曰，弟子，入則孝，出則弟，謹而信，汎愛衆，而親仁，行有餘力，則以學文。

**Chap. VI.** The Master said, “A youth, when at home, should be filial, and, abroad,

respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies."

第七章 子夏曰，賢賢易色，事父母，能竭其力，事君，能致其身，與朋友交，言而有信，雖曰未學，吾必謂之學矣。

**Chap. VII.** Tsze-hsias said, "If a man with draws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, in serving his parents, he can exert his utmost strength; if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere:—although men say that he has not learned, I will thcertainly say that he has."

第八章 1. 子曰，君子不重，則不威，學則不固。 2. 主忠信。  
3. 無友不如己者。 4. 過則勿憚改。

**Chap. VIII.** 1. The Master said, "If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid.  
2. "Hold faithfulness and sincerity as first principles.  
3. "Have no friends not equal to yourself.  
4. "When you have faults, do not fear to abandon them."

第九章 曾子曰，慎終追遠，民德歸厚矣。

**Chap. IX.** The philosopher Tsang said, "Let there be a careful attention to perform the funeral rites to parents, and let them be followed when long gone with the ceremonies of sacrifice;—then the virtue of the people will resume its proper excellence."

第十章 1. 子禽問於子貢曰，夫子至於是邦也，必聞其政，求之與，抑與之與。 2. 子貢曰，夫子溫，良，恭，儉，讓，以得之，夫子之求之也，其諸異乎人之求之與。

**Chap. X.** 1 Tsze-ch'in asked Tsze-kung, saying, "When our master comes to any country, he does not fail to learn all about its government. Does he ask his information? or is it given to him?"

2. Tsze-kung said, "Our master is benign, upright, courteous, temperate, and complaisant, and thus he gets his information. The master's mode of asking information!—is it not different from that of other men?"

第十一章 子曰，父在觀其志，父沒觀其行，三年無改於父之道，可謂孝矣。

**Chap. XI.** The Master said, "While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. (If for three years he does not alter from the way of his father, he may be called filial."

第十二章 1. 有子曰，禮之用，和爲貴，先王之道，斯爲美，小。



大由之。※ 有所不行，知和而和，不以禮節之，亦不可行也。

**Chap. XII.** 1. The philosopher Yu said, "In practicing the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them.

2. "Yet it is not to be observed in all cases. If one, knowing *how* such ease *should be prized*, manifests it without regulating it by the rules of propriety, this likewise is not to be done."

✓第十三章 有子曰，信近於義，言可復也，恭近於禮，遠恥辱也，因不失其親，亦可宗也。

**Chap. XIII.** The philosopher Yu said, "When agreements are made according to what is right, what is spoken can be made good. When respect is shown according to what is proper, one keeps far from shame and disgrace. When the parties upon whom a man leans are proper persons to be intimate with, he can make them his guides and masters."

第十四章 子曰，君子食無求飽，居無求安，敏於事，而慎於言，就有道，而正焉，可謂好學也已。

**Chap. XIV.** The Master said, "He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor in his dwelling place does he seek the appliances of

ease; he is earnest in what he is doing, and careful in his speech he frequents the company of men of principle that he may be rectified:—such a person may be said indeed to love to learn.”

**第十五章** 1. 子貢曰，貧而無諂，富而無驕，何如。子曰，可也，未若貧而樂，富而好禮者也。 2. 子貢曰，詩云，如切如磋，如琢如磨，其斯之謂與。 3. 子曰，賜也，始可與言詩已矣，告諸往而知來者。

**Chap. XV.** 1. Tsze-kung said, “What do you pronounce concerning the poor man who yet does not flatter, and the rich man who is not proud?” The Master replied, “They will do; but they are not equal to him, who though poor, is yet cheerful, and to him, who, though rich, loves the rules of propriety.”

2. Tsze-kung replied, “It is said in the Book of Poetry, ‘As you cut and then file, as you carve and then polish.’—The meaning is the same, I apprehend, as that which you have just expressed.”

3. The Master said, “With one like Ts’ze, I can begin to talk about the odes. I told him one point, and he knew its proper sequence.”

**第十六章** 子曰，不患人之不己知，患不知人也。

**Chap. XVI.** The Master said, “I will not be afflicted at men’s not knowing me; I will be afflicted that I do not know men.”

## BOOK II. WEI CHANG 爲政 第二

✓第一章 子曰，爲政以德，譬如，北辰，居其所，而衆星共之。

**Chap. I.** The Master said, "He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it."

第二章 子曰，詩三百，一言以蔽之，曰，思無邪。

**Chap. II.** The Master said, "In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence—'Having no depraved thoughts.'"

✓第三章 1. 子曰，道之以政，齊之以刑，民免而無恥。 2. 道之以德，齊之以禮，有恥且格。

**Chap. III. 1.** The Master said, "If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid *the punishments*, but have no sense of shame.

2. "If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good."

✓第四章 1. 子曰，吾十有五，而志于學。 2. 三十而立。 3. 四十而不惑。 4. 五十而知天命。 5. 六十而耳順。 6. 七十而從心所欲，不踰矩。

- Chap. IV.** 1. The Master said, "At fifteen, I had my mind bent on learning.  
 2. "At thirty, I stood firm.  
 3. "At forty, I had no doubts.  
 4. "At fifty, I knew the decrees of Heaven.  
 5. "At sixty, my ear was an obedient organ for the reception of truth.  
 6. "At seventy, I could follow what my heart desired, without transgressing what was right."

第五章 1. 孟懿子問孝，子曰，無違。 2. 樊遲御，子告之曰，孟孫問孝於我，我對曰，無違。 3. 樊遲曰，何謂也，子曰，生事之以禮，死葬之以禮，祭之以禮。

- Chap. V.** 1. Mang I asked what filial piety was. The Master said, "It is not being disobedient."  
 2. *Soon after*, as Fan Ch'ih was driving him, the Master told him, saying, "Mang-sun asked me what filial piety was, and I answered him,—'not being disobedient.'"  
 3. Fan Ch'ih said, "What did you mean?" The Master replied, "That parents, when alive, should be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety."

第六章 孟武伯問孝，子曰，父母唯其疾之憂。

**Chap. VI.** Mang Wu asked what filial



piety was. The Master said, "Parents are anxious lest their children should be sick."

第七章 子游問孝，子曰，今之孝者，是謂能養，至於犬馬，皆能有養，不敬，何以別乎。

**Chap.** VII. Tsze-vu asked what filial piety was. The Master said, "The filial piety of nowadays means the support of one's parents. But dogs and horses likewise are able to do something in the way of support;—without reverence, what is there to distinguish the one support given from the other?"

第八章 子夏問孝，子曰，色難，有事，弟子服其勞，有酒食，先生饌，曾是以爲孝乎。

**Chap.** VIII. Tsze-hsia asked what filial piety was. The Master said, "The difficulty is with the countenance. If, when *their elders* have any *troublesome* affairs, the young take the toil of them, and if, when *the young* have wine and food, they set them before their eldrs, is THIS to be considered filial piety?"

第九章 子曰，吾與回言終日，不違，如愚。退而省其私，亦足以發，回也不愚。

**Chap.** IX. The Master said, "I have talked with Hui for a whole day, and he has not made any objection *to anything I said*;—as if he were stupid. He has retired, and I have examined his conduct when away from me, and found him able to illustrate *my*

*teachings.* Hui!—He is not stupid.”

**第十章** 1. 子曰，視其所以。 2. 觀其所由。 3. 察其所安。  
4. 人焉廋哉，人焉廋哉。

**Chap. X.** 1. The Master said, “See what a man does.  
2. “Mark his motives.  
3. “Examine in what things he rests.  
4. “How can a man conceal his character?  
How can a man conceal his character?”

**第十一章** 子曰，溫故而知新，可以爲師矣。

**Chap. XI.** The Master said, “If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others.”

**第十二章** 子曰，君子不器。

**Chap. XII.** The Master said, “The accomplished scholar is not a utensil.”

**第十三章** 子貢問君子，子曰先行其言，而後從之。

**Chap. XIII.** Tsze-kung asked what constituted the superior man. The Master said, “He acts before he speaks, and afterwards speaks according to his actions.”

**第十四章** 子曰，君子周而不比，小人比而不周。

**Chap. XIV.** The Master said. “The superior man is catholic and no partisan. The mean man is a partisan and not catholic.”

第十五章 子曰，學而不思則罔，思而不學則殆。

Chap. XV. The Master said, "Learning without thought is labor lost; thought without learning is perilous."

第十六章 子曰，攻乎異端，斯害也已。

Chap. XVI. The Master said, "The study of strange doctrines is injurious indeed!"

第十七章 子曰，由，誨女知之乎，知之爲知之，不知爲不知，是知也。

Chap. XVII. The Master said, "Yu, shall I teach you what knowledge is? When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it:—this is knowledge."

第十八章 1. 子張學干祿。 2. 子曰，多聞闕疑，慎言其餘，則寡尤，多見闕殆，慎行其餘，則寡悔，言寡尤，行寡悔，祿在其中矣。

Chap. XVIII. 1. Tsze-chang was learning with a view to official emolument.

2. The Master said, "Hear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others:—then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice:—then you will have few occasions

for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument."

**第十九章** 哀公問曰，何爲則民服。孔子對曰，舉直錯諸枉，則民服，舉枉錯諸直，則民不服。

**Chap. XIX.** The duke Ai asked, saying, "What should be done in order to secure the submission of the people?" Confucius replied, "Advance the upright and set aside the crooked, then the people will submit. Advance the crooked, and set aside the upright, then the people will not submit."

**第二十章** 季康子問使民敬忠以勸，如之何。子曰，臨之以莊，則敬，孝慈，則忠，舉善而教不能，則勸。

**Chap. XX.** Chi Kang asked how to cause the people to reverence *their ruler*, to be faithful to him, and to go on to nerve themselves to virtue. The Master said, "Let him preside over them with gravity:—then they will reverence him. Let him be filial and kind to all:—then they will be faithful to him. Let him advance the good and teach the incompetent;—then they will eagerly seek to be virtuous."

**第二十一章** 1. 或謂孔子曰，子奚不爲政 2. 子曰書云孝乎，惟孝友于兄弟，施於有政，是亦爲政，奚其爲爲政。

**Chap. XXI.** 1. Some one addressed Con-



fucius, saying, "Sir, why are you not engaged in the government?"

2. The Master said, "What does the Shu-ching say of filial piety?—'You are filial, you discharge your brotherly duties. These qualities are displayed in government.' This then also constitutes the exercise of government. Why must there be THAT—making one be in the government?"

第二十二章 子曰，人而無信，不知其可也，大車無輅，小車無軌，其何以行之哉。

**Chap. XXII.** The Master said, "I do not know how a man without truthfulness is to get on. How can a large carriage be made to go without the crossbar for yoking the oxen to, or a small carriage without the arrangement for yoking the horses?"

第二十三章 1. 子張問十世，可知也。 2. 子曰，殷因於夏禮，所損益，可知也，周因於殷禮，所損益，可知也，其或繼周者，雖百世，可知也。

**Chap. XXIII.** 1. Tsze-chan gasked whether *the affairs of ten ages after* could be known.  
2. Confucius said, "The Yin dynasty followed the regulations of the Hsia: where in it took from or added to them may be known. The Chau dynasty has followed the regulations of the Yin: where in it took from or added to them may be known. Some other may follow

the Chau, but though it should be at the distance of a hundred ages, its affairs may be known."

第二十四章 1. 子曰，非其鬼而祭之，諂也。 2. 見義不爲，無勇也。

**Chap. XXIV.** 1. The Master said, "For a man to sacrifice to a spirit which does not belong to him is flattery

2. "To see what is right and not to do it is want of courage."

### BOOK III PA YIH 八佾 第三

第一章 孔子謂季氏，八佾舞於庭，是可忍也，孰不可忍也。

**Chap. I.** Confucius said of the head of the Chi family, who had eight rows of pantomimes in his area, "If he can bear to do this, what may he not bear to do?"

第二章 三家者，以雍徹。子曰，相維辟公，天子穆穆，奚取於三家之堂。

**Chap. II.** The three families used the YUNG ode, while the vessels were being removed, *at the conclusion of the sacrifice.* The Master said, "Assisting are the princes;—the son of heaven looks profound and grave;—what application can these words have in the hall of the three families?"

第三章 子曰，人而不仁，如禮何，人而不仁，如樂何。

**Chap. III.** The Master said, "If a man be without the virtues proper to humanity, what

has he to do with the rites of propriety? If a man be without the virtues proper to humanity, what has he to do with music?"

第四章 1. 林放問禮之本. 2. 子曰,大哉問 3. 禮,與其奢也,寧儉,喪,與其易也,寧戚.

**Chap. IV.** 1. Lin Fang asked what was the first thing to be attended to in ceremonies.

2. The Master said, "A great question indeed!

3. "In *festive* ceremonies, it is better to be sparing than extravagant. In the ceremonies of mourning, it is better that there be deep sorrow than a minute attention to observances."

第五章 子曰,夷狄之有君,不如諸夏之亡也.

**Chap. V.** The Master said, "The rude tribes of the east and north have their princes, and are not like the States of our great land which are without them."

第六章 季氏旅於泰山 子謂冉有曰,女弗能救與,對曰,不能.子曰,嗚呼,曾謂泰山,不如林放乎.

**Chap. VI.** The chief of the Chi family was about to sacrifice to the T'ai mountain. The Master said to Zan Yu, "Can you not save him from this?" He answered, "I cannot." Confucius said, "Alas! will you say that the T'ai mountain is not so discerning as Lin Fang?"

第七章 子曰,君子無所爭,必也射乎,揖讓而升,下而飲,其

爭也君子。

**Chap. VII.** The Master said, "The student of virtue has no contentions. If it be said he cannot avoid them, shall this be in archery? *But* he bows complaisantly *to his competitors*; thus he ascends *the hall*, descends, and exacts the forfeit of drinking. In his contention, he is still the Chun-tsze."

**第八章** 1. 子夏問曰，巧笑倩兮，美目盼兮，素以爲絢兮，何謂也。 2. 子曰，繪事後素。 3. 曰，禮後乎。子曰，起予者商也，始可與言詩已矣。

**Chap. VIII.** 1. Tsze-hsia asked, saying, "What is the meaning of the passage—'The pretty dimples of her artful smile! The well-defined black and white of her eye! The plain ground for the colors?'"

2. The Master said, "The business of laying on the colors follows (the preparation of) the plain ground."

3. "Ceremonies then are a subsequent thing?" The Master said, "It is Shang who can bring out my meaning. Now I can begin to talk about the odes with him."

**第九章** 子曰，夏禮吾能言之，杞不足徵也，殷禮吾能言之，宋不足徵也，文獻不足故也，足，則吾能徵之矣。

**Chap. IX.** The Master said, "I could describe the ceremonies of the Hsia dynasty, but Chi cannot sufficiently attest my words. I could



describe the ceremonies of the Yin dynasty, but Sung cannot sufficiently attest my words. (*They cannot do so*) because of the insufficiency of their records and wise men. If those were sufficient, I could adduce them in support of my words."

第十章 子曰，禘，自既灌而往者，吾不欲觀之矣。

**Chap. X.** The Master said, "At the great sacrifice, after the pouring out of the libation, I have no wish to look on."

第十一章 或問禘之說，子曰，不知也，知其說者，之於天下也，其如示諸斯乎。指其掌。

**Chap. XI.** Some one asked the meaning of the great sacrifice. The Master said, "I do not know. He who knew its meaning would find it as easy to govern the kingdom as to look on teis;" — pointing to his palm.

第十二章 1. 祭如在，祭神如神在。 2. 子曰，吾不與祭，如不祭。

**Chap. XII.** 1. He sacrificed *to the dead*, as if they were present. He sacrificed to the spirits, as if the spirits were present.

2. The Master said, "I consider my not being present at the sacrifice, as if I did not sacrifice."

第十三章 1. 王孫賈問曰，與其媚於奧，寧媚於竈，何謂也。

2. 子曰，不然，獲罪於天，無所禱也。

**Chap. XIII.** 1. Wang-sun Chia asked saying, "What is the meaning of the saying, 'It is better to pay court to the furnace than to the south west corner?'"

2. The Master said, "Not so. He who offends against Heaven has none to whom he can pray."

第十四章 子曰，周監於二代，郁郁乎文哉，吾從周。

**Chap. XIV.** The Master said, "Chau had the advantage of viewing the two past dynasties. How complete and elegant are its regulations! I follow Chau."

第十五章 子入大廟，每事問。或曰，孰謂鄒人之子知禮乎，入大廟，每事問。子問之曰，是禮也。

**Chap. XV.** The Master, when he entered the grand temple, asked about everything. Some one said, "Who will say that the son of the man of Tsau knows the rules of propriety! He has entered the grand temple and asks about everything." The Master heard the remark, and said, "This is a rule of propriety."

第十六章 子曰，射不主皮，爲力不同科，古之道也。

**Chap. XVI.** The Master said, "In archery it is not *going through* the leather which is the principal thing;—because people's strength is not equal. This was the old way."

第十七章 1. 子貢欲去告朔之餼羊。 2. 子曰，賜也，爾愛其羊，我愛其禮。

**Chap XVII.** 1. Tsze-kung wished to do away with the offering of a sheep connected with the inauguration of the first day of each month.

2 The Master said, "Ts'ze, you love the sheep; I love the ceremony."

✓ **第十八章** 子曰，事君盡禮，人以爲諂也。

**Chap XIII.** The Master said, "The full observance of the rules of propriety in serving one's prince is accounted by people to be flattery."

✓ **第十九章** 定公問君使臣，臣事君，如之何。孔子對曰，君使臣以禮，臣事君以忠。

**Chap. XIX.** The duke Ting asked how a prince should employ his ministers, and how ministers should serve their prince. Confucius replied, "A prince should employ his minister according to the rules of propriety: ministers should serve their prince with faithfulness."

**第二十章** 子曰，關雎樂而不淫，哀而不傷。

**Chap. XX.** The Master said, "The Kwan Tsu is expressive of enjoyment without being licentious, and of grief without being hurtfully excessive."

**第二十一章** 1. 哀公問社於宰我，宰我對曰，夏后氏以松，殷人以柏，周人以栗，曰，使民戰栗。 2. 子聞之曰，成事不說，遂事不諫，既往不咎。

**Chap. XXI.** 1. The duke Ai asked Tsai Wo about the altars of the spirits of the land. Tsai Wo replied, "The Hsia sovereign planted the pine tree about them; the men of the Yin planted the cypress; and the men of the Chau planted the chestnut tree, meaning thereby to cause the people to be in awe."

2. When the Master heard it, he said, "Things that are done, it is needless to speak about; things that have had their course, it is needless to remonstrate about; things that are past, it is needless to blame."

**第二十二章** 1. 子曰，管仲之器小哉。 2. 或曰，管仲儉乎。 3. 曰，管氏有三歸，官事不攝，焉得儉。 4. 然則管仲知禮乎。 5. 曰，邦君樹塞門，管氏亦樹塞門。邦君爲兩君之好有反坫，管氏亦有反坫，管氏而知禮，孰不知禮。

**Chap. XXII.** 1. The Master said, "Small indeed was the capacity of Kwan Chung!"

2. Some one said, "Was Kwan Chung parsimonious?" "Kwan," was the reply, "had the *San Kwei*, and his officers performed no double duties; how can he be considered parsimonious?"

3. "Then, did Kwan Chung know the rules of propriety?" The Master said, "The princes of States have a screen intercepting the view at their gates. Kwan had likewise a screen at his gate. The princes of States on any friendly meeting



between two of them, had a stand on which to place their inverted cups. Kwan had also such a stand. If Kwan knew the rules of propriety, who does not know them?"

**第二十三章** 子語魯大師樂曰，樂其可知也，始作，翕如也，從之，純如也，嘒如也，繹如也，以成。

**Chap. XXIII.** The Master instructing the Grand music master of Lu said, "How to play music may be known. At the commencement of the piece, all the parts should sound together. As it proceeds, they should be in harmony *while* severally distinct and flowing without break, and thus on to the conclusion."

**第二十四章** 儀封人請見，曰，君子之至於斯也，吾未嘗不得見也，從者見之，出曰，二三子，何患於喪乎，天下之無道也久矣，天將以夫子為木鐸。

**Chap. XXIV.** The border warden at I requested to be introduced to the Master, saying, "When men of superior virtue have come to this, I have never been denied the privilege of seeing them." The followers of the sage introduced him, and when he came out from the interview, he said, "My friends, why are you distressed by your master's loss of office? The kingdom has long been without the principles of truth and right; Heaven is going to use your master as a bell with its wooden tongue."

**第二十五章** 子謂韶，盡美矣，又盡善也，謂武，盡美矣，未盡善也。

**Chap. XXV.** The Master said of the Shao that it was perfectly beautiful and also perfectly good. He said of the Wu that it was perfectly beautiful but not perfectly good.

**第二十六章** 子曰，居上不寬，爲禮不敬，臨喪不哀，吾何以觀之哉。

**Chap. XXVI.** The Master said, "High station filled without indulgent generosity; ceremonies performed without reverence; mourning conducted without sorrow;—where with should I contemplate such way?"

## BOOK IV LE JIN 里仁 第四

**第一章** 子曰，里仁爲美，擇不處仁，焉得知。

**Chap. 1.** The Master 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?"

**第二章** 子曰，不仁者，不可以久處約，不可以長處樂，仁者安仁，知者和仁。

**Chap. II.** The Master said, "Those who are without virtue cannot abide long either in a condition of poverty and hardship, or in a condition of enjoyment. The virtuous rest in virtue; the wise desire virtue."

**第三章** 子曰，惟仁者，能好人，能惡人。

**Chap. III.** The Master said, "It is only the (*truly*) virtuous man, who can love, or who can

bate, others.”

第四章 子曰，苟志於仁矣，無惡也。

**Chap. IV.** The Master said, “If the will be set on virtue, there will be no practice of wickedness.”

第五章 1. 子曰，富與貴，是人之所欲也，不以其道得之，不處也。貧與賤，是人之所惡也，不以其道得之，不去也。 2. 君子去仁，惡乎成名。 3. 君子無終食之間違仁，造次必於是，顛沛必於是。

**Chap. v.** 1. The Master said, “Riches and honors are what men desire. If it cannot be obtained in the proper way, they should not be held. Poverty and meanness are what man dislike. If it cannot be obtained in the proper way, they should not be avoided.

2. “If a superior man abandon virtue, how can he fulfill the requirements of that name?

3. “The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it.”

第六章 1. 子曰，我未見好仁者，惡不仁者，好仁者，無以尚之，惡不仁者，其爲仁矣，不使不仁者，加乎其身。 2. 有能一日用其力於仁矣乎。我未見力不足者。 3. 蓋有之矣，我未之見也。

**Chap. VI.** 1. The Master said, “I have not seen a person who loved virtue, or one who hated what was not virtuous. He who loved

virtue, would esteem nothing above it. He who hated what is not virtuous, would practice virtue in such a way that he would not allow anything that is not virtuous to approach his person.

2. "Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient.

3. "Should there possibly be any such case, I have not seen it."

第七章 子曰，人之過也，各於其黨，觀過，斯知仁矣。

**Chap. VII.** The Master said, "The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous."

第八章 子曰，朝聞道，夕死，可矣。

**Chap. VIII.** The Master said, "If a man in the morning hear the right way, he may die in the evening without regret."

第九章 子曰，士志於道，而恥惡衣惡食者，未足與議也。

**Chap. XI.** The Master said, "A scholar, whose mind is set on truth, and who is ashamed of bad clothes and bad food, is not fit to be discoursed with."

第十章 子曰，君子之於天下也，無適也，無莫也，義之與比。

**Chap. X.** The Master said, "The superior man, in the world, does not set his mind either



for anything, or against anything; what is right he will follow."

第十一章 子曰，君子懷德，小人懷土，君子懷刑，小人懷惠。

**Chap. XI.** The Master said, "The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favors which he may receive."

第十二章 子曰，放於利而行，多怨。

**Chap. XII.** The Master said, "He who acts with a constant view to his own advantage will be much murmured against."

✓ 第十三章 子曰，能以禮讓爲國乎，何有，不能以禮讓爲國，如禮何。

**Chap. XIII.** The Master said, "Is a prince able to govern his kingdom with the complaisance proper to the rules of propriety, what difficulty will he have? If he cannot govern it with that complaisance, what has he to do with the rules of propriety?"

✓ 第十四章 子曰，不患無位，患所以立，不患莫己知，求爲可知也。

**Chap. XIV** The Master said, "A man should say, I am not concerned that I have no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known."

第十五章 1. 子曰，參乎，吾道一以貫之。曾子曰，唯。 2. 子出，門人問曰，何謂也。曾子曰，夫子之道，忠恕而已矣。

**Chap. XV.** 1. The Master said, "Shan, my doctrine is that of an all-pervading unity." The disciple Tsang replied, "Yes."

2. The Master went out, and the *other* disciples asked, saying, "What do his words mean?" Tsang said, "The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others,—this and nothing more."

第十六章 子曰，君子喻於義，小人喻於利。

**Chap. XVI.** The Master said, "The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain."

第十七章 子曰，見賢思齊焉，見不賢而內自省也。

**Chap. XVII.** The Master said, "When we see men of worth, we should think of equaling them; when we see men of a contrary character, we should turn inwards and examine ourselves."

第十八章 子曰，事父母幾諫，見志不從，又敬不違，勞而不怨。

**Chap. XVIII.** The Master said, "In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow *his* advice, he shows an increased degree of reverence, but does not abandon *his*

*purpose*; and should they punish him, he does not allow himself to murmur."

第十九章 子曰，父母在，不遠遊，遊必有方。

**Chap** XIX. The Master said, "While his parents are alive, *the son* may not go abroad to a distance. If he does go abroad, he must have a fixed place to which he goes."

第二十章 子曰，三年無改於父之道，可謂孝矣。

**Chap**. XX. The Master said, "If the son for three years does not alter from the way of his father, he may be called filial."

第二十一章 子曰，父母之年，不可不知也，一則以喜，一則以懼。

**Chap** XXI The Master said, "The years of parents may by no means not be kept in the memory, as an occasion at once for joy and for fear."

第二十二章 子曰，古者言之不出，恥躬之不逮也。

**Chap**. XXII. The Master said, "The reason why the ancients did not readily give utterance to their words, was that they feared lest their actions should not come up to them."

第二十三章 子曰，以約，失之者鮮矣。

**Chap** XXIII. The Master said, "The cautious seldom err."

第二十四章 子曰，君子欲訥於言，而敏於行。

**Chap** XXIV The Master said, "The superior

man wishes to be slow in his speech and earnest in his conduct."

第二十五章 子曰，德不孤，必有鄰。

**Chap. XXV.** The Master said, "Virtue is not left to stand alone. *He who practices it will have neighbors.*"

第二十六章 子游曰，事君數，斯辱矣，朋友數，斯疏矣。

**Chap. XXVI.** T'sze-yu said, "In serving a prince, frequent remonstrances lead to disgrace. Between friends, frequent reproofs make the friendship distant."

## BOOK V. KUNG-YE CH'ANG

### 公冶長 第五

第一章 1. 子謂公冶長，可妻也，雖有縲紲之中，非其罪也，以其子妻之。 2. 子謂南容，邦有道不廢，邦無道免於刑戮，以其兄之子妻之。

**Chap. 1.** 1. The Master said of Kung-ye Ch'ang that he might be wived; although he was put in bonds, he had not been guilty of any crime. *Accordingly, he gave him his own daughter to wife.*"

2. Of Nan Yung he said that if the country were well governed he would not be out of office, and if it were ill governed, he would escape punishment and disgrace. He gave him the daughter of his own elder brother to wife."



第二章 子謂子賤，君子哉若人，魯無君子者，斯焉取斯。

**Chap. II.** The Master said of Tsze-chieh, "Of superior virtue indeed is such a man! If there were not virtuous men in Lu, how could this man have acquired this character?"

第三章 子貢問曰，賜也何如。子曰，女器也。曰，何器也。曰，璣瑚也。

**Chap. III.** Tsze-kung asked, "What do you say of me, Ts'ze?" The Master said, "You are a utensil." "What utensil?" A gemmed sacrificial utensil."

第四章 1. 或曰，雍也仁，而不佞。 2. 子曰，焉用佞，禦人以口給，屢憎於人，不知其仁，焉用佞。

**Chap. IV.** 1. Some one said, "Yung is truly virtuous, but he is not ready with his tongue." 2. The Master said, "What is the good of being ready with the tongue? They who encounter men with smartnesses of speech for the most part procure themselves hatred. I know not whether he be truly virtuous, but why should he show readiness of the tongue?"

第五章 子使漆雕開仕，對曰，吾斯之未能信。子說。

**Chap. V.** The Master was wishing Ch'i-tiao Kai to enter on official employment. He replied, "I am not yet able to rest in the assurance of THIS." The Master was pleased.

第六章 子曰，道不行，乘桴浮于海，從我者，其由與。子路聞之喜。子曰，由也，好勇過我，無所取材。

**Chap. VI.** The Master said, "My doctrines make no way. I will get upon a raft, and float about on the sea. He that will accompany me will be Yu, I dare to say." Tsze-lu hearing this was glad, upon which the Master said, "Yu is fonder of daring than I am. He does not exercise his judgment upon matters."

**第七章** 1. 孟武伯問子路仁乎。子曰，不知也。 2. 又問。子曰，由也，千乘之國，可使治其賦也，不知其仁也。 3. 求也何如。子曰，求也，千室之邑，百乘之家，可使爲之宰也，不知其仁也。 4. 赤也何如。子曰，赤也，束帶立於朝，可使與賓客言也，不知其仁也。

**Chap. VII.** 1 Mang Wu asked about Tsze-lu, whether he was perfectly virtuous. The Master said, "I do not know."

2. He asked again, when the Master replied, "In a kingdom of a thousand chariots, Yu might be employed to manage the military levies, but I do not know whether he be perfectly virtuous."

3. "And what do you say of Ch'iu?" The Master replied, "In a city of a thousand families, or a clan of a hundred chariots, Ch'iu might be employed as governor, but I do not know whether he is perfectly virtuous."

4. "What do you say of Ch'ih?" The Master replied, "With his sash girt and standing in a court, Ch'ih might be employed to converse with the visitors and guests, but I do not know

whether he is perfectly virtuous.”

**第八章** 1. 子謂子貢曰，女與回也，孰愈。對曰，賜也，何敢望回，回也，聞一以知十，賜也，聞一以知二。 3. 子曰，弗如也，吾與女，弗如也。

**Chap. VIII.** 1. The Master said to Tsze-kung, “Which do you consider superior, yourself or Hui?”

2. Tsze-kung replied, “How dare I compare myself with Hui? Hui hears one point and knows all about a subject; I hear one point and know a second.”

3. The Master said, “You are not equal to him. I grant you, you are not equal to him.”

**第九章** 1. 宰予晝寢。子曰，朽木不可雕也，糞土之牆，不可朽也，於予與何誅。 2. 子曰，始吾於人也，聽其言而信其行，今吾於人也，聽其言而觀其行，於予與改是。

**Chap. IX.** 1. Tsai Yu being asleep during the daytime, the Master said, “Rotten wood cannot be carved; a wall of dirty earth will not receive the trowel. This Yu!—what is the use of my reproving him?”

2. The Master said, “At first, my way with men was to hear their words, and give them credit for their conduct. Now my way is to hear their words, and look at their conduct. It is from Yu that I have learned to make this change.”

**第十章** 子曰，吾未見剛者。或對曰，申根。子曰，根也慾，焉得

剛。

**Chap X.** The Master said, "I have not seen a firm and unbending man." Some one replied, "There is Shan Ch'ang." "Ch'ang," said the Master, "is under the influence of his passions; how can he be pronounced firm and unbending?"

**第十一章** 子貢曰，我不欲人之加諸我也，吾亦欲無加諸人。子曰，賜也，非爾所及也。

**Chap XI.** Tsze-kung said, "What I do not wish men to do to me, I also wish not to do to men." The Master said, "Ts'ze, you have not attained to that."

**第十二章** 子貢曰，夫子之文章，可得而聞也，夫子之言性與天道，不可得而聞也。

**Chap. XII.** Tsze-kung said, "The Master's *personal* displays of his principles and *ordinary* descriptions of them may be heard. His discourses about *man's* nature, and the way of Heaven, cannot be heard."

**第十三章** 子路有聞，未之能行，唯恐有聞。

**Chap XIII.** When Tsze-lu heard anything, if he had not yet succeeded in carrying it into practice, he was only afraid lest he should hear *something else*.

**第十四章** 子貢問曰，孔文子，何以謂之文也。子曰，敏而好學，不恥下問，是以謂之文也。



**Chap. XIV.** Tsze-kung asked, saying, "On what ground did Kung-wan get that title of WAN?" The Master said, "He was of an active nature and yet fond of learning, and he was not ashamed to ask *and learn of his inferiors!*—On these grounds he has been styled WAN."

第十五章 子謂子產，有君子之道四焉，其行己也恭，其事上也敬，其養民也惠，其使民也義。

**Chap. XV.** The Master said of Tsze-ch'an that he had four of the characteristics of a superior man—in his conduct of himself, he was humble; in serving his superior, he was respectful; in nourishing the people, he was kind; in ordering the people, he was just."

第十六章 子曰，晏平仲，善與人交，久而敬之。

**Chap. XVI.** The Master said, "Yen P'ing knew well how to maintain friendly intercourse. The acquaintance might be long, but he showed the *same respect as at first.*"

第十七章 子曰，臧文仲，居蔡，山節藻梲，何如其知也。

**Chap. XVII.** The Master said, "Tsang Wan kept a large tortoise in a house on the capitals of the pillars of which he had hills made, with representations of duckweed on the small pillars *above the beams supporting the rafters.*—Of what sort was his wisdom?"

第十八章 1. 子張問曰，令尹子文，三仕爲令尹，無喜色，三

已之無慍色，舊令尹之政，必以告新令尹，何如。子曰：忠矣。曰：仁矣乎。曰：未知，焉得仁。 2. 崔子弑齊君，陳文子有馬十乘，棄而違之，至於他邦，則曰：猶吾大夫崔子也，違之，之一邦，則又曰：猶吾大夫崔子也，違之，何如。子曰：清矣。曰：仁矣乎。曰：未知，焉得仁。

**Chap. XVIII.** 1 Tsze-chang asked, saying, "The minister Tsze-wan thrice took office, and manifested no joy in his countenance. Thrice he retired from office, and manifested no displeasure. He made it a point to inform the new minister of the way in which he had conducted the government;—what do you say of him?" The Master replied, "He was loyal." "Was he perfectly virtuous?" "I do not know. How can he be pronounced perfectly virtuous?"

