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World Classics

孟子

THE WORKS OF MENCIUS

【汉英对照】

○ 孟子 著

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卷一 梁惠王章句上

BOOK I KING HUI OF LIANG PART I

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，不夺不厌。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？”

1.1 Mencius *went to* see King Hui of Liang. 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?” 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. 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 the 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*. 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. Let Your Majesty also talk about benevolence and righteousness, and these shall be the only themes. Why must you use that word 'profit'?"

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，麀鹿攸伏，麀鹿濯濯，白鸟鹤鹤。王在灵沼，於物鱼跃。’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！’民欲与之偕亡，虽有台池鸟兽，岂能独乐哉？”

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

in these things?" 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. It is said in the *Book of Poetry*, 'He measured out and commenced his spirit-tower; 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 Wen used the strength of the people to make his tower and his pond, and yet the people rejoiced to do the work, calling the tower 'the 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. In the *Declaration of Tang* it is said, 'O sun, when wilt thou expire? We will die together with thee.' The people wished *for Jie's death*, though they should die with him. Although he had towers, ponds, birds, and animals, how could he have pleasure alone?"

1.3 梁惠王曰：“寡人之于国也，尽心焉耳矣。河内凶，则移其民于河东，移其粟于河内。河东凶亦然。察邻国之政，无如寡人之用心者。邻国之民不加少，寡人之民不加多，何也？”孟子对曰：“王好战，请以战喻。填然鼓之，兵刃既接，弃甲

曳兵而走。或百步而后止，或五十步而后止。以五十步笑百步，则何如？”曰：“不可；直不百步耳，是亦走也。”曰：“王如知此，则无望民之多于邻国也。不违农时，谷不可胜食也；数罟不入洿池，鱼鳖不可胜食也；斧斤以时入山林，材木不可胜用也。谷与鱼鳖不可胜食，材木不可胜用，是使民养生丧死无憾也。养生丧死无憾，王道之始也。五亩之宅，树之以桑，五十者可以衣帛矣。鸡豚狗彘之畜，无失其时，七十者可以食肉矣。百亩之田，勿夺其时，数口之家可以无饥矣。谨庠序之教，申之以孝悌之义，颁白者不负戴于道路矣。七十者衣帛食肉，黎民不饥不寒，然而不王者，未之有也。狗彘食人食而不知检，涂有饿莩而不知发；人死，则曰：‘非我也，岁也。’是何异于刺人而杀之，曰，‘非我也，兵也。’王无罪岁，斯天下之民至焉。”

1.3 King Hui of Liang 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?" 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." Mencius replied, "Since Your Majesty knows this, you need not hope that your people will become more numerous than those of the neighboring kingdoms. 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. Let mulberry trees be planted about the homesteads with their five *mu*, 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 *mu*, 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 grey-haired 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. 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.”

1.4 梁惠王曰：“寡人愿安承教。”孟子对曰：“杀人以梃与刃，有以异乎？”曰：“无以异也。”“以刃与政，有以异乎？”曰：“无以异也。”曰：“庖有肥肉，厩有肥马，民有饥色，野有饿莩，此率兽而食人也。兽相食，且人恶之；为民父母，行政，不免于率兽而食人，恶在其为民父母也？仲尼曰：‘始作俑者，其无后乎！’为其象人而用之也。如之何其使斯民饥而死也？”

1.4 King Hui of Liang said: “I wish quietly to receive your instructions.” Mencius replied, “Is there any difference between killing a man with a stick and with a sword?” *The king* said: “There is no difference.” “Is there any difference between doing it with

a sword and with *the style of government*?" The king's reply was: "There is no difference." Mencius 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. 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? Zhongni 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?"

