PRIFYSGOL CYMRU
Y Drindod Dewi Sant
UNIVERSITY OF WALES
Trinity Saint David

Undergraduate assignment feedback form

(to be completed by marker)

Student Name: Xiaoxue Gong	
Module Code: SICH5002 *Module title:* Sinological English II	*Student number:* 1706356
For completion by marker: *Comments:*	
Marker's signature:	*Date:*
Provisional mark: ***NB.*** *All marks are provisional until confirmed by the final examination board.*	

A Translation of a Passage from the *Mencius* 孟子

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

Student name: Xiaoxue Gong SID: 1706356 Date: 25 February 2022

Word count: 2458 English

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 that the reason why it is said that everyone has compassion is that now whenever someone sees a child about to fall into a well, there will be fear and compassion. Not to please the parents of the child, not to hunt for honor from neighbors and friends, not to dislike the reputation of being unkind. It can be seen from this that a person without compassion is not a human being; a person without a heart of shame when doing evil deeds is not a person; a person without a heart of humility is not a person and a person without the

[1] Zhaoqi 趙岐, *Mengzizhushu* 孟子註疏（十三经注疏）,(Beijing: Beijing University Press,2000), P112.

ability to distinguish right from wrong is not a human being. The heart of compassion is the beginning of benevolence; the heart of shame when doing evil deeds is the beginning of righteousness; the heart of humility is the beginning of propriety; the heart of distinguishing right from wrong is the beginning of wisdom. Human beings have these four beginnings as if they have 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、卒三字轉註也。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 Translation of Part I

Annotation: The character of 乍 means suddenness. Ruzi 孺子 refers to ignorant child. The reason why it is said that everyone has the heart is because when everyone sees that a little child is about to enter a well, the wise and the foolish all have a feeling of fright. This feeling comes from the internal heart, not for others, not because they hate their own reputation for being unkind. They are just fright.

The explanation of annotation: Explain from ‘the character of 乍 means suddenness’ to ‘they are just fright’. *Zheng Yi* said that *GongYang Zhuang* records Zhazhan Buri 詐戰不日 in the thirty-third year of Duke Xi. The annotation said that the character of 詐 is suddenness(卒). Shigu of *Guangya* said that the character of 暫 is suddenness(猝). Shiyan said that the character of 乍 is suddenness(暫).The words 乍 and 詐 can be used interchangeably. And the words 卒 and 猝 also can be used interchangeably. The three words 乍, 暫 and 卒 are mutually explain. Zi Bu in *Shuowen* said that the character of 孺 refers to infant. In Shi Zhangyou of *Shiming*, Liu Xi explain that a child can walk, said Ruzi. 孺 is 濡, which means weak.

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「芮良夫云猶日怵惕懼怨之來也」，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。」

2.4 Translation of Part II

Neize of *the Book of Rites* said that the child goes to bed early and wakes up late. Its annotation said that 孺子 is the child. A child can walk at the beginning but has no knowledge yet. He does not know that the well will drown people, so he will enter the well. Zhouyu of *Guoyu* record that Rui Liangfu said that even so, he is worried every day for fear of attracting resentment. The annotation said: Chuti 怵惕 is fear. *Dongjing Fu*, a literary

selections said that still afraid of one person. Xue Zong annotate that Ti 惕 is frightened, Jing 驚 is scare and Jinghai 驚駭 is fear. Zhao interpret 隱 of 隱其無罪 in Lianghui Wang part one as heartache. Xin Bu in *Shuowen* said that Ce 惻 means heartache. Bao Xuan's biography in *Hanshu* said that how can someone sympathize with civilians. The annotation said that Ce 惻 and Yin 隱 are all heartache.

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。

2.6 Translation of Part III

However, Chuti Ceyin 怵惕惻隱 means that when he or her fall into the well, person is frightened and feel heartache.The meaning of Yin has been seen in the previous scriptures, and it is also declared below, saying that Ceyin is benevolence, so it is omitted. *Yinyi* said that the character of 內 is also the character of 納 originally. Making friends with parents of the child and hunting for honor from friends and relatives are all human affairs, so collectively it is not for others. Kong's version is 發於中非為其人也 without the character of 情 but with the character of 其. Tongli Pian of *Master Lü's Spring and Autumn Annals* said that the minister hears his reputation 臣聞其聲. Xiuwu Xun of *Huainan Zi* said that reputation

spreads thousands of miles 聲施千里. Gaoyou annotate that Sheng 聲 means reputation. Biaoji of *the Book of Rites* said that Xianwang Shiyi Zunming 先王謚以尊名. The annotation said that 名 refers to reputation. Therefore, use the character of 名 to annotate the character of 聲.

