



儒學經典譯叢

Translations of Confucian Classics

(漢英對照本)

A Chinese-English Bilingual Edition

MENCIUS

孟子

山東友誼出版社

Published by Shandong Friendship Press

儒學經典譯叢

Translations of Confucian Classics

MENCIUS

Translated into Modern Chinese

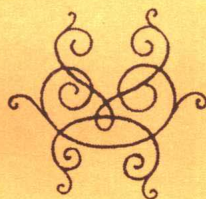
by Zheng Xunzuo

Translated into English

by Zhao Zhentao

Zhang Wenting and

Zhou Dingzhi



孟子

今譯者 鄭訓佐

英譯者 趙甄陶

張文庭

周定之

《孔子文化大全》編輯部編



儒學經典譯叢 孟子

今譯 鄭訓佐

英譯 趙甄陶

張文庭

周定之

孔子文化大全編輯部編

山東友誼出版社出版發行

山東新華印刷廠印刷

850×1168 毫米 32 開本 17.625 印張

1993 年 12 月第 1 版 1998 年 10 月第 2 次印刷

印數:2231—5230

ISBN 7—80551—414—3/Z·185

定價:25.00 元

Translations of Confucian Classics

Mencius

Translated into modern Chinese by Meng Xunzuo

Translated into English by

Zhao Zhenao

Zhang Wenting

Zhou Dingzhi



Edited by the Editorial Department of THE
COMPLETE WORKS OF CONFUCIAN
CULTURE

Published and Distributed by Shandong Friendship Press

Printed by Shandong Xinhua Printing House

First Edition 1993 Second Printing 1998

ISBN 7—80551—414—3/Z·185

前 言

孟子，名軻，字子輿，戰國鄒（今山東省鄒縣東南）人，是魯國貴族孟孫氏的後裔。約生於公元前 372 年，卒於公元前 289 年。幼年喪父，受到賢母嚴格的教育，曾三遷於學宮旁，習俎豆之事。後受業於子思門人，是孔子的四傳弟子。他一生曾先後周遊齊、梁、宋、滕、魯、魏等國，一度任齊宣王客卿，但因為當時“天下方務於合縱連衡，以攻伐為賢，而孟軻乃述唐、虞三代之德，是以所如者不合（《史記·孟子荀卿列傳》），所以他的主張並沒有見用。晚年退居鄒國，同他的學生萬章等一起致力於著書立說，最終成為儒家學派中思（子思）孟（孟軻）學派的主要代表、唯一可以與孔子並稱的儒學大師。宋元豐間封鄒國公，配享孔子廟庭。元至順間加封為鄒國亞聖公，明嘉靖改稱亞聖孟子，地位愈加顯赫，對後代產生過極大的影響。

孟子的主張可以概括為如下幾方面：

他提出了“民貴君輕”的主張。他說：“民為貴，社稷次之，君為輕，是故得乎丘民而為天子。”又說：“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。”他的這些話自然是針對當時強取豪奪、民生艱難的社會境況而言的，其目的是為了勸告當政者要重視人民的力量、人民的意志。所以，他主張“法先王”、“行仁政”，恢復井田制，省

刑薄賦，爲民制產，實現他“頒白者不負戴於道路”，“七十者衣帛食肉，黎民不饑不寒”的社會理想。

正是基於這種看法，他又提出了君臣關係的新認識，他說：“君之視臣如手足，則臣視君如腹心；君之視臣如犬馬，則臣視君如國人；君之視臣如土芥，則臣視君如寇讎。”他甚至認定，殘暴的君王是“獨夫”，就應該起來推翻他的統治。這自然與後世一些士大夫所奉行和提倡的“君要臣死，不得不死”的愚忠不能同日而語了。

也正是出於仁政保民的思想，孟子堅決反對不義之戰，他說：“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。故善戰者服上刑，連諸侯者次之，辟草萊，任土地者次之。”

孟子對“天命”也別有會心。他引證前人的話說：“天視自我民視，天聽自我民聽。”這是說，民衆的意志就是“天”的意志。這樣便化腐朽爲神奇，使傳統的宗教意義上的“天”，轉而與他的民本思想相和諧了。

