

四書解義適今

林亨理作

廣學會再版

三三子

A
COMMENTARY
ON THE
FOUR BOOKS

Adapted to Modern Times.

Prepared Specially for use in Christian Schools and Colleges.

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MENCIUS

In Two Volumes.

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PREFACE

The great political changes through which China has recently passed, add fresh interest to the study of Mencius, and render the issue of a new Commentary on his teachings especially appropriate. For Mencius was essentially a Democrat: like the Roman Gracchi, he may well be called the Tribune of the People. Though living in an age of absolute monarchy, which held literally to the "Divine Right" of Kings, he did not hesitate to proclaim the rights of the People, and boldly asserted that the people were of most importance, and the Prince of least value, to the nation. (Book VII, Part 2, Ch. 14).

The themes which Mencius discussed, while presented in a great variety of forms, refer chiefly to Government; to the Family and the Individual in relation to the Government; and to the supreme importance of moral culture to all three. He spoke much of beneficent rule, and of practical measures for the relief of the masses, in an age which was sinking deeper and deeper in selfish indulgence and in disregard of the common weal. His agrarian proposals suggest recent political discussions in Great Britain, which aim at equalizing the financial burdens of the State, and which mark an epoch in the life of a Nation.

That which the writers of the Sung Dynasty most prized in Mencius, and which through the weight of their authority has given him a high reputation for profundity, is his doctrine of the fostering of man's emotional nature, called by Dr. Legge, the "nourishment of the Passion nature." In the light of a more accurate philosophy, however, this theory will now attract little attention. The Sung scholars seem to have had the defect which was common among the Schoolmen of the Middle Ages, viz: passing over what is practical and rich in truth to delve in the vague and mysterious, mistaking the vague for the profound, and forgetting that the deepest truths are often the simplest. On the other hand those sublime sayings which made Mencius truly great are often passed over by the Commentators with briefest notice. Among the many for which Mencius deserves ever to be remembered, is that on the uses of adversity,—“When Heaven is about to entrust a man with some great duty, it first disciplines his heart and will with suffering, and his sinews and bones with toil;” and that on Heaven's nobility as contrasted with man-made rank, which reminds one of Burns' immortal lines,

“The Rank is but the guinea-stamp,
The man's the gowd for a' that.”

Considering his age, Mencius' ideals were very high, and these he presents from every possible viewpoint, illustrating his teachings with impressive historical examples. His high standard

was marred by occasional blemishes, as when he exhorts The Prince of T'si to "share his joys with the People," failing to distinguish between those that were good and evil, in spite of the King's confession that his pleasures were not virtuous ones. (Book I, Part 2, Chs. 4, 5).

Though Chu Hsi inclines to give Mencius the rank of Sage, the consensus of opinion among Chinese scholars which denies him that honor, is doubtless just. As regards sincerity in search for the Truth, Mencius impresses one as not the equal of Confucius. Too often, as Chinese writers point out, he shows a spirit of self-sufficiency, and seems more intent on carrying his point, and winning the debate by some artifice of speech, than on reaching the Truth. But Mencius had courage of a high order: and in boldly proclaiming his convictions and rebuking evil he seems superior to Confucius.

In interpretation of the Text, Chu Hsi has usually been followed; his commentary however, while good, shows signs of failing powers, and does not equal his excellent work on the Analects. Other Commentaries as the 正義 and 味根錄 have constantly been consulted. Valuable assistance has been derived from Dr. Legge's masterly work on the Four Books. The author has introduced frequent quotations from foreign writers of established reputation on Law and Government, which he hopes may be useful to advanced students, especially those of political science, and may lead to more extensive comparative study.

