

中英文 对照版

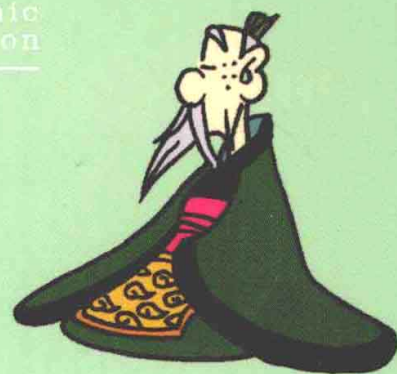
蔡志忠漫画

中国传统文化经典

Chinese Traditional Culture Comic
Chinese-English Bilingual Edition

漫画中国思想系列

Chinese Thought Comic Series



博大的学问 和谐的人生
儒者的诤言 乱世的哲思

大学·中庸 论语·孟子说

GREAT LEARNING ·
THE ANALECTS OF
The Plinnacle of Virtue
The Analects of Confucius

LE PATH
IS · MENCIUS SPEAKS
Life of Harmony
Life for Chaos

蔡志忠

／ 编绘

〔美〕布莱恩·布雅 / 译

蔡志忠漫画 中英文对照版



中国早期思想家的著作，一直影响着中国文化和社会的方方面面，从教育到艺术，从政治和战争到日常礼节。而广受欢迎的漫画家蔡志忠，一直致力于用他独特而引人入胜、跨越了语言和文化的漫画，将这些古代经典著作的智慧带入现代人的生活。

The masterpieces of ancient Chinese thinkers have been influencing the Chinese culture and society for generations, including education, art, politics, warfare and even daily etiquette. The wisdom in these ancient writings is now brought to modern life by TSAI CHIN CHUNG, a popular comics artist who succeeded in creating unique and intriguing comics art that is beyond the boundary of language and culture.

在这些作品取得巨大的成功和广泛的影响后，蔡志忠将创作方向转移到宏大的中国传统经典著作上。经蔡氏改编的这些漫画作品，同样广受评论家的好评并快速成为影响海内外的畅销书，为海外了解中国又打开了一个快捷窗口。

Later on, Tsai began to focus on comics art inspired by Chinese classical literature. His comics artwork became top sellers, well-received by critics all over the world. Additionally, his easy-to-understand comics artwork helped foreigners gain a glimpse of extensive Chinese culture.

凭借这些创作，蔡志忠成为世界上最有影响力的漫画家之一。迄今为止，他的漫画作品在全球近50个国家销售超过40000000套。蔡氏漫画成为中国博大精深思想的一个载体，影响遍布全球。

Tsai has therefore become one of the most influential comics artists in the world. So far, his comics art has been sold over 40 million copies in nearly 50 countries. Tsai comics has become a bridge for the profound Chinese thought to affect the whole world.

本套图书囊括了蔡志忠漫画中国思想、漫画中国传统经典著作的精华，采用中英文对照的全新编辑方式，既适合中国读者学习英文，又适合外国朋友学习中文。

This new bilingual edition is the quintessential selection of Tsai's comics art on Chinese classical literature. Meanwhile, it is also helpful for Chinese to learn English or foreigners to learn Chinese.

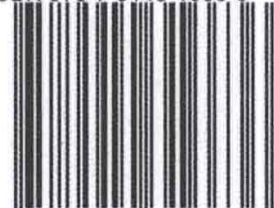
GREAT LEARNING · THE MIDDLE PATH
THE ANALECTS OF CONFUCIUS
MENCIOUS SPEAKS
The Principle of Virtue: Living a Life of Harmony
The Subjects of Confucius: The Right and Good

大学·中庸 论语·孟子说

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儒者的净言 乱世的哲思

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大学·中庸·论语

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The Analects of Confucius The Cure for Chaos

子说



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Chinese Thought Comic Series

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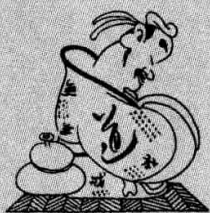
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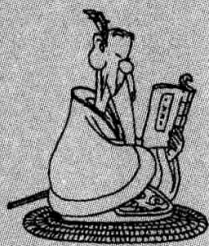
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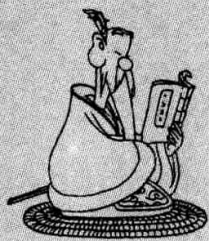
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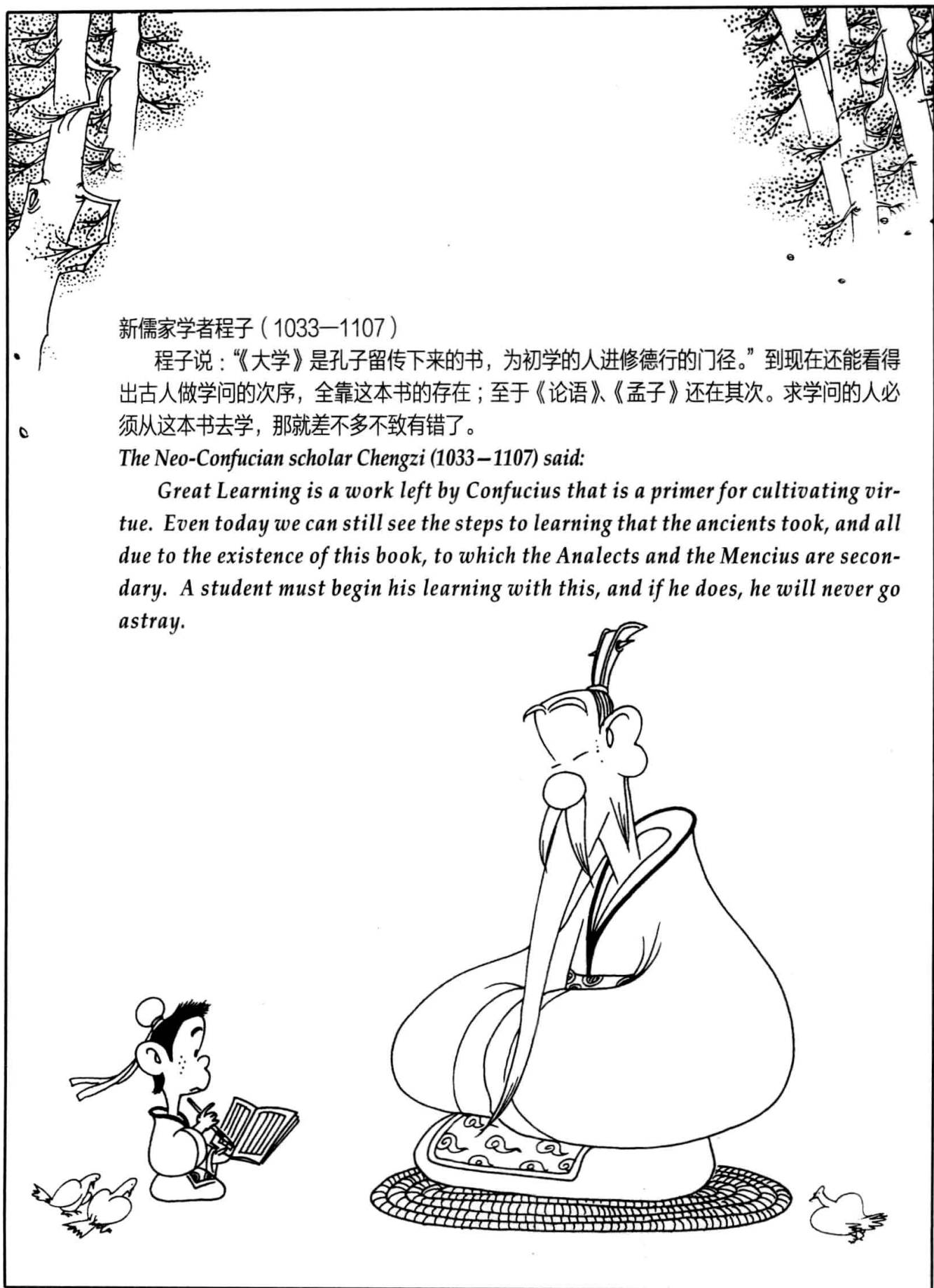
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大 学
Great Learning





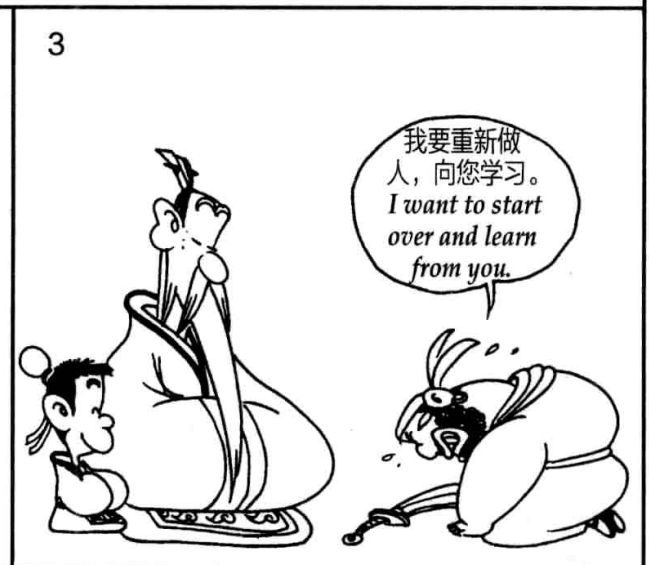
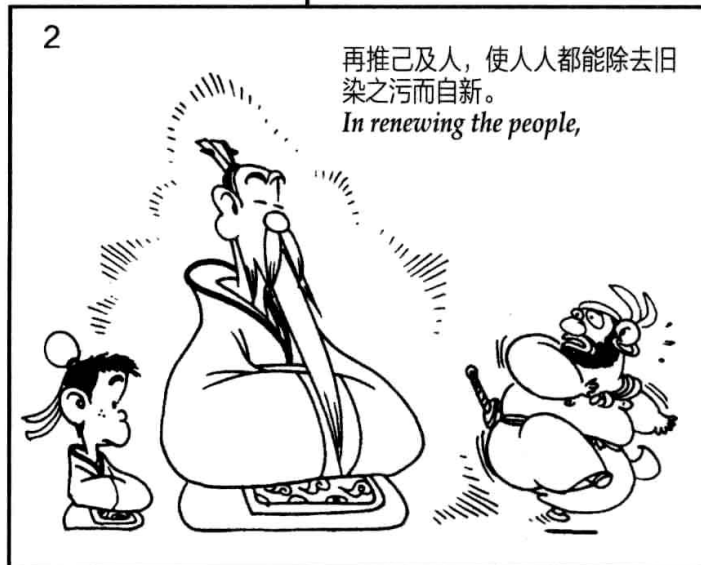
新儒家学者程子（1033—1107）

程子说：“《大学》是孔子留传下来的书，为初学的人进修德行的门径。”到现在还能看得出古人做学问的次序，全靠这本书的存在；至于《论语》、《孟子》还在其次。求学问的人必须从这本书去学，那就差不多不致有错了。

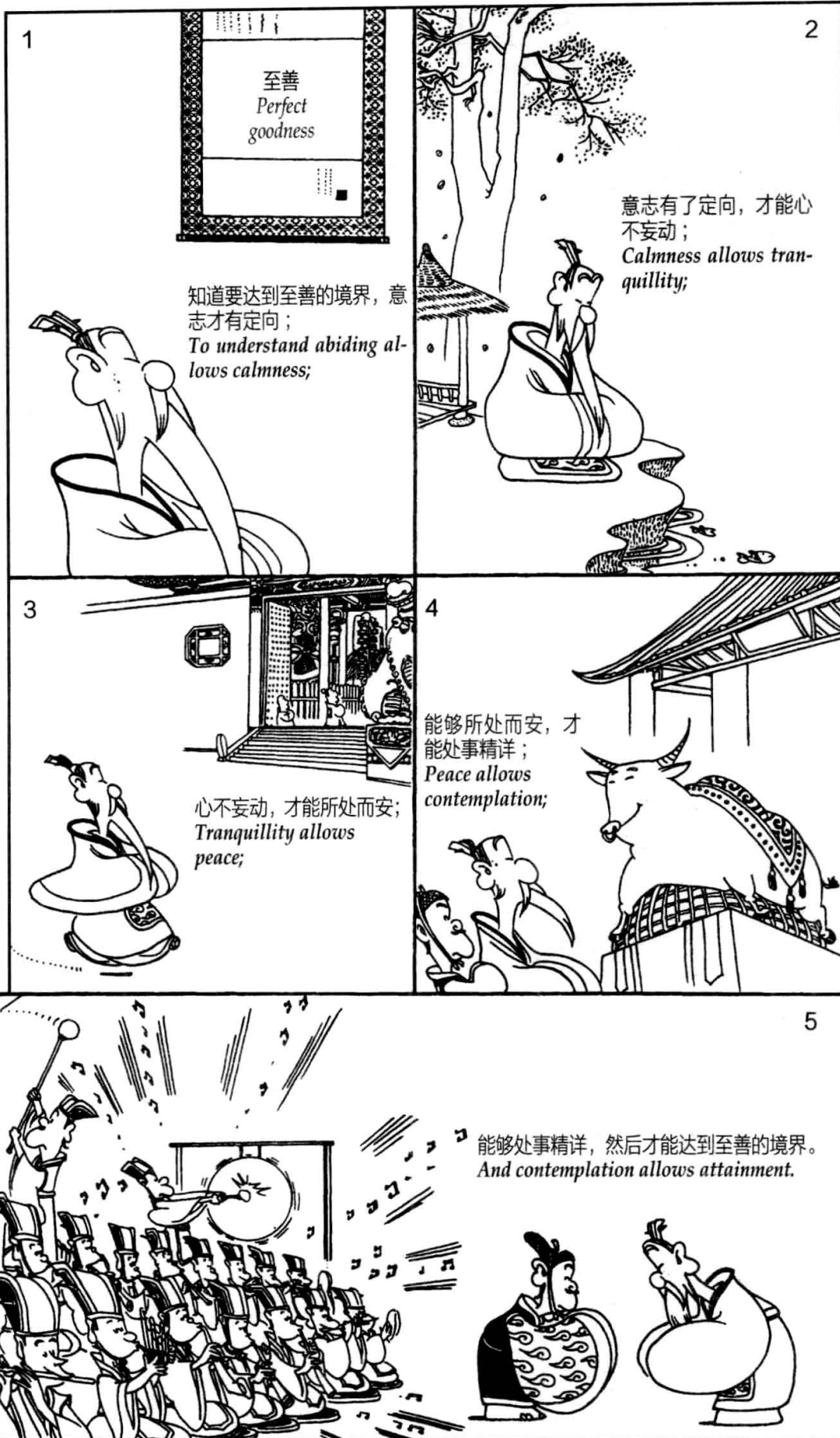
The Neo-Confucian scholar Chengzi (1033—1107) said:

Great Learning is a work left by Confucius that is a primer for cultivating virtue. Even today we can still see the steps to learning that the ancients took, and all due to the existence of this book, to which the Analects and the Mencius are secondary. A student must begin his learning with this, and if he does, he will never go astray.

大学之道 Three General Headings



知止而后定 From Abi- dance to Attainment



物有本末 Roots and Branches

1

凡物都有本有末，
To every object there are roots and branches;



2

凡事都有终结和开始，
To every affair there is a beginning and an end;



始
Beginning



终
End

3

能够明白这本末终始的先后次序，就接近《大学》所讲的道理了。
To understand the beginning and end is to approach the Way.



八目 The Eight Particulars



1

古人要想使天下人都能彰明自己的明德，先要治好自己的国家；
Those of the past who wished to express their clear virtue throughout the land would first govern their states;



2

要想治好自己的国家，必先得治好自己的家庭；
Those who wished to govern their states would first regulate their families;



3

要想治好自己的家庭，必先得修好自己的身；
Those who wished to regulate their families would first cultivate themselves;



4

要想修好自己的身，必先得端正自己的心；
Those who wished to cultivate themselves would first order their minds;



5



要想端正自己的心，必先得诚实自心所发的意念；
Those who wished to order their minds would first make their intentions sincere;

6



要想诚实自心所发的意念，必先得增进自己的知识；
Those who wished to make their intentions sincere would first extend their understanding;

7

而增进知识就在于研析穷究一切事物的真理。
And the extension of understanding lies in the investigation of things.



格物而后知至 First to Last

1

一切事物的真理研析穷究明白，知识就无所不到了；
Only after things are investigated, can understanding be extended;



2 知识无所不到，意念也就真实无妄了；
Only after understanding is extended, can intentions be made sincere;

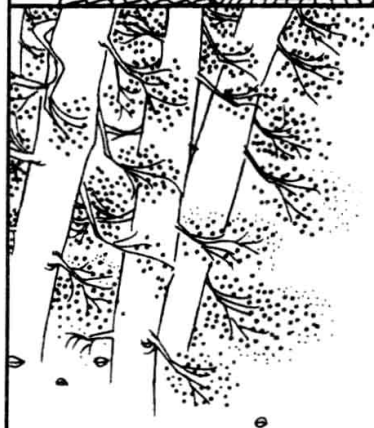
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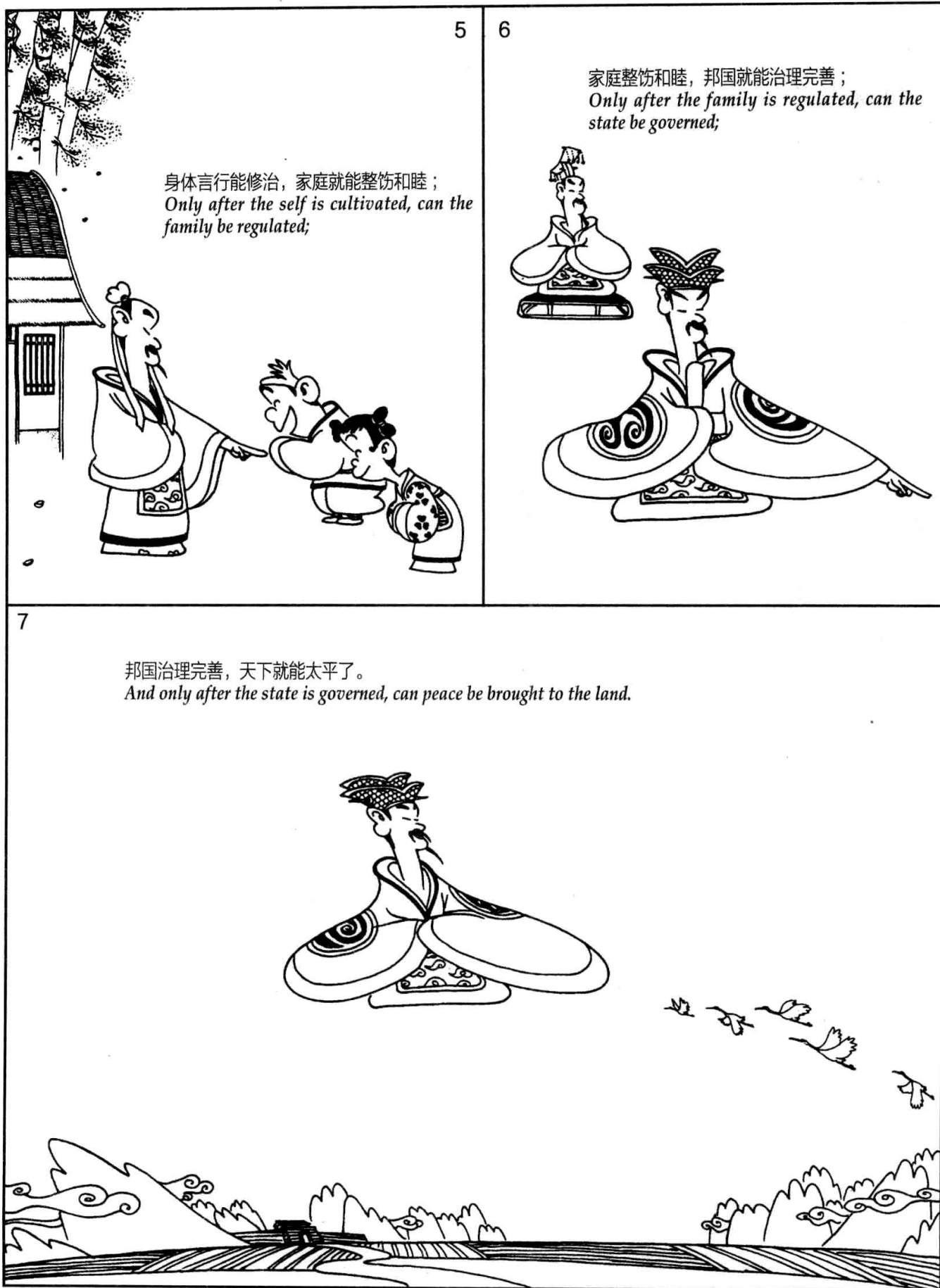
意念能真实无妄，心就能正常不偏；
Only after intentions are made sincere, can the mind be ordered;



4

心正常不偏，身体言行就能修治；
Only after the mind is ordered, can the self be cultivated;



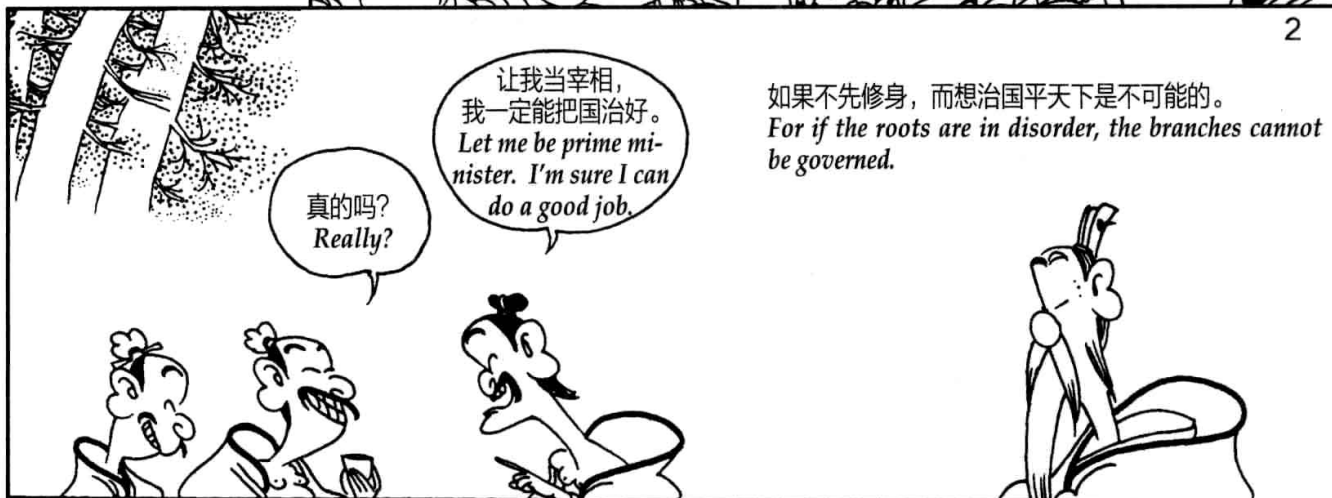


修身为本 Self- Cultivation



上至天子，下至平民，一切要以修身为根本。
From the emperor on down to the common people, everyone should take self-cultivation as the root.

2



真的吗？
Really?

让我当宰相，
我一定能把国治好。
Let me be prime minister. I'm sure I can do a good job.

如果不先修身，而想治国平天下是不可能的。
For if the roots are in disorder, the branches cannot be governed.

3

把切近自己的身家看得不重要，反而去高谈治国、平天下，这是从来都没有的道理啊。
We should never neglect what should be emphasized or emphasize what should be neglected.

喂！推荐我去做官！
Hey, can you recommend me for a post as minister?

你连自己都管不好。
You can't even take care of yourself.



传 The Commentaries

《大学》本为《礼记》中的一篇，不分章节。而朱熹（1130—1200）《大学章句》乃据程子之意，将此篇分为经一章、传十章。其言曰：“经一章，盖孔子之言，而曾子述之。其传十章，则曾子之意，而门人记之也。”

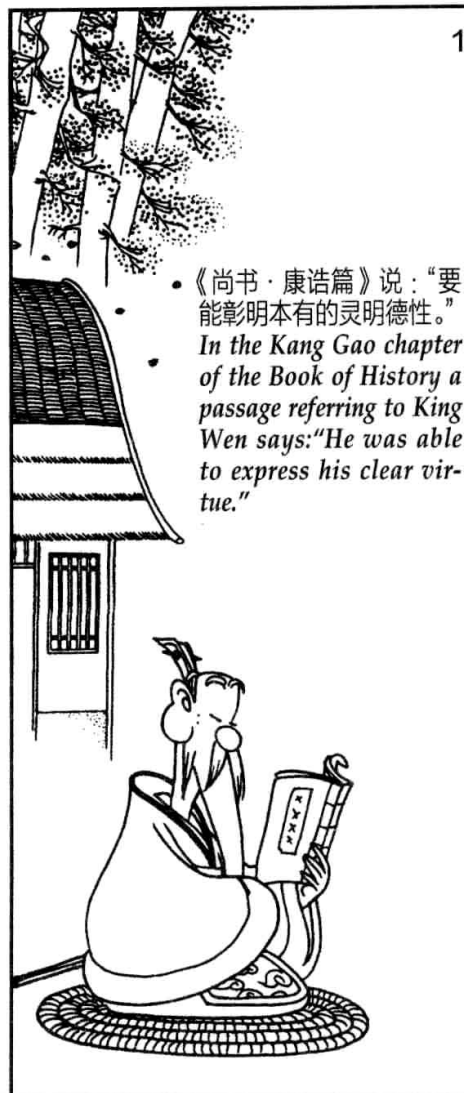
The Great Learning was originally a chapter in the Book of Rites and was not divided into chapters itself. The Neo-Confucian scholar Zhu Xi (1130-1200), following Chengzi, divided it into one chapter of text and ten chapters of commentary.

Zhu Xi said: "The chapter of text is most likely the words of Confucius, as recorded by Zengzi. The ten chapters of commentary, are Zengzi's interpolations, as recorded by his own disciples."

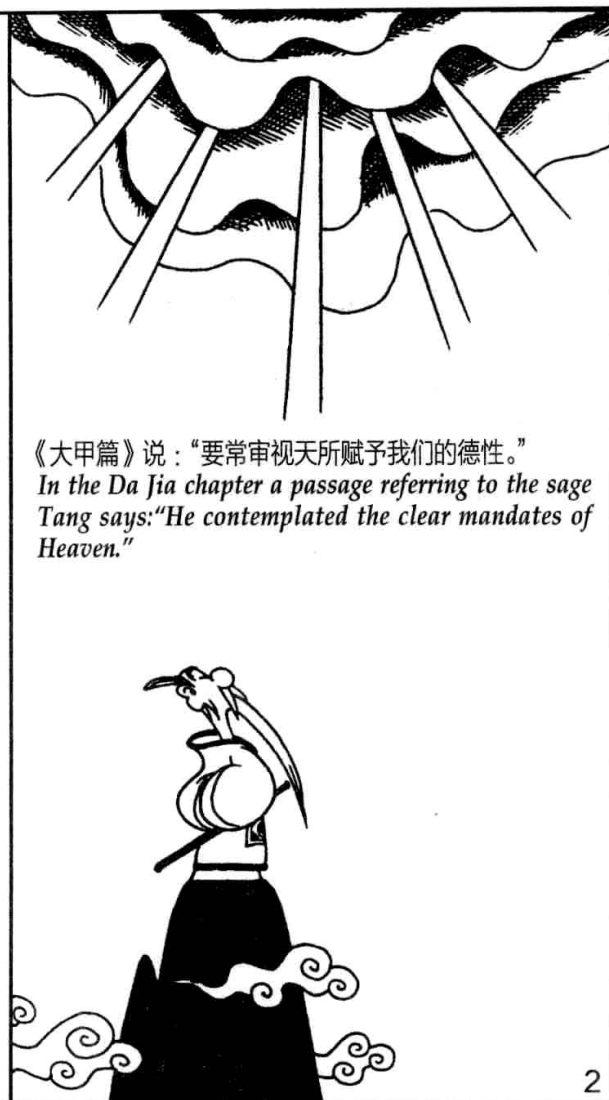


传一
Commentary I

释明明德
On
Expressing
Clear Virtue



1
• 《尚书·康诰篇》说：“要能彰明本有的灵明德性。”
In the Kang Gao chapter of the Book of History a passage referring to King Wen says: “He was able to express his clear virtue.”



《大甲篇》说：“要常审视天所赋予我们的德性。”
In the Da Jia chapter a passage referring to the sage Tang says: “He contemplated the clear mandates of Heaven.”



3
《尧典篇》说：“彰明人生最高的德性。”
In the Yao Jing chapter a passage referring to the sage Yao says: “He was able to express his excellence.”



4
这三句话都是说，要使自我明悟那与生俱来的光明德性。
These passages show how three sovereigns expressed their virtue.

传二

Commentary II

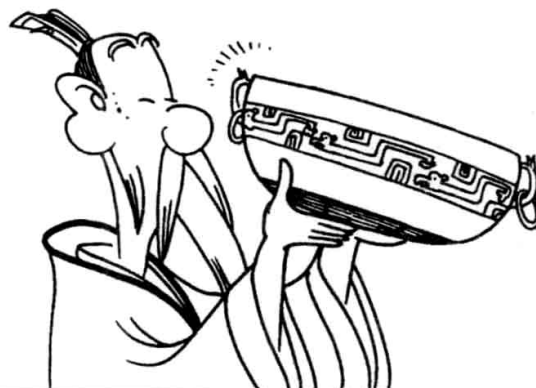
释新民

On Renewing
the People



商汤盥盘上的铭词说：“如果能在今日洗净污垢，使身心清新。就应天天洗清污垢，使身心清新，更要继续不断地每日保持身心清新。”

On a bronze basin once belonging to Tang, the inscription reads: "If you can renew yourself one day, then do so everyday, and keep doing so day after day."

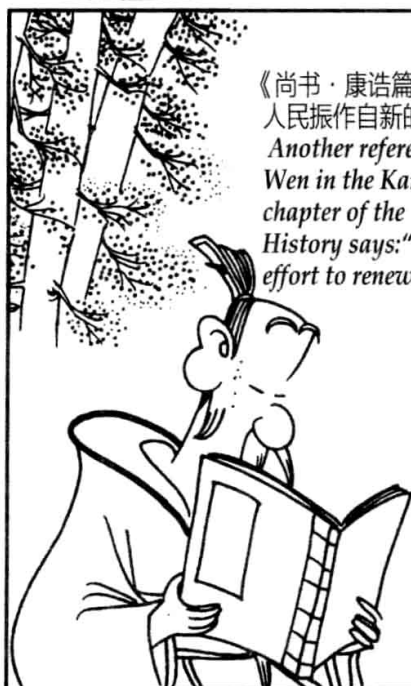


1

2

《尚书·康诰篇》说：“鼓励人民振作自新的精神。”

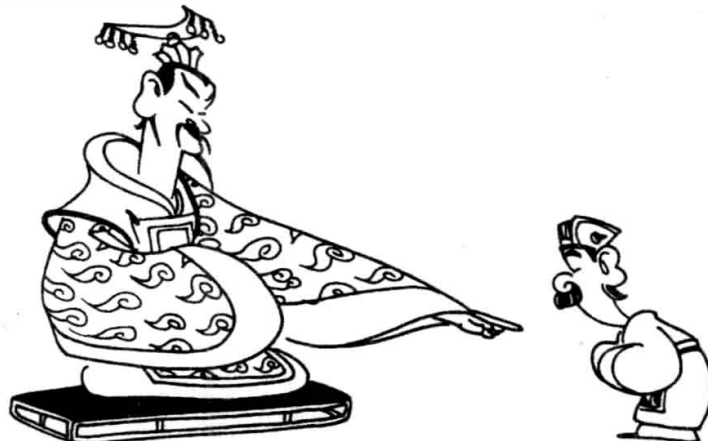
Another reference to King Wen in the Kang Gao chapter of the Book of History says: "He made an effort to renew the people."



3

《诗经》说：“周虽是一个古旧的国家，但传到文王，却能自新其德，化以及于民，接受天予的新命。”

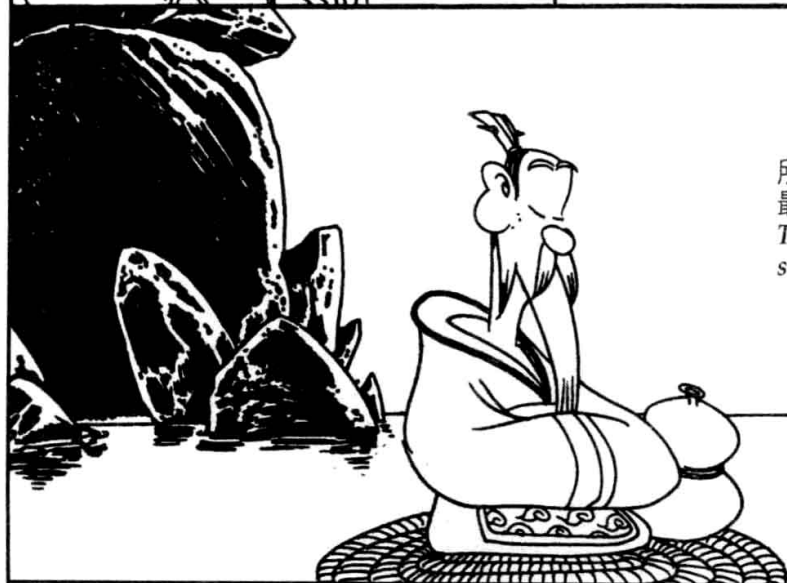
In the Book of Poetry it says: "Although Zhou was an old state, its mandate was renewed."



4

所以有道的君主没有不以竭尽心力，自新新民作为最高的法则。

Therefore, the gentleman employs all of his resources toward renewing the people.



传三
Commentary III
释止于至善
On Abiding in Perfect Goodness



1

《诗经》上说：“一国京城的千里之地，是人民居住的地方。”

*In the Book of Poetry it says:
“Hundreds of miles of royal domain
Are where the people abide.”*

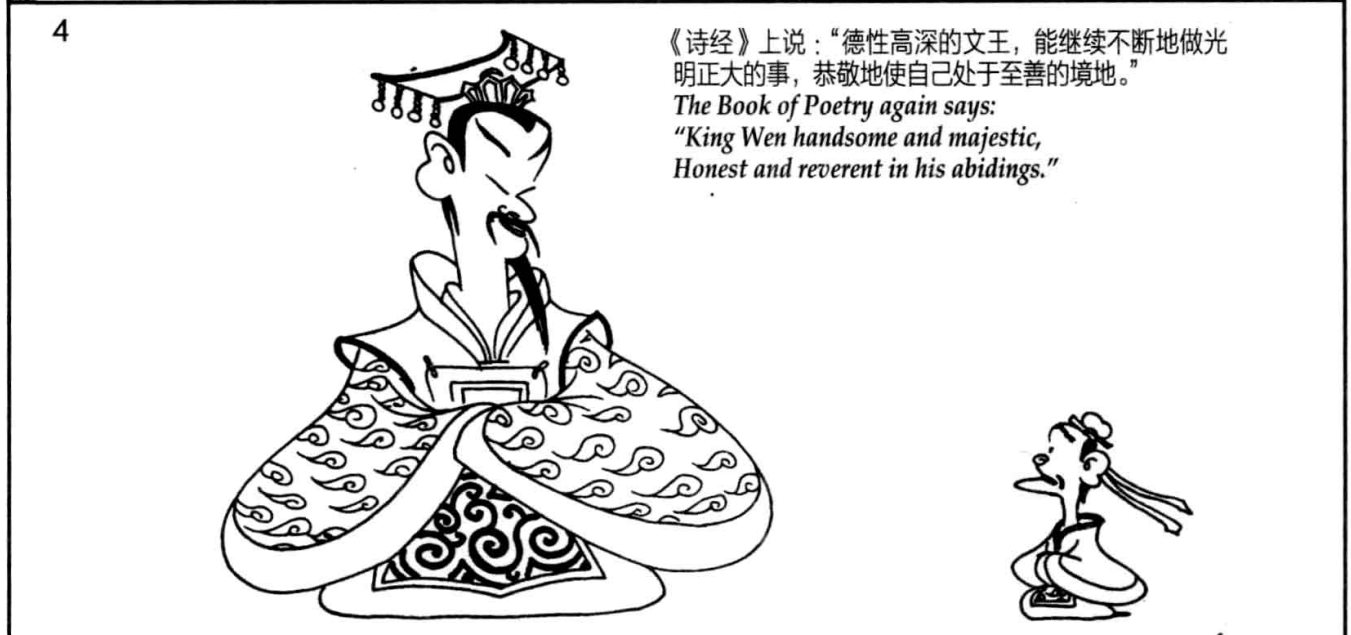
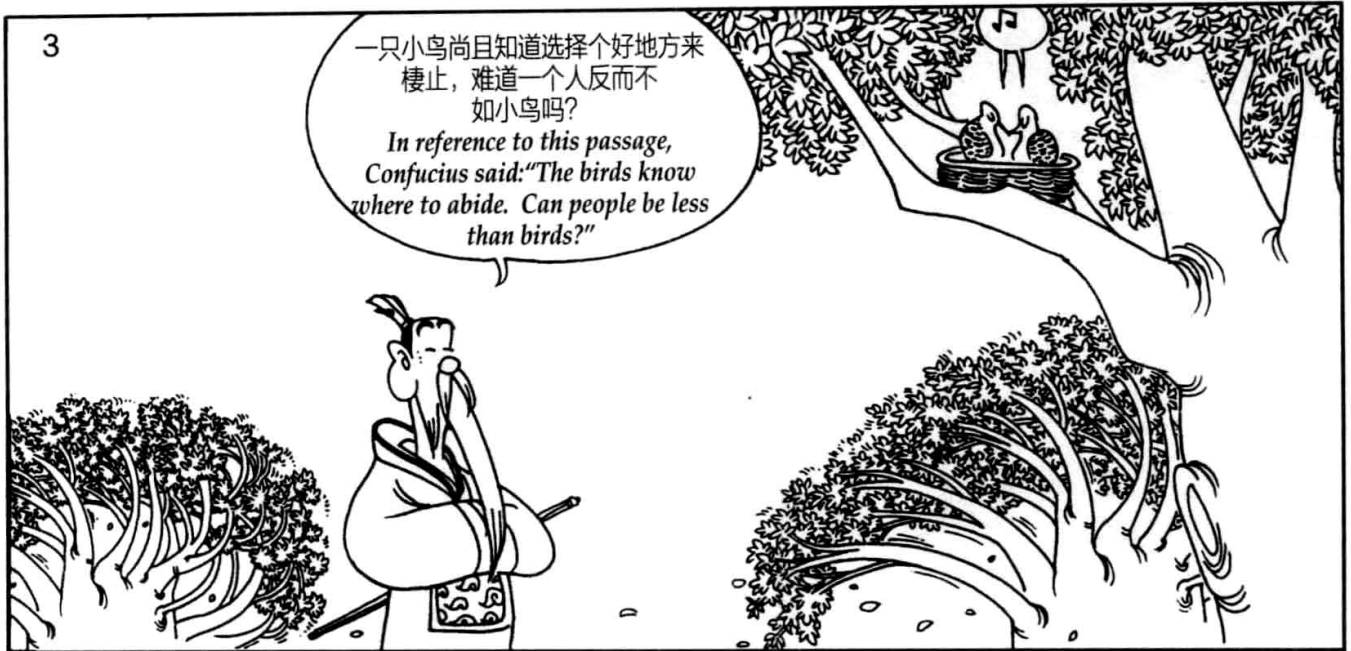


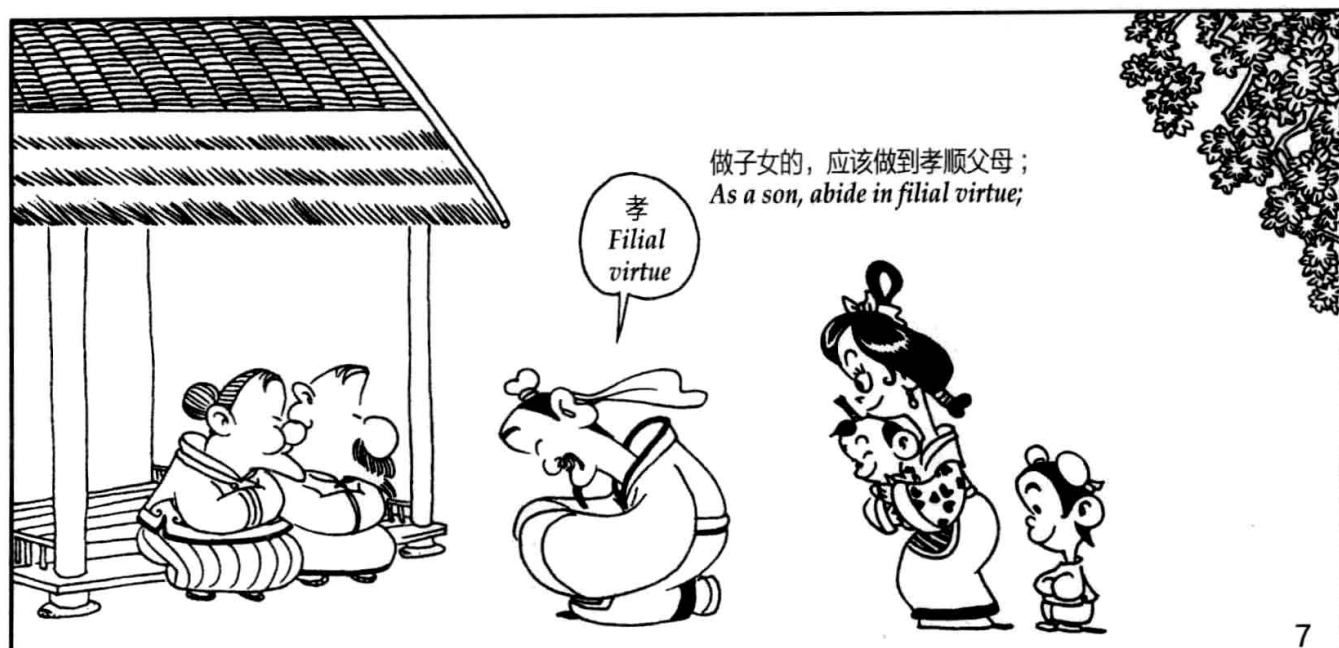
2

《诗经》上说：“缙蛮地鸣叫着的黄鸟，棲止在山岑草木丛密的地方。”

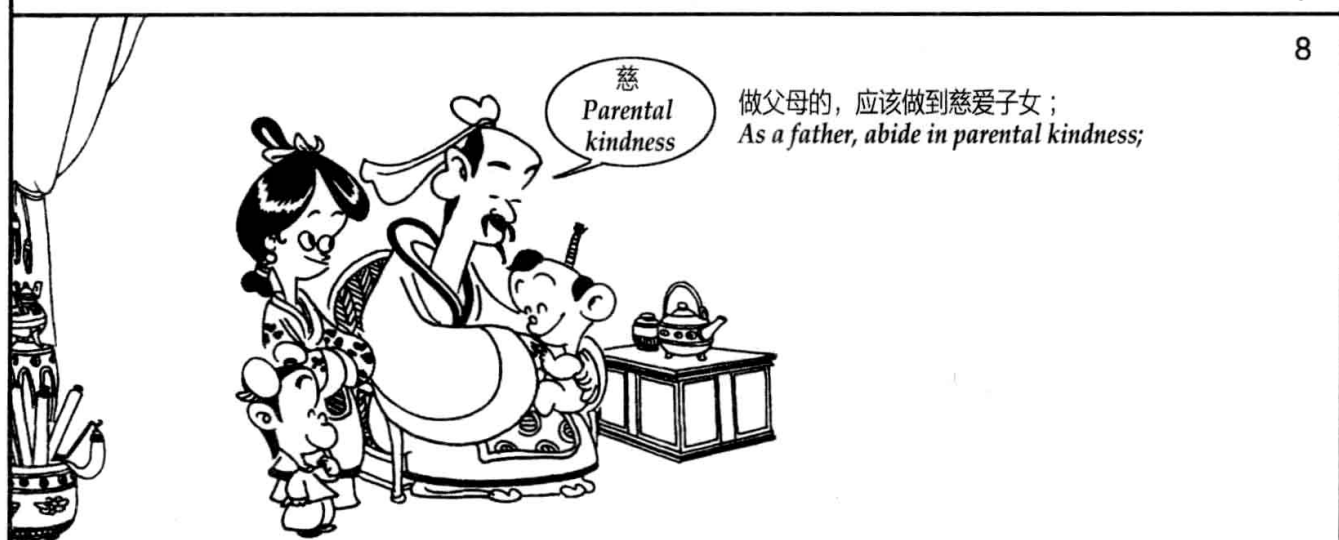
*It also says:
“The chirping yellow chickadees
Abide among the hillside trees.”*







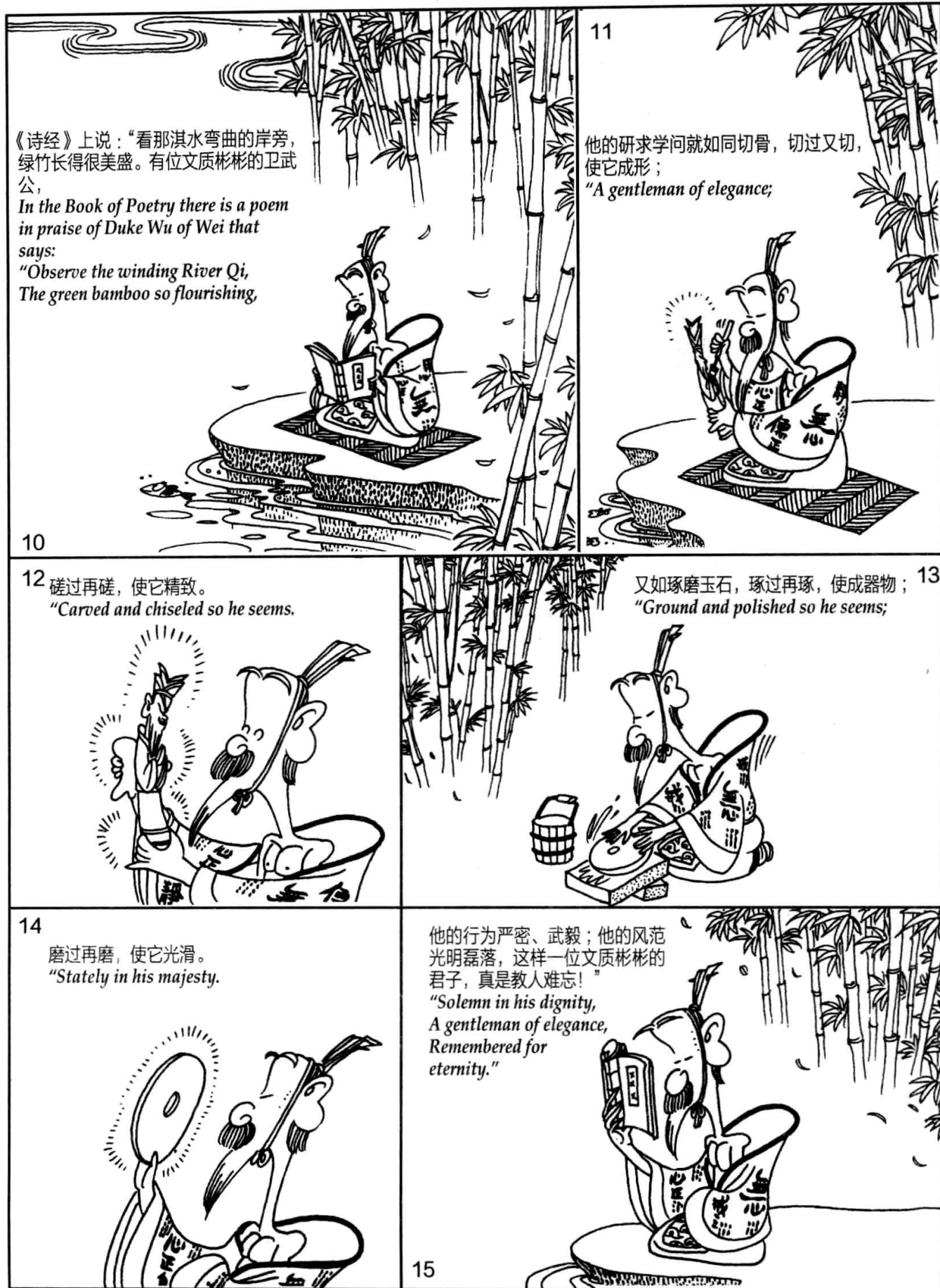
7



8



9



16

“如切如磋”，是说他研求学问的工夫；
“Carved and chiseled” refers to his studying the Way;



17

“如琢如磨”，是说他省察克治的工夫；
“Ground and polished” refers to his self-cultivation;

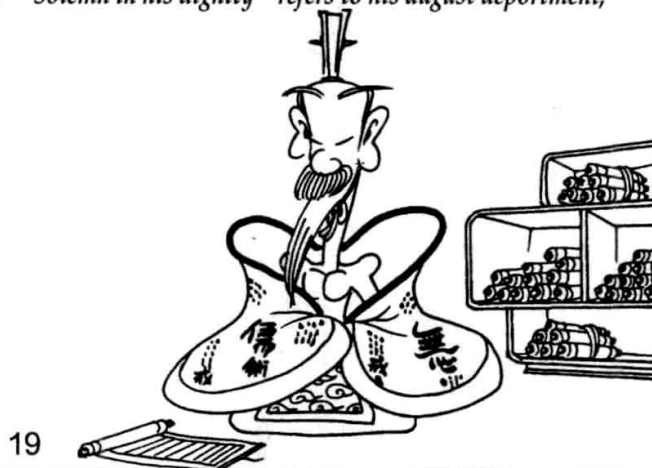


18

“瑟兮僴兮”，是说他戒慎恐惧的态度；
“Stately in his majesty” refers to his cautious, awe-inspiring air;



“赫兮喧兮”，是说他令人敬畏的仪表，
“Solemn in his dignity” refers to his august deportment;



19

20

“有斐君子，终不可谄兮”，是说他盛大德性臻于至善的地步，人民所以不能忘记他啊。
“A gentleman of elegance / Remembered for eternity” means that because of his abundant virtue and perfect goodness, the people will never forget him.



21

《诗经》上说：“唉！从前的文王、武王，真是让人难忘！”
In reference to Kings Wen and Wu of the Zhou dynasty, the Book of Poetry says: "And, oh, the former kings are not forgotten!"



22

国君尊敬贤者，亲爱亲人，人民蒙受恩泽，都能享受安乐。

The sovereign exhibits his worthiness and renews the people; the populace delights in his rule and benefits from it.



23

所以他们虽殁世多年，后人依然不能忘怀他们。

This is why the former kings will never be forgotten.



传四
Commentary IV
释本末
On Roots
and
Branches



1

听断讼案我也和别人一样，一定要设法
使民间没有讼案发生。
"In hearing litigation, I am like others. If
there is a difference, it is that I try to end
litigation."

孔子说：
Confucius said:



2

让没有实情的人没办法用花言巧语妄诉，
If people without cause are refused the chance
to bring frivolous suits,

哈哈，其实他
没有骂我……
Ha ha, well, actually he
didn't slander me...

其实他也没有打
我，是误会啦！
He didn't strike me, either.
It was all just a
misunderstanding!



3

使人民的心志畏服那具有明德的人。这便叫做知本。
Awe will be struck into the hearts of the people. This explains
what it is to understand the root.



传五
Commentary V

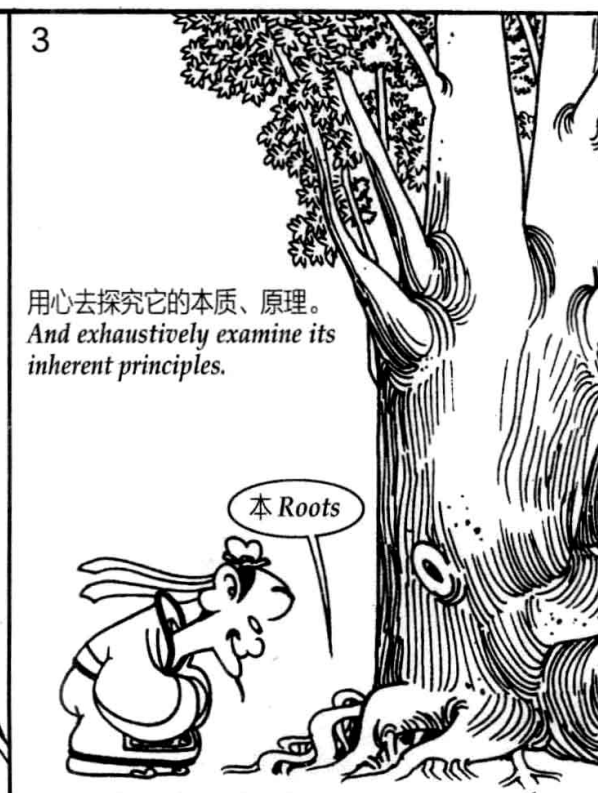
释格物致知
On Investigating
Things and
Extending
Understanding



“致知在格物”的意思是说：要想使我们的知识推展到精深的地步，就应……
The phrase “the extension of understanding lies in the investigation of things” refers to the following: if we wish to extend our understanding...

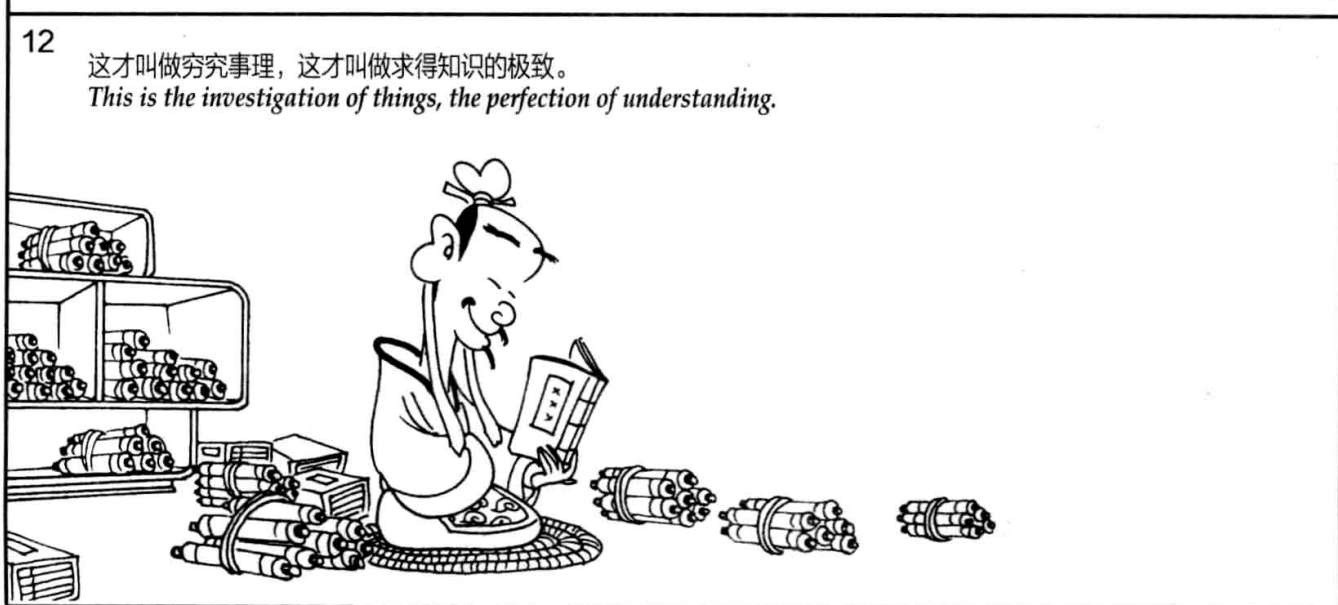
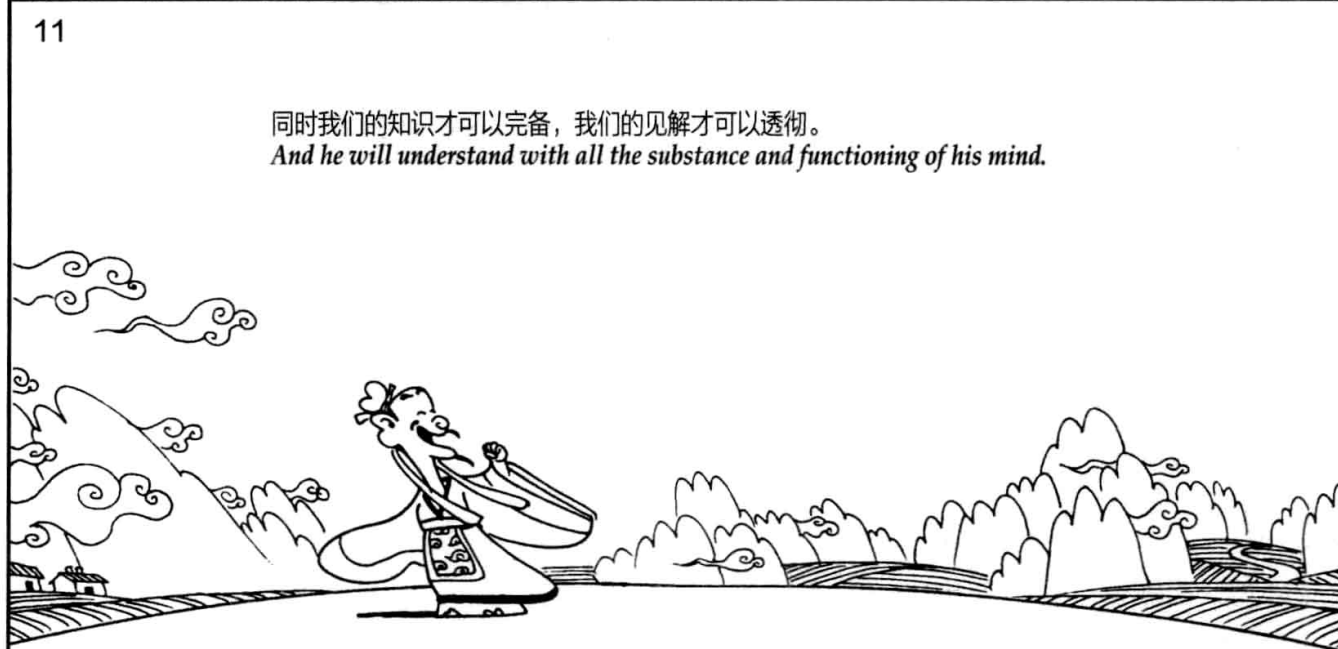
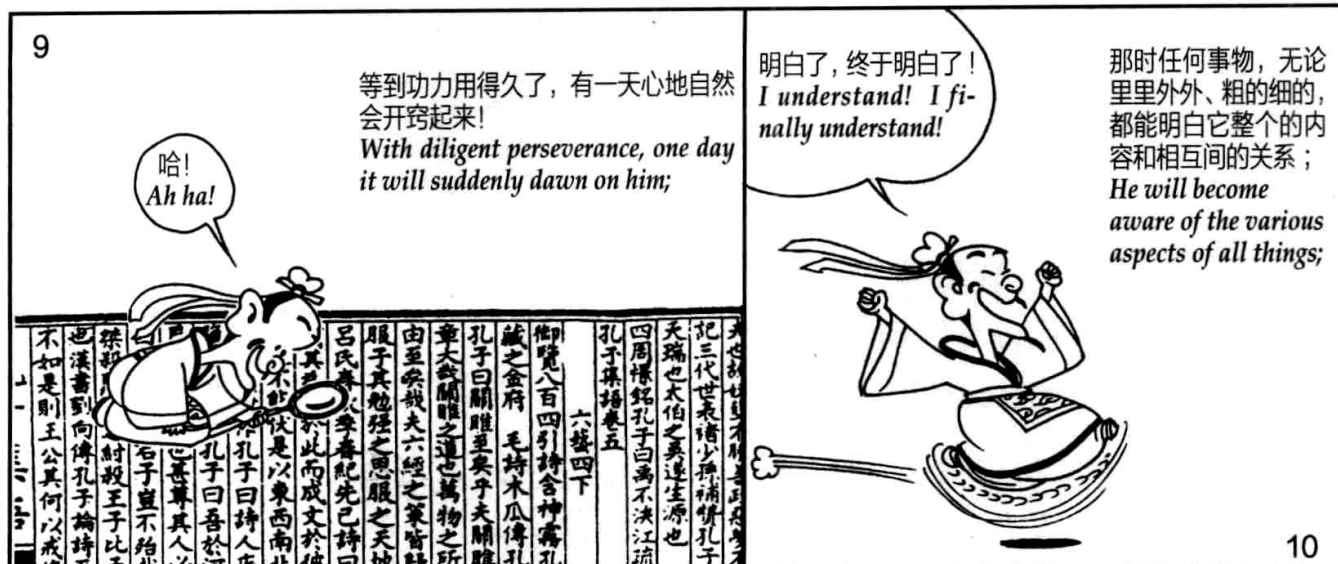


针对事物的现象，
We should focus on an
object,



用心去探究它的本质、原理。
And exhaustively examine its
inherent principles.





传六
Commentary VI

释诚意
On Making
Intentions Sincere



“诚其意”的意思是说：自己不要欺骗自己。
To make one's intentions sincere means to not deceive oneself,

1



要像厌恶腐败难闻的气味，
As in detesting a detestable smell,

2



要像喜爱美好的颜色一样的发自内心。
And delighting in delightful things.

3



这叫做内心自足惬意。
This is called self-sufficiency.

4



所以君子独处的时候，一定要小心谨慎，不敢随便。
With this in mind, a gentleman must be cautious when alone.

5

6

小人平常独处的时候，什么坏事都会做出来。
In filling idle time, a lesser man will perform unsavory acts of all kinds.



7

看到君子便躲躲闪闪地掩饰自己的坏处，而显露自己的好处。
Upon meeting up with a gentleman, he will deftly disguise his faults and exhibit his goodness.



8

可是别人看来，好像看见他的肺肝一样，这样遮掩，又有什么好处？
When people look at him, however, they see right through him, so what's the use?



9

这就叫做内心真实，就会表现到外表上面。
So we say that inner sincerity is apparent externally.



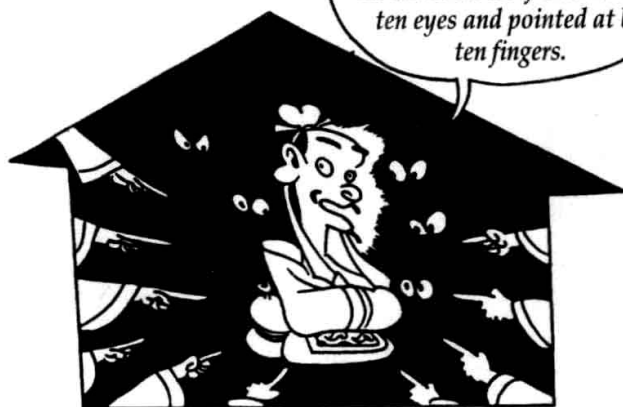
10

所以君子独处的时候，一定要小心谨慎。
With this in mind, a gentleman must be cautious when alone.



11

曾子说：
Zengzi said:



一个人独处的时候，也要
像有十只眼睛在盯着自己，有
十只手在指着自己，
这好严厉啊！

*Be as severe as if watched by
ten eyes and pointed at by
ten fingers.*

12

有钱的人把自己的房子装饰
得很漂亮；
*Just as wealth can reno-
vate a house;*



13

有德的人把自己的身
心修养得很好。
*So virtue can reno-
vate a person.*



14

自然心里宽广坦荡，身体也舒泰安乐了。
Making the mind expansive and the body at ease.



15

所以君子一定要做到内心的意念都能真实不欺。
*This is why a gentleman must make his thoughts
sincere.*



传七
Commentary VII

释正心修身
· On Ordering the
Mind and Cultiva-
ting the Self



1

“修身在正其心”的意思是说：心有了忿怒，心就不得端正；
The phrase “Cultivating the self lies in ordering the mind” refers to the following: When one is filled with anger, the mind cannot be in order;



2

心有了恐惧，心也不得端正；
When filled with fear, the mind cannot be in order;



3

心有了偏爱，心也不得端正；
When filled with pleasure, the mind cannot be in order;



4

心有了忧患，心也不得端正。
When filled with anxiety, the mind cannot be in order.



5

心被忿怒、恐惧、好乐、忧患等情感所动摇时，就好像心不在身上一样……
When filled with any of these, the mind becomes distracted...



6

一个人的心不能专注，就是睁着眼，也看不见事物；
And when the mind is distracted, you look without seeing;



我看不到自己的缺点……
I don't see a single thing wrong with me...

7

张着耳，也听不到声音；
Listen without hearing;



我听不到别人的谏言……
I don't hear anyone correcting me...

8

吃着东西，也吃不出味道。
And eat without tasting.



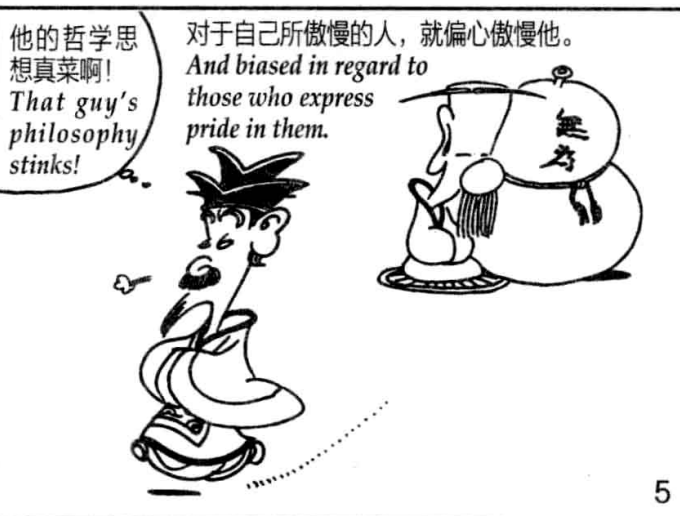
9

所以谈修身一定要先端正自己的心。
This is why cultivating the self lies in ordering one's mind.



传八
Commentary VIII

释修身齐家
On Cultivating
the Self
and
Regulating the Family



我很喜欢你，
但你有很多缺
点要改改……
*I like you, kid,
but you have
many faults
that need
corre-cted...*

所以喜爱一个人，但却能知道他的缺点……

Few are the people who can find fault with those they like...

6

7

讨厌一个人，但却能知道他的优点，具有这种修养的人，天下真是太少了。

And see the good in those they dislike.

我讨厌他，可是他有不少优点值得我们学！

I don't like him, but he has many good points that we can learn from!

是！
course!

8

俗语说：“人都不知道自己儿子的缺点，不知道自己禾苗的硕大。”

There is a saying: "No one sees the faults of their own children, just as no farmer sees the abundance of his own young crops."

9

这就是说：自己不能修养的人，便不能整治他自己的家。

This is why you cannot regulate your family without first cultivating yourself.

持者天地之心。德之祖百福之宗。萬物之戶也。卷六下九十一
吾於木瓜見苞苴之懷行。韓詩外傳。五子夏問曰。問。誰何以爲
仰則天俯則地。幽冥異德之所藏。紛紛涕涕。道之所行。如神龍
生之所戀。命也。河洛出書圖。鴈鳳翔乎郊。不由關雎之道。則
汲汲取之。平關離離之事。大矣哉。馮馮。翔翔。自東自西。自南
生民之屬。王道之原。不外此矣。子夏喟然嘆曰。大哉。關雎。乃
知。趙孔子曰。審此言也。何以爲天下子貢曰。何其諱也。孔子
人。趙修其身。而成文於天下矣。鹽鐵論相刺孔子曰。詩人
說而不用。然復還而修王道。作春秋。爲之萬載之復。天下
能默丘疾之不能伏。是以論也。
德之至也。而欲得之。各反其本。復諸古而已。說苑貴德
位順安。萬物古聖之道幾哉。說苑敬慎。孔子論詩至
依世則廢。道遠上離俗則危。身世不與善。己獨由之。則
身者不遇時。常恐不終焉。詩曰。碩土蓋高。不趾不跖。謂地
士。膚敏。灌。將子求。喟然曰。大矣哉。詩人。以勸勉。故曰。毛

传九
Commentary IX

释齐家治国
On Regulating the Family
and
Governing the Country



1

“治国必先齐其家”的意思是说：自己的家人尚且教不好，而能够教好他人，是没有的事。

The phrase “Those who wish to govern the state must first regulate their family” refers to the following: There is no person who, not being able to teach his own family, can yet instruct others.

管教你比管教人民还要难！
Teaching you is worse than trying to instruct the populace!

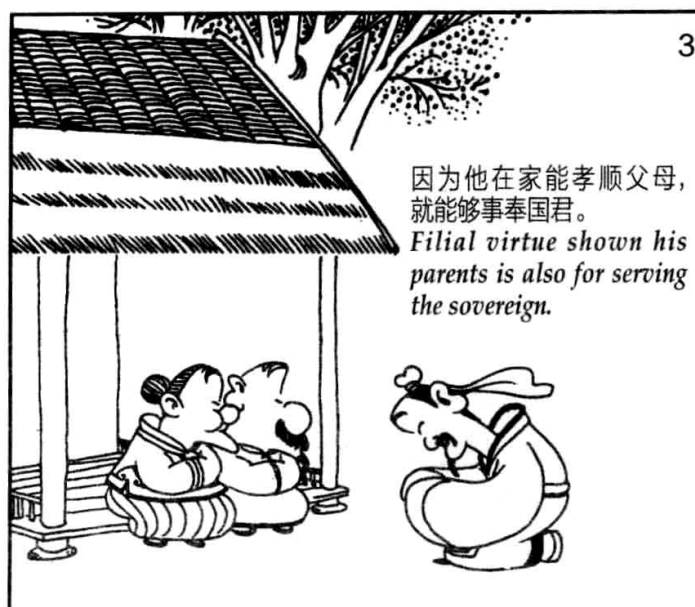
自己的家人都管不好了，如何去管别人？
If you can't teach me, how can you teach other people?



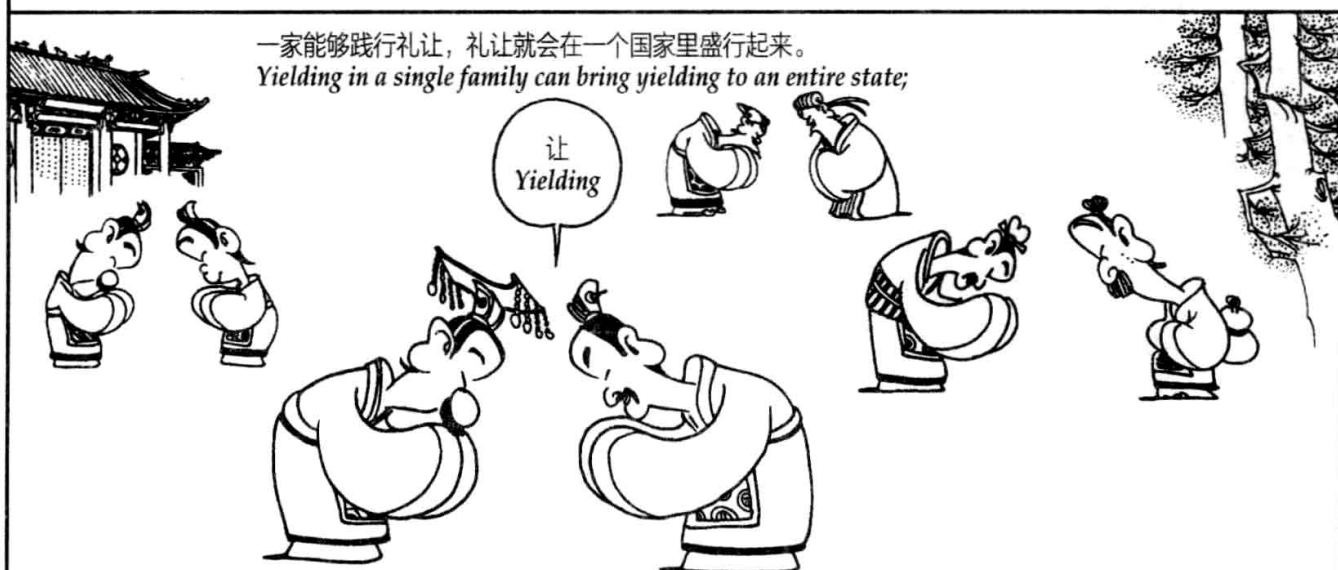
2

所以君子能够不走出家门，就将他的教化推行到全国。
This is why a gentleman can succeed in instructing the populace without stepping outside his own home.





9



10



11



17

所以有道的国君一定先使自己有了善行,
For this reason, a gentleman expects something of himself...



18

然后再要求别人行善;
Before expecting it of others;

要敬老尊贤啊!
Respect your elders!

是。
Of course.



19

先使自己没有恶形, 然后再禁止别人作恶。
What he does not expect of himself, he does not expect of others.



20

不要做坏事啊!
Don't do despicable things.

是。
Yes, sir.

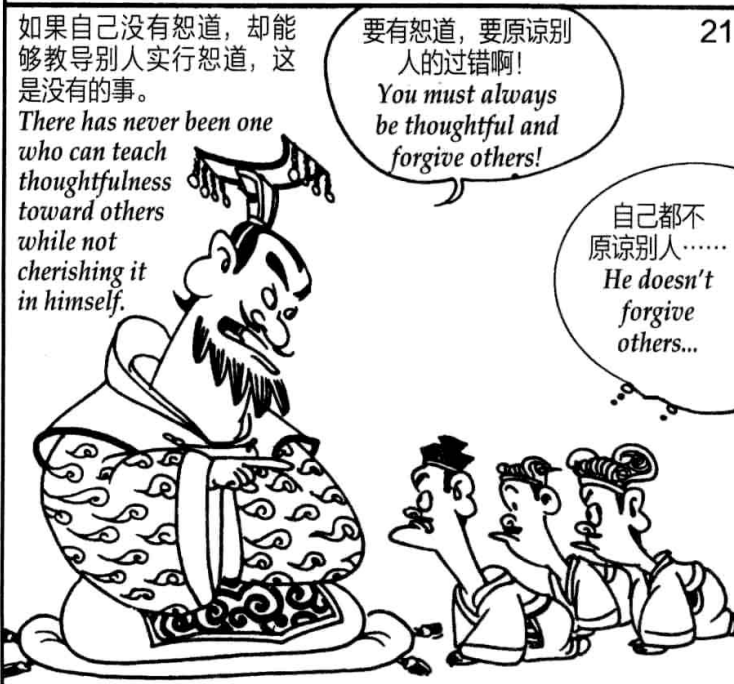


如果自己没有恕道, 却能够教导别人实行恕道, 这是没有的事。
There has never been one who can teach thoughtfulness toward others while not cherishing it in himself.

要有恕道, 要原谅别人的过错啊!
You must always be thoughtful and forgive others!

自己都不原谅别人……
He doesn't forgive others...

21

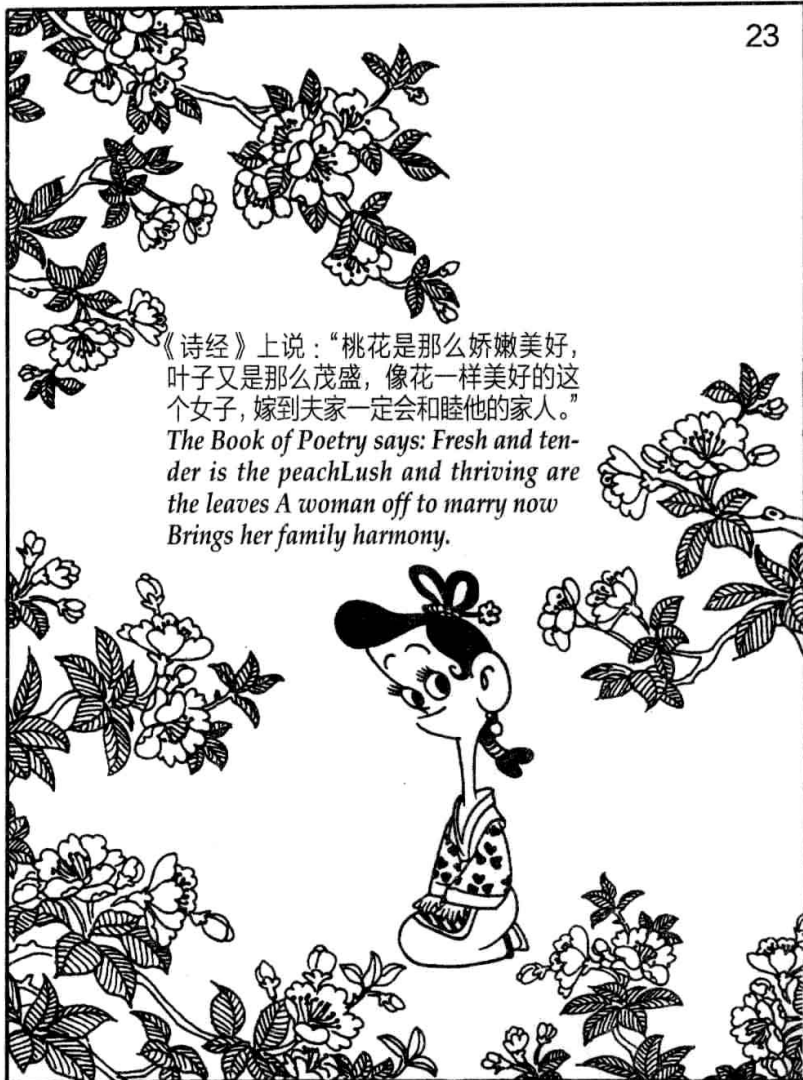


所以说治理国家要先整治自己的家。
This is why governing the state lies in regulating the family.



22

23



《诗经》上说：“桃花是那么娇嫩美好，叶子又是那么茂盛，像花一样美好的这个女子，嫁到夫家一定会和睦他的家人。”
The Book of Poetry says: Fresh and tender is the peach Lush and thriving are the leaves A woman off to marry now Brings her family harmony.

24

能和家人相处得很和睦，然后才可以教导全国的人。

Only after bringing harmony to one's family can one instruct the populace.



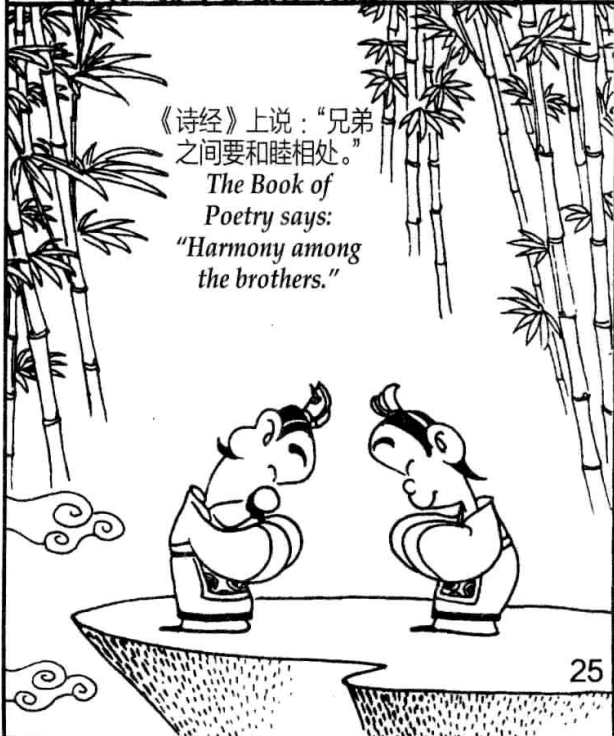
26

兄弟之间能够和睦相处，然后才可以教导全国的人。

Only after bringing harmony among brothers can one instruct the populace.



