

WAY TO
Chinese

A Selected Collection of Mencius

孟子

【中国圣人文化丛书】

精华版

蔡希勤 / 编注



外语教学出版社
SINOLINGUA



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前 言

孟子（约公元前 372——前 289 年）名轲，字子舆，邹（今山东省邹县）人，中国战国时期的大儒，孔子后一人，有“亚圣”之称。他幼时曾得力于母亲的教诲，后受业于子思的门人。游学于齐、梁之间，一度任齐宣王客卿，因其主张不见用，退而与弟子公孙丑、万章等著书立说。适应历史发展的需要，孟子发展孔子核心思想仁为仁政，提出“民贵君轻”说，体现了儒家的重民思想，反对统治者的武力兼并，主张“仁政”是统一天下的基础。孟子提倡性善说，在中国思想史上具有重要意义。孟子强调养心、存心等内心修养的功夫，成为中国思想史上心学的鼻祖。

宋元以后，孟子学说成为统治阶级的重要精神支柱之一，其本人的地位也日益显尊，元至顺元年（公元 1330 年），封为邹国

亚圣公，明嘉靖九年（公元1530年）定为“亚圣孟子”。

所著《孟子》七篇，是中国儒家经典之一，与《大学》、《中庸》、《论语》并称《四书》。书中记载了孟子及其若干弟子的政治、教育、哲学、伦理等各方面的思想观点和政治活动规迹，是研究儒家学说及其发展的重要典籍，也是了解孟子本人及其学派的重要依据与资料。

为了帮助青年读者能够读懂这部儒家经典，前几年华语教学出版社以文白、汉英对照版和《大学》、《论语》、《中庸》一起出版。向海内外发行，受到广大读者的关注。

现在作为“中国圣人文化丛书”之一的《孟子》精华版，对原有篇章有所删减，又增加了一些注释和精美插图，使本书更具观赏性和实用价值。

孟子

精华版

SPENCING

PREFACE

Mencius (c. 372 – 289 BC) was a native of the minor State of Zou (now Zouxian County, Shandong Province). His personal name was Ke and courtesy name Ziyu. He was the outstanding Confucian sage of the Warring States Period (475 – 221 BC). He received instruction first from his mother and later from a pupil of Zisi, a grandson of Confucius. He traveled and taught in the states of Liang and Qi, being employed as a “guest minister” by King Huan of the latter state. But, disappointed that his political and philosophical ideas were not put into practice by his master, he retired to teach his disciples and write books.

Mencius developed the idea of benevolence, a key theme of Confucius’ doctrines,

and extended it to encompass benevolent government. Such a political system, he maintained, would be the foundation for the unification of the world. Like Confucius, he championed justice for the people above the might and right of rulers, and deplored the practice—all too common at the time—of states annexing each other by force. His theory that man is naturally good occupies a significant position in the history of Chinese thought. He stressed that goodness was the result of the “cultivation of the heart”.

During the Song (960 – 1279) and Yuan (1271 – 1368) dynasties Mencius’ teachings were absorbed as the mainstay of ruling class ideology. In 1330 he was awarded the exalted title of “Lesser Sage of the State of Zou”, and in 1530 accorded the title “Mencius, the Lesser Sage”.

The seven chapters of the *Mencius* comprise one of the classics of the Confucian school, and, together with *The Great Learn-*

ing, *The Doctrine of the Mean* and *Analects of Confucius*, one of the "Four Books". There are various opinions as to the compilation of the *Mencius*. One theory has it that it was composed by Mencius himself with the assistance of his disciples, chief of whom were Wan Zhang and Gongsun Chou; another theory is that it is simply a collection of the sage's sayings compiled after his death by his disciples and their pupils.

In the book are recorded the views of Mencius and his disciples on politics, education, philosophy and ethics, as well as accounts of some of their doings. It is an important document for the study of the Confucian School and its development, and essential reading for an understanding of Mencius and his doctrines.

To help young readers understand this great Chinese classic, a translation into the modern vernacular is appended, passage by passage, as is a version in English for the benefit of readers abroad.

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《孟子》和《论语》一样本无篇名,是后人选每篇第一章的前几个重要的字而命名的。

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Note: The chapters of the *Mencius*, like those of the *Analects of Confucius*, were originally not titled, but were later given titles using key words that appeared at the beginning of each.

