Unit 4
Lessons 22—30

Excerpts from the Mencius 孟子
The *Mencius* 孟子 is divided into seven chapters; each chapter is designated after a person mentioned in the first line of the chapter. Each chapter is subdivided into two parts: 上 and 下 (modern English-language scholars label these “A” and “B”). Each section, in turn, is composed of a series of conversations that Mencius holds with rulers, disciples, and competing philosophers. Thus, *孟子梁惠王上* is usually called in English *Mencius*, King Hui of Liang, Part A.

This is your first major introduction to philosophical language. You will find here a whole set of problems that you did not have with narrative: distinctive forms of reasoning (particularly the habit of making points through metaphor and analogy), rhetorical devices, and even less dependence on grammatical particles. The best advice is: Keep calm and get used to the way the language works.

Lesson 22

孟子梁惠王上 (Section 1)
孟子見梁惠王，王曰：「叟不遠千里而來，亦將有以利吾國乎？」孟子對曰：「王何必曰利？亦有仁義而已矣。王曰：『何以利吾國？』，大夫曰：『何以利吾家？』，士庶人曰：『何以利吾身？』，上下交征利，而國危矣。萬乘之國，弒其君者必千乘之家。千乘之國，弒其君者必百乘之家。萬取千焉，千取百焉，不為不多矣。苟為後義而先利，不奪不饜。未有仁而遺其親者也；未有義而後其君者也。王亦曰仁義而已矣。何必曰利？」

Vocabulary (851-859)
851. 梁 M: liáng J: ryō C: lèuhng
1. The state of Wei 魏 (alternative name).*
2. Beam, rafter.
3. Bridge.

Radical 75 (木).

65b. 惠王 M: hui wáng J: kei おけいおう C: waih wòhng
King Hui (of Liang/Wei; 370-319 B.C.E.).

852. 叟 M: sǒu J: s ō K: su C: sáu
Old man, venerable elder.
Here, this character is used as a polite second person reference. Radical 29 (又).

105b. 大夫 M: dà fū J: taifu たいふ K: dae bu 대부 C: daaih fū
Court gentleman; court aristocracy.

853. 庶 M: shù J: sho ショ K: seo 서 C: syu
Commoners, peasants.
Consequently, 庶人 also means "commoners," as distinguished from 王, 大夫, and 士. Radical 53 (广).

854. 征 M: zhēng J: sei セイ K: jeong 정 C: jīng
1. To march, to go on military campaign; to punish rebels.
2. To struggle over, to fight for. *
Meaning #2, used here, is an unusual meaning for this character and may be a confusion for 爭 (62). Radical 60(彳).

855. 危 M: wēi J: ki キ, abunai あぶない K: wi 위 C: ngài
Dangerous; to be endangered.
Radical 26(卨).

856. 弑 M: shì J: shi シ, shiisuru しいする K: sik C: si
assassinate.
This word is used to describe a social inferior killing his master or a social superior. Radical 56(弋).

821b. 苟為 M: gǒu wéi J: iyashiku moいやしくも K: gu wi 구위 C: gáu wàih
If, supposing.
The 為 here does not add appreciably to the meaning of 苟(821-2).

857. 奪 M: duó J: datsu ダツ, ubau うばう K: tal 탈 C: dyuht
To seize, to grab, to usurp, to deprive.
Radical 41 (寸).

858. 餒  M: yàn  J: en, yō ヨウ, yū ユウ, akiru あきる  K: yeom 엽  C: yim
To be satisfied, to be content.
This word often appears in the simpler version 厌. Radical 184 (食).

859. 遺  M: yí  J: iイ, yui ユイ, suteru すてる  K: yu 유  C: wàih
To abandon.
Radical 162 (走).

Commentary
22.1. 孟子見梁惠王(l. 1): As in Lesson 12, here 見 is used in its semiformal meaning (183-3), "to have an audience with [the ruler]."

22.2. 王曰: 『何以利吾國?』, 大夫曰: 『何以利吾家?』, 士庶人曰: 『何以利吾身?』, 上下交征利, 而國危矣(ll. 2-4): Though there may be more than one possible interpretation, it is probably best to take this long sentence as consisting of an initial “if” clause, followed by “then” at 大夫曰. The power of a ruler to set the moral habits of everyone below him is a commonplace in Chinese philosophy.

22.3. 萬乘之國(l. 4): A typical way of measuring the size of a state—how many carriages it could mobilize in time of war. Notice that this phase is introduced as the topic of discussion “As for a state of ten thousand carriages....”

22.4. 萬取千焉(l. 5): Here, 焉 represents the idea “from it”: “As for ten thousand, take a thousand from it.”

22.5. 不為不多(l. 5): "does not make not much." Figure out what this phrase means, and work out a decent translation for it.

22.6. 後義而先利(l. 6): Note the putative usage of the location words 後 and 先 here: "to make secondary" and “to make primary."
22.7. 不奪不饜(l. 6): A conditional sentence: “[If] they do not X, they do not Y.”
This is a typical literary Chinese way of saying “They do not Y unless they X.”

22.8. 未有仁而遺其親者(l. 6): Mencius often uses the pattern 未有...者 to
emphasize the idea of impossibility: “There has never yet been a person
who....” Here, he wants to show that once benevolence is cultivated, asocial
behavior such as the abandonment of one's parents becomes impossible.
Also notice the philosopher's rhetorical association of the complementary
virtues of 仁 and 義 with the personal (family) level and with the public
(government) level.

Vocabulary Hints
見(183-3) 變(609) 亦(230-2) 有以(30a, L6) 利(388)
仁(54) 交(600-2) 萬(71) 乘(732-3) 多(629)
苟(821-2) 先(150)

Character List
i. 危庶征梁遺(5)
ii. 攪奪(2)
iv. 殲虜(2)

Lesson 23
孟子梁惠王上(Section 3)
梁惠王曰: 「寡人之於國也, 尽心焉耳矣。河內凶, 則移其民於河東, 移其粟於河內。河
東凶亦然。察鄰國之政, 無如寡人之用心者。鄰國之民不加少, 寡人之民不加多, 何
也？」孟子對曰: 「王好戰, 請以戰喻。塡然鼓之, 兵刃既接, 棄甲曳兵而走。或百步而
後止, 或五十步而後止。以五十步笑百步, 則何如？」曰: 「不可。直不百步耳, 是亦走
也。」曰: 「王如知此, 則無望民之多於鄰國也。不違農時, 谷不可勝食也。數罟不入洿
池, 魚鼈不可勝食也。斧斤以時入山林, 材木不可勝用也。穀與魚鼈不可勝食, 材木不可
勝用, 是使民養生喪死無憾也。養生喪死無憾, 王道之始也。五畝之宅, 樹之以桑, 五十
者可以衣帛矣。雞豚狗彘之畜, 無失其時, 七十者可以食肉矣。百畝之田, 勿奪其時, 數
口之家可以無飢矣。謹庠序之教, 申之以孝悌之義, 頒白者不負戴於道路矣。七十者衣帛
食肉, 黎民不飢不寒, 然而不王者, 未之有也。狗彘食人食而不知檢; 塗有餓殍而不知發。
人死, 則曰: 『非我也, 岁也。』是何異於刺人而殺之曰: 『非我也, 兵也』? 王無罪歲,
斯天下之民至焉。」

Vocabulary (860-905)
860. 河 M: hé J: ka K: ha C: hôh
This character is a northern term for “river,” as opposed to 江, a southern term. By itself, 河 often refers to the Yellow River 黃河, just as 江(1181) by itself can refer to the Yangtze 長江. Radical 85 (水).

860a. 河内  M: hé nèi  J: kadai  かだい  K: ha nae  하내  C: hō noih
Henei (lit., "within [i.e., this side of] the Yellow River"; name of a province of 魏.)

861. 凶  M: xiōng  J: kyō  キョウ  K: hyung  흉  C: hōng
Disaster; famine; inauspicious.
Radical 17 (口).

862. 移  M: yí  J: i  イ, utsuru うつる, utsusu うつす  K: i  이  C: yih
To move, to transfer.
Radical 115 (禾).

863. 東  M: dōng  J: tō  トウ, higashi ひがし  K: dong  동  C: dūng
East.
Radical 75 (木).

860b. 河東  M: hé dōng  J: katō  かとう  K: ha dong  하둥  C: hō dōng
Hedong (lit., "east of the Yellow River"; name of a province of 魏).

864. 穀  M: sù  J: zoku  ゾク, awa あわ  K: sok  속  C: sūk
Grain.
Radical 119 (米).

865. 喻  M: yù  J: yu  ゆ, tatoeru たとえる, tatoi たとい  K: yu  C: yuh
Metaphor, parable, analogy; to make an analogy, to illustrate with a story.
Radical 30 (口).

866. 填  M: tián  J: ten  テン, hamaru はまる, hameru はめる  K: jeon  전  C: tihn
To fill up, to add in.
Here, however, this character is used for its sound value in the following term. Radical 32 (土).

With a bang, with a flourish.
These characters describe the sound of military drums.

867. 刃 M: rèn J: jin ジン, nin ニン, ha は, yaiba やいば K: in 인 C: yahn
Blade of a weapon.
Note that the character consists of a mark pointing to the “edge” of the character for “knife. Radical 18 (刀).

868. 曳 M: yè J: ei エイ, hiku ひく K: ye 예 C: yaih
To drag, to trail behind one.
Radical 73 (曰).

869. 走 M: zǒu J: sō ソウ,hashiru はしす K: ju 주 C: jáu
To run, to run away, to flee.
Note the difference in this literary Chinese meaning from the modern Mandarin meaning of 走. Radical 156 (走).

870. 歩 M: bù J: ho ホ, bu ブ, aruku あるく K: bo 보 C: bouh
Pace; to pace; to take a walk.
Radical 77 (止).

871. 違 M: wéi J: i イ, tagau たがう, tagaeru たがえる K: wi 위 C: wàih
To go against, to violate, to interfere with.
Radical 162 (辵).

872. 農 M: nóng J: nō ノウ K: nong 농 C: nùhng
Farmer; farming; agricultural activities.
Consequently, 農時 would mean “the farming season,” “the time for agricultural work.” Radical 161 (辰).
873. 穀 M: gǔ J: koku コク K: gok 곡 C: gūk
Edible grains.
Radical 115 (禾).

874. 罫 M: gǔ J: ko コ K: go 고 C: gú
Fishing net.
Radical 122 (岡).

875. 汲 M: wū J: ōオウ, ike いけ K: o お C: wū
Pool, pond, water hole.
This character can be used interchangeably with 汚(66o). Radical 85 (水).

