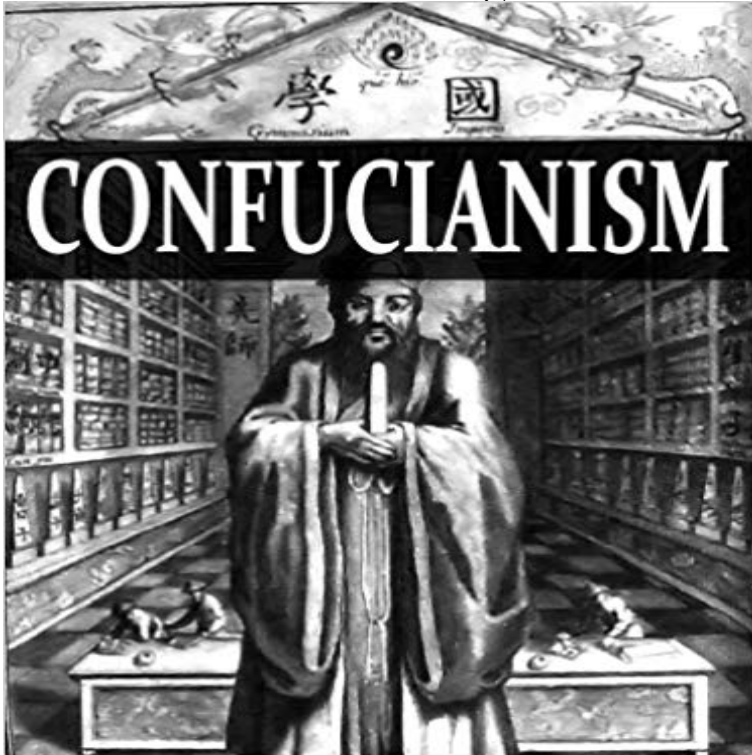


## Kaou Tsze & Wan Chang



Kaou-Tsze This is a philosophical debate between Kaou-tsze, or the scholar Kaou, who appears in the first and other chapters questioning Mencius. He adds that Kaou, while a student under Mencius, gave himself also to the examination of the doctrines of the heresiarch Mih. ABOUT THE AUTHOR: Mencius interpretation of Confucianism has generally been considered the orthodox version by subsequent Chinese philosophers. Mencius disciples included a large number of feudal lords, and he was actually more influential than Confucius had been. In contrast to the sayings of Confucius, which are short and self-contained, the Mencius consists of long dialogues, including arguments, with extensive prose. While Confucius himself did not explicitly focus on the subject of human nature, Mencius asserted the innate goodness of the individual, believing that it was society's influence its lack of a positive cultivating influence that caused bad moral character. To show innate goodness, Mencius used the example of a child falling down a well. Witnesses of this event immediately feel alarm and distress, not to gain friendship with the child's parents, nor to seek the praise of their neighbors and friends, nor because they dislike the reputation [of lack of humanity if they did not rescue the child]... The feeling of commiseration is the beginning of humanity; the feeling of shame and dislike is the beginning of righteousness; the feeling of deference and compliance is the beginning of propriety; and the feeling of right or wrong is the beginning of wisdom. Men have these Four Beginnings just as they have their four limbs. Having these Four Beginnings, but saying that they cannot develop them is to destroy themselves. Wan Chang By Mencius (Chinese philosopher who was the most famous Confucian (after Confucius himself)). It was in company with Wan Chang's disciples that Mencius composed

the seven Books which constitute his Works. The first Part of this Book is all occupied with discussions in vindication of Shun and other ancient worthies.

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