



# Mencius and the *Mencius*

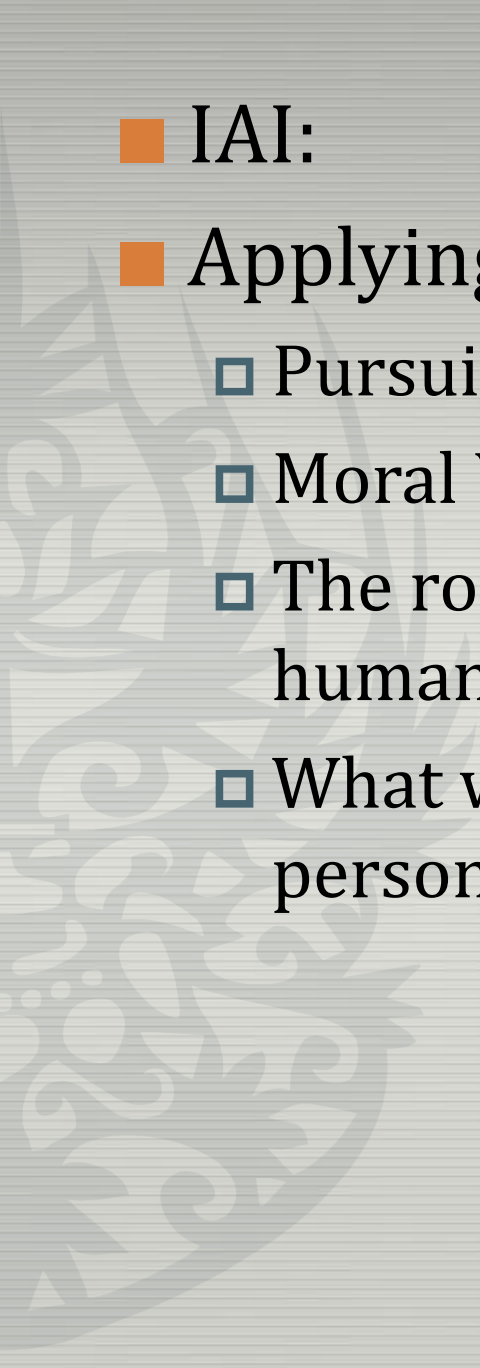
## ■ Textual Characteristics

- The *Analects*: poetic expressions, maxims for daily lives as well as governance, abstract principles(p.166)
- The *Mencius*: Argumentative, Catechistical, “thought experiments” (p. 116); self-reflecting; and self-discovering (“seeking for in your heart” what “you do not get from doctrines”); concrete cases
- With Whom? Kings and administrators, his disciples, and opponents: Penetrating it with one thread

## ■ Mencius’ Claim on Confucianism

- 予未得爲孔子徒也，予私淑諸人也。
- 仁義 benevolence and righteousness
- 王道 霸道: Genuine Kingly Way vs. Hegemon
- 性 Human nature

- 1A1: Reading, Translating, and Interpreting
- A: 孟子見梁惠王。王曰：「叟不遠千里而來，亦將有以利吾國乎？」
- B: 孟子對曰：「王何必曰利？亦有仁義而已矣。」
- C: 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。萬乘之國弑其君者，必千乘之家；千乘之國弑其君者，必百乘之家。萬取千焉，千取百焉，不爲不多矣。苟爲後義而先利，不奪不饜。
- D: 未有仁而遺其親者也，未有義而後其君者也。
  - Consequentialism or Deontology?:
- E: 王亦曰仁義而已矣，何必曰利？」

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- IAI:
  - Applying it to the modern context
    - Pursuing one's own happiness as a human right
    - Moral Values: Benevolence and Righteousness
    - The role of Benevolence and Righteousness in human relations?
    - What was and is mediating the conflicts among personal desires : Judiciary



- 1A3:

- 五十步`百步

■ \* 1A7:

■ 王: Genuine King (In contrast to Hegemon)

■ Principle of Governance, Not Far but self-evident and inherent in the Mind

□ Coherent argument integrating the governance-section and the effort of personal self-cultivation

