

II Second Couplet

苟不教 . 性乃遷 : 教之道 . 貴以專
kou³ pu^{4.5} chiao⁴ . hsing⁴ nai³ ts'ien¹
chiao⁴ chih¹ tao⁴ . kuei⁴ yi³ chuan¹

Rhyme: both 遷 ts'ien¹ and 專 chuan¹ rhyme 先 hsien¹ “priority”. – To repeat what has been said in # I₁, the scholarly rhyme is undetectable by the ear. It follows conventions and must be looked up in a dictionary, e.g. *MOROHASHI* : there we are taught that 遷 ts'ien¹ and 專 chuan¹, that do not rhyme to the ear, do rhyme according to scholarly conventions; whereas 教 chiao⁴ and 道 tao⁴, while rhyming by the ear, do not rhyme according to scholarly conventions (respectively *M.*, 5.13212, and *M.*, 11.39010).

A rhyme word, preferably, adds some meaning to the text. In the present case the rhyme appears to emphasize the fact that, indeed, in matters of learning and education, perseverance is 先 “paramount”: the perseverance of the child and, even more important, the perseverance of the parents.

Translation:

*If no teaching [is done], nature will change [for the worse]:
The tao of teaching becomes valuable through application.*

> 苟 “if” is the minimal meaning and is echoed by nai³ “then”. However, the kanji is polysemantic. The basic meaning is “grass”, and from there it goes on to mean anything materially or morally “of little worth”. Hence: *if a careless [father] neglects teaching ...*; it also means “seriously”, hence: *if teaching is not seriously done...*

> 教 (*W.* 39B) shows on the left “a child submitted to the influence of the teacher”, and, on the right hand side, “the

whip” valued as an indispensable instrument of efficient teaching (cf. # 1₁-A).

> 遷 may just be a synonym of 移 *yi*², # 1₂-J, meaning “to transplant, to change from one state to another”; and it is understood that this change is for the worse. However, etymologically (*W.* 50P), the kanji shows:

– on top, “the head and the four hands of a monkey”, meaning “to climb”;

– in the middle, the object of all that climbing, namely an “official seal”, symbol of bureaucratic power;

– and, on the bottom, a “galloping horse”, symbolic of frenzy.

Hence, verse # II₁ intimates that some people may climb up to dignity even without a proper education; but this is hardly elegant (cf. e.g. Hsi-men Ching, the infamous hero of the novel *Ching P’ing Mei*: barely literate, he rose to the fifth mandarin degree by virtue of his wealth).

> 專 (*W.* 91F) shows “a writing tablet carried at the wrist”, ready for making notes: “to pay attention, to notice something”.

Allusions:

First allusion:

遷 contradicts the view of Chuang-tzu (不遷其德) to which # 2-E will refer. (Keep the above etymology in mind!)

Second allusion:

專, properly 專心 “to give one’s whole mind to something” (Legge) is reminiscent of *MENCIUS*, *HY.* 44/6A/9 (*C.*, p. 571; *L.*, p. 410), an apologue in which Mencius compares two young men studying under the same master: one of them studies with application, and succeeds; the other studies distractedly, and fails. Mencius makes the point that the one who failed did so, not because he was more stupid than the other, but because he did not give heart and mind to his aim. This pertinent conclusion remains valid, obviously, even though it presently applies to the parents rather than to the children.

Master Wang's Commentary

2-A

養正之謂何

謂能教也

yang³ cheng⁴ chih¹ wei⁴ ho²

wei⁴ neng² chiao⁴ yeh³

What does “nourishing the right” signify?

It signifies to teach according to one's capacities.

Quotations:

First quotation:

養正, see # 12-J, the second quotation.

Second quotation:

能教 refers to Duke Ai inviting Confucius to reveal the greatness of 禮 li³ “the Ceremonies” (viz. the Chinese orthopraxy), a pericope already quoted in # 11-B (second quotation): *Li chi*, Ai Kung wen, *HY*. 27/1 (C., II, p. 362-363). Confucius now defines the Ceremonies as the warrants of the social/moral order of mankind (viz. of China): *Confucius answered: “I have heard that among all the things necessary to the wellbeing of the people, the Ceremonies are paramount (禮爲大). Without li³ it would be impossible to worship the diverse gods of heaven and of earth correctly. Without li³ it would be impossible to assign the correct rank to ruler and to subject, to high and to low, to old and to young. Without li³ it would be impossible to determine the duties imposed by family ties upon man and woman, father and son, elder brother and younger brother; as well as the relations with the inlaws of various degrees, and how frequently to meet with friends or colleagues. This is why a wise householder (君子) shows such great veneration for it (viz. the li³) and holds it in such high esteem. The wise man also teaches it (viz. the li³) to the people according to his own capacities and he neglects neither the general nor the particular.*

Commentary (C., p. 363): *The wise householder teaches mainly through his personal example, and he does not teach any virtue which he does not practice himself.*

> 君子 “the wise householder” (see discussion # 12-J) means both the wise men of old, and any intelligent father who, presently, follows their example. Through his personal example he teaches social ethics (善 shan³) to his son for the next generation. This applies not only to fathers, but also to mothers, as will be shown starting with # 2-G.

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2-B

人非聖人 . 豈能生知

jen² fei¹ sheng⁴ jen² . ch'i³ neng² sheng¹ chih¹

Unless a man is a sage, how can he have inborn knowledge?

This means: unless your son is another Confucius ... But as things are (remember # 11-H: “Talents are rare.”) you must give him an education.

> 聖 is, according to *MENCIUS, HY. 57/7B/25 (L., p. 490; C., p. 641)*:

大而化之 . 之謂聖

... *'When this great man exercises a transforming influence, he is what is called a sage.'* (Legge) which, understood as a political/social transformation, may apply to an emperor as well as to Confucius. C.'s interpretation is more spiritual, not applicable to an emperor. Notice that 聖 (*W.* 81H) shows “an ear [lent to instruction]”. Hence, according to the kanji's ductus, 聖-ness is an acquired quality. This opinion was not shared by later Confucianism, when Confucius was declared the sheng⁴ *par excellence*. Commentaries adjusted the relevant *Lun yü* logia, cf. below.

Allusions:

聖 ... 生知, Master Wang alludes to, and combines, two apophthegms of Confucius:

1) *Lun yü*, HY. 13/7/20 (C., p. 144; L., p. 201) :

子曰 . 我非生而知之者 . 好古 敏以求之者也

The Master said: 'I am not one who was born in possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it there.' (Legge)

Commentary (cf. text, C., p. 144): *Confucius said this out of modesty. He was a sheng⁴ because of his inborn knowledge (以生知之聖). He often said that he loved to study; [and he said so] not just to encourage others [in their studies]. Indeed, righteousness and abstract principles (義理)* can be known at birth. But nobody can know [the particulars of] the ceremonies, of music, or the badges of rank precisely unless he has studied the matter.*

* C. writes 禮, a howler; correct 理.

2) *Lun Yü*, HY. 34/16/9 (C., 255-256; L., p. 313-314):

孔子曰 *Confucius said,*

生而知之者上也 *'Those who are born possessed of knowledge are the highest class of men.*

學而知之者次也 *Those who learn and [acquire] knowledge, are next in order [of excellence].*

困而學之又其次也 *Those who are dull and stupid, and learn, are the class next to these.*

困而不學民斯爲下矣 *As to those who are dull and stupid, and yet do not learn, they are the lowest of all people.*

Commentary:

困謂有所不通

k'un⁴ means that there are things one does not understand.

Subcommentary: quoting Yang Chien (cf. # 2-T, end):

生知學知以至困學雖其質不同然及其知之一也
Inborn knowledge, knowledge acquired by learning, including the erudition of the dull and stupid, although the initial

dispositions are different, the knowledge, in effect, is the same.

