

The great end of learning is nothing else but to seek for the lost mind.

(Gaozi I, 11, *The Works of Mencius*, trans. James Legge)

Educational Philosophy and Happiness Principle of Plato and Mencius

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<Abstract>

The purpose of this study is to investigate the educational philosophy and the happiness principle of Plato and Mencius. To discuss the study systematically, three research questions are stated. First, what is the educational philosophy of Plato and Mencius? Second, what is the happiness principle of Plato and Mencius? Third, what are significant similarities and differences between Plato and Mencius? In order to defend the research questions, a descriptive content analysis method will be utilized with a cross culturally comparative approach. As for the limitations of the study, the principles and aims of education are mainly discussed from a standpoint of educational philosophy. The principles of happiness are also reviewed in the aspect of moral and political theories. This article is mainly focused on *the Works* of Mencius, and on *the Republic* of Plato. The author in this article intends to use modern English second resources as well as the classical Chinese and Greek primary languages. Finally, the researcher concludes this study with the suggestion of future research. The significance of the study is to provide the basic theories and worthy resources in contemporary education, especially moral or happiness education, for educational theorists and practitioners in the world in the aspect of the mutual understanding of the Eastern and the Western cultures.

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*Key Words: happiness, education, educational philosophy, happiness principle, Plato, Mencius, Confucianism, ethical philosophy, political theory, moral education, happiness education

I. Introduction

The investigation of educational philosophy and happiness principle from the great thinkers of the East and the West is a worthy study to reveal something to be desired in educational theory and principle. In particular, two great thinkers, Plato and Mencius, have greatly influenced spiritual and practical worlds in the East and the West. Plato (428/427 or 424/423 – 348/347 BC., Greek: Πλάτων *Platon*) was an ancient Greek philosopher, the originator of the Platonism, and a founder of the Academy, the first institution of higher learning in the Western world (Hugh, 2004; <https://www.britannica.com/search?query=plato>, Encyclopedia Britannica, 2019; Whiting, 2006). Mencius (372–289 BC. or 385–303/302 BC., Chinese: 孟子 *Mengzi*; Korean 맹자) was a classical Chinese Confucian philosopher who has often been called as “the second Sage” after Confucius in the East Asian countries, such as Korea, Japan, and China (<https://www.britannica.com/search?query=mencius>, Encyclopedia Britannica, 2019; Lau, 1993; Legge, 2016).

Since both great thinkers established their educational philosophy and happiness principle, a great number of scholars and theorists have constantly studied their theories and ideas for approximately 2,400-2,500 years. Until now numerous theorists have researched their thought and philosophy. With an avoidably harsh trend of globalization in the last century, the cultural exchange between the East and the West has been more actively than any other previous eras. Moreover, a great many of comparative studies related to various science, thought, and culture between the East and the West have been diversified.

In the aspect of cross cultural approach, several researchers in the contemporary period examined the ideas and theories between Plato and Mencius (Chen, 2017; Gurgel, 2010; Lane, 2009; Lee, 2008; Lu, 1971; Vende, 2017). Among them, Lu (1971) and Lee (2008) compared the classical Greek and Chinese conceptions of education. Lu’s article deals with the similarities and diversities between the classical Chinese thinkers — Confucius, Mencius, and Hsun Tzu — and the ancient Greek philosophers — Socrates, Plato, and Aristotle — on philosophical issues, notably, ethics, politics, and metaphysics as well as their implications for educational theory and practice (Lu, 1971). Lee’s paper (2008) investigates the relations between education and happiness from the perspectives of the West and

the East, especially Buddhism and Christianity as well as classical Greek and Chinese great thinkers. Lee (2008) reviews educational principles of Confucius and Mencius vs. Aristotle and Plato. However, the author has rarely found any academic article which specifically compares educational philosophy and happiness principle between Plato and Mencius yet. Therefore, the author of this study intends to entirely investigate the educational philosophy and the happiness principle of Plato and Mencius through the primary and the secondary language resources.

To discuss this study systematically, three research questions are addressed. First, what is the educational philosophy of Plato and Mencius? Second, what is the happiness principle of Plato and Mencius? Third, what are significant similarities and differences between Plato and Mencius? In order to defend the research questions, a descriptive content analysis method will be utilized with a cross culturally comparative approach. As for the limitations of the study, the principles and aims of education are mainly discussed from a standpoint of educational philosophy. The principles of happiness are also reviewed in the aspect of moral and political theories. This article is mainly focused on *the Works* of Mencius, and on *the Republic* of Plato. The author in this article intends to use modern English second resources as well as the classical Chinese and Greek primary languages. Finally, the author concludes this study with the suggestion of future research. The significance of the study is to provide the basic theories and the worthy resources of contemporary education, especially moral or happiness education for educational theorists and practitioners in the world in the aspect of the mutual understanding of the Eastern and the Western cultures.

II. Educational Philosophy: Plato vs. Mencius

A. Plato's Educational Philosophy

Plato (Greek: Πλάτων, *Platon*) is widely known as a pivotal thinker in the history of Ancient Greek and Western philosophy, along with his teacher, Socrates, and his notable student, Aristotle, and he has also often been called as one of the founders of Western religion and spirituality (Copleston, 1962; Durant, 2002; Foucault, 2005; Kraut, 2013). Plato was born in 428/427 BC (the end of the Golden Age of Athens) to a noble and aristocratic family. Plato's father Ariston traced his descent from the

kings of Athens and Messenia, and his mother was Perictione, whose family boasted of a relationship with the famous Athenian lawmaker and lyric poet Solon (Dorandi (ed.), 2017; Nails, 2002; Whiting, 2006). Plato's father contributed all which was necessary to provide a good education for his son, and Plato had been instructed in grammar, gymnastics, and music by the most distinguished teachers of his time (Dorandi (ed.), 2017; Smith, 1870).

In this paper, the author regards Plato as one of great educational philosophers, and firstly focuses on educational principles and aims in Plato's book, *the Republic*, as one of the most influential works of Western philosophy, political theory, and educational philosophy. Plato wrote *the Republic* (*Πολιτεία*, *Politeia*), a Socratic dialogue consisting of ten Books regarding the definitive defense of 'justice' (*δικαιοσύνη*, *dikaiousune*) and its relation to 'happiness' (*ευδαιμονία*, *eudaimonia*) around 380 (?) or 375 (?) BC, and it also includes a strong defense of philosophical education (Coumoundouros, ? ;Dillon, 2004). The Greek title *Πολιτεία* (*Politeia*) reflects the socio-political context of the dialogue in connection with not merely the 'leadership of politicians' (*πολιτικά/politika*), but 'civil polity' (*πολιτεία*, *politeia*) in the community and 'city' (*πόλις/polis*) (Krentz, 1999; Liddell & Scott, 1995). In *the Republic*, to establish justice in the *polis*, a rigorous system of education aimed at fostering the moral virtues is initially required (Brown, 2017; Jonas, 2016; Livingstone, 1944; Murphy, 2015; Segev, 2019; Wong, 2019). Thus, Plato in *the Republic* views education as an essential means to achieve both individual and social justice (Barrow, 1976; Lee, 1994; Nettleship, 2018).

In *the Republic*, there is an important link between "παιδεία" (*paideia*: the rearing of a child/education/culture/childhood) and "παιδιά" (*paidia*: childish play/sport/game/pastime) (Krentz, 1999; Liddell & Scott, 1995). Etymologically, three Greek terms, "παιδεία" (*paideia*), the word for training and teaching/education/culture, "παιδιά" (*paidia*), the word for play/sport/game/pastime, and "παῖδας" (*paidas*), the word for children, have the same root "παῖς(*pais*)" or "παιδός(*paidos*)" (a child), and the three words frequently appear in the same context (Krentz, 1999; Liddell & Scott, 1995). According to "A Word Index to Plato" (Brandwood, 1976), there are over 60 citations in *the Republic* to the noun variants of "παιδεία" (*paideia*) and to the verb form "παιδεύειν" (*paideuein*) in reference to education/culture and the

educational process (Brandwood, 1976, pp. 697-698; Liddell & Scott, 1995). In addition, the noun form "παιδιά"(paidia) in *the Republic* shows over 25 times, and its verbal form "παίζειν"(paizdein) over 8 times in reference to play/game/pastime/sport (Brandwood, 1976, p. 699; Liddell & Scott, 1995). Both terms (*paideia* and *paidia*) are significantly linked with the education and activities of children (Krentz, 1999). *The Republic* highlights the connection between "παιδεία"(paideia: rearing of a child/education/culture) and "παιδαγωγία" (*paidagogia*: attendance on boys/the educational approach) to teaching and learning that are to be practiced in the community (Krentz, 1999; Liddell & Scott, 1995). *The Republic* suggests important educational principles:

[7.536d] "Now, all this study of reckoning and geometry and all the [preliminary education] that are indispensable preparation for dialectics must be presented to them while still [children], not in the form of compulsory instruction....([7.536δ] τὰ μὲν τοίνυν λογισμῶν τε καὶ γεωμετριῶν καὶ πάσης τῆς προπαιδείας, ἣν τῆς διαλεκτικῆς δεῖ προπαιδευθῆναι, παισὶν οὐσι χρὴ προβάλλειν, οὐχ ὡς ἐπανάγκης μαθεῖν τὸ σχῆμα τῆς διδασκίας ποιουμένουσ)....

