Chapter 1

2. King Hui of Liang asked Mencius, “Venerable sir, since you have not counted it far to come here, a distance of a thousand li, may I presume that you are provided with counsels to profit my kingdom?”

3. Mencius replied, “Why must your Majesty use that word ‘profit’? What I am provided with, are counsels to benevolence and righteousness, and these are my only topics.

4. “If your Majesty says, ‘What is to be done to profit my kingdom?’ the great officers will say, ‘What is to be done to profit our families?’ and the inferior officers and the common people will say, ‘What is to be done to profit our persons?’ Superiors and inferiors will try to snatch this profit the one from the other, and the kingdom will be endangered. In the kingdom of ten thousand chariots, the murderer of his sovereign shall be the chief of a family of a thousand chariots. In the kingdom of a thousand chariots, the murderer of his prince shall be the chief of a family of a hundred chariots. To have a thousand in ten thousand, and a hundred in a thousand, cannot be said not to be a large allotment, but if righteousness be put last, and profit be put first, they will not be satisfied without snatching all.

5. “There never has been a benevolent man who neglected his parents. There never has been a righteous man who made his sovereign an after-consideration.

6. "Let your Majesty also say, 'Benevolence and righteousness,' and let these be your only themes. Why must you use that word — ‘profit’?"

Chapter 2

1. Mencius, another day, saw King Hui of Liang. The king went and stood with him by a pond, and, looking round at the large geese and deer, said, “Do wise and good princes also find pleasure in these things?”

2. Mencius replied, “Being wise and good, they have pleasure in these things. If they are not wise and good, though they have these things, they do not find pleasure.

3. "It is said in the Book of Poetry,

He measured out and commenced his marvelous tower;
He measured it out and planned it.
The people addressed themselves to it,
And in less than a day completed it.
When he measured and began it, he said to them –
Be not so earnest:
But the multitudes came as if they had been his children.

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Chapter 3

1. King Hui of Liang said, “Small as my virtue is, in the government of my kingdom, I do indeed exert my mind to the utmost. If the year be bad on the inside of the river, I remove as many of the people as I can to the east of the river, and convey grain to the country in the inside. When the year is bad on the east of the river, I act on the same plan. On examining the government of the neighboring kingdoms, I do not find that there is any prince who exerts his mind as I do. And yet the people of the neighboring kingdoms do not decrease, nor do my people increase. How is this?”

2. Mencius replied, “Your majesty is fond of war — let me take an illustration from war — The soldiers move forward to the sound of the drums; and after their weapons have been crossed, on one side they throw away their coats of mail, trail their arms behind them, and run. Some run a hundred paces and stop; some run fifty paces and stop. What would you think if those who run fifty paces were to laugh at those who run a hundred paces?” The king said, “They should not do so. Though they did not run a hundred paces, yet they also ran away.” “Since your Majesty knows this,” replied Mencius, “you need not hope that your people will become more numerous than those of the neighboring kingdoms.

3. “If the seasons of husbandry be not interfered with, the grain will be more than can be eaten. If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be consumed. If the axes and bills enter the hills and forests only at the proper time, the wood will be more than can be used. When the grain and fish and turtles are more than can be eaten, and there is more wood than can be used, this enables the people to nourish their living and mourn for their dead, without any feeling against any. This condition, in which the people nourish their living and bury their dead without any feeling against any, is the first step of royal government.

4. ”Let mulberry trees be planted about the homesteads with their five mau, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of breeding be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred mau, and the family of several mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools, inculcating in it especially the filial and fraternal duties, and grey-haired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State, where such results were seen — persons of seventy wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold — did not attain to the royal dignity.

5. “Your dogs and swine eat the food of men, and you do not make any restrictive arrangements. There are people dying from famine on the roads, and you do not issue the stores of your granaries for them. When people die, you say, ’It is not owing to me; it is owing to the year.’ In what does this differ from stabbing a man and killing him, and then saying — ’It was not I; it was the weapon?’ Let your Majesty cease to lay the blame on the year, and instantly from all the nation the people will come to you.”

Chapter 4

1. King Hui of Liang said, ”I wish quietly to receive your instructions.”

2. Mencius replied, ”Is there any difference between killing a man with a stick and with a sword ?” The king said, ”There is no difference!”
3. "Is there any difference between doing it with a sword and with the style of government?" "There is no difference," was the reply.

4. Mencius then said, "In your kitchen there is fat meat; in your stables there are fat horses. But your people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.

5. "Beasts devour one another, and men hate them for doing so. When a prince, being the parent of his people, administers his government so as to be chargeable with leading on beasts to devour men, where is his parental relation to the people . . . ?"

Chapter 5

1. King Hui of Liang said, "There was not in the nation a stronger State than Tsin, as you, venerable Sir, know. But since it descended to me, on the east we have been defeated by Chi, and then my eldest son perished; on the west we have lost seven hundred li of territory to Chin; and on the south we have sustained disgrace at the hands of Chu. I have brought shame on my departed predecessors, and wish on their account to wipe it away, once for all. What course is to be pursued to accomplish this?"

2. Mencius replied, "With a territory which is only a hundred li square, it is possible to attain to the royal dignity.

3. "If Your Majesty will indeed dispense a benevolent government to the people, being sparing in the use of punishments and fines, and making the taxes and levies light, so causing that the fields shall be ploughed deep, and the weeding of them be carefully attended to, and that the strong-bodied, during their days of leisure, shall cultivate their filial piety, fraternal respectfulness, sincerity, and truthfulness, serving thereby, at home, their fathers and elder brothers, and, abroad, their elders and superiors — you will then have a people who can be employed, with sticks which they have prepared, to oppose the strong mail and sharp weapons of the troops of Chin and Chu.

4. "The rulers of those States rob their people of their time, so that they cannot plough and weed their fields, in order to support their parents. Their parents suffer from cold and hunger. Brothers, wives, and children are separated and scattered abroad.

5. "Those rulers, as it were, drive their people into pit-falls, or drown them. Your Majesty will go to punish them. In such a case, who will oppose your Majesty?"