《诗经》上说：“兄弟之间要和睦相处。”
The Book of Poetry says: "Harmony among the brothers."



25



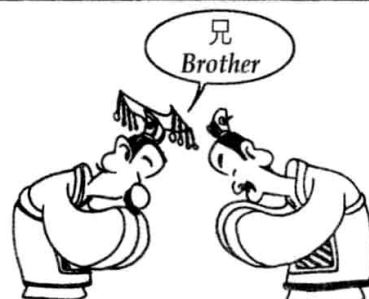
27



《诗经》上说：“他的行为没有差错，可以匡正四方的邦国。”

The Book of Poetry says:
"His bearing is without mistake,
He is a model for all the states,"

28



因为他在做父、子、兄、弟时，一切行为都足够做别人的模范，然后人民都效法他。
The people will emulate you, only when you are worth emulating as a father, son, and brother.



这就叫做要治理国家必须先整治自己的家。
This is why it is said that governing the state lies in regulating one's family.

29

传十
Commentary X

释治国平天下
On Governing the Country and
Bringing Peace to the Land







14

厌恶在我右边的人给我的某种恶行，
What you detest in those to your right,



15

我就不可以把同样的恶行加之于在我左边的人。
Do not use in interacting with those to your left.



16

厌恶在我左边的人给我的某种恶行，
What you detest in those to your left,



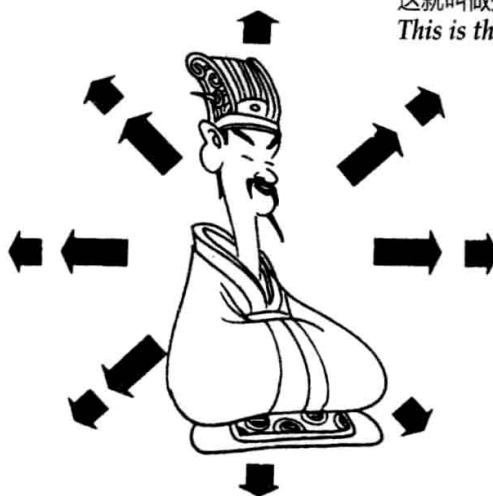
17

我就不可以把同样的恶行加之于在我右边的人。
Do not use in interacting with those to your right.



18

这就叫做推己及人的絜矩之道。
This is the standard for assessing conduct.



19

《诗经》上说：
“和悦的君子，是万民的父母。”

The Book of Poetry says:

*"Joyful are the gentlemen,
They are the parents of the people."*



20

我喜欢天下太平。
I like peace.

人民所喜爱的事情
他也喜爱而乐于去做，
*To appreciate what
the people appreciate,*

我也是。
Me, too.



21

人民所厌恨的事情他也厌恨而把它摒弃。
*To detest what the people
detest—*

我讨厌战争。
*I just hate
war.*

我也是。
*Yea, me,
too.*



22

这样的君子真算得是万民的父母。
This is what is meant by being a parent of the people.



23

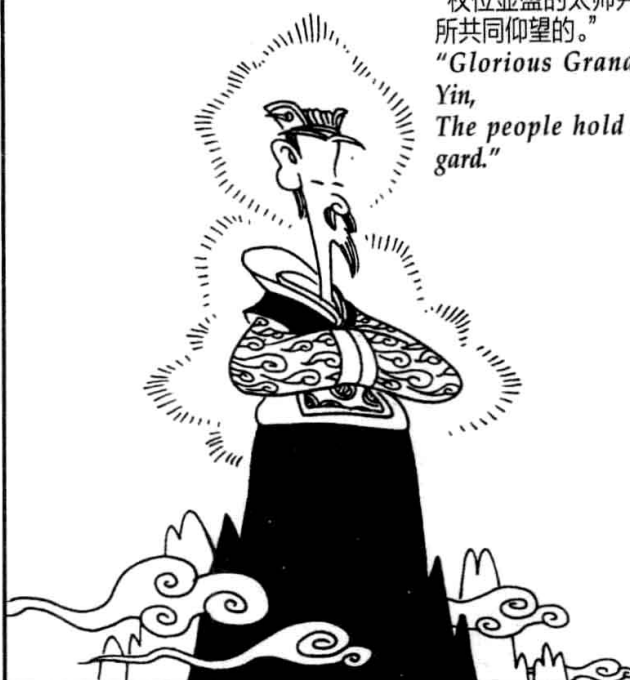
《诗经》上说：
“高大的南山，岩石嶙峋而险峻。”
The Book of Poetry says:

*"High the southern
hills and far,
Majestic with
their rocky
guard;*



24

“权位显盛的太师尹氏，是人民
所共同仰望的。”
*"Glorious Grand Preceptor
Yin,
The people hold in high re-
gard."*



25

拥有国家的人不可不谨慎从事啊……
*Those in charge of a country must be
cautious...*



26

如果一切好恶都出于一己偏私而违反民心，
For if their personal biases lead away from the wishes of the people,



27

就要被天下人所诛戮了。
They may end up slaughtered by the people!

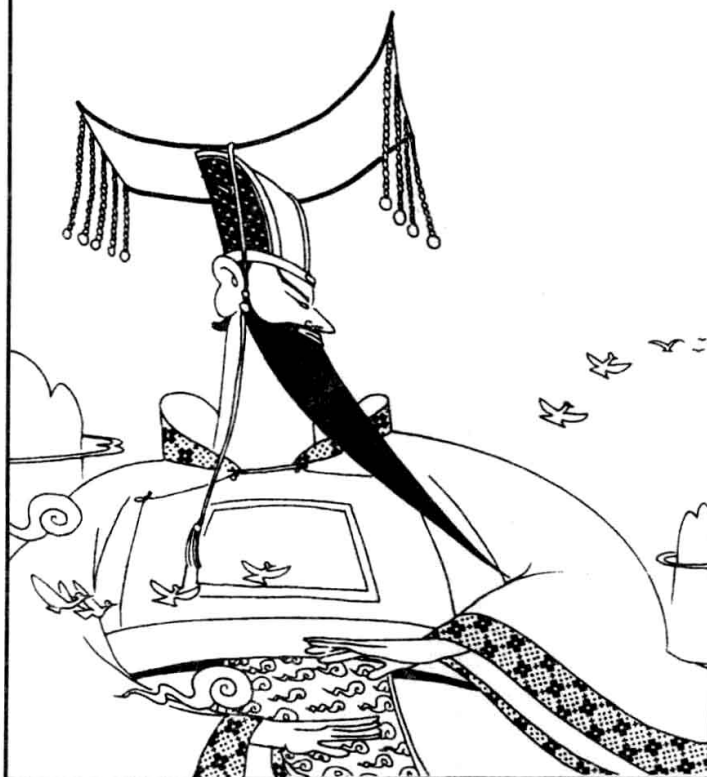


28

《诗经》上说：
“殷朝在未失去民心的时候，他的欲望可媲美天帝……
一旦失去民心就亡国了。”

The Book of Poetry says:

*"Before the Shang had lost the people's trust,
They could meet the will of God;"*



29



“有国家的人应该以殷亡做鉴戒，天命是不容易长久保得住的啊！”

*"One should learn from Shang's mistakes,
It's hard to keep the lofty mandate."*



30

这是说：能得到民众的爱戴，
就有国家；
*This means that to win over the
people is to win over the country;*



失去了民众，就没有国家了。
*To lose the people is to lose
the country.*

31



所以君子先要谨慎修德；
So a gentleman first exercises caution with regard to virtue;



32

33

有了道德，才有人民归附；
Having virtue, he has the people;



34

有了人民才能保有土地；
Having the people, he has land;



保有土地才有财货；
Having land, he has wealth;

这是今年的税收！
This year's taxes!

35



有了财货才有用度。
And having wealth, he has spending capacity.

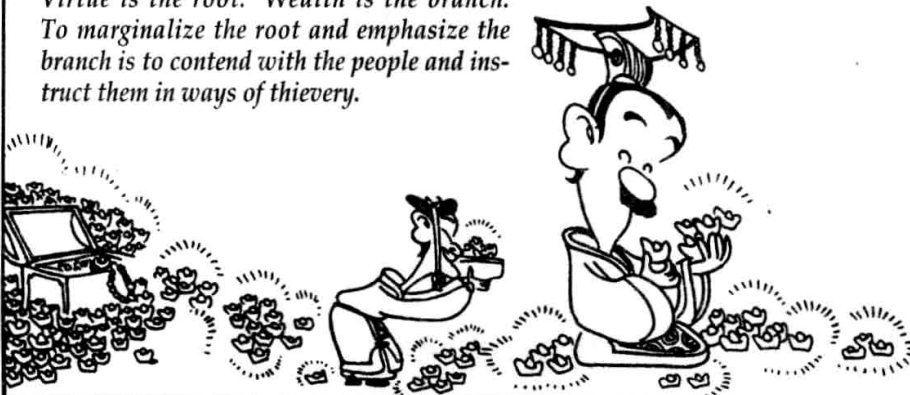
用这些钱建设地方吧！
Spend it on improvements.

36



德是立国的根本，财是末节，轻德重财，那就是争利于民而施行劫夺的教化了。

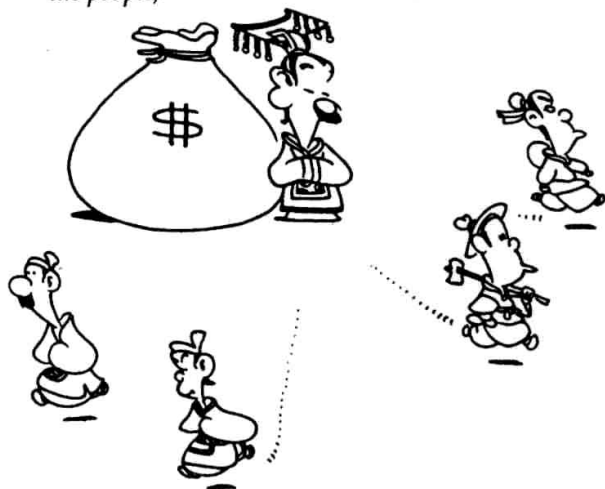
Virtue is the root. Wealth is the branch. To marginalize the root and emphasize the branch is to contend with the people and instruct them in ways of thievery.



37

38

所以聚敛民财集中在国库内，则人民生活困苦，势必流离四散；
Therefore, collecting wealth leads to dispersal of the people;



39

把国库之财散之于民，则人民生活优裕，自然就集聚而来归附了。
And dispersal of wealth leads to collecting of the people.



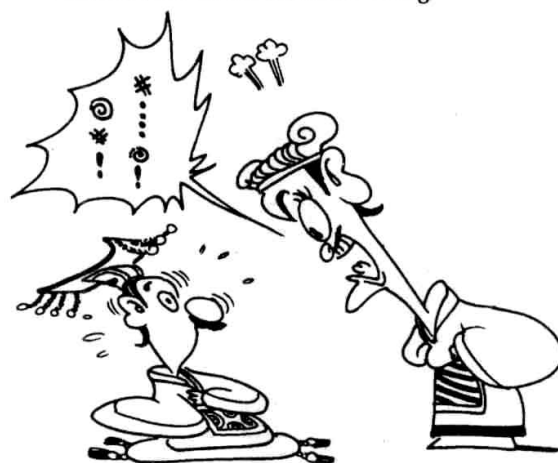
40

所以用不合情理的话待人……
One whose outgoing words are malicious...



41

别人也会用不合情理的话回答你；
Will have malicious words incoming;



42

财货如果是劫夺而来……
Likewise, wealth brought in through malicious means...



43

也必然被别人劫夺去。
Will be taken away through malicious means.



《书经·康诰篇》上说：“天命是不常在的。”

The Kang Gao chapter of the Book of History says:

"The mandate of Heaven is not eternal."



44

[illegible]

这是说君主如能行爱民的善政就可以保得天命。
This means that if one exercises goodness, the mandate will continue.



45

46

不推行善政，就会失去天命，
不能保有天命。
And if not, it will be lost.



47

《楚书》上说：

“楚国没有把金玉当作宝贝，只把善人当作宝贝。”

The Book of Chu says:

"The state of Chu took nothing as precious but goodness."



48

“流亡的人没有可作宝贝的事物……”

There is nothing an exile
can hold precious...

晋公子重耳的母舅狐
偃说：

The Duke of Jin's wise
uncle Fan once said to
him:



49

只把“仁爱”和“相亲”当
作宝贝。

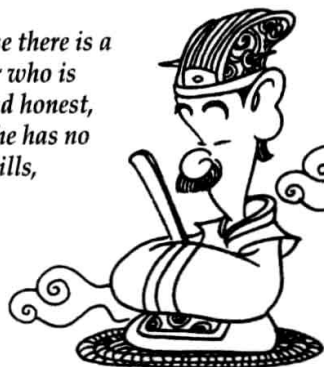
So he holds benevolence and
renewal as precious.



《书经·秦誓篇》上说：“假如有一个臣子，为人诚恳忠贞，而没有任何其他的技能……”

The Qin Shi chapter of the Book of History says:

"Suppose there is a minister who is loyal and honest, though he has no other skills,



50

51

“但他胸怀宽大能容，乐于为善……”
"Suppose he is open and accepting..."



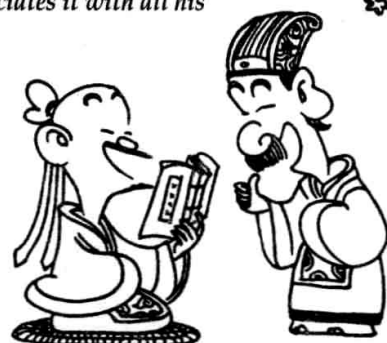
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“别人若有俊才明智，他便由衷地喜爱；”
"Seeing the talents of others, he accepts them as if they were his own;



53

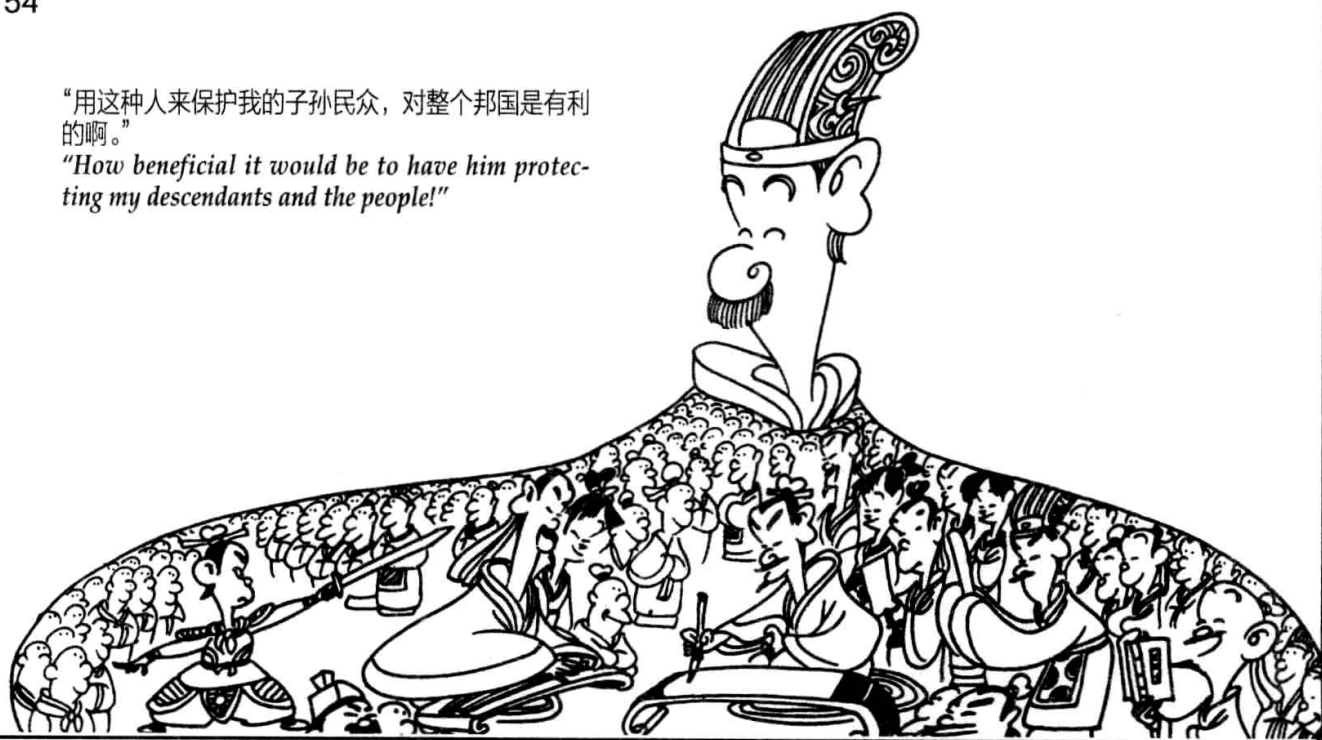
“不只是像他口里说的那样，而且是真心实意地容纳他；”
"Seeing the accomplished sagacity of others, he appreciates it with all his heart;



54

“用这种人来保护我的子孙民众，对整个邦国是有利的啊。”

"How beneficial it would be to have him protecting my descendants and the people!"



55

“反之，别人如有技能就嫉妒而厌恶他们；
“Suppose there were one who envied and hated others who were talented;

差劲。
He's horrible.



56

“别人若有俊才明智，他就阻碍他使之不能晋用；
“Who provided no opportunities for those of accomplished sagacity;



“这种人实在不能容纳贤人。”
“Who was truly unaccepting of others.”

滚！
Get out of my sight!



57
58



“用这种人保护我的子孙民众，那可说是危险极了！”
“How dangerous it would be to have him protect my descendants and the people!”

除了我之外，全国没有半个人才。
There is no one in this country but me who even has a bit of talent.

哦？
Huh?



59

只有仁人，能把这种蔽贤忌才的人放流出去。
It would take a benevolent person to exile this kind of minister.



滚！滚到边远蛮荒去，永远不要回到中原境内。
Get out of here. You're exiled to the barbarian frontier, and I never want to see you back here in the Central States.



60

这就是说，只有大公无私的仁人，才能热爱好人，
This is to say that only a benevolent person is able to both care for others...



61

才能嫉恶痛绝那些坏人。
And detest others.



见到贤才而不荐举重用，这便是怠慢；
It is negligence to meet a worthy man and be unable to recommend him, to recommend him and be unable to advance him;



62

见到坏人而不予以黜退，驱之远离，这便是过失。
It is a transgression to meet a scoundrel and be unable to remove him, to remove him but be unable to send him far away.



63



64



喜爱国人所厌恶的……
To appreciate what others detest...

65



厌恶国人所喜爱的……
And detest what others appreciate...

66



这叫做违反人的本性，灾祸一定会降临到他的身上。
This is called defying human nature and will bring disaster upon oneself.



67



所以国君治国有个不变的法则……
Thus, the gentleman knows a magnificent principle...

68

行事忠信，一定得到民众的拥戴；骄傲放肆，一定失掉民众。
He wins the people over through conscientiousness and trustworthiness, and loses them through pride and debauchery.



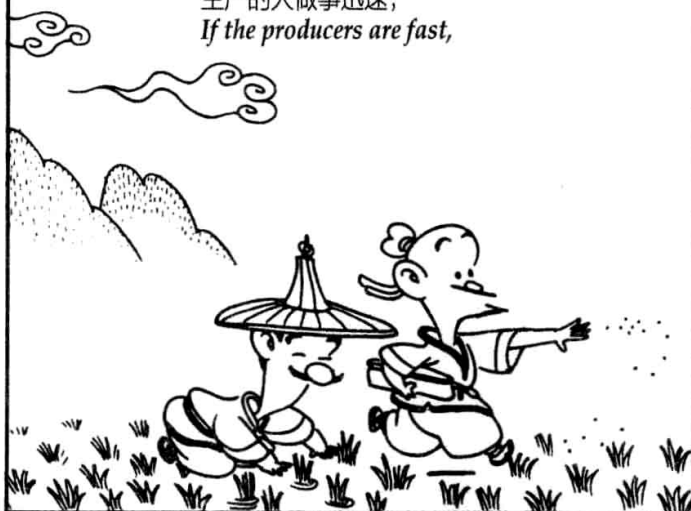
69

生财也有个不变的法则：从事生产的人多，消耗产品的人少，
He also knows a magnificent principle for producing wealth: If there are many
producers and few consumers,



70

生产的人做事迅速，
If the producers are fast,



71

计入为出的使用才能宽裕。
And the users slow.



国库 Treasury

国库存底一共有七百万两。
There are seven million
gold pieces in the treasury.

好极了。
Wonderful.

这样国家的财富就常常充裕了。
Then there will always be a
sufficient supply of wealth.

72



73



仁德的国君使国人均富，以发扬己身的德誉；
A benevolent person uses wealth to develop his person;

74

不仁的君王牺牲个人的德誉，来增加自己的财富。
Whereas an unbenevolent person uses his person to develop wealth.



75

仁
Benevolence

从没有在上者好仁，而在下者不好义的；
There has never been an instance where the superior appreciated benevolence and the inferior did not appreciate righteousness;



义
Righteousness

76

义
Righteousness

没有好义的人会对他们的事不尽责的；
There has never been a righteous person who was not thorough in his duties;



在府库里的财货，没有不属于君王所有的。
And there has never been an instance where the treasury's wealth did not belong to the sovereign.

国库 Treasury



77

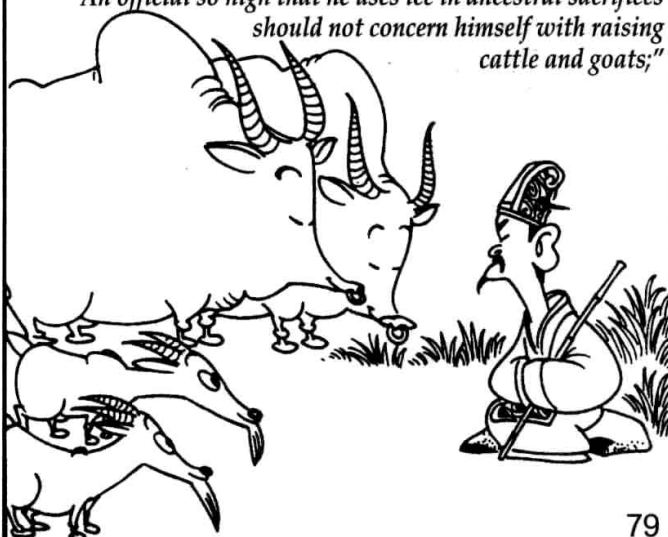
78

鲁国的大夫孟献子说：
The great mandarin Meng Xianzi said:

有车一乘的大夫之家，不
应计较养鸡养猪的小利；
A man who raises horses
should not concern him-
self with chickens and
pigs;



“家里有冰窖祭祀用冰的官员，不应养牛、养羊图利；”
“An official so high that he uses ice in ancestral sacrifices
should not concern himself with raising
cattle and goats;”



“有车百乘的官员，不应养聚敛民财的家臣。”
“And a man of a hundred carriage household should not
concern himself with raising acquisitive ministers.”



79

80

81

82

“与其有敛财的家臣，宁可有盗窃公家财物的家臣。”
“I would rather have thieves as ministers than minis-
ters who were acquisitive.”



这是说：一个国家不应以财货为
利益，应该以仁义为利益。
This is to say that the state
takes righteousness, not profit,
as beneficial.



83

治理国家却还从事搜刮财物的人，一定会任用小人。
A leader who spends his time accumulating wealth will most certainly employ lesser men...



84

再去设法搜刮更多的财物。
Go find a way to get more money.

是。
Yes, sir.



85

因为小人善于做敛财的事情。
Because lesser men are good at it.

这种事情我最拿手。
No one is better than me at this.



圣上旨意：从今起田赋税、地价税各增百分之八十！
An order from the king: From now on, the farm tax and land tax will each increase eighty percent!

哇！
What!

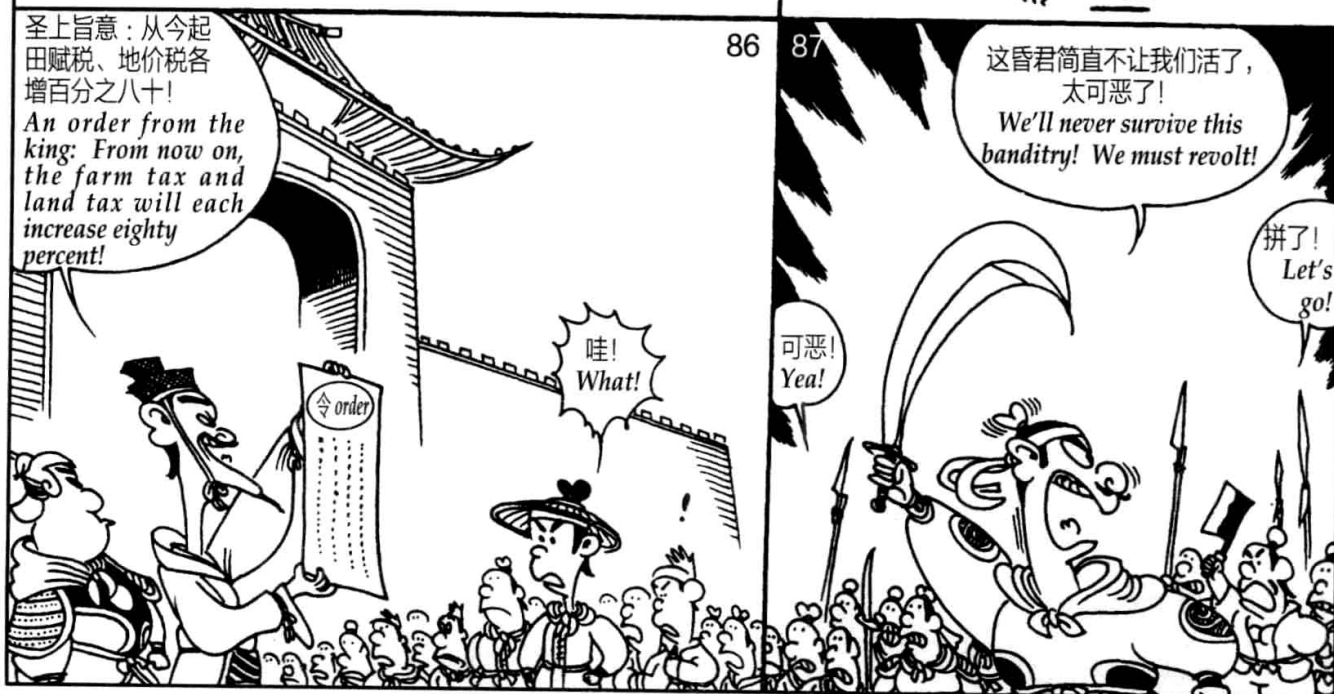
86

87

这昏君简直不让我们活了，太可恶了！
We'll never survive this banditry! We must revolt!

拼了！
Let's go!

可恶！
Yea!





附录·延伸阅读

APPENDIX Further reading



此部分为本书图画页的延伸阅读，
各段首所示的页码与图画页对应。

P1 《大学》原来是《礼记》中的一篇，内容是阐述古人研究学问、修身齐家以及治国平天下的道理。是发挥儒家学说中人生哲学和政治哲学的重要文献。所以宋儒程颐说：“《大学》，孔氏之遗书，而初学入德之门也。”朱熹作《大学章句》时，将它和《中庸》、《论语》、《孟子》并列为“四书”。不过朱熹认为本篇中有脱简和错简的地方，故作《大学章句》时，在篇幅上有所移补。朱熹将整篇《大学》改编为“经”一章、“传”十章。以为“经”是孔子的意思；“传”则是曾参的意思。

赖明德《大学提要》

P2 “四书”是中国人甚至东方人的《圣经》，而《大学》又是“四书”中的第一篇，他的重要性正如朱熹所说：“子程子曰：‘《大学》孔氏之遗书，而初学入德之门也。’于今可见古人为学次第者，独赖此篇之存，而《论》、《孟》次之。学者必由是而学焉，则庶乎其不差矣。”

P3 《大学》之道：在明明德，在亲民，在止于至善。

P4 知止而后有定，定而后能静，静而后能安，安而后能虑，虑而后能得。

P5 物有本末，事有终始，知所先后，则近道矣。

P6 古之欲明明德于天下者，先治其国；欲治其国者，先齐其家；欲齐其家者，先修其身。

P7 欲修其身者，先正其心；欲正其心者，先诚其意；欲诚其意者，先致其知；致知在格物。

P8 物格而后知至，知至而后意诚，意诚而后心正，心正而后身修，身修而后家齐，家齐而后国治，国治而后天下平。

P10 自天子以至于庶人，壹是皆以修身为本。其本乱而末治者否矣；其所厚者薄，而其所薄者厚，未之有也。

P11 汉朝将孔子说的和特别优良的、重要的典籍，尊之为经，所以有“五经”、“六经”、“十三经”等名称。“经”是天长地久不变之意；“传”是解释“经”的，如《左传》解说《春秋经》，就是最好的例

子。朱子把大学前一段尊之为经，后之为传，即系此意。以后的学者，认为是朱子“自我作古”，依全书的结构而论，朱子的见解，值得重视和遵照。

P12 传一 释明明德

《康诰》曰：“克明德。”《大甲》曰：“顾谟天之明命。”

《帝典》曰：“克明峻德。”皆自明也。

P13 传二 释新民

汤之《盘铭》曰：“苟日新，日日新，又日新。”

《康诰》曰：“作新民。”

《诗》曰：“周虽旧邦，其命维新。”是故君子无所不用其极。

P14 传三 释止于至善

《诗》云：“邦畿千里，惟民所止。”《诗》云：“缙蛮黄鸟，止于丘隅。”

P15 子曰：“于止，知其所止，可以人而不如鸟乎！”《诗》云：“穆穆文王，于缉熙敬止。”为人君，止于仁；为人臣，止于敬；

P16 为人子，止于孝；为人父，止于慈；与国人交，止于信。

P17 《诗》云：“瞻彼淇澳，萋竹猗猗。有斐君子，如切如磋，如琢如磨；瑟兮侗兮，赫兮喧兮；有斐君子，终不可谖兮。”

P18 如切如磋者，道学也；如琢如磨者，自修也；瑟兮侗兮者，恂栗也；赫兮喧兮者，威仪也；有斐君子，终不可谖兮者，道盛德至善，民之不能忘也。

P19 《诗》云：“于戏！前王不忘。”君子贤其贤而亲其亲，小人乐其乐而利其利，此以没世不忘也。

P20 传四 释本末

子曰：“听讼，吾犹人也。必也，使无讼乎！”无情者不得尽其辞，大畏民志；此谓知本。

P21 传五 释格物致知

此谓知本，此谓知之至也。

P22 “所谓致知在格物者，言欲致吾之知，在即物而穷其理也。盖人心之灵，莫不有知，而天下之物，莫不有理；惟于理有未穷，故其知有不尽也。是以《大学》始教，必使学者即凡天下之物，莫不因其已知之理而益穷之，以求至乎其极。

P23 至于用力之久，而一旦豁然贯通焉，则众物之表里精粗无不到，而吾心之全体大用无不明矣。此谓物格，此谓知之至也。”

P24 传六 释诚意

所谓“诚其意”者，毋自欺也。如恶恶臭，如好好色，此之谓自谦，故君子必慎其独也。

P25 小人闲居为不善，无所不至；见君子而后厌然，掩其不善，而著其善。人之视己，如见其肺肝然，则何益矣？此谓诚于中，形于外。故君子必慎其独也。

P26 曾子曰：“十目所视，十手所指，其严乎！”富润屋，德润身，心广体胖。故君子必诚其意。

P27 传七 释正心修身

所谓“修身在正其心”者，身有所忿懣，则不得其正；有所恐惧，则不得其正；有所好乐，则不得其正；有所忧患，则不得其正。心不在焉，视而不见，听而不闻，食而不知其味。此谓“修身在正其心”。

P29 传八 释修身齐家

所谓“齐其家在修其身”者，人之其所亲爱而辟焉，之其所贱恶而辟焉，之其所畏敬而辟焉，之其所哀矜而辟焉，之其所敖惰而辟焉。

P30 故好而知其恶，恶而知其美者，天下鲜矣。故谚有之曰：“人莫知其子之恶，莫知其苗之硕。”此谓身不修，不可以齐其家。

P31 传九 释齐家治国

所谓“治国必先齐其家”者，其家不可教，而能教人者，无之。故君子不出家，而成教于国。

P32 孝者，所以事君也；弟者，所以事长也；慈者，所以使众也。《康诰》曰：“如保赤子。”心诚求之，虽不中，不远矣。未有学养子而后嫁者也。

P33 一家仁，一国兴仁；一家让，一国兴让；一人贪戾，一国作乱；其机如此。

P34 此谓一言偾事，一人定国。尧舜帅天下以仁，而民从之；桀纣帅天下以暴，而民从之。其所令反其所好，而民不从。

P35 是故君子有诸己，而后求诸人；无诸己，而后非诸人。所藏乎身不恕，而能喻诸人者，未之有也。故治国在齐其家。

P36 《诗》云：“桃之夭夭，其叶蓁蓁，之子于归，宜其家人。”宜其家人，而后可以教国人。《诗》云：“宜兄宜弟。”宜兄宜弟，而后可以教国人。

P37 《诗》云：“其仪不忒，正是四国。”其为父子兄弟足法，而后民法之也。此谓治国在齐其家。

P38 传十 释治国平天下

所谓“平天下在治其国”者，上老老而民兴孝，上长长而民兴弟；上恤孤而民不倍。是以君子有絜矩之道也。

P40 所恶于上，毋以使下；所恶于下，毋以事上；所恶于前，毋以先后；所恶于后，毋以从前；

P41 所恶于右，毋以交于左；所恶于左，毋以交于右；此之谓絜矩之道。

P42 《诗》云：“乐只君子，民之父母。”民之所好好之，民之所恶恶之。此之谓民之父母。

P43 《诗》云：“节彼南山，维石岩岩；赫赫师尹，民具尔瞻。”有国者不可以不慎，辟则为天下僂矣！

P44 《诗》云：“殷之未丧师，克配上帝；仪监于殷，峻命不易。”道得众，则得国；失众，则失国。

P45 是故君子先慎乎德：有德此有人，有人此有土，有土此有财，有财此有用。德者本也；财者末也。外本内末，争民施夺。是故财聚则民散，财散则民聚。

P46 是故言悖而出者，亦悖而入；货悖而入者，亦悖而出。

P47 《康诰》曰：“惟命不于常。”道善则得之。不善则失之矣。

P48 《楚书》曰：“楚国无以为宝，惟善以为宝。”舅犯曰：“亡人无以为宝，仁亲以为宝。”

P49 《秦誓》曰：“若有一个臣，断断兮，无他技；其心休休焉，其如有容焉。

P50 人之有技，若己有之；人之彦圣，其心好之；不啻若自其口出，实能容之，以能保我子孙黎民，尚亦有利哉！人之有技，媚嫉以恶之；人之彦圣，而违之俾不通；实不能容，以不能保我子孙黎民，亦曰殆哉！”

P51 惟仁人，放流之，进诸四夷，不与同中国。此谓惟仁人为能爱人，能恶人。见贤而不能举，举而不能先，命也；见不善而不能退，退而不能远，过也。

P52 好人之所恶，恶人之所好，是谓拂人之性，菑必逮夫身。是故君子有大道，必忠信以得之，骄泰以失之。

P53 生财有大道：生之者众，食之者寡；为之者疾，用之者舒，则财恒足矣。

P54 仁者以财发身，不仁者以身发财。未有上好仁，而下不好义者也；未有好义，其事不终者也；未有府库财，非其财者矣。

P55 孟献子曰：“畜马乘，不察于鸡豚；伐冰之家，不畜牛羊；百乘之家，不畜聚斂之臣；与其有聚斂之臣，宁有盗臣。”此谓国不以利为利，以义为利也。

P56 长国家而务财用者，必自小人矣；彼为善之，小人之使为国家，蓄害并至，虽有善者，亦无如之何矣。

P57 此谓国不以利为利，以义为利也。

中 庸
The Middle Path



中庸

Zhuxi's Preface

Moderation and Convention

程子曰：“不偏之谓中，不易之谓庸。中者，天下之正道；庸者，天下之定理。”此篇乃孔门传授心法，子思恐其久而差也，故笔之于书，以授孟子。其书始言一理，中散为万事，末复合为一理。“放之则弥六合，卷之则退藏于密。”其味无穷，皆实学也。善读者玩索而有得焉，则终身用之有不能尽者矣。

Master Chengzi said:

“Moderation” is to not lean to one side or another; “convention” is to not change from one to another. Moderation is the correct way of the world; convention is the absolute Principle of the world.

程子说：“不偏叫做中，不变叫做庸。中，是天下的正路；庸，是天下一定的道理。”这篇是孔子门中师弟传授的心得之法，子思恐怕时间久了而有差错，所以把它写在书上，传授给孟子。这本书起初只说一个道理，中间散开为万事，最后又合为一个道理。“舒展开来可以充塞整个宇宙，掩卷起来可以藏在最隐秘的地方。”它的味道无穷尽，都是实实在在的学问啊！善于读书的人，仔细探讨，玩味，便能得此中的道理，那么，一世用它也用不完了。

This piece was originally a scriptureless teaching of Confucius. Fearing it would be lost, Zisi wrote it down and transmitted it to Mencius.

Initially, it speaks of the one Principle; in the middle, it spreads out to the myriad affairs; then in the end brings them together again into the one Principle.

Unrolled, it fills all directions; rolled up, it returns to hidden secrecy.

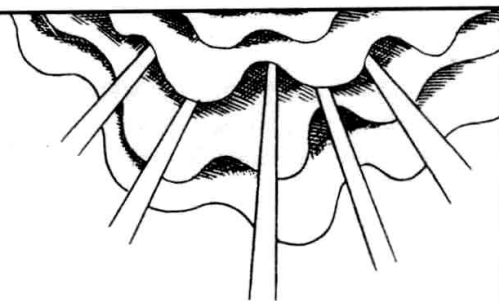
Its charm is limitless; all of it is substantive learning. A good student will play with it and learn from it and thereby gain from it, then he will have something he can limitlessly employ the rest of his life.



天命之谓性 Moderation and Harmony



1



上天赋予人的气禀叫做性。
What is endowed by Heaven is called "Nature".



顺着本性去做叫做道。
To follow one's nature is called the "Way".



2

3

修明道的本末无偏失，就是教化。
To cultivate the Way is called "instruction".



4

这个道是片刻不可以离开的啊！
如果可以离开，那就不是正道了。
The Way cannot be abandoned for even a moment; if it can be abandoned, it is not the Way.



5

所以君子在人看不到的地方也要警戒谨慎，
Therefore, the gentleman is alert and cautious in
places where he cannot be seen,



6

在人听不到的地方也常惶恐畏惧。
Anxious and apprehensive in places where he cannot
be heard.



7

没有比隐暗处更显
现的，
Nothing is more appa-
rent than the hidden,



8

也没有比细微处更显著的。
Nothing is more obvious than the subtle.



9

所以君子在独处时特别谨慎。
Therefore, the gentleman is cautious when alone.



10

喜怒哀乐的情感，在没有发动前，叫做中；
The state before emotions are expressed is called "moderation";



11

如果情感发出后，都合乎节度，叫做和。
When they are expressed in a moderate fashion, this is called "harmony".



12

中，是天下事物自然的本体；
Moderation is the great foundation of the world;



13

和，是天下人人共行的道路。
Harmony is the traversable way of the world.



14



能够完全达到中和的地步，天地便可安居正位，万物便可顺遂生长了。
In moderation and harmony, heaven and earth are stable and the myriad things flourish.

君子中庸， 小人反中庸 The Gentleman and the Lesser Man



孔子说：
Confucius said:

君子的所作所为都合乎中庸的道理；
A gentleman is moderate and conventional;



小人的所作所为都违反中庸的道理。
A lesser man defies moderation and convention.



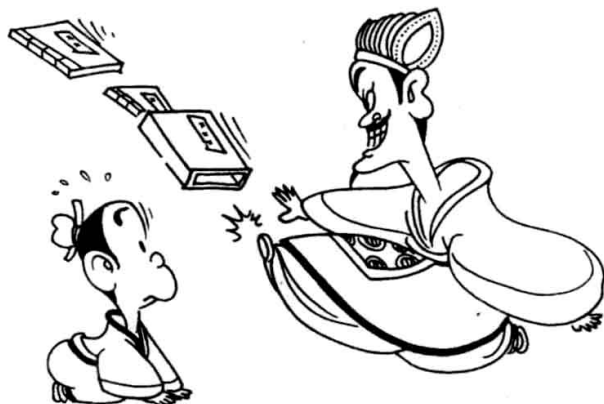
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君子之所以能合乎中庸，是因君子能随时居于中道，无过与不及；
The reason a gentleman is moderate and conventional is that being a gentleman he can always abide in moderation;



3

小人之所以违反中庸，是因小人不知此理，不生成慎恐惧的心，而无所不为。
The reason a lesser man defies moderation and convention is that being a lesser man he has no inhibitions.

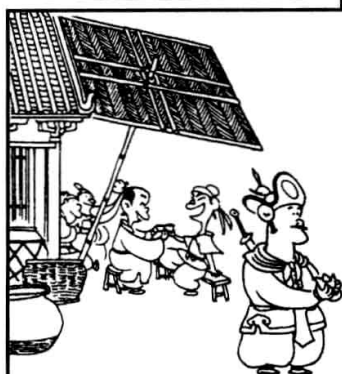
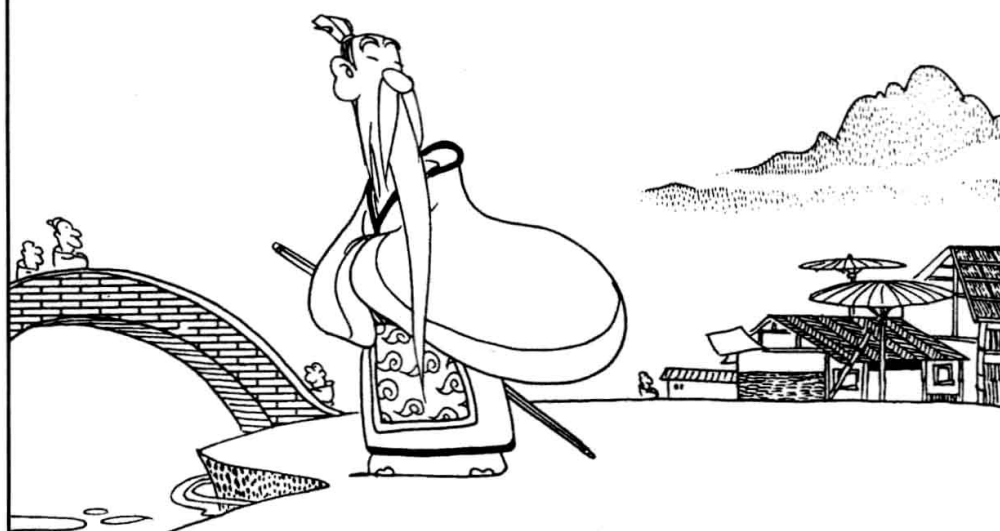


中庸其至矣乎
民鲜能久
Long
Absent

1

中庸的道理，真是至善至美啊！
*How perfect are moderation
and convention!*

孔子说：
Confucius said:



可惜人们不实行这美德，已经很久了。
*Yet it has been so long since more
than just a few people could apply
them.*

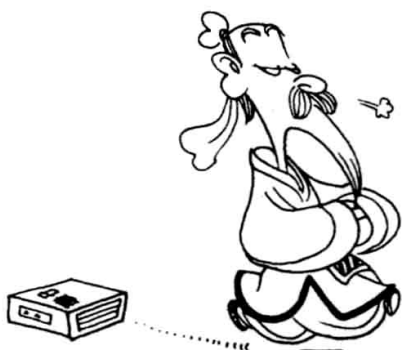


2

道之不行 Following the Way



2 聪明的人太过于明白这道理，以为不值得去实行；
The intelligent pass over it;



3 而笨拙的人又根本不懂，不知道怎样去行。
And the foolish do not reach it.



4 就好像人们每天饮水吃饭，但真正能品尝滋味的人，却非常之少。
Everyone eats and drinks, but few are those who can know the flavors.



道其不行
矣夫
Failure
of
the World

孔子说：
Confucius said:

中庸之道真的不能实行于天下吗？
Alas, how the Way goes unemployed!



舜其大知也与 Shun



1

孔子说：
Confucius said:

舜真是大智慧的人啊！
Shun was a man of great understanding!



2

他喜欢问，又喜欢考察平凡浅近的话。
Shun loved questioning and taking note of ordinary answers.



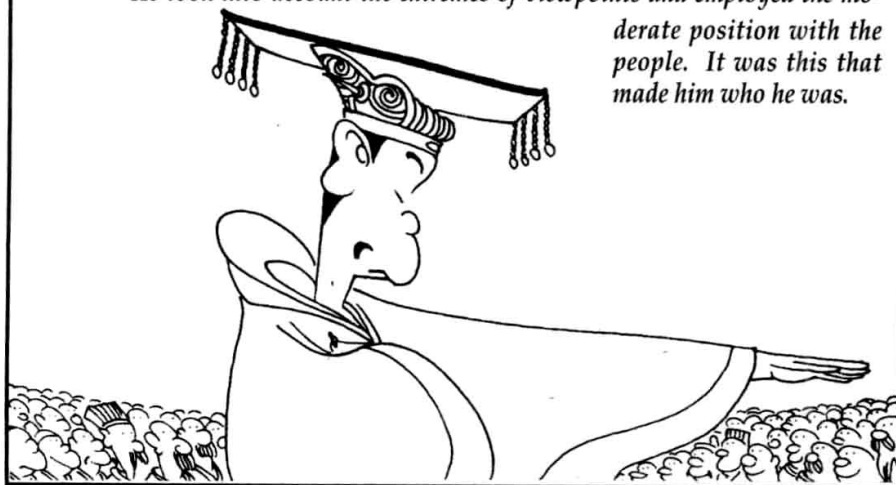
3

隐藏人家的坏处，宣扬人家的好处。
He kept the faults of others to himself and praised their goodness instead.



4

并把众论中之过与不及加以折中，取其中道施行于民。这就是舜之所以成为舜的道理吧。
He took into account the extremes of viewpoints and employed the moderate position with the people. It was this that made him who he was.



要求取事物的中，必须先知道其两端，然后量度以取中再加以运用，以免偏失。
—In seeking the middle of something, you must first know the two extremes, then you can evaluate it and employ it without bias.



人皆曰予知 Wise People Practice What They Know



1

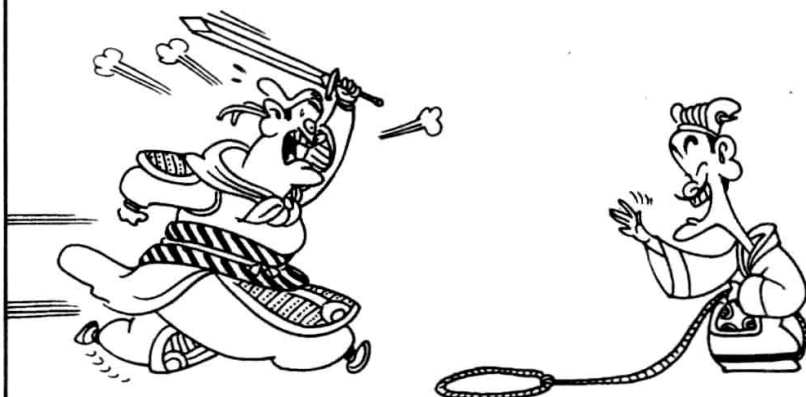
孔子说：
Confucius said:

许多人都说自己聪明……
Everyone says, "I am wise."



2

可是被人驱入网内、机槛中却不知道避开。
Yet they are driven into nets, traps, and pits not knowing how to avoid them.



3

许多人都说自己聪明……
Everyone says, "I am wise."



4

可是要选择中庸之道，却不能守得住一个月的时间。
Yet in choosing moderation and convention, none can maintain them for even a month.

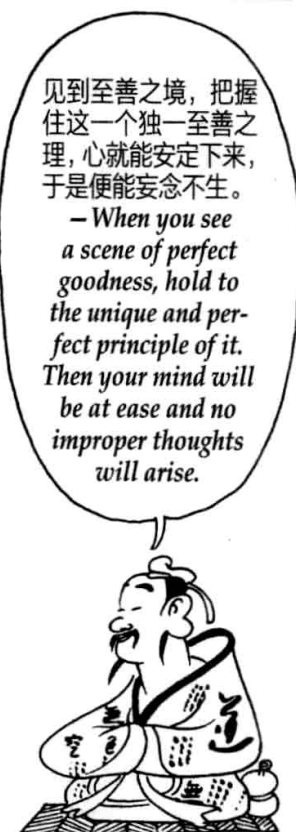
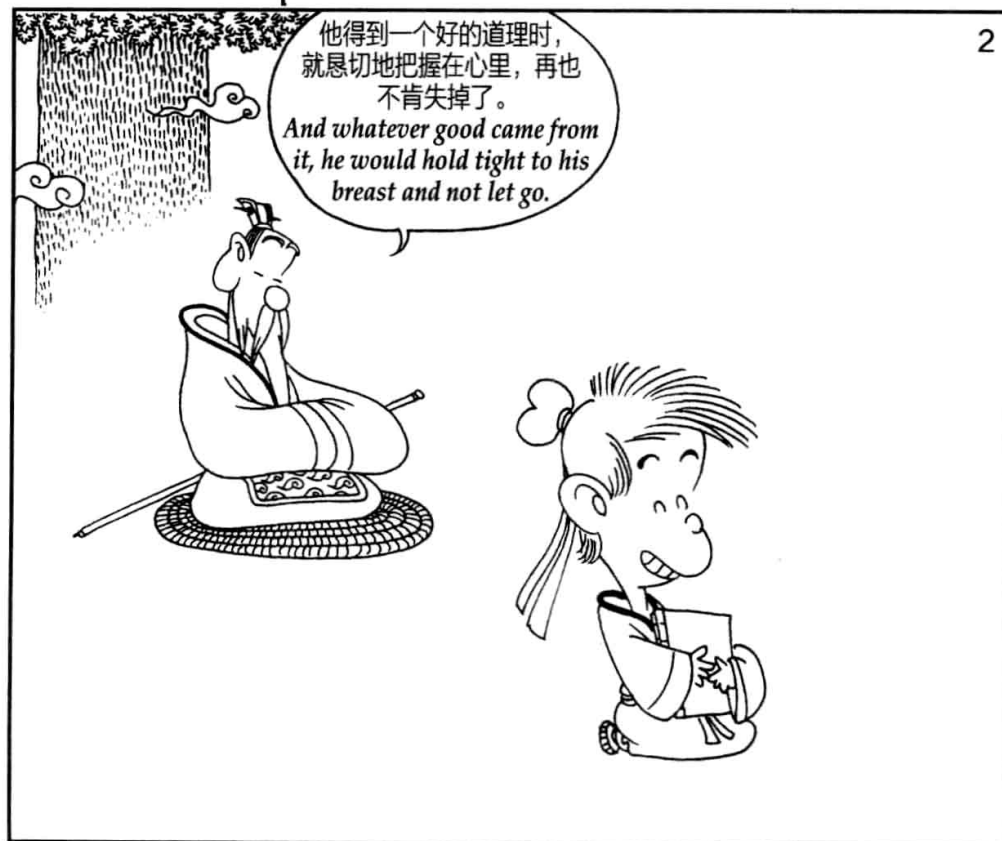
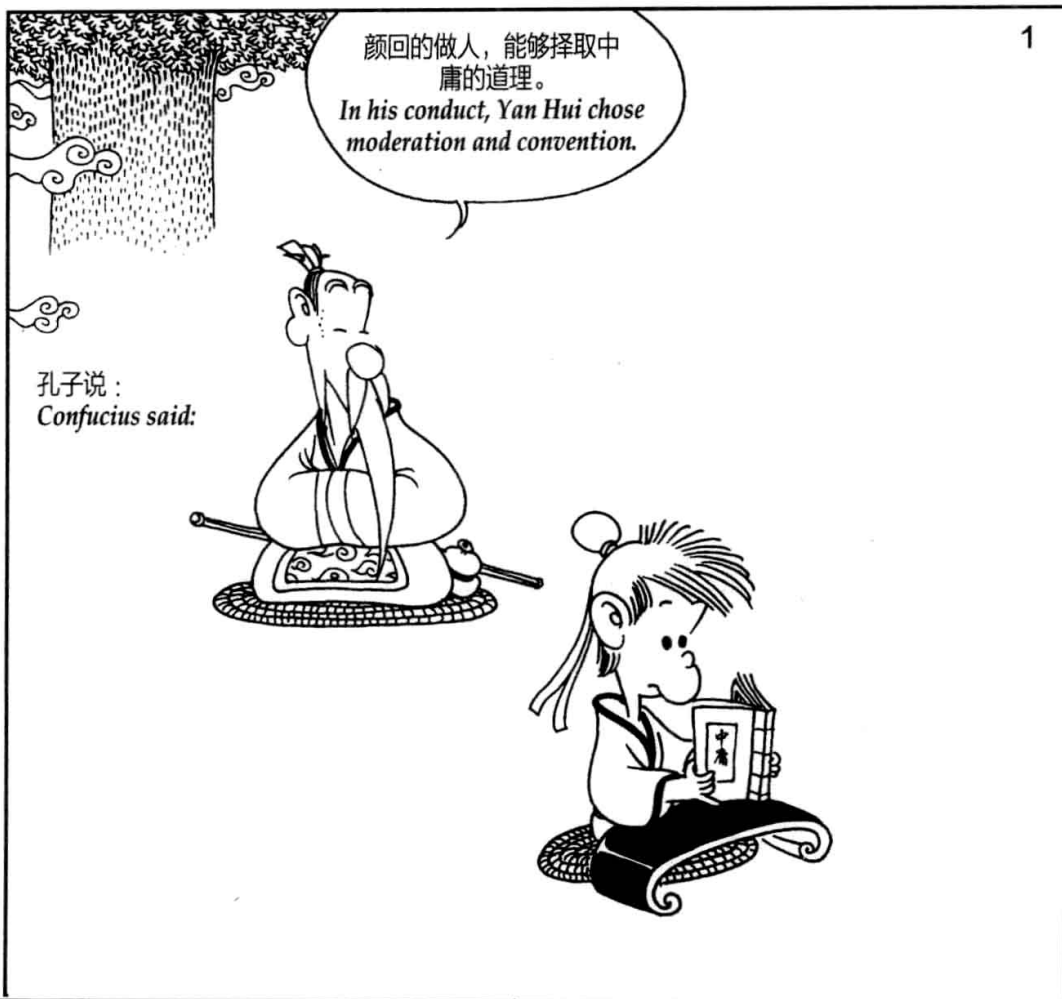
我不干了！
I quit!



聪明的人都会知道中庸之道的益处，但当面临问题时却往往不能遵循实行，知道道理而不能力行，不能算是真知。
— Everyone knows the benefits of moderation and convention, but no one is able to practice them. To know the benefits of something but not practice it cannot be considered wisdom.



颜回择乎中庸 Yan Hui Chooses the Middle Path



中庸不可及 Impossible



1



孔子说：
天下国家虽然很大，却可以治理得很太平；
*Confucius said:
The states and families of the world can be
at peace;*

2



高官厚禄虽然可贵，却有人能辞谢不受；
An aristocrat's salary can be given up;



3

刀刃虽然很锐利，却有人能不畏生死踏过去；
A sharpened blade can be walked on;



4

中庸之道看起来很平常，却不容易做得到！
*But moderation and convention cannot be
managed!*

中庸
The Middle
Path



中庸的道理真是如此的难吗？
这只是智者过之，愚者不及的
缘故。

—Is the middle path really so
difficult? It's just that the in-
telligent pass over it and the
foolish don't reach it.



子路问“强” True Strength



1

怎样才是强?
What is strength?

你问的是南方人的强呢? 北方人的强呢? 还是你自己所谓的强呢?

Southern strength, northern strength, or what you, yourself, mean by strength?

子路问孔子说:
Zi Lu once asked Confucius:



2

用宽宏容忍的道理去教诲人, 不报复人家对我的无理, 这是南方人的强啊……
Southern strength is to instruct with gentleness and generosity and to not avenge wrongs...



君子都安于此道。
The gentleman abides in this.



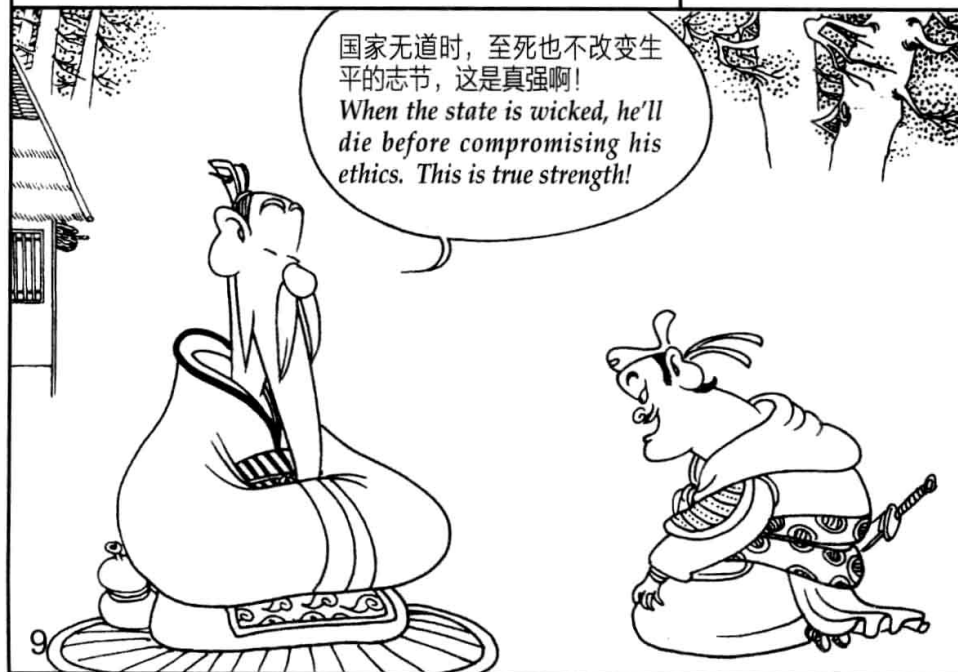
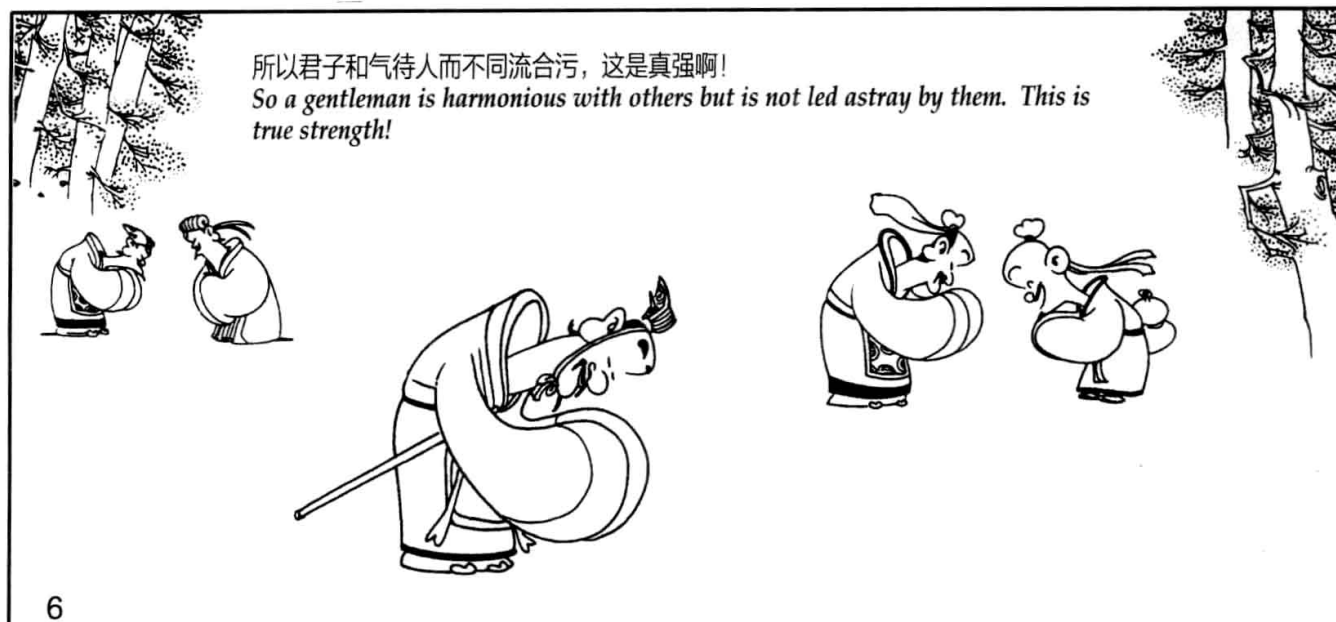
携兵刃, 睡盔甲, 战斗到死也不厌恨, 这是北方人的强啊……
Northern strength is clashing metal and leather and dying without regret...



4

勇武好斗的人都安于此道。
The brute abides in this.





外在勇猛好斗的强不是真强啊！内心坚决容忍，守正不阿才是真正的强！
—Strength that is fierce and contentious is not true strength. True strength is decisive, tolerant, and uncompromising in ethics.



素隐行怪， 吾弗为之 Confucius Wouldn't Do That



1

孔子说：
Confucius said:

追求隐僻的理，做些诡异怪诞的事，
来欺世盗名，后世也会有人称道他，
我是不会这样做的。

*Future generations may praise certain
people who pursue the hidden and
practice the bizarre, but I don't
do them.*



2



有些君子遵循中庸之道去做，走到
半路就停止了，我是不肯中止的。

*There are gentleman who try to
act in accordance with the Way
but then give up.
I can't do that.*



君子依循中庸而行，即使隐遁山林不
被人知道也不后悔，这只有圣人才能得到。
*There are gentlemen who live by mode-
ration and convention, and though they
escape the notice of the world, still
they have no regrets. Only a sage
can do this.*



3

大家都喜欢芝兰的香味，
而讨厌鲍鱼的臭味，可是
偏偏又有喜欢吃臭豆腐的
人，这是中庸之道吗？

*-A life of moderation
may not attract atten-
tion, but in the long run
it is the best way.*



君子之道费而隐 The Simple-Minded Couple



1

君子的中庸之道，功用虽很广大，实体却很精微。
The way of the gentleman is broad yet subtle.



2

就是平常的愚夫愚妇，也可以知道。
A simple-minded couple can understand it...



3

可是讲到极精微之处，虽是圣人也会有不知道的地方。
But even sages are unaware of its full perfection.



4

讲到实行，就是平常不肖的夫妇，也可以实行。
An unexceptional couple can practice it.



5

可是极精之处，虽是圣人也会有做不到的地方了。
But even sages are unable to practice it to full perfection.



道有知不知的问题，不传授不讲究体会，是不能知道的！道有行不行问题，不执守、不力行是不能行的。
— In understanding and practicing the Way, there are different levels of accomplishment. All we can do is proceed according to our own abilities and strive for perfection.



君子以人治人 The Axe Handle



1

道是离人不远的……
The Way is not distant
from people...

孔子说：
Confucius said:



2

人们好高骛远反而使道与人离
得远了……

It is how people practice it
that distances it from them.

道！
Where's the Way?!



3

那是不可以说是道的。
You can't call that the
Way.



4

《诗经》说：削个斧柄啊！削个斧柄啊！
那手中的旧柄样子就在眼前呀！

The Book of Poetry says:
Hew a handle, hew a handle.
It's proper shape is near
at hand.





9



君子的四项忠恕之道，
我都还没有达到……
*The Way of the gentleman has
four components, and I have not
been able to perfect a single
one of them...*

10

所求于儿子以孝事父母，而我自己没有一样做到；
*I have not been able to serve my
parents as I expect my children
to serve me;*



孝
Filial Virtue

11

所求于臣以忠事君，而我自己没有完全做到；
*I have not been able to serve
my sovereign as I expect my
ministers to serve me;*



忠
Conscientiousness

12

所求于弟以敬事兄，而我自己没有完全做到；
*I have not been able to serve
my older brother as I expect my
younger brother to serve me.*



悌
Fraternal Virtue

13

所求于朋友应该先施以信，而我自己没有完全做到。
*I have not been able to treat
my friends as I expect them
to treat me.*



信
Trustworthy

14

平常的德行尽力实践；
*In conventional virtue
be practical;*



15

平常的讲话力求谨慎；
*In conventional speech
be cautious;*



16

如有不够的地方，不敢不
勉力去做；
*If lacking in some way,
don't dare force yourself;*



17

有多余的言论，也不
敢说尽。
*And if having gone too far,
don't dare continue
to the end.*



说话要顾虑到行动，行动要顾
虑到说话，想要做一个君子为
什么不诚笃力行呢？
*In speech be aware of actions; in
actions be aware of speech. A
gentleman must be candid
with himself!*

18

君子要以己之心，推己及人；
更要能以责人之心反责自己，
就能尽道了。
*- As a gentleman, you must
treat others as you would like
to be treated and criticize your-
self as you criticize others.*



君子素其位而行 Acting the Part



1

君子应就他所处的地位去做他应该做的事，不应去做本分以外的事。
A gentleman acts only with regard to his proper position and does not wish to be outside it.



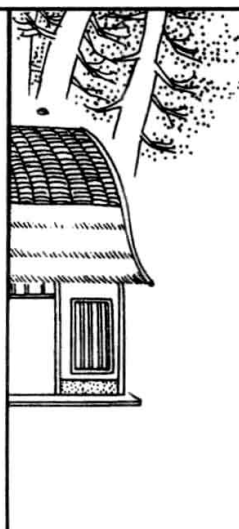
2

处在富贵的地位，就做富贵地位所应该做的事；
If he is wealthy and prestigious, he acts so;



3

处在贫贱的地位，就做贫贱地位所应该做的事；
If he is poor and lowly, he acts so;



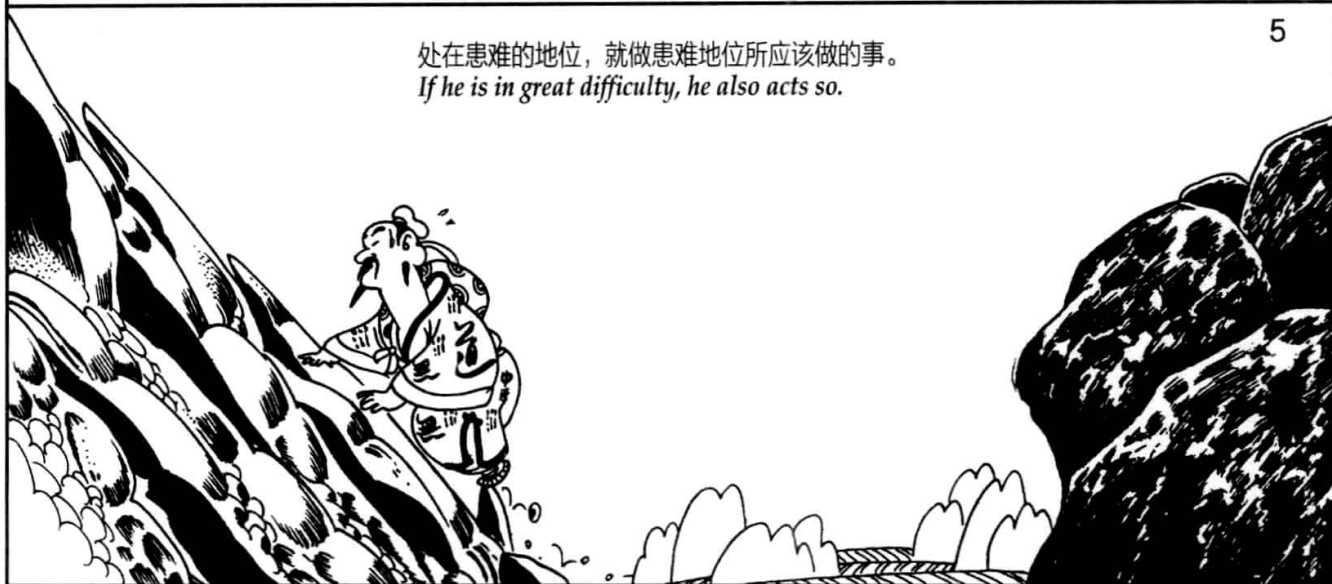
4

处在夷狄的地位，就做夷狄地位所应该做的事；
If he is of a foreign tribe, he acts so;



5

处在患难的地位，就做患难地位所应该做的事。
If he is in great difficulty, he also acts so.



6

君子守道安分，无论在什么地位都是自得的。
A gentleman is self-fulfilled in any situation.



任何地方就是最好的地方；
任何时间就是最好的时间。
君子不论何时何地都能安然自得，做他本分的事。
—Being honest with yourself means accepting circumstances and acting according to them. A gentleman can act naturally and be content anytime and any place.



君子居易以俟命 Fate



1

处在上位不欺侮在下位的人，处在
下位不攀附在上位的人。

*In a high position, he doesn't of-
fend his inferiors,
In a low position, he doesn't cling
to his superiors.*



2

端正自己而对别人无所要求，自然没有什么怨恨。
*He straightens himself and does not make de-
mands of others. Therefore, there are no com-
plaints.*



3



上不怨天；
As a superior, he does not decry heaven;



4

下不归咎他人。
As an inferior, he does not blame others.



5



所以君子居心平易守住本位，以等待天命。
Therefore, a gentleman calmly maintains his position and awaits fate.



6

而小人不循正道，冒险行事去妄求非分的利益。

While a lesser man goes to dangerous lengths in pursuing fortune not meant for him.



射箭很像君子做人的道理，
Being a gentleman is like shooting an arrow...



7

当
dunk



射不中，不怪别的，只能怨自己的功夫不好。
If you miss the target, you seek the reason in yourself.

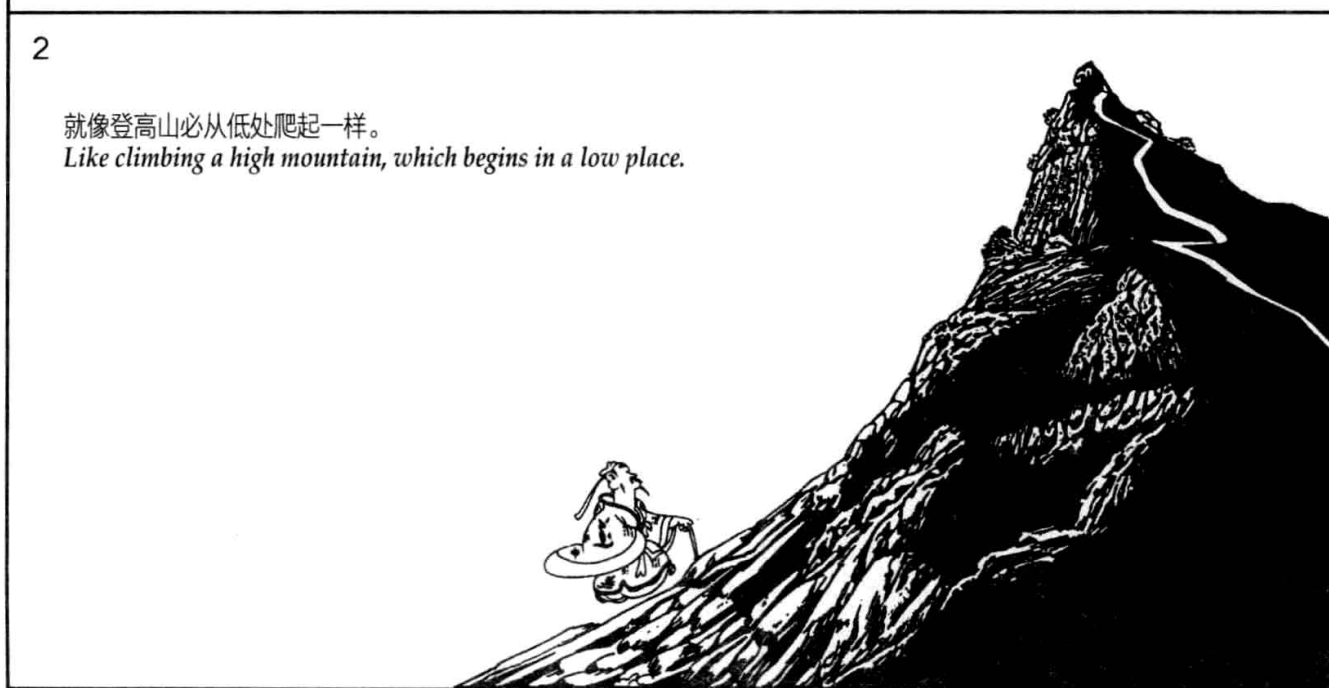


8

有仁德的君子必定乐天知命，才能顺应自然而不忧；小人则不明趋势，常存侥幸之心冒险以试，失败了才怨天尤人。
— Only by accepting fate can a gentleman live naturally and without worry. A lesser man doesn't understand circumstances and so is forever taking chances on fortune. And when he fails, he complains to heaven and blames others.



宜尔室家 The Family



3

《诗经》上说：
妻子儿女感情和睦，
The Book of Poetry says:
In loving union with wife and kids,



4

像弹琴瑟一样和谐。
Like the strumming of lute and zither.



5

兄弟感情投合，其乐融融。
Brother and brother stand together.



6

使你的家庭和顺，使你的妻子快乐。
Joy and harmony forever.



7

这样，他的父母一定也顺心
乐意了啊！
Won't one's parents be pleased!

孔子赞叹说：
Confucius said:



家庭的基础在于夫
妇，夫妇和好则子女必定
幸福，家庭和睦，父母当然
心境顺畅舒适了。

— The foundation of the family is
the husband and wife. If they get
along well, then the children will
be happy and the family will be
harmonious. And of course
the grandparents will also
be pleased.



鬼神之为德 Gods and Spirits

1

鬼神的性情功效，可真是太极了！
看它不见，听它无声，但是它无所不在，像是具有形体的事物不能遗弃。

Abundant is the expressed virtue of gods and spirits! Though we look but cannot see it and listen but cannot hear it, it is the indispensable substance of things.

孔子说：
Confucius said:

使天下的人，斋戒沐浴，
穿着整齐的衣服，去奉行祭祀。

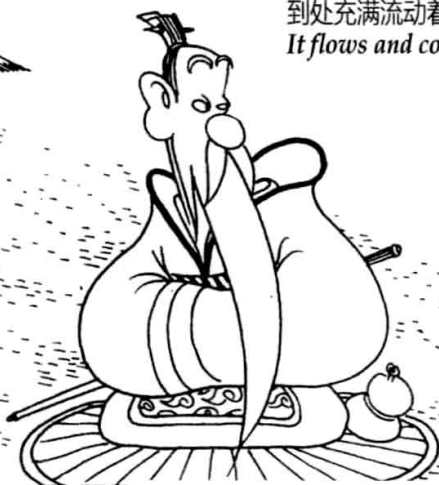
It causes the people of the world to purify themselves and dress in extravagant costumes for worship and sacrifice.



2

3

到处充满流动着鬼神的灵气，好像就在头顶上，又好像就在身边左右。
It flows and courses everywhere, as if just overhead or just beside us.



4

《诗经》上说：神的来临，是不可臆想测度的，怎么可以厌恶不敬呢！

*The Book of Poetry says:
Whether gods will ever show
We will never know
Much less hate for being slow*



5

鬼神的事本来是隐微的，却又如此显著，所以真实无妄的心不能掩藏，就是这道理啊！

*Such is the manifestation of the subtle,
the unobscurable nature of sincerity!*



心中存有对鬼神虔敬之心，自然就不敢胡作非为，心中不起妄念。

*—If you possess a kind
of piety toward spirits,
you will naturally fear
doing wrong, and no
untoward thoughts
will arise.*



舜其大孝 Greatest Filial Virtue



1



舜真是个大孝的人啊!
Shun possessed great filial virtue!

孔子说:
Confucius said:



2

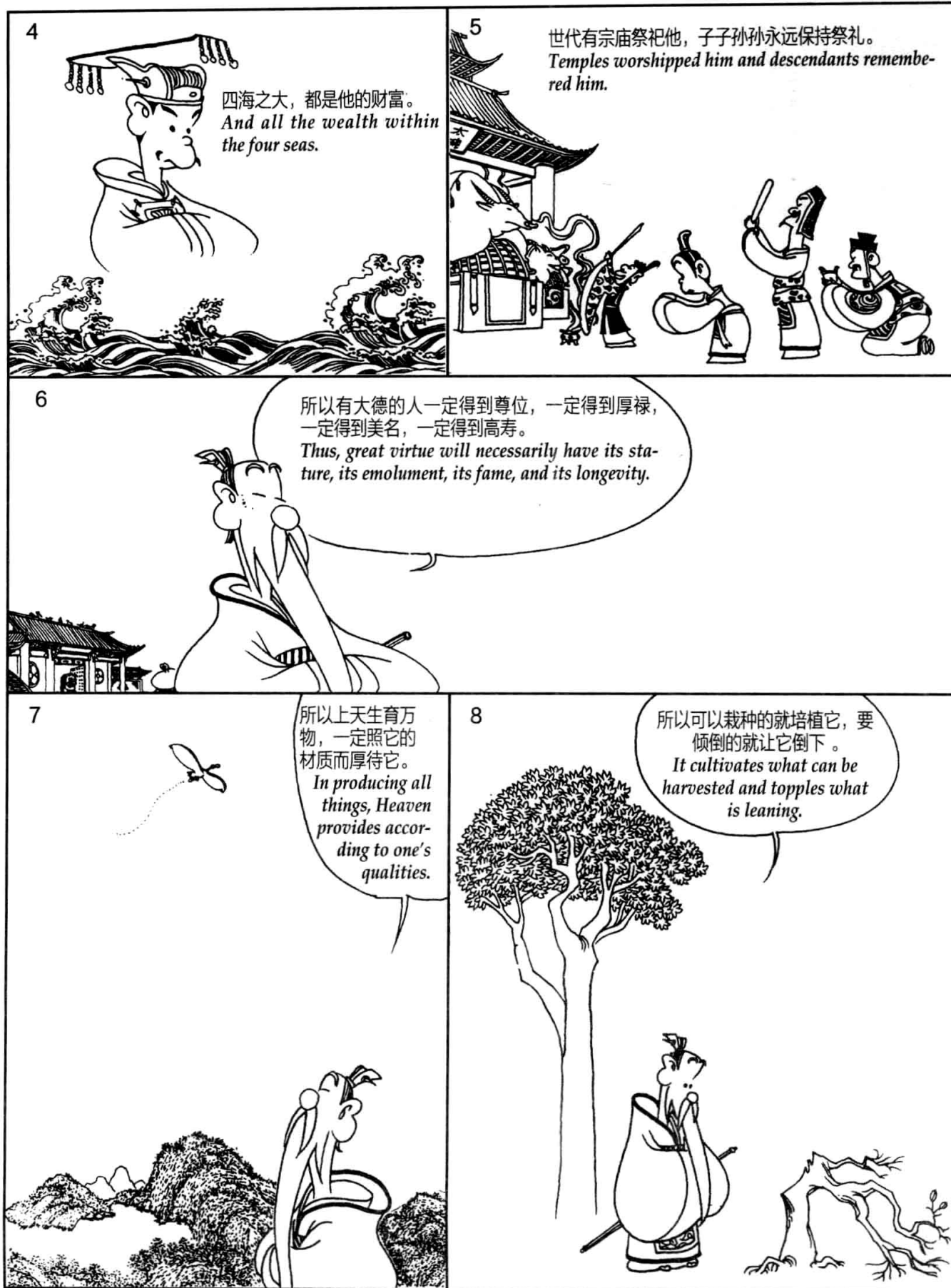
他的德性是做到了圣人,
He had the virtue of a sage,

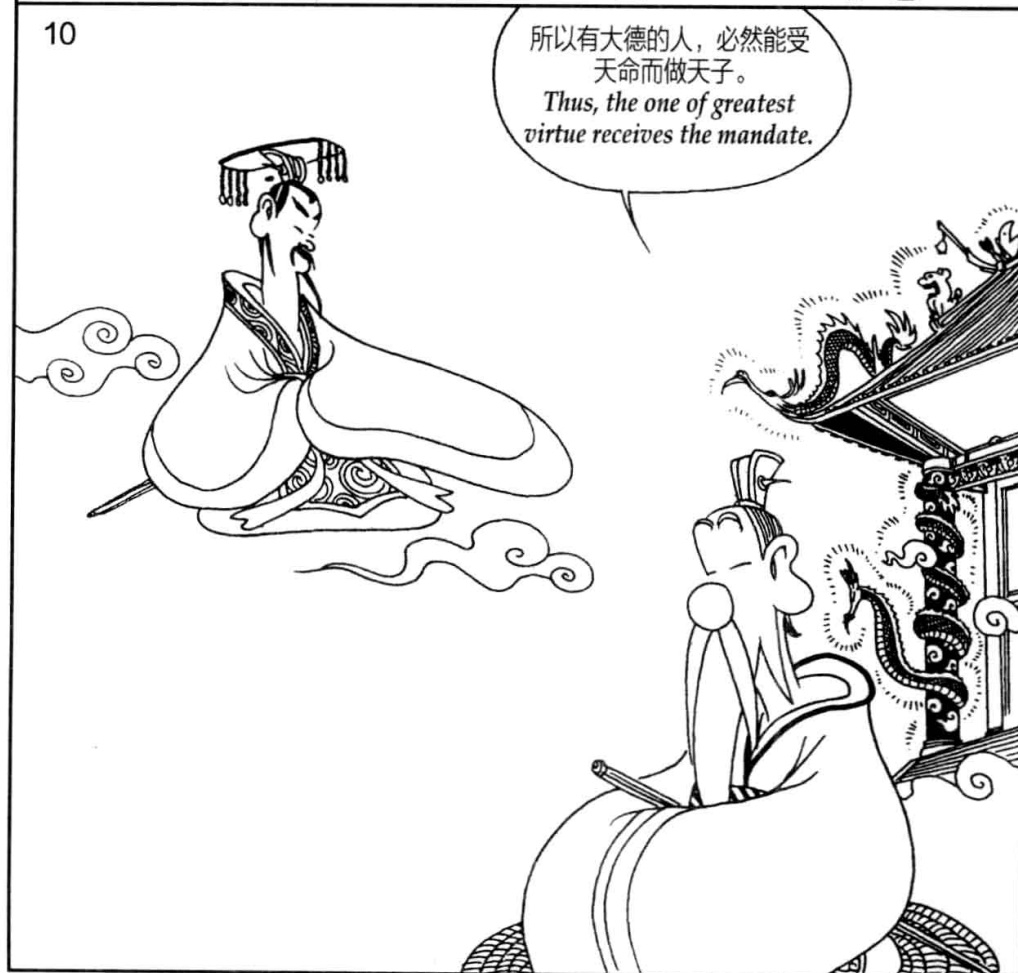


3

他的尊贵是做到了天子,
The honor of an emperor,







能立身行道，有大功于国，大德于民，使人称赞他的德行而尊重其父母，这才是大孝。

— Someone who executes the Way, contributes to the country, and extends virtue to the people causes others to praise him and honor his parents. This is great filial virtue.