孟子又是一位“性善論”者，他提出所謂“不慮而知”的“良知”和“不學而能”的“良能”，認爲不管是君王還是民衆，聖人還是小人，在他們的天性中都存在着四種“善端”，即“惻隱之心”、“羞恥之心”、“恭敬之心”、“是非之心”，並且由此又可以發展成爲“仁義禮智”四德。因此，每一個人都可以根據自己的“善端”進行人格上的自我完善，成

爲堯舜那樣的聖人。但他同時也重視教育的作用，認爲“逸居而無教，則近於禽獸”，教育人們要清心寡欲，注意存心養性；行有不得，“反求諸己”。培養“浩然之氣”，做到“富貴不能淫，貧賤不能移，威武不能屈。”

關於《孟子》這部著作，一般認爲是出於孟子及其弟子萬章等人之手，大體上符合《史記·孟子荀卿列傳》“退而與萬章之徒序《詩》《書》，述仲尼之意，作《孟子》七篇”的說法。但也有些學者認爲是孟子弟子、再傳弟子們的記錄。

我們現在見到的《孟子》共七篇，與《史記》所說一致。但《漢書·藝文志》卻說有十一篇，應劭的《風俗通》也有這樣的記載，多出來的四篇就是所謂的《孟子外書》。但趙岐認爲是僞作，不爲之作注，所以到南宋就已失傳。明代末年，姚士粦聲稱在濟南重獲《孟子外書》，實是“僞中之僞”，尤不可信。

在封建社會的很長一段時期內，《孟子》堪稱顯學，但也經歷了一個逐漸繁華、最終達到極盛的發展過程。在“獨尊儒術”的漢代，人們還是把主要的目光投向了儒學的開創者孔子。唐代天寶二年（762年）禮部侍郎楊綰上疏請求將“《論語》、《孝經》、《孟子》兼爲一經”；此後韓愈推波助瀾，揚孟抑荀，孟子作爲封建時代真正的道統的承擔者的地位才逐漸突出。到了宋代，朱熹把《孟子》和《論語》以及《禮記》中的《大學》、《中庸》合編成“四書”，并窮畢生之力作《四書集注》，使之成爲官

方欽定的經典。此後，孟子便成了僅次於孔子的精神偶像。明清之際，讀經之風更盛，《孟子》以及《四書》中的其它經典，不但是士子安身立命的準則，而且還被官方列為科舉考試的主要依據。這種現象一直到新文化運動興起才告結束。

《孟子》與《論語》體裁相似，但風格則大不相同。《孟子》雖然也有記錄片言單辭的短章，但更多的是長篇大論。它筆力犀利，氣勢恢宏，說理雄辯，文采飛揚，反映了諸子散文在當時的長足進步。所以，《孟子》不但是研究孟子生平和思想的主要資料，同時在我國文學史上也有着重要的地位。

漢代是章句之學盛行的時代，對《孟子》一書的闡釋也發軔於這一時期。據史籍記載，當時的大儒程曾、趙岐、高誘、鄭玄、劉熙等人都曾研究過《孟子》。但除了趙岐的《孟子題辭》流傳下來，其餘皆已亡佚。朱熹的《孟子集注》是繼趙岐之後公認的權威性著作。清代樸學鼎盛，著述繁多，其中以焦循的《孟子正義》最為出色。今人楊伯峻先生綜合前人成果，著《孟子譯注》一書，是一部雅俗共賞的力作。

本書原文悉依楊伯峻先生的《孟子譯注》，釋義也多有參照；我的老師徐超先生在百忙中抽暇審定全稿。在此一併致以謝忱。

鄭訓佐

1993年2月於山東大學

Preface

Mencius (c. 372 B. C. — c. 289 B. C.), whose personal name was Ke and courtesy name Ziyu, was a native of Zou (the southeast of modern Zouxian County in Shandong Province). The descendant of the noble family known as Mengsun, he was under the rigorous training of his virtuous mother, as his father died when he was a boy. His mother moved three times to live near a school so that there he might learn sacrificial and ceremonial rituals. Later he studied under a disciple of Zisi, who was the grandson of Confucius. All his life he traveled the States of Qi, Song, Teng, Lu, and Wei, and was once a visiting minister of Qi. But during his time, "The world was engaged in allying the six states to fight or serve the State of Qin, appreciating those rulers who were sending troops against each other. But Mencius advocated the virtues of Emperor Yao and Emperor Shun and the worthy emperors of the Three Ancient Dynasties — Xia, Shang, and Zhou, and he was unsuitable for the then rulers of the states he toured" (*Biographies of Mencius and Xun Qing* in Sima Qian's *Historical Records*). So his political principles were not car-