6. "In accordance with this is the saying — 'The benevolent has no enemy.' I beg your Majesty not to doubt what I say."

Chapter 6

1. Mencius went to see King Hsiang of Liang.

2. On coming out from the interview, [Mencius] said, "When I looked at him from a distance, he did not appear like a sovereign; when I drew near to him, I saw nothing venerable about him. Abruptly he asked me, 'How can the kingdom be settled?' I replied, 'It will be settled by being united under one sway.'

3. "Who can so unite it?"

4. "I replied, 'He who has no pleasure in killing men can so unite it.'

5. "Who can give it to him?"

6. "I replied, 'All the people of the nation will unanimously give it to him. Does your Majesty understand the way of the growing grain? During the seventh and eighth months, when drought prevails, the plants become dry. Then the clouds collect densely in the heavens, they send down torrents of rain, and the grain erects itself, as if by a shoot. When it does so, who can keep it back? Now among the shepherds of men throughout the nation, there is not one who does not find pleasure in
killing men. If there were one who did not find pleasure in killing men, all the people in the nation would look towards him with outstretched necks. Such being indeed the case, the people would flock to him, as water flows downwards with a rush, which no one can repress."

Chapter 7

3. [King Hsuan of Chi] . . . said, "What virtue must there be in order to attain to royal sway?" Mencius answered, "The love and protection of the people . . . ."

4. The king asked again, "Is such an one as I competent to love and protect the people?" Mencius said, "Yes." "How do you know that I am competent for that?" "I heard the following incident from Hu Ho: — 'The king,' said he, 'was sitting aloft in the hall, when a man appeared, leading an ox past the lower part of it. The king saw him, and asked, Where is the ox going? The man replied, We are going to consecrate a bell with its blood. The king said, Let it go. I cannot bear its frightened appearance, as if it were an innocent person going to the place of death. The man answered, Shall we then omit the consecration of the bell? The king said, How can that be omitted? Change it for a sheep.' I do not know whether this incident really occurred."

5. [King Hsuan] replied, "It did," and then Mencius said, "The heart seen in this is sufficient to carry you to the royal sway. The people all supposed that your Majesty grudged the animal, but your servant knows surely, that it was your Majesty's not being able to bear the sight, which made you do as you did."

6. The king said, "You are right. And yet there really was an appearance of what the people condemned. But though Chu be a small and narrow State, how should I grudge one ox? Indeed it was because I could not bear its frightened appearance, as if it were an innocent person going to the place of death, that therefore I changed it for a sheep."

7. Mencius pursued, "Let not your Majesty deem it strange that the people should think you were grudging the animal. When you changed a large one for a small, how should they know the true reason? If you felt pained by its being led without guilt to the place of death, what was there to choose between an ox and a sheep? The king laughed and said, "What really was my mind in the matter? I did not grudge the expense of it, and changed it for a sheep! There was reason in the people's saying that I grudged it."

8. "There is no harm in their saying so," said Mencius. "Your conduct was an artifice of benevolence. You saw the ox, and had not seen the sheep. So is the superior man affected towards animals, that, having seen them alive, he cannot bear to see them die; having heard their dying cries, he cannot bear to eat their flesh. Therefore he keeps away from his slaughter-house and cook-room."

9. The king was pleased, and said, "It is said in the Book of Poetry, 'The minds of others, I am able by reflection to measure;' — this is verified, my Master, in your discovery of my motive. I indeed did the thing, but when I turned my thoughts inward, and examined into it, I could not discover my own mind. When you, Master, spoke those words, the movements of compassion began to work in my mind. How is it that this heart has in it what is equal to the royal sway?"

10. Mencius replied, "Suppose a man were to make this statement to your Majesty: 'My strength is sufficient to lift three thousand catties, but it is not sufficient to lift one feather; my eyesight is sharp enough to examine the point of an autumn hair, but I do not see a wagon-load of faggots; would your Majesty allow what he said?' "No," was the answer, on which Mencius proceeded, "Now here is kindness sufficient to reach to animals, and no benefits are extended from it to the people. How is this? Is an exception to be made here? The truth is, the feather is not lifted, because strength is not used; the wagon-load of firewood is not seen, because the eyesight is not used; and the people are not loved and protected, because kindness is not employed. Therefore your Majesty's not exercising the royal sway, is because you do not do it, not because you are not able to do it."

11. The king asked, "How may the difference between the not doing a thing, and the not being able to do it, be represented?" Mencius replied, "In such a thing as taking the T'ai mountain under your arm, and leaping over the north sea with it, if you say to people 'I am not able to do it,' that is a real case of not being able. In such a matter as breaking off a branch from a tree at the order of a superior, if you say to people 'I am not able to do it,' that is a case of not doing it, it is not a case of not being able to do it. Therefore your Majesty's not exercising the royal sway, is not such a case as that of taking the T'ai
mountain under your arm, and leaping over the north sea with it. Your Majesty's not exercising the royal sway is a case like
that of breaking off a branch from a tree . . . .

14. "You collect your equipments of war, endanger your soldiers and officers, and excite the resentment of the other princes;
do these things cause you pleasure in your mind?"

15. The king replied, "No. How should I derive pleasure from these things? My object in them is to seek for what I greatly
desire."

16. Mencius said, "May I hear from you what it is that you greatly desire?" The king laughed and did not speak. Mencius
resumed, "Are you led to desire it, because you have not enough of rich and sweet food for your mouth? Or because you
have not enough of light and warm clothing for your body? Or because you have not enough of beautifully colored objects to
delight your eyes? Or because you have not voices and tones enough to please your ears? Or because you have not
enough of attendants and favorites to stand before you and receive your orders? Your Majesty's various officers are
sufficient to supply you with those things. How can your Majesty be led to entertain such a desire on account of them?" "No,"
said the king; "my desire is not on account of them." Mencius added, "Then, what your Majesty greatly desires may be
known. You wish to enlarge your territories, to have Chin and Chu wait at your court, to rule the Middle Kingdom, and to
attract to you the barbarous tribes that surround it. But doing what you do to seek for what you desire is like climbing a tree
to seek for fish."