876. 池 M: chí J: chi チ, ike いけ K: ji 지 C: chìh
Pool, pond.
Radical 85 (水).

877. 鶴 M: biē J: betsu ベツ K: byeol 별 C: bit
Turtle (usually freshwater).
Radical 205 (黽, “to strive”).

878. 斧 M: fǔ J: fu フ, ono の K: bu 부 C: fú
Ax.
Radical 69 (斤).

879. 斤 M: jīn J: jīn キン K: geun 근 C: gān
Ax.
Radical 69 (斤).

Forest.
Radical 75 (木).
Timber, usable wood; talent.
"Talent" can also be 才; writers would often pun on the two meanings. Radical (木).

882. 木 M: mù J: moku モク, き K: mok 목 C: muhk
Tree, wood.
材木 thus means "trees with usable timber." Radical 75 (木).

883. 憾 M: hàn J: kan カン, uramu うらむ, urami うらみ K: gam 감 C: hahm
Resentment; to resent.
Radical 61 (心).

884. 始 M: shǐ J: shi シ, hajimaru はじまる, hajimete はじめて K: si 시 C: chí
To begin; at first, originally; beginning, origin; to begin to; for the first time.
Radical 38 (女).

Mu (measurement of area used for arable land; roughly 1/5 acre).
Radical 102 (田).

886. 宅 M: zhái J: taku タク K: taek택 C: jaahk
Homestead, farm.
Radical 40 (宀).

887. 帛 M: bó J: haku ハク K: baek 백 C: baahk
White silk.
Radical 50 (巾).

888. 雞 M: jī J: kei ケイ, niwatori にわとり K: gye 계 C: gāi
Chicken.
Radical 172 (隹).
889. 豚 M: tún J: ton トン, butaぶた K: don 돈 C: tyùhn
Piglet.
Radical 152 (豕).

890. 畝 M: zhì J: tei テイ K: che 체 C: jih
Hog.
Radical 58 (彐, “broom”).

891. 畜 M: xù J: chiku チク K: chuk 축 C: chūk
To rear, to raise [livestock, children, or dependents].
Radical 102 (田).

892. 飢 M: jī J: ki キ, ueruうえる K: gi 기 C: gēi
Hungry.
Radical 184 (食).

893. 庠 M: xiáng J: shō ショウ K: sang 상 C: chèuhng
Shelter for the elderly; a country school.
This character refers to what was apparently a 周 institution (both as shelter and as school), though little is known about it. Radical 53 (广).

894. 序 M: xù J: jo ジョ K: seo 서 C: jeuih
1. Preface, forward, introduction
2. Sequence, order.
3. A country school in ancient times. *
The first two meanings, though the most common, do not occur in our texts.
Meaning #3 is I used here; again, we know very little about such schools.
Radical 53 (广).

895. 悖 M: tì J: tei テイ K: je 제 C: daih
Moral behavior befitting a younger brother; sibling respect.
This character is the “sibling” equivalent of 孝 (60). Radical 61 (心)
896. 頒 M: bān J: han 한 K: ban 반 C: bāan
Spotted.
Radical 181 (頁).

897. 白 M: bái J: haku 白, shiroi しろい K: baek 백 C: baahk
White.
Radical 106 (白).

896a. 頒白 M: bān bái J: hanbaku はんばく K: ban baek 반백 C: bāan baahk
Hair spotted with white; the elderly.

To carry [burdens] on the back.
Radical 154 (貝).

899. 戴 M: dài J: tai タイ K: dae 대 C: daai
To carry [burdens] on the head.
Radical 62 (戈).

900. 黎 M: lí J: rei 레이 K: lyeo 렬 C: làih
1. Many, numerous.
2. Black.
Radical 202 (黍, “millet”).

900a. 黎民 M: lí mín J: reimin もしもん K: lyeo min 렬민 C: làih màhn
The common people.

901. 寒 M: hán J: kan カン, samui さむい K: han 한 C: hòhn
Cold; impoverished.
Radical 40 (氷).
902. 検  M: jiān    J: ken  K: geom  C: gím  
To regulate, to restrain; to inspect.  
Radical 75 (木).

903. 饑  M: è    J: ga, ueru  K: a  C: ngoh  
Hungry, starving.  
This character has a stronger meaning in literary Chinese than it does in modern Mandarin. Radical 184 (食).

904. 殊  M: piǎo    J: hyō  K: pyo  C: píuh  
To die of hunger; corpse of one who has died of hunger. Radical 78 (歹).

905. 歲  M: suì    J: sei, sai  K: se  C: seui  
1. Harvest,  
2. Year [often of age].  
The agricultural meaning is primary (and is used here), but the second, derived meaning is probably more common. Note that this character is not limited in literary Chinese to referring to “year of life” as it is in modern Mandarin. Radical 77 (止).

**Commentary**

23.1. 寡人之於國也(l. 1): Note that this is a topic of the sentence: “As for my relationship with the state....” Note also that 也 can occur in the middle of a sentence in order to emphasize a topic. 者 is sometimes used in a similar way.

23.2. 盡心焉耳矣(l. 1): “I exhaust my heart/mind on them and that is all.” 心 suggests both his emotional commitment as well as his intellectual effort. The 耳 implies that the king does nothing but try his best.

23.3. 無如寡人之用心者(l. 2): "There is no one who uses his heart/mind as I do." 無 is the verb, with a 者 phrase as its object; 如寡人 is a phrase modifying 用心者.

23.4. 不加少，不加多(l. 3): This structure is odd in English, but the 加 represents not a general *increase* on each side but an *intensification* of
growing fewer or greater: “do not grow fewer, do not grow more.” See Lesson 2 for a similar usage of 加 (47).

23.5. 塡然鼓之(l. 4): “Rumblingly, they drum them [i.e., the soldiers] into battle." The sound of the drums order the soldiers into battle.

23.6. 或百步而後止(l. 4): Note that in writing in a particularly succinct style, Mencius leaves out an explicit verb in the first clause. Supply "ran" or "went."

23.7. 以五十步笑百步(l. 5): Again, notice the succinct style. Read as 走五十步者以走五十步之故笑走百步者.

23.8. 王如知此, 則無望...(l. 6): Here is our first use of 無 as a negative imperative, not as a negated verb of existence or possession: "If Your Majesty knows this, then do not hope that...."

23.9. 民之多於鄰國(l. 6): That is, 民之多於鄰國之民. Here is yet another specialized usage of the preposition 於; here it is used to express the comparative degree. Adj. 於 noun can be read as "is more adjective than noun." For example: 王惠於公子, "the king kinder than the prince."

23.10. 不可勝食(l. 7): A common idiom, literally, "cannot be overcameingly eaten," "cannot be exhaustively eaten." English equivalent: "more than enough to eat."

23.11. 數罟不入洿池(l. 7): This is a rather rare use of 數, meaning "small-meshed." (In fact, later readers chiefly recall this meaning as pertaining to this passage specifically.) Why (ecologically speaking) is it important not to put small-meshed nets in the ponds and pools?

23.12. 養生喪死(ll. 8-9): This expression is adverbially subordinated to the clause 無憾: "in the course of nourishing/raising the living and mourning for the dead...."

23.13. 五畝之宅(l. 9): Again, displacing the topic to the beginning of the sentence: "As for a homestead of five mu...." (Compare Lesson 22, line 4.)

23.15. 勿奪其時(l. 11): Commentators are somewhat puzzled by this line, because at first it seems to merely repeat the earlier idea of 不違農時. However, modern commentators have speculated that since 勿 is a contraction of 毋 and 之(see 5.7), the phrase may mean 毋奪之於其時, "do not seize them from their farming seasons," "them" in this case meaning "the farmers." The phrase refers to the habit of drafting corvée labor to build large government projects such as irrigation systems and bridges. What Mencius is suggesting is that the king should not pull farmers away from their work during the farming seasons, but only when agricultural work is relatively light.

23.16. 然而不王者，未之有也(l. 13): "As for one who [would behave] thusly and yet could not rule as a true king, there has never yet been he [i.e., such a person]." Note the idiomatic inversion of verb and direct object pronoun after a negative. This is a variant version of the 未有 pattern first encountered in Lesson 22, line 6.

23.17. 食人食(l. 13): That is, eat food appropriate for people.

23.18. 不知發(l. 13): 發, which can mean “to release,” “to open,” refers specifically to the opening of the public relief granaries—that is, though there is famine, you don't realize you should be distributing relief grain.

23.19. 天下之民至焉(l. 15): "... all the people of the world will come to you." Note that 之 (implied by the 於之 of 焉) can imply the second person pronoun; this is particularly common when the person being addressed is of a high social status. In general, this comment refers back to the king's earlier anxiety about depopulation—in an age when conscripted armies often guaranteed the strength of the state, rulers worried when their population did not increase. In this case, Mencius suggests that people will leave their own states and move to the king's.

**Vocabulary Hints**

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孟子見梁襄王，出語人曰：「望之不似人君，就之而不見所畏焉。卒然問曰：『天下惡乎定？』吾對曰：『定乎一。』『孰能一之？』對曰：『不嗜殺人者能一之。』『孰能與之？』對曰：『天下莫不與也。王知夫苗乎？七八月之間旱，則苗槁矣。天油然作雲，沛然下雨，則苗勃然興之矣。其如是，孰能禦之？今夫天下之人牧，未有不嗜殺人者也。如有不嗜殺人者，天下之民皆引領而望之矣。誠如是也，民歸之由水之就下，沛然誰能禦之？』」

Vocabulary (906-921)

490b. 襄王 M: xiāng wáng J: jō ō jō ō ou K: yang wang C: sēung wōhng
King Xiang (of Liang; r. 318-296 b.c.e.).

906. 惡 M: wū (1); wù (2); è (3) J: o ō, aku アク, nikumu にくむ K: o ō (1-2); ak 악 (3) C: wū (1); wū (2); ngok/ok (3)
1. How, what (used like 何 [184] or 安 [620])*
2. To hate, to loathe.
3. Evil, bad.
Radical 61 (心).

By means of what, how. [question phrase]
Modern linguists are unsure of the source of this expression. Some see it as merely an expanded version of 906-1; others see it as a derivative of 各惡, that is, “through what?”
907. 定   M: ding   J: tei テイ, jō ジョウ, sadameru さだめる   K: jeong 정   C: dihng
To settle, to decide, to pacify.
Radical 40 (宀)

908. 嗜   M: shì   J: shi シ, tashinamu たしなむ   K: gi 기   C: si
To be fond of, to have a taste for. Radical 30 (口).

909. 苗   M: miáo   J: byo, myo, nae   K: myo 묘   C: miuh
Sprout (usually rice).
Radical 140 (艸).