2. *Tsze-chang* proceeded, "When the officer Ch'ui killed the prince of Ch'i, Ch'an Wan, though he was the owner of forty horses, abandoned them and left the country. Coming to another state, he said, 'They are here like our great officer, Ch'ui,' and left it. He came to a second state, and with the same observation left it also;—what do you say of him?" The Master replied, "He was pure." "Was he perfectly virtuous?" "I do not know. How can he be pronounced perfectly virtuous?"

第十九章 季文子三思而後行，子聞之曰：再，斯可矣。

**Chap. XIX.** Chi Wan thought thrice, and then acted. When the Master was informed of it, he said, "Twice may do."

**第二十章** 子曰，甯武子，邦有道，則知，邦無道，則愚，其知可及也，其愚不可及也。

**Chap. XX.** The Master said, "When good order prevailed in his country, Ning Wu acted the part of a wise man. When his country was in disorder, he acted the part of a stupid man. Others may equal his wisdom, but they cannot equal his stupidity."

**第二十一章** 子在陳曰，歸與歸與，吾黨之小子，狂簡，斐成然章，不知所以裁之。

**Chap. XXI.** When the Master was in Ch'an, he said, "Let me return! Let me return! The little children of my school are ambitious and too hasty. They are accomplished and complete so far, but they do not know how to restrict and shape themselves."

**第二十二章** 子曰，伯夷叔齊，不念舊惡，怨是用希。

**Chap. XXII.** The Master said, "Po-i and Shuch'i did not keep the former wickednesses of men in mind, and hence the resentments directed towards them were few."

**第二十三章** 子曰，孰謂微生高直，或乞醢焉，乞諸其鄰而與之。

**Chap. XXIII.** The Master said, "Who says

of Wei-shang Kao that he is upright? One begged some vinegar of him, and he begged it of a neighbor and gave it to the man."

**第二十四章** 子曰，巧言令色，足恭，左丘明恥之，丘亦恥之，匿怨而友其人，左丘明恥之，丘亦恥之。

**Chap. XXIV.** The Master said, "Fine words, an insinuating appearance, and excessive respect;—Tso Ch'iu-ming was ashamed of them. I also am ashamed of them. To conceal resentment against a person, and appear friendly with him;—Tso Ch'iu-ming was ashamed of such conduct. I am also ashamed of it."

**第二十五章** 1. 顏淵季路侍。子曰，盍各言爾志。 2. 子路曰，願車馬，衣輕裘，與朋友共，敝之而無憾。 3. 顏淵曰，願無伐善，無施勞。 4. 子路曰，願聞子之志。子曰，老者安之，朋友信之，少者懷之。

**Chap. XXV** 1. Yen Yuan and Chi Lu being by his side, the Master said to them, "Come, let each of you tell his wishes."

2. Tsze-lu said, "I should like, having chariots and horses, and light fur dresses, to share them with my friends, and though they should spoil them, I would not be displeased."

3. Yen Yuan said, "I should like not to boast of my excellence, nor to make a display of my meritorious deeds."

4. Tsze-lu then said, "I should like sir,



to hear your wishes." The Master said, "*They are*, in regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly."

**第二十六章** 子曰，已矣乎，吾未見能見其過，而內自訟者也。

**Chap. XXVI.** The Master said, "It is all over. I have not yet seen one who could perceive his faults, and inwardly accuse himself."

**第二十七章** 子曰，十室之邑，必有忠信，如丘者焉，不如丘之好學也。

**Chap. XXVII.** The Master said, "In a hamlet of ten families, there may be found one, honorable and sincere as I am, but not so fond of learning."

## BOOK VI YUNG YEY 雍也 第六

**第一章** 1. 子曰，雍也，可使南面。 2. 仲弓問子桑伯子。子曰，可也，簡。 3. 仲弓曰，居敬而行簡，以臨其民，不亦可乎，居簡而行簡，無乃太簡乎。 4. 子曰，雍之言然。

**Chap. 1.** 1 The Master said, "There is Yung!—He might occupy the place of a prince."

2. Chung-kung asked about Tsze-sang Po-tsze. The Master said, "He may pass. He does not mind small matters."

3. Chung-kung said, "If a man cherish in

himself a reverential feeling *of the necessity of attention to business*, though he may be easy in small matters in his government of the people, that may be allowed. But if he cherish in himself that easy feeling, and also carry it out in his practice, is not such an easy mode of procedure excessive?"

4. The Master said, "Yung's words are right."

第二章 1. 哀公問弟子孰爲好學。2. 孔子對曰，有顏回者好學，不遷怒，不貳過，不幸短命死矣，今也則亡，未聞好學者也。

Chap. II. 1. The duke Ai asked which of the disciples loved to learn.

2. Confucius replied to him, "There was Yen Hui; HE loved to learn. He did not transfer his anger; he did not repeat a fault. Unfortunately, his appointed time was short and he died; and now there is not *such another*. I have not yet heard of any one who loves to learn *as he did*."

第三章 1. 子華使於齊，冉子爲其母請粟。子曰，與之釜。請益，曰，與之庾。冉子與之粟五乘。2. 子曰，赤之適齊也，乘肥馬，衣輕裘，吾聞之也，君子周急，不繼富。3. 原思爲之宰，與之粟九百，辭。4. 子曰，毋，以與爾鄰里鄉黨乎。

Chap. III. 1. Tsze-hwa being employed on a mission to Chi, the disciple Zan requested grain for his mother. The Master said, "Give

her a *fu*." Yen requested more. "Give her a *yu*," said the Master. Yen gave her five *ping*.

2. The Master said, "When Ch'ih was proceeding to Ch'i, he had fat horses to his carriage, and wore light furs. I have heard that a superior man helps the distressed, but does not add to the wealth of the rich."

3. Yuan Sze being made governor of his town by the Master, he gave him nine hundred measures of grain, but Sze declined them.

4. The Master said, "Do not decline them. May you not give them away in the neighborhoods, hamlets, towns, and villages?"

第四章 子謂仲弓曰，犁牛之子，騂且角，雖曰勿用，山川其舍諸。

**Chap. IV** The Master speaking of Chung-kung, said, "If the calf of a brindled cow be red and horned, although men may not wish to use it, would *the spirits of the mountains and rivers* put it aside?"

第五章 子曰，回也，其心三月不違仁，其餘，則日月至焉而已矣。

**Chap. V.** The Master said, "Such was Hui that for three months there would be nothing in his mind contrary to perfect virtue. The others may attain to this on some days or in some months, but nothing more."

**第六章** 季康子問仲由，可使從政也與。子曰，由也果，於從政乎何有。曰，賜也，可使從政也與。曰，賜也達，於從政乎何有。曰，求也，可使從政也與。曰，求也藝，於從政乎何有。

**Chap VI** Chi K'ang asked about Chung-yu, whether he was fit to be employed as an officer of government. The Master said, "Yu is a man of decision; what difficulty would he find in being an officer of government?" K'ang asked. "Is Ts'ze fit to be employed as an officer of government?" and was answered, "Ts'ze is a man of intelligence; what difficulty would he find in being an officer of government?" And to the same question about Ch'iu the Master gave the same reply, saying, "Ch'iu is a man of various ability."

**第七章** 季氏使閔子騫爲費宰，閔子騫曰，善爲我辭焉，如其復我者，則吾必在汶上矣。

**Chap VII.** The chief of the Chi family sent to ask Min Tsze-ch'ien to be governor of Pi. Min Tsze-ch'ien said, "Decline the offer for me politely. If any one come again to me with a second invitation, I shall be *obliged to go and live* on the banks of the Wan."

**第八章** 伯牛有疾，子問之，自牖執其手，曰，亡之，命矣夫，斯人也，而有斯疾也，斯人也，而有斯疾也。

**Chap. VIII.** Po-niu being ill, the Master went to ask for him. He took hold of his hand through the window, and said, "It is killing



him. It is the appointment of *Heaven*, alas! That such a man should have such a sickness! That such a man should have such a sickness!"

第九章 子曰，賢哉回也，一簞食，一瓢飲，在陋巷，人不堪其憂，回也不改其樂，賢哉回也。

**Chap.** IX. The Master said, "Admirable indeed was the virtue of Hui! With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of Hui!"

第十章 冉求曰，非不說子之道，力不足也。子曰，力不足者，中道而廢，今女畫。

**Chap.** X. Yen Ch'iu said, "It is not that I do not delight in your doctrines, but my strength is insufficient." The Master said, "Those whose strength is insufficient give over in the middle of the way but now you limit yourself."

第十一章 子謂子夏曰，女爲君子儒，無爲小人儒。

**Chap.** XI. The Master said to Tsze-hsia, "Do you be a scholar after the style of the superior man, and not after that of the mean man."

第十二章 子遊爲武城宰，子曰，女得人焉耳乎。曰，有澹臺滅明者，行不由徑，非公事，未嘗至於偃之室也。

**Chap.** XII. Tsze-yu being governor of Wu-ch'ang, the Master said to him, "Have you got good men there?" He answered, "There is

Tan-t'ai Miehming, who never in walking takes a short cut, and never comes to my office, excepting on public business."

第十三章 子曰，孟之反不伐，奔而殿，將入門，策其馬，曰，非敢後也，馬不進也。

**Chap. XIII.** The Master said, "Mang Chih-fan does not boast of his merit. Being in the rear on an occasion of flight, when they were about to enter the gate, he whipped up his horse, saying, "It is not that I dare to be last. My horse would not advance."

第十四章 子曰，不有祝鮀之佞，而有宋朝之美，難乎免於今之世矣。

**Chap. XIV** The Master said, "Without the specious speech of the litanist T'ao and the beauty of *the prince* Chao of Sung, it is difficult to escape in the present age."

第十五章 子曰，誰能出不由戶，何莫由斯道也。

**Chap XV** The Master said, "Who can go out but by the door? How is it that men will not walk according to these ways?"

第十六章 子曰，質勝文則野，文勝質則史，文質彬彬，然後君子。

**Chap XVI.** The Master said, "Where the solid qualities are in excess of accomplishments, we have rusticity; where the accomplishments are in excess of the solid qualities, we have the manners

of a clerk. When the accomplishments and solid qualities are equally blended, we then have the man of virtue."

第十七章 子曰，人之生也直，罔之生也，幸而免。

**Chap.** XVII. The Master said, "Man is born, for uprightness. If a man lose his uprightness and yet live his escape *from death* is the effect of mere good fortune."

第十八章 子曰，知之者，不如好之者，好之者，不如樂之者。

**Chap.** XVIII. The Master said, "They who know *the truth* are not equal to those who love it, and they who love it are not equal to those who delight in it."

第十九章 子曰，中人以上，可以語上也，中人以下，不可以語上也。

**Chap.** XIX. The Master said, "To those whose talents are above mediocrity, the highest subject may be announced. To those who are below mediocrity, the highest subjects may not be announced."

第二十章 樊遲問知。子曰，務民之義，敬鬼神而遠之，可謂知矣。問仁。曰，仁者先難而後獲，可謂仁矣。

**Chap.** XX. H'an Ch'ih asked what constituted wisdom. The Master said, To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom." He asked about

perfect virtue. The Master said, "The man of virtue makes the difficulty *to be overcome* his first business, and success only a subsequent consideration;—this may be called perfect virtue."

**第二十一章** 子曰，知者樂水，仁者樂山，知者動，仁者靜，知者樂，仁者壽。

**Chap. XXI.** The Master said, "The wise find pleasure in water; the virtuous find pleasure in hills. The wise are active; the virtuous are tranquil. The wise are joyful; the virtuous are long-lived."

**第二十二章** 子曰，齊一變，至於魯，魯一變，至於道。

**Chap. XXII.** The Master said, "Ch i, by change, would come to the State of Lu. by one change, would come to a state true principles predominated."

**第二十三章** 子曰，觚，不觚，觚哉觚哉。

**Chap. XXIII.** The Master said, "A cornered vessel without corners.—A strange cornered vessel! A strange cornered vessel!"

**第二十四章** 宰我問曰，仁者雖告之曰，井有仁焉，其從之也，子曰，何爲其然也，君子可逝也，不可陷也，可欺也，不可罔也。

**Chap. XXIV** Tsai Wo asked, saying, "A benevolent man, though it be told him,—'there is a man in the well,' will go in after him. I



suppose." Confucius said, "Why should he do so?" A superior man may be made to go *to the well*, but he cannot be made to go down into it. He may be imposed upon, but he cannot be befooled."

✓ 第二十五章 子曰，君子博學於文，約之以禮，亦可以弗畔矣夫。

**Chap XXV** The Master said, "The superior man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right."

第二十六章 子見南子，子路不說，夫子矢之，曰，予所否者，天厭之，天厭之。

**Chap. XXVI.** The Master having visited Nantsze, Tsze-lu was displeased, on which the Master swore, saying, "Wherein I have done improperly, may Heaven reject me! may Heaven reject me!"

✓ 第二十七章 子曰，中庸之爲德也，其至矣乎，民鮮久矣。

**Chap. XXVII.** The Master said, "Perfect is the virtue which is according to the Constant Mean! Rare for a long time has been its practice among the people."

第二十八章 1. 子貢曰，如有博施於民，而能濟衆，何如，可謂仁乎。子曰，何事於仁，必也聖乎，堯舜其猶病諸。 2. 夫仁者，己欲立而立人，己欲達而達人。 3. 能近取譬，可謂

仁之方也已。

**Chap XXVIII.** 1. Tsze-kung said, "Suppose the case of a man extensively conferring benefits on the people, and able to assist all, what would you say of him? Might he be called perfectly virtuous?" The Master said, "Why speak only of virtue in connection with him? Must he not have the qualities of a sage? Even Yao and Shun were still solicitous about this.

2. "Now the man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others.

3. "To be able to judge *of others* by what is nigh *in ourselves*;--this may be called the art of virtue."

## BOOK VII. SHU R 述而 第七

第一章 子曰，述而不作，信而好古，竊比於我老彭。

**Chap.** 1. The Master said, "A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P'ang."

第二章 子曰，默而識之，學而不厭，誨人不倦，何有於我哉。

**Chap.** II. The Master said, "The silent treasuring up of knowledge; learning without satiety; and instructing others without being wearied:—which one of these things belongs to me?"

第三章 子曰，德之不脩，學之不講，聞義不能徙，不善不能改，是吾憂也。

**Chap. III.** The Master said, "The leaving virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained; and not being able to change what is not good:—these are the things which occasion me solicitude."

第四章 子之燕居，申申如也，夭夭如也。

**Chap. IV.** When the Master was unoccupied with business, his manner was easy, and he looked pleased.

第五章 子曰，甚矣，吾衰也，久矣，吾不復夢見周公。

**Chap. V.** The Master said, "Extreme is my decay. For a long time, I have not dreamed, as I was wont to do, that I saw the duke of Chau."

第六章 1. 子曰，志於道。 2. 據於德。 3. 依於仁。 4. 游於藝。

**Chap. VI. 1.** The Master said, "Let the will be set on the path of duty.

2. "Let every attainment in what is good be firmly grasped.

3. "Let perfect virtue be accorded with.

4. "Let relaxation and enjoyment be found in the polite arts."

第七章 子曰，自行束脩以上，吾未嘗無誨焉。

**Chap. VII.** The Master said, "From the man bringing his bundle of dried flesh *for my teaching* upwards, I have never refused instruction to any one."

第八章 子曰，不憤不啓，不悱不發，舉一隅，不以一隅反，則不復也。

**Chap. VIII.** The Master said, "I do not open up the truth to one who is not eager to get *knowledge*, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson."

第九章 1. 子食於有喪者之側，未嘗飽也。 2. 子於是日哭，則不歌。

**Chap. IX.** 1. When the Master was eating by the side of a mourner, he never ate to the full.  
2. He did not sing on the same day in which he had been weeping.

第十章 1. 子謂顏淵曰，用之則行，舍之則藏，惟我與爾有是夫。 2. 子路曰，子行三軍則誰與。 3. 子曰，暴虎馮河，死而無悔者，吾不與也，必也臨事而懼，好謀而成者也。

**Chap. X.** 1. The Master said to Yen Yuan, "When called to office, to undertake its duties; when not so called, to lie retired;—it is only I and you who have attained to this."

2. Tsze-lu said, "If you had the conduct of



the armies of a great state, whom would you have to act with you?"

3. The Master said, "I would not have him to act with me, who will unarmed attack a tiger, or cross a river without a boat, dying without any regret. My associate must be the man who proceeds to action full of solicitude, who is fond of adjusting his plans, and then carries them into execution."

**第十一章** 子曰，富而可求也，雖執鞭之士，吾亦爲之，如不可求，從吾所好。

**Chap. XI.** The Master said, "If the search for riches is sure to be successful, though I should become a groom with whip in hand to get them, I will do so. As the search may not be successful, I will follow after that which I love."

**第十二章** 子之所慎，齊，戰，疾。

**Chap. XII.** The things in reference to which the Master exercised the greatest caution were—fasting, war, and sickness.

**第十三章** 子在齊聞韶，三月不知肉味，曰，不圖爲樂之至於斯也。

**Chap. XIII.** When the Master was in Ch'i, he heard the Shao, and for three months did not know the taste of flesh. "I did not think," he said, "that music could have been made so excellent as this."

第十四章 1. 冉有曰，夫子爲衛君乎。子貢曰，諾，吾將問之。  
2. 入曰，伯夷叔齊，何人也。曰，古之賢人也。曰，怨乎。曰，求仁而得仁，又何怨。出曰，夫子不爲也。

**Chap.** XIV. 1. Yen Yu said, "Is our Master for the ruler of Wei?" Tsze-kung said, "Oh! I will ask him."

2. He went in *accordingly*, and said, "What sort of men were Po-i and Shu-ch'i?" "They were ancient worthies," said the Master. "Did they have any repinings *because of their course?*" The Master again replied, "They sought to act virtuously, and they did so; what was there for them to repine about?" On this, *Tsze-kung* went out and said, "Our Master is not for him."

第十五章 子曰，飯疏食飲水，曲肱而枕之，樂亦在其中矣，不義而富且貴，於我如浮雲。

**Chap** XV The Master said, "With coarse rice to eat, with water to drink, and my bended arm for a pillow;—I have still joy in the midst of these things. Riches and honors acquired by unrighteousness are to me as a floating cloud."

第十六章 子曰，加我數年，五十以學易，可以無大過矣。

**Chap.** XVI. The Master said, "If some years were added to my life, I would give fifty to the study of the Yi, and then I might come to be without great faults."

第十七章 子所雅言，詩，書，執禮，皆雅言也。

**chap.** XVII. The Master's frequent themes of discourse were--the Odes, the History, and the maintenance of the Rules of Propriety. On all these he frequently discoursed.

第十八章 1. 葉公問孔子於子路。子路不對。 2. 子曰，女奚不曰，其爲人也，發憤忘食，樂以忘憂，不知老之將至云爾。

**Chap.** XVIII. 1. The duke of Sheh asked Tsze-lu about Confucius, and Tsze-lu did not answer him.

2. The Master said, "Why did you not say to him,—He is simply a man, who in his eager pursuit (of knowledge) forgets his food, who in the joy of *its attainment* forgets his sorrows, and who does not perceive that old age is coming on?"

第十九章 子曰，我非生而知之者，好古，敏以求之者也。

**Chap.** XIX. The Master said, "I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it *there*."

第二十章 子不語，怪，力，亂，神。

**Chap.** XX. The subjects on which the Master did not talk, were—extraordinary things, feats of strength, disorder, and spiritual beings.

第二十一章 子曰，三人行，必有我師焉，擇其善者而從之，其不善者而改之。

**Chap. XXI.** The Master said, "When I walk along with two others, they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them."

**第二十二章** 子曰，天生德於予，桓魋其如予何。

**Chap. XXII.** The Master said, "Heaven produced the virtue that is in me. Hwan T'ui—what can he do to me?"

**第二十三章** 子曰，二三子，以我爲隱乎，吾無隱乎爾，吾無行而不與二三子者，是丘也。

**Chap. XXIII.** The Master said, "Do you think, my disciples, that I have any concealments? I conceal nothing from you. There is nothing which I do that is not shown to you, my disciples;—that is my way."

**第二十四章** 子以四教，文，行，忠，信。

**Chap. XXIV.** There were four things which the Master taught,—letters, ethics, devotion of soul, and truthfulness.

**第二十五章** 1. 子曰，聖人吾不得而見之矣，得見君子者，斯可矣。 2. 子曰，善人吾不得而見之矣，得見有恆者，斯可矣。 3. 亡而爲有，虛而爲盈，約而爲泰，難乎有恆矣。

**Chap. XXV.** 1. The Master said, "A sage it is not mine to see; could I see a man of real talent and virtue, that would satisfy me."

2. The Master said, "A good man it is not



mine to see; could I see a man possessed of constancy, that would satisfy me.

3. "Having not and yet affecting to have, empty and yet affecting to be full, straitened and yet affecting to be at ease:—it is difficult with such characteristics to have constancy."

**第二十六章** 子釣而不網，弋不射宿。

**Chap. XXVI.** The Master angled,—but did not use a net. He shot,—but not at birds perching.

**第二十七章** 子曰，蓋有不知而作之者，我無是也。多聞，擇其善者而從之，多見而識之，知之次也。

**Chap. XXVII.** The Master said, "There may be those who act without knowing why. I do not do so. Hearing much and selecting what is good and following it; seeing much and keeping it in memory:—this is the second style of knowledge."

**第二十八章** 1. 互鄉難與言，童子見，門人惑。 2. 子曰，與其進也，不與其退也，唯何甚，人潔己以進，與其潔也，不保其往也。

**Chap. XXVIII.** 1. It was difficult to talk (profitably and reputably) with the people of Hu-hsiang, and a lad of that place having had an interview with the Master, the disciples doubted.

2. The Master said, "I admit people's approach to me without committing myself as

to what they may do when they have retired. Why must one be so severe? If a man purify himself to wait upon me, I receive him so purified, without guaranteeing his past conduct”

第二十九章 子曰，仁遠乎哉，我欲仁，斯仁至矣。

**Chap. XXIX.** The Master said, “Is virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand.”

第三十章 1. 陳司敗問昭公知禮乎。孔子曰，知禮。 2. 孔子退，揖巫馬期而進之，曰，吾聞君子不黨，君子亦黨乎，君取於吳爲同姓，謂之吳孟子，君而知禮，孰不知禮。 3. 巫馬期以告，子曰，丘也幸，苟有過，人必知之。

**Chap. XXX.** 1. The minister of crime of Ch'an asked whether the duke Chao knew propriety, and Confucius said, “He knew propriety.”

2. Confucius having retired, the minister bowed to Wu-ma, Ch'i to come forward, and said, “I have heard that the superior man is not a partisan. May the superior man be a partisan also? The prince married a daughter of *the house of* Wu, of the same surname with himself, and called her,—‘The elder Tszé of Wu.’ If the prince knew propriety, who does not know it?”

3. Wu-ma Ch'i reported these remarks, and the Master said, “I am fortunate! If I

have any errors, people are sure to know them."

第三十一章 子與人歌，而善，必使反之，而後和之。

**Chap.** XXXI. When the Master was in company with a person who was singing, if he sang well, he would make him repeat the song, while he accompanied it with his own voice.

第三十二章 子曰，文，莫吾猶人也，躬行君子，則吾未之有得。

**Chap.** XXXII. The Master said, "In letters I am perhaps equal to other men, but *the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to.*"

第三十三章 子曰，若聖與仁，則吾豈敢，抑爲之不厭，誨人不倦，則可謂云爾已矣。公西華曰，正唯弟子不能學也。

**Chap** XXXIII. The Master said. "The sage and the man of perfect virtue;—how dare I *rank myself with them?* It may simply be said of me, that I strive to become such without satiety, and teach others without weariness." Kung-hsi Hwa said. "This is just what we, the disciples, cannot imitate you in."

第三十四章 子疾病。子路請禱。子曰，有諸。子路對曰，有之。誅曰，禱爾于上下神祇。子曰，丘之禱久矣。

**Chap.** XXXIV. The Master being very sick, Tsze-lu asked leave to pray for him. He said, "May such a thing be done?" Tsze-lu replied,

"It may. In the Eulogies it is said, 'Prayer has been made for thee to the spirits of the upper and lower worlds.'" The Master said, "My praying has been for a long time."

第三十五章 子曰，奢，則不孫，儉，則固，與其不孫也，寧固。

**Chap.** XXXV. The Master said, "Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than to be insubordinate."

第三十六章 子曰，君子坦蕩蕩，小人長戚戚。

**Chap** XXXVI. The Master said, "The superior man is satisfied and composed; the mean man is always full of distress."

第三十七章 子溫而厲，威而不猛，恭而安。

. XXXVII. The Master was mild, and yet dignified; majestic, and yet not fierce; respectful, and yet easy.

## BOOK VIII. T'AI-PO 泰伯 第八

第一章 子曰，泰伯其可謂至德也已矣，三以天下讓，民無得而稱焉。

**Chap.** 1. The Master said, "T'ai-po may be said to have reached the highest point of virtuous action. Thrice he declined the kingdom, and the people *in ignorance of his motives* could not express their approbation of his conduct"



**第二章** 1. 子曰。恭而無禮則勞，慎而無禮則蕙，勇而無禮則亂，直而無禮則絞。 2. 君子篤於親，則民興於仁，故舊不遺，則民不偷。

**Chap. II.** 1. The Master said, "Respectfulness, without the rules of propriety, becomes laborious bustle; carefulness, without the rules of propriety, becomes timidity; boldness, without the rules of propriety, becomes insubordination; straightforwardness without the rules of propriety, becomes rudeness.

2. "When those who are in high stations perform well all their duties to their relations, the people are aroused to virtue. When old friends are not neglected by them, the people are preserved from meanness."

**第三章** 曾子有疾，召門弟子曰，啓予足，啓予手，詩云，戰戰兢兢，如臨深淵，如履薄冰。而今而後，吾知免夫，小子。

**Chap. III.** The philosopher Tsang being ill, he called to him the disciples of his school, and said, "Uncover my feet, uncover my hands. It is said in the Book of Poetry, 'We should be apprehensive and cautious, as if on the brink of a deep gulf, as if treading on thin ice,' and so have I been. Now and hereafter, I know my escape from all injury to my person. O ye, my little children."

**第四章** 1. 曾子有疾，孟敬之問之。 2. 曾子言曰，烏之將死，其鳴也哀，人之將死，其言也善。 3. 君子所貴乎道者

三，動容貌，斯遠暴慢矣，正顏色，斯近信矣，出辭氣，斯遠鄙倍矣，籩豆之事，則有司存。

**Chap. IV.** 1. The philosopher Tsang being ill, Mang Chang went to ask how he was.

2. Tsang said to him, "When a bird is about to die, its notes are mournful; when a man is about to die, his words are good.

3. "There are three principles of conduct which the man of high rank should consider specially important:—that in his deportment and manner he keep from violence and heedlessness; that in regulating his countenance he keep near to sincerity; and that in his words and tones he keep far from lowness and impropriety. As to such matters as attending to the sacrificial vessels, there are the proper officers for them."

**第五章** 曾子曰，以能問於不能，以多問於寡，有若無，實若虛，犯而不校，昔者吾友，嘗從事於斯矣。

**Chap. V.** The philosopher Tsang said, "Gifted with ability, and yet putting questions to those who were not so; possessed of much, and yet putting questions to those possessed of little; having, as though he had not; full, and yet counting himself as empty; offended against, and yet entering into no altercation; formerly I had a friend who pursued this style of conduct."

第六章 曾子曰，可以託五尺之孤，可以寄百里之命，臨人節，而不可奪也，君子入與，君子人也。

**Chap. VI.** The philosopher Tsang said, "Suppose that there is an individual who can be intrusted with the charge of a young orphan prince, and can be commissioned with authority over a state of a hundred *li*, and whom no emergency however great can drive from his principles:— is such a man a superior man? He is a superior man indeed."

第七章 1. 曾子曰，士，不可以不弘毅，任重而道遠。 2. 仁以爲己任，不亦重乎，死而後已，不亦遠乎。

VII. 1. The philosopher Tsang said, "The officer may not be without breadth of mind and vigorous endurance. His burden is heavy and his course is long.

2. "Perfect virtue is the burden which he considers it is his to sustain;—is it not heavy? Only with death does his course stop;—is it not long?"

第八章 1. 子曰，興於詩。 2. 立於禮。 3. 成於樂。

**Chap. VIII.** 1. The Master said, "It is by the Odes that the mind is aroused.

2. "It is by the Rules of Propriety that the character is established.

3. "It is from Music that the finish is received."

第九章 子曰，民可使由之，不可使知之。

**Chap. IX.** The Master said, "The people may be made to follow a path of action, but they may not be made to understand it."

第十章 子曰，好勇疾貧，亂也，人而不仁，疾之已甚，亂也。

**Chap. X.** The Master said, "The man who is fond of daring and is dissatisfied with poverty, will proceed to insubordination. So will the man who is not virtuous, when you carry your dislike of him to an extreme."

第十一章 子曰，如有周公之才之美，使驕且吝，其餘不足觀也已。

**Chap. XI.** The Master said, "Though a man have abilities as admirable as those of the duke of Chau, yet if he be proud and niggardly, those other things are really not worth being looked at."

第十二章 子曰，三年學，不至於穀，不易得也。

**Chap. XII.** The Master said, "It is not easy to find a man who has learned for three years without coming to be good."

第十三章 1. 子曰，篤信好學，守死善道。 2. 危邦不入，亂邦不居，天下有道則見，無道則隱。 3. 邦有道，貧且賤焉，恥也，邦無道，富且貴焉，恥也。

**Chap. XIII 1.** The Master said, "With sincere faith he unites the love of learning; holding firm to death, he is perfecting the excellence of his course.



2. "*Such a one* will not enter a tottering state, nor dwell in a disorganized one. When right principles of government prevail in the kingdom, he will show himself; when they are prostrated, he will keep concealed.

3. "When a country is well governed, poverty and a mean condition are things to be ashamed of. When a country is ill governed, riches and honor are things to be ashamed of."

第十四章 子曰，不在其位，不謀其政。

**Chap.** XIV. The Master said, "He who is not in any particular office has nothing to do with plans for the administration of its duties."

第十五章 子曰，師摯之始，闕雎之亂，洋洋乎，盈耳哉。

**Chap.** XV. The Master said, "When the music master Chih first entered on his office, the finish of the Kwan Tsu was magnificent;—how it filled the ears!"

第十六章 子曰，狂而不直，侗而不愿，悻悻而不信，吾不知之矣。

**Chap.** XVI. The Master said. "Ardent and yet not upright, stupid and yet not attentive; simple and yet not sincere:—such persons I do not understand."

第十七章 子曰，學如不及，猶恐失之。

**Chap.** XVII. The Master said, "Learn as if you could not reach your object, and were always fearing also lest you should lose it."

第十八章 子曰，巍巍乎，舜禹之有天下也，而不與焉。

**Chap. XVIII.** The Master said, "How majestic was the manner in which Shun and Yu held possession of the empire, as if it were nothing to them!"

第十九章 子曰，大哉，堯之爲君也，巍巍乎，唯天爲大，唯堯則之，蕩蕩乎，民無能名焉。 2. 巍巍乎，其有成功也，煥乎，其有文章。

**Chap. XIX.** 1. The Master said, "Great indeed was Yao as a sovereign! How majestic was he! It is only Heaven that is grand, and only Yao corresponded to it. How vast *was his virtue!* The people could find no name for it.

2. "How majestic was he in the works which he accomplished! How glorious in the elegant regulations which he instituted!"

第二十章 1. 舜有臣五人，而天下治。 2. 武王曰，予有亂臣十人。 3. 孔子曰，才難，不其然乎，唐虞之際，於斯爲盛，有婦人焉，九人而已。 4. 三分天下有其二，以服事殷，周之德，其可謂至德也已矣。

**Chap. XX.** 1 Shun had five ministers, and the empire was well governed.

2. King Wu said, "I have ten able ministers."

3. Confucius said, "Is not *the saying* that talents are difficult to find, true? *Only when*

the dynasties of T'ang and Yu met, were they more abundant than in this *of Chau*, yet there was a woman among them. *The able ministers* were no more than nine men.

4. "*King Wan* possessed two of the three parts of the empire, and with those he served the dynasty of Yin. The virtue of the house of Chau may be said to have reached the highest point indeed."

第二十一章 子曰，禹，吾無間然矣，菲飲食，而致孝乎鬼神，惡衣服，而致美乎黻冕，卑宮室，而盡力乎溝洫，禹，吾無間然矣。

**Chap.** XXI. The Master said, "I can find no flaw in the character of Yu. He used himself coarse food and drink, but displayed the utmost filial piety towards the spirits. His ordinary garments were poor, but he displayed the utmost elegance in his sacrificial cap and apron. He lived in a low, mean house, but expended all his strength on the ditches and water channels. I can find nothing like a flaw in Yu."

## BOOK IX. TSZE HAN 子罕 第九

第一章 子罕言，利，與命，與仁。

**Chap.** 1. The subjects of which the Master seldom spoke were—profitableness, and also the appointments *of Heaven*, and perfect virtue.

第二章 1. 達巷黨人曰，大哉孔子，博學而無所成名。 2. 子

聞之，肅門弟子曰：吾何執，執御乎，執射乎，吾執御矣。

**Chap. II. 1.** A man of the village of Tashiang said, "Great indeed is the philosopher K'ung! His learning is extensive, and yet he does not render his name famous by any *particular* thing."

2. The Master heard the observation, and said to his disciples, "What shall I practice? Shall I practice charioteering, or shall I practice archery? I will practice charioteering."

**第三章 1.** 子曰：麻冕，禮也，今也純，儉，吾從衆。 2. 拜下，禮也，今拜乎上，泰也，雖違衆，吾從下。

**Chap. III. 1.** The Master said, "The linen cap is that prescribed by the rules of ceremony, but now a silk one is worn. It is economical, and I follow the common practice."

