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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 that, 'Why to say everyone has unbearable heart. When the person see the sight of a toddler about to fall into a well can be terrifying and unbearable. It is not because they have a good relationship with the parents. It is not because they want to show off to their neighbors or friends. It is not that he hates the sound of a falling child. It can be seen that a person who sees another suffering without sympathy is not a person. A man who is not ashamed of his own mistakes or hates the mistakes of others, it is not a person. A man who

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.

does not refuse or tolerate is not a person. A man who cannot distinguish right from wrong is not a person. Compassion is the beginning of benevolence; Shame is the beginning of righteousness; A conciliatory heart is the beginning of courtesy and a sense of right and wrong is the beginning of wisdom. Man has these four beginnings just as he has 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

2.2 Translation of Part I

The Annotation:

The Chinese character zha 乍 means temporary and the Chinese word Ruzi 孺子 means the children without cognitive abilities. Therefore, the saying that everyone has such a heart. Anyone, wise or foolish, would be horrified to see such a child without cognitive abilities falling into a well. This panic emotion comes out of the heart, not for the sake of others, not for fear of being labeled unkind.

The Annotation Interpretation:

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

The annotation of the Zhazzan 乍暫 to the Chutiye 怵惕也 this sentence. *Zheng Yi* 正義 writes that, ‘In the thirty-third year of Duke Xi 僖, the *Gong Yang Zhuan* 公羊傳 writes “A temporary shiver will not last long.” The explanation goes on, “The Chinese character Zha 乍 means hasty.”’ The *Shi Yan* 釋言 said that, ‘The Chinese character Zha 乍 means for the time being.’ The Chinese character Zha 乍 has the same meaning as Zha 詐 and Zu 卒 has the same meaning as Cu 猝. At the same time, the three characters Zha 乍, Zan 暫 and Zu 卒 are the relationship of mutually explanatory or synonymous characters. In the Zi 子 section of the book *Shuo Wen Jie Zi* 說文解字, it is recorded, ‘The Chinese character Ru 孺 means the baby is still suckling.’ The chapter Shi Zhang 釋長幼 You in *Shi Ming* 釋名 by Liu Xi 劉熙 says, ‘Toddlers are called Ru Zi 孺子. The Chinese character Ru 孺 means small and 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

The chapter of Nei Ze 內則 in the *Book of Rites* said that, ‘Ru Zi 孺子 sleep late and get up early.’ The explanation of this passage in the notes said that, ‘The Chinese word Ru Zi 孺子 here means young child.’ This is a toddler who doesn't know how to walk yet, doesn't know that a well can drown and is about to go into it. The chapter of Zhou Yu 周語 in the *Guo Yu*

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

國語 said that, ‘“It was like a feeling of fear and compassion,” ruiz said.’ The explanation of this passage in the notes said that, ‘The Chinese word Chu Ti 怵惕 here means fear.’ The chapter of Dong Jing Fu 東京賦 in the *Wen Xuan* 文選 said that, ‘As if frightened by someone else.’ Xue Zong 薛綜 explained this passage by saying, ‘The Chinese character Ti 惕 means shock.’ To be frightened means to be afraid, which means to be afraid. Zhaoshi 趙氏 explained that the Yingqi wuzui 隱其無罪 in the chapter King Hui of Liang 梁惠王 meant pain. The chapter of Xinbu 心部 in the *Shuo Wen Jie Zi* 說文解字 said that, ‘The Chinese character Ce 惻 means pain.’ The chapter of Bao Xuan Zhuan 鮑宣傳 in the *Han Shu* 漢書 said that, ‘No one is willing to sympathize with ordinary person.’ The explanation of this passage in the notes said that, ‘The Chinese character Ce 惻 and Ying 隱 both means pain.’

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

However, the Chu ti ce yin 怵惕惻隱 is means that to be frightened to see the child going into the well and to feel sad because the child has fallen into the well. The hidden meaning of this has been seen in the preceding paragraph, which is also stated below. It says compassion is benevolence, so it's omitted here. The book *Yin Yi* 音義 said that, ‘The Chinese character

