

MENCIUS



Mencius

Mencius

Bilingual Edition: English-Chinese

Translator: James Legge

e-artnow, 2021

Contact: info@e-artnow.org

EAN: 4066338130136

Table of Contents

梁惠王上 - Liang Hui Wang I

梁惠王下 - Liang Hui Wang II

公孫丑上 - Gong Sun Chou I

公孫丑下 - Gong Sun Chou II

滕文公上 - Teng Wen Gong I

滕文公下 - Teng Wen Gong II

離婁上 - Li Lou I

離婁下 - Li Lou II

萬章上 - Wan Zhang I

萬章下 - Wan Zhang II

告子上 - Gaozi I

告子下 - Gaozi II

盡心上 - Jin Xin I

盡心下 - Jin Xin II

梁惠王上

Liang Hui Wang I

Table of Contents

孟子見梁惠王。王曰：「叟不遠千里而來，亦將有以利吾國乎？」

Mencius went to see king Hui of Liang. The king said, 'Venerable sir, since you have not counted it far to come here, a distance of a thousand li, may I presume that you are provided with counsels to profit my kingdom?'

孟子對曰：「王何必曰利？亦有仁義而已矣。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，必千乘之家；千乘之國弑其君者，必百乘之家。萬取千焉，千取百焉，不為不多矣。苟為後義而先利，不奪不饜。未有仁而遺其親者也，未有義而後其君者也。王亦曰仁義而已矣，何必曰利？」

Mencius replied, 'Why must your Majesty use that word "profit?" What I am provided with, are counsels to benevolence and righteousness, and these are my only topics. 'If your Majesty say, "What is to be done to profit my kingdom?" the great officers will say, "What is to be done to profit our families?" and the inferior officers and the common people will say, "What is to be done to profit our persons?" Superiors and inferiors will try to snatch this profit the one from the other, and the kingdom will be endangered. In the kingdom of ten thousand chariots, the murderer of his sovereign shall be the chief of a family of a thousand chariots. In the kingdom of a thousand chariots, the murderer of his prince shall be the chief of a family of a hundred chariots. To have a thousand in ten thousand, and a hundred in a thousand, cannot be said not to be a large

allotment, but if righteousness be put last, and profit be put first, they will not be satisfied without snatching all. There never has been a benevolent man who neglected his parents. There never has been a righteous man who made his sovereign an after consideration. Let your Majesty also say, "Benevolence and righteousness, and let these be your only themes." Why must you use that word - "profit?".'

孟子見梁惠王，王立於沼上，顧鴻鴈麋鹿，曰：「賢者亦樂此乎？」

Mencius, another day, saw King Hui of Liang. The king went and stood with him by a pond, and, looking round at the large geese and deer, said, 'Do wise and good princes also find pleasure in these things?'

孟子對曰：「賢者而後樂此，不賢者雖有此，不樂也。《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，於牣魚躍。』文王以民力為臺為沼。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？」

Mencius replied, 'Being wise and good, they have pleasure in these things. If they are not wise and good, though they have these things, they do not find pleasure. It is said in the Book of Poetry, "He measured out and commenced his marvellous tower; He measured it out and planned it. The people addressed themselves to it, And in less than a day completed it. When he measured and began it, he said to them - Be not so earnest: But the multitudes came as if they had been his children. The king was in his marvellous park; The does reposed about, The does so sleek and fat: And the white birds came glistening. The king was by his marvellous pond; How full was it of fishes leaping about!" King Wen used the strength of the people to make

his tower and his pond, and yet the people rejoiced to do the work, calling the tower "the marvellous tower," calling the pond "the marvellous pond," and rejoicing that he had his large deer, his fishes, and turtles. The ancients caused the people to have pleasure as well as themselves, and therefore they could enjoy it. In the Declaration of Tang it is said, "O sun, when wilt thou expire? We will die together with thee." The people wished for Jie's death, though they should die with him. Although he had towers, ponds, birds, and animals, how could he have pleasure alone?'