□ 曰：「若寡人者，可以保民乎哉？」曰：「可。」  
曰：「何由知吾可也？」曰：「臣聞之胡齧曰，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：『捨之！吾不忍其觶觫，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。百姓皆以王爲愛也，臣固知王之不忍也。」

□ → Discussion:

## ■ 1A7. Conti.,

■ 曰：「王無異於百姓之以王爲愛也。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？：…

■ 王說曰：「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？」

■ → 故王之不王，不爲也，非不能也。」

■ → **老吾老，以及人之老；幼吾幼，以及人之幼。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！**

## ■ 1A7. Conti.,

□ 王之所大欲: The Greatest Desire

□ → 緣木求魚

□ → Returning to the Topic of “Genuine King”

□ → Solution 1: 蓋亦反其本矣。今王發政施仁，使天下仕者皆欲立於王之朝，耕者皆欲耕於王之野，商賈皆欲藏於王之市，行旅皆欲出於王之塗，天下之欲疾其君者皆欲赴愬於王。其若是，孰能御之？」

□ → Solution 2: 曰：「無恆產而有恆心者，惟士爲能。若民，則無恆產，因無恆心。苟無恆心，放辟，邪侈，無不爲已。及陷於罪，然後從而刑之，是罔民也。焉有仁人在位，罔民而可爲也？」

□ 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，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，黎民不饑不寒，然而不王者，未之有也。」



## ■ 1B8:

- 齊宣王問曰：「湯放桀，武王伐紂，有諸？」孟子對曰：「於傳有之。」曰：「臣弑其君可乎？」曰：「賊仁者謂之賊，賊義者謂之殘，殘賊之人謂之一夫。聞誅一夫紂矣，未聞弑君也。」
- Moral Values, the Political, Hierarchical Order, and Dynastic Revolution(?).
- Qualification and Disqualification: Genuine King and Secular King:

## ■ \* 2A2: 浩然之氣章

□ Questions: What is Genuine Courage? And How to Cultivate it?

□ 不動心

□ 昔者曾子謂子襄曰：『子好勇乎？吾嘗聞大勇於夫子矣：自反而不縮，雖褐寬博，吾不懼焉；自反而縮，雖千萬人，吾往矣。』

□ Courage as one of the Confucian Virtues

■ Also in the *Analects* and in the *Zhongyong* 中庸.

□ 不得於心，勿求於氣，可；不得於言，勿求於心，不可。夫志，氣之帥也；氣，體之充也。夫志至焉，氣次焉。故曰：『持其志，無暴其氣。』」

## ■ 2A2 Conti.,

■ : 「我知言，我善養吾浩然之氣。」

□ 其爲氣也，至大至剛，以直養而無害，則塞於天地之間。

□ 其爲氣也，配義與道；無是，餒也。

□ 是集義所生者，非義襲而取之也。行有不慊於心，則餒矣。我故曰，告子未嘗知義，以其外之也。

□ 必有事焉而勿正，心勿忘，勿助長也。無若宋人然：揠苗助長 vs 無益而捨之

■ Naturalist?

Value or Virtue	Motivational Force	Practice
Good (Benefit)	Self-Interest	Do something for the self
Benevolence	Love or Sympathy	Helping Others
Righteousness	Courage	Courageous Action (often Against the impulse of self-interest or natural inclinations)

- For example, see the *Mencius* 6A10
- Courage is needed in the case, for example, when the self-interest such as keeping one's life contradicts with one's sense of righteousness.

## ■ 2A2 Conti.,

- 「何謂知言？」
- 伯夷、伊尹於孔子，若是班乎？」曰：「否。自有生民以來，未有孔子也。」班，齊等之貌。公孫丑問，而孟子答之以不同也。曰：「然則有同與？」曰：「有。得百里之地而君之，皆能以朝諸侯有天下。行一不義、殺一不辜而得天下，皆不爲也。是則同。」

## ■ \* 2A6.

□ 孟子曰：「人皆有不忍人之心。先王有不忍人之心，斯有不忍人之政矣。以不忍人之心，行不忍人之政，治天下可運之掌上。」

□ 所以謂人皆有**不忍人之心**者，今人乍見孺子將入於井，皆有**怵惕惻隱**之心。

□ 非所以內交於孺子之父母也，非所以要譽於鄉黨朋友也，非惡其聲而然也。

■ “Thought Experimental”: “Suppose that” or “What if”

■ Based on what?: Spontaneity versus Purposes

■ → Human Nature

■ What to Prove?