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

Nei 內 should have been written as Na 納.’ Having a personal relationship with your child's parents, showing off to your neighbors and friends, is something you do for someone else. Therefore, collectively it is not for someone else. Kong he originally wrote 發於中非為其人也, which does not have the Chinese character Qing 情 but has the Chinese character Qi 其. The chapter of Guo Li 過理 in the *Lu Shi Chun Qiu* 呂氏春秋 said that, ‘I heard of his fame.’ The chapter of Xiu Wu Xun 修務訓 in the *Huai Nan Zi* 淮南子 said that, ‘fame spread.’ Gao Xiu notes and says, ‘the Chinese character Sheng 聲 means fame.’ The chapter of Biao Ji 表記 in the *Book of Rites* said that, ‘a title bestowed on a dead emperor.’ The explanation of this passage in the notes said that, ‘The Chinese character Ming 名 means fame.’ Therefore, the Chinese character Ming 名 is used to explain the Chinese character 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

The Annotation:

It is mentioned that without these four emotions it is the beast and not the heart. People have it but ordinary people can't apply it to behavior.

The Annotation Interpretation:

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

The annotation of the Yan Ci 言此 to the Xing Er 行耳 this sentence. *Zheng Yi* 正義 writes that, ‘By virtue of nature, Mencius means that all human beings are good and the nature of beasts is not good. The nature of the beast is not good and therefore there are no four beginnings. The beast does not have these four beginnings because it has no heart. The heart of any man, wise or foolish, will have these four beginnings. Mencius mentioned the word ‘inhuman’ four times, which is to show that the human mind must have these four beginnings. Zhao's explanation was well received by Mencius, and he was no less a Confucian who was proficient in Confucianism.’

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。⁶

2.10 Translation of Part V

The chapter of Zhong Yao Zhuan 鐘繇傳 in *San Guo Zhi* 三國志 explain and quote the Xian Xing Zhuang 先賢行狀 records that, ‘Li Ying 李膺 said to Chuang Jin 鐘觀, “Mencius believed that a man would not be a man if he did not have love and evil and the heart of right and wrong.”’ Kong Yingda 孔穎達 also quoted this passage in his *Zheng Yi* 正義, ‘Man would not be a man without compassion, man would not be a man without right and wrong.’ He added the Chinese character Ren 人 to the sentence. The word ‘inhuman’ mentioned four times in the article turned out to be an accusation, which was

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

not what Mencius meant. Zhao shi 趙氏 said that, ‘people just cannot use it for behavior.’

This just shows that people must have such a heart but 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，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 Annotation:

The Chinese character Duan 端 means the beginning. Everyone has the beginning of benevolence, righteousness, propriety and wisdom, so it can be quoted.

The Annotation Interpretation:

The annotation of the Duan Shou 端首 to the Yong Zhi 用之 this sentence. Zheng Yi 正義 said that, ‘The chapter of Xiang She Li 鄉射禮 in the Yi Li 儀禮 said that, “The Chinese word Xu Duan 序端 here means the south section of the east wall is near the staircase.” The Chinese character Tou 頭 means the beginning. Therefore, The Chinese character Duan 端 means the beginning. The Chinese characters Duan 端 and Duan 耑 are similar. The chapter of Duanbu 耑部 in the Shuo Wen Jie Zi 說文解字 said that, ‘The Chinese character Duan 耑 means the newly grown head of an object.’ The Chinese character Ti 題 means head.

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

Therefore, the word ‘The wheel maker chisels out the beginning’ is recorded in the *Kao Gong Ji* 考工記. The explanation of this passage in the notes said that, ‘The inner beginning is square and has a head, which can be pushed all over the body.’ ‘*The Great Learning* talks about knowing the beginning and end between good and evil and *The doctrine of the mean* talks about knowing tiny spot. *The doctrine of the mean* talks about knowing tiny spot and Mencius called it the beginning. It is detailed in the physical embodiment and beginning in the mental embodiment. The Chinese character Zhi 致 means expand and fill.’ According to Hui Shiqi 惠士奇 in his book *Da Xue Shuo* 大學說.

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。」

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2.14 Translation of Part VII

Dai Zhen mentioned in his *Meng Zi Zi Yi Shu Zheng* 孟子字義疏證 that, ‘The Chinese character Ren 仁 means the virtue that makes life grow. The essence of the people’ s lies in their daily life and diet. This is nothing but humanity so live. One follows this Sheng 生 and extends it to the whole world along with this Sheng 生, this is benevolence. If said benevolence can cover meaning, so that dear feelings grow and without the aid of just feeling.