故君子惟學之爲貴
困而不學然後爲下

Hence: the gentleman, because he has studied, is held in esteem, the dull and stupid man who has not studied is therefore held in disrespect.*

*) or: ... *considers learning to be important.* The ambiguity suggests a reciprocity: the *chün-tzu* derives his prestige from the learning that he values highly.

> 困 “dull and stupid”: this is the traditional interpretation (*L.*; *C.*: “*qui hebeti sunt animo*”): it appears to rest upon the commentary. However, the subcommentary reveals a problem: no matter how erudite, an idiot remains an idiot; and stupidity, of necessity, reflects upon knowledge. We must therefore assume that (as usual) the commentary tells us to understand “A” in order to invite us to search for “B”, and to find some further interpretation that would make better sense. (As the saying goes: 借東說西 *tsieh⁴ tung¹ shuo¹ hsi¹* “while pretending the east, to speak of the west.”)

困 means etymologically “to take a rest in the shadow of a tree” (*W.* 119B). This, we could interpret as “laziness” – which would fit somewhat better, since, by effort, we can overcome laziness, but not stupidity (cf. the *MENCIUS* apologue of the two students: # II, allusion: 專心).

困 usually means “material distress, poverty, inferior social position”. This places the logion, and the subcommentary, into a social frame; and allows us to interpret:

> 質 *chih^{2.5}* as “the initial social position” (rather than “the basic intellectual disposition”).

Accordingly, 困而學 are the motivated sons of destitute families. In fact, the next couplet (# III₁₋₂) will quote the illustrious example of Mencius. More such athletes of learning are recognised in the concluding couplets of the *San tzu ching*, *GILES*, # 276 or # 287; and let us remember the statues of Ninomiya Kinjiro 二宮金次郎 in old-fashioned

Japanese schoolyards: a diligent boy, absorbed in reading, while carrying a bundle of firewood on his back.

學而知 are the sons of parents wealthy and ambitious;

生而知 “those who have knowledge by birth”, are the sons of literate families with a tradition of learning: these boys bring into class a wealth of mental training and of preliminary knowledge. # 2-C will elegantly allude to such felicitous circumstances.

困而不學 “the paupers who did no studying” are the yokels which we are invited to despise.

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2-C

非親不育 . 非教弗成

fei¹ ts'in¹ pu^{4.5} yü^{4.5} . fei¹ chiao⁴ fu^{2.5} ch'eng².

Without relatives, no maturing:

without education, no perfection.

> 親 may not necessarily mean “the parents”. Considering the way in which Chinese society was organised, “the relatives, the family” appears preferable (cf. *MENCIUS* quoted in # 1₁-E).

> 育 (*W.* 94 E) shows “a child which is being fattened”; it means: “to feed, to provide for a child’s physical development”.

Quotations:

There are two synonymous quotations symmetrically disposed, 不育 and 弗成, and one elegant allusion.

First quotation:

不育, *Yi ching, kua 53, HY.*, p. 33 (*Wil.* p. 660):

婦孕不育 . 失其道也

The wife, being pregnant, miscarries: she has neglected her proper tao.

> 不育 means literally “not bringing to maturity / not reaching maturity”. In the context of the oracle it signifies an miscarriage/abortion and, as our text is about to talk about

pregnancy, this means a warning. The *tao* of pregnant women is defined below, # 2-G & ff. However, here, “without relatives there is no maturing” simply means that, without relatives, a child is doomed. In China things were that simple – at all times.

Second quotation:

弗成, *Shu Ching* I, III, 11 (*L.*, p. 25):

九載績用弗成

For nine years he laboured but the work was not accomplished.

“He”, namely the evil charactered Kuan who, by order of Emperor Yao, should have regulated the flood. Hence: A great and beneficial undertaking remains undone because of the contractor’s lack of moral virtue. Here we find the same idea as in the *Yi ching* quotation above, where a child is aborted because the mother neglected her *tao* (and, naturally, anticipatory allusion is made to the 成人 who will be talked of in # 7-D.)

The elegant allusion:

By combining 教 and 育, Master Wang alludes to the three joys in which the “wise householder” delights, *MENCIUS*, *HY.* 52/7A/20 (*C.*, p. 615; *L.*, p. 458-459):

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.’

得天下英才而教育之三樂也

Although the logion was intended (and translated) to fit a prince, it also fits the retired literate gentleman, the “Apricot recluse”,* with his circle of like-minded friends, all of them possessed of precious libraries in which the grandsons would study in common and prepare for their State examinations. An enviable sunset indeed.

*) The Chinese peach resembles a testicle: it is *yang*; the apricot, resembling the privy parts of a woman, is *yin*. Metaphorically, the apricot represents the retired State official. The “Apricot recluse” is a character of the *Chin P'ing Mei*, through which the anonymous author may have portrayed himself (cf. Bischoff, *K.P.M. Index, sub voc.*, and “*Anhang*”). The *San tzu ching* (# IV) will introduce us to Tou Yen-shan as an example of such a blessed “apricot existence”. Hence, the intelligent father, mindful of the double catena of the *Great Learning* (*L.*, p. 357; *C.*, p. 3), applies himself to feeding and instructing his son:

The Ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own States. Wishing to order well their States, they first regulated their families, &c. (Legge).

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2-D

有子而不教 . 則昧其天賦之良

yu³ tzu³ erh² pu^{4.5} chiao¹

tse^{2.5} mei⁴ ch'i² t'ien¹ fu⁴ chih¹ liang²

Not to educate one's son is to black out his Heaven-bestowed goodness.

> 良 see # 1₁-D.

> 天賦 has no *locus classicus* (cf. *P'ei*, 2612/2 or = *M.*, 3.5833.1309) but it is reminiscent of *Chung yung*, 天命之謂性 quoted in # I₁. Hence we may as well translate “his natural goodness”, for, in neo-Confucianism, Heaven is not a person: it is an abstract entity, the sum of the laws of nature.

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2-E

悖理縱欲 . 日遷于不善矣

pei⁴ li³ tsung⁴ yü^{4.5} : jih^{4.5} ts'ien¹ yü² pu^{4.5} shan⁴ yi³

By perverting the natural order and gratifying the libido, surely there will be, [day by] day, a change for worse.

> 理 = 文理 “the grain of jade, to carve jade by following the grain” to follow the natural order, “the natural order”.

Quotations:

Let us start with the third quotation, 不善:

We recognise the word of *MENCIUS*, *HY.* 21/3A/4 (*L.* p. 255; *C.* p. 428), to which Master Wang has alluded in # 1₂-J (third quotation). Here the reference is rendered more obvious by the addition of the final yi³. Blaming his interlocutor for showing interest in the doctrine of some heterodox teacher, Mencius ends his argument with the words:

子是之學亦爲不善變矣

... also your studying this [doctrine] will surely bring about a change for the worse.

By means of the first and second quotations (see below), Master Wang indicates the doctrines against which one should protect one's son: it is Taoism, the doctrines of Chuang-tzu and of Lieh-tzu.

First quotation:

悖理, *CHUANG-TZU*, *HY.* 26/11/9 (text: Wieger, p. 282, A; translation: *WILHELM*, p. 74, §1): this unambiguous reference is to be obtained from *Pei*. In its first part, the chapter includes disquisitions most important for the understanding of political Taoism: it should be read (time permitting) and explicated in its entirety. It opens with the exposition of the theory fundamental to Taoism, “*vivi e lascia vivere!*” (allow yourself and others to enjoy life -- which is not exactly the Constitutional “pursuit of happiness” in that the latter is not concerned with the happiness of others, be they individuals or nations):

聞在宥天下不聞治天下也。在之也者恐天下之淫其性也。宥之也者恐天下之遷其德也。天下不淫其性不遷其德有治天下者哉

I have heard [the maxime]: “the world should be left and accepted the way it is.” I have not heard that the world should be organized. “It should be left the way it is”, for we should fear that the world’s nature may be perverted; “it should be accepted”, lest the world changes its virtue for the worse. If the world’s nature is not perverted and its virtue not changed – Lo! world order is achieved! (cf. WIL., p., 74).