1.5 梁惠王曰：“晋国，天下莫强焉，叟之所知也。及寡人之身，东败于齐，长子死焉；西丧地于秦七百里；南辱于楚。寡人耻之，愿比死者壹洒之，如之何则可？”孟子对曰：“地方百里而可以王。王如施仁政于民，省刑罚，薄税敛，深耕易耨；壮者以暇日修其孝悌忠信，入以事其父兄，出以事其长上，可使制梃以挾秦楚之坚甲利兵矣。彼夺其民时，使不得耕耨以养其父母。父母冻饿，兄弟妻子离散。彼陷溺其民，王往而征之，夫谁与王敌？故曰：‘仁者无敌。’王请勿疑！”

1.5 King Hui of Liang said: "There was not in the empire a stronger state than Jin, as you, venerable sir, know. But since it descended to me, on the east we have been defeated by Qi,

and then my eldest son perished; on the west we have lost seven hundred *li* of territory to Qin; and on the south we have sustained disgrace at the hands of Chu. 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?" Mencius replied: "With a territory which is only a hundred *li* square, it is possible to attain the Imperial dignity. If Your Majesty will *indeed* dispense a benevolent government to the people, being sparing in the use of punishments and fines, and making the taxes and levies light, so causing that the fields shall be ploughed deep, and the weeding of them be carefully attended to, and that the strong-bodied, during their days of leisure, shall cultivate their filial piety, fraternal respectfulness, sincerity, and truthfulness, serving thereby, at home, their fathers and elder brothers, and, abroad, their elders and superiors — you will then have a people who can be employed, with sticks which they have prepared, to oppose the strong mail and sharp weapons of the troops of Qin and Chu. *The rulers of those states*, rob their people of their time, so that they cannot plough and weed their fields, in order to support their parents. Their parents suffer from cold and hunger. Brothers, wives, and children, are separated and scattered abroad. Those *rulers, as it were*, drive their people into pit-falls, or drown them. Your Majesty will go to punish them. In such a case, who will oppose Your Majesty? In accordance with this is the saying, 'The benevolent has no enemy.' I beg Your Majesty not to doubt *what I say*."

1.6 孟子见梁襄王，出，语人曰：“望之不似人君，就之而不见所畏焉。卒然问曰：‘天下恶乎定？’吾对曰：‘定于一。’‘孰能一之？’对曰：‘不嗜杀人者能一之。’‘孰能与之？’对曰：‘天下莫不与也。王知夫苗乎？七八月之间旱，则苗槁矣。天油然作云，沛然下雨，则苗浡然兴之矣。其如是，孰能御之？今夫天下之人牧，未有不嗜杀人者也。如有不嗜杀人者，则天下之民皆引领而望之矣。诚如是也，民归之，由水之就下，沛然谁能御之？’”

1.6 Mencius went to see the king Xiang of Liang. 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.' 'Who can so unite it?' I replied: 'He who has no pleasure in killing men can so unite it.' 'Who can give it to him?' 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 the 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 can repress.’”

1.7 齐宣王问曰：“齐桓、晋文之事可得闻乎？”孟子对曰：“仲尼之徒无道桓、文之事者，是以后世无传焉，臣未之闻也。无以，则王乎？”曰：“德何如则可以王矣？”曰：“保民而王，莫之能御也。”曰：“若寡人者，可以保民乎哉？”曰：“可。”曰：“何由知吾可也？”曰：“臣闻之胡龀曰，王坐于堂上，有牵牛而过堂下者，王见之，曰：‘牛何之？’对曰：‘将以衅钟。’王曰：‘舍之！吾不忍其觥觫，若无罪而就死地。’对曰：‘然则废衅钟与？’曰：‘何可废也？以羊易之！’不识有诸？”曰：“有之。”曰：“是心足以王矣。百姓皆以王为爱也，臣固知王的不忍也。”王曰：“然。诚有百姓者。齐国虽褊小，吾何爱一牛？即不忍其觥觫，若无罪而就死地，故以羊易之也。”曰：“王无异于百姓之以王为爱也。以小易大，彼恶知之？王若隐其无罪而就死地，则牛羊何择焉？”王笑曰：“是诚何心哉？我非爱其财而易之以羊也。宜乎百姓之谓我爱也。”曰：“无伤也，是乃仁术也，见牛未见羊也。君子之于禽兽也，见其生，不忍见其死；闻其声，不忍食其肉。是以君子远庖厨也。”王说曰：“《诗》云：‘他人有心，予忖度之。’夫子之谓也。夫我乃行之，反而求之，不得吾心。夫子言之，于我心有戚戚焉。此心之所以合于王者，何也？”曰：“有复于王者曰：‘吾力足以举百钧，而不足以举一羽；明

