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四书白话 英语新译

(下)

王方路 著



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第四部分 《孟子》(The Book of Master Meng)

孟子集注卷一 梁惠王章句上¹凡七章

【原文】¹ 孟子见梁惠王²。王曰：“叟不远千里而来，亦将有以利吾国乎？”³ 孟子对曰：“王何必曰利？亦有仁义而已矣。”⁴ 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。⁵ 万乘之国弑其君者⁶，必千乘之家⁷；千乘之国弑其君者，必百乘之家。万取千焉⁸，千取百焉，不为不多矣。苟为后义而先利，不夺不餍⁹。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¹⁰，何必曰利？”

【白话译文】

孟子觐见梁惠王。梁惠王说：“老先生不远千里来到这儿，将有什么利于我国的呢？”孟子答道：“王呀，为什么一定要说利呢？只要有仁义就行了。如果王只是说‘怎样才有利于我的国家呢？’大夫只是说‘怎样才有利于我的家呢？’那一般士子和老百姓都说‘怎样才有利于我身呢？’这样，上上下下互相夺取利益，国家便危险了。在有一万辆车的国家里，杀掉国君的一定是有一千辆兵车的大夫；在有一千辆兵车的国家里，杀掉国君的一定是有一百辆兵车的大夫。在一万中取得一千，在一千中取得一百，这不能不说是取得够多了。如果把私利摆在公义前，那不把国君的一切都夺去是不会满足的。从没有行仁德的人遗弃过父母的，也从没有行正义的人怠慢过君上的。王只要讲仁义就可以了，为什么一定要说利呢？”

【英语译文】

Mencius paid a visit to King Hui of Liang State and the latter asked him, “You’ve

come here from thousand *li* afar, and what can you benefit our state?" Mencius responded, "Why do you necessarily mention benefit? It's all right if one is benevolent and righteous. If a king often asks what one can benefit his state, if a minister always asks what one can benefit his family, and if a common man often asks what one can benefit him, then they all strive for benefit. The result is that the state is in danger. In a state of ten thousand fighting carts, the man who murdered the king surely has one thousand carts. And in a state of one thousand fighting carts, the man who murdered the king surely has one hundred carts. It's quite enough if one gets one thousand from ten thousand or one gets one hundred from one thousand. If private benefit honors priority to public righteousness, one cannot get satisfied if he cannot rob all that belong to the king. There was never a filial son who dejects his parents and there never was a righteous man who neglects his king. You, the king just care about benevolence and righteousness. Why do you mention benefit?"

【注释】(1)梁惠王章句上:《孟子》的篇名。是摘取篇头的几个重要字眼做成。“章句”是汉代经学家、训诂家常用的术语,即分析古书章节句读的意思。在这里,用作训解古书的题名。“梁惠王章句上”是东汉赵岐所作《孟子章句》的旧题。他把《孟子》七篇各分为上下两卷,故此题为“章句上”。(2)梁惠王:即魏惠王(公元前400年——公元前319年)战国时魏国君。名罃(yīng)。公元前369年——公元前319年在位。公元前362年从安邑(今山西夏县西北)迁都大梁(今河南开封),僭称王。惠是谥号。史记:“惠王三十五年,卑礼厚币以招贤者,而孟轲至梁。”(3)叟:sǒu,老人。不远千里:不,副词。表示否定。不远千里,谓不以千里为远。亦:语气助词。有以:即“有所以”。意谓有何,有什么。(4)亦有:只有。亦,副词,仅,只。仁义:朱熹四书集注:“仁者,心之德,爱之理。义者,心之制,事之宜也。”(5)交征利:互相夺取利益。征,夺取。万乘之国:乘,读 shèng,一辆兵车叫一乘。春秋、战国时,以兵车的多少来衡量国家的大小强弱。(6)万乘之国:有一万辆兵车,是大国。当时有七个大国:秦、楚、齐、燕、韩、赵、魏(梁)。千乘之国只能算小国。(7)千乘之家:古代的执政大夫有一定的封邑,有这种封邑的大夫叫家。公卿的封邑大,可出兵车千乘,大夫的封邑小,可出兵车百乘。(8)万取千焉:一万中取得一千。(9)餍:yàn,饱;满足。(10)亦曰:只说,只谈。

【原文】2 孟子见梁惠王。王立于沼上,顾鸿雁麋鹿,曰:“贤者亦乐此乎?”¹, 孟子对曰:“贤者而后乐此²,不贤者虽有此,不乐也。诗云:‘经始灵台³,经之营

之⁴,庶民攻之⁵,不日成之⁶,经始勿亟⁷,庶民子来⁸,王在灵囿⁹,麀鹿攸伏¹⁰,麀鹿濯濯¹¹,白鸟鹤鹤¹²,王在灵沼,于物鱼跃¹³。’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,乐其有麀鹿鱼鳖。古之人与民偕乐,故能乐也。汤誓曰¹⁴:‘时日害丧¹⁵,予及女偕亡¹⁶。’虽有台池鸟兽,岂能独乐哉?”

