扬长避短说英语——人物故事

思马德学校　　主编

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前言

有些人英语功底深厚，却仍在英语交谈中吞吞吐吐或沉默寡言；另一些人英语能力平平，却能在英语对话中侃侃而谈，领尽风骚，这是因为他们有着制胜的秘密武器。

本书将此秘密武器展现给读者：利用自己熟悉的话题与外国人交流，将对方的注意力吸引到谈话的内容上，以弥补英语能力的不足。编者将此秘密武器汇集成一套《扬长避短说英语》，本丛书的立足点在于要学会扬长避短地使用英语口语，力争对自己熟悉的东西进行十分充分地发挥，只有这样，才能深入话题，做到有话可说，有的放矢，滔滔不绝。

《扬长避短说英语》共五篇，一篇为一本书，均采用对话的方式展开学习。本书是《人物故事》，书中挑选了中国上下五千年历史中非常著名的人物，他们的故事具有很强的趣味性、知识性和可读性，而且都为人所熟悉、通俗易懂，蕴涵着丰富的人生哲理。

全书英汉对照，语言风趣，令读者在阅读过程中感到轻松而充满乐趣!每个故事都是由两个人以对话的方式进行深入地交谈，谈话也是随着故事情节的发展而循序渐进，对于谈话中出现的一些生词，本书都作出了仔细的标注，以帮助读者阅读和理解。用英语跟老外谈自己熟悉的中国名人轶事，绝对是引起老外谈话兴趣的制胜法宝!

读完此书，你和老外的交流将不再停留在最为常用最为简单的用语上，你的英语水平也会在别人的赞扬声中不断提高。

思马得学校图书编辑部

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老子

我们对于道教的创始人老子，所知甚少。从一些古代文献来看，他的原名叫李耳，生于楚国，但是具体的出生日期已经无从考证了。他曾在周朝任西伯一职，负责管理国家存藏的竹简。当看见周朝日渐衰败的时候，他离开朝廷并过起隐士生活。应一个他路过的关卡的关令要求，他写下了著名的《道德经》，之后他飘然离开，谁也不知道他去向何处，何时仙去。因为有史书记载他曾和孔子会面并辩论过有关礼仪问题，我们推断他与孔子是同时代的人，或是比孔子年长。

注： J = Jim(吉姆)； Y = Yang Lin(杨林)

J So Lao Zi was a famous philosopher① in ancient China. Can you tell me what his most important deed was?

J 我知道老子是古代中国一位著名的哲学家。你能告诉我他最重要的功绩吗?

Y He wrote the great book, the "Dao De Jing", which contained all his important thoughts. The book has been greatly **influential**② in China. It is a mystical **treatise**③ covering many areas of philosophy, from individual **spirituality**④ to techniques for governing societies. He believed in "Tao", which can be translated to "the way ahead", and implies an unnameable inherent order or property of the universe. He believed in the concept of ***Wu-Wei***, or "action through inaction". This does not mean that one should sit around and do nothing; but rather, that actions taken in accordance with Tao are easier and more productive than actively attempting to counter the Tao. Lao Zi believed that violence should be avoided when possible, and that military victory was an occasion to mourn the necessity of using force against another living thing, rather than an occasion for triumphant celebrations. Lao Zi also indicated that codified laws and rules are just going to make managing society more difficult. This is the original book of Taoism.

Y 他是《道德经》的作者。这本书里包含了他所有重要的思想，并极大地影响了中国历史。它是一本充满奥妙论述的书，涉及很多哲学领域——从个人的精神世界一直到统治社会的技巧。他相信"道"，也就是"前方的路"，"道"指的是一种难以形容的宇宙的固秩序或是特性。他还相信"无为"这个概念，即是"无所为而为"。无为并不意味着坐在那里什么都不干，而是顺"道"而行，这比反"道"而行要容易且有力得多。老子认为，应该尽可能地避免使用暴力。军事上的胜利只是一个用以哀悼用武力去对待其他生命的必要性的场合，而不是胜利的庆功会。老子还指出，成文法规只会使管理社会变得更加困难。这是道家学说的最初经典。

J Recently, you mentioned Taoism, can you explain that to me?

J 刚才，你提到了道家学说，能给我解释一下么?

Y OK. Generally speaking, the Taoist philosophy covers 5 parts, they are:

Y:好的。大体上说，道教哲学由以下五部分组成：

⑴ Do not try to force things on people. It will not help. Be compassionate. It helps.