The central thought of Mencius, which runs like of a golden thread through all his teachings, is the supreme need of moral character to the Nation; the fact that if a Government is to last, its foundations must be laid deep and strong in Righteousness and Love of Humanity. This message is the one above all others for China to-day. Old standards of Life and Thought have been discarded. Shall moral convictions, obedience to Law, and reverence for Divine Truth be discarded also? If so, the wrecks of mighty nations strewn along the path of History warn us what to expect. If not, what shall replace the old systems? Guizot, in his History of Civilization speaking of the preservation of Europe from decay says: "The Christian Church alone possessed a moral power. It proclaimed that great Truth which forms the only foundation of our hope for humanity, that there exists a Law above every human law, a Power above all human authority." And again: "One of the vital conditions of civilization,—Faith"

CHRISTIAN FAITH and MORALITY,—these are the uplifting forces of mankind, the great sheet anchors of which History teaches us every nation must avail itself, if it is to endure. And to these, in their struggle for national existence, the eyes of the Chinese people should be unceasingly directed.

HWAI-AN-FU,

May, 1912

序

近來國事更張。民主主義成立。共和施行。今復讀孟子書。出版新註解。正合時勢。蓋孟子最重民之權利。雖居君主專制之世。仍以民爲重。嘗言國之三要。民爲貴。君爲輕等說。可考而知已。閱孟子所論。多爲甚嘉之言。常以仁義爲宗旨也。但宋儒所貴者。養氣之說。今不以爲有大可取。無非古哲學不全備而養氣有不合實學耳。夫宋學雖博。亦似乎歐州中世之辯士。卽忽略近者而驚高遠渺茫者。以爲近者不足論。竟未思最深善美之道。屢取諸近焉。言及孟子之位。後儒以爲亞於孔子。庶屬公止之見。蓋孔子所言。猶專求真理。孟子所言。不徒求真理。亦若求得勝。必辯其意見之是。可舉對齊王言仁政。與民同樂之說。究未辨淫樂與正樂也。且孟子或自足有英氣。與孔子之謙殊異。特孟子所長於孔子者。卽勇。無懼而直言真理。今作此書。特解古言以合實學。使適今用。多從朱氏之說。亦有取於正義味根錄等註。至於文法。閱書之士。幸勿因樸詞棄要理。文有所長。多賴淮安張君程君姑蘇蔣君之潤飾。遇有所短。作書者欲專歸咎於己。至孟子論天道。惜止曰

天而未推本於永生之主。若不盡孝上主。何能報本進道德之至乎。其餘論道德。有不勝言之美。如曰天爵。天降大任。尙志。舍生取義等說。常指道德爲興國之本。上下所急需也。今嘗聞人曰。國富國強則幸。嗚呼。豈未知大羅馬昔稱至富至強。仍不免敗亡。法國路意十四王時。雖榮盛之極。王家亦不久而沈淪。其所以然。乃道廢德衰之故耳。可知國富本乎民之德富。政強有待於上下之志強。法國博士曰。樹國欲圖其固。不宜求諸兵力之強盛。當求諸公理之持平。旨哉言乎。今中國光復。不徒宜棄偶像。鬼神占卜。一切礙進步之謬誤。尤宜歸順上主。篤信天道。若止棄假。則半塗而廢。但亦歸上主。則本立而道生。英相葛拉德斯屯 Gladstone 曰。救世道卽字內感人至大之能也。天下人類復新之希望。全有待於斯。孟德斯鳩 Montesquieu 亦云。考凡加幸福於世界者。須以基督宗教爲首。公善法律爲次。此二者。竊願愛國知時之士樂取。而中國獲長久之福哉。

淮安府林亨理具

四書解義適今

孟子

孟子。孟姓。有曰氏也。後世姓氏不分。子者。男子通稱。名軻。字子車。又曰子輿。未足據。本係魯公族孟孫之後。在周烈王時。即主降世前三百七十一年。生於鄒邑。或作騶。本屬邾國。後歸魯。今之山東兗州府鄒縣。孟子三歲父沒。母有賢德。勤謹教子。因鄰舍不善。三次遷家。傳言孟子受教於孔子之孫子思。至四十出身爲師。多招弟子。後仕於齊。喪母。歸葬於魯。游歷諸國以傳道。道不行歸魯。晚年十五載隱居。專教門人。作書七篇。至八十四歲去世。