【白话译文】

孟子觐见梁惠王。他正站在池塘边,一面欣赏大雁和麀鹿,一面对孟子说:“贤德的人也喜欢这些吗?”孟子回答说:“贤德的人做到了贤德以后也喜欢这些,不贤的人虽有这些,喜欢不起。《诗·大雅·灵台》咏道:‘着手规划筑灵台,规划建筑动起来。百姓踊跃一齐努力,不久即成乐开怀,文王本意不急速,百姓如子敬父母。文王来到灵囿里,母鹿安伏格外乖。肥胖圆润还闪亮,对照群鹤一片白。文王站在灵池边,鱼欢跳池水抬。’文王用百姓的劳力筑台挖池,百姓对这事很欢喜,称那个台叫灵台,称那个池叫灵沼,乐意欣赏那些珍奇的鸟兽鱼鳖。古代贤明的国君和百姓同享欢乐,所以能得到真正的快乐。《书·汤誓》中记载着百姓对暴君夏桀的怨歌:‘这个太阳啊,你什么时候坠落?我愿意同你一道死亡!’这样的国君,老百姓恨不得与他同归于尽,纵然有高台深池,奇禽异兽,又怎么能独自享受呢?”

【英语译文】

When Mencius visited King Hui of Liang State, the latter stood by a pond watching swans and elks, then he asked, “Does an able and moral man also like these?” Mencius responded, “When a man becomes able and moral he will like these. An unable and immoral man cannot like these even if they have these. Lines in *Divine Platform* go as follows: ‘Divine Platform was planned to build. The project had been implemented. Ordinary men did jobs voluntarily. Rapid completing made one surprised. The plan originally wasn’t urgent. Ordinary men showed their support. King Wen sight-saw among Divine Garden. Female deer behaves peacefully no hurry. Female deer grows fat with shining fur. White birds have their dense white feather. King Wen sight-saw on the Divine Pond, Oh! Fish jumped happily with loud sound.’ King Wen of Zhou Dynasty had the people build the platform and they called it divine platform, and called the pond divine one. They loved to appreciate those birds, beasts and turtles. Ancient kings shared pleasure with common people so that they could find real pleasure. *Oath of Tang* in *The Book of History* recorded common people’s agony towards dictator King Jie

of Xia Dynasty, 'When will this sun fall down? We're willing to perish together with it!' Common people just wanted to perish together with such kind of king. Even though he had such kind of platform and pond, rare beasts and birds, how could he share them alone?"

【注释】(1)鸿雁:大雁。麋鹿:麋,读 mí,哺乳动物。俗名“四不像”。原产中国,是一种稀有的珍贵动物。鹿,哺乳纲鹿科动物的总称。(2)而后:以后,后来。贤者而后乐此,意谓:贤者以贤为先以乐此为后。(3)经始:开始规划营造。灵台:台名,在今陕西西安西北。(4)经之营之:即筹划它营造它。(5)攻:营建。(6)不日:不久。(7)勿亟:不求急速。(8)子来:谓民心归附如子女趋事父母。(9)灵囿:周文王苑囿名。(10)麀鹿:yōu~,母鹿。攸伏:即“所伏”。栖居处。(11)濯濯:zhuó~,肥泽的样子。(12)白鸟:白羽的鸟,鹤、鹭之类。鹤鹤:诗经作“鹭鹭”。音义相同。谓洁白而有光泽。(13)于:wū,叹美词。牗:rèn,盈满;充塞。(14)汤誓:《尚书》篇名。(15)时日:这个太阳。喻指夏桀。时,通“是”。害:hé,通“曷”。疑问代词。什么时候。丧:坠落。(16)偕亡:《书·汤誓》作“皆亡”。皆,谐音近义通。一同死亡。朱熹《四书集注》:“桀尝自言吾有天下,如天之有日,日亡吾乃亡耳。民怨其虐,故引其自言而目之曰,此日何时亡乎?若亡则我宁与之俱亡,盖欲其亡之甚也。孟子引此,以明君独乐而不恤其民,则民怨之而不能保其乐也。”

【原文】3 梁惠王曰:“寡人之于国也¹,尽心焉耳矣²。河内凶³,则移其民于河东⁴,移其粟于河内。河东凶亦然。察邻国之政,无如寡人之用心者⁵。邻国之民不加少⁶,寡人之民不加多,何也?”孟子对曰:“王好战,请以战喻。填然鼓之⁷,兵刃既接,弃甲曳兵而走,或百步而后止⁸,或五十步而后止。以五十步笑百步⁹,则何如?”曰:“不可,直不百步耳,¹⁰是亦走也。”曰:“王如知此,则无望民之多于邻国也,¹¹不违农时¹²,谷不可胜食也¹³,数罟不入洿池¹⁴,鱼鳖不可胜食也;斧斤以时入山林¹⁵,材木不可胜用也。穀与鱼鳖不可胜食,材木不可胜用,是使民养生丧死无憾也¹⁶,养生丧死无憾,王道之始也¹⁷。五亩之宅,树之以桑,五十者可以衣帛矣¹⁸;鸡豚狗彘之畜¹⁹,无失其时²⁰,七十者可以食肉矣;百亩之田,勿夺其时,数口之家,可以无饥矣;谨庠序之教²¹,申之以孝悌之养²²,颁白者不负戴于道路矣²³。七十者衣帛食肉,黎民不饥不寒,然而不王者未之有也²⁴。狗彘食人食而不知检²⁵,涂有饿殍而不知发²⁶;人死则曰:‘非我也,岁也’²⁷。是何异于刺人而杀之²⁸,曰:‘非我也,兵也。’王无罪岁,斯天下之民至焉。”

