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A Translation of a Passage from the *Mencius* 孟子

and Its Annotations Collected in *Mengzi Zhengyi* 孟子正義

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1. Original text and translation of a passage from the *Mencius* (Part of Chapter 6 of Gongsun chou zhangju Part I 公孫醜章句上)

1.1 Original text

孟子曰：「所以謂人皆有不忍人之心者，今人乍見孺子將入於井，皆有怵惕惻隱之心。非所以內交於孺子之父母也，非所以要譽於鄉黨朋友也，非惡其聲而然也。由是觀之，無惻隱之心，非人也；無羞惡之心，非人也；無辭讓之心，非人也；無是非之心，非人也。惻隱之心，仁之端也；羞惡之心，義之端也；辭讓之心，禮之端也；是非之心，智之端也。人之有是四端也，猶其有四體也。」¹

1.2 Translation

Mencius said, 'So it is said that people have the mind that cannot bear to harm people. Now when someone suddenly sees that an ignorant child will fall into a well, and they will have the mind of panic and compassion. They are not trying to make friends with children's parents, nor be praised by relatives and friends in the village, nor dislike the children's voice. In this way, people are not real human beings if their minds are without compassion, shame, humility, and distinguishing between good and bad. Compassion is the beginning of kindness,

¹ Zhao Qi 趙岐, *Exegesis of the Thirteen Classics: Proof and annotation of Mencius* 十三經注疏·孟子注疏 (Taipei: Yeewen Publishing Company, 2001), p.65-66.

shame is the beginning of justice, courteous is the beginning of propriety. The mind to distinguish right and wrong is the beginning of wisdom. People have these four virtues as naturally as they had the four limbs.’

2. Original text and translation of related annotations collected in *Mengzi zhengyi*

2.1 Original text – Part I

【注】乍，暫也。孺子，未有知小子也。所以言人皆有是心，凡人暫見小小孺子將入井，賢愚皆有驚駭之情，情發於中，非為人也，非惡有不仁之聲名，故怵惕也。

【疏】注「乍暫」至「怵惕也」。正義曰：僖公三十三年公羊傳云「詐戰不日」，注云：「詐，卒也。」廣雅釋詁云：「暫，猝也。」釋言云：「乍，暫也。」乍與詐通，卒與猝通。乍、暫、卒三字轉注也。說文子部云：「孺，乳子也。」劉熙釋名釋長幼云：「兒始能行曰孺子。孺，濡也。言濡弱也。」²

2.2 Translation of Part I

The character *zha* 乍 means suddenly, and the word *ruzi* 孺子 means an ignorant child. Therefore, people all have the true mind. When people suddenly see a very young child will fall into a well, both virtuous and ignorant people have panic emotions. The emotions are revealed from the mind. They do it not for others and do not hate the reputation of unkindness, so they are fearful and vigilant. As for the annotation from *zhazan* 乍暫 to *chutiye* 怵惕也,

² Jiao Xun 焦循, *The Zhengyi of Mencius* 孟子正義(Beijing: Zhonghua Book Company, 1987), p.233.

the *Zhengyi of Mencius* 孟子正義 said, in *The 33rd year of Duke Xi of Lu of The Gongyang Commentary* 公羊傳·僖公三十三年 said, ‘Surprise wars are usually undated.’ the annotation said, ‘The character *zha* means suddenly.’ In *The Shigu of Guangya* 廣雅·釋詁 said, ‘The character *zan* 暫 means suddenly.’ In *the Shiyan* 釋言 said, ‘The character *zha* means suddenly.’ The character *zha* 乍 and the character *zha* 詐 are interchangeable graphs, and the character *zu* 卒 and the character *zu* 猝 are interchangeable graphs. The characters *zha*, *zan* and *zu* can be explained to each other. In *The Zibu of Shuowen jiezizhu* 說文解字注·子部 said, ‘The character *ru* 孺 means a baby that needs to be nursed.’ In *The Shizhangyou of Shiming* 釋名·釋長幼, Liu Xi said that a child who can just walk is called *ruzi* 孺子. The character *ru* 孺 means soft, that is to say delicate.