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。察鄰國之政，無如寡人之用心者。鄰國之民不加少，寡人之民不加多，何也？」

King Hui of Liang said, 'Small as my virtue is, in the government of my kingdom, I do indeed exert my mind to the utmost. If the year be bad on the inside of the river, I remove as many of the people as I can to the east of the river, and convey grain to the country in the inside. When the year is bad on the east of the river, I act on the same plan. On examining the government of the neighboring kingdoms, I do not find that there is any prince who exerts his mind as I do. And yet the people of the neighboring kingdoms do not decrease, nor do my people increase. How is this?'

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？」

Mencius replied, 'Your majesty is fond of war - let me take an illustration from war. The soldiers move forward to the sound of the drums; and after their weapons have been crossed, on one side they throw away their coats of mail, trail their arms behind them, and run. Some run a hundred paces and stop; some run fifty paces and stop. What would

you think if those who run fifty paces were to laugh at those who run a hundred paces?'

曰：「不可，直不百步耳，是亦走也。」

The king said, 'They should not do so. Though they did not run a hundred paces, yet they also ran away.'

曰：「王如知此，則無望民之多於鄰國也。不違農時，穀不可勝食也；數罟不入洿池，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。五畝之宅，樹之以桑，五十者可以衣帛矣；雞豚狗彘之畜，無失其時，七十者可以食肉矣；百畝之田，勿奪其時，數口之家可以無飢矣；謹庠序之教，申之以孝悌之義，頒白者不負戴於道路矣。七十者衣帛食肉，黎民不飢不寒，然而不王者，未之有也。」

'Since your Majesty knows this,' replied Mencius, 'you need not hope that your people will become more numerous than those of the neighboring kingdoms. If the seasons of husbandry be not interfered with, the grain will be more than can be eaten. If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be consumed. If the axes and bills enter the hills and forests only at the proper time, the wood will be more than can be used. When the grain and fish and turtles are more than can be eaten, and there is more wood than can be used, this enables the people to nourish their living and mourn for their dead, without any feeling against any. This condition, in which the people nourish their living and bury their dead without any feeling against any, is the first step of royal government. Let mulberry trees be planted about the homesteads with their five mu, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of breeding be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the

farm with its hundred mu, and the family of several mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools, inculcating in it especially the filial and fraternal duties, and grey-haired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State, where such results were seen - persons of seventy wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold - did not attain to the royal dignity.'

狗彘食人食而不知檢，塗有餓莩而不知發；人死，則曰：『非我也，歲也。』是何異於刺人而殺之，曰：『非我也，兵也。』王無罪歲，斯天下之民至焉。」

'Your dogs and swine eat the food of men, and you do not make any restrictive arrangements. There are people dying from famine on the roads, and you do not issue the stores of your granaries for them. When people die, you say, "It is not owing to me; it is owing to the year." In what does this differ from stabbing a man and killing him, and then saying - "It was not I; it was the weapon?" Let your Majesty cease to lay the blame on the year, and instantly from all the nation the people will come to you.'

梁惠王曰：「寡人願安承教。」

King Hui of Liang said, 'I wish quietly to receive your instructions.'

孟子對曰：「殺人以梃與刃，有以異乎？」

Mencius replied, 'Is there any difference between killing a man with a stick and with a sword?'

曰：「無以異也。」

The king said, 'There is no difference!'

「以刃與政，有以異乎？」

'Is there any difference between doing it with a sword and with the style of government?'

曰：「無以異也。」

'There is no difference,' was the reply.

曰：「庖有肥肉，廐有肥馬，民有飢色，野有餓莩，此率獸而食人也。獸相食，且人惡之。為民父母，行政不免於率獸而食人。惡在其為民父母也？仲尼曰：『始作俑者，其無後乎！』為其象人而用之也。如之何其使斯民飢而死也？」

Mencius then said, 'In your kitchen there is fat meat; in your stables there are fat horses. But your people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men. Beasts devour one another, and men hate them for doing so. When a prince, being the parent of his people, administers his government so as to be chargeable with leading on beasts to devour men, where is his parental relation to the people? Zhong Ni said, "Was he not without posterity who first made wooden images to bury with the dead?" So he said, because that man made the semblances of men, and used them for that purpose - what shall be thought of him who causes his people to die of hunger?'