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，深得孟子之恉，不愧通儒。

2.8 Translation of Part IV

Annotation: Those who do not have these four kinds of hearts should be like animals, not people's hearts. Humans have it, but not everyone can evolve into behavior.

The explanation of annotation: Comment from ‘Yan Ci ’ to ‘Xing Er’. *Zheng Yi* said that Mencius said that the nature of human beings is good. This is to said that all the nature of human beings are good while the nature of animals is not good. The nature of animals is not good, so there are none of these four. Animals do not have these four hearts because their hearts are not human. If it is a human heart, no matter the wise or the foolish, there will be all these. Mencius said ‘not a person’ four times to emphasize that the human heart must have these four hearts. Zhao's comment won the intention of Mencius. He is worthy of being an expert Confucianism.

2.9 Original text – Part V

三國志鐘繇傳注引先賢行狀，李膺謂鐘覲曰：「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」，竟為指斥罵詈之辭，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。

2.10 Translation of Part V

Zhong You's biography in *Sanguo Zhi* quote some content from the book of *Xianxian Xingzhuang.* Li Ying said to Zhong Jin that Mencius think that a person is not a person if he or she does not have the feelings of like and dislike and the ability to distinguish right from wrong. The annotation of Quli of *the Book of Rites* quote from Mencius that a person who have not the ability to distinguish right from wrong can be not called a person. Kong quote 'A person without a heart of commiseration is not a person, a person without the ability to distinguish right and wrong is not a person'in *Zhengyi*. Add the word 'people' at the beginning of all the sentence. Then the words of 'not a person' mentioned four times is actually a rebuke and cursing, which is not the thought and intention of Mencius. Zhao said that humans cannot evolve into actions. It is statement that human beings must have this kind of mind, but beasts do not have it.

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，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。」

2.12 Translation of Part VI

Annotation: The character of 端 means beginning. Everyone has the beginning of benevolence, righteousness, propriety and wisdom, which can be applied. The explanation of annotation:Explain from 'Duanshou 端首 ' to 'Yongzi 用之'. *Zheng Yi* said that the annotation from Xiangsheli of Yili said that Xuduan 序端 is the head of Dongxu 東序. Tou 頭 refers to beginning. Therefore, Duan 端 and Duan 耑 be used interchangeably. Duan 耑 Bu in *Shuowen* said that Duan 耑 is the seedling of the first growth of all things. The character of 題 also means beginning. So the annotation of 'Lun ren zao duan 輪人鑿端' in *Kaogongji* said that Neiti 內題 have the beginning, which can be deduced from this to the whole. Hui Shiqi said in *Daxueshuo* that *the Great Learning* focuses on the continuous and extensive exploration of the nature of human beings, *the Doctrine of the Mean* constantly devote to one aspect. In both cases sincerity comes from understanding. In *the Doctrine of the Mean,* it is called Qu 曲. In *the works of Mencius*, it is called Duan 端. for the thing, it is Qu. For the heart, it is Duan. The character of 致 refers to extension and fill.

2.13 Original text – Part VII

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。」

2.14 Translation of Part VII

Dai Zhen said in *Mengzi Ziyi Shuzheng* that benevolence refers to the virtue that breeds all things, which is people's nature. A diet sufficient for daily use is nothing more than a manifestation of humanity.The benevolent nature of people is that one person lives comfortably and pushes it to enjoy the comfort with the world. This is benevolence. When it comes to benevolence, it can include righteousness, so that if the love is not in harmony with the uprightness, it is not enough righteousness and benevolence. When it comes to benevolence, it can include propriety, so that if there is no distinction between close and distant or superiors and subordinates, then propriety is lost and benevolence is not achieved. In addition, righteousness can include propriety, and propriety can include righteousness. The ancient king's teaching of etiquette is nothing more than upright feelings; the essentials of a man of noble character is to clearly judge the relationship between closeness and acquaintance.And when it comes to righteousness and propriety, there is no doubt that benevolence can be included. Benevolence and propriety can include wisdom, the wise are those who know these things.