Chuang-tzu and Mencius agree on the “goodness of Nature” 性 hsing⁴, but they disagree on what is “good”, 德 te^{2.5}. Consequently the verse # II contradicts the theory that it would be paradise if only things were left alone.

The quoted *CHUANG-TZU* text culminates in exalting 無 爲 wu² wei² “not to interfere” and in advocating that the empire should be entrusted to someone 愛 以 身 於 爲 天 下 “who loves it like his own body” (with which we should not tamper foolishly either, but allow ourselves to have a lifespan of many centuries). Developing the argument, the text compares Yao 堯 with Chie 桀, paragons, respectively, of saintliness and villainy: the former sinned by excess of yang, the latter by excess of yin – but in effect, it didn’t make much difference. The text goes on to explain how delight even in things which are not in themselves reprehensible brings about disorder; and concludes:

說義邪。是悖於理也

Delighting (yüeh^{4.5}) in human justice? (yeh²) – This truly amounts to a perverting the natural order.

> 義 “harmony above conflict” (*W.* 71Q): “human justice, equity, righteousness”. Its agreeing with 理 “the natural order” is a fundamental axiom of Confucianism; its disagreeing with *li*, a fundamental axiom of Taoism.

Second quotation:

縱欲, *LIEH-TZU*, Ch. VII (text: *WIEGER*, cf. 7/J p. 174, 4th & 3d. col. from the end; translation: *WILHELM*, 7/12, p. 85-87): Yang Chu advocates the sort of ruthless debauchery practiced at all times by Han-Chinese potentates. He too compares the good guys (Yao, Shun, Chou-kung, and Confucius) with the bad guys (Chie 桀 and Chou 紂). These latter two:

縱欲於長夜. 不以禮義自苦

gratified their libido all night long and did not torment themselves over morals and justice.

For all their meritorious deeds, the four good guys harvested *but bitterness throughout their lives*; praise and renown came only after they had *gone to death, the way common to all*, when they could derive from it *no more contentment than would a tree stump or a mole hill*. As for the two villains, much evil is said about them now; but they enjoyed life and were happy. Who then was wise, who was the fool? For a Taoist whose religion – according to the Confucianists – is one of a strictly immanent hedonism, this rhetorical question calls for the answer: those dogooders were fools, as they made themselves miserable without actually benefiting anybody; and the hedonists were right in their hedonism. Master Wang of course does not agree with this philosophy. Time and again (starting in # I₁ with the Ode 70) he warns that the career of an Imperial official may bring all sorts of frustrations, and may even call for the sacrifice of one's life.

As a *locus classicus* of 縱欲, *Pei* does not mention *LIEH-TZU*, but quotes among others the *Li sao* (text: *TAKEJI*, 38; transl.: *HAWKES*, v. 78b-79b):

縱欲而不忍. 日康娛而自忘兮. 厥首用夫顛隕

He gratified his libido without restraint;

The days were spent carefree in leisure and pleasure:

Until his head, because of that, fell; and he was dead.

> 夫 is normally read fu¹ “the husband” or “the wife of a prince”; here, a demonstrative pronoun, fu².

The gruesome end of bad guys such as Chie and Chou is a fitting story to tell little boys who are unwilling to study. It is,

however, a historical event, and not the doctrine of a heretical philosopher such as the *MENCIUS* quotation would require: therefore I declare *LIEH-TZU* to be the winner.

N.B.: The reference to the *Tso chuan*, 昭十, is not pertinent as it deals with the ritual of princely funerals (*L.*: text, p. 628, col. 13; transl., p. 630, starts at the bottom of the left side column).

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2-F

教之何如

“Educate them.”, what is it like?

Quotation :

Lun Yü, HY. 25/13/9 (L., p. 266-267; C., p. 213-214):

子適衛冉有僕子曰庶矣哉冉有曰既庶矣又何加焉曰富之曰既富矣又何加焉曰教之

The Master travelled in Wei, and Jen You was the charioteer.

The Master said, “How numerous are these people!”

Jen You said, “Now that they are thus numerous, what shall be done for them?”

– *“Make them prosperous.”*

– *“And once they are wealthy, what more shall be done for them?”*

– *“Educate them.”*

Commentary:

富而不教則近於禽獸

To be rich and uneducated brings us close to being beasts.

> 近, viz. “makes us similar to, resembling” animals (# I₂).

> 禽獸, etymologically “wild animals and domestic animals” (*W.* 23E & I), came to mean “animals with two legs (i.e. birds), and animals with four legs” (*M.*, 8.24893.21). Quite commonly accepted, the expression is not necessarily a quotation; however, in the present context, it calls to mind the injunction “A ruler shall keep no white elephants around!” formulated in *Shu ching*, V. 5. 8 (*L.*, p. 349):

珍禽奇獸不育于國

Precious birds and exotic animals are not to be kept at State [expense].

Meaning: Neither wealth, nor beauty, nor connections shall entitle one to State employment, but only learning and ability.

> 育 “to breed, to fatten”, cf. above, # 2-C.

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2-G

古者婦人有娠
坐不偏 . 臥不側
立不跛倚 . 行不亂步
目不視惡色 . 耳不聽淫聲
不出亂言 . 不食邪味

ku³ che³ fu⁴ jen² you³ chen¹
tsuo⁴ pu^{4.5} p'ien¹ . wo⁴ pu^{4.5} ts'e^{4.5}
li^{4.5} pu^{4.5} po³ yi³ . hsing² pu^{4.5} luan⁴ pu⁴
mu^{4.5} pu^{4.5} shih⁴ o^{4.5} sse^{4.5} . erh³ pu^{4.5} t'ing¹ yin² sheng¹ .
pu^{4.5} ch'u^{1.5} luan⁴ yen² . pu^{4.5} shih^{2.5} hsieh² wei⁴ .

[In the days] of the Ancients, when a wife had an embryo, then, when sitting, she did not lean; laying, she did not roll to her side; standing, she did not bend; walking, she did not take careless steps; her eye did not contemplate the obscene; her ear did not listen to the lewd; she did not utter careless words; she did not eat unsuitable dishes.

The education of a child begins in the womb, in China as anywhere else (cf. e.g. *The book of Judges*, 13:3-5,7). Here, first of all, the “don’ts”: they are partly physiological, partly psychological, partly intended for the child’s protection, partly for the protection of fellow creatures. The second taboo existed in central Asia as well: from the wedding night on, a woman (pregnant or not) lay, and slept, on her back. In India a woman indicates sexual desire by lying on her side (this causes iconographic problems in the representation of the future Buddha’s descent into the womb of his mother, cf. *FOUCHER*, p. 37-38).

> 婦, *W.* 44K & G.

> 娠 *shen*¹ or *chen*⁴ means interchangeably “a pregnant woman” or “an embryo”: in the present context, it obviously means the latter. Vie and SC define: 娠 音 身 ” 娠 *sounds like* 身” *shen*¹; rejected reading: *chen*¹ “servants” in general, and “a horse groom” in particular – a grotesque innuendo.

> 跛 倚 stands for the kanji 蹠 *pi*⁴ of the original, “to stand but not upright”, either “on one foot only” or “leaning against something”.