孟子士位甚尊。趙氏稱其學博曰。孟子通五經。尤長於詩書。按程朱二子之見。謂與孔子無殊異。其宗旨乃仁義之道。論政則崇王道而黜霸功。立教則闢異端以宗正學。與王侯直辯。爲民伸理。或問孟子可謂聖人否。程子曰。未敢便道也。然

學已到至處。朱氏加言。愚按至字。恐當作聖字。程子又曰。孟子有功於聖門。不可勝言。仲尼只說一箇仁字。孟子開口便說仁義。仲尼只說一箇志。孟子便說許多養氣出來。只此二字。其功甚多。但孟子有些英氣。英氣甚害事。孟子大賢。亞聖之次也。

書名孟子。後儒多以爲孟軻自作。劉熙云。論語學而子曰。子者謂孔子也。孟子稱子。與孔子稱子何異。又曰。論語是諸弟子記諸善言成編集。故曰論語。而不號孔子。孟子是孟軻自作之書。如荀子。故總謂之孟子。史記亦稱其所如不合。退而與其徒作孟子七篇。但韓氏曰。孟軻之書。非孟軻自作。軻旣沒。其徒萬章。公孫丑。相與記軻所言焉耳。趙氏意見與韓氏同。乃多爲門人所作也。

孟子卷一

梁惠王章句上

章凡七

第一章

孟子見梁惠王。

卷分上下章句。皆東漢著士趙岐所定。趙氏沒於主降世後。二百有二年。正義云。孔子時。諸侯問疑質禮。若弟子之問師也。魯衛之君。皆尊事焉。故論語或以弟子名篇。而有衛靈公季氏之篇。孟子亦以大儒。爲諸侯所師。是以梁惠王、滕文公題篇。與公孫丑等而爲一例也。

仁義。孟子與惠王所論之要題。國之興盛所本也。（梁惠王。）梁、魏國京城。今屬河南開封府。惠王原爲魏侯。名瑩。僭稱王。（惠）謚號。孔子時晉爲大國。六卿任事。趙氏。范氏。智氏。荀氏。魏氏。韓氏。僭奪主權。威烈皇帝。皆封爲侯。其後范氏。智氏。荀氏。爲魏趙韓三家所佔。分滅晉國。魏其一也。正義云。時天下有七王。皆僭號者也。魏惠王居於大梁。故號曰梁王。史記。惠王三十五年。卑禮厚幣以招賢者。而孟子至梁。（見）王招見

第二節

王曰。叟。不遠千里而來。亦將有以利吾國乎。

第三節

孟子對曰。王何必曰利。亦有仁義而已矣。

第四節

王曰。何以利吾國。大夫曰。何以利吾家。士庶人曰。何以利吾身。上下交征利而國危矣。萬乘之國。弑其君者。必千乘之國。千乘之國。

之意。

(叟)長老之稱。猶父也。(將)婉誘之辭。(利)係外物。非關道德。朱氏曰。富國強兵之類。王問老翁不以千里爲遠而來。亦有助寡人興利強國乎。

(對)恭敬之辭。下答上。(仁義)心之德。仁主愛。義主公正。朱子曰。心之制事之宜。此二句乃一章之大旨。下文詳言之。後多放此。

(征)力取。(交征)彼此相奪。(乘)指車數之辭。(萬乘之國)指皇帝。皇帝畿地方一千里。備兵車一萬。(千乘之國)皇帝之大卿。有采地方百里。備兵車一千。(千乘之家)諸侯之國。備兵車一千。(百乘之家)諸侯之大夫。(弑)下殺上。正義曰。夷羿之弑夏后。是以千乘取萬乘也。若齊崔、衛甯、晉六卿等。

第五節

弑其君者。必百乘之家。萬取千焉。千取百焉。不爲不多矣。苟爲後義而先利。不奪不餒。

未有仁而遺其親者也。未有義而後其君者也。

皆弑其君。此以百乘取千乘也。（苟）如果（餒）飽足。（不奪不餒）因貪得無厭。非吞君之全國。則不知足矣。朱子曰。言臣之於君。每十分而取其一分。亦已多矣。若又以義爲後。而以利爲先。則不弑其君而盡奪之。其心未肯以爲足也。○此孟子指明道德爲國之急需。而圖利爲國之深害。曰。王何必以利爲名乎。以仁義之道爲名。是真獲利益。而可防相奪暴虐之害。蓋貪利之氣。傳染易且深。上行下效。自君及民。而通國無不累也。且禍勢日見深重。始爭鬪。繼強奪。終行凶。甚至大亂而國亡。

