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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

Meng Zi said: ‘So everyone has not the heart to hurt others. Now someone suddenly sees a child falling into a well and feels fear and compassion. It is not because of the close relationship with the child's parents, wanting the praise of the neighbors, or the disgust of child's cry. From this point of view, people who are without compassion are not human, without shame are not human, without humility are not human, and without no sense of right and wrong are not human. Compassion is the beginning of humanity; Shame is the beginning

¹ Jiao Xun 焦循, *Mengzi Zhengyi* 《孟子正義》, Included in Book 108 of *Ru Zang Jinghua Bian* 《儒藏》精華編第 108 冊, (Beijing: Peking University Press, 2012) P.190.

of righteousness; Humility is the beginning of courtesy; Distinguishing right from wrong is the beginning of wisdom. People have these four origins, just like having 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

[Commentary] The character 乍 zha means 暫 zan (sudden). The characters 孺子 ru zi means child no one knows. Therefore, everyone has the heart. When a person sees that a little child will fall into the well, whether the one is wise or foolish is all shocked. This emotion comes naturally from the heart, not for others, or for fear having a reputation of being inhumanity, so he or she feels panic.

² Jiao Xun 焦循, *Mengzi Zhengyi* 《孟子正義》, Included in Book 108 of *Ru Zang Jinghua Bian* 《儒藏》精華編第 108 冊, P.190.

[Sub-commentary] In the commentary: from '乍暫 zha zhan' to '怵惕也 chu to ye' . Zhengyi said: In the 33rd year of Duke Lu named Xi, *Gongyang Zhuan* said 'A sudden battle cannot last long', Note: the character 詐 zha means 卒 cu (hasty and sudden). *Guangya Shigu* said: 'The character 暫 zan means 猝 cu (sudden). *Shiyan* said: 'The character 乍 zha means 暫 zan (sudden). 乍 zha is interlinked with 詐 zha. 卒 cu is interlinked with 猝 cu. The three characters 乍 zha, 暫 zan and 卒 cu mutually annotated. The chapter *Zibu* in *Shuowen* said: 孺 ru means 乳子 ru zi (Infants or breastfeeding children). The chapter *Shizhangyou* in Liu Xi's book *Shiming* said: 'A child who can walk is called 孺子 ru zi. 孺 ru means 濡 ru 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 *Neize* in *the Book of Rites* said: 'Children go to bed early and get up late.' commentary said: '孺子 ru zi means child.' The child was just at the beginning of being able to walk. He could not know to distinguish things. He does not know that the well will drown

³ Jiao Xun 焦循, *Mengzi Zhengyi* 《孟子正義》, Included in Book 108 of *Ru Zang Jinghua Bian* 《儒藏》精華編第 108 冊, P.190.

people, so he was about to fall into the well. The chapter *Zhouyu* in *Guoyu* said: ‘Rui Liangfu said one still do things carefully every day, afraid that people's resentment will come. Commentary said: ‘怵惕 chu ti means 恐懼 kong ju (fear). The article *Dongjing* in *Wenxuan* Fu said: ‘One still fear a person.(The previous sentence is: 雖萬乘之無懼 Despite his high status and rights and is nothing to worry about. This passage mostly refers to people of noble status)’ Xue Zong commented said: ‘惕 ti means 驚 jing (shock).’ 驚 jing is 駭 hai . It can equate 驚駭 jing hai with 恐懼 kong ju. Zhao explained the chapter I Lianghuiwang that ‘Hide his faults’ as grieved. The radical 心 xin in the *Shuowen* said: ‘惻 ce means 痛 tong (grieved). The chapter *Bao Xuan* in the *Book of Han Dynasty* said: ‘Is there anyone would show a little sympathy to populaces.’ commentary said: ‘Both of 惻 ce and 隱 yin means grieved.’

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

But 怵 chu 惕 ti 惻 ce 隱 mean that one was frightened and frightened because the child fell into the well and very grieved that. Because the meaning of 隱 yin has appeared in the

⁴ Jiao Xun 焦循, *Mengzi Zhengyi* 《孟子正義》, Included in Book 108 of *Ru Zang Jinghua Bian* 《儒藏》精華編第 108 冊, P.190.

previous scriptures, which will be stated below. It was said that compassion is humanity, so it was omitted. Yinyi said: ‘內 nei could have been considered as 納 na.’ One has a close relationship with the child's parents and want to win the praise of the neighbors, which are all for others, So both uniformly say that is not for others. Kong Ben notes ‘This emotion comes from the heart, not for the others.’ There is no 情 qing, but has 其 qi. The chapter *Guoli* in the *Spring and Autumn of Lv* said: ‘I have heard of his reputation.’ The chapter *Xiuwu Xun* in *Huainanzi* said: ‘Fame has spread thousands of miles.’ Gao You notes and said: ‘聲 sheng means reputation 名.’ The chapter *Biaoji* in the *Book of Rites* said: ‘All the emperors who died were posthumously given noble reputation.’ commentary said: ‘名 ming means reputation and honor.’ So it used 名 ming to explain 聲 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

[Commentary] This means that without these four emotions, just like animals, it is not a human heart. People all have such a heart, but ordinary people just cannot promote and evolution it into behavior.

