

Vorlesungsreihe: Der Blick der radikalen
Philosophie auf die Geschichte der
Philosophie

“Radikale Philosophie und
antikes Philosophieren: China
und Indien ”

Meng Zi (Menzius), Xunzi, Forts.
(PPT 7)

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Meng Zi (Menzius) (ca. 372- ca. 289)

Mengzi (chinesisch 孟子, Pinyin *Mèngzǐ*, latinisiert *Mencius* oder *Menzius*; um 370 v. Chr.; † um 290 v. Chr., also zur Zhou-Zeit) war der bedeutendste Nachfolger des Konfuzius (auch *Kongzi*). Er reformierte dessen philosophische Richtung und entwickelte sie weiter. So konnte der Konfuzianismus unter der Han-Dynastie zur chinesischen Staatsphilosophie aufsteigen.

(Wikipedia)

Meng Zi (Menzius), 2

- played the role of St. Paul to Confucius' Jesus, interpreting the thought of the master for subsequent ages, while simultaneously impressing Confucius' ideas with his own philosophical stamp
- Most scholars agree that the entire Mencius was assembled by Mencius himself and his immediate disciples, perhaps shortly after his death.
- Mencius inherits from Confucius a set of terms and a series of problems. In general, one can say that where Confucius saw a unity of inner and outer - in terms of *li* (ritual propriety), *ren* (co-humanity), and the *junzi* (profound person)-*xiaoren* (small person) distinction - Mencius tends to privilege the inner aspects of concepts, practices, and identities. For Mencius, the locus of philosophical activity and self-cultivation is the *xin* (*hsin*), a term that denotes both the chief organ of the circulatory system and the organ of thought, and hence is translated here and in many other sources as "heart-mind." Mencius' views of the divine, political organization, human nature, and the path toward personal development all start and end in the heart-mind. (Internet Encyclopedia of Philosophy)

Meng Zi (Menzius), 3

This cursory review of some important interpreters of Mencius' thought illustrates a principle that ought to be followed by all who seek to understand Mencius' philosophical views: suspicion of the sources. Almost all of our sources for reconstructing Mencius' views postdate him or come from a hand other than his own, and thus all should be used with caution and with an eye toward possible influences from outside of fourth century BCE China.

(Internet Encyclopedia of Philosophy)

Verzweiflung und Enttäuschung am Ende?

“From Confucius to the present time is a little more than one hundred years. It is not long from the era of a sage, and we are close to the home of a sage. Yet where is he? Where is he?” (7B38; Van Norden 2008, 197)

-> Biography in Sima Qian's *Shiji*

Meng Zi (Menzius), 4

Hauptthemen und Problematiken

Wikipedia: Die menschliche Natur / Li und Yi
– Profit und Rechtschaffenheit

SEP: The virtues and their cultivation / The
goodness of human nature

IEP: Theodicy, Government, Human Nature,
Self-Cultivation

SEP: Mencius and his philosophical
opponents

Meng Zi (Menzius), 5

xingshan: die menschliche Natur ist gut (dagegen
Xunzi: xing'è - die menschliche Natur ist schlecht)

Faktum der großen Ähnlichkeit der Menschen

Erklärung durch *li* (Vernunft) und *yi* (Rechtschaffenheit)

vier menschliche Grundfähigkeiten / vier Tugenden

Mitleid / Mitmenschlichkeit (*ren*)

Scham / Gerechtigkeit-Pflicht (*yi*)

Ehrerbietung / Höflichkeit-Sitte (*li*)

Fähigkeit zur Unterscheidung von Gut und Schlecht /
Weisheit (*zhì*)

Meng Zi (Menzius), 2

- Politik der Barmherzigkeit (Geldsetzer/Hong, 36)
- Amt (Schleichert/Roetz, 50)
- Sittlichkeit (a.a.O., 51)
- Profitdenken / Herrscherpflichten (a.a.O., 52-57)
- Rückzug aus der Gesellschaft? (a.a.O., 57-59)
- Moral/menschliche Veranlagung, a.a.O., 59-65)
- Politische Philosophie und
Geschichtsbetrachtung, a.a.O., 65-77)