

A New Probe into the Restoration of Meng Zi's Birth and Death Years

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Abstract: Mencius was a great thinker, educator and representative of Confucianism in the pre-Qin period. It is also called Confucius and Mencius. Mencius inherited and developed Confucius' theory. The doctrines of Mencius are undoubtedly original. They represent the most archetypal wisdom of our Chinese nation. There are different opinions about the birth and death of Mencius, and the gap between them is 20 years. This paper attempts to further sort out and summarize the materials of the past generations. From the text, the author studies the restoration of Mencius's birth and death years, which makes Mencius's birth and death years closer to historical reality and true thinking.

1. Introduction

Through the perspective of the life process of Mencius' creation theory, the cultural gene analysis of Mencius' theory is carried out to dredge the cultural spiritual thread that the Chinese nation grew up in its ideological and cultural history. In a sense, "restoration" means a fundamental innovation in the way of thinking. Ancient books are vast in materials. How to explore the existence of Mencius' life in the gap of ancient books is a problem that should be paid attention to in Mencius' restoration. Previous studies on Mencius have accumulated abundant achievements, many of which are the first step for us to further explore the origin. Generally speaking, the interpretation of classics by the ancients was mostly "worshipping the ancients" and "throwing the five bodies of saints into the ground". The so-called "comment without refuting classics, neglect without comment". In the modern times, the suspicion of the ancient times is a kind of attitude that respects me and falsifies books everywhere. We should be a dialogue and exchange attitude towards the classics, and restore the classics to seek truth from facts, examine its genesis, morphology, and wisdom, and examine the origin and lending of each cultural factor. It is necessary to regard the ancient classics as traces of life and to pursue and interpret life. We must know that all the classics are written by living people. Every classic has the existence of temperature, reading Mencius's thoughts and thinking, and reading Mencius's arrogance. We must adopt an attitude of equal dialogue and restore Mencius in spirit. This paper attempts to make a new and reductive discussion on Mencius' birth and death.

2. Mencius left Qi

There has always been a great controversy about the birth year of Mencius. Previous scholars have verified that there are dozens of works on the birth and death of Mencius, which can be summarized into three types, and these three types happen to have evolved from Meng Shi Pu. "Meng Shi Pu": "Born on April 2 in the 37th year of King Zhou Ding, died on January 15 (289 BC) in Renshen, 26th year of Zhou Nanwang, and lived 84 years." There were two "king ding" in Zhou dynasty, one was Zhou ding Wang Yu in the spring and autumn period, the other was Zhou Zhen ding Wang Jie in the warring States period. Meng Zi was born in the Warring States Period, so it can only be Zhou Zhending and Wang Jie. However, the reign of Zhou Zhending was 28 years but not 37 years. Therefore, there is great doubt in this statement. The latter two are based on Meng Shi Pu. One is Ming Chen Hao's *Queli Zhi*: "Meng Zi was born in the 17th year of An Wang. Zhou Guangye's "Mencius Four Tests" in the Qing Dynasty said: "The old score (when referring to the" Meng Family Score ") was born in a year, when it was changed to three characters, it was 17 years

after King An, and it was 95 years before Confucius died. His death should have taken place in the 13th or 12th year of the reign of King Nan, while < spectrum > fell to 20, which is six characters long [1].” This statement saw the mistake in Meng Shi pu, so we tried to correct it and supplement it. Finally, Meng Zi was born and died (385 BC-303/302 BC) [2]. The other is the Yuan Dynasty's Cheng Fuxin's “Meng Zi Chronicle”: “Meng Zisheng was born in Zhou Lie Wang for five years. He was married in April 20th. He died in the twenty-sixth year of Zhou Weiwang, Lu Wengong, Shen Zhengyue. Zhou Zhengjianzi, change does not change the moon. Life is eighty-four years old.” These statements have been influenced by the “Mongolian Spectrum” Meng Zishou 84, due to the “Meng's Spectrum” of Mencius's birth year “it may not be convinced “So, later scholars have adopted the method of reverse push, according to their years and years of life, pushing Mencius to live, this method is basically not convincing [3].