⑴ 不要试着去将事物强加于人，这于事无补。富于同情心才会有所帮助。

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⑵ Be still and unmovable, accept what happens, let it flow over you.

⑶ Dualism, the opposition and combination of the Universe’s two basic principles of Yin and Yang is a large part of the philosophy. Some of the common pairs are male and female, light and dark, strong and weak, action and inaction. Taoists believe that neither side is more important than the other; indeed, neither can exist without the other, as they are ultimately⑤ aspects of the same whole. They flow into each other. They complete each other. It is a balance.

⑵ 要静止不动，接受发生的事情，并让它静静过去。

⑶ 二元论：阴和阳，作为宇宙的两个基本原则，它们之间的冲突和联合是道教哲学研究的很大一部分。比如说，常见的有：男与女，光与暗，强与弱，为与不为。道家认为，两者中没有哪方比另一方更重要；而且，可以肯定两方如果缺一，另一方就无法独立存在，因为它们最终只是同个总体的两部分。它们流向彼此，互相完善。这就是平衡。

⑷ Oneness — by realising that all things (including ourselves) are interdependent and constantly redefined as circumstances change, we come to see all things as they are, and ourselves as a simple part of the current moment. This understanding of oneness leads us to appreciation of life’s events and our place within them as simple **miraculous**⑥ moments which “just are”.

⑷ 单一性：通过认识到所有的东西(包括我们自己)都是相互依赖的，而且会随着环境的变化不停地重新被定义，我们就会以事物原本的面貌看待它们，并将自己看待为当前时刻的一小部分。这种对单一性的理解引领我们去欣赏生命中的事件和我们在这些事物中的位置，并把它们看作简单的奇迹般的瞬间——“只是”。

⑸ Tempering desire breeds contentment. Taoists believe that when one’s desire is satisfied, another, more ambitious desire will simply spring up to replace it. In essence, most Taoists feel that life should be appreciated asitis, rather than forced to be some-thing it is not. Ideally, you should not desire anything, not even non-desire.

⑸ 调节欲望能够给自己带来满足。道家认为，当一个人的一个欲望被满足时，另一个更加有野心的欲望就会立即出现并取代它。从本质上说，大部分道家学者感到，人们应该将生命看作它原本的样子，而不是将它强制看作它不是的东西。理想地来说，你不应该渴望任何东西，就连渴望没有欲望都不行。

J I see. But can you show me the essence⑦ of Tao? I heard you say about the Chinese word “***Wu Wei***”, is that?

J 我明白了。那你能告诉我道家思想的精髓是什么吗?刚才我听见你说了那个中国词汇“无为”，是它么?

Y Yes, it is. You are so clever. Much of the essence of Tao is in the art of “***Wu Wei***” (action through inaction). This does not mean, “sit doing nothing and wait for everything to fall into your lap”. It describes a practice of accomplishing things through minimal action—by studying the nature of life, you can affect it in the easiest and least **disruptive**⑧ way. It is the practice of working with the stream rather than against it; one progresses the most not by struggling against the stream and **thrashing**⑨ about, but by remaining still and letting the stream do all the work.

Y 是的，没错，你真是太聪明了。道家学说的精髓大部分在于“无为”(无 所为而为)的艺术。这并不意味着“坐等天上掉馅饼”。它描述了一种通过最小限度的行动达到目标的实践——通过了解生命的天性，你就能用最简单、最完整的方式去影响它。这是一种顺流而行而非逆流而动的实践；一个人要想获得最大的进步，不应该逆反潮流，而应该静观其变，随流而为。

J Oh, thank you very much, I've got it. And please tell me some famous sentences spoken by Lao Zi.