> 淫 聲, see below, the third internal quotation.

> 邪 味 is listed neither in *Pei* nor in *M.*; *Mth.* 2625: “an evil odour” which hardly fits our context. It could just be “spicy dishes”; but, considering the modern acceptance of *hsieh*² “pertaining to magic or demonism”, what is meant is probably “magical fumigations” or “potions” destined to make the foetus grow into a boy.

> 食 will accordingly come to mean either “to eat” or “to drink, absorb, inhale or make use of”.

Quotation:

The entire pericope is quoted from the legend of the mother of Wen wang, contained in Liu Hsiang’s *Biographies of meritorious women*. For its text, see the lemma “foetal education” 胎 教 *M.*, 9.29369.13 (cf. below, # 2-J). Master Wang has re-arranged the order of the items, apparently, for neatness’ sake.

Internal quotations:

1) 婦 人, *Li chi*, Ch’ü li, *HY.* 2/16 (C., I., p. 94), defining the titles of the various spouses, those of the emperor down to that of the commoner, the text states: 士 曰 婦 人 [*the wife*] of a simple Official (*shih*⁴) is called *fu*⁴ *jen*² (literally: “a servant woman”).

N.B.: The *San tzu ching*, and its educational system, is designed to forming State officials. Since the Chinese ideal consists in having the son following in the footsteps of his

father, chances are that our embryo's mother is indeed the wife of an official. However, it makes little difference whether one sticks to the *Li chi* text, or whether one loosely interprets *shih*⁴ as meaning “an educated man”: in # 2-C Master Wang has alluded to the fact that boys who are made to study, do normally belong to wealthy families (although there are exceptions).

2) 跛倚 *pi*⁴ *yi*³ occurs in *Li chi*, *Li ch'i* and *Nei tzu*, *HY*. 10/37, 12/11 (*C.*, I., pp. 571, 628). It appears to be “sluggishness”. It may be caused either by extreme fatigue (p. 571) or simply by bad manners (p. 628). In presence of their parents, the sons and their wives should abstain from it; they should also abstain from yawning and stretching, from belching and expectorating, clearing the throat and spitting, from sneezing and blowing the nose (normally done with the fingers); and they should not wear a warm overcoat.

N.B.: In China all these activities, which are forbidden in the presence of one's parents, are copiously performed in public - as opposed to Japan, where none of this is done. The last two taboos in particular result in a sizeable portion of the Japanese population suffering from chronic sinusitis: all those “girls in waiting” in the offices and department stores of Japan, forever sniffing and dabbing their sore noses with tissues! It is striking - and here is the text from which it comes.

3) 目不視惡色 . 耳不聽惡聲, quoted from *MENCIUS*, *HY*. 38/5B/1 (*C.*, p. 533; *L.*, p. 369), is what 伯夷 *Po Yi* would never have done. In the case of this worthy of Chou-times (*M.*, 1.466.5) it may have been a purely ritual issue: wrong colours, wrong tones. For the pregnant woman, however, it concerns sexual matters: spying on the sexual activities of her co-wives or of the in-laws. The huge Chinese family compounds offered ample occasion for such divertissements. Studying “vernal pictures” * one discovers, more often than not, that there is some female witness peeping from behind a screen or through a hole pierced in the paper casing of the window. Now, a pregnant woman should stop doing that; nor should she prick her ears up at other people's coital noises.

*) “Vernal pictures” 春畫 ch’un¹ hua⁴ were pictures of coital scenes arranged into a folding book, or a scroll. There were usually five heterosexual scenes, plus a male homosexual one, or a multiple of it: 10/2, 20/4 (I never came across any explicitly lesbian picture). Vernal pictures were an indispensable item in the wedding outfit of any young couple: see *Li Yü*, chap. 3. The novel *Chin P’ing Mei*, ch. 13 (vol. 1, p. 379) gives a lyrical description of such a thing. They were, occasionally, very valuable pieces of art.

> 淫聲 / 惡聲 : *MENCIUS* reads “bad sound”; Liu Hsiang derived his “lewd sounds” from the *Li chi*, Wang chih, *HY*. 5/4 (C., I., p. 307, § 16). These were in fact subversive political songs. Their message was hidden in obscene language, fit for a broadcasting by “innocent” singsong girls in casinos and brothels; their composers, however, risked capital punishment. (This pericope § 16 is most interesting: if time permits, it should be discussed in class). By inserting this quotation into the *MENCIUS* text, Liu Hsiang appears “to kill chicken with an ox knife” (cf. *Lun yü*, *HY*. 35/17/3; C., p. 261; *L.*, p. 319), but in fact he marks the sexual nature of the taboo; and Master Wang did not restore the original *MENCIUS* wording. Namely: the pregnant woman should not listen to voices, noises, songs, &c., which might induce her to commit acts of self-satisfaction that could prove harmful to the child.

> 淫 “the lewdness” shows (chao⁴ on top, t’ing² below, shui³ left hand side): “a pronating hand holding/rubbing a stick” [thus causing] “liquid” to [ooze], or, belonging to the *yin* (“water”) category of sexual matters. Depending on how one interprets chao⁴, as “holding” or as “rubbing”, the kanji may describe the masturbation of a woman, or of a man (cf # 2-Q, quotation) = vernacular 揉 (a pronating hand on a woman) Pekinese: nung², literary: nuo² “to rub, to roll in the hand, to jiggle”.

2-H

嘗行忠孝友愛惠良之事

ch'ang² hsing² chung¹ hsiao⁴ yu³ ai⁴ hui⁴ liang² chih¹ shih⁴

She constantly practiced deeds that were faithful, filial, friendly, loving, kindhearted and peaceable.

Having given us a list of the “don’ts”, here now are the “do’s”.

Variant: for 惠 Vie and SC: 慈 tz'u² “compassionate”, an epithet of mothers (*MTH.*, 6959; cf. *infra*, # 3₁-A). The pregnant woman should train herself to generate motherly feelings presumably by directing them towards the children of her co-wives and of her relatives.

> 嘗 ch'ang² should not be interpreted as a mark of the past, but as the alternate graph of 常 ch'ang² / shang² “oftentimes, normally, constantly”.

N.B.: It is highly unlikely that Master Wang did invent the above list of virtuous deeds all by himself. Yet, I could not find its *locus classicus*. The various texts on “foetal education” quoted *sub vocabulo* in *M.* (cf. # 2-J) know of no such list; Chu Hsi, in his 小學內篇 (p. 526 b), mentions the “matronly virtues” 婦德 (# 1₁-A, first quotation) and their beneficial effects, but he does not itemize them; nor does the *Purple pearl*; nor the *Chou li* and its commentary (cf. # 1₁-A, first quotation), nor the *Li chi* (cf. *M.*, 3.6432.58); nothing pertinent under 六行, 六事, 六德 (*M.*, 2.1453.64/271/478), nor in *VAN GULIK* (p. 132, XIV).

*

2-I

往往生子聰明才智賢德過人

wang³ wang³ sheng¹ tzu³, ts'ung¹ ming², ts'ai² chih⁴, hsien²
te^{2.5} kuo⁴ jen²

Usually the children born were intelligent, talented and moral more than other people.

... and obviously they were males, for the said qualities are those pertinent to men; while chastity, modesty, complaisance would be paramount among the qualities of a woman (*VAN GULIK*, p. 149), or, for that matter, the six “matronly virtues” listed above, # 2-H.

Quotations:

Master Wang continues quoting the *Biographies of meritorious women*; with one adjustment, however: the original text, speaking of the birth of Wen wang, has 必 pi^{4.5} “necessarily”: he changed it into 往往 .