The clue provided to us at this time is, of course, the original book of Mencius. In the end, we have to go back to the original canon and find the clues of the materials to restore the birth and death years of Mencius as much as possible. Meng Zi saw King Hui of Liang. Wang Yue: “old man! Will it be good for our country to come thousands of miles?” Zhao Qi's “Mencius Chapter Sentence”: “The old man is also called the elder. Father Jude. Mencius went to Qi and became old and Wei, so Wang Zunli called him Father.” Explaining the old man in Shuo Wen Jie Zi: “Lao Ye. From the disaster. “Sou” is a respectful name for the elderly. Mencius said that he was an old man when he met with King Hui of Liang, so he was already an old man when he met with King Hui of Liang [4]. Cui Shu's “Mencius Facts Record”: “However, Mencius' arrival in Liang was not in the thirty-five years of Hui Wang's reign, but after the failure of Xiang Ling in the twelve years of the later Yuan Dynasty, there was not a word inconsistent between Mencius and Hui Wang's reign. Mencius had many questions and answers with Qi Xuanwang, but few with King Hui of Liang. He had nothing else to do with Liang. Mencius lived in Liang and soon built it. However, if you still see Xiang Wang and then go, Mencius will come to Liang, when Xin Chou renyin was two years old one or two years before the death of Hui Wang, and Zhou Shen and Liang Wang's first year and two years in chronology. “Jiang Yong's “Qunjing Buyi”: “When Meng Zi saw King Hui of Liang, he was in the first year of the thirty-fifth year of Zhou Shen Jing Wang Xin Chou [5]. It is the fifteen years of the Queen of the Year. In the next year, Hui Wang died, the son of Wang Li, and Mencius saw it, that is, to Liang Shu. “The discussion of these two materials is very consistent with the situation at the time, and the credibility is very high. Mencius went to Liang's second year King Hui of Liang died, Mencius and King Shu of Liang met, “Meng Zi” said: “Meng Zi see King Shu of Liang, out, slang: “It doesn't look like a human being, but you don't see the so-called swearing.” It can be seen that the conversation at the time was very unpleasant. So in the second year of Liang, he went to Qi State. At this time, the book Mencius gave us some clues and details to help us better understand Mencius' age genes [6]. “Meng Zi Gong Sun ugly” has such a few materials worthy of our attention:

There are three respectable persons in the world: the first of nobles, the first of teeth and the first of virtue. The imperial court is not like a knight, the township party is not like a tooth, and the people of the world are not like a virtue. Does one evil slow down the other?

Meng Zi returned to serve as a minister.

Mencius went to Qi and stayed in the daytime. If you want to stay for the king, sit down. No, I lie in seclusion.

3. Mencius' Old Age

These three passages are important materials for recording Mencius' departure from the State of Qi. “The Book of Rites, King's System”: “Seventy Governments.” “The Book of Rites, Quli”: “Seventy gives several sticks.” So when Mencius left the State of Qi, he was over seventy years old, while Mencius stayed in the State of Qi for eight years. If Mencius had seen King Liang Hui, and when King Liang Hui called him “old man”, Mencius was over seventy when he left the State of Qi, was it not that Mencius was over eighty years old, and about eighty old people were still active in the political arena, rare in ancient and modern times? Therefore, after a series of considerations, we can draw a preliminary conclusion that Mencius should be over 60 when he met with King Liang

Hui and over 70 when he left Qi. Mencius left the state of Qi for an old man of one year. He watched his whole life and pursued the kingship of benevolence and righteousness, which was impossible to obtain. As the Historical Records said, “To retreat and write prefaces to poems by disciples of ten thousand chapters, to describe the meaning of Zhongni and to write seven pieces of Mencius [7]. “ Here we can already calculate the birth and death years of Mencius: Mencius sees Liang Huiwang is more than sixty years old, at this time for Liang Hui, the queen of the fifteenth year (320 BC), pushing up sixty to sixty-five The year was from 380 BC to 385 BC; the year of his death should be pushed back from fifteen to twenty years in the late fifteenth year from 305 BC to 300 BC. At this point we can have a conclusive conclusion about Mencius' birth and death years: Mencius' birth and death years (385/380 BC- 300/305 BC), I think this kind of literature exploration through the clues in a book And conjugation, and then detailed historical and cultural verification, our grasp of Mencius' birth and death is scientific and reasonable. It is not necessary for us to test a very specific year in the absence of a specific documentary history of Mencius, which is too precise and even more unreasonable.

4. Mr. Qian Mu's view

Mr. Qian Mu said in the Annals of the Scholars of Pre-Qin Dynasty: “Especially the enterpriser, who knows and treats the world, can pursue the cause of their union, not to mention the age of their death. Mencius was born in the four years of King Li, or in the seventeen years of King An. It is not more than fifteen years since Mencius lived in the same place, but it has nothing to do with the overall situation of the world. After examining Mencius' visits to official posts, the situation of the world and the contacts between the monarchs and officials of other countries and handing over the bachelors, Mencius' relationship at that time was obvious, regardless of his age or his age of 70 or 80 years. In fact, what Mr. Qian Mu said has already made it clear that under the condition that there is no detailed record in the real historical documents, we must understand the meaning of the four words “no sign of disbelief”, and we must not make a false statement, otherwise it is very likely to be “the falsehood in the falsehood” [8].

References

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