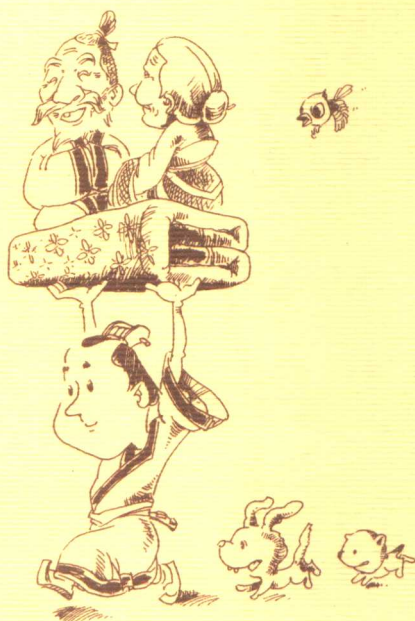


儒家

名典箴言录



本社 编选
王铭基 绘图

未始而
遺其亲者也

《孟子》名言

Aphorisms From MENGZI

齊魯書社

儒家

名典箴言录



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MENGZI

孟子

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王铭基 编选
李慧 绘图
李玉良 今译
英译

齊魯書社

图书在版编目(CIP)数据

《孟子》名言 / 本社编选; 李慧等译; 王铭基绘.
— 济南: 齐鲁书社, 2006.9

(儒家名典箴言录)

ISBN 7-5333-1717-3

I. 孟... II. ①本...②李...③王... III. 孟子
— 格言—汉、英 IV. B222.55

中国版本图书馆 CIP 数据核字(2006)第 108839 号

儒家名典箴言录

《孟子》名言

本社 编选

出版发行 **齐鲁书社**

社 址 济南经九路胜利大街 39 号

邮 编 250001

网 址 www.qlss.com.cn

电子邮箱 qlss@sdpress.com.cn

印 刷 山东新华印刷厂

开 本 787 × 1092 / 16

印 张 10

插 页 1

字 数 121 千

版 次 2006 年 9 月第 1 版

印 次 2006 年 9 月第 1 次印刷

标准书号 ISBN 7-5333-1717-3/B·225

定 价: 18.00 元

序

凡一种文化，必有一种思想为之核心，其核心之思想，又必有一人物为之代表。吾中国传统文化之核心为儒家思想，其代表即为孔子，此孔子之所以立于世界文化思想之林而垂之不朽也。儒家思想赖以保存者为儒家经典，而其思想之精粹往往浓缩于简要之语句，辞约而旨丰，事近而喻远，家弦户诵，百读不厌，此简括之语句即世所谓“名言”是也。如《诗经》“他山之石，可以攻玉”；“高山仰止，景行行止”；“投我以桃，报之以李”；“既明且哲，以保其身”；“战战兢兢，如临深渊，如履薄冰”。《论语》“学而时习之，不亦说乎”；“温故而知新，可以为师矣”；“学而不思则罔，思而不学则殆”；“知之为知之，不知为不知”；“多闻阙疑，慎言其余，则寡尤”。《孟子》“得道者多助，失道者寡助”；“君子不怨天，不尤人”；“吾善养吾浩然之气”；“富贵不能淫，贫贱不能移，威武不能屈”。《荀子》“赠人以言，重于金石珠玉”；“锲而不舍，金石可镂”。《左传》“多行不义，必自毙”；“皮之不存，毛将安傅”。《礼记》“礼尚往来，往而不来，非礼也，来而不往，亦非礼也”；“大道之行也，天下为公”。综而观之，实为吾中华民族人格

之所在。夫儒家文化固以孔子为代表，其影响于中国历史乃至世界历史者至巨至深。唯儒家思想虽熔铸于孔子，其渊源亦至深至远。孔子祖述尧舜，宪章文武，继轨周公，实为吾国传统文化之集大成者。其所以为历代尊为祖师，奉为准绳，要在于此，所谓“为往圣继绝学，为万世开太平”者，非孔子不足以当之也。吾国自鸦片战争以来，屡为外族所侵迫，割地赔款，卑躬屈膝，实为数千年来未有之奇耻大辱。奋发图强，后生之责。唯面对列国，或生自鄙之心，以为强国之路，在于全盘西化，甚或以国家落后归咎于孔子，必欲去之而后快。真邯郸学步之腐儒也。犹忆上世纪之末，有外国人所撰《学习的革命》一书，号称“一天读四本书”、“四至八周掌握一门外语”，真骇人听闻之事，而国人大好其奇，争相购读，创一天发行二十五万册之罕见记录。此风虽骤来又复骤去，却可见国人对于数千年学习成法已信心大减，甚至弃如敝屣。学习如是，余可知也。然则，探讨儒家思想之现代意义，弘扬吾国传统文化，实为当务之急。齐鲁书社有鉴于此，撷取儒家经典之名言隽语，翻为今言，译成英文，并配以图画，非单有益国人讽诵，亦且便于外国研习。其于吾国文化之继承，功莫大焉，故乐为之序。二千又六年八月八日滕州杜泽逊于山东大学槐影楼。