梁惠王曰：「晉國，天下莫強焉，叟之所知也。及寡人之身，東敗於齊，長子死焉；西喪地於秦七百里；南辱於楚。寡人恥之，願比死者一洒之，如之何則可？」

King Hui of Liang said, 'There was not in the nation a stronger State than Jin, as you, venerable Sir, know. But since it descended to me, on the east we have been defeated by Qi, and then my eldest son perished; on the west we have lost seven hundred li of territory to Qin; and on the south we have sustained disgrace at the hands of Chu. I have brought shame on my departed predecessors, and wish on their account to wipe it away, once for all. What course is to be pursued to accomplish this?'

孟子對曰：「地方百里而可以王。王如施仁政於民，省刑罰，薄稅斂，深耕易耨。壯者以暇日修其孝悌忠信，入以事其父兄，出以事其

長上，可使制梃以撻秦楚之堅甲利兵矣。彼奪其民時，使不得耕耨以養其父母，父母凍餓，兄弟妻子離散。彼陷溺其民，王往而征之，夫誰與王敵？故曰：『仁者無敵。』王請勿疑！」

Mencius replied, 'With a territory which is only a hundred li square, it is possible to attain to the royal dignity. If Your Majesty will indeed dispense a benevolent government to the people, being sparing in the use of punishments and fines, and making the taxes and levies light, so causing that the fields shall be ploughed deep, and the weeding of them be carefully attended to, and that the strong-bodied, during their days of leisure, shall cultivate their filial piety, fraternal respectfulness, sincerity, and truthfulness, serving thereby, at home, their fathers and elder brothers, and, abroad, their elders and superiors, you will then have a people who can be employed, with sticks which they have prepared, to oppose the strong mail and sharp weapons of the troops of Qin and Chu. The rulers of those States rob their people of their time, so that they cannot plough and weed their fields, in order to support their parents. Their parents suffer from cold and hunger. Brothers, wives, and children are separated and scattered abroad. Those rulers, as it were, drive their people into pit-falls, or drown them. Your Majesty will go to punish them. In such a case, who will oppose your Majesty? In accordance with this is the saying, "The benevolent has no enemy." I beg your Majesty not to doubt what I say.'

孟子見梁襄王。出，語人曰：「望之不似人君，就之而不見所畏焉。卒然問曰：『天下惡乎定？』吾對曰：『定于一。』」

Mencius went to see the king Xiang of Liang. On coming out from the interview, he said to some persons, 'When I looked at him from a distance, he did not appear like a sovereign; when I drew near to him, I saw nothing venerable about him. Abruptly he asked me, "How can the kingdom be

settled?" I replied, "It will be settled by being united under one sway."

『孰能一之？』對曰：『不嗜殺人者能一之。』

"Who can so unite it?" I replied, "He who has no pleasure in killing men can so unite it."

『孰能與之？』對曰：『天下莫不與也。王知夫苗乎？七八月之間旱，則苗槁矣。天油然作雲，沛然下雨，則苗浡然興之矣。其如是，孰能禦之？今夫天下之人牧，未有不嗜殺人者也，如有不嗜殺人者，則天下之民皆引領而望之矣。誠如是也，民歸之，由水之就下，沛然誰能禦之？』」

"Who can give it to him?" I replied, "All the people of the nation will unanimously give it to him. Does your Majesty understand the way of the growing grain? During the seventh and eighth months, when drought prevails, the plants become dry. Then the clouds collect densely in the heavens, they send down torrents of rain, and the grain erects itself, as if by a shoot. When it does so, who can keep it back? Now among the shepherds of men throughout the nation, there is not one who does not find pleasure in killing men. If there were one who did not find pleasure in killing men, all the people in the nation would look towards him with outstretched necks. Such being indeed the case, the people would flock to him, as water flows downwards with a rush, which no one can repress."

齊宣王問曰：「齊桓、晉文之事可得聞乎？」

The king Xuan of Qi asked, saying, 'May I be informed by you of the transactions of Huan of Qi, and Wen of Jin?'