2. "The rules of ceremony prescribe the bowing below *the hall*, but now the practice is to bow *only* after ascending it. That is arrogant. I *continue to* bow below the hall, though I oppose the common practice."

**第四章 子絕四，毋意，毋必，毋固，毋我。**

**Chap. IV** There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary predeterminations, no obstinacy, and no egoism.

**第五章 1.** 子畏於匡。 2. 曰：文王既沒，文不在茲乎。 3. 天之將喪斯文也，後死者不得與於斯文也，天之未喪斯文



也，匡人其如予何。

**Chap. v. 1.** The Master was put in fear in K'wang.

2. He said, "After the death of King Wan, was not the cause of truth lodged here *in me?*"

3. "If Heaven had wished to let this cause of truth perish, then I, a future mortal should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?"

**第六章 1.** 大宰問於子貢，曰，夫子聖者與，何其多能也。

2. 子貢曰，固天縱之將聖，又多能也。 3. 子聞之曰，大宰知我乎，吾少也賤，故多能，鄙事，君子多乎哉，不多也 4. 宰曰，子云，吾不試，故藝。

**Chap. vi. 1.** A high officer asked Tsze-kung, saying, "May we not say that your Master is a sage? How various is his ability!"

2. Tsze-kung said, "Certainly Heaven has endowed him unlimitedly. He is about a sage. And, moreover, his ability is various."

3. The Master heard of the conversation and said, "Does the high officer know me? When I was young, my condition was low, and therefore I acquired my ability in many things, but they were mean matters. Must the superior man have such variety of ability? He does not need variety of ability."

4. Lao said, "The Master said, 'Having no official employment, I acquired many arts.'"

✓第七章 子曰，吾有知乎哉，無知也，有鄙夫問於我，空空如也，我叩其兩端而竭焉。

**Chap. VII.** The Master said, "Am I indeed possessed of knowledge? I am not knowing. But if a mean person, who appears quite emptylike, ask anything of me, I set it forth from one end to the other, and exhaust it."

第八章 子曰，鳳鳥不至，河不出圖，吾已矣夫。

**Chap. VIII.** The Master said, "The FANG bird does not come; the river sends forth on map:— it is all over with me!"

第九章 子見齊衰者，冕衣裳者，與瞽者，見之，雖少必作，過之必趨。

**Chap. IX.** When the Master saw a person in a mourning dress, or any one with the cap and upper and lower garments of full dress, or a blind person, on observing them *approaching*, though they were younger than himself, he would rise up, and if he had to pass by them, he would do so hastily

第十章 1. 顏淵喟然歎曰，仰之彌高，鑽之彌堅，瞻之在前，忽焉在後。 2. 夫子循循然善誘人，博我以文，約我以禮。 3. 欲罷不能，既竭吾才，如有所立卓爾，雖欲從之，末由也已。

**Chap. X.** 1. Yen Yuan, *in admiration of the Master's doctrines*, sighed and said, "I looked up to them, and they *seemed to become* more high;

1. I tried to penetrate them, and they *seemed to become* more firm; I looked at them before me, and suddenly they *seemed to be* behind;

2. "The Master, by orderly method, skillfully leads men on. He enlarged my mind with learning, and taught me the restraints of propriety.

3. "When I wish to give over *the study of his doctrines*, I cannot do so, and having exerted all my ability, there seems something to stand right up before me; but though I wish to follow *and lay hold of it*, I really find no way to do so."

第十一章 1. 子疾病，子路使門人爲臣。 2. 病間曰，久矣哉，由之行詐也，無臣而爲有臣，吾誰欺，欺天乎。 3. 且予與其死於臣之手也，毋寧死於二三子之手乎，且予縱不得大葬，予死於道路乎。

Chap. XI. 1. The Master being very ill, Tsze-lu wished the disciples to act as ministers to him.

2. During a remission of his illness, he said, "Long has the conduct of Yu been deceitful! By pretending to have ministers when I have them not, whom should I impose upon? Should I impose upon Heaven?"

- 3. "Moreover, than that I should die in the hands of ministers, is it not better that I should die in the hands of you, my disciples? And though I may not get a great burial, shall I

die upon the road?"

第十二章 子貢曰，有美玉於斯，韞匱而藏諸，求善買而沽諸。子曰，沽之哉，沽之哉，我待賈者也。

**Chap.** XII. Tsze-kung said, "There is a beautiful gem here. Should I lay it up in a case and keep it? or should I seek for a good price and sell it?" The Master said, "Sell it! Sell it! But I would wait for one to offer the price."

第十三章 1. 子欲居九夷。 2. 或曰，陋，如之何。子曰，君子居之，何陋之有。

**Chap.** XIII. The Master was wishing to go and live among the nine wild tribes of the east.

2. Some one said, "They are rude. How can you do such a thing?" The Master said, "If a superior man dwelt among them, what rudeness would there be?"

第十四章 子曰，吾自衛反魯，然後樂正，雅頌各得其所。

**Chap.** XIV. The Master said, "I returned from Wei to Lu, and then the music was reformed, and the pieces in the Royal songs and Praise songs all found their proper places."

第十五章 子曰，出則事公卿，入則事父兄，喪事不敢不勉，不爲酒困，何有於我哉。

**Chap.** XV. The Master said, "Abroad, to serve the high ministers and nobles; at home, to serve one's father and elder brothers; in all



duties to the dead, not to dare not to exert one's self; and not to be overcome of wine:— which one of these things do I attain to?"

第十六章 子在川上曰，逝者如斯夫，不舍晝夜。

**Chap.** XVI. The Master standing by a stream, said, "It passes on just like this, not ceasing day or night!"

第十七章 子曰，吾未見好德，如好色者也。

**Chap.** XVII. The Master said, "I have not seen one who loves virtue as he loves beauty."

第十八章 子曰，譬如爲山，未成一簣，止，吾止也，譬如平地，雖覆一簣，進，吾往也。

**Chap.** XVIII. The Master said, "*The prosecution of learning* may be compared to what may happen in raising a mound. If there want but one basket of earth to complete the work, and I stop, the stopping is my own work. It may be compared to *throwing down the earth* on the level ground. Though but one basketful is thrown at a time, the advancing with it is my own going forward."

第十九章 子曰，語之而不惰者，其回也與。

**Chap.** XIX. The Master said, "Never flagging when I set forth anything to him;—ah! that is Hui."

第二十章 子謂顏淵曰，惜乎，吾見其進也，未見其止也。

**Chap.** XX. The Master said of Yen Yuan,

"Alas! I saw his constant advance. I never saw him stop in his progress."

第二十一章 子曰，苗而不秀者，有矣夫，秀而不實者，有矣夫。

**Chap. XXI.** The Master said, "There are cases in which the blade springs, but the plant does not go on to flower! There are cases where it flowers but no fruit is subsequently produced!"

第二十二章 子曰，後生可畏，焉知來者之不如今也，四十五而無聞焉，斯亦不足畏也已。

**Chap. XXII.** The Master said, "A youth is to be regarded with respect. How do we know that his future will not be equal to our present? If he reach the age of forty or fifty, and has not made himself heard of, then indeed he will not be worth being regarded with respect."

第二十三章 子曰，法語之言，能無從乎，改之爲貴，巽與之言，能無說乎，釋之爲貴，說而不釋，從而不改，吾末如之何也已矣。

**Chap. XXIII.** The Master said, "Can men refuse to assent to the words of strict admonition? But it is reforming the conduct because of them which is valuable. Can men refuse to be pleased with words of gentle advice? But it is unfolding their aim which is valuable. If a man be pleased with these words, but does

not unfold their aim, and assents to those, but does not reform his conduct, I can really do nothing with him."

**第二十四章** 子曰，主忠信，毋友不如己者，過則勿憚改。

**Chap. XXIV.** The Master said, "Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them."

**第二十五章** 子曰，三軍可奪帥也，匹夫不可奪志也。

**Chap. XXV.** 1. The Master said, "The commander of the forces of a large state may be carried off, but the will of even a common man cannot be taken from him."

**第二十六章** 1. 子曰，衣敝緼袍，與衣狐貉者立，而不恥者，其由也與。 2. 不佞不求，何用不臧。 3. 子路終身誦之，子曰，是道也，何足以臧。

**Chap. XXVI.** 1. The Master said, "Dressed himself in a tattered robe quilted with hemp, yet standing by the side of men dressed in furs, and not ashamed;— ah! it is Yu who is equal to this!

2. " 'He dislikes none, he covets nothing;— what can he do but what is good!' "

3. Tsze-lu kept continually repeating these words of the ode, when the Master said, "Those things are by no means sufficient to constitute (*Perfect*) excellence."

第二十七章 子曰，歲寒，然後知松柏之後彫也。

**Chap. XXVII.** The Master said, "When the year becomes cold, then we know how the pine and the cypress are the last to lose their leaves."

第二十八章 子曰，知有不惑，仁者不憂，勇者不懼。

**Chap. XXVIII.** The Master said, "The wise are free from perplexities; the virtuous from anxiety; and the bold from fear."

第二十九章 子曰，可與共學，未可與適道，可與適道，未可與立，可與立，未可與權。

**Chap. XXIX.** The Master said, "There are some with whom we may study in common, but we shall find them unable to go along with us to principles. *Perhaps* we may go on with them to principles, but we shall find them unable to get established in those along with us. Or if we may get so established along with them, we shall find them unable to weigh *occurring events* along with us."

第三十章 1. 唐棣之華，偏其反而，豈不爾思，室是遠而。 2. 子曰，未之思也，夫何遠之有。

**Chap. XXX.** 1. How the flowers of the aspenlum flutter and turn! Do I not think of you? But your house is distant.

2. The Master said, "It is the want of thought about it. How is it distant?"



## BOOK X. HEANG TANG 鄉黨 第十

第一章 1. 孔子於鄉黨，恂恂如也，似不能言者。 2. 其在宗廟朝廷，便便言，唯謹爾。

**Chap. I.** 1. Confucius, in his village, looked simple and sincere, and as if he were not able to speak.

2. When he was in the *prince's* ancestral temple, or in the court, he spoke minutely on every point, but cautiously.

第二章 1. 朝，與下大夫言，侃侃如也，與上大夫言，誾誾如也。 2. 君在，蹏蹏如也，與與如也。

**Chap. II.** 1. When he was waiting at court, in speaking with the great officers of the lower grade, he spoke freely, but in a straightforward manner; in speaking with those of the higher grade, he did so blandly, but precisely.

2. When the ruler was present, his manner displayed respectful uneasiness; it was grave, but self possessed.

第三章 1. 君召使擯，色勃如也，足躩如也。 2. 揖所與立，左右手，衣前後，襜如也。 3. 趨進，翼如也。 4. 賓退，必復命曰，賓不顧矣。

**Chap. III.** 1. When the prince called him to employ him in the reception of a visitor, his countenance appeared to change, and his legs to move forward with difficulty.

2. He inclined himself to the *other officers* among whom he stood, moving his left or right arm, *as their position required*, but keeping the skirts of his robe before and behind evenly adjusted.

3. He hastened forward, *with his arms* like the wings of a bird.

4. When the guest had retired, he would report to the prince, "The visitor is not turning round any more."

第四章 1. 入公門，鞠躬如也，如不容。 2. 立不中門，行不履闕。 3. 過位，色勃如也，足躩如也，其言似不足者。 4. 攝齊升堂，鞠躬如也，屏氣似不息者。 5. 出，降一等，還顏色，怡怡如也，沒階，趨進，翼如也，復其位，蹞蹞如也。

**Chap** IV 1. When he entered the palace gate, he seemed to bend his body, as if it were not sufficient to admit him.

2. When he was standing, he did not occupy the middle of the gateway; when he passed in or out, he did not tread upon the threshold.

3. When he was passing the *vacant* place of the prince, his countenance appeared to change, and his legs to bend under him, and his words came as if he hardly had breath to utter them.

4. He ascended the reception hall, holding up his robe with both his hands, and his body

bent; holding in his breath also, as if he dared not breathe.

5. When he came out *from the audience*, as soon as he had descended one step, he began to relax his countenance, and had a satisfied look. When he had got to the bottom of the steps, he advanced rapidly to his place, *with his arms* like wings, and on occupying it, his manner *still* showed respectful uneasiness.

**第五章** 1. 執圭，鞠躬如也，如不勝，上如揖，下如授，勃如戰色，足踏踏如有循。 2. 享禮，有容色。 3. 私覲，愉愉如也。

**Chap. v** 1. When he was carrying the scepter *of his ruler*, he seemed to bend his body, as if he were not able to bear its weight. He did not hold it higher than the position of the hands in making a bow, nor lower than their position in giving anything to another. His countenance seemed to change, and look apprehensive, and he dragged his feet along as if they were held by something to the ground.

2. In presenting the presents *with which he was charged*, he wore a placid appearance.

3. At his private audience, he looked highly pleased.

**第六章** 1. 君子不以紺緇飾。 2. 紅紫不以爲褻服。 3. 當暑袗絺綌，必表而出之。 4. 緇衣羔裘，素衣麕裘，黃衣狐裘。 5. 裘裘長，短右袂。 6. 必有寢衣，長一身有半。 7.

狐貉之厚以居。 8. 去喪，無所不佩。 9. 非帷裳，必殺之。  
10. 羔裘玄冠不以弔。 11. 吉月，必朝服而朝。

**Chap. VI.** 1. The superior man did not use a deep purple, or a puce color, in the ornaments of his dress.

2. Even in his undress, he did not wear anything of a red or reddish color.

3. In warm weather, he had a single garment either of coarse or fine texture, but he wore it displayed over an inner garment.

4. Over lamb's fur he wore a garment of black; over fawn's fur one of white; and over fox's fur one of yellow.

5. The fur robe of his undress was long, with the right sleeve short.

6. He required his sleeping dress to be half as long again as his body.

7. When staying at home, he used thick furs of the fox or the badger.

8. When he put off mourning, he wore all the appendages of the girdle.

9. His undergarment, except when it was required to be of the curtain shape, was made of silk out narrow above and wide below.

10. He did not wear lamb's fur or a black cap, on a visit of condolence.

11. On the first day of the month he put on his court robes, and presented himself at court.



第七章 1. 齊，必有明衣，布。 2. 齊必變食，居必遷坐。

**Chap. VII.** 1. When fasting, he thought it necessary to have his clothes brightly clean and made of linen cloth.

2. When fasting, he thought it necessary to change his food, and also to change the place where he commonly sat in the apartment.

第八章 1. 食不厭精，膾不厭細。 2. 食饅而餲，魚餒而肉敗，不食，色惡不食，臭惡不食，失饪不食，不時不食。 3. 割不正不食，不得其醬不食。 4. 肉雖多，不使勝食氣，惟酒無量，不及亂。 5. 沽酒市脯不食。 6. 不撤薑食。 7. 不多食。 8. 祭於公，不宿肉，祭肉不出三日，出三日，不食之矣。 9. 食不語，寢不言。 10. 雖疏食菜羹，瓜祭，必齊如也。

**Chap. VIII.** 1 He did not dislike to have his rice finely cleaned, nor to have his minced meat cut quite small.

2. He did not eat rice which had been injured by heat or damp and turned sour, nor fish or flesh which was gone. He did not eat what was discolored, or what was of a bad flavor, nor anything which was illcooked, or was not in season.

3. He did not eat meat which was not cut properly, nor what was served without its proper sauce.

4 Though there might be a large quantity of meat, he would not allow what he took to

exceed the due proportion for the rice. It was only in wine that he laid down no limit for himself, but he did not allow himself to be confused by it.

5. He did not partake of wine and dried meat bought in the market.

6. He was never without ginger when he ate.

7. He did not eat much.

8. When he had been *assisting* at the prince's sacrifice, he did not keep the flesh which he received overnight. The flesh of his family sacrifice he did not keep over three days. If kept over three days, people could not eat it.

9. When eating, he did not converse. When in bed, he did not speak.

10. Although his food might be coarse rice and vegetable soup, he would offer *a little of it* in sacrifice with a grave, respectful air.

### 第九章 席不正不坐。

**Chap. IX.** If his mat was not straight, he did not sit on it.

第十章 1. 鄉人飲酒，杖者出，斯出矣。 2. 鄉人饗，朝服而立於阼階。

**Chap. X.** 1. When the villagers were drinking together, on those who carried staffs going out, he went out immediately after.

2. When the villagers were going through

their ceremonies to drive away pestilential influences, he put on his court robes and stood on the eastern steps.

**第十一章** 1. 問人於他邦，再拜而送之。 2. 康王饋藥，拜而受之，曰，丘未達，不敢嘗。

**Cha** XI. 1. When he was sending complimentary inquiries to any one in another state, he bowed twice as he escorted the messenger away.

2. Chi K'ang having sent him a present of physic, he bowed and received it, saying, "I do not know it. I dare not taste it."

**第十二章** 廄焚，子退朝，曰，傷人乎，不問馬。

**Chap.** XII. The stable being burned down, when he was at court, on his return he said, "Has any man been hurt?" He did not ask about the horses.

**第十三章** 1. 君賜食，必正席，先嘗之，君賜腥，必熟而薦之，君賜生，必畜之。 2. 侍食於君，君祭，先飯。 3. 疾，君視之，東首，加朝服，拖紳。 4. 君命召，不俟駕，行矣。

**Chap.** XIII. 1. When the prince sent him a gift of *cooked* meat, he would adjust his mat, *first* taste it, and then give it away to others. When the prince sent him a gift of undressed meat, he would have it cooked, and offer it to the spirits of his ancestors. When the prince sent him a gift of a living animal, he would keep it alive.

2. When he was in attendance on the prince and joining in the entertainment, the prince only sacrificed. He first tasted everything.

3. When he was ill and the prince came to visit him, he had his head to the east, made his court robes be spread over him, and drew his girdle across them.

4. When the prince's order called him, without waiting for his carriage to be yoked, he went at once.

第十四章 入太廟每事問。

Chap. XIV. When he entered the ancestral temple of the state, he asked about everything.

第十五章 1. 朋友死，無所歸，曰，於我殯。 2. 朋友之饋，雖車馬，非祭肉不拜。

Chap. XV 1. When any of his friends died, if he had no relations who could be depended on for the necessary offices, he would say, "I will bury him."

2. When a friend sent him a present, though it might be a carriage and horses, he did not bow.

3. The only present for which he bowed was that of the flesh of sacrifice.

第十六章 1. 寢不尸，居不容。 2. 見齊衰者，雖狎必變，見冕者，與瞽者，雖褻必以貌。 3. 凶服者式之，式負版者。 4. 有盛饌，必變色而作。 5. 迅雷、風烈，必變。



**Chap. XVI.** 1. In bed, he did not lie like a corpse. At home, he did not put on any formal deportment.

2. When he saw any one in a mourning dress, though it might be an acquaintance, he would change countenance; when he saw any one wearing the cap of full dress, or a blind person, though he might be in his undress, he would salute them in a ceremonious manner.

3. To any person in mourning he bowed forward to the crossbar of his carriage; he bowed in the same way to any one bearing the tables of population.

4. When he was at an entertainment where there was an abundance of provisions set before him, he would change countenance and rise up.

5. On a sudden clap of thunder, or a violent wind, he would change countenance.

**第十七章** 1. 升車,必正立,執綏。 2. 車中,不內顧,不疾言,不親指。

**Chap XVII.** 1. When he was about to mount his carriage, he would stand straight, holding the cord.

2. When he was in the carriage, he did not turn his head quite round, he did not talk hastily, he did not point with his hands.

**第十八章** 1. 色斯舉矣,翔而後集。 2. 曰,山梁雌雉,時哉時哉。子路共之,三嗅而作。

**Chap. XVIII.** 1. *Seeing* the countenance, it instantly rises. It flies round, and by and by settles.

2. *The Master* said, "There is the hen-pheasant on the hill bridge. At its season! At its season!" Tsze-lu made a motion to it. Thrice it smelled him and then rose.

## BOOK XI. HSIEN TSIN 先進 第十一

**第一章** 1. 子曰,先進於禮樂,野人也,後進於禮樂,君子也  
2. 如用之,則吾從先進。

**Chap. I.** 1. The Master said, "The men of former times in the matters of ceremonies and music were rustics, *it is said*, while the men of *these* latter times, in ceremonies and music, are accomplished gentlemen.

2. "If I have occasion to use those things, I follow the men of former times."

**第二章** 1. 子曰,從我於陳蔡者,皆不及門也。 2. 德行,顏淵,閔子騫,冉伯牛,仲弓。言語,宰我,子貢。政事,冉有,季路。文學,子游,子夏。

**Chap. II.** 1. The Master said, "Of those who were with me in Ch'an and Ts'ai, there are none to be found to enter my door."

2. Distinguished for their virtuous principles and practice, there were Yen Yuan, Min Tsze-ch'ien, Zan Po-niu, and Chung-kung; for their ability in speech, Tsai Wo and Tsze-kung;

for their administrative talents, Zan Yu and Chi Lu; for their literary acquirements, Tsze-yu and Tsze-hsia.

第三章 子曰，回也，非助我者也，於吾言無所不說。

**Chap.** III. The Master said, "Hui gives me no assistance. There is nothing that I say in which he does not delight."

第四章 子曰，孝哉閔子騫，人不問於其父母昆弟之言。

**Chap.** IV. The Master said, "Filial indeed is Min Tsze-ch'ien! Other people say nothing of him different from the report of his parents and brothers."

第五章 南容三復白圭，孔子以其兄之子妻之。

**Chap.** V. Nan Yung was frequently repeating the *lines about a white scepter stone*. Confucius gave him the daughter of his elder brother to wife.

第六章 季康子問弟子孰爲好學，孔子對曰，有顏回者好學，不幸短命死矣，今也則亡。

**Chap.** VI. Chi K'ang asked which of the disciples loved to learn. Confucius replied to him, "There was Yen Hui; he loved to learn. Unfortunately his appointed time was short, and he died. Now there is no one *who loves to learn, as he did.*"

第七章 1. 顏淵死，顏路請子之車，以爲之椁。 2. 子曰，才不才，亦各言其子也，鯉也死，有棺而無椁，吾不徒行以爲

之禮，以吾從大夫之後，不可徒行也。

**Chap. VII.** 1. When Yen Yuan died, Yen Lu begged the carriage of the Master to *sell* and get an outer shell for his *son's* coffin.

2. The Master said, "Every one calls his son his son, whether he has talents or has not talents. There was Li; when he died, he had a coffin but no outer shell. I would not walk on foot to get a shell for him, because, having followed in the rear of the great officers, it was not proper that I should walk on foot."

**第八章** 顏淵死，子曰，噫，天喪予，天喪予。

**Chap. VIII.** When Yen Yuan died, the Master said, "Alas! Heaven is destroying me! Heaven is destroying me!"

**第九章** 1. 顏淵死，子哭之慟，從者曰，子慟矣。 2. 曰，有慟乎。 3. 非夫人之爲慟而誰爲。

**Chap. IX.** 1. When Yen Yuan died, the master bewailed him exceedingly, and the disciples who were with him said, "Master, your grief is excessive!"

2. "Is it excessive?" said he.

3. "If I am not to mourn bitterly for this man, for whom should I mourn?"

**第十章** 1. 顏淵死，門人欲厚葬之，子曰，不可。 2. 門人厚葬之。 3. 子曰，回也，視予猶父也，予不得視猶子也，非我也，夫二三子也。



**Chap. X.** 1. When Yen Yuan died, the disciples wished to give him a great funeral, and the Master said, "You may not do so."

2. The disciples did bury him in great style.

3. The Master said, "Hui behaved towards me as his father. I have not been able to treat him as my son. The fault is not mine; it belongs to you, O disciples."

**第十一章** 季路問事鬼神。子曰，未能事人，焉能事鬼。敢問死。曰，未知生，焉知死。

**Chap. XI.** Chi Lu asked about serving the spirits of the dead. The Master said, "While you are not able to serve men, how can you serve their spirits?" Chi Lu added, "I venture to ask about death?" He was answered, "While you do not know life, how can you know about death?"

**第十二章** 1. 閔子侍側，閎閎如也，子路，行行如也，冉有，子貢，侃侃如也，子樂。 2. 若由也，不得其死然。

**Chap. XII.** 1. The disciple Min was standing by his side, looking bland and precise; Tsze-lu, looking bold and soldierly; Zan Yu and Tsze-kung, with a free and straightforward manner. The Master was pleased.

2. (He said), "Yu there!—he will not die a natural death."

**第十三章** 1. 魯人爲長府。 2. 閔子騫曰，仍舊貫，如之何，何必改作。 3. 子曰，夫人不言，言必有中。

**Chap. XIII.** 1. Some parties in Lu were going to take down and rebuild the Long Treasury.

2. Min Tszechien said, "Suppose it were to be repaired after its old style;—why must it be altered and made anew?"

3. The Master said, "This man seldom speaks; when, he does, he is sure to hit the point."

**第十四章** 1. 子曰，由之瑟，奚爲於丘之門。 2. 門人不敵子路。子曰，由也，升堂矣，未入於室也。

**Chap. XIV.** 1. The Master said, "What has the lute of Yu to do in my door?"

2. The other disciples *began* not to respect Tsze-lu. The Master said, "Yu has ascended to the hall, though he has not yet passed into the inner apartments."

**第十五章** 1. 子貢問師與商也孰賢。子曰，師也過，商也不及。 2. 曰，然則師愈與。 3. 子曰，過猶不及。

**Chap. XV.** 1. Tsze-kung asked which of the two, Shih or Shang, was the superior. The Master said, "Shih goes beyond *the due mean*, and Shang does not come up to it."

2. "Then," said Tsze-kung, "the superiority is with Shih, I suppose."

3. The Master said, "To go beyond is as wrong as to fall short."

**第十六章** 1. 季氏富於周公，而求也爲之聚斂而附益之。

2. 子曰，非吾徒也，小子鳴鼓而攻之，可也。

**Chap. XVI.** 1. The head of the Chi family was richer than the duke of Chau had been, and yet Ch'iu collectèd his imposts for him, and increased his wealth.

2. The Master said, "He is no disciple of mine. My little children, beat the drum and assail him"

**第十七章** 1. 柴也愚。 2. 參也魯。 3. 師也辟。 4. 由也<sup>也</sup>。  
 膠。

**Chap. XVII.** 1 Ch'ai is simple.  
 2. Shan is dull.  
 3. Shih is specious.  
 4. Yu is coarse.

**第十八章** 1. 子曰,回也其庶乎,屢空。 2. 賜不受命,而貨殖焉,億則屢中。

**Chap. XVIII.** 1. The Master said, "There is Hui! He has nearly attained to *perfect virtue*. He is often in want."

2. "Ts'ze does not acquiesce in the appointments of *Heaven*, and goods are increased by him. Yet his judgments are often correct."

**第十九章** 子張問善人之道。子曰,不踐迹,亦不入於室。

**Chap. XIX.** Tsze-chang asked what were the characteristics of the GOOD man. The Master said, "He does not tread in the footsteps of others, but, moreover, he does not enter the chamber of the sage."

**第二十章** 子曰,論篤是與,君子者乎,色莊者乎。

**Chap XX.** The Master said, "If, because a man's discourse appears solid and sincere, we allow him *to be a good man*, is he *really* a superior man? or is his gravity only in appearance?"

**第二十一章** 子路問聞斯行諸。子曰，有父兄在，如之何其聞斯行之。冉有問聞斯行諸。子曰，聞斯行之。公西華曰，由也問聞斯行諸，子曰，有父兄在，求也問聞斯行諸，子曰，聞斯行之，亦也惑，敢問。子曰，求也退，故進之，由也兼人，故退之。

**Chap. XXI.** Tsze-lu asked whether he should immediately carry into practice what he heard. The Master said, "There are your father and elder brothers *to be consulted*;—why should you act on that principle of immediately carrying into practice what you hear?" Zan Yu asked the same, whether he should immediately carry into practice what he heard, and the Master answered, "Immediately carry into practice what you hear." Kung-hsi Hwa said, "Yu asked whether he should carry immediately into practice what he heard, and you said, "There are your father and elder brothers *to be consulted*." Ch'iu asked whether he should immediately carry into practice what he heard, and you said, "Carry it immediately into practice." "I, Ch'ih, am perplexed, and venture to ask you for an explanation." The Master said, "Ch'iu is retiring and slow;



therefore I urged him forward. Yu has more than his own share of energy; therefore I kept him back."

第二十二章 子畏於匡，顏淵後，子曰，吾以女爲死矣。曰，子在，回何敢死。

**Chap. XXII.** The Master was put in fear in K'wang and Yen Yuan fell behind; The Master, *on his rejoining him*, said, "I thought you had died." Hui replied, "While, you were alive how should I presume to die?"

第二十三章 1. 季子然問仲由冉求，可謂大臣與。 2. 子曰，吾以子爲異之間，曾由與求之間。 3. 所謂大臣者，以道事君，不可則止。 4. 今由與求也，可謂具臣矣。 5. 曰，然則從之者與。 6. 子曰，弑父與君，亦不從也。

**Chap. XXIII.** 1. Chi Tsze-zan asked whether Chung Yu and Zan Ch'iu could be called great ministers.

2. The Master said, "I thought you would ask about some extraordinary individuals, and you only ask about Yu and Ch'iu!"

3. "What is called a great minister, is one who serves his prince according to what is right, and when he finds he cannot do so, retires.

4. "Now, as to Yu and Ch'iu, they may be called ordinary ministers."

5. Tsze-zan said, "Then they will always follow their chief;—will they?"

6. The Master said, "In an act of parricide

or regicide, they would not follow him."

- 第二十四章 1. 子路使子羔爲費宰。 2. 子曰，賊夫人之子。  
3. 子路曰，有民人焉，有社稷焉，何必讀書，然後爲學。 4.  
子曰，是故惡夫佞者。

**Chap. XXIV.** 1: Tsze-lu got Tsze-kao appointed governor of Pi.

2. The Master said, "You are injuring a man's son."

3. Tsze-lu said, "There are (there) common people and officers; there are the altars of the spirits of the land and grain. Why must one read books before he can be considered to have learned?"

4. The Master said, "It is on this account that I hate your glib-tongued people."

- 第二十五章 1. 子路，曾皙，冉有，公西華，侍坐。 2. 子曰，以吾一日長乎爾，毋吾以也。 3. 居則曰，不吾知也，如或知爾，則何以哉。 4. 子路率爾而對曰，千乘之國，攝乎大國之間，加之以師旅，因之以饑饉，由也爲之，比及三年，可使有勇，且知方也。夫子哂之。 5. 求，爾何如。對曰，方六七十，如五六十，求也爲之，比及三年，可使足民，如其禮樂，以俟君子。 6. 赤，爾何如。對曰，非曰能之，願學焉。宗廟之事，如會同，端章甫，願爲小相焉。 7. 點，爾何如。鼓瑟希，鐙灑，舍瑟而作，對曰，異乎三子者之撰。子曰，何傷乎，亦各言其志也。曰，莫春者，春服既成，冠者五六人，童子六七人，浴乎沂，風乎舞雩，詠而歸，夫子喟然歎曰，吾與點也。 8. 三子者出，曾皙後，曾皙曰，夫三子者之言何如。子曰，亦各言

其志也已矣。9. 曰，夫子何哂由也，10. 曰，爲國以禮，其言不讓，是故哂之。11. 唯求則非邦也與，安見方六七十，如五六十，而非邦也者。12. 唯赤則非邦也與，宗廟會同，非諸侯而何，赤也爲之小，孰能爲之大。

**Chap. XXV.** 1. Tsze-lu Tsang Hsi Zan Yu, and Kung-hsi Hwa were sitting by *the Master*.

2. He said to them, "Though I am a day or so older than you, do not think of that."

3. "From day to day you are saying, 'We are not known.' If some *ruler* were to know you, what would you like to do?"

4. Tsze-lu hastily and lightly replied, "Suppose the case of a state of ten thousand chariots; let it be straitened between *other* large states; let it be suffering from invading armies; and to this let there be added a famine in corn and in all vegetables:—if I were intrusted with the government of it, in three years' time I could make the people to be bold, and to recognize the rules of righteous conduct." The Master smiled at him.

5. *Turning to Yen Yu, he said,* "Ch'iu, what are your wishes?" Ch'iu replied, "Suppose a state of sixty or seventy *li* square, or one of fifty or sixty, and let me have the government of it;—in three years' time, I could make plenty to abound among the people. As to *teaching them* the principles of propriety, and music, I must wait for the rise

of a superior man *to do that.*"

6. "What are your wishes, Ch'ih," said the Master, next to Kung-hsi Hwa. Ch'ih replied, "I do not say that my ability extends to these things, but I should wish to learn them. At the services of the ancestral temple, and at the audiences of the princes with the sovereign, I should like, dressed in the dark squaremade robe and the black linen cap, to act as a small assistant."

7. Last of all, the Master asked Tsang Hsi, "Tien, what are your wishes?" Tien, pausing as he was playing on his lute, while it was yet twanging, laid the instrument aside, and rose. "My wishes," he said, "are different from the cherished purposes of these three gentlemen." "What harm is there in that?" said the Master: "do you also, as well as they, speak out your wishes." Tien then said, "In this, the last month of spring, with the dress of the season all complete, along with five or six young men who have assumed the cap, and six or seven boys, I would wash in the I, enjoy the breeze among the rain altars, and return home singing." The Master heaved a sigh and said, "I give my approval to Tien."

8. The three others having gone out, Tsang Hsi remained behind, and said, "What do you



think of the words of these three friends?" The Master replied, "They simply told each one his wishes."

9. *Hsi* pursued; "Master, why did you smile at Yu?"

10. He was answered, "The management of a state demands the rules of propriety. His words were not humble; therefore I smiled at him".

11. *Hsi* again said, "But was it not a state which Ch'iu proposed for himself?" The reply was, "Yes; did you ever see a territory of sixty or seventy *li* or one of fifty or sixty, which was not a state?"

12. Once more, *Hsi* inquired, "And was it not a state which Ch'ih proposed for himself?" The Master again replied, "Yes; who but princes have to do with ancestral temples, and with audiences but the sovereign? If Ch'ih were to be a small *assistant* in these *services*, who could be a great one?"