□ 由是觀之，無惻隱之心，**非人也**；無羞惡之心，非人也；無辭讓之心，非人也；無是非之心，非人也。

■ Qualification to be a human being

## ■ 2A6. Conti.,

- 惻隱之心，仁之端也；羞惡之心，義之端也；辭讓之心，禮之端也；是非之心，智之端也。
- 人之有是四端也，猶其有四體也。有是四端而自謂不能者，自賊者也；謂其君不能者，賊其君者也。
- 凡有四端於我者，知皆擴而充之矣，若火之始然，泉之始達。苟能充之，足以保四海；苟不充之，不足以事父母。」

## ■ 3A3: Well-Field System 井田法

- Sustainable economic basis for households, a community, and the state





## ■ 3A4: Polemics against “Heterodoxies” 1: 農家

- Q: How to justify the role of rulers as a governor of the people but not engaging in production?
- Background: Transition from an agrarian-tribal society to a dynastic society with commerce.

### □ Issue: Controversy over rulership or leadership

### □ Answer :

- 1. Governance 「然則治天下獨可耕且爲與？有大人之事，有小人之事。且一人之身，而百工之所爲備。如必自爲而後用之，是率天下而路也。故曰：或勞心，或勞力；**勞心者治人，勞力者治於人**；治於人者食人，治人者食於人：天下之通義也。
- 2. Instruction: 人之有道也，飽食、暖衣、逸居而無教，則近於禽獸。聖人有憂之，使契爲司徒，教以人倫：父子有親，君臣有義，夫婦有別，長幼有序，朋友有信。
- Weighing the importance, Division of Labor, and **Inequalities** in terms of personal capacities
- Righteousness **義** versus Equalities
- Historical Analogies: 堯, 舜, 后稷, 禹,

### □ Conclusion:

- Justification of Inequalities as Truth: **夫物之不齊，物之情也**；或相倍蓰，或相什伯，或相千萬。子比而同之，是亂天下也。巨履小履同賈，人豈爲之哉？從許子之道，相率而爲**僞**者也，惡能治國家？

### □ Self-positioning of Mencius:

- A polemist for Confucianism

## ■ \*3A5: Polemics against “Heterodoxies” 2: 墨家

### □ The Central Tenets of Mohism:

- Live without Discriminations (distinctions)(愛無差等) and Frugality (薄)

### □ Mencius' Strategy in Attacking Yizi, a Mohist.?

### □ One Source (一本) and Two Sources (二本):

- 天之生物也，使之一本，而夷子二本故也

### □ What does this pair of contrasts means? And How did Mencius demonstrate it?

- 蓋上世嘗有不葬其親者。其親死，則舉而委之於壑。他日過之，狐狸食之，蠅蚋姑嘬之。其頹有泚，睨而不視。夫泚也，非爲人泚，中心達於面目。蓋歸反藁裡而掩之。掩之誠是也，則孝子仁人之掩其親，亦必有道矣。

- 必有道: 禮= Cultural Forms (A sort of 文) + Behavioral Codes(in a narrow sense)

- Sweat and Its Origin: Spontaneity and Transforming (Codifying) it into Cultural Forms