【白话译文】

梁惠王说：“我对于国家只是竭尽心意罢了。河内灾荒，我就把百姓迁移些到河东，把河东的粮食运些到河内。河东灾荒，也这样处理。我观察邻国的政治，没有像我这样费尽心思的。可是，邻国的百姓不减少，我的百姓不增多，这是为什么呢？”孟子回答道：“王喜欢战争，请让我用战争打个比喻吧。战鼓咚咚震耳响，双方兵器相对，交锋激战，败者丢掉铠甲，拖着兵器逃跑；有的跑了一百步停下，有的跑了五十步停下。跑了五十步的讥笑跑了一百步的，您看这怎么样？”王说：“这不行，讥笑的人也是败逃呀，只不过没跑到一百步罢了。”孟子说：“王如果通晓这个道理，就不要指望老百姓比邻国多。在农忙时，不做违反农活的事，粮食就会多起来吃不完；不用细密的网到水塘里捕鱼，鱼鳖也就吃不完了；不到草木零落时不砍伐树木，木材也就够用了。粮食和鱼鳖吃不完，木材用不尽，这样就使老百姓对生老病死没有什么懊恼了。老百姓对生老病死没有什么懊恼，这就是王道的开端啦。五亩大小的居住地，种植桑树以供养蚕，五十岁以上的人就可以穿丝织品衣服了；鸡狗和各种猪的饲养，不失误繁殖时期，七十岁以上的人就可以有肉吃了。一百亩的耕地，不要侵占它的农活季节，几口人的家庭就可以吃饱了。办好学校教育，伸张孝敬父母、敬爱兄长的教养，须发花白的人就不用背着、顶着重物在路上行走了。七十岁以上的人有丝织品衣服穿有肉吃，一般百姓不受冻挨饿，这样还不能行王道使天下归附，是从来不曾有过的。现在富贵人家的猪狗吃掉了百姓的粮食，还不知道节俭；道路上有饿死的人，却不知道开仓赈济。老百姓死了竟说：‘这不是我的责任，而是年成不好。’这种说法和拿刀子杀了人却说‘这不是我干的呀，是刀子干的呀’有什么不同？王不责怪年成，而完善自己的政治，这样天下的百姓就会投奔而来。”

【英语译文】

King Hui of Liang State said, "I have done my best to my country. When there was famine within Yellow River region, I ordered part of my subjects to migrate to the east region of the River. And when there was famine within the east region of the River, I do the opposite. I observed that the neighbor state's king didn't do things that I had done. However, subjects in neighbor country haven't decreased and those in my country haven't increased. What is the reason for this?" Mencius responded, "I'll give you an analogy to war since you like waging war. While drum being beaten the rivalries fight fiercely and the defeated escaped by drawing their weapons. Some run for one hundred paces to stop whereas others do fifty paces to stop. Those who run for fifty

paces sneer at those who run for one hundred paces. What do you think about this?" King Hui answered, "It's not OK because they are all the same fleeing away." Mencius said, "If you have known this, then you shall not wish your subjects increase and become more than that of neighbor country. In busy farming season they don't violate the farming rule, and then people will obtain enough food. If they don't use dense woven nets to fish, they will have enough water food. If they don't cut ever-growing trees, they will have enough useful timber. With enough food, water food and timber, the common people don't have to worry about living, aging, diseases or death, which is the beginning of Kingly Way. In a five-*mu* residence, mulberry trees are planted to raise silkworms and people over fifty years old can wear silk clothes. Chicken, dogs, and pigs are reared and people over seventy years old can eat meat. For one hundred *mu* farming field, the farming season is kept in order and then a household with several persons surely have enough food. Schooling is set up to educate children filial to their parents, and then the elder people with gray hair needn't carry loads on the road. There isn't the situation that the Kingly Way can't go smoothly and people hesitate to gather around when seventy-year-old ones can wear silk clothes and eat meat and common people suffer no famine and cold. Nowadays people don't know living shriftly while pigs and dogs in wealthy families ate up common people's food. And people don't relieve those victims of famine when some are dead on the road. On the death of common persons the officials say 'It isn't our fault; it is due to natural calamity'. Such kind of excuse is the same as when someone kills others by a knife and says 'It isn't me but the knife that kills others'. If the king doesn't blame nature but perfect his administration, common people will gather around him."