17. The king said, "Is it so bad as that?" "It is even worse," was the reply. "If you climb a tree to seek for fish, although you do
not get the fish, you will not suffer any subsequent calamity. But doing what you do to seek for what you desire, doing it
moreover with all your heart, you will assuredly afterwards meet with calamities." The king asked, "May I hear from you the
proof of that?" Mencius said, "If the people of Tsau should fight with the people of Chu, which of them does your Majesty
think would conquer?" "The people of Chu would conquer." "Yes; and so it is certain that a small country cannot contend with
a great, that few cannot contend with many, that the weak cannot contend with the strong. The territory within the four seas
embraces nine divisions, each of a thousand li square. All China together is but one of them. If with one part you try to subdue
the other eight, what is the difference between that and Tsau's contending with Chu? For, with such a desire, you must turn
back to the proper course for its attainment.

18. "Now if your Majesty will institute a government whose action shall be benevolent, this will cause all the officers in the
kingdom to wish to stand in your Majesty's court, and all the farmers to wish to plough in your Majesty's fields, and all the
merchants, both traveling and stationary, to wish to store their goods in your Majesty's market-places, and all traveling
strangers to wish to make their tours on your Majesty's roads, and all throughout the kingdom who feel aggrieved by their
rulers to wish to come and complain to your Majesty. And when they are so bent, who will be able to keep them back?

21. "Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, for those above them,
they shall have sufficient wherewith to serve their parents, and, for those below them, sufficient wherewith to support their
wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the
danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow
after it with ease.

22. "Now, the livelihood of the people is so regulated, that, above, they have not sufficient wherewith to serve their parents,
and, below, they have not sufficient wherewith to support their wives and children. Notwithstanding good years, their lives are
continually embittered, and, in bad years, they do not escape perishing. In such circumstances they only try to save
themselves from death, and are afraid they will not succeed. What leisure have they to cultivate propriety and
righteousness?"

23. "If your Majesty wishes to effect this regulation of the livelihood of the people, why not turn to that which is the essential
step to it?

24. "Let mulberry-trees be planted about the homesteads with their five mau, and persons of fifty years may be clothed with
silk. In keeping fowls, pigs, dogs, and swine, let not their times of breeding be neglected, and persons of seventy years may
eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred mau, and the
family of eight mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in
schools — the inculcation in it especially of the filial and fraternal duties, and grey-haired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State where such results were seen — the old wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold — did not attain to the royal dignity."

BOOK I, PART II

Chapter 1

2. Another day, Mencius, having an interview with the king, said, "Your Majesty, I have heard . . . that you love music — is it so?" The king changed color, and said, "I am unable to love the music of the ancient sovereigns; I only love the music that suits the manners of the present age."

3. Mencius said, "If your Majesty's love of music were very great, Chi would be near to a state of good government! The music of the present day is just like the music of antiquity, as regards effecting that."

4. The king said, "May I hear from you the proof of that?" Mencius asked, "Which is the more pleasant — to enjoy music by yourself alone, or to enjoy it with others?" "To enjoy it with others," was the reply. "And which is the more pleasant — to enjoy music with a few, or to enjoy it with many?" "To enjoy it with many . . . ."

6. [Mencius proceeded:] "Now, your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, with aching heads, knit their brows, and say to one another, 'That's how our king likes his music! But why does he reduce us to this extremity of distress? Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad.' Now, your Majesty is hunting here. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, with aching heads, knit their brows, and say to one another, 'That's how our king likes his hunting! But why does he reduce us to this extremity of distress? Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad.' Their feeling thus is from no other reason but that you do not allow the people to have pleasure as well as yourself.

7. "Now, your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, delighted, and with joyful looks, say to one another, 'That sounds as if our king were free from all sickness! If he were not, how could he enjoy this music?' Now, your Majesty is hunting here. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, delighted, and with joyful looks, say to one another, 'That looks as if our king were free from all sickness! If he were not, how could he enjoy this hunting?' Their feeling thus is from no other reason but that you cause them to have their pleasure as you have yours.

8. "If your Majesty now will make pleasure a thing common to the people and yourself, the royal sway awaits you."

Chapter 7

1. Mencius, having an interview with King Hsuan of Chi, said to him, "When men speak of “an ancient kingdom,” it is not meant thereby that it has lofty trees in it, but that it has ministers sprung from families which have been noted in it for generations. Your Majesty has no intimate ministers even. Those whom you advanced yesterday are gone today, and you do not know it."

2. The king said, "How shall I know that they have no ability, and so avoid employing them at all?"

3. The reply was, "The ruler of a State advances to office men of talents and virtue only as a matter of necessity. Since he will thereby cause the low to overstep the honorable, and distant to overstep his near relatives, ought he to do so but with caution?"

4. "When all those about you say — 'This is a man of talents and worth,' you may not therefore believe it. When your great officers all say — 'This is a man of talents and virtue,' neither may you for that believe it. When all the people say — 'This is a man of talents and virtue,' then examine into the case, and when you find that the man is such, employ him. When all those
about you say — ‘This man won't do,’ don't listen to them. When all your great officers say — ‘This man won't do,’ don't listen to them. When the people all say — ‘This man won't do,’ then examine into the case, and when you find that the man won't do, send him away . . . .

6. “You must act in this way in order to be the parent of the people.”

Chapter 10

1. The people of Chi attacked Yen, and conquered it.

2. King Hsuan [of Chi] asked, saying, "Some tell me not to take possession of it for myself, and some tell me to take possession of it. For a kingdom of ten thousand chariots, attacking another of ten thousand chariots, to complete the conquest of it in fifty days, is an achievement beyond mere human strength. If I do not take possession of it, calamities from Heaven will surely come upon me. What do you say to my taking possession of it?"

3. Mencius replied, “If the people of Yen will be pleased with your taking possession of it, then do so . . . . If the people of Yen will not be pleased with your taking possession of it, then do not do so . . . .