910. 旱   M: hàn   J: kan カン, hideri ひでり   K: han 한   C: hóhn
Drought, dry spell, dry season.
Radical 72(日).

911. 楕   M: gǎo   J: ko コ   K: go 고   C: góu
Dry, withered; to wither.
Radical 75 (木).

912. 油   M: yóu   J: yu ユ, yū ユウ, abura あぶら   K: yu 유   C: yàuh
Oil, varnish.
Radical 85 (水).

912a. 油然   M: yóu rán   J: yūzen ゆぜん   K: yu yeon 유연   C: yàuh yihn
Abundantly, plentifully (lit., “oilily”).

913. 作   M: zuò   J: saku サク, tsukuru つくる   K: jak 작   C: jok
To make, to produce, to arise.
Radical 9 (人).

914. 雲   M: yún   J: un ウン, kumo くも   K: un 운   C: wàhn
Cloud.
Radical 173 (雨, “rain”).

915. 沛 M: pèi  J: hai  K: pae 은  C: pui
Copious, abundant (describes water).
Radical 85 (水)

916. 雨 M: yǔ (1); yù (2)  J: u, ame あめ  K: u 우  C: yúh (1); yuh (2)
1. Rain
2. To rain; to let fall precipitation.
Whereas 雨 by itself can mean “to rain,” the expression 下雨 is also used.
Radical 173 (雨).

917. 渤 M: bó  J: botsu  ボツ  K: bal 발  C: buht
Sudden, abrupt.
This character is a variant of 勃 (808). Radical 85 (水).

918. 禦 M: yù  J: gyo ギョ, fusegu ふせぐ  K: eo 어  C: yuh
To block, to hinder, to prevent.
Radical 113 (示).

919. 牧 M: mù  J: boku コウ  K: mok 목  C: muhk
To herd; herdsman.
Radical 93 (牛).

8a. 人牧 M: rén mù  J: jinboku じんぼく  K: in mok 인목  C: yàhn muhk
Ruler (figurative: "herdsman of men ").

920. 引 M: yǐn  J: in イン, hiku ひく  K: in 인  C: yáhn
To stretch, to stretch out; to pull, to pull toward one; to lead, to direct, to steer [a carriage].
Radical 57 (弓).
921. 領  M: lǐng  J: ryō リョウ, kubi くび  K: lyeong 렉  C: lîhng
Neck.
Radical 181 (頁).

**Commentary**
Most commentators assume that Mencius left 魏 after 惠王 died and his mediocre successor 襄王, failed to impress the philosopher.

24-1. 出語人曰(l. 1): There is a special nuance of meaning associated with the characters 入 and 出 that you should be familiar with. Generally speaking, the ruler, his palace, and his associations are generally thought to be private or internal (內), whereas the world of public officials and the area outside of the palace is external (外). Here, 出 has the sense of “emerge from having an audience.”

24.2. 望之不似人君，就之而不見所畏焉(l. 1): 孟子 is not impressed with the king when he sees him first from a distance; when he approaches (就), he does not feel any better about him. 人君("a ruler of people") is often used idiomatically to mean a capable or just ruler. 所畏焉: "that which was to be feared in him." Remember that 畏(83) can refer not merely to fear but to the sense of awe that a great ruler will supposedly inspire in his people.

24.3. 天下惡乎定(l. 2): The question phrase 惡乎 tends to take a verb in the passive: “By what [how] will the world be pacified?” It is likely that 襄王 is expecting 孟子 to flatter him and suggest that he, the king, is the one who can pacify (i.e., conquer) the world.

24.4. 究能與之(l. 3): “Who will be able to give him [the right to pacify the world]?” The use of
here suggests granting allegiance.

24.5. 王知夫苗乎(l. 4): This is the first use of 夫 as a demonstrative pronoun (“this,” “that,” etc.; 190-3) in the lesson texts. It occurs generally when the speaker is drawing attention to something for the purpose of illustration, example, and so forth. “Your Majesty knows about sprouts, right?”

24.6. 七八月之間(l. 4): This is not the seventh and eighth months of the present lunar calendar (roughly equivalent to August and September), but
those of the 周 dynasty calendar. Actually, June and July of the modern Western calendar is meant.

24.7. 渤然興之(l. 5): Here, 之 is a "dummy" object, inserted for the rhythm of the language. (For dummy objects in English, compare slang expressions like "Don't overdo it!).

**Vocabulary Hints**

語(673-2) 似(338) 畏(83) 卒(269-4) 孰(810)
與(191-3) 夫(190-3) 間(221) 興(765) 誠(675)
由(234-3)

**Character List**

i. 作定引惡雨雲(6)
ii. 牧禦苗領(4)
iii. 旱槁(2)
iv. 嗜沛油渤(4)

**Lesson 25**

孟子梁惠王上(Section 7, Part 1)

齊宣王問曰:「齊桓晉文之事,可得聞乎?」孟子對曰:「仲尼之徒,無道桓文之事者,是以後世無傳焉。臣未之聞也。無以,則王乎?」曰:「德何如則可以王矣?」曰:「保民而王,莫之能禦也。」曰:「若寡人者,可以保民乎哉?」曰:「可。」曰:「何由知吾可也?」曰:「臣聞之胡齕曰:『王坐於堂上,有牽牛而過堂下者,王見之,曰:『牛何之?』對曰:『將以釁鐘。』王曰:『舍之,吾不忍其觳觫,若無罪而就死地。』對曰:『然則廢釁鐘與?』曰:『何可廢也?以羊易之。』。不識有諸?』曰:『有之。』曰:『是心足以王矣。百姓皆以王為愛也,臣固知王之不忍也。』王曰:「然,誠有百姓者。齊國雖褊小,吾何愛一牛?即不忍其觳觫,若無罪而就死地,故以羊易之也。」曰:「王無異於百姓之以王為愛也,以小易大,彼惡知之?王若隱其無罪而就死地,則牛羊何擇焉?」王笑曰:「是誠何心哉?我非愛其財而易之以羊也,宜乎百姓之謂我愛也!」曰:『無傷也,是乃仁術也。見牛,未見羊也。君子之於禽獸也,見其生,不忍見其死,聞其聲,不忍食其肉。是以君子遠庖廚也。』王曰:「詩云:『他人有心,予忖度之。』夫子之謂也!夫我乃行之,反而求之,不得吾心。夫子言之,於我心有戚戚焉。此心之所以合於王者,何也?」
**Vocabulary (922-944)**

102b. 齊宣王  M: qí xuān wáng    J: sei sen せいせんおう  K: je seon wang 제선왕  C: chàih syūn wông

King Xuan of Qi (r. 319-301 B.C.E.).

1. Literary; literature.
2. Culture; civil society.
3. Pattern, ornament.

Here, this character is the posthumous title of a duke. Though it is an extremely common character, it does not occur outside of names in our texts. Radical 65 (文).


Duke Wen of Jin (r. 636-628 B.C.E.)

923.尼  M: ní    J: ji ジ    K: ni 니    C: néih
To obstruct, to block.

This character is fairly rare, and it later comes to be used as the sinicized Sanskrit word for "nun." Here, it is part of a personal name. Radical 44 (尸).

113b. 仲尼  M: zhòng ní    J: chūn ji ちゅうじ    K: jung ni 중니    C: juhng nèih
Zhongni (polite name of Confucius 孔子.)

924. 保  M: bǎo    J: ho ホ, hō ホウ, hosuru ほうする, tamotsu たもつ, yasunzu やすんず    K: bo 보    C: bóu
To protect, to preserve, to look after.
Radical 9 (人).

184b. 何由  M: hé yóu    J: nani ni yorite なにによりて    K: ha yu 하유    C: hèh yâuh
Because of what? [idiomatic inversion]
This phrase is synonymous with 奚由 (155b).
Hu (general name for “barbarian” tribes to the north).
Here, this character is a surname. Radical 130 (肉).

926. 齷 M: hé J: kotsu K: heul C: haht
To gnaw
Here, this character is a personal name. Radical 211 (齒).

925a. 胡齷 M: hú hé J: ko kotsu K: ho heul C: wù haht
Hu He (a courtier of the king).

927. 牽 M: qiān J: ken K: gyeon C: hīn
To drag, to lead by a rope.
Radical 93 (牛).

928. 牛 M: niú J: gyū K: u C: ngàuh
Cow, steer, ox.
Radical 93 (牛).

929. 虏 M: xìn J: kin K: heun C: yahn
To smear blood [on something] in an act of ritual consecration.
Radical 164 (酉).

930. 鐘 M: zhōng J: shō K: jong C: jūng
Bell
Radical 167 (金).

931. 稽 M: hú J: koku K: gok C: huhk
(Used in the compound below.)
Radical 148 (角).

932. 羊 M: sù J: soku K: sok C: chūk
(Used in the compound below.)
Radical 148 (角).

931a. 骨折 M: hú sù J: kokusoku こくそく K: gok sok 곡속 C: huhk chūk
Trembling with fear.
Radical 148 (角).

101a. 死地 M: sǐ dì J: shichi しち K: sa ji 사지 C: séi deih
Execution ground.

231b. 然則 M: rán ze J: shikaraba sunawachi しからばすなわち K: yeon chik 연칙 C: yihn jāk
If that is so, then.... [frequently used locution]

933. 羊 M: yáng J: yō ヨウ, hitsuji ひつじ K: yang 양 C: yèuhng
Sheep, goat.
Radical 123 (羊).

934. 緦 M: biǎn J: hen ヘン K: pyeon 편 C: bín
Narrow, tiny, cramped.
Radical 145 (衣).

935. 財 M: cái J: sai サイ K: jae 재 C: chòih
Cost, expense; wealth.
Radical 154 (貝).

936. 傷 M: shāng J: shō ショウ, kizu きず, itamu いたむ, itameru いためる K: sang 상 C: sēung
Injury, wound; to wound, to be wounded, to be hurt (emotionally or physically).
Radical 9 (人).

937. 術 M: shù J: jutsu ジュツ, sube すべ K: sul 슐 C: seuht
Art, technique, strategy.
Radical 144 (行).

938. 禽  M: qín  J: kin キン  tori とり  K: geum 금  C: kàhm
Bird.
Radical 114 (内).

939. 獣  M: shòu  J: jū ジュ, kedamono けだもの  K: su 수  C: sau
Beast.
Radical 94 (犬).

940. 店  M: páo  J: hō ホウ  K: po 포  C: pàauh
Kitchen.
Radical 53 (广).