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。自人道遡之天道，自人之德性遡之天德，則氣化流行，生生不息，仁也。」

2.16 Translation of Part VIII

The Book of Changes says that the way people deal with others is benevolence and righteousness. And *the Doctrine of the Mean* says that benevolence is characteristic of human beings. Loving relatives is the most important thing. Righteousness is doing what should be done. Respect for the people of virtue is the most important. Loving relatives, respecting worthy people has a suitable degree, the propriety is born from this. Benefit with propriety, it do the best of benevolence and righteousness.The prosperity of virtue lies in the combination of wisdom and benevolence. Wisdom, benevolence and bravery are the unchanging morals in the world. With courage, virtue is achieved. In daily human relations, looking at the extremes of their subtleties, it is benevolence, righteousness, and propriety. Combining the three to deal with the affairs of the world, such as weigh up the matter carefully, there is no regret in benevolence, and there is no fault in propriety and righteousness, then, the Dao is achieved. Pursue the Dao of Tian 天 from the Dao of humanity, and pursue the virtue of Tian from the virtue of human nature. Then, the movement and change of Qi 氣 makes all things come alive in an endless succession, which is benevolence.

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。」

2.18 Translation of Part IX

There is a natural order to breed and nurtures lives, by observing the order, the propriety can be find. Observe that there is no disorder of order, people can know righteousness. For the nature, the movement and change of Qi 氣 makes all things come alive in an endless succession. For humans, it is the heart to nourish all lives, which is the virtue of benevolence. For the nature, it is the order of operation of Qi. For the people, they understand to be organized, which is the virtue of wisdom. If there is order, there will nurture lives in an endless succession. If the order is lost, the way of nurturing lives will be cut off. Benevolence and righteousness adorn each other, and wisdom and benevolence adorn each other, both of which are related to the order of nurtures lives.

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。[2]

2.20 Translation of Part X

Chen Yaotian said in Lunxuexiaoji of *Tongyilu* that benevolence mainly lies in love, which is the opposite of forbearance. Therefore, when it comes to benevolent governance,it is said that if you have compassion for the people, you will have a policy of compassion for them. All seeing, hearing, speaking, and deeds that do not conform to propriety are all born out of one's own unbearable heart. Once forbearance, there will be no benevolence. Without benevolence, there will be no propriety. Therefore, it is said to restrain oneself and restore propriety is benevolence. Jiayi said in chapter Daoshu of *Xinshu* that compassion and pity for others is called benevolence, and anti-kindness is forbearance. The heart of Buren 不忍 is the heart of compassion. Compassion is the beginning of benevolence. The four beginnings of benevolence, righteousness, propriety and wisdom are accordant. Therefore, as long as there is compassion, shame, resignation, and discrimination between right and wrong are all available. With the beginning of benevolence, the beginnings of righteousness, propriety, and wisdom are all possessed.

3. Commentary

The last paragraph mentions that benevolence is love, is the opposite of forbearance. To be honest, people are indeed very easy to confuse the concepts benevolence and forbearance. When a person endures a thing, the calm he exhibits makes it seem that this state is due to his tolerance, but tolerance and benevolence are easily confused. Maybe when encountering an

[2] Jiaoxun 焦循, *Mengzizhengyi* 孟子正義,(Beijing: Zhonghua Shuju 中華書局,2000), P233.

incomprehensible thing or an annoying person, both people are very calm, but one person is tired and agitated, he can not understand the thing or the person, but he can bear this. However, a person who have benevolence, when it comes to things that are incomprehensible and people who are annoying, embraces everything with an understanding heart, which is benevolence. To endure emotions can only be called forbearance. Therefore, there is a big difference between the two. When people need tolerance something or people, they are far from benevolence.

As mentioned above, when it comes to benevolence, it can include propriety; when it comes to propriety, it can include righteousness; when it comes to benevolence and propriety, it can include wisdom. It is also said that combining with propriety it can reach the top of benevolence and righteousness. The prosperity of virtue lies in the possession of benevolence and wisdom. In other words, benevolence, righteousness, propriety and wisdom are complementary to each other. If something is in line with benevolence, it must conform to propriety, righteousness and wisdom at the same time. Without either of them, it cannot be regarded as a true standard benevolence. Only if it conforms to benevolence, righteousness, propriety and wisdom can it be considered complete.

This passage of Mencius mainly emphasizes that human beings are born with kind nature, benevolence and compassion and four beginnings. Because of this, people can judge another person's feelings by one's own and put oneself in the place of another. Developing and following our nature and four beginnings, and then we can benefit others and ourselves.

4. Conclusion

All in all, from this chapter, first of all, we understand that true benevolence is to understand, not forbearance. In addition, to truly achieve benevolence, it also meets the standards of righteousness, propriety, and wisdom. Furthermore, everyone has four beginnings, we need to develop them and should follow them when dealing with people.

5. Bibliography

Books(Chinese)

1.Zhaoqi 趙岐, Mengzizhushu 孟子註疏（十三经注疏）,(Beijing: Beijing University Press,2000)

2.Jiaoxun 焦循, Mengzizhengyi 孟子正義,(Beijing: Zhonghua Shuju 中華書局,2000)