孟子對曰：「仲尼之徒無道桓、文之事者，是以後世無傳焉。臣未之聞也。無以，則王乎？」

Mencius replied, 'There were none of the disciples of Zhong Ni who spoke about the affairs of Huan and Wen, and therefore they have not been transmitted to these after-

ages - your servant has not heard them. If you will have me speak, let it be about royal government.'

曰：「德何如，則可以王矣？」

The king said, 'What virtue must there be in order to attain to royal sway?'

曰：「保民而王，莫之能禦也。」

Mencius answered, 'The love and protection of the people; with this there is no power which can prevent a ruler from attaining to it.'

曰：「若寡人者，可以保民乎哉？」

The king asked again, 'Is such an one as I competent to love and protect the people?'

曰：「可。」

Mencius said, 'Yes.'

曰：「何由知吾可也？」

'How do you know that I am competent for that?'

曰：「臣聞之胡齕曰，王坐於堂上，有牽牛而過堂下者，王見之，曰：『牛何之？』對曰：『將以釁鐘。』王曰：『舍之！吾不忍其觶觫，若無罪而就死地。』對曰：『然則廢釁鐘與？』曰：『何可廢也？以羊易之！』不識有諸？」

'I heard the following incident from Hu He: "The king," said he, "was sitting aloft in the hall, when a man appeared, leading an ox past the lower part of it. The king saw him, and asked, Where is the ox going? The man replied, We are going to consecrate a bell with its blood. The king said, Let it go. I cannot bear its frightened appearance, as if it were an innocent person going to the place of death. The man answered, Shall we then omit the consecration of the bell? The king said, How can that be omitted? Change it for a sheep." I do not know whether this incident really occurred.'

曰：「有之。」

The king replied, 'It did,'

曰：「是心足以王矣。百姓皆以王為愛也，臣固知王之不忍也。」

and then Mencius said, 'The heart seen in this is sufficient to carry you to the royal sway. The people all supposed that your Majesty grudged the animal, but your servant knows surely, that it was your Majesty's not being able to bear the sight, which made you do as you did.'

王曰：「然。誠有百姓者。齊國雖褊小，吾何愛一牛？即不忍其觶觫，若無罪而就死地，故以羊易之也。」

The king said, 'You are right. And yet there really was an appearance of what the people condemned. But though Qi be a small and narrow State, how should I grudge one ox? Indeed it was because I could not bear its frightened appearance, as if it were an innocent person going to the place of death, that therefore I changed it for a sheep.'

曰：「王無異於百姓之以王為愛也。以小易大，彼惡知之？王若隱其無罪而就死地，則牛羊何擇焉？」

Mencius pursued, 'Let not your Majesty deem it strange that the people should think you were grudging the animal. When you changed a large one for a small, how should they know the true reason? If you felt pained by its being led without guilt to the place of death, what was there to choose between an ox and a sheep?

王笑曰：「是誠何心哉？我非愛其財。而易之以羊也，宜乎百姓之謂我愛也。」

The king laughed and said, 'What really was my mind in the matter? I did not grudge the expense of it, and changed it for a sheep! There was reason in the people's saying that I grudged it.'

曰：「無傷也，是乃仁術也，見牛未見羊也。君子之於禽獸也，見其生，不忍見其死；聞其聲，不忍食其肉。是以君子遠庖廚也。」

'There is no harm in their saying so,' said Mencius. 'Your conduct was an artifice of benevolence. You saw the ox, and had not seen the sheep. So is the superior man affected towards animals, that, having seen them alive, he cannot

bear to see them die; having heard their dying cries, he cannot bear to eat their flesh. Therefore he keeps away from his slaughter-house and cook-room.'

王說曰：「《詩》云：『他人有心，予忖度之。』夫子之謂也。夫我乃行之，反而求之，不得吾心。夫子言之，於我心有戚戚焉。此心之所以合於王者，何也？」

The king was pleased, and said, 'It is said in the Book of Poetry, "The minds of others, I am able by reflection to measure;" - this is verified, my Master, in your discovery of my motive. I indeed did the thing, but when I turned my thoughts inward, and examined into it, I could not discover my own mind. When you, Master, spoke those words, the movements of compassion began to work in my mind. How is it that this heart has in it what is equal to the royal sway?'

