

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。」

1.2 Translation

Mencius said: 'The reason why I say that people cannot bear to hurt others is that if people suddenly see a young child about to fall into a well, they will be frightened and feel very sad. It's not because they want to make friends with the children's parents, or to get a good reputation among their neighbours and friends, or because they're afraid their reputation will go bad. In this way, a person without empathy cannot be considered as a human being. People who are not ashamed and disgusted at the bad things they themselves or others have done cannot be regarded as human beings. People who refuse to give in to others cannot be

regarded as human beings. People without the concept of right and wrong cannot be considered as human beings. Compassion is the beginning of benevolence. Shame is the beginning of justice. The humility in mind is the beginning of propriety. The mind that understands right and wrong is the beginning of wisdom. People have these four beginnings, just as 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】Zha 乍 means suddenly. Ruzi 孺子 is a little child with no knowledge. The reason why it is said that everyone has such a mind, because ordinary people suddenly see that a child is about to fall into the well, whether it is a wise person or a stupid person will feel panic and fear. This feeling naturally arises in the mind, not for the sake of others, not because of the fear that oneself will have a reputation for being unkind.

【Commentary】 This is a comment on the text from ‘Zhazan 乍暫’ to ‘Chutiye 怵惕也’.

Zhengyi 正義 said: The chapter of the thirty-third year of Xigong 僖公’s reign in

Gongyangzhuan 公羊傳 said that ‘sudden wars are not dated’. Its commentary said: ‘Zha 詐 means suddenly.’ *Guangya-Shigu* 廣雅 • 釋詁 said: ‘Zan 暫 means sudden.’ *Shiyan* 釋言 said: ‘Zha 乍 means suddenly.’ Zha 乍 and Zha 詐 are interchangeable. Zu 卒 and Cu 猝 are interchangeable. The three words Zha 乍, Zan 暫 and Zu 卒 can explain each other.

Shuowenjiezi-Zibu 說文解字 • 子部 said: ‘Ru 孺 means baby.’ Liuxi 劉熙 said in *Shiming-Shizhangyou* 釋名 • 釋長幼: ‘Children who can just walk are called Ruzi 孺子. Ru 濡 means soft. This is saying that (the child) is 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

Liji-Neize 禮記 • 內則 said ‘Children go to bed early and get up late’. Its annotation said: ‘Ruzi 孺子 means little child.’ When children first start to walk, they have no knowledge and do not know that a well would drown people, so there are chances that they almost fall into the well. *Guoyu-Zhouyu* 國語 • 周語 ‘Ruiliangfu 芮良夫 said (the monarch) still fears the

coming of resentment every day'. Its commentary states: 'Chuti 怵惕 means fear.' *Wenxuan-Dongjingfu* 文選・東京賦 said '(Someone) is still afraid of a commoner'. Xuezhong 薛綜 commented that 'Ti 惕 means fear.' Jing 驚 is Hai 駭, and Jinghai is like fear. Zhaoshi 趙氏 interprets 'Yinqiwuzui 隱其無罪' in *Mencius-Lianghuiwangshang* 孟子・梁惠王上 as grief. *Shuowenjiezi-Xinbu* 說文解字・心部 said 'Ce 惻 means grief.' *Hanshu-Baoxuanzhuan* 漢書・鮑宣傳 said, 'how can there be people who are willing to sympathize with ordinary people'. Its annotation said: 'Ce 惻 and Yin 隱 both mean grief.'

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』。」納交教於孺子之父母，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

In that case, Chuticeyin 怵惕惻隱 refers to the fear of a child falling into a well, and the grief that the child will fall into the well. The meaning of Yin 隱 has been seen in the previous text, and it is explained below. It is said that compassion is benevolence, so it is omitted. *Yinyi* 音義 said: 'Nei 內 was originally written as "Na 納".' Befriending the parents of the child, and being praised by neighbours and friends, these are all things to be shown to others, so Mencius said that people like this cannot be regarded as human beings. Kong Jihan 孔繼涵's version said '(feelings) naturally arise in the mind and not for others to see'. There

is no character for ‘Qing 情’, but there is a character for ‘Qi 其’. *Lvshichunqiu-Guoli* 呂氏春秋 • 過理 said ‘I heard about his reputation’. *Huainanzi-Xiuwuxun* 淮南子 • 修務訓 said ‘(someone's) reputation spreads thousands of miles’. Gaoyou 高誘 commented: ‘Sheng 聲 is fame.’ *Liji-Biaoji* 禮記 • 表記 said ‘the former king bestowed honourable names on the dead’. Its note said: ‘Ming 名 speaks of reputation.’ So, I use fame to explain Sheng 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，深得孟子之旨，不愧通儒。

