

The Mencius 1 Interpolations

Working Version of 4 Dec 2013, for discussion at WSWG 26

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	1A3	1B1	1B10	[KEY GENUINE]
0303	<i>Death of Mencius, and probably of Lǚ Píng-gūng</i>			
1 0303				1B16
	<i>Written as a valediction to the career of Mencius; perhaps based on a real abortive contact</i>			
2		1B3a	1B5 同	1B7
	<i>These at first directly followed 1B1 in a continuous series</i>			CONSTRUCTIVE
3	1A2 >	1B2 同	1B4a	EXTENSION, < 1B1
4		1A7a 王者		TRANSFORMS 2A2a
	<i>Layers 1-4 are all in the form of complete interviews</i>			
5	2A3-2B1	Restatement of the above doctrines as direct Mencius statements (孟子曰)		SYSTEMATIC
	Note that 2A5 王者 derives from 1B7, whereas 2A6 四端 develops the incompatible 1A7			
	<i>Layer 5 is a new departure: complete Mc statements rather than complete interviews</i>			
6	1A3:4 >	1A7b [hostile interp in 1A7]		ECON; TEACH PEOPLE
7		1B4b 王者.		
8		1B3b “weakness”		
	<i>Layers 6-8 are also a new format: addenda to previous interviews, whether genuine or spurious</i>			
9 0300	2A1	recommends 2A3-2B1 (layer 5) to Chí Mǐn-wáng		
0299	<i>DDJ 47 challenges LY mode of knowledge</i>			
0300	<i>Interpolations in LY 14 and 15 reject meditation, creating a crisis for the Mencians</i>			
10 0299	2A2b	The Yén Ywān Question		MEDITATION CRISIS
			1B11	IMAGE REWORKING
11	2B2-2B12:	protocol reasons for Mc departure from Chí		APOLOGIA
	<i>1B11 denies Mencian responsibility for the Yén fiasco; 2B2 take up that thread</i>			
0286	<i>Chí invades Sùng</i>			
	1A3:5 >	1A4		ACCUSATORY
	<i>These are so compatible that it has been suggested that they are one continuous passage</i>			
12 0290	2B13:	intentional envoi for chapter, compare 1B16		ENVOI
			1B6	
0285	<i>Chí expelled from Sùng; disgust with all rulers (compare DDJ for same period)</i>			
		1B8		HOSTILE
	<i>These were placed discontinuously, by mere verbal links with the preceding 1B5 and 1B7</i>			
13 0284	2B14:	“never intended to stay long in Chí”		
	<i>This dismissive statement dissociates Mencius altogether from the doings of Chí</i>			
	<i>It was some time before the southern Mencians sought to renew the argument, leading to MC 3</i>			

Comment: In the circle around Mencius at the time of his death, probably in Tǔng (the location of Mencius’ last patronage) there were obviously persons of very differing views about statecraft and associated issues. In the next few years, all had a hand in supplementing the original Mencius transcripts in such a way as to facilitate their own view of what the Mencius philosophy was, or should have been. Thus, the writer of 1A7a would never have agreed to the addition of the incompatible 1A7b; that addition can only have been done by someone else, and at a later time. This chart attempts to allow for such relationships.

Disharmony within the Mencian circle led to an attempt to formulate, de novo, a statement of Mencianism that would include all major views, and thus placate all competing opinions. This led to the eight passages 2B3-2B1 (everything from 2B2 on is on a different subject, and in a different format). This irenic construction did not however succeed in bringing all parties together, and the end result was the split which took some Mencians out of the original circle, and led to the formation of the northern school, probably in Mencius’ native Dzōu, where many passages portray him as teaching and receiving visitors.