ried out. In his late years he returned to the State of Zou, devoted himself to writing and formulating his theories together with his disciples such as Wan Zhang, and finally became the chief representative figure of the Zisi-Mencius school and the only Confucian Master who stood side by side with Confucius. During the Yuanfeng Reign of the Song Dynasty he received the title of Duke of the State of Zou and had the honor of being enshrined in the Confucian Temples. During the Zhishun Reign of the Yuan Dynasty he was further awarded the title of Lesser Sage Duke of the State of Zou. Hence his position among all Confucian scholars became all the more prominent, and he had a very great influence on the later generations.

Mencius' principles may be summarized as follows:

He advocated the principle that the people are more important than the ruler. He said, "Of the greatest importance are the people, next comes the god of land and grains, and of the least importance is the ruler. Therefore, whoever enjoys the trust of the people will be emperor." He also said, "There is a way to win the world: win the people's support and you will win the world. There is a way to win the people's support: win their hearts and you will

win their support.” His sayings were directed against the condition of society in which the ruler took property by force and made the people suffer from poverty. His aim was to advise the ruler to attach great importance to the people’s strength and the people’s will. Therefore, he advocated “emulation of former emperors”, “practice of benevolent government”, restoration of the *jing*-field system, reduction of penalty and taxation, and decision on the means of support for the people, thus realizing his social ideals that “grey-haired people will not be carrying loads on the road, and people of seventy are clothed in gloss silk garments, and have meat to eat, and the masses do not suffer from hunger or cold”.

Basing himself on this viewpoint, Mencius put forward the new idea of the relationship between the ruler and his subjects. He said, “If a ruler regards the officials as his hands and feet, they will regard him as their belly and heart. If he regards them as his dogs and horses, they will regard him as a stranger. If he regards them as clay and grass, they will regard him as an enemy.” Mencius even regarded a tyrannical ruler as “a despot forsaken by all”, whose rule should be overthrown. This viewpoint is poles apart from the stupid devotion

to the ruler formerly advocated and practiced by those intellectuals and officials who said, "When the ruler wants his subjects to die, they have to die."

It was also because of practicing benevolent government and protecting the people that Mencius was resolutely opposed to the unjust wars. He said, "After a fight for more land, the dead fill the open country. After a fight for more cities, the dead fill the cities. This is called devouring human flesh in order to extend the territory. Even death would not expiate such a crime. Therefore, those expert at war should suffer the severest punishment. Next to them are those who league the rulers against each other, and then those who force the people to open up wasteland and toil onerously on the soil."

Mencius had a special understanding of Heaven's mandate. He often quoted the ancient saying, "People's eyes are the eyes of Heaven; people's ears are the ears of Heaven." That is to say, the will of the people is the will of Heaven. And he made decadence into miraculousness, harmoniously interpreting Heaven in a traditional, religious sense as his idea of ancient democracy.

Mencius said that man was born good, putting forward the notion of intuitive knowledge which

was not acquired through reflection, and intuitive ability which was not acquired by learning. Whether one was a ruler or a commoner, a sage or a mean man, in his nature there were the four good beginnings, namely, the sense of compassion; the sense of shame; the sense of modesty; the sense of right and wrong. And from all this the four virtues—benevolence, righteousness, decorum, and wisdom—could be developed. Hence every man could make use of his own “good beginnings” to achieve self-improvement in his character, and finally become a sage like Yao and Shun. But Mencius also laid stress on education, saying that the common people “will degenerate almost to the level of animals if they are allowed to live idle without education”. He taught man to have a pure heart and few desires, preserve his heart and cultivate his nature. Whenever he failed to achieve the desired result, the man should “seek the cause in himself”. And he should cultivate his “vast vital energy” so that “he can not be led into dissipation by wealth and rank, nor deflected from the aim by poverty and obscurity, nor made to bend by power and force”.

The work entitled *Mencius* is considered to have been written by Mencius and his disciples such as Wan Zhang. Sima Qian said in his *Biogra-*

phies of Mencius and Xun Qing, "Returning to his native place, Mencius quoted *The Book of Poetry* and *The Book of History*, stated Confucius' views, and wrote seven books of *Mencius* with his disciples such as Wan Zhang." But some scholars thought the book to be records written by Mencius' disciples or some disciples of his disciples.