无忧者其为文王 King Wen



1

孔子说：
Confucius said:

没有忧愁的人，恐怕只有
周文王吧！
Perhaps King Wen is the
only person who has never
had anxieties.



2



有王季做他的父亲，有武王做他的儿子；父亲创业在先，儿子又继志述事在后。

He had Wang Ji as his father and King Wu as his son. Father began the enterprise, and son continued it.

王季
Wang Ji



文王
King Wen



武王
King Wu

周武王继承大王、王季、文王的基业，灭殷而得了天下。

King Wu inherited the work of both and won over the land by dynasty, thereby completing the grandfather.

Wang Ji and King Wen destroying the Shang ambitions of his father and



3

4



声名显扬于天下，贵为天子，拥有天下的财富，死后受宗庙的祭饗，子子孙孙永远保持这祭礼。

He has never lost his fame throughout the land because he had the honor of an emperor and all the wealth within the four seas; temples worship him, and descendants remember him.



孝之至 Perfect Filial Virtue



1

武王和周公真是天下所通称的能尽孝道的人啊！
Oh, how King Wu and the Duke of Zhou were accomplished in filial virtue!

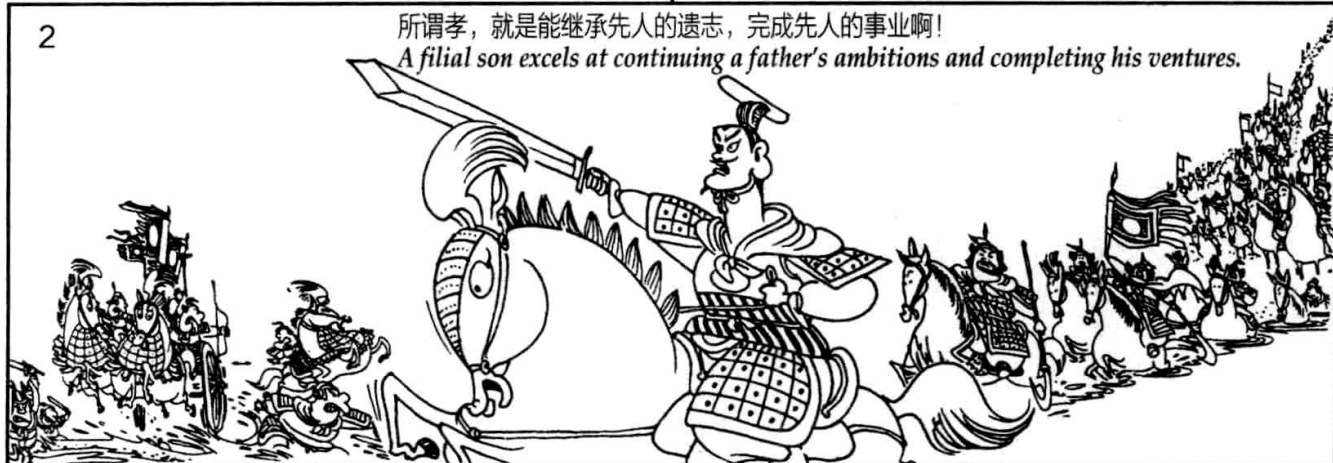


孔子说：
Confucius said:



2

所谓孝，就是能继承先人的遗志，完成先人的事业啊！
A filial son excels at continuing a father's ambitions and completing his ventures.

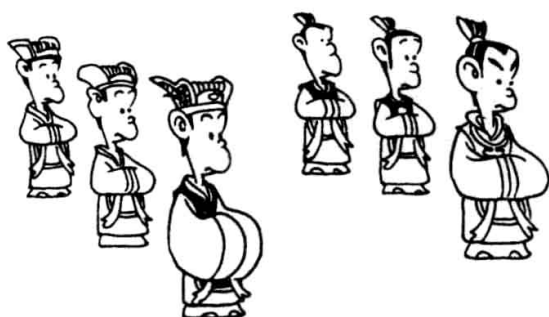


3

春秋二季祭祀的时候，修好祖庙，陈列好祭器，摆设先祖穿过的衣服，供奉应时的食物。
In the spring and fall he decorates the ancestral shrine, lays out the items of worship, displays his ancestors' clothing, and offers the appropriate food.



4



宗庙祭祀的礼节，就是要左昭右穆，把所有子孙作次序排列；
In the ceremony, all descendants are lined up on the right and left...

5

按官爵的大小排列，是借以辨别尊卑；
They are put in sequence of rank according to their status;



6

分配祭祀时的职事，是借以分别才能的高低；
They are put in sequence of ceremonial duties according to their abilities;



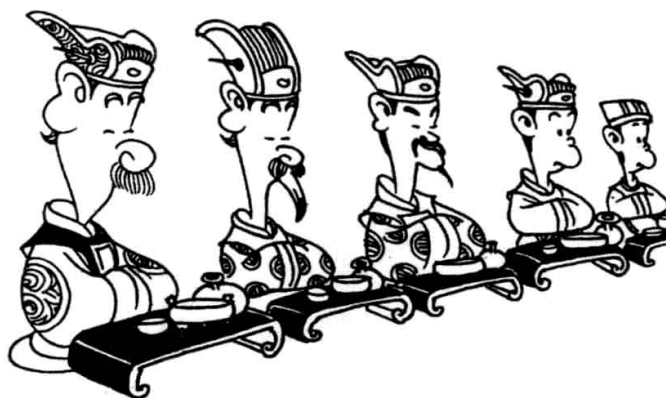
子弟们皆得举酒以敬长辈，是借使酬饮也能普及于晚辈；
The inferiors toast superiors in accordance with their lowliness;

7



8

饮宴时，按须发的颜色定座位，是借以分别年龄的长幼。
And seating order is arranged according to age.



9

登先王的神位，行先王的礼仪，奏先王的音乐，
They step into the position of the former kings, practice their ceremonies, and perform their music...



敬先王所尊敬的人，爱先王所亲爱的人，奉事已死的尊亲，如同奉事他生前一样；

Honoring what they honored, loving what they loved;



11

奉事过世的祖先，如同他活着一样，这便是尽孝的极致。
Serving the dead as if they were living, serving the perished as if they survived. This is the perfection of filial virtue.



12



祭天地的礼节，是用来奉事上帝的。
祭祖庙的礼节，是用来祭祀祖先的。

The ceremony of sacrifice to Heaven and Earth is to serve God; the ceremony at an ancestral temple is to worship ancestors.



能明瞭祭天地的礼节和禘祭秋祭的意义，那么治理国家就像是看自己手掌一样的容易了。
For one who understands the sacrifice to Heaven and Earth and the significance of the autumn ceremony, governing the state will be as easy as looking at the palm of his hand.



13

孝的意义并不是只有养生送死而已，还要能继承遗志，完成其亲所未完成的事，才是至孝。

- Filial virtue is not just supporting your parents and giving them a proper funeral. It is also continuing their enterprises and completing their ambitions.



为政在人 Good Government



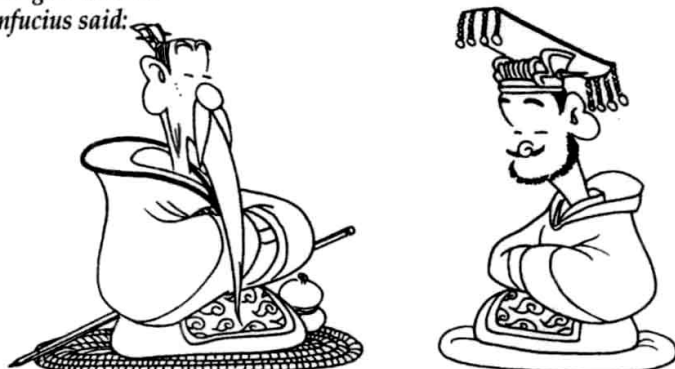
1

文王、武王施政的方法，都记载在木板竹简上……

The methods of the government of Kings Wen and Wu are recorded on wood and bamboo...

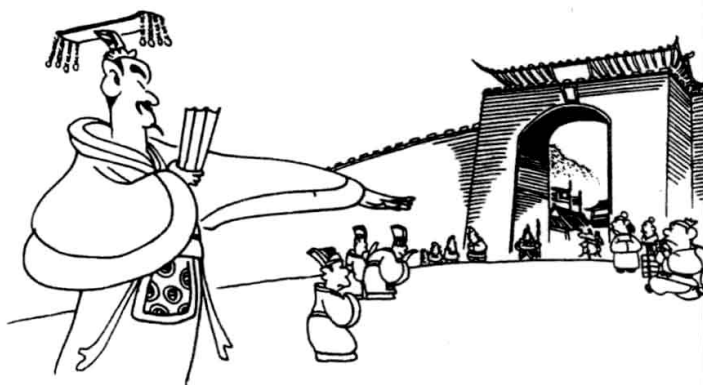


鲁哀公问治国之道，孔子说：
Duke Ai inquired about government.
Confucius said:



2

只是他们在位时，这种政治才能实施。
But the government only lasted as long as the two kings did.



3

他们死了，这种政治也废灭了……
When they died, their government perished.



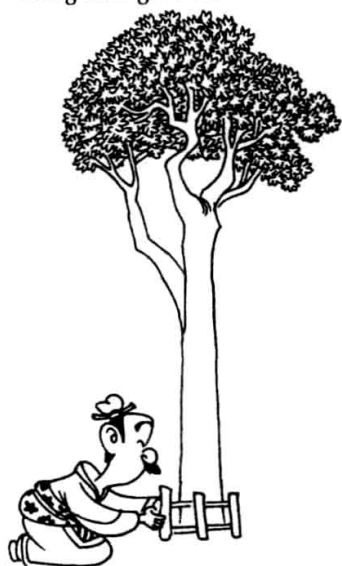
4

以人施道，能使政教推行快速；
To employ people in implementing the Way is to speed along good government;



5

以道种树能使树木生长快速。
Just as to employ soil in raising plants speeds along their growth.



6

仁人施政易见成效，就如同地上芦苇的快速滋长一样。

With good people governing and opinions going back and forth, it is like the fast growth of rushes and reeds.



7

所以为政之道在于得到人才；
Thus conducting government lies in personnel;



8

而得人的方法在于修养自身；
Selecting personnel lies in cultivating the self;



9

要修身必须遵循天下人共守的法则；
Self-cultivation lies in the Way;



10

要修道必须依据万物得于天的自然本性“仁”。
Cultivating the Way lies in benevolence.



德高于才谓之君子，才高德薄谓之小人。为政在人，取人的原则最重品德。

— One whose virtue exceeds ability is called a gentleman. One whose ability exceeds virtue is called a lesser man. Conducting government lies in personnel, and selecting personnel depends largely on one's virtue.



仁者 Benevolence Is Human

1

所谓仁，就是人性中本来具有的慈爱。
As for benevolence, it is based on people,



2

以亲爱自己的亲人最为重大。
And in it, one takes loving one's family as most important.



3

所谓义，就是事事得宜，以尊敬贤人为最重大。
As for righteousness, it is based on appropriateness, and in it, one takes honoring the worthy as most important.



4

亲爱亲人而有等级，尊敬贤者而有等级，礼就由此而产生。
Propriety arises in differentiating the love for different relatives and the honor held for different worthies.



礼的本义是节制情感。有了礼义的实施才能调节至恰到好处，所以说仁义道德，非礼不成。

- The fundamental meaning of propriety is in suppressing emotion. With it, benevolence and righteousness are adjusted to perfection. That is why it is said that virtue in general cannot exist without propriety.



五伦 The Five Relationships



1
君臣
Sovereign and minister



2
父子
Father and Son



3
夫妇
Husband and Wife



4
兄弟
Older Brother and Younger



5
朋友
Friend and Friend



6
这五种关系就是天下人最
根本的伦理关系。
*Properly executed, these five re-
lationships are the world's finest
instances of achieving the Way.*



人共生共存最根本的关系就
是五伦，这五种伦理道德的
基本精神在于仁爱。
*— These five relationships
are fundamental to peaceful
coexistence among people,
and they are based on bene-
volence and righteousness.*



学而知之 An Ordinary Genius



1

有些人不必学习，天生就知道了以上的道理；
Some people are born with understanding;



2

有些人是经过学习而知道；
Some people study to obtain understanding;



3

有些人则要下苦功去研究才知道……
Some people obtain understanding only with great difficulty,



4

哈哈哈哈哈，我们都知道了！
Ha, ha, ha, we all know that.



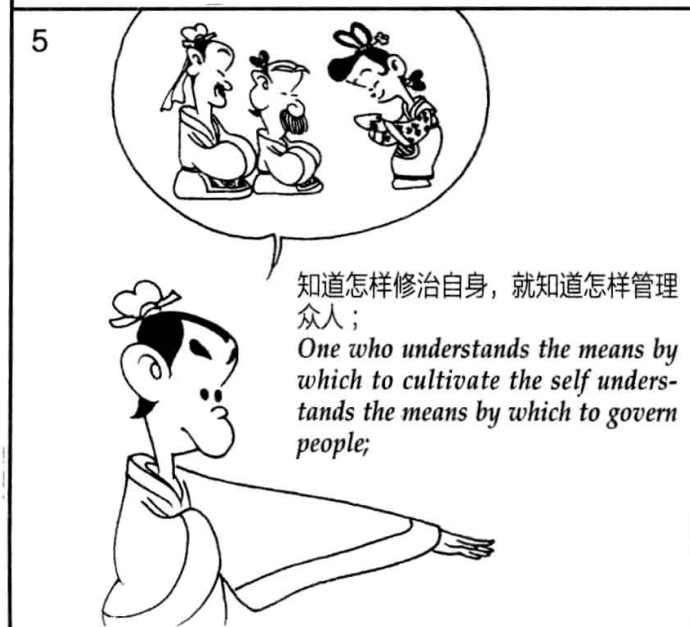
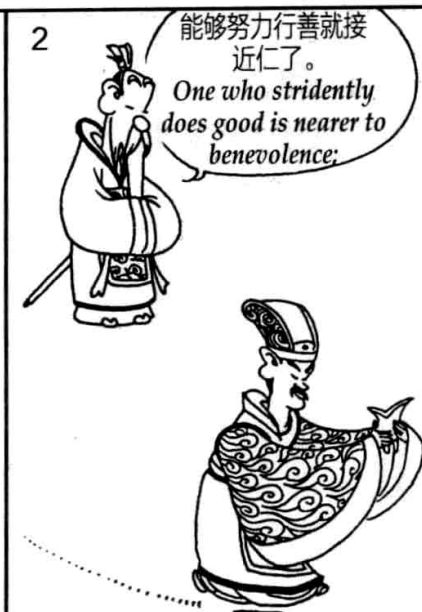
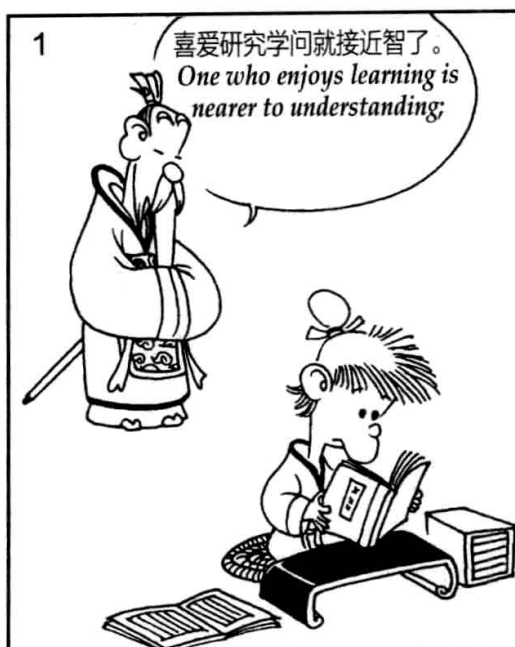
可是到了他们都知道时，大家都一样了。
But once the understanding is obtained, it is the same.



人的天赋资质有高低，但经过努力，庸愚的人也能和天生才智之士齐一了。
— People are born with varying levels of intelligence, but through determined effort, an ordinary person can be on par with a genius.



三达德 The Three Qualities



九经 The Nine Steps



凡是治理天下国家有九种经常不变的法则，那就是……
There are nine steps in governing a state...



1

2

修治自身；
Cultivate the self;



3

4

尊重贤人；
Honor the worthy;



亲爱亲族；
Love one's relatives;



5

礼敬大臣；
Respect one's high ministers;



6

体恤群臣；
Sympathize with the officials;



7

爱民如子；
Care for the people as
one's own children;



8

招来各种技工；
Welcome all skills;



9

善待远方的来人；
Be good to people from far
away;



10

安抚列国诸侯；
And show concern for aristo-
crats throughout the land.



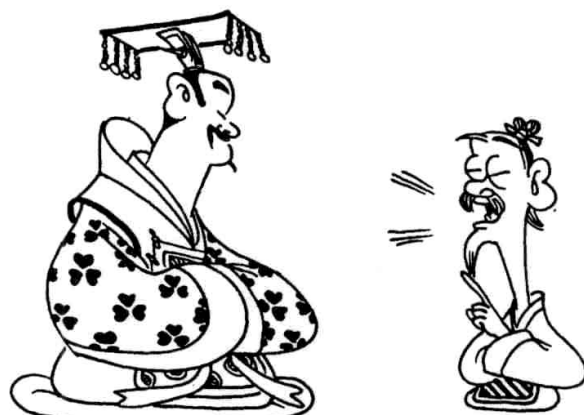
11



能修治自身，正道就能确立；
By cultivating yourself, the
Way will be established;

12

能尊重贤人，对于事理就不至疑惑；
By honoring the worthy, you will be without
confusion;



13



能亲爱亲族，伯叔兄弟就不会有
怨恨；
By loving your relatives, your
father and brothers will have
no cause for complaint;

皇兄对我
们很好啊！
Isn't our
brother the
king
great?

是啊！
He sure is!



14

能礼敬大臣，临事就不会迷乱；
By respecting your high minis-
ters, you will not be led astray.



能体恤群臣，才智之士就会竭力报效；
By sympathizing with officials, capable officials
will repay the favor generously;



15

能爱民如子，百姓就会自相劝勉来效忠；
By loving the people as one's own children, they will
encourage each other in loyalty to you;



16

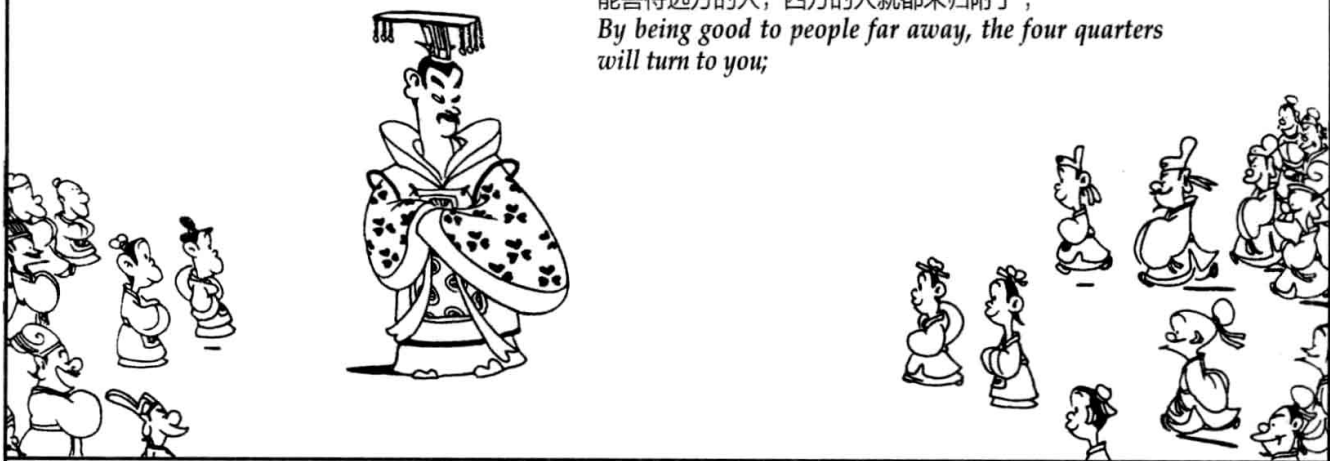
17

能招来各种工人，国家的财用就充足了；
By welcoming all skills, there will be sufficient wealth;



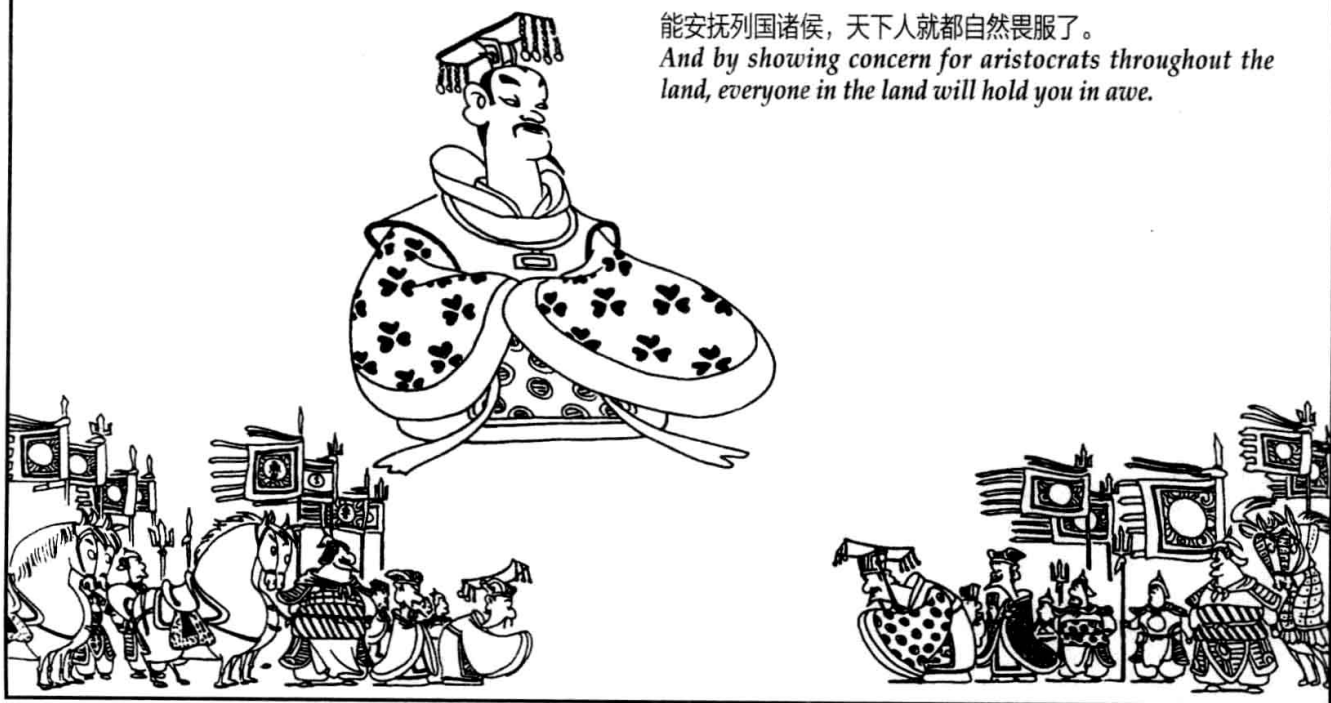
18

能善待远方的人，四方的人就都来归附了；
By being good to people far away, the four quarters will turn to you;



19

能安抚列国诸侯，天下人就都自然畏服了。
And by showing concern for aristocrats throughout the land, everyone in the land will hold you in awe.



豫则立，不豫则废 The Importance of Preparation



1



任何事情，事前有准备就可成功，没准备就会失败。
In any matter, if you have prior preparation, you will succeed; if not, you will fail.



2



说话先有准备，就不至词穷理屈；
If speech is determined beforehand, you will not trip over your words;

3

做事先有准备，就不会有困难；
If behavior is determined beforehand, you will not encounter difficulty;



行为先有准备，事后就不会悔恨；
If action is determined beforehand, you will not end up embarrassed;



5



做人做事的道理先有定则，就不至于行不通。
If the Way is determined ahead of time, it will be infinite.



说话要忠诚信实，做事要确切谨慎，谨行慎言即能行无不利。
- In speaking, one must be sincere and faithful; in acting, one must be cautious and accurate. If you can do these, you will always benefit.



4

诚有道 There Is a Method



处在下位，得不到上级的信任，就无法治理人民。
If being in an inferior position you do not receive the confidence of your superior, the people will not have good government.



1

要得上级的信任有一定的方法。
There is a method to obtaining the confidence of a superior.

2



3

朋友都不信任你了，
上级怎能信任你？
If you do not have the trust of your friends, why would your superior have confidence in you?



要得朋友的信任有一定的方法。
There is a method to obtaining the trust of friends.

4



5

自己的父母都不孝顺了，
朋友怎会信任你？
If you do not please your parents, why would your friends trust you?

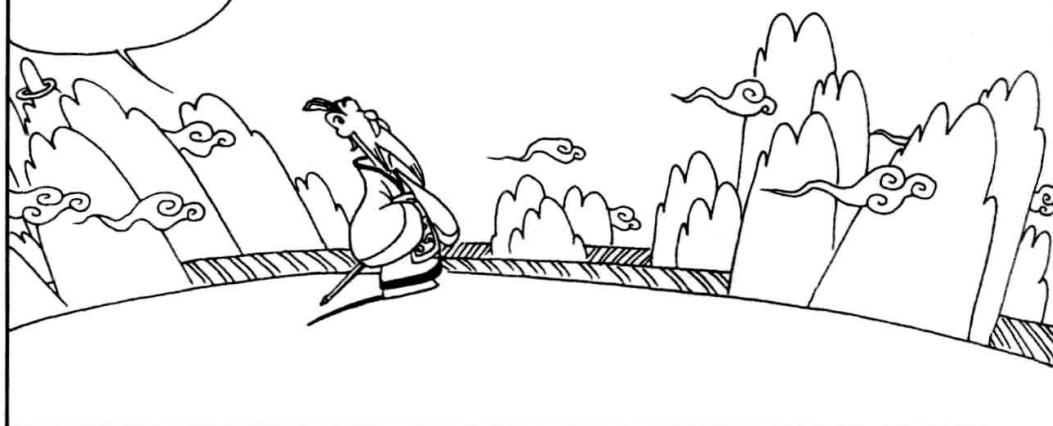




诚者天之道 Sincerity

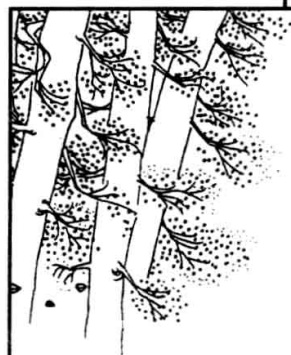
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诚，是天然的真理。
Sincerity is the Way of Heaven.



2

做到诚，是人人应做到的。
To act with sincerity is the Way of people.

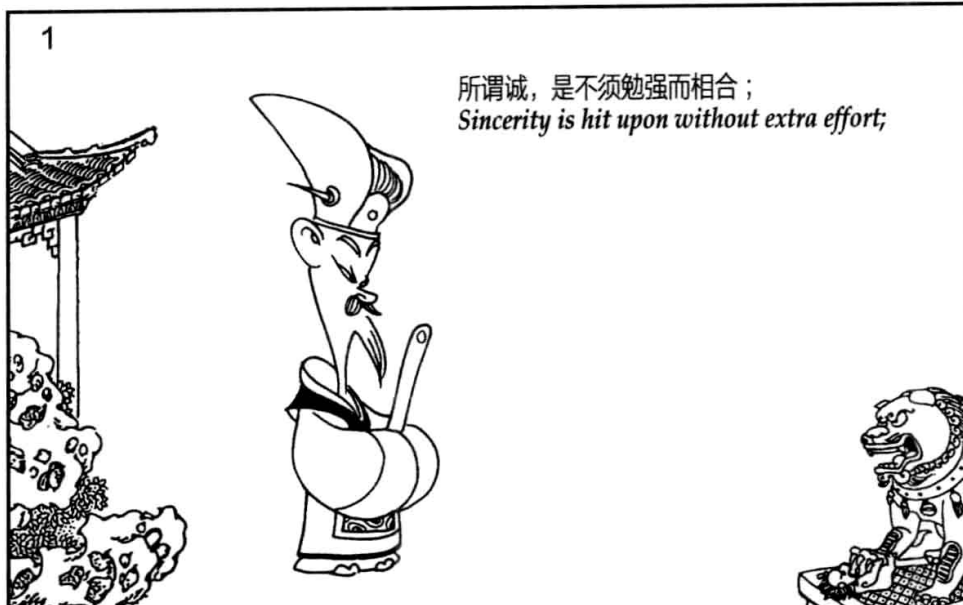


“诚”是真实不妄的道理。日升月落，四时运作不停……就是这种大道的显示！人，怎可以不诚呢？

— *Sincerity is the uncorrupted Way and it is manifested as the movement of the sun and moon, the changing of the seasons, etc. So how can people not be sincere?*

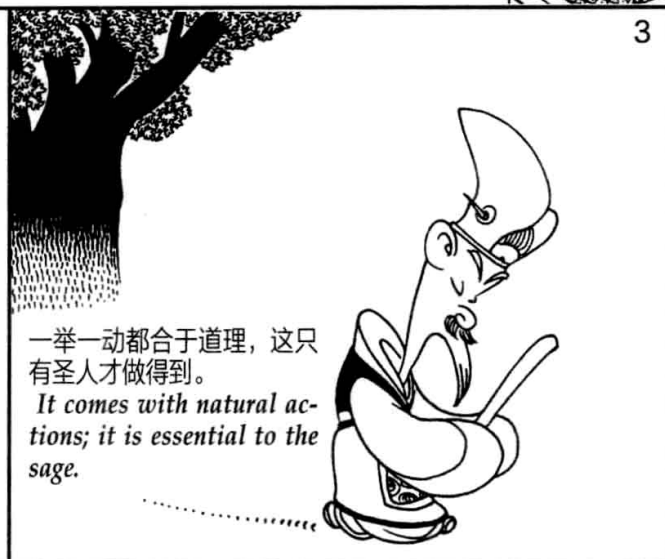


诚之者择善而 固执之 Sincerity and the Sage



所谓诚，是不须勉强而相合；
Sincerity is hit upon without extra effort;

2 不须思维而得道；
It is attained without contemplation;



一举一动都合于道理，这只有圣人才做得到。
It comes with natural actions; it is essential to the sage.

4 所谓实践之诚，那就要选择至善之道而坚守不渝才可以做到。
One who acts with sincerity chooses goodness and stubbornly maintains it.



圣人才能自然合道！平常人要用择善固执的功夫！就从择善固执开始吧！可不是刚愎自用呀！
— Only a sage is naturally in accord with the Way! Average people must choose goodness and stubbornly maintain it.



人一能之己百之 Perseverance



1

广博的学习；
Study extensively;



2

详细的求教；
Inquire in detail;



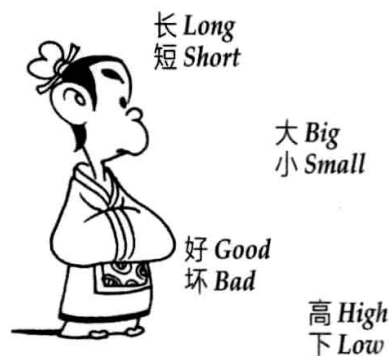
3

慎重的思考；
Think profoundly;



4

明白的辨别；
Differentiate clearly;



5

切实的实行。
And act in earnest.



6

除非不学，要学而没有学会，绝不放弃；
If you have not studied it, or having studied it have not been able to learn it, do not give up;



7

除非不问，要问而没有问清楚，绝不放弃；

If you have not inquired about it, or having inquired about it have not understood it, do not give up;



8

除非不想，要想而没有想清楚，绝不放弃；

If you have not thought about it, or having thought about it have not comprehended it, do not give up;



9

除非不分辨，要分辨而没有分辨明白，绝不放弃；

If you have not differentiated it, or having differentiated it have not made it clear in your mind, do not give up;



10

除非不实行，要实行而没有做出成绩，绝不放弃。

If you have not acted on it, or having acted on it have not done so in earnest, do not give up.



11

别人学一遍就会了的，我学它一百遍；

Others may learn it in just one effort, while it takes you a hundred;



12

别人学十回就会了的，我学它一千回。

Others may learn it in ten efforts, while it takes you a thousand.



果真能够这样做，
即使是个笨人也会变聪明的；

If you can do this, even a simple-minded person can be intelligent,

13



即使是个柔弱的人，也会变坚强。

Even a weak person can be strong.

14

我明白了怎样做学问、
做事情！要不断地学习，
不断地累积，才能成功！
天下没有白吃的午餐！

— Success comes only through study and effort. There's no such thing as a free lunch.



诚则明，明则诚 Sincerity and Understanding



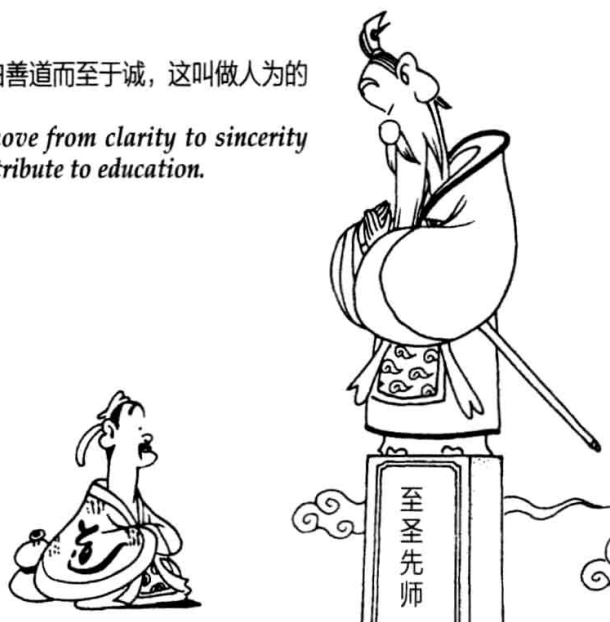
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由至诚而自然明白善道，这叫做天性。
The move from sincerity to clarity we attribute to one's nature.



2

由明白善道而至于诚，这叫做人为的教化。
The move from clarity to sincerity we attribute to education.



3

诚则无不明白。
With sincerity, everything becomes clear.



4

无不明白道理也就做到诚了。
When everything is clear, one can act sincerely.



至诚的人，其心自然湛然虚明没有私欲，于是才有真正的智慧。

— A sincere person is not blinded by selfish desires and so can see the world clearly. Education also teaches us to see clearly, and seeing clearly, we understand that sincerity is the best way.



唯天下至诚 能尽其性 Acting From Self-Nature



1
唯有至诚的圣人，才能尽自己的本性。
Only the most perfect sincerity in the world can fully develop self-nature.



2
能尽自己的本性，就能尽知他人的本性。
One who can fully develop his nature can fully understand the natures of others.

推己及人之道。
Do unto others...



3

能尽知他人的本性，就能尽知万物的本性。
One who can fully understand the natures of others can fully understand the natures of things.



能尽知万物的本性，就可以赞助天地间万物的化育。
One who can fully understand the natures of things can assist heaven and earth in their roles of transforming and nurturing.



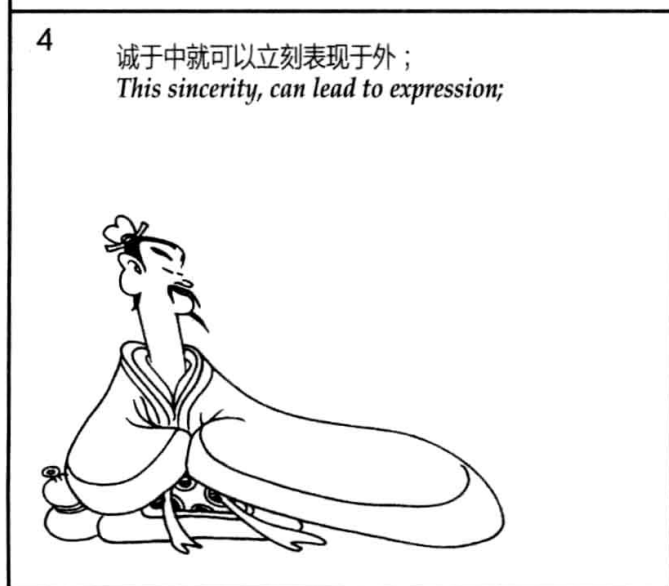
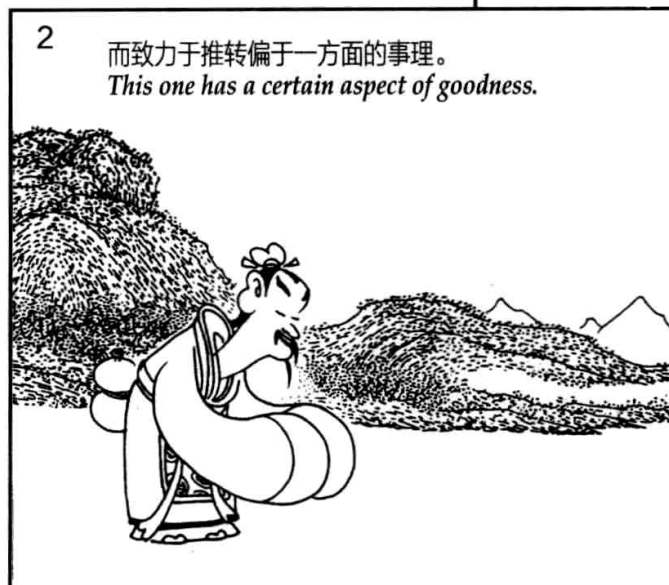
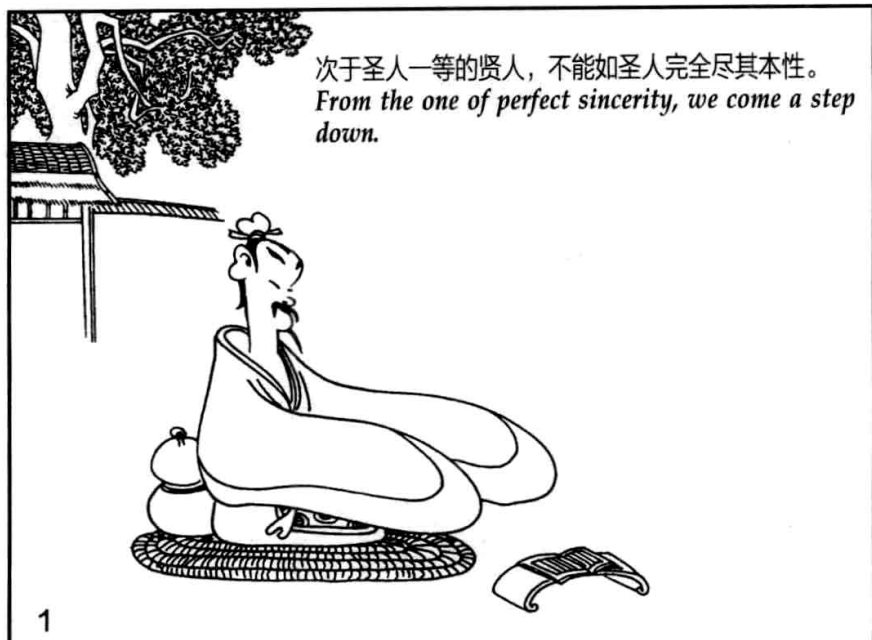
4

5

能赞助天地间万物的化育，就可以与天地并立为三了。
One who can assist heaven and earth in their roles of transforming and nurturing can form a trinity with heaven and earth.



唯天下至诚为能化 Sincerity and Transformation



6
能显著就会更光辉发越；
This exposure makes one shine;



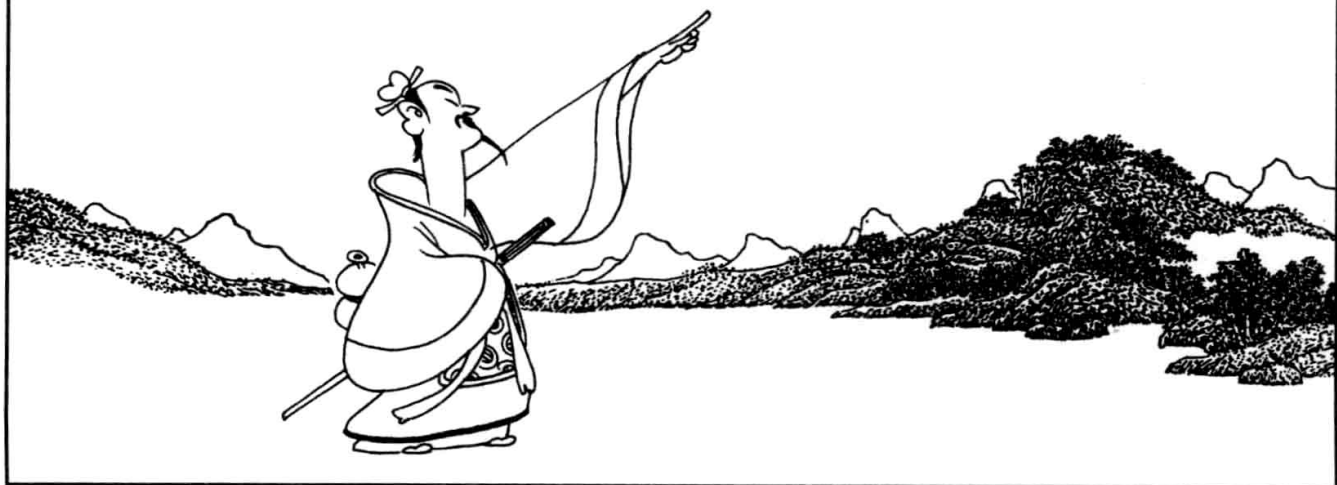
7
光辉发越就可感动事物；
This shining can move others;



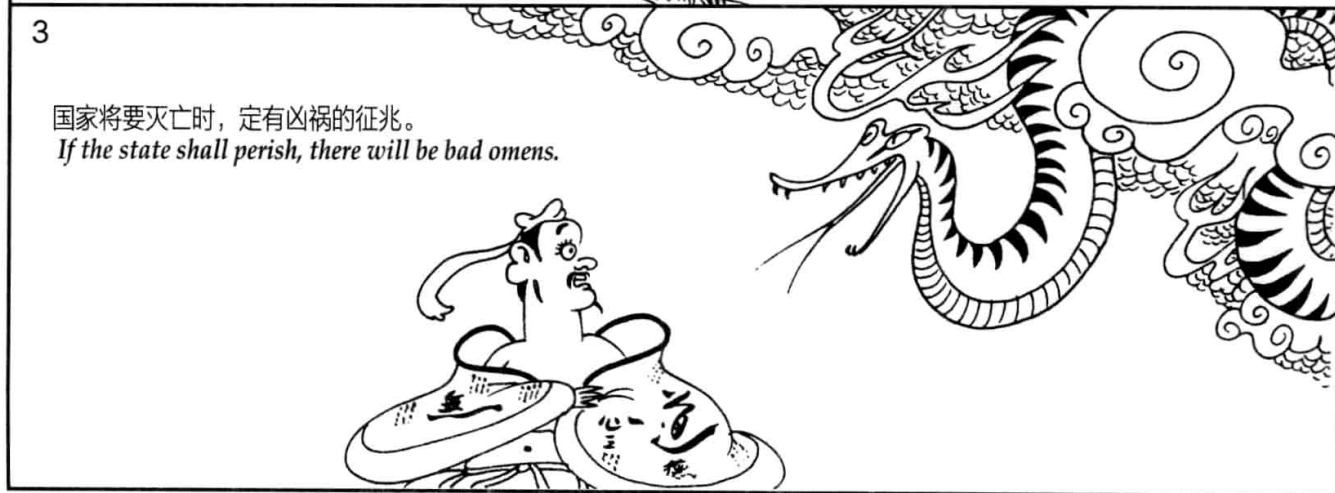
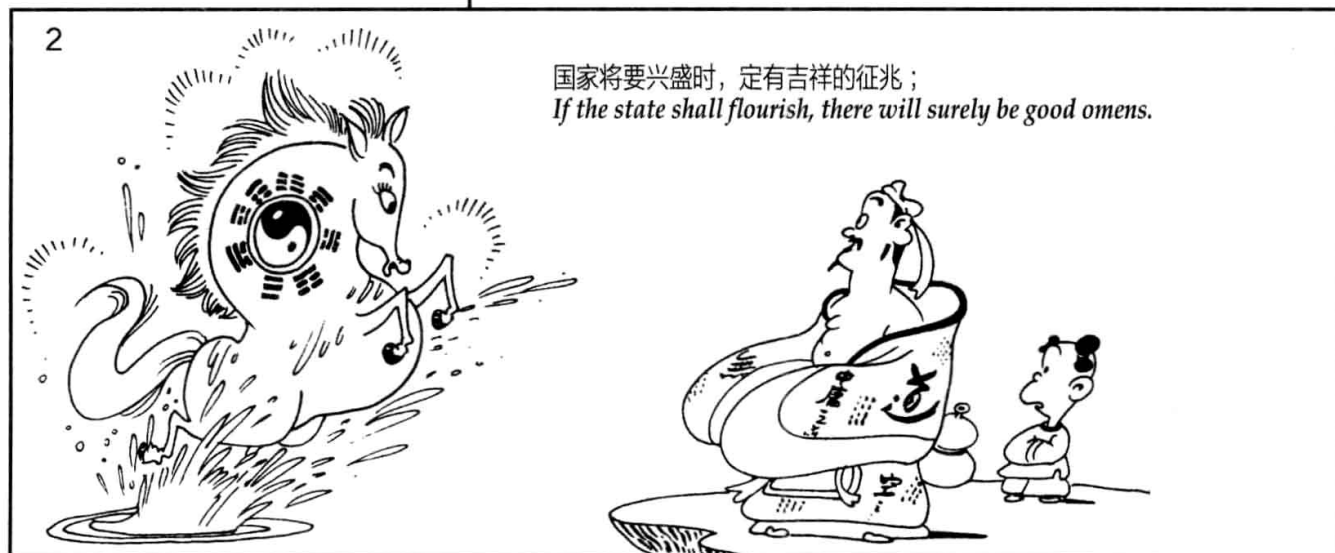
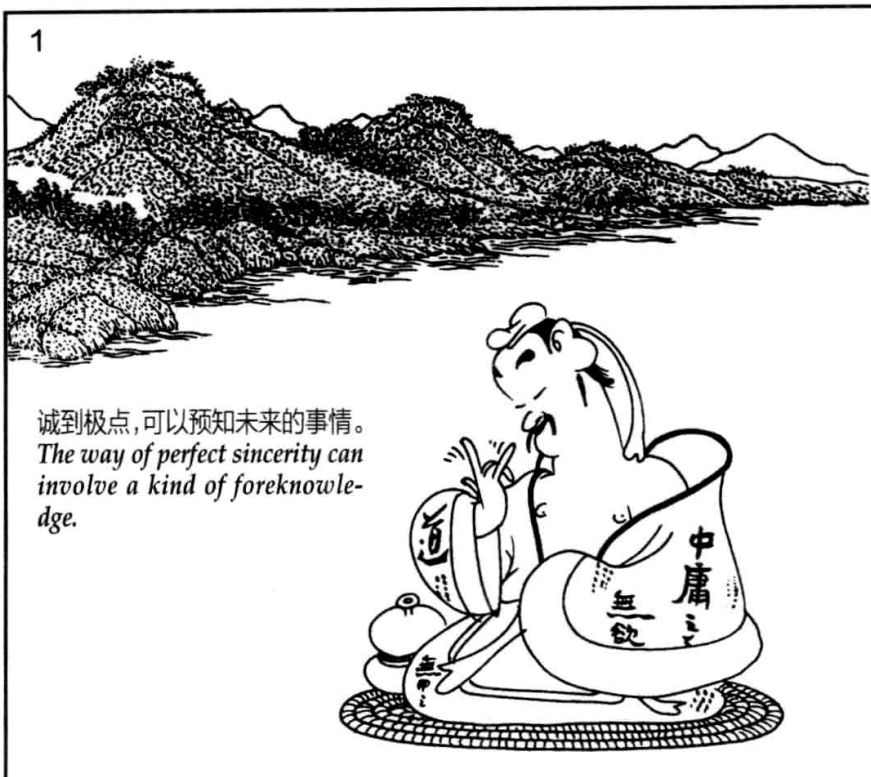
8
感动事物就可使事物产生变化，就能化育万物。
This movement can lead to change; this change can lead to transformation.



9
只有天下最诚的人能做到化育万物的地步。
And only the most sincere in the world can effect transformation.



至诚之道，可以前知 Predicting the Future



4 显现在蓍草龟甲的卦象上，
These will appear on instruments of augury...



5 表现在人的动作仪态之间。
And will be evident in people's gestures.



祸福将来临时，是福可以预先知道，是祸也可以预先知道。
Before either good fortune or disaster comes, it will be known.



7 所以至诚的人就像神明一样。
This is how a person of perfect sincerity is like a god.



至诚的人，心能安定不生妄念，能由其因而推断其果，知道自然的趋势，因而能预知福祸。
— A person of perfect sincerity has a calm mind and no untoward thoughts, so he is able to extrapolate effects from their causes, and by observing natural tendencies, he can predict the advent of good fortune and disaster.



诚者自成 Sincerity and Completion



1

诚，是完成自己人格的要件；
Sincerity is essential to self-completion.



2



道，则是引导自己走向当行的道路。
The Way is essential to self-guidance.



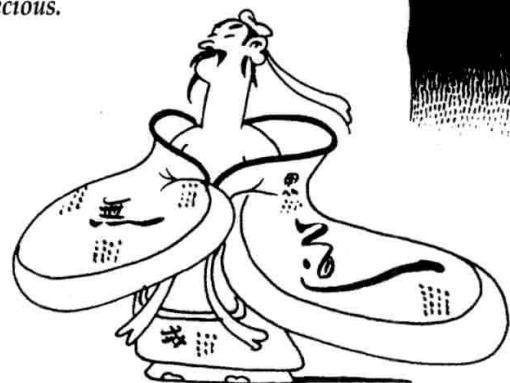
3

诚是万事万物的始终本末，不诚便就虚妄无物了。
Sincerity is the beginning and end of things; without sincerity there is nothing.



4

所以君子把“诚”看得特别宝贵。
For this reason, a gentleman holds sincerity as very precious.



5

诚，并不是仅完善自己就算了，而是要拿它来成就万事万物。
Sincerity is not just for completing oneself but for completing all things.



6

所以先要完成自己的人格，就是仁。
To complete oneself takes benevolence.



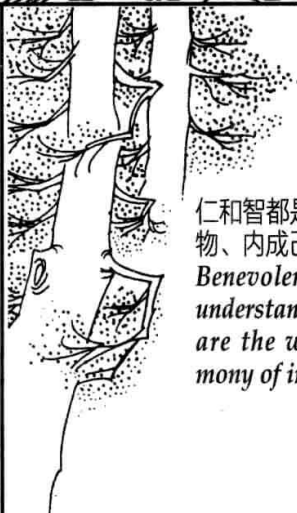
而成就万事万物，本身才德的发挥，就是智。

To complete other things takes understanding.

智
Understanding



7



仁和智都是天生的德性，综合外成物、内成己的法则。
Benevolence and the capacity to understand are innate virtues and are the way to creating a harmony of internal and external.

8

智
Wisdom

仁
Benevolence



9

所以时时施行，都是适宜的。
And thus they are appropriate to practice at all times.



诚是成事成物的根本！是我们本性所固有！
— Sincerity is the basis for bringing all things to completion, and it is inherent in our natures.



博厚所以载物 Expansive Sincerity



广博深厚好比是地；
Perfect sincerity is broad and deep like the earth and so bears all things;

1

高大光明好比是天；
It is high and brilliant like the sky and so covers all things;



2



悠远无穷是没有时间的界限。
It is lasting and eternal like time and so brings all things to completion.

3



4



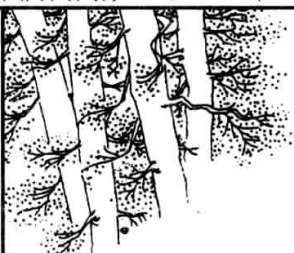
能够像这个样子，自己不必表现，自然就会彰明，
If you can be like this, you will be brilliant without exhibiting yourself,

5

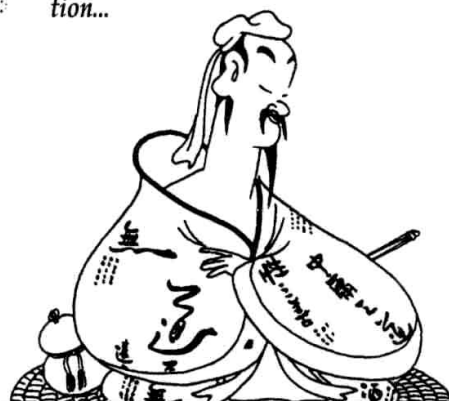
不必有所动作，自然就能感人化神，
You will effect change without moving,



6



不必有所施为，自然就能成就远大……
And you will have completion without action...



今夫天 Emulating Nature



现在比方说天，不过是一点点光亮所积累……
Take the sky—the sky is but the accumulation of bits of brightness...



等到成为无穷大的天体时，日月星辰都悬挂在上面，
But when it reaches its huge limitless expanse, the sun, moon, and all the stars hang in it,



所有的万物都被覆盖在下面。
And the myriad things are enveloped by it.

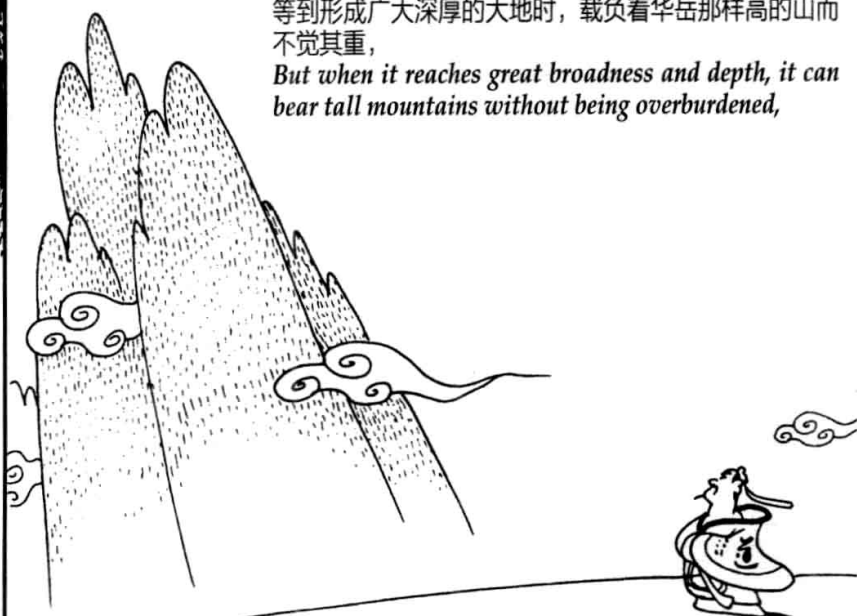
4

再拿地来说，本是由一小撮来积累……
Take the earth—the earth is but the accumulation of bits of dirt...



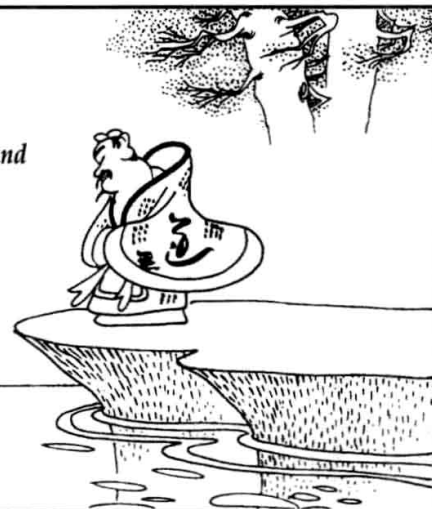
5

等到形成广大深厚的大地时，载负着华岳那样高的山而不觉其重，
But when it reaches great broadness and depth, it can bear tall mountains without being overburdened,



收容着黄河大海那么多的水而不会泄漏，万物都载负在上面。
It can bear the rivers and seas without them flowing away, and the myriad things are all carried on it.

6



7

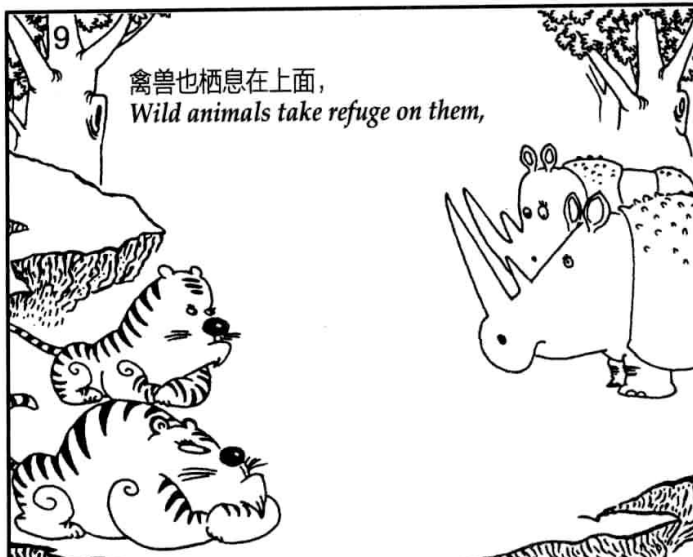
再说山吧，不过是拳头大的石头所积累……
Take the mountains—the mountains are but the accumulation of small rocks...



8

等到形成广大的山岳时，草木生长在上面，
But when they reach their huge sizes, trees and plants flourish on them,

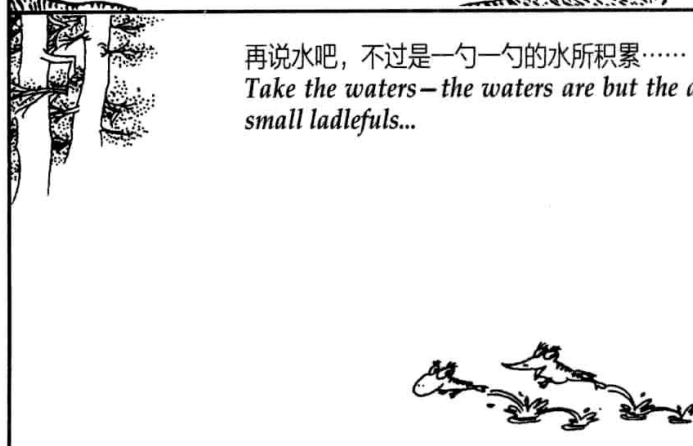




禽兽也栖息在上面，
Wild animals take refuge on them,

10

宝贵的矿产也在那儿发掘出来。
And precious minerals can be excavated from them.

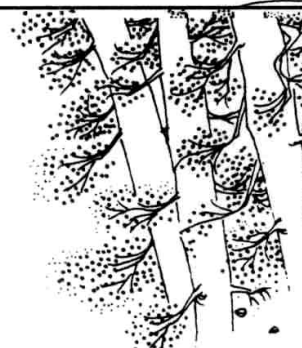


再说水吧，不过是一勺一勺的水所积累……
Take the waters—the waters are but the accumulation of small ladlefuls...

11

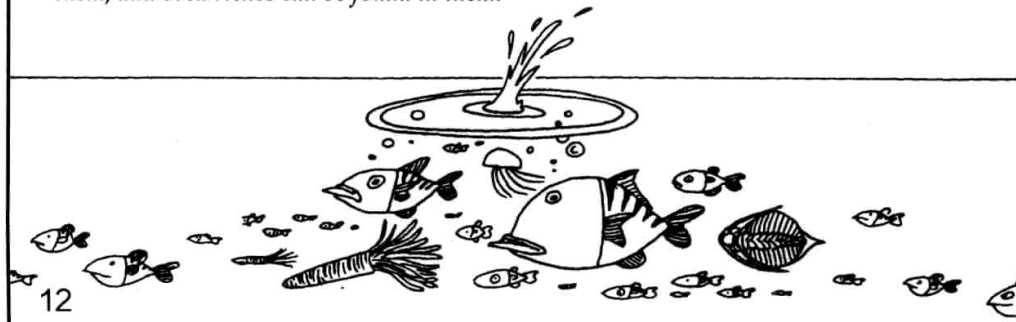


可是等到成为大不可测的海洋时，鼃、鼃、蛟龙、鱼鳖等都生长在这里，财货也在这里生长出来。
But when they reach their huge unfathomable sizes, turtles, fish, and serpents flourish in them, and even riches can be found in them.



由天地山水得知天地之道是博厚、高明、悠久而成其大且久，则人的德行应效法配合，才能做到天人合一。

—From observing nature, we see that the way of Heaven and earth is broad, high, and lasting, and all things are held and nurtured through it. This is also the way that we should follow.



既明且哲 Intelligent Silence



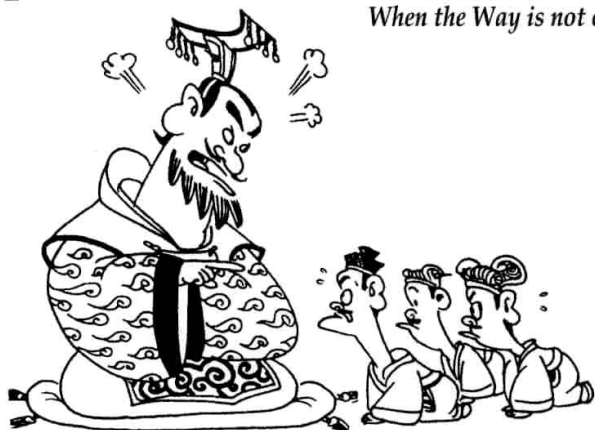
1



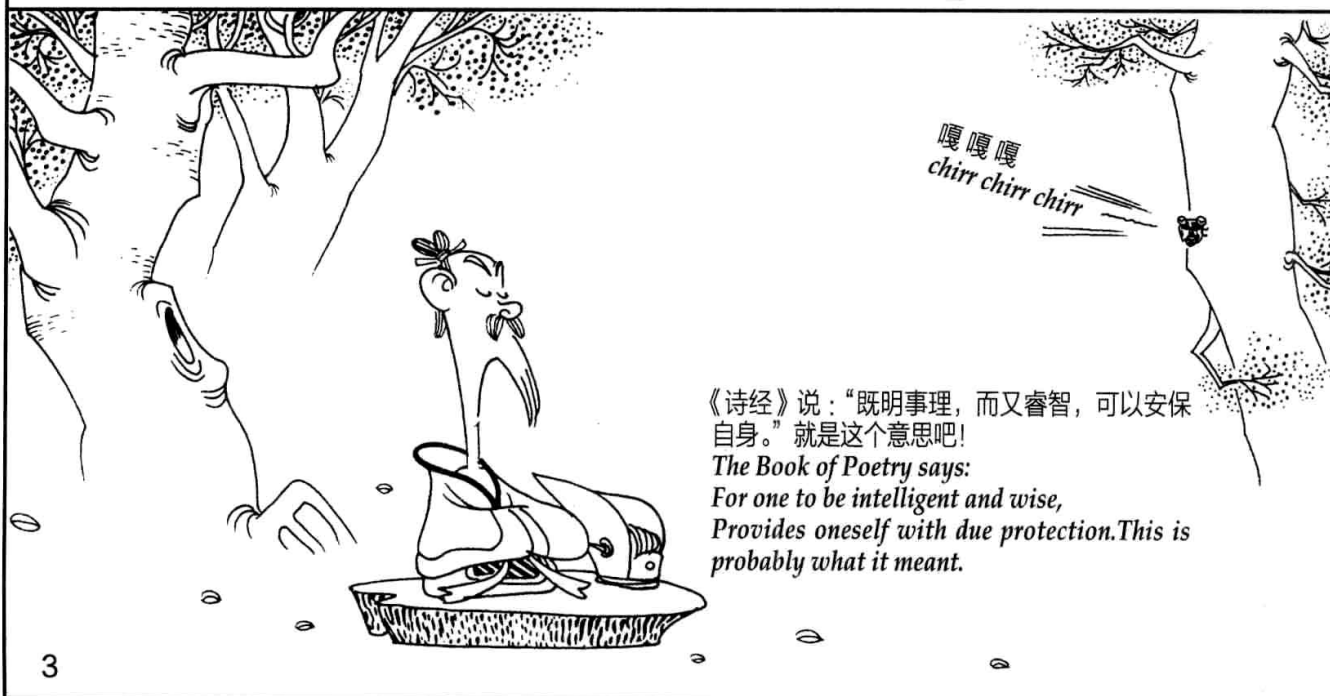
国家有道的时候，他的言论足以振兴国家；
When the Way is observed in a country, a gentleman's words are enough to bring him to greatness;



2



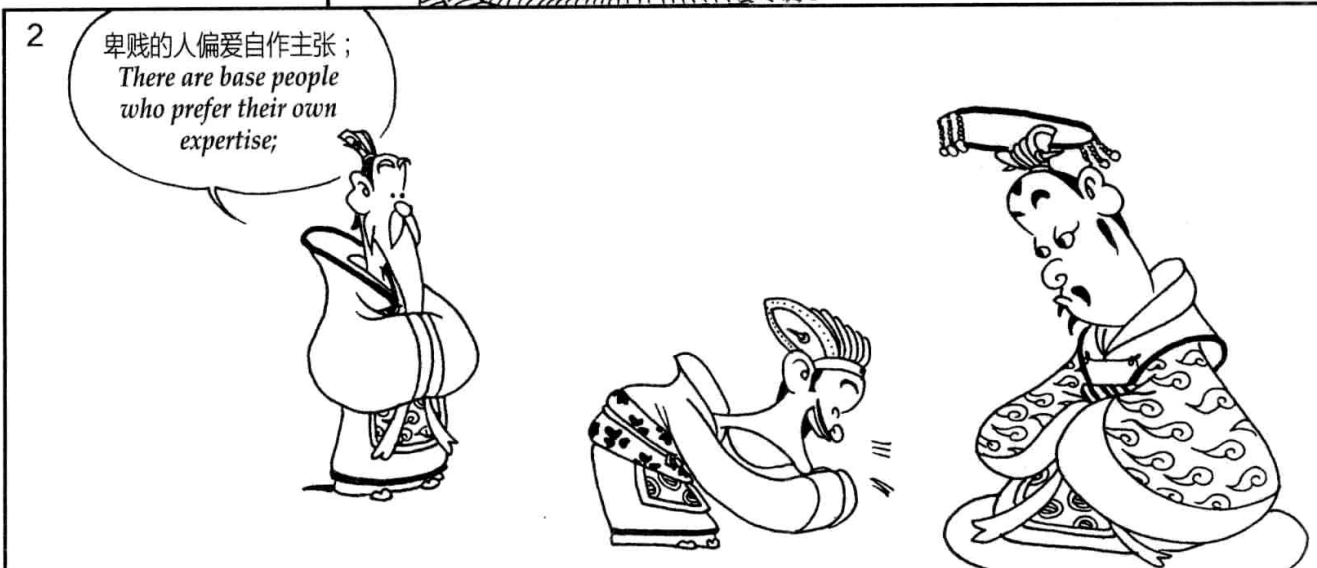
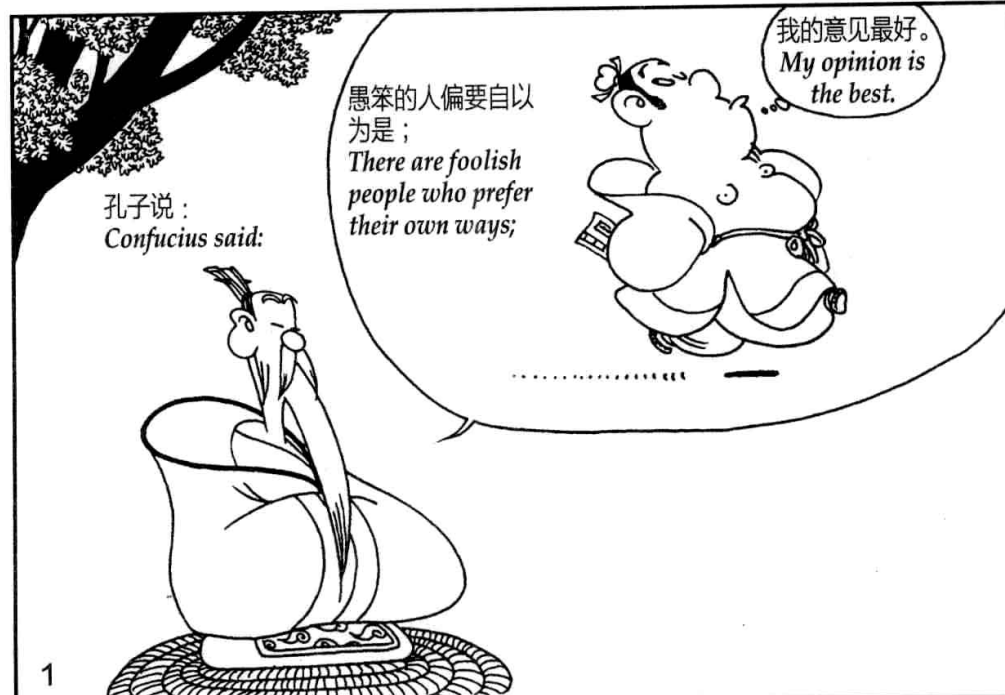
国家无道的时候，他的沉默足以保身。
When the Way is not observed in a country, his silence is enough to protect himself.



《诗经》说：“既明事理，而又睿智，可以安保自身。”就是这个意思吧！
*The Book of Poetry says:
For one to be intelligent and wise,
Provides oneself with due protection. This is
probably what it meant.*

3

愚而好自用 The Wrong Way



第29章 Chapter 29

君子之道 The Way of the Gentleman



1



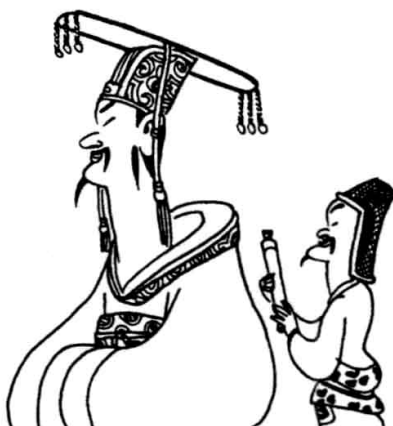
统治天下的君王，要做议礼、制度、考文三事，先要根据本身的德行，然后验证老百姓是不是信从。
The gentleman must determine propriety, create standards, and verify the written word. The basis for accomplishing these is in oneself, and they can be verified in whether or not the people follow.

2



再查考夏、商、周三代王者的法度而没有错误……

If checked against the systems of the three founders of the Xia, Shang, and Zhou dynasties, there should be no mistakes...



建立于天地之间而不背逆天道，质问鬼神也没有疑误。

If established in the world, they should not go against nature; if verified with gods and spirits, there should be no questions.



3

4



等到百世以后圣人出来也不会有什么疑惑了。
And if read about by a sage a hundred generations hence, there should be no confusion.



议礼、制度、考文，是天子的职责，但要谨慎小心！

- Determining propriety, creating standards, and verifying the written word are important responsibilities, and they must be carried out with caution!

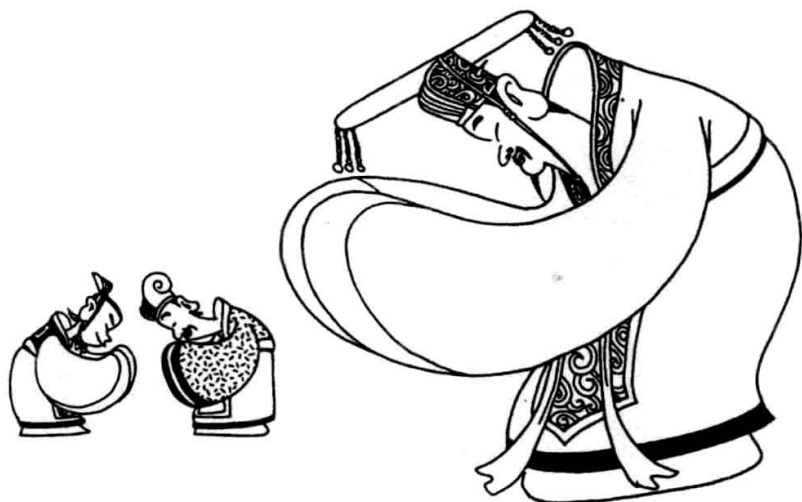


君子动而世 为天下道 The Successful Ru- ler



1

因此，统治天下的王者的举动可以世世做天下人共行的常道，
The world takes the gentleman's movements as the Way of the land,



2



他的行为可以世世为天下人所效法，
Takes his actions as the law of the land,

3



他的言语可以世世为天下人的准则，
And takes his words as the principles of the land.

4



在远处仰慕他，在近处也不讨厌他。
Those far away look to him, and those nearby do not weary of him.



他是成功的帝王！
万民都钦仰他！
赞美他！
— Such is the accomplished gentleman.
All people admire and praise him!



有誉于天下 A Good Name



1

《诗经》说：在那里无人厌恶，在这里也无人怨恨，希望早晚能勉力不懈，永远保持他的美誉。

*The Book of Poetry says:
Over there without dislike
Over here without complaint
Everyday and every night
His beloved name will span all time*



2



有德性的君子没有不照着这样做的，
A sovereign who is like this,



3

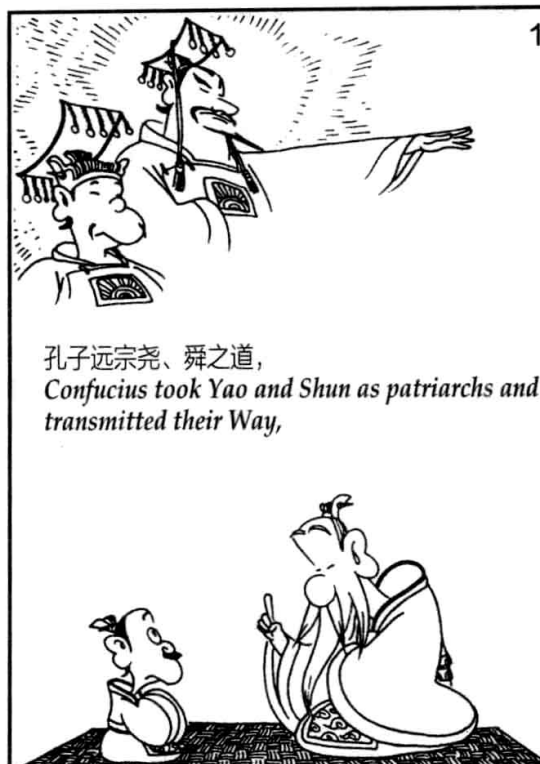
而能早早享有好的声誉于天下。
*Will achieve early
renown throughout the
land.*



人见人敬，努力不懈怠，
才能永葆美名啊！
*— Human relations are important.
If you do not neglect them, you will
always have a good name!*



仲尼祖述 尧舜 Confucius' Role-Models



孔子远宗尧、舜之道，
Confucius took Yao and Shun as patriarchs and transmitted their Way,



近守文王、武王之法，
He emulated Kings Wen and Wu and illustrated their way,



上顺天时的自然运行，
He followed the movements of Heaven above,



下合水土的生成之理。
And the principles of water and earth below.



好比天地没有不能负载的，没有不能覆盖的；
He was like heaven and earth in enveloping and supporting all things;



又好比四季的更番运行，日月的交替辉映。
Like the four seasons in successive progress, like the sun and moon in recurrent illumination.

天下至圣 The Perfect Sage



天下至诚 The Perfect Sincerity



1



只有天下至诚的圣人，才能治理天下人伦的常纲；
Only the sage of perfect sincerity can manage the land's morality;

2



确立天下人道人性的本源；
Establish the foundation of society;

3



知道天地对于万物的变化生育。
And understand the transformations and nurturing of heaven and earth.



4

这何当有什么别的倚靠呢？
Is there something he depends on?