2.3 Original text – Part II

禮記內則云「孺子蚤寢晏起」，注云：「孺子，小子也。」始能行而尚無知識，不知井之溺人，故將入井也。國語周語「芮良夫云猶曰怵惕懼怨之來也」，注云：「怵惕，恐懼也。」文選東京賦云「猶怵惕於一夫」，薛綜注云「惕，驚也。」驚即駭，驚駭猶恐懼也。趙氏解梁惠王上篇「隱其無罪」為痛，說文心部云「惻，痛也。」漢書鮑宣傳云「豈有肯加惻隱於細民」，注云：「惻，隱，皆痛也。」³

2.4 Translation of Part II

³ Jiao Xun 焦循, *The Zhengyi of Mencius* 孟子正義, p.233.

In *The Neize of The Records of Rites* 禮記·內則 said, ‘Children sleep early and get up late.’ The annotation said, ‘The word *ruzi* means a young child.’ They have just learned to walk, but do not yet have the cognitive ability, they do not know that the well water can drown them, so they want to go into the well. In *The Zhouyu of Guoyu* 國語·周語 said, ‘Rui Liangfu said that if people felt vigilant every day, they will have fears and grievances.’ The annotation said, ‘The word *chuti* means fear.’ In *The Dongjing fu of Zhaoming wenxuan* 昭明文選·東京賦 said, ‘They are still vigilant when they are alone.’ Xue Zong annotated that the character *ti* 惕 means panic. The character *jing* 驚 means fear, and the word *jinghai* 驚駭 means fearful. Zhaoshi annotated the ‘Pity for his innocence.’ in *Lianghuiwang shang* 梁惠王上 as pity. In *The Xinbu of Shuowen jiezizhu* 說文解字注·心部 said, ‘The character *ce* 惻 means pity.’ In *The Baoxuan zhuan of the History of the Han Dynasty* 漢書·鮑宣轉 said, ‘How could anyone be willing to pity the common people?’ The annotation said that the characters *ce* and *yin* 隱 are the meaning of pity.

2.5 Original text – Part III

然則怵惕惻隱，謂為驚懼其入井，又哀痛其入井也。以隱之義已見前經文，下亦自申明之，言惻隱為仁，故略之耳。音義云：「內，本亦作『納』。」納交於孺子之父母，要譽於鄉黨朋友，皆為人之事，故統之云非為人也。孔本作「發於中非為其人也」，無「情」字，有「其」字。呂氏春秋過理篇云「臣聞其聲」，淮南子修務訓云

「聲施千里」，高誘注並云：「聲，名也。」禮記表記云「先王謚以尊名」，注云：

「名者，謂聲譽也。」故以名釋聲。⁴

2.6 Translation of Part III

Then the *Chuti ceyin* 怵惕惻隱 is considered to be both panic and fear that the child has fallen into a well, and pity that he has fallen into the well. Because the meaning of the character *yin* has appeared in the preceding paragraph, and it is explained clearly that *ceyin* 惻隱 is kindness, so it is omitted. In *The Yinyi* 音義 said, 'The character *nei* 內 was originally regarded as *na* 納.' Making friends with children's parents and hoping to be praised by relatives and friends in the village are all things done for others. So to summarize, they are not doing it for others. Kong's version is written as '*Fayuzhong feiweiqiren* 發於中非為其人也.' Which does not contain the character *qing* 情, but the character *qi* 其. In *The Guoli of Lüshi chunqiu* 呂氏春秋·過理篇 said, 'I heard his reputation.' In *the Xiuwuxun of Huainanzi* 淮南子·修務訓 said, 'Reputation spread.' Gao You annotated that the character *sheng* 聲 means reputation. In *The Biaoji of The Records of Rites* 禮記·表記 said, 'The former king named his posthumous title with his reputation.' The annotation said that the character *ming* 名 means reputation, so it is used to explain *sheng*.

2.7 Original text – Part IV

【注】言無此四者，當若禽獸，非人心耳。為人則有之矣，凡人但不能演用為行耳。【疏】注「言此」至「行耳」正義曰：孟子道性善，謂人之性皆善，禽獸之性皆

⁴ Jiao Xun 焦循, *The Zhengyi of Mencius* 孟子正義, p.233.