【注释】(1)寡人:古代诸侯对下的自称。言寡德的人。(2)尽心焉耳矣:尽心,竭尽心意;费尽心思。焉耳矣,同“焉尔矣”。犹如此而已。(3)河内:古代指黄河以北的地区。也专指今河南省黄河以北的地区。凶:灾荒,收成坏。(4)河东:山西省境内黄河以东的地区。河内、河东都是魏地。(5)用心:费心,尽心。(6)加少:犹言增加少的程度。义同“减少”。(7)填然:tián~,形容鼓声。然,词尾。粘在副词、形容词后,表示声、貌、情、态的样子。没有相应的词可以对译。可以不译或去掉。鼓之:鼓,鼓声。之,语尾助词。(8)弃甲曳兵:丢掉铠甲,拖着兵器。形容战败狼狈逃跑。走:古代慢慢走叫“步”。(9)笑:讥笑;嘲笑。(10)直:副词。只不过;特;但。(11)无:副词。表示禁止。不可、不要。(12)农时:谓春耕、夏耘、

秋收之时。(13)胜食:shèng ~ (旧读 shēng ~), 尽食。(14)数罟:cù gǔ, 细密的渔网。洿池:wū ~ 水塘。(15)斧斤:泛指各种斧子。斤, 斧头。(16)养生丧死:yàng shēng sāng sǐ, 义同“养生送死”“养生送葬”。指子女对父母生前的赡养和死后的殡葬。(17)王道:儒家提出的一种以仁义治天下的政治主张。与“霸道”相对。(18)衣帛:yì bó, 穿丝织物。帛, 古代丝织物的通称。(19)豚:tún, 小猪。亦泛指猪。彘:zhì, 猪。亦指野猪。畜:xù, 饲养。(20)失其时:失误其繁殖时。(21)谨:谨慎;慎重。庠序之教:庠序, 古代的地方学校。后亦泛称学校。庠序之教, 犹言学校教育。(22)申:伸展;伸张。孝悌:孝顺父母、敬爱兄长。养:教育;教养。(23)颁白:bān ~, 须发半白。颁, 同“斑”。负戴:以背负物以头顶物。一种劳作方式。(24)王:实行王道使天下太平百姓归附。(25)检:检束;检约。(26)涂:道路。饿殍:è piǎo, 饿死的人;快饿死的人。莩, 通“殍”。发:散发;发给。特指赈济。(27)岁:年岁。义同“年景”“年成”。指一年的农业收入。(28)是:代词。此, 这。刺人而杀之:用刀剑等锐物刺伤人体使之死亡。

【原文】4 梁惠王曰:“寡人愿安承教¹。”孟子对曰:“杀人以梃与刃², 有以异乎³?”曰:“无以异也⁴。”“以刃与政有以异乎⁵?”曰:“无以异也。”曰:“庖有肥肉⁶, 廄有肥马⁷, 民有饥色⁸, 野有饿莩, 此率兽而食人也⁹。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¹⁰?”仲尼曰¹¹:“始作俑者其无后乎!¹² 为其象人而用之也¹³。如之何其使斯民饥而死也?”

【白话译文】

梁惠王说:“我很乐意接受您的指教。”孟子说:“杀人用棍棒和用刀剑有什么不同吗?”梁惠王说:“没有什么不同。”“用刀剑杀人和用政治杀人有什么不同吗?”梁惠王说:“没有什么不同。”孟子说:“那么, 厨房里有肥肉, 马房里有肥马, 百姓脸上有饥饿色, 野外有饿死的人, 这就是率领着禽兽来吃人啦。禽兽自相吞食的现象, 人们还厌恶; 做百姓的官, 主持政事, 却免不了率领禽兽来吃人, 那又在哪里去做百姓的官呢? 孔子说过:‘第一个用木材泥土制造偶人来殉葬的人, 该会断绝后代吧!’孔子痛恨这种行为, 是由于用木材泥土制造的偶人仿真活人形象而被用来殉葬。用偶人殉葬都还不可, 又怎么可以使百姓活活饿死呢?”

【英语译文】

King Hui of Liang State said, “I’m willing to be instructed by you.” Mencius asked, “Is there any difference between killing persons by stick and doing so by

knife?” King Hui answered, “There is no difference.” “Is there any difference between killing persons by knife and doing so by politics?” Mencius said, “Then there are meat in kitchen and horses in stable, and people look thin due to hunger. In wilderness people die from hunger. In that circumstance, beasts are led to eat people. We detest that beasts eat each other while officials lead beasts to eat people. How could they act as parental officials for common people? Confucius ever said ‘The first person who used wooden and earthen puppets to bury alive with the dead should have no offspring.’ Confucius loathed such kind of action because it imitates the image of person to bury alive with the dead. It is not right to use puppets to bury alive with the dead. How could we let people die from hunger?”

【注释】(1)愿安:情愿,乐意。承教:接受教令。(2)以梃与刃:“以梃与以刃”的省略式。介词短语作状语。用棍棒和用刀剑。梃,读 tǐng,棍棒。刃,读 rèn,刀剑一类的利器。(3)有以:有何,有什么。(4)无以:与“有以”相对。(5)以刃与政:省略了谓语部分,杀人。(6)庖:páo,厨房。(7)廄:jiù,马房。(8)饥色:饥饿的面色。(9)率兽而食人:指统治者为政失职,只图享乐,不关心百姓疾苦。后因以“率兽而食人”比喻虐政害民。(10)恶在:犹“何在”“安在”。在何处,在哪里。恶,读 wū,疑问代词。相当于“何”“安”。(11)仲尼:孔子字仲尼。(12)俑:yǒng,古时用以殉葬的偶人。一般为木制或陶制。(13)为其象人而用之也:是由于用木材泥土制造的偶人仿真活人形象而被用来殉葬。

【原文】5 梁惠王曰:“晋国,¹天下莫强焉,²叟之所知也。及寡人之身,东败于齐,长子死焉³;西丧地于秦七百里⁴;南辱于楚⁵。寡人耻之,愿比死者壹洒之⁶。如之何则可?”孟子对曰:“地方百里而可以王⁷。王如施仁政于民,省刑罚,薄税敛,深耕易耨⁸;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⁹。”“彼夺其民时¹⁰,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¹¹,王往而征之,夫谁与王敌?故曰:‘仁者无敌’王请勿疑!”

