

孟子语录

金沛霖 主编
金沛霖 李亚斯 编译



集原文 释义 英译于一体
掇儒学 精粹 语录于一册

中国华侨出版社

孟子语录

金沛霖 主编
李亚斯 编译



中國華僑出版社

图书在版编目(CIP)数据

孟子语录:汉英对照 / 金沛霖主编. —北京:中国华侨出版社, 2010.12

ISBN 978-7-5113-1001-9

I. 孟... II. 金... III. 孟轲(前 390~ 前 305)—语录—汉、英 IV. B222.5

中国版本图书馆 CIP 数据核字(2010)第 244518 号

● 孟子语录:汉英对照

主 编 / 金沛霖

责任编辑 / 崔卓力

装帧设计 / 袁剑锋

责任校对 / 吕 宏

经 销 / 全国新华书店

开 本 / 787×1092 毫米 1/16 印张 / 16.5 字数 / 216 千字

印 刷 / 廊坊市华北石油华星印务有限公司

版 次 / 2011 年 3 月第 1 版 2011 年 3 月第 1 次印刷

书 号 / ISBN 978-7-5113-1001-9

定 价 / 29.80 元

中国华侨出版社 北京市安定路 20 号院 3 号楼 邮编:100029

法律顾问:陈鹰律师事务所

编辑部: (010) 64443056 64443979

发行部: (010) 64443051 传真: (010) 64439708

网 址: www.oveaschin.com

e-mail: oveaschin@sina.com

導王化之源以救時弊
開聖人之道以斷群疑

蕭孫爽句
乙酉冬



Proposing benevolent government, and practicing virtues, Mencius, together with Confucius, laid the foundation of Confucianism.

前 言

孔子创立的儒家学派，经由孟子继承与发展，终于成就一套完整的思想体系，也就是孔孟之道。

孟子提倡“性善”，把儒家的“仁爱”之说置于人的本性之中，强调人生来具有的人格价值和尊严；把“仁道”思想推广到政治、经济诸多社会方面，主张“王道”，反对“霸道”，指出人心向背是政治成败的决定因素。在此基础上孟子进一步发挥，提出“仁民爱物”的思想。认为不但人与人之间应以“仁”相待，人与万物之间也应以“仁”相待，从而达到人与人、人与万物之间的和谐发展，首次具体阐明了“天人合一”这一重要观念。孟子力主人们应在逆境中磨炼自己，养“浩然之气”，要有“乐以天下，忧以天下”的胸怀和“如欲平治天下，当今之世，舍我其谁”的志气。这些都已成为中华民族宝贵的文化遗产，至今仍有重大影响。

学习儒家思想，《孟子》一书不可不读。

编 者

A Note on the Quotations

Mencius was the most important Confucian philosopher after Confucius; the medieval to modern version of Confucianism has been dominated by his doctrines. His influence on Chinese philosophy and the Chinese point of view has been immense. The Mencius, the book that bears his name, is the most important work that recorded his ideas.

Mencius lived in the fourth century B. C. , during the Warring States period, an era of persistent political and social upheavals. He wished a moral and ordered life. Mencius believed the human nature is inherently good. The essence of this goodness was the compassion towards others. The reason for people's not practicing good was due to they neglected this innate goodness. He advocated the actualization of the potential goodness of human nature through self-cultivation and moral education as the way to solve the political and social problems.

Mencius argued that people should be treated as moral beings. According to him the people are the most important element in a nation while the ruler is of the least importance. The ruler and government exist for the well-being of the people. Moreover, the general mood of morality in a society depends on the degree of material security. Hence, if a ruler can't provide this for his people then the people no longer have to be loyal.

Mencius often told coherent short tales with a moral. Sometimes he used analogical arguments, which were logically invalid, to defend his point of view. In a world of dialectic he said he had no alternative.