曰：「有復於王者曰：『吾力足以舉百鈞』，而不足以舉一羽；『明足以察秋毫之末』，而不見輿薪，則王許之乎？」

Mencius replied, 'Suppose a man were to make this statement to your Majesty: "My strength is sufficient to lift three thousand catties, but it is not sufficient to lift one feather; my eyesight is sharp enough to examine the point of an autumn hair, but I do not see a waggon-load of faggots;" would your Majesty allow what he said?'

曰：「否。」

'No,' was the answer,

「今恩足以及禽獸，而功不至於百姓者，獨何與？然則一羽之不舉，為不用力焉；輿薪之不見，為不用明焉，百姓之不見保，為不用恩焉。故王之不王，不為也，非不能也。」

on which Mencius proceeded, 'Now here is kindness sufficient to reach to animals, and no benefits are extended from it to the people. How is this? Is an exception to be made here? The truth is, the feather is not lifted, because strength is not used; the waggon-load of firewood is not seen, because the eyesight is not used; and the people are

not loved and protected, because kindness is not employed. Therefore your Majesty's not exercising the royal sway, is because you do not do it, not because you are not able to do it.'

曰：「不為者與不能者之形何以異？」

The king asked, 'How may the difference between the not doing a thing, and the not being able to do it, be represented?

曰：「挾太山以超北海，語人曰『我不能』，是誠不能也。為長者折枝，語人曰『我不能』，是不為也，非不能也。故王之不王，非挾太山以超北海之類也；王之不王，是折枝之類也。老吾老，以及人之老；幼吾幼，以及人之幼。天下可運於掌。《詩》云：『刑于寡妻，至于兄弟，以御于家邦。』言舉斯心加諸彼而已。故推恩足以保四海，不推恩無以保妻子。古之人所以大過人者無他焉，善推其所為而已矣。今恩足以及禽獸，而功不至於百姓者，獨何與？權，然後知輕重；度，然後知長短。物皆然，心為甚。王請度之！抑王興甲兵，危士臣，構怨於諸侯，然後快於心與？」

Mencius replied, 'In such a thing as taking the Tai mountain under your arm, and leaping over the north sea with it, if you say to people "I am not able to do it," that is a real case of not being able. In such a matter as breaking off a branch from a tree at the order of a superior, if you say to people "I am not able to do it," that is a case of not doing it, it is not a case of not being able to do it. Therefore your Majesty's not exercising the royal sway, is not such a case as that of taking the Tai mountain under your arm, and leaping over the north sea with it. Your Majesty's not exercising the royal sway is a case like that of breaking off a branch from a tree. Treat with the reverence due to age the elders in your own family, so that the elders in the families of others shall be similarly treated; treat with the kindness due to youth the young in your own family, so that the young in the families of others shall be similarly treated - do

this, and the kingdom may be made to go round in your palm. It is said in the Book of Poetry, "His example affected his wife. It reached to his brothers, and his family of the State was governed by it." The language shows how king Wen simply took his kindly heart, and exercised it towards those parties. Therefore the carrying out his kindness of heart by a prince will suffice for the love and protection of all within the four seas, and if he do not carry it out, he will not be able to protect his wife and children. The way in which the ancients came greatly to surpass other men, was no other but this - simply that they knew well how to carry out, so as to affect others, what they themselves did. Now your kindness is sufficient to reach to animals, and no benefits are extended from it to reach the people. How is this? Is an exception to be made here? By weighing, we know what things are light, and what heavy. By measuring, we know what things are long, and what short. The relations of all things may be thus determined, and it is of the greatest importance to estimate the motions of the mind. I beg your Majesty to measure it. You collect your equipments of war, endanger your soldiers and officers, and excite the resentment of the other princes - do these things cause you pleasure in your mind?'