5

他的态度诚恳，是仁心的表现；
He is candid in benevolence;



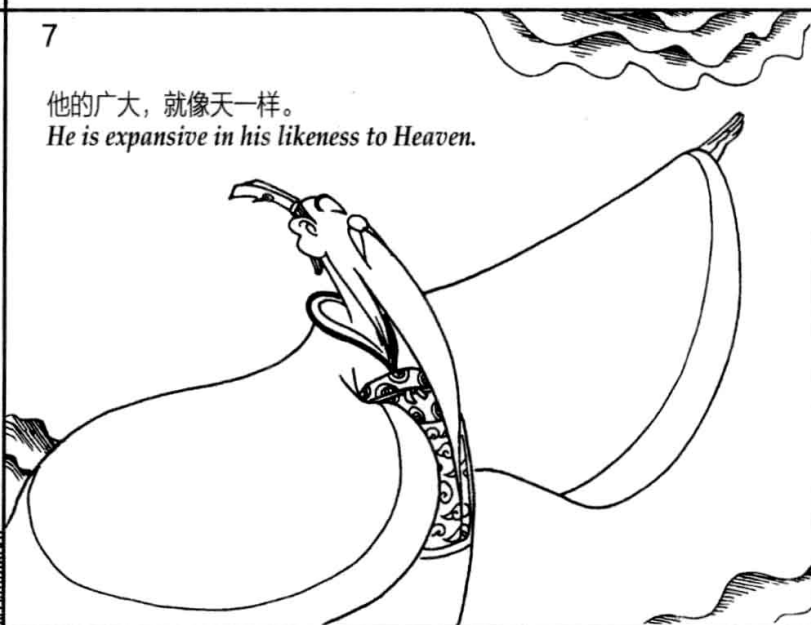
6

他的深静清远，就像深渊一样；
He is deep in his profundity;



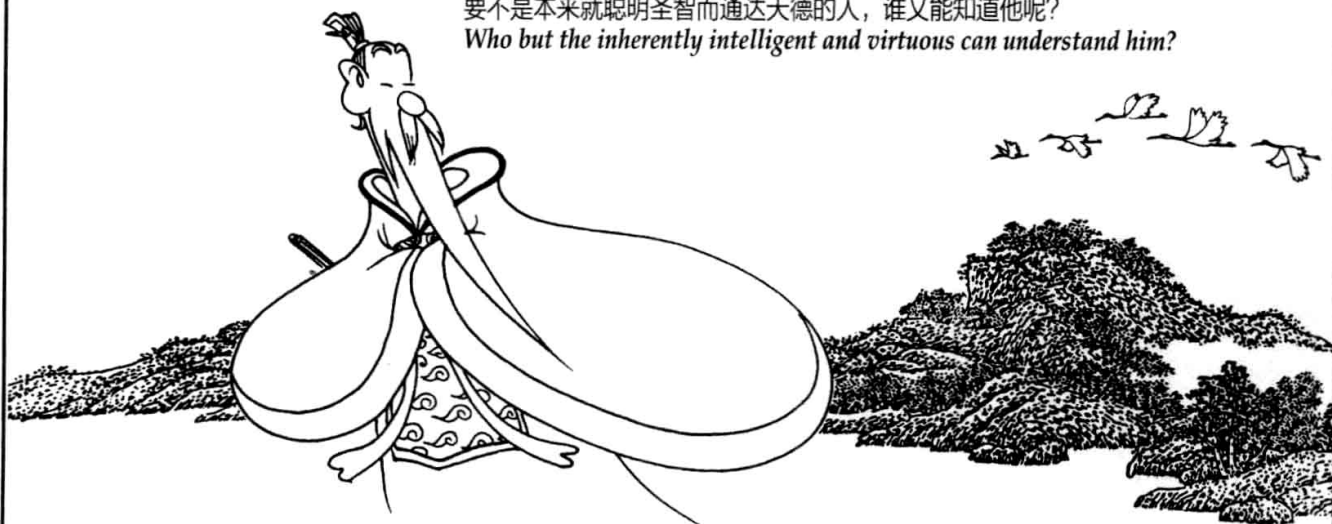
7

他的广大，就像天一样。
He is expansive in his likeness to Heaven.



8

要不是本来就聪明圣智而通达天德的人，谁又能知道他呢？
Who but the inherently intelligent and virtuous can understand him?



君子之道 淡而不厌 Covering Brocade



1

《诗经》说：穿着彩色的绸衣，外面还要加上一层单衫。这是嫌那绸衣的文采太显著了。

*The Book of Poetry says:
Over brocade she wears a coat.
That's because the pattern is ostentatious.*



2

你太谦虚了！
You're too modest.



我没有什么才能，
请多包涵。
I don't have many talents. Please forgive me.



才能好得很呢！
You're so talented!



所以君子的为人之道，表面上是文采不露，日子久了，就自然一天天显现出来。
So the way of the gentleman is to appear obscure and day by day reveal his brightness.

3



我诗书画样样都行。
I'm good at everything.



4

太好了！
Wonderful!



诗书画样样都行？
He's not good at anything!



小人的为人之道，表面上是文采鲜明，可是日子久了，就渐渐地消暗了。
The way of the lesser man is to appear brilliant and day by day fade away.

5



6

君子做人的道理，看起来简易却有文采，看起来温和却有条理。

The way of the gentleman is to be bland yet not be shunned for it, to be simple yet cultured, to be gentle yet reasonable.



7

知道远处是由近处起的，
He understands the nearness of the distant,



8

知道风化的起源，
The origin of customs,



9

知道隐微的也必然会显明。
And the salience of the subtle.



10

能明白这样的道理，就可以进入道德之门了……
Thus, he may enter into virtue...



“真诚者寡言，虚伪者多辩。”能诚于中必形于外，自然能显明。
— “A sincere person has few words; a hypocritical person constantly argues.” Your inner sincerity will be recognized by others without even expressing it.



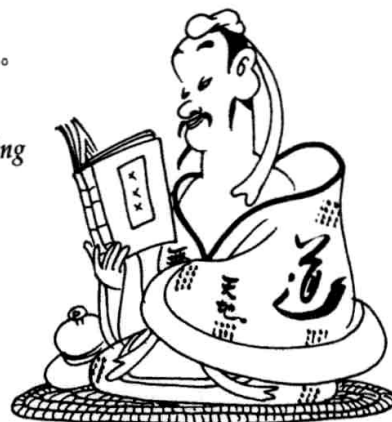
上天之载
无声无臭
Subtlety



1



《诗经》说：
我怀着明德来感化人民，而不用厉声厉色。
The Book of Poetry says:
I tend to harbor virtue clear
Unrevealed in noisy sounds or dazzling
colors.



2

用厉声厉色去感化人民，那是
最末等的功夫。
Transforming the people
through displays of sight and
sound is the worst way.

孔子说：
Confucius said:



3



《诗经》说：
化民之德，轻如羽毛一样。
The Book of Poetry says:
Virtue is as light as a feather.



4

可是羽毛虽轻，还是有物可与比拟的。
But still there is something in the
feather to use for comparison.



5

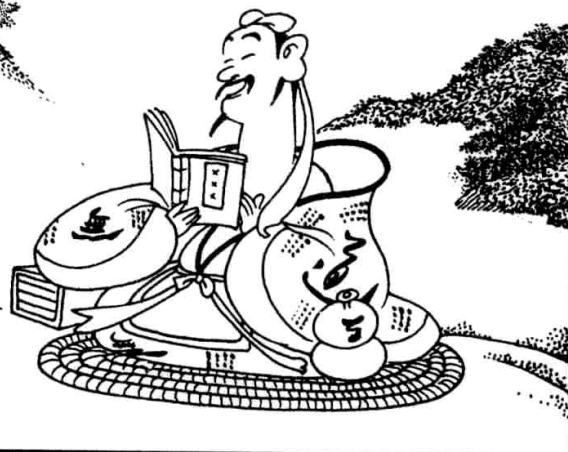
而《文王篇》说：上天
行四时化育万民，没有
声音也没有气味。

Another passage in the
Book of Poetry says:
The operations of Hea-
ven above
Happen with neither
sound nor smell.



6

这才是至高无上的
境界啊！
This is perfection!



以德化民，有这三种
不同的意境呀！
千万不能因赞颂之声而
自满自大！
— Transform the people
through virtue, and don't be
self-satisfied with the praise
of others!



附录·延伸阅读

APPENDIX Further reading



此部分为本书图画页的延伸阅读，
各段首所示的页码与图画页对应。

P63 《中庸》原来是《礼记》中的一篇，汉代儒者首先将它提出来，著《中庸说》二篇。其后梁武帝著《中庸讲疏》一卷，加以阐扬。宋儒二程子特加提倡，程颐认为此篇乃是孔门传授心法的经典，善读者玩索有得，终身用之有不能尽者。朱熹作《中庸章句》，乃将它和《大学》、《论语》、《孟子》并列为“四书”。《中庸》的作者，历来都认为是孔子的孙子子思。据《史记·孔子世家》说：“伋，字子思。年六十二，尝困于宋。子思作《中庸》。”后来郑玄、孔颖达、郑樵、朱熹等人都采信这种说法。

赖明德《中庸提要》

P64 《中庸》子程子曰：“不偏之谓中，不易之谓庸。中者，天下之正道；庸者，天下之定理。”此篇乃孔门传授心法，子思恐其久而差也，故笔之于书，以授孟子。其书始言一理，中散为万事，末复合为一理。“放之则弥六合，卷之则退藏于密。”其味无穷，皆实学也。善读者玩索而有得焉，则终身用之有不能尽者矣。

P65 《第一章》

天命之谓性，率性之谓道，修道之谓教。道也者，不可须臾离也；可离，非道也。

P66 是故，君子戒慎乎其所不睹，恐惧乎其所不闻。莫见乎隐，莫显乎微，故君子慎其独也。

P67 喜怒哀乐之未发，谓之中；发而皆中节，谓之和。中也者，天下之大本也；和也者，天下之达道也。致中和，天地位焉，万物育焉。

P68 《第二章》

仲尼曰：“君子中庸，小人反中庸。君子之中庸也，君子而时中；小人之反中庸也，小人而无忌惮也。”

P69 《第三章》

子曰：“中庸其至矣乎！民鲜能久矣。”

P70 《第四章》

子曰：“道之不行也，我知之矣：知者过之，愚者不及也。道之不明也，我知之矣：贤者过之，不肖者不及也。人莫不饮食也，鲜能知味也。”

P71 《第五章》

子曰：“道其不行矣夫！”

P72 《第六章》

子曰：“舜其大知也与！舜好问而好察迩言；隐恶而扬善，执其两端，用其中于民，其斯以为舜乎！”

P73 《第七章》

子曰：“人皆曰‘予知’；驱而纳诸罟获陷阱之中而莫之知辟也。人皆曰‘予知’；择乎中庸而不能期月守也。”

P74 《第八章》

子曰：“回之为人也，择乎中庸，得一善，则拳拳服膺而弗失之矣。”

P75 《第九章》

子曰：“天下国家可均也，爵禄可辞也，白刃可蹈也，中庸不可能也。”

P76 《第十章》

子路问“强”。子曰：“南方之强与？北方之强与？抑而强与？宽柔以教，不报无道，南方之强也；君子居之。衽金革，死而不厌，北方之强也；而强者居之。”

P77 故君子和而不流，强哉矫！中立而不倚，强哉矫！国有道，不变塞焉，强哉矫！国无道，至死不变，强哉矫！”

P78 《第十一章》

子曰：“素隐行怪，后世有述焉，吾弗为之矣。君子遵道而行，半途而废，吾弗能已矣。君子依乎中庸，遁世不见知而不悔，唯圣者能之。”

P79 《第十二章》

君子之道，费而隐。夫妇之愚，可以与知焉；及其至也，虽圣人亦有所不知焉；夫妇之不肖，可以能行焉；及其至也，虽圣人亦有所不能焉……

P80 《第十三章》

子曰：“道不远人；人之为道而远人，不可以为道。《诗》云：‘伐柯伐柯，其则不远。’

P81 执柯以伐柯，睨而视之，犹以为远。故君子以人治人，改而止。忠恕违道不远，施诸己而不愿，亦勿施于人。

P82 君子之道四，丘未能一焉：所求乎子以事父，未能也；所求乎臣以事君，未能也；所求乎弟以事兄，未能也；所求乎朋友先施之，未能也。

P83 庸德之行，庸言之谨；有所不足，不敢不勉；有余不敢尽。言顾行，行顾言，君子胡不慥慥尔！”

P84 《第十四章》

君子素其位而行，不愿乎其外。素富贵，行乎富贵；素贫贱，行乎贫贱；

P85 素夷狄，行乎夷狄；素患难，行乎患难。君子无人而不自得焉！

P86 在上位不陵下；在下位不援上。正己而不求于人，则无怨。上不怨天，下不尤人。

P87 故君子居易以俟命，小人行险以徼幸。子曰：“射有似乎君子，失诸正鹄，反求诸其身。”

P88 《第十五章》

君子之道，辟如行远必自迩，辟如登高必自卑。

P89 《诗》曰：“妻子好合，如鼓瑟琴。兄弟既翕，和乐且耽。宜尔室家，乐尔妻帑。”子曰：“父母其顺矣乎！”

P90 《第十六章》

子曰：“鬼神之为德，其盛矣乎！视之而弗见，听之而弗闻，体物而不可遗。使天下之人，齐明盛服，以承祭祀，洋洋乎如在其上，如在其左右。

P91 《诗》曰：“神之格思，不可度思，矧可射思。”夫微之显，诚之不可掩如此夫！”

P92 《第十七章》

子曰：“舜其大孝也与！德为圣人，尊为天子，富有四海之内，宗庙飨之，子孙保之。”

P93 故大德，必得其位，必得其禄，必得其名，必得其寿。故天之生物，必因其材而笃焉，故栽者培之，倾者覆之。

P94 《诗》曰：“嘉乐君子，宪宪令德。宜民宜人，受禄于天。保佑命之，自天申之。”故大德者必受命。”

P95 《第十八章》

子曰：“无怙者，其惟文王乎！以王季为父，以武王为子；父作之，子述之。武王纘大王、王季、文王之绪，壹戎衣而有天下，身不失天下之显名；尊为天子，富有四海之内，宗庙飨之，子孙保之……”

P96 《第十九章》

子曰：“武王周公其达孝矣乎！夫孝者，善继人之志，善述人之事者也。春秋，修其宗庙，陈其宗器，设其裳衣，荐其时食。

P97 宗庙之礼，所以序昭穆也；序爵，所以辨贵贱也；序事，所以辨贤也；旅酬，下为上，所以逮贱也；燕毛，所以序齿也。

P98 践其位，行其礼，奏其乐；敬其所尊，爱其所亲；事死如事生，事亡如事存，孝之至也。

郊社之礼，所以事上帝也；宗庙之礼，所以祀乎其先也。明乎郊社之礼，谛尝之义，治国其如示诸掌乎！”

P99 《第二十章》

哀公问政。子曰：“文武之政，布在方策。其人存，则其政举；其人亡，则其政息。

P100 人道敏政，地道敏树。夫政也者，蒲卢也。故为政在人，取人以身，修身以道，修道以仁。”

P101 仁者，人也，亲亲为大。义者，宜也，尊贤为大。亲亲之杀，尊贤之等，礼所生也……

P102 君臣也，父子也，夫妇也，昆弟也，朋友之交也：五者，天下之达道也……

P103 或生而知之，或学而知之，或困而知之，及其知之一也……

P104 子曰：好学近乎知，力行近乎仁，知耻近乎勇。知斯三者，则知所以修身；知所以修身，则知所以治人；知所以治人，则知所以治天下国家矣。

P105 凡为天下国家有九经，曰：修身也，尊贤也，亲亲也，敬大臣也，体群臣也，子庶民也，来百工也，柔远人也，怀诸侯也。

P106 修身，则道立；尊贤，则不惑；亲亲，则诸父昆弟不怨；

P107 敬大臣，则不眩；体群臣，则士之报礼重；

P108 子庶民，则百姓劝；来百工，则财用足；柔远人，则四方归之；怀诸侯，则天下畏之……

P109 凡事豫则立，不豫则废；言前定，则不跲；事前定，则不困；行前定，则不疚；道前定，则不穷。

P110 在下位，不获乎上，民不可得而治矣；获乎上有道，不信乎朋友，不获乎上矣；信乎朋友有道，不顺乎亲，不信乎朋友矣；

P111 顺乎亲有道，反诸身不诚，不顺乎亲矣。诚身有道，不明乎善，不诚乎身矣。

P112 诚者，天之道也；诚之者，人之道也。

P113 诚者，不勉而中，不思而得，从容中道，圣人也。诚之者，择善而固执之者也。

P114 博学之，审问之，慎思之，明辨之，笃行之。有弗学，学之弗能弗措也；

P115 有弗问，问之弗知弗措也；有弗思，思之弗得弗措也；有弗辨，辨之弗明弗措也；有弗行，行之弗笃弗措也。人一能之，己百之；人十能之，己千之。果能此道矣，虽愚必明，虽柔必强。

P116 《第二十一章》

自诚明，谓之性；自明诚，谓之教。诚则明矣，明则诚矣。

P117 《第二十二章》

惟天下至诚，为能尽其性；能尽其性，则能尽人之性；能尽人之性，则能尽物之性；能尽物之性，则可以赞天下之化育；可以赞天地之化育，则可以与天地参矣。

P118 《第二十三章》

其次致曲，曲能有诚；诚则形，形则著，著则明，明则动，动则变，变则化；唯天下至诚为能化。

P119 《第二十三章》

其次致曲，曲能有诚；诚则形，形则著，著则明，明则动，动则变，变则化；唯天下至诚为能化。

P120 《第二十四章》

至诚之道，可以前知。国家将兴，必有祲祥；国家将亡，必有妖孽。

P121 见乎蓍龟，动乎四体。祸福将至，善必先知之，不善必先知之。故至诚如神。

P122 《第二十五章》

诚者，自成也；而道，自道也。诚者，物之终始；不诚无物。是故君子诚之为贵。

P123 诚者，非自成己而已也，所以成物也。成己，仁也；成物，知也；性之德也，合外内之道也，故时措之宜也。

P124 《第二十六章》

……博厚，所以载物也；高明，所以覆物也；悠久，所以成物也。博厚配地，高明配天，悠久无疆。如此者，不见而章，不动而变，无为而成……

P125 今夫天，斯昭昭之多，及其无穷也，日月星辰系焉，万物覆焉。

P126 今夫地，一撮土之多；及其广厚，载华岳而不重，振河海而不泄，万物载焉。

P127 今夫山，一卷石之多；及其广大，草木生之，禽兽居之，宝藏兴焉。今夫水，一勺之多；及

其不测，鼃鼃、蛟龙、鱼鳖生焉，货财殖焉……

P128 《第二十七章》

……国有道，其言足以兴；国无道，其默足以容。《诗》曰：“既明且哲，以保其身。”其此之谓与！

P129 《第二十八章》

子曰：“愚而好自用，贱而好自专，生乎今之世，反古之道；如此者，灾及其身者也。”……

P130 《第二十九章》

……故君子之道，本诸身，征诸庶民，考诸三王而不缪，建诸天地而不悖，质诸鬼神而无疑，百世以俟圣人而不惑……

P131 是故，君子动而世为天下道，行而世为天下法，言而世为天下则。远之则有望，近之则不厌。

P132 《诗》曰：“在彼无恶，在此无射；庶几夙夜，以永终誉。”君子未有不如此，而蚤有誉于天下者也。

P133 《第三十章》

仲尼祖述尧舜，宪章文武：上律天时，下袭水土。辟如天地之无不持载，无不覆帔；辟如四时之错行，如日月之代明……

P134 《第三十一章》

惟天下至圣，为能聪明睿知，足以有临也；宽裕温柔，足以有容也；发强刚毅，足以有执也；齐庄中正，足以有敬也；文理密察，足以有别也……

P135 《第三十二章》

唯天下至诚，为能经纶天下之大经，立天下之大本，知天地之化育。

P136 夫焉有所倚？肫肫其仁，渊渊其渊，浩浩其天，苟不固聪明圣知达天德者，其孰能知之？

P137 《第三十三章》

《诗》曰“衣锦尚絅”，恶其文之著也。故君子之道，暗然而日章；小人之道，的然而日亡。

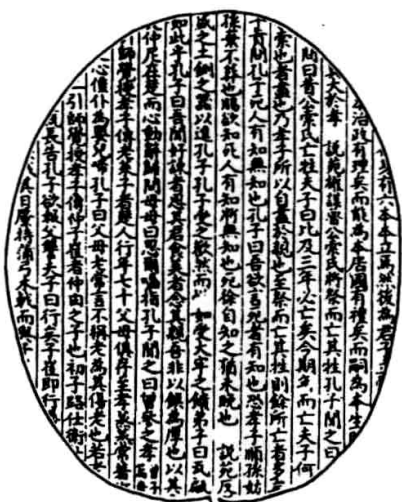
P138 君子之道，淡而不厌，简而文，温而理，知远之近，知风之自，知微之显，可与入德矣……

P139 诗云：“予怀明德，不大声以色。”子曰：“声色之于以化民，末也。”

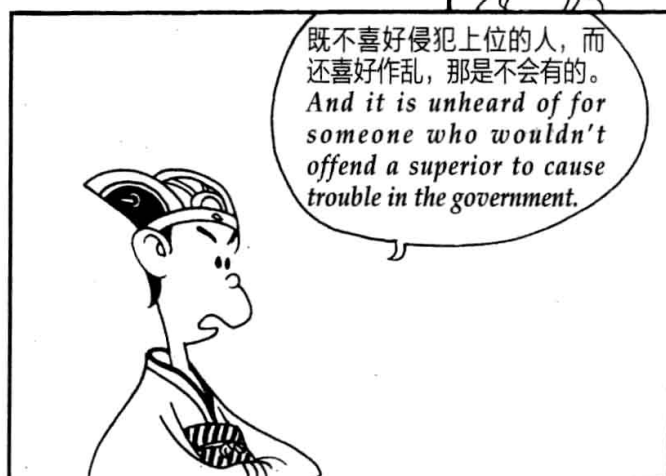
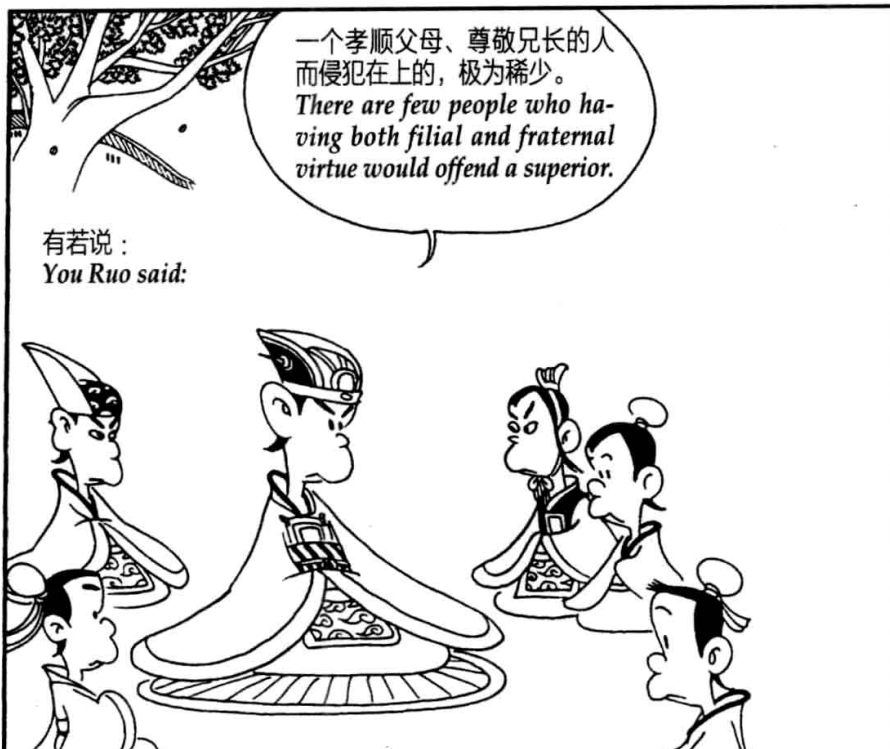
P140 《诗》曰：“德輶如毛”，毛犹有伦。“上天之载，无声无臭”，至矣。

论语

The Analects



君子务本 The Root of Benevolence



道千乘之国 Ruling a Large Country

孔子说：
Confucius said:

治理一个能出千辆兵车的国家，务必谨慎政事而取信于民；
In guiding a large country,
serve respectfully and be
trustworthy;



同时还要节省财用，而爱护人民；
Spend frugally and care for the
people;

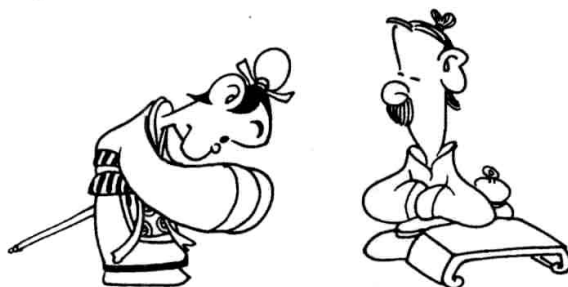
使用民力也要适时，最好
拣在人民空闲的时候。
And employ the people at
appropriate times.



弟子人则孝 The Fine Young Man



孔子说：做一个学生在家
要孝顺父母；
*Confucius said: A young
man should be respectful
to his parents in the home;*



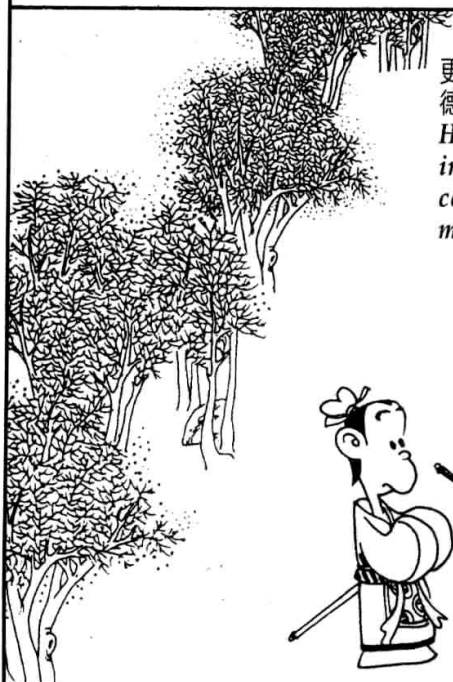
出外应当要恭敬尊长；
*And to his elders out-
side;*



做事谨慎而说话诚信；
*His words should be cautious
and trustworthy;*



更要博爱众人而亲近有仁
德的人。
*He should care for people
in general and seek the
company of benevolent
men.*



在实行这些德行以外，还要努
力用功读书。
*If having accomplished these
he still has energy to spare, he
should study.*

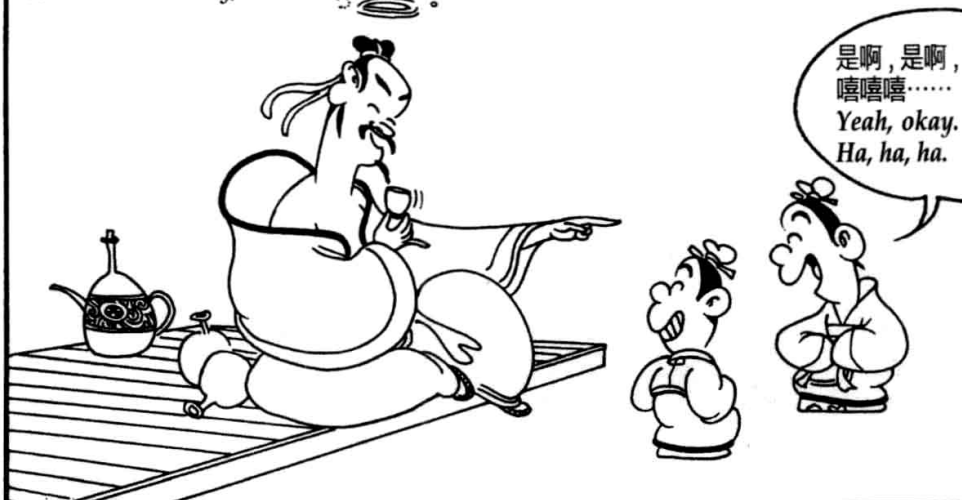


君子不重则不威 The Gentleman



孔子说：一个君子，如果不庄重就不能使人畏敬；
Confucius said: If a gentleman is not serious, he will not command authority;

要努力读书，不要放纵自己。
Go study, now. No slacking off.



是啊，是啊，嘻嘻嘻……
Yeah, okay. Ha, ha, ha.

所学得的也不能坚固识其意理。
Nor will his learning will be solid.



不要结交道德学识不如自己的人。
He should emphasize conscientiousness and trustworthiness, have no friends who are below himself.



如发现自己有了过失，不要怕去改。
And if he has faults in himself, he should not be afraid to change.



民德归厚 A Virtuous People



曾子说：
Confucius's disciple
Zengzi said:

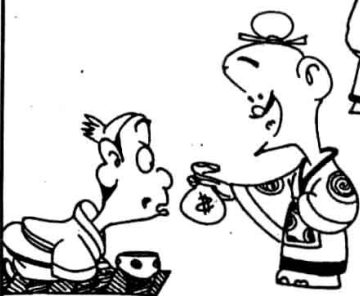
我们如果能够慎行亲
长的丧礼；
If parents are given
proper funerals at
death...



不忘记对祖先的祭祀，
And sacrificed to far
into the future,



则风俗便自然会趋向醇厚了！
The people will be replete
with virtue.



患不知人 Understand- ing Others

孔子说：
Confucius said:

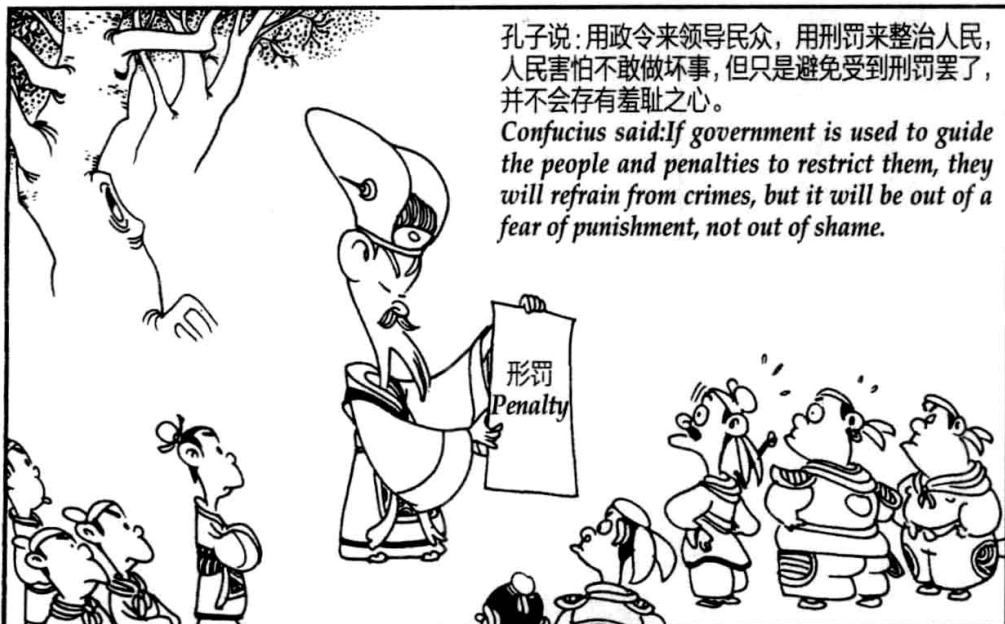
一个人不要因为别人不知道我的
长处而担忧，
*Do not be dismayed when
others don't understand you,*



只担忧我不知道别人的长处。
*Be dismayed when you fail to
understand others.*



有耻且格 Shame



孔子说：用政令来领导民众，用刑罚来整治人民，人民害怕不敢做坏事，但只是避免受到刑罚罢了，并不会存有羞耻之心。

Confucius said: If government is used to guide the people and penalties to restrict them, they will refrain from crimes, but it will be out of a fear of punishment, not out of shame.

被抓到会判重刑，还是别干坏事的好……

We shouldn't do it. If we get caught, we'll be done for...

没抓到，就算是赚到的。But if we don't get caught, we'll be rich.



如果以道德来感召他们，以礼节来整治他们，人民便存有羞耻之心，而能改过向善。

If virtue is used to govern and propriety to regulate, then the people will have shame and will reform.



做坏事实实在没面子，还是改邪归正的好。We shouldn't do it because we'll be ridiculed and chastised. I think we should change our ways.

是啊！
Yeah, me, too!



问孝 Providing for Parents

子游问孝道，孔子说：
The disciple Ziyu asked about
filial virtue, Confucius said:

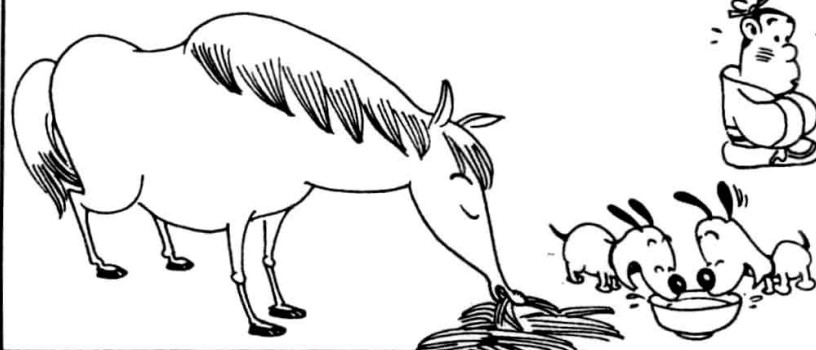
现在一般人所谓的孝，只能供养父母就算孝了；
Nowadays what people mean by filial virtue is
merely providing for one's parents;



但人们也养犬马……
But dogs and horses are also
provided for...



如果只养而不敬，则养父母跟养犬马
还有什么不同？
So without adding respect for one's
parents, what is the difference?



为师 Teaching

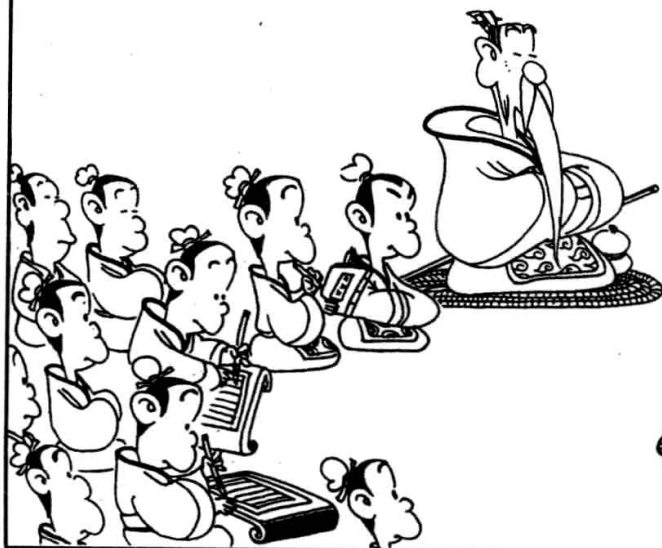


孔子说：
Confucius said:

温习以前所学的，并常求知所没学过的……
If you review what you have learned and often seek new knowledge...



这样就可以做别人的师长了。
You may become a teacher of others.



言行
Words
and
Actions

子贡问孔子怎样才算是君子。
*The disciple Zigong asked about
the aspects of a gentleman.*

孔子说：君子在说话以前先做，
*Confucius said: A gentleman
acts before he speaks,*

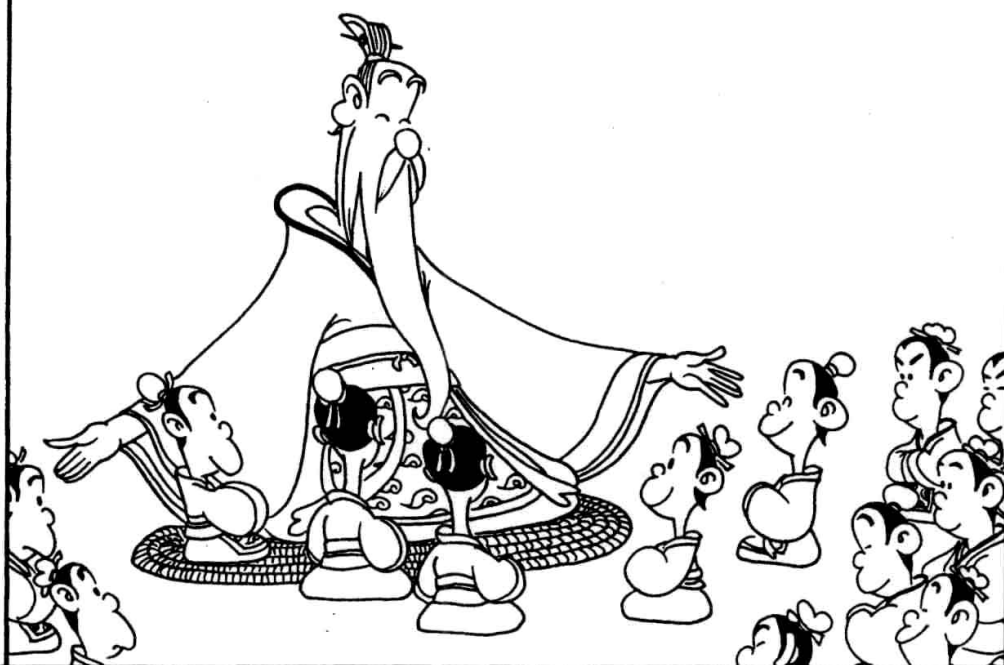


做到了然后才说。
Then speaks according to his actions.



周而不比 Good to All

孔子说：君子博爱而不偏私；
*Confucius said: A gentleman is
the same to all without bias;*



小人偏私而不博爱。
*A lesser man is biased without
being the same to all.*



学而不思则罔 Study and Contemplation



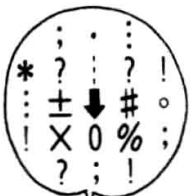
孔子说：
勤求学问而不用心思索，
那还是罔然无所知的；
Confucius said:
Study without contem-
plation leads to confu-
sion;



书呆子一个呀。
What a nerd.



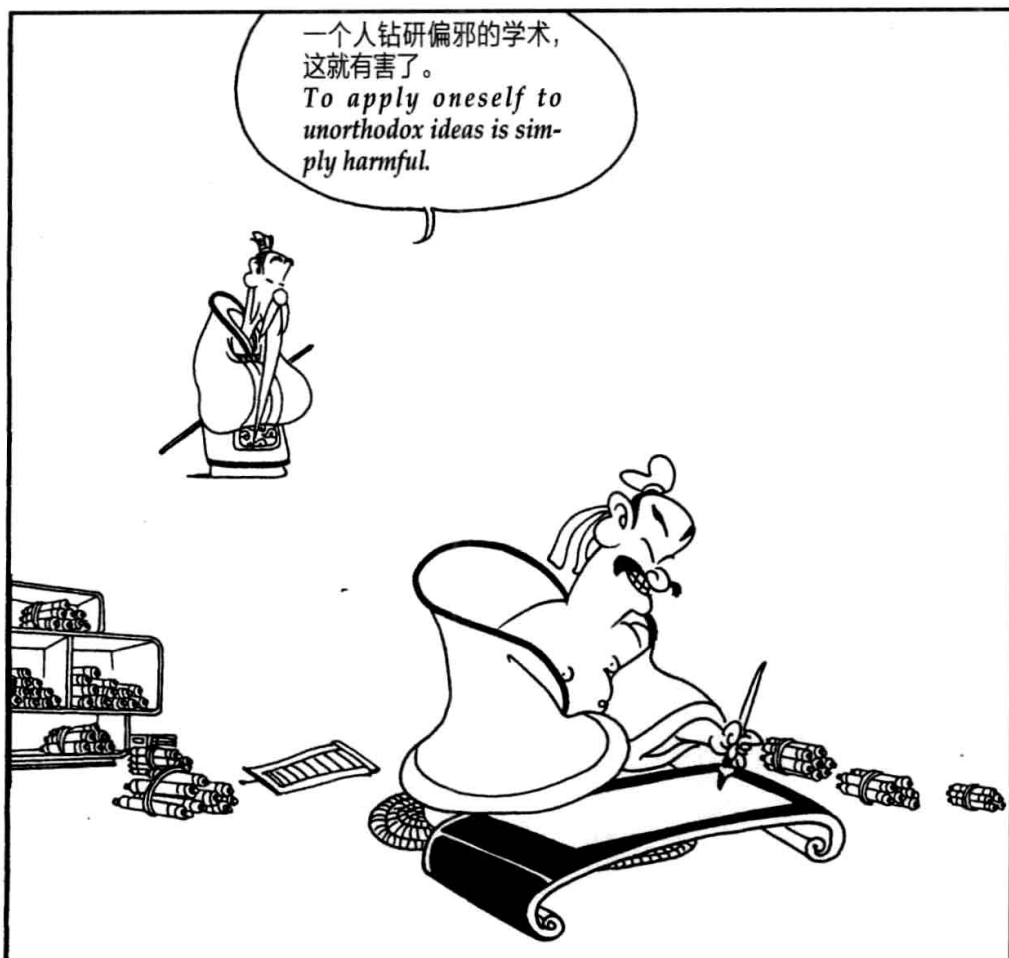
只用心空想而不
勤求学问，那就
疑而不能自定。
Contemplation
without study is
dangerous.



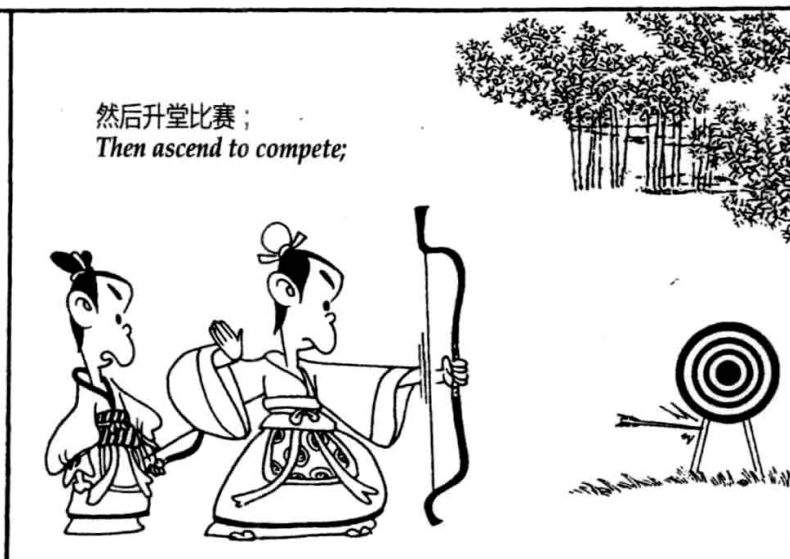
胡言乱语。
Utter nonsense.



异端 Heresy



君子无所争 A Gentleman's Contentions



君臣 Sovereigns and Ministers



鲁定公问：
Duke Ding of Lu asked:



国君使唤臣子，臣子事奉国君，
该怎样才可以呢？
What is the proper way for a
sovereign to employ a minister
and a minister to serve his so-
vereign?



国君使唤臣子要有礼，
A sovereign employs a minis-
ter with propriety,

礼
Propriety

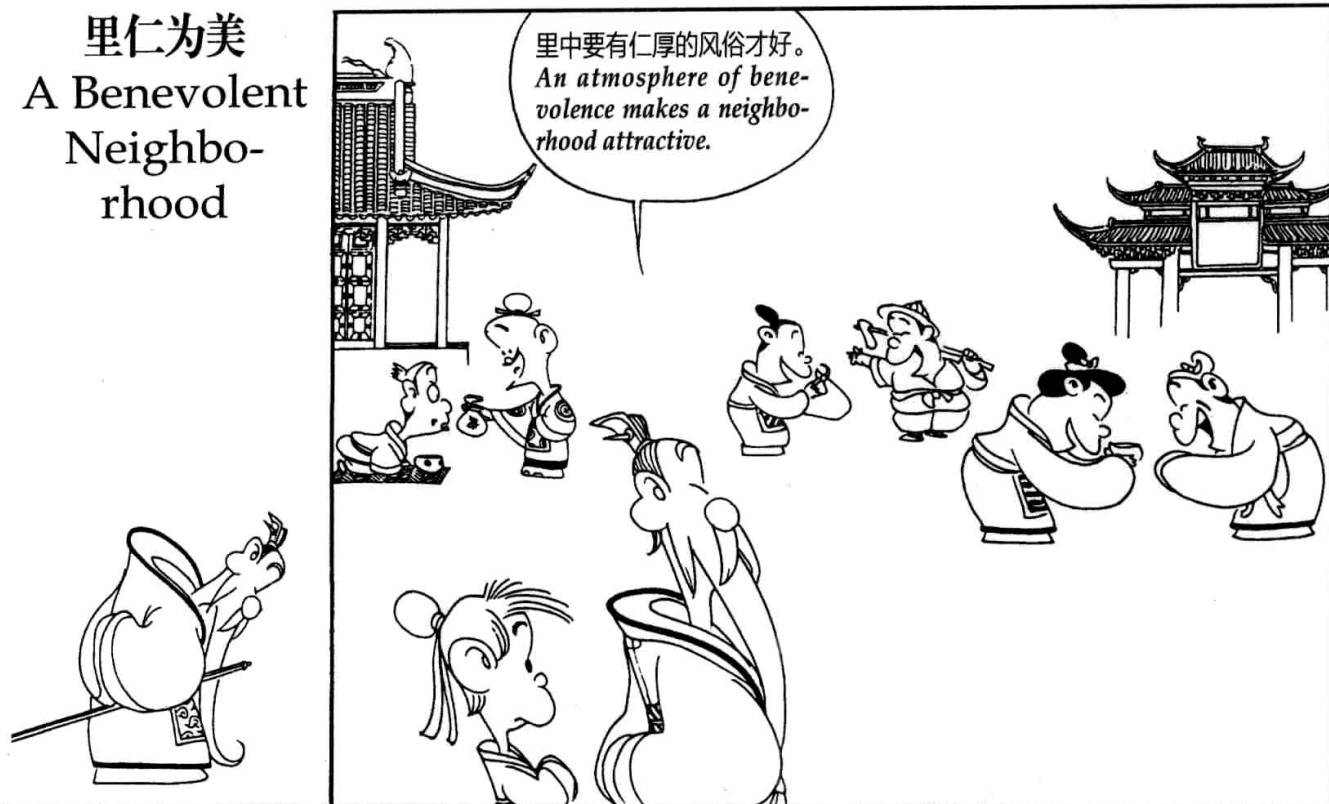


臣子事奉国君要尽忠。
And a minister serves his sovereign with
conscientiousness.

忠
Conscientious



里仁为美 A Benevolent Neighborhood



仁者安仁 Residing in Benevolence



孔子说：
一个没有道德修养
的人，不能长久过穷
困的生活。

Confucius said:
A person who
is not benevo-
lent cannot live-
long in hardship.



大丈夫当如此一生穷困？
Would a real man
wouldn't stand for this
poverty?



也不能长久过安乐的生活。
Nor can he be happy for long.



大丈夫当如此安乐
而已？
Would a real man
settle for so little?

一个天生有仁德的人，以仁
德为他生活中最大的快乐；
A benevolent person takes
refuge in benevolence;



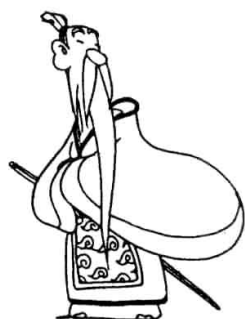
一个聪明的人，把仁德当做最有利的生活规范。
A wise person sees benevolence as advantageous.



唯仁者能好人 Liking People

孔子说：
Confucius said:

只有仁人能够爱人爱得对；
*Only a benevolent person is able
to like people who deserve to be
liked...*

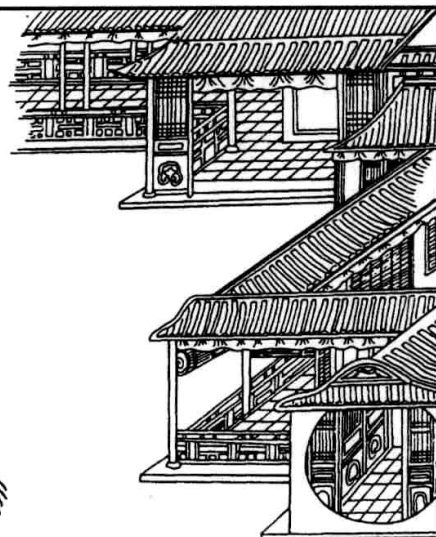


能够恶人恶得对。
*And dislike people who deserve to
be disliked.*



苟志于仁 Willful Benevolence

孔子说：一个人如果
立志为仁……
*Confucius said: If a
person sets his mind
on benevolence...*



那么他就不会有什么坏
的行为了。
He will do no evil.



朝闻道 The Way in the Morning



孔子说：
Confucius said:

若是早上悟得真理……
*If one perceives the Way in
the morning...*



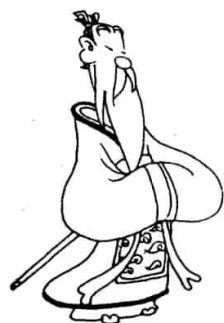
就是当晚死了，也可以
无憾了！
*He may die content at
nightfall!*



义之比 Doing the Right Thing

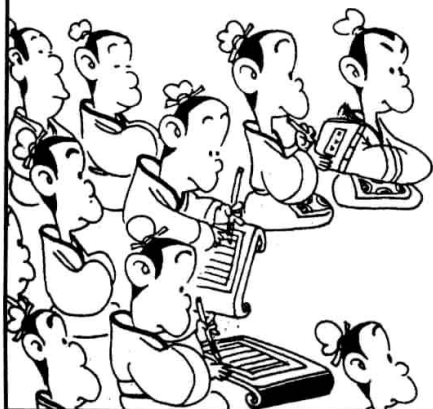
孔子说：
Confucius said:

君子对天下的事，不固执一定可以、
一定不可以的成见，
In dealing with the world, a gentleman does not act according to what must be done or what must not be done,



一切以义为依归。
But according to what is right.

义
Righteousness



放于利而行 The Profit Motive



孔子说：
Confucius said:

一个人如果依着利益去
决定怎么做……
He who acts according
to profit...



那一定会招来许多怨恨的。
Stirs up great resentment.



君子喻于义 Profit and Righ- teousness

孔子说：君子所了解的是义，
*Confucius said: A gentleman un-
derstands things in terms of righ-
teousness,*



合乎于义，出生入死我
都会去做。
*If it's righteous, I'll do
it now matter what.*

小人所了解的是利。
*A lesser man understands things in
terms of profit.*

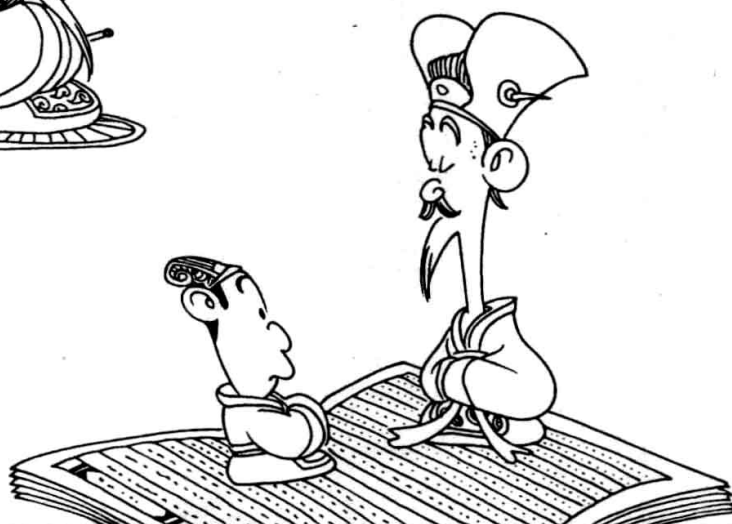


只要有利益，当然我
会去做。
*As long as it is profi-
table, of course I am
willing to do it.*

言之不出 Reckless Words

孔子说：
Confucius said:

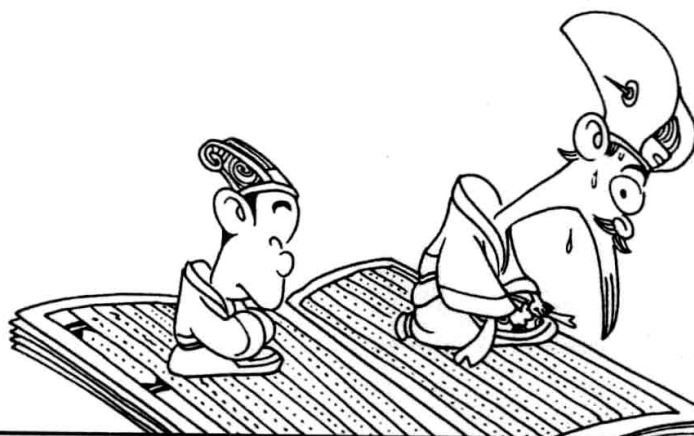
古人不随便说话，
In the past, people did not
speak recklessly...



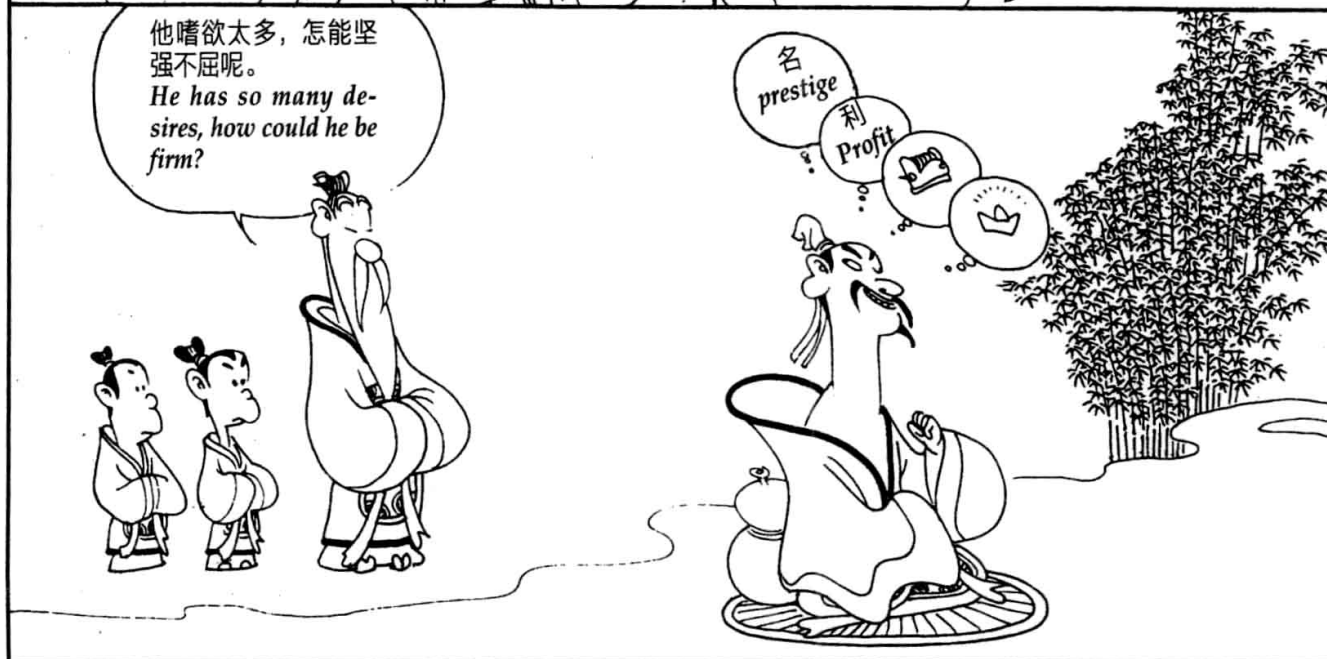
因为说到做不到是可耻的。
Because failing to live up to
one's word was shameful.



丢人啊！自己所说的
自己竟做不到。
How embarrassing!
I failed to do what I
said I would.



申枵焉得刚 Shen Cheng's Infirmity



君子子产 Zichan the Gentleman



孔子说：
Confucius said:

子产有四种行为合于君子之道：
The great statesman Zichan
had four characteristics of the
way of the gentleman:



自己行事很恭顺；
His actions were deferential;



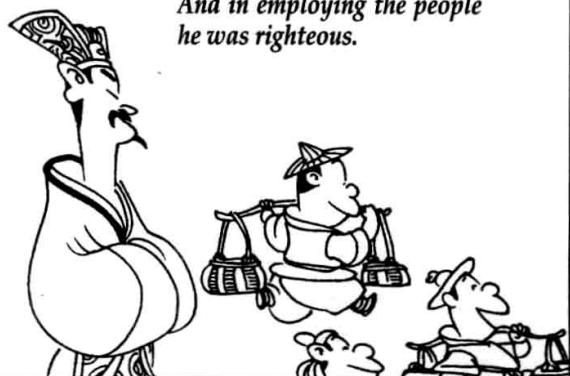
对在上位的人很诚敬；
In serving superiors he was respectful;



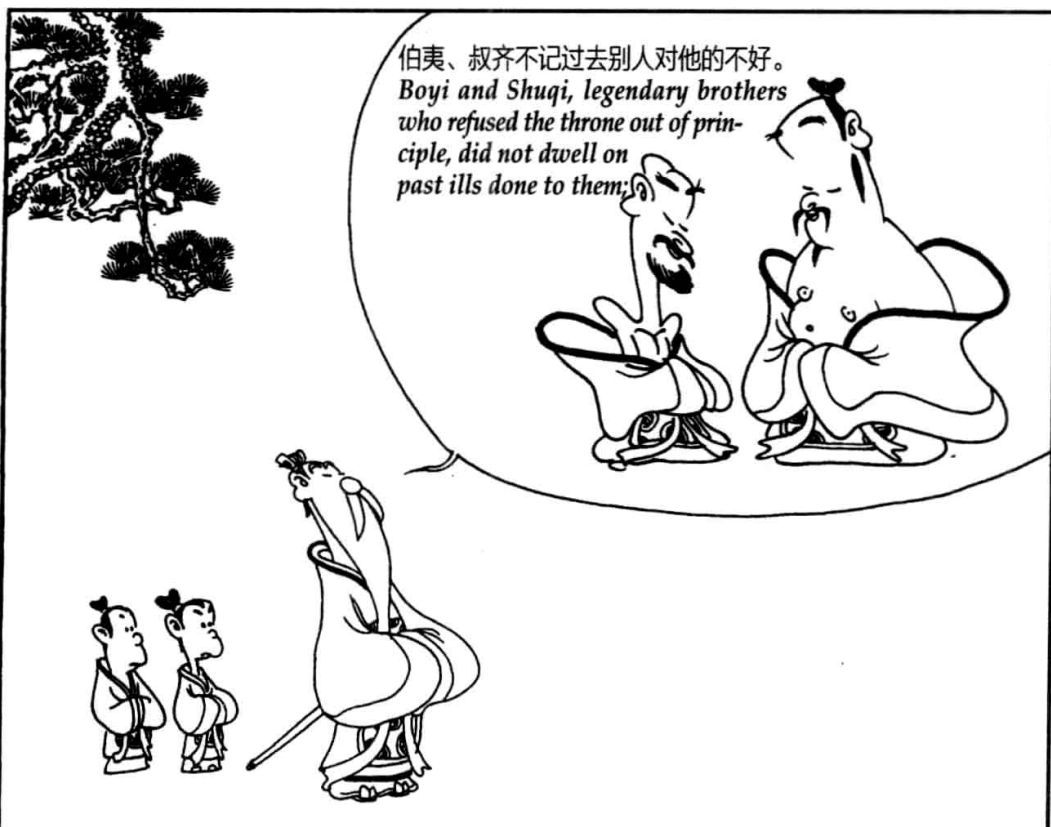
爱护百姓，广施恩惠；
In providing for the people he was kind;



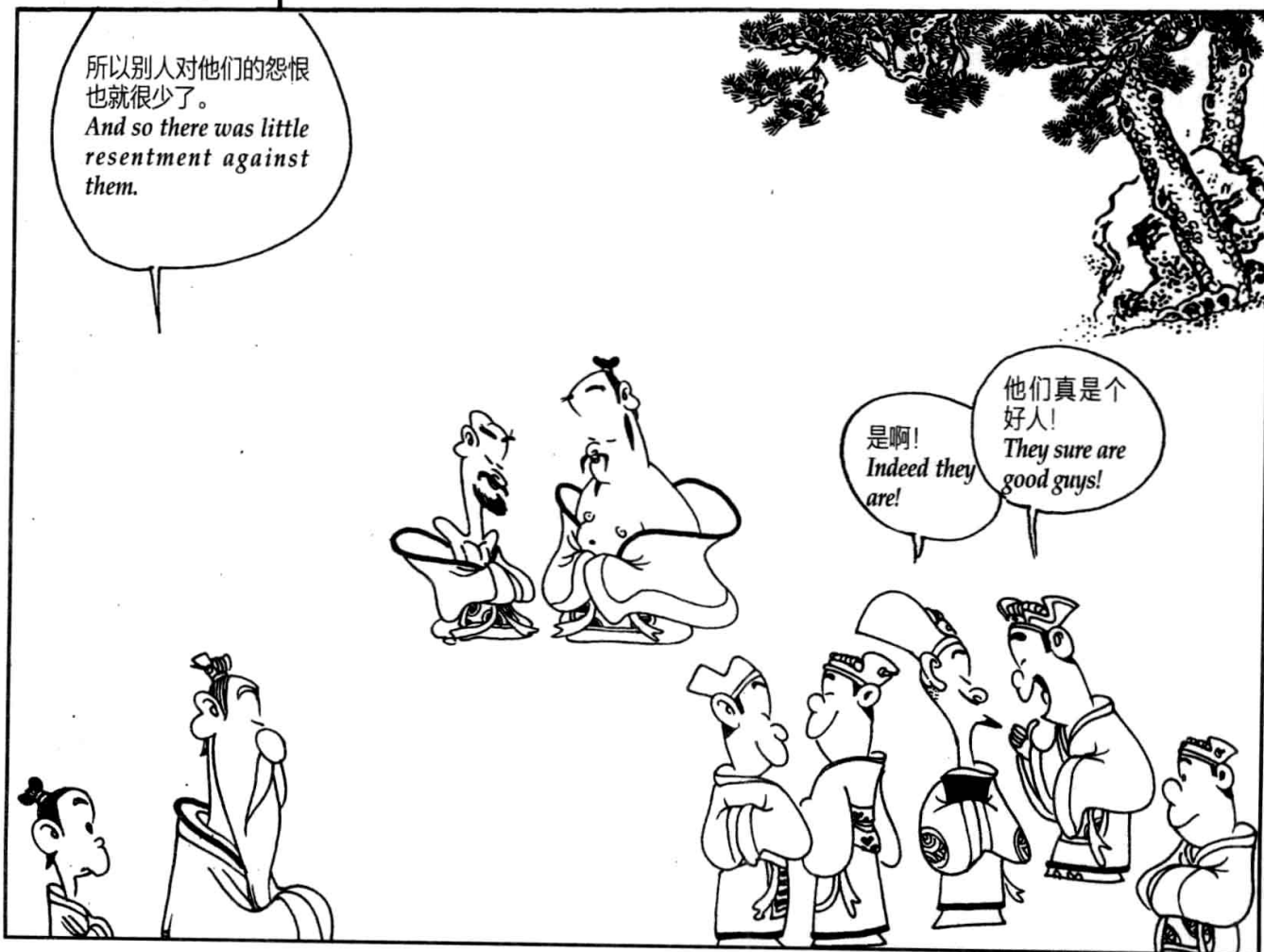
使用民力很得宜。
And in employing the people
he was righteous.



不念旧恶 Dwelling On the Past



所以别人对他们的怨恨
也就很少了。
And so there was little
resentment against
them.



自讼 Self-Blame

孔子说：
Confucius said:

罢了！罢了！
It's hopeless!



我还没少见到一个知道自己的过失而能够自责的人！
I have yet to see a person who blamed himself for his own mistakes!



文质彬彬 Peasants and Pedants



孔子说：
Confucius
said:

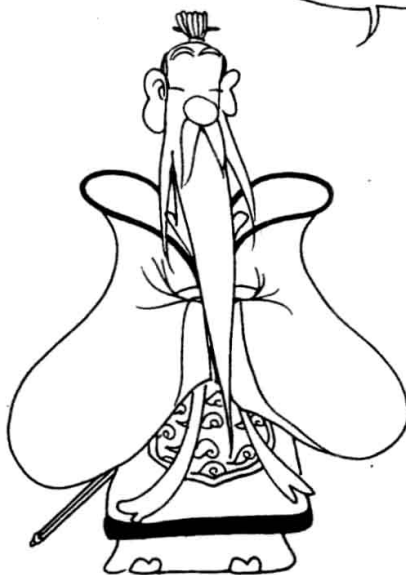
朴实胜过文采，就像个
鄙陋的村夫；
One whose rusticity
outstrips his culture is
but a peasant;



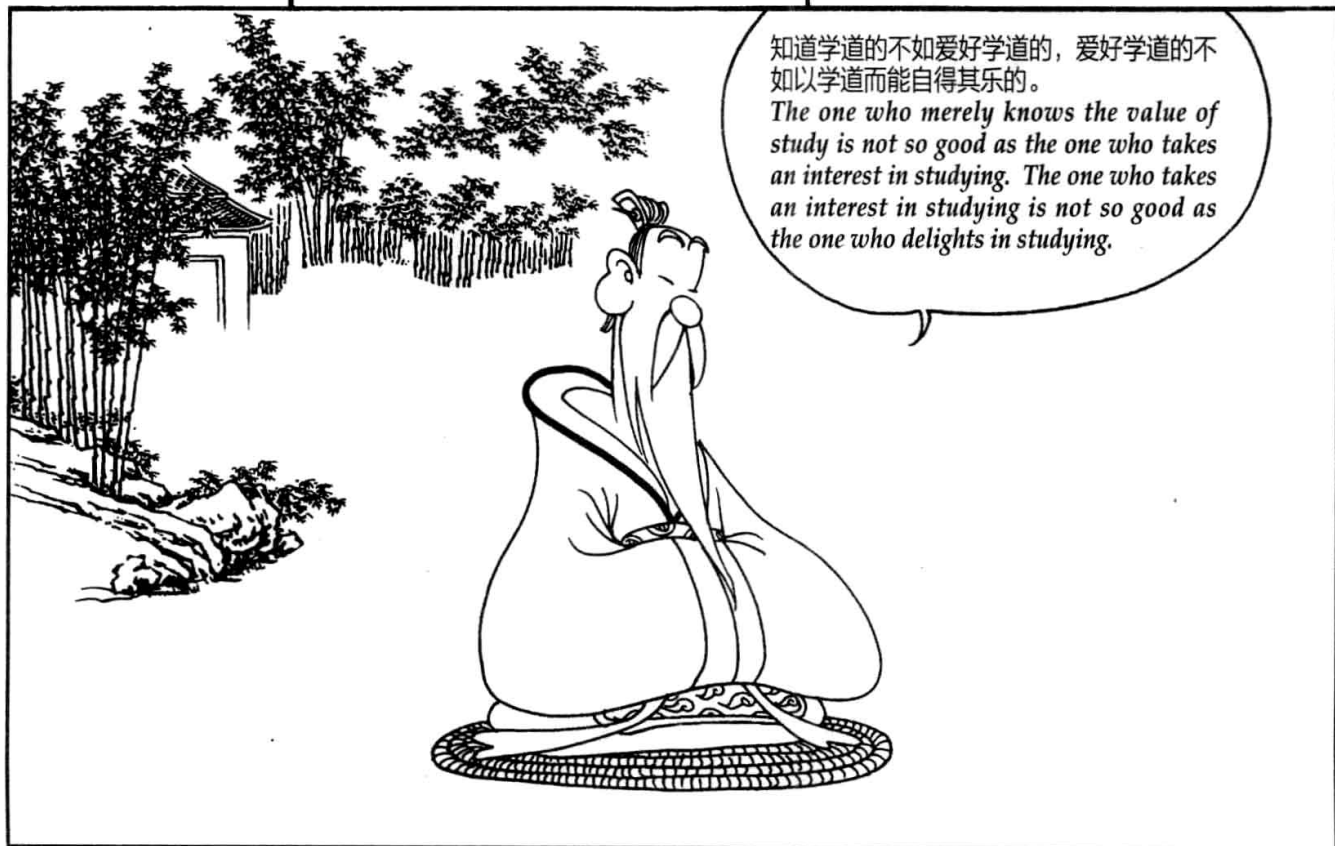
文采胜过朴实，就像个掌管
文书的书吏。
One whose culture outstrips
his rusticity is but a pedant;



必须朴实和文采相均衡，然后
才是个君子。
A person whose culture and
rusticity are perfectly ba-
lanced is a gentleman.



知之者不如
好之者
The Delight
of Study



君子之道 The Gentleman's Way



仁之方 The Method of Benevolence



子贡问孔子说：
Zigong asked Confucius:

假如有人能广博施惠给人民，又能普遍济助大众，这样的人可算是仁人吗？
What do you think of a person who extends his kindness to the people and is able to help the masses? Can this be called benevolence?



何止是仁人，一定是圣人了！就是尧舜都还做不到这样呢！

Why stop at benevolence? It is sageliness! Even the ancient sages Yao and Shun had trouble with these!



所谓仁就是自己能立也要使人能立；自己能达也要使人能达。

A benevolent person wishes to establish himself and then establish others; to perfect his actions and then help others perfect theirs.

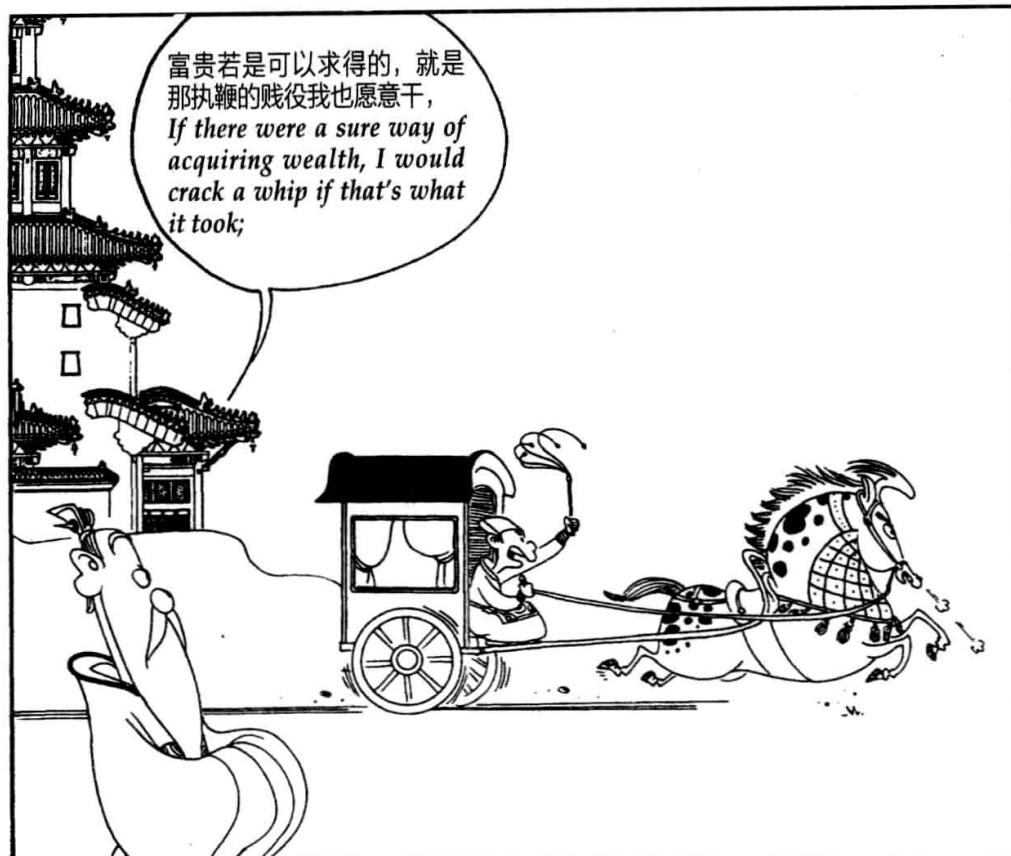


拿自己的事情为别人设想，这可以说是求仁的方法了。

To be able to set oneself up as a model is the method of benevolence.



从吾所好 Wealth and Enjoyment



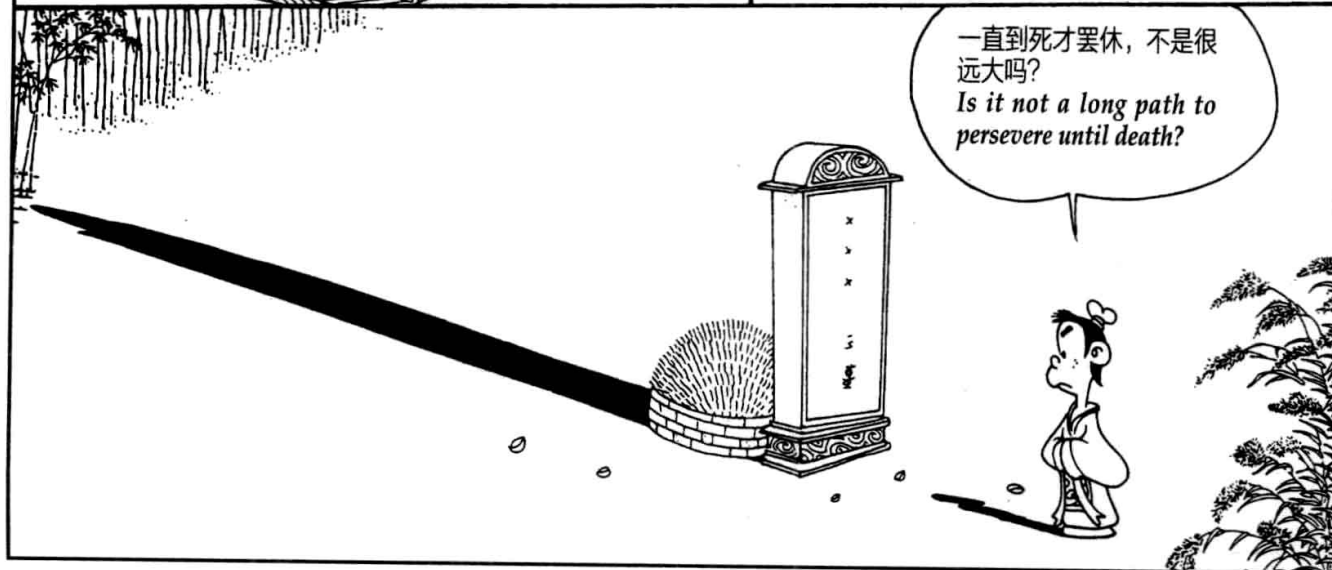
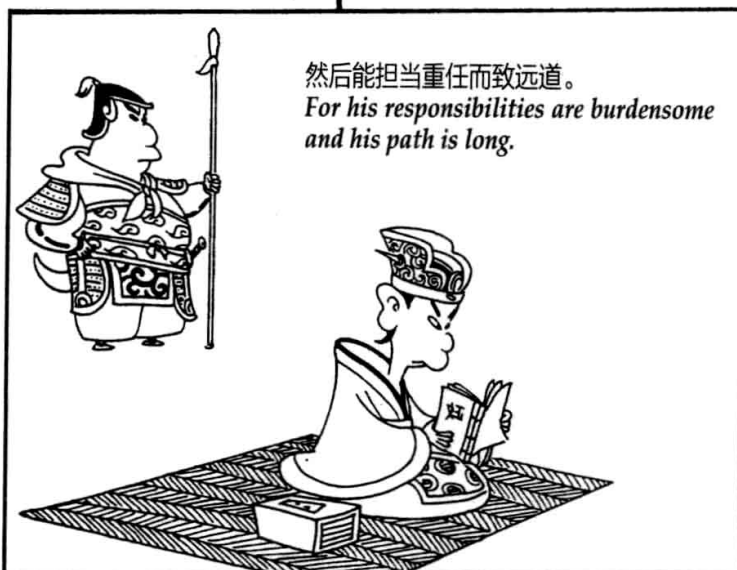
奢侈 Extravagance and Parsimony



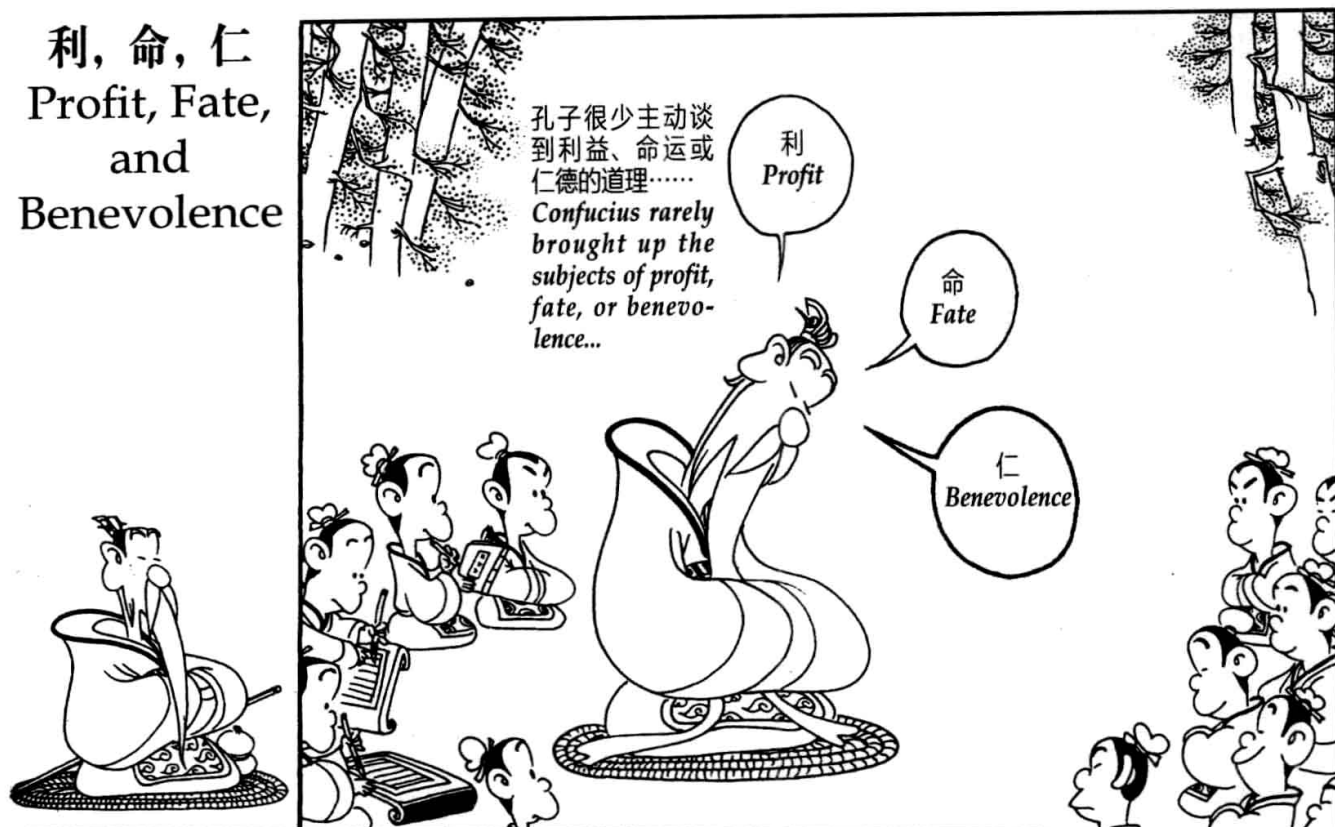
君子坦荡 A Gentleman's Freedom



任重而道远 A Scholar's Path



利, 命, 仁 Profit, Fate, and Benevolence

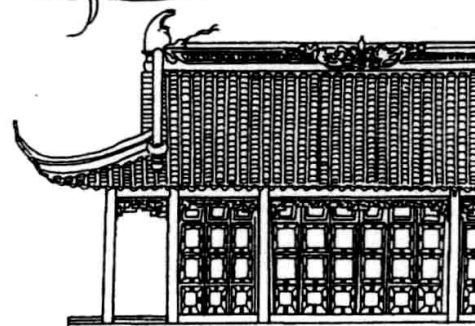


子之忧 A Gentleman's Worries



孔子说：
Confucius said:

道德不好好地修养……
Not cultivating virtue...