Internal quotations:

Based on binomes of the spoken language, the above translation is the easy, and the obvious one. A more complex, and more meaningful interpretation results from tracing the words of the “*Biographies*” back to the Classics. It will appear that the boys born of such virtuous mothers are predestined to become mandarins.

1) 賢 德 literally “mandarinal charismas” is quoted from *Yi ching*, HY 32 b / 53 (*Wil.*, p. 659):

山上有木 . 漸 . 君子以居賢德善俗

On the mountain, a tree, [namely “an honourable man (tree) at the service of a great man (mountain)”]. *Progress!* (tsien⁴) *The superior man, by abiding in dignity and virtue, improves the public mores.* Variant 11 is of interest: for 俗 su^{2.5} it gives 風 feng¹ “and governs the populace by providing an example of what is good”.

> 賢 is “a worthy of the second order”. The “worthy of the first order” is the sheng⁴ 聖 : a chief who “stands on a mound where he listens and gives orders” (cf. *W.* 81H). The hsien² (# 12-C) is the subordinate of the sheng⁴ : serving as his adjutant (又 yu⁴, *W.* 43B) and fulfilling ceremonial duties (臣 ch'en², *W.* 82E), he is remunerated with a salary (貝 p'ei⁴, *W.* 161A).

> 德 is “a behaviour resulting from an upright heart” (*W.* 100).

2) 聰明才智 is taken / adjusted from *Chung yung* 31 (L., p. 428; C., p. 62):

唯天下至聖 . 爲能聰明睿知 . 足以有臨也

Only a worthy of the highest class, displaying [like Confucius] quick apprehension, clear discernment, far-reaching intelligence, and all-embracing knowledge, is qualified to govern the populace under Heaven.

This sentence is part of the long hymn of praise at the address of Confucius, paragon of emperors and mandarins (*Chung yung* 30-33): the hymn will be quoted again (# 2-N). An adjustment was made for the sake of ordinary children which were not favoured with “inborn knowledge” (# 2-B): “omniscience” (to which 睿知 amounts) was replaced by 才 and 智 “skill, and wisdom”.

3) 過人 is taken from *MENCIUS*, *HY* 3/1A/7 (L., p. 143; C., p. 316-317):

古之人所以大過人者無他焉

“The way in which the Ancients came greatly to surpass other men, was none other than this”, namely, in our case: the virtue of the pregnant women resulting in the superior quality of their “foetal education”.

*

2-J

此未生之胎教也

tz'u³ wei⁴ sheng¹ chih¹ t'ai¹ chiao⁴ yeh³

This is the foetal teaching [applying to] the as yet unborn [boy].

> 胎教 cf. *sub voc. M.*, 9.29369.13 (cf. # 2-G, quotation). The expression is ambiguous: “foetal teaching”, or “initial teaching”? In the latter case it could apply to the newborn infant. Master Wang removes the doubt by specifying that, so far, we have talked about the education which an “as yet unborn” receives while it is in its mother’s womb. 此 refers

to what has gone before. A new phase of the future mandarin's education begins with # 2-K.

*

2-K

子能食 . 教以右手

tzu³ neng² shih^{2.5} . chiao⁴ yi³ yu⁴ shou³

[When] the boy is able to eat [by himself], one teaches him to use the right hand.

To acquire proper use of his right hand is indispensable for the future mandarin. The Chinese writing brush can only be wielded but with the right hand.

Notice: It was the impossibility of writing against the grain of the Chinese writing brush that made the Uighur / Mongol / Manchu script to be written vertically. This script, of semitic origin (Aramaic), was initially written from right to left (in fact, many Arab, Persian, &c., calligraphers are left handed). The change to the vertical occurred not in compliance with the Chinese script (as is often said) but in compliance with the Chinese writing brush; and the columns follow from left to right, whereas in Chinese they follow from right to left.

Quotation:

This sentence and the next (# 2-L) are taken from the *Li chi*, Nei tse, *HY* 12/52; *C. I.*, p. 672-673:

子能食食 . 教以右手

*

2-L

能言 . 勿使嬌聲

neng² yen² . wu^{4.5} shi³ chiao¹ sheng¹

[When the boy] is able to speak, stop using cooing sounds.

> 嬌 is the general term for “spoiling a child”, *MTH.* 690 (a). The present injunction means that the boy should be taught proper language and not be stultified by the baby talk which

the overly tender, forever love stricken womenfolk of the inner apartments would normally use.

Quotation:

能言, in continuation of # 2-K:

能言男唯女俞

[When children] are able to speak, male [children shall be taught to say] wei³; female [children to say] yü².

> 唯 and 俞 mean “yes”, respectively in the male and in the female language. This is onomatopoeia: wei³ is glossed as “to answer ‘yes’ with a firm voice and without hesitation” (*Cd.*, p. 627, *sub voc.*); yü², on the contrary, is glossed as “approving in a humble and submissive way”.

Notice: Voice and sounds are part of the gender differences among animals. The humans make no exception to this rule. Even in our “progressive” society, while we may affect not to be offended by a girl talking like a boy, we certainly recoil when a boy starts talking like a girl. Although the gender differences of language are not as important in Chinese as they are in Japanese, they still exist, and were much stronger in imperial times. Master Wang does not mention girls. The *Li chi* defines the behavioural differences of girls and boys in many ways: presently by their way of talking and dressing; later on, in their seventh year (i.e. at the age of six, western style)*, boys and girls share no longer the same sitting mat, &c. The reason why Master Wang quietly assumes that all children are boys is that his elucubrations are part of formal education and aim at forming mandarins. They are addressed to males only: to male students, to male teachers. Women had no share in it: it was considered improper.

*) The Chinese determine age by counting calendar years, meaning that the individual gets one year older at New Year, not at birthday. Hence, a newborn baby is “one year old”, passed its first New Year, it is “two years old”. This is why, in terms of age, the Chinese appear to be ahead of us by one year. The German expression “*im ersten Lebensjahr*”, “*im x-ten Lebensjahr*”, comes close to the Chinese way of counting.

2-M

能行 . 使知四方上下

neng² hsing² . shi³ chih¹ ssu⁴ fang¹ shang⁴ hsia⁴

[When the boy] can walk, let [him] know the four directions and up and down.

These directions may also be thought as a unit and are then called the “six directions”, but this is not what Master Wang says – and for good reason (see below, Quotation).

To a Chinese the knowledge of the cardinal points is all-important, for his entire life is regulated by them. Because of the omnipresence of 風水 feng¹-shui³, houses must face south, streets must cross at a right angle, &c. The exigencies of geomancy apply to colors and virtues, seasons and emotions: everything Chinese corresponds to a cardinal point. Cf. *Li chi*, Yüeh ling (C., I, p. 410); *NEEDHAM*, vol I, ch. 13: “Fundamental ideas of Chinese science”, Table 12: “The symbolic* correlations” (p. 262).

* Let us at once rectify this word “symbolic correlations”: these “correlations” are not just “symbolic”; they are, on the contrary, ontological, namely they are not thought to be subjective, as a sort of intellectual exercise: they are thought to exist objectively and to define the very nature of things.

Quotation:

方, the present sentence is taken from the *Li chi* (C., § 33), following the passages quoted in # 2-K-L:

六年 . 教之數與方名

[When the boy is in his] sixth year, teach him the names of the numbers and of the cardinal points.

Notice that in his sixth year (age 5, western style) a normal child has already been walking for quite some time. Comparing Master Wang’s commentary with the sentence of the *Li chi*, it appears that we should understand 行 not as “to walk”, but as “to do, to act, to know one’s way ‘round’”. Consequently the “four directions”, and “up” and “down”, should also be understood metaphorically, and placed within the framework of the world of males.