（遺）朱子作棄。（後）動詞。不重視。○此見仁義之大益。與貪利之深害相反。令人盡忠孝保國與家。蓋仁者愛人。尤必愛親而不棄之。義者主忠。尤必忠君而不負之。是人君上義下

利。立表作法之效也。朱子曰。人君躬行仁義。而無求利之心。則其下化之。自親戴於已也。○此理推極。令人盡忠孝於上。主仁者不遺其家父。更當不遺其天父。義者不後其國君。更當不後其天君矣。

第六節

王亦曰。仁義而已矣。何必曰利。

孟子復言以結上文而重宗旨。警惠王當治民以道德。而慎貪財之惑。太史公曰。利誠亂之始也。夫子罕言利。常防其源也。自皇帝以至庶人。好利之弊。何以異哉。程子曰。君子未嘗不欲利。但專以利爲心則有害。惟仁義則不求利而未嘗不利也。當是之時。天下之人。惟利是求。而不復知有仁義。故孟子特言此以救之。○今中國爲民主之國。尤宜審孟子此嘉言。蓋民主之制有待於道德較君主更甚。孟德斯鳩法意書曰。君主之治。其所恃以立者。不必有至德要道之可稱也。獨

第二章

孟子見梁惠王。王立於沼上。顧鴻雁麋鹿。曰。賢者亦樂此乎。

第二節

孟子對曰。賢者而後樂此。不賢者。雖有此不樂也。

第三節

詩云。經始靈臺。經之營之。庶民攻之。不日成之。經始勿亟。庶民子來。王在靈囿。麋鹿攸伏。麋鹿濯濯。白鳥鶴鶴。王在靈沼。於物魚躍。

至民主之國。非有一物爲之大命則不行。道德是已。承上章論仁政。君不可自富而民貧。當使民同有所樂。然後可眞樂也。(沼)池。(鴻)大雁。(麋)大鹿。皆富者之玩物。(賢者)賢君。惠王問賢君亦可樂此物乎。

(賢者而後樂)此一章之大旨。後字。指行仁利民爲先。積財樂物爲後。君修道興善政。然後樂物可也。惟私而利己。雖財物豐盛。終無樂矣。

(詩)大雅靈臺之篇。稱文王之德。孟子引之。以明上文賢者而後樂此。見文王行仁政。故民樂其物阜。甘勞其工。(經)量度。(靈臺)文王臺名。(營)朱子曰。謀爲。(攻)作。(不日)不終日。(亟)急速。文王勸民勿急勞功。(子來)如子來助父之事。(囿)大園。臺沼在內。(麋)牝鹿。(伏)安於靜處。(濯濯)肥光

文王以民力爲臺爲沼。而民歡樂之。謂其臺曰靈臺。謂其沼曰靈沼。樂其有麋鹿魚鼈。古之人與民偕樂。故能樂也。

湯誓曰。時日害喪。予及女偕亡。民欲與之偕亡。雖有臺池鳥獸。豈能獨樂哉。

貌（鶴鶴）皤白貌（於）音。鳥歎美辭（物）滿（偕）同。○文王雖勞民作玩物。民甘服役而稱美之。雖有大囿池。滿得鹿鳥魚。民不怨而喜之。惟因古王行仁。不願獨樂。而使民同有所樂。故真能樂也。

（湯誓）商書篇名。見論語堯曰第一章三節。引之以明上文。不賢者雖有此不樂。見桀行苛虐。民苦不堪。曰甘與同死。以雪恨怨（時）是（日）指桀（害）音曷。何幾日（偕亡）同喪。二字與上節偕樂相對。桀自矜其位固如日。民舉其言曰。欲日滅。意桀能沒。已願同沒。桀物雖多。富有臺池。既遭民恨。有何樂哉。此章重與民偕樂。見君有福。使民同得其樂實也。惟君薄民利已。爲衆所憎。財物雖盛。何能獨樂乎。孟德斯鳩重道

