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Mencius 2A2 in Context
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HANDOUT

1. Mencius: Some **Biographical** Highlights

- Dates: **c0386-0303** (died at the age of 84, civil count)
Born in Dzōu, but his family connections were in Lǚ
Early traveled to Chí; was responsible for Gwǎndž and Mician influence in LY 12-13 (attenuated in LY 2)
- 0320** Left Lǚ to offer advice to Hwèi-wáng of Ngwèi (Lyáng)
0319 Left Ngwèi after one interview with his successor Syāng-wáng
0318f Arrived in Chí and was received; spent most of **0318-0316** in Lǚ for his mother's funeral
0315 Was given ministerial powers; presided over the Yēn disaster of **0314**. Left that year
c0313 [Chí Sywǎn-wáng founds Ji-syà as a source of statecraft theory)
c0303 Mencius spends his last years at the court of T'vng, dies there at an advanced age
[His followers at first continue at T'vng]

2a. The Mencius **Text**: Rough Outline

- c0320f** MC 1: 15 Genuine Interviews (1A1, A3:1-3, A5-6, B1, B9-10, B12-15)
c0316 MC 2: 1 Genuine Recorded Conversation (2A2a)
[Some early interpolations; see next]
MC 2A3-2B1. First posthumous school independent writing: A restatement of Mencian philosophy
2A6 in particular develops and generalizes 1A7a
[Split into Northern and Southern schools, early 03c]
Southern School: MC 1-3 (retaining custody of the original MC 1 files)
Northern School: MC 4-7
All Mencian activity comes to an end in 0249, with the final Chǔ conquest of that year
0286 Chí conquers Sùng; other states expel it (**0285**), and the Chí King dies in exile (**0284**)

2b. The Mencius **Text**: Detailed Order of Some Early Interpolations in MC 1 and 2

- c0303** MC 1B16 (following the death of Mencius, as a literary conclusion to the series)
MC 1B3a; 1A2 偕 > 1B2 同, 1B4a 同, 1B5 同 (based in genuine 1B1 同)
MC 1A7a, based on above and 2A2a; characteristic term 王者
[First independent sayings, 2A3-2B1. 2A6 develops 1A7a]
c0300 LY 15:31 disapproves meditation (思), producing a policy change which the Mencians must recognize
c0299 MC 2A2b, emphasizing loyalty to Confucius and dissociating "Mencius" from Yēn Hwéi
MC 1A3:4 (advanced rural theory) > 1A7b (duplicating it); 1B3b (citing Yèndž from a proto-YZ text), 1B4b
Added 2A1 as cover statement for remainder of MC 2 at that time; recommending new Mencian theory
0296 Death of Last Mencian King (Ngwèi Syāng-wáng)
Apologetic Mencius sayings, 2B2-2B12, explaining his departure from Chí
[Concluding gesture 2B13, imitating *1B16]
0295 Earliest date at which the posthumous names of all Mencius' Kings could have been added
0285 Expulsion of Chí from Sùng (death of Chí King, **0284**)
MC 1A3:5 (abusive, very late); also 1A4, 1B6-8, 1B11
Final added saying 2B14, "never intended to remain long in Chí"
These last additions have the effect of dissociating Mencius altogether from Chí
At this point, both MC 1 and MC 2 are complete in the form we have them.

3. Suggested Mencian **Interpolations** in the Gwǎndž Meditation Chapters.

Translations have been modified from Rickett and Roth, in part to bring out the resemblances between the two texts.

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a. GZ 49:11, between lines 5 and 6 (Roth's numbering). This line is **interpolated** in GZ 49 内業.

1	形不正	If the body is not correct,	
2	德不來	the Inner Power will not come.	
3	中不調	If the Within is not tranquil,	
4	心不治	the mind will not be well ordered.	
5	正形攝德	Straighten your body, assist the Inner Power,	
	[天仁地義則]	[Haloun and others omit; note the Mencian pairing of 仁 and 義]	Interpolation
6	淫然自來	and it will gradually come of itself.	

In line 6, Roth emends 至 to 來 to restore the rhyme; I have deleted an 而 to restore the meter. Minus the interpolation, lines 5-6 are a pair, comparable to 1-2 and 3-4.

b. GZ 37:1. The lines in question are 15 and 16. (My numbering). These two lines are **original** in GZ 37 心術下.

1	形不正者德不來	If the form is not correct, the Inner Power will not come.	
2	中不精者心不治	If the Within is not tranquil, the mind will not be will ordered.	
3	正形飾德,	Correct the body, cultivate the Power,	cf Nèi Yè 11:5
4	萬物畢得,	[and the Myriad Things will all be comprehended] ¹	
5	翼然自來	and this will come naturally of itself.	cf Nèi Yè 11:6
6	神莫知其極	Of the Spirit, none know its nature.	
7	昭知天下,	It brilliantly comprehends all the world;	
8	同於四極	its unity extends to the Four Extremes.	
9	是故曰:無以物亂官	Thus it is said: Don't let things confuse the senses,	
10	毋以官亂心	don't let the senses confuse the mind.	
11	此之謂內德	This we call the Inner Power	
12	是故意氣定	Thus when Awareness and Vital Force have been stabilized,	
13	然後反正	one returns to the Correct.	
14	氣者身之充也	[The breath is what fills the body]	
15	行者正之義也	[Conduct is the moral realization of what is Correct] ²	
16	充不美則心不得	If the Interior is not conducive, the proper mental state cannot be obtained.	
17	行不正則民不服	If conduct is not correct, the people will not be submissive.	

The Nèi Yè interpolation was in place before GZ 37 was written, since GZ 37 has a line at that point. GZ 37:14-15 are necessary to make sense of GZ 37:16-17, and are thus original. They cannot be construed as a later interpolation, as some have suggested.

Date: Rickett's reason for an 02c dating of Syīn Shù Syà (2/57) is that it "discusses concepts that are not mentioned in the Nèi Yè, and that represent relatively later developments in Warring States philosophy, such as the relationship between names and realities. Furthermore, as Harold Roth, in his *Psychology and Self-Cultivation* (p626) very astutely points out, while the Nèi Yè itself makes virtually no effort to tie self-cultivation to the problems of government, about 35 percent of the [Syīn Shù Syà] is devoted to making this connection. Both of these differences are in line with the later development of Huang-Lao thought."

They are, but the interest of Mencius in self-cultivation and government is earlier than the 02c. The Mician interest in names and realities was a natural outgrowth of the new 04c legal culture, and Mician work on problems of definition began in the 04c. All the elements which GZ 37 adds to GZ 49 were thus in existence as of the end of the 04th century.

Sequence. I date Syīn Shù Syà early in the 03c, not long after Nèi Yè (which it rewrites) was completed. Sequence of all texts:

Nèi Yè A > MC 2A2a [c0316] > Nèi Yè B > Line interpolated in Nèi Yè A > Syīn Shù Syà rewrites and extends Nèi Yè.

¹Rickett 2/59 n11 (at the next line), "It would appear that several characters are missing from the text here." He compares the Nèi Yè. If the Nèi Yè interpolation had already been made, then its existence better accounts for the Syīn Shù Syà text at this point.

²Rickett 2/59 n16 suggests that since this line and the preceding break the rhyme pattern, they may have been "originally marginal notes that were later incorporated into the text." But there is little room on bamboo slips for marginal notes of this extent, and the thought of lines 14-15 is continued in lines 16-17, following. Resemblance to the ideas of MC 2A2a is thus probably due to those ideas having become part of Gwǎndž meditationist thought at the time when the Syīn Shù Syà was first written, which I take to be the early 03c.