[536e]"Do not, then, my friend, keep **children** to their studies by **compulsion** [537a] but by **play**. That will also better enable you to discern the natural capacities of each. ([536ε] μὴ τοίνυν βία, εἶπον, ὧ ἄριστε, τοὺς παῖδας ἐν τοῖς [537α] μαθήμασιν ἀλλὰ παίζοντας τρέφε, ἵνα καὶ μᾶλλον οἴός τ' ἦς καθορᾶν ἐφ' ὃ ἕκαστος πέφυκεν).(Book 7, 536d-e; 537a)

-Plato. *Platonis Opera*, ed. John Burnet. Oxford University Press. 1903. The Annenberg CPB/Project provided support for entering this text. Retrieved Dec. 21, 2019. <http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:7.536d-e> <http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:7.537a>

Two important educational principles in the Book VII of *the Republic* are briefly summed: one is that all the preparatory education for children should be freely carried out in the early age, and the other is that pedagogical instruction must not be given the aspect of a compulsion to learn but be given to encourage learning as a form of play.

In Book VI of *the Republic*, there is also a strong connection between "παιδεία"(paideia: the rearing of a child/education/culture/childhood) and "κάλλος"(kallos: beauty/goodness) (509a). Plato writes some important concepts not merely "ἐπιστήμη"(episteme: acquaintance with a matter, skill, and experience/

knowledge) and “ἀλήθεια”(aletheia: truth/reality), but also “ἀγαθός”(agathos: good, in moral sense) and “κάλλος”(kallos: beauty) (Book VI, 508e-509a). In the *Republic*, Book VI describes:

[508e] This reality, then, that gives their **truth** to the objects of knowledge and the power of knowing to the knower, you must say is the **idea of good**, and you must conceive it as being the cause of **knowledge**, and of **truth** in so far as known....[508ε] τοῦτο τοίνυν τὸ τὴν ἀλήθειαν παρέχον τοῖς γινωσκομένοις καὶ τῷ γινώσκοντι τὴν δύναμιν ἀποδιδὼν τὴν τοῦ ἀγαθοῦ ἰδέαν φάθι εἶναι: αἰτίαν δ' ἐπιστήμης οὕσαν καὶ ἀληθείας, ...

-Plato. *Platonis Opera*, ed. John Burnet. Oxford University Press. 1903. The Annenberg CPB/Project provided support for entering this text. Retrieved Jan. 5, 2020.
<http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:6.508e>

[509a] it is right to deem light and vision sunlike, but never to think that they are the sun, so here it is right to consider these two their counterparts, as being like the **good** or boniform,¹ but to think that either of them is the **good**² is not right. Still higher honor belongs to the possession and habit³ of the **good**.” “An inconceivable **beauty** you speak of,” he said, “if it is the source of **knowledge** and **truth**, and yet itself surpasses them in **beauty**. [509α] δὲ καὶ ἀλήθειαν, ὥσπερ ἐκεῖ φῶς τε καὶ ὄψιν ἡλιοειδῆ μὲν νομίζειν ὀρθόν, ἥλιον δ' ἠγεῖσθαι οὐκ ὀρθῶς ἔχει, οὕτω καὶ ἐνταῦθα ἀγαθοειδῆ μὲν νομίζειν ταῦτ' ἀμφοτέρω ὀρθόν, ἀγαθὸν δὲ ἠγεῖσθαι ὀπότερον αὐτῶν οὐκ ὀρθόν, ἀλλ' ἔτι μειζόνως τιμητέον τὴν τοῦ ἀγαθοῦ ἔξιν. ἀμήχανον κάλλος, ἔφη, λέγεις, εἰ ἐπιστήμην μὲν καὶ ἀλήθειαν παρέχει, αὐτὸ δ' ὑπὲρ ταῦτα κάλλει ἐστίν: οὐ γὰρ δήπου σύ γε ἡδονὴν αὐτὸ λέγεις.

-Plato. *Platonis Opera*, ed. John Burnet. Oxford University Press. 1903. The Annenberg CPB/Project provided support for entering this text. Retrieved Jan. 5, 2020.
<http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:6.509a>

In the *Republic*, the two words, “ἰδέα”(idea: idea/form) and “εἶδος”(eidōs: form/shape/figure/appearances), are closely connected with “κάλλος”(kallos: beauty) (Book III, 402d; Book V, 479a; Book X, 618a) as well as with “παιδεία”(paideia: education/culture) (Book IV, 428b; 435d; Book VI, 505a; 508a; Book VII, 518c-d; 521d; 532a). In addition, there are reciprocally strong connections among knowledge, truth, good, and beauty (Book VI, 508e-509a) as well as between beauty and education (Book III, 401a; Book VI, 509a). In the *Republic*, as Good’s knowledge is the ultimate virtue (Book VI, 505a), so beauty is a fundamental concept for thoroughly understanding the ideal of education.

In this view, as Werner Jaeger in “*Paideia: The Ideals of the Greek Culture*” (1986) points out, “παιδεία”(paideia) has one of its essential meanings linked with

the concept of “εἶδος”(eidos). In *the Republic*, no absolute distinction can be drawn between “εἶδος”(eidos: form/shape/appearances) and “ιδέα”(idea: idea/form) (Shorey, 1903). The former is more clearly than the latter due to the origin of the Greek word “παιδεία”(paideia: education), which is viewed as a formative action for body and spirit (Oliveira & de Abreu, 2015). A strong connection can be shown between the concepts of education and beauty in the Greek phrase “καλὸς καὶ ἀγαθός: kalos kagathos” (καλὸς καὶ ἀγαθός: kalos kai agathos/ beautiful and good)(Brisson & Pradeau, 1998; Jaeger, 1986). In this vein, the essence of education in *the Republic* is to search for the highest Idea or for perfection beginning in the connection and integration of truth (ἀλήθεια), good (ἀγαθός), and beauty (κάλλος)(Ross, 1951; Tatarkiewicz, 1999).

Plato in *the Republic* also clearly illustrates four cardinal virtues (427e)-- wisdom (σοφία, sophia 428b-429a), bravery (ἀνδρεία, andreia, 429a-430c), temperance (σωφροσύνη, sophrosune, 430d-432a), and justice (δίκαιοσύνη, dikaiosune, 433a-433c). In Book IV, Plato points out that virtue requires knowledge, and that only philosophers have knowledge (429a; 474b-c). Thus, the education of philosopher-kings aims not merely the attainment of the four cardinal virtues but also the inclusion of this goal, “the greatest thing to learn is the idea of good” (ἐπεὶ ὅτι γε ἡ τοῦ ἀγαθοῦ ἰδέα μέγιστον μάθημα, Book VI, 505a). *The Republic* highlights that knowledge of the good is the ultimate virtue (ἀρετή): ‘without the knowledge of this, all other things never so well, and it would avail us nothing, just as no possession either is of any avail without the possession of the good’ (Book VI, 505a-b).

In the aspect of educational philosophy, the Plato’s *Republic* systematically describes the ‘*Allegory of the Cave*’, in *Book VII*, which is intended to “compare our nature in respect of **education** and its lack to such an experience as this” (εἶπον, ἀπείκασον τοιοῦτόν τι πάθει τὴν ἡμετέραν φύσιν παιδείας τε περὶ καὶ ἀπαιδευσίας 514a). ‘*The Allegory of the Cave*’ (Book VII, 514a-520a), as a dialogue between Glaucon (Γλαύκωνος Glaukonos: the son of Ariston, Book I, 327a) and his mentor Socrates (Σωκράτης), presents a number of educational philosophy metaphorically in a remarkable fashion (Fitton, 2017; Klarmanite, 2015; Losin, 1996). Socrates demonstrates ‘the Allegory of the Cave,’ and more clearly in his ‘Analogy of the

Sun' (Book VI, 508b–509c) and 'the Analogy Divided Line' (Book VI, 509d–511e) (Blankenship, 1996).

'The Allegory of the Cave' (Book VII, 514a–520a) is presented after 'the Analogy of the Sun' (Book VI, 508b–509c) and 'the Analogy of the Divided Line' (Book VI, 509d–511e). The Plato's Cave contains not only a number of forms of symbolism, but a number of viewpoints about education. In the Analogy of the Sun, Socrates compares the "good (*ἀγαθόν*)" with the sun. The metaphor of the sun exemplifies a traditional interrelation between metaphysics and epistemology. Plato also demonstrates his theories regarding rationalism and realism through the analogy. Socrates attempts to illustrate what "the Form of the Good" (*ἀγαθοῦ ἰδέαν*, Book VI, 508e) through 'the Analogy of the Sun' (Book VI, 508b–509c). In addition, 'the Analogy Divided Line' (*γραμμῆ δίχα τετμημένη*) presents two types of the world: the visible (*ὄρατόν: oraton*) and the intelligible (*νοητόν: noeton*) (Book VI, 509d).