⁵ Jiao Xun 焦循, *Mengzi Zhengyi* 《孟子正義》, Included in Book 108 of *Ru Zang Jinghua Bian* 《儒藏》精華編第 108 冊, P.190-191.

[Sub-commentary] In the commentary: from '言此 yan ci' to '行耳 xing er' . *Zhengyi* said: Meng Zi said 性善 xing shan, which means that human nature is kind, and animals nature is not kind. The nature of animals is not good, so there are no such four emotions. Animals do not have these four emotions, because they have no human heart. If one is human hearts, whether one is virtuous or foolish, should have such emotions. Meng Zi said 'not human' four times, which definitely said that there must be these four emotions in the people's heart. Zhao's annotation deeply understood the intention of Meng Zi and was worthy of being a person who knew 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 commentary of the chapter Zhongyao in Sanguo Zhi quoted Xianxian Xingzhuang, Li Ying told Zhong Jin that: 'Meng Zi considered that a person without a heart of likes and dislikes and right and wrong is not human.' The commentary of the chapter *Quli* in the *Book of Rites* quoted *Mencius* that 'People without a heart of right and wrong are not human.' Kongshi Zhengyi concurrently quoted 'People without a heart of compassion are not human, people without a heart of right and wrong are not human.', which added the word "person" to

⁶ Jiao Xun 焦循, *Mengzi Zhengyi* 《孟子正義》, Included in Book 108 of *Ru Zang Jinghua Bian* 《儒藏》精華編第 108 冊, P.191.

the sentence. Speaking of "not human" four times actually refers to the words of reprimand, which was not the original intention of Meng Zi. Zhao said: 'People just cannot promote and evolution it into behavior.' It precisely affirms that people have such a heart. Only animals 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。」⁷

2.12 Translation of Part VI

[Commentary] 端 Duan means beginning. Everyone has the beginning of humanity, righteousness, courtesy and wisdom, which can be quoted.

[Sub-commentary] In the commentary: from '端首 duan shou' to '用之 yong zhi'. *Zhengyi* said: Yi Li Xiangshe Li commented: 'xu duan means the beginning of the east wall of the house.' 頭 tou means beginning. So 端 duan is beginning. 端 Duan is interlinked with 耑 duan. The radical 耑 duan in the *Shuowen* said: '耑 duan means the primordial beginning of something.' 題 ti also is 頭 tou. So the chapter *Lun Ren Zao duan* in *Kaogong Ji* commented that 'Only when there is a beginning in inner top can it be extended to the whole.' Hui Shiqi's *Daxue Shuo* said: 'The Great Learning can achieve ultimate accessibility. The Doctrine of the

⁷ Jiao Xun 焦循, *Mengzi Zhengyi* 《孟子正義》, Included in Book 108 of *Ru Zang Jinghua Bian* 《儒藏》精華編第 108 冊, P.191.

Mean can achieve the ultimate flexibility. Both of them are able to understand and be sincere. *The Doctrine of the Mean* said 曲 qu, *Mencius* said 端 duan, one needs to be flexible in dealing with things, and starts from the beginning of one's heart. 致 Zhi means expand and enrich it.'

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。」⁸

2.14 Translation of Part VII

Dai Zhen's *Meng Zi Zi Yi Shu Zheng* said: "Humanity people have virtue that can keep life alive. 'What people pursue is nothing more than dressing and eating in daily life'. These are nothing more than the Dao of humanity, in order to live generation to generation. If a person can develop his own virtue, In terms of promotion, he can also help people all over the world develop virtue together. This is humanity. Saying humanity can include righteousness, but the words and deeds of relatives and elders can not have the legitimate feelings, so righteousness has not been done well, and humanity has not been done at the same time. Saying humanity can include rites, but if people do not have the consciousness of distinguishing closeness and

⁸ Jiao Xun 焦循, *Mengzi Zhengyi* 《孟子正義》, Included in Book 108 of *Ru Zang Jinghua Bian* 《儒藏》精華編第 108 冊, P.191.

alienation and young and old, then rite is lost and humanity is not obtained. In addition, it is said that righteousness can include rites, and rites can include righteousness. The ancient holy kings used rites to enlighten through the emotion of righteousness. The profound and subtle righteousness of a gentleman is that he will never leave the relationship between intimacy and estrangement, elders and children, and will not miss any details. Then there is no doubt that righteousness and rites can include humanity. Humanity and rites can also include wisdom, which wise people 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 Book of Changes said: ‘The dao of being a person is humanity and righteousness.’ *The Doctrine of the Mean* said: ‘Humanity is to love people, and loving dear relatives are the greatest humanity. Righteousness means doing everything properly, and respecting the wise is the greatest righteousness. The intimacy and estrangement and the elderly and the young between relatives, the distinction between the level of the noble status of gentlemen, and