The quotations are selected from The Mencius to cover the main ideas of his doctrines. They are arranged by subjects to be easy to look up. There are ancient Chinese words which have different meanings in different contexts. For example, the word "xin" can have the meaning of "to believe", "indeed", or "being earnest in practicing virtues". Some important terms and concepts are listed in the appendix.

目 录

Contents

前 言

A Note on the Quotations	(1)
--------------------------------	-------

一、性 善

I. On Innate Goodness	(1)
-----------------------------	-------

二、教 育

II. On Education	(15)
------------------------	--------

三、修 身

III. On Self - cultivation	(33)
----------------------------------	--------

四、仁义、忠信

IV. On Benevolence, Uprightness, Faithfulness, and Sincerity	(107)
-----------------------------------------------------------------------	---------

五、王道、仁政

V. On Benevolent Government	(129)
-----------------------------------	---------

六、君子与小人

VI. The Perfect Gentlemen vs. the Vulgar	(219)
------------------------------------------------	---------

七、富贵与贫贱

VII. On Riches and Honor, Poverty and Humbleness	(229)
-----------------------------------------------------------	---------

八、生死与天命

VIII. On Life, Death, and the Appointment of Heaven	(237)
--------------------------------------------------------------	---------

附录：重要的词汇和概念

Appendix: Important Terms and Concepts	(242)
----------------------------------------------	---------

孟子

语录

The Quotations by Mencius

性善

On Innate Goodness

人皆有不忍人之心。先王有不忍人之心，斯有不忍人之政矣。以不忍人之心，行不忍人之政，治天下可运之掌上。

所以谓人皆有不忍人之心者，今人乍见孺子将入于井，皆有怵惕惻隐之心。非所以内交于孺子之父母也，非所以要誉于乡党朋友也，非恶其声而然也。

由是观之，无惻隐之心，非人也；无羞恶之心，非人也；无辞让之心，非人也；无是非之心，非人也。惻隐之心，仁之端也；羞恶之心，义之端也；辞让之心，礼之端也；是非之心，智之端也。人之有是四端也，犹其有四体也。有是四端而自谓不能者，自贼者也；谓其君不能者，贼其君者也。

（《孟子》公孙丑章句上）

【译文】

任何正常人都会有同情怜悯他人伤痛的心。古代的帝王有这样的同情怜悯的心，所以就有同情怜悯他人的政策。用同情怜悯他人的心，实施同情怜悯他人的政策，治理天下就会像在手心里面运转小物件一样容易。

之所以说每个人都有同情怜悯他人伤痛的心，是因为如果有人突然看见小孩子要掉进井里，会立即觉察到要发生的不幸而感到惊恐。这并不是因为想要结交这孩子的父母，不是因为想在乡邻朋友中博得赞誉，也不是因为不喜欢冷漠的恶名才产生这种心情的。

由此看来，没有同情怜悯的心，不是真正的人。没有耻己之不善和憎人之不善的心，不是真正的人；没有谦让的心，不是真正的人；没有辨别是非的心，不是真正的人。同



情怜悯的心，是本心中的仁的萌芽；耻己之不善和憎人之不善的心，是本心中的义的萌芽；谦让的心，是本心中的礼的萌芽；辨别是非的心，是本心中的智的萌芽。人有这四种萌芽，就像有四肢一样自然。人有这四种萌芽却认为自己无法发展它们，是害自己的人。认为他的君王无法发展它们，是害君王的人。

All men have a heart - mind that is sensitive to the sufferings of others. The ancient Kings had this sympathetic heart - mind, and thus adopted benevolent policies. If benevolent policies were put into practice with a sympathetic heart - mind, to rule the land under Heaven will be as easy as to make a small thing go round in the palm.

The reason why I say that all men have a heart - mind that is sensitive to the sufferings of others is this: if men suddenly see a child about to fall into a well, they will have a feeling of alarm and danger. They will feel so, not because they seek to get in good with the child's parents, not because they want a good reputation among their neighbors and friends, and not because they dislike the reputation of having been unmoved by such a thing.