Furthermore, in '*the Allegory of the Cave*', the darkness of the cave represents ignorance, superficial physical reality, and unknowing, while the light from the sun signifies truth, knowledge, and understanding. Plato describes the absolute truth or the cause behind everything through the simile of the Sun. The Sun is able to be interpreted as God, and the outside of the cave represents the higher world. It is at this stage that "a lover of learning" (*φιλομαθῆ*) or "a lover of wisdom" (*φιλόσοφον*) can be considered as a philosopher (*φιλόσοφον*) (Book V, 475c; Book IX, 581c). The philosopher has reached a stage of adequate knowledge and understanding, with "using them for the binding together of the commonwealth" (Book VII, 520a), and transforms them into his 'ideal city-state' (*Καλλίπολις: Kallipolis/Fair City*, Book VII, 527c). The right sort of ruler, a 'philosopher-king' (*φιλόσοφον-βασιλέως*), has to be encouraged and produced by systematic education, as Plato's several descriptions (Book VI, 487a, 491b, 492a). In particular, "to study 'the Ideas of the Good' (*ἀγαθοῦ ἰδέα*) is the greatest thing" (Book VI, 505a) to become such a philosopher. Concern with this sort of education gives rise to the Analogy of the Sun, the Analogy of the Divided Line, and the Plato's Cave (Blankenship, 1996).

In sum, 'the Allegory of Cave' represents the philosopher's education from ignorance to knowledge of the Forms. True education is the turning around of the

soul from shadows and visible objects to true understanding of the Forms or Ideas (Book VII, 518c-d). Plato in *the Republic* depicts that a just society or an ideal state always tries to provide the best education for all of its members, and that a ‘philosopher king’ is able to rule an ideal city-state to be just and happy. Therefore, the ultimate aim of education in *the Republic* is to harvest ‘philosophers’ or ‘philosopher-kings’ as well as to pursue or attain true virtues, such as absolute truth, the highest good, and perfect beauty, with true happiness.

B. Mencius’ Educational Philosophy

Mencius has been regarded as a great teacher or the "second Sage" after Confucius (孔子) in East Asian countries. Mencius (Chinese 孟子 *Mengzi*; Korean 맹자) as supposedly a pupil of Confucius’ grandson, *Zisi* (子思), has also often been called as one of two main pillars of orthodox Confucianism which has significantly influenced the spiritual and the practical worlds of East Asian peoples (Lee, 2016). In this article, the researcher views Mencius as one of great educational philosophers, and first of all focuses on educational principles and aims in Mencius’ work, *the Works of Mencius*, as one of the most influential classics of Eastern politico-ethical theory and educational philosophy (Fung, 1996; Huang, 2014; Moritz, 1990; Liu, 2002). *The Works of Mencius (The Book of Mengzi)*, as one of the Four Books which are the most important Chinese classic texts of early Confucianism, is a collection of anecdotes and dialogues with rulers of several Warring States (from 481 BC to 403 BC, as the true beginning of the Warring States; in 221 BC, the end of the Warring States period because of Qin state's victory) on topics in ethical and political matters or philosophy, and the *Works of Mencius* is composed of seven chapters (Kern, 2010; Legge, 2016; Mei, 1985). According to a number of linguistic and textual clues, the Book was not written by Mencius but by his disciples, probably during the late 4th century BC (Kern, 2010; Lau, 1970).

From an educational viewpoint, one of the most famous traditional Chinese idioms is “孟母三遷之教” (Korean: 맹모삼천지교, literally: Mencius’ mother moves three times for her son’s education) which has been included in the “*Lienu Zhuan*” (Chinese: 列女傳, “*Biographies of Exemplary Women*”) written by the

Han dynasty scholar Liu Xiang (劉向) c. 18 BC (Kinney, 2014). The idiom, as an exemplary pedagogy and mother figure in East Asian cultural tradition, refers to the importance of finding the proper educational environment for the child's upbringing. His mother raised her son alone under economically poor conditions because Mencius' father died when Mencius was very young. It is pedagogically full of positive suggestions for contemporary educators and mothers that Mencius could become a great scholar and thinker due to the educational fever of Mencius' mother in his early age despite the poor environment for raising children.

In *the Works of Mencius*, the Western concepts of "education" are different from the East Asian notions (Chinese/教育 [*chiaoyu*], Korean/교육, Japanese/きょういく). The East Asian concepts of education combine the Chinese two words, *chiao* (教) and *yu* (育): the former "*chiao*" means to teach, to instruct, and teaching, whereas the latter "*yu*" to give birth to, to nourish, to bring up, and upbringing, following the Chinese lexicon (Chinese-English Dictionary: Mathews, 1993). The *chiao* emphasizes teaching, whereas the *yu* upbringing. The word "*chiao*" was written 13 times, but the word "*yu*" was not written in *the Book of Mencius*. In *the Works of Mencius*, the Western concepts of education were not definitely written, but a few major words, such as *chiao* (教: 3 matched/ education; 13 matched/ to teach, to instruct, teaching), *yu* (to bring up, to nourish), and *xue* (學: 6 matched/ to study, learn, imitate, to train up, a branch of learning), containing the meanings related to education, were frequently described (Mathews, 1993; Legge, 1861, <https://ctext.org/mencius>). In particular, following Confucius' educational tradition which used the term "learning" (學: *xue*) to denote education, Mencius also utilizes "learning" broadly interrelated with virtue and education (Lee, 2001). Mencius in his text depicts a few words related to the concepts of education as the following:

*Let careful attention be paid to **education** in schools. (Liang Hui Wang I, 3; I, 7) 謹庠序之教 [梁惠王上 3; 7] translation: James Legge <https://ctext.org/mengzi> Retrieved Jan. 15, 2020.*

*Establish Xiang, Xu, Xue, and Xiao, all those **educational institutions**, for the **instruction** of the people. The name Xiang indicates nourishing as its object; Xiao, indicates **teaching**; and Xu indicates archery. By the Xia dynasty the name Xiao was used; by the Yin, that of Xu; and by the Zhou, that of Xiang. As to the*

Xue, they belonged to the three dynasties.(Teng Wen Gong I, 3) 設為庠序學校以教之：庠者，養也；校者，教也；序者，射也夏曰校，殷曰序，周曰庠 學則三代共之 [滕文公上 3]

The great end of learning is nothing else but to seek for the lost mind. (Gaozi I, 11) 學問之道無他，求其放心而已矣 [告子上 11] -

A man spends his youth in learning the principles of right government, and, being grown up to vigour, he wishes to put them in practice. (Liang Hui Wang II, 16) 夫人幼而學之，壯而欲行之 [梁惠王下 16]

The teaching others what is good, is called "the exercise of fidelity. (Teng Wen Gong I, 4) 教人以善謂之忠 [滕文公上 4]

'There are many arts in teaching. I refuse, as inconsistent with my character, to teach a man, but I am only thereby still teaching him.' (Gaozi II, 30) 教亦多術矣，予不屑之教誨也者，是亦教誨之而已矣。 [告子下 30]

Mencius said, 'There are five ways in which the superior man effects his teaching. There are some on whom his influence descends like seasonable rain. There are some whose virtue he perfects, and some of whose talents he assists the development. There are some whose inquiries he answers. There are some who privately cultivate and correct themselves. These five ways are the methods in which the superior man effects his teaching. (Jin Xin I, 40) 孟子曰：君子之所以教者五：有如時雨化之者，有成德者，有達財者，有答問者，有私淑艾者此五者，君子之所以教也 [盡心上 40] translation: James Legge <https://ctext.org/mengzi> Retrieved Jan. 15, 2020.

Mencius said, 'Kindly words do not enter so deeply into men as a reputation for kindness. Good government does not lay hold of the people so much as good instructions. Good government is feared by the people, while good instructions are loved by them. Good government gets the people's wealth, while good instructions get their hearts.' (Jin Xin I: 14) 孟子曰：「仁言，不如仁聲之入人深也。善政，不如善教之得民也。善政民畏，善教民愛之；善政得民財，善教得民心 [盡心上 14] translation: James Legge <https://ctext.org/mengzi> Retrieved Jan. 15, 2020.

Mencius suggests a few important principles of education, especially teaching and learning: learning should begin in the young age to seek for the lost mind, and teaching should get one's heart with five ways of teaching.