不善也。禽獸之性不善，故無此四者。禽獸無此四者，以其非人之心也。若為人之心，無論賢愚，則皆有之矣。孟子四言「非人」，乃極言人心必有此四者。趙氏此注，深得孟子之旨，不愧通儒。⁵

2.8 Translation of Part IV

That is to say, without the four virtues, just like the animals, without human mind. As human beings, we have the mind, but ordinary people just cannot show it in their behavior. As for the annotation from *yanci* 言此 to *xinger* 行耳, *The Zhengyi of Mencius* said, 'When Mencius said *xingshan* 性善, he meant that human nature is good, and the nature of animals is not good.' The nature of animals is not good, so they do not have the four virtues. And animals do not have these four virtues because they do not have the human mind. Whether virtuous or ignorant people, they all have the human mind. Mencius said *feiren* 非人 four times, and he was trying to describe that the human mind must have these four virtues. Zhaoshi's annotation thoroughly understood the intention of Mencius, and he is worthy of being a well-informed Confucian.

2.9 Original text – Part V

三國志鐘繇傳注引先賢行狀，李膺謂鐘觀曰：「孟子以為人無好惡是非之心非人也。」禮記曲禮注引孟子「人無是非之心非人也」。孔氏正義兼引「人無惻隱之心非人也，人無是非之心非人也」，於句首俱加「人」字。則四稱「非人」，竟為指斥罵

⁵ Jiao Xun 焦循, *The Zhengyi of Mencius* 孟子正義, p.233-234.

晉之辭，非孟子義。趙氏云：「人但不能演用為行」，正申明人必有此心，惟禽獸無之耳。⁶

2.10 Translation of Part V

Xianxian xingzhuang 先賢行狀 is quoted in the annotation of *the Zhongyouzhuan of Sanguozhi* 三國志·鐘繇傳, when Li Ying meets with Zhong You, he said, 'Mencius believed that people are not real human beings if they without the mind to distinguish between good and bad, right and wrong.' The annotation of *The Quli of The Records of Rites* 禮記·曲禮 quotes *the Mencius* 孟子 as saying, 'People are not real human if they do not have the mind to distinguish right and wrong.' *Kongshi zhengyi* 孔氏正義 quotes that 'People are not real human if they do not have the pity, and people are not real human if they do not have the mind to distinguish right and wrong.' The character *ren* 人 was added at the beginning of each sentence. Then, Mencius said four times *feiren* have turned into accusation and scolding words, which is not the original meaning of Mencius. Zhaoshi said, 'People just cannot show it in their behavior.' This shows that people must have this mind, only animals do not.

2.11 Original text – Part VI

【注】端者，首也。人皆有仁義禮智之首，可引用之。【疏】注「端首」至「用之」，正義曰：儀禮鄉射禮注云：「序端，東序頭也。」頭，首也。故端為首。端與耑通。說文耑部云：「耑，物初生之題也。」題亦頭也，故考工記「輪人鑿端」，注云：「內題方有頭，可由此推及全體。」惠氏士奇大學說云：「大學致知，中庸致曲，

⁶ Jiao Xun 焦循, *The Zhengyi of Mencius* 孟子正義, p.234.

皆自明誠也。中庸謂之曲，孟子謂之端，在物為曲，在心為端。致者，擴而充之也。」

7

2.12 Translation of Part VI

The character *duan* 端 means beginning. People have the mind of kindness, justice, propriety, and wisdom, which can be quoted. As for the annotation from *duanshou* 端首 to *yongzhi* 用之, *The Zhengyi of Mencius* said, the annotation of *the Xiangsheli of Yili* 儀禮·鄉射禮 said, ‘The word *xuduan* 序端 means the end of the east room.’ The character *tou* 頭 means beginning, so the character *duan* is the beginning. The character *duan* 端 and the character *duan* 耑 are interchangeable graphs. In *the Duanbu of Shuowen jiezizhu* 說文解字注·耑部 said, ‘The character *duan* 耑 is a sign that something begins to develop.’ The character *ti* 題 also means the beginning, so it is mentioned in *The Kaogongji* 考工記 that ‘The worker who made the wheel chiseled one end.’ The annotation said, ‘One of the inner ends is straight and has an end, which can be analogized to the whole.’ In *The Daxueshuo* 大學說, Hui Shiqi said, ‘*The Great Learning* 大學 is to push knowledge to the extreme, *The state of equilibrium and harmony* 中庸 is to push a certain aspect to the extreme, which all originated from wisdom and sincerity.’ It is called *qu* 曲 in *The state of equilibrium and harmony* and in *The Mencius* it is called *duan* 端. It is *qu* for objects and *duan* for the mind. The character *zhi* 致 means to expand and enrich.’