From this manifestation we can see that if one is without the feeling of sympathy, one is not a human. If one is without the capacity to feel shame for not being benevolent by himself, and detestation for not being benevolent by others, one is not a human. If one

is without the feeling of modesty, one is not a human. If one is without the feeling of true and false, one is not a human.

The feeling of sympathy is the sprout of benevolence in the original heart - mind. The feeling of shame and detestation is the sprout of uprightness in the original heart - mind. The feeling of modesty is the sprout of etiquette in the original heart - mind. The feeling of true and false is the sprout of wisdom in the original heart - mind.

Men have these four sprouts just as natural as they have their four limbs. Having these four sprouts but to think of oneself that one is unable to develop them is to do harm to oneself. To think that one's sovereign is unable to develop them is to do harm to one's sovereign.

大人者，不失其赤子之心者也。

(《孟子》离娄章句下)

【译文】

杰出的人是那些内心像新生的婴儿一样纯真的人。

The great man is he who still retains the innocent heart of a child.

天下之言性也，则故而已矣。故者以利为本。所恶于智者，为其凿也。如智者若禹之行水也，则无恶于智矣。禹之行



水也，行其所无事也。如智者亦行其所无事，则智亦大矣。天之高也，星辰之远也，苟求其故，千岁之日至，可坐而致也。

（《孟子》离娄章句下）

【译文】

人们谈论人和事物的本性，都是看表面的现象。这些表面现象必然遵循着本性。人们厌恶乱用智慧，是因为有人牵强地解释现象。要是人使用智慧时像禹治水那样顺其自然，人们就不会厌恶智慧了。天虽然高，星辰虽然远，但如果从现象探求本质，就是一千年以后的冬至，也可以坐着推算出来。

When people speak about the nature of things, they only look at the surface of things. The outward appearance must follow the essence. The reason why people dislike wise men is because they give strained interpretations of phenomena. If these wise men would just apply wisdom in accordance with its natural tendency like Yu did when he regulated rivers and water-courses, then there would not be such a dislike of wise men. There is heaven so high; there are the stars so distant. But if we can see through the appearance to the essence, we may, while sitting in our places, calculate the time when the Winter Solstice will be a thousand years later.

告子曰：“性，犹杞柳也；义，犹杯棬也。以人性为仁义，犹以杞柳为杯棬。”

孟子曰：“子能顺杞柳之性而以为杯棬乎？将戕贼杞柳而后以为杯棬也？如将戕贼杞柳而以为杯棬，则亦将戕贼人以为仁义与？率天下之人而祸仁义者，必子之言夫！”

（《孟子》告子章句上）

【译文】

告子说：“天生的资质就像是杞柳树；义就像是把木料弯曲做成的杯子。让人性归于仁义，就像是把杞柳树弯曲做成杯子一样。”

孟子说：“你是顺着杞柳树的天生资质来制作杯子呢？还是破坏了杞柳树的天生资质来制作杯子呢？要是破坏杞柳树的天生资质来制作杯子，那也要破坏人的天生资质来使人有仁义吗？让天下人以为仁义会破坏天生资质的，一定是你的这种观点！”

The philosopher Gao said, “The inborn constitution of human being is like a willow tree; and uprightness is like the cups and bowls that are carved out of the wood. To make human nature to be benevolent and upright is like carving cups and bowls out of the willow wood.”

Mencius said, “Can you make cups and bowls following the nature of the willow? It is by doing injury to the willow that you make cups and bowls. If we do injury to the willow to make cups and bowls, should we also do injury to human being to make them benevolent and upright? Your words would certainly



lead people on to believe benevolence and uprightness will do injury to their inborn constitution.”