⁹ Jiao Xun 焦循, *Mengzi Zhengyi* 《孟子正義》, Included in Book 108 of *Ru Zang Jinghua Bian* 《儒藏》精華編第 108 冊, P.191.

these are the reasons for the initial creation of etiquette. Adding rites can achieve the ultimate of humanity and righteousness. What is the great morality? It is just wisdom and benevolence. *The Doctrine of the Mean* said: 'Wisdom, humanity and courage are the virtues that people all over the world can achieve.' Adding courage, and then morality can be achieved. As for the relationship between people, exploring the final fundamental nuances used in daily life that is humanity, righteousness and propriety. Using these three virtues to judge things in the world is like weighing the weight of things. If there is no regret in humanity and morality and no fault in etiquette and righteousness, then one have tried own best to achieve the Dao. Trace back to the way of heaven from humanity, and trace back to the virtue of heaven from people's virtue and character, then it is the functional activity of Yin and Yang to popular and disseminate to all things, so as to continue to grow. This is humanity.

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 life has natural organized and observe its orderly order, we can know the rites. By observing that these rules are clearly defined and can not be disturbed, we can know the righteousness. For heaven, this is the eternal life from the functional activity of Yin and Yang, while for person, it has become an eternal heart, which is humanity. The functional activity of

¹⁰ Jiao Xun 焦循, *Mengzi Zhengyi* 《孟子正義》, Included in Book 108 of *Ru Zang Jinghua Bian* 《儒藏》精華編第 108 冊, P.191-192.

Yin and Yang for heaven is extended to order, and for people, this kind of heart can know how to know how not to disturb order, which is the virtue of wisdom. Only order can maintain life. If there is no order, the Dao of life will be extinct. All the links between humanity and righteousness, as well as the links between wisdom and humanity, are said because of the order of 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。¹¹

2.20 Translation of Part X

Cheng Yaotian's *Tongyi Lu Lun Xuexiao Ji* said: "Humanity person's love is different to cruel, so he will make humanity policy. Therefore, it says, 'one will implement the policy of not allowing others to suffer because with the heart of not being able to allow others to suffer.' Anyone saw and heard someone's speech and behavior which were not conformity etiquette is because of his inner cruelty. Being cruel has been far away from humanity. If he is far away from humanity, he is far away from etiquette. Therefore, he can humanity with restraining himself and keeping etiquette. According to Jia Yi's *Xinshu Daoshu Pian*, 'Compassion for others can be called benevolent, non-benevolent is cruel.' One who cannot bear the suffering of others is sympathetic heart. Compassion is the beginning of humanity.

¹¹Jiao Xun 焦循, *Mengzi Zhengyi* 《孟子正義》, Included in Book 108 of *Ru Zang Jinghua Bian* 《儒藏》精華編第 108 冊, P.192.

The four starting points of humanity, righteousness, courtesy and wisdom are connected. So even if there is only compassion, there will be shame, humility and right and wrong. Once there is the manifestation of humanity, then the beginning of righteousness, courtesy and wisdom is also available.

3. Commentary

In translation, I first understand the meaning of the original text, find the meaning of a single Chinese character, and then understand the original text in combination with the content of the context. Secondly, I translate it into English according to my own understanding. Some sentences in the original text are just to annotate a word. If I only translated the original sentence, the reader may not be able to understand it, so in some places where I think it is necessary to add the context to understand the original text, I added some citations that are not listed in the original text. Third, some parts of the original text are difficult to understand, such as the notes on "端 duan", "頭 tou", "生生 sheng sheng", "仁義禮智信 humanity, righteousness, courtesy, wisdom and honest". After searching and comparing some materials, I finally completed my translation. However, I believe that some meanings need to be enriched and detailed, because these words are invisible and intangible. It covers a lot of truth. If you don't give examples or the translator's own understanding and interpretation, the reader may only understand the most superficial meaning.

4. Conclusion

In conclusion, this paragraph expresses that sympathy, shame, humility and the ability to distinguish right from wrong are very important, and corresponds to the four virtues of

humanity, righteousness, courtesy and wisdom. If we don't have these four kinds of hearts, it's just like Mencius said 'not human'. These four kinds of hearts are also linked and influenced by each other. If we have one kind of heart, in fact, other hearts will also be displayed. Just as once we have the virtue of humanity, the remaining three virtues will be revealed. The beginning of each virtue symbolizes that our virtue has been further improved. With continuous learning and growth, we can also have more perfect virtue cultivation.

5. Bibliography

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