2-N

能揖 . 教以禮讓尊親

neng² yi^{1.5} chiao¹ yi³ li³ jang⁴ tsun¹ ts'in¹

[When he] is able to bow, teach [him] to use deference as required by urbanity, and to love and to honour [Confucius].

> 揖 is the Chinese way of greeting: “to bow, letting the arms hang; then rise up and join the hands on the chest” (*Cd., sub voc.*) *M.*, 512351.I.1, defines 揖 as being synonymous to 讓.

> 教以 same construction as above, # 2-K, properly: “teach him to use ...”: to use good manners as one would the right hand. This is an important statement. What we would call good manners and use at random and instinctively (for, as we say: “one either has them or has them not”) is, for the Chinese, a matter of conscious application of rules of behaviour, used like a tool, depending on the situation, to achieve the desired goal. These are the famous “rules of propriety”, 禮 li³, that used to govern Chinese daily life and were codified in the *Li chi*, precisely, and may be found there.

Quotations:

First quotation:

禮讓, *Lun yü*, *HY* 6/4/13 (*L.*, p. 169; *C.*, p. 104):

子曰 . 能以禮讓爲國乎 . 何有 .

不能以禮讓爲國 . 如禮何

The Master said: “The one who, for governing the State, is able to use the deference required by urbanity, what [problem] will he encounter? And if, for governing a State, he proves unable to use the deference required by urbanity, what urbanity does he have?”

Not early enough can the future mandarin be taught to be supple. All right. But allusion is also made at the continuation of the pericope quoted # 2-K-L (*C.*, I, p. 673):

八年出入門戶及即席飲食必後長者始教之讓

In their eighth year (age 7, western style), when entering or exiting a door, or seating themselves on a mat for the meal,

[the boy] had henceforth to give precedence to his elders: in this way one started teaching him politeness.

Second quotation:

尊親, *Chung yung*, 31:4 (*L.*, p. 429; *C.*, p. 63):

莫不尊親古曰配天

Therefore his [namely, Confucius'] fame overspreads the Middle Kingdom, and extends to all barbarous tribes. Wherever ships and carriages reach; wherever the strength of man penetrates; wherever heaven covers and earth sustains; wherever the sun and the moon shine; wherever frosts and dews fall – all who have blood and breath unfeignedly honour and love him. Hence it is said, 'He is the equal of Heaven.'* (cf. Legge)

This pericope is part of the hymn celebrating the divine glory of Confucius, hence of the Emperor, hence of the Confucianist, hence of the State official. Here the ground is being prepared for the professional training of the future mandarin: Love and venerate Confucius, while awaiting the day when you yourself will be loved and venerated (or at any rate prosperous and influential)!

*) "All barbarous tribes": not exactly. Literally: the 蠻 Man² (who live in the south) and the 貊 Mo⁵ (who live in the north). They are the "good guys", said to consent to Chinese rule (*Shu ching*, V.III.6; *L.*, p. 313). But there are "bad guys" also, and their blood and breath cannot possibly be like that of ordinary humans. Moreover, the (round) sky does not cover the four corners of the (square) earth: hence, sun and moon do not shine upon them; and they are lit by the 燭龍 chu^{2.5} lung² "the torch dragon" (*M.*, 7.19480.2, and picture). The present pericope is an egregious example of Chinese cultural chauvinism.

N.B.: The last statement of the text, translated correctly by Legge, was mistranslated by the Jesuit Couvreur. During the XVIIIth century, the Society of Jesus, intent on removing what was considered a major obstacle to the conversion of the mandarins, asserted (in contrast to the opinion of the mendicant orders) that the honours lavished on Confucius

were not divine, but merely aimed at a cultural hero. Thus they brought about the “Quarrel of Rites” with all its far reaching consequences in history. In fact, the problem is complex, and there is no simple answer; but in the present instance, 配天 had to mean, coming from a Jesuit: “*aussi le compare-t-on au ciel*” (“hence one compares him to heaven”).

*

2-O

此阿保母氏之教也

tz'u³ a⁴ pao³ mu³ shih⁴ chih¹ chiao¹ ye³

This is the tending mother's instruction.

> 阿保, imitates baby talk, and has no *locus classicus* (see Pei, 1997 b). *M.*, 11.41599.238, interprets pao³ as “nursing, tending”.

Quotation:

母氏 is taken from Ode 32. This ode received two contradictory interpretations:

1) The “Little preface” (*LEGGE*, p. 42]), and *MENCIUS*, *HY* 47/6B/3 (*L.*, p. 427-428; *C.*, p. 586, also 585), understand the ode as blaming a dissolute mother who, albeit blessed with seven sons, bore her widowhood impatiently.

2) Chu Hsi reads the ode as reporting the words of the seven sons who exalt their mother, while modestly demeaning themselves and deploring the suffering they had caused her: “*Our mother is wise and good; but among us there is none good*” (*Legge*).

By quoting the ambiguous Ode 32, Master Wang ingeniously intimates that, whether virtuous or depraved, a mother is a mother; and the basics of life, we learn them from her.

*

2-P

至於洒掃應對進退之節。禮樂射御書數之文。

此父師之教也

chih⁴ yü² shai³ sao³ ying¹⁴ tui⁴ chin⁴ t'ui⁴ chih¹ tsieh^{2.5}.

li³ yo^{4.5} she⁴ yü⁴ shu¹ shu³ chih¹ wen²

tz'u³ fu⁴ shih¹ chih¹ chiao¹ ye³

When it comes to the skills of sprinkling and brooming, of agreeing and opposing, of approaching and withdrawing; and the arts of ceremonies and music, of archery and charioting, writing and counting:

these are taught by the father and the teacher.

Here is where formal instruction starts. In # 2-N, 禮 was not yet termed an “art”: it was basic good manners. Nor did the child have to do chores yet, or take responsibilities. Now the boy has to sprinkle and sweep the classroom or his father’s shop in a proper way. (Viz. before sweeping, one sprinkles the floor just enough to cut down on the dust; but not so much as to swamp the floor. Even better, one should use the damp dregs of tea: it is efficient and smells good.)

> 節, the dictionaries provide us with no fitting interpretation. *Cd.*, “that to which we apply ourselves” comes closest to what we need. Now, given the opposition of 節 and 文, after much ratiocination, I opted for “skill”, as opposed to “art”.

Quotation:

Most of the present sentence is quoted from Chu Hsi’s Foreword to the *Ta hsioh* (fol. 1a-b):

人生八歲.則自王公以下.至於庶人之子弟.皆入小學.而教之以灑掃應對進退之節.禮樂射御書數之文

When humans had lived for eight years, then, no matter whether they were sons of kings, of dukes, or of lowly commoners, all entered the minor studies; and one taught them the skill of sprinkling and brooming, of answering questions, and reacting to a call, of advancing and retreating; and the arts of ceremonies, music, archery and charioting, writing and counting.

> 至於, opening # 2-P, was quoted from Chu Hsi (see above), albeit out of context.

> 進退 may be understood physically, as the formal way of “advancing” towards the teacher and “retreating” back to one’s place. It can also be understood ethically, “drawing

close to, making friends with”, and “withdrawing” from that person, when it turns out that the choice has not been the right one. As a consequence we are invited to understand 應對 not as “answering when asked, and reacting when called” but, endowed with an ethical connotation: “agreeing” (ying⁴) and “opposing” – the skillful contradicting, or refusing, without offending, without hurting.

> 洒 sha/shai³: Master Wang re-established the original *Lun yü* reading (cf. below, first internal quotation) which Chu Hsi had changed into 灑. Now, 洒 and 灑, are both pronounced sha/shai³ and may be considered alternate graphs (so *MTH.*, 5624; partly so *M.*, or *Cd.*). Chu Hsi’s point may have been, that 洒 much resembles 酒 tsiu³ “wine, spirits, *Schnaps*” – a source of endless jokes: Master Wang, less of a purist than Chu Hsi, was not averse to them, and indicates them occasionally (e.g. III₂).