J 哦，非常谢谢，我弄懂了。请告诉我一些老子的名言。

Y It's my pleasure. Here are some...(refer to the postscript⑩)

Y 不用谢。这里有一些……(见附)

Postscripts (附):

⑴ The Way (Tao) that can be told of is not an unvarying Way;
The name that can be given is not an unvarying name.
Nameless is the beginning of the World.
Named is the mother of all the creatures.
One experience without Self to sense the World,
And experience with Self to understand the World.
The two experiences are the same within Tao;
They are distinct only within the World.
Neither experience conveys Tao.
Which is infinitely greater and subtler than the World.
道可道，非常道；名可名，非常名。无，名天地之始；有，名万物之母。故常无，欲以观其妙；常有，欲以观其徼。此两者，同出而异名，同谓之玄。玄之又玄，众妙之门。

⑵ The valley spirit never dies.
It is named the mysterious female.
And the doorway of the mysterious female,
is the base from which Heaven and Earth sprang.
It is always present within you.
You can use it any way you want.
谷神不死，是谓玄牝。玄牝之门，是谓天地根。绵绵若存，用之不勤。

⑶ When the great Tao is forgotten,
goodness and piety appear.
When the body's intelligence declines,
cleverness and knowledge step forth.
When there is no peace in the family,
filial piety begins.
When the country falls into chaos,
patriotism is born.
大道废，有仁义；智慧出，有大伪；六亲不和，有孝慈；国家昏乱，有忠臣。

注 释：

① philosopher ［fi'lɔsəfə］ n. 哲学家，哲人

② influential ［ˌinflu'enʃəl］ a. 有影响的，有势力［例］be influential in (reaching) a decision 对(作出)决定有影响

③ treatise ［'tri:tiz］ n. 论文，论述

④ spirituality ［ˌspiritju'æliti］ n. 精神性，灵性

⑤ ultimatel ［'ʌltimətli］ ad. 最后，终于，根本，基本上

⑥miraculous ［mi'rækjuləs］ a. 奇迹的，不可思议的 ［例］ a miraculous memory 非凡的记忆力

⑦ essence ［'esns］ n. 基本，〈哲〉本质，香精［例］ the essence of life 生活的本质

⑧ disruptive ［dis'rʌptiv］ a. 使破裂的，分裂性的

⑨ thrash ［θræʃ］ vt. 打(谷)，(用棍、鞭等)痛打， 打败，使逆行，胜过，使颠簸，推敲 vi. 打谷，击，颠簸，逆行； n. 打谷，逆风浪行进

⑩ postscript ［'pəustskript, 'pəuskript］ n. 附言，后记

11.unvarying ［ʌn'vɛəriiŋ ］ a. 不变的，经常的，恒久的［例］ of unvarying validity 一直有效的

12. infinitely ［'infinitli］ ad. 无限地，无穷地

13.piety ［'paiəti］n. 虔诚，孝行

孔子

春秋后期伟大的思想家、教育家，儒家的创始人。名丘，字仲尼。鲁襄公二十二年(前551)生于鲁国陬邑(今山东曲阜)。早年丧父，家境中落，年轻时曾做过管粮仓、管放牧的小官。30 余岁时开始授徒讲学。以后鲁国政局有变，孔子见理想难以实现，遂带领弟子离开鲁国，开始了周游列国的飘泊生涯。在 14 年中，孔子周游列国，向各诸侯宣传自己的政治主张，但均不见用。鲁哀公十一年(前 484)，孔子归鲁，时年 68 岁。孔子晚年致力于教育，整理《诗》、《书》等古代典籍，删修《春秋》。其学生将其思想言行记载在《论语》中。后孔子卒于 72 岁。

J When people talk about ancient① China, they never forget to mention Confucius. Can you tell me why he is so famous?

Y Sure. Confucius is remembered by Chinese of all levels for various reasons. One noticeable one is his approach to education. He stimulated② his students to think by posing questions. It is a very advanced teaching method even now. And, he wrote many of his thoughts into his books, and those also have a great influence on China or even the world.

J And what was his way of teaching? Did he have any great student? Can you tell me more details?

Y Ok. His teaching style was more in the way of informal conversations than formal classes. Altogether at one time or another some 3,000 young men came to study under him. The 72 who were the brightest and spent the most time with him came to be known as his disciples③. Now, do you want to hear some stories about Confucius and his

J Sure, why not?

J 当人们说到古代中国时，总不忘了提到孔夫子。你能告诉我他为什么这么出名吗?

Y 当然可以。孔夫子会被各层次的中国人所尊崇，是有很多原因的。其中，一个相当有分量的原因就是他的教育方式。他鼓励他的学生们通过发问来思考，这是一个甚至到今天也很先进的方法。而且，他还将他的很多重要思想写入书中，这些思想对中国乃至世界造成巨大影响。

J 那他的教育方式是怎样的呢?他有没有一些很出色的学生呢?能多告诉我一些细节吗?

disciples?