From a viewpoint of education, Mencius in his text emphasizes two following significant Confucian virtues and principles: '仁義禮智' (benevolence, righteousness, propriety, and wisdom) and '修己治人' (self-cultivation and rule over a people). The first ('仁義禮智') is based on "human's nature is good" (人性之善也, Gaozi I, 2 [告子上, 2]; Gaozi I, 6 [告子上, 6]). Mencius explains that

“the tendency of man's nature to good is like the tendency of water to flow downwards” (人性之善也，猶水之就下也。 Gaozi I, 2 [告子上 2]). He also insists that the human's nature has ‘four beginnings or sprouts’ (‘四端’): “The feeling of commiseration implies the principle of benevolence (惻隱之心，仁也); that of shame and dislike, the principle of righteousness (羞惡之心，義也); that of reverence and respect, the principle of propriety (辭讓之心，禮也); and that of approving and disapproving, the principle of **wisdom** (是非之心，智也)” (Gaozi I, 6 [告子上 6]; cf. Gong Sun Chou I, 6 [公孫丑上 6]). The four principles are rooted in one's heart (仁義禮智根於心, Jin Xin I, 21) [盡心上 21]), and are what belongs by his nature to “the superior man” (“君子”所性, Jin Xin I, 21) [盡心上 21]).

Mencius in his Works illustrates a superior man as the following:

*What belongs by his nature to **the superior man** are **benevolence, righteousness, propriety, and knowledge [wisdom]**. These are rooted in his heart; their growth and manifestation are a mild harmony appearing in the countenance, a rich fullness in the back, and the character imparted to the four limbs. Those limbs understand to arrange themselves, without being told.’ (Jin Xin I, 21) 君子所性仁義禮智根於心 其生色也，睟然見於面，盎於背，施於四體，四體不言而喻 [盡心上 21]*

-translation: James Legge <https://ctext.org/mengzi> Retrieved Jan. 16, 2020.

*Mencius said, 'That whereby **the superior man** is distinguished from other men is what **he** preserves in his heart - namely, benevolence and propriety. **The benevolent man** loves others. **The man of propriety** shows respect to others. (Li Lou II, 56) 孟子曰：「君子所以異於人者，以其存心也，君子以仁存心，以禮存心 仁者愛人，有禮者敬人，[離婁下 56]*

*Now, righteousness is the way, and propriety is the door, but it is only **the superior man** who can follow this way, and go out and in by this door. (Wan Zhang II, 16) 夫義，路也；禮，門也 惟君子能由是路，出入是門也 [萬章下 16];*

*Mencius said, 'He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows Heaven. **To preserve one's mental constitution, and nourish one's nature, is the way to serve Heaven.** When neither a premature death nor long life causes a man any double-mindedness, but he waits in the cultivation of his personal character for whatever issue; this is the way in which he establishes his Heaven-ordained being.’ (Jin Xin I, 1) 孟子曰：「盡其心者，知其性也知其性，則知天矣，存其心，養其性，所以事天也 殀壽不貳，修身以俟之，所以立命也 [盡心上 1]*

-translation: James Legge <https://ctext.org/mengzi> Retrieved Jan. 16, 2020.

Among the four principles or the four cardinal virtues, Mencius highlights not

only ‘benevolence (仁) as human’s mind’, but ‘righteousness (義) as human’s path’ (仁，人心也；義，人路也. Gaozi I, 11, [告子上 11]). The other two virtues, propriety (禮) and wisdom (智), are also stressed: the former is regarded as the ordering and adorning those two virtues, while the latter as the knowing those two virtues (Li Lou I: 27, [離婁上 27]).

In brief, Mencius asserts that a person first of all has to awake and foster the innate virtues of the good human nature. In this vein, finding the lost nature or mind is the way of learning as one of important purposes in Mencius education (Jin Xin I, 1-3 [盡心上1-3]; Gaozi I, 11, [告子上 11]). Additionally, to become a superior man who has the four principle virtues is also an important educational purpose.

Like the first virtues (‘仁義禮智’), the second idiom (‘修己治人’) is also a significant principle of Confucian education. As the former is an essential principle to find human’s lost nature or mind, so the latter is an important principle to cultivate oneself and to amplify one’s vast flowing passion-nature to establish one’s heaven-ordained being (Jin Xin I, 1, [盡心上 1]) or to build his kingdom tranquilized (Jin Xin II, 78, [盡心下 78]). Mencius expresses ‘the second principle’ (‘修己治人’) as **self-cultivation** and then the establishment of one’s Heaven-ordained being (修身以俟之，所以立命也 [盡心上 1], Jin Xin I, 1) or as **personal cultivation** and then the tranquilization of the [superior’s] kingdom (修其身而天下平，盡心下 78, Jin Xin II, 78).

After personal cultivation, the Mencian text points out that the person needs to be skillful in “nourishing one’s vast, flowing passion-nature”(我善養吾浩然之氣，公孫丑上 2: Gong Sun Chou I, 2) which is exceedingly great and strong although it is difficult to describe it (難言也 °其為氣也，至大至剛，[公孫丑上 2], Gong Sun Chou I, 2). Mencius in his text insists that the superior man who cultivated himself and who nourishes his vast flowing passion-nature can establish his Heaven-ordained being as well as tranquilize his kingdom happy.

From an educational standpoint, Mencius in his text suggests valuable educational philosophy: a person has to firstly awake and foster the innately good virtues of the human nature to cultivate oneself, and then to amplify one’s vast flowing passion-nature to establish a peaceful state. Thus, the ultimate purposes of

Mencius' education are: to find human's lost mind and to recover inherently human's good nature or virtues; to amplify one's good virtues and abilities and to nourish one's vast, flowing passion-nature; finally to become a superior human being and then to build a harmonious society and a happy state. From a viewpoint of contemporary education, Mencius in his Classic Text impressively suggests the treatise of human nature, moral or ethical philosophy, and socio-political theories.

III. Happiness Principle: Plato vs. Mencius

A. Plato's Happiness Principle

Plato (Πλάτων *Platon*) in *the Republic* basically presents two main questions: the one is "what is justice?" and the other is "what is the relation of justice to happiness?" or "is the more just person the happier (580b-c; 354a)?" Both questions are related to ethico-political concerns. To defend the two questions, Socrates in the dialogue argues philosophical concerns, and illustrates them from ethico-political viewpoints.

In *the Republic*, Socrates addresses the first question from the aspect of a political community or state as well as an individual person or soul. Socrates first of all defines justice (*δικαιοσύνη*) as follows: one of four cardinal human virtues (Book IV, 433a-c), virtue and wisdom (*ἀρετήν και σοφίαν*, 350d), the greatest good (*μέγιστον αγαθόν*, 366e), and the excellence or virtue of soul (*ἀρετήν γε συνεχωρήσαμεν ψυχῆς*, 353e). The word, "*δικαιοσύνη*" (justice) was over 150 citations in *the Plato's Republic* (<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0167>. Retrieved Jan. 30, 2020). Socrates elucidates that justice is closely related to virtue and wisdom. In *the Republic*, Plato writes that "justice is virtue and wisdom and injustice vice and ignorance" (*δικαιοσύνην ἀρετήν εἶναι και σοφίαν, τὴν δὲ ἀδικίαν κακίαν τε και ἀμαθίαν*, Book I, 350d). In addition, Plato understands that justice as the greatest good is also unavoidably linked with the human soul (Book X, 612b).

In terms of human soul, several classic Greek terms were used in *the Republic*, but two important words are "*ψυχή*" (*phsuche*: the soul, mind, understanding, breath, the life, spirit, ghost) and "*θυμός*" (*thumos*: soul, breath, life, heart, mind, spirit) (Liddell & Scott, 1995). Socrates in *the Republic* argues that the soul is

embodied, and that “the soul is immortal” (ἀθάνατον ψυχή, 611b). Plato in Book IV depicts the human soul (ψυχή) is composed of three different parts, namely the rational, the spirited, and the appetitive. In addition, the three parts are in different balance from one to another as follows:

[436a] *But the matter begins to be difficult when you ask whether we do all these things with the same thing or whether there are three things and we do one thing with one and one with another—learn with one part of ourselves, feel anger with another, and with yet a third desire the pleasures of nutrition.* [436a] τόδε δὲ ἤδη χαλεπόν, εἰ τῷ αὐτῷ τούτῳ ἕκαστα πράττομεν ἢ τρισὶν οὓσιν ἄλλο ἄλλω: μανθάνομεν μὲν ἑτέρῳ, θυμούμεθα δὲ ἄλλῳ τῶν ἐν ἡμῖν, ἐπιθυμοῦμεν δ’ αὖ τρίτῳ τινὶ τῶν περὶ τὴν τροφήν τε καὶ γέννησιν ἡδονῶν καὶ ὅσα τούτων.

Retrieved Jan.30, 2020.