学问不深入地研究……
Not studying attentively...



听到合宜的道理能照着做……
Not acting according to righteousness...



不良的行为不能改过向善……
Not being able to reform my own faults...



这是我所忧虑的啊！
These are the things I worry about.



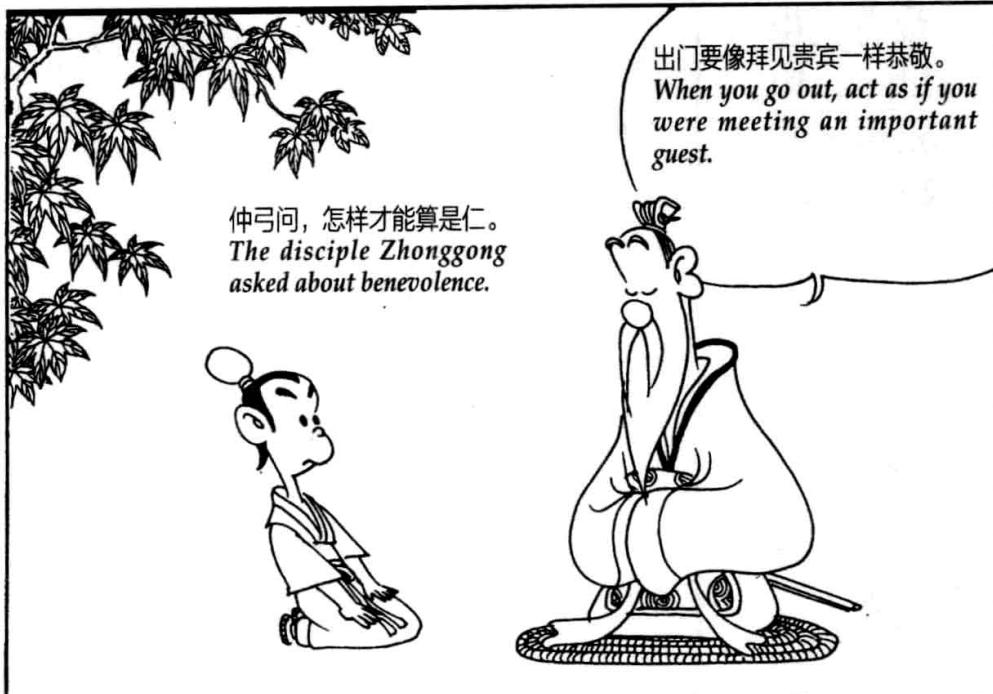
匹夫不可
夺志
The
Unshakable
Will



但是一个人只要坚定意志，谁也动摇不了他的。
But not the will a commoner.



问仁 The Golden Rule



仲弓问，怎样才能算是仁。
The disciple Zhonggong asked about benevolence.

出门要像拜见贵宾一样恭敬。
When you go out, act as if you were meeting an important guest.



派用老百姓做事时，要像负责大祭一样的郑重。
When you employ the people, do so with the same gravity as you would executing an important sacrificial ceremony.



自己所不喜欢的，不要加在别人的身上。
Do not treat others how you don't like to be treated.



在诸侯的邦国做事毫无怨言，在卿、大夫家做事也无怨言。
In this way, you will not provoke grievances when working in other countries or households.



我虽然稍鲁钝些，但我希望能遵照这些话去努力。
Although I'm not too bright, I hope I can act according to these words.

政者正也
Upright
Leadership
Rectitude



季康子问孔子有关处理政事的道理……

An official named Ji Kangzi asked Confucius about governing...

政治的政就是治正道的正，
Governing lies in rectitude.



你正己来领导民众，谁敢不归
于正呢？

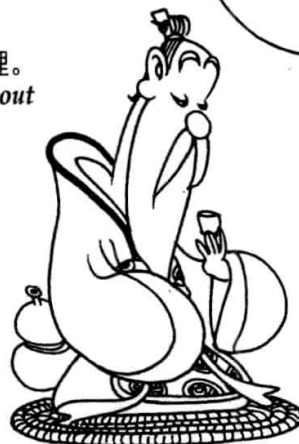
If you lead with rectitude, then
who will dare not be upright?



问友 Friendship and Advice



子贡问交友的道理。
Zigong asked about
friendship:



老师，待朋友之道应该如何？
Master, what is the proper attitude
in making friends?



朋友有过失，要尽心尽力劝告
他，并引导他向善。
Conscientiously admonish
them when they make mistakes
and guide them down the path
of goodness.



但他若是不听劝告要
怎么办？
But what if they
don't listen?



朋友要是不接受劝导就算了，
不要再自讨没趣。
Then stop. Why bring insults
upon yourself?



你滚开！谁要你管！
Why don't you just mind
your own business?



问政 Leadership by Example



身正不令而行 The Upright Leader

孔子说：
Confucius said:

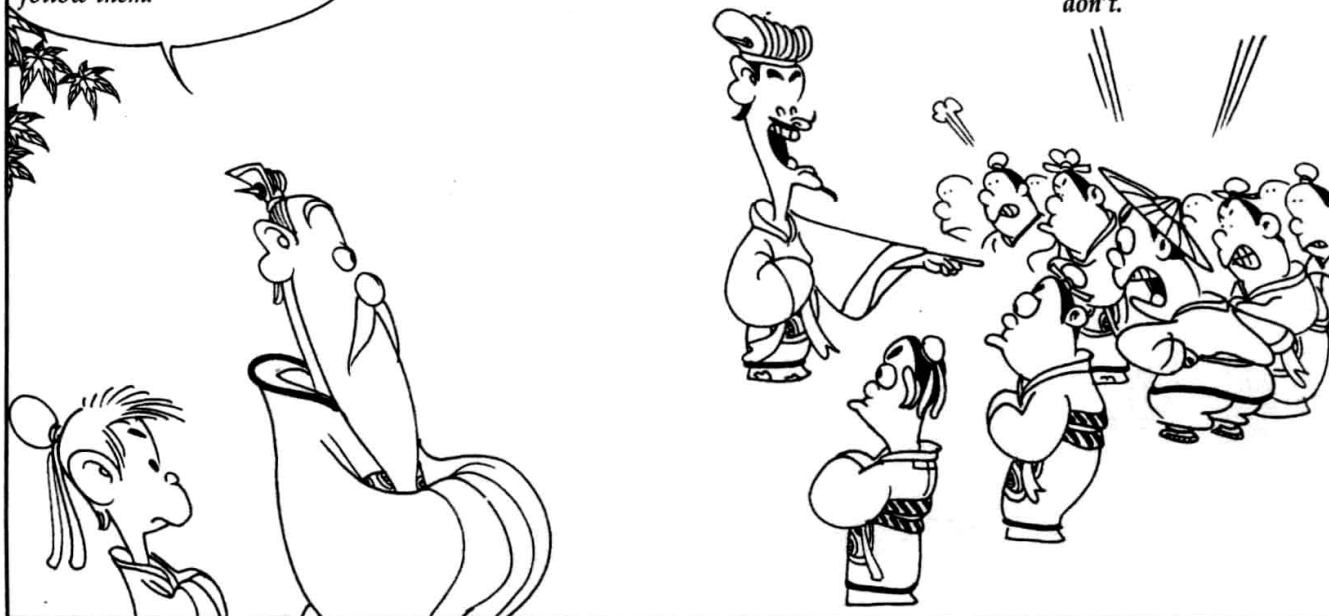
做长官的本身做得正当，不用命令，人民自然照样去；
When an upright person governs, people act without being given orders;

他以身作则，我们要以他为榜样！
He leads by example, so we should emulate him.



反之，本身做得不正当，就是下了命令，人民也不肯听从。
When the person governing is not upright, he may give orders, but the people won't follow them.

上梁不正下梁歪，自己做不到还要求别人？
You hypocrite! Why should we do it if you don't.



樊迟问仁 Fan Chi Asks About Benevolence



樊迟问孔子说：
The disciple Fan Chi
asked Confucius:

老师，怎样才是仁？
What is benevolence?



日常生活要谦恭，做事要敬慎，待
人要忠诚。

Being respectful at home, being
serious on the job, and being
conscientious in your dealings with
others.



这些德行就是到了野蛮的夷狄
地方，也是不可以没有的。
Even if you go to the land of
the barbarians, you should
not abandon these.

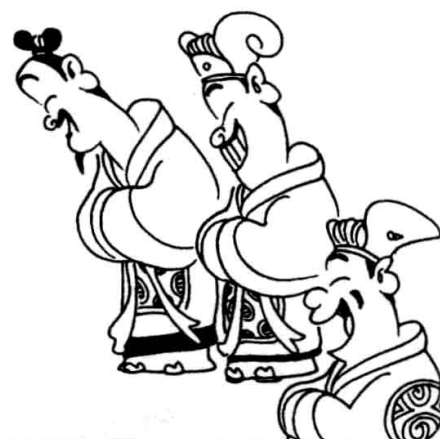


和而不同 An Agreeable Person

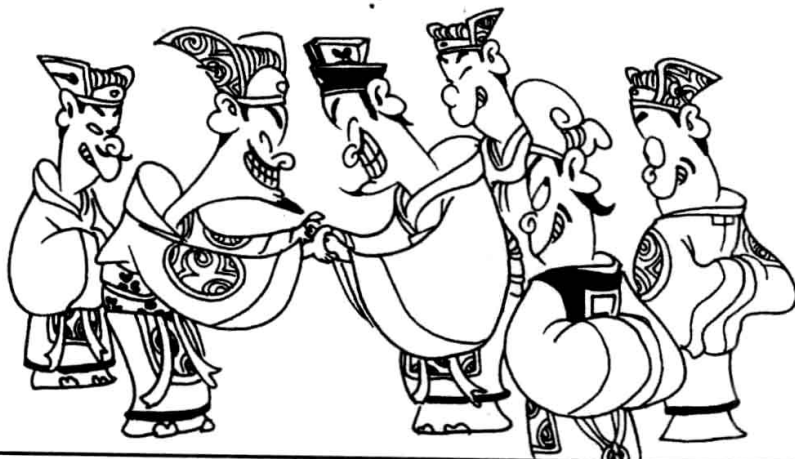
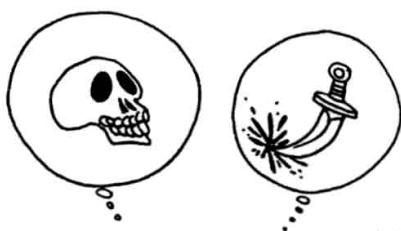


孔子说：
Confucius said:

君子与人和谐相处，却不结党营私；
A gentleman gets along well with others but does not agree to unprincipled actions;



小人结党营私，却不能与人和谐相处。
A lesser man agrees to unprincipled actions but does not get along with others.



泰而不骄 A Contented Person



贫而无怨
Poor
Without
Complaint



富贵而不骄傲，比较容易做到。
It is easier to be rich without conceit.



言之不悛 Shameless Words

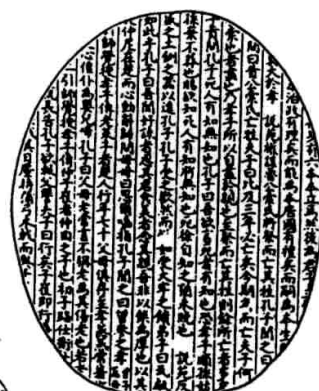


学者何为 Why Study

古代求学的人，是为
充实自己而学习的；
*Scholars of the past
studied for them-
selves;*



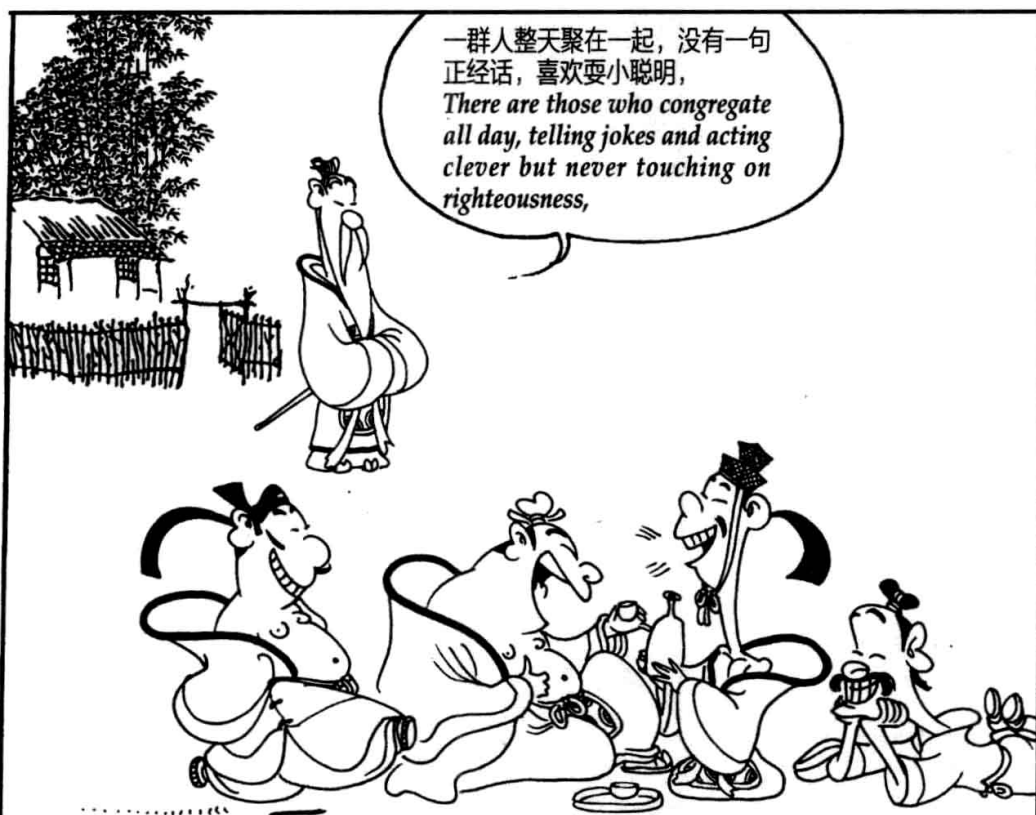
现在求学的人，是为了给
别人知道而学习的。
*Scholars of today study
for others.*



失言 Misspeaking



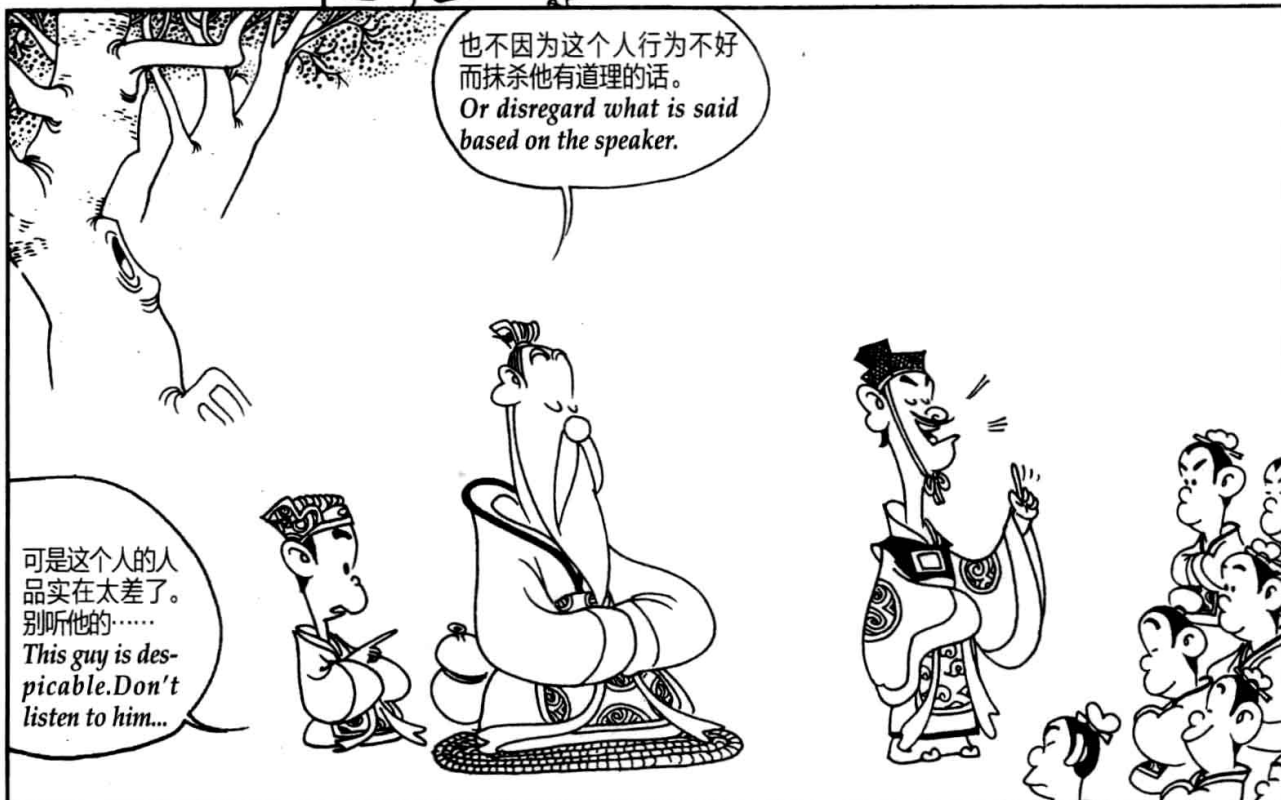
言不及义 The Difficult Ones



以言举人 Judging People and Words



君子不因这个人的话讲得对就冒然举用他；
A gentleman does not recommend people based on what they say;



可是这个人的人品实在太差了。别听他的……
This guy is despicable. Don't listen to him...

小不忍 则乱大谋

Discretion and
Forbearance



对小事不能容忍，就会败坏了大事。
Lacking forbearance in small matters confounds great plans.



你瞧！坏了大事了吧……
Uh oh! There goes your big plan...



众恶之必察焉 Be Skeptical



道 The Dao

孔子说：
Confucius said:

人能使道发扬光大，
It is people who can exalt
the Way...

道
Way

道
Way

道
Way

不能凭借道来弘扬个人。
Not the Way that can
exalt people.

道

Way

过而不改 是谓过 Transgression



孔子说：
Confucius said:

人难免会犯过错，能改就好。
People will commit transgressions, and that's o.k. as long as they reform.



可是我不觉得我犯了过错呢？
But what if I don't think I did anything wrong?



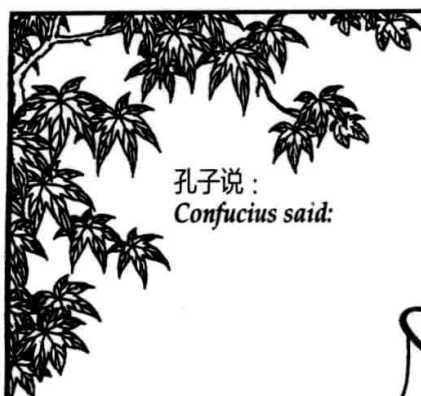
有了过失而不悔改，这才是真正的过失！
To commit a transgression and not reform is the real transgression!



贞而不谅 The Proper Way



益者三友 Making Friends



孔子说：
Confucius said:

有益的朋友有三种，有害的朋友也有三种；
There are three kinds of beneficial friends and three kinds of detrimental friends:



生而知之 Natural Understanding



孔子说：
Confucius said:

生下来就知道的，是上等资质的人；
Highest is the person who is born with understanding;



经过学习然后知道的，是次一等资质的人；
Next is the one who attains understanding through study;



发愤苦学，也会逐渐通晓的，
是又次一等资质的人；
Next is the one who studies with difficulty;



至于下苦功才能学得，却懒惰不学的，
这是最下一等的人了！
And lowest is the person who would study with difficulty but chooses not to study at all.

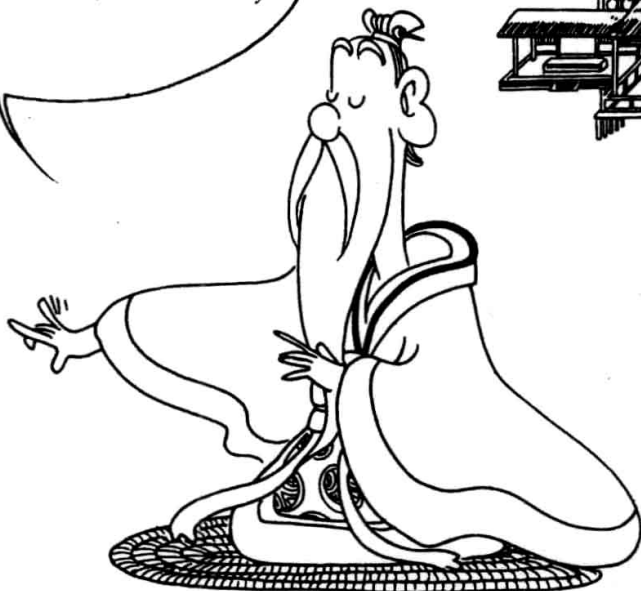


乡愿德之贼也 The Village Bandit



孔子说：
Confucius said:

那种善于谄媚世俗，伪装善良，却处处同流合污的好好先生，是戕害道德的败类呀！
The village honest man, whom everyone believes to be honest and supportive but is actually a back-stabbing double-talker, is the bandit of virtue.



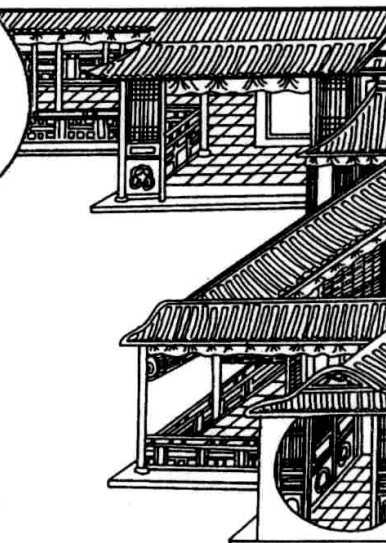
道听途说 Gossip



孔子说:
Confucius said:



偶而在路上听到不实的传言, 不问是非就在路上说给别人听, 这是暴弃道德的行为啊!
Passing on hearsay is the abandonment of virtue!



鄙夫不可与事君 The Depraved Official



孔子说：
Confucius said:

一个鄙陋庸俗的人怎么可以和他同事奉君上呢？
How can one serve one's sovereign in company with a depraved person?



因为这种人心中只存有私利，
All he worries about is what he can get for himself.



要为自己的利益做打算……
I have to think of myself...

所以当他还没有得到职位时，便唯恐得不到。
Before he has attained something, he worries about not getting it.

拜托你替我说说好话……
Please put in a good word for me...



等到获得职位后，又深怕会失掉它；
After he has attained something, he worries about losing it.



如果他只担心会失去职位，那便什么都做得出来了！
And if all he worries about is losing what he has, he'll go to any length to keep it.



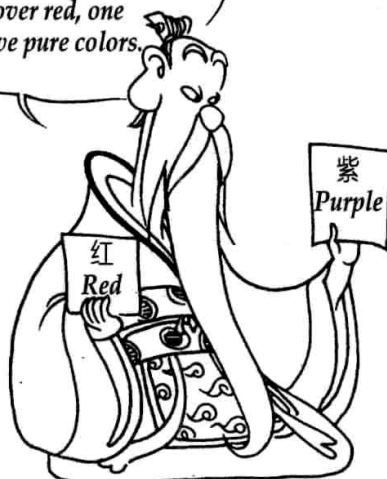
谁想染指我的位置，我就与他拼了！
Whoever wants to take my position will have to get past me first!

恶紫之夺朱 Detestable Changes



孔子说：
Confucius said:

我厌恶紫色夺去了红色的地
位和光彩，
*I detest the new popularity
of purple over red, one
of the five pure colors.*



我也厌恶郑国的靡靡之音扰乱了先
王正统的音乐；
*I detest how the lewd zheng sound
has corrupted the classic ya music.*



我更厌恶那些善于诡辩，专门用美
丽的谎话骗人，而使国家覆亡的人。
*I detest fast talkers who topple
countries and households.*



士见危致命 Mindful



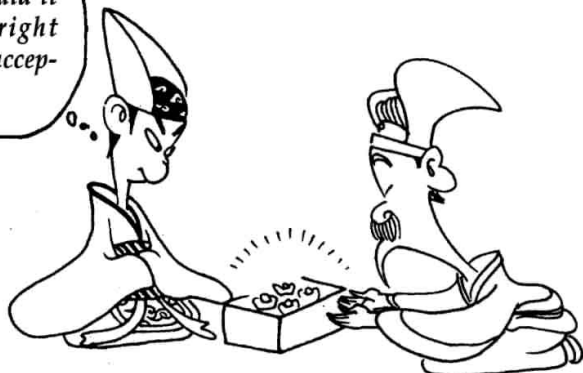
子张说：
The disciple Zizhang said:

一个士，临难不避义死；
For a man to lay down his
life in the face of peril...



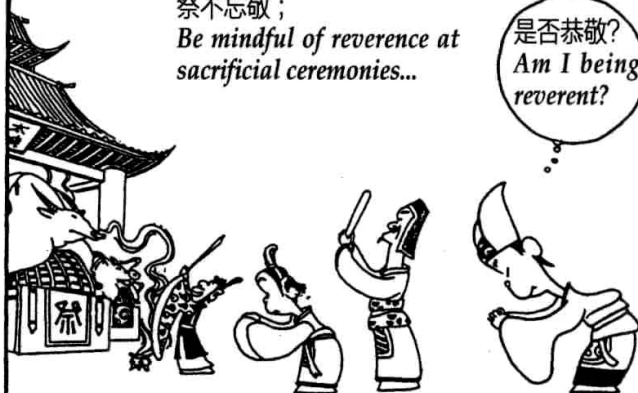
是否该得的？
Would it
be right
to accep-
tit?

临财不为苟得；
Be mindful of what is right in
the face of gain...



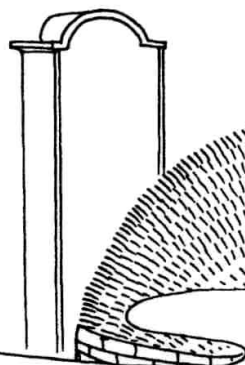
祭不忘敬；
Be mindful of reverence at
sacrificial ceremonies...

是否恭敬？
Am I being
reverent?



是否尽了哀悼之心？
Am I mournful enough?

丧能尽哀；能做到这
样，就够好了。
And be mindful of
mourning at funerals—
this is adequate.



好学 The Lover of Learning



子夏说：
The disciple Zixia said:

每天能够学到一些过去所不懂的新知识……
To everyday realize all the things you don't know...



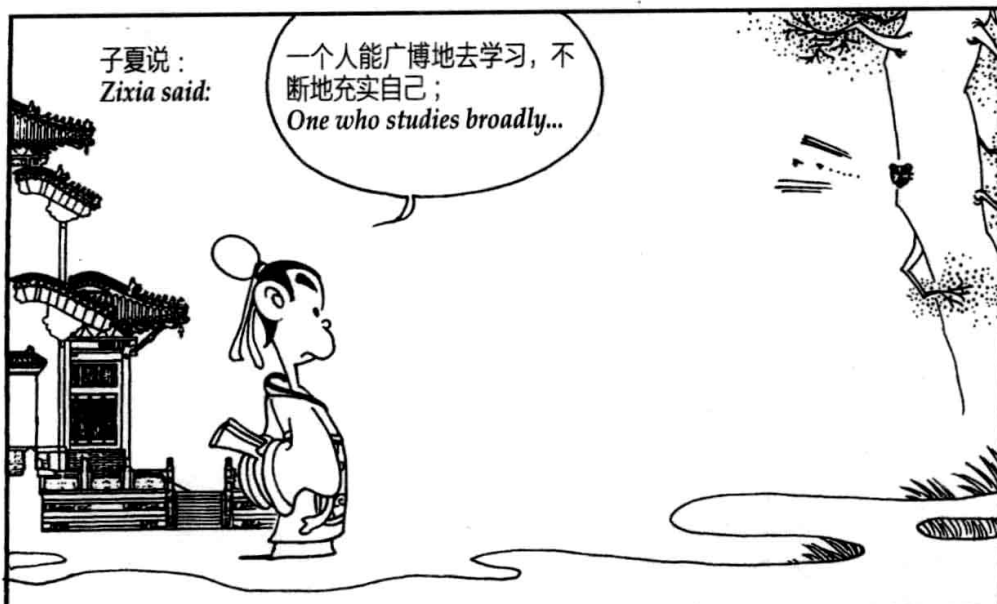
每月能够温习已学到的东西；
Every month not forget that which you have mastered...



能这样做，便可算是好学的人了！
This can be called love of learning!



仁在其中 Benevolence Realized

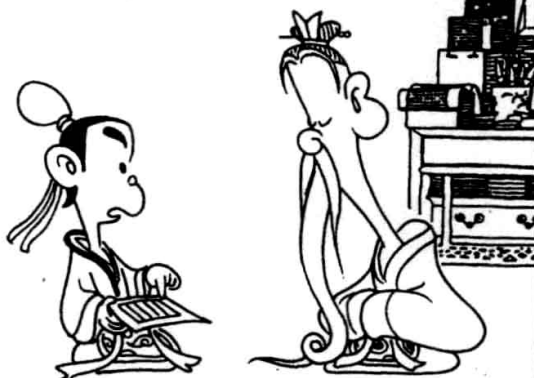


又能坚定自己修道的心志，
And maintains a firm de-
termination,

志向不变
Persevere...



很恳切地去发问，向人请教；
Questions sincerely...



遇到任何问题，能够先从周遭的事
物加以思考；
And reflects on things at hand...



能够这样做，仁德就在其中了。
Will realize benevolence in the
midst of these.

仁
Benevolence



信而后劳其民 Earning Trust



子夏说：
Zixia said:

在位的人必须先获得民众的信任，
然后才使役他们。
An official must earn the people's
trust before putting them to work.



如果没有得百姓的信任就使役他们，
那他们必以为是在害他们。
If he does not have their trust,
they will think he is exploiting them.

你故意要虐待我们吗？
How dare you treat us
this way!

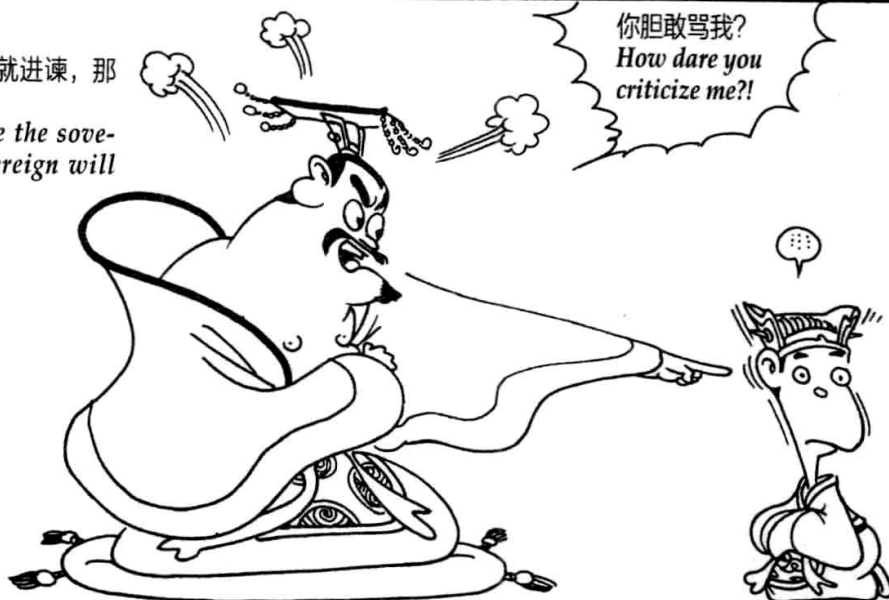


另外，也要先得君上的信任，然后才能直言劝谏；
He must also earn the trust of his sovereign be-
fore offering admonishment.



如果没有得君上的信任就进谏，那
他必以为是在毁谤他。
If he does not yet have the sove-
reign's trust, the sovereign will
suspect him of slander.

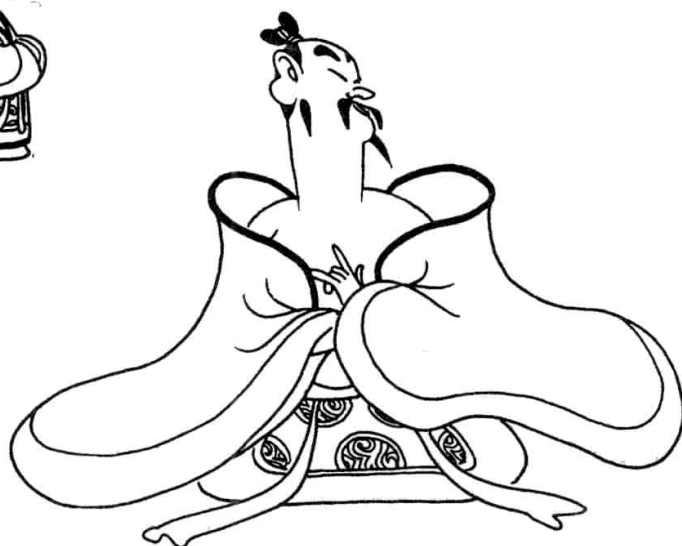
你胆敢骂我？
How dare you
criticize me?!



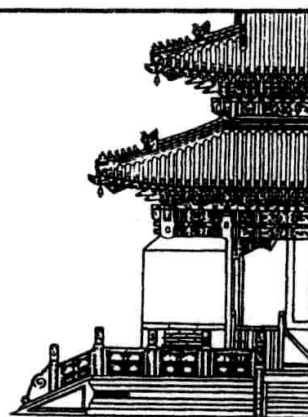
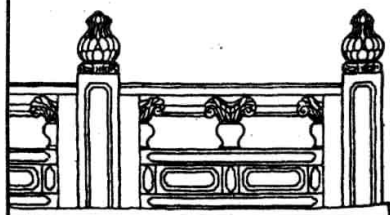
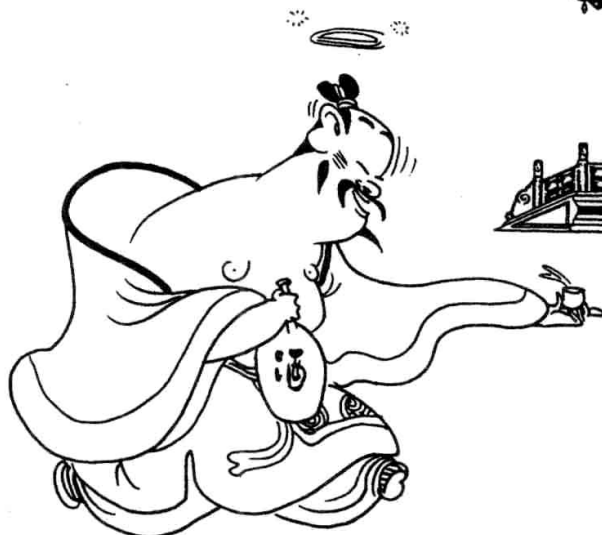
大德不逾闲 Crossing the Line

子夏说：
Zixia said:

一个人在大的德操上是不可超越规矩的，
If you refuse to cross the line
in matters of great moral
import...

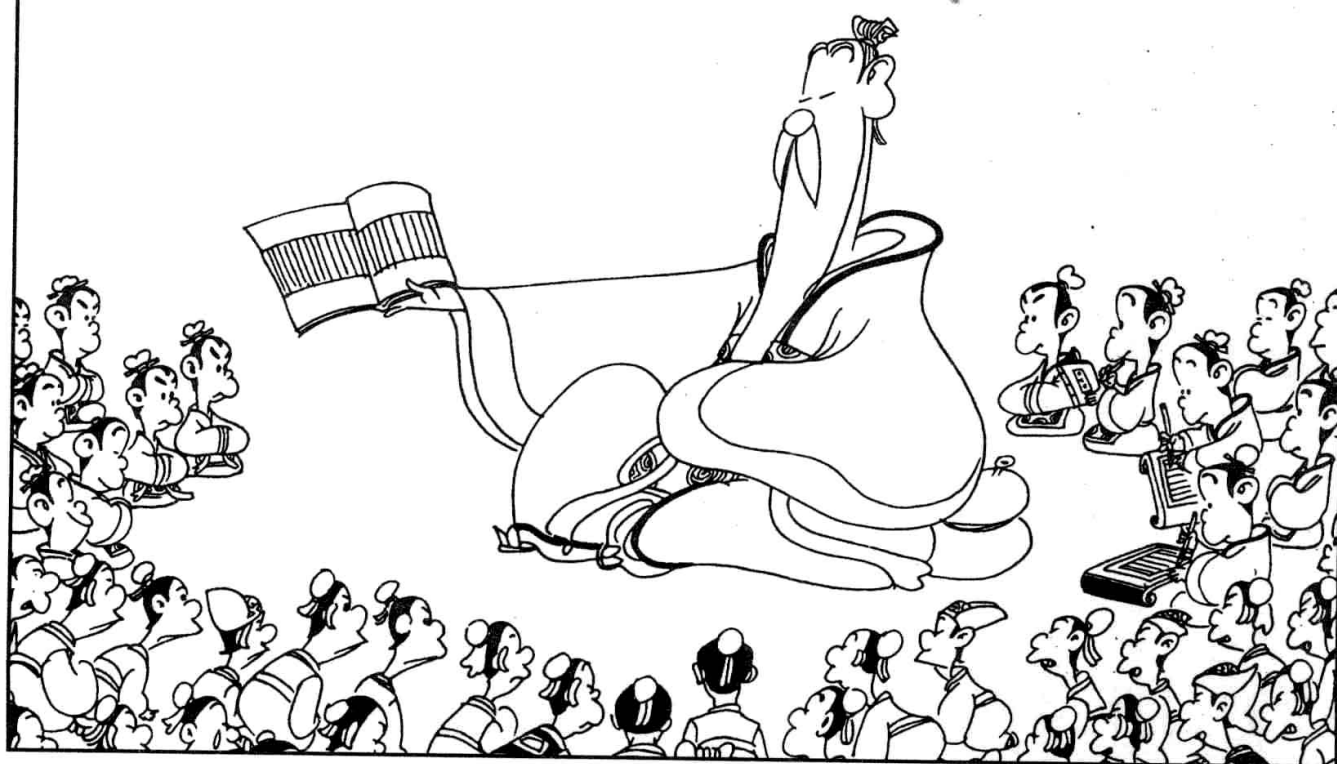


至于行为上的小节，有时稍有出入是可以的。
Then in matters of minor
moral import, there will
be room for a little give
and take.



孔子之后

After Confucius





孔子死后，学生们为感戴老师的恩德，由子贡提议，大家为老师守丧三年。
After Confucius passed away, his disciples, grateful for their master's continual kindness, observed a three-year mourning period at Zigong's behest.



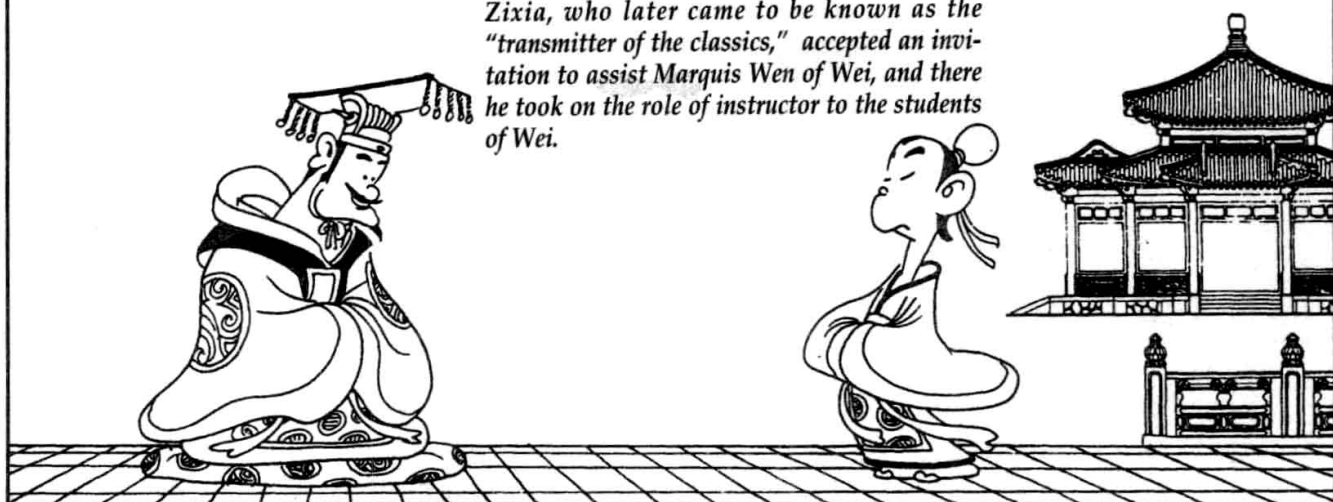
三年岁月在忧思哀伤中过去了，师兄弟们想留的留，想走的走，大家互相道别……
After three years of shared sorrow some stayed and some left, each bidding the other good-bye...



由于当时人君对人才强烈的需求，有才学的弟子们也分散到各地去活动，传布孔子之道。
Because the rulers of the time were always seeking talent, some of the disciples journeyed to various states to provide their services and transmit Confucius' teachings.

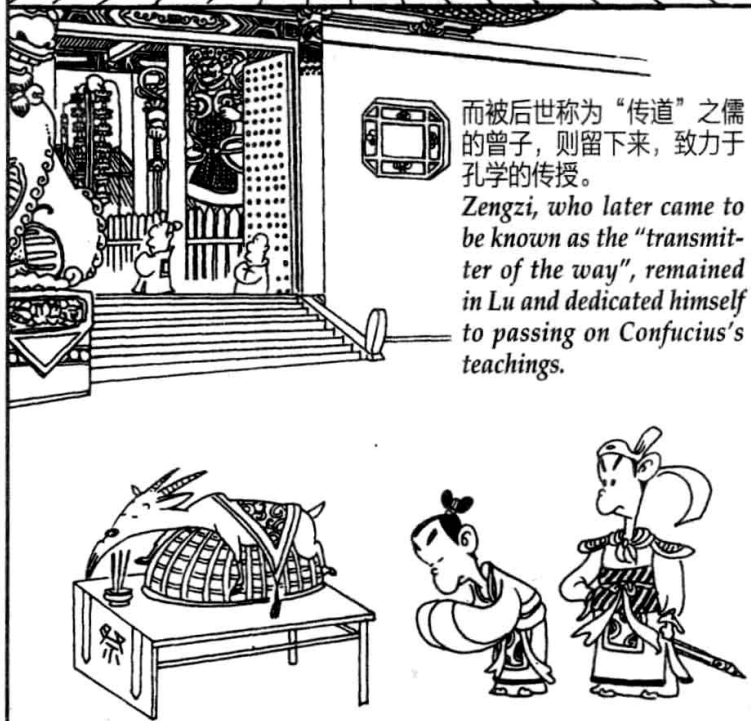
被后世称为“传经”之儒的子夏，也应魏文侯的招聘，而担起了教育魏国子弟的责任。

Zixia, who later came to be known as the "transmitter of the classics," accepted an invitation to assist Marquis Wen of Wei, and there he took on the role of instructor to the students of Wei.



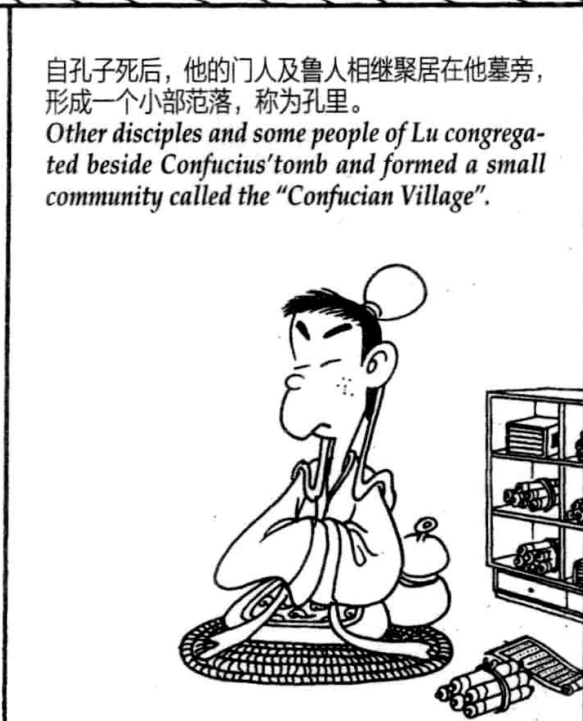
而被后世称为“传道”之儒的曾子，则留下来，致力于孔学的传授。

Zengzi, who later came to be known as the "transmitter of the way", remained in Lu and dedicated himself to passing on Confucius's teachings.



自孔子死后，他的门人及鲁人相继聚居在他墓旁，形成一个小部落，称为孔里。

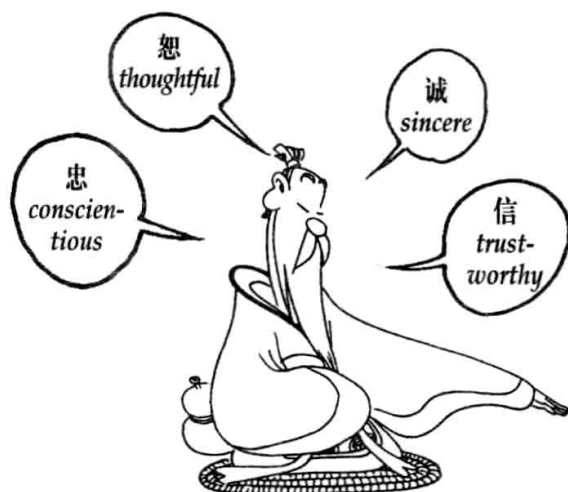
Other disciples and some people of Lu congregated beside Confucius' tomb and formed a small community called the "Confucian Village".



孔子的家宅照原来的样子陈列着他的遗物，并改为庙，成为崇尚儒学者的圣地。

Confucius' home remained unchanged, displaying all of his things the way they were. It soon became a shrine where people could go to pay homage to the Confucian ideal.



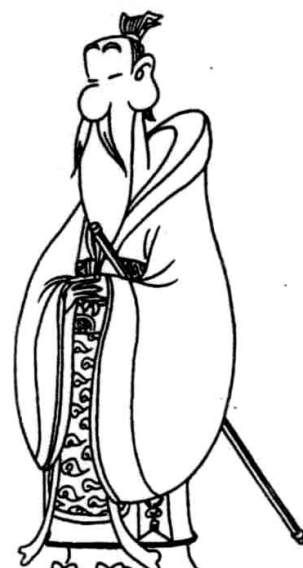


而曾子所重视的，却是孔子说中人类自觉精神的忠恕诚信之德。
Whereas Zengzi chose to emphasize the virtues of Confucius' humanitarian spirit.



曾子所传的“孔子之道”由孔子的孙子子思传承接续，子思死后，再由子思的传人传给了孟子。

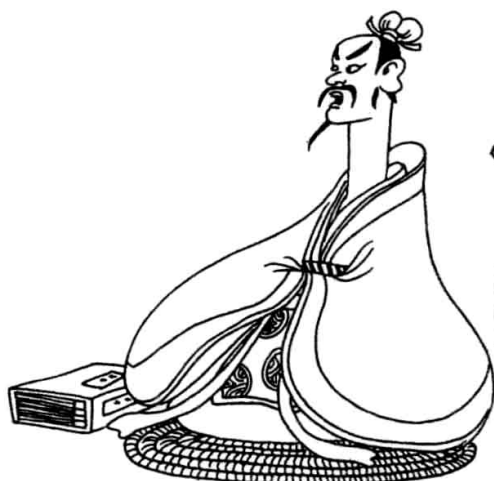
Confucius' grandson Zisi took up "the Way of Confucius" as transmitted by Zengzi, and through Zisi's own disciples it was passed down to Mencius.



曾子
Zengzi



子思
Zisi



孟子
Mencius

附录·延伸阅读

APPENDIX Further reading



此部分为本书图画页的延伸阅读，
各段首所示的页码与图画页对应。

P147 “论语”是中国经籍中最好的一部，它记载了中国古代最伟大的圣人的言行。这部书大部分是孔子和他的门人或别人的谈话，当时弟子们各有所记，孔子死了以后，弟子们将记录编纂结集成《论语》一书。

P148 有子曰：“其为人也孝弟，而好犯上者鲜矣。不好犯上，而好作乱者，未之有也。君子务本，本立而道生。孝弟也者，其为仁之本与？”

P149 子曰：“道千乘之国，敬事而信，节用而爱人，使民以时。”

P150 子曰：“弟子入则孝，出则弟，谨而信，汎爱众，而亲仁。行有余力，则以学文。”

P151 子曰：“君子不重则不威，学则不固。主忠信，无友不如己者，过则勿惮改。”

P152 曾子曰：“慎终追远，民德归厚矣。”

P153 子曰：“不患人之不己知，患不知人也。”

P154 子曰：“道之以政，齐之以刑，民免而无耻；道之以德，齐之以礼，有耻且格。”

P155 子游问孝。子曰：“今之孝者，是谓能养。至于犬马，皆能有养。不敬，何以别乎？”

P156 子曰：“温故而知新，可以为师矣。”

P157 子贡问君子。子曰：“先行其言，而后从之。”

P158 子曰：“君子周而不比，小人比而不周。”

P159 子曰：“学而不思则罔，思而不学则殆。”

P160 子曰：“攻乎异端，斯害也已。”

P161 子曰：“君子无所争，必也射乎！揖让而升，下而饮，其争也君子。”

P162 定公问：“君使臣，臣事君，如之何？”孔子对曰：“君使臣以礼，臣事君以忠。”

P163 子曰：“里仁为美。择不处仁，焉得知？”

P164 子曰：“不仁者，不可以久处约，不可以长处乐。仁者安仁，知者利仁。”

P165 子曰：“唯仁者，能好人，能恶人。”

P166 子曰：“苟志于仁矣，无恶也。”

P167 子曰：“朝闻道，夕死可矣！”

P168 子曰：“君子之于天下也，无适也，无莫也，义之与比。”

P169 子曰：“放于利而行，多怨。”

P170 子曰：“君子喻于义，小人喻于利。”

P171 子曰：“古者言之不出，耻躬之不逮也。”

P172 子曰：“吾未见刚者！”或对曰：“申枨。”子曰：“枨也欲，焉得刚？”

P173 子谓：“子产有君子之道四焉：其行己也恭，其事上也敬，其养民也惠，其使民也义。”

P174 子曰：“伯夷、叔齐，不念旧恶，怨是用希。”

P175 子曰：“已矣乎！吾未见能见其过，而内自讼者也。”

P176 子曰：“质胜文则野；文胜质则史。文质彬彬，然后君子。”

P177 子曰：“知之者不如好之者，好之者不如乐之者。”

P178 子曰：“君子博学于文，约之以礼，亦可以弗畔矣夫！”

P179 子贡曰：“如有博施于民，而能济众，何如？可谓仁乎？”子曰：“何事于仁，必也圣乎！尧舜其犹病诸！夫仁者，己欲立而立人，己欲达而达人。能近取譬，可谓仁之方也已。”

P180 子曰：“富而可求也，虽执鞭之士，吾亦为之；如不可求，从吾所好。”

P181 子曰：“奢则不孙，俭则固；与其不孙也，宁固。”

P182 子曰：“君子坦荡荡，小人长戚戚。”

P183 曾子曰：“士不可以不弘毅，任重而道远。仁以为己任，不亦重乎！死而后已，不亦远乎！”

P184 子罕言利，与命，与仁。

P185 子曰：“德之不修，学之不讲，闻义不能徙，不善不能改，是吾忧也。”

P186 子曰：“三军可夺帅也，匹夫不可夺志也。”

P187 仲弓问仁。子曰：“出门如见大宾，使民如承大祭。己所不欲，勿施于人。在邦无怨，在家无怨。”仲弓曰：“雍虽不敏，请事斯语矣！”

P188 季康子问政于孔子。孔子对曰：“政者正也，子帅以正，孰敢不正？”

P189 子贡问友。子曰：“忠告而善道之，不可则止，毋自辱焉。”

P190 子路问政。子曰：“先之，劳之。”请益。曰：“无倦。”

P191 子曰：“其身正，不令而行；其身不正，虽令不从。”

P192 樊迟问仁。子曰：“居处恭，执事敬，与人忠。虽之夷狄，不可弃也。”

P193 子曰：“君子和而不同，小人同而不和。”

P194 子曰：“君子泰而不骄，小人骄而不泰。”

P195 子曰：“贫而无怨，难；富而无骄，易。”

P196 子曰：“其言之不怍，则为之也难！”

P197 子曰：“古之学者为己，今之学者为人。”

P198 子曰：“可与言，而不与之言，失人；不可与言，而与之言，失言。知者不失人，亦不失言。”

P199 子曰：“群居终日，言不及义，好行小慧，难矣哉！”

P200 子曰：“君子不以言举人，不以人废言。”

P201 子曰：“巧言乱德。小不忍，则乱大谋。”

P202 子曰：“众恶之，必察焉；众好之，必察焉。”

P203 子曰：“人能弘道，非道弘人。”

P204 子曰：“过而不改，是谓过矣！”

P205 子曰：“君子贞而不谅。”

P206 孔子曰：“益者三友，损者三友：友直、友谅、友多闻，益矣；友便辟，友善柔，友便佞，损矣。”

P207 孔子曰：“生而知之者，上也；学而知之者，次也；困而学之，又其次也；困而不学，民斯为下矣！”

P208 子曰：“乡愿，德之贼也！”

P209 子曰：“道听而途说，德之弃也！”

P210 子曰：“鄙夫！可与事君也与哉？其未得之也，患得之。既得之，患失之；苟患失之，无所不至矣！”

P211 子曰：“恶紫之夺朱也，恶郑声之乱雅乐也，恶利口之覆邦家者。”

P212 子张曰：“士见危致命，见得思义，祭思敬，丧思哀，其可已矣。”

P213 子夏曰：“日知其所亡，月无忘其所能，可谓好学也已矣！”

P214 子夏曰：“博学而笃志，切问而近思，仁在其中矣。”

P215 子夏曰：“君子信而后劳其民；未信，则以为厉己也。信而后谏；未信，则以为谤己也。”

P216 子夏曰：“大德不逾闲，小德出入可也。”

P217 孔子年七十三，以鲁哀公十六年四月己丑卒。

哀公谏之曰：“旻天不吊，不憖遗一老，俾屏余一人以在位，兢兢余在疚。呜呼哀哉！尼父，毋自律！”子贡曰：“君其不没于鲁乎！夫子之言曰：‘礼失则昏，名失则愆。失志为昏，失所为愆。’生不能用，死而谏之，非礼也。称‘余一人’，非名也。”

P218 孔子葬鲁城北泗上，弟子皆服三年。三年心丧毕，相诀而去，则哭，各复尽哀；或复留。惟子赣庐于冢上，凡六年，然后去。弟子及鲁人往从冢而家者百有余室，因命曰孔里。鲁世世相传以岁时奉祠孔子冢，而诸儒亦讲礼乡饮大射于孔子冢。孔子冢大一顷，故所居堂弟子内，后世因庙藏孔子衣冠琴车书，至于汉二百余年不绝。高皇帝过鲁，以太牢祠焉。诸侯卿相至，常先谒然后从政。

P219 孔子生鲤，字伯鱼。伯鱼年五十，先孔子死。

伯鱼生伋，字子思，年六十二。尝困于宋。子思做《中庸》。

子思生白，字子上，年四十七。子上生求，字子家，年四十五。子家生箕，字子京，年四十六。子京生穿，字子高，年五十一。子高生子慎，年五十七，尝为魏相。

P220 子慎生鲋，年五十七，为陈王涉博士，死于陈下。

鲋弟子襄，年五十七，尝为孝惠皇帝博士，迁为长沙太守。长九尺六寸。

子襄生忠，年五十七。忠生武，武生延年及安国。安国为今皇帝博士，至临淮太守，蚤卒，安国生卬，卬生驩。

P221 太史公曰：《诗》有之：“高山仰止，景行行止。”虽不能至，然心向往之。余读孔氏书，想见其为人。适鲁，观仲尼庙堂车服礼器，诸生以时习礼其家，余祇回留之不能去云。天下君王至于贤人众矣，当时则荣，没则已焉。孔子布衣，传十余世，学者宗之。自天子王侯，中国言《六艺》者折中于夫子，可谓至圣矣。

孟子说

Mencius Speaks

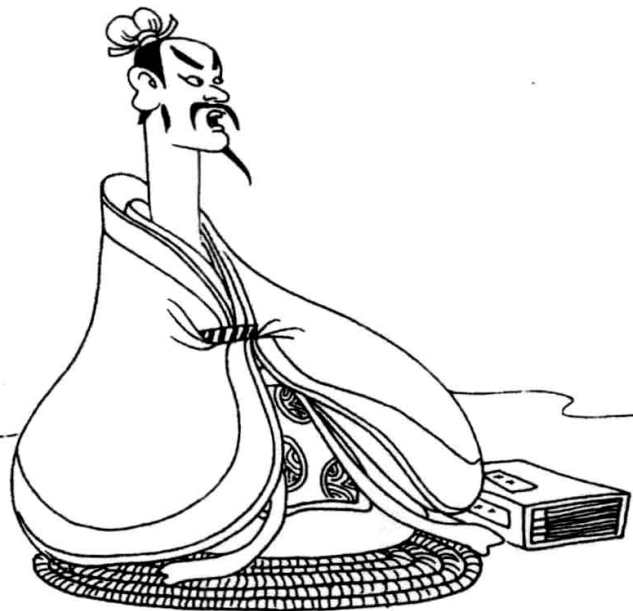
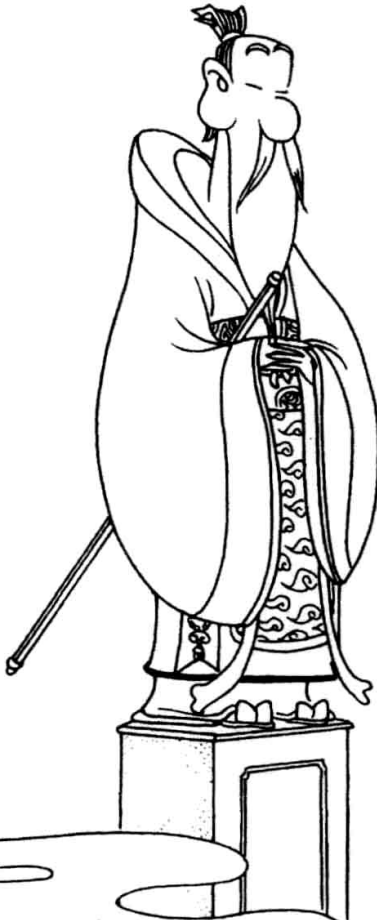
孟子是继承孔子思想和道统的人，他受业子思之门人。学成后游说诸侯却不能被晋用，退而与弟子万章等序《诗书》，述仲尼之意，作《孟子》七篇。后世以其宗孔圣之道，尊为亚圣。

唐韩愈说：“尧以是传之舜，舜以是传之禹，禹以是传之汤，汤以是传之文武周公，文武周公传之孔子，孔子传之孟轲；轲之死，不得其传焉。”不但把他媲美孔子，而且认为自他之后，道统的传承就中断了。

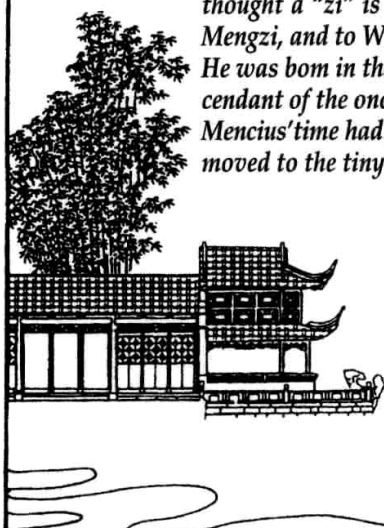
Heir to the philosophy of Confucius, Mencius was educated by the pupils of Zisi, Confucius' grandson. After his schooling, he traveled the land lecturing to the various nobles, but no one would put his ideas to use. So he retired and with his follower Wan Zhang edited the classics, expounded Confucius' teachings, and worked on what would eventually become the seven chapter of the Mencius. Later generations came to honor him as the Second Sage after Confucius.

Han Yu, a famous writer of the Tang dynasty, wrote: Yao transmitted it to Shun; Shun transmitted it to Yu, Yu transmitted it to Tang, Tang transmitted it to Wen, Wu, and the Duke of Zhou; Wen, Wu, and the Duke of Zhou transmitted it to Confucius; Confucius transmitted it to Meng Ke (Mencius); Ke died, and we have lost the transmission.

Not only did Han Yu compare Mencius with Confucius, but he felt that after Mencius, the orthodox line of teachings had been severed.

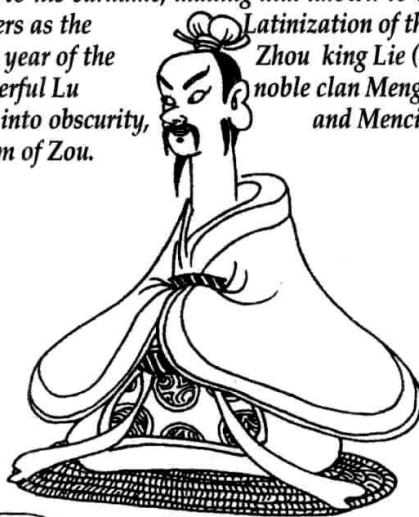


孟子生平 The Life of Mencius

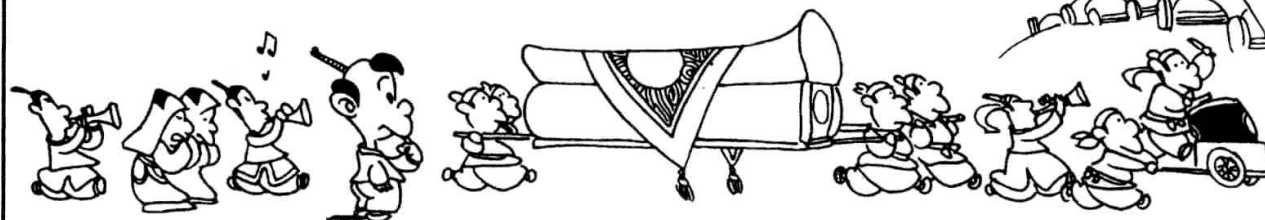


孟子，名轲，字子舆，生于周烈王四年。他本是鲁国贵族孟孙氏的后裔，家族没落了，因而迁居邹地。

Mencius' surname was Meng, his given name was Ke, and his coming of age name was Ziyu. To show respect for his stature in the history of Chinese thought a "zi" is added to his surname, making him known to all Chinese as Mengzi, and to Westerners as the Latinization of this - Mencius. He was born in the fourth year of the descendant of the once powerful Lu Zhou king Lie (371 B.C.), noble clan Mengsun, which by Mencius' time had fallen into obscurity, and Mencius' family had moved to the tiny fiefdom of Zou.



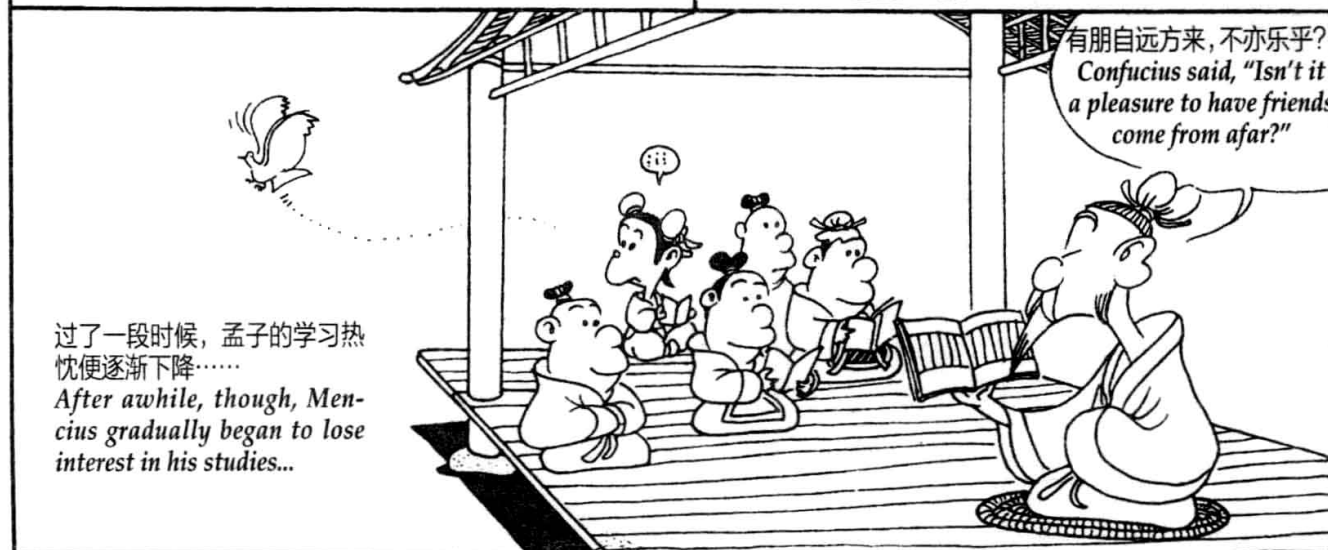
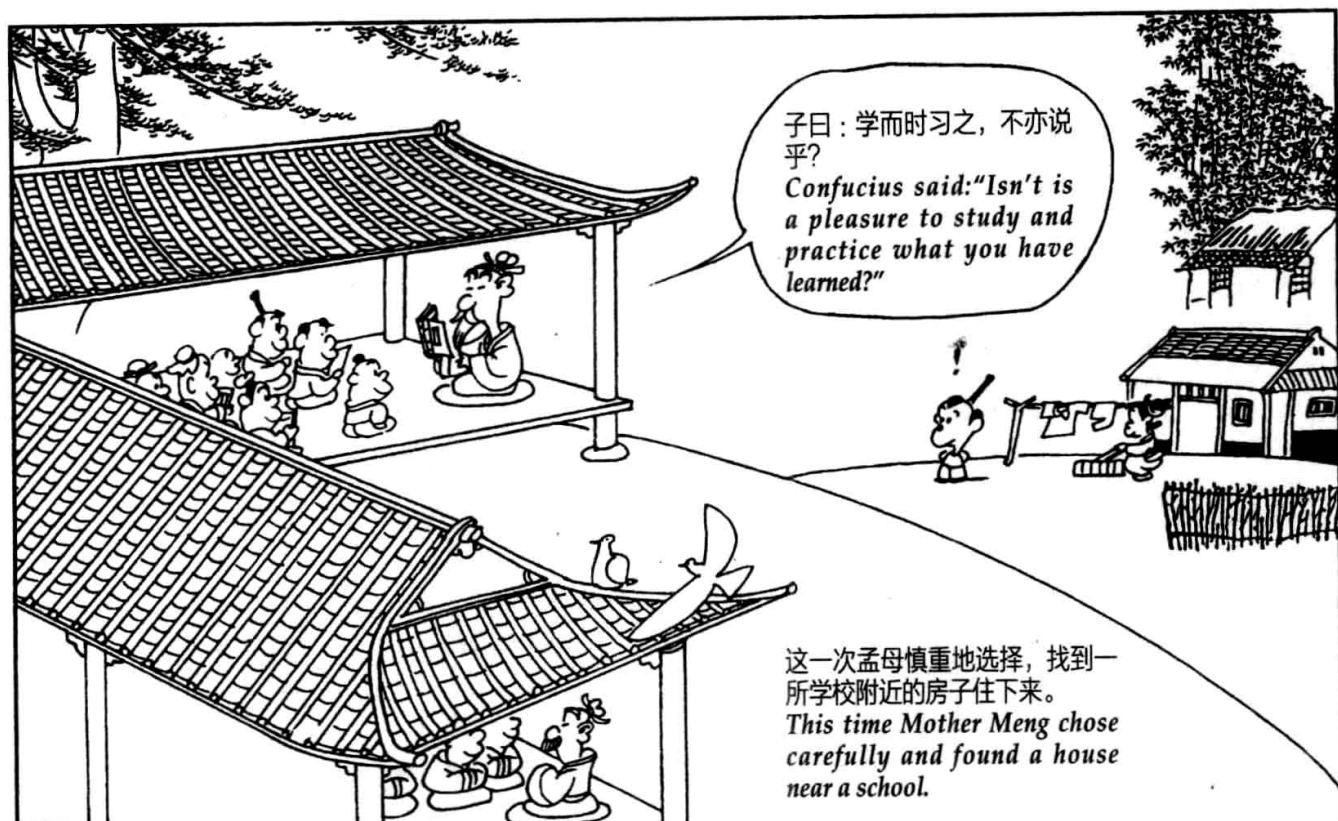
由于家贫，孟子一家住在郊外靠近墓地的山边……
Due to their poverty, Mencius' family lived on the outskirts of town, near a hillside cemetery...

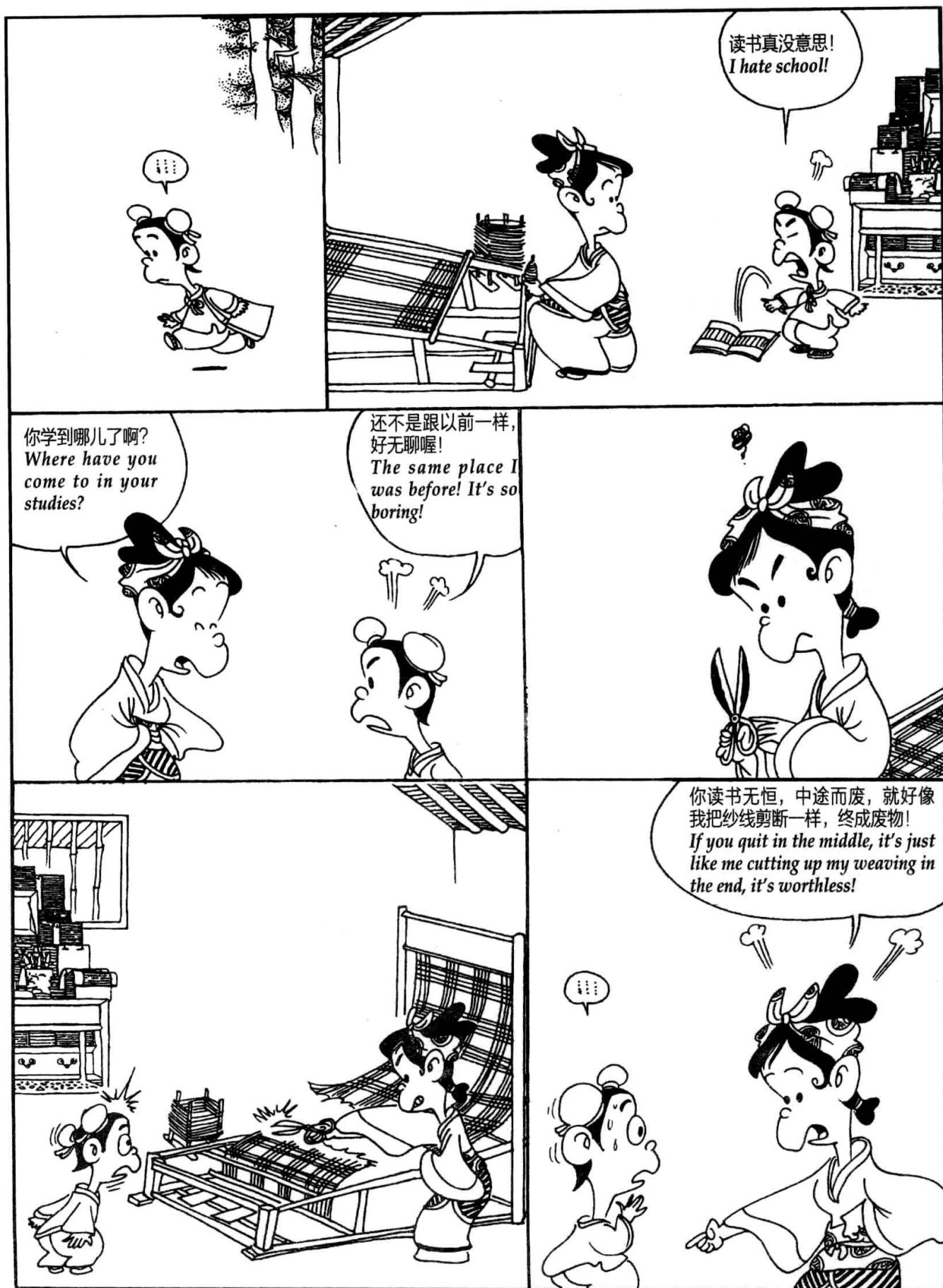


再不搬家的话，你将来只能替人办丧事了。
If we don't move soon, the only thing you'll grow up knowing how to do is conduct funerals.

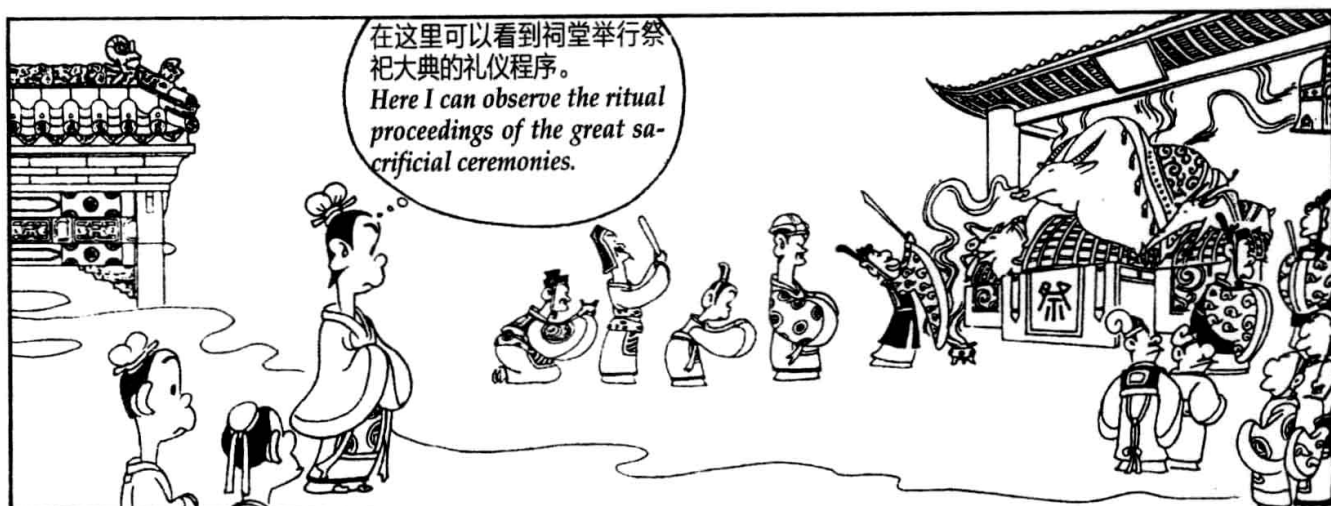




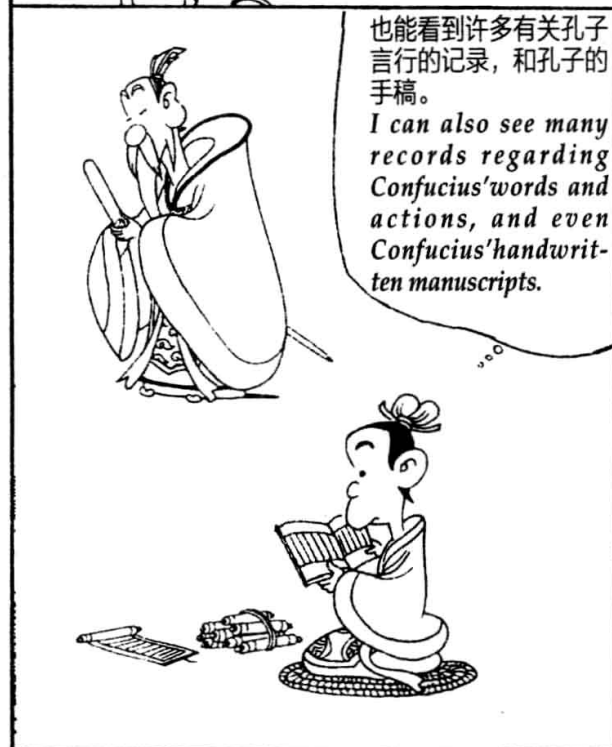




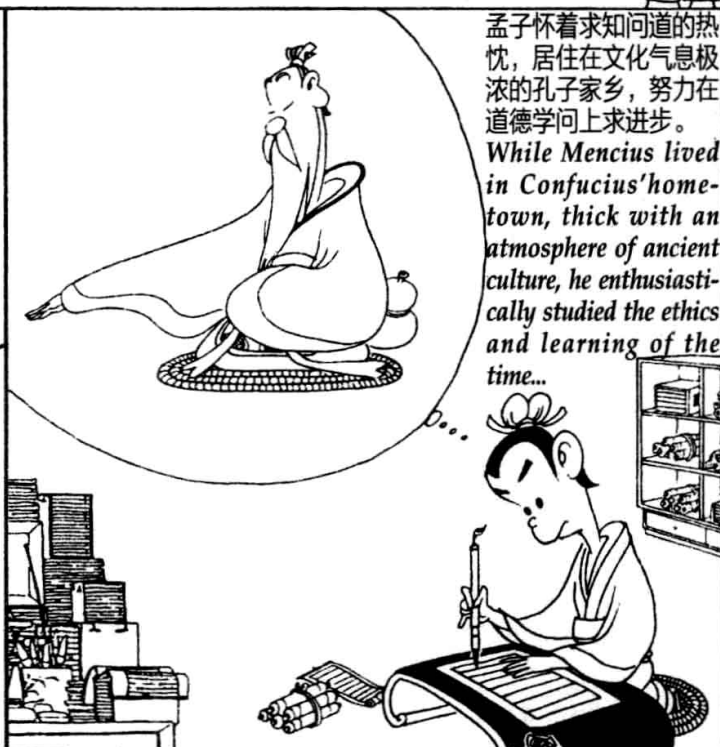




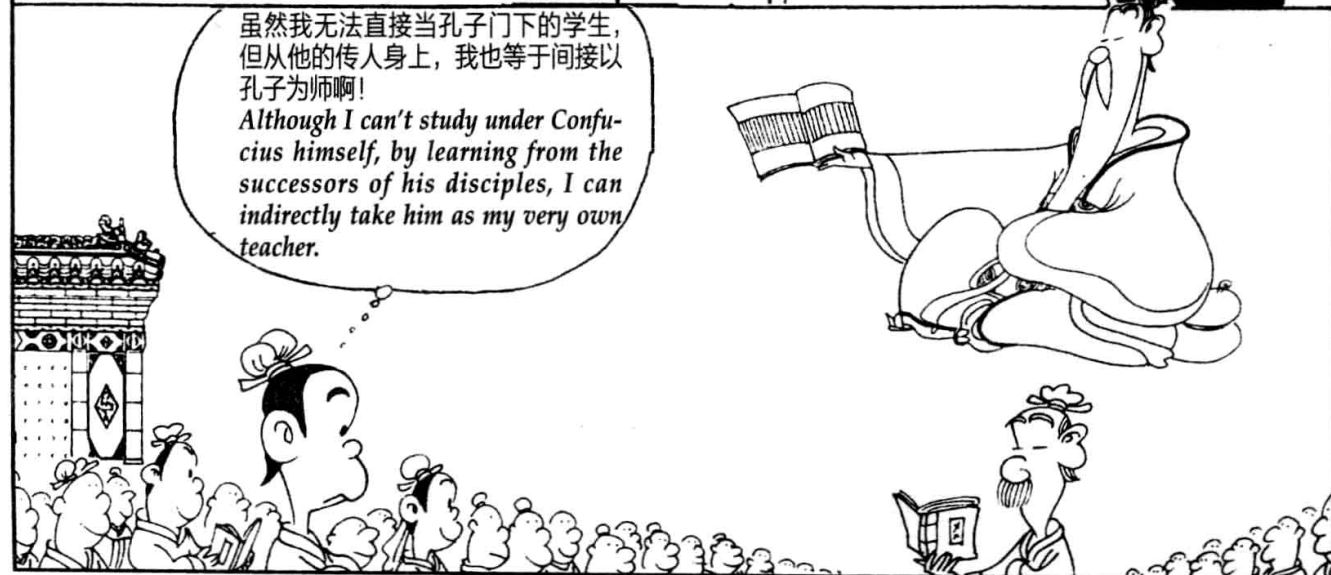
在这里可以看到祠堂举行祭祀大典的礼仪程序。
Here I can observe the ritual proceedings of the great sacrificial ceremonies.