Y 好的。他的教育风格多为非正式交谈而并不是正式授课。传说他有三千弟子，其中有七十二位最为聪颖且与他相伴时间最长，是为他的门徒(七十二贤人)。现在，想不想听我说几个有关孔子和他们的小故事?

J 当　　然，快说啊。

Y The most devoted disciple among the 72 was Zi Lu, by nature rather brash④ and very courageous but lacking in tactics⑤. Confucius warned him more than once to use caution. One story goes that Zi Lu asked Confucius, "If you were to lead an army, who would you take with you to the battlefield?" Confucius' reply was: "I would certainly not take anyone who dreamed of killing a tiger bareheaded. Neither would I take anyone who behaved rashly and wanted to cross a river without any preparation. I would take with me someone cool-headed and prudent⑥." Zi Lu developed into a person with political insight. He traveled to the State of Wei with Confucius and when Confucius left, Zi Lu and another student stayed on to serve the Duke of Wei in important positions. When Confucius later heard that the other would return but that Zi Lu would die, for he knew that his honest and upright⑦ man would not turn with the tide. Soon the news reached Confucius that Zi Lu had been killed in battle, and he wept bitterly for his

Y 在七十二贤人中，最忠诚的当数子路，他生性急进勇敢，但是缺乏谋略。孔子多次提醒他要注意谨慎行事。有一个故事说的是：子路一天问孔子："如果您要带兵，您将会带谁上战场?"孔子回答说："我一定不会带一个梦想着不带帽子就能杀老虎的人去的。我也不会带上一个冒冒失失，不作任何准备就想过河的人。我要带的人，他既要冷静又要谨慎。"子路后来成为了一个很有政治洞察力的人。他跟着孔子一同游历到了卫国，后孔子离开，他和孔子的另一个学生留而事卫国君主，并担当要职。后来，孔子就听说其他的人都将，离开卫国回来了，而子路决定死守，因为他知道自己的这个忠诚正直的学生是不会随波逐流的。很快，孔子就得到了子路在战争中被杀的噩耗，他痛哭流涕。

J Oh, what a pity! If Zi Lu could live longer, he must be another great educationalist.

J 哦，真可惜!如果子路能活得久些，一定也会成为一个很伟大的教育家的。

Y Sure he would. Another story is about his relation with Yan Hui, who was said to have carried out Confucius' ideas most faithfully. He led a hard life, but never let it deter⑧ him from his studies. Confucius once said of him, "I doubt whether I can find another person who is so attentive, diligent⑨ and consistent in his studies as Yan Hui...He eats coarse grain, drinks nothing but water and lives in a small narrow lane. To anyone else this would be depressing, but not Yan Hui. He is always happy and always studies hard." But Confucius criticized Yan Hui for being too obedient⑩ and not having independent views. "Yan Hui accepts everything I say," he observed. "That's neither good for him nor for me."

Y 是啊。现在这个故事是有关颜回的。颜回被后人认为最忠实地继承了孔子的思想。他的生活很清苦，但是这从未对他的学习造成过影响。有一次，孔子评价他说："我怀疑我还能不能从我的其他门徒中找出一个像颜回这样专心，勤勉又有节操的人……他吃粗谷，喝清水，住在小的里弄。对其他任何人来说，这都是很令人沮丧的，可是颜回却不是这样，他总是高高兴兴地刻苦学习。"但是孔子也批评了颜回的过分顺从和没有主见："颜回对我言听计从，这对他和对我都不好。"

J Oh, Confucius was really a great person. He could see many things that others could not see. Then, what were his great theories?

J 孔子真是个厉害的人啊，他能看到很多其他人看不到的东西。那么，他有哪些重要理论思想呢?

Y His theories contained three parts: theory of ethics, political theory and the theory on women. Do you want to listen to them one by one?

Y 他的理论包含三个方面，分别是： 道德规范的理论，政治理论和有关妇女的理论。你想不想听我一个个说呢?

J Oh, thank you, I'd love to.

J 哦，谢谢，我当然想啦。

Y The Confucian theory of ethics is based on three important concepts: Li, Yi and Ren.