4. "When, with all the strength of your country of ten thousand chariots, you attacked another country of ten thousand chariots, and the people brought baskets of rice and vessels of congee, to meet your Majesty's host, was there any other reason for this but that they hoped to escape out of fire and water? If you make the water more deep and the fire more fierce, they will in like manner make another revolution."

Chapter 11

1. The people of Chi, having smitten Yen, took possession of it, and upon this, the princes of the various States deliberated together, and resolved to deliver Yen from their power. King Hsuan [of Chi] said to Mencius, “The princes have formed many plans to attack me: how shall I prepare myself for them?” Mencius replied, “I have heard of one who with seventy li exercised all the functions of government throughout the kingdom. That was Tang. I have never heard of a prince with a thousand li standing in fear of others.

2. "It is said in the Book of History, as soon as Tang began his work of executing justice, he commenced with Ko. The whole kingdom had confidence in him. When he pursued his work in the east, the rude tribes on the west murmured. So did those on the north, when he was engaged in the south. Their cry was 'Why does he put us last?' Thus, the people looked to him, as we look in a time of great drought to the clouds and rainbows. The frequenters of the markets stopped not. The husbandmen made no change in their operations. While he punished their rulers, he consoled the people. His progress was like the falling of opportune rain, and the people were delighted. It is said again in the Book of History, 'We have waited for our prince long; the prince's coming will be our reviving!"

3. "Now the ruler of Yen was tyrannizing over his people, and your Majesty went and punished him. The people supposed that you were going to deliver them out of the water and the fire, and brought baskets of rice and vessels of congee, to meet your Majesty's host. But you have slain their fathers and elder brothers and put their sons and younger brothers in confinement. You have pulled down the ancestral temple of the State and are removing to Chi its precious vessels. How can such a course be deemed proper? The rest of the kingdom is indeed jealously afraid of the strength of Chi; and now, when with a doubled territory you do not put in practice a benevolent government — it is this which sets the arms of the kingdom in motion.

4. "If your Majesty will make haste to issue an ordinance, restoring your captives, old and young, stopping the removal of the precious vessels, and saying that, after consulting with the people of Yen, you will appoint them a ruler and withdraw from the country — in this way you may still be able to stop the threatened attack."

Chapter 12

1. There had been a brush between Tsau and Lu, when the duke Mu asked Mencius, saying, "Of my officers there were killed thirty-three men, and none of the people would die in their defense. Though I sentenced them to death for their
conduct, it is impossible to put such a multitude to death. If I do not put them to death, then there is the crime unpunished of their looking angrily on at the death of their officers and not saving them. How is the exigency of the case to be met?"

2. Mencius replied, "In calamitous years and years of famine, the old and weak of your people, who have been found lying in the ditches and water-channels, and the able-bodied who have been scattered about to the four quarters, have amounted to several thousands. All the while, your granaries, O prince, have been stored with grain, and your treasuries and arsenals have been full, and not one of your officers has told you of the distress. Thus negligent have the superiors in your State been, and cruel to their inferiors. The philosopher Tsang said, 'Beware, beware. What proceeds from you, will return to you again.' Now at length the people have paid back the conduct of their officers to them. Do not you, O prince, blame them.

3. "If you will put in practice a benevolent government, this people will love you and all above them, and will die for their officers."

BOOK II, PART I

Chapter 6

1. Mencius said, "All men have a mind which cannot bear to see the sufferings of others.

2. "The ancient kings had this commiserating mind, and they, as a matter of course, had likewise a commiserating government. When with a commiserating mind was practiced a commiserating government, to rule the kingdom was as easy a matter as to make anything go round in the palm.

3. "When I say that all men have a mind which cannot bear to see the sufferings of others, my meaning may be illustrated thus: even now-a-days, if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. They will feel so, not as a ground on which they may gain the favor of the child's parents, nor as a ground on which they may seek the praise of their neighbors and friends, nor from a dislike to the reputation of having been unmoved by such a thing.

4. "From this case we may perceive that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complacency is essential to man, and that the feeling of approving and disapproving is essential to man.

5. "The feeling of commiseration is the principle of benevolence. The feeling of shame and dislike is the principle of righteousness. The feeling of modesty and complacency is the principle of propriety. The feeling of approving and disapproving is the principle of knowledge . . . .

7. "Since all men have these four principles in themselves, let them know to give them all their development and completion, and the issue will be like that of fire which has begun to burn, or that of a spring which has begun to find vent. Let them have their complete development, and they will suffice to love and protect all within the four seas. Let them be denied that development, and they will not suffice for a man to serve his parents with."

BOOK III, PART I

Chapter 3

13. The duke afterwards sent Pi Chan to consult Mencius about the nine-squares system of dividing the land. Mencius said to him, "Since your prince, wishing to put in practice a benevolent government, has made choice of you and put you into this employment, you must exert yourself to the utmost. Now, the first thing towards a benevolent government must be to lay down the boundaries. If the boundaries be not defined correctly, the division of the land into squares will not be equal, and the produce available for salaries will not be evenly distributed. On this account, oppressive rulers and impure ministers are sure to neglect this defining of the boundaries. When the boundaries have been defined correctly, the division of the fields and the regulation of allowances may be determined by you, sitting at your ease.
14. "Although the territory of Tang is narrow and small, yet there must be in it men of a superior grade, and there must be in it country-men. If there were not men of a superior grade, there would be none to rule the country-men. If there were not country-men, there would be none to support the men of superior grade.

15. "I would ask you, in the remoter districts, observing the nine-squares division, to reserve one division to be cultivated on the system of mutual aid, and in the more central parts of the kingdom, to make the people pay for themselves a tenth part of their produce.

16. "From the highest officers down to the lowest, each one must have his holy field, consisting of fifty mau.

17. "Let the supernumerary males have their twenty-five mau.

18. "On occasions of death, or removal from one dwelling to another, there will be no quitting the district. In the fields of a district, those who belong to the same nine squares render all friendly offices to one another in their going out and coming in, aid one another in keeping watch and ward, and sustain one another in sickness. Thus the people are brought to live in affection and harmony.