2.8 Translation of Part IV

【Annotation】 (Mencius) said that without these four (beginnings), it would be like a beast, not a human mind. All human beings have these four beginnings, but ordinary people cannot turn them into actions. 【Commentary】 This is a comment on the text from ‘Yanci 言此’ to ‘Xinger 行耳’. *Zhengyi* 正義 said: Mencius speaks of good nature, and believes that human nature is good, and animals’ nature is not good. The nature of animals is not good, so there are no four beginnings. Animals do not have these four beginnings because their minds are not human minds. If it is the human mind, then whether it is a virtuous person or a mediocre person, they all have these four beginnings. Mencius said ‘not a human being’ four times, trying his best to explain that the human mind must have these four beginnings.

Zhaoshi 趙氏's comment deeply got the intention of Mencius, and he deserves to be a knowledgeable 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

Sanguozhi-Zhongyaozhuan 三國志・鐘繇傳's note quoted the wise men's text. Liying 李膺 said to Zhongjin 鐘觀: 'Mencius believes that if people do not have the mind to like and dislike, and to distinguish right from wrong, they cannot be considered human beings.' *Liji-Quli* 禮記・曲禮's commentary quoted Mencius' 'People cannot be considered human beings without the concept of right and wrong'. Kongshi 孔氏 also quoted in *Zhengyi* 正義 that 'people cannot be considered human beings without compassion, and people cannot be considered human beings without the concept of right and wrong'. (Mencius) added the character 'Ren 人' at the beginning of the sentences. It was only four times that Mencius said 'can't be counted as a person', and it was said to be a rebuke and a curse word, which was not what Mencius meant. Zhaoshi 趙氏 said that 'ordinary people just can't convert (the four kinds of minds) into actions'. This just means that human beings must have these four kinds of minds, but animals do not have them.

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】 Duan 端 means the beginning. Everyone has the beginning of benevolence, righteousness, propriety and wisdom, which can be extended and used. 【Commentary】 This is a comment for the text from ‘Duanshou 端首’ to ‘Yongzhi 用之’. Zhengyi 正義 said: Yi 儀’s etiquette, Xiangshe 鄉射’s etiquette. Its annotation stated: ‘The east wall of the main room is the top of the east wing.’ Tou 頭 is the beginning. Hence, Duan 端 is the beginning. Duan 端 and Duan 耑 have the same meaning. Shuowenjiezi-Duanbu 說文解字 • 耑部 said: ‘Duan 耑 is the front end where things are just starting to develop.’ Ti 題 is also a Tou 頭, so Kaogongji 考工記 ‘the wheel maker chiselled a beginning’. The note said: ‘Neiti 內題 has just started a beginning, from which the whole can be deduced.’ Hui Shiqi 惠士奇 said in Daxueshuo 大學說: ‘The Great Learning’s understanding of the truth, the Doctrine of the Mean’s starting from small things, all develop wisdom from a sincere mind. The Doctrine of the Mean called it Qu 曲, and Mencius called it Duan 端. For things it is the small places, for the mind it is the beginning. Zhi 致 means to expand.’

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

Daizhen 戴震 said in *Mengziziyishuzheng* 孟子字義疏證: ‘Ren 仁 is the virtue that nourishes life. “The essence of human beings is to eat, drink and use the daily expenses.” The reason for nourishing life without rest is the truth of being a human being. A person who wants to live a life smoothly, progressing to live life smoothly with all beings, is Ren 仁. (Mencius) said that Ren 仁 can generalize Yi 義. If you only nurture life in an intimate and loving way, but don’t include a sense of justice, then Yi 義 will not be fulfilled, and that is, Ren 仁 has yet to be done well. It can be said that benevolence can be used to summarize propriety. If people do not distinguish between closeness and distance, superior and inferior, then Li 禮 will be lost and Ren 仁 will not be gained. And (Mencius) said that righteousness can summarize propriety, and that propriety can generalize righteousness. The former king used propriety to educate (the people), which is emotion without selfishness. People of noble characters go deep into righteousness, and judge closeness and distance, high and low, without the slightest error. There is no doubt that benevolence can be summed up in terms of righteousness and propriety. Wisdom can be summed up in terms of benevolence and propriety. A wise man is one who knows this.’