941. 廚  M: chú  J: chu チュウ  K: ju 주  C: chyùh
Kitchen.
庖廰 is a synonym compound. Radical 53 (广).

942. 他  M: tuó  J: ta タ, hoka ほか  K: ta 타  C: tā
Other, another.
Note: This character is not used in literary Chinese as a third person pronoun, as it is in modern Mandarin. Radical 9 (人).

943. 付  M: cǔn  J: son ソン  K: chon 촌  C: chyún
To consider.
Radical 61 (心).

944. 度  M: duó (1); dù (2-3)  J: do ド, taku タク, watasu わたす  K: tak 탁 (1); do 도 (2)  C: dou(3); doh(1-2)
1. To consider, to infer, to calculate. *
2. To measure.
3. To cross (usually a river; used for 渡); to endure.
Radical 53 (广).
Commentary
This is the longest sustained passage in the Mencius, and it lasts through Lesson 27. If you have trouble following the argument, you may want to consult the paraphrase following Lesson 27.

25.1. 齊桓晉文之事，可得聞乎(1. 1): 齊桓公 and 晉文公 were two of the so called Five Overlords 五霸, five rulers of the seventh and sixth centuries B.C.E. who managed to unify China temporarily through warfare and political machination. You encountered 齊桓公 in Lessons 4 and 11. A third overlord, 秦 輪公, appeared in Lesson 8. Mencius' distaste for their approach to governing may be observed here. 可得聞乎 is an idiomatic question used to politely solicit information: "Can they be gotten hear about?"

25.2. 仲尼之徒，無道桓文之事者，琴以後世無傳焉(II. 1-2): 仲尼之徒 is the larger group among which there are no 道桓文之事者. Note use of 道 here in the somewhat colloquial meaning of "to say," "to speak of." 孟子 is saying he cannot talk about these men because, since he was a later generation (後世) disciple of Confucius, no one has passed on any information about them to him. This is somewhat disingenuous, since the Five Overlords were quite famous in Chinese culture.

25.3. 無以，則王乎(II. 2-3): "Since I do not possess the wherewithal [to discuss the Overlords], then [is it all right with you if I discuss] kingly rule instead?"

25.4. 德何如則可以王矣(l. 3): "Virtue like what then can rule as king?"—that is, "wha sort of virtue must I possess that it may be possible for me to rule as a true king?" When the 孟子 text uses 王 as a verb, it usually implies "rule like one of the virtuous kings of ancient times."

25.5. 若寡人者，可以保民乎哉(l. 4): 若寡人者="someone like me." The use of both 乎 (122-1) and 哉(216) here suggests incredulity on the king's part.

25.6. 臣聞之胡龁曰(l. 5): This is the same as 臣聞之於胡龁. Here, 之 comes before its proper antecedent, and it may be translated as "the following." Note that 曰 here merely introduces the quoted words of 胡龁 and need not be
translated. Also note the rather complicated narrative situation: 孟子 is relating to the king a story about the king that the courtier 胡齕 had related to him, 孟子, earlier.

25.7. 牛何之(1. 6): Even though 何 does not usually mean "where," it takes on this meaning when it modifies the verb 之, “to go.”

25.8. 躍觫(l. 7) is a good example of a "binome." Binomes tend to be “rhyming binomes" (like this one), "alliterative binomes," or "reduplicatives" (the same character repeated). The meanings of binomes are often in dispute, because their general modal quality invites imprecision as the centuries go by. Here, commentators agree that the cow is showing fear of some sort—but is it trembling or crying out?

25.9. 不識有諸(l. 8): Notice that we have a new fusion particle here, 諸(253), which was used previously as a plural prefix. Here, it is a fusion of 之 and 乎; it is also important to keep in mind that 乎 can be a question marker, an exclamation marker, or (as in Lesson 21) a substitute for 於. In this sentence, it is the question marker: “I do not know if there was this?” Mencius is indirectly asking the king for confirmation of the anecdote.

25.10. 百姓皆以王為愛也(l. 9): "The common people all took Your Majesty to be cheap." You may want to review the 以爲 structure, discussed in 11.3. 愛(82) here does not imply love, but rather the king’s begrudging the expense of the ox.

25.11. 然, 誠有百姓者(l. 10): This laconic comment is vague. Most modern readers take it as “That is so, there truly were commoners [who thought I was cheap]."

25.12. 即不忍其穢穀(l. 10): In some XY 也 sentences, 即 comes close to acting like 乃. Here (with an implied X phrase and an implied 也), it means something like “indeed, it was a case of....”

25.13. 王無異...(l. 11): Note the putative sense of 異 here, “to find strange": "Your Majesty, do not find it strange that ....”

25.14. 以小易大，彼惡知之(l. 12): “You exchanged something small for something big, so how could they know it [i.e., that your motives were not selfish, but involved concern over the suffering of the animal]?”
25.15. Is this a true heart? I am not fond of his money and exchange it for a sheep, is this acceptable to the people? (l. 13): The king goes back and finds he is puzzled by his own motives. As we have seen before, 非 negates one explanation—the one that the common people accepted. Finally, the king uses the pattern discussed in 7.2: “How appropriate is the common people thinking me cheap!”

25.16. 非 (l. 14): The use of 術 here may seem strange, because the king is not employing any conscious art. It may be that 孟子 is speaking of the methods 仁 itself employs through human beings to accomplish its will; the feeling of pity aroused in the king will help him to understand 仁 in a greater sense. Part of the point may also be that the common people are incapable of such emotions.

25.17. 君子之於禽獸也 (11. 14 一 15): A topic, marked off by an emphasis 也. For this pattern, compare Lesson 23, line 1: 寡人之於國也.

25.18. 是以君子遠庖廚也 (ll. 15-16): To the modern reader this may seem a hypocritical approach to the problem. For 孟子, however, forms of emotion and behavior are intimately connected with class status and occupation. Since the 君子 must remain sensitive to suffering in order to perform his task as administrator, he must avoid coarsening that sensitivity.

25.19. 於我心有戚戚焉 (ll. 17-18): Commentators are of two minds about the meaning of the reduplicative 戚戚 here. Since 戚 can mean “sad” or “grieving,” some take it to mean “feeling of compassion,” that is, a renewal of the compassion that the king felt when he beheld the suffering of the ox. Others base an interpretation on the meaning of 戚 as “kin” or “relation,” extending it to the idea of “to recognize a match,” “to feel a correspondence.” The idea then is, “When I heard your explanation, I recognized the truth of it within myself.” Note also the redundancy of the final 焉, which corresponds to the idea of 於我心. This is a fairly common violation of grammar.

25.20. 此心之所以以合於王者，何也 (l. 18): The king now moves the discussion back to the subject at hand: Why should his sympathy with the animal prove that he has the sort of mind suitable to rule as a “true king” (i.e., the sort of mind capable of protecting the people)?
曰：「有復於王者曰：『吾力足以舉百鈞，而不足以舉一羽；明足以察秋毫之末，而不見輿薪。』則王許之乎？」曰：「否。」「今恩足以及禽獸，而功不至於百姓者，獨何與？」然則一羽之不舉，為不用力焉；輿薪之不見，為不用明焉。百姓之不見保，為不用恩焉。故王之不王，不爲也，非不能也。」曰：「不爲者與不能者之形何以異？」曰：「挾太山以超北海，語人曰：『我不能』，是誠不能也。為長者折枝，語人曰：『我不能』，是不爲也，非不能也。故王之不王，非挾太山以超北海之類也；王之不王，是折枝之類也。老吾老，以及人之老；幼吾幼，以及人之幼；天下可運於掌。詩云：『刑於寡妻，至於兄弟，以御于家邦。』言舉斯心，加諸彼而已。故推恩，足可以保四海；不推恩，無以保妻子。古之人所以大過人者，無他焉，善推其所爲而已矣。今恩足以及禽獸，而功不至於百姓者，獨何與？權，然後知輕重；度，然後知長短。物皆然，心爲甚。王請度之！抑王興甲兵，危士臣，構怨於諸侯，然後快於心與？」王曰：「否，吾何快於是？將以求吾所大欲也。」曰：「王之所大欲可得聞與？」王笑而不言。曰：「爲肥甘不足於口與？輕煖不兌於體與？抑爲采色不足視於目與？聲音不足聽於耳與？便嬖不足使令於前與？王之諸臣皆足以供之，而王豈爲是哉？」曰：「否，吾不爲是也。」
Feather.
Radical 124 (羽).

947. 秋 M: qiū J: shū シュウ, aki あき K: chu 추 C: chāu
Autumn.
Radical 115 (禾).

948. 亳 M: háo J: gō ゴウ K: ho 호 C: hòuh
Hair.
Radical 82 (毛).

Autumn hair (particularly fine hair shed by animals when growing winter coats).

949. 輿 M: yú J: yo ヨ, kago かご, koshi こし K: yeo 여 C: yùh
Cart, cartload.
Radical 159 (車).

950. 薪 M: xīn J: shin シン, maki まき, takigi たきぎ K: sin 신 C: sān
Firewood.
Radical 140 (艸).

951. 否 M: fǒu J: iya いや, ina いな K: bu 부 C: fáu
"No " (giving a negative answer to a yes-no question).
This character can also end a sentence, turning it into a yes-no question.
Radical 30 (口)

952. 超 M: chāo J: chō チョウ, koeru こえる K: cho 초 C: chīu
To leap over, to pass over, to surpass.
Radical 156 (走).

953. 海 M: hǎi J: kai カイ, umi うみ K: hae 해 C: hói
Sea.
Radical 85 (水).

343a. 長者 M: zhǎng zhě J: chōja ちょうじゃ K: jangja 정자 C: jéung je
Elder; person older than oneself.

954. 折 M: zhé J: setsu セツ, oru おる, oreru おれる K: jeol 절 C: jì
To break off, to snap.
But see 26.5 below. Radical 64 (手).

955. 枝 M: zhī J: shi シ, ki キ, eda えだ, e え K: ji 지 C: jí
Branch [of a tree].
But see 26.5 below. Radical 75 (木).

956. 類 M: lèi J: rui ルイ, tagui たくい K: lyu 류 C: leuih
Sort, kind; analogy.
Radical 181 (頁).

957. 幼 M: yòu J: yō ヨウ, osanai おさない K: yu 유 C: yau
Young, young people.
Radical 52 (么).

958. 運 M: yùn J: un ウン, megurasu めぐらす K: un 운 C: wahn
To turn, to rotate; to pass on, to transmit.
Radical 162 (走).

959. 掌 M: zhǎng J: shō ショウ, tanagokoro たなごころ K: jang 장 C: jéung
Palm of the hand.
"To turn [something] on the palm of the hand" was a common proverb in early China for being able to do something easily. Radical 64 (手).