19. "A square li covers nine squares of land, which nine squares contain nine hundred mau. The central square is the public field, and eight families, each having its private hundred mau, cultivate in common the public field. And not till the public work is finished may they presume to attend to their private affairs. This is the way by which the country-men are distinguished from those of a superior grade.

20. "Those are the great outlines of the system. Happily to modify and adapt it depends on the prince and you."

BOOK IV, PART I

Chapter 7

1. Mencius said, "When right government prevails in the kingdom, princes of little virtue are submissive to those of great, and those of little worth to those of great. When bad government prevails in the kingdom, princes of small power are submissive to those of great, and the weak to the strong. Both these cases are the rule of Heaven. They who accord with Heaven are preserved, and they who rebel against Heaven perish.

Chapter 8

4. [Mencius said,] "A man must first despise himself, and then others will despise him. A family must first destroy itself, and then others will destroy it. A State must first smite itself, and then others will smite it.

5. "This is illustrated in the passage of the T’ai Chia, 'When Heaven sends down calamities, it is still possible to escape them. When we occasion the calamities ourselves, it is not possible any longer to live.'"

Chapter 9

1. Mencius said, "Chieh and Chau's losing the throne, arose from their losing the people, and to lose the people means to lose their hearts. There is a way to get the kingdom: get the people, and the kingdom is got. There is a way to get the people: get their hearts, and the people are got. There is a way to get their hearts: it is simply to collect for them what they like, and not to lay on them what they dislike.

2. "The people turn to a benevolent rule as water flows downwards and as wild beasts fly to the wilderness . . . .

4. "If among the present rulers of the kingdom, there were one who loved benevolence, all the other princes would aid him, by driving the people to him. Although he wished not to become sovereign, he could not avoid becoming so."
Chapter 14

1. Mencius said, "Ch'iu acted as chief officer to the head of the Chi family, whose evil ways he was unable to change, while he exacted from the people double the grain formerly paid. Confucius said, 'He is no disciple of mine. Little children, beat the drum and assail him.'

2. "Looking at the subject from this case, we perceive that when a prince was not practicing benevolent government, all his ministers who enriched him were rejected by Confucius: how much more would he have rejected those who are vehement to fight for their prince! When contentions about territory are the ground on which they fight, they slaughter men till the fields are filled with them. When some struggle for a city is the ground on which they fight, they slaughter men till the city is filled with them. This is what is called 'leading on the land to devour human flesh.' Death is not enough for such a crime . . . . "

BOOK IV, PART II

Chapter 3

1. Mencius said to King Hsuan of Chi, "When the prince regards his ministers as his hands and feet, his ministers regard their prince as their belly and heart; when he regards them as his dogs and horses, they regard him as another man; when he regards them as the ground or as grass, they regard him as a robber and an enemy."

Chapter 8

Mencius said, "Men must be decided on what they will NOT do, and then they are able to act with vigor in what they ought to do."

Chapter 13

1. A man of Chi had a wife and a concubine and lived together with them in his house. When their husband went out, he would get himself well filled with wine and flesh and then return, and, on his wife's asking him with whom he ate and drank, they were sure to be all wealthy and honorable people. The wife informed the concubine, saying, 'When our good man goes out, he is sure to come back having partaken plentifully of wine and flesh. I asked with whom he ate and drank, and they are all, it seems, wealthy and honorable people. And yet no people of distinction ever come here. I will spy out where our good man goes.' Accordingly, she got up early in the morning, and privately followed wherever her husband went. Throughout the whole city, there was no one who stood or talked with him. At last, he came to those who were sacrificing among the tombs beyond the outer wall on the east and begged what they had over. Not being satisfied, he looked about, and went to another party — and this was the way in which he got himself satiated. His wife returned and informed the concubine, saying, 'It was to our husband that we looked up in hopeful contemplation, with whom our lot is cast for life — and now these are his ways!' On this, along with the concubine she reviled their husband, and they wept together in the middle hall. In the meantime the husband, knowing nothing of all this, came in with a jaunty air, carrying himself proudly to his wife and concubine.

2. In the view of a superior man, as to the ways by which men seek for riches, honors, gain, and advancement, there are few of their wives and concubines who would not be ashamed and weep together on account of them.

BOOK V, PART I

Chapter 5

1. Wan Chang said, "Was it the case that Yao gave the throne to Shun?" Mencius said, "No. The sovereign cannot give the throne to another."

2. "Yes — but Shun had the throne. Who gave it to him?" "Heaven gave it to him," was the answer.

3. "'Heaven gave it to him': Did Heaven confer its appointment on him with specific injunctions?"

4. Mencius replied, "No. Heaven does not speak. It simply showed its will by his personal conduct and his conduct of affairs."
5. "It showed its will by his personal conduct and his conduct of affairs": How was this?" Mencius's answer was, "The sovereign can present a man to Heaven, but he cannot make Heaven give that man the throne. A prince can present a man to the sovereign, but he cannot cause the sovereign to make that man a prince. A great officer can present a man to his prince, but he cannot cause the prince to make that man a great officer. Yao presented Shun to Heaven, and Heaven accepted him. He presented him to the people, and the people accepted him. Therefore I say, 'Heaven does not speak. It simply indicated its will by his personal conduct and his conduct of affairs.'"

6. Chang said, "I presume to ask how it was that Yao presented Shun to Heaven, and Heaven accepted him; and that he exhibited him to the people, and the people accepted him." Mencius replied, "He caused him to preside over the sacrifices, and all the spirits were well pleased with them — thus Heaven accepted him. He caused him to preside over the conduct of affairs, and affairs were well administered, so that the people reposed under him — thus the people accepted him. Heaven gave the throne to him. The people gave it to him. Therefore I said, 'The sovereign cannot give the throne to another.'"