<http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:4.436a>

The tripartite soul is divided into three different parts: the “λογιστικός” (*logistikos*: rational, reasonable, and skilled or practiced in calculating, Book IV, 441e); the “θυμοειδής” (*thumoeides*: emotional, high-spirited, Book IV, 441e; high spirit: θυμούμεθα, 439e); and the “ἐπιθυμητικός” (*epithumetikos*: appetitive, desiring, coveting, Book IV, 439d)(Liddell & Scott, 1995). The Book IV in *the Republic* depicts the tripartite soul as the following:

[441e] “Does it not belong to **the rational** part to rule, being wise and exercising forethought in behalf of the entire **soul**, and to the principle of **high spirit** to be subject to this and its ally?” [441e] οὐκοῦν τῷ μὲν λογιστικῷ ἄρχειν προσήκει, σοφῶ ὄντι καὶ ἔχοντι τὴν ὑπὲρ ἀπάσης τῆς ψυχῆς προμήθειαν, τῷ δὲ θυμοειδεῖ ὑπηκόω εἶναι καὶ συμμάχῳ τούτου; Retrieved Jan.31, 2020.
<http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:4.441e>

[439d] “shall we claim that they are two and different from one another, naming that in the **soul** whereby it reckons and **reasons** the rational² and that with which it loves, hungers, thirsts, and feels the flutter and titillation of other desires, the irrational and **appetitive**—companion⁴ of various repletions and pleasures.” “It would not be unreasonable but quite natural,” [439d] ἀξιώσομεν αὐτὰ διττά τε καὶ ἕτερα ἀλλήλων εἶναι, τὸ μὲν ᾧ λογίζεται λογιστικὸν προσαγορεύοντες τῆς ψυχῆς, τὸ δὲ ᾧ ἐρᾷ τε καὶ πεινῇ καὶ διψῇ καὶ περὶ τὰς ἄλλας ἐπιθυμίας ἐπτόηται ἀλόγιστόν τε καὶ ἐπιθυμητικόν, πληρώσεών τινων καὶ ἡδονῶν ἑταῖρον. Retrieved Jan.31, 2020.
<http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:4.439d>

Plato in *the Republic* conceives that the soul comprises three parts, and that a tripartite human soul (441a) also matches up the three ranks of a just community (Book IX, 580d). Plato compares justice in a soul and justice in a city, the ideal city-

state (*Καλλίπολις*). In Plato's ethico-political theories, the analogy between the tripartite human soul (reason, spirit, appetite) and the three classes (ruler, guardians, farmers & other workers) in the city-state is a significant point because Plato views justice not merely as the greatest good of the soul, but as the excellent state of the *Kallipolis*, comparing justice in a soul with justice in a city. In addition, as the three parts of both keep in different balance from one to another, so the justice of both needs harmony, that is, doing its own work and balancing from one to one another (Book IV, 434c). In Book X, Socrates declares that "justice in itself is the best thing for the soul itself, and that the soul ought to do justice" (*ἀλλ' αὐτὸ δικαιοσύνην αὐτῆ ψυχῆ ἄριστον ἤρομεν, καὶ ποιητέον εἶναι αὐτῆ τὰ δίκαια*, 612b).

Regarding the relation between justice ("*δικαιοσύνη*": *dikaiousune*) and happiness ("*εὐδαιμονία*": *eudaimonia*), Socrates provides complicated dialogues and philosophical argument to defend the second question. The Plato's *Republic* logically describes the association between justice and happiness in terms of ethico-political viewpoints. In *the Republic*, Socrates argues to prove that the just is better off than the unjust. The Plato's *Republic* shows the connection between justice and happiness as the following:

[354a] "But furthermore, he who lives well is **blessed and happy**, and he who does not the contrary." "Of course. Then **the just is happy and the unjust miserable**." [354α] ἀλλὰ μὴν ὃ γε εὖ ζῶν **μακάριός τε καὶ εὐδαίμων**, ὁ δὲ μὴ τάναντία. πῶς γὰρ οὐ; ὁ μὲν **δίκαιος ἄρα εὐδαίμων**, ὁ δ' **ἀδικος ἄθλιος**. Retrieved Feb. 2, 2020.
<http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:1.354a>

[580b] *Ariston pronounced the best man and the most righteous to be the happiest*, [580β] Ἀρίστωνος ὕος τὸν **ἄριστόν τε καὶ δικαιοτάτον εὐδαιμονέστατον** Retrieved Feb. 2, 2020.
<http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:9.580b>

[580c] *and that he is the one who is the most kingly and a king over himself;*¹ *and declared that the most evil and most unjust is the most unhappy*, [580ζ] ἔκρινε, τοῦτον δ' εἶναι τὸν βασιλικώτατον καὶ βασιλεύοντα αὐτοῦ, τὸν δὲ **κάκιστόν τε καὶ ἀδικώτατον ἄθλιώτατον**,

Retrieved Feb. 2, 2020.
<http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:9.580c>

Plato in *the Republic* enunciates that the just person is better off than the unjust person, and that the just person is happier than the unjust (353e; 354a; 580b–c).

Like the above assertion, Plato also presents Socrates' pleasure argument (Book IX, 580d-585a) with three types or sorts of persons and lives (581c-d; 582d; 583a): the lover of wisdom (*φιλόσοφον*), the lover of victory (*φιλόνικον*), and the lover of gain (*φιλοκερδές*) (581c); and three kinds or forms of pleasure: truth-loving, honor-loving, and profit-loving (580d; 581c; 583a). The three kinds of pleasure (*τριπταὶ καὶ ἡδοναί*) are compared to a tripartite human soul as well as three types in the city-state (580d).

Socrates claims that the greatest pleasure is the pleasure of truth-seeking (582c). Thus, the philosopher, as the wisdom-lover, having a just soul has the best kind of pleasure (Book IX, 583a). In this vein, pleasure (*edone: ἡδονή*) somewhat links with justice and happiness in terms of Platonic ethico-political philosophy. Plato views justice as the essential virtue of soul for a happy life, and pleasure as a crucial part of virtuous character for a good or happy life.

In *the Republic*, several old Greek terms were used as the meaning of happiness, but four or five important words among them are “*εὐδαιμονία*” (*eudaimonia*: prosperity, good fortune, happiness, weal, wealth, opulence) “*εὐδαίμων*” (*eudaimon*: happy, to be prosperous), “*μακαριότης*” (*macariotes*) or “*μακαρία*” (*macaria*: happiness, bliss), and “*μακάριος*” (*macarios*: happy, blessed) (Liddell & Scott, 1995). Etymologically, “*εὐδαιμονία*” consists of the words “*εὐ*” (*eu*: well, luckily, happily, well off) and “*δαίμων*” (*daimon*: a god, goddess, one's daemon or genius, one's lot or fortune, an evil spirit, a demon, devil), along with “*ἀρετή*” (*arete*: goodness, excellence, virtue) (Hursthouse, 2007; Liddell & Scott, 1995). On the other hand, “*μακαριότης*” or “*μακαρία*” (happiness, bliss) and *μακάριος* (blessed, happy) are joined to the names of God.

In *the Republic*, Plato enunciates that the just person is happy (354a), and that the best and most righteous person is the happiest (580b), while the unjust person is miserable, and the most evil and most unjust person is the most unhappy (354a: 580c). Additionally, the just are happier than the unjust (580d). Furthermore, the person who lives well is blessed and happy (354a), and the just soul and the just man will live well (353e). Plato views “wisdom as a skill of living that determines happiness by directing one's life as a whole, bringing about goodness in all areas of one's life” (Russell, 2005). Plato also understands that moral persons who have and

practice the cardinal virtues are the only ones to be truly happy (443c-e). In order to be happy, Socrates insists that a person should possess “justice and virtue” (*δικαιοσύνην δὲ καὶ ἀρετὴν*) (445b). In this vein, to cultivate the cardinal virtues through learning and practicing is a necessary process for a happy life. Plato describes three principles for the self-cultivation of virtues: “having first attained to self-mastery, beautiful order within himself, and having harmonized these three principles” (Book IV, 443d). From a viewpoint of Platonic ethico-political theory, one has to particularly understand justice, not only as the most important cardinal virtue and the greatest good of the soul, but as a significant determinant for happiness. In brief, Socrates in *the Republic* overall argues and defends just or a just life and its necessary connection to happiness or a happy life.

In particular, comparing justice in a soul with justice in a city, Socrates views justice not only as the greatest good of the soul, but as the excellent state of the *Kallipolis*. In other words, a justice person is a prototype of a justice city. In *the Republic*, Plato understands that the same claims of justice have to apply to the city as well as to the embodied soul. Thus, the just city is happy, and the best and most righteous city is the happiest. Additionally, the just city is better off than the unjust city. Furthermore, Plato highlights that the three parts of both keep in different balance from one to another, and that the justice of both needs harmony.

Plato in the *Republic* also depicts that “the tyrant's life will be least pleasurable and the philosopher king's most” (*ἀηδέστατα ἄρα, εἶπον, ὁ τύραννος βιώσεται, ὁ δὲ βασιλεὺς ἡδίστα*) (Book IX, 587b). In respect of true pleasure, Socrates explains that “the [philosopher] king lives 729 times as happily and that the tyrant's life is more painful by the same distance” (Book IX, 587e). Socrates in the *Republic* claims that the philosopher king who knows what is good and who possesses justice and virtue through persistent learning and practicing is the ideal ruler to build a just and happy state.