## BOOK XII YEN YUAN 顏淵 第十二

第一章 1. 顏淵問仁。子曰，克己復禮爲仁，一日克己復禮，天下歸仁焉，爲仁由己，而由人乎哉。 2. 顏淵曰，請問其目。子曰，非禮勿視，非禮勿聽，非禮勿言，非禮勿動。顏淵曰，回雖不敏，請事斯語矣。

Chap. 1. 1. Yen Yuan asked about perfect

virtue. The Master said, "To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?"

2. Yen Yuan said, "I beg to ask the steps of that process." The Master replied, "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety." Yen Yuan *then* said, "Though I am deficient in intelligence and vigor, I will make it my business to practice this lesson."

第二章 仲弓問仁。子曰，出門如見大賓，使民如承大祭，己所不欲，勿施於人，在邦無怨，在家無怨。仲弓曰，雍雖不敏，請事斯語矣。

**Chap. II.** Chung-kung asked about perfect virtue. The Master said, "*It is, when you go abroad, to behave to every one as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you in the country, and none in the family.*" Chung-kung said, "Though I am deficient in intelligence and vigor, I will make it my

business to practice this lesson.”

第三章 1. 司馬牛問仁。2. 子曰，仁者其言也訥。3. 曰，其言也訥，斯謂之仁矣乎。子曰，爲之難，言之得無訥乎。

**Chap.** III. 1. Sze-ma Niu asked about perfect virtue.

2. The Master said, “The man of perfect virtue is cautious and slow in his speech.”

3. “Cautious and slow in his speech!” said Niu;—“is this what is meant by perfect virtue?” The Master said, “When a man feels the difficulty of doing, can he be other than cautious and slow in speaking?”

第四章 1. 司馬牛問君子。子曰，君子不憂不懼。2. 曰，不憂不懼，斯謂之君子矣乎。3. 子曰，內省不疚，夫何憂何懼。

**Chap.** IV. 1. Sze-ma Niu asked about the superior man. The Master said, “The superior man has neither anxiety nor fear.”

2. “Being without anxiety or fear!” said Niu;—“does this constitute what we call the superior man?”

3. The Master said, “When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?”

第五章 1. 司馬牛憂曰，人皆有兄弟，我獨亡。2. 子夏曰，商聞之矣。3. 死生有命，富貴在天。4. 君子敬而無失，與人恭而有禮，四海之內，皆兄弟也，君子何患乎無兄弟也。

**Chap. v.** 1. Sze-ma Niu, full of anxiety, said, "Other men all have their brothers, I only have not."

2. Tsze-hsia said to him, "There is the following saying which I have heard—

3. "Death and life have their determined appointment: riches and honors depend upon Heaven."

4. "Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety:—then all within the four seas will be his brothers. What has the superior man to do with being distressed because he has no brothers?"

**第六章** 子張問明。子曰，浸潤之譖，膚受之愬，不行焉，可謂明也已矣。浸潤之譖，膚受之愬，不行焉，可謂遠也已矣。

**Chap. VI.** Tsze-chang asked what constituted intelligence. The Master said, "He with whom neither slander that gradually soaks *into the mind*, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yea, he with whom neither soaking slander, nor startling statements, are successful, may be called farseeing."

**第七章** 1. 子貢問政。子曰，足食，足兵，民信之矣。2. 子貢曰，必不得已而去，於斯三者何先。曰，去兵。3. 子貢曰，必不得已而去，於斯二者何先。曰，去食，自古皆有死，民無信不立。



**Chap. VII.** 1. Tsze-kung asked about government. The Master said, "*The requisites of government are that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler.*"

2. Tsze-kung said, "If it cannot be helped, and one of these must be dispensed with, which of the three should be foregone first?" "The military equipment," said the Master.

3. Tsze-kung *again* asked, "If it cannot be helped, and one of the remaining two must be dispensed with, which of them should be foregone?" The Master answered, "Part with the food. From of old, death has been the lot of all men; but if the people have no faith *in their rulers*, there is no standing *for the state.*"

**第八章** 1. 棘子成曰，君子質而已矣，何以文爲。 2. 子貢曰，惜乎夫子之說，君子也，駟不及舌。 3. 文猶質也，質猶文也，虎豹之鞞，猶犬羊之鞞。

**Chap. VIII.** 1. Chi Tsze-ch'ang said, "In a superior man it is only the substantial qualities which are wanted;—why should we seek for ornamental accomplishments?"

2. Tsze-kung said, "Alas! Your words, sir, show you to be a superior man, but four horses cannot overtake the tongue.

3. "Ornament is as substance; substance is as ornament. The hide of a tiger or a leopard

stripped of its hair, is like the hide of a dog or a goat stripped of its hair."

第九章 1. 哀公問於有若曰，年饑，用不足，如之何。 2. 有若對曰，盍徹乎。 3. 曰，二，吾猶不足，如之何其徹也。 4. 對曰，百姓足，君孰與不足，百姓不足，君孰與足。

**Chap IX.** 1. The duke Ai inquired of Yu Zo, saying, "The year is one of scarcity, and *the returns for* expenditure are not sufficient;—what is to be done?"

2. Yu Zo replied to him, "Why not *simply* tithe the people?"

3. "With two tenths," said the duke, "I find them not enough;—how could I do with that system of one tenth?"

4. Yu Zo answered, "If the people have plenty, their prince will not be left to want alone. If the people are in want, their prince cannot enjoy plenty alone."

第十章 1. 子張問崇德，辨惑。子曰，主中信，徒義，崇德也。 2. 愛之欲其生，惡之欲其死，既欲其生，又欲其死，是惑也。 3. 誠不以富，亦祇以異。

**Chap. X.** 1. Tsze-chang having asked how virtue was to be exalted, and delusions to be discovered, the Master said, "Hold faithfulness and sincerity as first principles, and be moving continually to what is right—this is the way to exalt one's virtue.

2. 'You love a man and wish him to live;

you hate him and wish him to die. Having wished him to live, you also wish him to die. This is a case of delusion.

3. "It may not be on account of her being rich, yet you come to make a difference."

✓ 第十一章 1. 齊景公問政於孔子。 2. 孔子對曰，君君，臣臣，父父，子子。 3. 公曰，善哉，信如君不君，臣不臣，父不父，子不子，雖有粟，吾得而食諸。

Chap. XI. 1. The duke Ching, of Ch'i, asked Confucius about government.

2. Confucius replied, "*There is government,* when the prince is prince, and the minister is minister, when the father is father, and the son is son."

3. "Good!" said the duke; "if, indeed, the prince be not prince, the minister not minister, the father not father, and the son not son, although I have my revenue, can I enjoy it?"

第十二章 1: 子曰，片言可以折獄者，其由也與。 2. 子路無宿諾。

Chap. XII: 1. The Master said, "Ah! it is Yu, who could with half a word settle litigations!"

2. Tsze-lu never slept over a promise.

第十三章 子曰，聽訟，吾猶人也，必也，使無訟乎。

Chap. XIII. The Master said, "In hearing litigations, I am like any other body. What is necessary, *however*, is to cause the people to

have no litigations."

第十四章 子張問政。子曰，居之無倦，行之以忠。

Chap. XIV. Tsze-chang asked about government. The Master said, "*The art of governing is to keep its affairs before the mind without weariness, and to practice them with undeviating consistency.*"

第十五章 子曰，博學於文，約之以禮，亦可以弗畔矣夫。

Chap. XV. The Master said, "By extensively studying all learning, and keeping himself under the restraint of the rules of propriety, one may thus likewise not err from what is right."

第十六章 子曰，君子成人之美，不成人之惡，小人反是。

Chap. XVI. The Master said, "The superior man seeks to perfect the admirable qualities of men, and does not seek to perfect their bad quality. The mean man does the opposite of this."

第十七章 季康子問政於孔子。孔子對曰，政者正也，子帥以正，孰敢不正。

Chap. XVII. Chi K'ang asked Confucius about government. Confucius replied, "To govern means to rectify. If you lead on the people with correctness, who will dare not to be correct?"

第十八章 季康子患盜，問於孔子。孔子對曰，苟子之不欲，雖賞之不竊。

Chap. XVIII. Chi K'ang, distressed about the number of thieves in the state, inquired of



Confucius *how to do away with them*. Confucius said, "If you, sir, were not covetous, although you should reward them to do it, they would not steal."

第十九章 季康子問政於孔子，曰，如殺無道，以就有道，何如。孔子對曰，子爲政，焉用殺，子欲善，而民善矣，君子之德風，小人之德草，草上之風，必偃。

**Chap. XIX.** Chi K'ang asked Confucius about government, saying, "What do you say to killing the unprincipled for the good of the principled?" Confucius replied, "Sir, in carrying on your government, why should you use killing at all? Let your *evinced* desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend, when the wind blows across it."

第二十章 1. 子張問士何如，斯可謂之達矣。 2. 子曰，何哉，爾所謂達者。 3. 子張對曰，在邦必聞，在家必聞。 4. 子曰，是聞也，非達也。 5. 夫達也者，質直而好義，察言而觀色，慮以下人，在邦必達，在家必達。 6. 夫聞也者，色取仁而行違，居之不疑，在邦必聞，在家必聞。

**Chap. XX.** 1. Tsze-chang asked, "What must the officer be, who may be said to be distinguished?"

2. The Master said, "What is it you call being distinguished?"

3. Tsze-chang replied, "It is to be heard of through the state, to be heard of throughout his clan."

4. The Master said, "That is notoriety, not distinction."

5. "Now the man of distinction is solid and straightforward, and loves righteousness. He examines people's words, and looks at their countenances. He is anxious to humble himself to others. Such a man will be distinguished in the country; he will be distinguished in his clan."

6. "As to the man of notoriety, he assumes the appearance of virtue, but his actions are opposed to it; and he rests in this character without any doubts *about himself*. Such a man will be heard of in the country; he will be heard of in the clan."

第二十一章 1. 樊遲從遊於舞雩之下，曰，敢問崇德，修慝，辨惑。 2. 子曰，善哉問。 3. 先事後得，非崇德與，攻其惡，無攻人之惡，非修慝與，一朝之忿，忘其身以及其親，非惑與。

Chap. XXI. 1. Fan Ch'ih rambling with the Master under *the trees* about the rain altars, said, "I venture to ask how to exalt virtue, to correct cherished evil, and to discover delusions."

2. The Master said, "Truly a good question!

3. "If doing what is to be done be made

the first business, and success a secondary consideration:—is not this the way to exalt virtue? To assail one's own wickedness and not assail that of others;—is not this the way to correct cherished evil? For a morning's anger to disregard one's own life, and involve that of his parents; is not this a case of delusion?"

**第二十二章** 1. 樊遲問仁。子曰，愛人。問知。子曰，知人。 2. 樊遲未達。 3. 子曰，舉直錯諸枉，能使枉者直。 4. 樊遲退，見子夏，曰，鄉也，吾見於夫子而問知。子曰，舉直錯諸枉，能使枉者直，何謂也。 5. 子夏曰，富哉，言乎。 6. 舜有天下，選於衆，舉皋陶，不仁者遠矣。湯有天下，選於衆，舉伊尹，不仁者遠矣。

**Chap. XXII.** 1. Fan Ch'ih asked about benevolence. The Master said, "It is to love *all* men." He asked about knowledge. The Master said, "It is to know *all* men."

2. Fan Ch'ih did not immediately understand *these answers*.

3. The Master said, "Employ the upright and put aside all the crooked; in this way the crooked can be made to be upright."

4. Fan Ch'ih retired, and, seeing Tsze-hsia, he said to him, "A little while ago, I had an interview with our Master, and asked him about knowledge. He said, 'Employ the upright, and put aside all the crooked:—in

this way, the crooked will be made to be upright.' What did he mean?"

5. Tsze-hsia said, "Truly rich is his saying!"

6. "Shun, being in possession of the kingdom, selected from among all the people, and employed Kao-yao on which all who were devoid of virtue disappeared. T'ang, being in possession of the kingdom, selected from among all the people, and employed I Yin, and all who were devoid of virtue disappeared."

第二十三章 子貢問友。子曰，忠告，而善道之，不可則止，毋自辱焉。

**Chap. XXIII.** Tsze-kung asked about friendship. The Master said, "Faithfully admonish *your friend*, and skillfully lead him on. If you find him impracticable, stop. Do not disgrace yourself."

第二十四章 曾子曰，君子以文會友，以友輔仁。

**Chap. XXIV.** The philosopher Tsang said, "The superior man on grounds of culture meets with his friends, and by their friendship helps his virtue."

## BOOK XIII. TSZE-LU 子路 第十三

第一章 子路問政。子曰，先之，勞之。 2. 請益。曰，無倦。

**Chap. 1.** 1. Tsze-lu asked government. The Master said, "Go before the people *with your example*, and be laborious in their affairs."



2. He requested further instruction, and was answered, "Be not weary (in these things)."

**第二章** 1. 仲弓爲季氏宰，問政。子曰，先有司，赦小過，舉賢才。 2. 曰，焉知賢才而舉之。曰，舉爾所知，爾所不知，人其舍諸。

**Chap. II.** 1. Chung-kung, being chief minister to the head of the Chi family, asked about government. The Master said, "Employ first the services of your various officers, pardon small faults, and raise to office men of virtue and talents."

2. *Chung-kung* said, "How shall I know the men of virtue and talent, so that I may raise them to office?" He was answered, "Raise to office those whom you know. As to those whom you do not know, will others neglect them?"

**第三章** 1. 子路曰，衛君待子而爲政，子將奚先。 2. 子曰，必也，正名乎。 3. 子路曰，有是哉，子之迂也，奚其正。 4. 子曰，野哉，由也，君子於其所不知，蓋闕如也。 5. 名不正，則言不順，言不順，則事不成。 6. 事不成，則禮樂不興，禮樂不興，則刑罰不中，刑罰不中，則民無所措手足。 7. 故君子，名之必可言也，言之必可行也，君子於其言，無所苟而已矣。

**Chap. III.** 1. Tsze-lu said, "The ruler of Wei has been waiting for you, in order with you to administer the government. What will you consider the first thing to be done?"

2. The Master replied, "What is necessary is to rectify names."

3. "So, indeed!" said Tsze-lu. "You are wide of the mark! Why must there be such rectification?"

4. The Master said, "How uncultivated you are, Yu! A superior man, in regard to what he does not know, shows a cautious reserve.

5. "If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success.

6. "When affairs cannot be carried on to success, proprieties and music will not flourish. When proprieties and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move hand or foot.

7. "Therefore a superior man considers it necessary that the names he uses may be spoken *appropriately*, and also that what he speaks may be carried out *appropriately*. What the superior man requires is just that in his words there may be nothing incorrect."

✓第四章 1. 樊遲請學稼。子曰，吾不如老農。請學爲圃。曰，吾不如老圃。 2. 樊遲出。子曰，小人哉，樊須也。 3. 上好

禮，則民莫敢不敬，上好義，則民莫敢不服，上好信，則民莫敢不用情，夫如是，則四方之民，襁負其子而至矣，焉用稼。

**Chap. IV** 1. Fan Ch'ih requested to be taught husbandry. The Master said, "I am not so good for that as an old husbandman." He requested *also* to be taught gardening, and was answered, "I am not so good for that as an old gardener."

2. Fan Ch'ih having gone out, the Master said, "A small man, indeed, is Fan Hsu!"

3. "If a superior love propriety, the people will not dare not to be reverent. If he love righteousness, the people will not dare not to submit *to his example*. If he love good faith, the people will not dare not to be sincere. Now, when these things obtain, the people from all quarters will come to him, bearing their children on their backs;—what need has he of a knowledge of husbandry?"

**第五章** 子曰，誦詩三百，授之以政，不達。使於四方，不能專對，雖多，亦奚以爲。

**Chap. v.** The Master said, "Though a man may be able to recite the three hundred odes, yet if, when intrusted with a governmental charge, he knows not how to act, or if, when sent to any quarter on a mission, he cannot give his replies unassisted, notwithstanding the extent of his learning, of what practical use is

it?"

第六章 子曰，其身正，不令而行，其身不正，雖令不從。

**Chap. VI.** The Master said, "When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed."

第七章 子曰，魯衛之政，兄弟也。

**Chap. VI.** The Master said, "The governments of Lu and Wei are brothers."

第八章 子謂衛公子荆善居室，始有，曰，苟合矣，少有，曰，苟完矣，富有，曰，苟美矣。

**Chap. VIII.** The Master said of Ching, a scion of the ducal, family of Wei, that he knew the economy of a family well. When he began to have means, he said, "Ha! here is a collection!" When they were a little increased, he said, "Ha! this is complete!" When he had become rich, he said, "Ha! this is admirable!"

第九章 1. 子適衛，冉有僕。 2. 子曰，庶矣哉。 3. 冉有曰，既庶矣，又何加焉，曰，富之。 4. 曰，既富矣，又何加焉，曰，教之。

**Chap. IX.** 1. When the Master went to Wei, Zan Yu acted as driver of his carriage.

2. The Master observed, "How numerous are the people!"

3. Yu said, "Since they are thus numerous, what more shall be done for them?" "Enrich



them," was the reply.

4. "And when they have been enriched, what more shall be done?" The Master said, "Teach them."

第十章 子曰，苟有用我者，朞月，而已可也，三年有成。

**Chap. X.** The Master said, "If there were (any of the princes) who would employ me, in the course of twelve months, I should have done something considerable. In three years, *the government* would be perfected."

第十一章 子曰，善人爲邦百年，亦可以勝殘去殺矣，誠哉是言也。

**Chap. XI.** The Master said, "If good men were to govern a country *in succession* for a hundred years, they would be able to transform the violently bad, and dispense with capital punishments.' True indeed is this saying!"

第十二章 子曰，如有王者，必世而後仁。

**Chap. XII.** The Master said, "If a truly royal ruler were to arise, it would *still* require a generation, and then virtue would prevail."

✓第十三章 子曰，苟正其身矣，於從政乎何有，不能正其身，如正人何。

**Chap. XIII.** The Master said, "If a minister make his own conduct correct, what difficulty will he have in assisting in government? If he cannot rectify himself, what has he to do with rectifying others?"

第十四章 冉子退朝，子曰，何晏也。對曰，有政。子曰，其事也。如有政，雖不吾以，吾其與聞之。

**Chap. XIV.** The disciple Zan returning from the court, the Master said to him, "How are you so late?" He replied, "We had government business." The Master said, "It must have been *family* affairs. If there had been government business, though I am not *now* in office, I should have been consulted about it."

第十五章 1. 定公問一言而可以興邦，有諸。孔子對曰，言不可以若是其幾也。 2. 人之言曰，爲君難，爲臣不易。 3. 如知爲君之難也，不幾乎一言而興邦乎。 4. 曰，一言而喪邦有諸。孔子對曰，言不可以若是其幾也，人之言曰，予無樂乎爲君，唯其言而莫予違也。 5. 如其善，而莫之違也，不亦善乎，如不善，而莫之違也，不幾乎一言而喪邦乎。

**Chap. XV.** 1. The duke Ting asked whether there was a single sentence which could make a country prosperous. Confucius replied, "Such an effect cannot be expected from one sentence.

2. "There is a saying, however, which people have—'To be a prince is difficult; to be a minister is not easy.'

3. "If a *ruler* knows this,—the difficulty of being a prince,—may there not be expected from this one sentence the prosperity of his country?"

4. *The duke then* said, "Is there a single

sentence which can ruin a country?" Confucius replied, "Such an effect as that cannot be expected from one sentence. There is, *however*, the saying which people have—"I have no pleasure in being a prince, but only in that no one can offer any opposition to what I say!"

5. "If a *ruler's* words be good, is it not also good that no one oppose them? But if they are not good, and no one opposes them, may there not be expected from this one sentence the ruin of his country?"

第十六章 1. 葉公問政。2. 子曰，近者說，遠者來。

Chap. XVI. 1 The duke of Sheh asked about government.

2. The Master said, "*Good government obtains when* those who are near are made happy, and those who are far off are attracted."

第十七章 子夏爲莒父宰，問政。子曰，無欲速，無見小利，欲速則不達，見小利則大事不成。

Chap. XVII. Tsze-hsia, being governor of Chu-fu, asked about government. The Master said, "Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished."

第十八章 1. 葉公語孔子曰，吾黨有直躬者，其父攘羊，而子

證之。 2. 孔子曰，吾黨之直者異於是，父爲子隱，子爲父隱，直在其中矣。

**Chap. XVII.** 1. The duke of Sheh informed Confucius, saying, "Among us here are those who may be styled upright in their conduct. If their father have stolen a sheep, they will bear witness to the fact."

2. Confucius said, "Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Unrightness is to be found in this."

**第十九章** 樊遲問仁。子曰，居處恭，執事敬，與人忠，雖之夷狄，不可棄也。

**Chap. XIX.** F'an Ch'ih asked about perfect virtue. The Master said, "It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among rude, uncultivated tribes, these *qualities* may not be neglected."

**第二十章** 1. 子貢問曰，何如斯可謂之士矣。子曰，行己有恥，使於四方，不辱君命，可謂士矣。 2. 曰，敢問其次。曰，宗族稱孝焉，鄉黨稱弟焉。 3. 曰，敢問其次。曰，言必信，行必果，硜硜然，小人哉，抑亦可以爲次矣。 4. 曰，今之從政者何如。子曰，噫，斗筲之人，何足算也。

**Chap. XX** 1. Tsze-kung, asked, saying,



“What qualities must a man possess to entitle him to be called an officer?” The Master said, “He who in his conduct of himself maintains a sense of shame, and when sent to any quarter will not disgrace his prince's commission, deserves to be called an officer.”

2. *Tsze-kung* pursued, “I venture to ask who may be placed in the next lower rank?” and he was told, “He whom the circle of his relatives pronounce to be filial, whom his fellow villagers and neighbors pronounce to be fraternal.”

3. *Again the disciple* asked, “I venture to ask about the class still next in order.” *The Master* said, “They are determined to be sincere in what they say, and to carry out what they do. They are obstinate little men. Yet perhaps they may make the next class.”

4. *Tsze-kung finally* inquired, “Of what sort are those of the present day, who engage in government?” The Master said, “Pooh! they are so many pecks and hampers, not worth being taken into account.”

第二十一章 子曰，不得中行而與之，必也狂狷乎，狂者進取，狷者有所不爲也。

**Chap. XXI.** The Master said. “Since I cannot get men pursuing the due medium, to whom I might communicate *my instructions*, I must find

the ardent and the cautiously-decided. The ardent will advance and lay hold of truth, the cautiously-decided will keep themselves from what is wrong."

**第二十二章** 1.子曰,南人有言曰,人而無恆,不可以作巫醫。善夫。 2.不恆其德,或承之羞。 3.子曰,不占而已矣。

**Chap. XXII.** 1. The Master said, "The people of the south have a saying—A man without constancy cannot be either a wizard or a doctor.' Good!

2. "Inconstant in his virtue, he will be visited with disgrace."

3. The Master said, "This arises simply from not attending to the prognostication."

**第二十三章** 子曰,君子和而不同,小人同而不和。

**Chap. XXIII.** The Master said, "The superior man is affable, but not adulatory; the mean man is adulatory, but not affable."

**第二十四章** 子貢問曰,鄉人皆好之,何如。子曰,未可也。鄉人皆惡之,何如。子曰,未可也,不如鄉人之善者好之,其不善者惡之。

**Chap. XXIV** Tsze-kung asked, saying, "What do you say of a man who is loved by all the people of his neighborhood?" The Master replied, "We may not for that accord our approval of him." "And what do you say of him who is hated by all the people of his neighborhood?" The Master said, "We may

not for that conclude that he is bad. It is better than either of these cases that the good in the neighborhood love him, and the bad hate him."

**第二十五章** 子曰，君子易事而難說也，說之不以道，不說也，及其使人也，器之。小人難事而易說也，說之雖不以道，說也，及其使人也，求備焉。

**Chap. XXV.** The Master said, "The superior man is easy to serve and difficult to please. If you try to please him in any way which is not accordant with right, he will not be pleased. But in his employment of men, he uses them according to their capacity. The mean man is difficult to serve, and easy to please. If you try to please him, though it be in a way which is not accordant with right, he may be pleased. But in his employment of men, he wishes them to be equal to everything."

**第二十六章** 子曰，君子泰而不驕，小人驕而不泰。

**Chap. XXVI.** The Master said, "The superior man has a dignified ease without pride. The mean man has pride without a dignified ease."

**第二十七章** 子曰，剛，毅，木，訥，近仁。

**Chap. XXVII.** The Master said, "The firm, the enduring, the simple, and the modest are near to virtue."

**第二十八章** 子路問曰，何如，斯可謂之士矣。子曰，切切，僩僩，怡怡如也，可謂士矣。朋友切切僩僩，兄弟怡怡。

**Chap. XXVIII.** Tsze-lu asked, saying, "What qualities must a man possess to entitle him to be called a scholar?" The Master said, "He must be thus,—earnest, urgent, and bland:—among his friends, earnest and urgent; among his brethren, bland."

**第二十九章** 子曰，善人教民七年，亦可以即戎矣。

**Chap. XXIX.** The Master said, "Let a good man teach the people seven years, and they may then likewise be employed in war."

**第三十章** 子曰，以不教民戰，是謂棄之。

**Chap. XXX.** The Master said, "To lead an uninstructed people to war, is to throw them away."

## BOOK XIV. HSIEN WAN 憲問 第十四

**第一章** 憲問恥。子曰，邦有道穀，邦無道穀，恥也。

**Chap. I.** Hsien asked what was shameful. The Master said, "When good government prevails in a state, *to be thinking only of salary*; and, when bad government prevails, *to be thinking, in the same way, only of salary*;—this is shameful."

**第二章** 1. 克，伐，怨，欲，不行焉，可以爲仁矣。 2. 子曰，可以爲難矣，仁則吾不知也。

**Chap. II.** 1. "When the love of superiority, boasting, resentments, and covetousness are repressed, this may be deemed perfect virtue."



2. The Master said, "This may be regarded as the achievement of what is difficult. But I do not know that it is to be deemed perfect virtue."

第三章 子曰，士而懷居，不足以爲士矣。

**Chap.** III. The Master said, "The scholar who cherishes the love of comfort is not fit to be deemed a scholar."

第四章 子曰，邦有道，危言危行，邦無道，危行言孫。

**Chap.** IV. The Master said, "When good government prevails in a state, language may be lofty and bold, and actions the same. When bad government prevails, the actions may be lofty and bold, but the language may be with some reserve."

第五章 子曰，有德者，必有言，有言者，不必有德，仁者，必有勇，勇者，不必有仁。

**Chap.** V. The Master said, "The virtuous will be sure to speak *correctly*, but those whose speech is good may not always be virtuous. Men of principle are sure to be bold, but those who are bold may not always be men of principle."

第六章 南宮适問於孔子曰，羿善射，臯盪舟，俱不得其死然，禹稷躬稼，而有天下。夫子不答。南宮适出。子曰，君子哉若人，尙德哉若人。

**Chap.** VI. Nan-kung Kwo, submitting an inquiry to Confucius, said, "I was skillful at

archery, and Ao could move a boat along upon the land, but neither of them died a natural death. Yu and Chi personally wrought at the toils of husbandry, and they became possessors of the kingdom." The Master made no reply; but when Nan-kung Kwo went out, he said, "A superior man indeed is this! An esteemer of virtue indeed is this!"

第七章 子曰，君子而不仁者有矣夫，未有小人而仁者也。

Chap. VII. The Master said, "Superior men, and yet not *always* virtuous, there have been, alas! But there never has been a mean man, and, *at the same time*, virtuous."

第八章 子曰，愛之，能勿勞乎，忠焉，能勿誨乎。

Chap. VIII. The Master said, "Can there be love which does not lead to strictness with its object? Can there be loyalty which does not lead to the instruction of its object?"

第九章 子曰，爲命，裨諶草創之，世叔討論之，行人子羽修飾之，東里子產潤色之。

Chap. IX. The Master said, "In preparing the governmental notifications, P'i Shan first made the rough draft; Shi-shu examined and discussed its contents; Tsze-yu, the manager of foreign intercourse, then polished the style; and, finally, Tsze-ch'an of Tung-li gave it the proper elegance and finish."

第十章 1. 或問子產。子曰，惠人也。 2. 問子西。曰，彼哉彼

哉。3. 問管仲。曰，人也，奪伯氏駢邑三百，飯疏食，沒齒，無怨言。

**Chap.** x. 1. Some one asked about Tszech'an. The Master said, "He was a kind man."

2. He asked about Tsze-hsi. The Master said, "That man! That man!"

3. He asked about Kwan Chung. "For him," said the Master, "the city of Pien, with three hundred families, was taken from the chief of the Po family, who did not utter a murmuring word, though, to the end of his life, he had only coarse rice to eat."

**第十一章** 子曰，貧而無怨，難，富而無驕，易。

**Chap.** XI. The Master said, "To be poor without murmuring is difficult. To be rich without being proud is easy."

**第十二章** 子曰，孟公綽，爲趙魏老則優，不可以爲滕薛大夫。

**Chap** XII. The Master said, "Mang Kung-ch'o is more than fit to be chief officer in the families of Chao and Wei, but he is not fit to be great officer to either of *the states* Tang or Hsieh."

**第十三章** 1. 子路問成人。子曰，若臧武仲之知，公綽之不欲，卞莊子之勇，再求之藝，文之以禮樂，亦可以爲成人矣。

2. 曰，今之成人者何必然，見利思義，見危授命，久要不忘平生之言，亦可以爲成人矣。

**Chap** XIII. 1. Tsze-lu asked what constituted a COMPLETE man. The Master said, "Suppose

a man with the knowledge of Tsang Wu-chung, the freedom from covetousness of Kung-ch'o, the bravery of Chwang of Pien, and the varied talents of Zan Ch'iu; add to these the accomplishments of the rules of propriety and music;—such a one might be reckoned a COMPLETE man."

2. *He then added, "But what is the necessity for a complete man of the present day to have all these things? The man, who in the view of gain, thinks of righteousness; who in the view of danger is prepared to give up his life, and who does not forget an old agreement however far back it extends:—such a man may be reckoned a COMPLETE man."*

第十四章 1.子問公叔文子於公明賈曰,信乎,夫子不言,不笑,不取乎。 2.公明賈對曰,以告者過也,夫子時然後言,人不厭其言,樂然後笑,人不厭其笑,義然後取,人不厭其取。子曰,其然,豈其然乎。

**Chap.** XIV. 1. The Master asked Kuung-ming Chia about Kung-shu Wan, saying, "Is it true that your master speaks not, laughs not, and takes not?"

2. Kung-ming Chia replied, "This has arisen from the reporters going beyond *the truth*,—My master speaks when it is the time to speak; and so men do not get tired of his speaking. He laughs when there is occasion to be joyful, and so men do not get tired of



his laughing. He takes when it is consistent with righteousness to do so, and so men do not get tired of his taking." The Master said "So! But is it so with him?"

第十五章 子曰，臧武仲，以防求爲後於魯，雖曰不要君，吾不信也。

Chap. XV The Master said, "Tsang Wu-chung, keeping possession of Fang, asked of the duke of Lu to appoint a successor to him in his family. Although it may be said that he was not using force with his sovereign, I believe he was."

第十六章 子曰，晉文公譎而不正，齊桓公正而不譎。

Chap. XVI. The Master said, "The duke Wan of Tsin was crafty and not upright. The duke Hwan of Ch'i was upright and not crafty."

第十七章 1. 子路曰，桓公殺公子糾，召忽死之，管仲不死，曰，未仁乎。 2. 子曰，桓公九合諸侯，不以兵車，管仲之力也，如其仁，如其仁。

Chap. XVII. 1. Tsze-lu said, "The duke Hwan caused his brother Chiu to be killed, when Shao Hu died *with his master*, but Kwan Chung did not die. May not I say that he was wanting in virtue?"

2. The Master said, "The duke Hwan assembled all the princes together, and that not with weapons of war and chariots:—it was all

through the influence of Kwan Chung. Whose beneficence was like his? Whose beneficence was like his?"

**第十八章** 1. 子貢曰，管仲非仁者與，桓公殺公子糾，不能死，又相之。 2. 子曰，管仲相桓公，霸諸侯，一匡天下，民到于今，受其賜，微管仲，吾其被髮左衽矣。 3. 豈若匹夫匹婦之爲諒也，自經於溝瀆，而莫之知也。

**Chap. XVIII.** 1. Tsze-kung said, "Kwan Chung, I apprehend, was wanting in virtue. When the duke Hwan caused his brother Chiu to be killed, Kwan Chung was not able to die with him. Moreover, he became prime minister to Hwan."

2. The Master said, "Kwan Chung acted as prime minister to the duke Hwan, made him leader of all the princes, and united and rectified the whole kingdom. Down to the present day, the people enjoy the gifts which he conferred. But for Kwan Chung, we should now be wearing our hair unbound, and the lappets of our coats buttoning on the left side.

3. "Will you require from him the small fidelity of common men and common women, who would commit suicide in a stream or ditch, no one knowing anything about them?"

**第十九章** 1. 公叔文子之臣，大夫僕，與文子同升諸公。 2. 子聞之曰，可以爲文矣。

**Chap. XIX.** 1. The great officer, Hsien, who

had been *family* minister to Kung-shu Wan, ascended to the prince's *court* in company with Wan.

2. The Master, having heard of it, said, "He deserved to be considered Wan (the accomplished) "

第二十章 1.子言衛靈公之無道也,康子曰,夫如是,奚而不喪。 2.孔子曰,仲叔圉治賓客,祝鮀治宗廟,王孫賈治軍旅,夫如是,奚其喪。

**Chap. XX.** 1. The Master was speaking about the unprincipled course of the duke Ling of Wei, when Ch'i K'ang said, "Since he is of such a character, how is it he does not lose his state?"

2. Confucius said, "The Chung-shu Yu has the superintendence of his guests and of strangers; the litanist, T'ò, has the management of his ancestral temple; and Wang-sun Chia has the direction of the army and forces:— with such officers as these, how should he lose his state?"

第二十一章 子曰,其言之不作,則爲之也難。

**Chap. XXI.** The Master said, "He who speaks without modesty will find it difficult to make his words good."

第二十二章 1.陳成子弑簡公。 2.孔子沐浴而朝,告於哀公曰,陳恆弑其君,請討之。 3.公曰,告夫三子。 4.孔子曰,以吾從大夫之後,不敢不告也,君曰,告夫三子者。 5.之

三子告不可，孔子曰，以吾從大夫之後，不敢不告也。

**Chap. XXII.** 1. Chan Ch'ang murdered the duke Chien of Ch'i.

2. Confucius bathed, went to court, and informed the duke Ai, saying, "Chan Hang has slain his sovereign. I beg that you will undertake to punish him."