7. "Shun assisted Yao in the government for twenty and eight years — this was more than man could have done, and was from Heaven. After the death of Yao, when the three years' mourning was completed, Shun withdrew from the son of Yao to the south of South river. The princes of the kingdom, however, repairing to court, went not to the son of Yao, but they went to Shun. Litigants went not to the son of Yao, but they went to Shun. Singers sang not the son of Yao, but they sang Shun. Therefore I said, 'Heaven gave him the throne.' It was after these things that he went to the Middle Kingdom and occupied the seat of the Son of Heaven. If he had, before these things, taken up his residence in the palace of Yao, and had applied pressure to the son of Yao, it would have been an act of usurpation, and not the gift of Heaven.

8. "This sentiment is expressed in the words of The Great Declaration — 'Heaven sees according as my people see; Heaven hears according as my people hear.'"

BOOK VI, PART I

Chapter 1

1. The philosopher Kao said, "Man's nature is like the chi-willow, and righteousness is like a cup or a bowl. The fashioning benevolence and righteousness out of man's nature is like the making cups and bowls from the chi-willow."

2. Mencius replied, "Can you, leaving untouched the nature of the willow, make with it cups and bowls? You must do violence and injury to the willow before you can make cups and bowls with it. If you must do violence and injury to the willow in order to make cups and bowls with it, on your principles you must in the same way do violence and injury to humanity in order to fashion from it benevolence and righteousness! Your words, alas!, would certainly lead all men on to reckon benevolence and righteousness to be calamities."

Chapter 2

1. The philosopher Kao said, "Man's nature is like water whirling round in a corner. Open a passage for it to the east, and it will flow to the east; open a passage for it to the west, and it will flow to the west. Man's nature is indifferent to good and evil, just as the water is indifferent to the east and west."

2. Mencius replied, "Water indeed will flow indifferently to the east or west, but will it flow indifferently up or down? The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards."

3. "Now by striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it you may force it up a hill — but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way."
Chapter 4

1. The philosopher Kao said, "To enjoy food and delight in colors is nature. Benevolence is internal and not external; righteousness is external and not internal."

2. Mencius asked him, "What is the ground of your saying that benevolence is internal and righteousness external?" He replied, "There is a man older than I, and I give honor to his age. It is not that there is first in me a principle of such reverence to age. It is just as when there is a white man, and I consider him white; according as he is so externally to me. On this account, I pronounce of righteousness that it is external."

3. Mencius said, "There is no difference between our pronouncing a white horse to be white and our pronouncing a white man to be white. But is there no difference between the regard with which we acknowledge the age of an old horse and that with which we acknowledge the age of an old man? And what is it which is called righteousness? the fact of a man's being old? or the fact of our giving honor to his age?"

4. Kao said, "There is my younger brother — I love him. But the younger brother of a man of Chin I do not love: that is, the feeling is determined by myself, and therefore I say that benevolence is internal. On the other hand, I give honor to an old man of Chu, and I also give honor to an old man of my own people: that is, the feeling is determined by the age, and therefore I say that righteousness is external."

5. Mencius answered him, "Our enjoyment of meat roasted by a man of Chin does not differ from our enjoyment of meat roasted by ourselves. Thus, what you insist on takes place also in the case of such things, and will you say likewise that our enjoyment of a roast is external?"

Chapter 5

1. The disciple Mang Chi asked Kung-tu, saying, "On what ground is it said that righteousness is internal?"

2. Kung-tu replied, "We therein act out our feeling of respect, and therefore it is said to be internal."

3. The other objected, "Suppose the case of a villager older than your elder brother by one year, to which of them would you show the greater respect?" "To my brother," was the reply. "But for which of them would you first pour out wine at a feast?" "For the villager." Mang Chi argued, "Now your feeling of reverence rests on the one, and now the honor due to age is rendered to the other — this is certainly determined by what is without, and does not proceed from within."

4. Kung-tu was unable to reply, and told the conversation to Mencius. Mencius said, "You should ask him, 'Which do you respect most — your uncle, or your younger brother?' He will answer, 'My uncle.' Ask him again, 'If your younger brother be impersonating a dead ancestor, to which do you show the greater respect — to him or to your uncle?' He will say, 'To my younger brother.' You can go on, 'But where is the respect due, as you said, to your uncle?' He will reply to this, 'I show the respect to my younger brother, because of the position which he occupies;' and you can likewise say, 'So my respect to the villager is because of the position which he occupies. Ordinarily, my respect is rendered to my elder brother; for a brief season, on occasion, it is rendered to the villager.'"

5. Mang Chi heard this and observed, "When respect is due to my uncle, I respect him, and when respect is due to my younger brother, I respect him — the thing is certainly determined by what is without, and does not proceed from within."

Chapter 6

1. The disciple Kung-tu said, "The philosopher Kao says [that] man's nature is neither good nor bad.

2. "Some say [that] man's nature may be made to practice good, and it may be made to practice evil, and accordingly, under Wan and Wu, the people loved what was good, while under Yu and Li, they loved what was cruel."
3. "Some say [that] the nature of some is good, and the nature of others is bad . . . .

4. "And now you [Mencius] say [that] the nature [of man] is good. Then are all those [others] wrong?"

5. Mencius said, "From the feelings proper to it, it is constituted for the practice of what is good. This is what I mean in saying that the nature [of man] is good.

6. "If men do what is not good, the blame cannot be imputed to their natural powers.

7. "The feeling of commiseration belongs to all men; so does that of shame and dislike; and that of reverence and respect; and that of approving and disapproving. The feeling of commiseration implies the principle of benevolence; that of shame and dislike, the principle of righteousness; that of reverence and respect, the principle of propriety; and that of approving and disapproving, the principle of knowledge. Benevolence, righteousness, propriety, and knowledge are not infused into us from without. We are certainly furnished with them [by nature]. [Those] different view[s] . . . [are] simply owing to want of reflection. Hence it is said, 'Seek and you will find them [our natural good qualities]. Neglect and you will lose them.' Men differ from one another in regard to them — some as much again as others, some five times as much, and some to an incalculable amount: it is because they cannot carry out fully their natural powers.

8. "It is said in the Book of Poetry,

   Heaven in producing mankind,
   Gave them their various faculties and relations with their specific laws.
   These are the invariable rules of nature for all to hold,
   And all love this admirable virtue.