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

If so, neither righteousness nor benevolence is fully attained. If benevolence can include propriety, it will lose the distinction between closeness and estrangement and elder and the young. If so, propriety will lose benevolence and not get. If righteousness can include rites or rites can include righteousness, Then the ethics of the former king, which wanted to make human justice, lost its effect. A superior man will be proficient in righteousness, judge between intimacy and inferiority, and will not overlook details. There is no doubt that advocating righteousness and propriety can include benevolence. The promotion of benevolence and propriety can include wisdom, and the wise are those who know 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。」⁹

2.16 Translation of Part VIII

'Yi 易 said that, "The way to be human is through benevolence and righteousness." However, *Doctrine of the Mean* said that, "The Chinese character Ren 仁 means people. It is great to love one's own kin. The Chinese character Yi 義 means suitable. It is important to respect wise men. The difference between loved ones and the equality of respect for wise men is the cause of the etiquette. " To assist them with courtesy can truly achieve benevolence and righteousness. People who is virtuous simply because they are benevolent and wise. However,

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

Doctrine of the Mean said that, “wisdom, benevolence, courage to become the world's most virtuous people.” Assist them with courage, so that virtue may be accomplished. From the human relations and daily life, the deepest place is nothing but benevolence, righteousness and courtesy. Put these three together and you can judge anything in the world, just as the weight is important to measuring weight. There will be no regret in benevolence and no punishment in propriety, so that Tao 道 can be fully achieved. To trace the natural way from the human way, to trace the heavenly way from the human virtue, so that nature can be in harmony with man and keeps growing and growing, this 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。」¹⁰

2.18 Translation of Part IX

‘Especially this kind of life and growth is the order of nature, observe this order can be known etiquette. By observing this order, we can know what righteousness is. In nature is the nature of life and growth, in the human heart is the heart of life and growth, this is to take benevolence as morality. In nature it is the order carried out by qi; in man it is the mind that knows order and is not disordered; this is the virtue of wisdom. There is only order in life and growth in nature, and without it there is no way of life and growth in nature. All the benevolence and righteousness put forward together or the wisdom and benevolence put forward together, are from the endless order in which and said. ’

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

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

The chapter of Lun Xue Xiao Ji 論學小記 in the *Yao Tian Tong Yi* 瑤田通藝 which waited by Chen Yaotian 程瑤田 said that, ‘The point of benevolence is love, which is the opposite of patience, so that is why we use benevolence to make politics. Therefore, it says, “with such a sympathetic heart to do compassionate politics.” Every behavior does not conform to the etiquette, because their own heart in endure, if there is endure, the lack of benevolence, no benevolence, no etiquette. Therefore, to restrain oneself and restore etiquette is benevolence. The chapter of Dao Shu Pian 道術篇 in the *Xin Shu* 新書 which waited by Jia Yi 賈誼 recorded that, ‘Compassion and pity are mercy; the opposite of mercy is forbearance. Compassion is not allowing others to suffer. Compassion is the beginning of benevolence, and benevolence, righteousness, courtesy, and wisdom are the same beginning. Therefore, just point out compassion is shame, comity, distinguish are both include. Once we have the beginning of benevolence, we also have the beginning of righteousness, etiquette and wisdom.

3. Commentary

In the process of translating the whole article, the most difficult thing is to understand the original content of the article and its explanation. Therefore, So I still read the original text as

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

the teacher taught me and tried to understand it. However, there are still many difficulties in this article that I have considered for a long time. Just like the Understanding and translation of the Chinese word Bushuang 不爽. In Chinese, the word simply means unhappy. Therefore, I still do not understand it when I see it directly. However, after I repeated it over and over again and in context I realized that the Chinese character shuang should mean something else. Therefore, occurred to me that although the word has its meaning in everyday life, it may have other meanings in classical Chinese and I looked up its meaning only to find that it has the meaning of ignoring, so that the meaning of this paragraph can be understood. It also reminds me that I need to be able to see in context. Sometimes it is easy to get caught up in my own obsession with translating a certain word, so that I cannot see the meaning of the word clearly. Therefore, IN subsequent translations, I tried to combine the context and return to the idea of that era, rather than thinking about the meaning of the text from a modern perspective.

4. Conclusion

In conclusion, from the perspective of translation, the first condition is to be able to understand the original. It can only be understood through continuous reading. In the process of translation, it is very important that we do not think with our heads, but with our hearts. The only way to lose your normal perspective is to put yourself on the same channel as the saints as possible. Just as this article said, benevolence and wisdom are all we have, we just need to recover and use them

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