梁惠王曰。寡人之於國也。盡心焉耳矣。河內凶。則移其民於河東。移其粟於河內。河東凶亦然。察隣國之政。無如寡人之用心者。隣國之民不加少。寡人之民不加多。何也。

德爲要。以希臘國爲式。曰。希臘爲民主之制。以自厚其生。知其所恃爲長城者。民德而已。蓋道德若爲所屏除。則好上之私意。佔入人之心。而通國之衆。皆溺於貪婪。其求嚮之鵠。已遷。往者之所尙。乃今以爲不足貴。向者以奉法守典爲自由。今也以亂法干紀爲自由矣。

見人君行王道。須用保民之善策。此當力行。不可半途而廢。惠王傷歎。雖用心設法。國仍不興。民亦不增多。孟子先指王治政之病。後述興國利民之策。〔寡人〕寡德之人。時君自稱之辭。〔焉耳〕正義作懇至之辭。〔河內〕黃河西北。〔河東〕黃河之東。皆魏地。正義曰。魏舊在河東。兼得河內。〔凶〕歉荒。〔粟〕北方之要穀。在此句通言糧食。朱子曰。移民以就食。移粟以給其老稚之不能移者。〔加少加多〕正義曰。少而益增。

第二節

孟子對曰。王好戰。請以戰喻。填然鼓之。兵刃既接。棄甲曳兵而走。或百步而後止。或五十步而後止。以五十步笑百步。則何如。曰。不可。直不百步耳。是亦走也。曰。王如知此。則無望民之多於隣國也。

其少。多而益增其多。王曰。余濟民。雖較鄰國尤加留心。民數未見增多於鄰國。甚爲怪異。何故乎。

孟子設譬以發明王治政之病。(喻)比譬。王好戰。故以戰事譬解其意。(填)音田。鼓音。古人進兵以鼓。退兵以鑼。(刃)械。(直)只。言兵械方交。即棄甲拖械而退。退五十步而止者。譏退百步而止者。可否。王答不可。雖不至百步而退。亦是退也。○孟子此言指王願救民之災。移民轉穀。雖強於鄰國。然好戰殘民。未行仁政。是其病與鄰國相似。雖有輕重之分。乃歸一過也。王若知此。不可譏他君不仁。如徒譏其不仁。是無異退五十步而笑退百步者。故不能望民增多於鄰國。孟德斯鳩善指好戰之非。曰。察攻戰之故。夫曰功名。曰利實。曰便宜。凡此皆武斷之偏詞。不足以爲戰之義。苟其用之。吾見流血。

第三節

不違農時。穀不可勝食也。
數罟不入汚池。魚鼈不可
勝食也。斧斤以時入山林。
材木不可勝用也。穀與魚
鼈不可勝食。材木不可勝
用。是使民養生喪死無憾
也。養生喪死無憾。王道之
始也。

如江河矣。所最不可者。黷武窮兵。而以人主之偉烈豐功爲口實也。夫偉烈豐功非他。驕秦之變形而已矣。貪忿之別名而已矣。非合乎法度之天直也。

孟子陳民生計之三要。爲古道所重。王不可不慎也。（不違農時）荀子云。春耕夏耘秋收。民得三時務農。不違奪其要時。則五穀豐盛有餘。（不可勝食）食足而有餘。（數）音促。密（罟）網。古例網目必四寸之大。魚未滿尺長。不可食。（涇）音烏。注（山）山上之木。（林）平原之木。（慝）慝怨。所述三條。一農時不可誤。二魚類不可妄獲。三林木不可糜費。皆有關斯民養生送死之事。古王愛民。不可不慎。朱子曰。飲食宮室。所以養生。棺槨所以送死。皆民所急而不可無者。今皆有以資之。則人無所恨矣。王道以得民心爲本。故以此爲王道之始。