王曰：「否。吾何快於是？將以求吾所大欲也。」

The king replied, 'No. How should I derive pleasure from these things? My object in them is to seek for what I greatly desire.'

曰：「王之所大欲可得聞與？」王笑而不言。

Mencius said, 'May I hear from you what it is that you greatly desire?' The king laughed and did not speak.

曰：「為肥甘不足於口與？輕煖不足於體與？抑為采色不足視於目與？聲音不足聽於耳與？便嬖不足使令於前與？王之諸臣皆足以供之，而王豈為是哉？」

Mencius resumed, 'Are you led to desire it, because you have not enough of rich and sweet food for your mouth? Or because you have not enough of light and warm clothing for your body? Or because you have not enough of beautifully coloured objects to delight your eyes? Or because you have not voices and tones enough to please your ears? Or because you have not enough of attendants and favourites to stand before you and receive your orders? Your Majesty's various officers are sufficient to supply you with those things. How can your Majesty be led to entertain such a desire on account of them?'

曰：「否。吾不為是也。」

'No,' said the king; 'my desire is not on account of them.'

曰：「然則王之所大欲可知已。欲辟土地，朝秦楚，莅中國而撫四夷也。以若所為求若所欲，猶緣木而求魚也。」

Mencius added, 'Then, what your Majesty greatly desires may be known. You wish to enlarge your territories, to have Qin and Chu wait at your court, to rule the Middle Kingdom, and to attract to you the barbarous tribes that surround it. But doing what you do to seek for what you desire is like climbing a tree to seek for fish.'

王曰：「若是其甚與？」

The king said, 'Is it so bad as that?'

曰：「殆有甚焉。緣木求魚，雖不得魚，無後災。以若所為，求若所欲，盡心力而為之，後必有災。」

'It is even worse,' was the reply. 'If you climb a tree to seek for fish, although you do not get the fish, you will not suffer any subsequent calamity. But doing what you do to seek for what you desire, doing it moreover with all your heart, you will assuredly afterwards meet with calamities.'

曰：「可得聞與？」

The king asked, 'May I hear from you the proof of that?'

曰：「鄒人與楚人戰，則王以為孰勝？」

Mencius said, 'If the people of Zou should fight with the people of Chu, which of them does your Majesty think would conquer?'

曰：「楚人勝。」

'The people of Chu would conquer.'

曰：「然則小固不可以敵大，寡固不可以敵眾，弱固不可以敵彊。海內之地方千里者九，齊集有其一。以一服八，何以異於鄒敵楚哉？蓋亦反其本矣。今王發政施仁，使天下仕者皆欲立於王之朝，耕者皆欲耕於王之野，商賈皆欲藏於王之市，行旅皆欲出於王之塗，天下之欲疾其君者皆欲赴愬於王。其若是，孰能禦之？」

'Yes - and so it is certain that a small country cannot contend with a great, that few cannot contend with many, that the weak cannot contend with the strong. The territory within the four seas embraces nine divisions, each of a thousand li square. All Qi together is but one of them. If with one part you try to subdue the other eight, what is the difference between that and Zou's contending with Chu? For, with such a desire, you must turn back to the proper course for its attainment. Now if your Majesty will institute a government whose action shall be benevolent, this will cause all the officers in the kingdom to wish to stand in your Majesty's court, and all the farmers to wish to plough in your Majesty's fields, and all the merchants, both travelling and stationary, to wish to store their goods in your Majesty's market-places, and all travelling strangers to wish to make their tours on your Majesty's roads, and all throughout the kingdom who feel aggrieved by their rulers to wish to come and complain to your Majesty. And when they are so bent, who will be able to keep them back?'

王曰：「吾惛，不能進於是矣。願夫子輔吾志，明以教我。我雖不敏，請嘗試之。」

The king said, 'I am stupid, and not able to advance to this. I wish you, my Master, to assist my intentions. Teach

me clearly; although I am deficient in intelligence and vigour, I will essay and try to carry your instructions into effect.'