3. The duke said, "Inform the chiefs of the three families of it."

4. Confucius *retired*, and said, "Following in the rear of the great officers, I did not dare not to represent such a matter, and my prince says, "Inform the chiefs of the three families of it."

5. He went to the chiefs, and informed them, but they would not act, Confucius *then* said, "Following in the rear of the great officers, I did not dare not to represent such a matter."

第二十三章 子路問事君。子曰，勿欺也，而犯之。

**Chap. XXIII.** Tsze-lu asked how a ruler should be served. The Master said, "Do not impose on him, and, moreover, withstand him to his face."

第二十四章 子曰，君子上達，小人下達。

**Chap. XXIV.** 1. The Master said, "The progress of the superior man is upwards; the progress of the mean man is downwards."



第二十五章 子曰，古之學者爲己，今之學者爲人。

XXV. The Master said, "In ancient times, men learned with a view to their own improvement. Nowadays, men learn with a view to the approbation of others."

第二十六章 1. 蘧伯玉使人於孔子。 2. 孔子與之坐而問焉，曰，夫子何爲。對曰，夫子欲寡其過，而未能也，使者出，子曰，使乎，使乎。

Chap. XXVI. 1. Chu Po-yu sent a messenger *with friendly inquiries* to Confucius.

2. Confucius sat with him, and questioned him. "What," said he, "is your master engaged in?" The messenger replied, "My master is anxious to make his faults few, but he has not yet succeeded." He then went out, and the Master said, "A messenger indeed! A messenger indeed!"

第二十七章 子曰，不在其位，不謀其政。

Chap. XXVII. The Master said, "He who is not in any particular office has nothing to do with plans for the administration of its duties."

第二十八章 曾子曰，君子思不出其位。

Chap. XXVIII. The philosopher Tsang said, "The superior man, in his thoughts, does not go out of his place."

第二十九章 子曰，君子恥其言而過其行。

Chap. XXIX. The Master said, "The superior man is modest in his speech, but exceeds in his

actions."

第三十章 1.子曰,君子道者三,我無能焉,仁者不憂,知者不惑,勇者不懼。 2.子貢曰,夫子自道也。

**Chap. XXX.** 1. The Master said, "The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear.

2. Tsze-kung said, "Master, that is what you yourself say,"

第三十一章 子貢方人,子曰,賜也賢乎哉,夫我則不暇。

**Chap. XXXI.** Tsze-kung was *in the habit of* comparing men together. The Master said, "Tsze must have reached a high pitch of excellence! Now, I have not leisure *for this.*"

第三十二章 子曰,不患人之不己知,患其不能也。

**Chap. XXXII.** The Master said, "I will not be concerned at men's not knowing me; I will be concerned at my own want of ability."

第三十三章 子曰,不逆詐,不億不信,抑亦先覺者,是賢乎。

**Chap. XXXIII.** The Master said, "He who does not anticipate attempts to deceive him, nor think beforehand of his not being believed, and yet apprehends these things readily (*when they occur*);—is he not a man of superior worth?"

第三十四章 1. 微生畝謂孔子曰,丘何爲是栖栖者與,無乃爲佞乎。 2. 孔子曰,非敢爲佞也,疾固也。

**Chap. XXXIV** 1. Wei-shang Mau said to

Confucius, "Ch'iu, how is it that you keep roosting about? Is it not that you are an insinuating talker?"

2. Confucius said, "I do not dare to play the part of such a talker, but I hate obstinacy."

第三十五章 子曰，驥，不稱其力，稱其德也。

**Chap. XXXV.** The Master said, "A horse is called a ch'i, not because of its strength, but because of its *other* good qualities."

第三十六章 1. 或曰，以德報怨，何如。 2. 子曰，何以報德。  
3. 以直報怨，以德報德。

**Chap. XXXVI.** 1. Some one said, "What do you say concerning the principle that injury should be recompensed with kindness?"

2. The Master said, "With what then will you recompense kindness?"

3. "Recompense injury with justice, and recompense kindness with kindness."

第三十七章 1. 子曰，莫我知也夫。 2. 子貢曰，何爲其莫知子也。子曰，不怨天，不尤人，下學而上達，知我者其天乎。

**Chap. XXXVII.** 1. The Master said, "Alas! there is no one that knows me."

2. Tsze-kung said, "What do you mean by thus saying—that no one knows you?" The Master replied, "I do not murmur against Heaven. I do not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven:—that knows me!"

**第三十八章** 1. 公伯寮愬子路於季孫，子服景伯以告，曰，夫子固有惑志於公伯寮，吾力猶能肆諸市朝。 2. 子曰，道之將行也與，命也，道之將廢也與，命也，公伯寮其如命何。

**Chap. XXXVIII.** 1 The Kung-po Liao, having slandered Tsze-lu to Chi-sun, Tsze-fu Ching-po informed Confucius of it, saying, "Our master is certainly being led astray by the Kung-po Liao, but I have still power enough left to cut *Liao* off, and expose his corpse in the market and in the court."

2. The Master said, "If *my* principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered. What can the Kung-po Liao do where such ordering is concerned?"

**第三十九章** 1. 子曰，賢者辟世。 2. 其次辟地。 3. 其次辟色。 4. 其次辟言。

**Chap. XXXIX.** 1. The Master said, "Some men of worth retire from the world.

2. "Some retire from *particular* states.

3. "Some retire because of *disrespectful* looks.

4. "Some retire because of *contradictory* language."

**第四十章** 子曰，作者七人矣。

**Chap. XL.** The Master said, "Those who have done this are seven men."

**第四十一章** 子路宿於石門，晨門曰，奚自。子路曰，自孔氏。



曰，是知其不可而爲之者與。

**Chap. XLI.** Tsze-lu happening to pass the night in Shih-man, the gatekeeper said to him, "Whom do you come from?" Tsze-lu said, "From Mr. K'ung" "It is he,—is it not?"—said the other, "who knows the impracticable nature of the times and yet will be doing in them."

**第四十二章** 1. 子擊磬於衛，有荷蕢，而過孔氏之門者，曰，有心哉，擊磬乎。 2. 既，而曰，鄙哉，硜硜乎，莫己知也，斯已而已矣，深則厲，淺則揭。 3. 子曰，果哉，末之難矣。

**Chap. XLII.** 1. The Master was playing, *one day*, on a musical stone in Wei, when a man, carrying a straw basket passed the door of the house where Confucius was, and said, "His heart is full who *so* beats the musical stone,"

2. A little while after, he added, "How contemptible is the one-ideaed obstinacy *those sounds display!* When one is taken no notice of, he has simply at once to give over *his wish for public employment.* "Deep water must be crossed with the clothes on; shallow water may be crossed with the clothes held up."

3. The Master said, "How determined is he in his purpose! *But* this is not difficult!"

**第四十三章** 1. 子張曰，書云，高宗諒陰，三年不言，何謂也。 2. 子曰，何必高宗，古之人皆然，君薨，百官總已，以聽於冢宰三年。

**Chap. XLIII.** 1. Tsze-chang said, "What is meant when the Shu says that Kao-tsung, while observing the usual imperial mourning, was for three years without speaking?"

2. The Master said, "Why must Kao-tsung be referred to as an example of this? The ancients all did so. When the sovereign died, the officers all attended to their several duties, taking instructions from the prime minister for three years."

第四十四章 子曰,上好禮,則民易使也。

**Chap. XLIV.** The Master said, "When rulers love to observe the rules of propriety, the people respond readily to the calls on them for service."

第四十五章 子路問君子。子曰,脩己以敬。曰,如斯而已乎。曰,脩己以安人。曰,如斯而已乎。曰,脩己以安百姓,脩己以安百姓,堯舜其猶病諸。

**Chap. XLV.** Tsze-lu asked what constituted the superior man. The Master said, "The cultivation of himself in reverential carefulness." "And is this all?" said *Tsze-lu*. "He cultivates himself so as to give rest to others," was the reply. "And is this all?" again asked *Tsze-lu*. The Master said, "He cultivates himself so as to give rest to all the people. He cultivates himself so as to give rest to all the people:—even Yao and Shun were still solici-

tous about this."

第四十六章 原壤夷俟，子曰：「幼而不孫弟，長而無述焉，老而不死，是爲賊。以杖叩其脛。」

**Chap.** XLVI. Yuan Zang was squatting on his heels, and so waited *the approach* of the Master, who said to him, "In youth not humble as befits a junior; in manhood, doing nothing worthy of being handed down; and living on to old age:—this is to be a pest." With this he hit him on the shank with his staff.

第四十七章 1. 闕黨童子將命，或問之曰：「益者與？」 2. 子曰：「吾見其居於位也，見其與先生並行也，非求益者也，欲速成者也。」

**Chap.** XLVII. 1. A youth of the village of Ch'ueh was employed *by Confucius* to carry the messages between him and his visitors. Some one asked about him saying, "I suppose he has made great progress."

2. The Master said, "I observe that he is fond of occupying the seat *of a full-grown man*; I observe that he walks shoulder to shoulder with his elders. He is not one who is seeking to make progress *in learning*. He wishes quickly to become a man."

## BOOK XV. WEI LING KUNG

### 衛靈公 第十五

第一章 1. 衛靈公問陳於孔子。孔子對曰，俎豆之事，則嘗聞之矣，軍旅之事，未之學也，明日遂行。 2. 在陳絕糧，從者病，莫能興。 3. 子路愠見曰，君子亦有窮乎。子曰，君子固窮，小人窮斯濫矣。

**Chap.** I. 1. The duke Ling of Wei asked Confucius about tactics. Confucius replied, "I have heard all about sacrificial vessels, but I have not learned military matters." On this, he took his departure the next day.

2. When he was in Chan, their provisions were exhausted, and his followers became so ill that they were unable to rise.

3. Tsze-lu, with evident dissatisfaction, said, "Has the superior man likewise to endure *in this way?*" The Master said, "The superior man may indeed have to endure want, but the mean man, when he is in want, gives way to unbridled license."

第二章 1. 子曰，賜也，女以予爲多學而識之者與。 2. 對曰，然，非與。 3. 曰，非也，予一以貫之。

**Chap.** II. 1. The Master said, "Ts'ze, you think, I suppose, that I am one who learns many things and keeps them in memory?"

2. Tsze-kung replied, "Yes,—but perhaps it is not so?"

3. "No," was the answer; "I seek a unity allpervading."

√第三章 子曰，由，知德者鮮矣



**Chap. III.** The Master said, "Yü, those who know virtue are few."

第四章 子曰，無爲而治者，其舜也與，夫何爲哉，恭己正南面而已矣。

**Chap. IV.** The Master said, "May not Shun be instanced as having governed efficiently without exertion? What did he do? He did nothing but gravely and reverently occupy his royal seat."

第五章 1. 子張問行。 2. 子曰，言忠信，行篤敬，雖蠻貊之邦，行矣，言不忠信，行不篤敬，雖州里，行乎哉。 3. 立，則見其參於前也，在輿，則見其倚於衡也，夫然後行。 4. 子張書諸紳。

**Chap. v.** 1. Tsze-chang asked how a man should conduct himself, *so as to be everywhere appreciated.*

2. The Master said, "Let his words be sincere and truthful, and his actions honorable and careful;—such conduct may be practiced among the rude tribes of the South or the North. If his words be not sincere and truthful, and his actions not honorable and careful, will he, with such conduct, be appreciated, even in his neighborhood?"

3. "When he is standing, let him see those two things, as it were, fronting him. When he is in a carriage, let him see them attached to the yoke. Then may he subsequently carry

them into practice."

4. Tsze-chang wrote these counsels on the end of his sash.

第六章 1.子曰,直哉,史魚,邦有道如矢,邦無道如矢。 2.君子哉,蘧伯玉,邦有道,則仕,邦無道,則可卷而懷之。

**Chap. VI.** 1. The Master said, "Truly straightforward was the historiographer Yu. When good government prevailed in his state, he was like an arrow. When bad government prevailed, he was like an arrow."

2. "A superior man indeed is Chu Po-yu! When good government prevails in his state, he is to be found in office. When government prevails, he can roll his principles up, and keep them in his breast."

第七章 子曰,可與言,而不與之言,失人,不可與言,而與之言,失言,知者不失人,亦不失言。

**Chap. VII.** The Master said, "When a man may be spoken with, not to speak to him is to err in reference to the man. When a man may not be spoken with, to speak to him is to err in reference to our words. The wise err neither in regard to their man nor to their words."

第八章 子曰,志士,仁人,無求生以害仁,有殺身以成仁。

**Chap. VIII.** The Master said, "The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve

their virtue complete."

第九章 子貢問爲仁。子曰，工欲善其事，必先利其器，居是邦也，事其大夫之賢者，友其士之仁者。

**Chap. IX.** Tsze-kung asked about the practice of virtue. The Master said, "The mechanic, who wishes to do his work well, must first sharpen his tools. When you are living in any state, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars."

第十章 1. 顏淵問爲邦。 2. 子曰，行夏之時。 3. 乘殷之輅。 4. 服周之冕。 5. 樂則韶舞。 6. 放鄭聲，遠佞人，鄭聲淫，佞人殆。

**Chap. X.** 1. Yen Yuan asked how the government of a country should be administered.

2. . The Master said, "Follow the seasons of Hsia.

3. "Ride in the state carriage of Yin.

4. "Wear the ceremonial cap of Chau.

5. "Let the music be the Shao with its pantomimes.

6. "Banish the songs of Chang, and keep far from specious talkers. The songs of Chang are licentious; specious talkers are dangerous."

第十一章 子曰，人無遠慮，必有近憂。

**Chap. XI.** The Master said, "If a man take no thought about what is distant, he will find sorrow near at hand."

第十二章 子曰，已矣乎，吾未見好德如好色者也。

**Chap. XII.** The Master said, "It is all over! I have not seen one who loves virtue as he loves beauty."

第十三章 子曰，臧文仲，其竊位者與，知柳下惠之賢，而不與立也。

**Chap. XIII.** The Master said, "Was not Tsang Wan like one who had stolen his situation? He knew the virtue and the talents of Hui of Liu-hsia, and yet did not *procure that he should stand with him in court.*"

第十四章 子曰，躬自厚而薄責於人，則遠怨矣。

**Chap. XIV.** The Master said, "He who requires much from himself and little from others, will keep himself from *being the object of resentment.*"

第十五章 子曰，不曰如之何，如之何者，吾末如之何也已矣。

**Chap. XV.** The Master said, "When a man is not *in the habit of saying—'What shall I think of this? What shall I think of this?'* I can indeed do nothing with him!"

第十六章 子曰，羣居終日，言不及義，好行小慧，難矣哉。

**Chap. XVI.** The Master said, "When a number of people are together, for a whole day, without their conversation turning on righteousness, and when they are fond of carrying out *the suggestions of a small shrewdness;—theirs is indeed a hard case.*"



第十七章 子曰，君子義以爲質，禮以行之，孫以出之，信以成之，君子哉。

**Chap. XVII.** The Master said, "The superior man *in everything* considers righteousness to be essential. He performs it, according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man."

第十八章 子曰，君子病無能焉，不病人之不已知也。

**Chap. XVIII.** The Master said, "The superior man is distressed by his want of ability. He is not distressed by men's not knowing him."

第十九章 子曰，君子疾沒世，而名不稱焉。

**Chap. XIX.** The Master said, "The superior man dislikes the thought of his name not being mentioned after his death."

第二十章 子曰，君子求諸己，小人求諸人。

**Chap. XX.** The Master said, "What the superior man seeks, is in himself. What the mean man seeks, is in others."

第二十一章 子曰，君子矜而不爭，羣而不黨。

**Chap. XXI.** The Master said, "The superior man is dignified, but does not wrangle. He is sociable, but not a partisan."

第二十二章 子曰，君子不以言舉人，不以人廢言。

**Chap. XXII.** The Master said, "The superior man does not promote a man *simply* on account of his words, nor does he put aside *good* words

because of the man.”

**第二十三章** 子貢問曰，有一言，而可以終身行之者乎？子曰，其恕乎，己所不欲，勿施於人。

**Chap. XXIII.** Tsze-kung asked, saying, “Is there one word which may serve as a rule of practice for all one’s life? The Master said, “Is not RECIPROCITY such a word? What you do not want done to yourself, do not do to others.”

**第二十四章** 1.子曰，吾之於人也，誰毀，誰譽，如有所譽者，其有所試矣。2.斯民也，三代之所以直道而行也。

**Chap. XXIV.** 1. The Master said, “In my dealings with men, whose evil do I blame, whose goodness do I praise, beyond what is proper? If I do sometimes exceed in praise, there must be ground for it in my examination *of the individual.*

2. “This people supplied the ground why the three dynasties pursued the path of straightforwardness;”

**第二十五章** 子曰，吾猶及史之闕文也，有馬者，借人乘之，今亡已夫。

**Chap. XXV** The Master said, “Even in my *early* days, a historiographer would leave a blank in his text, and he who had a horse would lend him to another to ride. Now, alas! there are no such things.”

**第二十六章** 子曰，巧言亂德，小不忍，則亂大謀。

**Chap. XXVI.** The Master said, "Specious words confound virtue. Want of forbearance in small matters confounds great plans."

**第二十七章** 子曰，衆惡之，必察焉，衆好之，必察焉。

**Chap. XXVII.** The Master said, "When the multitude hate a man, it is necessary to examine into the case. When the multitude like a man, it is necessary to examine into the case."

**第二十八章** 子曰，人能弘道，非道弘人。

**Chap. XXVIII.** The Master said, "A man can enlarge the principles *which he follows*; those principles do not enlarge the man."

**第二十九章** 子曰，過而不改，是謂過矣。

**Chap. XXIX.** The Master said, "To have faults and not to reform them,—this, indeed, should be pronounced having faults."

**第三十章** 子曰，吾嘗終日不食，終夜不寢，以思，無益，不如學也。

**Chap. XXX.** The Master said, "I have been the whole day without eating, and the whole night without sleeping:—occupied with thinking. It was of no use. The better plan is to learn,"

**第三十一章** 子曰，君子謀道不謀食，耕也，餒在其中矣，學也，祿在其中矣，君子憂道不憂貧。

**Chap. XXXI.** The Master said, "The object of the superior man is truth. Food is not his object. There is plowing;—even in that there is *sometimes* want. So with learning;—

emolument may be found in it. The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him."

**第三十二章** 1.子曰,知及之,仁不能守之,雖得之,必失之。  
2.知及之,仁能守之,不莊以涖之,則民不敬。3.知及之,仁能守之,莊以涖之,動之不以禮,未善也。

**Chap. XXXII.** 1. The Master said, "When a man's knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again.

2. "When his knowledge is sufficient to attain, and he has virtue enough to hold fast, if he cannot govern with dignity, the people will not respect him.

3. "When his knowledge is sufficient to attain, and he has virtue enough to hold fast; when he governs also with dignity, yet if he try to move the people contrary to the rules of propriety:—full excellence is not reached."

**第三十三章** 子曰,君子不可小知,而可大受也,小人不可大受,而可小知也。

**Chap. XXXIII.** The Master said, "The superior man cannot be known in little matters; but he may be intrusted with great concerns. The small men may not be intrusted with great concerns, but he may be known in little



matters.”

**第三十四章** 子曰，民之於仁也，甚於水火，水火吾見蹈而死者矣，未見蹈仁而死者也。

**Chap. XXXIV.** The Master said, “Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue.”

**第三十五章** 子曰，當仁，不讓於師。

**Chap. XXXV.** The Master said, “Let every man consider virtue as what devolves on himself. He may not yield the performance of it *even* to his teacher.”

**第三十六章** 子曰，君子貞，而不諒。

**Chap. XXXVI.** The Master said, “The superior man is correctly firm, and not firm merely.”

**第三十七章** 子曰，事君敬其事，而後其食。

**Chap. XXXVII.** The Master said, “A minister, in serving his prince, reverently discharges his duties, and makes his emolument a secondary consideration,”

**第三十八章** 子曰，有教，無類。

**Chap. XXXVIII.** The Master said, “In teaching there should be no distinction of classes.”

**第三十九章** 子曰，道不同，不相爲謀。

**Chap. XXXIX.** The Master said, “Those whose

courses are different cannot lay plans for one another."

第四十章 子曰，辭，達而已矣。

**Chap. XL.** The Master said, "In language it is simply required that it convey the meaning."

第四十一章 1. 師冕見，及階，子曰，階也。及席，子曰，席也。皆坐，子告之曰，某在斯，某在斯。 2. 師冕出。子張問曰，與師言之道與。 3. 子曰，然，固相師之道也。

**Chap. XLI.** 1. The music master, Mien, having called upon him, when they came to the steps, the Master said, "Here are the steps." When they came to the mat *for the guest* to sit upon, he said, "Here is the mat." When all were seated, the Master informed him, saying, "So and so is here; so and so is here."

2. The music master, Mien, having gone out, Tsze-chang asked, saying, "Is it the rule to tell those things to the music master?"

3. The Master said, "Yes. This is certainly the rule for those who lead the blind."

## BOOK XVI. KE SHE 季氏 第十六

第一章 1. 季氏將伐顓臾。 2. 冉有季路見於孔子，曰，季氏將有事於顓臾。 3. 孔子曰，求，無乃爾是過與。 4. 夫顓臾，昔者，先王以爲東蒙主，且在邦域之中矣，是社稷之臣也，何以伐爲。 5. 冉有曰，夫子欲之，吾二臣者，皆不欲也。 6. 孔子曰，求，周任有言曰，陳力就列，不能者止，危而不持，

顛而不扶，則將焉用彼相矣。 7. 且爾言過矣，虎兇出於柙，龜玉毀於櫝中，是誰之過與。 8. 冉有曰，今夫顛也，固，而近於費，今不取，後世必爲子孫憂。 9. 孔子曰，求，君子疾夫舍曰欲之，而必爲之辭。 10. 丘也，聞有國有家者，不患寡，而患不均，不患貧，而患不安，蓋均無貧，和無寡，安無傾。 11. 夫如是，故遠人不服，則修文德以來之，既來之，則安之。 12. 今由與求也，相夫子，遠人不服，而不能來也，邦分崩離析，國不能守也。 13. 而謀動干戈於邦內，吾恐季孫之憂，不在顛也，而在蕭牆之內也。

**Chap. I.** 1. 1 The head of the Chi family was going to attack Chwan-yu.

2. Zan Yu and Chi-lu had an interview with Confucius, and said, "*Our chief, Chi, is going to commence operations against Chwan-yu.*"

3. Confucius said, "Ch'iu, is it not you who are in fault here?"

4. "Now, in regard to Chwan-yu, long ago a former king appointed its ruler to preside over the sacrifices to the eastern Mang; moreover, it is in the midst of the territory of our state; and its ruler is a minister in direct connection with the sovereign:—What has *your chief* to do with attacking it?"

5. Zan Yu said, "Our master wishes the thing; neither of us two ministers wishes it."

6. Confucius said, "Ch'iu, there are the words of Chau Zan,—'When he can put forth

his ability, he takes his place in the ranks *of office*; when he finds himself unable to do so, he retires from it. How can he be used as a guide to a blind man, who does not support him when tottering, nor raise him up when fallen?"

7. "And further, you speak wrongly. When a tiger or rhinoceros escapes from his cage; when a tortoise or piece of jade is injured in its repository:—whose is the fault?"

8. Zan Yu said, "But at present, Chwan-yu is strong and near to Pi; if *our chief* do not now take it, it will hereafter be a sorrow to his descendants."

9. Confucius said, "Ch'iu, the superior man hates that declining to say—'I want such and such a thing,' and framing explanations *for the conduct*."

10. "I have heard that rulers of states and chiefs of families are not troubled lest their people should be few, but are troubled lest they should not keep their several places; that they are not troubled with fears of poverty, but are troubled with fears of a want of contented repose *among the people in their several places*. For when the people keep their several places, there will be no poverty; when harmony prevails, there will be no scarcity of people; and when there is such a *contented* repose,



there will be no rebellious upsettings.

11. "So it is.—Therefore, if remoter people are not submissive, all the influences of civil culture and virtue are to be cultivated to attract them to be so; and when they have been so attracted, they must be made contented and tranquil.

12. "Now, here are you, Yu and Ch'ia, assisting your chief. Remoter people are not submissive, and, *with your help*, he cannot attract them to him. In his own territory there are divisions and downfalls, leavings and separations, and, *with your help*, he cannot preserve it.

13. "And yet he is planning these hostile movements within the state.—I am afraid that the sorrow of the Chi-sun *family* will not be on account of Chwan-yu, but will be found within the screen of their own court."

**第二章** 1, 孔子曰,天下有道,則禮樂征伐,自天子出,天下無道,則禮樂征伐,自諸侯出,自諸侯出,蓋十世希不失矣,自大夫出,五世希不失矣,陪臣執國命,三世希不失矣。 2, 天下有道,則政不在大夫。 3, 天下有道,則庶人不議。

**Chap. II.** 1. Confucius said, "When good government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the son of Heaven. When bad government prevails in the empire, ceremonies,

music, and punitive military expeditions proceed from the princes, When these things proceed from the princes, as a rule, the cases will be few in which they do not lose their power in ten generations. When they proceed from the great officers *of the princes, as a rule*, the cases will be few in which they do not lose their power in five generations. When the subsidiary ministers *of the great officers* hold in their grasp the orders of the state, *as a rule*, the cases will be few in which they do not lose their power in three generations.

2. "When right principles prevail in the kingdom, government will not be in the hands of the great officers.

3. "When right principles prevail in the kingdom, there will be no discussions among the common people."

第三章 孔子曰，祿之去公室，五世矣，政逮於大夫，四世矣，故夫三桓之子孫微矣。

Chap. III. confucius said, "The revenue *of the state* has left the ducal house now for five generations. The government has been in the hands of the great officers for four generations. On this account, the descendants of the three Hwan are much reduced."

第四章 孔子曰，益者三友，損者三友，友直，友諒，友多聞，益矣，友便辟，友善柔，友便佞，損矣。

**Chap. IV** Confucius said, "There are three friendships which are advantageous, and three which are enjurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation:—these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glibtongued:—these are injurious.

第五章 孔子曰，益者三樂，損者三樂，樂節禮樂，樂道人之善，樂多賢友，益矣，樂驕樂，樂佚遊，樂宴樂，損矣。

**Chap. V.** Confucius said, "There are three things men find enjoyment in which are advantageous, and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and music; to find enjoyment in speaking of the goodness of others; to find enjoyment in having many worthy friends:—these are advantageous. To find enjoyment in extravagant pleasures; to find enjoyment in idleness and sauntering; to find enjoyment in the pleasures of feasting:—these are injurious."

第六章 孔子曰，侍於君子有三愆，言未及之而言，謂之躁，言及之而不言，謂之隱，未見顏色而言，謂之瞽。

**Chap. VI.** confucius said, "There are three errors to which they who stand in the presence

of a man of virtue and station are liable. They may speak when it does not come to them to speak;—this is called rashness. They may not speak when it comes to them to speak;—this is called concealment. They may speak without looking at the countenance of *their superior*;—this is called blindness.”

第七章 孔子曰，君子有三戒，少之時，血氣未定，戒之在色，及其壯也，血氣方剛，戒之在鬪，及其老也，血氣既衰，戒之在得。

**Chap. VII.** Confucius said, “There are three things which the superior man guards against. In youth, when the physical powers are not yet settled, he guards against lust. When he is strong and the physical powers are full of vigor, he guards against quarrelsomeness. When he is old, and the animal powers are decayed, he guards against covetousness.”

✓第八章 1. 孔子曰，君子有三畏，畏天命，畏大人，畏聖人之言。  
2. 小人不知天命，而不畏也，狎大人，侮聖人之言。

**Chap. VIII.** 1 Confucius said, “There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages.

2. “The mean man does not know the ordinances of Heaven, and *consequently* does not stand in awe of them. He is disrespectful



to great men. He makes sport of the words of sages.

第九章 孔子曰，生而知之者，上也，學而知之者，次也，困而學之，又其次也，困而不學，民斯爲下矣。

**Chap. IX.** Confucius said, "Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so, *readily*, get possession of knowledge, are the next. Those who are dull and stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn;—they are the lowest of the people."

第十章 孔子曰，君子有九思，視思明，聽思聰，色思溫，貌思恭，言思忠，事思敬，疑思問，忿思難，見得思義。

**Chap. X.** Confucius said, "The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanor, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to

question others. When he is angry, he thinks of the difficulties (*his anger may involve him in*). When he sees gain to be got, he thinks of righteousness."

**第十一章** 1. 孔子曰，見善如不及，見不善如探湯，吾見其人矣，吾聞其語矣。 2. 隱居以求其志，行義以達其道，吾聞其語矣，未見其人也。

**Chap. XI.** 1. Confucius said, "Contemplating good, *and pursuing it*, as if they could not reach it; contemplating evil, *and shrinking from it*, as they would from thrusting the hand into boiling water:—I have seen such men, as I have heard such words.

2. "Living in retirement to study their aims, and practicing righteousness to carry out their principles:—I have heard these words, but I have not seen such men."

**第十二章** 1. 齊景公有馬千駟，死之日，民無德而稱焉，伯夷叔齊，餓于首陽之下，民到于今稱之。 2. 其斯之謂與。

**Chap. XII.** 1 The duke Ching of Ch'i had a thousand teams, each of four horses, but on the day of his death, the people did not praise him for a single virtue, Po-i and Shu-ch'i died of hunger at the foot of the Shau-yang mountain, and the people, down to the present time, praise them.

2. "Is not that saying illustrated by this?"

**第十三章** 1. 陳亢問於伯魚曰，子亦有異聞乎。 2. 對曰，未也，嘗獨立，鯉趨而過庭，曰，學詩乎。對曰，未也。不學詩，無

以言。鯉退而學詩。3. 他日又獨立，鯉趨而過庭，曰，學禮乎。對曰，未也。不學禮，無以立。鯉退而學禮。4. 聞斯二者。5. 陳亢退而喜曰，問一得三，聞詩，聞禮，又聞君子之遠其子也。

**Chap. XIII.** 1. Ch'an K'ang asked Po-yu, saying, "Have you heard any lessons *from your father* different from what we have all heard?"

2. Po-yu replied, "No. He was standing alone once, when I passed below the hall with hasty steps, and said to me, 'Have you learned the Odes?' On my replying 'Not yet,' *he added*, 'If you do not learn the Odes, you will not be fit to converse with.' I retired and studied the Odes.

3. "Another day, he was in the same way standing alone, when I passed by below the hall with hasty steps, and said to me, 'Have you learned the rules of Propriety?' On my replying 'Not yet,' *he added*, 'If you do not learn the rules of Propriety, your character cannot be established.' I then retired, and learned the rules of Propriety.

4. "I have heard only these two things from him."

5. Ch'an K'ang retired, and, quite delighted, said, "I asked one thing, and I have got three things. I have heard about the Odes. I have heard about the rules of Propriety. I have

also heard that the superior man maintains a distant reserve towards his son."

**第十四章** 邦君之妻，君稱之，曰夫人，夫人自稱，曰小童，邦人稱之，曰君夫人，稱諸異邦，曰寡小君，異邦人稱之，亦曰君夫人。

**Chap. XIV.** The wife of the prince of a state is called by him FU ZAN. She calls herself HSIAO T'UNG. The people of the state call her CHUN FU ZAN, and, to the people of other states, they call her K'WA HSIAO CHUN. The people of other states also call her CHUN FU ZAN.

## BOOK XVII. YANG HO 陽貨 第十七

**第一章** 1. 陽貨欲見孔子，孔子不見，歸孔子豚，孔子時其亡也，而往拜之，遇諸塗。 2. 謂孔子曰，來，予與爾言，曰，懷其寶，而迷其邦，可謂仁乎。曰，不可。好從事，而亟失時，可謂知乎。曰，不可。日月逝矣，歲不我與。孔子曰，諾，吾將仕矣。

**Chap. 1.** 1 Yang Ho wished to see Confucius, but Confucius would not go to see him. *On this*, he sent a present of a pig to Confucius, who, having chosen a time when Ho was not at home, went to pay his respects *for the gift*. He met him, *however*, on the way.

2. *Ho* said to Confucius, "Come, let me speak with you." He then asked, "Can he be called benevolent who keeps his jewel in his bosom, and leaves his country to confusion?"



*Confucius* replied, "No." "Can he be called wise, who is anxious to be engaged in public employment, and yet is constantly losing the opportunity of being so?" *Confucius* again said, "No." "The days and months are passing away; the years do not wait for us." *Confucius* said, "Right; I will go into office."

第二章 子曰,性相近也,習相遠也。

**Chap. II.** The Master said, "By nature, men are nearly alike; by practice, they get to be wide apart."

第三章 子曰,唯上知與下愚不移。

**Chap. III.** The Master said, "There are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed."

第四章 1. 子之武城,聞絃歌之聲。 2. 夫子莞爾而笑曰,割雞焉用牛刀。 3. 子游對曰,昔者偃也,聞諸夫子曰,君子學道則愛人,小人學道則易使也。 4. 子曰,二三子,偃之言是也,前言戲之耳。

**Chap. IV. 1.** The Master, having come to Wuch'ang, heard *there* the sound of stringed instruments and singing.

2. Well pleased and smiling, he said, "Why use an ox knife to kill a fowl?"

3. Tsze-yu replied, "Formerly, Master, I heard you say,—'When the man of high station is well instructed, he loves men: when the man

of low station is well instructed, he is easily ruled.' ”

4. The Master said, “My disciples, Yen’s words are right. What I said was only in sport.”

第五章 1. 公山弗擾以費畔，召，子欲往。 2. 子路不說，曰，末之也已，何必公山氏之人也。 3. 子曰，夫召我者，而豈徒哉，如有用我者，吾其爲東周乎。

**Chap V** 1. Kung-shan Fu-zao, when he was holding Pi, and in an attitude of rebellion, invited the Master to visit him, who was rather inclined to go.

2. Tsze-lu was displeased, and said, Indeed, you cannot go! Why must you think of going to see Kung-shan?”

3. The Master said, “Can it be without some reason that he has invited ME? If any one employ me, may I not make an eastern Chau?”

