

孟子名言



A
COLL-
ECTION OF
MENCIUS'
SAYINGS

汉英对照读本

AN ENGLISH-CHINESE
BILINGUAL TEXTBOOK

齐鲁书社

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**A COLLECTION OF MENCIUS'
SAYINGS**

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编者的话

孟子是中国古代伟大的思想家、教育家，儒家学派的重要代表人物。他继承了孔子的思想，在新形势下提出“仁政”的主张，主张重民、任贤、修德、养性和对世人进行教育。孟子思想对我国乃至世界都发生过重大的影响。《孟子》七篇充分体现出他的思想，我们从中选出名言 114 条，分类编排，译成现代汉语和英语，以使国内外人士对孟子思想有概括的了解。

编者

1990 年 10 月

Editorial Note

Mencius is a great thinker, educator and an important representative of the Confucian School of Thought in ancient China. Mencius inherited Confucius's thought and, under the new situation, put forward the idea of "benevolent government". He maintained that rulers should attach importance to the common people, appoint the virtuous, cultivate their virtues, train their characters, and educate the common people. Mencius's thought, which is fully embodied in *Mencius*, had great influence on China and the rest of the world. Here we have selected one hundred and fourteen remarkable sayings from the book, classified and rendered them into English and modern Chinese, with the attempt to help readers both at home and abroad have a better and more comprehensive understanding of Mencius's thought.

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一 仁 政

Benevolent Government

孟子见梁惠王。王曰：“叟！不远千里而来，亦将有以利吾国乎？”

孟子对曰：“王！何必曰利？亦有仁义而已矣。……苟为后义而先利，不夺不餍。未有仁而遗其亲者也，未有义而后其君者也。王亦曰仁义而已矣，何必曰利？”

(梁惠王上 1)

〔译文〕 孟子谒见梁惠王。惠王说：“老先生！您千里迢迢地到我们这里来，是不是要给我们国家带来什么利益呢？”

孟子回答道：“王，您为什么张口就说利呢？只要讲求仁义就行了。……假若（一个人）把公义放到后面，把私利放到前面，那大夫若不把国君的产业夺去，是永远不会满足的。从来没见过讲仁却又遗弃自己父母的人，也没有见过讲义却又怠慢自己君主的人。王也只讲仁义就好了，为什么要说利呢？”

Mencius visited Duke Hui of the Liang State. The duke said, “Old man, you went to the trouble of travelling a long distance to come here. What benefits have you brought to our state?”

Mencius answered, “Your Highness, why do you talk about benefits first? It’s all right to talk

about benevolence and justice. ... If a senior official puts justice behind private benefits, he would never be satisfied till he has seized the monarch's property. There is no example that a benevolent man would abandon his parents, nor example that a just man would neglect his monarch. It is good if your Highness merely talk about benevolence and justice. Why do you only talk about benefits?"

(孟子曰:)"地不改辟矣, 民不改聚矣, 行仁政而王, 莫之能御也。"

(公孙丑上 1)

〔译文〕 (孟子说:)"国土不必再开拓, 百姓不必再增加, 只要实行仁政来统一天下, 就没有人能够抵挡了。"

Mencius said, "Land does not need opening up, nor does population need increasing. So long as the country is unified through benevolent government, it becomes unconquerable."

(孟子曰:)"分人之财谓之惠, 教人以善谓之忠, 为天下得人者谓之仁。"

(滕文公上 4)

〔译文〕 (孟子说:)“把钱财分给别人叫做惠,把好的道理教给别人叫做忠,替天下找到出色的人才叫做仁。”

Mencius said, “To distribute money or property among others is called kindness; to explain good principles to others is called honesty and to find people of talent and ability for the country is called benevolence.”

(孟子曰:)“离娄之明,公输子之巧,不以规矩不能成方圆;师旷之聪,不以六律不能正五音;尧舜之道,不以仁政不能平治天下。”

(离娄上 1)

〔译文〕 (孟子说:)“就是有离娄那样明亮的视力,公输般那样灵巧的手艺,如果不用圆规和曲尺,也不能正确地画出方形和圆形。就是著名乐师师旷的耳力,如果不用六律,便不能校正五音。就是有古代贤明帝王尧、舜的道,如果不行仁政,也不会管理好天下。”

Mencius said, “ Even if one has such good eyesight as Li Lou, is so nimble-fingered as Gong Shuban, he can’t draw a square or a circle without a pair of compasses or a crooked ruler. Even if one has the same hearing ability as the noted musician Shi Kuang, he can’t correct the five notes without using the six rhythms. Even if one possesses the principles of the ancient sagacious kings as Yao and Shun, he can’t run the country well without implementing benevolent government.”