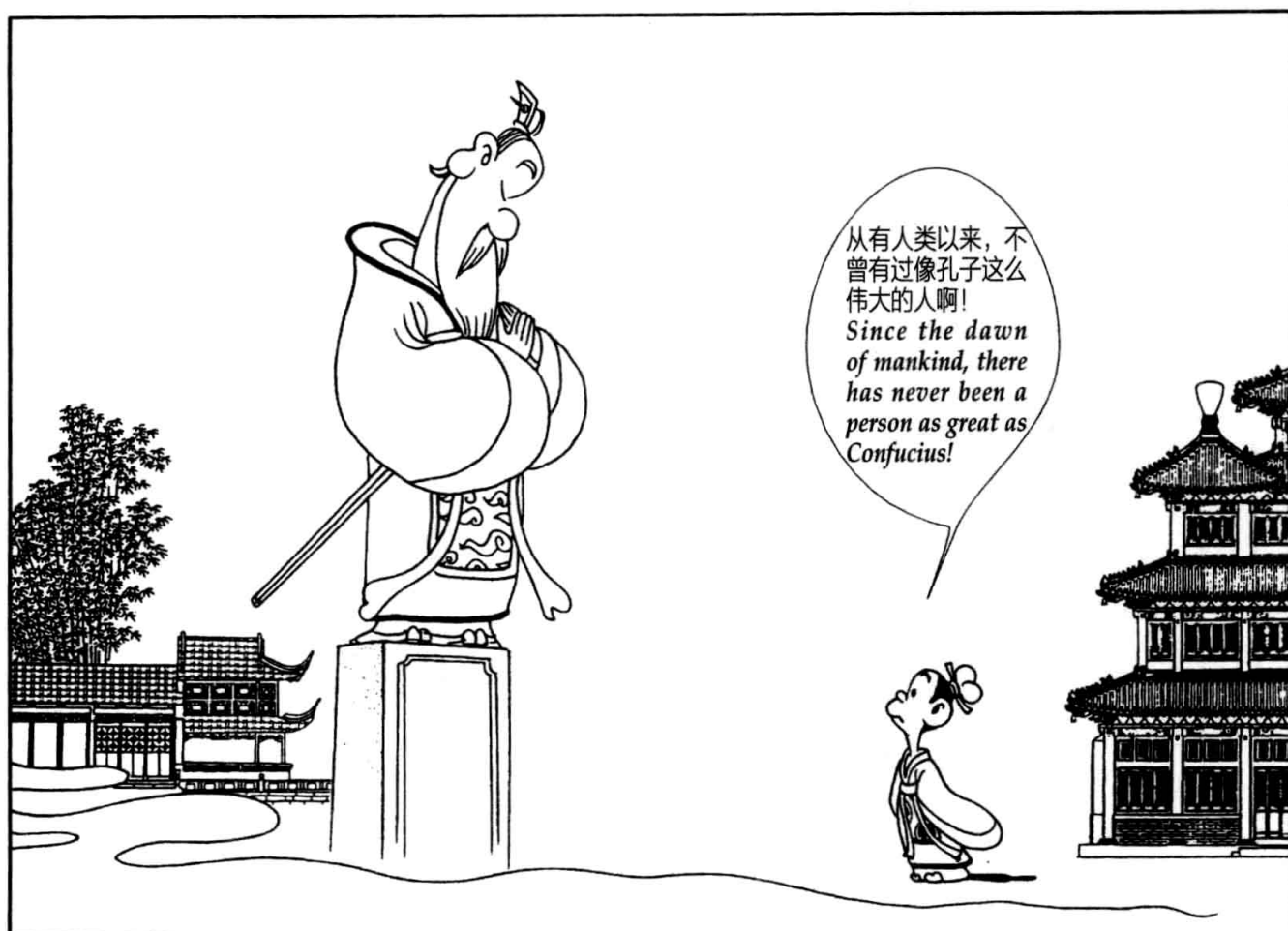
也能看到许多有关孔子言行的记录, 和孔子的手稿。
I can also see many records regarding Confucius' words and actions, and even Confucius' handwritten manuscripts.



孟子怀着求知问道的热忱, 居住在文化气息极浓的孔子家乡, 努力在道德学问上求进步。
While Mencius lived in Confucius' hometown, thick with an atmosphere of ancient culture, he enthusiastically studied the ethics and learning of the time...



虽然我无法直接当孔子门下的学生, 但从他的传人身上, 我也等于间接以孔子为师啊!
Although I can't study under Confucius himself, by learning from the successors of his disciples, I can indirectly take him as my very own teacher.



这时的诸侯之间，强凌弱，大欺小，互相攻伐。

At the time, the Warring States period in China was at the height of its ferocity, with the strong bullying the weak and the big taking advantage of the small.



战争惨痛到“易子而食，析骸而炊”的地步。

The agony of war was so widespread that people "exchanged children for food and broke apart skeletons for burning".



这些野心家为了个人的利益，到处发动战争，使战死的人堆满各处，真是率领土地来吃人肉啊！

These ambitious men start wars for their own benefit, and the result is nothing but piles of corpses. It is utter cannibalism!



于是孟子率领他的门人周游列国，向诸侯游说实现王道和仁政的理想。

So Mencius and his disciples began traveling to various states in an effort to convince nobles to enact his ideals of the kingly way and benevolent government.



但是当时的诸侯，个个都只求眼前的利益，而不肯采纳他的主张。

But the nobles of the time were interested only in pursuing short-term benefits, and so were not willing to implement Mencius' ideas.



因此他也和孔子一样，始终找不到实现他学说的机会。

Just like Confucius, Mencius was never given the opportunity to put his theories into practice.



他老年的时候，也像孔子一样，从事教育讲学的工作，并著书立说。

Like Confucius as well, in his old age Mencius took up educating students and writing.



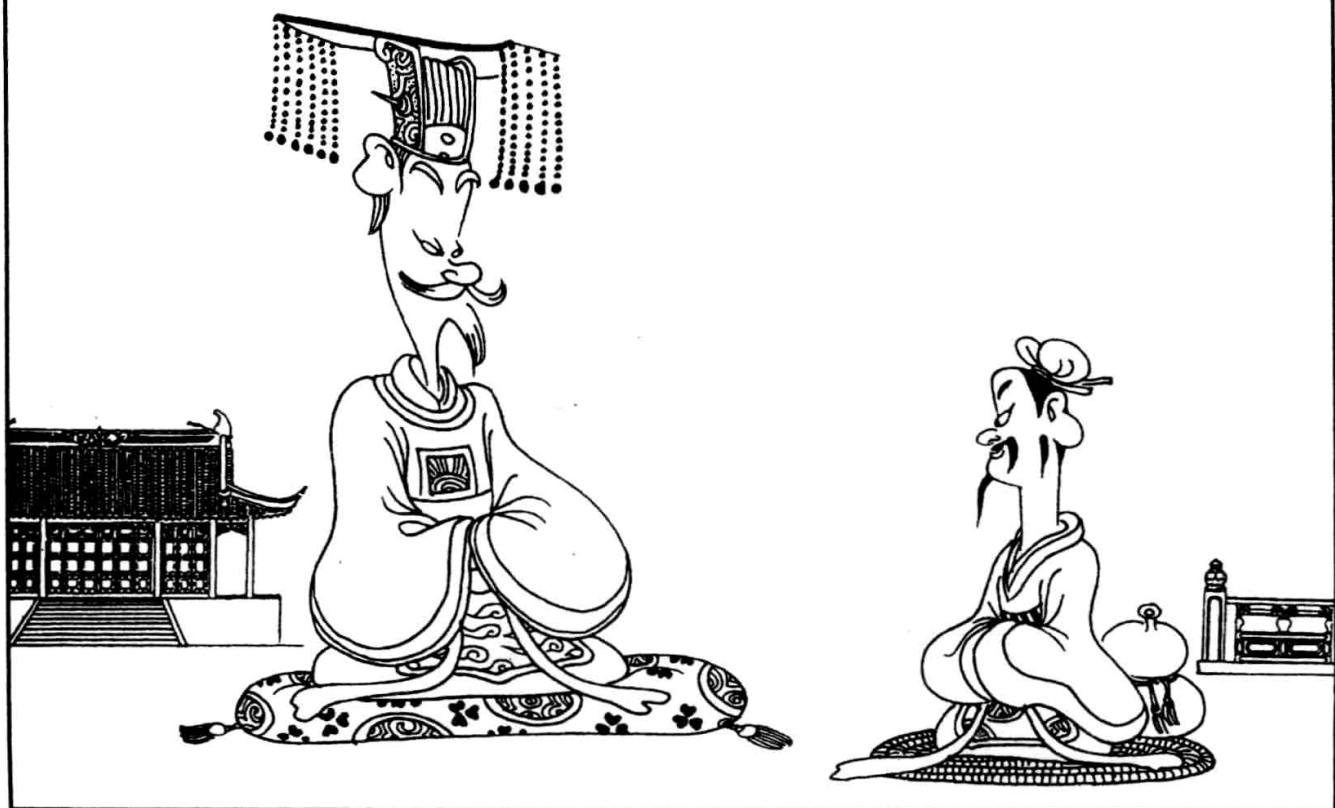
序诗书，述仲尼之意，并著《孟子》七篇，记载当时活动的记录和学术问答，以及和其他学派的争论。

He edited the classics, expounded Confucius' teachings, and worked on the seven chapters of the Mencius. The Mencius is a record of his activities, his dialogues with students, and debates with other schools of thought.



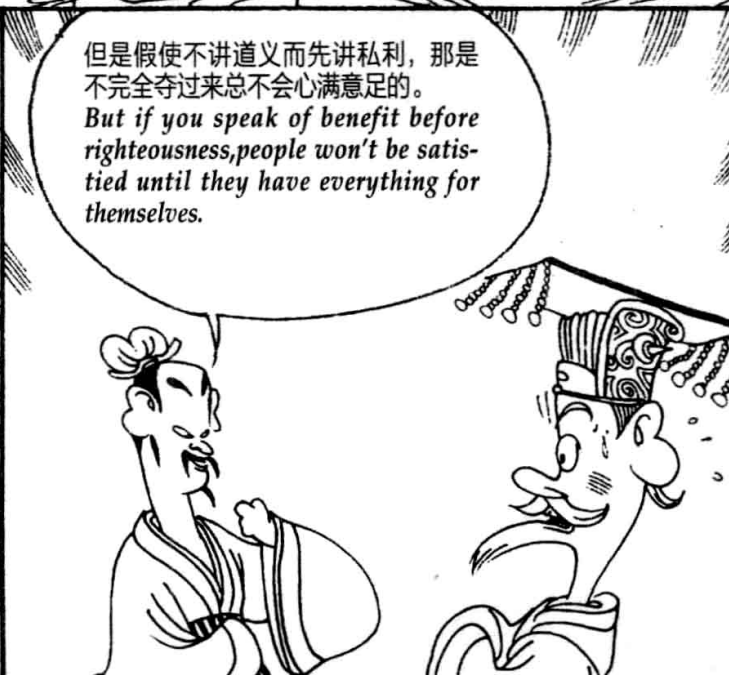
梁惠王篇

King Hui of Liang



王何必曰利 Why Speak of Benefit





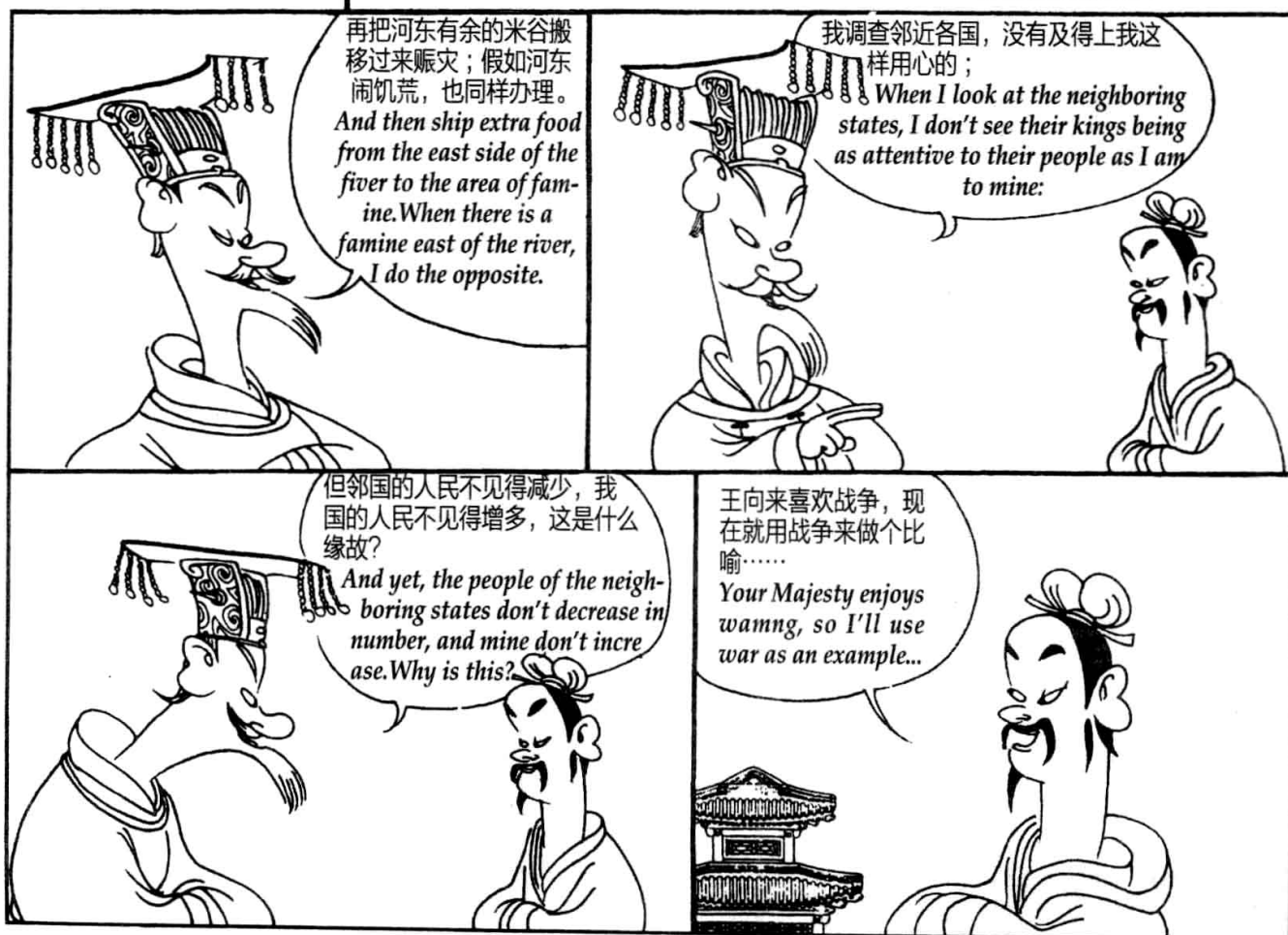


五十步笑百步 The Fifty Pacer Mocks the Hundred Pacer



梁惠王向孟子说：
King Hui of Liang said
to Mencius:

我对于国家可算是竭尽心力了！河西遇着荒年，就搬移那些人民到河东去就食。
I've always done my best to serve my country. When there is a famine in the interior region, I move some of the people east of the river.

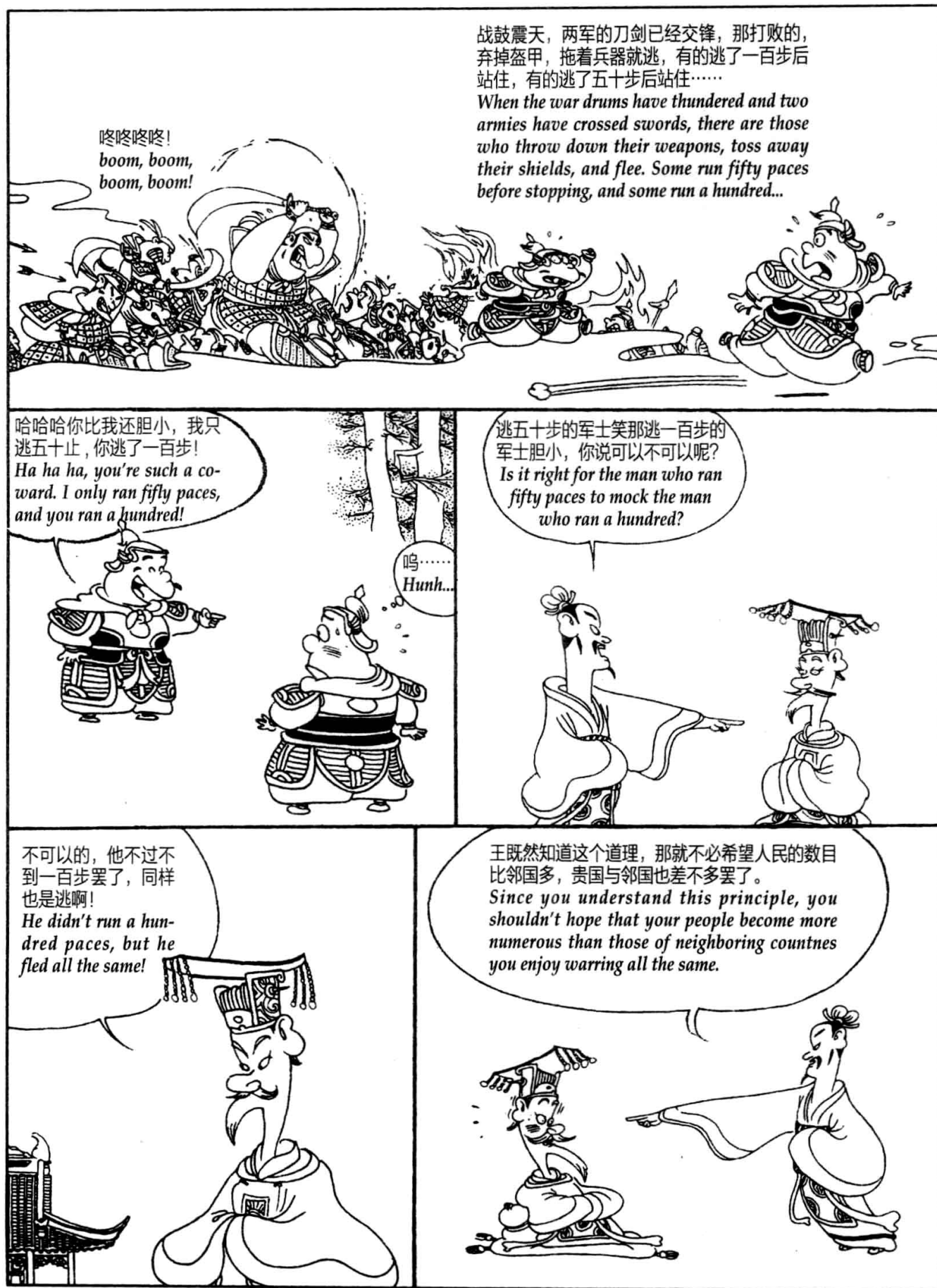


再把河东有余的米谷搬移过来赈灾；假如河东闹饥荒，也同样办理。
And then ship extra food from the east side of the river to the area of famine. When there is a famine east of the river, I do the opposite.

我调查邻近各国，没有及得上我这样用心的；
When I look at the neighboring states, I don't see their kings being as attentive to their people as I am to mine:

但邻国的人民不见得减少，我国的人民不见得增多，这是什么缘故？
And yet, the people of the neighboring states don't decrease in number, and mine don't increase. Why is this?

王向来喜欢战争，现在就用战争来做个比喻……
Your Majesty enjoys warring, so I'll use war as an example...



遁辞 A Bad Excuse



看到自己养的猪狗吃了别人家的东西也不加以阻止……
To see pigs or dogs eating food, meant for people and not stop them...

这又不是我的错!
It's not my fault!



我快饿死了……
I'm starving to death...

你饿死又不是我的错!
It's not my fault you're starving!



人死，也不是我的错，是荒年带来的灾祸啊!
If people die, it's not my fault-it's the famine!

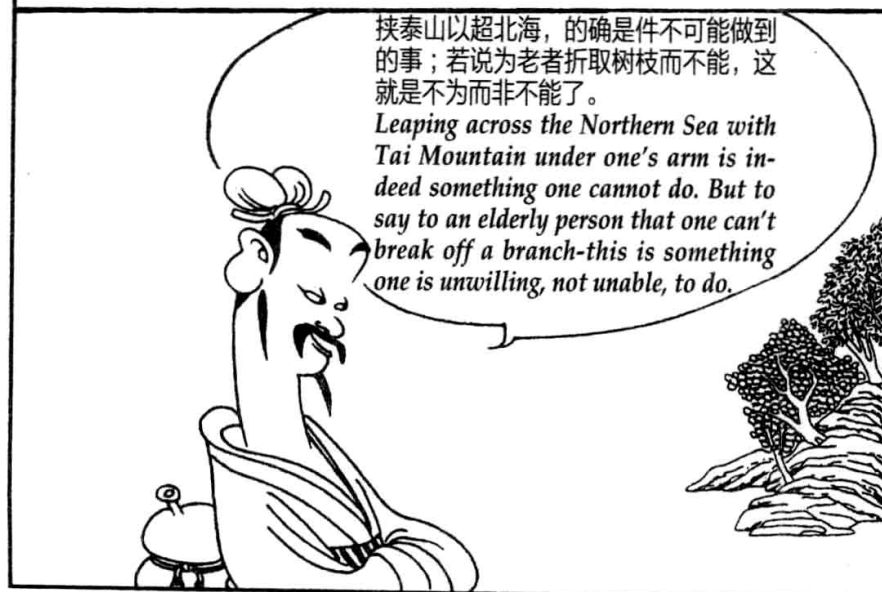
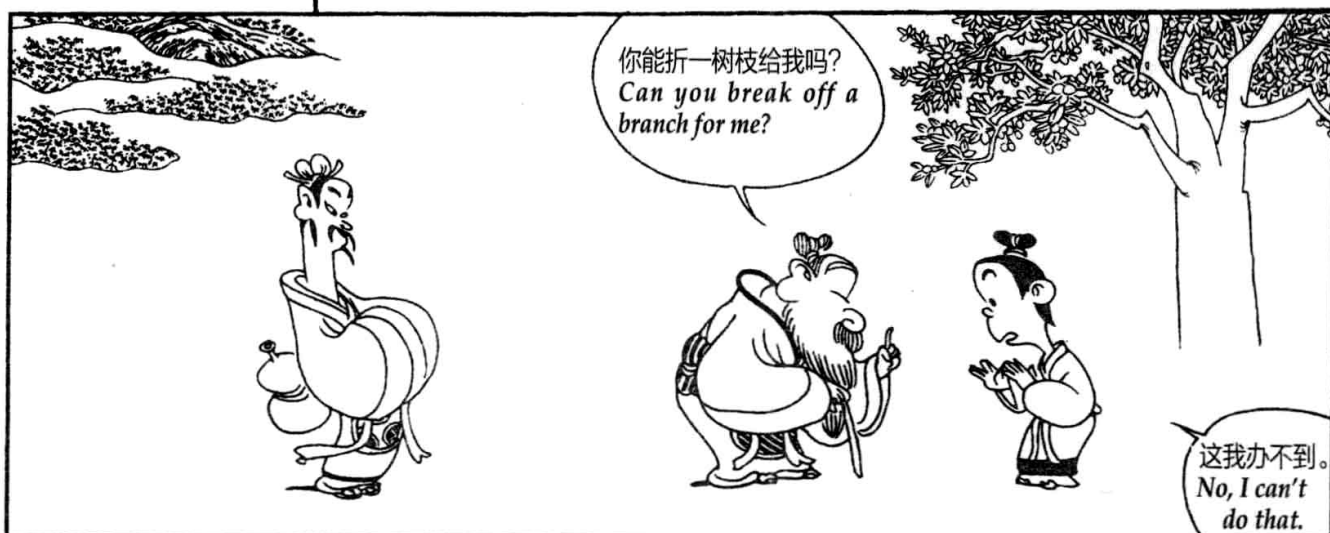


若一国君主也这样说，那不正像拿刀刺死人然后说：
If a sovereign has this same attitude, isn't it like stabbing someone and then saying:

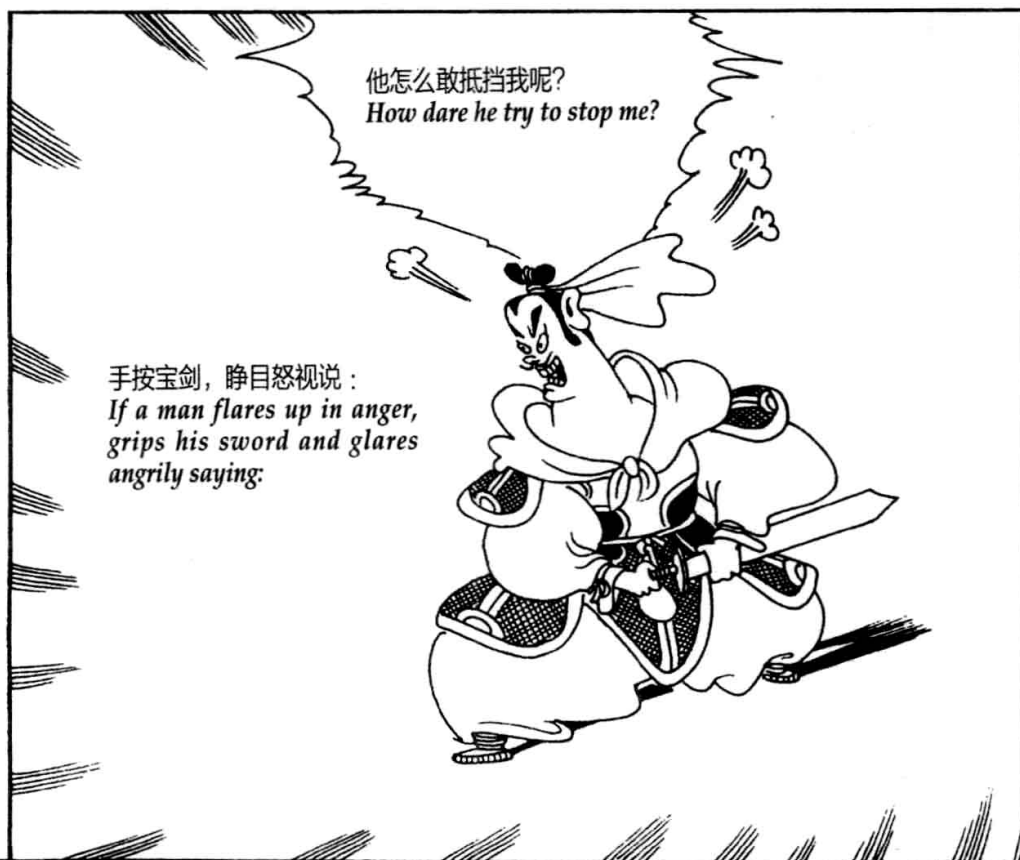
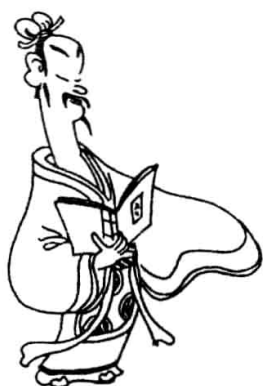


这可不是我的错，是这把刀的过错。
It's not my fault, it was the knife that did it.

不为和不能 Unable or Unwilling

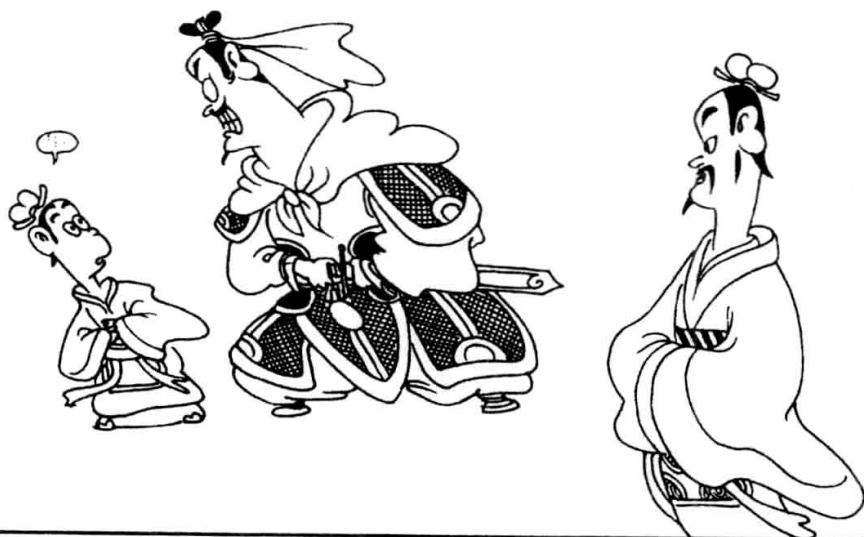


匹夫之勇 Righteous Courage



这是匹夫之勇，只能抵敌一个人而已。

*This is a vulgar kind of
courage and is only useful
against a single person.*

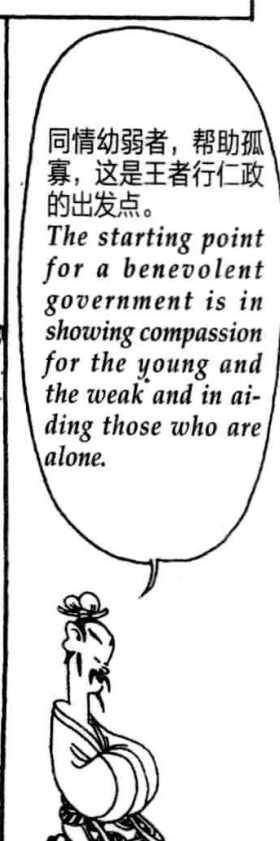
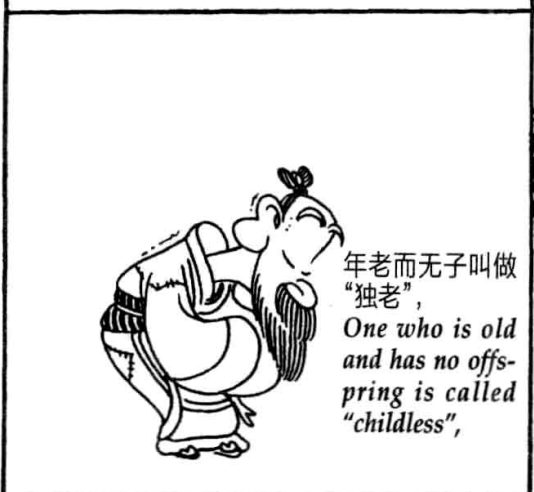
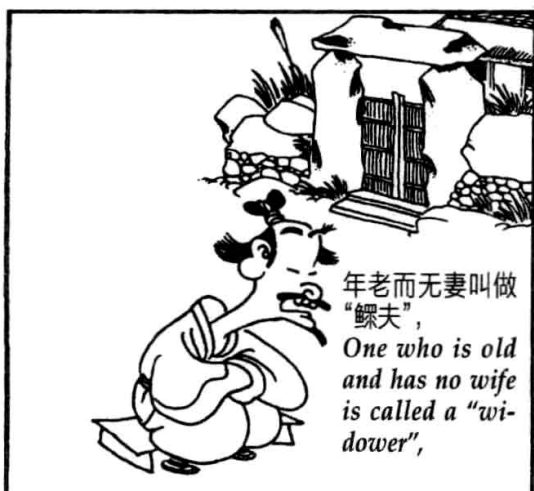


勇之大小，不在一人敌与万人敌之分，而在合义与否。义侠之举，虽一人亦大勇；不义之师，虽举国亦只是小勇。

Whether courage is great or petty is not in how many people one can take on but in whether or not it is for a righteous cause. If a hero opposes only one person, but for a righteous cause, that is great courage. If an unrighteous leader takes on an entire country, that is still but petty courage.



哀此茆独 Widows and Orphans



未闻弑君也 Punishing the Wicked



齐宣王问孟子说：
King Xuan of Qi asked
Mencius:

商汤放逐夏桀，周武王兴兵伐
商纣；究竟是否真有其事？
Tang exiled King Jie and Wu
took arms up against King
Zhou. Did these things really
happen?

在古书上相传
是有的。
According to
the ancient
books, they
did.



桀纣是君，汤武是臣，
臣子去弑国君，是可以
的吗？

But Jie and Zhou were
sovereigns and Tang and
Wu were their vassals.
Is it permissible for a
vassal to assassinate
his sovereign?



伤害仁道的人叫做贼；毁坏义理的人
叫做残；贼仁残义的人就叫做独夫。

One who decimates benevolence is
called a criminal, and one who ra-
vages righteousness is called a brute.
One who does both is called a
tyrant.



我只听说武王杀了一个独夫纣，没有听
说武王杀过国君的啊！

I have heard about Wu executing the
tyrant Zhou, but I have not heard
anything about Wu assassinating a
sovereign!



君为民而设，不
以民为重，即失其君之职责；
桀纣暴虐，残民以逞，故汤
武行仁，吊民伐罪。
Sovereigns are put in place for
the people. If they do not place the
people first, they have relinquished
their position. Jie and Zhou were ty-
rants who ravaged the people
for their own pleasure.
So Tang and Wu put
benevolence into prac-
tice, comforting the
people by punishing
the wicked.



公孫丑篇
Gongsun Chou



揠苗助长 Helping Rice Grow



宋国有个人，因忧虑他的稻苗不长大……
There was once a man in Song who was terribly worried that his rice wasn't growing...

稻苗长得真慢啊！真急死人啊……
I can't believe how slow these rice plants grow. It's driving me crazy...



把它们拔高些，帮它们长大。
I'll just help them out by pulling them up a bit.



今天真够累的，我已经帮助稻苗长大了不少。
Whew, am I exhausted! I was just out helping the rice grow.



这怎么可能？快去瞧瞧……
What?! I better go take a look...



哇！稻苗全都枯死了
Ah! All the rice has died...



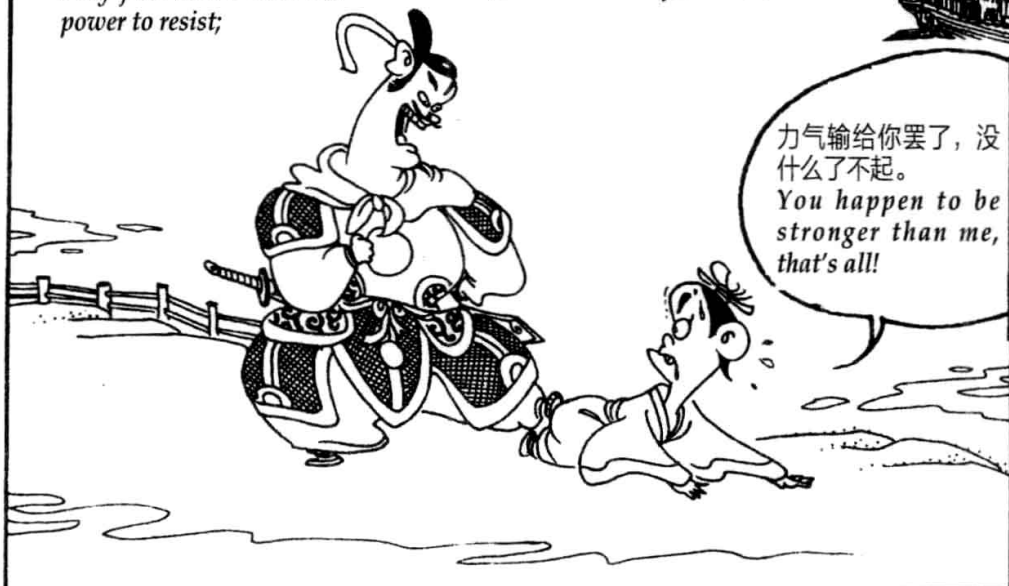
天下的事理都有一定的法则，刻意人为地助长，往往只是摧残了它罢了。
All things proceed according to certain principles. When people try to unduly influence them, the end result can be destruction.



以德服人 Conquering Through Virtue



拿武力去降服人，人不是真心服气，只是力量不足罢了；
If you win someone's allegiance through power, it is not a heartfelt allegiance—they just don't have the power to resist;



拿德行去降服人，人是心中喜悦而诚心信服的。

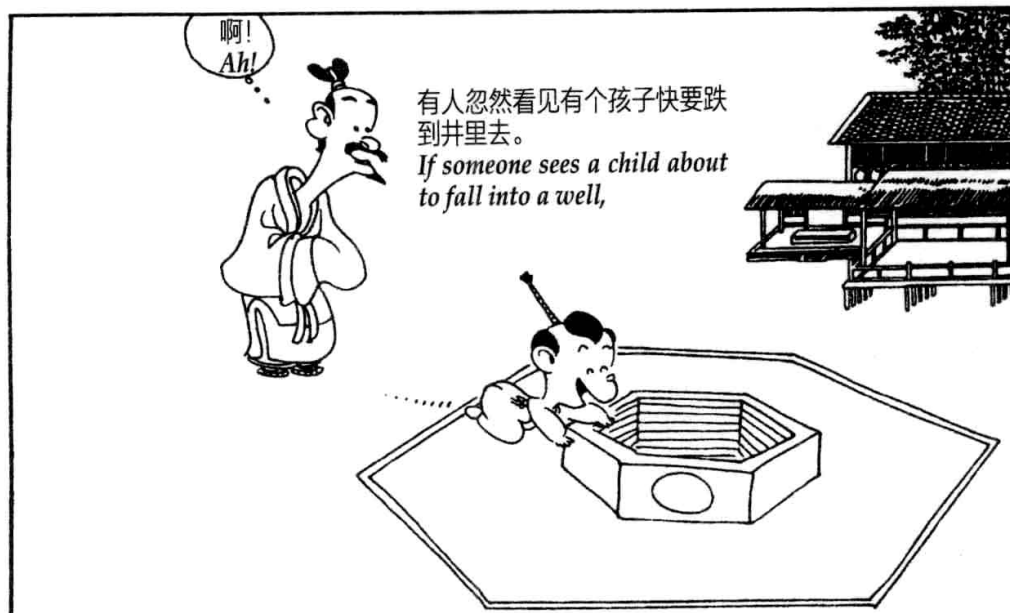
If you win someone's allegiance through virtue, it will be a gladly given and sincere allegiance.



王者出于诚心，真挚爱人而无意服人，故得到别人的信服，霸者出于武力征服，虚假名义而多诈伪，故人只是勉强屈服罢了。
A good ruler acts out of sincerity and concern for the people, without expecting allegiance, and therefore the people pay allegiance to him. The tyrant seeks to forcefully conquer people and deceives them with lies and hypocrisy, and therefore, the people only feign allegiance to him.



不忍人之心 Child in a Well



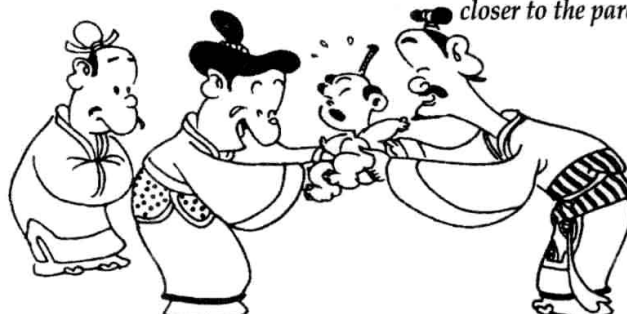
无论是谁都会有惊骇和怜悯的心情表现出来；

Regardless of who the person is, he or she will express fright and pity on behalf of the child!



这并非想借此去结交孩子的父母……

Not in order to get closer to the parents...



也不是想获得别人的赞赏，更不是嫌恶那求救的呼声而这样心动的。

Not to receive praise from others, and certainly not because the person detests the child's screaming.



人皆有怜悯的心，没怜悯心的人，就不是人，没有羞耻心的，也不是人。

All people feel pity for others; anyone who does not is not a person. The same goes for shame, yielding, and moral discernment.

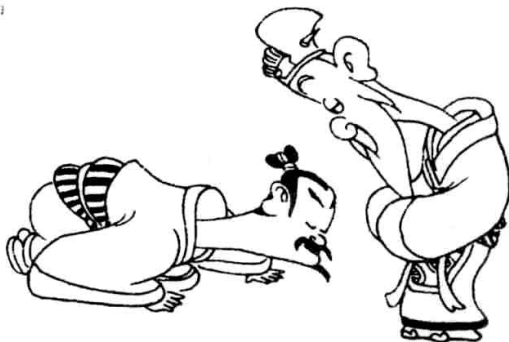


善与人同 Shun's Greatnes

子路，有人告诉他有过失，他就喜欢。
If someone pointed out Zilu's mistakes to him, he happily accepted the criticism.



夏禹听见人说一句善言，就感激得下拜。
If Yu of Xia heard others speaking well of him, he would go down on his knees in gratefulness.



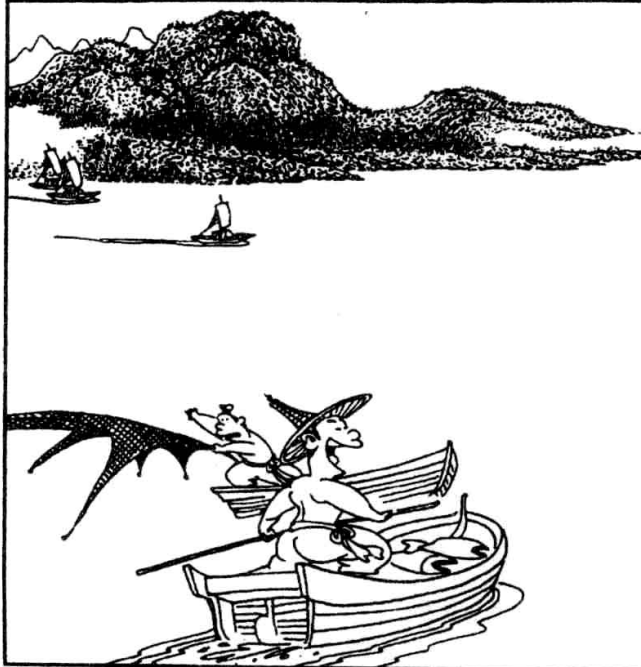
大舜比他两人更伟大，有善言善行，必和人公开与共同。
But Shun was even greater than both of them. He excelled at identifying with others...



能牺牲自己的私心，去服从众人的公意，喜欢取人的善以为模范。
Always put others before himself and exploiting people's strengths for the purpose of doing good.



他从种田、烧窑、捕鱼，一直到做皇帝，没有不是取人之长以为法则的。
Shun worked his way from farmer to potter to fisherman to emperor, and in all these he exploited the strengths of others.



圣贤好善的诚心没有穷尽，舜比别人伟大的地方就是他取人为善，与人为善。
To exploit the strengths of others is to help others do good, and for a gentleman, nothing is greater than helping others do good.



滕文公篇
Duke Wen of Teng



有为者亦若是 Determination



舜是怎样的人呢?
What kind of man was Shun?



我是怎样的人呢?
What kind of man am I?



只要我有志去做，
也能像他一样啊!
All I need is the
determination to
act, and I can be
like him!



圣人也是人，圣人的伟大，
也是努力的结果。
舜是伟大的圣人，并不是
高不可攀呀!
Sages are people, too.
The greatness of a
sage is the result of
hard work. Shun may
have been a great
sage, but it's not a
greatness others can't
attain as well.



枉已者未 有能直人者 Following the Rules



从前赵简子令王良替他的宠臣“奚”驾车去打猎，打了一天却连只禽鸟也射不到……

Zhao Jianzi, the highest official in Jin, once asked Wang Liang, the best charioteer in the land, to take Zhao Jianzi's favorite minister, Xi, hunting. After a whole day out, Xi didn't get any animals whatever...



王良真是全天下最差劲的驾车手了！
That Wang Liang is the worst driver in the world!



是吗？
Is that right?



奚猎不到鸟兽，却怪罪你不会驾车。
Xi missed everything he shot at but blamed you for being a bad driver.



请再给我一次机会，让我再替他驾一回车看看。
Ask him to give me one more chance to drive for him.



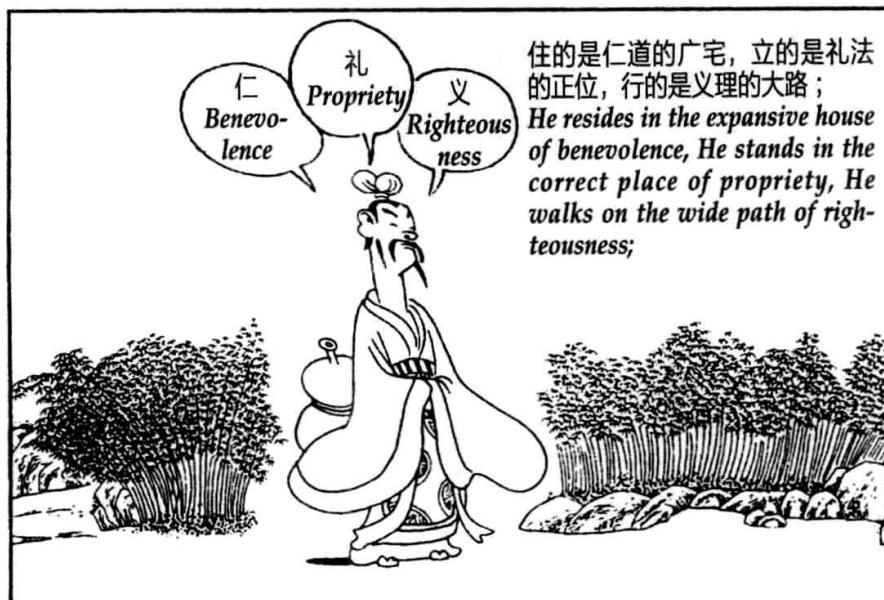
王良再三要求，奚才勉强答应，果然只一个早上就射到了十只鸟兽……

Wang Liang had to ask several times before Xi finally agreed. And then in only one morning out, Xi hit ten animals...





大丈夫 The Real Man



住的是仁道的广宅，立的是礼法的正位，行的是义理的大路；
He resides in the expansive house of benevolence, He stands in the correct place of propriety, He walks on the wide path of righteousness;

得志时，就领导百姓共同地如此做；不得志，就独自实践他所守的正道。

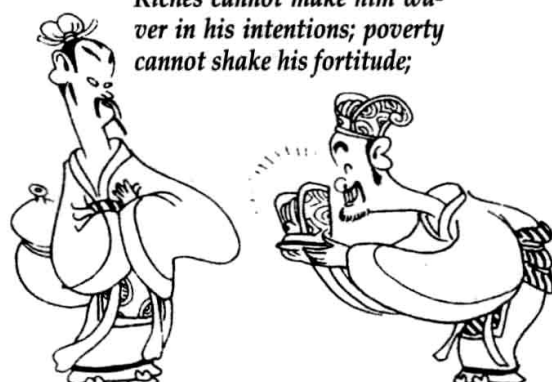
When he attains his ambitions, he leads tile people along the same path; when he cannot attain his ambitions, he walks the path alone.



虽是富贵，不能动摇他的心意；

贫贱，不能改移他的节操；

Riches cannot make him waver in his intentions; poverty cannot shake his fortitude;



威武，不能挫折他的志气。这样的人，才叫做大丈夫！

Nor can violence crack his determination. He is called a real man!

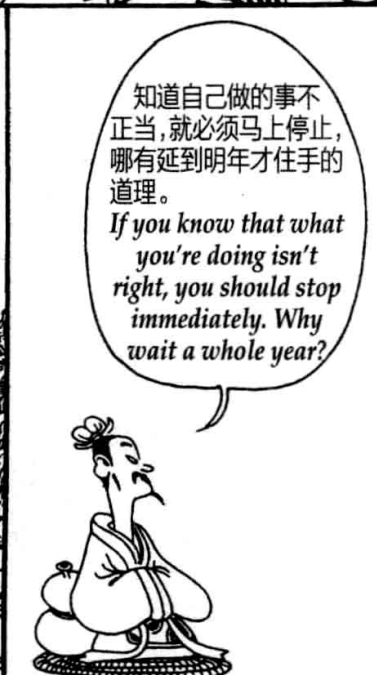
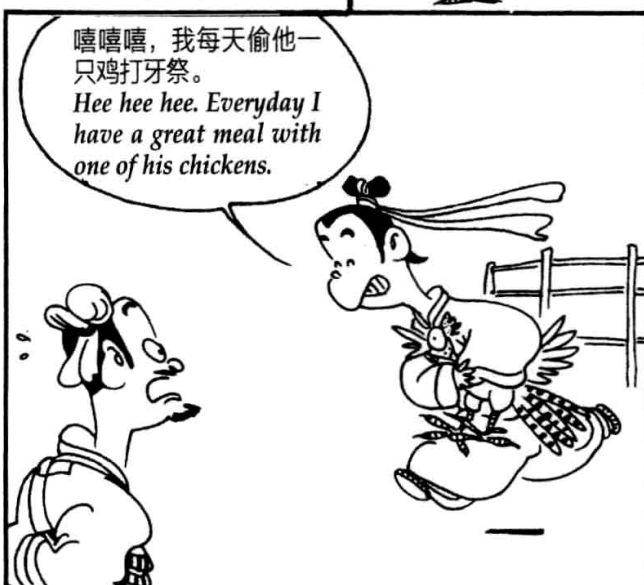


光是有权有势算不得什么大丈夫，真正的大丈夫是不淫、不移、不屈，不因外物而改其节志。

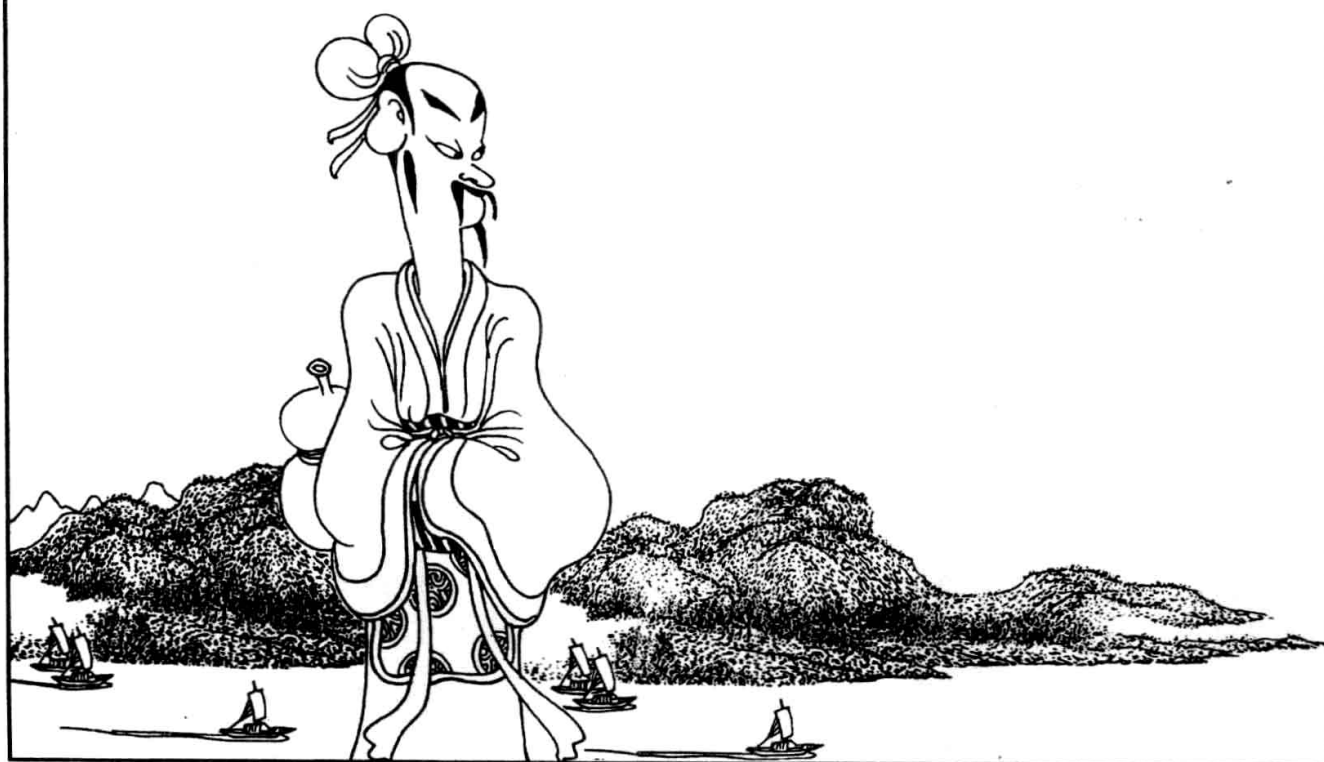
Just having power and influence doesn't make one a real man. A real man never lets external pressures waver, shake, or crack his perseverance in virtue.



偷鸡之贼 The Chicken Thief



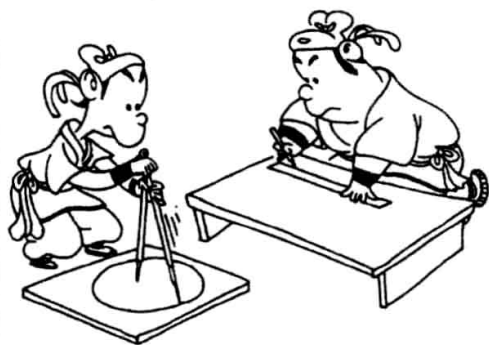
离娄篇
Li Lou



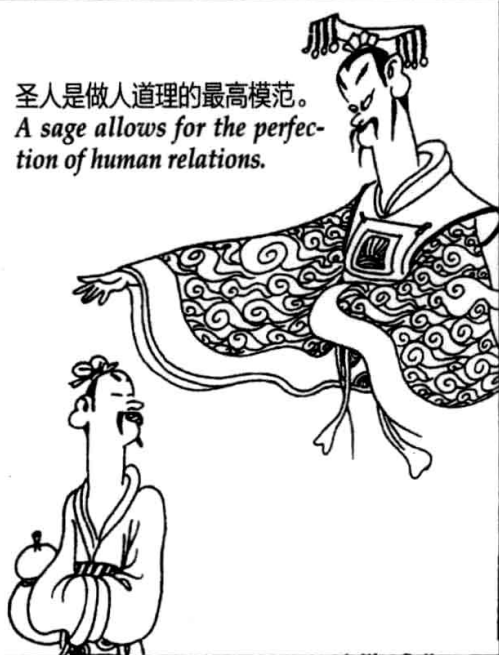
规矩方圆 之至 Emulation



规矩是做方圆的唯一标准，
A compass and square allow
for the perfection of circles
and squares.



圣人是做人道理的最高模范。
A sage allows for the perfec-
tion of human relations.



要想做国君尽国君的道理，
To be a good sovereign, one
must act according to the
way of the sovereign.



做臣子尽臣子的道理，
这两件事都只要取法
尧舜就是了。

To be a good minis-
ter, one must act ac-
cording to the way of
the goodminister. To
accomplish both of
these, simply emulate
Yao and Shun.

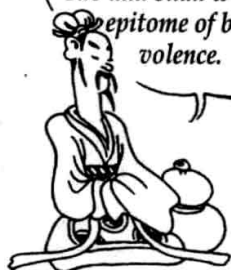


不依虞舜事奉唐尧的道理去事奉国君，就
是不敬重他的国君；不依唐尧治理人民的
道理去治理人民，就是残害他的人民。

To serve a sovereign but not use Shun's
means of serving Yao is to show disrespect
for one's sovereign. To govern the people
and not uses Yao's means of governing the
people is to harm the people.



圣王可法，暴君
可鉴，做国君的和做臣
子的，都应该要取法尧舜。
Confucius said there are
but two ways of living-
that of benevolence and
that of no benevolence.
Yao and Shun were the
epitome of bene-
volence.



爱人不亲 反其仁 Self- Examination



大凡做事不能得到对方应有的反应，就应该在自己身心上反省。

So, if actions don't result in success, examine yourself for the reason.



等到自己的身心正了，那天下的人，自然都归服你。

And when you have made yourself correct, all people will naturally turn to you.



《诗经》上说：“常常思念行为是否合于天理，自己去求得那圆满的幸福。”

The Book of Songs says: "To always follow the dictates of Heaven and search for joy within oneself."



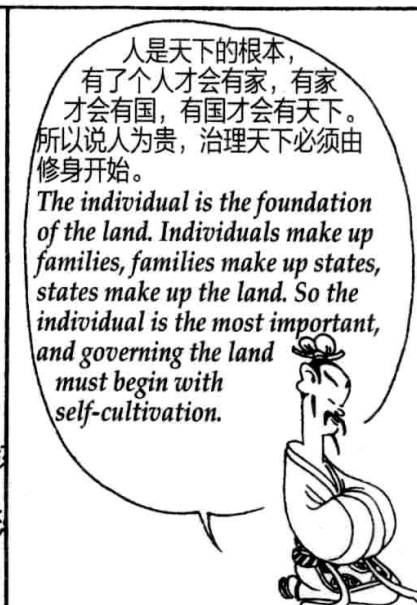
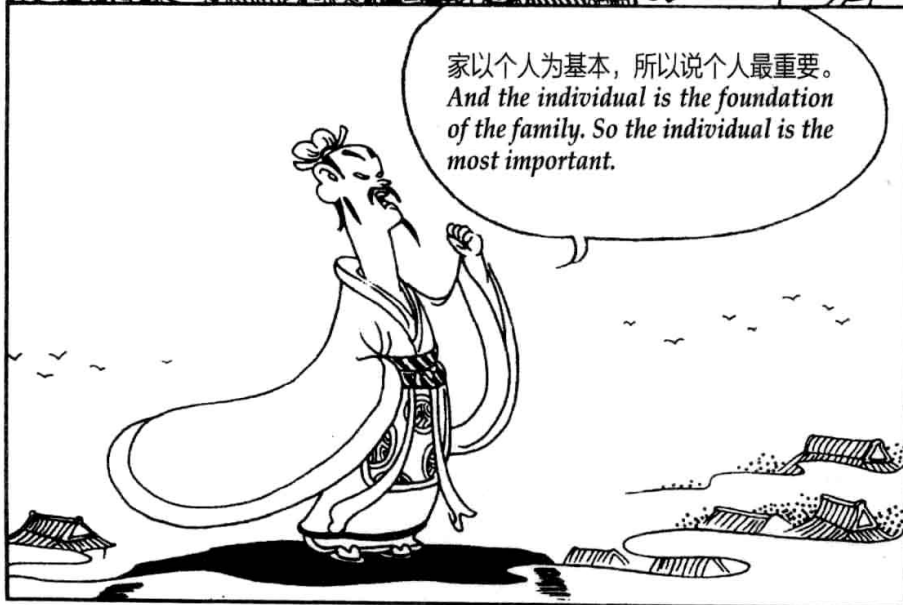
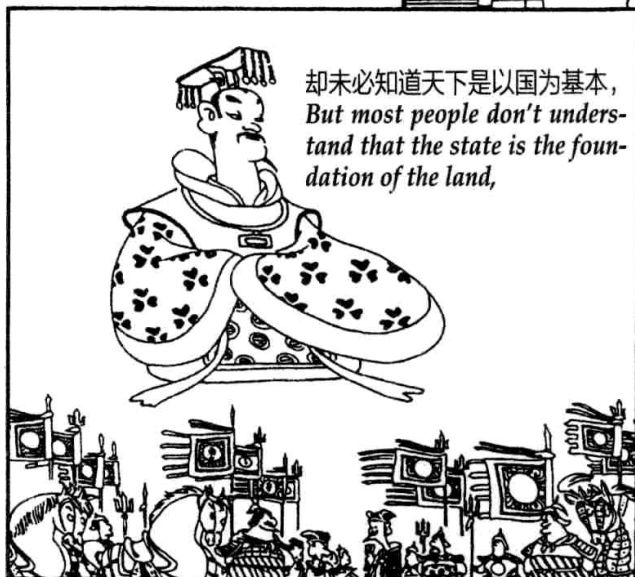
人与人相处，像照镜子；你对镜子笑，镜子中人也对你笑了。做人不能只责求他人，应当经常反省责己以正身，尽其在我而已。

Interacting with others is like looking in a mirror. If you smile, the person in the mirror will smile back. To be a good person, instead of blaming others for inadequacies, you must

examine yourself for faults that need correcting. Excellence is only in oneself.



天下国家 The Importance of the Individual



人必自侮 然后人侮之 Creating Disasters



人必定先自己不尊重自己.....
One must first disrespect oneself...

然后别人才不尊重他;
Before others will show disrespect;



家也必定先自己毁坏, 然后别人才敢毁坏它。
Family members must first destroy themselves before others will dare to destroy them;

他们兄弟自己不和了, 趁这时去欺负他们。
Those brothers can't even get along.

这是好机会。
Now's our chance.

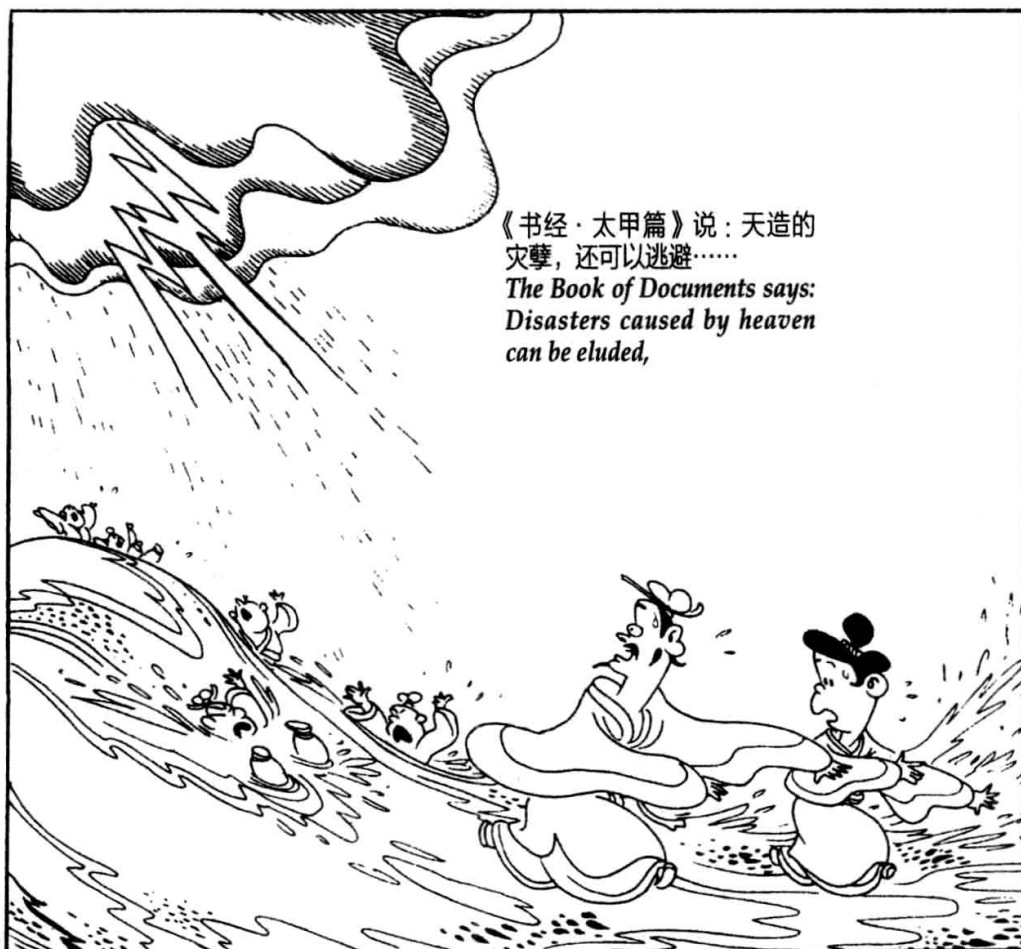


一个国家也必定先内部自我攻伐, 然后别的国家才攻伐它。
The populace of a country must first attack themselves before other countries will attack them.

祸福之来, 皆由自取; 国破家亡的惨祸, 都是不仁的人自取的。物必先腐, 而后虫生。
Disaster and happiness are brought on by one's own self, due to a lack of benevolence. An unbenevolent person sees stability in immanent danger and advantages in coming disaster, for he takes delight in that which ultimately destroys him.



自作孽，
不可活
Personal
Responsi-
bility



《书经·太甲篇》说：天造的
灾孽，还可以逃避……
*The Book of Documents says:
Disasters caused by heaven
can be eluded,*



自己造的灾孽，就难以避免了。
*But there's no getting away from
disasters brought on by oneself.*



幸福与祸患都是自己
招来的，自找的祸患、
自己造的孽，只能自
己去承受后果。
*You, yourself, invite
happiness or disaster.
If you bring disaster
on yourself, you can
only accept the conse-
quences.*



天下平 The Principle of Peace



平天下的道理就在眼前，却偏要向远处去求寻；
The Way is near at hand, yet people go looking for it in far off places;



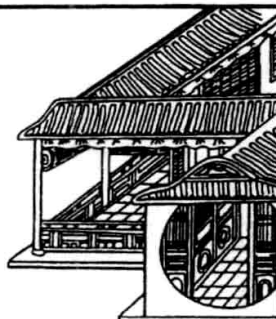
道在哪里？
Where's the Way?



平天下的事情极其容易，却偏要向难处去着手。
The affairs of life are easy, yet people seek their answers in difficulty.



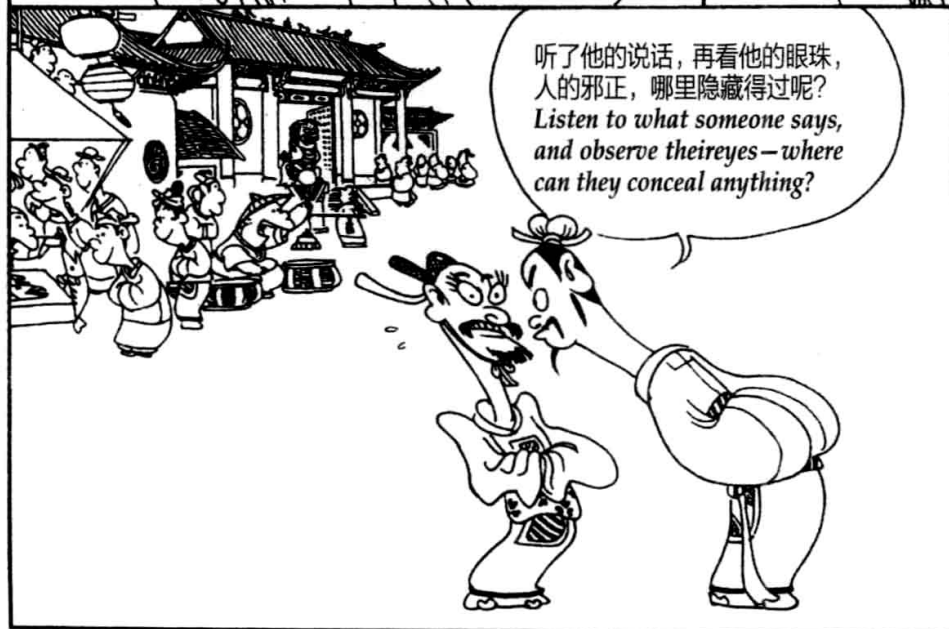
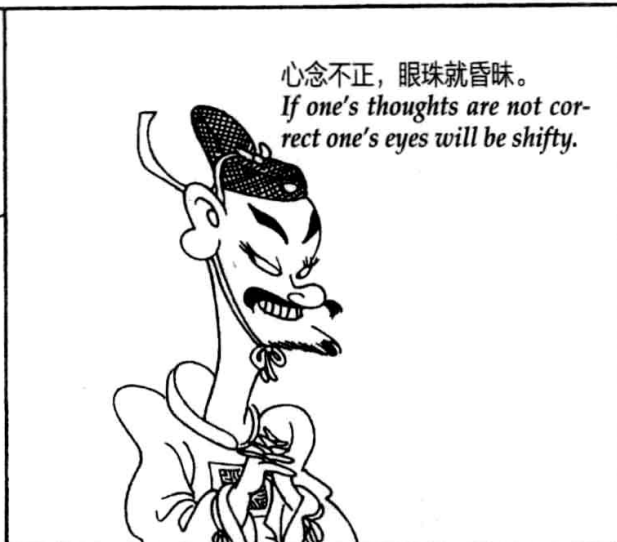
只要人人亲爱他的父母，尊重他的长辈，天下就可以平治了。
If everyone would love their family and respect their elders, the world would be a better place.



平天下的道理非常简单，就在眼前，只要人人亲亲敬长，各尽人伦之责。
The principles of peace aren't really so difficult. How much more peaceful it would be if each of us simply displayed the rudiments of morality.



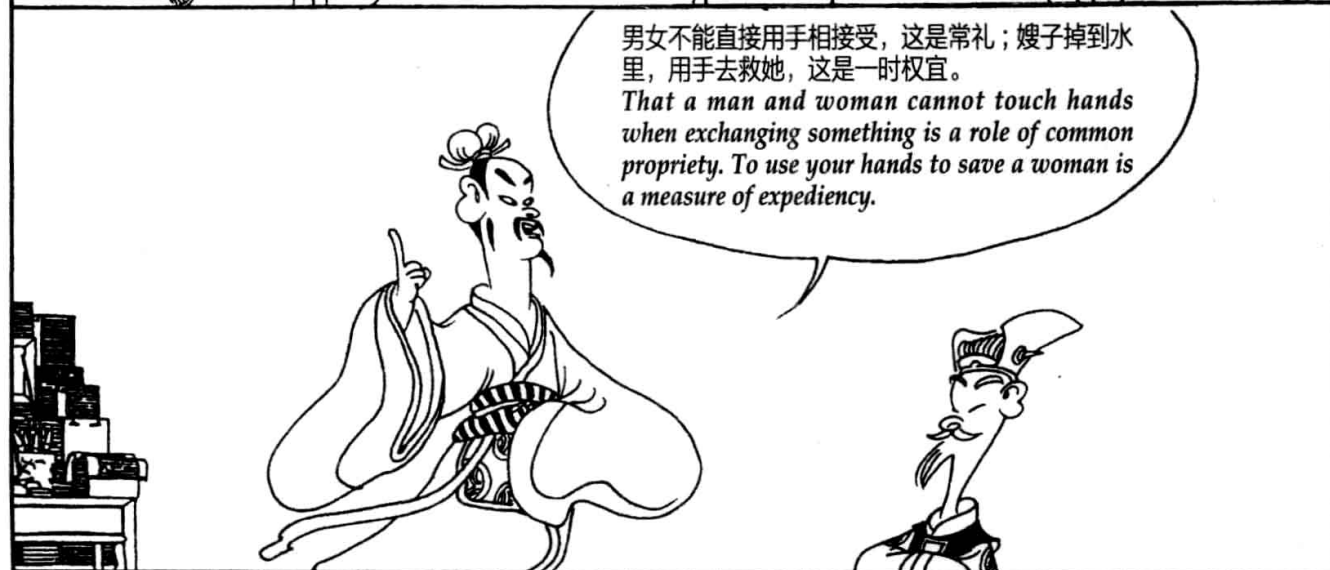
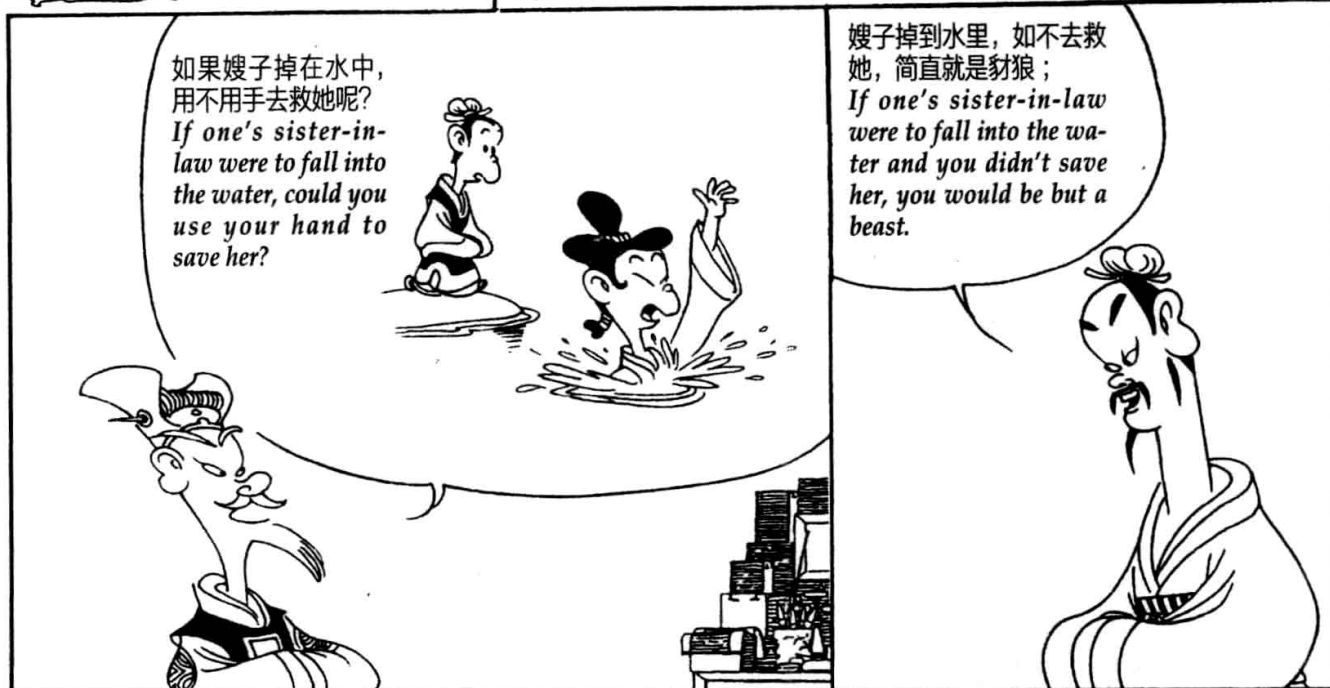
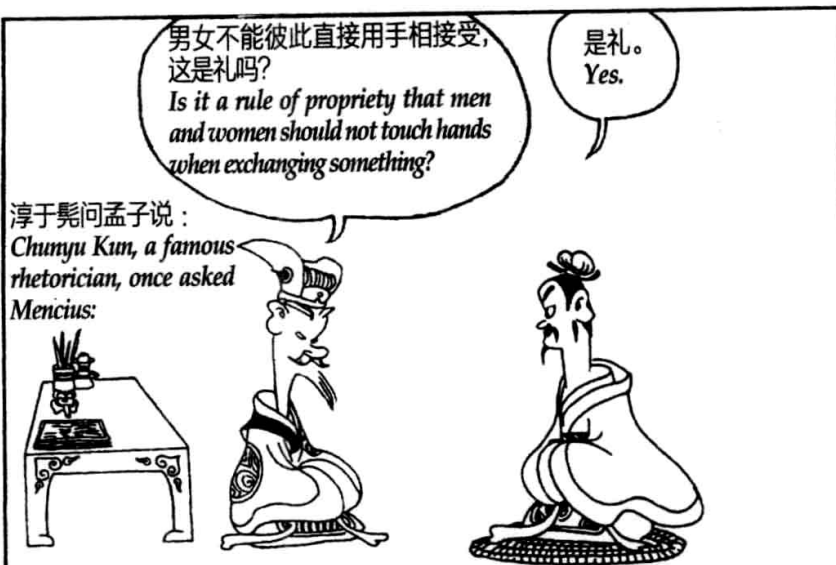
观其眸 The Eyes Reveal Intent

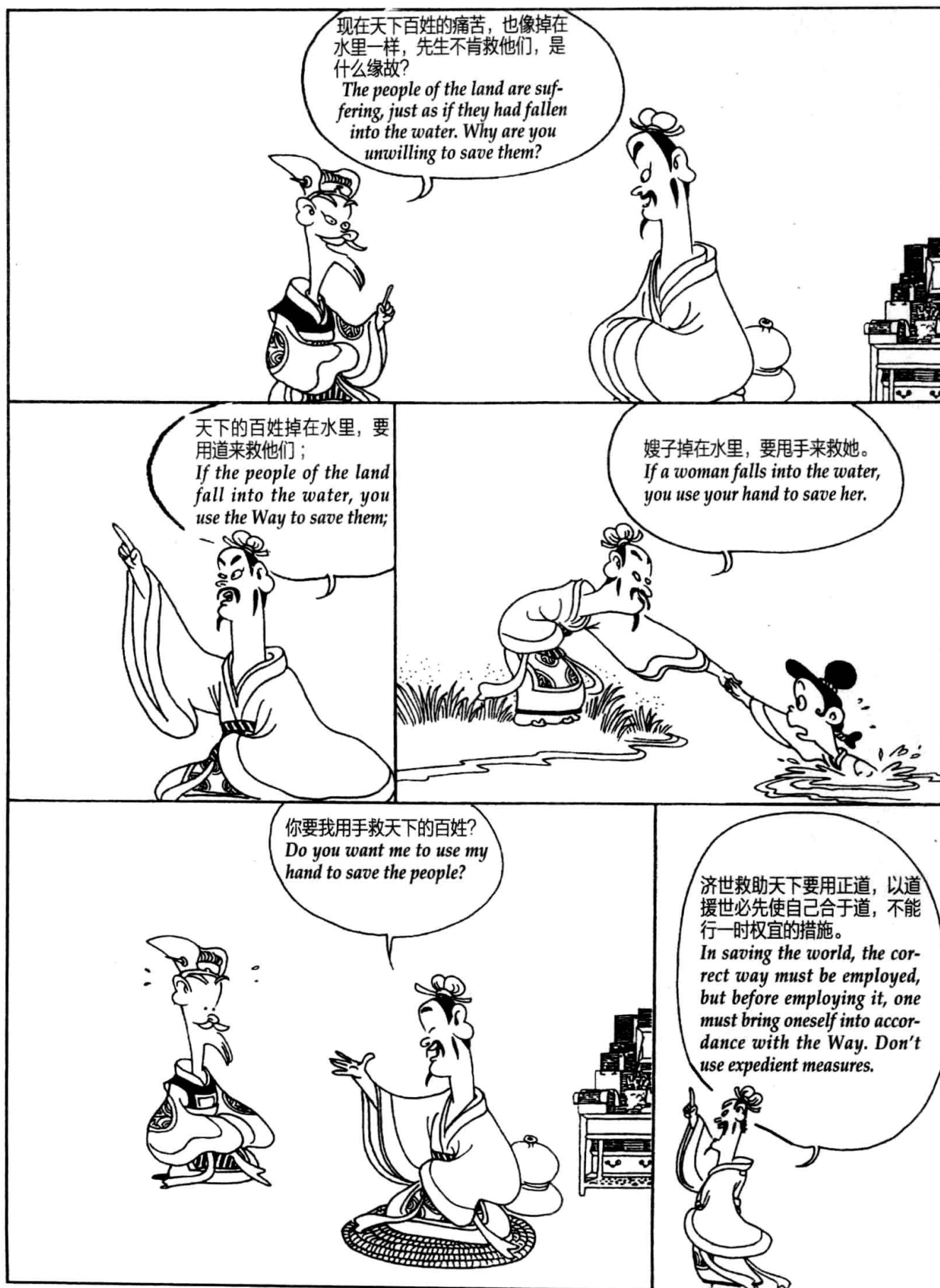


言以达意，目以传神；言为心声，目为心影。善恶邪正往往都从眼光中流露出来，所以观察人的方法，就是观其眼珠。
Words express intent, and eyes transmit the spirit; words are the voice of the heart, and eyes are the reflection of the heart. A person's intentions, whether good or bad, will always be revealed in their eyes, so the best way to judge someone is to observe their eyes.

