



# THE MENCIUS

**JAMES LEGGE**

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TRANSLATED BY  
JAMES LEGGE

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The Mencius translated by James Legge.

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semblance of disinterestedness and purity. All men are pleased with them, and they think themselves right, so that it is impossible to proceed with them to the principles of Yâo and Shun. On this account they are called "The thieves of virtue."

12. 'Confucius said, "I hate a semblance which is not the reality. I hate the darnel, lest it be confounded with the corn. I hate glib-tonguedness, lest it be confounded with righteousness. I hate sharpness of tongue, lest it be confounded with sincerity. I hate the music of Chang, lest it be confounded with the true music. I hate the reddish blue, lest it be confounded with vermilion. I hate your good careful men of the villages, lest they be confounded with the truly virtuous."

13. 'The superior man seeks simply to bring back the unchanging standard, and, that being correct, the masses are roused to virtue. When they are so aroused, forthwith perversities and glossed wickedness disappear.'

1. Mencius said, 'From Yâo and Shun down to T'ang were 500 years and more. As to Yu and Kâo Yâo, they saw those earliest sages, and so knew their doctrines, while T'ang heard their doctrines as transmitted, and so knew them.

2. 'From T'ang to king Wan were 500 years and more. As to Î Yin, and Lâi Chû, they saw T'ang and knew his doctrines, while king Wan heard them as transmitted, and so knew them.

3. 'From king Wan to Confucius were 500 years and more. As to T'âi-kung Wang and San Î-shang, they saw Wan, and so knew his doctrines, while Confucius heard them as transmitted, and so knew them.

4. '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?'

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