Preface

Every culture has a thought as its core, and the thought is usually represented by a great figure. The thought as the core of the Chinese culture is the Confucian thought, which is represented by Confucius, who thus stands out immortally among the forest of cultures and thoughts of the world. The Confucian thought dwells in the Confucian classics, whose quintessence is condensed into terse sentences which, rich in purport and meaningful, become household sayings upheld by the world as epigrams, such as "Stones from other mountains can be used to cut jade", "Great is your virtue like a mountain high, like a broad way for people to go", "You present me with a peach, and I requite it with a plum", "Clear-sighted and wise, you may assure your own safety", "Careful and cautious, I behave, as if I were approaching an abyss, as if I were treading on thin ice" (*The Book of Songs*); "Is it not pleasant to study and at due times to practice what one has learnt?", "If a man acquires new when he reviews what he has learnt, he is qualified to be a teacher", "He who just

studies but does not think will be puzzled. He who just thinks but does not study will be perilous", "To say you know a thing when you know it, and to admit you do not know a thing when you do not know it", "Listen widely but set aside the doubtful points, while speaking of the undoubted parts with caution, and you will make few mistakes" (*The Analects*); "He who rules in the proper course will be assisted by many, he who does not rule in the proper course will be assisted by few", "A superior man neither complains about Heaven nor blame others", "I am skillful in nourishing my noble spirit", "I will not be shaken by wealth or high rank, nor changed by poverty or humble position, nor will I give myself up to power or force" (*Mencius*); "Presenting the gift of truth to another is more valuable than gold, gems, pearls, and jade", "If you work with perseverance, even metal and stone can be engraved" (*Xun Zi*); "One will walk up to perdition if he has done many bad things", "What would fur grow on if there were no skin?" (*Zuo Zhuan*); "Courtesy demands reciprocity. It does not come up to courtesy if there would be no reciprocity", "The greatest course is that all the people under Heaven share all under Heaven" (*The Book of Rites*). Generally, these epigrams and aphorisms plainly tell the personality of the Chinese people. With Confucius

as its representative, the Confucian culture has extended its influence upon the Chinese history and even upon the world history to the utmost. Confucius integrated the Confucian thoughts, whose source, however, traced back far and deep. Confucius kept to the great virtue and noble deeds of Yao and Shun, modeled on King Wen and King Wu, followed the course of Duke Chow, hence the greatest epitomizer of the Chinese culture. And right for this, Confucius has been highly revered as master and canon, just as the saying goes: it was no other than Confucius that was wise enough to "inherit the past sages' wisdom and open up peace for all ages". Since the Opium War, our country, repeatedly invaded and oppressed by the foreign countries, ceding territory and compensating cringingly, suffered unprecedented shames. Therefore, as the posterity of the sages, we must shoulder the glorious duty to rise up and strive to be strong. Faced with the powers, some people used to become self-abased, fancying that, to become strong, our country must be westernized; some ascribed our country's backwardness to Confucius, clamoring that Confucianism must be eradicated. What stupidity! I recall that at the end of the last century some foreigners wrote a book so called *Revolution of Study*, claiming that following his method one would be able to "finish four books within

a day”, and “master a foreign language within four to eight weeks”. Fantastic though it is, some of our countrymen became so fascinated with it that they fervently bought the book and hopefully read it, making the book a best seller: 250, 000 books were issued a day, setting a rare record high in the publication circle. Though it flashed past in a blink, the vogue revealed that our countrymen had lost their confidence in the learning tradition set up by our ancestors thousands of years ago, or even cast it aside like an old shoe. Such being this, other things are analogous. In this case, it is of great urgency to probe into and extend the modern meaning of the Confucian thoughts and carry forward our traditional culture. In this light, Qilu Press have the Confucian epigrams and aphorisms selected, compiled and translated into modern Chinese and English with an illustration added to each of them. These books are not only beneficial to the Chinese readers, but also good for the overseas readers who are interested in Confucianism. A good inheritance of our country’s culture, they are valuable and admirable efforts, hence the above lines as the preface.

Du Zexun of Tengzhou
at the Huaiying Apartment Building, Shandong University.

Aug. 8, 2006

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[原文]

未有仁而遗其亲者也，未有义而后其君者也。

——梁惠王章句上

[译文]

从来没有仁爱的人遗弃自己双亲的，也从来没有重义的人轻忽自己君主的。

[TRANSLATION]

There is neither a benevolent man that forsakes his parents nor a righteous man that neglects his lord.

Prince Hui of Liang Part I

[原文]

谨庠序之教，申之以孝悌之义，颁白者不负戴于道路矣。

——梁惠王章句上

[译文]

认真地办好学校，反复地教导他们孝敬父母、尊敬兄长，这样头发斑白的人也就不会背负着、头顶着重物在道路上行走了。

[TRANSLATION]

Be conscientious in education to let people know filial piety to their parents and respect to their elder brothers, and there will be no elders trudging on the road, bending under heavy loads.

Prince Hui of Liang Part I

【原文】

保民而王，莫之能御也。

——梁惠王章句上

【译文】

安定人民的生活从而统一天下，是没有人能够阻挡的。

【TRANSLATION】

He who loves and protects the people will ascend the throne, this no man can possibly prevent.

Prince Hui of Liang Part I

| 原文 |

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。

——梁惠王章句上

| 译文 |

一根羽毛都举不起来，是因为不肯用力；一车的柴火都看不见，是因为不肯用眼睛；百姓的生活得不到安定，是因为不肯施恩。

[TRANSLATION]

The failure to lift even a feather is due to one's unwillingness to use his strength; the failure to see a cart of firewood is due to one's disuse of his eyes; and the failure for the people to enjoy a peaceful life is due to the sovereign's reluctance to offer his favour.

Prince Hui of Liang Part I

【原文】

不为也，非不能也。

——梁惠王章句上

【译文】

只是不肯做罢了，而不是做不到。

【TRANSLATION】

It is that you are unwilling to do it, not that
you are unable to do it.

Prince Hui of Liang Part I

[原文]

老吾老，以及人之老；幼吾幼，以及人之幼。

——梁惠王章句上

[译文]

尊敬自己的长辈，然后推广到尊敬别人的长辈；爱护自己的儿女，然后推广到爱护别人的孩子。

[TRANSLATION]

Respect one's own parents and then extend it to others' parents; Love one's own children and then extend it to others' children.

Prince Hui of Liang Part I