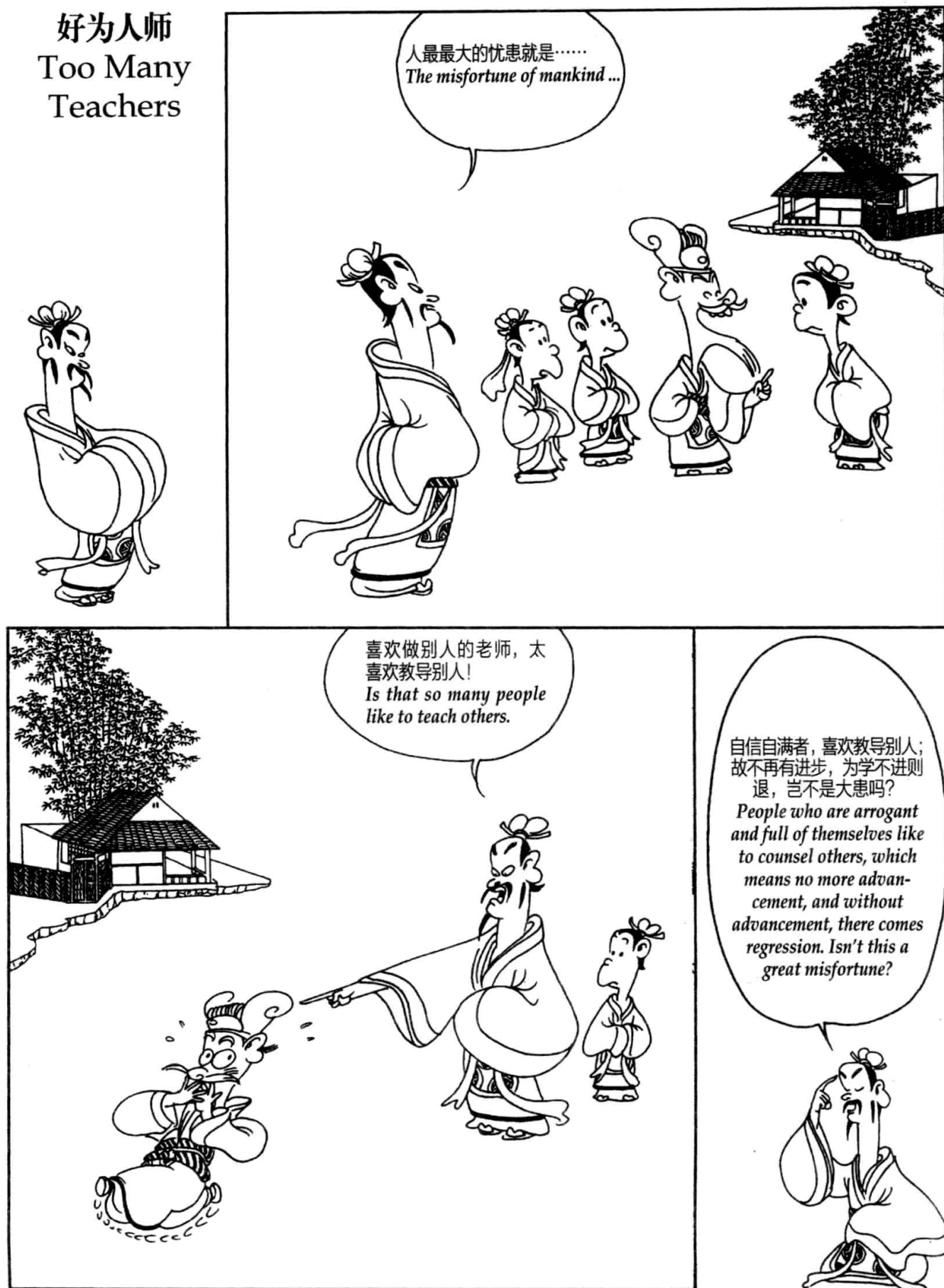


礼与道 Expediency and the Way





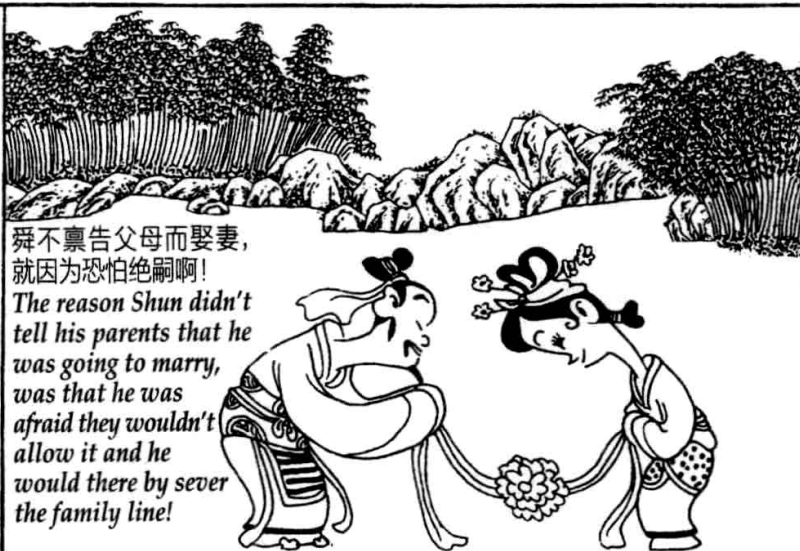
好为人师 Too Many Teachers



不告而娶 Not Telling



其中以绝嗣的罪为最大。
The worst of these is to sever the family line.



所以后来的君子认为这种不告是和告一样的合乎孝道。
Since then, people have taken this to mean that it's just as filial to not tell one's parents as it is to tell them.



不告而娶，与告而不得娶，均不合孝道；势难两全，不告乃权宜之计，舜的不告实仍不肯正道。

Neither failing to tell one's parents about getting married nor severing the family line are in accordance with filial virtue. It's a difficult choice, but to not tell is a measure of expediency, and this is why Shun was not in violation of filial virtue.

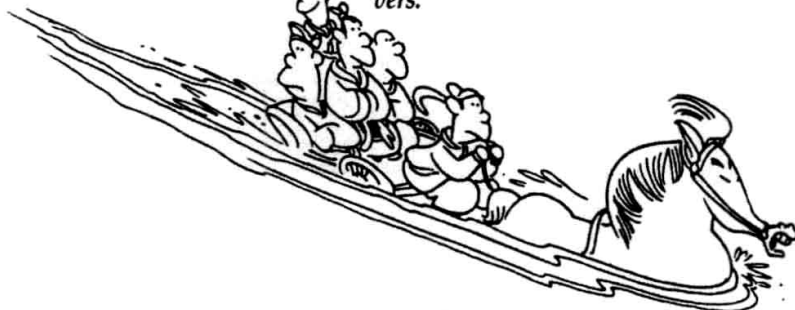


小惠 Small Favors



当初子产治理郑国，用自己坐的车子，在冬天载百姓渡湑有二水。

Zichan, who was a high official in the state of Zheng, used to use his own carriage to ferry people across the Zhen and Wei rivers.



这是小惠，却不知施政的道理。每年十一月乘农事完毕时，先把人行桥修好；

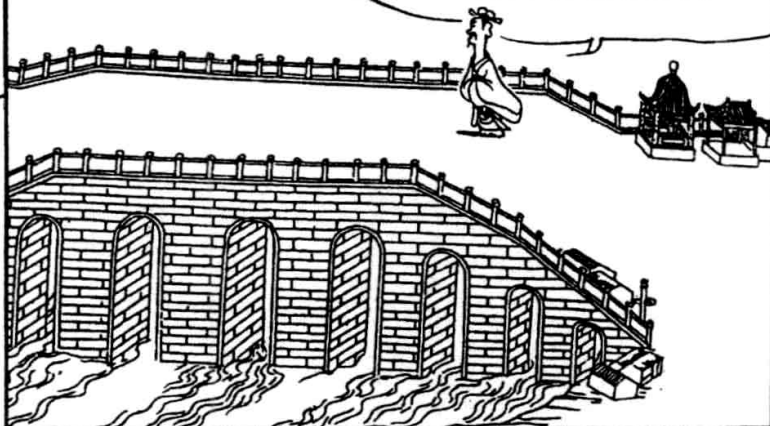
This is a small favor to the people, but he doesn't know how to run a government. Every August, he should repair the foot bridges;

孟子说：
Mencius said:



到十二月，再把通行车辆的桥修好。这样百姓自然不会苦于赤足渡水了。

Then in September, he should repair the cart bridges. This way, the people won't have to deal with the water at all.

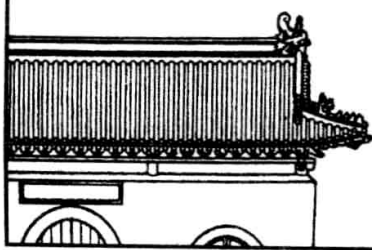


在上位的人，只要将政事办妥，出行时，叫百姓回避都可以，怎能用自己的座车渡尽人人呢？

If the person in power properly handles government affairs, when he goes out, he can actually avoid the people if he wants. How can someone always have his carriage out there for everyone to use?

所以施政的人，要想施小惠讨好人人，就是每天这样做也来不及。

That's why even if a government official wants to get into the people's good graces by always doing them small favors, he'll never be able to keep up.



君之视臣 Interacting With Others



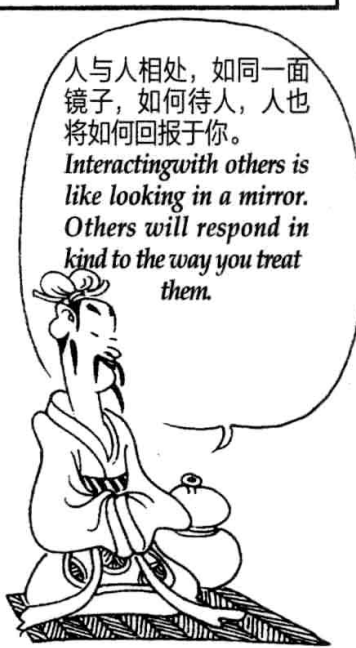
人君看待臣子像手足，臣子就把人君看待像腹心；
If a sovereign sees his ministers as his own hands and feet, his ministers will see him as their heart and soul;



人君看待臣子像犬马，臣子就把人君看待成路人；
If a sovereign sees his ministers as dogs and horses, his ministers will see him as a mere stranger;



人君看待臣子像土芥，臣子就把人君看成敌人。
If a sovereign sees his ministers as a patch of weeds to be trampled, his ministers will see him as an enemy.



人与人相处，如同一面镜子，如何待人，人也将如何回报于你。
Interacting with others is like looking in a mirror. Others will respond in kind to the way you treat them.

无罪杀士 Killing Officials



国君无故杀了士人……
If low level officials are put
to death for no reason...

哇!
Ugh!

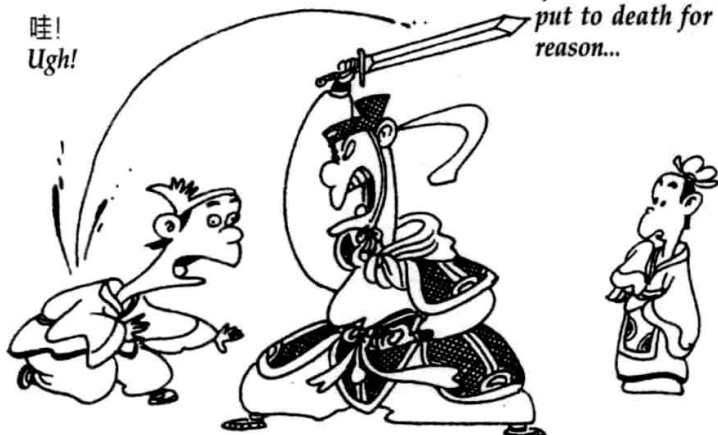


那么做大夫的就该离开这个国家。
High level officials should leave
the government.



哇!
Ugh!

平民没有犯罪而被杀
害……
If commoners are
put to death for no
reason...



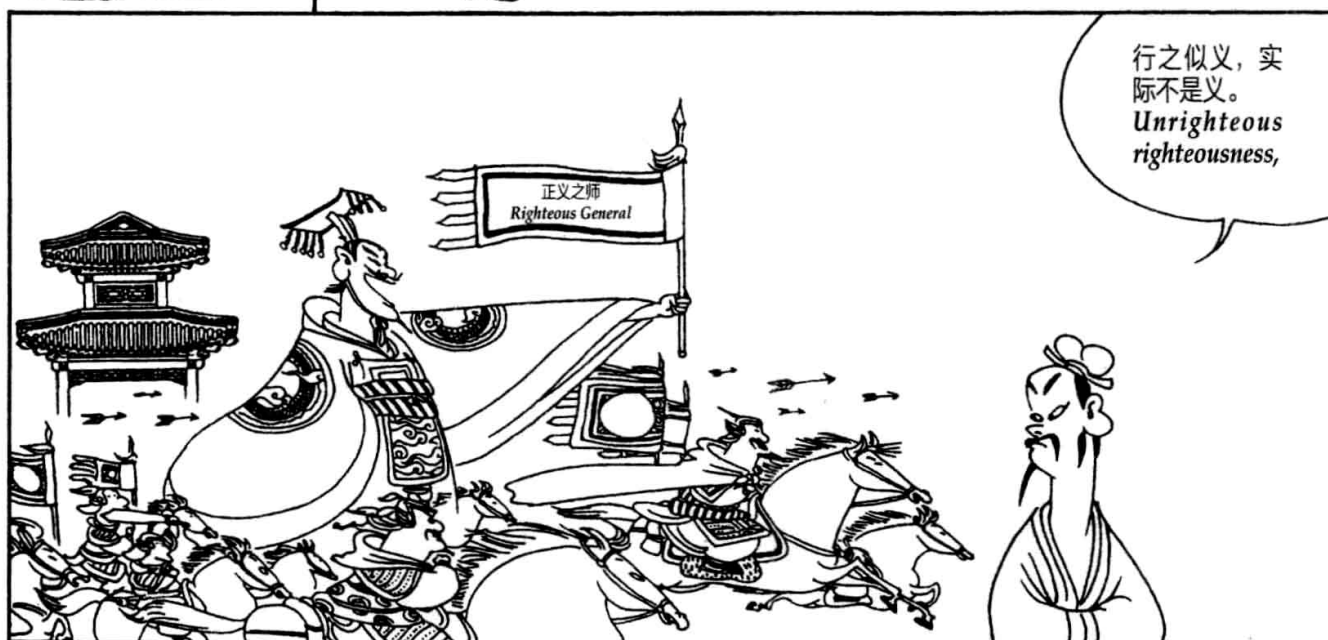
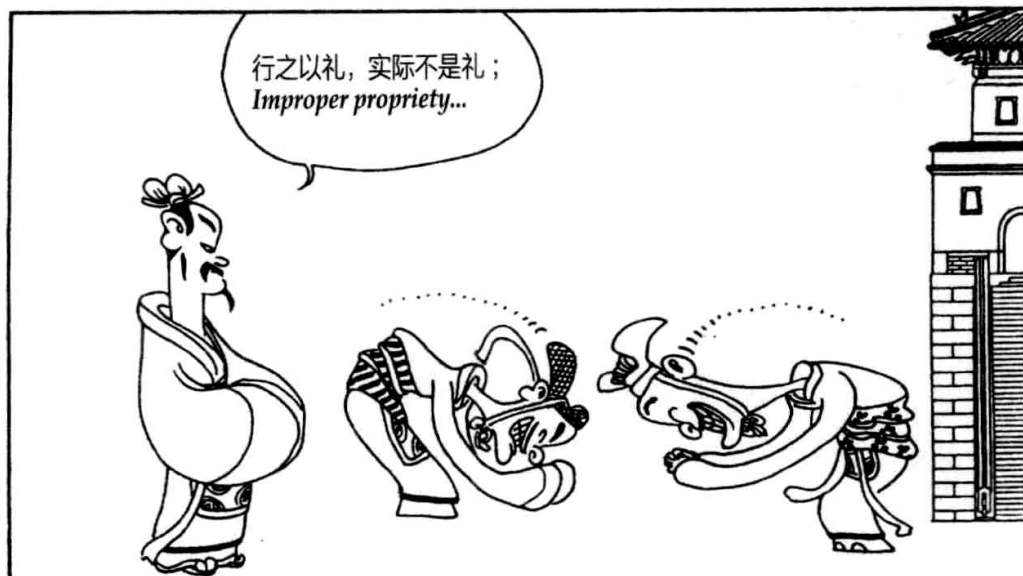
那么士人就该移居迁往他处。
Low level officials should
move away.



事情发生之前必先有征兆，
君子处事，当见机而作，别待祸
迫眉睫再谋对策。
There are always signs before
something happens. A gentle-
man should pay attention to
the signs and respond appro-
priately. Don't wait until
disaster is immanent before
deciding what to do.



非礼之礼 Superficial Actions



有德的君子是不会做的。
A great person does not act
this way.



徒具形式、表面、虚假的礼不是真正的礼。假借义的名目，以达个人的欲望的义，非真正的义。所以礼义的准则，然非察理精者莫能辨立。

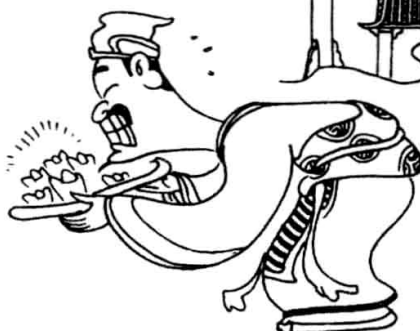
Going through the motions of superficial propriety is not real propriety. Using righteousness as a means to fulfill personal desires is not real righteousness. Only the smart person who pays attention can tell the difference.



人有不为 Refusal and Accomplish- ment



一个人如能有不肯做的事……
*There must be things a person
isn't willing to do...*



然后才能有伟大的作为。
*Before he can accomplish
great things.*



成功者必有自己明确的道路，不合乎于自己的道的，一定不会被迷惑。能有所不为，才能有为。
A successful person knows the path one wants to take and isn't led astray by things that doesn't belong on that path. One who can refuse things can accomplish things.



言之不善 Harsh Consequences



专爱指摘别人短处的，要
想到将来的后果怎么样。
*People who like to point
out other people's faults
should first consider the
possible consequences.*

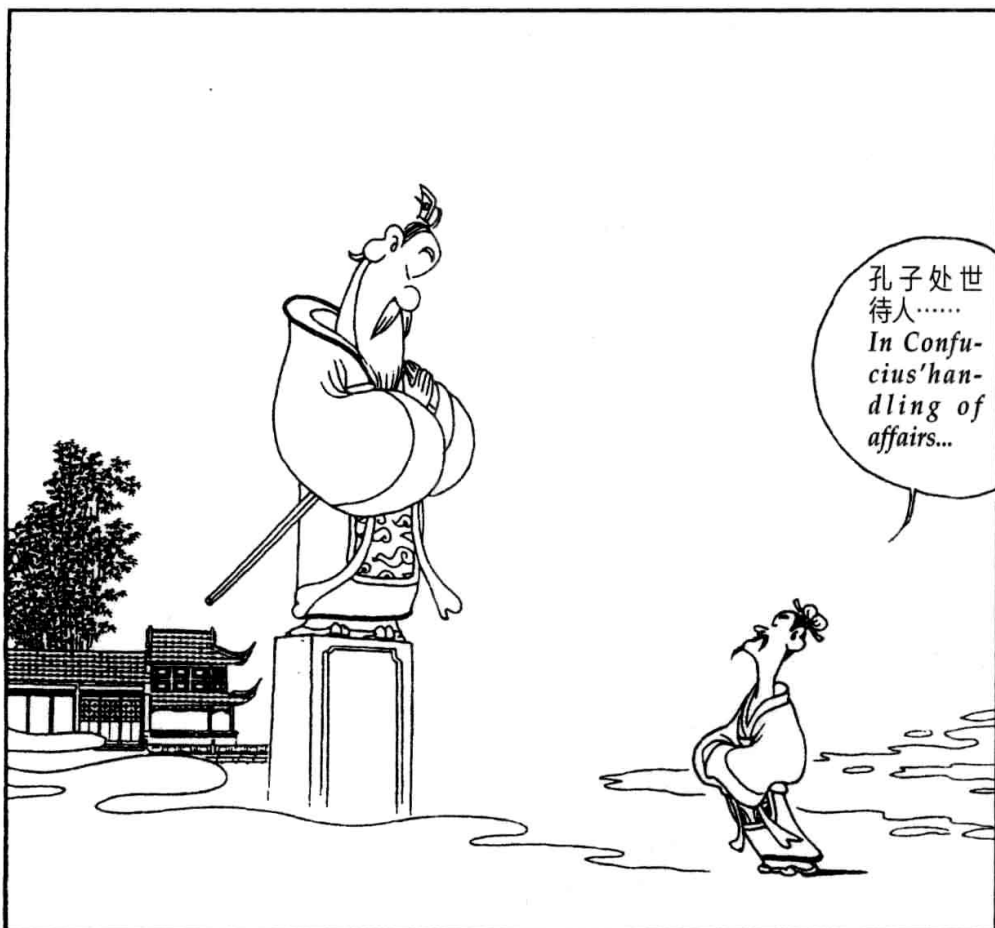
你胆敢背后说我坏话!
*How dare you criticize me
behind my back?!*



好言人恶，受者必怀恨而
图报复于他日，其后果必
不堪设想。
*For people who like to
gossip, the person talked
about will always harbor
thoughts of revenge, and
when that day comes, the
unimaginable could hap-
pen.*

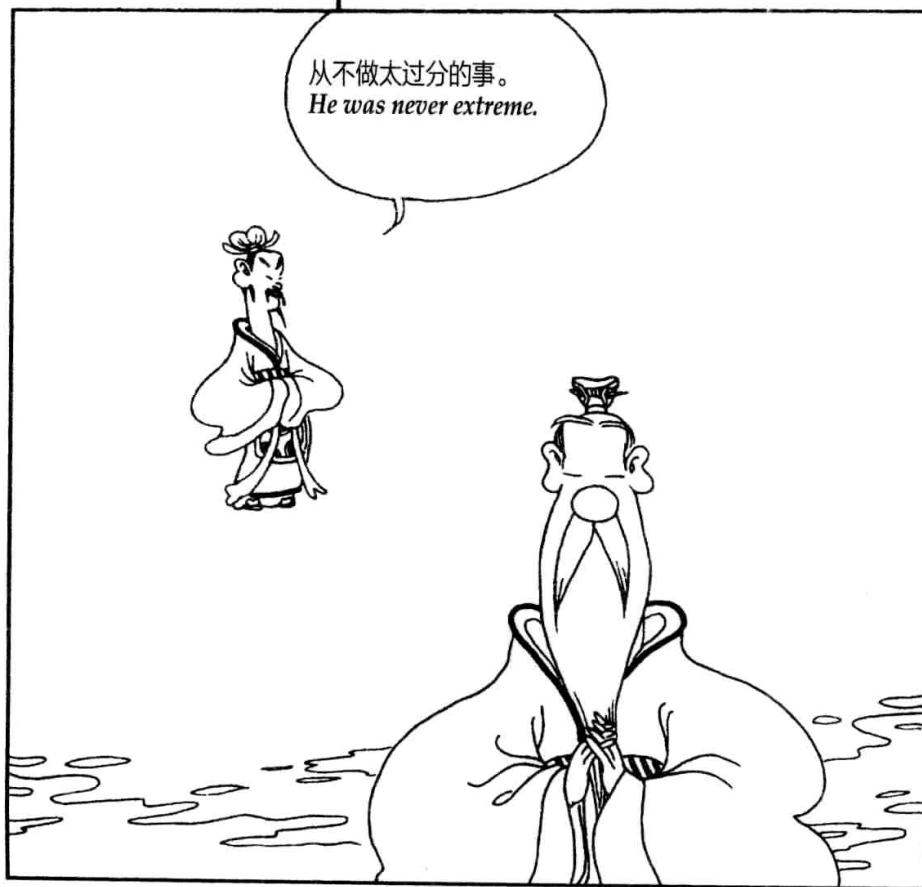


不为己甚 Extremes



孔子处世
待人……
In Confu-
cius' han-
dling of
affairs...

从不做过分的事。
He was never extreme.



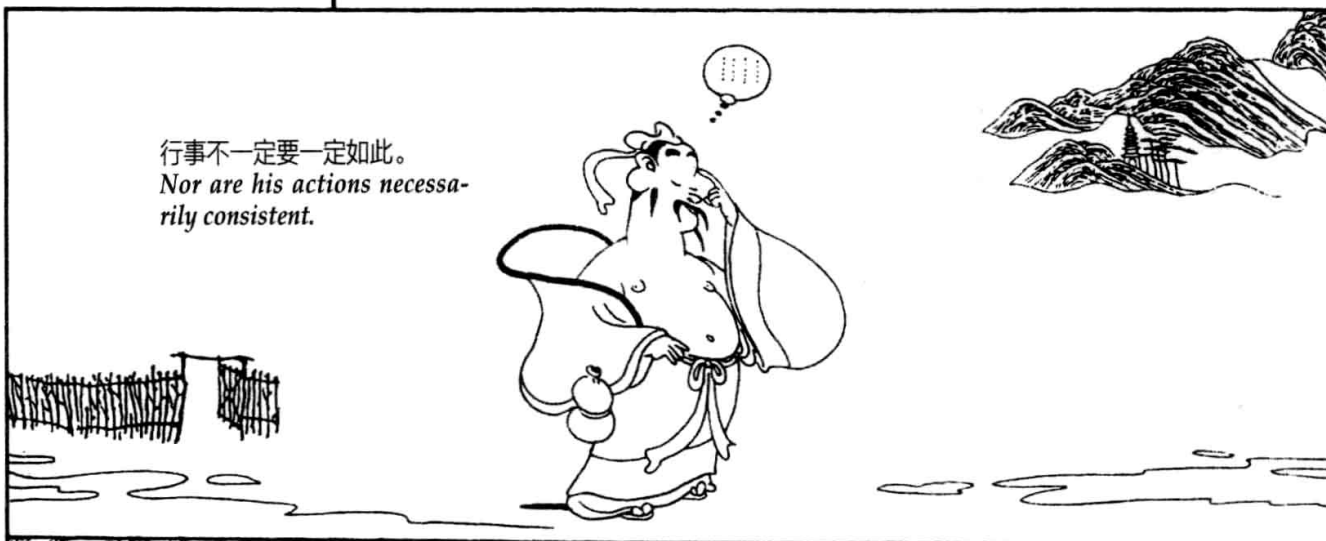
生活的态度应守分安常，自以
中正为宜，待人处世勿做过分
的事，做绝了就无回转的余地。
One's attitude toward life
should be contentment with
regard to one's abilities and
environment. Extreme ac-
tions will leave you no room
for turning back.



惟义所在 Righ- teousness Over Truth



行事不一定要一定如此。
Nor are his actions necessarily consistent.



只要依照那义理所在一心去做就是了。
As long as righteousness is foremost in his mind, that's what counts.



有道的人，他的言行不拘泥死板，一切皆以义理为准绳。
Someone who understands the Way doesn't get mired in thoughts of consistency and truth, but rather takes righteousness as his standard.



赤子之心 A Child's Heart



有德学的人……
A great person...

哈哈
Ha ha ha

他一定永远保持那
孩提时的一片天真。
Never loses his
child's heart.



保持着纯一无伪的本性，
去面对千变万化的事情，
才不会存忌害之心。
Facing the ever-changing
world by maintaining a
certain simple naiveté is
the only way to avoid a
heart of petty anxieties.

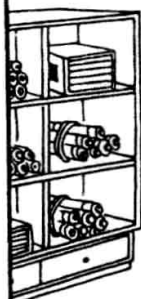


博学而详说之 Fundamental Truths



君子所以要广博学问而详尽研究……

A gentleman wants to study extensively and examine things in detail...



就是要从融会贯通后，还归到简要的精义。

So that he can use what he has come to understand to get to the essential meanings.

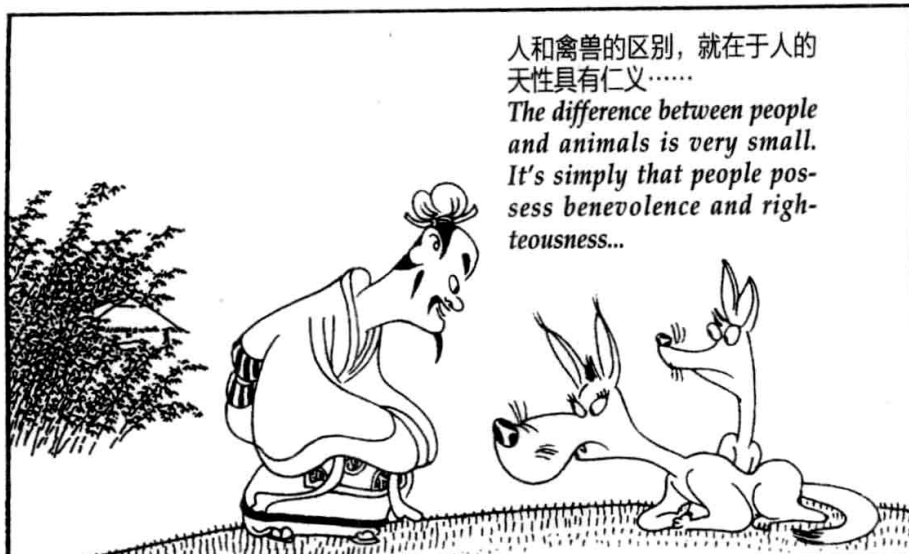


求学要注重心得，广泛的吸收学问后，要能融会贯通，体会领悟出真理来。

In studying, you have to emphasize understanding and the absorption of knowledge. You must make the knowledge your own, and then you can come to realize the fundamental principles behind things.



由仁义行 Acting Naturally



人和禽兽的区别，就在于人的天性具有仁义……
The difference between people and animals is very small. It's simply that people possess benevolence and righteousness...



仁义
Benevolence and Righteousness

众人不知仁义，往往把它抛弃了，君子是随时知道仁义的可贵而保存它。
Commoners abandon them while gentlemen keep them always in mind.

舜是个圣人，他明白天下万事万物的道理，又详细考察做人的大道；
The great Shun understood the workings of the world and closely observed the affairs of men.



完全顺着天性的仁义去做，并不是勉强假借仁义的虚名而去施行的。
To act from one's natural benevolence and righteousness is not the same as merely performing superficial acts of benevolence and righteousness.

人性本善，君子全顺，自然的本性去做，并非认为仁义有利于己，而假借仁义之名而去施行。

The nature of people is originally good, and the gentleman acts according to this nature. It's not that he believes that benevolence and righteousness will be of personal benefit and so uses them to get what he wants.



君子之泽 Transmitting a Sage's Virtue



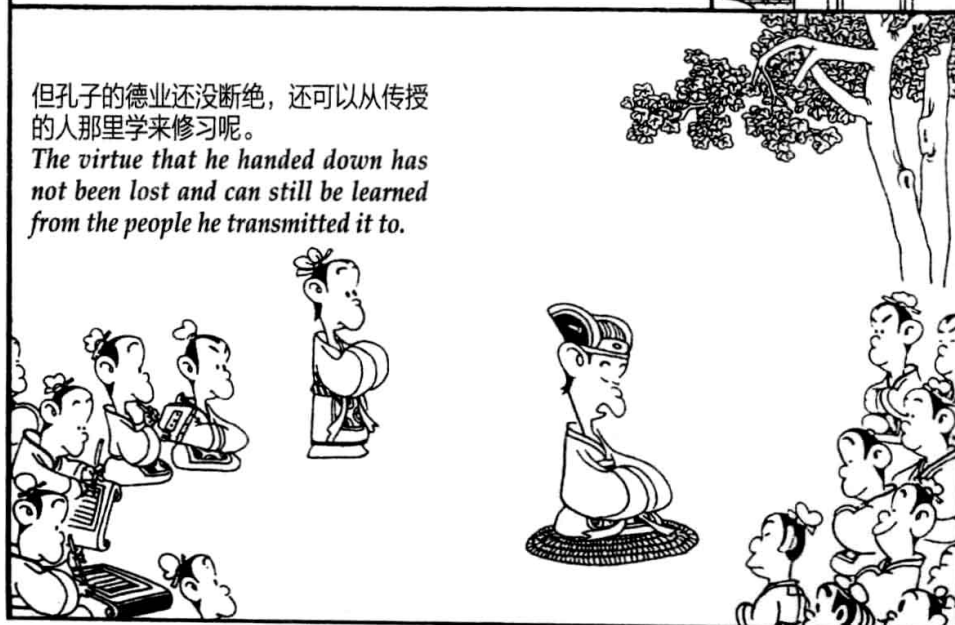
君子流传下来的德业，大约流传到五代就完了；
The virtue that a gentleman hands down generally lasts about five generations and then is lost;



平民流传下来的事业，大约流传到五代也就完了。
Just like the profession that a commoner hands down generally lasts about five generations and then is lost.



我虽没能够做孔子的门徒，
Although I was not able to be Confucius' disciple,



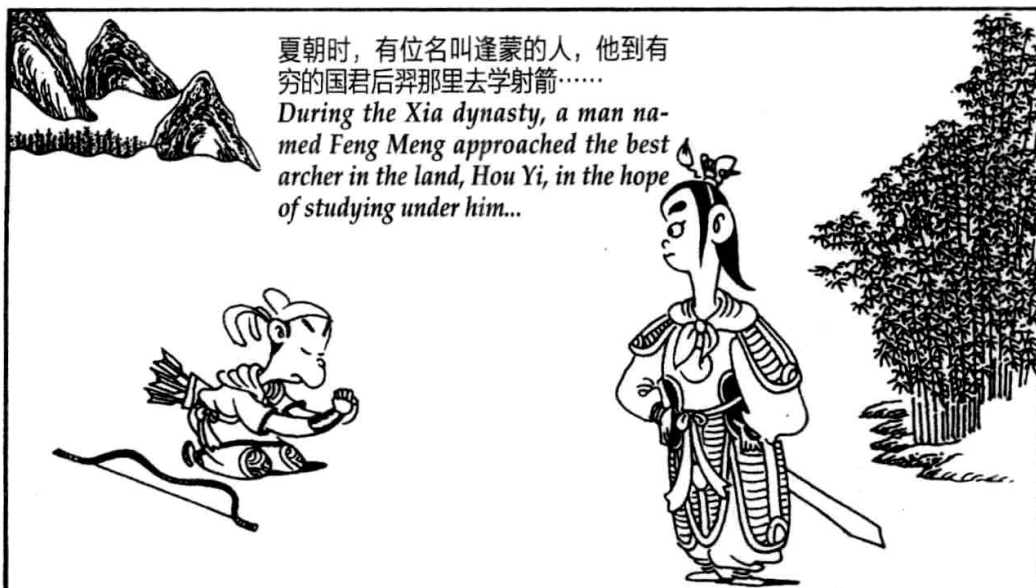
但孔子的德业还没断绝，还可以从传授的人那里学来修习呢。
The virtue that he handed down has not been lost and can still be learned from the people he transmitted it to.



凡人的德泽，不过五世；圣人的德泽，万世流芳，吾承继孔子的道统，传仁义之道。
A commoner's virtue doesn't extend beyond five generations, but a sage's virtue can permeate all generations. I transmit Confucius' thinking, the way of benevolence and righteousness.



逢蒙学射 Archers and Friends

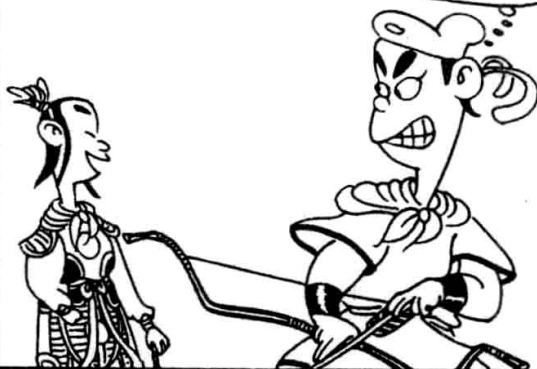


夏朝时，有位名叫逢蒙的人，他到有穷的国君后羿那里去学射箭……
During the Xia dynasty, a man named Feng Meng approached the best archer in the land, Hou Yi, in the hope of studying under him...

不久，他已完全学会了后羿的箭术……
Hou Yi accepted him, and soon Feng Meng had learned the art...



把他射杀了，我就是全天下最善射的人！
Now if I kill him, I'll be the best archer in the land!



死吧！
Die!

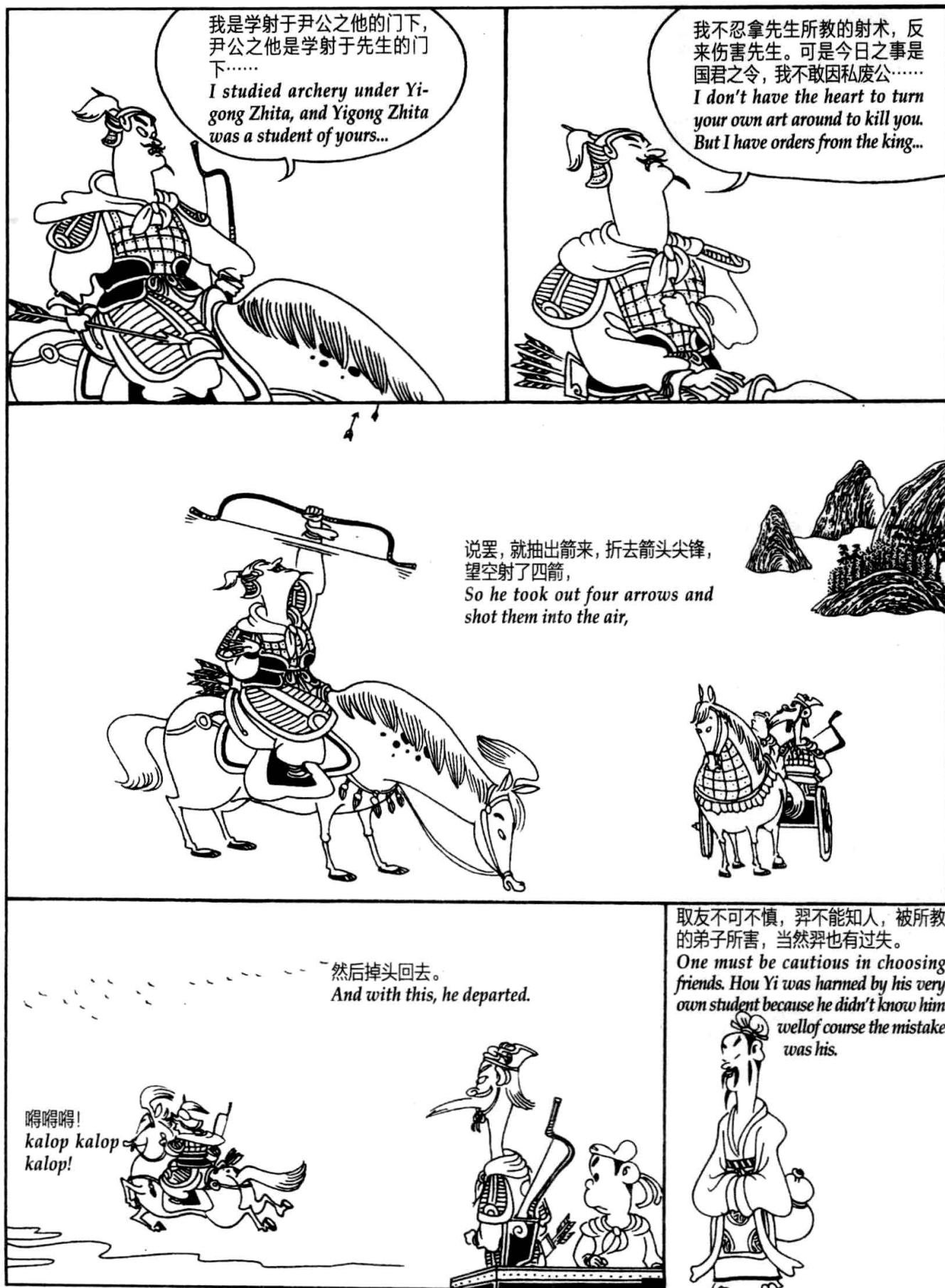


公明仪说：“后羿似乎没有什么错处。”这事
后羿也有错处啊！
Gongming Yi once said: "Hou Yi doesn't seem to have made much of a mistake." But I say he did!





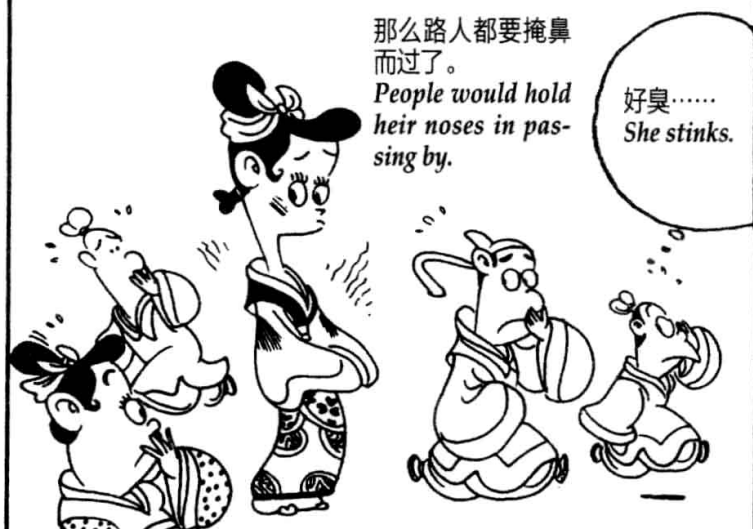




西子蒙不洁 Filthy Beauty



像西施这样美丽的女子，若她身上沾染了不洁的东西……
If a beautiful woman like Xi Shi were covered in filth...



那么路人都会掩鼻而过了。
People would hold their noses in passing by.

好臭……
She stinks.



反过来说虽是一个丑恶的人，只要他能静修心情，清洁身体，
On the other hand, if a wicked person purities his heart,



那么他也可以去祭祀上天的神明的。
He can also join in sacrifices to the gods.

有善不足恃，能持之勿失才算可贵。有恶不足虑，能改过自新，便能成为有用的人了。
Having goodness isn't enough. It is the maintenance of it that is precious. And a wicked person shouldn't despair- because he can still purify himself and thereby become useful to society.



不孝者五 Five Unfilial Actions



世上有五种不孝的事情……
There are five kinds of unfilial actions...



第一种不孝，懒动手足，不肯劳作，不能奉养父母。
The first kind is being lazy and unwilling to work, and so not supporting one's parents.



第二种不孝：专爱赌博下棋饮酒，不去奉养父母。
The second kind is gambling and drinking instead of supporting one's parents.



第三种不孝：喜欢财物，偏私自己的妻儿，不愿奉养父母。
The third kind is hoarding material things and being selfish with one's wife and children instead of supporting one's parents.



第四种不孝：逞耳目声色地放肆，辱及父母。
The fourth kind is being indulgent in bodily pleasures, and thereby disgracing ones parents.



第五种不孝：好勇好斗，连累父母。
The fifth kind is getting into fights all the time, thereby involving one's parents in troublesome situations.



为人子女的根本，在家应好好奉养父母，在外不连累自己的父母。
Being a good child is to support your parents at home and not involve them in trouble outside.



何异于人 Sages and Commoners



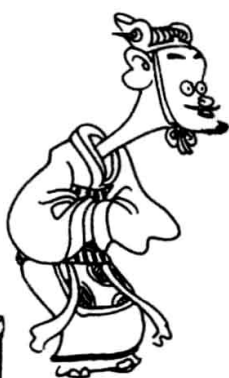
齐人储子告诉孟子说：
Chuzi of Qi said to Mencius:

齐王派人来偷看先生，看看先生有
没有异于常人的地方。
The king of Qi sent someone here
to secretly watch and see if you
are different from common people.



哈哈，怎么会和常人
不同呢！
Ha ha ha. Why would I
be different from com-
mon people!

就是尧舜，也和常人一样
的啊！
Even the great sages Yao
and Shun were no diffe-
rent from common people!



圣贤的外貌与常人并无两样；
圣贤所异于常人之处，就是
心存仁义之道。
In outward appearance,
sages are no different from
most people. The difference
lies in the fact that they
harbor the way of benevo-
lence and righteousness in
their hearts.



形同乞丐 Eting with the Rich and Powerful



有个齐国人拥有一妻一妾同住家里。
There was once a man from Qi who had a wife and a concubine at home.



吃得好饱哦!
Yum, I'm so full!



每次他出去一定吃饱了酒肉才回来……
Everyday he would come home having gotten his fill of food and drink outside...



你都是和谁一起吃的?
Who is it you eat with everyday?



都是些富贵的人一起啊!
Some rich and powerful people!



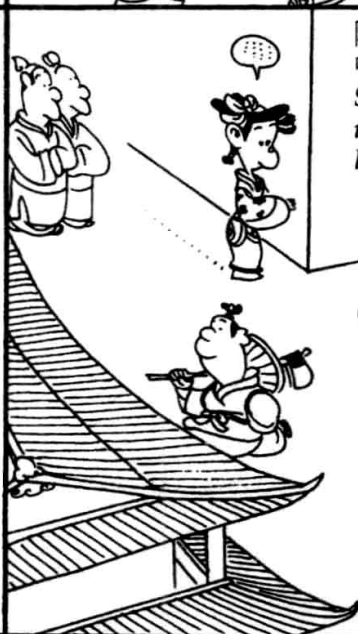
我们的丈夫出去,一定吃饱酒肉回来;
Our husband goes out everyday and eats so well:



问他和谁吃的,他说都是富贵人。但却没见到一个富贵的人到我们家里来过。
When asked who he eats with, he says some rich and powerful people, but none of them have ever come to our house.

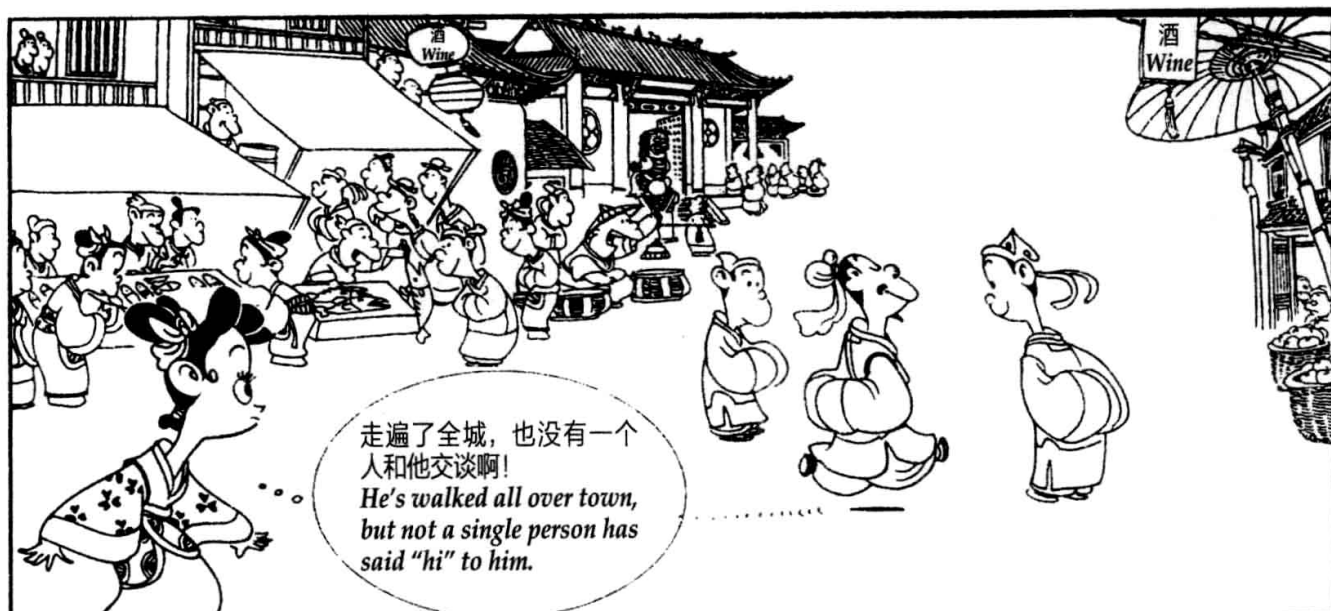


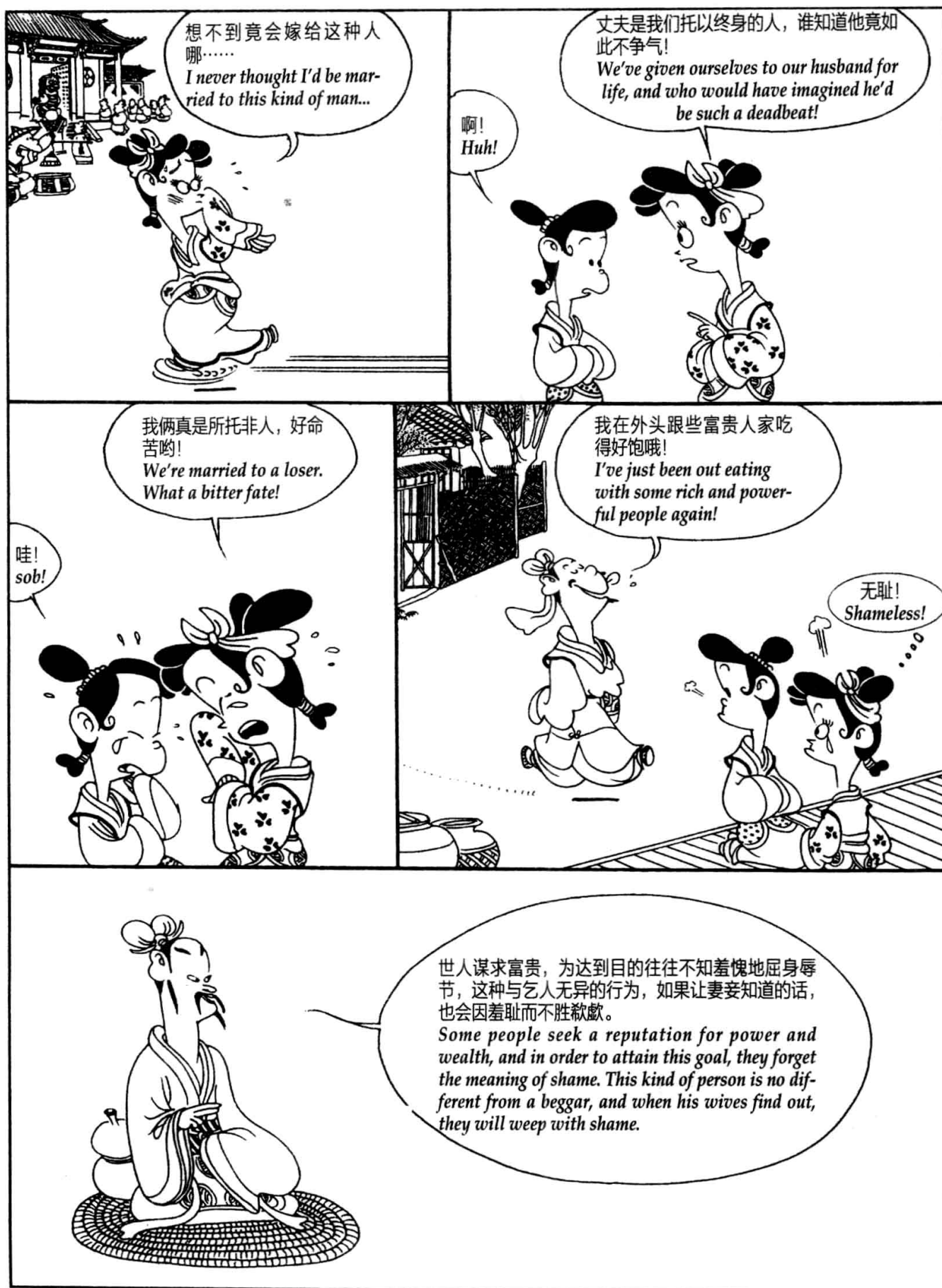
我想跟踪他去看个究竟。
I'd like to follow him and find out what the truth is.



隔天,妻子一大早就起身,暗中跟随在丈夫身后。
So the next day, the wife got up early and secretly followed her husband.







万章篇
Wan Zhang



欺之以方 Fooling a Gentleman



从前郑国有入送活鱼给子产……
A citizen of Zheng once gave a fish to the statesman Zichan...



把这条鱼养在池子里。
Why don't you go ahead and keep it in the pond.

是。
Yes, sir,



这么肥的鱼正好吃了，还养它干嘛。
This plump fish would be delicious. Why does he want to keep it in the pond?

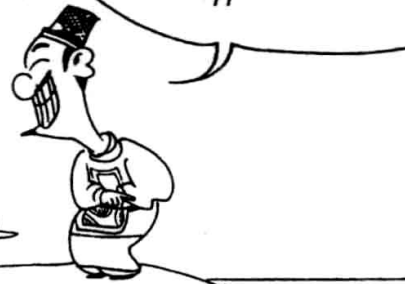


鱼现在养得如何？
How's the fish coming along?

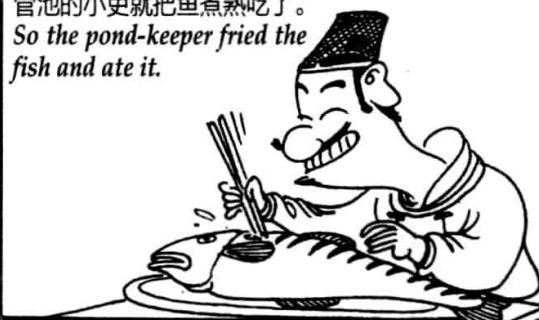


起初把那鱼放到池里，还不太自在；不一会儿，就舒展身子游到池子的深水里去。

When I first put it in the water it didn't look very happy. Then after a bit, it swam away into the deepest part of the pond and disappeared.



管池的小吏就把鱼煮熟吃了。
So the pond-keeper fried the fish and ate it.



这鱼真得到了安逸的所在了！
Ah, it has found a home! It has found a home!



嘻嘻嘻
Hee hee hee



谁说子产聪明呢？我已经把鱼煮来吃了，他还说：“鱼得到了安逸的所在呢！”
Who says Zichan is smart? I've already eaten the fish and he says, "It has found a home"!



对于君子是可以合情合理的事去欺骗他，却不可以用不合情理的事去蒙蔽他。
A gentleman can be fooled if things make sense; but if things don't make sense, he won't be deceived.



先知先觉 Sooner and Later



须知天所以生出这些人民，是要使先
有知识的人去觉醒那后有知识的人；
*The reason Heaven brought forth cer-
tain people was to send those of prior
knowledge to awaken those of later
knowledge;*

使先明道理的人去觉醒那后明道
理的人；
*To send those of prior realiza-
tion to awaken those of later
realization.*



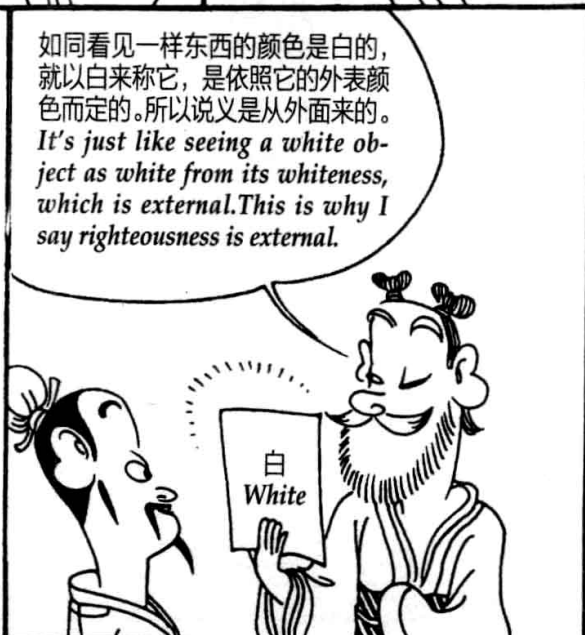
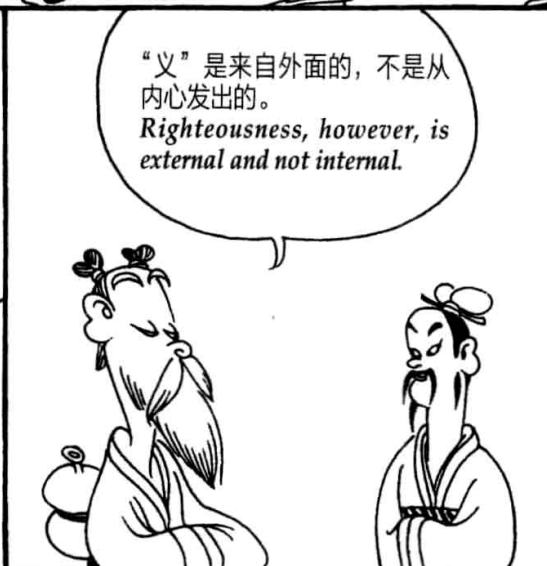
世人有先知觉，有后
知后觉；先知先觉的
人，不可独善其身，
而应教导别人。
*Some people come
to knowledge and
realization before
others. People of prior
knowledge and reali-
zation can't just keep
it to themselves; they
should use them to
guide others.*

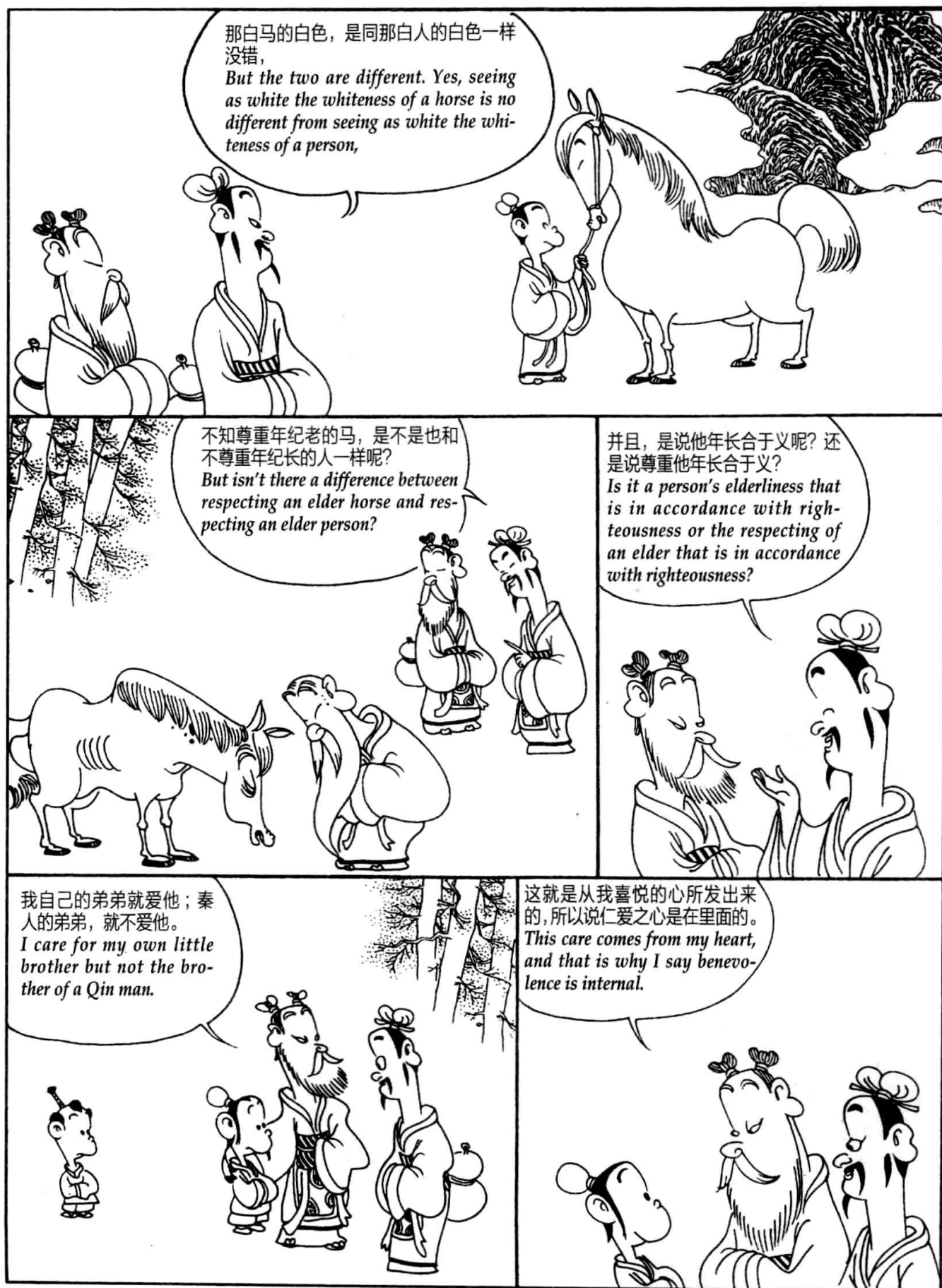


告子篇
Gaozi



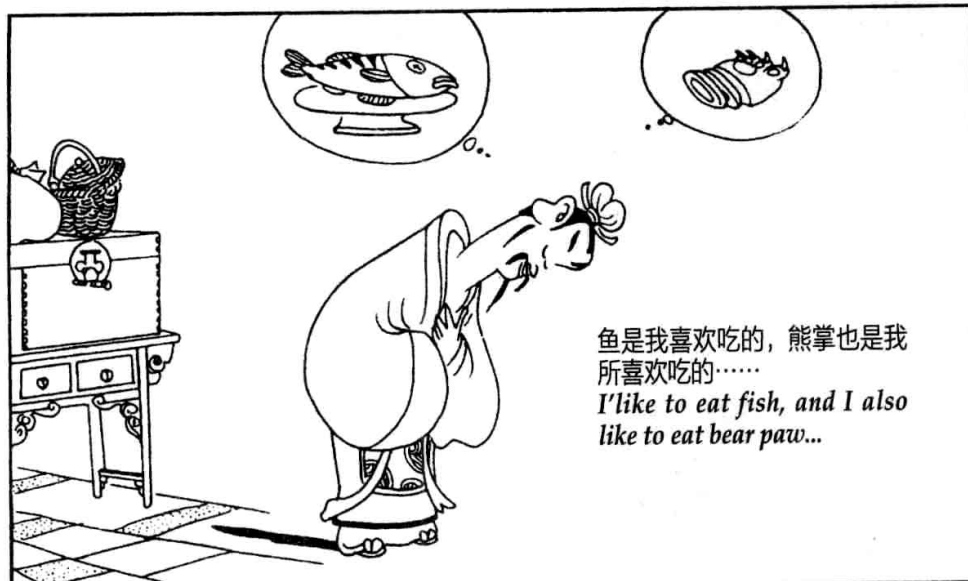
食色性也 Inside and Outside







鱼与熊掌 Fish and Bear Paw



鱼是我喜欢吃的，熊掌也是我所喜欢吃的……
I like to eat fish, and I also like to eat bear paw...

如果两样不能兼得，只有舍弃鱼而取熊掌。
If I can't have them both, I'll give up the fish for the bear paw.



生命是我所爱好的，义礼也是我所爱好的；
I love life, and I also love righteousness;



如果两样不能兼全，只有舍去生命而取义礼。
If I can't have them both, I'll give up my life and choose righteousness.



生命虽然重要，但还有比生命更重要的“义”。保全本心的义，不要因私欲而失掉，就算要失掉生命去守义也在所不惜。
Although life is important, righteousness is even more important. Maintain righteousness in your heart, and don't abandon it for selfish desires, because not even life is worth cherishing in place of righteousness.



求其放心 Searching for Your Heart

仁，就是人的本心，义，就是人的大路。
Benevolence is a person's heart, and righteousness is a person's path.



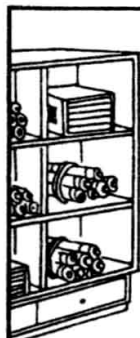
抛弃大路而不行走，丢失本心而不寻求，真是可怜啊！
What a pitiful thing to abandon your path and not follow it or lose your heart and not search for it!



有人鸡犬丢失了，倒晓得去寻找，但丢失了本心却不晓得找寻回来。
If a person loses a chicken or dog, he knows enough to go search for it. But people who lose their hearts don't know the same.



研究学问的道理没有别的，只要把丢失的心找回来就是了。
The principle behind learning is none other than searching for one's lost heart.



凡事要反求自己的心，心为身主，能存养之勿失，则志气清明，义理昭著，一切均可上轨前进了。
In all matters, you must examine your heart, for the heart governs the body. If you can keep it well, your ambitions will be pure, your righteousness will shine, and everything will be on the forward path.



拱把之桐梓 Taking Care of Trees

每个人都知道如何照顾培育
幼弱桐树和梓树的生长,
Everyone knows how to
take care of a tree,



但却不知道如何培育自
己的身心……
But they don't seem to
know how to take care
of themselves...



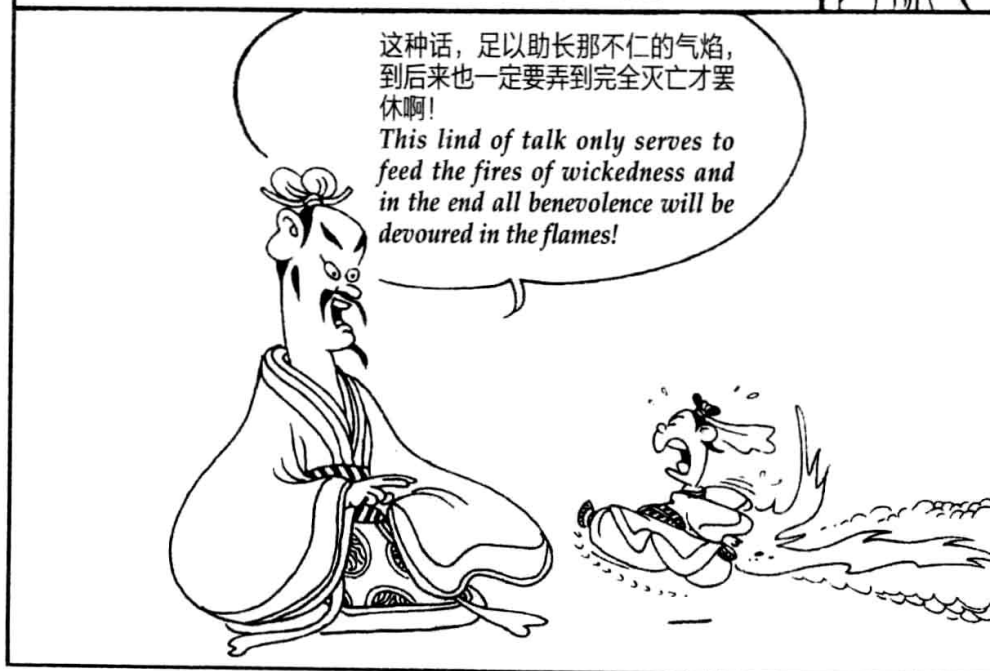
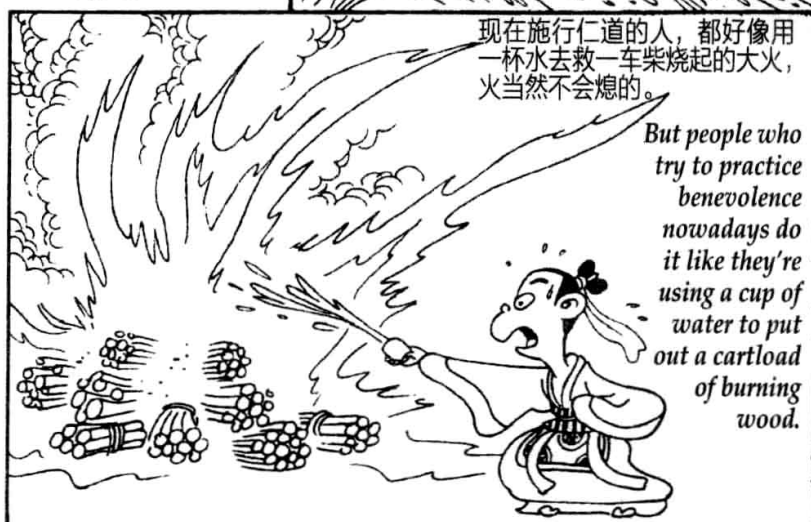
人对于外物能客观地
认清真相；但对于自
身反而易陷于主观而
看不清事实，找不到
方法。

People can look at
the world objectively
and see things
for what they are,
but when it comes to
examining ourselves,
we easily fall into
the trap of subjecti-
vity and don't see
ourselves clearly.

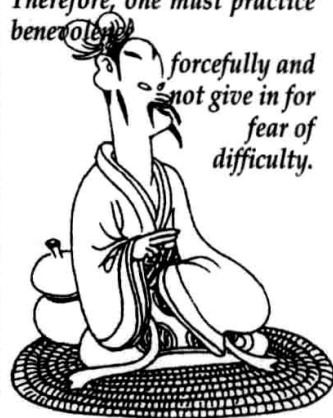
难道是爱惜自己的身心反而不及桐树、
梓树吗？只是不肯用心去研究罢了。
Is it really better to take care of a
tree than to take care of oneself?
People just aren't willing to put their
minds to it.



杯水车薪 A Cup of Water for a Fire



为仁不力，反而怪罪仁不能克不仁。故应力行求仁不可畏难而不行。
Some people don't practice benevolence with forcefulness and instead blame benevolence as too weak to overcome wickedness. Therefore, one must practice benevolence forcefully and not give in for fear of difficulty.



大匠诲人， 必以规矩 The Archer and the Artisan



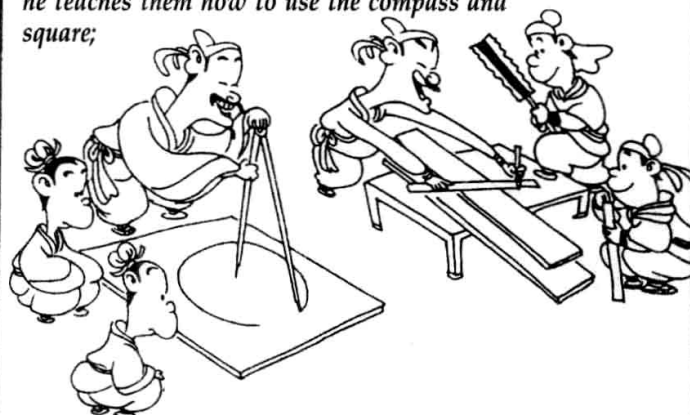
羿教人射箭，要用心将弓拉满；
When Hou Yi showed his students how to shoot an arrow, he taught them to focus their attention on fully drawing back the bowstring.



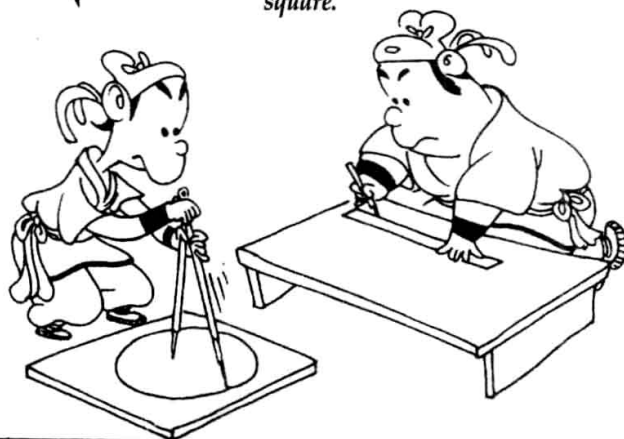
学射箭的人，也就必须用心将弓拉满。
So of course the students focused their attention on fully drawing back the bowstring.



工师教人手艺，要依规矩做成方圆的东西；
When an artisan shows his students his trade, he teaches them how to use the compass and square;



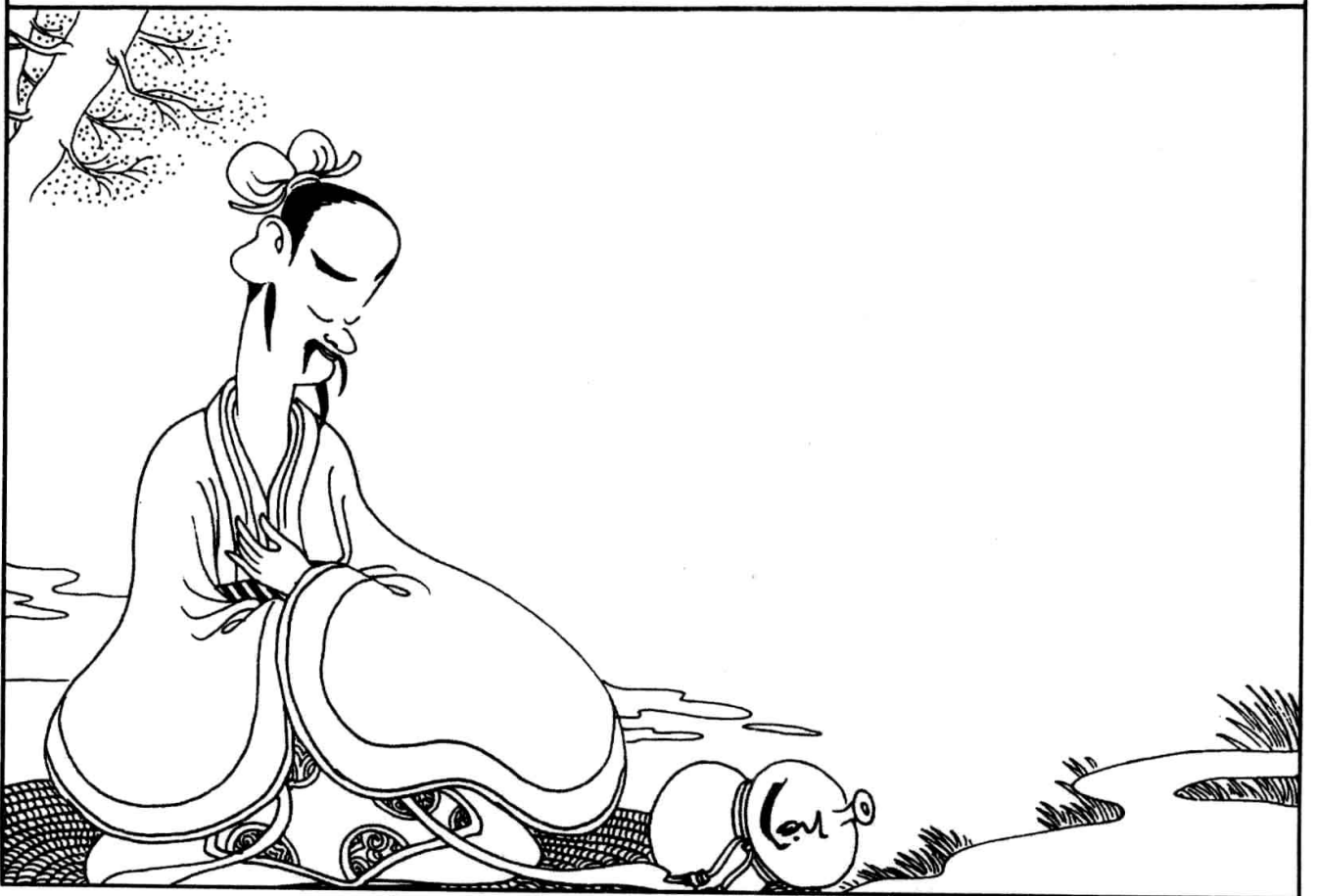
学手艺的人，也就必须依照规矩做成方圆的东西。
So of course the students pay attention to using the compass and square.



无论小艺或大道，都有一定的方法，无论教者或学者，均须以此成为法则，不能离开规矩准绳。
Whether it be a minor trade or a great principle, everything has certain methods that must be followed. And whether it be a teacher or a student, each must follow the methods.



尽心篇
Whoulehearted



尽其心者 知其性 Realizing Fate

能够发挥自己灵明本心的人，就可以知道自己自然的本性；
Anyone who is willing to try wholeheartedly can come to understand their own original nature.

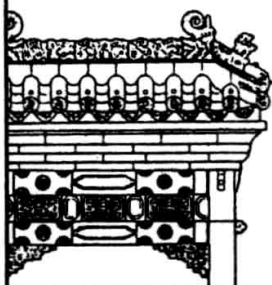
能知自己的本性，就可以知道天理。

If one understands one's own original nature, one can understand the principles of Heaven.



保守住自己灵明的本心，培养着自己的本性，就是事奉原本的天啊！

One who keeps one's heart well and cultivates one's original nature is doing well to serve Heaven!



短命或长寿，心里一点都不加疑虑；只管专心修养自己的身心，等待那命数，这就是全立天命啊！

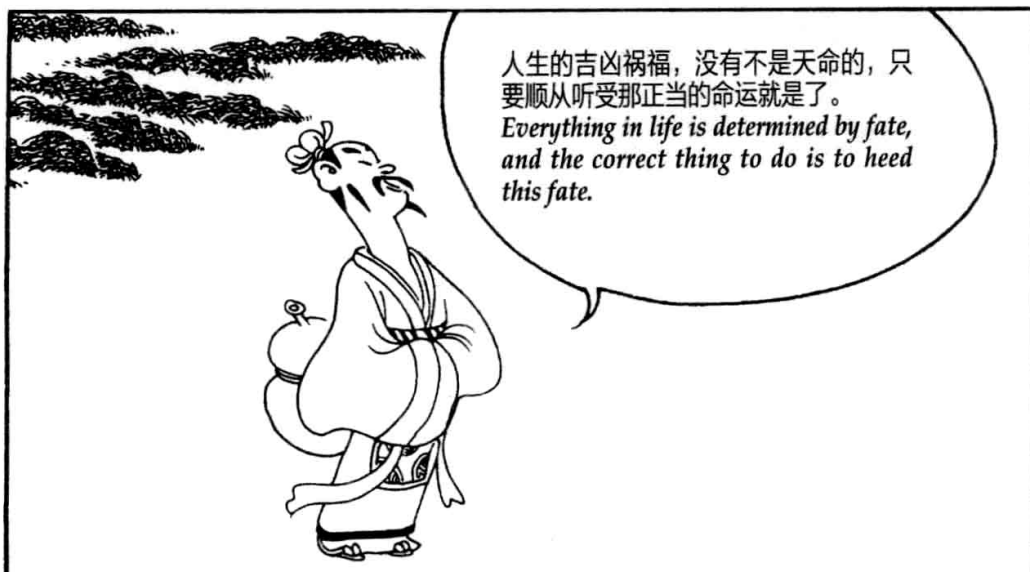
Don't give a thought to how long you'll live, just concentrate on cultivating your self and wait for fate to take its course. This is realizing one's fate!