In sum, Socrates first of all defines what is just. He briefly defines “justice is virtue and wisdom and injustice vice and ignorance” (Book I, 350d), and then defends the following questions: “what is the relation of justice to happiness?”; and “is the more just person the happier?” He addresses that “the just is happy and the unjust miserable.”(354a), and that “the best man and the most righteous to be the happiest (580b), while “the most evil and most unjust is the most unhappy” (580c). Plato’s

Republic proves that the just person is better off than the unjust person, and that the just person is happier than the unjust (353e; 354a; 580b–c). Socrates views a justice soul or person is a prototype of a justice city, and understands justice not merely as the greatest good of the soul, but as the excellent state of the *Kallipolis*. In this vein, following Socrates' assertion, Plato concludes that a just city is happy and the most righteous ruler, a philosopher-king, is the happiest.

B. Mencius' Happiness Principle

Mencius (Chinese 孟子 *Mengzi*; Korean 맹자) in his book, *the Works of Mencius*, did not write or use “happiness” (Chinese, 幸福) as a specific theme or subject, but he separately wrote “幸” (*hsing*, 4 matched/ fortunate, fortunately: Li Lou I, 1 [離婁上 1]; Li Lou I, 48 [離婁上 48]; Gong Sun Chou II, 11 [公孫丑下 11]; Teng Wen Gong I, 2 [滕文公上 2]) and “福” (Chinese, *fu*, 1 matched/ happiness: Li Lou I, 4 [離婁上 4]). Mencius cites a sentence in *the Book of Poetry*, “*Be always studious to be in harmony with the ordinances of God, and you will obtain much happiness*” (Li Lou I, 4; (詩》云：“永言配命，自求多福” [離婁上 4]).

The Western notions of happiness are different from the East Asian concepts (Chinese/幸福, Korean/행복, Japanese/こうふく, 幸せ personal happiness) (Lee, 2019, P. 4). The East Asian ideas of happiness combine the Chinese two words, *hsing* (幸) and *fu* (福): the former “*hsing*”(Korean, 행) means to fortunate, prosperous, rejoice, and distinguish, whereas the latter “*fu*”(Korean, 복) blessing, bliss, happiness, good fortune, and prosperity (Chinese-English Dictionary: Mathews, 1993; Lee, 2019, P. 4). In *the Mengzi's Book*, the word “*hsing*” was matched in 4 times, but the word “*fu*” was written only once. The Chinese word “*fu*” were written several times in *the Classics of Rites* (禮記, *Liji*) (Lee, 2019, p. 4).

In *the Works of Mencius*, the Western concepts of happiness were not definitely addressed, but several terms containing the meanings related to happiness were frequently written as the following: “pleasure” (26 matched: 樂 16 times, 悅 4 times, 嗜 3 times, 快 2 times, 好 1 time); “好” (57 matched/ be fond of, love); “喜” (11 matched/ joyful, rejoice, glad); and “宴” (1 matched/ happy, 滕文公下 8/

Teng Wen Gong II 8) (Mathews, 1993; Legge, 1861, <https://ctext.org/mengzi>). In particular, the Chinese word “樂” (91 matched/ pleasure, delight, enjoyment, music) is written as one of frequently used terms with “好” in the Text, although the word “樂” involves different meanings and pronunciations, *yueh* (music), *le* (delightful, pleasure), and *yao* (to take pleasure, enjoyment) (Mathews, 1993; Legge, 1861, Lee, 2019, Wang, 2019; <https://ctext.org/mengzi>).

Several major Chapters in the Works of Mencius related to the meaning of happiness are cited as follows:

Mencius said, 'The superior man has three things in which he delights, and to be ruler over the kingdom is not one of them. That his father and mother are both alive, and that the condition of his brothers affords no cause for anxiety; this is one delight. That, when looking up, he has no occasion for shame before Heaven, and, below, he has no occasion to blush before men; this is a second delight. That he can get from the whole kingdom the most talented individuals, and teach and nourish them; this is the third delight. The superior man has three things in which he delights, and to be ruler over the kingdom is not one of them.' (Jin Xin I, 20) 孟子曰：「君子有三樂，而王天下不與存焉。°父母俱存，兄弟無故，一樂也。°仰不愧於天，俯不忤於人，二樂也。°得天下英才而教育之，三樂也。°君子有三樂，而王天下不與存焉 [盡心上 20] -translation: James Legge <https://ctext.org/mengzi> Retrieved Feb. 10, 2020.

Mencius replied, 'Being wise and good, they have pleasure in these things. If they are not wise and good, though they have these things, they do not find pleasure.' (Liang Hui Wang I: 2) 孟子對曰：「賢者而後樂此，不賢者雖有此，不樂也 [梁惠王上 2]

'Is the love of what is good sufficient?' 'The love of what is good is more than a sufficient qualification for the government of the kingdom; how much more is it so for the State of Lu! If a minister love what is good, all within the four seas will count 1000 li but a small distance.' (Gaozi II, 33) 「好善足乎？」曰：「好善優於天下，而況魯國乎？夫苟好善，則四海之內，皆將輕千里而來告之以善 [告子下 33] -translation: James Legge <https://ctext.org/mengzi> Retrieved Feb. 10, 2020.

Mencius in his Works explains happiness as a notion of East Asia from an ethico-political viewpoint. The idea of Mencius' happiness is rooted in the Confucian core virtue of “仁” (Chinese, *ren*: perfect virtue, love, goodness, charity, humanity, benevolence, a compassionate heart). Mencius views “仁” (Korean, 인, 어진 마음) as perfect virtue (Gaozi II, 26 [告子下 26]; Jin Xin I, 4 [盡心上 4]).

The concept of Confucian happiness is similar to the notion of the classical Greek term, “ἀρετή” (*arete*: goodness, excellence, virtue). Mencius perhaps views happiness as the state of perfect virtue individually and socially.

To attain the state of perfect virtue, Mencius highlights four principle virtues, ‘仁義禮智’ (benevolence, righteousness, propriety, and **wisdom**) (Gaozi I, 6 [告子上 6]; Gong Sun Chou I, 6 [公孫丑上 6]; Jin Xin I, 21 [盡心上 21]) on the basis of the theory of “human nature is good” (Gaozi I, 6 [告子上 6]; Teng Wen Gong I, 1 [滕文公上, 1]). He also asserts that the human’s nature has ‘four beginnings or sprouts’ (‘四端’): (Gaozi I, 6 [告子上 6]; cf. Gong Sun Chou I, 6 [公孫丑上 6]). The four principles are rooted in one’s heart and are what belongs by his nature to “a man of complete virtue” or “the superior man” (君子) (Jin Xin I, 21 [盡心上 21]). Among the four virtues, benevolence (仁, 158 matches in the text) is the most important virtue for rulers to become the sovereign of the kingdom peacefully (Gong Sun Chou I, 3 [公孫丑上 3]; Li Lou I, 33 [離婁上 33]). In *the Works of Mencius*, he says:

Benevolence brings glory to a prince, and the opposite of it brings disgrace.
(Gong Sun Chou I, 4) 仁則榮，不仁則辱 [公孫丑上 4]
-translation: James Legge <https://ctext.org/mengzi> Retrieved Feb. 10, 2020.

If you will put in practice a benevolent government, this people will love you and all above them, and will die for their officers. (Liang Hui Wang II, 19) 君行仁政，斯民親其上，死其長矣 [梁惠王下 19]

He who, using virtue, practises benevolence is the sovereign of the kingdom. To become the sovereign of the kingdom, a prince need not wait for a large kingdom.
(Gong Sun Chou I, 3) 以德行仁者王，王不待大 [公孫丑上 3]

The principles of Yao and Shun, without a benevolent government, could not secure the tranquil order of the kingdom. (Li Lou I, 1) 堯舜之道，不以仁政，不能平治天下 [離婁上 1]
-translation: James Legge <https://ctext.org/mengzi> Retrieved Feb. 10, 2020.

In addition, Mencius stresses ‘修己治人’ (self-cultivation and rule over a people) to find one’s hidden perfect virtues and to become ‘a superior man’ (君子, 82 matches in the text). Mencius argues that “the virtual relation between the superior and the inferior is like that between the wind and grass. The grass must bend when

the wind blows upon it” (Teng Wen Gong I, 2) (君子之德，風也；小人之德，草也，草尚之風必偃) [滕文公上 2]; cf. *The Analects*, Yan Yuan 19). The ruler or the sovereign who uses the four principle virtues can make all the people of the state benevolent and righteous. Mencius says, “*Benevolence is man's mind, and righteousness is man's path*” (Gaozi I, 11) (仁，人心也；義，人路也) [告子上 11]). The former is an ethical way, while the latter is a political way. Mencius additionally asserts several important virtues (sincerity(誠), reverence(敬), loyalty(忠), filial piety(孝)), especially sincerity(誠) as the way of Heaven (天之道也) to attain happiness, as the following:

There is a way to the attainment of sincerity in one's self: if a man do not understand what is good, he will not attain sincerity in himself. Therefore, sincerity is the way of Heaven. To think how to be sincere is the way of man. Never has there been one possessed of complete sincerity, who did not move others. Never has there been one who had not sincerity who was able to move others. (Li Lou I, 12) 誠身有道：不明乎善，不誠其身矣，是故誠者，'天之道也；思誠者，人之道也。°至誠而不動者，未之有也；不誠，未有能動者也 [離婁上, 12] -translation: James Legge <https://ctext.org/mengzi> Retrieved Feb. 12, 2020.