(孟子曰:)“是以惟仁者宜在高位。不仁者在高位。是播其恶于众也。”

(离娄上 1)

〔译文〕 (孟子说:)“只有道德高尚的仁人, 才应该处于统治地位。如果道德低的不仁之人处于统治地位, 就会把他的恶行传播给群众。”

Mencius said, “ Only those benevolent and virtuous people should be in the ruling position. If the unbenevolent and virtueless people are in the ruling position, they will spread their evil doings among the common people. ”

孟子曰：“三代之得天下也以仁，其失天下也以不仁。国之所以废兴存亡者然。天子不仁，不保四海；诸侯不仁，不保社稷；卿大夫不仁，不保宗庙；士庶人不仁，不保四体。今恶死亡而乐不仁，是犹恶醉而强酒。”

(离娄上 3)

〔译文〕 孟子说：“夏、商、周三代帝王得到天下是因为行仁，他们的后人丧失天下是因为不行仁，一个国家的衰败和兴盛、存在和灭亡也是这个道理。天子如果不行仁，便不能保住他的天下；诸侯如果不行仁，便不能保住他的国家；卿大夫如果不行仁，便不能保住他们的祖庙，一般老百姓不行仁，便保不住自己的身体。现在有些人怕死却喜欢不仁，这好象怕醉酒却又强要喝酒一样。”

Mencius said, “The emperors of the Xia, Shang and Zhou dynasties came into power because they implemented benevolence. Their descendants lost power because they did not implement benevolence. This truth applies to the rise and decline, existence and dying of a country. If an emperor does not implement benevolence, he can't keep his em-

pire; a prince, his state; a minister, his ancestral temple; an ordinary person, his body. Now some people are afraid of death but unwilling to implement benevolence. This resembles the case that someone fears being drunk but forces himself to drink."

(孟子曰:)"孔子曰:‘仁不可为众也。夫国君好仁,天下无敌。’今也欲无敌于天下而不以仁,是犹执热而不以濯也。"

(离娄上 7)

〔译文〕 (孟子说:)"孔子说过:‘仁的力量是不能以人数的多寡来衡量的。君主如果爱好仁,就可以做到天下无敌手。’如今一些诸侯要想天下无敌手,却不去行仁,那就如同一个人热得不得了,却又不肯洗澡一样。"

Mencius said, "Confucius said, 'The force of benevolence can not be measured with the number of people. If the emperor is fond of benevolence, he will be unconquerable all over the world.' Now some princes want to be unconquerable in the world, but do not implement benevolence. That's just as if someone feels extremely hot but is unwilling to take a

bath.”

孟子曰：“仁之胜不仁也，犹水胜火。今之为仁者，犹以一杯水救一车薪之火也；不熄，则谓之水不胜火，此又与于不仁之甚者也，亦终必亡而已矣。”

(告子上 18)

〔译文〕 孟子说：“行仁的人胜过不行仁的人，好像是水能灭火一样。如今行仁的人太少了，好像是用一杯水来扑灭一车柴木引起的火焰一样。火不灭，有人便说水不胜火，于是这些行仁的人又和不行仁的人同流合污了，结果连他自己的那一点点仁也丢掉了。”

Mencius said, “Those who implement benevolence will win those who do not, as water can put out fire. Nowadays, there are few people who implement benevolence, as a glass of water is used to put out fire caused by a cartful wood. The fire can't be put out, so someone says that water can not win fire. those who implement benevolence go along with those who do not in their evil deeds. As a result, the little benevolence they possess is lost, too.”

孟子曰：“五谷者，种之美者也；苟为不熟，不如莠稗。夫仁，亦在乎熟之而已矣。”

(告子上 19)

〔译文〕 孟子说：“五谷是庄稼中的好品种；假使不成熟，它还不如稗米和稗子。仁，也在于它真正能成熟罢了。”

Mencius said, “The five cereals (rice, two kinds of millet, wheat and beans) are the best species of all crops. If they are not ripe, however they are even worse than barnyard millet or grass. Real benevolence also lies in its maturity.”

(孟子曰：)“杀一无罪非仁也，非其有而取之非义也。居恶在？仁是也；路恶在？义是也。居仁由义，大人之事备矣。”

(尽心上 33)

〔译文〕 (孟子说：)“杀了一个无罪的人，便是不仁；不应为自己所有，却去拿来，便是不义。所住的地方在那里呢？仁便是。所行的道路在那里呢？义便是。居住于仁，行走于义，一个有地位的人的工作便算齐备了。”

Mencius said, "One is unbenevolent if he kills one innocent person. One is unrighteous if he takes anything that does not belong to him. Where is the place to live in? It is where there is benevolence. Where is the road to go on? It is where there is righteousness. The working conditions are ready for a person of rank and position if he lives in benevolence and walks about on righteousness."

孟子曰：“亲亲而仁民，仁民而爱物。”

(尽心上 45)

〔译文〕 孟子说：“君子亲爱自己的亲人，因而对百姓仁爱。因为对百姓仁爱，所以便爱惜万物。”

Mencius said, "Since a gentleman is dear to his family members, he is benevolent to the common people. And since he is benevolent to the common people, he treasures everything in the world."

孟子曰：“尽信《书》，则不如无《书》，吾于《武成》取二三策而已矣。仁人无敌于天下，以至仁伐至不仁，而何其血之流杵也？”