2.13 Original text – Part VII

⁷ Jiao Xun 焦循, *The Zhengyi of Mencius* 孟子正義, p.234.

戴氏震孟子字義疏證云：「仁者，生生之德也；『民之質矣，日用飲食』，無非人道所以生生者。一人遂其生，推之而與天下共遂其生，仁也。言仁可以賅義，使親愛長養不協於正大之情，則義有未盡，亦即仁有未至。言仁可以賅禮，使無親疏上下之辨，則禮失而仁亦未為得。且言義可以賅禮，言禮可以賅義，先王之以禮教，無非正大之情；君子之精義也，斷乎親疏上下，不爽幾微。而舉義舉禮，可以賅仁，又無疑也。舉仁舉禮可以賅智，智者，知此者也。」⁸

2.14 Translation of Part VII

Dai Zhen said in *The Ziyishuzheng of the Mencius* 孟子字義疏證, ‘Kindness is the morality of breeding. The true nature of the people, and their daily life and eating and drinking. It is only because the Dao of human that they can breed and multiply’ A person lives happily, and extended to be happy with all the people of the world, that is kindness. It is said that kindness can contain justice, so that makes the emotion grow deeper, but do not accord with the middle way. Then justice has no end, that is to say, kindness has not been achieved. It is said that kindness can contain propriety, so that there is no distinction between closeness and alienation, and no difference in rank. Then propriety has been lost, and kindness has not been achieved. It is said that justice can contain propriety, and propriety can contain justice. The former king used propriety to educate and influence, which is nothing more than to make the emotion conform to the middle way. The gentleman who is proficient in propriety has only minor mistakes in judging the distinction between closeness and alienation and the difference in rank. The enumeration of justice and propriety can contain

⁸ Jiao Xun 焦循, *The Zhengyi of Mencius* 孟子正義, p.234.

kindness without a doubt. Enumerating kindness and propriety can contain wisdom, and the wise man is those who know this truth.’

2.15 Original text – Part VIII

「易曰：『立人之道，曰仁與義。』而中庸曰：『仁者，人也。親親為大。義者，宜也。尊賢為大。親親之殺，尊賢之等，禮所生也。』益之以禮，所以為仁至義盡也。語德之盛者，全乎智仁而已矣，而中庸曰：『智仁勇三者，天下之達德也。』益之以勇，蓋德之所以成也。就人倫日用，究其精微之極致，曰仁，曰義，曰禮。合三者以斷天下之事，如權衡之於輕重，於仁無憾，於禮義不愆，而道盡矣。自人道遯之天道，自人之德性遯之天德，則氣化流行，生生不息，仁也。」⁹

2.16 Translation of Part VIII

The Canon of Yee-Change 易經 said that the Dao of being a human is kindness and justice. *The state of equilibrium and harmony* said, ‘Kindness is human nature, and it is important to be close to and filial to relatives. Justice is proper, and it is important to respect virtuous people. There is order to be close to relatives and order to respect virtuous people, so propriety came into being.’ With the help of propriety, the Dao of kindness and justice can be achieved. People with profound morality have both wisdom and kindness. And *The state of equilibrium and harmony* said, ‘The wisdom, kindness, and courage are the common virtues of the whole world.’ The reason why morality can achieve is because of the help of courage. As far as people’s daily life, exploring its profound and subtle to the extreme is kindness,

⁹ Jiao Xun 焦循, *The Zhengyi of Mencius* 孟子正義, p.234-235.

justice, and propriety. Combine these three virtues to judge the world's affairs, such as weighing the priorities of things. If there is no regret for kindness, and no fault for propriety and justice, then the Dao has been achieved. Tracing the Dao of heaven from humanity, and tracing the virtue of heaven from human's true nature, then *the qi of yin and yang* 陰陽之氣 gives life to all things and keeps growing, which is kindness.