Mencius in his *Works* strongly claims that a ruler who firstly cultivates principle virtues and then practices them can establish a harmonious society and a peaceful state. Mencius in his *Works* mentions:

Mencius said, 'All things are already complete in us. There is no greater delight than to be conscious of sincerity on self-examination. If one acts with a vigorous effort at the law of reciprocity, when he seeks for the realization of perfect virtue, nothing can be closer than his approximation to it.' (Jin Xin I, 4) 孟子曰：「萬物皆備於我矣。°反身而誠，樂莫大焉。°強恕而行，求仁莫近焉 [盡心上 4] -translation: James Legge <https://ctext.org/mengzi> Retrieved Feb. 12, 2020.

To be perfectly virtuous. " And so it is simply after this that superior men strive. Why must they all pursue the same course?" (Gaozi II, 26) 仁也 君子亦仁而已矣，何必同？ [告子下 26], -translation: James Legge <https://ctext.org/mengzi> Retrieved Feb. 12, 2020.

If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous. (Li Lou I, 33) 君仁莫不仁，君義莫不義 [離婁上 33]

Let [a superior man] conduct his rule on principles of equal justice. (Li Lou II,

30) 君子平其政 [離婁下 30]

Good government is feared by the people, while good instructions are loved by them. Good government gets the people's wealth, while good instructions get their hearts.' (Jin Xin I, 14) 善政民畏之，善教民愛之；善政得民財，善教得民心 [盡心上 14]

Mencius said, 'That whereby the superior man is distinguished from other men is what he preserves in his heart - namely, benevolence and propriety. The benevolent man loves others. The man of propriety shows respect to others. He who loves others is constantly loved by them. He who respects others is constantly respected by them.' (Li Lou II, 56) 君子所以異於人者，以其存心也，君子以仁存心，以禮存心 仁者愛人，有禮者敬人，愛人者人恆愛之，敬人者人恆敬之 [離婁下 56] -translation: James Legge <https://ctext.org/mengzi> Retrieved Feb. 12, 2020.

Wide territory and a numerous people are desired by the superior man, but what he delights in is not here. To stand in the centre of the kingdom, and tranquillize the people within the four seas - the superior man delights in this, but the highest enjoyment of his nature is not here. (Jin Xin I, 21) 廣土眾民，君子欲之，所樂不存焉 中天下而立，定四海之民，君子樂之，所性不存焉 [盡心上 21] -translation: James Legge <https://ctext.org/mengzi> Retrieved Feb. 12, 2020.

In sum, as shown in the above, Mencius views the attainment of perfect virtue as his happiness principle ethico-politically. To achieve the perfect virtue, a person firstly has to not only seek for the realization of perfect virtue through self-cultivation, but foster the innate the four principle virtues of the good human nature; secondly has to amplify one's vast, flowing passion-nature to become 'a superior man' or 'a man of complete virtue'; thirdly has to rule to one's people with the four principle virtues, especially benevolence and righteousness, to establish a harmonious society and a tranquil order of the kingdom.

IV. Significant Similarities and Differences: Plato vs. Mencius

The author of this section first of all investigates significant similarities and differences of educational argument in the aspect of educational philosophy between Plato and Mencius. Next, he explores the similarities and differences of happiness principles in terms of ethico-political philosophy between the two great sages.

There are several similarities and differences in educational philosophy between the two great thinkers. Plato in *the Republic* claims that educational principle and philosophy are:

First, two important educational principles for the early education in the Book VII of *the Republic*: one is that all the preparatory education for children should be freely carried out in the early age, and the other is that pedagogical instruction must not be given the aspect of a compulsion to learn but be given to encourage learning as a form of play.

Second, there are reciprocally strong connections among knowledge, truth, good, and beauty as well as between beauty and education. As Good's knowledge is the ultimate virtue (Book VI, 505a), so beauty is a fundamental concept for thoroughly understanding the ideal of education.

Third, Plato highlights four cardinal virtues --- wisdom (*σοφία, sophia* 428b–429a), bravery (*ἀνδρεία, andreia*, 429a–430c), temperance (*σωφροσύνη, sophrosune*, 430d–432a), and justice (*δικαιοσύνη, dikaiosune*, 433a–433c) --- as essential virtues to be cultivated or educated. *The Republic* shows that virtues require knowledge, and that only philosophers have such knowledge. Therefore, to obtain the cardinal virtues should be an educational purpose, and to foster philosophers who have the cardinal virtues is also an important educational purpose. In this vein, the education of philosophers aims not only the attainment of the four cardinal virtues but also the inclusion of this goal.

Fourth, true education is the turning around of the soul from shadows and visible objects to true understanding of the Forms or Ideas (Book VII, 518c–d). In addition, Plato stresses that a just society or an ideal state always tries to provide the best education for all of its members.

Fifth, a 'philosopher king' who has the cardinal virtues is able to rule an ideal city-state to be just and happy. Thus, the ultimate aim of education is to harvest 'philosophers' or 'philosopher-kings' as well as to attain true virtues, such as the cardinal virtues, absolute truth, the highest good, and perfect beauty, with true happiness.

On the other hand, Mencius in *the Works of Mencius* argues that educational principle and philosophy are:

First, Mencius could become a great scholar and thinker due to the educational fever of Mencius' mother in his early age despite the poor environment for raising children. Additionally, he emphasizes teaching and learning: learning should begin in the young age, while teaching should get one's heart with five ways of teaching.

Second, there are strong connections among four principle virtues, such as benevolence, righteousness, propriety, and wisdom, as well as some other virtues, sincerity, reverence, loyalty, and filial piety. Those virtues can be cultivated by consistent learning and practice.

Third, Mencius highlights two significant Confucian virtues and principles: '仁義禮智' (benevolence, righteousness, propriety, and wisdom) and '修己治人' (self-cultivation and rule over a people) as also important educational goals. The former is an essential principle to find human's lost nature, whereas the latter is an important principle to cultivate oneself and to amplify one's vast flowing passion-nature to establish one's heaven-ordained being (Jin Xin I, 1) and to build one's kingdom tranquilized (Jin Xin II, 78). That is, the former is an ethical way, while the latter is a political way.

Fourth, true education is to find human's lost mind and to be a superior person who has good virtues and practices them to others benevolently and righteously. Additionally, Mencius emphasizes that a good state always tries to offer education to all of its people.

Last, the ultimate purposes of Mencius' education are: to find human's lost mind and to recover inherently human's good nature or virtue; to amplify one's good virtues and abilities and to nourish one's vast, flowing passion-nature; to become a superior human being, and then to build a harmonious society and a happy state.

As shown in the above, the author briefly maps out the similarities between Plato and Mencius. However, in spite of these similarities, there are several differences between the two great thinkers.

Firstly, Plato was born in a noble and aristocratic family, and educated by the most distinguished teachers of his time, while Mencius was born in a poor family, and raised by his mother alone under economically poor conditions.

Secondly, Plato regards justice as the most important virtue among four

cardinal virtues, whereas Mencius considers benevolence as the most significant virtue among four principle virtues, as the essential virtues to be educated and cultivated by consistent learning and practice.

Lastly, the ultimate aim of Plato's education is to harvest a 'philosopher' or a 'philosopher-king' who can build a harmonious society and a happy state as well as rule one's people righteous and happy, while Mencius' education is to harvest a 'superior human' who can establish a harmonious community and a tranquilized kingdom.

Like educational philosophy, there are also several similarities and differences of happiness principles in the aspect of ethico-political philosophy between the two sages. Plato in *the Republic* describes that happiness principles are:

First, Socrates presents two main questions: "what is justice?"; "what is the relation of justice to happiness?" or "is the more just person the happier (580b-c; 354a)?" He briefly defines "justice is virtue and wisdom, and injustice vice and ignorance" (Book I, 350d), and then defends the questions: "the just is happy and the unjust miserable." (354a). He also asserts that "the best man and the most righteous to be the happiest (580b), while "the most evil and most unjust is the most unhappy" (580c). Plato's *Republic* advocates that the just person is better off than the unjust person, and that the just person is happier than the unjust (353e; 354a; 580b-c).

Second, to live a happy life, Socrates clearly claims four cardinal virtues (427e): wisdom, bravery, temperance, and justice. Socrates views that a justice soul or person is a prototype of a justice city, and he understands justice not merely as the greatest good of the soul, but as the excellent state of the *Kallipolis*. Following Socrates' assertion, Plato depicts that a just city is happy, and that the most righteous ruler, a philosopher-king, is the happiest.

Third, Socrates argues that the cultivation of the cardinal virtues through learning and practicing is a necessary process for a happy life. Plato describes three principles for the self-cultivation of virtues: "having first attained to self-mastery, beautiful order within himself, and having harmonized these three principles" (Book IV, 443d).

Last, the philosopher king who knows what is good, and who possesses justice

and virtue through persistent learning and practicing is the ideal ruler to build a just and happy state, that is, an ideal nation.