   "Confucius said, 'The maker of this ode knew indeed the principle of our nature!' We may thus see that every faculty and relation must have its law, and since there are invariable rules for all to hold, they consequently love this admirable virtue."

Chapter 7

1. Mencius said, "In good years the children of the people are most of them good, while in bad years the most of them abandon themselves to evil. It is not owing to any difference of their natural powers conferred by Heaven that they are thus different. The abandonment is owing to the circumstances through which they allow their minds to be ensnared and drowned in evil.

2. "There now is barley. Let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and, when the full time is come, it is all found to be ripe. Although there may be inequalities of produce, that is owing to the difference of the soil, as rich or poor, to the unequal nourishment afforded by the rains and dews, and to the different ways in which man has performed his business in reference to it.

3. "Thus all things which are the same in kind are like to one another — why should we doubt in regard to man, as if he were a solitary exception to this? The sage and we are the same in kind.

4. "In accordance with this the scholar Lung said, 'If a man make hempen sandals without knowing the size of people's feet, yet I know that he will not make them like baskets.' Sandals are all like one another, because all men's feet are like one another.

5. "So with the mouth and flavors — all mouths have the same relishes. Yi-ya only apprehended before me what my mouth relishes. Suppose that his mouth in its relish for flavors differed from that of other men, as is the case with dogs or horses which are not the same in kind with us, why should all men be found following Yi-ya in their relishes? In the matter of tastes all the people model themselves after Yi-ya; that is, the mouths of all men are like one another.

6. "And so also it is with the ear. In the matter of sounds, the whole people model themselves after the music-master Kwang; that is, the ears of all men are like one another."
7. "And so also it is with the eye. In the case of Tsze-tu, there is no man but would recognize that he was beautiful. Any one who would not recognize the beauty of Tsze-tu must have no eyes.

8. "Therefore I say — Men's mouths agree in having the same relishes; their ears agree in enjoying the same sounds; their eyes agree in recognizing the same beauty: shall their minds alone be without that which the similarly approve? What is it then of which they similarly approve? It is, I say, the principles of our nature, and the determinations of righteousness. The sages only apprehended before me that of which my mind approves along with other men. Therefore the principles of our nature and the determinations of righteousness are agreeable to my mind, just as the flesh of grass- and grain-fed animals is agreeable to my mouth."

Chapter 8

1. Mencius said, "The trees of the Niu mountain were once beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills — and could they retain their beauty? Still through the activity of the vegetative life day and night, and the nourishing influence of the rain and dew, they were not without buds and sprouts springing forth, but then came the cattle and goats and browsed upon them. To these things is owing the bare and stripped appearance of the mountain, and when people now see it, they think it was never finely wooded. But is this the nature of the mountain?

2. "And so also of what properly belongs to man — shall it be said that the mind of any man was without benevolence and righteousness? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can it — the mind — retain its beauty? But there is a development of its life day and night, and in the calm air of the morning, just between night and day, the mind feels in a degree those desires and aversions which are proper to humanity, but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering taking place again and again, the restorative influence of the night is not sufficient to preserve the proper goodness of the mind; and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, and when people now see it, they think that it never had those powers which I assert. But does this condition represent the feelings proper to humanity?

3. "Therefore, if it receive its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay away.

4. "Confucius said, 'Hold it fast, and it remains with you. Let it go, and you lose it. Its outgoing and incoming cannot be defined as to time or place.' It is the mind of which this is said!"

Chapter 9

1. Mencius said, "It is not to be wondered at that the king is not wise!

2. "Suppose the case of the most easily growing thing in the world — if you let it have one day's genial heat, and then expose it for ten days to cold, it will not be able to grow. It is but seldom that I have an audience [with] the king, and when I retire, there come all those who act upon him like the cold. Though I succeed in bringing out some buds of goodness, of what avail is it?

3. "Now chess-playing is but a small art, but without his whole mind being given, and his will bent, to it, a man cannot succeed at it. Chess Ch'i'u is the best chess-player in all the kingdom. Suppose that he is teaching two men to play. The one gives to the subject his whole mind and bends to it all his will, doing nothing but listening to Chess Ch'i'u. The other, although he seems to be listening to him, has his whole mind running on a swan which he thinks is approaching, and wishes to bend his bow, adjust the string to the arrow, and shoot it. Although he is learning along with the other, he does not come up to him. Why? because his intelligence is not equal? Not so."
Chapter 10

1. Mencius said, "I like fish, and I also like bear's paws. If I cannot have the two together, I will let the fish go, and take the bear's paws. So, I like life, and I also like righteousness. If I cannot keep the two together, I will let life go, and choose righteousness.

2. "I like life indeed, but there is that which I like more than life, and therefore I will not seek to possess it by any improper ways. I dislike death indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger.

3. "If among the things which man likes there were nothing which he liked more than life, why should he not use every means by which he could preserve it? If among the things which man dislikes there were nothing which he disliked more than death, why should he not do everything by which he could avoid danger?

4. "There are cases when men by a certain course might preserve life, and they do not employ it; when by certain things they might avoid danger, and they will not do them.

5. "Therefore, men have that which they like more than life and that which they dislike more than death. They are not men of distinguished talents and virtue only who have this mental nature. All men have it; what belongs to such men is simply that they do not lose it.

6. "Here are a small basket of rice and a platter of soup, and the case is one in which the getting them will preserve life, and the want of them will be death — if they are offered with an insulting voice, even a tramp will not receive them; or if you first tread upon them, even a beggar will not stoop to take them.

7. "And yet a man will accept ten thousand chung, without any consideration of propriety or righteousness. What can the ten thousand chung add to him? When he takes them, is it not that he may obtain beautiful mansions, that he may secure the services of wives and concubines, or that the poor and needy of his acquaintance may be helped by him?