N.B. 1: Chu Hsi is two years ahead of the *Li chi* programme, in which formal instruction start at the age of 10 (# 2-K-N).

十年出就外傳

At ten years, he leaves and goes to a schoolmaster

In fact, there is no contradiction between these two statements: Chu Hsi indicates the actual biological age at which boys enter the world of men (whether he knew it, or not, in China as in the rest of the world, Moslem boys are circumcised and enter the world of men at eight years of age, precisely); whereas the TEN years of the *Li chi* must be understood as a numerological value: TEN indicates “completion, fulfilment”; and by ELEVEN the page has been turned, and we are in a new chapter. Once again: the inception of the physiological development in a boy, when by and by he stops being a “boy” and is becoming a “lad”, occurs approximately at the age of eight. In terms of Chinese numerology, however, the process of completing one stage of development and entering the next, is expressed by the number TEN. (The numerological significance of 10 =

completion / 11 = beginning of something new, is also manifest in the way in which the *San tzu ching* is arranged.)

Internal quotations:

Chu Hsi combined two quotations:

1) 節, the “skills” are taken from the *Lun-yü*, HY 40/19/12 (L., p.343; C., p. 286-287), where they appear to be nothing more than the proper behaviour in the class room. Yet they should not be taken lightly, for, as the pericope closes:

君子之道. 焉可誣也. 有始有卒者. 其惟聖人也
The way of the gentleman can hardly rest on something false. To everything there is an [appropriate] beginning, and there is an [appropriate] end; and this is precisely what makes a sage.

Hence: it is difficult to achieve proper (academic) goals without the right foundations. How true!

2) 文, the second part of his statement, the list of the “arts”, Chu Hsi took it from the *Chou li*, BIOT, vol. I, p. 214.

> 書 constitutes the only change: instead of 書, the *Chou li* gives 六書 “the sixwrit”, an expression interpreted at least since the *Shuo wen* (ca. A.D. 100) as being the six sorts of possible kanji etymologies. However, what the “sixwrit” of a prince’s education meant initially can no longer be determined (cf. TENG & BIGGERSTAFF, p. 140; W., p. 8).

> 禮樂 stand – *pars pro toto* – for “the civil arts” 文; they are considered complementary and inseparable cosmic features. *Li chi*, Yo chi, HY 19/28 (C., II, p. 60):

樂者天地之和也. 禮者天地之序也
Music [reflects] the harmony between heaven and earth; the ceremonies [reflect] the correct order between heaven and earth. – and innumerable other passages, cf. e.g. M., 8.24844.18.

> 射御 stand for “the martial arts” 武.

N.B. 2: Chinese tradition attributes great ethical value to archery. The *Li chi* devotes an entire chapter to it and to its

moral benefit, viz. the 射義 She⁴ yi⁴ “Significance of archery”, C., II, p. 668-680. In Chu Hsi’s days, and by Zen perfectionism, the shooting of arrows had become highly intellectual, meditative art, comparable to music and calligraphy. Four hundred years later, when Master Wang wrote his *San tzu ching* commentary (first half of the XVIIth century), archery was the sport most favoured by the Imperial Manchu family. Some of its members were praised as superlative archers. It was in fact a traditional Tungus skill, and Tungus and Chinese taste favoured it. It was the only weapon in which the Chinese army was effectively trained. Mastery in arrow shooting was a sure way to win imperial favour (cf. *LI CHANG*, ch. 23.)

In the West the noble weapon was the sword. In contrast, archery was considered plebeian, and that since Homer’s days, notwithstanding the fact that Apollon and his elder twin sister Artemis, the Sun god and the Moon goddess, were archers. Yet, a feat of archery like that of Meriones, *Iliad* 23:870-883, would have delighted any Manchu prince.

*

2-Q

然教之之道又貴在專而無倦

jan² chiao¹ chih¹ chih¹ tao⁴ you⁴ kuei⁴ tsai⁴ chuan¹ erh² wu²
chüan⁴

Indeed, the way of instructing them (viz. the boys) is, once again, successful only if there is relentless, wholehearted application.

> 然 “indeed” refers us back to # II, second line.

Quotation:

無倦 “no relenting” is the fundamental condition of becoming a Confucian scholar, a 儒 ju²: cf. *Li chi*, Ju hsing, *HY*. 41/6 (C., II, p. 608):

儒有博學而不窮 . 篤行而不倦 . 幽居而不淫
Of a ju, the learning is extensive, never to be ended; the acting firm, never to be tired; the living lowly but not

shameful ... all of which is also needed for archery. According to Confucius, it requires

好學不倦 . 好禮不變

to love studying without becoming tired of it, to love the ritual without accomodating them.

(*Li chi*, the chapter on archery, cf. above, # 2-P, N.B.2; C., II, p. 675). In the present context, however, and with 教 “to teach, to instruct” as a verb, the assiduity is primarily thought to be that of the parents (cf. below, # 2-R & S).

A schoolboy’s quip: (a Confucian scholar is so intensely given to learning, that) *not even with a persistent hard-on, and dwelling in the dark, will he masturbate.*

C.: *Même s’il n’est vu de personne, il ne se permet rien de désordonné* – which, in more elegant language, amounts to the same.

> 淫 “to masturbate” cf. # 2-G. The kanji has roughly the same components as, and is synonymous to, classical 采 ts'ai³ (cf. Ode 8, *Orchis tower* # Q).

> 行 hang⁴ “firm, courageous, brave”, *Lun yü* 20/11/13 (L., p. 241; C., p. 189) :

子路行行如也 子樂若由也不得其死然

Tzu-lu, looking bold and soldierly. (...) The Master was pleased. [He said]: ‘Yu there! – he will not die a natural death.’ (Legge). And one is left wondering why Confucius was particularly pleased uttering such a prophecy. But schoolboys would go on quipping: *Tzu lu approached (ju²) women bravely and vigorously. (...) The Master laughed: “Not even by using a vagina will he succeed in getting his ‘flaming ape’ to die.”*

> 然, basic meaning “to burn”, is “a huge ape of bluish color and with purple streaks”, cf. *M.*, 7.20693, and picture; also written augmented with the “dog” radical, same pronunciation, jan². Whereas 猶 yu² “the timid little monkey” stands for a penis of normal size and modest scope, the flaming jan² “ape” stands for an organ of superlative merits.

Notice: Opening the present line # 2-Q, 然 is used as an expletive; but it can also be interpreted as “the flaming ape”, meaning “the teacher” (mentioned in # 2-P): “Our flaming ape’s method of instructing us ...” To call one’s teacher “a prick”, is but boyish impertinence. Let us add, however, that Confucianism (like most oriental spiritualities, and Buddhism in particular) encouraged paedophilia as a means of education; and for low income families, to have a son accepted as a scholar’s “bookboy” (書童 *shu¹ t’ung²*) was a coveted privilege, and perhaps the only way of providing him with a good education. For that the boy had to be smart and handsome; but then, intelligence and physical beauty would also be prerequisite, later on, for the State examinations (cf. the legend of ugly K’uei hsing 魁星, *DORÉ*, part II., “*Le Panthéon chinois*”, vol IV, pp. 45 ff). Bookboys may be observed in almost all Chinese paintings: those indispensable little attendants of the gentleman, of the scholar.

*

2-R

蓋不專 . 則學難成就

kai⁴ pu^{4.5} chuan¹ . tse^{2.5} hsioh^{2.5} nan² ch’eng² tsiu⁴

Indeed, without [the parents’] wholehearted determination, the [child’s] studies will hardly come to successful completion.