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。自人道邇之天道，自人之德性邇之天德，則氣化流行，生生不息，仁也。」

2.16 Translation of Part VIII

‘*The Canon of Yee-Change* said: “The way to be a human being is benevolence and righteousness.” And *the Doctrine of the Mean* said: “The way to be a human being is benevolence, and the most important thing is to be filial to one’s parents. Yi 義 is appropriate, and the most important thing is we must respect the worthy. We must distinguish between treating others and our parents, and respecting the virtuous must also be ranked according to the order, and this is how rites come into being.” To expand such rites is to make benevolence and righteousness most perfectly fulfilled both in love and duty. The grand virtue that people say is that wisdom and benevolence are complete. And *the Doctrine of the Mean* said: “Wisdom, benevolence, and courage are the invariable virtues between heaven and earth.” Expanding courage, virtue is formed in this way. According to the ethics of human beings in our daily life, we should seek its most profound and subtle culmination, which is benevolence, righteousness, and propriety. Combining these three things to judge the things between heaven and earth is like using scale to measure weight. If there is no regret in benevolence and no fault in propriety and righteousness, then Dao’s limit has been reached.

Trace the principles of nature from the principles of being human, trace the virtues of Tian 天 from the virtues of people. Then the functional activity of Qi 氣 that reproduces without stopping 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

‘Because there is a natural order in the upbringing of life, by observing the methodical order in it, one can know ritual. By observing the order which must not be chaotic at all, one can know the righteousness. For Tian 天, it is the functional activity of Qi 氣 of nurturing life; and for human beings, it is the mind of nurturing life. That is the virtue of benevolence. For Tian 天, it is the order of the functional activity of Qi 氣, and for human beings, it is the order that will not be disturbed in their minds. That is the virtue of wisdom. Life is nurtured because of order, and if order is lost, the way to nurture life is cut off. As long as benevolence and righteousness correspond in context, and wisdom and benevolence as well, they are all based on the principles of nurturing life.’

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。

2.20 Translation of Part X

Cheng Yaotian 程瑤田 said in *Tongyilulunxuexiaoji* 通藝錄論學小記: 'Benevolence is mainly about love, which is the opposite of ruthlessness. Therefore (Mencius) mentioned the politics of benevolence and said, "(The kings) do all the politics for the people with the heart that they can't bear to hurt them." Anyone who sees, hears, speaks, or acts that do not conform to propriety is because of cruelty. Because of their cruel minds, they get rid of benevolence, and when they get rid of benevolence, they get rid of propriety. Therefore (Confucius) said that controlling oneself, conforming to propriety, is benevolence.' Jia Yi 賈誼 said in *Xinshu-Daoshu* 新書・道術: 'Sympathy and compassion are called benevolent, and the opposite of benevolent is cruelty.' The mind that cannot bear to hurt others is compassion. Compassion is the beginning of Benevolence. The four beginnings of benevolence, righteousness, propriety, and wisdom all share the same principle. Therefore, as long as you have sympathy, shame, comity, and notions of right and wrong are all there. As long as there is the beginning of benevolence, the beginnings of righteousness, propriety, and wisdom are all there.

3. Commentary

Miss, you said in a previous lecture that you thought Ren 仁 should be translated as humanity rather than benevolence. Therefore, I originally translated Ren 仁 into humanity. But then I brought them into context to reconsider, and I changed them all to benevolence. However, I don't know if this translation is appropriate.

Another problem is about the Qihuatuixing 氣化推行. I think this Qihua 氣化 should not be a gasification reaction in physics. However, I can't figure out what this Qihua 氣化 is. I later translated it into the functional activity of Qi 氣, but I'm not sure if it is appropriate.

4. Conclusion

What I learned through this translation is that I should cultivate my own empathy, shame, and the mind of comity. And I also need to judge whether what I do is in line with my nature as a human being, which is the concept of right and wrong mentioned in the previous text. These are the same as 'start from small things' which is mentioned in *the Doctrine of the Mean*. They all taught me to implement my practice into the details of my life. I feel it is very important that I increase my awareness of the present moment-by-moment thoughts and physical and mental states. Because the only time I can grasp is now, and I need to practice in every minute and every second of this moment. Wish I could keep that in mind at all times.

5. Bibliography

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