第六章 子張問仁於孔子，孔子曰，能行五者於天下爲仁矣。請問之，曰，恭，寬，信，敏，惠，恭，則不侮，寬，則得衆，信，則人任焉，敏，則有功，惠，則足以使人。

**Chap. VI.** Tsze-chang asked Confucius about perfect virtue. Confucius said, “To be able to practice five things everywhere under heaven constitutes perfect virtue.” He begged to ask what they were, and was told, “Gravity, generosity of soul, sincerity, earnestness, and

kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others."

**第七章** 1. 佛肸召，子欲往。 2. 子路曰，昔者由也，聞諸夫子曰，親於其身，爲不善者，君子不入也，佛肸以中牟畔，子之往也，如之何。 3. 子曰，然，有是言也，不曰堅乎，磨而不磷，不曰白乎，涅而不緇。 4. 吾豈匏瓜也哉，焉能繫而不食。

**Chap. VII.** 1. Pi Hsi inviting him to visit him, the Master was inclined to go.

2. Tsze-lu said, "Master, formerly I have heard you say, 'When a man in his own person is guilty of doing evil, a superior man will not associate with him.' Pi Hsi is rebellion, holding possession of Chung-mau; if you go to him, what shall be said?"

3. The Master said, "Yes, I did use these words. But is it not said, that, if a thing be really hard, it may be ground without being made thin? Is it not said, that, if a thing be really white, it may be steeped in a dark fluid without being made black?"

4. "Am I a bitter gourd! How can I be hung up out of the way of being eaten?"

第八章 1.子曰,由也,女聞六言六蔽矣乎。對曰,未也。 2.居,吾語女。 3.好仁不好學,其蔽也愚,好智不好學,其蔽也蕩,好信不好學,其蔽也賊,好直不好學,其蔽也絞,好勇不好學,其蔽也亂,好剛不好學,其蔽也狂。

**Chap VIII.** 1. The Master said, "Yu, have you heard the six words to which are attached six becloudings?" Yu replied, "I have not."

2. "Sit down, and I will tell them to you.

3. "There is the love of being benevolent without the love of learning;—the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning;—the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning;—the beclouding here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning;—the beclouding here leads to rudeness. There is the love of boldness without the love of learning;—the beclouding here leads to insubordination. There is the love of firmness without the love of learning;—the beclouding here leads to extravagant conduct."

第九章 1.子曰,小子,何莫學夫詩。 2.詩可以興。 3.可以觀。 4.可以羣。 5.可以怨。 6.邇之事父。遠之事君。 7.多識於鳥獸草木之名。

**Chap. IX.** 1. The Master said, "My children,



why do you not study the Book of Poetry?

2. "*The Odes* serve to stimulate the mind.

3. "They may be used for purposes of self-contemplation.

4. "They teach the art of sociability.

5. "They show how to regulate feelings of resentment.

6. "From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince.

7. "From them we become largely acquainted with the names of birds, beasts, and plants."

**第十章** 子謂伯魚曰，女爲周南召南矣乎，人而不爲周南召南，其猶正牆面而立也與。

**Chap. X.** The Master said to Po-yu, "Do you give yourself to the Chau-nan and the Shao-nan. The man who has not studied the Chau-nan and the Shao-nan is like one who stands with his face right against a wall. Is he not so?"

**第十一章** 子曰，禮云禮云，玉帛云乎哉，樂云樂云，鐘鼓云乎哉。

**Chap. XI.** The Master said, " 'It is according to the rules of propriety,' they say.— 'It is according to the rules of propriety,' they say. Are gems and silk all that is meant by propriety? 'It is music,' they say.— 'It is

music,' they say. Are bells and drums all that is meant by music?"

第十二章 子曰,色厲而內荏,譬諸小人,其猶穿窬之盜也與。

**Chap. XII.** The Master said, "He who puts on an appearance of stern firmness, while inwardly he is weak, is like one of the small, mean people;—yea, is he not like the thief who breaks through, or climbs over, a wall?"

第十三章 子曰,鄉原,德之賊也。

**Chap. XIII.** The Master said, "Your good, careful people of the villages are the thieves of virtue."

第十四章 子曰,道聽而塗說,德之棄也。

**Chap. XIV.** The Master said, "To tell, as we go along, what we have heard on the way, is to cast away our virtue."

第十五章 1. 子曰,鄙夫,可與事君也與哉。 2. 其未得之也,患得之,既得之,患失之。 3. 苟患失之,無所不至矣。

**Chap. XV.** 1. The Master said, "There are those mean creatures! How impossible it is along with them to serve one's prince!

2. "While they have not got their aims, their anxiety is how to get them. When they have got them, their anxiety is lest they should lose them.

3. "When they are anxious lest such things should be lost, there is nothing to which they

will not proceed.”

**第十六章** 1. 子曰，古者，民有三疾，今也或是之亡也。 2. 古之狂也肆，今之狂也蕩，古之矜也廉，今之矜也忿戾，古之愚也直，今之愚也詐而已矣。

**Chap. XVI.** 1. The Master said, “Anciently, men had three failings, which now perhaps are not to be found.

2. “The high-mindedness of antiquity showed itself in a disregard of small things; the high-mindedness of the present day shows itself in wild license. The stern dignity of antiquity showed itself in grave reserve; the stern dignity of the present day shows itself in quarrelsome perverseness. The stupidity of antiquity showed itself in straightforwardness; the stupidity of the present day shows itself in sheer deceit.”

**第十七章** 子曰，巧言令色，鮮矣仁。

**Chap. XVII.** The Master said, “Fine words and an insinuating appearance are seldom associated with virtue.”

**第十八章** 子曰，惡紫之奪朱也，惡鄭聲之亂雅樂也，惡利口之覆邦家者。

**Chap. XVIII.** The Master said, “I hate the manner in which purple takes away *the luster of* vermilion. I hate the way in which the songs of Chang confound the music of the Ya.

I hate those who with their sharp mouths overthrow kingdoms and families."

**第十九章** 1. 子曰，予欲無言。 2. 子貢曰，子如不言，則小子何述焉。 3. 子曰，天何言哉，四時行焉，百物生焉，天何言哉。

**Chap. XIX.** 1. The Master said, "I would prefer not speaking."

2. Tsze-kung said, "If you, Master, do not speak, what shall we, your disciples, have to record?"

3. The Master said, "Does Heaven speak? The four seasons pursue their courses, and all things are *continually* being produced, *but* does Heaven say anything?"

**第二十章** 孺悲欲見孔子，孔子辭以疾，將命者出戶，取瑟而歌，使之聞之。

**Chap. XX.** Zu Pei wished to see Confucius, but Confucius declined, on the ground of being sick, to see him. When the bearer of this message went out at the door, (the Master) took his lute and sang to it, in order that Pei might hear him.

**第二十一章** 1. 宰我問三年之喪，期已久矣。 2. 君子三年不為禮，禮必壞，三年不為樂，樂必崩。 3. 舊穀既沒，新穀既升，鑽燧改火，期可已矣。 4. 子曰，食夫稻，衣夫錦，於女安乎，曰，安。 5. 女安，則為之，夫君子之居喪，食旨不甘，聞樂不樂，居處不安，故不為也，今女安，則為之。 6. 宰我出。



子曰：予之不仁也，子生三年，然後免於父母之懷，夫三年之喪，天下之通喪也，予也，有三年之愛於其父母乎。

**Chap. XXI.** 1. Tsai Wo asked about the three years' mourning *for parents, saying* that one year was long enough.

2. "If the superior man," said he, "abstains for three years from the observances of propriety, those observances will be quite lost. If for three years he abstains from music, music will be ruined.

3. "*Within a year* the old grain is exhausted, and the new grain has sprung up, and, in procuring fire by friction, we go through all the changes of wood for that purpose. After a complete year, the mourning may stop."

4. The Master said, "If you were, *after a year*, to eat good rice, and wear embroidered clothes, would you feel at ease?" "I should" replied Wo,

5. The Master said, "If you can feel at ease, do it. But a superior man, during the whole period of mourning, does not enjoy pleasant food which he may eat, nor derive pleasure from music which he may hear. He also does not feel at ease, if he is comfortably lodged. Therefore he does not do *what you propose*. But now you feel at ease and may do it."

6. Tsai Wo then went out, and the Master said, "This shows Yu's want of virtue. It is not till a child is three years old that it is allowed to leave the arms of its parents. And the three years' mourning is universally observed throughout the empire. Lid Yu enjoy the three years' love of his parents?"

第二十二章 子曰，飽食終日，無所用心，難矣哉，不有博弈者乎，爲之，猶賢乎已。

**Chap. XXII.** The Master said, "Hard is it to deal with him, who will stuff himself with food the whole day, without applying his mind to anything *good!* Are there not gamesters and chess players? To be one of these would still be better than doing nothing at all."

第二十三章 子路曰，君子尚勇乎。子曰，君子義以爲上，君子有勇而無義，爲亂，小人有勇而無義，爲盜。

**Chap. XIII.** Tsze-lu said, "Does the superior man esteem valor?" The Master said, "The superior man holds righteousness to be of highest importance. A man in a superior situation, having valor without righteousness, will be guilty of insubordination; one of the lower people, having valor without righteousness, will commit robbery."

第二十四章 1. 子貢曰，君子亦有惡乎。子曰，有惡，惡稱人之惡者，惡居下流而訕上者，惡勇而無禮者，惡果敢而窒者。

2. 曰，賜也，亦有惡乎。惡微以爲知者，惡不孫以爲勇者，惡訐以爲直者。

**Chap. XXIV.** 1. Tsze-kung said, "Has the superior man his hatreds also?" The Master said, "He has his hatreds. He hates those who proclaim the evil of others. He hates the man who, being in a low station, slanders his superiors. He hates those who have valor *merely*, and are unobservant of propriety. He hates those who are forward and determined, and, *at the same time*, of contracted understanding."

2. *The Master then inquired, "Ts'ze, have you also your hatreds?" Tsze-kung replied, "I hate those who pry out matters, and ascribe the knowledge to their wisdom. I hate those who are only not modest, and think that they are valorous. I hate those who make known secrets, and think that they are straightforward."*

**第二十五章** 子曰，唯女子與小人，爲難養也。近之則不孫，遠之則怨。

**Chap. XXV.** The Master said, "Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve towards them, they are discontented."

第二十六章 子曰，年四十而見惡焉，其終也已。

Chap. XXVI. The Master said, "When a man at forty is the object of dislike, he will always continue what he is."

## BOOK XVIII. WEI TSZE 微子 第十八

第一章 1. 微子去之，箕子爲之奴，比干諫而死。2. 孔子曰，殷有三仁焉。

Chap. I. 1. The viscount of Wei withdrew from the court. The viscount of Chi became a slave to Chau. Pi-kan remonstrated with him and died.

2. Confucius said, "The Yin dynasty possessed *theses* three men of virtue."

第二章 柳下惠爲士師，三黜，人曰，子未可以去乎？曰，直道而事人，焉往而不三黜，枉道而事人，何必去父母之邦。

Chap. II. Hui of Liu-hsia, being chief criminal judge, was thrice dismissed from his office. Some one said to him; "Is it not yet time for you, sir, to leave this?" He replied, "Serving men in an upright way, where shall I go to, and not experience such a thrice-repeated dismissal? If I choose to serve men in a crooked way, what necessity is there for me to leave the country of my parents?"

第三章 齊景公待孔子，曰，若季氏，則吾不能，以季孟之間待之，曰，吾老矣，不能用也，孔子行。



**Chap. III.** The duke Ching of Ch'i, *with reference to the manner in which* he should treat Confucius, said, "I cannot treat him as I would the chief of the Chi family. I will treat him in a manner between that accorded to the chief of the Chi, and that given to the chief of the Mang family." He also said, "I am old; I cannot use *his doctrines.*" Confucius took his departure.

第四章 齊人歸女樂。季桓子受之，三日不朝，孔子行。

**Chap. IV.** The people of Ch'i sent *to Lu* a present of female musicians, which Chi Hwan received, and for three days no court was held. Confucius took his departure.

第五章 1. 楚狂接輿歌而過孔子，曰，鳳兮鳳兮，何德之衰，往者不可諫，來者猶可追，已而已而，今之從政者殆而。2. 孔子下，欲與之言。趨而辟之，不得與之言。

**Chap. V. 1.** The madman of Ch'u, Chieh-yu, passed by Confucius, singing and saying, "O FANG! O FANG! How is your virtue degenerated! As to the past, reproof is useless; but the future may still be provided against. Give up *your vain pursuit.* Give up *your vain pursuit.* Peril awaits those who now engage in affairs of government."

2. Confucius alighted and wished to converse with him, but Chieh-yu hastened away, so that he could not talk with him.

第六章 1. 長沮桀溺耦而耕。孔子過之。使子路問津焉。 2. 長沮曰，夫執輿者爲誰。子路曰，爲孔丘。曰，是魯孔丘與。曰，是也。曰，是知津矣。 3. 問於桀溺。桀溺曰，子爲誰。曰，爲仲由。曰，是魯孔丘之徒與。對曰，然。曰，滔滔者，天下皆是也，而誰以易之，且而與其從辟人之士也，豈若從辟世之士哉。耰而不輟。 4. 子路行以告。夫子憮然曰，鳥獸不可與同羣，吾非斯人之徒與而誰與，天下有道，丘不與易也。

Chap. VI. 1. Ch'ang-tsu and Chieh-ni were at work in the field together when Confucius passed by them, and sent Tsze-lu to inquire for the ford.

2. Ch'ang-tsu said, "Who is he that holds the reins in the carriage there?" Tsze-lu told him, "It is K'ung Ch'iu." "Is it not K'ung Ch'iu of Lu?" asked he. "Yes," was the reply, to which the other rejoined, "He knows the ford."

3. *Tsze-lu then* inquired of Chieh-ni, who said to him, "Who are you, sir?" He answered, "I am Chung Yu." "Are you not the disciple of K'ung Ch'iu of Lu?" asked the other. "I am," replied he, and then Chieh-ni said to him, "Disorder, like a swelling flood, spreads over the whole empire, and who is he that will change its state *for you?* Than follow one who merely withdraws from this one and that one, had you not better fellow those who have withdrawn from the world altogether?" *With*

*this he fell to covering up the seed, and proceeded with his work, without stopping.*

4. Tsze-lu went and reported their remarks, when the Master observed with a sigh, "It is impossible to associate with birds and beasts, as if they were the same with us. If I associate not with these people, — with mankind, — with whom shall I associate? If right principles prevailed through the empire, there would be no use for me to change its state."

第七章 1. 子路從而後，遇丈人，以杖荷蓀。子路問曰，子見夫子乎。丈人曰，四體不勤，五穀不分，孰爲夫子。植其杖而芸。 2. 子路拱而立。 3. 止子路宿，殺雞，爲黍，而食之，見其二子焉。 4. 明日，子路行以告。子曰，隱者也，使子路反見之，至，則行矣。 5. 子路曰，不仕無義，長幼之節，不可廢也，君臣之義，如之何其廢之，欲潔其身，而亂大倫，君子之仕也，行其義也，道之不行，已知之矣。

**Chap. VII.** 1. Tsze-lu, following the Master, happened to fall behind, when he met an old man, carrying across his shoulder on a staff a basket for weeds. Tsze-lu said to him, "Have you seen my master, sir?" The old man replied, "Your four limbs are unaccustomed to toil; you cannot distinguish the five kinds of grain:—who is your master?" With this, he planted his staff in the ground, and proceeded to weed.

2. Tsze-lu joined his hands across his breast, and stood *before him*.

3. The old man kept Tsze-lu to pass the night in his house, killed a fowl, prepared millet, and feasted him. He also introduced to him his two sons.

4. Next day, Tsze-lu went on his way, and reported *his adventure*. The Master said, "He is a recluse," and sent Tsze-lu back to see him again, but when he got to the place, the old man was gone.

5. Tsze-lu then said *to the family*, "Not to take office is not righteous. If the relations between old and young may not be neglected, how is it that he sets aside the duties that should be observed between sovereign and minister? Wishing to maintain his personal purity, he allows that great relation to come to confusion. A superior man takes office, and performs the righteous duties belonging to it. As to the failure of right principles to make progress, he is aware of that."

第八章 1. 逸民, 伯夷, 叔齊, 虞仲, 夷逸, 朱張, 柳下惠, 少連.

2. 子曰, 不降其志, 不辱其身, 伯夷叔齊與. 3. 謂柳下惠少連, 降志辱身矣, 言中倫, 行中慮, 其斯而已矣. 4. 謂虞仲夷逸, 隱居放言, 身中清, 廢中權. 5. 我則異於是, 無可無不可.



**Chap. VIII.** 1. The men who have retired to privacy from the world have been Po-i, Shu-ch'i, Yu-chung, I-yi, Chu-chang, Hui of Liu-hsia, and Shao-lien.

2. The Master said, "Refusing to surrender their wills, or to submit to any taint in their persons;—such, I think, were Pe-i and Shu-ch'i.

3. "It may be said of Hui of Liu-hsia, and of Shao-lien, that they surrendered their wills, and submitted to taint in their persons, but their words corresponded with reason, and their actions were such as men are anxious to see. This is all that is to be remarked in them.

4. "It may be said of Yu-chung and I-yi, that, while they hid themselves in their seclusion, they gave a license to their words; but in their persons, they succeeded in preserving their purity, and, in their retirement, they acted according to the exigency of the times.

5. "I am different from all these. I have no course for which I am predetermined, and no course against which I am predetermined."

**第九章** 1. 大師擊適齊。 2. 亞飯于適楚。 3. 飯繚適蔡。 4. 飯缺適秦。 3. 鼓方叔，入於河。 4. 播鼗武，入於漢。 5. 少師陽，擊磬襄，入於海。

**Chap. IX.** 1. The grand music master, Chih, went to Ch'i.

2. Kan, *the master of the band at the second meal*, went to Ch'u. Liao, *the band master at the third meal*, went to Ts'ai. Chueh, *the band master at the fourth meal*, went to Ch'in.

3. Fang-shu, *the drum master*, withdrew *to the north of the river*.

4. Wu, *the master of the hand drum*, withdrew to the Han.

5. Yang, *the assistant music master*, and Hsiang, *master of the musical stone*, withdrew *to an island in the sea*.

第十章 周公謂魯公曰，君子不施其親，不使大臣怨乎不以，故舊無大故，則不棄也，無求備於一人。

Chap. X. The duke of Chau addressed *his son*, the duke of Lu, saying, "The virtuous prince does not neglect his relations. He does not cause the great ministers to repine at his not employing them. Without some great cause, he does not dismiss from their offices the members of old families. He does not seek in one man talents for every employment."

第十一章 周有八士，伯達，伯适，仲突，仲忽，叔夜，叔夏，季隨，季騶。

Chap. XI. To Chau belonged the eight officers, Po-ta, Po-kwo, Chung-tu, Chung-hwu, Shu-ya, Shu-hsia, Chi-sui, and Chi-kwa.

## BOOK XIX. TSZE-CHANG 子張 第十九

第一章 子張曰，士，見危致命，見得思義，祭思敬，喪思哀，其可已矣。

**Chap. I.** Tze-chang said, "The scholar, *trained for public duty*, seeing threatening danger, is prepared to sacrifice his life. When the opportunity of gain is presented to him, he thinks of righteousness. In sacrificing, his thoughts are reverential. In mourning, his thoughts are about the grief *which he should feel*. Such a man commands our approbation indeed."

第二章 子張曰，執德不弘，信道不篤，焉能爲有，焉能爲亡。

**Chap. II.** Tsze-chang said, "When a man holds fast virtue, but without seeking to enlarge it, and believes right principles, but without firm sincerity, what account can be made of his existence or nonexistence?"

第三章 子夏之門人問交於子張。子張曰，子夏云何。對曰，子夏曰，可者與之，其不可者拒之。子張曰，異乎吾所聞，君子尊賢而容衆，嘉善而矜不能，我之大賢與，於人何所不容，我之不賢與，人將拒我，如之何其拒人也。

**Chap. III.** The disciples of Tsze-hsia asked Tsze-chang about the principles that should characterize mutual intercourse. Tsze-chang asked, "What does Tsze-hsia say on the subject?" They replied, "Tsze-hsia says: 'Associate with

those who can *advantage you*. Put away from you those who cannot *do so*.'” Tsze-chang observed, “This is different from what I have learned. The superior man honors the talented and virtuous, and bears with all. He praises the good, and pities the incompetent. Am I possessed of great talents and virtue?—who is there among men whom I will not bear with? Am I devoid of talents and virtue?—men will put me away from them. What have we to do with the putting away of others?”

第四章 子夏曰，雖小道，必有可觀者焉，致遠恐泥，是以君子不爲也。

**Chap. IV.** Tsze-hsia said, “Even in inferior studies and employments there is something worth being looked at; but if it be attempted to carry them out to what is remote, there is a danger of their proving inapplicable. Therefore, the superior man does not practice them.”

第五章 子夏曰，日知其所亡，月無忘其所能，可謂好學也已矣。

**Chap. V.** Tsze-hsia said, “He, who from day to day recognizes what he has not yet, and from month to month does not forget what he has attained to, may be said indeed to love to learn.”

第六章 子夏曰，博學而篤志，切問而近思，仁在其中矣。



**Chap. VI.** Tsze-hsia said, "There are learning extensively, and having a firm and sincere aim; inquiring with earnestness, and reflecting with selfapplication: — virtue is in such a course."

**第七章** 子夏曰,百工居肆,以成其事,君子學以致其道。

**Chap. VII.** Tsze-hsia said, "Mechanics have their shops to dwell in, in order to accomplish their works. The superior man learns, in order to reach to the utmost of his principles."

**第八章** 子夏曰,小人之過也,必文。

**Chap. VIII.** Tsze-hsia said, "The mean man is sure to gloss his faults."

**第九章** 子夏曰,君子有三變,望之儼然,即之也溫,聽其言也厲。

**Chap. IX.** Tsze-hsia said, "The superior man undergoes three changes. Looked at from a distance, he appears stern; when approached, he is mild; when he is heard to speak, his language is firm and decided."

**第十章** 子夏曰,君子信而後勞其民,未信,則以爲厲己也,信而後諫,未信,則以爲謗己也。

**Chap. X.** Tsze-hsia said, "The superior man, having obtained their confidence, may then impose labors on his people. If he have not gained their confidence, they will think that he is oppressing them. Having obtained the

confidence of his prince, one may then remonstrate with him. If he have not gained his confidence, *the prince* will think that he is vilifying him."

第十一章 子夏曰,大德不踰閑,小德出入可也。

**Chap. XI.** Tsze-hsia said, "When a person does not transgress the boundary line in the great virtues, he may pass and re-pass it in the small virtues."

第十二章 1. 子游曰,子夏之門人小子,當洒掃,應對,進退,則可矣,抑末也,本之則無,如之何。 2. 子夏聞之曰,噫,言游過矣,君子之道,孰先傳焉,孰後倦焉,譬諸草木,區以別矣,君子之道,焉可誣也,有始有卒者,其惟聖人乎。

**Chap. XII.** 1. Tsze-yu said, "The disciples and followers of Tsze-hsia, in sprinkling and sweeping the ground, in answering and replying, in advancing and receding, are sufficiently accomplished. But these are only the branches of learning, and they are left ignorant of what is essential.—How can they be acknowledged as sufficiently taught?"

2. Tsze-hsia heard of the remark and said, "Alas! Yen Yu is wrong. According to the way of the superior man *in teaching*, what departments are there which he considers of prime importance, and delivers? what are there which he considers of secondary impor-

tance, and allows himself to be idle about? *But* as in the case of plants, which are assorted according to their classes, *so he deals with his disciples.* How can the way of a superior man be such as to make fools of *any of them?* Is it not the sage alone, who can unite in one the beginning and the consummation of learning?"

第十三章 子夏曰，仕而優則學，學而優則仕。

Chap. XIII. Tsze-hsia said, "The officer, *having discharged all his duties,* should devote his leisure to learning: The student, having completed his learning, should apply himself to be an officer."

第十四章 子游曰，喪，致乎哀而止。

Chap. XIV. Tsze-yu said, "Mourning, having been carried to the utmost degree of grief, should stop with that."

第十五章 子游曰，吾友張也，爲難能也，然而未仁。

Chap. XV. Tsze-yu said, "My friend Chang can do things which are hard to be done, but yet he is not perfectly virtuous."

第十六章 曾子曰，堂堂乎張也，難與並爲仁矣。

Chap. XVI. The philosopher Tsang said, "How imposing is the manner of Chang! It is difficult along with him to practice virtue."

第十七章 曾子曰，吾聞諸夫子，人未有自致者也，必也親與乎。

**Chap. XVII.** The philosopher Tsang said, "I heard this from our Master:—'Men may not have shown what is in them to the full extent, and yet they will be found to do so, on occasion of mourning for their parents.'"

**第十八章** 曾子曰，吾聞諸夫子，孟莊子之孝也，其他可能也，其不改父之臣，與父之政，是難能也。

**Chap. XVIII.** The philosopher Tsang said, "I have heard this from our Master:—'The filial piety of Mang Chwang, in other matters, was what other men are competent to, but, as seen in his not changing the ministers of his father, nor his father's mode of government, it is difficult to be attained to.'"

**第十九章** 孟氏使陽膚爲士師，問於曾子。曾子曰，上失其道，民散久矣，如得其情，則哀矜而勿喜。

**Chap. XIX.** The chief of the Mang family having appointed Yang Fu to be chief criminal judge, the latter consulted the philosopher Tsang. Tsang said, "The rulers have failed in their duties, and the people consequently have been disorganized, for a long time. When you have found out the truth of my accusation, be grieved for and pity them, and do not feel joy at your own ability."

**第二十章** 子貢曰，紂之不善，不如是之甚也，是以君子惡居下流，天下之惡皆歸焉。



**Chap. XX.** Tsze-kung said "Chau's wickedness was not so great as *that name implies*. Therefore, the superior man hates to dwell in a low-lying situation, where all the evil of the world will flow in upon him."

第二十一章 子貢曰，君子之過也，如日月之食焉，過也，人皆見之，更也，人皆仰之。

**Chap. XXI.** Tsze-kung said, "The faults of the superior man are like the eclipses of the sun and moon. He has his faults, and all men see them; he changes again, and all men look up to him."

第二十二章 1. 衛公孫朝問於子貢曰，仲尼焉學。 2. 子貢曰，文武之道，未墜於地，在人，賢者識其大者，不賢者識其小者，莫不有文武之道焉，夫子焉不學，而亦何常師之有。

**Chap. XXII.** 2. Kung-sun Ch'ao of Wei asked Tsze-kung, saying, "From whom did Chung-ni get his learning?"

2. Tsze-kung replied, "The doctrines of Wan and Wu have not yet fallen to the ground. They are to be found among men. Men of talents and virtue remember the greater principles of them, and others, not possessing such talents and virtue, remember the smaller. Thus, all possess the doctrines of Wan and Wu. Where could our Master go that he should not have an opportunity of learning them? And

yet what necessity was there for his having a regular master?"

**第二十三章** 1. 叔孫武叔語大夫於朝曰，子貢賢於仲尼。  
2. 子服景伯以告子貢。子貢曰，譬之宮牆，賜之牆也，及肩，窺見室家之好。3. 夫子之牆，數仞，不得其門而入，不見宗廟之美，百官之富。4. 得其門者或寡矣，夫子之云，不亦宜乎。

**Chap. XXIII.** 1. Shu-sun Wu-shu observed to the great officers in the court, saying, "T'sze-kung is superior to Chung-ni."

2. Tsze-fu Ching-po reported the observation to T'sze-kung, who said, "Let me use the comparison of a house and its *encompassing* wall. My wall *only* reaches to the shoulders. One may peep over it, and see whatever is valuable in the apartments.

3. "The wall of my Master is several fathoms high. If one do not find the door and enter by it, he cannot see the ancestral temple with its beauties, nor all the officers in their rich array.

4. "But I may assume that they are few who find the door. Was not the observation of the chief only what might have been expected?"

**第二十四章** 叔孫武叔毀仲尼。子貢曰，無以爲也，仲尼不可毀也，他人之賢者，丘陵也，猶可隳也，仲尼，日月也，無得而

踰焉，人雖欲自絕，其何傷於日月乎，多見其不知量也。

**Chap. XXIV.** Shu-sun Wu-shu having spoken revilingly of Chung-ni, Tsze-kung said, "It is of no use doing so. Chung-ni cannot be reviled. The talents and virtue of other men are hillocks and mounds, which may be stepped over. Chung-ni is the sun or moon, which it is not possible to step over. Although a man may wish to cut himself off *from the sage*, what harm can he do to the sun or moon? He only shows that he does not know his own capacity."

**第二十五章** 1. 陳子禽謂子貢曰，子爲恭也，仲尼豈賢於子乎。 2. 子貢曰，君子一言以爲知，一言以爲不知，言不可不慎也。 3. 夫子之不可及也，猶天之不可階而升也。 4. 夫子之得邦家者，所謂立之斯立，道之斯行，綏之斯來，動之斯和，其生也榮，其死也哀，如之何其可及也。

**Chap. XXV.** 1. Ch'an Tsze-ch'in, addressing Tsze-kung, said, "You are too modest. How can Chung-ni be said to be superior to you?"

2. Tsze-kung said to him, "For one word a man is *often* deemed to be wise, and for one word he is *often* deemed to be foolish. We ought to be careful indeed in what we say.

3. "Our Master cannot be attained to, just in the same way as the heavens cannot be gone up to by the steps of a stair.

4. "Were our Master in the position of the ruler of a state or the chief of a family,

we should find verified the description *which has been given of a sage's rule*:—he would plant the people, and forthwith they would be established; he would lead them on, and forthwith they would follow him; he would make them happy, and forthwith *multitudes* would resort to *his dominions*; he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious, When he died, he would be bitterly lamented. How is it possible for him to be attained to?"

## BOOK XX. YAO YUEH 堯曰 第二十

**第一章** 1. 堯曰,咨,爾舜,天之曆數在爾躬,允執其中,四海困窮,天祿永終. 2. 舜亦以命禹. 3. 曰,予小子履,敢用玄牡,敢昭告于皇皇后帝,有罪不敢赦,帝臣不蔽,簡在帝心,朕躬有罪,無以萬方,萬方有罪,罪在朕躬. 4. 周有大賁,善人是富. 5. 雖有周親,不如仁人,百姓有過,在予一人. 6. 謹權量,審法度,修廢官,四方之政行焉. 7. 興滅國,繼絕世,舉逸民,天下之民歸心焉. 8. 所重,民,食,喪,祭. 9. 寬,則得衆,信,則民任焉,敏,則有功,公,則說.

**Chap. I.** 1. Yao said, "Oh! you, Shun, the Heaven-determined order of succession now rests in your person. Sincerely hold fast the due Mean. If there shall be distress and want within the four seas, the Heavenly revenue will come to a perpetual end."



2. Shun also used the same language in giving charge to Yu.

3. *T'ang* said, "I, the child Li, presume to use a dark-colored victim, and presume to announce to Thee, O most great and sovereign God, that the sinner I dare not pardon, and thy ministers, O God, I do not keep in obscurity. The examination of them is by thy mind, O God. If, in my person, I commit offenses, they are not to be attributed to you, *the people of the myriad regions*. If you in the myriad regions commit offenses, these offenses must rest on my person."

4. Chau conferred great gifts, and the good were enriched.

5. "Although he has his near relatives, they are not equal to *my* virtuous men. The people are throwing blame upon me, the One man."

6. He carefully attended to the weights and measures, examined the body of the laws, restored the discarded officers, and the good government of the kingdom took its course.

7. He revived states that had been extinguished, restored families whose line of succession had been broken, and called to office those who had retired into obscurity, so that throughout the kingdom the hearts of the people turned towards him.

8. What he attached chief importance to were the food of the people, the duties of mourning, and sacrifices.

9. By his generosity, he won all. By his sincerity, he made the people repose trust in him. By his earnest activity, his achievements were great. By his justice, all were delighted.

**第二章** 1. 子張問於孔子，曰，何如，斯可以從政矣。子曰，尊五美，屏四惡，斯可以從政矣。子張曰，何謂五美。子曰，君子惠而不費，勞而不怨，欲而不貪，泰而不驕，威而不猛。2. 子張曰，何謂惠而不費。子曰，因民之所利而利之，斯不亦惠而不費乎，擇可勞而勞之，又誰怨，欲仁而得仁，又焉貪，君子無衆寡，無小大，無敢慢，斯不亦泰而不驕乎，君子正其衣冠，尊其瞻視，儼然人望而畏之，斯不亦威而不猛乎。3. 子張曰，何謂四惡。子曰，不教而殺，謂之虐。不戒視成，謂之暴。慢令致期，謂之賊。猶之與人也，出納之吝，謂之有司。

**Chap. II. 1.** Tsze-chang asked Confucius, saying, "In what way should a person in authority act in order that he may conduct government properly?" The Master replied, "Let him honor the five excellent, and banish away the four bad, things;—then may he conduct government properly." Tsze-chang said, "What are meant by the five excellent things?" The Master said, "When the person in authority is beneficent without great expenditure; when he

lays tasks *on the people* without their repining; when he *pursues what he* desires without being covetous; when he maintains a dignified ease without being proud; when he is majestic without being fierce."

2. Tsze-chang said, "What is meant by being beneficent without great expenditure?" The Master replied, "When *the person in authority* makes more beneficial to the people the things from which they naturally derive benefit;—is not this being beneficent without *great expenditure*? When he chooses the labors which are proper, and makes them labor on them, who will repine? When his desires are set on benevolent *government*, and he secures it, who will accuse him of covetousness? Whether he has to do with many people or few, or with things great or small, he does not dare to indicate any disrespect;—is not this to maintain a dignified ease without any pride? He adjusts his clothes and cap, and throws a dignity into his looks, so that, thus dignified, he is looked at with awe;—is not this to be majestic without being fierce?"

3. Tsze-chang then asked, "What are meant by the four bad things?" The Master said, "To put the people to death without having instructed them;—this is called cruelty. To require from them, *suddenly*, the full tale of work,

without having given them warning;—this is called oppression. To issue orders as if without urgency, *at first*, and, when the time comes, *to insist on them with severity*;—this is called injury. And, generally, in the giving *pay or rewards* to men, to do it in a stingy way;—this is called acting the part of a mere official.”