2.17 Original text – Part IX

「由其生生有自然之條理，觀其條理之秩然有序，可以知禮矣。觀於條理之截然不可亂，可以知義矣。在天為氣化之生生，在人為生生之心，是乃仁之為德也。在天為氣化推行之條理，在人為其心知之通乎條理而不紊，是乃智之為德也。惟條理是以生生，條理苟失，則生生之道絕。凡仁義對文，及智仁對文，皆兼生生條理而言之者也。」¹⁰

2.18 Translation of Part IX

From the natural order of breeding from heaven, we can understand the propriety by observing its order. Observe the order is clear and cannot be disturbed, and we can understand the meaning of justice. For heaven, it is *the qi of yin and yang* gives life to all things. And for human beings, it is the mind that breeds, which is the transformation of kindness into virtue. For heaven, it is the natural order of *the qi of yin and yang* gives life to all things and keeps growing. And for human beings, their minds are methodical and not disordered, which is the transformation of wisdom into virtue. Because of the natural order there is breeding, and if the natural order is violated, then the Dao of breeding is cut off. As

¹⁰ Jiao Xun 焦循, *The Zhengyi of Mencius* 孟子正義, p.235.

long as the pairing of kindness and justice, or the pairing of wisdom and kindness, is contained to the natural order of breeding.

2.19 Original text – Part X

程氏瑤田通藝錄論學小記云：「仁主於愛，與忍相反，故言仁政，則曰「以不忍人之心，行不忍人之政」也。凡視聽言動之人於非禮者，皆生於己心之忍，忍則己去仁，己去仁則己去禮，故曰克己復禮為仁。」按賈誼新書道術篇云：「惻隱憐人謂之慈，反慈為忍。」不忍人之心即是惻隱之心。惻隱為仁之端，仁義禮智，四端一貫，故但舉惻隱，而羞惡、辭讓、是非即具矣。但有仁之端，而義禮智之端即具矣。¹¹

2.20 Translation of Part X

In *The Lunxuexiaoji of the Tongyilu* 通藝錄·論學小記, Cheng Yaotian said, ‘The root of kindness is love, which is the opposite of cruelty. Therefore, when it comes to the politics of kindness, it means to do political affairs that cannot bear to harm people with the mind that cannot bear to harm people.’ Anyone whose words and deeds do not conform to propriety, it stems from their inner unkindness. If they are cruel, they will lose kindness, and if they lose kindness, they will lose propriety. Therefore, it is said that restraining oneself to conform to propriety in words and deeds is kindness. According to Jia Yi's *The Xinshu daoshupian* 新書道術篇, ‘Compassion for others is called kindness, whereas kindness on the contrary is not cruelty.’ The mind that cannot bear to harm others is the mind of compassion. Compassion is the beginning of kindness. The four beginnings of kindness, justice, propriety, and wisdom

¹¹ Jiao Xun 焦循, *The Zhengyi of Mencius* 孟子正義, p.235.

are the same Dao. So only enumerate compassion, and shame, humility, and distinguish between right and wrong are included. As long as there is the beginning of kindness, the beginnings of propriety, justice, and wisdom are all included.

3. Commentary

For this translation, in order to help me understand the original text correctly, I read the original text repeatedly before starting the translation. But because the original text involves many sentences from other classics, I need to look up the dictionaries and read relevant materials in the process of translation. In order to understand the original text correctly, I also refer to the relevant lecture of Li Bingnan and Xu Xingmin. But sometimes if I want to understand a sentence, I need to find the original text to read and understand. Nevertheless, I still come across some difficulties. For example, ‘內題方有頭，可由此推及全體。’ In order to understand this sentence, I found *The Kaogongji* and read the relevant content, but I still could not understand the original text very well.

4. Reflection

In the process of translating the original text, I was deeply impressed by a point in the original text. It gives the example of a child falling into a well to illustrate people's true nature. I think this example is very close to life and easy for people to understand and accept. And it reminded me that many years ago, I had witnessed an aunt save a drowning child. In fact, I did not appreciate the aunt's character before, but I really admired her when she rushed to save the child regardless of her own safety. It was not until I read the original text that I realized that I was touched by the true nature of people.

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