曰：「無恆產而有恆心者，惟士為能。若民，則無恆產，因無恆心。苟無恆心，放辟，邪侈，無不為已。及陷於罪，然後從而刑之，是罔民也。焉有仁人在位，罔民而可為也？是故明君制民之產，必使仰足以事父母，俯足以畜妻子，樂歲終身飽，凶年免於死亡。然後驅而之善，故民之從之也輕。今也制民之產，仰不足以事父母，俯不足以畜妻子，樂歲終身苦，凶年不免於死亡。此惟救死而恐不贍，奚暇治禮義哉？王欲行之，則盍反其本矣。五畝之宅，樹之以桑，五十者可以衣帛矣；雞豚狗彘之畜，無失其時，七十者可以食肉矣；百畝之田，勿奪其時，八口之家可以無飢矣；謹庠序之教，申之以孝悌之義，頒白者不負戴於道路矣。老者衣帛食肉，黎民不飢不寒，然而不王者，未之有也。」

Mencius replied, 'They are only men of education, who, without a certain livelihood, are able to maintain a fixed heart. As to the people, if they have not a certain livelihood, it follows that they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do, in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they thus have been involved in crime, to follow them up and punish them - this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man? Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, for those above them, they shall have sufficient wherewith to serve their parents, and, for those below them, sufficient wherewith to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after it with ease. Now, the livelihood

of the people is so regulated, that, above, they have not sufficient wherewith to serve their parents, and, below, they have not sufficient wherewith to support their wives and children. Notwithstanding good years, their lives are continually embittered, and, in bad years, they do not escape perishing. In such circumstances they only try to save themselves from death, and are afraid they will not succeed. What leisure have they to cultivate propriety and righteousness? If your Majesty wishes to effect this regulation of the livelihood of the people, why not turn to that which is the essential step to it? Let mulberry-trees be planted about the homesteads with their five mu, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of breeding be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred mu, and the family of eight mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools, the inculcation in it especially of the filial and fraternal duties, and grey-haired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State where such results were seen, the old wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold, did not attain to the royal dignity.'

梁惠王下

Liang Hui Wang II

Table of Contents

莊暴見孟子，曰：「暴見於王，王語暴以好樂，暴未有以對也。」
曰：「好樂何如？」

Zhuang Bao, seeing Mencius, said to him, 'I had an interview with the king. His Majesty told me that he loved music, and I was not prepared with anything to reply to him. What do you pronounce about that love of music?'

孟子曰：「王之好樂甚，則齊國其庶幾乎！」

Mencius replied, 'If the king's love of music were very great, the kingdom of Qi would be near to a state of good government!'

他日，見於王曰：「王嘗語莊子以好樂，有諸？」王變乎色，曰：「寡人非能好先王之樂也，直好世俗之樂耳。」

Another day, Mencius, having an interview with the king, said, 'Your Majesty, I have heard, told the officer Zhuang, that you love music - was it so?' The king changed colour, and said, 'I am unable to love the music of the ancient sovereigns; I only love the music that suits the manners of the present age.'

曰：「王之好樂甚，則齊其庶幾乎！今之樂猶古之樂也。」曰：「可得聞與？」

Mencius said, 'If your Majesty's love of music were very great, Qi would be near to a state of good government! The music of the present day is just like the music of antiquity, as regards effecting that.' The king said, 'May I hear from you the proof of that?'

曰：「獨樂樂，與人樂樂，孰樂？」曰：「不若與人。」

Mencius asked, 'Which is the more pleasant - to enjoy music by yourself alone, or to enjoy it with others?' 'To enjoy it with others,' was the reply.

曰：「與少樂樂，與眾樂樂，孰樂？」曰：「不若與眾。」

'And which is the more pleasant - to enjoy music with a few, or to enjoy it with many?' 'To enjoy it with many.'