【白话译文】

梁惠王说:“我们祖上晋国,天下没有胜过它的。这是您老知道的。到了我来继位,东方败给了齐国,我的大儿子也战死了;西方又败给了秦国,丢掉七百里土地;南方又受到楚国的欺凌。我感到很耻辱。很想为死去的人们雪尽愤恨。请问

该怎么样才行呢?”孟子回答说:“纵横各一百里的小国也能实行王道。您如果对百姓施行仁政,减免刑罚,减轻赋税,让百姓勤于农事,精耕细作,让年轻力壮的人,在闲暇时间来讲求孝顺父母、敬爱兄长、为人忠诚守信等道德规范,并遵守这些规范,在家侍奉父母、敬爱兄长,在外尊奉长者和上级。这样,即便让老百姓做些棍棒,也可以抗击装备坚实盔甲、锐利刀枪的秦、楚军队了。秦、楚等国,兵役、徭役繁重,侵占了老百姓正常生产劳动和正常休息的时间。老百姓不能耕田种地来养活父母,父母受冻挨饿,兄、弟、妻、子,分离散失。他们真是让百姓在水深火热中受苦受难。你去征讨这样的国家,还会有谁来与您为敌呢?所以说:‘仁德的人是无敌于天下的。’请您不要怀疑。”

【英语译文】

King Hui of Liang State said, “There wasn’t a state which ever surpassed Jin State. You know this fact. But when I was in power, it was defeated by Qi State in the east and my eldest son died, and in the west our territory of seven hundred square *li* was ceded to Qin State. In the south, we were bullied by Chu State. I feel ashamed very much and I want to revenge for those who died. How could I do?” Mencius answered, “The Kingly Way can be carried out even in a country of just one hundred square *li*. If you carry out benevolent government, cutdown penalty, lessen tax, let common people focus on intense farming, make the youth obey the moral norms – being filial to parents, respecting elders, being honest and keeping promise. At home they attend parents and brothers and in society they respect elders and leaders. In such circumstance, even if you let your subjects use cudgels, they can defeat those armored soldiers of Qin and Chu states. Because in those states, people suffered so heavy military service and forced labor that they have no time to till their fields or take a rest. Common people cannot till fields to serve their parents who suffer cold and hunger. A man’s brothers, wife, and children fall apart. Those in power really make their subject lead a terrible life. If you decide to attack such kind of state, who can be rival with you? Therefore, ‘a moral and benevolent man has no opponent’. Please believe this.”

【注释】(1)晋国:魏国本晋大夫魏斯与韩氏、赵氏共分晋地而立。号曰三晋(史称三家分晋)。故惠王犹自谓晋国。惠王三十年,齐击魏,破其军,虏太子申。十七年,秦取魏国少梁,后魏又数献地于秦。又与楚将昭阳战败,亡其七邑。(2)天下莫强焉:莫,代词。没有谁,没有哪个。强,超过,胜过。焉,他称代词。在此

作宾语。(3)长子死焉:指马陵之战。公元前342年,魏攻韩,韩求救于齐。齐以田忌为大将,孙臆为军师,起兵攻魏。次年齐用孙臆计,以逐日减灶制造齐军大量逃亡的假象,迷惑魏军,引诱其追击。齐军在马陵(今河南省范县西南)设伏,全歼魏军十万。魏将庞涓自杀,魏太子申也被俘杀。魏国势从此衰落。(4)丧地于秦七百里:马陵之役后,魏又屡败于秦,割河西之地及上郡之十五城。(5)南辱于楚:梁惠王后元十一年,楚遣柱国(武官名)昭阳统兵攻魏破之于襄陵(今河南淮阳西),夺得八邑。(6)比:介词。替;为。壹洒:yǐxǐ,洗尽耻辱。洒,后作“洗”。洗涤;洗雪。(7)地方百里:指横直各百里之地,相当现今一个不大不小的县的范围。可以王:能够实行王道。(8)深耕易耨:深翻土地,勤除杂草。谓勤于农事。易耨,读 yìnòu,易,快,急速。不拖延,不懈怠。耨,小锄;用小锄除草。(9)制梃:制造棍棒。挞:tà,用鞭子或棍子打。引申为攻击;抗击。坚甲利兵:坚实的铠甲和锐利的刀剑。(10)民时:老百姓正常生产劳动和正常休息的时间。(11)陷溺:谓使人处于水深火热之中,祸害人。

【原文】6 孟子见梁襄王¹,出,语人曰²:“望之不似人君,就之而不见所畏焉³。卒然问曰⁴:‘天下恶乎定⁵?’吾对曰:‘定于一⁶。’‘孰能一之?’对曰:‘不嗜杀人者能一之⁷’‘孰能与之⁸?’对曰:‘天下莫不与也。王知夫苗⁹乎?七八月之间旱¹⁰,则苗槁矣。天油然作云¹¹,沛然下雨¹²,则苗浡然兴之矣¹³。其如是¹⁴,孰能御之?¹⁵今夫天下之人牧¹⁶,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¹⁷。诚如是也,民归之,由水之就下¹⁸,沛然谁能御之?’”