第三章 1. 子曰，不知命，無以爲君子也。 2. 不知禮，無以立也。 3. 不知言，無以知人也。

Chap. III. 1. The Master said, “Without recognizing the ordinances *of Heaven*, it is impossible to be a superior man.

2. “Without an acquaintance with the rules of Propriety, it is impossible for the character to be established.

3. “Without knowing *the force of words*, it is impossible to know men.”



# THE WORKS OF MENCIUS

## 孟子

### BOOK I

#### HWUY OF LEANG PART I

#### 梁惠王章句上

**第一章** 1. 孟子見梁惠王。 2. 王曰，叟，不遠千里而來，亦將有以利吾國乎。 3. 孟子對曰，王何必曰利，亦有仁義而已矣。 4. 王曰，何以利吾國，大夫曰，何以利吾家，士庶人曰，何以利吾身，上下交征利，而國危矣，萬乘之國，弑其君者，必千乘之家，千乘之國，弑其君者，必百乘之家，萬取千焉，千取百焉，不爲不多矣，苟爲後義而先利，不奪不廢。 5. 未有仁，而遺其親者也，未有義，而後其君者也。 6. 王亦曰，仁義而已矣，何必曰利。

**Chap. I.** 1. Mencius *went* to see King Hwuy of Leang.

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

3. Mencius replied, "Why must Your Majesty use that word 'profit'? What I am 'likewise' provided with, are *counsels* to benevolence and righteousness, and these are my only topics.

4. "If Your Majesty say, 'What is to be done to profit my kingdom?' the great officers will say, 'What is to be done to profit our families?' and the inferior officers and the common people will say, 'What is to be done to profit our persons?' Superiors and inferiors will try to snatch this profit the one from the other, and the kingdom will be endangered. In the kingdom of ten thousand chariots, the murderer of his sovereign shall be *the chief of a family of a thousand chariots*, In a kingdom of a thousand chariots, the murderer of his prince shall be *the chief of a family of a hundred chariots*. To have a thousand in ten thousand, and a hundred in a thousand, cannot be said not to be a large allotment, but if righteousness be put last, and profit be put first, they will not be satisfied without snatching all

5. "There never has been a man trained to benevolence who neglected his parents. There never has been a man trained to righteousness who made his sovereign an after consideration

6. "Let Your Majesty also say, 'Benevolence and righteousness, and these shall be the only themes.' Why must you use that word—'profit'?"

第二章 1. 孟子見梁惠王，王立於沼上，顧鴻鴈麋鹿，曰，賢者亦樂此乎。 2. 孟子對曰，賢者而後樂此，不賢者，雖有此不樂也。 3. 詩云，經始靈臺，經之營之，庶民攻之，不日成之，經始勿亟，庶民子來，王在靈囿，麋鹿攸伏，麋鹿濯濯，白鳥鶴鶴，王在靈沼，於物魚躍，文王以民力爲臺爲沼，而民歡樂之，謂其臺曰靈臺，謂其沼曰靈沼，樂其有麋鹿魚鼈，古之人與民偕樂，故能樂也。 4. 湯誓曰，詩曰害喪，予及女偕亡，民欲與之偕亡，雖有臺池鳥獸，豈能獨樂哉。

Chap. II. 1. Mencius, *another day*, saw King Hwuy of Leang. The king *went and stood with him* by a pond, and, looking round at the large geese and deer, said, "Do wise and good *princes* also find pleasure in these things?"

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

3. "It is said in the 'Book of Poetry,'  
 'He measured out and commenced his  
 spirittower;  
 He measured it out and planned it.  
 The people addressed themselves to it,  
 And in less than a day completed it.

When he measured and began it, *he said to them*—Be not so earnest: But the multitudes came as if they had been his children. The king was in his spirit-park; The does reposed about, The does so sleek and fat; And the white birds shone glistening. The king was by his spirit-pond; How full was it of fishes leaping about!

“King Wan used the strength of the people to make his tower and his pond, and yet the people rejoiced to do the work, calling the tower ‘the spirit-tower,’ calling the pond ‘the spirit-pond,’ and rejoicing that he had his large deer, his fishes, and turtles. The ancients caused the people to have pleasure as well as themselves, and therefore they could enjoy it.

4 “In the Declaration of T’ang it is said, ‘O sun, when wilt thou expire? We will die together with thee.’ The people wished *for Kee’s death*, though they should die with him. Although he had towers, ponds, birds, and animals, how could he have pleasure alone?”

第三章 1. 梁惠王曰，寡人之於國也，盡心焉耳矣。河內凶，則移其民於河東，移其粟於河內，河東凶，亦然。察鄰國之政，



無如寡人之用心者，鄰國之民不加少，寡人之民，不加多何也。 2. 孟子對曰，王好戰，請以戰喻，填然鼓之，兵刀既接，棄甲曳兵而走，或百步而後止，或五十步而後止，以五十步笑百步，則何如。曰，不可，直不百步耳，是亦走也。曰，王如知此，則無望民之多於鄰國也。 3. 不違農時，穀不可勝食也，數罟不入洿池，魚鼈不可勝食也，斧斤以時入山林，材木不可勝用也，穀與魚鼈不可勝食，材木不可勝用，是使民養生喪死無憾也，養生喪死無憾，王道之始也。 4. 五畝之宅，樹之以桑，五十者，可以衣帛矣，雞豚狗彘之畜，無失其時，七十者，可以食肉矣，百畝之田，勿奪其時，數口之家，可以無飢矣，謹庠序之教，申之以孝悌之義，頒白者，不負戴於道路矣，七十者衣帛食肉，黎民不飢不寒，然而不王者，未之有也。 5. 狗彘食人食，而不知檢，塗有餓殍，而不知發，人死，則曰，非我也，歲也，是何異於刺人而殺之，曰，非我也，兵也，王無罪歲，斯天下之民至焉。

**Chap. III.** 1. King Hwuy of Leang said, "Small as my virtue is, in the government of my kingdom, I do indeed exert my mind to the utmost. If the year be bad on the inside of the river, I remove *as many of* the people *as I can* to the East of the river, and convey grain to the country in the Inside. When the year is bad on the East of the river, I act on the same plan. On examining the government of the neighboring kingdoms, I do not find that there is any prince who employs his mind as I do. And yet the people of the neighboring

kingdoms do not decrease, nor do my people increase. How is this?"

2. Mencius replied, "Your Majesty is fond of war;—let me take an illustration from war. —*The soldiers move forward to the sound of the drums; and after their weapons have been crossed, on one side they throw away their coats of mail, trail their arms behind them, and run. Some run a hundred paces and stop; some run fifty paces and stop. What would you think if those who run fifty paces were to laugh at those who run a hundred paces?*" The king said, "They may not do so. They only did not run a hundred paces; but they also ran away." "Since Your Majesty knows this," replied Mencius, "you need not hope that your people will become more numerous than those of the neighboring kingdoms."

3. "If the seasons of husbandry be not interfered with, the grain will be more than can be eaten. If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be consumed. If the axes and bills enter the hills and forests *only* at the proper time, the wood will be more than can be used. When the grain and fish and turtles are more than can be eaten, and there is more wood than can be used, this enables the people to nourish their living and bury

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

4. "Let mulberry trees be planted about the homesteads with their five *mow*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of *breeding* be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mow*, and the family of several mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools, inculcating in it especially the filial and fraternal duties, and grayhaired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a state, where such results were seen,—persons of seventy wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the imperial dignity.

5. "Your dogs and swine eat the food of men, and you do not know to make any restrictive arrangements. There are people dying from famine on the roads, and you do

not know to issue the stores of your granaries for them. When people die, you say, 'It is not owing to me; it is owing to the year.' In what does this differ from stabbing a man and killing him, and then saying—'It was not I; it was the weapon'? Let Your Majesty cease to lay the blame on the year, and instantly from all the empire the people will come to you."

第四章 1. 梁惠王曰，寡人願安承教。 2. 孟子對曰，殺人以挺與刃，有以異乎。曰，無以異也。 3. 以刃與政，有以異乎。曰，無以異也。 4. 曰，庖有肥肉，廄有肥馬，民有飢色，野有餓殍，此率獸而食人也。 5. 獸相食，且人惡之，爲民父母行政，不免於率獸而食人，惡在其爲民父母也。 6. 仲尼曰，始作俑者，其無後乎，爲其象人而用之也，如之何其使斯民飢而死也。

Chap IV 1 King Hwuy of Leang said, "I wish quietly to receive your instructions."

2. Mencius replied, "Is there any difference between killing a man with a stick and with a sword?" The king said, "There is no difference."

3. "Is there any difference between doing it with a sword and with the style of government?" "There is no difference," was the reply

4. Mencius then said, "In your kitchen there is fat meat; in your stables there are fat



horses. *But* your people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.

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

6. Chung-ne said, "Was he not without posterity who first made wooden images *to bury with the dead*? So he said, because that man made the semblances of men, and used them *for that purpose*:—what shall be thought of him who causes his people to die of hunger?"

**第五章** 1. 梁惠王曰，晉國天下莫強焉，叟之所知也，及寡人之身，東敗於齊，長子死焉，西喪地於秦七百里，南辱於楚，寡人恥之，願比死者一洒之，如之何則可。 2. 孟子對曰，地方百里，而可以王。 3. 王如施仁政於民，省刑罰，薄稅斂，深耕易耨，壯者以暇日，脩其孝弟忠信，入以事其父兄，出以事其長上，可使制梃，以達秦楚之堅甲利兵矣。 4. 彼奪其民時，使不得耕耨，以養其父母，父母凍餓，兄弟妻子離散。 5. 彼陷溺其民，王往而征之，夫誰與王敵。 6. 故曰，仁者無敵，王請勿疑。

**Chap. v** 1 King Hwuy of Leang said, "There was not in the empire a stronger state

than Tsin, as you, venerable sir, know. But since it descended to me, on the east we have been defeated by Ts'e, and then my eldest son perished; on the west we have lost seven hundred le of territory to Ts'in; and on the south we have sustained disgrace at the hands of Ts'oo. I have brought shame on my departed predecessors, and wish on their account to wipe it away, once for all. What course is to be pursued to accomplish this?"

2. Mencius replied, "With a territory which is only a hundred li square, it is possible to attain the imperial dignity

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

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

5. "Those rulers, as it were, drive their people into pitfalls, or drown them. Your Majesty will go to punish them. In such a case, who will oppose Your Majesty?"

6. "In accordance with this is the saying, —'The benevolent has no enemy.' I beg Your Majesty not to doubt *what I say*."

第六章 1. 孟子見梁襄王。 2. 出語人曰，望之不似人君，就之而不見所畏焉，卒然問曰，天下惡乎定，吾對曰，定于一。 3. 孰能一之。 4. 對曰，不嗜殺人者能一之。 5. 孰能與之。 6. 對曰，天下莫不與也，王知夫苗乎，七八月之閒，旱，則苗槁矣，天油然作雲，沛然下雨，則苗淳然興之矣，其如是，孰能禦之，今夫天下之人牧，未有不嗜殺人者也，如有不嗜殺人者，則天下之民，皆引領而望之矣，誠如是也，民歸之，由水之就下，沛然誰能禦之。

Chap. VI. 1. Mencius went to see the King Seang of Leang.

2. On coming out from the interview, he said to some persons, "When I looked at him from a distance, he did not appear like a sovereign; when I drew near to him, I saw

nothing venerable about him. Abruptly he asked me, 'How can the empire be settled?' I replied, 'It will be settled by being united under one *sway*.'

3. " 'Who can so unite it?'

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

5. " 'Who can give it to him?'

6. "I replied, 'All the people of the empire will unanimously give it to him. Does Your Majesty understand the way of the growing grain? During the seventh and eighth months, when drought prevails, the plants become dry. Then the clouds collect densely in the heavens, they send down torrents of rain, and the grain erects itself, as if by a shoot. When it does so, who can keep it back? Now among the shepherds of men throughout the empire, there is not one who does not find pleasure in killing men. If there were one who did not find pleasure in killing men, all the people in the empire would look towards him with outstretched necks. Such being indeed the case, the people would flock to him, as water flows downwards with a rush, which no one repress.' "

**第七章** 1. 齊宣王問曰，齊桓晉文之事，可得聞乎。 2. 孟子對曰，仲尼之徒，無道桓文之事者，是以後世無傳焉，臣未之聞也，無以則王乎。 3. 曰，德何如，則可以王矣，曰，保民



而王，莫之能禦也。4. 曰，若寡人者，可以保民乎哉。曰，可。曰，何由知吾可也。曰，臣聞之，胡斲曰，王坐於堂上有牽牛而過堂下者，王見之，曰，牛何之。對曰，將以爨鐘。王曰，舍之，吾不忍其觶棘，若無罪而就死地，對曰，然而廢爨鐘，與曰，何可廢也，以羊易之。不識有諸。5. 曰，有之。曰，是心足以王矣，百姓皆以王爲愛也，臣固知王之不忍也。6. 王曰，然，誠有百姓者，齊國雖褊小，吾何愛一牛。即不忍其觶棘，若無罪而就死地，故以羊易之也。7. 曰，王無異於百姓之以王爲愛也，以小易大，彼惡知之，王若隱其無罪而就死地，則牛羊何擇焉。王笑曰，是誠何心哉，我非愛其財，而易之以羊也，宜乎百姓之謂我愛也。8. 曰，無傷也，是乃仁術也，見牛，未見羊也，君子之於禽獸也，見其生，不忍見其死，聞其聲，不忍食其肉，是以君子遠庖廚也。9. 王說曰，詩云，他人有心，予忖度之，夫子之謂也，夫我乃行之，反而求之，不得吾心，夫子言之，於我心有戚戚焉，此心之所以合於王者何也。10. 曰，有復於王者曰，吾力足以舉百鈞，而不足以舉一羽，明足以察秋毫之末，而不見輿薪，則王許之乎。曰，否。今恩足以及禽獸，而功不至於百姓者，獨何與，然則一羽之不舉，爲不用力焉，輿薪之不見，爲不用明焉，百姓之不見保，爲不用恩焉，故王之不王，不爲也，非不能也。11. 曰，不爲者，與不能者之形，何以異。曰，挾太山以超北海，語人曰，我不能，是誠不能也，爲長者折枝，語人曰，我不能，是不爲也，非不能也，故王之不王，非挾太山以超北海之類也，王之不王，是折枝之類也。12. 老吾老，以及人之老，幼吾幼，以及人之幼，天下可運於掌，詩云，刑于寡妻，至於兄弟，以御于家邦，言舉斯心加諸彼而已，故

推恩，足以保四海，不推恩，無以保妻子，古之人，所以大過人者，無他焉，善推其所爲而已矣，今恩足以及禽獸，而功不至於百姓者，獨何與。 13. 權，然後知輕重，度，然後知長短，物皆然，心爲甚，王請度之。 14. 抑王興甲兵，危士臣，構怨於諸侯，然後快於心與。 15. 王曰，否，吾何快於是，將以求吾所大欲也。 16. 曰，王之所大欲，可得聞與。王笑而不言。曰，爲肥甘不足於口與，輕煖不足於體與，抑爲采色不足視於目與，聲音不足聽於耳與，便嬖不足使令於前與，王之諸臣，皆足以供之，而王豈爲是哉。曰，否，吾不爲是也。曰，然則王之所大欲，可知已，欲辟土地，朝秦楚，莅中國，而撫四夷也，以若所爲，求若所欲，猶緣木而求魚也。 17. 王曰，若是其甚與，曰，殆有甚焉，緣木求魚，雖不得魚，無後災，以若所爲，求若所欲，盡心力而爲之，後必有災。曰，可得聞與，曰，鄒人與楚人戰，則王爲孰勝。曰，楚人勝。曰，然則小固不可以敵大，寡固不可以敵衆，弱固不可以敵彊，海內之地，方千里者九，齊集有其一，以一副八，何以異於鄒敵楚哉，蓋亦反其本矣。 18. 今王發政施仁，使天下仕者，皆欲立於王之朝，耕者，皆欲耕於王之野，商賈，皆欲藏王之市，行旅，皆欲出於王之塗，天下之欲疾其君者，皆欲赴愬於王，其若是，孰能禦之。 19. 王曰，吾惛，不能進於是矣，願夫子輔吾志，明以教我，我雖不敏，請嘗試之。 20. 曰，無恆產，而有恆心者，惟士爲能，若民則無恆產，因無恆心，苟無恆心，放辟邪侈，無不爲已，及陷於罪，然後從而刑之，是罔民也。焉有仁人在位，罔民而可爲也。 21. 是故，明君制民之產，必使仰足以事父母，俯足以畜妻子，樂歲終身飽，凶年免於死亡，然後驅而之善，故民之從之也輕。 22.

今也，制民之產，仰不足以事父母，俯不足以畜妻子，樂歲終身苦，凶年不免於死亡，此惟救死，而恐不贍，奚暇治禮義哉。 23. 王欲行之，則盍反其本矣。 24. 五畝之宅，樹之以桑，五十者，可以衣帛矣，雞豚狗彘之畜，無失其時，七十者，可以食肉矣，百畝之田，勿奪其時，八口之家，可以無飢矣，謹庠序之教，申之以孝悌之義，頽白者，不負戴於道路矣，老者衣帛食肉，黎民不飢不寒，然而不王者，未之有也。

**Chap. VII.** 1. King Seuen of Ts'e asked, saying, "May I be informed by you of the transactions of Hwan of Ts'e, and Wan of Ts'in?"

2. Mencius replied, "There were none of the disciples of Chung-ne who spoke about the affairs of Hwan and Wan, and therefore they have not been transmitted to these after ages;—your servant has not heard them. If you will have me speak, let it be about imperial government."

3. The king said, "What virtue must there be in order to the attainment of imperial sway?" Mencius answered, "The love and protection of the people; with this there is no power which can prevent a ruler from attaining it."

4. *The king* asked again, "Is such a one as I competent to love and protect the people?" Mencius said, "Yes." "From what do you

know that I am competent to that?" "I heard the following incident from Hoo Heih: — 'The king,' said he, 'was sitting aloft in the hall, when a man appeared, leading an ox past the lower part of it. The king saw him, and asked, "Where is the ox going?" The man replied, "We are going to consecrate a bell with its blood." The king said, "Let it go. I cannot bear its frightened appearance, as if it were an innocent person going to the place of death." The man answered, "Shall we then omit the consecration of the bell?" *The king* said, "How can that be omitted? Change it for a sheep." ' I do not know whether this incident really occurred."

5. *The king* replied, "It did," and *then Mencius* said, "The heart seen in this is sufficient to carry you to the imperial sway. The people all supposed that Your Majesty grudged *the animal*, but your servant knows surely, that it was Your Majesty's not being able to bear *the sight, which made you do as you did.*"

6. *The king* said, "You are right. And yet there really was an appearance of what the people condemned. But though Ts'e be a small and narrow state, how should I grudge one ox. Indeed it was because I could not bear its frightened appearance, as if it were



an innocent person going to the place of death, that therefore I changed it for a sheep."

7. *Mencius* pursued, "Let not Your Majesty deem it strange that the people should think you were grudging *the animal*. When you changed a large one for a small, how should they know *the true reason*? If you felt pained by its being led without guilt to the place of death, what was there to choose between an ox and a sheep?" The king laughed and said, "What really was my mind in the matter? I did not grudge the expense of it, and changed it for a sheep!—There was reason in the people's saying that I grudged it."

8. "There is no harm *in their saying so*," said *Mencius*. "Your conduct was an artifice of benevolence. You saw the ox, and had not seen the sheep. So is the superior man affected towards animals, that, having seen them alive, he cannot bear to see them die; having heard their dying cries, he cannot bear to eat their flesh. Therefore he keeps away from his cookroom."

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

when I turned my thoughts inward, and examined into it, I could not discover my own mind. When you, Master, spoke those words, the movements of compassion began to work in my mind. How is it that this heart has in it what is equal to the imperial sway?"

10. *Mencius* replied, "Suppose a man were to make this statement to Your Majesty: 'My strength is sufficient to lift three thousand catties, but it is not sufficient to lift one feather;—my eyesight is sharp enough to examine the point of an autumn hair, but I do not see a wagonload of fagots;—would Your Majesty allow what he said?' "No," *was the answer, on which Mencius proceeded,* "Now here is kindness sufficient to reach to animals, and no benefits are extended from it to the people,—How is this? Is an exception to be made here? The truth is, the feather's not being lifted, is because the strength is not used; the wagonload of firewood's not being seen, is because the vision is not used; and the people's not being loved and protected, is because the kindness is not employed. Therefore Your Majesty's not exercising the Imperial sway, is because you do not do it, not because you are not able to do it."

11. *The king* asked, "How may the difference between the not doing a thing, and the

not being able to do it, be represented?" Mencius replied, "In such a thing as taking the T'ae Mountain under your arm, and leaping over the north sea with it, if you say to people—'I am not able to do it,' that is a real case of not being able. In such a matter as breaking off a branch from a tree at the order of a superior, if you say to people—'I am not able to do it,' that is a case of not doing it, it is not a case of not being able to do it. Therefore Your Majesty's not exercising the imperial sway, is not such a case as that of taking the T'ae Mountain under your arm, and leaping over the north sea with it. Your Majesty's not exercising the imperial sway is a case like that of breaking off a branch from a tree.

12. "Treat with the reverence due to age the elders in your own family, so that the elders in the families of others shall be similarly treated; treat with the kindness due to youth the young in your own family, so that the young in the families of others shall be similarly treated:—do this, and the empire may be made to go round in your palm. It is said in 'The Book of Poetry,' 'His example affected his wife. It reached to his brothers, and his family of the state was governed by it.'—The language shows how *King Wan* simply took

this kindly heart, and exercised it towards those parties. Therefore the carrying out his kindly heart *by a prince* will suffice for the love and protection of all within the four seas, and if he do not carry it out, he will not be able to protect his wife and children. The way in which the ancients came greatly to surpass other men, was no other than this:—simply that they knew well how to carry out, so as to affect others, what they themselves did. Now your kindness is sufficient to reach to animals, and no benefits are extended from it to reach the people.—How is this? Is an exception to be made here?

13. “By weighing, we know what things are light, and what heavy. By measuring, we know what things are long, and what short. The relations of all things may be thus determined, and it is of the greatest importance to estimate *the motions of the mind*. I beg Your Majesty to measure it.

14. “You collect your equipments of war, endanger your soldiers and officers, and excite the resentment of the other princes;—do these things cause you pleasure in your mind?”

15. The king replied: “No. How should I derive pleasure from these things? My object in them is to seek for what I greatly desire.”



16. Mencius said, "May I hear from you what it is that you greatly desire?" The king laughed and did not speak. Mencius resumed, "Are you led to desire it, because you have not enough of rich and sweet food for your mouth? Or because you have not enough of light and warm clothing for your body? Or because you have not enough of beautifully colored objects to delight your eyes? Or because you have not voices and tones enough to please your ears? Or because you have not enough of attendants and favorites to stand before you and receive your orders? Your Majesty's various officers are sufficient to supply you with those things. How can Your Majesty be led to entertain such a desire on account of them?" "No," said the king, "my desire is not on account of them?" Mencius added, "Then, what Your Majesty greatly desires may be known. You wish to enlarge your territories, to have Ts'in and Ts'oo wait at your court, to rule the Middle Kingdom, and to attract to you the barbarous tribes that surround it. But to do what you do to seek for what you desire, is like climbing a tree to seek for fish.

17. The king said, "Is it so bad as that?" "It is even worse," was the reply. "If you climb a tree to seek for fish, although you do

not get the fish, you will not suffer any subsequent calamity. But if you do what you do to seek for what you desire, doing it moreover with all your heart, you will assuredly after, wards meet with calamities." *The king* asked, "May I hear *from you the proof of that?*" *Mencius* said, "If the people of Tsow should fight with the people of Ts'oo, which of them does Your Majesty think would conquer?" "The people of Ts'oo would conquer." "Yes; —and so it is certain that a small country cannot contend with a great, that few cannot contend with many, that the weak cannot contend with the strong. The territory within the *four seas* embraces nine divisions, each of a thousand li'square. All Ts'e together is but one of them. If with one part you try to subdue the other eight, what is the difference between that and Tsow's contending with Ts'oo? For, *with the desire which you have,* you must likewise turn back to the radical course *for its attainment.*

18. "Now, if Your Majesty will institute a government whose action shall all be benevolent, this will cause all the officers in the empire to wish to stand in Your Majesty's court, and the farmers all to wish to plow in Your Majesty's fields, and the merchants, both traveling and stationary, all to wish to store

their goods in Your Majesty's market places, and traveling strangers all to wish to make their tours on Your Majesty's roads, and all throughtout the empire who feel aggrieved by their rulers to wish to come and complain to Your Majesty. And when they are so bent, who will be able to keep them back?"

19. The king said, "I am stupid, and not able to advance to this. I wish you, my Master, to assist my intentions. Teach me clearly; although I am deficient in intelligence and vigor, I will essay and try to carry your instructions into effect."

20. *Mencius* replied, "They are only men of education, who, without a certain livelihood, are able to maintain a fixed heart. As to the people, if they have not a certain livelihood, it follows that they will not have 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 thus have 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?"

21. "Therefore an intelligent ruler will regulate the livelihood of the people, so as to

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

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

23. "If Your Majesty wishes to effect this *regulation of the livelihood of the people*, why not turn to that which is the essential step to it?

24. "Let mulberry trees be planted about the homesteads with their five *mow*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, and swine, let not their



times of breeding be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mow*, and the family of eight mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools,—the inculcation in it especially of the filial and fraternal duties, and grayhaired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a state where such results were seen,—the old wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold,—did not attain to the imperial dignity.

## BOOK I

### KING HWUY OF LEANG. PART II

#### 梁惠王章句下

第一章 1. 莊暴見孟子曰，暴見於王，王語暴以好樂，暴未有以對也。曰，好樂何如。孟子曰，王之好樂甚，則齊國其庶幾乎。 2. 他日見於王，曰，王嘗語莊子以好樂，有諸。王變乎色，曰，寡人非能好先王之樂也，直好世俗之樂耳。 3. 曰，王之好樂甚，則齊其庶幾乎，今之樂，由古之樂也。 4. 曰，可得聞與。曰，獨樂樂，與人樂樂，孰樂。曰，不若與人。曰，與

少樂樂，與衆樂樂，孰樂。曰，不若與衆。 5. 臣請爲王言樂。 6. 今王鼓樂於此，百姓聞王鐘鼓之聲，管籥之音，舉疾首蹙頰而相告曰，吾王之好鼓樂，夫何使我至於此極也，父子不相見，兄弟妻子離散，今王田獵於此，百姓聞王車馬之音，見羽旄之美，舉疾首蹙頰而相告曰，吾王之好田獵，夫何使我至於此極也，父子不相見，兄弟妻子離散，此無他，不與民同樂也。 7. 今王鼓樂於此，百姓聞王鐘鼓之聲，管籥之音，舉欣欣然有喜色而相告曰，吾王庶幾無疾病與，何以能鼓樂也，今王田獵於此，百姓聞王車馬之音，見羽旄之美，舉欣欣然有喜色而相告曰，吾王庶幾無疾病與，何以能田獵也，此無他，與民同樂也。 8. 今王與百姓同樂，則王矣。

**Chap. 1** 1 Chwang Paou, seeing Mencius, said to him, "I had an audience of the king. His Majesty told me that he loved music, and I was not prepared with anything to reply to him. What do you pronounce about that love of music?" Mencius replied, "If the king's love of music were very great, the kingdom of Ts'e would be near to a state of good government."

2. Another day, Mencius, having an audience of the king, said, "Your majesty, I have heard, told the officer Chwang that you love music;—was it so?" The king changed color, and said, "I am unable to love the music of the ancient sovereigns; I only love the music that suits the manners of the present age."

3. Mencius said, "If Your Majesty's love of music were very great, Ts'e would be near to a state of good government! The music of the present day is just like the music of antiquity, in regard to effecting that."

4. The king said, "May I hear from you the proof of that?" Mencius asked, "Which is the more pleasant,—to enjoy music by yourself alone, or to enjoy it along with others?" "To enjoy it along with others" was the reply. "And which is the more pleasant,—to enjoy music along with a few, or to enjoy it along with many?" "To enjoy it along with many:"

5. Mencius proceeded, "Your servant begs to explain what I have said about music to Your Majesty.

6. "Now, Your Majesty is having music here.—The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, with aching heads, knit their brows, and say to one another, 'That's how our king likes his music! But why does he reduce us to this extremity of distress?—Fathers and sons cannot see one another, Elder brothers and younger brothers, wives and children, are separated and scattered abroad. Now, Your Majesty is hunting here.—The people hear the noise of your carriages and

horses, and see the beauty of your plumes and streamers, and they all, with aching heads, knit their brows, and say to one another, 'That's how our king likes his hunting! But why does he reduce us to this extremity of distress?—Fathers and sons cannot see one another. Elder brothers and younger brothers; wives and children, are separated and scattered abroad. Their feeling thus is from no other reason but that you do not give the people to have pleasure as well as yourself.

7. "Now Your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, delighted, and with joyful looks, say to one another, That sounds as if our king were free from all sickness! If he were not, how could he enjoy this music? Now, Your Majesty is hunting here. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, delighted, and with joyful looks, say to one another, That looks as if our king were free from all sickness! If he were not, how could he enjoy this hunting? Their feeling thus is from no other reason but that you cause them to have their pleasure as you have yours.

8. "If Your Majesty now will make



pleasure a thing common to the people and yourself, the imperial sway awaits you."

第二章 1. 齊宣王問曰，文王之囿，方七十里，有諸。孟子對曰，於傳有之。 2. 曰，若是其大乎。曰，民猶以爲小也。曰，寡人之囿，方四十里，民猶以爲大，何也。曰，文王之囿，方七十里，芻蕘者往焉，雉兔者往焉，與民同之，民以爲小，不亦宜乎。 3. 臣始至於境，問國之大禁，然後敢入，臣聞郊關之內，有囿方四十里，殺其麋鹿者，如殺人之罪，則是方四十里，爲阱於國中，民以爲大，不亦宜乎。

**Chap. II.** 1. The king, Seuen, of Ts'o asked, "Was it so, that the park of King Wan contained seventy square li?" Mencius replied, "It is so in the records."

2. "Was it so large as that?" exclaimed *the king*. "The people," said *Mencius*, "still looked on it as small." *The king* added, "My park contains *only* forty square li, and the people still look on it as large. How is this?" "The park of King Wan," was the reply, "contained seventy square li, but the grass-cutters and fuel gatherers had the privilege of entrance into it; so also had the catchers of pheasants and hares. He shared it with the people, and was it not with reason that they looked on it as small?"

3. "When I first arrived at the borders of your state, I inquired about the great prohibitory regulations, before I would venture

to enter it; and I heard, that inside the border gates there was a park of forty square li, and that he who killed a deer in it, was held guilty of the same crime as if he had killed a man. — Thus those forty square li are a pitfall in the middle of the kingdom. Is it not with reason that the people look upon them as large?"

**第三章** 1. 齊宣王問曰，交鄰國有道乎。孟子對曰，有，惟仁者，爲能以大事小，是故湯事葛，文王事昆夷，惟智者，爲能以小事大，故太王事獯鬻，句踐事吳。 2. 以大事小者，樂天者也，以小事大者，畏天者也，樂天者，保天下，畏天者，保其國。 3. 詩云，畏天之威，于時保之。 4. 王曰，大哉言矣，寡人有疾，寡人好勇。 5. 對曰，王請無好小勇，夫撫劍疾視曰，彼惡敢當我哉，此匹夫之勇，敵一人者也，王請大之。 6. 詩云，王赫斯怒，爰整其旅，以遏徂莒，以篤周祜，以對于天下，此文王之勇也，文王一怒，而安天下之民。 7. 書曰，天降下民，作之君，作之師，惟曰，其助上帝，寵之四方，有罪無罪，惟我在，天下曷政有越厥志，一人衡行於天下，武王恥之，此武王之勇也，而武王亦一怒，而安天下之民。 8. 今王亦一怒，而安天下之民，民惟恐王之不好勇也。

**Chap. III.** 1. . The King Seuen of Ts'e asked, saying, "Is there any way to regulate one's maintenance of intercourse with neighboring kingdoms?" Mencius replied, "There is. But it requires a perfectly virtuous prince to be able, with a great country, to serve a small one —

as, for instance, T'ang served Ko, and King Wan served the Kwan barbarians. And it requires a wise *prince* to be able, with a small *country*, to serve a large one,—as the King T'ae served the Heun-yuh, and Kow-tseen served Woo.

2. “He who with a great *state* serves a small one, delights in Heaven. He who with a small *state* serves a large one, stands in awe of Heaven. He who delights in Heaven, will affect with his love and protection the whole empire. He who stands in awe of Heaven, will affect with his love and protection his own kingdom.

3. “It is said in the ‘Book of Poetry, ‘I fear the majesty of Heaven, and will thus preserve its favoring decree.’ ”

4. The king said, “A great saying! But I have an infirmity;—I love valor.”

5. “I beg Your Majesty,” was the reply, “not to love small valor. If a man brandishes his sword, looks fiercely, and says, ‘How dare he withstand me?’—this is the valor of a common man, who can be the opponent only of a single individual. I beg Your Majesty to gretaten it.

6. “It is said in the ‘Book of Poetry,’

‘The king blazed with anger,  
And e marshaled his hosts,

To stop the march to Keu,  
To consolidate the prosperity of Chow,  
To meet the expectations of the empire.

This was the valor of King Wan. King Wan in one burst of his anger, gave repose to all the people of the empire.

7. "In the 'Book of History' it is said 'Heaven, having produced the inferior people, appointed for them rulers and teachers, with the purpose that they should be assisting to God, and therefore distinguished them throughout the four quarters of the empire. Whoever are offenders, and whoever are innocent, here am I to deal with them. How dare any under heaven give indulgence to their refractory wills?' There was one man pursuing a violent and disorderly course in the empire, and King Woo was ashamed of it. This was the valor of King Woo. He also, by one display of his anger, gave repose to all the people of the empire.

8. "Let now Your Majesty also, in one burst of anger, give repose to all the people of the empire. The people are only afraid that Your Majesty does not love valor.