546b. 寡妻 M: guǎ qī J: kasai かさい K: gwa cheo 과처 C: gwá chāi
Principal wife.

960. 御  M: yù  J: go, gyo ギョ, gyosuru ぎょする, osamu おさむ  K: eo 어  
C: yuh
To govern, to control. 
Radical 60(彳).

961. 邦  M: bāng  J: hōホウ, kuni くに  K: bang 방  C: bōng
State, country. 
Radical 163 (阝).

962. 推  M: tuī  J: suiスイ, osu おす  K: chu 추  C: tēui
To extend, to push. 
Radical 64 (手).

452a. 四海  M: sì hǎi  J: shikai しかい  K: sa hae 사해  C: sei hói
[Within] the four seas; the whole world.

963. 輕  M: qīng  J: keiケイ, karui かるい  K: gyeong 경  C: hīng
Light; lightness; to treat lightly, to scorn; easy, simple. 
Radical 159 (車).

963a. 輕重  M: qīng zhòng  J: keichōけいちょう  K: gyeong jung 경중  C: hīng chúhng
Weight. 
This term is a typical “antonym compound,” whereby two opposites together 
form an abstract concept.

964. 短  M: duǎn  J: tanタン, mijikai みじかい  K: dan 단  C: dyún
Short; shortness. 
Radical 111 (矢).

343b. 長短  M: cháng duǎn  J: chōtanちょうたん  K: jang dan 장단  C: chèuhng dyún
Length.
This term is another antonym compound.

965. 抑  M: yì    J: yoku ヨク, somosomo そもそも   K: eok역   C: yīk
Or [is it a case that...?].
Radical 64 (手).

966. 構  M: gòu    J: kō コウ, kamau かまう   K: gu 구   C: kau
To construct, to build up; to provoke.
Radical 75 (木).

967. 肥  M: féi    J: hi ヒ   K: bi 비   C: fèih
Fatty [foods].
Radical 130 (肉).

968. 煦  M: nuǎn    J: dan ダン, atatakai あたたかい   K: nan난   C: nyúhn
Warm.
As does 輕 here, 煦 describes clothes. Radical 86 (火).

969. 體  M: tǐ    J: tai タイ, karada からだ   K: che 체   C: tái
Body.
Synonym: 身(32), although 體 is almost always used only to refer to the
corporeal body. Radical 188 (骨).

970. 采  M: cǎi    J: sai サイ   K: chae 채   C: chói
fright, multicolored.
Here, this character is used for 彩. Radical 165 (釆).

971. 音  M: yīn    J: on オン, in イン, ne ね, oto おと   K: eum 음   C: yām
Note, sound.
Radical 180 (音).
813a. 聲音 M: shēng yīn J: seion セイオン, kowane こわね K: seong eum 성음 C: sīng yām
Sound, music.

972. 便 M: pián (1); biàn (2-3) J: ben ベン, bin ビン K: byeon 변 (1); pyeon 편 (2) C: pīhn (1); bīhn (2-3)
1. Glib, specious. *
2. Then, thereupon.
3. Convenient; convenience.
Radical 9 (人).

972a. 便嬖 M: pián bì J: benpei べんpei K: byeon pye 변폐 C: pīhn pei
Sexual favorite.

Commentary
26.1. 獨何與(I. 3): Difficult to translate, but here the idea of 獨 refers to the strange exception of the king's merit having no effect on the common people. “Why alone is that?”

26.2. 爲不用力焉(Il. 3-4): Note the use of 爲 here as "because," derived from the coverbal usage "for the sake of."

26.3. 百姓之不見保，爲不用恩焉(I. 4): "The common people's not being protected is because you aren't using your mercy on them." Note the passive use of 見 here (9.3). It is also interesting that Mencius equates a virtue—mercy—with an ability like physical ength or keen eyesight.

26.4. 故王之不王，不爲也，非不能也(Il. 4-5): “Consequently, Your Majesty's not ruling as a true king is a 'not doing,' not a 'not being-able.'” That is, the king is deliberately not ruling as a true king, though he has the ability. The difference between willful “not doing" and inability is the subject of discussion for the next several lines.

26.5. 爲長者折枝(Il. 6-7): Commentators feel the need to explain this vague phrase. Literally, it should mean, “to break a branch for the benefit of one's elders,” but there is no obvious cultural tradition that makes it clear why such an action is significant. Break off a branch of fruit? Fetch firewood? Most
commentators now argue that 折 should be taken in a somewhat unusual meaning, “to massage,” and that 枝 should be read as 肢, “joints”—thus the sentence would mean “to massage one's elders' joints for them.”

26.6. 老吾老，以及人之老(l. 8-9): The first 老 here (like the 幼 in line 9) is used putatively, or with a sense of fulfilling proper social roles: "If I/we consider our elderly as elderly...." In other words, "If I/we treat our elders as they ought to be treated...." The following phrase tells you to extend the behavior that you grant to your own family's elders to the way you treat other people's elders. 及 is used in the same way here that 申 was used in Lesson 23, and the way 推 is used in lines 10-11 of this lesson's text.

26.7. 言舉斯心, 加諸彼而已(l. 10): “The [poem] simply says to take up this heart [of one's own] and apply it to those [other people].” Note that here the contraction of 諸 gives us 加之乎彼, with 乎 functioning as the equivalent of 於.

26.8. 無他焉(l. 11): “There is no other reason than this.” This is an idiomatic expression introducing the sole reason for something. Note that 焉 can be broken down as “than+ this” in this case (see 23.9), though sometimes the phrase occurs simply as 無他 (see Lesson 28 for an example).

26.9. 物皆然, 心為甚。王請度之(l. 13): “Things are all thus; the heart/mind acts especially that way. Your Majesty, please measure it!” In other words, think about what sort of heart/mind you have, and how it might be used to protect the people. At this point, however, Mencius ironically turns to an accusation of the king's militaristic policies.

26.10.采色(l. 16): When describing kingly pastimes, the character 色 often takes on connotations of sexuality and sexual pleasures. Because this phrase is contrasted with music 聲音, it is likely that this term refers to an arousing display of dancing girls.

26.11. 便嬖不足使令方令前與(l. 17): “Are your favorites insufficient to carry out your commands in front of you?” The characters 使 and 今 here work together as a compound, “to be sent by command." The commands are not necessarily sexual in nature here.

26.12. 而王豈為是哉(l. 18): 爲 is ambiguous here. Mencius is not asking the king if he is indeed acting in a militaristic manner (the king has already granted the truth of that); rather, he is asking him if he is acting
militaristically in order to obtain additional luxuries. Hence, a translation might render 爲 as both “to do” and “for the sake of” (i.e., the coverb meaning): “How could Your Majesty do this for these reasons?” The king then replies, “No, I am not doing this for these reasons.”

Vocabulary Hints
復(148-2) 力(349) 明(548-4) 末(702) 恩(265)
禽(935) 獸(939) 功(613) 保(924) 形(519)
異(342-2) 揉(508) 太山(214a, L7) 及(296-1) 語(637-2)
刑(505-2) 兄(406) 弟(414) 於(344) 斯(794-1)
加(47-4) 他(942) 過(320-3) 權(69-1) 度(944-2)
物(72) 興(765) 甲(179) 危(855) 怨(5)
快(395) 甘(291) 口(294) 視(327) 目(22)
供(593)

Character List
i. 便御折推枝海短秋羽輕運采音類體(15)
ii. 否抑掌毫煖肥薪超輿邦(10)
iii. 幼構鈞(3)

Lesson 27
孟子梁惠王上(Section 7, Part 3)
曰:「然則王之所大欲可知已。欲辟土地, 朝秦楚, 蒐中國, 而撫四夷也。以若所為, 求若所欲, 猶緣木而求魚也。」王曰:「若是其甚與?」曰:「殆有甚焉。緣木求魚, 虽不 得魚, 無後災。以若所為, 求若所欲, 尽心力而為之, 後必有災。」曰:「可得聞與?」曰:「鄒人與楚人戰, 則王以謂孰勝?」曰:「楚人勝。」曰:「然則小固不可以敵 大, 寡固不可以敵眾, 弱固不可以敵強。海內之地, 方千里者九, 齊集有其一; 以一服八, 何以異於鄒敵楚哉?蓋亦反其本矣。今王發政施仁, 使天下仕者皆欲立於王之 朝, 耕者皆欲 藏於王之市, 行旅皆欲出於王之塗, 天下之欲疾其君者皆欲愬於王;其若是, 誰能禦之?」王曰:「吾�urrency, 不能進於是矣。願夫子輔吾志, 明以教我。我雖不 敏, 請嘗試之。」曰:「無恆產而有恆心者, 惟士為能。若民, 則無恆產, 因無恆心。苟無恆心, 放辟邪侈, 無不為已。及陷於罪, 然後從而刑之, 是罔民也。焉有仁人在位, 困民而可為也?是故明君制民之產, 必使仰足以事父母, 俯足以畜妻子, 樂歲終身飽, 凶年免於死亡, 然後驅而之善; 故民之從之也輕。今也制民之產, 仰不足以事父母, 俯不足以畜妻子, 樂歲終身苦, 凶年不免於死亡; 此惟救死而恐不贍, 莫暇治禮義哉? 王欲行之, 則盍反其本矣。五畝之宅, 樹之以桑, 五十者可以衣帛矣。雞豚狗彘之畜, 無失其時, 七十者可以食肉矣。百畝之田, 勿奪其時, 八口之家可以無饑矣。謹庠序之教, 申之以孝悌
之義，頒白者不負戴於道路矣。老者衣帛食肉，黎民不飢不寒，然而不王者，未之有也。」

**Vocabulary (973-1000)**

973. 蒞 M: lì J: riり, nozoku のぞく K: li 리 C: leih
To rule over, to control.
Radical 140 (艸).

111b. 中國 M: zhōng guó J: chūgokuちゅうごく K: jung guk 중국 C: jüng gwok
The central states.
This term does not mean “China” yet.

974. 撫 M: fǔ J: buブ, naderu なでる K: mu 무 C: dú
To stroke, to pat; to pacify, to soothe.
This verb is frequently used as a euphemism for the suppression of “barbarian” peoples.
Radical 64 (手).

452b. 四夷 M: sì yí J: shi'iしい K: sa i사이 C: sei yih
The barbarian tribes in all four directions (general term for barbarian tribes on all sides).

975. 緣 M: yuán J: enエン, yoru よる K: yeon연 C: yūhn
To follow along, to climb.
Radical 120 (糸).