要讲求事天立命，须从尽心下手。尽心之道，在存心。养性以事天；修身以立命。

To serve Heaven and realize one's fate, the first step is trying wholeheartedly. In trying wholeheartedly, maintain your heart, and cultivate your nature, thereby serving Heaven. Cultivating yourself leads to realizing our fate.



正命 Correct Fate



人要守义安命。知命者，必能尽其本分；人事合理，即符天道而得正命。
We must harbor righteousness and heed fate. Someone who understands one's fate will fully employ all his talents. To heed fate means to live up to one's potential.



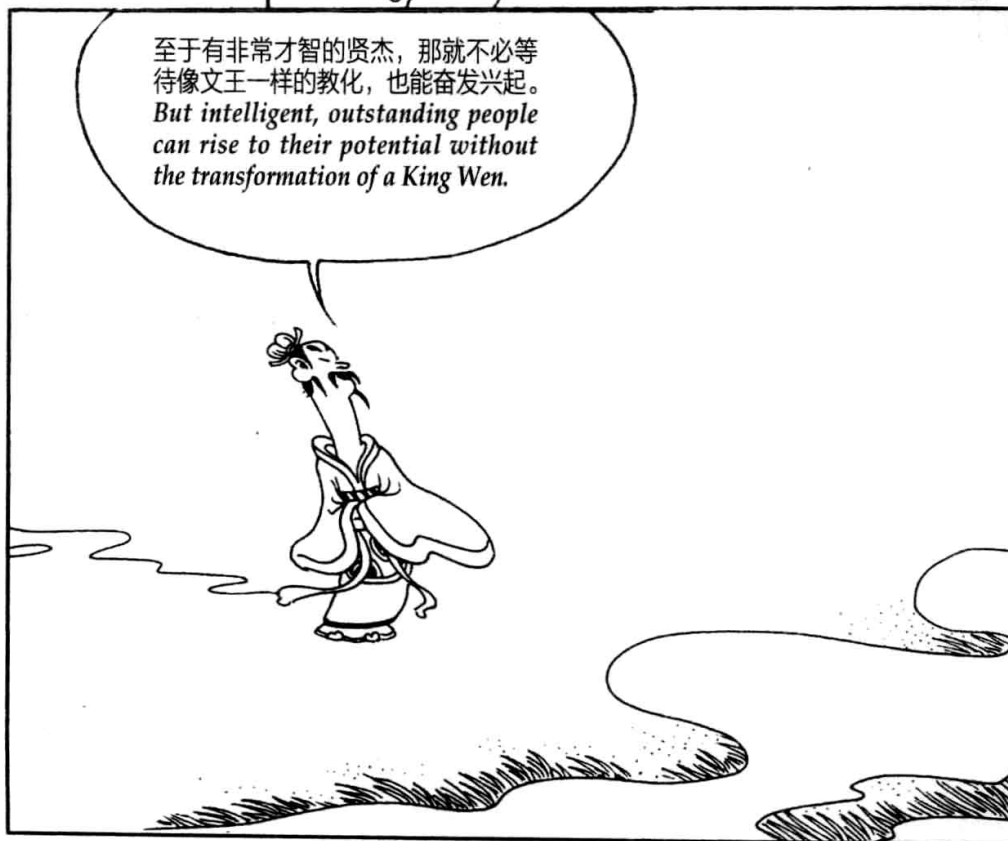
虽无文王
犹兴
Rising to
One's
Potential



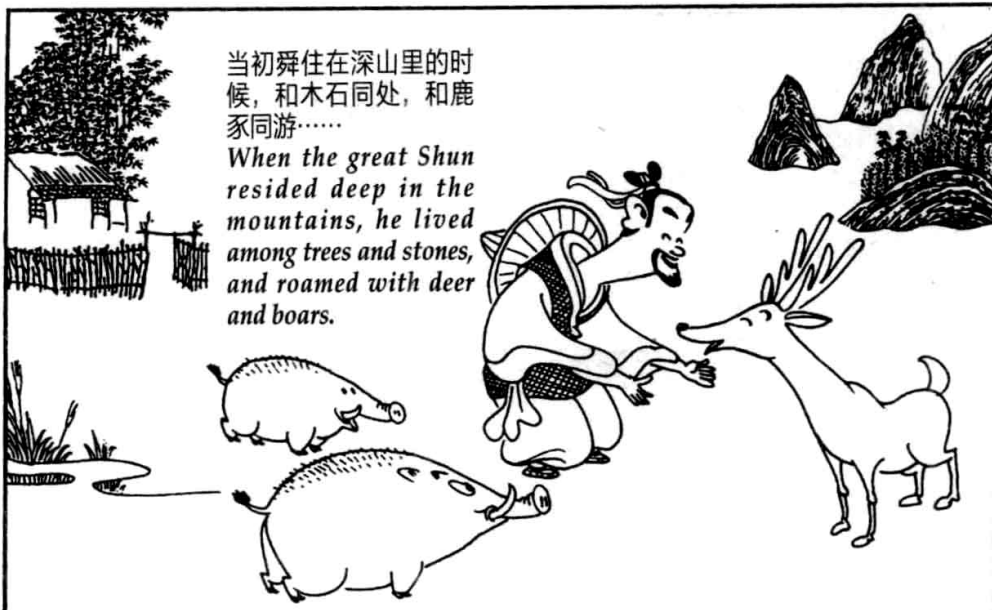
必须等到有了文王那样的教化才能奋发向上的，是一般的常人。
It takes teaching from a person like King Wen to arouse common people to their potential,

至于有非常才智的贤杰，那就不必等待像文王一样的教化，也能奋发兴起。
But intelligent, outstanding people can rise to their potential without the transformation of a King Wen.

时势虽可造英雄，英雄也能造时势。但是真正的豪杰，可以不受环境的束缚，特立独行不为俗移，奋发有为。
Although it's true that heroes are created from circumstance, it's also true that heroes can create circumstances. A truly outstanding individual isn't hampered by his surroundings. He acts alone with determination and rises to his potential.



舜之居深山 Shun in the Mountains



当初舜住在深山里的时候，和木石同处，和鹿豕同游……

When the great Shun resided deep in the mountains, he lived among trees and stones, and roamed with deer and boars.

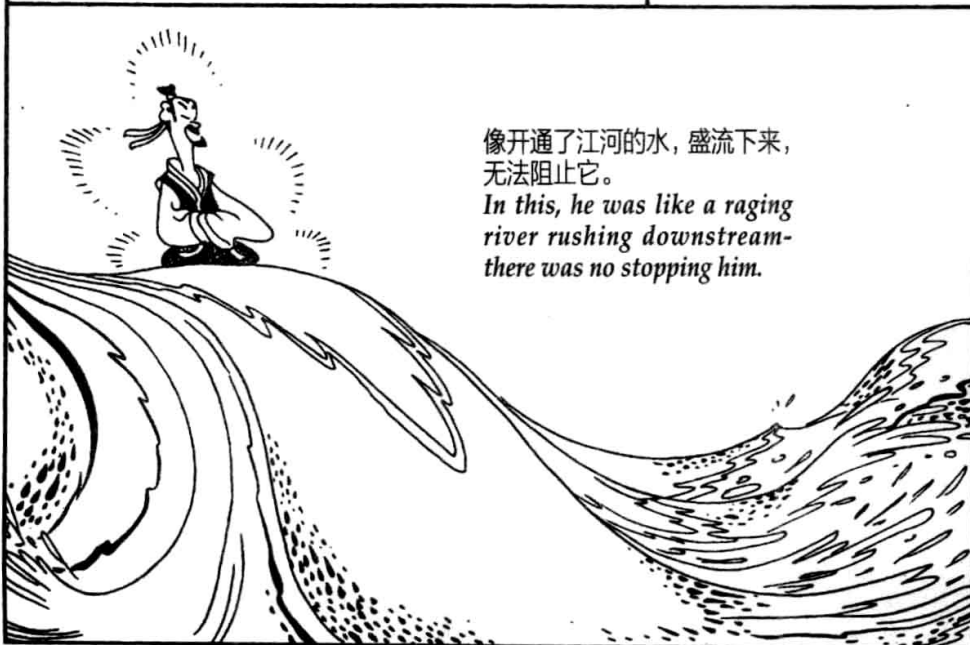
和那深山里的乡人实在很少不同的地方。

There was very little that he didn't have in common with the locals.



等到他听得了一句善言，见到一种善行，就去实行。

Whenever he heard a good word or saw a good action, he would try to emulate it.



像开通了江河的水，盛流下来，无法阻止它。

In this, he was like a raging river rushing downstream—there was no stopping him.

舜之所以为舜，是因他能虚心从善，吸收别人的优点。

Shun was Shun because he pursued goodness with an open mind and absorbed other people's merits.



无为其所不为 Don't Do What You Don't Do



做人的道理一很简单，不做自己本性不想做的事，不想本性不该想的欲。

Being a good person is easy. Don't do things that are against your nature, and don't desire things that violate your nature.



恒存疾疾 Learning from Hard Times



就像那被疏远的臣子和那被人轻视的庶子，他们时时操持着危惧的心，保存着深切的忧虑。
A banished minister or a shunned commoner are forced to take into account all sorts of dangers.



所以通晓事理，练达人情。
These worries help them to understand their world and thereby to succeed.



处在困苦中的人应自己奋发，当从患难困苦中磨炼出品德、智慧、道术、才识。
People who live in difficulty have to struggle, and this harsh training brings out their virtue, wisdom, skill, and intelligence.



君子三乐 A Gentle- man's Happiness

君子有了三件乐事，就是把天下给他，他也不放在心里。
There are three things that make a gentleman happy. If he has these things and he were offered the whole land, he would not even consider the exchange.

父母健在，兄弟和睦，是第一种快乐。
The first is to have his parents alive and well and to be on good terms with his brothers.



对上不愧于天，对下不愧于人，是第二种快乐。
The second is to not be ashamed when raising his head to Heaven or lowering his head to mankind.

得到天下的英俊贤才，来教导他们，是第三种快乐。
The third is to be able to teach the brightest and most talented students in the land.

君子有了这三件乐事，就是把天下给他，他也不放在心上。
If a gentleman had these three things to make him happy and you were to offer him the whole world, he wouldn't even consider it.

我把王位交给你来做。
May I offer the throne to you?

不用了。
No, thanks.

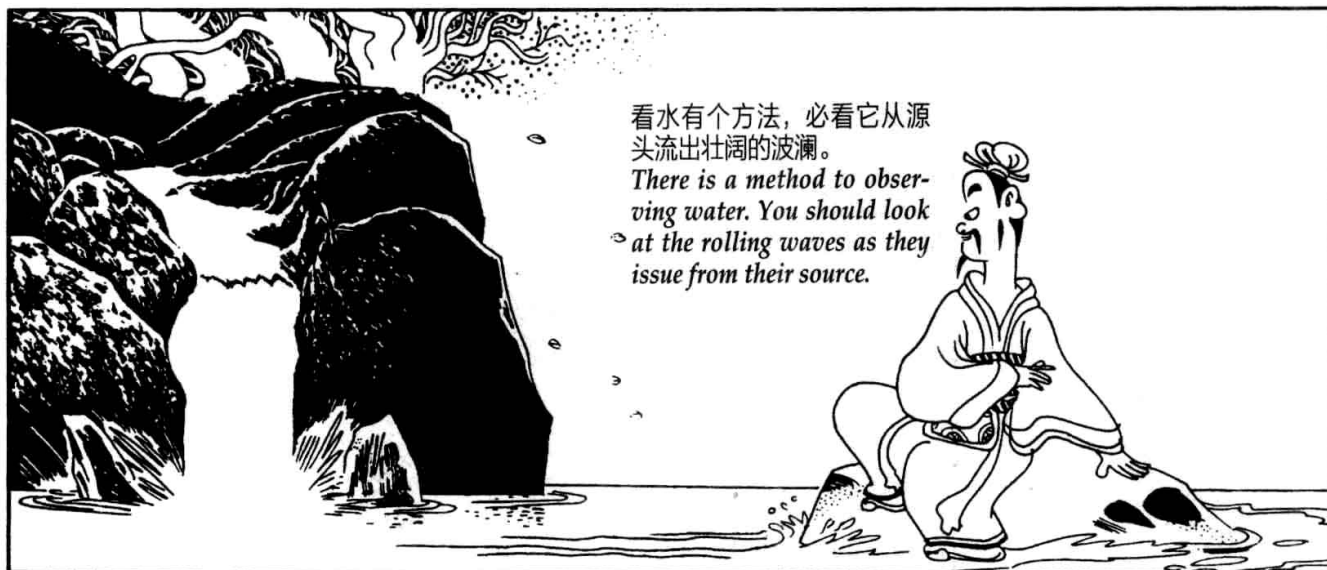
君子之乐是发源于自身本性的满足，不是贵势外物之乐所能比拟的。

A gentleman's happiness comes from the satisfaction of his own nature, which can't be likened to any kind of happiness received from prizing exterior things.

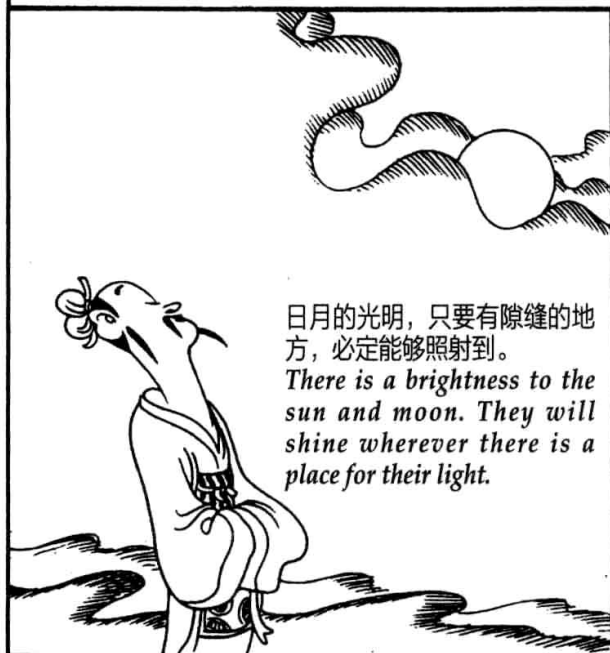


登东山而小鲁， 登泰山而小天下 Two Views





看水有个方法，必看它从源头流出壮阔的波澜。
There is a method to observing water. You should look at the rolling waves as they issue from their source.



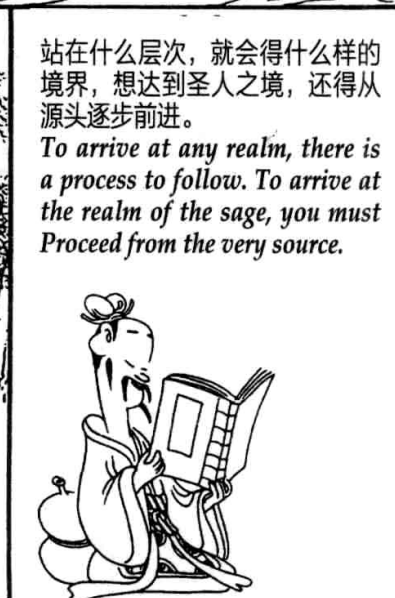
日月的光明，只要有隙缝的地方，必定能够照射到。
There is a brightness to the sun and moon. They will shine wherever there is a place for their light.



流水这样的东西，不注满了低洼的坎坑，它是不会向前流进的。
In flowing, water cannot move without filling up the pits and cavities.

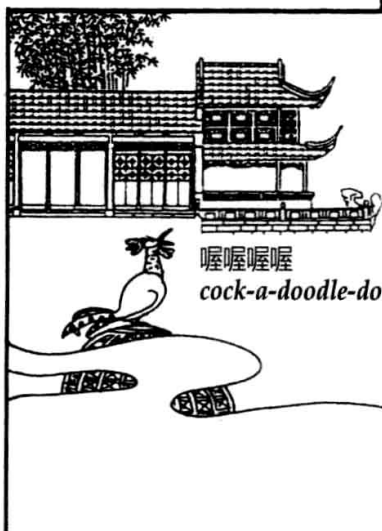


君子立志求道，不积厚到文章外现的时候，就不会通达到圣人的境地。
In resolving his mind on the way, a gentleman cannot understand without accumulated learning.



站在什么层次，就会得什么样的境界，想达到圣人之境，还得从源头逐步前进。
To arrive at any realm, there is a process to follow. To arrive at the realm of the sage, you must Proceed from the very source.

鸡鸣而起 Getting Up Early



鸡鸣时辰就起身，开始勤勉去谋利的，那是盗跖一类的人。
Those who get up with the rooster's crow and begin industriously scheming for profits are the followers of Zhi the Bandit.

要想明白舜和盗跖的分别，没别的不同，就在行善和谋利的不同上面。
If you want to know the difference between Shun and Zhi, it is none other than in doing good and scheming for profits.



我做的全为公众的利益。
Everything I do is for the benefit of all people.



我做的全为了私人的利益。
Everything I do is for my own benefit.

柳下惠不以三公易其介 The Integrity of Liuxia Hui

柳下惠不因他在三公的高位上，便改变他坚贞不拔的操守。
Liuxia Hui never altered his steadfast moral integrity after attaining one of the three ducal positions.



虽然我的爵位高贵，但放弃也不足为惜，要我放弃操守，那是不可能的。

Although I have attained a high noble rank, I would not blink about abandoning it. To abandon my moral integrity, on the other hand, would be impossible.



圣人的操守，不因为环境的不同而有所改变；放弃高官厚禄不足惜；放弃自己的节操才可惜。

A sage's integrity does not change according to circumstances. There's nothing pitiful about abandoning the good pay of a high official. What's pitiful is abandoning one's moral integrity.



掘井 Digging a Well



爱而敬之 Sincerity and Respect



只供给他饮食而不爱他，
*If you give him food and
drink but no caring,*



那简直像喂猪狗一样对
待他。
*You're simply treating
him like an animal.*



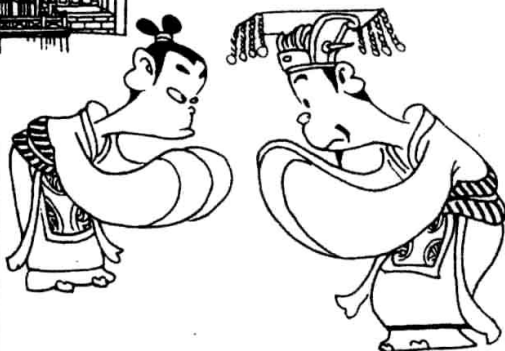
爱他而不敬他，
*If you give him caring
but not respect,*



仍旧和畜养鸟兽，当做犬
马养他一样。
*That's still treating him
like a pet.*



恭敬的诚心，是要在礼物未奉
之前就存着的。
*Respect should exist before
any emolument is given.*



如果仅有外表恭敬，
而无内心的诚意，
君子对此，不可因
那虚文而就留下。
*If the respect is
without substance,
a gentleman will
not be taken in.*



君子之所以教 Teaching Others



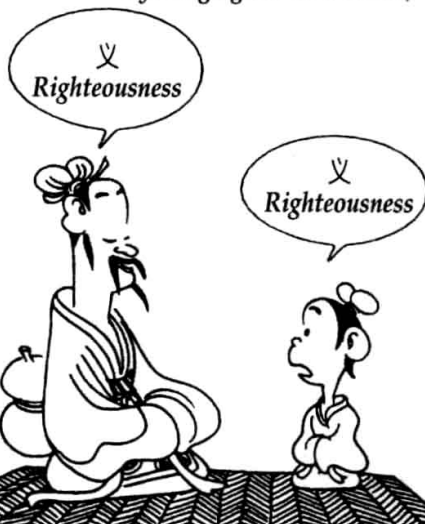
君子有五种教人的方法：
There are five ways a gentleman teaches others:



有像时雨的润育草木；
By transforming them like timely rains;



有成就他的德性；
By bringing out their virtue;



有通达他的才能；
By helping realize their talents:



有解答他的疑问；
By answering their questions;



效法……
Wow...



有风教所闻而私自取善修养的。
And by example.

这五种方式，即是君子教人的方法。
These are the five ways a gentleman teaches others.



君子施教的方法不一，高下远近各因其才性而诱导之。
There is more than one way a gentleman teaches others, and which one he chooses depends on the circumstances and character of the student.



天下有道，
以道殉身
Follow the
Way, Follow
Yourself



天下有道时，就拿道义随身
行事；
When the Way is in the
world, use the Way to find
your self.

道
The Way



天下无道时，就拿身子依道赴难。
When the Way is not in the world,
use yourself to find the Way.

道
The Way

道



总没有听说拿着道义而去迁就
他人的呢。
I have never heard of using
the Way to find others.

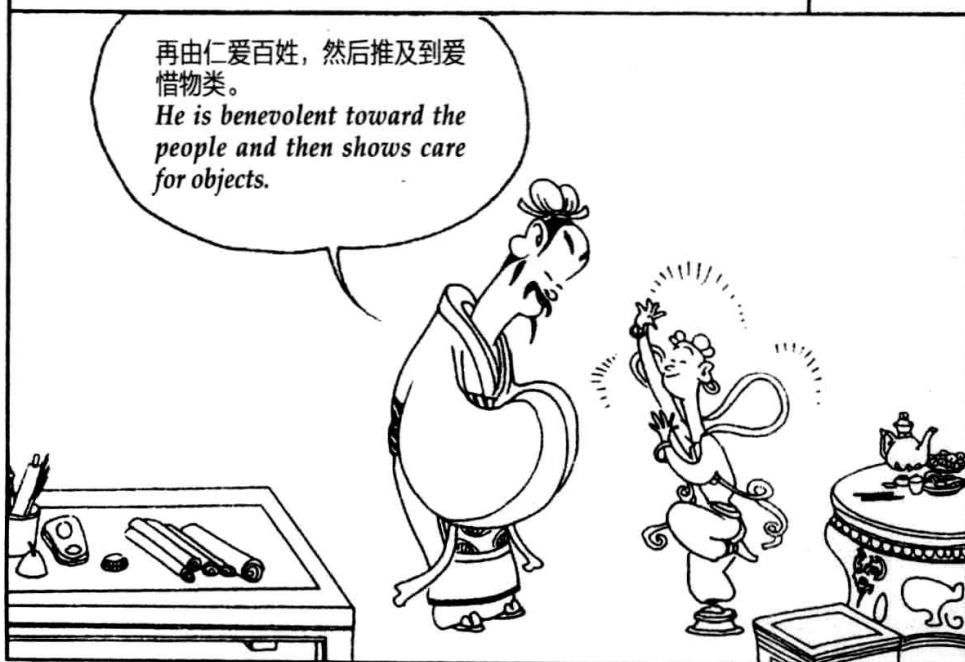
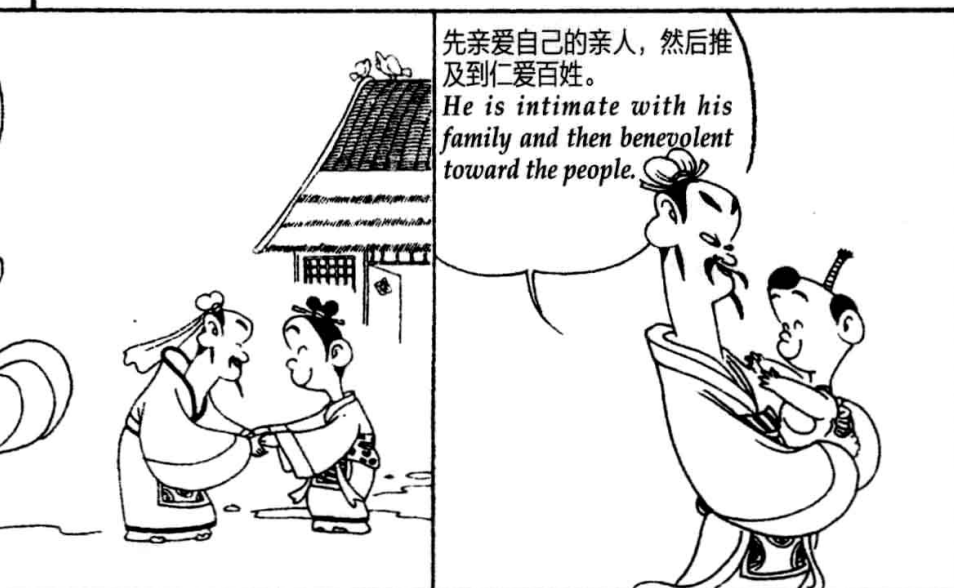
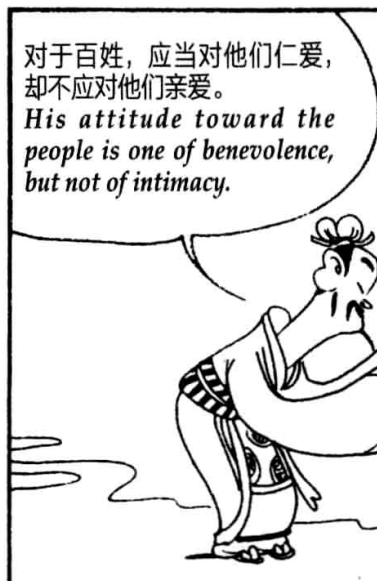
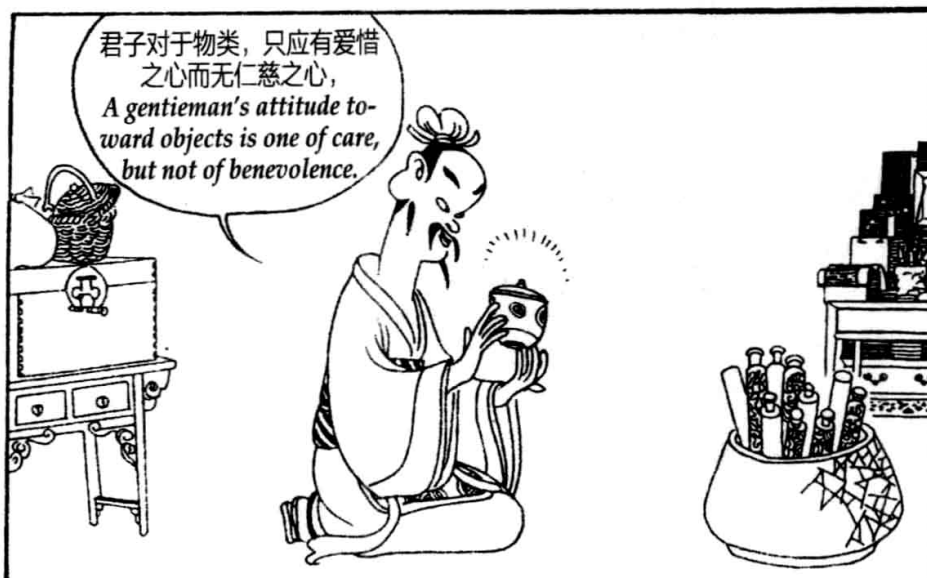


道尊而严，可依而不可
利用，行道不可屈己枉
道以从人。

It's easiest to simply
follow the prevailing
Way. But when it is
not present, we must
come to know our own
original nature and
take it as a guide.



君子之于物 Benevolence, Intimacy, and Care



君子用情，有亲疏远近的次序。爱有差等才合乎本性真情，才能施行无伪。
In expressing his feelings, a gentleman recognizes certain levels of importance. Only by recognizing that this is in accordance with his original nature can he avoid acting falsely.



尽信书，不如无书 Blood and Benevolence



完全相信书上的每一句话，那还不如没有书的好。
Believing every sentence in the Book of History is worse than not reading at all.

就像《周书·武成篇》这样的书，也只不过二三页可信罢了！
Take the Wucheng chapter for instance—only a few of its sentences are actually believable.



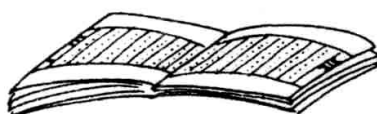
譬如它记载武王伐纣的事……
It has a record of Zhou King Wu's attack on Shang King Zhou...



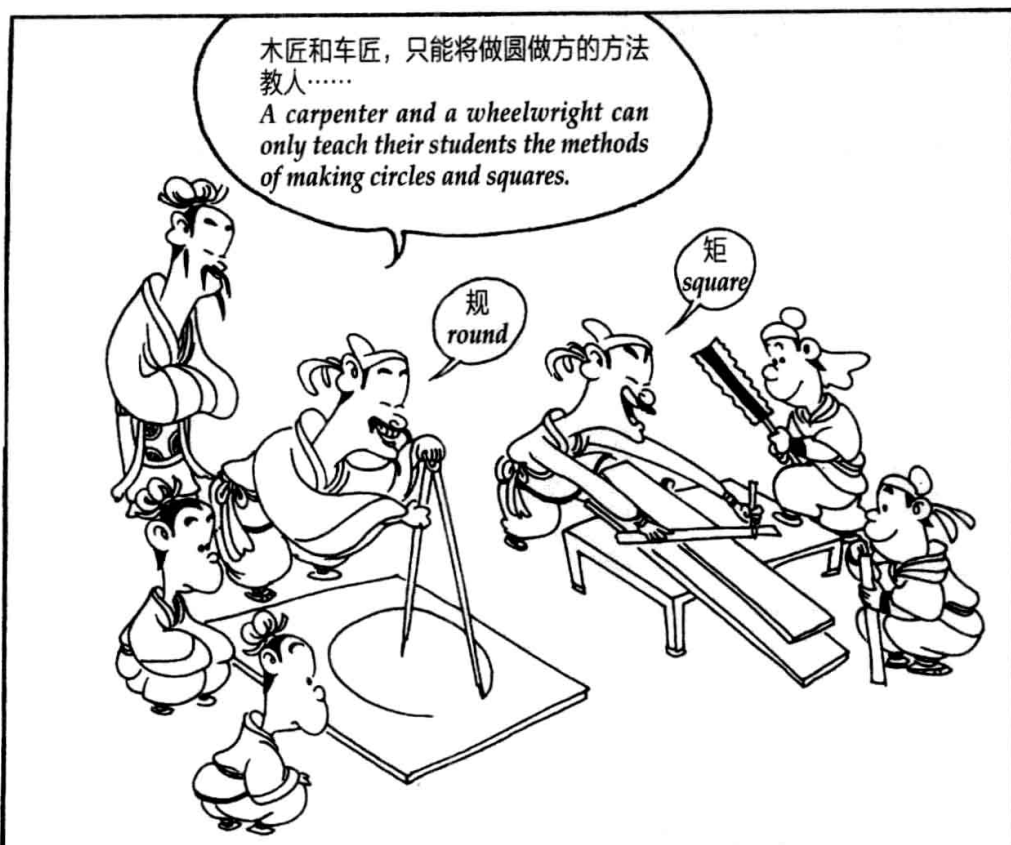
仁者无敌，以武王这样的至仁，去讨伐纣王那样的最不仁，本是轻而易举的。
We know that a "benevolent person has no match," so if we take King Wu's perfect benevolence and match it with King Zhou's abject wickedness, it would have been no contest.



怎么会弄到杀人的血竟多到可以漂流起舂米的杵的地步呢？
How could the killing have caused so much flowing blood that rice-grinding pestles could float on it?



梓匠不能 使人巧 A Carpenter's Skill



先生教人，只是以一种基本成法授业；求学者要自己用心，自求心悟，才能得其妙理。因为下达可以言传，上达必由心悟。
A teacher teaches fundamentals. It's the student who has to work hard to attain a realization for himself before he can perform the task skillfully. You can hand down a teaching, but rising to a skillful level takes realization.



舜之饭糗茹草 Shun Gets Rich



舜做平民时，吃干饭和野菜，非常知足快乐。
When Shun was a commoner, he was happy eating plain rice and wild vegetables.



好像就预备贫穷一世，毫不介意。
He was prepared to be poor all his life, and he didn't mind a bit.



等到做了天子，穿着彩服，弹着琴，又有尧的两个女儿侍奉着，这又好像本来应该这样的。
Then he became emperor and wore colorful clothes, played the zither, and had Yao's two daughters for his wives- as if it had always been that way.



本来如此的啊！
The comfort is in my heart!

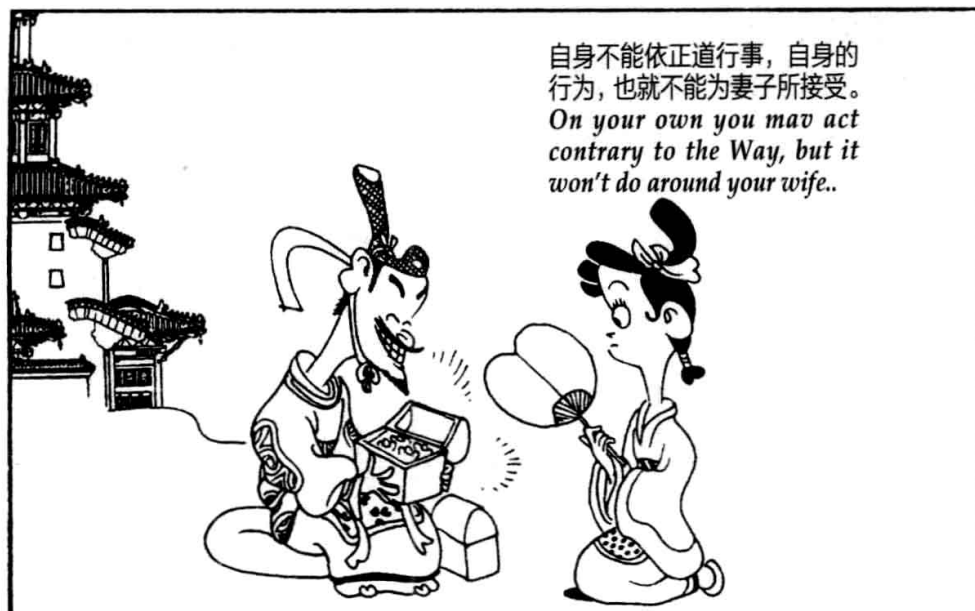


圣人处富贵贫贱如一，不为环境所移。处处随遇而安；穷不怨，而达不骄。

It's all the same to a sage whether he is rich or poor. He is not moved by his surroundings. He is comfortable anywhere, not complaining in poverty or being proud in wealth.

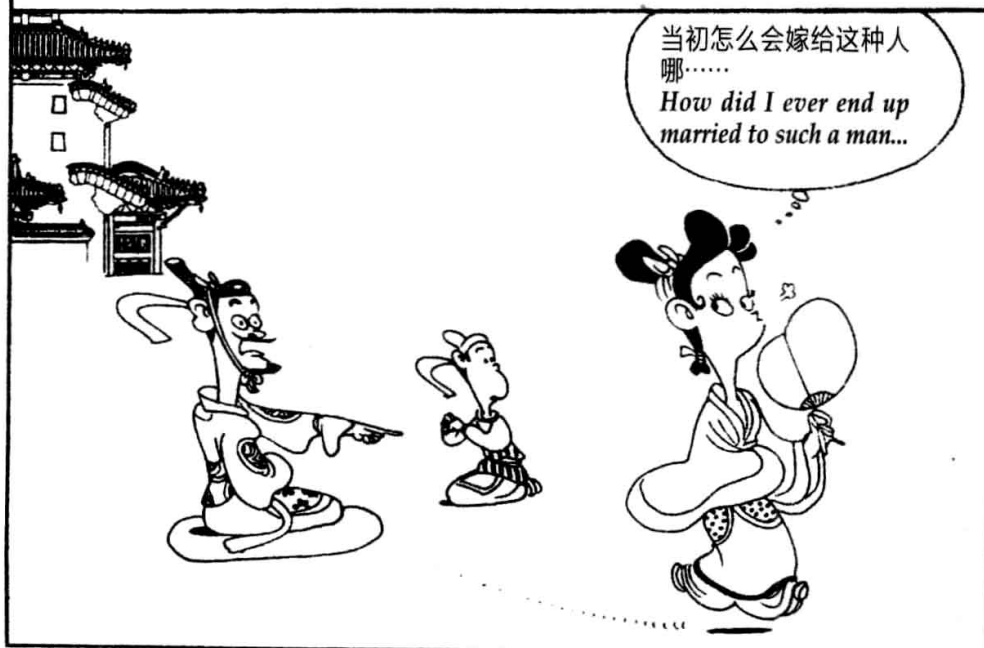
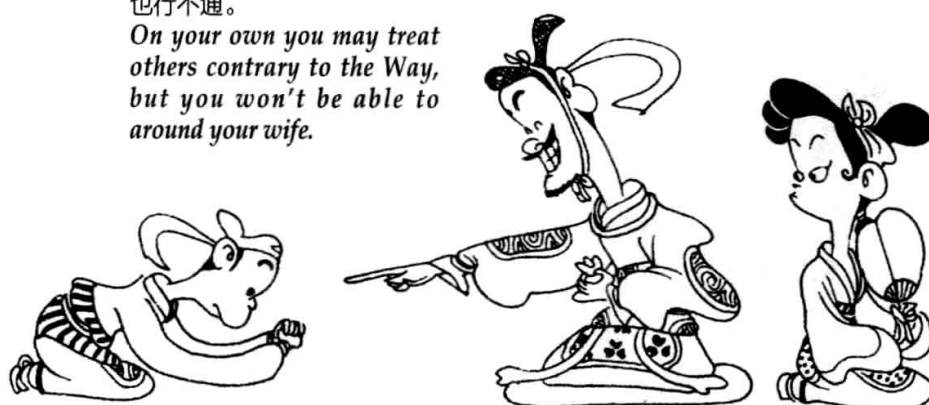


不行于妻子 A Wife's Rejection



自身不能依正道行事，自身的
行为，也就不能为妻子所接受。
*On your own you may act
contrary to the Way, but it
won't do around your wife..*

差使他人不用正道，差使妻子
也行不通。
*On your own you may treat
others contrary to the Way,
but you won't be able to
around your wife.*



当初怎么会嫁给这种人
哪.....
*How did I ever end up
married to such a man...*

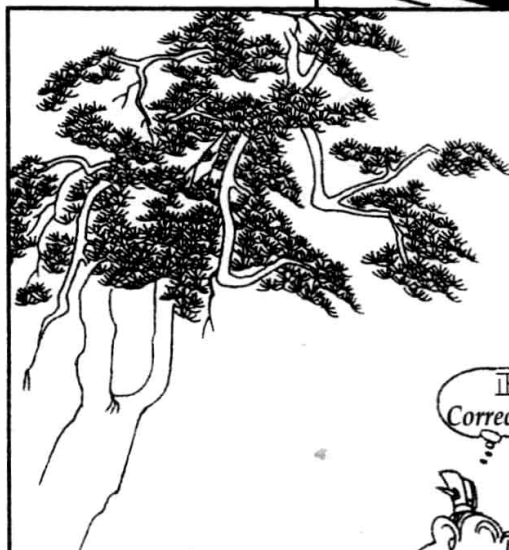
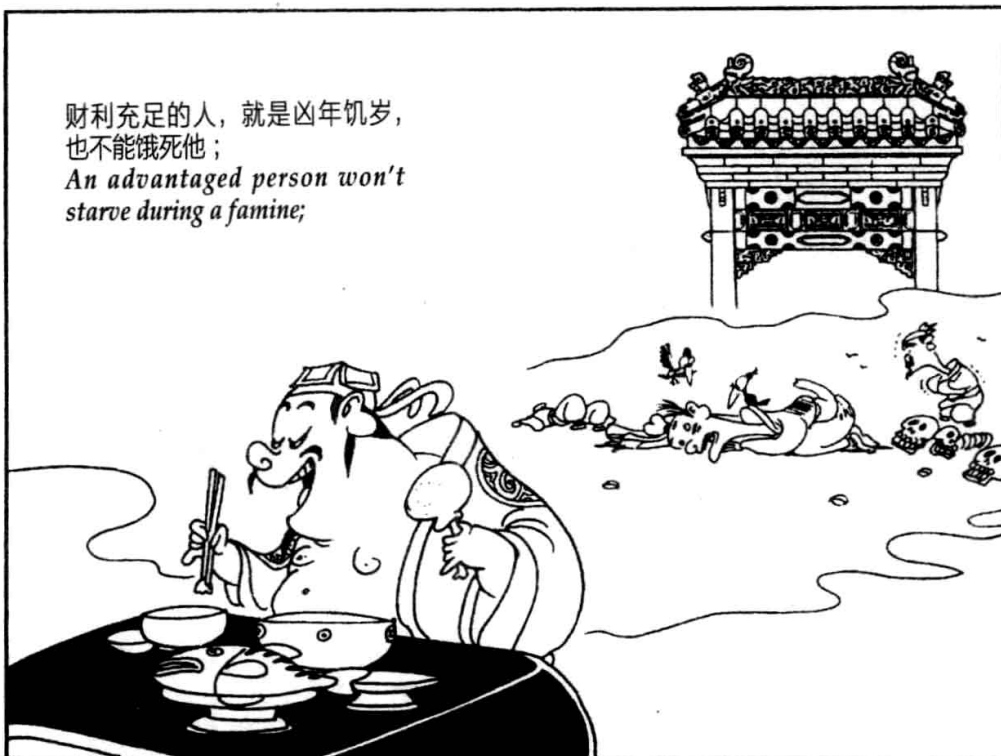
人必须先正自己而后才能正
人。自身不正者，他人会拒
绝这种“不正”。
*You must make yourself
correct before you can Cor-
rect others. If you are not
correct, other people will
reject your "incorrectness".*



周于利者凶年 不能杀 A Chaotic World



财利充足的人，就是凶年饥岁，
也不能饿死他；
*An advantaged person won't
starve during a famine;*



道德高尚的人，虽是乱世，也
不会迷失心志。
*A virtuous person won't be
led astray in a chaotic world.*



积之厚，则用有余。平
时重道德修养，心存礼
义，行为自然合乎于礼
义，经得起乱世的考验。
*To accumulate enough
is to never run out.
If you continually c
ulnvate virtue and
practice propriety and
righteousness, you can
grt. through even the
most chaotic of times.*



箪食豆羹 见于色

The Throne and a Basket of Rice



喜好名声的人，能够将千辆兵车的大国让给别人。
A person who is interested in his reputation can give away a country of a thousand chariots.

我把千乘之国的国君之位让给你来做吧。
Why don't I let you have the throne in this big country.



瞧！我如同尧舜一样的神圣伟大吧？
Look, I'm as great as Yao and Shun, aren't I?



但若不是真能看轻富贵，那么在一小竹篮饭、一碗汤上，反而要现出吝啬的脸色来。
But toward those of no significance, he shows a stinginess even with a basket of rice and bowl of soup.

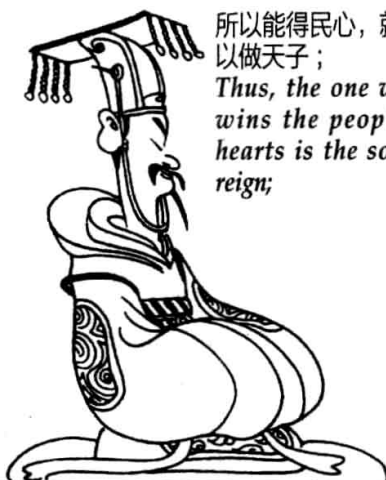


好名之徒善于欺世盗名，大事勉而为之，不易察觉；小事每不注意，反见真情。

People who are concerned about their reputations can force themselves to do great deeds, but they are not so generous in minor affairs.



民为贵 Replacing Gods



所以能得民心，就可以做天子；
Thus, the one who wins the people's hearts is the sovereign;



能得天子的信任，就可以做诸侯；
Those who win the sovereign's trust are the nobles;



能得诸侯信任，就可以做大夫。
And those who win a noble's trust are officials.

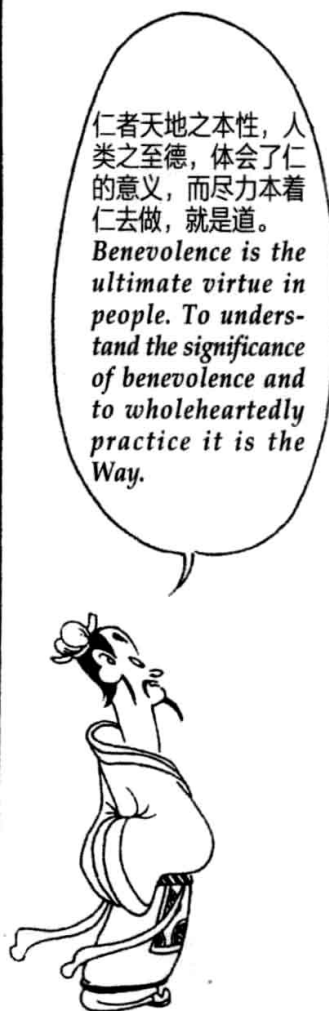
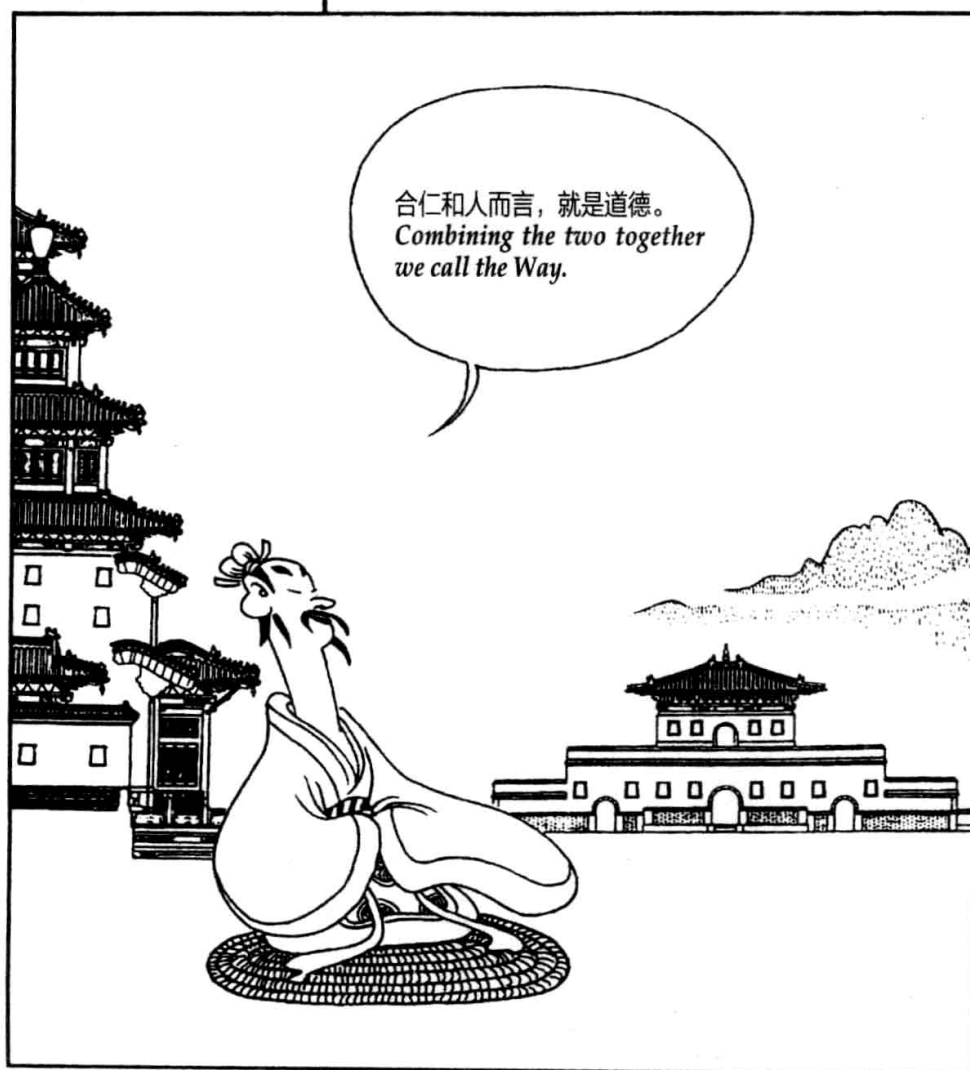


如果诸侯无道，危及社稷，那就可以改立另一个诸侯。
If the sacrificial ceremonies are properly prepared and carried out at the appropriate times and there are still famines and floods, then the gods should be replaced.

如果祭祀的牺礼齐备，祭祀又能依时供祭，却还有旱灾水灾，那就可以改建另一个社稷了。
If there is a noble who is reckless in serving the gods of earth and grain, he should be replaced.



仁者人也 Benevolence and the Way



贤者昭昭 Enlightening Others

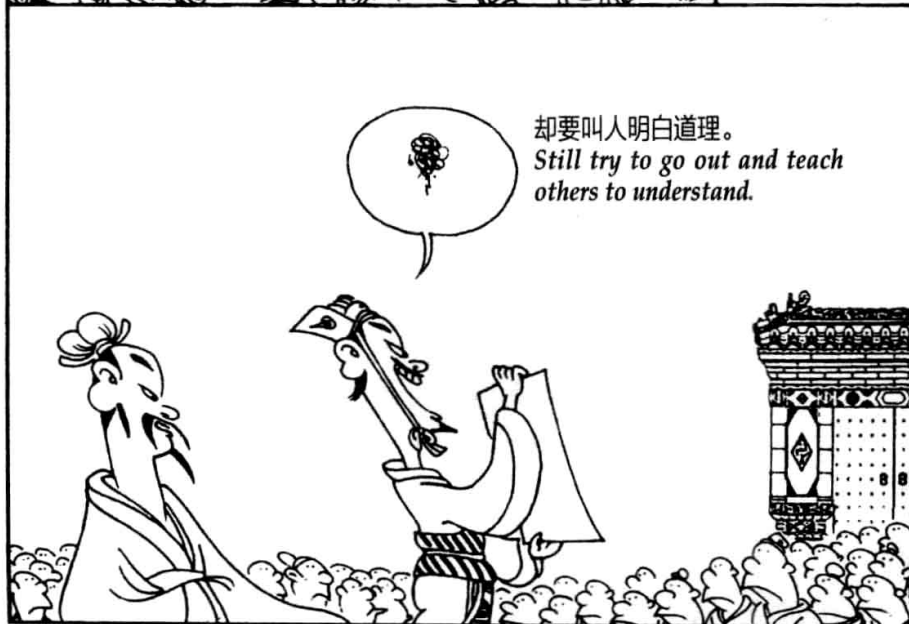


古代的贤人，先使自己明白道理……
*Capable and virtuous men of the
past first endeavored to understand
things themselves...*



然后叫人也同时明白道理；
*And then they taught others
to understand;*

现在的人本身自己就糊涂……
*Now people who are all
confused themselves...*



却要叫人明白道理。
*Still try to go out and teach
others to understand.*

以昭昭明白的言行施于天下国家，没有人不明白顺从。但在位者以己之昏暗不明，而求人能明白、遵守，岂不是缘木求鱼吗？

*If someone teaches to the world the
principles that he understands and
practices himself, then everyone else
will come to understand and follow
them as well. But if the person in
power tries to teach others to
follow principles that he
himself doesn't understand,
isn't this like climbing a
tree to catch a fish?*



山径之蹊间 The Mountain Trail

孟子对高子说：
Mencius said to Gaozi:

山间小路，只能容下步之处……
If a tiny mountain trail...



要是常常有人走过，就会变成一条大路。
Is taken by more and more people, it will become a road.



但过一些时不走，茅草就会把路塞住了。
But if people stop traveling on it, weeds will grow in and stop up the path.



你的心好久不用了，现在茅草已经塞住你的心了。
It's been so long since you've used your mind, it seems to have become stopped up with weeds.



为善向学，须有恒心。理义之心稍有间断，邪欲之念即乘隙而入了。
Doing good and learning take perseverance. If proper thoughts are cut off for even a short time, wicked desires will seep in.



禹之声 Yu's Bells



大禹所作的音乐，比文王作的音乐还要好。
Music in the time of the Great Yu (c. 2250 B. C.) was better than that in the time of King Wen (c. 1150 B.C.).

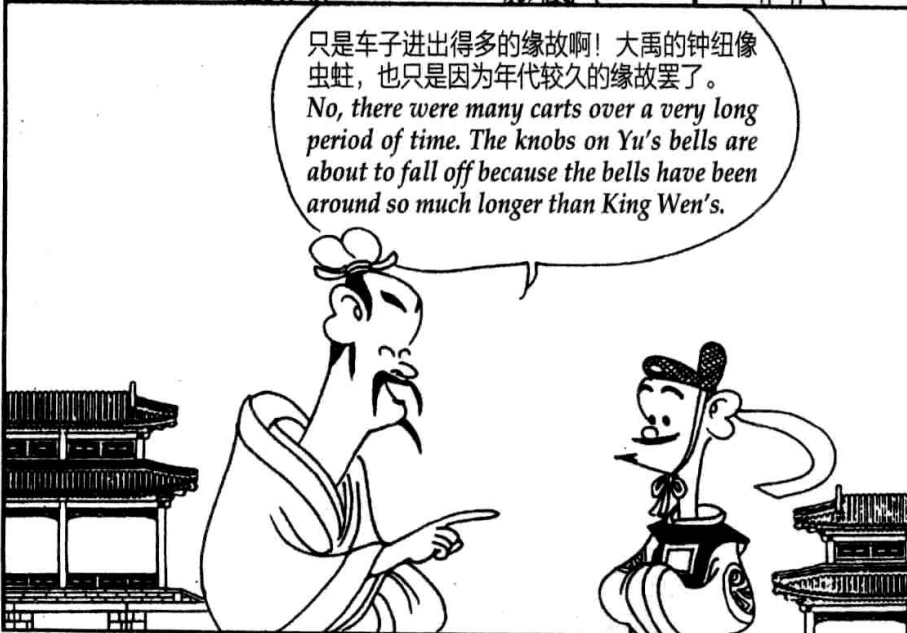
何以见得？
Why do you say that?



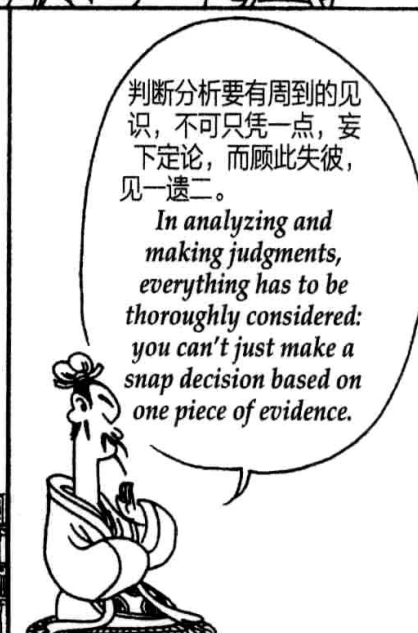
因为大禹的钟纽，像虫蛀般的快断了，想是声音好而用时多的缘故。
Because the little knobs on Yu's bells are about to fall off, like they've been eaten through by bugs, which indicates that because the sound was good, they were played more often.



这怎可以拿来作凭证呢？好比城门口的车轨很深，难道马力所碾成的吗？
How is that proof of anything? Were the wheel ruts at the city gate created by the strength of a single pair of horses drawing a cart?



只是车子进出得多的缘故啊！大禹的钟纽像虫蛀，也只是因为年代较久的缘故罢了。
No, there were many carts over a very long period of time. The knobs on Yu's bells are about to fall off because the bells have been around so much longer than King Wen's.



判断分析要有周到的见识，不可只凭一点，妄下定论，而顾此失彼，见一遗二。

In analyzing and making judgments, everything has to be thoroughly considered: you can't just make a snap decision based on one piece of evidence.

重做冯妇 Back to Being to the Old Mrs. Feng



晋国有个人叫冯妇，最会赤手空拳打老虎。

There was once a woman in Jin named Mrs. Feng, who was known for beating tigers up bare-handed.

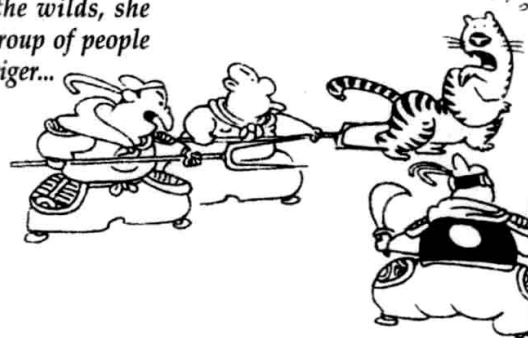


后来想要做个良善的人，就不再打老虎了。
Later, as she wanted to become more gentle, she stopped beating up tigers,



有一次他走到野外，恰巧见到许多人追赶老虎……

Then one day when she was walking through the wilds, she happened upon a group of people trying to subdue a tiger...



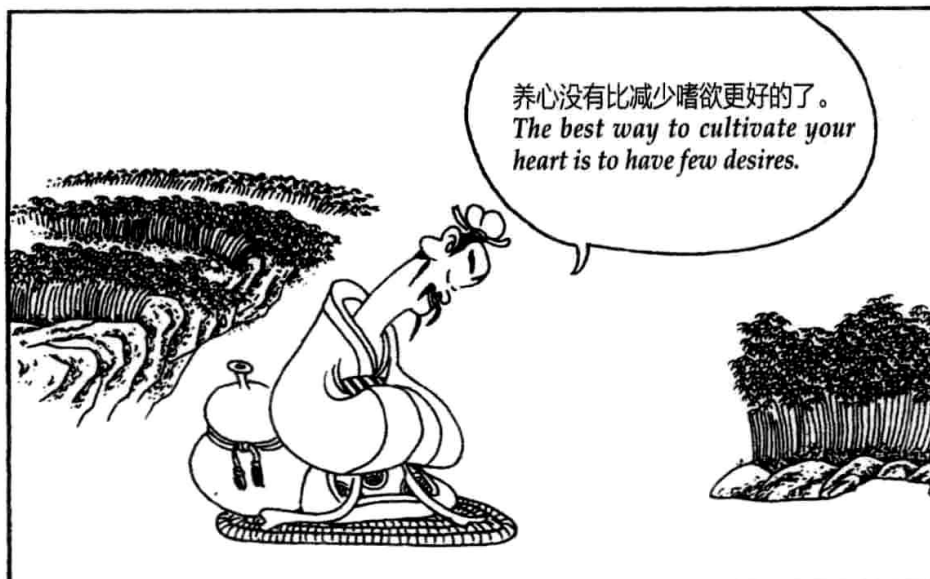
请帮帮忙。
Please help us

这老虎，非得你出马不可……
You're the only one who can cio it...





养心莫善于寡欲 Cultivating the Heart



养心的要诀在寡欲，良知常受嗜欲的蒙蔽，所以利令智昏。人不可做嗜欲的奴隶。
In cultivating your heart, you must make a determined effort to decrease your desires, for one's instinctual knowledge is often obscured by desires and blinded by greed. Don't be a slave to your desires.



附录·延伸阅读

APPENDIX Further reading

此部分为本书图画页的延伸阅读，
各段首所示的页码与图画页对应。



P227 孔子以后，儒家最伟大的人物，当推孟子与荀子，传孔子之学的，应以荀子的功劳最大；拒杨墨、辟邪说，扬孔子之道的，当以孟子贡献独多。荀子不喜欢孟子，在他的书中大加批评，其弟韩非、李斯，政治地位极高，可能受荀子的影响，也加以排斥，所以孟子这一学派，在汉以前，非常寥落，同时书中很多讲“心”讲“性”，在汉以前也不重视，到了唐朝韩愈特别推崇他，升到与孔子差不多的地位，到朱子把《孟子》七篇，列为四书之一，其价值与影响更为特出。

P228 孟子系鲁国没落的贵族，以后迁到邹，即邾国，在孟子的时候，鲁穆公改变了邾国的国号为邹，也做驸。可能邾系鲁国的附庸国的缘故，二国在同一文化地区，受孔子的影响最大，所以邹鲁并称。

P229 “孟母三迁”，是极有意义的传说，因为环境的影响是巨大的、无形的，孟子的母亲深明此理，所以三迁之后，才找到最理想的住所。

P230 自古至今，母爱是伟大的，母教的影响是深远的。孔孟二圣，都是伟大母亲的教导影响之下，奠定了良好的基础，成为伟大的圣人。

P231 “子不学，断机杼”，是《三字经》的文句，人人都耳熟能详，但是我们应该想到孟母的伟大，能把握机会，以活生生的教材，使孟子能了悟有恒向学的重要。

P232 “孟子受业于子思的门人”，是《史记·孟子荀卿列传》所载，后人认为“人”字系“衍文”——多出来的，所以才说孟子是子思的学生。可是经过后人的考证，在年龄上二人差别太大，没有受业于子思的可能。孟子也曾经提到他的老师：“吾私淑诸人也”，“乃所愿则学孔子也”并未说明系从谁学。

P233 孟子的“乃所愿则学孔子也”，必然经过长期的寻求，由访问孔子的故乡，亲临孔子讲学的地方，去歌诗习礼，体会孔子的志事，诵读有关的典籍，所以由景仰、赞美，而效法孔子。

P234 孔子的弟子，佩服孔子，认为是圣人，他们都亲受孔子的教诲，有人格感召和情感亲近的成分。孟子除了赞美孔子是圣人之外，并认为自有人类以来，没有像孔子这样伟大的，他的推崇，又与孔子的门弟子不同，至少多了一份理性的评估在内，是从思想、学术等方面做了客观的评论。

P235 孟子生在春秋以后的战国时候。这是一个动乱的时代，各国的诸侯，拥兵据地，自称为王，彼此攻伐，战祸不已。孟子效法孔子的行道救世，所以同样地游说列国。

P236 列国的君王都尚武力，重霸业，可是孟子却讲仁义，尊王贱霸——“仲尼之徒，无道桓文之事者”，贬立霸之中最赫赫有名的齐桓公、晋文公，认为不足称道。所以不能为当时的国君所欣赏，只当过齐国有名无实的客卿。后来也和孔子一样，与弟子讲道著书。

P237 这一章是战国游士风气盛行下的记载：孟子主张行仁义以救当时，当然不合于以征战为能的时代风气，所以孟子不能得志于梁齐的君主，可是历史证明了孟子的真知灼见，任何政权不能残民以逞，暴虐百姓，好战而不顾民众的生存和生活，绝对没有好下场。

P238 孟子见梁惠王。王曰：“叟！不远千里而来，亦将有以利吾国乎？”

孟子对曰：“王！何必曰利？亦有仁义而已矣。王曰，‘何以利吾国？’大夫曰，‘何以利吾家？’士庶人曰，‘何以利吾身？’上下交征利而国危矣。万乘之国，弑其君者，必千乘之家；千乘之国，弑其君者，必百乘之家。万取千焉，千取百焉，不为不多矣。苟为后义而先利，不夺不餍。未有仁而遗其亲者也，未有义而后其君者也。王亦曰仁义而已矣，何必曰利？”

《梁惠王篇》上第一章

P241 梁惠王曰：“寡人之于国也，尽心焉耳矣。河内凶，则移其民于河东，移其粟于河内；河东凶亦然。察邻国之政，无如寡人之用心者。邻国之民不加少，寡人之民不加多，何也？”

孟子对曰：“王好战，请以战喻。填然鼓之，兵刃既接，弃甲曳兵而走。或百步而后止，或五十步而后止。以五十步笑百步，则何如？”

曰：“不可，直不百步耳，是亦走也。”

曰：“王如知此，则无望民之多于邻国也。”

《梁惠王篇》上第三章

P243 狗彘食人食而不知检，涂有饿莩而不知发，人死，则曰：“非我也，岁也。”是何异于刺人而杀之，曰“非我也，兵也”？王无罪岁，斯天下之民至焉。

《梁惠王篇》上第三章

P244 挟泰山以超北海，语人曰：“我不能。”是诚不能也。为长者折枝，语人曰：“我不能。”是不为也，非不能也。

《梁惠王篇》上第七章

P245 夫抚剑疾视曰：“彼恶敢当我哉！”此匹夫之勇，敌一人者也。

《梁惠王篇》下第三章

P246 老而无妻曰嫠，老而无夫曰寡，老而无子曰独，幼而无父曰孤；此四者，天下之穷民而无告者；文王发政施仁，必先斯四者。诗云：“哿矣富人，哀此茕独。”

《梁惠王篇》下第五章

P247 章齐宣王问曰：“汤放桀，武王伐纣，有诸？”孟子对曰：“于传有之。”曰：“臣弑其君可乎？”曰：“贼仁者谓之贼，贼义者谓之残；残贼之人，谓之一夫，闻诛一夫纣矣。未闻弑君也。”

《梁惠王篇》下第八章

P248 本篇最能见孟子尊王贱霸的强烈主张，挾伐当时的君主，表示了他的政治主张和道德勇气，影响后世最大的，却是知言养气的人生修养和大丈夫的品格；以这伟大的情操，来评论政治及现实，自与政治家所见不同。

P249 宋人有闵其苗之不长而揠之者，芒芒然归，谓其人曰：“今日病矣！予助苗长矣！”其子趋而往视之，苗则槁矣。

天下之不助苗长者寡矣！以为无益而舍之者，不耘苗者也；助之长者，揠苗者也，非徒无益，而又害之。

《公孙丑篇》上第二章

P250 以力服人者，非心服也，力不赡也，以德服人者，忠悦而诚服也。

《公孙丑篇》上第三章

P251 凡人皆有不忍人之心者；今人乍见孺子将入于井，皆有怵惕惻隐之心；非所以内交于孺子之父母也，非所以要誉于乡党朋友也，非恶其声而然也。

《公孙丑篇》上第六章

P252 大舜有大焉，善与人同，舍己从人，乐取于人以为善。

《公孙丑篇》上第八章

P253 滕是接近鲁的小国，文公是有志于孟子主张的贤君，孟子道性善，言必称尧舜和很重要的政治主张，很多揭露在本章。同时对与他不同的思想与主张，孟子也大大加挾伐，对儒家思想的坚持和发扬雄辩滔滔，显示了批判精神和择善固执。

P254 舜何人也，予何人也，有为者亦若是！

《滕文公篇》上第一章

P255 枉己者，未有能直人者也。

《滕文公篇》下第一章

P257 居天下之广居，立天下之正位，行天下之人道；得志与民由之，不得志独行其道；富贵不能淫，贫贱不能移，威武不能屈：此之谓大丈夫。

《滕文公篇》下第二章

P258 今有人日攘其邻之鸡者，或告之曰：“是非君子之道。”曰：“请损之，月攘一鸡，以待来年，然后已。”如知其非义，斯速已矣，何待来年？

《滕文公篇》下第八章

P259 《离娄》揭示了矩规的重要。道为根本，人人可求可寻，而仁义是“安宅”“正路”，是最好安身托命，行履安全的道路，可是相信的人太少了，依照做的人更少，“仁义”值多少钱一斤？岂不是最大的糟蹋，也是最大的不幸。

P260 规矩，方圆之至也；圣人，人伦之至也。欲为君尽君道，欲为臣尽臣道：二者皆法尧、舜而已矣。不以舜之所以事尧事君，不敬其君者也，不以尧之所以治民治民，贼其民者也。

《离娄篇》上第二章

P261 爱人不亲反其仁；治人不治反其智；礼人不答反其敬。

《离娄篇》上第四章

P263 孟子曰：“人有恒言，皆曰：‘天下国家’天下之本在国，国之本在家，家之本在身。”

《离娄篇》上第五章

P264 人必自侮，然后人侮之；家必自毁，而后人毁之；国必自伐，而后人伐之。

《离娄篇》上第八章

P265 太甲曰：“天作孽，犹可违；自作孽，不可活。”

《离娄篇》上第八章

P266 孟子曰：“道在尔而求诸远，事，在易而求诸难。人人亲其亲，长其长，而天下平。”

《离娄篇》上第十一章

P267 孟子曰：“存乎人者，莫良于眸子。眸子不能掩其恶，胸中正，则眸子瞭焉；胸中不正，则眸子眊焉。听其言也，观其眸子；人焉廋哉！”

《离娄篇》上第十五章

P268 淳于髡曰：“男女授受不亲，礼与？”孟子曰：“礼也。”曰：“嫂溺则援之以手乎？”曰：“嫂溺不援，是豺狼也。男女授受不亲，礼也；嫂溺援之以手者，权也。”曰：“今天下溺矣，夫子之不援，何也？”曰：“天下溺，援之以道，嫂溺，援之以手，子欲手援天下乎？”

《离娄篇》上第十七章

P270 孟子曰：“人之患，在好为人师。”

《离娄篇》上第二十三章

P271 孟子曰：“不孝有三，无后为大。舜不告而娶，为无后也，君子以为犹告也。”

《离娄篇》上第二十六章

P272 子产听郑国之政，以其乘舆，济人于溱洧。孟子曰：“惠而不知为政。岁十一月，徒杠成，十二月舆梁成，民未病涉也。君子平其政，行辟人可也，焉得人人而济之！故为政者，每人而悦之，日

亦不足矣。”

《离娄篇》下第二章

P273 君之视臣如手足，则臣视君如腹心；君之视臣如犬马，则臣视君如国人；君之视臣如土芥，则臣视君如寇仇。

《离娄篇》下第三章

P274 孟子曰：“无罪而杀士，则大夫可去；无罪而戮民，则士可以徙。”

《离娄篇》第三十二章

P275 孟子曰：“非礼之礼，非义之义：大人弗为。”

《离娄篇》下第六章

P276 孟子曰：“人有不为也，而后可以有为。”

《离娄篇》下第八章

P277 孟子曰：“言人之不善，当如后患何！”

《离娄篇》下第九章

P278 孟子曰：“仲尼不为己甚者。”

《离娄篇》下第十章

P279 孟子曰：“大人者，言不必信，行不必果；惟义所在。”

《离娄篇》下第十一章

P280 大人者，不失其赤子之心者也。

《离娄篇》下第十二章

P281 孟子曰：“博学而详说之，将以反说约也。”

《离娄篇》下第十五章

P282 人之所以异于禽兽者几希；庶民去之，君子存之，舜明于庶物，察于人伦，由仁义行，非行仁义也。

《离娄篇》下第十九章

P283 君子之泽，五世而斩；小人之泽，五世而斩。予未得为孔子徒也，予私淑诸人也。

《离娄篇》下第二十二章

P284 逢蒙学射于羿，尽羿之道，思天下惟羿为愈己，于是杀羿。孟子曰：“是亦羿有罪焉。”公明仪曰：“宜若无罪焉。”曰：“薄乎云尔，恶得无罪？郑人使子濯孺子侵卫，卫使庾公之斯追之。子濯孺子

曰：‘今日我疾作，不可以执弓，吾死矣夫！’问其仆曰：‘追我者谁也？’其仆曰：‘庾公之斯也。’曰：‘吾生矣。’其仆曰：‘庾公之斯，卫之善射者也。夫子曰吾生，何谓也？’曰：‘庾公之斯学射于尹公之他，尹公之他射于我。夫尹公之他，端人也，其取友必端矣。’庾公之斯至，曰：‘夫子何为不执弓？’曰：‘今日我疾作，不可以执弓。’曰：‘小人学射于尹公之他，尹公之他学射于夫子，我不忍以夫子之道反害夫子。虽然，今日之事，君事也，我不敢废。’抽矢扣轮，去其金，发乘矢而后反。”

《离娄篇》下第二十四章

P288 西子蒙不洁，则人皆掩鼻而过之，虽有恶人，斋戒沐浴，则可以祀上帝。

《离娄篇》下第二十五章

P289 世俗所谓不孝者五：惰其四支，不顾父母之养，一不孝也；博弈好饮酒，不顾父母之养，二不孝也；好货财，私妻子，不顾父母之养，三不孝也；从耳目之欲，以为父母戮，四不孝也；好勇斗狠，以危父母，五不孝也。

《离娄篇》下第三十篇

P290 储子曰：“王使人问夫子，果有以异于人乎？”孟子曰：“何以异于人哉？尧舜与人同耳。”

《离娄篇》下第三十二章

P291 齐人有一妻一妾而处室者，其良人出，则必饔酒肉而后反。其妻问所与饮食者，则尽富贵也。其妻告其妾曰：“良人出，则必饔酒肉而后反；问其与饮食者，尽富贵也，而未尝有显者来，吾将诘良人之所之也。”

蚤起，施从良人之所之，遍国中无与立谈者。卒之东郭墦间，之祭者，乞其余；不足，又顾而之他——此其为饔足之道也。其妻归，告其妾，曰：“良人者，所仰望而终身也，今若此！——”与其妾诮其良人，而相泣于中庭，而良人未之知也，施施从外来，骄其妻妾。

由君子观之，则人之所以求富贵利达者，其妻妾不羞也，而不相泣者，几希矣！

《离娄篇》下第三十三章

P294 非圣人不足以知圣人，本篇孟子对于舜禹的推崇，伯夷、伊尹诸圣境界的认定，推崇孔子为集大成的圣之时者，奠定了人类人格完美的寻求境界，其功至伟。

P295 昔者有馈生鱼于郑子产，子产使校人畜之池。校人烹之，反命曰：“始舍之，圉圉焉；少则洋洋焉；攸然而逝。”子产曰：“得其所哉！得其所哉！”校人出，曰：“孰谓子产知？予既烹而食之，曰，得其所哉，得其所哉。”故君子可欺以其方，难罔以非其道。

《万章篇》上第二章

P296 天之生此民也，使先觉觉后知；使先觉觉后觉也。

《万章篇》上第二章

P297 告子相传是孟子的学生，他于人性的主张，与孟子不同，认为人性是天生的，善恶是人为的，如以杞柳作成“桮”“棬”，非加工不可。孟子主张性善是人天然就具有的，在这一章中，相互争持

辩论，告子也不退让，这是一场见仁见智的学术辩论，精彩而“执著”。

P298 告子曰：“食、色，性也。”

《告子篇》上第四章

P301 孟子曰：“鱼，我所欲也；熊掌，亦我所欲也。二者不可得兼，舍鱼而取熊掌者也。生，亦我所欲也；义，亦我所欲也；二者不可得兼，舍生而取义者也。”

《告子篇》上第十章

P302 孟子曰：“仁，人心也；义，人路也。舍其路而弗由，放其心而不知求；哀哉！人有鸡犬放，则知求之；有放心，而不知求。学问之道无他，求其放心而已矣。”

《告子篇》上第十一章

P303 拱把之桐梓，人苟欲生之，皆知所以养之者至于身，而不知所以养之者，岂爱身不若桐梓战？弗思甚也！

《告子篇》上第十三章

P304 今之为仁者，犹以一杯水救一车薪之火也，不熄，则谓之水不胜火。

《告子篇》上第十八章

P305 羿之教人射，必志于壳；学者亦必志于壳，大阡海人，必以规矩；学者亦必以规矩。

《告子篇》上第二十章

P306 本篇有八十四章，是孟子七篇中章节最多的一篇，所以议论古今，主题杂错——但孟子的不阿所好，独立评判，理性照察的精神，表露无遗。其中最多智慧的引领，仔细体味，引为人生的照明灯，当无迷失的恐惧。

P307 孟子曰：“尽其心者，知其性也；知其性，则知天矣。存其心，养其性，所以事天也。夭寿不贰，修身以俟之，所以立命也。”

《尽心篇》上第一章

P308 莫非命也，顺受其正。是故知命者不立乎岩墙之下。尽其道死者，正命也；桎梏死者，非正命也。

《尽心篇》上第二章

P309 孟子曰：“待文王而后兴者，凡民也。若夫豪杰之士，虽无文王犹兴。”

《尽心篇》上第十章

P310 舜之居深山之中，与木石居，与鹿豕游，其所以异于深山之野人者几希。及其闻一善言，见一善行，若决山河，沛然莫之能御也。

《尽心篇》上第十六章

P311 无为其所不为，无欲其所不欲，如此而已矣。

《尽心篇》上第十七章

P312 孟子曰：“人之有德慧术知者、恒存乎疚疾。独孤臣孽子，其操心也危，其虑患也深，故达。”

《尽心篇》上第十八章

P313 君子有三乐，而天下不与存焉：父母俱存，兄弟无故，一乐也；仰不愧于天，俯不忤于人，二乐也；得天下英才而教育之，三乐也。君子有三乐，而天下不与存焉。

《尽心篇》上第二十章

P314 登东山而小鲁，登泰山而小天下。

《尽心篇》上第二十四章

P316 鸡鸣而起，孳孳为善者，舜之徒也；鸡鸣而起，孳孳为利者，蹠之徒也。欲知舜与蹠之分，无他，利与善之间也。

《尽心篇》上第二十五章

P317 柳下惠不以三公易其介。

《尽心篇》上第二十八章

P318 有为者辟若掘井，掘井九仞而不及泉，犹为弃井也。

《尽心篇》上第二十九章

P319 食而弗爱，豕交之也；爱而弗敬，兽畜之也。恭敬者，币之未将者也。恭敬而无实，君子不可虚拘。

《尽心篇》上第三十七章

P320 君子所教者五：有如时雨化之者；有成德者；有达财者；有答问者；有私淑艾者。此五者，君子之所教也。

《尽心篇》上第四十章

P321 天下有道，以道殉身；天下无道，以身殉道。未闻以道殉乎人者也。

《尽心篇》上第四十二章

P322 孟子曰：“君子之于物也，爱之而弗仁；于民也，仁之而弗亲；亲亲而仁民，仁民而爱物。”

《尽心篇》上第四十五章

P323 尽信书，则不如无书。吾于武成，取二三策而已矣。仁人无敌于天下；以至仁伐至不仁，而何其血之流杵也？

《尽心篇》下第三章

P324 梓匠轮舆，能与人规矩，不能使人巧。

《尽心篇》下第五章

P325 舜之饭糗茹草也，若将终身焉；及其为天子也，被衿衣鼓琴，二女果，若固有之。

《尽心篇》下第六章

P326 身不行道，不行于妻子；使人不以道，不能行于妻子。

《尽心篇》下第九章

P327 孟子曰：“周于利者，凶年不能杀；周于德者，邪世不能乱。”

《尽心篇》下第十章

P328 好名之人，能让千乘之国；苟非其人，箪食豆羹见于色。

《尽心篇》下第十一章

P329 民为贵，社稷次之，君为轻。是故，得乎丘民而为天子，得乎天子为诸侯，得乎诸侯为大夫。诸侯危社稷，则变置。牺牲既成，粢盛既洁，祭祀以时；然而旱干水溢，则变置社稷。

《尽心篇》下第十四章

P330 孟子曰：“仁也者，人也。合而言之，道也。”

《尽心篇》下第十六章

P331 孟子曰：“贤者以其昭昭，使人昭昭；今以其昏昏，使人昭昭。”

《尽心篇》下第二十章

P332 孟子谓高子曰：“山径之蹊间，介然用之而成路；为间不用，则茅塞之矣。今茅塞子之心矣。”

《尽心篇》下第二十一章

P333 高子曰：“禹之声，尚文王之声。”孟子曰：“何以言之？”曰：“以追蠡。”曰：“是奚足哉？城门之轨，两马之力与？”

《尽心篇》下第二十二章

P334 晋人有冯妇者，善搏虎，卒为善士；则之野，有众逐虎，虎负嵎，莫之敢撓；望见冯妇，趋而迎之，冯妇攘臂下车，众皆悦之，其为士者笑之。

《尽心篇》下第二十三章

P336 养心莫善于寡欲；其为人也寡欲，虽有不存焉，寡矣；其为人也多欲，虽有存焉者，寡矣。

《尽心篇》下第三十五章

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