「臣請為王言樂：今王鼓樂於此，百姓聞王鐘鼓之聲，管籥之音，舉疾首蹙頰而相告曰：『吾王之好鼓樂，夫何使我至於此極也？父子不相見，兄弟妻子離散。』今王田獵於此，百姓聞王車馬之音，見羽旄之美，舉疾首蹙頰而相告曰：『吾王之好田獵，夫何使我至於此極也？父子不相見，兄弟妻子離散。』此無他，不與民同樂也。」

Mencius proceeded, 'Your servant begs to explain what I have said about music to your Majesty. Now, your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, with aching heads, knit their brows, and say to one another, "That's how our king likes his music! But why does he reduce us to this extremity of distress? Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad." Now, your Majesty is hunting here. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, with aching heads, knit their brows, and say to one another, "That's how our king likes his hunting! But why does he reduce us to this extremity of distress? Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad." Their feeling thus is from no other reason but that you do not allow the people to have pleasure as well as yourself.

「今王鼓樂於此，百姓聞王鐘鼓之聲，管籥之音，舉欣欣然有喜色而相告曰：『吾王庶幾無疾病與？何以能鼓樂也？』今王田獵於此，百姓聞王車馬之音，見羽旄之美，舉欣欣然有喜色而相告曰『吾王庶

幾無疾病與？何以能田獵也？」此無他，與民同樂也。今王與百姓同樂，則王矣。」

'Now, your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, delighted, and with joyful looks, say to one another, "That sounds as if our king were free from all sickness! If he were not, how could he enjoy this music?" Now, your Majesty is hunting here. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, delighted, and with joyful looks, say to one another, "That looks as if our king were free from all sickness! If he were not, how could he enjoy this hunting?" Their feeling thus is from no other reason but that you cause them to have their pleasure as you have yours. If your Majesty now will make pleasure a thing common to the people and yourself, the royal sway awaits you.'

齊宣王問曰：「文王之囿方七十里，有諸？」

The king Xuan of Qi asked, 'Was it so, that the park of king Wen contained seventy square li?'

孟子對曰：「於傳有之。」

Mencius replied, 'It is so in the records.'

曰：「若是其大乎？」

'Was it so large as that?' exclaimed the king.

曰：「民猶以為小也。」

'The people,' said Mencius, 'still looked on it as small.'

曰：「寡人之囿方四十里，民猶以為大，何也？」

The king added, 'My park contains only forty square li, and the people still look on it as large. How is this?'

曰：「文王之囿方七十里，芻蕘者往焉，雉兔者往焉，與民同之。民以為小，不亦宜乎？臣始至於境，問國之大禁，然後敢入。臣聞郊關之內有囿方四十里，殺其麋鹿者如殺人之罪。則是方四十里，為阱於國中。民以為大，不亦宜乎？」

'The park of king Wen,' was the reply, 'contained seventy square li, but the grass-cutters and fuel-gatherers had the privilege of entrance into it; so also had the catchers of pheasants and hares. He shared it with the people, and was it not with reason that they looked on it as small? When I first arrived at the borders of your kingdom, I inquired about the great prohibitory regulations, before I would venture to enter it; and I heard, that inside the barrier-gates there was a park of forty square li, and that he who killed a deer in it, was held guilty of the same crime as if he had killed a man. Thus those forty square li are a pitfall in the middle of the kingdom. Is it not with reason that the people look upon them as large?'

齊宣王問曰：「交鄰國有道乎？」

The king Xuan of Qi asked, saying, 'Is there any way to regulate one's maintenance of intercourse with neighbouring kingdoms?'

孟子對曰：「有。惟仁者為能以大事小，是故湯事葛，文王事昆夷；惟智者為能以小事大，故大王事獯鬻，句踐事吳。以大事小者，樂天者也；以小事大者，畏天者也。樂天者保天下，畏天者保其國。

《詩》云：『畏天之威，于時保之。』」

Mencius replied, 'There is. But it requires a perfectly virtuous prince to be able, with a great country, to serve a small one - as, for instance, Tang served Ge, and king Wen served the Kun barbarians. And it requires a wise prince to be able, with a small country, to serve a large one - as the king Tai served the Xun Yu, and Gou Jian served Wu. He who with a great State serves a small one, delights in Heaven. He who with a small State serves a large one, stands in awe of Heaven. He who delights in Heaven, will affect with his love and protection the whole kingdom. He who stands in awe of Heaven, will affect with his love and protection his own kingdom. It is said in the Book of Poetry, "I fear the