97. 災 M: zāi J: saiサイ, wazawai わざわい K: jae재 C: jōi
Disaster.
Radical 86 (火).

977. 敵 M: dí J: tekiテキ, kataki かたき, tekisuru できる K: jeok 적 C: dihk
To oppose, to withstand; enemy, opponent.
Radical 66 (支).

978. 集 M: jí J: shū シュウ, atsumaru あつまる, atsumeru あつめる K: jip 집 C: jaahp
To assemble, to gather together; a literary collection.
Here, this character is used adverbially: "collectively," "all together." Radical 172 (隹).

73C. 其一 M: qí yī J: sonoitsu そのいつ K: gi il 기일 C: keih yāt
One of them.
This term is idiomatic enough for the meaning to be not immediately apparent—but it still makes sense literally: "their one."

979. 施 M: shī J: shi シ, se セ, hodokosu ほどこす K: si 시 C: sī
To extend, to supply.
Radical 70 (方).

980. 仕 M: shì J: shi シ K: sa 사 C: sih
Official, officeholder.
Radical 9 (人).

981. 野 M: yě J: ya や, no の K: ya 야 C: yēh
Wilderness, country, fields.
Radical 166 (里).

982. 商 M: shāng J: shō ショウ K: sang 상 C: sēung
Merchant.
Radical 30 (口).

983. 旅 M: lǚ J: ryo りョ, tabi たび K: lyeo 려 C: léuih
To travel; traveler.
Radical 70 (方).
984. 赴 M: fù J: fu フ, omomuku おもむく K: bu 부 C: fuh
To hurry to, to rush to, to head toward.
Radical 156 (走).

985. 業 M: sù J: so ソ, uttaeru うったえる K: so 소 C: sou
To lodge a complaint about.
This character is a different version of 訴. Radical 61 (心).

986. 惣 M: hūn J: kon コン, kurai くらい K: hon 혼 C: fān
Stupid, muddleheaded.
Radical 61 (心).

987. 敏 M: mǐn J: bin ビン, hashikoi はしこい K: min 민 C: máhn
Clever, quick-witted.
Radical 66 (支).

988. 試 M: shì J: shi シ, kokoromiru こころみる, tamesu ためす K: si 시 C: si
To try, to test.
Radical 149 (言).

989. 恆 M: héng J: kō コウ K: hang 항 C: hàhng
Constant, regular, reliable.
Radical 61 (心).

990. 放 M: fàng J: hō ホウ K: bang 방 C: fong
1. Dissipated, unrestrained. *
2. To release, to let go.
Radical 66 (支).

991. 侈 M: chǐ J: shi シ K: chi 치 C: chí
Extravagant, wasteful [behavior].
Radical 9 (人).
To sink into, to fall into.  
Radical 170 (阜).

Net; to trap, to catch in a net.  
This character is used for 網. Radical 122 (岡).

203b. 是故 M: shìgù  J: sono yue ni  そのゆえに  K: si go  시고  C: sih gu  
For this reason....

To look up.  
Here, this character is part of a sentence pattern; see below. Radical 9 (人).

To look down.  
Here, this character is part of a sentence pattern; see below. Radical 9 (人).

994a. 仰俯 M: yǎng fǔ  J: aoide wa  あおいでわ...fushite wa  ふしてわ...  K: ang bu  양부  C: yéuhng fú  
On the one hand... on the other hand...(see 27.10).

996. 飽 M: bǎo  J: hō  日本語: aku  あく  K: po  포  C: báau  
To be full (from eating).  
Radical 184 (食).

To rescue, to save.  
Note that 救死 has the idiomatic meaning “save from death.” Radical 66 (久).
998. 賞  M: shàn  J: zan ザン, taru たる  K: seom 陳  C: sihm
To be sufficient.
Radical 154 (貝).

999. 暇  M: xiā  J: ka, hima ひま, itoma いとま  K: ga 加  C: hàh
Free time, leisure.
Radical 72(日).

1000. 盂  M: hé  J: kō  K: hap 합  C: hahp
"Why not...? " [fusion of 何 and
in a rhetorical question]
Sometimes writers use this character interchangeably with 蓋(434-2). Radical
108 (皿).

**Commentary**

27.1 以若所為，求若所欲(l. 2): Most readers probably read 若 here instinctually
as 218-3, an informal second person pronoun often used instead of 汝
(525)—that is, "by means of what you are doing to search for what you want." However, this seems an unusually rude pronoun to use with the king (and in
the rest of the text Mencius simply addresses him as 王). It may be that 若 has
the sense of "seemingly" or "like," with "you" implied: "By means of doing
this sort of thing to seek the sort of thing you wish." Unfortunately, this would
be a rather clumsy usage as well.

27.2. 若是其甚與？曰：殆有甚焉(ll. 2-3): This phrase may seem confusing at
first, but a character-by-character reading still makes sense: "Like this its
extremity?" Mencius replies: "Probably [your behavior] possesses [aspects
that are even] more extreme than that." Note that 甚焉 is equivalent to 甚於之,
and that we have a case of comparative degree here (23.9), where 甚(374;
normally "excessive") should be read "worse."

27.3. 方千里者九，齊集有其一(ll. 6-7): "Areas that are a thousand li square
number nine, and Qi altogether owns/occupies one of them." From very early
on, Chinese geographers conceived of their world as a large square,
composed of 9 areas in a 3 x 3 arrangement.
27.4. 以一服八(l. 7): "By means of one to cause eight to submit...." Note that 服 (608-3), which usually means "to submit" when used as a verb, has to be interpreted causatively here.

27.5. 蓋亦反其本矣(l. 7): "Perhaps we should indeed return to the fundamentals." The claim of getting back to "the basics" was a constant in Chinese philosophy. Mencius argues that a basic attention to the people's livelihood is more important than military expansion.

27.6. 惟士為能(l. 12): "Only a shi is capable of that." The 爲 here is vague — it could possibly imply effort making, that is, only shi could carry out the action of being able to do it. However, it could be employed simply for the rhythm of the language.

27.7. 若民，則無恆產，因無恆心(l. 12): Strict grammarians might be confused by the connectives employed here. The crux lies with 則 which conceals the fact that an “if” should also be supplied to the second clause, in addition to the sense of "then" attached to the 則: "If it's the common people [we're talking about], then if they don't have a constant livelihood, they therefore won't have constant hearts." All commentators I am aware of take the meaning thus, because they all believe that Mencius is saying that ± possess some integral quality as a social class that makes them able to maintain their ethical standards even when undergoing material suffering, as opposed to the common people, who blow with the wind, as it were. As far as I know, no one has interpreted this line to mean "If you're talking about the common people, then they don't have a steady livelihood and consequently don't have steady hearts." Even though it is a simpler reading, it goes against (1) the literatus expectation that the common people can be successfully governed by a virtuous ruler, and (2) the literatus assumption that the common people are inherently less morally sensitive and are not so simply because of their poorer economic circumstances.

27.8. 然後從而刑之(l. 13): "If only then you punish them accordingly—literally, “follow and punish them." 從 can be used to indicate acting in an expected manner or in accordance with other factors.

27.9. 焉有仁人在位，罔民而可為也(111. 13-14): This is another puzzling sentence. First of all, notice the new (but luckily relatively rare) use of 焉 as a question word: “How ...?” This use is usually rhetorical and probably represents a dialect variant of 安(620-1).

As for the rest of the sentence, it is generally accepted that the 罔民而可為 is a sort of rhetorical emphasis of a more simple idea, 罔民, “to be capable of
entrapping the people." We might translate it literally as "entrapping the 
people—and could such a thing be done?" Another possibility is that the 可爲 
refers back to the act of being benevolent: "How could there be a benevolent 
man on the throne, who could enrap the people and yet still be capable of 
doing [benevolence]?" Regardless, if we take the whole phrase as a more 
excited version of one of Mencius' favorite 未有 sentences, we may have 
something close to 未有仁而罔民者.

27.10. 仰足以事父母，俯足以畜妻子(II. 14-15): The characters 仰 and 俯 initially 
meant "to look up" and "to look down" respectively, but they soon developed 
a distinctive usage in which each stood at the head of its own clause and 
expressed the idea "On the one hand... on the other hand...." Here, the 
original meanings of the words may still be present in the fact that looking 
after one's parents is something one does "upward" socially, whereas looking 
after one's wife (!) and children is something one does "downward" socially. 
Later on, the two characters (in reverse:俯仰) became a compound meaning 
"right away," "instantly" (i.e., the time it takes to look down then look up).

27.11. 驅而之善(I. 15): For some reason not clear to us now, 驅 always takes 而 
when it functions as a pivot verb. Normally we would expect 驅民之善, "drive 
(the people) to go to the good." The pivot verb 率 "to lead" functions the 
same way. Note also that the pivot 民 is suppressed.

Vocabulary Hints

已(247-2) 辟(595-2, 595-3) 士(341) 朝(38-3) 秦(241) 
夷(416-1) 猶(356-2) 木(882) 甚(374) 殆(639-2) 
鄒(768) 以爲(18a, L7) 勝(270) 寡(546-1) 弱(372) 
強(371) 海(953) 方(212-2) 服(608-3) 蓋(434-2) 
本(74) 政(565) 耕(138) 買(779) 藏(697) 
塗(506-2) 疾(281-3) 諧(918) 輔(634) 產(713-2) 
惟(839) 荀(821-2) 勇(423-2) 刑(505-1) 焉(562) 
制(841) 畜(891) 樂(240-1) 歲(905-1) 凶(861) 
免(798) 驅(734) 輕(963) 奚(155)

Character List
i. 仰商放施試野集(8)
ii. 仕恆撫敵旅暇緣同赴陷飽(12)
Summary of Lessons 25-27

It may be difficult for you as a beginning student to follow the logical reasoning behind the extended argument in this portion of the *Mencius*. Here is a step-by-step summary:

1. King Xuan of Qi asks Mencius if he can provide information on the careers of two of the famous Five Overlords—obviously hoping to receive a lesson in practical politics. True to his ideals, Mencius claims that the disciples of Confucius knew nothing of this and so offers to instruct the king in kingly virtue instead. When the king inquires as to what qualities a "true king" must possess, Mencius claims that the most important quality is a heart/mind capable of guarding and looking after the common people. He also asserts that the king possesses such a heart/mind.

2. Mencius proves his point by relating an anecdote concerning the king himself: He has heard that the king refused to let an ox be sacrificed in a religious ceremony because he could not stand to see the animal suffering and unhappy. However, since the king substituted a sheep for an ox in the ceremony, how can we know that the king was genuinely affected emotionally and was not merely being cheap (as the common people thought)? Mencius suggests that the important point to the story is not the king's sparing of an animal's life, but rather that the king possesses a spontaneous moral sense (perhaps more emotional than intellectual) that cannot bear to see living things suffer. Mencius also argues that this spontaneous moral sense is the property of the "gentleman" or superior individual (i.e., one of those who should rule).