【白话译文】

孟子觐见梁襄王。出来后,对别人说:“远处望见他,不像是国君;走近他身边,不见有威仪。他突然问道:‘天下要如何才安定?’我答道:‘天下统一了就会安定。’他又问:‘谁能统一天下?’我答道:‘不爱好杀人的国君,就能统一天下。’他又问:‘那有谁跟他在一起呢?’我答道:‘天下的人没有不和他在一起的。您认识禾苗吗?七八月间天旱,禾苗就会枯槁。这时,天上一阵乌云涌起,哗哗地下起大雨来,禾苗又继续挺长着。他们这样顺应天时,谁能阻挡?现在天下的国君,没有一个不爱好杀人。如果有一位不爱好杀人的国君,那么天下的百姓都会伸长脖子盼望他了。真的这样,百姓的归附如同水往下流,谁能阻挡得住呢?’”

【英语译文】

Mencius visited King Xiang of Liang State. Upon leaving he said to others, “He

didn't appear like a king when you saw him in distance. As you came near him you found nothing dignified in him. And he suddenly asked me, 'How can the world become settled?' I answered, 'After unification the world will be settled.' He asked again, 'Who can unify the world?' I answered, 'The king who doesn't like killing people.' He asked once again, 'Who will stand together with him?' I answered, 'In the world, nobody is unwilling to stand together with him. Have you ever seen grain seedling? During fifth and sixth month, if it's very dry and they will wither. Suddenly clouds gathered and it rained cats and dogs timely. The grain seedling continued growing. They act in accordance with natural law. Who can hinder them? Nowadays kings in the world all love killing people. If there is a king who doesn't love killing people, common people will desire to gather around him. If it is really like this, the common people submit to the authority of him like floating water. Who can hinder this?'

【注释】(1)梁襄王:梁惠王之子,名嗣(据系本)。朱熹四书集注:“襄王,惠王子,名赫。”(2)语:yù,告诉。(3)所畏焉:所,结构助词。用在动词前组成名词性词组。畏,读 wēi,通“威”。所畏,犹“所威”。威仪;威严的意思。焉,语气助词。用在陈述句末表判断决断或终结的语气,可去掉不译,也可译作“呢”“的”。(4)卒然:cù ~,突然;忽然。(5)恶乎定:恶,读 wū,疑问代词。相当于“何”“安”“怎么”。乎,语气助词。定,安定;平定。(6)定于一:在统一中得到安定。(7)嗜杀人:shì ~~,爱好杀人;喜爱杀人。(8)与:yù,亲附;归附;陪从。(9)知夫苗:知,认识。夫,语中助词。苗,禾苗。指尚未开花结实的禾类植物。(10)七八月:这里指周代历法的七八月。周历以夏历(相当于现代农历)的十一月为岁首(正月),其七八月相当于夏历的五六月。这时正是禾苗需要雨水的时候。(11)油然:旺盛兴起的样子。(12)沛然:充满盛大的样子。(13)淳然:bó ~,生长不停的样子;继续生长的样子。(14)其如是:其,他称代词。指上文云、雨、苗。其如是,它们如此;它们这样。(15)御:抗拒;抵挡。(16)人牧:人君,国君。古代指统治人民的人。(17)引领:伸着颈项远望。多形容期望殷切。(18)由:通“犹”。如同;好像。

【原文】7 齐宣王问曰¹:“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。³无以,⁴则王乎?”⁵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:“臣闻之胡龔曰,⁶王坐于堂上,有牵牛而过堂下者,王见之,曰:‘牛何之?’⁷对曰:‘将以衅钟。’⁸王曰:‘舍之!吾不忍其觳觫若无

罪而就死地。’⁹对曰：‘然则废衅钟与？’¹⁰曰：‘何可废也，以羊易之！’不识有诸？”¹¹曰：“有之。”曰：“是心足以王矣。百姓皆以王为爱也，臣固知王之不忍也。”王曰：“然。诚有百姓者。齐国虽褊小，¹²吾何爱一牛？即不忍其觳觫，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。¹³以小易大，彼恶知之？王若隐其无罪而就死地，¹⁴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，¹⁵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。”¹⁶王说曰：¹⁷“诗云：¹⁸‘他人有心予忖度之’¹⁹夫子之谓也。²⁰夫我乃行之，反而求之，不得吾心。夫子言之，于我心有戚戚焉。²¹此心之所以合于王者，何也？”曰：“有复于王者曰：²²‘吾力足以举百钧’²³，而不足以举一羽；‘明足以察秋毫之末’²⁴，而不见舆薪，²⁵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？”²⁷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，²⁸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？”²⁹曰：“挟太山以超北海，³⁰语人曰‘我不能’，是诚不能也。为长者折枝，³¹语人曰‘我不能’，是不为也，非不能也。故王之不王，非挟泰山以超北海之类也；王之不王，是折枝之类也。老吾老以及人之老；³²幼吾幼以及人之幼。³³天下可运于掌。³⁴诗云：‘刑于寡妻至于兄弟，³⁵以御于家邦。’³⁶言举斯心加诸彼而已。³⁷故推恩足以保四海，³⁸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，³⁹独何与？权，⁴⁰然后知轻重；度，⁴¹然后知长短。物皆然，心为甚。王请度之！抑王兴甲兵，⁴²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？”⁴³声音不足听于耳与？便嬖不足使令于前与？”⁴⁴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，⁴⁵朝秦、楚，⁴⁶莅中国而抚四夷也。⁴⁷以若所为求若所欲，⁴⁸犹缘木而求鱼也。⁴⁹”王曰：“若是其甚与？”曰：“殆有甚焉。⁵⁰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，⁵¹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。海内之地方千里者九，⁵²齐集有其一。⁵³以一服八，何以异于邹敌楚哉？盖亦反其本矣。⁵⁴今王发政施仁，⁵⁵是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，行旅皆欲行于王之涂，天下之欲疾其君者皆欲赴愬于王。⁵⁶其若是，孰能御之？”王曰：“吾惛，⁵⁷不能进于是矣。愿夫子辅吾志明以教我。我虽不敏，⁵⁸请尝试之。”曰：“无恒产而有恒心者，⁵⁹惟士为能。若民，则无恒产，因无