Now *Mencius* is divided into seven books identical with the book number quoted by *The Historical Records*. But *The Records of Arts and Literature in the History of the Han Dynasty* said *Mencius* was divided into eleven books, and so said Ying Shao's *General meanings of Social Customs* (*Feng-su Tong*). The added four books were called *The Unofficial Books of Mencius* (*Mengzi Waishu*). But Zhao Qi thought these writings to be false and did not annotate them, which were totally lost in the Song Dynasty. At the end of the Ming Dynasty Yao Shilin claimed to have found the lost books in Jinan, which are the falsest of the false, and, of course, wholly untrustworthy.

In the very long feudal society *Mencius* was considered as celebrated learning, but it was gradually that it went through a flourishing period before finally getting to the heyday of its development.

In the Han Dynasty when “only Confucianism was valued”, people mainly turned their eyes on Confucius, who pioneered Confucianism. In the second year of the Tianbao Reign of the Tang Dynasty, Yang Wan, Vice-Minister of Rites and Education, appealed to the emperor to use *The Analects*, *The Book of Filial Piety* and *Mencius* as the integral parts of one and the same classic. Later Han Yu further praised *Mencius* but censured Xun Qing, thus making Mencius gradually shoulder the great responsibility for the real orthodox teachings in the feudal period. In the Song Dynasty Zhu Xi compiled *The Four Books*, namely, *The Great Learning*, *The Doctrine of the Mean* (these two books are selected from *The Record of Rites*), *The Analects*, and *Mencius*, and devoted himself to writing *Collected Annotations on the Four Books*, which became official classics. Then Mencius became the worshiped spiritual image second in importance only to Confucius. In the Dynasties of Ming and Qing Confucian classics were read more devoutly. *Mencius* and the other three books of *The Four Books* were not only the scholars' standards of settling down and getting on with their pursuits, but also the real basis for the civil service examinations. This state of affairs continued till the New Culture

Movement.

Mencius and *The Analects* are similar in the form of writing, but quite different in style. Though there are fragments of writing in *Mencius*, yet pretty long speeches and articles are to be seen. The style is incisive, forceful, eloquent, and elegant, reflecting the rapid progress in the prose of the various schools of thinkers. Therefore, *Mencius* not only is the basic material for studying Mencius' life and thought, but also occupies an important position in the history of Chinese literature.

The scholars of the Han Dynasty who devoted themselves to the study of the classics were confined to sentence division, pronunciation, and meaning of words. The interpretation of *Mencius* in this fashion was also commenced in that dynasty. According to history such scholars as Cheng Zeng, Zhao Qi, Gao You, Zheng Xuan, and Liu Xi studied *Mencius*. But only Zhao Qi's book entitled *Notes on Mencius* has been handed down since that time.

Zhu Xi's book *Collected Annotations on Mencius* is generally considered to be an authoritative writing since Zhao Qi. In the Qing Dynasty the textual study of classics advocated by scholars flourished and there were a great many scholarly works

in this field, and Jiao Xun's *Commentary on Mencius* (*Mengzi Zhengyi*) was one of the most remarkable exegetical books. Our contemporary Mr. Yang Bojun synthesized the achievements of the predecessors and wrote the book entitled *Vernacularization and Annotation of Mencius* (*Mengzi Yizhu*), a weighty book suiting both refined and popular tastes.

The original text of this book is in exact accordance with Mr. Yang's book mentioned above, and the greater part of explanation is also based on it; and my teacher Mr. Xu Chao managed to find time to examine and approve our total manuscript. My sincere thanks are due to them for their hard work.

Zheng Xunzuo

Shandong University

February 1993

目 錄

前言	(1)
卷一	梁惠王章句上	(2)
卷二	梁惠王章句下	(40)
卷三	公孫丑章句上	(86)
卷四	公孫丑章句下	(124)
卷五	滕文公章句上	(162)
卷六	滕文公章句下	(202)
卷七	離婁章句上	(240)
卷八	離婁章句下	(278)
卷九	萬章章句上	(314)
卷十	萬章章句下	(352)
卷十一	告子章句上	(390)
卷十二	告子章句下	(426)
卷十三	盡心章句上	(466)
卷十四	盡心章句下	(508)