3. The king acknowledges that his mercy was a spontaneous emotional reaction and compliments Mencius for having the ability to read his psychological state. But what does this have to do with being able to look after the common people, the quality that supposedly defines a true king? Mencius argues (in a somewhat roundabout way) that the spontaneous sense of pity the king felt is *precisely* the mental quality that a true king must possess. He claims that good government will result easily and naturally when the king is able to extend this sense of pity to the common people—something that the virtuous ancients accomplished. (Here, Mencius draws upon another favorite argument—the idea that the extension of compassion can be seen as an empathic application of the feelings one has for one's own family members to people outside of one's family). He also claims that the failure to extend this sense of pity is a blatant act of will, not an inability.
4. Mencius then asks whether the reason why the king has so far not extended this sense of compassion is because he is much happier stirring up political and military chaos among the states. He then asks the king what such violent behavior seeks to accomplish—if it is merely to indulge his love of luxury, surely his own modest court can supply his greatest desires! The king naturally denies this essentially absurdist argument, leading Mencius to conclude that he hopes to accomplish the ultimate ambition—to unite all of China under his control. Mencius then suggests by analogy that violent military action cannot accomplish unification—if the tiny state of Zou cannot conquer the much larger state of Chu, then Qi surely cannot conquer all of China.

5. Mencius states that the only way to unite all of China is to treat the people well; if good administration brings prosperity to all the people of Qi, then all the other people of China will come to Qi, and the other rulers will willingly acknowledge the King of Qi's hegemony.

6. Mencius closes with some practical advice. Do not expect the people to be capable of altruistic moral behavior in bad times, he suggests; they will naturally break the law if it is a matter of survival. If you plan ahead, however, and push through agricultural reforms (here, Mencius repeats the program given in Lesson 23), then bad times can be handled with little suffering on the people's part.

Note that this argument restates in dialectical form some of the essential points of Mencian philosophy: (1) good government rests in a basic agrarian policy that guarantees the people's livelihood; (2) such a policy will result in a nonviolent expansion of the prestige and power of the ruler, even to the extent that he can unify all of China (see Lesson 24); and (3) putting such a policy into practice should be relatively easy, because it is a mere extension of the feelings of compassion that the true "gentleman" possesses instinctually and naturally anyway.

Lesson 28
孟子梁惠王下(Section 1)
莊暴見孟子曰：「暴見於王，王語暴以好樂。暴未有以對也。」曰：「好樂何如？」孟子曰：「王之好樂甚，則齊國其庶幾乎！」他日見於王曰：「王嘗語莊子以好樂，有諸？」王變乎色曰：「寡人非能好先王之樂也。直好世俗之樂耳。」曰：「王之好樂甚，則齊其庶幾乎！今之樂，由古之樂也。」曰：「可得聞與？」曰：「獨樂樂，與人樂樂，孰樂？」曰：「不若與人。」曰：「與少樂樂，與眾樂樂，孰樂？」曰：「不若與眾。」「臣請為王言樂。今王鼓樂於此。百姓聞王鐘鼓之聲，管籥之音，舉疾首蹙額而相告曰：『吾王之好鼓樂，夫何使我至於此極也？父子不相見，兄弟妻孥離散！』今王田獵於此。
百姓聞王車馬之音，見羽旄之美，舉疾首蹙額而相告曰：『吾王之好田獵，夫何使我至此極也？父子不相見，兄弟妻子離散！』此無他，不與民同樂也。今王鼓樂於此。百姓聞王鐘鼓之聲，管籥之音，舉欣欣然有喜色而相告曰：『吾王庶幾無疾病與？何以能鼓樂也？』此無他，與民同樂也。今王與百姓同樂，則王矣！』

Vocabulary (i001—1009)
350b. 莊暴 M: zhuāng bào  J: só bo そうぼ  K: jang po  C: jōng bouh
Zhang Bao (evidently an adviser to the king).

1001. 幾 M: jī  J: ki  K: gi  C: gēi
Almost, nearly.
Radical 52 (么).

853a. 庶幾 M: shù jī  J: shoki  K: seo gi  C: syu gēi
1. Almost, on the point of; probably, seemingly.
2. hope..., hopefully.

304a. 變色 M: biàn sè  J: iro wo henzu  K: byeon saek  C: bin sīk
To grow pale, to look nonplussed or upset.
Note that 乎 (here functioning as the multipurpose preposition, like 於) is inserted between these characters.

150c. 先王 M: xiān wáng  J: sen'ō  K: seon wang  C: sīn wòhng
The former kings, the kings of antiquity.
These figures are always considered the paragons of virtue and good governing.

1002. 俗 M: sú  J: zoku  K: sok  C: juhk
Common, vulgar, popular.
Radical 9 (人).
227a. 世俗 M: shì sú J: sezoku せぞく K: se sok 세속 C: sai juhk
Popular.

1003. 簾 M: yuè J: yaku ヤク K: yak 야ク C: yeuhk
Flute.
Radical 118 (竹).

1004. 睜 M: cù J: shuku シュク K: chuk 축 C: chūk
To knit [the brows], to wrinkle.
Radical 157 (足).

1005. 额 M: é J: gaku ガク, hitai ひたい K: aek 액 C: ngaahk
Forehead.
Radical 181 (頁).

1006. 散 M: sàn J: san サン, sanjiru さんじる K: san 산 C: saan
To scatter, to be scattered.
Radical 66 (矢).

194a. 田獵 M: tián liè J: denryō でんりょう K: jeon ryeop 전렵 C: tìhn lihp
To hunt.

1007. 斛 M: máo J: bō ボウ K: mo 모 C: mòuh
Pennant, flag.
Radical 70 (方).

1008. 欣 M: xīn J: kin キン K: heun 혼 C: yān
Happy, delighted.
In literary Chinese, repeating the adjective or adverb (欣欣然) is done for emphasis. Radical 76 (欠).

1009. 病 M: bìng J: byō ビョウ, yamai やまい K: byeong 병 C: behng
Sick; illness.
Radical 104 (广).

**Commentary**

28.1. 王語暴以好樂(l. 1): “The king told me that he liked music.” Note the appearance of the thing said as the object of the coverb 以; a more typical way of expressing this idea would be 王以好樂告暴. 莊暴 is speaking; he is using his own

as a first person reference.

28.2. 則齊其庶幾乎(l. 2): 其 appears as the “modal” particle, here meaning something like "no doubt," "certainly" (73-2). 庶幾, whereas often used as the adverb “almost,” can be used idiomatically without an adjective to mean “at the point of success,” “near its goal.” 乎 is exclamatory here (122-2).

28.3. 直好世俗之樂耳(l. 4): There are complex philosophical issues underlying music theory in ancient China. The disciples of Confucius (the 儒) in general saw music as an essential complement to ritual 礼, and rulers usually employed large state orchestras for the performance of music. However, many philosophers (especially the 儒) also acknowledged the sensual appeal of music and thought that some forms of music (especially the popular forms) were injurious to morals. This was considered particularly true of music coming from the early state of Zheng 郑 (see Analects 15.10).

28.4. 獨樂樂，與人樂樂，孰樂(ll. 5-6): In these phrases, both meanings of 樂 are used: “[As for] the pleasure of solitary music, or the pleasure of music with others, which is [more] enjoyable?” Chinese philosophers made much of the pun.

28.5. 今王鼓樂於此...(l. 7): Mencius constructs a series of elaborate conditionals here: First, he gives two examples of the king taking his pleasure —if the king behaves thus and the common people are angry and upset at his behavior, then 此無他，不與民同樂也 (for 無他, see 26.8). However, if the king does the same thing and the common people are happy and show their concern for his welfare, then 此無他，與民同樂也. Mencius is not teaching the king how to behave but giving him a diagnostic on how to tell whether he is behaving correctly or not.

Notice also that when kings "do" things, it often implies they are having it done. 鼓樂 would most likely mean "have music performed."
28.6. 吾王庶幾無疾病與？何以能鼓樂也？(ll. 13-14): Here, the term "庶幾" means "probably," "no doubt." Note also here that sometimes in literary Chinese reading the contrafactual condition ("if not"; "or else") goes unexpressed and is only implied by the logic of the sentence: "Our king no doubt has no illness; if not, how could he have music performed?"

**Vocabulary Hints**

好(351-1) 樂(240-1 and 240-2) 他(942) 直(643-2) 由(234-1)

管(112) 音(971) 舉(115-2) 疾(281-1) 首(366)

告(283) 兄(406) 弟(414) 離(753) 鐘(930)

羽(946) 喜(46)

**Character List**

i. 俗幾散病(4)
ii. 欽(1)
iii. 旄(1)
iv. 籴蹙額(3)

**Lesson 29**

孟子告子上(Section 10)

孟子曰。「魚, 我所欲也。熊掌, 亦我所欲也。二者不可得兼, 舍魚! 而取熊掌者也。生, 亦我所欲也。義, 亦我所欲也。二者不可得兼, 舍生而取義者也。生亦我所欲; 所欲有甚於生者, 故不為苟得也。死亦我所惡; 所惡有甚於死者, 故患有所不辟也。如使人之所欲莫甚於生, 則凡可以得生者何不用也? 使人生之所惡莫甚於死者, 則凡可以辟患者何不為也? 由是則生而有不用也; 由是則可以辟患而不為也。是故所欲有甚於生者, 所惡有甚於死者。非獨賢者有是心也; 人皆有之。賢者能勿喪耳。一簞食, 一豆羹: 得之則生, 弗得則死。裹爾而與之, 行道之人弗受。蹴爾而與之, 乞人不屑也。萬鍾則不辨禮義而受之。萬鍾於我何加焉? 爲宮室之美? 妻妾之奉? 所識窮乏者得我與? 鄉為身死而不受, 今為宮室之美為之; 鄉為身死而不受, 今為妻妾之奉為之; 鄉為身死而不受, 今為所識窮乏者得我而為之。是亦不可以已乎? 此之謂失其本心。」

**Vocabulary (1010—1020)**

1010. 熊 M: xióng J: yű ユウ, kuma くま K: ung 공 C: hùhng

Bear.

Radical 86 (火).
1011. 兼  M: jiān  J: ken  ケン, kensu けんす, kaneru かねる  K: gyeom 겔  C: gīm
Simultaneously; to possess simultaneously.
Radical 12 (八).