恒心。⁶⁰苟无恒心,放辟邪侈,⁶¹无不为已。及陷于罪,然后从而刑之,是罔民也。⁶²焉有仁人在位,罔民而可为也?是故明君制民之产,⁶³必使仰足以事父母俯足以畜妻子,乐岁终身饱,⁶⁴凶年免于死亡。然后驱而之善,⁶⁵故民之从之也轻。⁶⁶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,⁶⁷岂暇治礼义哉?王欲行之,则盍反其本矣。⁶⁸五亩之宅树之以桑,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。”⁶⁹

【白话译文】

齐宣王问孟子:“齐桓公和晋文公的事迹,您可以讲来听听吗?”孟子回答道:“孔子的学生们没有谈到齐桓公和晋文公的事迹的,所以后代没有流传下来,我也没有听说过。您如果一定要我讲有关治国的事,就讲讲用仁义道德安天下的王道吧。”宣王问:“道德要怎样才能安天下?”孟子说:“保证百姓生活稳定而安天下,是没有人能阻挡的。”宣王说:“像我这样的人可以保证百姓生活稳定吗?”孟子说:“可以。”宣王说:“从哪里知道我可以呢?”孟子说:“我曾听胡龁说,您坐在堂上,看见有人牵着牛从堂下经过,便问:‘把牛牵到哪儿去?’那人答道:‘将要拿它祭钟。’您说:‘放了它吧!看他怕得发抖的样子,就这么无罪而被置于死地,我实在不忍心。’那人问道:‘那就废掉祭钟吗?’您说:‘怎么可以废掉呢?用只羊替换吧!’不知道是否有这回事?”宣王说:“有这事。”孟子说:“凭这种心就够行王道安天下了。百姓都认为您是吝啬,我却早知道您是不忍心。”宣王说:“对呀,确实有这样的百姓。齐国虽然不大,我又何至于舍不得一头牛?只是不忍见它恐惧颤抖着,这么无罪而往死地,才要用羊替换它。”孟子说:“百姓说王舍不得,王也不必奇怪。您用小的换取大的,他们怎么知道王的心意?王若哀怜它无罪而被送往死地,那么牛和羊又凭什么选择呢?”宣王笑着说:“这真是一种什么心呢?我确实不是吝惜钱财去用羊代替牛。百姓说我舍不得也不错。”孟子说:“不要紧。这种不忍心正是仁德之道。因为王只看到了牛的可怜相,却没看见羊也可怜。君子对于飞禽走兽,看见它们活着,便不忍看见它们死去;听见它们悲鸣哀号,便不忍吃它们的肉。因此君子远离厨房。”宣王高兴地说:“《诗经》上说:‘别人有心事,我可揣摩到。’说的是先生您这样的了。我只是这样做了,扪心自问,为何这样做,却说不出道理来。经您这么一说,我的心有所感悟了。但我这心合于王道又是为什么呢?”孟子说:“如果向您回话的人说:‘我的力气能够举起三千斤,却举不起一根羽毛;我的眼力能够看清楚秋天鸟儿生的细毛的尖端,却看不见面前一车木柴。

