1. Precursors of Mencius 5 Issues in Mencius 2 and 4

Character of ancient worthies

2A2:22. Contrasting Bwó-yí (served good governments), Yí Yǐn (who served even bad governments), and Confucius (who served when he could, and withdrew when he couldn’t). (5B1)

2A9. Bwó-yí’s purity was “narrow-minded.” Lyōsyà Hwèi’s taking low position “lacked self-respect.”

The jywndź will do neither. (5B1, 5A4)

4B20. Exemplary men of antiquity included Yw, who was fond of good advice, and Tāng, who was flexible in selecting able men. Jōu-gūng combined the achievements of all others.

Accepting gifts or support from a ruler

2A3. Accept money from a ruler when needed for particular purposes. (5B6)

4A10. Against accepting regular support from a ruler without a position.

Shùn’s filiality

4A26. Shùn married without informing his parents. (5A1)

4A28. Shùn pleased his father and Great Filiality was established. (5A4)

Filiality as a Virtue

4B13. Nourishing parents when alive is less important than serving them properly after they die.

4B30. “To reprove one’s father and urge him to do good is a great injury.”

Antiquity

4B1. Shùn and Wān-wáng lived in different times, but had the same principles.

4B21. The True King 王 came to an end in the Spring and Autumn period.

Conflict/Difference Between Private and Public Obligations

2B9. Jōu-gūng appointed his elder brother to oversee Yǐn, and he rebelled. But his decision was right. (5A5)

4A37. Dzīngdź was a teacher, so he left the state when invaders came. Dź-sź was an official, and stayed to defend the state. Both fulfilled their obligations, one as teacher and one as officer. (5B4)
2. The Systematic Reconsideration in Mencius 5

[PART 1: THE CHARACTER OF THE RULER]
Shùn’s Personal Character Before He Became a Ruler

5A1. Discussion of a tradition about Shùn in his early days. Intense and unfulfilled filial piety.
5A2. Discussion of a tradition about Shùn’s marriage. Conflicting requirements of filial piety.

Conflict of Private and Public Duty in Shun

5A3. Shùn as a ruler did not banish his brother, nor did he allow him to rule in his domain.
5A4. Shùn as a ruler had his father for a subject. Reversal of father-son relationship.

Succession Issues: Conflict Between Ancient and Historical Systems

5A5. Against the theory that Yàu gave the world to Shùn. Justifying meritocratic succession.
5A6. Against the theory that virtue declined with Yǔ. Justifying lineal succession; rationalizing history.

[PART 2: GAINING AND HOLDING OFFICE]

Being Noticed in a Low Social Position

5A7. Against the theory that Yī Yīn gained the attention of Tǎng by his cooking.
5A9. Against the theory that Bwó-lǐ Syī attracted the attention of Chín Mù-gūng by tending cattle.

Proprieties When in Office

5B1. Harmonizing the different approaches of Bwó Yī and others. Latitude is justified by appropriateness.
5B2. The Jǒu Rank and Income system. Differences of rank and income are justified as appropriate.

Overriding Considerations in Personal Relations While in Office

5B3. Friendship is based on virtue, not rank. [NB: There are no merely lateral relationships in this system]
5B4. Respect is the key to questions of gift. [NB: There is a limit to personal scruple]

On Taking Office

5B5. Grounds for taking a low office. Official vs informal duties.
5B6. Placing oneself under the protection of a lord. Gift protocol. (the counterpart of 5B4)

[PART 3: THE GENTLEMAN WHEN NOT HOLDING OFFICE]

On Not Taking Office

5B7. The gentleman does not meet the lord. The lord must instead court his moral superior, the gentleman.
5B8. Fellowship with other gentleman in one’s own time, or failing that, with those in antiquity.