Y 孔子的道德规范理论基于三个概念，分别是礼，义和仁。

Li While Confucius grew up, li was referred to three aspects of life, that of sacrificing to the gods, social and political institutions, and daily behavior. It was believed that li originated from the heavens. Confucius redefined li arguing it flowed not from heaven but from humanity. He redefined li to refer to all actions committed by a person to build the ideal society. Li to Confucius became every action by a person aiming at meeting his surface desires. These can be either good or bad. Generally attempts to obtain short term pleasure are bad while those that in the long term try to make your life better are generally good.

礼：在孔子之前，礼涉及生活的三个方面，它们是：供奉神明，社会政治制度和日常行为。人们相信，礼源自于天。孔子重新定义了礼，他争论说，礼并非来自天上，而是源于人性本身。他认为礼涉及人们想要建造理想社会所做出的任何行动。对孔子来说，礼是一个人为满足自己表面需要所采取的任何行动。这既有利也有弊。通常那些试图获得短暂快乐的行为是不好的，而那些为了让自己生活美好作出的长期努力一般都是好的。

Yi To Confucius, yi was the origin of li. Yi can best be translated as righteousness. While doing things because of li, your own self interest was not necessarily bad, you would be a better, more righteous person if you base your life upon following yi. This means that rather than pursue your own selfish interests you should do what is right and what is moral. Yi is based upon reciprocity. An example of living by yi is how you must mourn your father and mother for three years after their death. Since they took care of you for the first three years of your life you must reciprocate by living in mourning for three years.

义：孔子认为，义是礼的源头。义的最好译释就是正义。如果你秉承以下礼数，因礼而为，因自身利益而为，而不是因非礼而为时，你就会是个尚礼之君子。这个的意思也就是，相对于追求私己利益来说，你更应该去做那些正义的、道德的事情。义，基于互惠。在生活中尊崇义的一个例子就是，父母过世后，儿子当守孝三年，因为父母在孩子的最初三年照顾了他，所以孩子就应以居丧三年来报答他们。

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Ren Just as li flows out of yi , so yi flows out of ren. Ren can best be translated as human interconnected-ness. His moral system was based upon empathy and understanding others rather than divinely ordained rules. To live by ren was even better than to live by the rules of yi. To live by ren one used a Confucian version of the Golden rules: he argued that you must always treat your inferiors just as you would want your superiors to treat you. Virtue under Confucius is based upon harmony with others, very different from the Aristotelian view of virtue being personal excellence.

仁：就像礼来自于义一样，义来自于仁。仁的最好注释是人类之间的相互满足。他的道德体系基于移情作用和对别人的理解，而非神明所规定的法则。遵循仁的规则生活比遵循义的规则生活还要好。遵循仁生活，也就是遵从了一种孔子式的黄金规则：他认为，一个人对待他的下级的方式，一定要像他所希望他的上级对待他的那样。孔子的道德观基于与别人的和睦相处，这非常不同于亚里士多德那种认为道德就是自我完善的观念。

J Er... I see, but it was really not easy to understand Never mind, what about his political theory and theory about women? I am more interested in these two.

J 嗯，明白了，不过还真有点儿不好理解。没关系，跟我说说他的政治理论和有关妇女的理论吧，我对这两个更感兴趣一些。

Y:OK. Confucius' political theory is based upon his ethical theory. He argues that the best government is one that rules through people's natural morality, their ren, rather than uses bribery and force. He believed that people were naturally good, and needed to be pushed by outside influences to act badly. While he supported the idea of the all powerful Emperor, his philosophies contained a number of elements to limit the power of the rulers. He argued for according language with truth—thus honesty was of the most paramount importance. Even in facial expression, one always sought to achieve this. Confucius outlined a society based strongly upon hierarchy. To him, women were firmly at the bottom of that hierarchy and he insisted in keeping women out of politics strictly. I think it was unfair and a kind of **discrimination**. But in ancient China, it became an unwritten rule. So we can see from this that Confucius really had a great influence in China.

Y:好的。孔子的政治理论以他的道德规范理论为基础。他认为最理想的政府是通过人民的生道德和仁政，而不是通过贿赂和武力来统治国家。他相信人人天生为善，只是外力的推动使人变坏。虽然他赞同建立一个统一的强大国家，但是他的哲学里包含了很多要求限制统治权力的元素。他还主张语言与真相一致——也就是主张诚信第一。即使在面部表情上，人们也总是在追求这个。孔子概述了一个基于严格等级制度的社会。他坚决地把女性放在了等级制的最底部，并严格将女性摒除在政治之外。我认为这是不公平的，是一种歧视，但是在古代中国，这成了不成文的规定，由此也可以看出孔子对中国的影响。

J Yes, I think so, too. Now tell me some of his great dictums.