◎
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一、梁惠王上篇

King Hui of Liang, Part One

《孟子》之首篇。孟子初见梁惠王、齐宣王，讲自己“仁者无敌”的政治主张。本篇共7章，节选其中6章。



梁惠王对孟子说：“当初魏国比任何国家都强大，可是现在东边败给齐国，连太子也战死了；西边又败给秦国，丧失了河西之地七百余里；南边又被楚国掠去八座城池。我知道这是奇耻大辱，请您告诉我怎样才能报仇雪恨，使魏国强大起来？”孟子说：“你如果对人民实行仁政，减免刑罚，减轻赋税，让老百姓安居乐业，使年轻人受到教育，就能使魏国强大起来。这就是说‘仁者无敌’，你不要怀疑。”

1.1 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。王曰，‘何以利吾国？’大夫曰，‘何以利吾家？’士庶人曰，‘何以利吾身？’上下交征利而国危矣。万乘之国，弑其君者，必千乘之家；千乘之国，弑其君者，必百乘之家。万取千焉，千取百焉，不为不多矣。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？”

《梁惠王上篇·1》

梁惠王：即魏惠王，名莹（yīng）。公元前370年即位。公元前362年，因畏秦兵将国都由安邑（今山西省安邑县）迁至大梁（今河南省开封市），故魏又称梁。

Mencius had an audience with King Hui of Liang. The King said, "Venerable sir, you have made a very long journey to come and see me. Therefore, I take it that you have some suggestion for profiting my kingdom."

Mencius replied, "Why must Your Highness mention profit? What I have to suggest is benevolence and justice, and nothing more. If Your Highness says, 'How can I profit my kingdom?' the officials will say, 'How can we profit our families?' and the squires and the common people will say, 'How can we profit ourselves?' If superiors and inferiors contend among themselves for profit, the state will be endangered. In a kingdom of ten thousand chariots the person who assassinates its ruler must be the head of a household of one thousand chariots; in a kingdom of one thousand chariots the person who assassinates its ruler must be the head of a household of one hundred chariots. The number of chariots possessed by the families who kill the kings is not small. But if they treasure profit more than justice, they will never be satisfied until they have usurped all the property of the kings. It

never happens that a humane person abandons his parents or that a just man repudiates his sovereign. Let Your Highness then talk only of benevolence and justice. Why must you talk of profit?"

Note: King Hui of Liang was also called King Hui of Wei. His original name was Ying and he ascended the throne in 370 BC. In 362 BC he moved his capital from Anyi (now Anyi County, Shanxi Province) to Daliang (now Kaifeng, Henan Province).

孟子谒见梁惠王。惠王说：“老丈！您不远千里而来，莫不是对我的国家带来了什么利益吧？”

孟子答道：“王，您何必要说什么利呢？仁义才是最重要的呢。假如王说‘怎样才对我的国家有利？’大夫说‘怎样才对我的封地有利？’士子、百姓说‘怎样才对我本人有利？’举国上下都去追逐利益，国家可就危险了。”

孟子说：“在拥有一万辆兵车的国家里，造反杀害国君的，只能是拥有千辆兵车的大夫。在拥有一千辆兵车的国家里，造反杀害国君的，只能是拥有百辆兵车的大夫。万乘之国，大夫拥有兵车千乘。千乘之国，大夫拥有兵车百乘，

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大夫拥有的不能说不多了。但是，如果上上下下都把利摆在前面，那大夫若不夺杀国君就不能满足其贪欲了。讲‘仁’的人不会遗弃自己的父母兄弟，讲‘义’的人不会把君主抛开不管。所以，您只讲‘仁义’就行了，何必去说利呢？”

1.2 孟子见梁惠王。王立于沼上，顾鸿雁麋鹿，曰：“贤者亦乐此乎？”孟子对曰：“贤者而后乐此，不贤者虽有此，不乐也。诗云：‘经始灵台，经之营之，庶民攻之，不日成之。经始勿亟，庶民子来。王在灵囿，麋鹿攸伏，麋鹿濯濯，白鸟鹤鹤。王在灵沼，于物鱼跃。’文王以民力为台为沼，而民欢乐之，谓其台曰灵台，谓其沼曰灵沼，乐其有麋鹿鱼鳖。古之人与民偕乐，故能乐也。汤誓曰：‘时日害丧，予及女偕亡。’民欲

◎ 梁惠王上篇 *Xing Hui of Liang, Part One*