8. "In the former case the offered bounty was not received, though it would have saved from death, and now the emolument is taken for the sake of beautiful mansions. The bounty that would have preserved from death was not received, and the emolument is taken to get the services of wives and concubines. The bounty that would have saved from death was not received, and the emolument is taken that one's poor and needy acquaintance may be helped by him. Was it then not possible likewise to decline this? This is a case of what is called 'Losing the proper nature of one's mind.'"

Chapter 11

1. Mencius said, "Benevolence is man's mind, and righteousness is man's path.

2. "How lamentable is it to neglect the path and not pursue it, to lose this mind and not know to seek it again!

3. "When men's fowls and dogs are lost, they know to seek for them again, but they lose their mind, and do not know to seek for it.

4. "The great end of learning is nothing else but to seek for the lost mind."

Chapter 12

1. Mencius said, "Here is a man whose fourth finger is bent and cannot be stretched out straight. It is not painful, nor does it incommode his business, and yet if there be any one who can make it straight, he will not think the way from Chin to Chu far to go to him; because his finger is not like the finger of other people.

2. "When a man's finger is not like those of other people, he knows to feel dissatisfied, but if his mind be not like that of other people, he does not know to feel dissatisfaction. This is called "Ignorance of the relative importance of things.""
Chapter 14

1. Mencius said, “There is no part of himself which a man does not love, and as he loves all, so he must nourish all. There is not an inch of skin which he does not love, and so there is not an inch of skin which he will not nourish. For examining whether his way of nourishing be good or not, what other rule is there but this, that he determine by reflecting on himself where it should be applied?

2. “Some parts of the body are noble, and some ignoble; some great, and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man.

3. “Here is a plantation-keeper, who neglects his wu and chia, and cultivates his sour jujube-trees — he is a poor plantation-keeper.

4. “He who nourishes one of his fingers, neglecting his shoulders or his back, without knowing that he is doing so, is a man who resembles a hurried wolf.

5. “A man who only eats and drinks is counted mean by others — because he nourishes what is little to the neglect of what is great.

6. “If a man, fond of his eating and drinking, were not to neglect what is of more importance, how should his mouth and belly be considered as no more than an inch of skin?”

Chapter 15

1. The disciple Kung-tu said, “All are equally men, but some are great men, and some are little men — how is this?” Mencius replied, “Those who follow that part of themselves which is great are great men; those who follow that part which is little are little men.”

2. Kung-tu pursued, “All are equally men, but some follow that part of themselves which is great, and some follow that part which is little — how is this?” Mencius answered, “The senses of hearing and seeing do not think, and are obscured by external things. When one thing comes into contact with another, as a matter of course it leads it away. To the mind belongs the office of thinking. By thinking, it gets the right view of things; by neglecting to think, it fails to do this. These — the senses and the mind — are what Heaven has given to us. Let a man first stand fast in the supremacy of the nobler part of his constitution, and the inferior part will not be able to take it from him. It is simply this which makes the great man.”

Chapter 18

1. Mencius said, "Benevolence subdues its opposite just as water subdues fire. Those, however, who now-a-days practice benevolence do it as if with one cup of water they could save a whole wagon-load of fuel which was on fire, and when the flames were not extinguished, were to say that water cannot subdue fire. This conduct, moreover, greatly encourages those who are not benevolent.

2. “The final issue will simply be this — the loss of that small amount of benevolence.”

BOOK VI, PART II

Chapter 2

1. Chiao of Tsao asked Mencius, saying, "It is said, "All men may be Yaos and Shuns;" is it so?" Mencius replied, "It is."

2. Chiao went on, "I have heard that king Wan was ten cubits high, and Tang nine. Now I am nine cubits four inches in height. But I can do nothing but eat my millet. What am I to do to realize that saying?"
3. Mencius answered him, "What has this — the question of size — to do with the matter? It all lies simply in acting as such. Here is a man, whose strength was not equal to lift a duckling: he was then a man of no strength. But to-day he says, 'I can lift 3,000 catties' weight,' and he is a man of strength. And so, he who can lift the weight which Wu Hwo lifted is just another Wu Hwo. Why should a man make a want of ability the subject of his grief? It is only that he will not do the thing.

4. "To walk slowly, keeping behind his elders, is to perform the part of a younger. To walk quickly and precede his elders, is to violate the duty of a younger brother. Now, is it what a man cannot do — to walk slowly? It is what he does not do. The course of Yao and Shun was simply that of filial piety and fraternal duty.

5. "Wear the clothes of Yao, repeat the words of Yao, and do the actions of Yao, and you will just be a Yao. And, if you wear the clothes of Chieh, repeat the words of Chieh, and do the actions of Chieh, you will just be a Chieh."

6. Chiao said, "I shall be having an interview with the prince of Tsau, and [I] can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate."

7. Mencius replied, "The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers."

Chapter 15

1. Mencius said, "Shun rose from among the channeled fields. Fu Yueh was called to office from the midst of his building frames; Chiao-ko from his fish and salt; Kwan I-wu from the hands of his jailer; Sun-shu Ao from his hiding by the sea-shore; and Pai-li Hsi from the market-place.

2. "Thus, when Heaven is about to confer a great office on any man, it first exercises his mind with suffering and his sinews and bones with toil. It exposes his body to hunger and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and . . . [overcomes] his incompetencies.

3. "Men for the most part err, and are afterwards able to reform. They are distressed in mind and perplexed in their thoughts, and then they arise to vigorous reformation. When things have been evidenced in men's looks and set forth in their words, then they understand them.

4. "If a prince have not about his court families attached to the laws and worthy counselors, and if abroad there are not hostile States or other external calamities, his kingdom will generally come to ruin.

5. "From these things we see how life springs from sorrow and calamity, and death from ease and pleasure."

BOOK VII, PART II

Chapter 14

1. Mencius said, "The people are the most important element in a nation; the spirits of the land and grain are the next; the sovereign is the lightest.

Chapter 38

4. Mencius said, "From Confucius downwards until now, there are only 100 years and somewhat more. The distance in time from the sage is so far from being remote, and so very near at hand was the sage's residence. In these circumstances, is there no one to transmit his doctrines? Yea, is there no one to do so?"