129C. 如使  M: rú shǐ  J: moshi もし  K: yeo sa여사  C: yùh sí
If; if we suppose.

1012. 凡  M: fán  J: han ハン, bon ボン, subete すべて  K: beom 범  C: fàahn
All every; generally.
Radical 16 (几, “table”).

1013. 藩  M: dān  J: tan タン  K: dan단  C: dāan
Round bamboo basket for holding rice.
Radical 118 (竹).

1014. 羹  M: gēng  J: kō コウ, atsumono あつもの  K: gaeng 갑  C: gāng
Soup, gruel.
Radical 123 (羊).

1015. 弗  M: fú  J: (no set rendering)  K: bul 불  C: fāt
[Contraction of 不 and 之.]
As did 勿 (163), this character originally occurred when 之 was inverted and placed before the verb (see 5.7). As time passed, writers and readers soon confused it with 不 and simply used it as a negative. Radical 57 (弓).

1016. 嘫  M: hū  J: koku コク  K: ho 호  C: fū
To abuse; abusively.
Radical 30 (口).

1017. 爾  M: ěr  J: ji ジ, ni に  K: i이  C: yíh
1. [Same as 然 (231-3), an adverb marker.]
2. You. [informal second person pronoun, same as 汝 (525)]
Radical 89 (爻).

1018. 蹴 M: cù J: shuku シュウ, shû シュウ, keru ける K: chuk 쿡 C: chūk
To trample on, to kick.
Radical 157 (足).

1019. 屑 M: xiè J: setsu セツ, isagiyoshi いさぎよし K: seol 설 C: sit
Worthwhile, to consider worthwhile.
This character usually appears in negated form:不屑, “unworthy,” “to disregard,” “to reject as unworthy.” Radical 44 (尸).

1020. 辨 M: biàn J: ben ベン K: byeon 벤 C: bihn
To distinguish, to discern, to tell the difference.
Radical 160 (辛).

459a. 宮室 M: gōngshì J: kyūshitsu きゅうしつ K: gung sil 궁실 C: gúng săt
Mansion.

**Commentary**

29.1. 如使人之所欲莫甚於生(ll. 4-5): Note that 莫 often follows the noun on which it comments, thus calling for the following translation: “Among X, there was no one who...,” for example, 客莫能對,“among the retainers, there was no one who could answer.” Hence, here we have, “supposing that among those things that people desire there is nothing greater than life....” Note also that 莫 must be read as “nothing” rather than “no one” (the more common meaning).

29.2. 由是則生而有不用也(l. 6): This is difficult to analyze.由是則生 means “If one [goes] through this [kind of disreputable course of action], one can remain alive....” 而有不用 then gives the exception, “and yet there are [cases when] it is not used,” that is, there will be times when a human being will realize that a certain course of action even though disreputable will keep him/her alive but he/she refuses to do it out of a sense of honor.

29.3. 是故所欲有甚於生者(ll. 6-7): This is one of the places where Mencius comes close to making a syllogism in the traditional Western sense:
A: People prefer life and hate death.
B: People can do certain things to remain alive and avoid death.
C: In certain cases, people will not do those things.
D: Therefore, there are things that people prefer to life and hate worse than death.

29.4. 贤者能勿喪耳(l. 8): The use of the imperative here must be because of the 能, which must have the same effect as 欲 in analogous sentences (compare 5.7 and an analogous sentence from Lesson 5, 我能勿畏乎). Do not translate as imperative. Note also that 勿 is a contraction of 毋 and 之 here as well.

29.5. 行道之人(l. 9): Though this phrase would probably in most contexts mean "people who practice the Way," here, it obviously refers to someone in desperate conditions. Hence, it is interpreted by all commentators to mean "people walking the road," that is, "vagrants."

29.6. 爲宮室之美? 妻妾之奉? 所識窮乏者得我與?(ll. 10-11): Mencius gives a series of reasons why a man might accept an official position. 爲 here means "is because," and since the whole sentence ends with a question you can begin each phrase with "Is it because of... " 所識窮乏者 is a partitive, with a missing 之 after 識: "those among whom I know who are poor and destitute." 得我 (more explicitly, 得於我) here would be "benefit from me [and my wealth]." Note that Mencius is careful to say that it is wrong to accept an ill-gotten salary, even when employed for noble ends.

29.7. 鄉為身死而不受(l. 11): "Just now for the sake of oneself dying [i.e., it was a case involving life or death] and yet you did not accept it." Mencius is referring to the case of the beggar who would not accept food when given contemptuously. Notice the vagueness of the coverb 爲 here: "oneself dying" is the reason you would normally accept the food— that is, you would accept it for the reason of avoiding death. 而 has a strong contrastive meaning here: "and yet...." A more fluid translation: "Even though it was a matter of life and death you nevertheless did not accept it."

29.8. 是亦不可以已乎(ll. 12-13): That is, should a man not be capable of refusing (lit., "stopping," 已) these temptations as well?
Vocabulary Hints
掌(959) 舍(771-2) 荀得(821a, L21) 惡(906-2) 患(39)
辟(596-1) 是故(203b, L27) 勿(163) 喪(433-1) 豆(784-1)
乞(521) 萬(71) 鍾(210-2) 加(47-5) 奉(292-2)
窮(618) 乏(801) 本(74)

Character List
i. 兼凡弗爾(4)
ii. 熊羹辨(3)
iii. 屑(1)
iv. 嘑箄蹴(3)

Lesson 30
孟子梁惠王下(Section isj)
滕文公問曰：「滕，小國也，竭力以事大國，則不得免焉，如之何則可？」孟子對曰：
「昔者大王居邠，狄人侵之，事之以皮幣，不得免焉，事之以犬馬，不得免焉，事之以珠玉，
不得免焉。乃屬其耆老而告之曰：『狄人之所欲者，吾土地也。吾聞之也，君子不以其
所以養人者害人。』

Vocabulary (1021-1032)
1021. 滕 M: téng J: tō トウ K: deung 등 C: tàhng
The state of Teng.
滕 was a small state on the border of 胥 that was in constant danger of invasion and extermination. Radical 130 (肉).

922a. 文公 M: wén gōng J: monkō もんこう K: mun gong 문공 C: màhn gung
Duke Wen (of Teng).

1022. 竭 M: jié J: ketsu ケツ, tsukusu つかす K: gal 갈 C: kit
To devote, to put forth effort, to exhaust.
Partial synonym: 盡 (255). Radical 117 (立).
1023. 昔 M: xī J: shaku シャク, seki セキ, mukashi むかし K: seok 석 C: sīk
The past; in the past.
Radical 72 (日).

105c. 大王 M: tài wáng J: daiō だいおう K: dae wang 대왕 C: daaih wŏng
King Tai (one of the ancestors of the 周 royal house).
Though the name is written 大, here the character is actually an early form of 太.

1024. 邠 M: bīn J: hin キン K: bin 빈 C: bān
Bin. [a place-name]
Name of an ancient land, the original home of the 周; located in modern Shaanxi 陝西. Radical 163 (邑).

1025. 狄 M: dí J: teki テキ K: jeok 적 C: dihk
Di.
Name of a Western barbarian tribe. Radical 94 (犬).

Pearl; jewel.
Radical 96 (玉).

1027. 玉 M: yù J: gyoku ぎょく, tama たま K: ok 옥 C: yuhk
Jade.
Radical 96 (玉).

1028. 耄 M: qí J: ki キ, shi シ K: gi 기 C: këih
Old (but not elderly), in one’s sixties. Radical 125 (老).

324b. 二三子 M: èr sān zǐ J: ni san shi にさんし K: i sam ja 이삼자 C: yih sāam jí
My followers, my disciples.
Literally, “[my] two or three children”—ever since Confucius used this term affectionately when speaking to his closest followers, it has been a cliché, and it need not be limited to only two or three people.

1029. 越 M: yú J: yu, koeru こえる K: yu 유 C: yùh
To cross, to pass over.
Radical 157 (足).

851a. 梁山 M: liáng shān J: ryōzan りょうざん K: liang san 랑산 C: lèuhng sāan
Mt. Liang.

1030. 岐 M: qí J: ki 기 C: keih
Mountain path.
Here, this character is the name of a mountain. Radical 46 (山).

1030a. 岐山 M: qí shān J: kizan きざん K: gi san 기산 C: keih sāan
Mt. Qi.

1031. 守 M: shǒu J: shu シュ, su ス, mamoru まもる K: su 수 C: sáu
To guard, to keep, to defend.
Radical 40 (宀)

227b.世守 M: shì shǒu J: yoyo wo mamori よよをまもり K: se su 세수 C: sai sáu
To preserve for generations; to guard for generations.

1032. 效 M: xiào J: kō コウ K: hyo 효 C: haauh
To devote, to put an effort into, to try one’s best.
Radical 66 (女).

1032a. 效死 M: xiào sǐ J: shi wo itasu しをいたす K: hyo sa 효사 C: haauh séi
To render service at the cost of one’s life.
Commentary
30.1. 如之何則可(ll. 1-2): More elaborate rhetorical form of 如何(129b) or 奈何(667a): "What can I do that is then OK?"

30.2. 事之以皮幣(l. 2): 事 here has a meaning deriving from “to serve,” “to attend on.” Since the gist here is that the barbarians are being bribed, “to appease” or “to bribe” would be the best translation.

30.3. 吾聞之也, 君子不以其所以養人者害人(ll. 4-5): “I have heard the following: A superior person does not by means of that by which he nourishes others harm others.” This rather complicated sentence means: A good ruler will not use the resources of his state to do violence, either to others or to his own people. 大王 basically believes that it would be better to surrender his land to the 狄 rather than cause the suffering of war.

30.4. 歸市(l. 7): Remember that 歸 can sometimes mean "to go where one belongs." Here, it seems to mean, vaguely, “to go where one wants to go” and thereby something like “to hurry off to the market place.” However, the sense of the people supporting 大王 and following him off to exile allows 歸 to also suggest a secondary meaning: “to give allegiance to.”

30.5. 世守也, 非身之所能為也, 效死勿去(ll. 7): Though this may seem unduly critical of 大王, the best way to read this in context is a criticism of his decision by some of his people—since the kingdom is the legacy of his ancestors (世守), he does not have the right to abandon it. Some commentators, however, interpret the lines to mean that some people exhorted themselves to stay on their own land and defend it.

Vocabulary Hints
侵(373) 幣(698) 免(798) 犬(755) 屬(435-2)
土(341) 害(797) 患(39) 于(344) 擇(846)

Character List
i. 守昔玉珠(4)
ii. 效竭踰(3)
iii. 岐狄(2)
iv. 奚滕邠(3)