## ■ 3B2:大丈夫 versus 妾婦之道

- 以順爲正者，妾婦之道也
- 居天下之廣居，立天下之正位，行天下之大道。得志與民由之，不得志獨行其道。富貴不能淫，貧賤不能移，威武不能屈。此之謂大丈夫。

- 3B9: Self-Defense of Mencius against the Charge of “Being Fond of Disputation” (好辯)
  - Comparison to the Sage Kings: 堯, 舜, 周公, 文王, 武王, and Confucius
  - Transformation of the World: From the Natural Condition to a Civilized Society and the Need of Defending the Way.
  - Mencius’ Self-Positioning of his Self-Claiming Polemical Mission in a Historical Context
    - Changing Missions in accordance with Given Conditions
    - 楊氏爲我，是無君也；墨氏兼愛，是無父也。

## ■ 3B10: The Mean versus Extremes

- The Mean or Righteousness

- The Case of Incorruptibility (廉)

## ■ \*4A10

□ 自暴&自棄

□ Meaning?

■ 自暴者，不可與有言也；自棄者，不可與有爲也。言非禮義，謂之自暴也；吾身不能居仁由義，謂之自棄也。

□ How to Describe Benevolence and Righteousness

□ 仁，人之安宅也；義，人之正路也。

□ 仁義: Comparison to Life: Not Special Values to Choose

□ 曠安宅而弗居，捨正路而不由，哀哉！

□ Self-Contradiction and the Importance of Self-Motivation: Not Logical Contradiction but It Requires Self-Motivation to Pursue them.

□ See, for example, 4A11

## ■ \* 4A11

- 道在爾而求諸遠，事在易而求之難。人人親其親、長其長而天下平。
- Does this make sense? If so, in what context?
- See 1A7.
- Missing : extension (推及)

## ■ \* 4A17

- 禮 versus 權
- 權: Discretion or Expediency
  - Inevitability
  - Hidden Risks: Moral Relativism, Self-Deception, and Arbitrariness
- Situational Ethics versus the Five Constants
  - How to Balance it?
    - Proper Judgment on the Situation One Encounters and Reasoning out what are the most appropriate action to a given situation.
  - What is Needed to Properly Balance it
  - Moral Wisdom? Then, Who are legitimately eligible for practicing expediency?



## ■ 4B33

### □ Same Topic; Different Approaches: Textual Characteristics

□ 由君子觀之，則人之所以求富貴利達者，其妻妾不羞也，而不相泣者，幾希矣。

### □ Cf. The *Analects* 7.15(7.16)

□ 子曰：「飯疏食飲水，曲肱而枕之，樂亦在其中矣。不義而富且貴，於我如浮雲。」

## ■ \*6A3

- 告子曰：「生之謂性。」
- 孟子曰：「生之謂性也，猶白之謂白與？」
- 曰：「然。」
- 「白羽之白也，猶白雪之白；白雪之白，猶白玉之白與？」
- 曰：「然。」
- 「然則犬之性，猶牛之性；牛之性，猶人之性與？」

## ■ What is [human] nature?

- Anything Inherent and Spontaneously Arising within?
- Cf. attribute, quality

## ■ \*6A4

- 告子曰：「食色，性也。仁，內也，非外也；義，外也，非內也。」
- 孟子曰：...且謂長者義乎？長之者義乎？
- 曰：「吾弟則愛之，秦人之弟則不愛也，是以我為悅者也，故謂之內。長楚人之長，亦長吾之長，是以長為悅者也，故謂之外也。」
- 曰：「耆秦人之炙，無以異於耆吾炙。夫物則亦有然者也，然則耆炙亦有外與？」
- Question: 內 外: What did Gaozi consider righteousness to be external, while considering benevolence to be internal?
- Or What determines my action? The quality or situation belonging to the others or the inherent nature?
  - CF: Righteousness as Appropriateness to the given situation
- Comparison to the basic inclinations of sense-organs such as taste and its commonness.

## ■ \*6A7:

- 故曰：口之於味也，有同耆焉；耳之於聲也，有同聽焉；目之於色也，有同美焉。至於心，獨無所同然乎？心之所同然者何也？謂理也，義也。聖人先得我心之所同然耳。故理義之悅我心，猶芻豢之悅我口。」
- Comparison to the basic inclinations (or preference) of sense-organs and its commonness.
- Naturalistic Approach

# ■ Book Seven and the Analects: Their Commonality