J 我也觉得是。现在告诉我一些孔子的格言吧。

Y OK.(refer to the postscripts)

Y 好的。(见附)

Postscripts (附):

⑴ To learn and to practice what is learned time and again is pleasure, is it not? To have friends from afar is happiness, is it not? To be **unperturbed** when not appreciated by others is gentlemanly, is it not?

子曰：学而时习之,不亦说乎?有朋自远方来,不亦乐乎?人不知而不愠,不亦君子乎?

⑵ Do not be concerned about others not appreciating you. Be concerned about your not appreciating others.

子曰：不患人之不己知，患不知人也。

⑶ Without steadfastness, the gentleman would not command respect, and his learning would not be sound. Advocating loyalty and trustworthiness, he has no friend who is not his equal. He would not hesitate to correct his faults.

子曰：君子不重则不威，学则不固，主忠信，无友不如己者，过则勿惮改。

⑷ Note the aspirations of the man during his father's life time, and conduct of the man after his father's death. If after three years he has not changed his father's way, this could be considered filial piety.

子曰：父在观其志，父没观其行，三年无改于父之道，可谓孝矣。

⑸ Clever talk and pretentious manners are seldom compatible with the benevolent.

子曰：巧言令色，鲜矣仁。

注 释：

① ancient ［'einʃənt］ a. 远古的，旧的

② stimulate ［'stimjuleit］ v. 刺激，激励

［例］ stimulate a passion for learning 激发学习热情

③ disciple ［di'saipl］ n. 信徒，弟子，门徒

④ brash ［əbræʃ］ a. 仓促的，无礼的，性急的，傲慢的；n. 胃灼热，骤雨，碎片

⑤ tactics ［'tæktiks］n. 战术，策略

⑥ prudent ［'pru:dənt］ a. 谨慎的

［例］ be modest and prudent 谦虚谨慎

⑦ upright ［'ʌp'rait］ a. 垂直的，竖式的，正直的，诚实的，合乎正道的；ad. 笔直，竖立着； n. 垂直，竖立

［例 1］ an upright tree 笔直的树木

［例 2］ be out of upright 偏斜，歪

⑧ deter ［di'tə:］ v. 阻止
［例］ Nothing will deter him from seeking re-election.
什么都无法阻止他再次参选。

⑨ diligent ［'dilidʒənt］ a. 勤勉的，用功的，细心而继续不断的

⑩ obedient [ə'bi:djənt, -diənt]a. 服从的，孝顺的

11.ethics ['eθiks]n. 伦理学，道德规范

12.originate [ə'ridʒineit]vt. 引起，发明，发起，创办 vi. 起源，发生
［例］This idea originates with him.这个主意是他想出来的。

13. righteousness ['raitʃəsnes] n. 正当，正义，正直

14.reciprocity [ˌrisi'prɔsiti]n. 互惠

15.mourn [mɔ:n]v. 哀悼，忧伤，服丧

［例］ mourn the loss of sb.为失去某人而哀痛

16. empathy ['empəθi]n. 移情作用，〈心〉神入

Ordain [ɔ:'dein]vt. 注定，规定，任命(牧师)； vi. 颁布命令

［例］ what the law ordains 法律规定事项

17. bribery ['braibəri]n. 行贿，受贿，贿赂

18. paramount ['pærəmaunt]a. 极为重要

19. hierarchy ['haiərɑ:ki]n. 层次

20. discrimination [dis,krimi'neiʃən]n. 辨别，区别，识别力，辨别力，歧视

21. dictum ['diktəm]n. 格言，〈律〉法官的附带意见

22. unperturbed ['ʌnpə'tə:bd]a. 泰然自若的

23. conduct ['kɔndʌkt, -dəkt]n. 行为，操行； v. 引导，管理，为人，传导

24. pretentious [pri'tenʃəs]a. 自命不凡的

25. compatible [kəm'pætəbl]a. 谐调的，一致的，兼容的

26. benevolent [[bi'nevələnt] a. 慈善的

孟子

战国时期伟大的思想家，儒家的主要代表之一。名轲，邹(今山东邹县)人。约生于周烈王四年，约卒于周赧王二十六年(约公元前 372～前 289)。相传孟子是鲁国贵族孟孙氏的后裔，幼年丧父，家庭贫困，曾受业于子思的学生。学成以后，以士的身份游说诸侯，企图推行自己的政治主张，到过梁(魏)国、齐国、宋国、滕国、鲁国。孟子的仁政学说被认为是“迂远而阔于事情”，没有得到实行的机会。最后退居讲学，和他的学生一起，“序《诗》、《书》，述仲尼之意，作《孟子》七篇”。

J Someone told me that Mencius was the **successor**① of Confucius, was that? And can you tell me more about Mencius?