足以察秋毫之末，而不见舆薪，则王许之乎？”曰：“否。”“今恩足以及禽兽，而功不至于百姓者，独何与？然则一羽之不举，为不用力焉；舆薪之不见，为不用明焉；百姓之不见保，为不用恩焉。故王之不王，不为也，非不能也。”曰：“不为者与不能者之形何以异？”曰：“挟太山以超北海，语人曰：‘我不能。’是诚不能也。为长者折枝，语人曰：‘我不能。’是不为也，非不能也。故王之不王，非挟太山以超北海之类也；王之不王，是折枝之类也。老吾老，以及人之老；幼吾幼，以及人之幼。天下可运于掌。《诗》云：‘刑于寡妻，至于兄弟，以御于家邦。’言举斯心加诸彼而已。故推恩足以保四海，不推恩无以保妻子。古之人所以大过人者，无他焉，善推其所为而已矣。今恩足以及禽兽，而功不至于百姓者，独何与？权，然后知轻重；度，然后知长短。物皆然，心为甚。王请度之！抑王兴甲兵，危士臣，构怨于诸侯，然后快于心与？”王曰：“否，吾何快于是？将以求吾所大欲也。”曰：“王之所大欲可得闻与？”王笑而不言。曰：“为肥甘不足于口与？轻暖不足于体与？抑为采色不足视于目与？声音不足听于耳与？便嬖不足使令于前与？王之诸臣皆足以供之，而王岂为是哉？”曰：“否。吾不为是也。”曰：“然则王之所大欲可知已，欲辟土地，朝秦楚，莅中国而抚四夷也。以若所为求若所欲，犹缘木而求鱼也。”王曰：“若是其甚与？”曰：“殆有甚焉。缘木求鱼，虽不得鱼，无后灾。以若所为求若所欲，尽心力而为之，后必有灾。”曰：“可得闻与？”

曰：“邹人与楚人战，则王以为孰胜？”曰：“楚人胜。”曰：“然则小固不可以敌大，寡固不可以敌众，弱固不可以敌强。海内之地方千里者九，齐集有其一。以一服八，何以异于邹敌楚哉？盖亦反其本矣。今王发政施仁，使天下仕者皆欲立于王之朝，耕者皆欲耕于王之野，商贾皆欲藏于王之市，行旅皆欲出于王之涂，天下之欲疾其君者皆欲赴愬于王。其若是，孰能御之？”王曰：“吾惛，不能进于是矣。愿夫子辅吾志，明以教我。我虽不敏，请尝试之。”曰：“无恒产而有恒心者，惟士为能。若民，则无恒产，因无恒心。苟无恒心，放辟邪侈，无不为已。及陷于罪，然后从而刑之，是罔民也。焉有仁人在位罔民而可为也？是故明君制民之产，必使仰足以事父母，俯足以畜妻子，乐岁终身饱，凶年免于死亡；然后驱而之善，故民之从之也轻。今也制民之产，仰不足以事父母，俯不足以畜妻子；乐岁终身苦，凶年不免于死亡。此惟救死而恐不赡，奚暇治礼义哉？王欲行之，则盍反其本矣：五亩之宅，树之以桑，五十者可以衣帛矣。鸡豚狗彘之畜，无失其时，七十者可以食肉矣。百亩之田，勿夺其时，八口之家可以无饥矣。谨庠序之教，申之以孝悌之义，颁白者不负戴于道路矣。老者衣帛食肉，黎民不饥不寒，然而不王者，未之有也。”

1.7 The king Xuan of Qi asked: "May I be informed by you of the transactions of Huan of Qi and Wen of Jin?" Mencius replied: "There were none of the disciples of Zhongni who spoke about the affairs of Huan and Wen, and therefore they have not been

transmitted to these after ages; — your servant has not heard them. If you will have me speak, let it be about Imperial government.” 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.” *The king* asked again: “Is such an one as I competent to love and protect the people?” *Mencius* said, “Yes.” The king said: “From what do you know that I am competent for that?” Mencius replied: “I heard the following incident from Hu He, he said: ‘The king 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.” *The king* replied, “It did.” *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.*” *The king* said, “You are right. And yet there really was an appearance of what the people condemned. But though Qi be a small and narrow state, how should I grudge one ox. Indeed it was because I could not bear its frightened appearance, as if it were an innocent person going to the place of