第四章 1. 齊宣王見孟子於雪宮，王曰，賢者亦有此樂乎。孟子對曰，有人不得，則非其上矣。 2. 不得而非其上者非也，爲民上，而不與民同樂者，亦非也。 3 樂民之樂者，民



亦樂其樂，憂民之憂者，民亦憂其憂，樂以天下，憂以天下，然而不王者，未之有也。 4. 昔者，齊景公問於晏子曰，吾欲觀於轉附朝儻，遵海而南，放于琅邪，吾何脩，而可以比於先王觀也。 5. 晏子對曰，善哉問也，天子適諸侯曰巡狩，巡狩者，巡所守也，諸侯朝於天子曰述職，述職者，述所職也，無非事者，春省耕，而補不足，秋省斂，而助不給，夏諺曰，吾王不遊，吾何以休，吾王不豫，吾何以助，一遊一豫，爲諸侯度。 6. 今也不然，師行而糧食，飢者弗食，勞者弗息，脂腴胥諛，民乃作慝，方命虐民，飲食若流，流連荒亡，爲諸侯憂。 7. 從流下而忘反，謂之流，從流上而忘反，謂之連，從獸無厭，謂之荒，樂酒無厭，謂之亡。 8. 先生無流連之樂，荒亡之行。 9. 惟君所行也。 10. 景公說，大戒於國，出舍於郊，於是始興發，補不足，召太師曰，爲我作君臣相說之樂，蓋徵招角招是也，其詩曰，畜君何憂，畜君者，好君也。

**Chap. IV** 1. The King Seuen of Ts'e had an interview with Mencius in the Snow palace, and said to him, "Do men of talents and worth likewise find pleasure in these things?" Mencius replied, "They do, and if people *generally* are not able to enjoy themselves, they condemn their superiors.

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

3. "When a ruler rejoices in the joy of his people, they also rejoice in his joy; when he grieves at the sorrow of his people, they also grieve at his sorrow. A sympathy of joy will pervade the empire; a sympathy of sorrow will do the same:--in such a state of things, it cannot be but that the ruler attain to the imperial dignity.

4. "Formerly, the duke, King, of Ts'e, asked the minister Ngan, saying, 'I wish to pay a visit of inspection to Chuen-foo, and Chaou-woo, and then to bend my course southward along the shore, till I come to Lang-yay. What shall I do that my tour may be fit to be compared with the visits of inspection made by the ancient emperors?'

5. "The minister Ngan replied, 'An excellent inquiry! When the emperor visited the princes, it was called a tour of inspection, that is, he surveyed the *states* under their care. When the princes attended at the court of the emperor, it was called a report of office, that is, they reported their administration of their offices. Thus, neither of the proceedings was without a purpose. *And moreover*, in the spring they examined the plowing, and supplied any deficiency of seed, in the autumn they examined the reaping, and supplied any deficiency of yield. There is the saying of the Hea

dynasty,—“If our king do not take his ramble, what will become of our happiness? If our king do not make his excursion, what will become of our help?” That ramble and that excursion were a pattern to the princes.

6. “Now, the state of things is different. —A host marches *in attendance on the ruler*, and stores of provisions are consumed. The hungry are deprived of their food, and there is no rest for those who are called to toil. Maledictions are uttered by one to another with eyes askance, and the people proceed to the commission of wickedness. Thus the *imperial ordinances* are violated, and the people are oppressed, and *the supplies of food and drink* flow away like water. *The rulers* yield themselves to the current, or they urge their way against it; they are wild; they are utterly lost:—these things proceed to the grief of their subordinate governors.

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

8. “The ancient emperors had no pleasures to which they gave themselves as on the

flowing stream; no doings which might be so characterized as wild and lost.

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

10. "The duke King was pleased. He issued a proclamation throughout his state, and went out and occupied a shed in the borders. From that time he began to open his granaries to supply the wants of the people, and calling the grand music-master, he said to him—'Make for me music to suit a prince and his minister pleased with each other.' And it was then that the Che-shaou and Keo-shaou were made, in the poetry to which it was said 'What fault is it to restrain one's prince?' He who restrains his prince loves his prince.

第五章 1. 齊宣王問曰，人皆謂我毀明堂，毀諸已乎。 2. 孟子對曰，夫明堂者，王者之堂也，王欲行王政，則勿毀之矣。 3. 王曰，王政可得聞與。對曰，昔者文王之治岐也，耕者九一，仕者世祿，關市譏而不征，澤梁無禁，罪人不孥，老而無妻曰鰥，老而無夫曰寡，老而無子曰獨，幼而無父曰孤，此四者，天下之窮民，而無告者，文王發政施仁，必先斯四者，詩云，芻矣富人，哀此鰥獨。 4. 王曰，善哉言乎。曰，王如善之，則何爲不行。王曰，寡人有疾，寡人好貨。對曰，昔者，公劉好貨，詩云，乃積乃倉，乃裹餼糧，于橐于囊，思戢用光，弓矢斯張，干戈成揚，爰方啓行，故居者有積倉，行者有裹糧也，然後可以爰方啓行，王如好貨，與百姓同之，於王何有。



5. 王曰，寡人有疾，寡人好色。對曰，昔者大王好色，愛厥妃，詩云，古公亶父，來朝走馬，率西水滸，至于岐下，爰及姜女，聿來胥宇，當是時也，內無怨女，外無曠夫，王如好色，與百姓同之，於王何有。

**Chap** v. 1. The king Seuen of T'se said, "People all tell me to pull down and remove the Brilliant palace. Shall I pull it down, or stop *the movement for that object?*"

2. Mencius replied, "The Brilliant palace is a palace appropriate to the emperors. If Your Majesty wishes to practice the true royal government, then do not pull it down."

3. The king said, "May I hear from you what the true royal government is?" "Formerly," was the reply, "King Wan's government of K'e was as follows:—The husbandmen cultivated for the government one ninth of the land; the descendants of officers were salaried; at the passes and in the markets, *strangers* were inspected, but *goods* were not taxed: there were no prohibitions respecting the ponds and weirs; the wives and children of criminals were not involved in their guilt. There were the old and wifeless, or widowers; the old and husbandless, or widows; the old and childless, or solitaries; the young and fatherless, or orphans:—these four classes are the most destitute of the people, and have none to whom they can tell their wants, and King Wan, in

the institution of his government with its benevolent action, made them the first objects of his regard, as it is said in the 'Book of Poetry,'

'The rich may get through.

But alas! for the miserable and solitary! "

4. The king said, "O excellent words!" Mencius said, "Since Your Majesty deems them excellent, why do you not practice them?" "I have an infirmity," said the king; "I am fond of wealth." The reply was, "Formerly, Kung-lew was fond of wealth. If it said in the 'Book of Poetry':

'He reared his ricks, and filled his granaries,

He tied up dried provisions and grain,  
In bottomless bags, and sacks,

That he might gather his people together, and glorify *his state*.

With bows and arrows all-displayed,  
With shields, and spears, and battle-axes, large and small,

He commenced his march.

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

commence his march. If Your Majesty loves wealth, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the imperial sway?"

5. The king said, "I have an infirmity; I am fond of beauty." The reply was, 'Formerly, king T'ae was fond of beauty, and loved his wife. It is said in the 'Book of Poetry :

'Koo-kung T an-foo

Came in the morning, galloping his horse,

By the banks of the western waters,  
As far as the foot of K'e hill,

Along with the lady of Keang;

They came and together chose the site  
of settlement.'

At that time, in the seclusion of the house, there were no dissatisfied women, and abroad, there were no unmarried men. If Your Majesty loves beauty, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the imperial sway?"

第六章 1. 孟子謂齊宣王曰，王之臣，有託其妻子於其友，而之禁遊者，比其反也，則凍餒其妻子，則如之何。王曰，棄之。 2. 曰，士師不能治士，則如之何。王曰，已之。 3. 曰，四境之內不治，則如之何。王顧左右而言他。

Chap. VI. 1. Mencius said to the King Seven

of Ts'e, "Suppose that one of Your Majesty's ministers were to intrust his wife and children to the care of his friend, while he himself went into Ts'oo to travel, and that, on his return, *he should find that* the friend had caused his wife and children to suffer from cold and hunger;—how ought he to deal with him?" The king said, "He should cast him off."

2. *Mencius* proceeded, "Suppose that the chief criminal judge could not regulate the officers *under him*, how would you deal with him?" The king said, "Dismiss him."

3. *Mencius* again said, "If within the four borders *of your kingdom* there is not good government, what is to be done?" The king looked to the right and left, and spoke of other matters.

**第七章** 1. 孟子見齊宣王曰，所謂故國者，非謂有喬木之謂也，有世臣之謂也，王無親臣矣，昔者所進，今日不知其亡也。 2. 王曰，吾何以識其不才而舍之。 3. 曰，國君進賢，如不得已，將使卑賤尊，疏讎戚，可不慎與。 4. 左右皆曰賢，未可也，諸大夫皆曰賢，未可也，國人皆曰賢，然後察之，見賢焉，然後用之，左右皆曰不可，勿聽，諸大夫皆曰不可，勿聽，國人皆曰不可，然後察之，見不可焉，然後去之。 5. 左右皆曰可殺，勿聽，諸大夫皆曰可殺，勿聽，國人皆曰可殺，然後察之，見可殺焉，然後殺之，故曰國人殺之也。 6. 如此然後可以爲民父母。



Chap. VII. 1. Mencius, having an interview with the King Seuen of Ts'e, said to him: "When men speak of 'an ancient kingdom,' it is not meant thereby that it has lofty trees in it, but that it has ministers *sprung from families which have been noted in it* for generations. Your Majesty has no intimate ministers *even*. Those whom you advanced yesterday are gone to-day, and you do not know it."

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

3. The reply was, "The ruler of a state advances to office men of talents and virtue, only as a matter of necessity. Since he will thereby cause the low to overstep the honorable, and strangers to overstep his relatives, may he do so but with caution?"

4. "When all those about you say, — 'This is a man of talents and worth,' you may not for that believe it. When your great officers all say, — 'This is a man of talents and virtue,' neither may you for that believe it. When all the people say, — 'This is a man of talents and virtue,' then examine into the case, and when you find that the man is such, employ him. When all those about you say, — 'This man won't do,' don't listen to them. When all your great officers say, — 'This man won't do,'

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

5. "When all those about you say, — 'This man deserves death, don't listen to them. When all your great officers say, — 'This man deserves death,' don't listen to them. When the people all say, — 'This man deserves death,' then inquire into the case, and when you see that the man deserves death, put him to death. In accordance with this we have the saying, 'The people killed him.'

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

第八章 1. 齊宣王問曰，湯放桀，武王伐紂，有諸。孟子對曰，於傳有之。 2. 曰，耳弑其君可乎。 3. 曰，賊仁者，謂之賊，賊義者，謂之殘，殘賊之人，謂之一夫，聞誅一夫紂矣，未聞弑君也。

**Chap. VIII.** 1. The king Seuen of Ts'e asked, saying, "Was it so, that T'ang banished Kee, and that King Woo smote Chow?" Mencius replied, "It is so in the records."

2. *The king* said, "May a minister then put his sovereign to death?"

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

a ruffian. The robber and ruffian we call a mere fellow. I have heard of the cutting off of the fellow Chow, but I have not heard of the putting a sovereign to death, *in his case.*"

第九章 1. 孟子見齊宣王曰，爲巨室，則必使工師求大木，工師得大木，則王喜，以爲能勝其任矣，匠人斲而小之，則王怒，以爲不勝其任矣，夫人幼而學之，壯而欲行之，王曰，姑舍女所學而從我，則何如。 2. 今有璞玉於此，雖萬鎰，必使玉人彫琢之，至於治國家，則曰，姑舍女所學而從我，則何以異於教玉人彫琢玉哉。

Chap. IX. 1. Mencius, having an interview with the king Seuen of Ts'e, said to him: "If you are going to build a large mansion, you will surely cause the master of the workmen to look out for large trees, and when he has found such large trees, you will be glad, thinking that they will answer for the intended object. Should the workmen hew them so as to make them too small, then Your Majesty will be angry, thinking that they will not answer for the purpose. Now, a man spends his youth in learning *the principles of right government*, and, being grown up to vigor, he wishes to put them in practice; — if Your Majesty says to him, 'For the present put aside what you have learned, and follow me,' what shall we say?"

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

第十章 1. 齊人伐燕勝之。2. 宣王問曰，或謂寡人勿取，或謂寡人取之，以萬乘之國，伐萬乘之國，五旬而舉之，人力不至於此，不取，必有天殃，取之何如。3. 孟子對曰，取之而燕民悅，則取之，古之人有行之者，武王是也，取之而燕民不悅，則勿取，古之人有行之者，文王是也。4. 以萬乘之國伐萬乘之國，箠食壺漿，以迎王師，豈有他哉，避水火也，如水益深，如火益熱，亦運而已矣。

Chap. X. 1. The people of Ts'e attacked Yen, and conquered it.

2. The king Seuen asked, saying, "Some tell me not to take possession of it for myself, and some tell me to take possession of it. For a kingdom of ten thousand chariots, attacking another of ten thousand chariots, to complete the conquest of it in fifty days, is an achievement beyond *mere* human strength. If I do not take possession of it, calamities from Heaven will surely come upon me. What do you say to my taking possession of it?"



3. Mencius replied, "If the people of Yen will be pleased with your taking possession of it, then do so.—Among the ancients there was *one* who acted on this principle, namely, King Woo. If the people of Yen will not be pleased with your taking possession of it, then do not do so.—Among the ancients there was *one* who acted on this principle, namely, King Wan.

4. "When, with *all the strength* of your country of ten thousand chariots, you attacked another country of ten thousand chariots, and *the people brought* baskets of rice and vessels of congee, to meet Your Majesty's host, was there any other reason for this but that they hoped to escape out of fire and water? If you make the water wore deep and the fire more fierce, they will just in like manner make *another* revolution."

**第十一章** 1. 齊人伐燕取之，諸侯將謀救燕。宣王曰，諸侯多謀伐寡人者，何以待之。孟子對曰，臣聞七十里，爲政於天下者，湯是也。未聞以千里畏人者也。 2. 書曰，湯一征，自葛始，天下信之，東面而征，西夷怨，南面而征，北狄怨，曰，奚爲後我，民望之，若大旱之望雲霓也，歸市者不止，耕者不變，誅其君，而弔其民，若時雨降，民大悅，書曰，徂我后，後來其蘇。 3. 今燕虐其民，王往而征之，民以爲將拯己於水火之中也，箝食壺漿，以迎王師，若殺其父兄，係累其子弟，毀其宗廟，遷其重器，如之何其可也，天下固畏齊之

疆也，今又倍地，而不行仁政，是動天下之兵也。4. 王速出令，反其旄倪，止其重器，謀於燕衆，置君而後去之，則猶可及止也。

**Chap. XI.** 1. The people of Ts'e, having smitten Yen, took possession of it, *and upon this*, the princes of the various states deliberated together, and resolved to deliver Yen *from their power*. The king Seu'en said to Mencius, "The princes have formed many plans to attack me:—how shall I prepare myself for them?" Mencius replied, "I have heard of one who with seventy li exercised all the functions of government throughout the empire. That was T'ang. I have never heard of a *prince* with a thousand li standing in fear of others.

2: "It is said in the 'Book of History,' 'As soon as T'ang began his work of executing justice, he commenced with Ko. The whole empire had confidence in him. When he pursued his work in the east, the rude tribes on the west murmured. So did those on the north, when he was engaged in the south. Their cry was—"Why does he make us last?" *Thus*, the looking of the people to him was like the looking in a time of great drought to clouds and rainbows. The frequenters of the markets stopped not. The husbandmen 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 *again* in the 'Book of History,' 'We have waited for our prince *long*; the prince's coming will be our reviving!'

3. "Now *the ruler of Yen* was tyrannizing over his people, and Your Majesty went and punished him. The people supposed that you were going to deliver them out of the water and the fire, and brought baskets of rice and vessels of congee, to meet Your Majesty's host. But you have slain their fathers and elder brothers and put their sons and younger brothers in chains. You have pulled down the ancestral temple *of the state*, and are removing *to Ts'e* its precious vessels. How can such a course be deemed proper? *The rest of the empire* is indeed *jealously* afraid of the strength of Ts'e, and now, when with a doubled territory you do not put in practice a benevolent government;—it is this which sets the arms of the empire in motion.

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

*threatened attack.*"

**第十二章** 1. 鄒與魯閔，穆公問曰，吾有司死者，三十三人而民莫之死也，誅之，則不可勝誅，不誅，則疾視其長上之死而不救，如之何則可也。 2. 孟子對曰，凶年饑歲，君之民，老弱轉乎溝壑，壯者散而之四方者，幾千人矣，而君之倉廩實，府庫充，有司莫以告，是上慢而殘下也，曾子曰，戒之戒之，出乎爾者，反乎爾者也，夫民今而後得反之也，君無尤焉。 3. 君行仁政，斯民親其上，死其長矣。

**Chap. XH.** 1. There had been a brush between Tsow and Loo, when the duke Muh asked *Mencius*, saying, "Of my officers there were killed thirty-three men, and none of the people would die in their defense. If I put them to death *for their conduct*, it is impossible to put such a multitude to death. If I do not put them to death, then there is *the crime unpunished* of their looking angrily on at the death of their officers, and not saving them. How is the exigency of the case to be met?"

2. Mencius replied, "In calamitous years and years of famine, the old and weak of your people, who have been found lying in the ditches and water channels, and the able-bodied who have been scattered about to the four quarters, have amounted to several thousands. All the while, your granaries, O prince, have been stored with grain, and your treasuries and arsenals have been full, and not one of your



officers has told you of the distress. Thus negligent have the superiors in your state been, and cruel to their inferiors. The philosopher Tsang said, 'Beware, beware. What proceeds from you will return to you again.' Now at length the people have returned their conduct to the officers. Do not you, O prince, blame them.

3. "If you will! Put in practice a benevolent government, this people will love you and all above them, and will die for their officers."

第十三章 1. 滕文公問曰，滕，小國也，問於齊楚，事齊乎，事楚乎。 2. 孟子對曰，是謀非吾所能及也，無已，則有一焉，鑿斯池也，築斯城也，與民守之，效死而民弗去，則是可爲也。

Chap. XIII. 1. The duke Wan of T'ang asked Mencius, saying, "T'ang is a small kingdom, and lies between Ts'e and Ts'oo. Shall I serve Ts'e? Or shall I serve Ts'oo?"

2. Mencius replied, "This plan which you propose is beyond me. If you will have me counsel you, there is one thing I can suggest. Dig deeper your moats; build higher your walls; guard them along with your people. In case of attack, be prepared to die in your defense, and have the people so that they will not leave you;—this is a proper course."

第十四章 1. 滕文公問曰，齊人將築薛，吾甚恐，如之何則可。

2. 孟子對曰，昔者，大王居邠，狄人侵之，去之岐山之下居焉，非擇而取之，不得已也。 3. 苟爲善，後世子孫必有王者矣，君子創業垂統，爲可繼也，若夫成功，則天也，君如彼何哉，彊爲善而已矣。

**Chap XIV** 1. The duke Wan of T'ang asked *Mencius*, saying, "The people of Ts'e are going to fortify See. *The movement* occasions me great alarm. What is the proper course for me to take in the case?"

2. Mencius replied, "Formerly, when King T'ae dwelt in Pin, the barbarians of the north were *continually* making incursions upon it. He *therefore* left it, went to the foot of Mount K'e, and there took up his residence. He did not take that situation, as having selected it. It was a matter of necessity with him.

3. "If you do good, among your descendants, in after generations, there shall be one who will attain to the imperial dignity. A prince lays the foundation of the inheritance, and hands down the beginning *which he has made*, doing what may be continued *by his successors*. As to the accomplishment of the great result, that is with Heaven. What is that *T'se* to you, O prince? Be strong to do good. That is all your business."

**第十五章** 1. 滕文公問曰，滕，小國也，竭力以事大國，則不得免焉，如之何則可。孟子對曰，昔者太王居邠，狄人侵之，事

之以皮幣，不得免焉，事之以食馬，不得免焉，事之以珠玉，不得免焉，乃屬其耆老而告之曰，狄人之所欲者，吾土地也，吾聞之也，君子不以其所以養人者害人，二三子，何患乎無君，我將去之，去邠，踰梁山，邑於岐山之下居焉，邠人曰，仁人也，不可失也，從之者如歸市。 2. 或曰，世守也，非身之所能爲也，效死勿去。 3. 君請擇於斯二者。

**Chap. XV.** 1. The duke Wan of T'ang asked Mencius, saying, "T'ang is a small kingdom. Though I do my utmost to serve those large kingdoms *on either side of it*, we cannot escape suffering from them. What course shall I take that we may do so?" Mencius replied, "Formerly, when King T'as dwelt in Pin, the barbarians of the north were *constantly* making incursions upon it. He served them with skins and silks, and still he suffered from them. He served them with dogs and horses, and still he suffered from them. He served them with pearls and gems, and still he suffered from them. Seeing this, he assembled the old men, and announced to them, saying, 'What the barbarians want is my territory. I have heard this,—that a ruler does not injure his people with that wherewith he nourishes them. My children, why should you be troubled about having no prince? I will leave this.' *Accordingly*, he left Pin, crossed the mountain Leang, *built* a town at the foot

of Mount K'e, and dwelt there. The people of Pin said, 'He is a benevolent man. We must not lose him.' Those who followed him looked like crowds hastening to market.

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

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

第十六章 1. 魯平公將出，嬖人臧倉者，請曰，他日君出，則必命有司所之，今乘輿已駕矣，有司未知所之，敢請。公曰，將見。孟子曰，何哉，君所爲輕身，以先於匹夫者，以爲賢乎，禮義由賢者出，而孟子之後喪踰前喪，君無見焉。公曰，諾。2. 樂正子入見曰，君奚爲不見孟軻也。曰，或告寡人曰，孟子之後喪踰前喪，是以不往見也。曰，何哉，君所謂踰者，前以士，後以大夫，前以三鼎，而後以五鼎與，曰否，謂棺槨衣衾之美也。曰非所謂踰也，貧富不同也。2. 樂正子見孟子曰，克告於君，君爲來見也，嬖人有臧倉者沮君，君是以不果來也。曰，行或使之，止或尼之，行止非人所能也，吾之不遇魯侯，天也，臧氏之子，焉能使子不遇哉。

Chap. XVI. 1. The duke P'ing of Loo was about to leave *his palace*, when his favorite, one Tsang Ts'ang, made a request to him, saying, "On other days, when you have gone



out, you have given instructions to the officers as to where you were going. 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，  
許乎。 2. 孟子曰，子誠齊人也，知管仲晏子而已矣。

問乎曾西曰，吾子與子路孰賢，曾西蹙然曰，吾先子之所長也，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，則弟子之惑滋甚，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-loop?' 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?' Tang 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 Wau, 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，不膚撻，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，諸無嚴侯，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，吾不懼焉，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，今夫蹶者，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，詖辭，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，以予觀於夫子，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，莫之能遠也，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 Ts'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-bea. 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 leese 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, "T'ae Go, Tsze-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. "Tsze-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  
the empire, a prince need not wait for a le  
kingdom. Tang did it with only seventy  
and King Wan with only a hundred.

2. "When one by force subdues men,

do not submit to him in heart. They sub  
because their strength is not adequate to re

When one subdues men by virtue, in t  
hearts' core they are pleased, and since

submit, as was the case with the sev  
disciples in their submission to Confu

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

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,

惡辱而居下也。2. 如惡之,莫如貴德而尊士,賢者

能者在職,國家閒暇,及是時,明其政刑,雖大國,必畏

3. 詩云,迨天之未陰雨,黷彼桑土,綢繆牖戶,今此下

敢侮予,孔子曰,爲此詩者,其知道乎,能治其國家,誰

之。4. 今國家閒暇,及是時,般樂怠教,是自求禍也

禍福無不自己求之者。6. 詩云,永言配命,自求多

甲曰,天作孽,猶可慮,自作孽,不可活,此之謂也。

Chap. IV. 1. Mencius said, "Benevol

brings glory to a prince, and the opposite

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 honon 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 bleased, 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 und 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. 禹問善言，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，是與人爲善者也，故君子莫大乎與人爲善。

**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，若將浼焉，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，爾焉能浼我哉，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. I.** 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*

## THE WORKS OF MENCIUS

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，吾何慊乎哉，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，欲有謀賢，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，子將有遠



行，行者必以賤，辭曰餽賤，予何爲不受。 4. 當在薛也，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. 孟子謂蚺鼃曰，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. 蚺鼃諫於王而不用，致爲臣而去。 3. 齊人曰，所以爲蚺鼃則善矣，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，嚴，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，於人心獨無校乎。 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，子噲不得與人燕，子之不得受燕於子噲，有仕於此，而子悅之，不告於王，而私與之吾子之祿爵，夫士也，亦無王命，而私受之於子，則可乎，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 them 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，又從而爲之辭。

**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，今又棄寡人而歸，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.

## THE WORKS OF MENCIUS

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，坐而不言，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，王由足用爲善，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，賊小人也。

**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. 纒而有師命，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. 成覿謂齊景公曰，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. I.** 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，飭粥之食，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，歆粥，面深墨，卽位而哭，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，而不爲虐，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. 死徒，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，然後政治私事，所以別野人也。 20. 此其大略也，若夫潤澤之，則在君與子矣。

*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 these 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，闖門而告文公曰，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，搗屨，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，饗殮而治，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，許子以釜鬲爨，以鐵耕乎，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



濫於天下，草木暢茂，禽獸繁殖，五穀不登，禽獸鬻人，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，淪濟漯而注諸海，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，使自得之，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，舜以不得禹臯陶爲己憂，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，彊曾子，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，南蠻馱舌之人，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

舒是僇，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 T'se 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 grain. 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 *mow* 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'iu 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 shrike-tongued barbarian of the south, whose doctrines are not those of the ancient kings. You turn away from your master and become his disciple. Your conduct is different indeed from that of the philosopher 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 banks 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,則是以所陵事親也。 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，他日過之，狐狸食之，蠅蚋姑嘬之，其類有泚，睨而不視，夫泚也，非爲人泚，中心達於面目，蓋歸反藁裡而掩之，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，夷子憮然爲聞曰，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，我不貫與小人乘，請辭。

5. 御者，且羞與射者比，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. 1.** 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."

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

相親，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，不以泰乎。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，不以爲泰，子以爲泰乎。 2. 曰，否，士無事而食，不可也。 3. 曰，子不通功易事，以羨補不足，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，子何以其志爲哉，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，其小人箠食壺漿，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，偃干之疆，則取于殘，殺伐用張，予湯有光。 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，則使齊人傳諸，使楚人傳諸，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 Pub-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，是皆已甚，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，陽貨闕孔子之亡也，而饋孔子蒸豚，孔子亦闕其亡也，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. III. 1. Tse 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，汜濫於中國，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，閑先聖之道，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, the 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 Fei-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，躡食實者，過半矣，匍匐往將  
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，妻辟纊，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，惡用是駝駝者爲哉，他日，  
其母殺是鵝也，與之食之，其兄自外至，曰，是駝駝之肉也。

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 Woo-ling. How can he in such circumstances complete the style of life which he professes? With such prin-

ciples 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，天之方嘒，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 righteousness, 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，蓋君道，欲爲臣，蓋臣道，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. It 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，旣不能令，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，上帝旣命，侯于周服，侯服于周，天命靡常，殷士虜斂，裸

將于京，孔子曰，仁不可爲衆也，夫國君好仁，天下無敵。今也，欲無濇於天下，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,安其危而利其菑,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. 故爲淵毆魚者獺也，爲叢毆爵者鷓也，爲湯武毆民者，桀與紂也。 4. 今天下之君，有好仁者，則諸侯皆爲之毆矣，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 abd 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，與曰，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，與曰，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，運諸侯者，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，政不足間也，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 reprov'd."

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，徒餽嘏也。我不意子學古之道，而以餽嘏也。

**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 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. I.** 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，以其乘輿濟人於漆洧。 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,其閒不能以寸。

**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，澇澮皆盈，其涸也，可立而待也，故聲聞過情，君子恥之。

**Chap. XVIII.** 1. The disciple Seu 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，楚子檣杙，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. 子未得爲孔子徒也，子私淑諸人也。

**Chap. XXI.** 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，思天下惟羿爲愈己，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，夫子何爲不執弓，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，諸君子皆與驩言，孟子獨不與驩言，是簡驩也。 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 *specially* benevolent. He turns round upon himself, and is *specially* 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，賊恩之大者。 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 Woosning, 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，則必屢酒肉而後反，其妻問所與飲食者，則盡富貴也，其妻告其妾曰，良人出，則必屢酒肉而後反，問其與飲食者，盡富貴也，而未嘗有顯者來，吾將闚良人之所之也，蚤起，施從良人之所之，徧國中，無與立談者，卒之東郭墻間之祭者，乞其餘，不足，又顧而之他，此其為屢足之道也，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 Tse 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 wins 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 PA

#### 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，爲不若是恕，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 ease 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，以黷父母，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，從而揜之，象曰，謨蓋都君咸我績，牛羊父母，倉廩父母，干戈朕，琴朕，箠朕，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，予既烹而食之，曰，得其所哉，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，其容有蹙，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，四海過密八音，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。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,'—

'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,'

'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 Yaou 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, out 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 Yih, 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 *Yn* 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 I 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，或謂孔子於衛主癰疽，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，主顏雝由，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，而主癰疽與侍人瘠環，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，若孔子主癰疽，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 Tseih 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. 1.** 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 Confucius 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，嘗聞其略也。 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，上士一位，

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，百畝之養，上農夫食九人，上中食八人，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，樂正裘，牧仲，其三人，則子忘之矣，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，弗與其天位也，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. 用丁敬上，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，凡民罔不讖，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 princes 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,而有時乎爲貧,娶妻非爲養也,而有時乎爲養. 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，君之於氓也，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，亟問，亟餽鼎肉，子思不悅於卒也，標使者出諸大門之外，北面稽首再拜而不受，曰，今而後知君之犬馬畜伋，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，使己僕僕爾亟拜也，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 Tsze-sze—He made frequent inquiries after Tsze-sze's health, and sent him frequent presents of cooked meat. Tsze-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，庶人以旃，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 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，王何卿之問也。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 one so again and again, they ought t dethrone him."

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

3. Mencius said, "Let not I our 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，猶柎棬也，以人性爲仁義，猶以杞柳爲柎棬。 2. 孟子曰，子能順杞柳之性，而以爲柎棬乎，將戕賊杞柳，而後以爲柎棬也，如將戕賊杞柳而以爲柎棬，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，可使過額，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，耆秦人之炙，無以異於耆吾炙，夫物，則亦有然者也，然則耆炙，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 Mang 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, 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. 今夫秣麥，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，先得我口之所着者也，如使口之於味也，其性與人殊，若犬馬之與我不同類也，則天下何着皆從易牙之於味也，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，有同者焉，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.

3. "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*, 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，且旦而伐之，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，梏之又叟，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，噍爾而與之，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，非疾痛害事也，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，兼五愛，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，舍其梧櫝，養其楸棘，則爲賤場師焉。4. 養其一指而失其肩背，而不知也，則爲癩疾人也。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 *ag in*.

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 all seeds the best are the five kinds of grain, yet if they be not ripe, they are not equal to the *te* 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. ik 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. 任人有問屋廡子曰，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. 屋廡子不能對，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，與一與羽之謂哉。 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，而攬其處子，則得妻，不攬，則不得妻，則將攬之乎。

**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 deathby 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，力不能勝一匹雞，則爲無力人矣，今日，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，妾得見於鄒君，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 Tsaou 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 cattie's 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,越人闕弓而射之,則已談笑而道之,無他,疏之也,其兄闕弓而射之,則已垂涕泣而道之,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. 宋慥將之楚，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，先生之說則不可。 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，樂韻而悅於利也，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

是君臣，父子，兄弟，去利，懷仁義以相接也，然而不亡者，未之有也。

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

是君臣，父子，兄弟，去利，懷仁義以相接也，然而不亡者，未之有也。

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。

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，屋廬子喜曰，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. 屋廬子悅，或問之，屋廬子曰，季子不得之鄒，儲子得之平陸。

Chap. v. 1. When Mencius was residing in Tsow, 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 Tsow 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，不惡汚君，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，魯繆公之時，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，壬豹處於淇，而河西善謳，縣駒處於高唐，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 Mub 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'aon 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，掎克在位，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，既盟之俊，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，逢君之惡，其罪大，今之大夫，皆逢君之惡，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.*<sup>2</sup> 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, 此則滑瑩所不識也。 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 commandor 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. Shm changed countenance, and said in displeasure, "This is what I, Kub-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.



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

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*."

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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，訑訑。予既已知之矣，訑訑之聲音顏色，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. XII.** 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 four seas 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. Foo 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."



# THE WORKS OF MENCIUS

## 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. 夭壽不貳，修身以俟之，所以立命也。

**Chap. 1.** 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

*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，如其自視欲然，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 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，恆存乎疢疾。 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

rectificd.”

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。五母鷄，二母歲，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.' Tae-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



now, 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，鷄鳴而起，孳孳爲善者，舜之徒也。

2. 鷄鳴而起，孳孳爲利者，蹠之徒也。 3. 欲知舜與蹠之分，無他，利與善之間也。

**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. "Tsze-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. 王子墊問曰，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，是舍簞食豆羹之義也，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，終身訢然，樂而忘天下。

Chap. XXXV. 1. T'ao 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-yaou 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，望見齊王之子，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，幣之末將者也。 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，爲菽之喪，猶愈於已乎。 2. 孟子曰，是猶或紵其兄之臂，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，若此者何如也。 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 Tse 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，而不徧物，急先務也，堯舜之仁不徧愛人，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. 1.** 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 11.** 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 able 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 hundred generations ago, and after a hundred generations, those who hear of them, are all aroused *in uhis manner*. Could such effects 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，君子之扞於陳蔡之間，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，慍于羣小，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. No-  
wadays, 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，山徑之蹊開，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，尚文王之聲。 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，始不可復。 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 gran, 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，是以言詘之也。可以言而不言，是以不言詘之也，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 circumstance

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. 勳容周旋中禮者，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 worde should all be necessarily sincere, not with any desire to do what ss 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，驅騁田獵，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，行何爲踽踽涼涼，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。 1. 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，則庶民與，庶民與，斯無邪慝矣。

**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?*"

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