



Undergraduate assignment feedback form

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The topic I want to report to you today is Mencius in my eyes. Since yesterday the teacher has talked a lot about the life of Mencius, today I would like to share some of my opinions from the book of Mencius.

Born in the Warring States Period, Mencius was the representative figure of Chinese Confucianism after Confucius and before Xunzi. He is regarded as a famous philosopher and educator in ancient China. He also played a key role in the inheritance of Confucianism in Chinese history. Therefore, he was also respected as a saint by later generations, and his status and contribution in Confucianism was second only to that of Confucius.

Personally, I like the character of Mencius very much. There are so many stories about Mencius that still have some influence on my life. Yesterday we have learned a lot about Mencius from Professor Han's lively and interesting class, which once again gave me a chance to know Mencius. Today, I would like to share with you a picture of Mencius in my eyes through some stories and perspectives.

Yesterday Siyao mentioned that Mencius looked to her like Prince Charming in ancient times. But in my eyes Mencius was a man full of justice.

It is recorded in the book of Mencius:

「敢問夫子惡乎長？」

I venture to ask,' said Chou again, 'wherein you, Master, surpass Gao.

曰：「我知言，我善養吾浩然之氣。」

Mencius told him, 'I understand words. I am skilful in nourishing my vast, flowing passion-nature.'

Therefore, if Mencius put forward the thought, I like the most is this passion-nature. The translation here is found through the website provided by the professor hanny. In my experience I feel it's very much like a sense of justice as I just mentioned.

Mencius had an explanation:

其為氣也，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。

This is the passion-nature: It is the mate and assistant of righteousness and reason. Without it, man is in a state of starvation. It is produced by the accumulation of righteous deeds; it is not to be obtained by incidental acts of righteousness. If the mind does not feel complacency in the conduct, the nature becomes starved.

And we can fully understand this point from the words and deeds of Mencius recorded in *Mencius*. Just as the teacher mentioned yesterday the opening of Mencius, King Hui of Liang asked Mencius, Is there anything you can do to benefit my country by traveling thousands of miles. Is that any benefits? Profits? Advantage? Mencius replied, Why must your Majesty use that word "profit?" What I am provided with, are counsels to benevolence and righteousness.

We can see that Mencius had no fear or flattery in the presence of a state leader. He doesn't want anything but to be honest about what he thinks. Although I was not there, I think Mencius

at that time must have been full of confidence and sense of justice. That's something I really admire. This is the person I've always wanted to be.

Mr. Lin Yutang also appraised Mencius,

现代青年人，应该多读孟子，常读孟子；年年再读孟子一遍（万章、告子、尽心诸篇最好。）孟子一身都是英俊之气，与青年人之立志卒励工夫，是一种补剂。孟子专言养志与养气，志一则气动，气一则动志，是积极的。”

Modern young people should read more Mencius, often read Mencius; Read Mencius again every year (Ten thousand chapters, Zhuzi, Zhu yi is the best). Mencius was full of heroic spirit, and the young man's determination to work hard, is a kind of tonic. Mencius specialises in the cultivation of ambition and qi. When the ambition is specific, the positive Qi is born, and the unity of gas is the ambition. It is positive.

However, many people thought that Mencius was a very serious man. In many cases, when facing these Kings, his words and words were unsparing. From these stories, we can really understand this, but in my eyes I believe that Mencius will also have his tenderness. I would like to believe that Mencius loved the people of the world.

孟子曰：「民為貴，社稷次之，君為輕。」

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. (《盡心下》 - Jin Xin II)

It can be seen from this that Mencius regarded the people as the most important.

And compassion as we know it.

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。」

Mencius said, 'All men have a mind which cannot bear to see the sufferings of others. '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 practised a commiserating government, to rule the kingdom was as easy a matter as to make anything go round in the palm.

He mentioned that no one can bear to see another suffer, and I think he must be even less. This may also be one of the reasons why he has been trying so hard, is that he can't bear to see the world's people suffer. Therefore, although we read a lot of his words are full of serious, but I think he must have a very soft heart. This is what I hope to learn, that we can be soft and compassionate, but not weak. At the same time we can be filled with a sense of justice. This may seem contradictory, but Mencius used his life to show us such an example. As the professor mentioned two days ago, Mr. Lu Xun's sentence, 橫眉冷對千夫指，俯首甘為孺子牛. I think this is Mencius in my eyes.

That's all I have to say for today. I know there are a lot of problems here, and it's probably not that academic. But I'm still happy to be here to report to you. All suggestions are welcome and

thank you for listening.