J 有人告诉我孟子是孔子的继承人，是这样的吗?你能多告诉我一些孟子的情况吗?

Y Yes. Mencius was a Chinese philosopher of the fourth century B.C., whose influence on his intellectual tradition was roughly **equivalent**② to the joint influence of St. Paul and Aristotle on Western thought. Mencius thought of himself as merely defending the teachings of Confucius against rival philosophical **doctrines**③, especially the “egoism” of Yang Zhu and the universalistic consequentialism of Mozi. However, Mencius was actually a very original thinker, whose doctrine of the goodness of human nature went far beyond anything Confucius had said. Long after his death, Mencius’s interpretation of Confucianism became **orthodoxy**④, meaning that generations of Chinese intellectuals literally memorized his work.

Y 是的。孟子是公元前四世纪时中国的一位哲学家，他在中国知识传统上的影响，大抵等同于圣保罗和亚里士多德在西方思想领域的综合影响。孟子本人认为自己只是在对立的哲学思想阵营前维护了孔子的学说，尤其是对抗了杨朱的个人主义学说和墨子的普遍主义因果学说。然而，孟子实际上是一个非常具有原创性的思想家，他的有关人性善良的学说远远地超过了孔子的任何思想。在他过世很久以后，孟子对孔子学说的阐论成了正统学说，也就是被历代中国的知识分子逐字传诵。

J It seems that he was a very unselfish and modest man. How did he **inherit**⑤ Confucius’ thoughts?

J 看来他既无私又谦逊啊。那他是怎样继承了孔子的思想呢?

Y A follower of Confucianism, Mencius argued for the inherent goodness of the individual, believing that it was society's influence—its lack of a positive cultivating influence—that caused bad character. Mencius argued that human beings are born with an innate⑥ moral sense which society has corrupted, and that the goal of moral cultivation is to return to one's innate morality.

Y 作为孔子思想的追随者，孟子为性善论作辩护，他相信是社会的影响——这种影响缺乏积极的培养作用——造成了道德败坏。孟子认为，每个人都有一种与生俱来的是非感，社会的影响使它变得腐败，所以，道德培养的目标就是要让人们回归天生的道德。

J So he was also an idealist like Confucius. But some of his thoughts were of much use. Did he say anything on government?

J 哦，他也和孔子一样，是个唯心主义者啊。但是他的不少思想很有用。那他有没有就政治管理说过些什么?

Y Yes, another important thought of him was on government. I will tell you several little stories to illustrate his ideas.

Y 是啊。他的另一项重要思想就是有关政治管理的。我要告诉你他的一些小故事来说明他的观点。

Mencius had an audience with King Hui of Liang. The king said, "Sir, you did not consider a thousand li too far to come. You must have some ideas about how to benefit my state." Mencius replied, "Why must Your Majesty use the word 'benefit'? All I am concerned with are the benevolent and the right. If Your Majesty says, 'How can I benefit my state?' your officials will say, 'How can I benefit my family?' and officers and common people will say, 'How can I benefit myself?' Once superiors and inferiors⑦ are competing for benefit, the state will be in danger. When the head of a state of ten thousand chariots is murdered, the assassin is invariably a noble with a fief of a thousand chariots, when the head of a fief of a thousand chariots is murdered; the assassin⑧ is invariably head of a sub fief of a hundred chariots. Those with a thousand out of ten thousand, or a hundred out of a thousand, had quite a bit. But when benefit is put before what is right, they are not satisfied without snatching it all. By contrast there has never been a benevolent person who neglected his parents or a righteous person who put his lord last. Your Majesty per-haps will now also say, 'All I am concerned with are the benevolent and the right. Why mention 'benefit?'"