这样,您相信他的话吗?’宣王说:“不相信。”孟子立即说道:“现在您的恩德能够施给禽兽,而您所取得的成就不让百姓分享,到底是为什么呢?如此,那么一根羽毛都举不起,只是不肯用力气罢了;一车木柴都看不见,只是不肯用眼睛罢了;百姓得不到生活享受,只是没人施恩罢了。所以您没有实行王道,只是不肯干,不是不能干。”宣王说:“不肯干和不能干在表现上有什么不同?”孟子说:“要把泰山夹在胳膊下跳过北海,告诉别人说:‘这个我办不到。’这是真的不能干。替老年人折取草木的丫枝,告诉别人说:‘这个我办不到。’这是不肯干,不是不能干。您不实行王道,不是属于把泰山夹在胳膊下跳过北海一类,而是属于替老年人折取草木的丫枝一类。”尊敬自己的长辈延伸到尊敬别人的长辈,爱护自己的小孩延伸到爱护别人的小孩。天下的事,如此办去,就可在自己手掌中运动一样容易。《诗经》上说:‘用礼法对待正妻,由此延伸对待兄弟,再用礼法对待封邑国家。’这是说把这仁爱的心如此用到别人身上罢了。所以由近及远地把恩德推广开去就能安定天下;不推广恩德,无法保住妻子。古代的圣贤,他们能够远远超过一般人,没有别的法子,只是他们善于推广自己的好行为罢了。现在您的恩德能够施给禽兽,而您所取得的成就不让百姓分享,到底为什么呢?用秤杆秤一秤,才知道轻重;用尺子量一量,才知道长短。什么东西都是这样,需要检验。人的心更需要检验。请您思量一下吧!”“难道要发动全国军队,让将士冒着危险去和别国结仇构怨,这样您心里才快活吗?”宣王说:“不,我怎么会这样的事感到快活呢?我是想追求我的最大欲望罢了。”孟子说:“您的最大欲望可以讲来听一听吗?”宣王笑着不答。孟子便说:“是求更多的肥美食物才够吃吗?是求更多的轻暖衣服才够穿吗?是求更多的艳丽颜色才够看吗?是求更多的美妙音乐才够听吗?是求更多的近臣才够您使唤吗?这些,王的手下众臣都能够尽量供给,难道您真是为了这些吗?”宣王说:“不是;我不是为了这些呢。”孟子说:“那么,您的大欲可以知道了,想开拓疆土,使秦楚来朝,治理中国,安抚四方异族。用您所做的求您所想要的,就好像爬到树上去捉鱼一样。”宣王说:“像这样严重吗?”孟子说:“当比这更严重呢。爬到树上去捉鱼,虽然捉不到,却没有后患。用您所做的求您所想要的,尽力做去,一定有灾祸在后头。宣王说:“这个道理可以说来听听吗?”孟子说:“假如邹国和楚国打仗,您认为谁会获胜吗?”宣王说:“楚国会获胜。”孟子说:“既然如此,那么,小国本来就不可与大国为敌,人口少的国家本来就不可与人口多的国家为敌,弱国本来就不可与强国为敌。现在中国的土地,有九个纵横各一千里的地盘那么大,齐国全部土地合起来不过它的九分之一,想以九分之一征服九分之八,这与邹国和楚国为敌有什么分别呢?这也是违反治国安邦的根本的。现在您发布政令,施行仁德。使天下的士大夫都想到齐国来做官,庄稼汉都想到齐国来种地,行商坐

贾都想深入齐国的市场,来往的旅客都想经过齐国。各国想批评指责国君的人都想到您这里来上诉。做到了这样,谁能抵挡得住呢? 宣王说:“我神志迷糊,不能深入领会这些,希望您老人家辅导我达到目的,明明白白地教导我,我虽不聪明,请让我试试罢。”孟子说:“没有土地田园房屋等不动产却有常存的善心,只有读书人可能做到。一般人如果没有不动产,因此也就没有常存的善心。一旦没有常存的善心,任性胡作非为,什么事都干得出来。等到他犯了法,然后才处以刑罚,这等于陷害他。哪里有仁爱的人坐在朝廷上却做出陷害老百姓的事呢? 所以英明的君主制定百姓的产业,一定要使他们上能够赡养父母,下能够抚养妻儿。好年成是一生中丰衣足食的岁月,坏年成也不致饿死。然后再把他们引上善良的道路,这样老百姓也就容易接受治理了。现在呢,制定百姓的产业,上不能够赡养父母,下不能够抚养妻儿。好年成,也是一生中的艰苦岁月,坏年成,只有死路一条。这样,单是拯救自己还怕来不及,哪有闲工夫学习礼仪呢? 您如果要施行仁政,为什么不回到根本上来呢? 每家给他五亩土地建立宅院,四周遍植桑树,五十岁以上的人就可以穿上丝织物了。鸡狗和猪这类牲畜,不失误繁殖时期,七十岁以上的人就可以有肉吃了。一家人有百亩耕地,不要去妨碍农忙季节,八口之家就可以不饿肚子了。办好各级学校,反复进行孝顺父母敬爱兄长的教育开导,须发半白的人就不至于头顶背负地行路了。老年人穿得好吃得好,一般人不受冻不挨饿,这样还不能使天下归附的,是从来没有的事。”

【英语译文】

King Xuan of Qi State asked Mencius, “Can you tell me the deeds of Duke Huan of Qi State and Duke Wen of Jin State?” Mencius answered, “Since Confucius’ disciples didn’t record their deeds so they haven’t been passed down, I haven’t heard about these things. If you wish me to say something about governing a country, I can talk about Kingly Way which employs benevolence and morality to govern one’s state.” King Xuan asked, “What on earth can I get the world settled?” Mencius said, “Nobody can hinder you if you promise that common people lead a stable life so that the world is settled.” King Xuan asked, “Can a person like me make people live stably?” Mencius said, “Of course, you can.”

King Xuan asked, “How could you know that I can?” Mencius responded, “I ever heard from Hu He’s words that one day you noticed one man lead a bull passing through the hall where you were sitting in your seat, you asked ‘Where will you lead the bull?’ That man answered ‘It will be used to sacrifice the bell.’ You said ‘Let it