告子曰：“性犹湍水也，决诸东方则东流，决诸西方则西流。人性之无分于善不善也，犹水之无分于东西也。”

孟子曰：“水信无分于东西。无分于上下乎？人性之善也，犹水之就下也。人无有不善，水无有不下。今夫水，搏而跃之，可使过颡；激而行之，可使在山。是岂水之性哉？其势则然也。人之可使为不善，其性亦犹是也。”

（《孟子》告子章句上）

【译文】

告子说：“天生的资质就像湍急的水，东边出现缺口就向东流，西边出现缺口就向西流。人的天生资质无所谓善和不善，就像水无所谓向东流和向西流一样。”

孟子说：“水的确无所谓向东流和向西流，但是，也无所谓向上流和向下流吗？人本性向善，就像水往低处流一样。人的本性没有不善良的，水没有不向低处流的。当然，如果拍打水能让它飞溅起来，可以高过额头；加压迫使它倒行，能使它流上山岗。这难道是水的本性吗？是形势迫使它如此的。可以迫使人做坏事，但人的本性还是不变。”

The philosopher Gao said, “Man’s inborn constitution is like whirling water. Make an outlet for it to the east, and it will flow to the east; make an outlet for it to the west, and it will

flow to the west. Man's nature is indifferent to good and evil, just as the water is indifferent to the east and west."

Mencius replied, "Water indeed is indifferent to the east or west, but does it flow indifferently upwards and downwards? The tendency of man's original nature to benevolence is like the tendency of water to flow downwards. There is no man who does not have this inborn tendency to benevolence. There is no water that does not flow downwards. Of course, by striking water and making it splash, you can cause it to fly over your forehead; and, by pressing it, you may force it flow upwards and up a hill. Could it be said that this is the nature of water? It is that way because of the circumstances. Man can be caused to do what is not benevolent, but their original nature remains invariant."

乃若其情，则可以爲善矣，乃所謂善也。若夫爲不善，非才之罪也。惻隱之心，人皆有之；羞惡之心，人皆有之；恭敬之心，人皆有之；是非之心，人皆有之。惻隱之心，仁也；羞惡之心，義也；恭敬之心，禮也；是非之心，智也。仁義禮智，非由外鑄我也，我固有之也，弗思而矣。故曰：“求則得之，舍則失之。”或相倍蓰而无算者，不能盡其才者也。詩曰：“天生蒸民，有物有則。民之秉夷，好是懿德。”孔子曰：“爲此詩者，其知道乎！故有物必有則，民之秉夷也，故好是懿德。”

（《孟子》告子章句上）

【译文】

从人的天生资质看，都可以使他们善良，这就是我说人



性本善的意思。至于说有些人不善良，不能归罪于天生的资质。同情怜悯的心，人人都有；耻己之不善和憎人之不善的心，人人都有；谦让的心，人人都有；辨别是非的心，人人都有。同情怜悯的心是仁的产物；耻己之不善和憎人之不善的心是义的产物；谦让的心是礼的产物；辨别是非的心是智的产物。仁、义、礼、智都不是由外在的因素给予我的，而是我本身固有的，只不过平时没有去想它们因而不觉得罢了。所以说：“把握住就能留存，放弃就会失去。”人与人之间有相差一倍、五倍甚至无数倍的，正是由于没有充分发挥他们的天生资质的缘故。《诗经》上说：“上天孕育了人类，有事物就一定有法则。百姓掌握了这些法则，就会有美好的品德。”孔子说：“写这首诗的人真懂得道啊！有事物就一定有法则；百姓掌握了这些法则，就会有美好的品德。”

On the basis of people's natural endowments, they can become benevolent. This is what I mean in saying that the human nature is good. As for their becoming not benevolent, the blame can't be put on their natural endowments. All men have the feeling of sympathy in their original heart - mind. All men have the capacity to feel shame for not being benevolent by himself, and detestation for not being benevolent by others. All men have the feeling of modesty. All men have the capacity to distinguish trueness and falseness. The feeling of sympathy is the outcome of benevolence in the heart - mind. The feeling of