孟子拜见梁惠王。梁惠王说："老先生，你不远千里而来，一定是有什么对我的国家有利的高见吧?"孟子回答说："大王!何必说利呢?只要说仁义就行了。大王说'怎样对我的国家有利?'大夫说'怎样对我的家庭有利?'一般人士和老百姓说'怎样对我自己有利?'结果
是上上下下互相争夺利益，国家就危险了啊!在一个拥有一万辆兵车的国家里，杀害它国君
的人，一定是拥有一千辆兵车的大夫；在一个拥有一千辆兵车的国家里，杀害它国君的人，
一定是拥有一百辆兵车的大夫。这些大夫在一万辆兵车的国家中就拥有一千辆，在一千辆兵
车的国家中就拥有一百辆，他们的拥有不算少。可是，如果把义放在后而把利摆在前，他们
不夺得国君的地位是永远不会满足的。反 过来说，从来没有讲'仁'的人却抛弃父母的，从来也没有讲义的人却不顾君王的。所以，大王只说仁义就行了，何必说利呢?"

After seeing King Xiang of Liang, Mencius said to someone, “When I saw him from a distance he did not look like a ruler, and when I got closer, I saw nothing to command respect. But he ask‘How can the realm⑨ be settled?’ I answered, ‘It can be settled through unity.’ ‘Who can unify it?’ he asked. I answered, ‘Someone not fond of killing people.’ ‘Who could give it to him?’ I answered ‘ Everyone in the world will give it to him. Does your Majesty know what rice plants are? If there is a drought in the seventh and eighth months, the plants wither, but if moisture collects in the sky, forms clouds and rain falls in torrents⑩, plants suddenly revive. This is the way it is; no one can stop the process. In the world today there are no rulers disinclined toward killing. If there were a ruler who did not like to kill people, everyone in the world would crane their necks to catch sight of him. This is really true. The people would flow toward him the way water flows down. No one would be able to repress them.’”

孟子见了梁襄王，出来以后，告诉人说：“远看不像个国君，到了他跟前也看不出威严的样子。他突然问我：‘天下要怎样才能安定?’我回答说：‘要统一才会安定。’他又问：‘谁能统一天下呢?’我又答：‘不喜欢杀人的国君能统一天下。’他又问：‘有谁愿意跟随不喜欢杀人的国君呢?’我又答：‘天下的人没有不愿意跟随他的。大王知道禾苗的情况吗?当七八月间天旱的时候，禾苗就干枯了。一旦天上乌云密布，哗啦哗啦下起大雨来，禾苗便会蓬勃生长起来。这样的情况，谁能够阻挡得住呢?如今各国的国君，没有一个不喜欢杀人的。如果有一个不喜欢杀人的国君，那么，天下的老百姓都会伸长脖子期待着他来解救。真像是这样，老百姓归服他，就像雨水向下奔流一样，哗啦哗啦谁能阻挡得住呢?’”

J Ah, interesting! Mencius could use his various ways to persuade others. It was so cute! Then it’s time to tell me some dictums of his.

Y OK. (refer to the postscripts)

J 啊，真有趣啊!孟子在劝说别人方面，很有一套!真聪明!好了，现在你该告诉我一些他的名言了。

Y 好的。(见附)

Postscripts (附):

⑴ Working at a project is like digging a well. If you dig sixty feet and stop with out hitting water, you are just throwing away the whole well.
有为者辟若掘井，掘井九轫而不及泉，犹为弃井也。

⑵ If you stop once when you shouldn’t, you will always stop short. If you take one essential thing lightly, you will take everything lightly. If you advance too sharply, you will subside quickly.
于不可已而已者，无所不已。于所厚者薄，无所不薄也。其进锐者，其退速。

⑶ There is nothing the wise cannot understand, but they will focus on the important things. There is no one the humane person cannot love, but he/she will focus on cultivation of intimacy with the Good. The understanding of Yao and Shun did not include everything, but they took care of what was important. Their humanity did not extend to every single person, but they were concerned about being intimate with the Good.
知者无不知也，当务之为急；仁者无不爱也，急亲贤之为务。尧、舜之知而不遍物，急先务也；尧、舜之仁不遍爱人，急亲贤也。

⑷ There is nothing that does not have a destiny, so follow your own and accept it as it is. If you do this, when you understand what destiny is, you will not stand under the wall of a high cliff. To fully traverse one’s course and then die—this is correct destiny. To die in handcuffs and

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