This sentence repeats the precedent, but using vernacular language; and it contains no quotation: as if it were to be said to a wife who does not quite understand her husband’s fussing about their son’s education.

All this is phrased in a Chinese way, of course, but what it says is universally true: unless the whole family is focussed on the studies of the child, the results will be mediocre at best. For no child will study of its own accord.

*

2-S

倦教 . 則子蓋廢弛

chüan⁴ chiao¹. tse^{2.5} tzu³ kai⁴ fei⁴ shi³

If taught in a slovenly way, the child will probably become negligent.

In the same way as # 2-Q, # 2-R has paraphrased the first verse of # II, the present line, # 2-S, refers back to the second verse. This concludes the long disquisition on the necessity for the family, father and mother, to have the education of their sons at heart, starting education at the very moment of ejaculation. It also gives way to the historical example illustrative of the expounded theory (# III).

Ornatus:

> 蓋, when used in # 2-R, the kanji meant “for, because, indeed”; here, in # 2-S, it expresses doubt: “probably” (parallel with, and antinomic to, 難 “hardly” # 2-R). To use a kanji repeatedly while giving it a new meaning each time is called a “*distinctio*” in western idiom (also “*antanaclasis*”); Chinese consider it elegant and, in a handwritten text, would emphasize it by means of some slight change in the ductus of the kanji (cf. *Orchis tower*, p. 26-27).

*

2-T

非教之善道也

fei¹ chiao¹ chih¹ shan⁴ tao⁴ yeh³

[This] is not the good way of education.

The “good way” is the one that leads to ultimate success: this includes a prestigious career for the son; glory and wealth for the entire family.

Quotation:

善道, *Lun yü*, H.-Y. 15/8/13 (*L.*, p. 212; *C.*, p. 158):

子曰篤信好學. 守死善道

The Master said: a firm motivation [results in] zeal for learning; to maintain [it] until death [results in] a perfect career.

Upon which Chu Hsi comments:

不篤信 . 則不能好學

然篤信而不好學 . 則所信或非其正 .

不守死 . 則不能以善其道

然守死而不足以善其道 . 則以徒死而已

蓋守死者 . 篤信之效

善道者 . 好學之功

Without firm motivation, [I] cannot love to study;

*If [my] motivation is firm, and yet [I] do not love to study, then the object of [my] motivation was probably not fitting [for me]. **

Without maintaining [my motivation] until death, I cannot bring my career to a good end;

If [my motivation] is maintained until death, and has still proved insufficient to bring my career to a good end, then I will die undistinguished (as one of the great multitude), and that is all.

Hence: to maintain one's motivation until death is the proof of its firmness; to bring one's career to a good end is the reward of a zeal for learning.

**) Same idea as in Psalm 130.*

> 善其道 : Legge, “he is perfecting the excellence of his course”; C., “examines the way, namely, he diligently questions the course he holds, until he has reached the conviction that it is the right one.” Since the pericope 8:13 talks in its entirety about the career of the ideal State official, it appears unnecessary to stress the metaphysical connotation of tao⁴ : be it understood that, to have a successful career, is precisely the tao⁴ of an official. The “firm motivation” to engage one’s son in an official career (for, as we were told, it is basically the parents’ decision) and the son’s determination to fulfill the ambitions of his parents, require from either side an enormous amount of self-denial. But does not the honour

of a Confucian Mandarin at times demand martyrdom? (cf. *infra*, # X.)

Duck-and-drake: The logion immediately preceding the one just quoted reads:

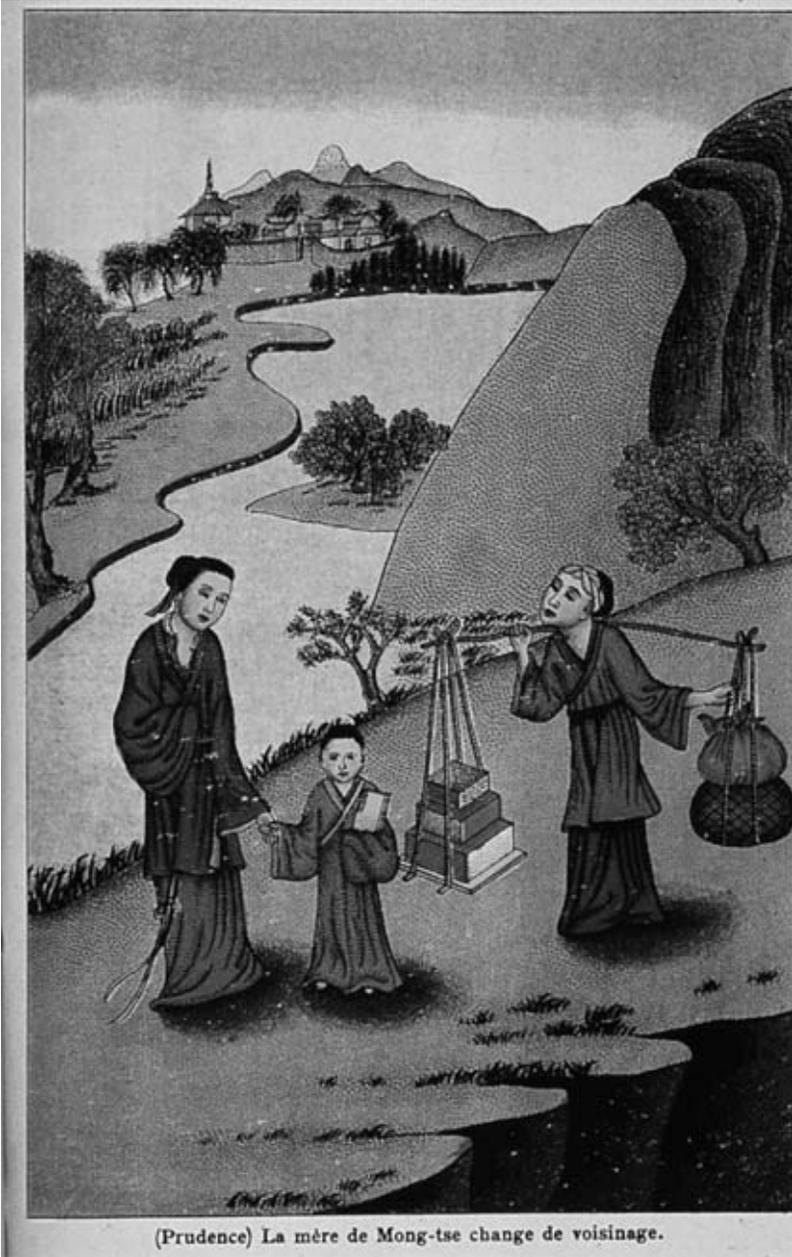
子曰 . 三年學 . 不至於穀 . 不易得也

It is not easy to find a man who would study [even for a time as short as] three years, and not reach out for emoluments.

This is Chu Hsi's interpretation: he glosses 穀 with 祿, and quotes Yang Chien (簡, 1140-1225, Forke, p. 248-255):

楊氏曰 . 雖子張之賢 . 猶以干祿為問 . 況其下者乎
Mr. Yang sais: 'Tzu Chang was a sage, and yet it was his lusting for State emoluments which made him raise the [well-known] question. Now, what about people inferior to him?'

(C. follows Chu Hsi; L. has his own interpretation.) Tzu Chang's question concerned the method by which to obtain State emoluments. Together with Confucius' answer, it will be quoted in #11-H, at the very end of the introductory part of the *San tzu ching*.



(Prudence) The mother of Mencius changes neighbourhood (cf. p. 140).