On the other hand, Mencius in his text argues his happiness principles:

First, the idea of Mencius' happiness is rooted in the Confucian core virtue of “仁”(perfect virtue, love, goodness, charity, humanity, benevolence, a compassionate heart). Mencius views “仁”(benevolence) as perfect virtue (Gaozi II, 26 [告子下 26]; Jin Xin I, 4 [盡心上 4]). Mencius perhaps views happiness as the state of perfect virtue individually and socially.

Second, to attain the state of perfect virtue and to live a happy life, Mencius highlights four principle virtues (benevolence, righteousness, propriety, and wisdom) on the basis of the theory of “human nature is good”(Gaozi I, 6 [告子上 6]; Teng Wen Gong I, 1 [滕文公上 1]). He asserts that the human's nature has ‘four beginnings or sprouts’ (‘四端’) (Gaozi I, 6 [告子上 6]; cf. Gong Sun Chou I, 6 [公孫丑上 6]). Mencius understands that the four principles are rooted in one's heart and are what belongs by his nature to “a man of complete virtue” or “the superior man”(君子) (Jin Xin I, 21 [盡心上 21]).

Third, Mencius emphasizes ‘修己治人’ (self-cultivation and rule over a people) to find one's hidden perfect virtues and to become ‘a superior man’ (君子). The ruler or the sovereign who uses the four principle virtues can make all the people of the state benevolent and righteous. Among the four virtues, benevolence (仁) is the most important virtue for rulers to become the sovereign of the kingdom peacefully and happily (Gong Sun Chou I, 3 [公孫丑上 3]; Li Lou I, 33 [離婁上 33]).

Last, Mencius strongly claims that a ruler who firstly cultivates principle virtues and then practices them can establish a harmonious society and a peaceful state. ‘A superior man’ (君子) or ‘a man of complete virtue’ (德子) who has the four principle virtues, especially benevolence and righteousness, is able to rule one's people in order to establish a harmonious society and a tranquil order of the kingdom.

As summed up in the above, the author briefly maps out the similarities of

happiness principles between Plato and Mencius. However, despite these similarities, there are some differences between the two Sages:

First of all, in terms of happiness principle, Plato highlights justice among the four cardinal virtues, while Mencius stresses benevolence among the four principle virtues. Plato in *the Republic* agrees that “the just is happy and the unjust miserable”(354a). In contrast to Plato, Mencius in his Works pays much attention to benevolence, and he says, “Benevolence brings glory to a prince, and the opposite of it brings disgrace”(Gong Sun Chou I, 4 [公孫丑上 4]).

Secondly, Plato claims four cardinal virtues (wisdom, bravery, temperance, and justice), whereas Mencius asserts four principle virtues (benevolence, righteousness, propriety, and wisdom). Two similar virtues are: wisdom vs. wisdom; and justice vs. righteousness, but others are different.

Lastly, Plato regards that justice is the most important virtue for rulers to become the sovereign of the state righteously and happily, while Mencius understands that benevolence is the most important virtue for rulers to become the sovereign of the kingdom peacefully.

V. Conclusion

This academic paper examines the educational philosophy and the happiness principles of two great thinkers, Plato and Mencius. To discuss the paper logically, three research questions are stated. First, what is the educational philosophy of Plato and Mencius? Second, what is the happiness principle of Plato and Mencius? Third, what are significant similarities and differences between Plato and Mencius? In order to defend the research questions, a descriptive content analysis method has been used with a cross culturally comparative approach. As for the limitations of this study, the principles and aims of education are mainly discussed from a standpoint of educational philosophy. The principles of happiness are also explored in the aspect of moral and political theories. This article is mainly focused on *the Works of Mencius*, and on *the Republic* of Plato. The author in this article has used modern English second resources as well as the classical Chinese and Greek primary languages. Finally, the author concludes this paper with the suggestion of future research. The significance of the study is to provide the basic theories and worthy resources of contemporary education,

especially moral or happiness education for educational theorists and practitioners in the world in the aspect of the mutual understanding of the Eastern and the Western cultures.

The research findings of this academic paper are summarized as the following:

First, the principle and philosophy of education in *the Republic* of Plato appears in ‘the Allegory of the Cave’ (Book VII, 514a–520a), and more clearly in his ‘Analogy of the Sun’ (Book VI, 508b–509c) and ‘the Analogy Divided Line’ (Book VI, 509d–511e) (Blankenship, 1996). ‘The Allegory of Cave’ represents the philosopher’s education from ignorance to knowledge of the Forms. True education is the turning around of the soul from shadows and visible objects to true understanding of the Forms or Ideas (Book VII, 518c-d). Plato in *the Republic* depicts that a just society or an ideal state always tries to provide the best education for all of its members, and that a ‘philosopher king’ who has and practices four cardinal virtues is able to rule an ideal city-state to be just and happy. Therefore, the ultimate aim of education in *the Republic* is to harvest ‘philosophers’ or ‘philosopher-kings’ as well as to pursue or attain the four cardinal virtues and true virtues, such as absolute truth, the highest good, and perfect beauty, with true happiness.

On the other hand, Mencius’ educational principle and philosophy is shown in *the Works of Mencius* as follows: a person has to firstly awake and foster the innately good virtues, such as four principle virtues and other important virtues, of the human nature to cultivate oneself, and then to amplify one’s vast flowing passion-nature to establish a peaceful kingdom. Therefore, the ultimate purposes of Mencius’ education are: firstly to find human’s lost mind and to recover inherently human’s good nature or virtues; secondary to amplify one’s good virtues and abilities; finally to become a superior man and then to build a harmonious society and a peacefully happy kingdom.

Second, the happiness principles of Plato are: “the just is happy and the unjust miserable.”(354a), and that “the best man and the most righteous to be the happiest (580b), while “the most evil and most unjust is the most unhappy” (580c). Following Socrates’ assertion, Plato views a justice soul or person is a prototype of a justice city, and understands justice not merely as the greatest Good of the

soul, but as the excellent state of the *Kallipolis*. In this vein, Plato concedes that a just city is happy and that the most righteous ruler, a philosopher-king, is the happiest.

On the other hand, the happiness principles of Mencius are: he views the attainment of perfect virtue as his happiness principle ethico-politically. To achieve the perfect virtue, a person first of all has to not merely seek for the realization of perfect virtue through self-cultivation, but also foster the innate four principle virtues of the good human nature. Next, one has to amplify one's vast, flowing passion-nature to become 'a superior man' or 'a man of complete virtue'. Last, one has to rule to one's people with the four principle virtues, especially benevolence and righteousness, to establish a harmonious society and a tranquil order of the kingdom.

Third, from the aspect of educational philosophy, the similarities and differences between Plato and Mencius are: both great thinkers view four cardinal or four principle virtues as essential virtues to be significantly educated and cultivated by consistent learning and practice. Additionally, both thinkers similarly argue that learning and practicing are essential means to be able to access knowledge and to approach perfect virtue. However, Plato regards justice as the most important virtue among four cardinal virtues, but Mencius considers benevolence as the most significant virtue among four principle virtues. Furthermore, the ultimate aim of Plato's education is to harvest a 'philosopher' or a 'philosopher-king' who can establish a harmonious society and a happy state as well as rule one's people righteous and happy, whereas that of Mencius' education is to harvest a 'superior human' who can build a harmonious community and a tranquilized kingdom.

From the perspective of happiness principle, Plato and Mencius similarly understand that justice or benevolence can bring happiness or a happy life. Plato in *the Republic* depicts that "the just is happy and the unjust miserable"(354a). In contrast to Plato, Mencius in *his Works* says, "Benevolence brings glory to a prince, and the opposite of it brings disgrace"(Gong Sun Chou I, 4). Moreover, both Sages view justice or benevolence as an essential virtue for the ruler. Specifically, Plato regards that justice is the most important virtue for rulers to become the sovereign of the state righteously and happily, while Mencius

understands that benevolence is the most significant virtue for rulers to become the sovereign of the kingdom peacefully.

In conclusion, based on the findings of this study, the author suggests that the educational theorists and practitioners may design and teach to impart the two Sages' philosophy and wisdom in contemporary education and community in order to harmonize the diverse societies and cultures as well as to build healthy morals of individuals. The author recommends that future research be undertaken to empirically explore the strength of educational theory and ethical philosophy in the West and the East. Finally, the author repeatedly insists that "a scientific and mammonish trend of our contemporaries be worsened the life of human beings unless we build a peacefully righteous society and nation as well as a morally strong individual and community enhancing happiness or a good life" (Lee, 2019, p. 22).

From a viewpoint of contemporary education, both Plato and Mencius in their classic texts present the valuable treatises of human virtue, moral or ethical philosophy, educational principle and philosophy, and socio-political theories. The author evaluates that both thinkers were remarkable idealists from the perspectives of moral education and political philosophy. Both great sages advocate not only a perfect human being morally and rationally, but a righteously harmonious society and a peacefully happy nation. The two great thinkers wished an ideally happy nation, that is, a Utopian world.

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