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Propriety, Righteousness, Family Reverence and Goodness

禮義孝仁

Good afternoon! Dr. Ngo and fellow classmates. Today, my presentation about a story, this story's name is 禮義孝仁. It mainly about a woman's virtue and how she achieved these four virtues.

This presentation will be divided into three parts:

Part1: Introduction

Part2: Translation Text

Part3: Conclusion

Part 1:Introduction

It is mainly about reference book and personage

This story from the Collectanea of Ethical Exemplar, and I use the History of the Yuan dynasty as a supplement.

Kublai Khan, Emperor Shizu 世祖 of the Yuan dynasty, was benevolent and wise. He was extremely filial to his mother and married Chabi as his wife.

Empress Zhaorui 昭睿 of the Yuan dynasty, whose given name was Chabi. She was Kublai's wife and yuzong's mother.

This is the protagonist of the story: Empress Yusheng 裕聖 of the Yuan, whose given name was Bolanyeqiechi, She gave birth to Emperor Chengzong 成宗 of the Yuan. She was Zhenjing's wife. in the story, I will call her childhood name, Kuokuozhen.

Emperor Yuzhong 裕宗 of the Yuan, whose given name was Zhenjing. His wife is Kuokuozhen.

Therefore, the relationships among the people in the story are just as shown in the picture.

Part 2: Translation Text

Now let's move on to the story.

One day, Kublai Khan went hunting. On the way, he was thirsty and went to a tent. At that time, a girl was grooming camel hair. This girl was Kuokuozhen. Kublai asked her for kumis. Kuokuozhen said, "I have kumis, but my parents and brothers are not at home. I as a girl and dare not give it to you casually." When Kublai heard this and was about to leave, Kuokuozhen said again, "I alone live in here, it is unreasonable for you to come and leave by yourself. My parents will come back soon, please wait for a while." A moment later, Kuokuozhen's parents returned to their tent and gave the kumis to Kublai. When Kublai left, he sighed and said: "How wonderful it is to have such a woman as a wife!" Later, Ministers discussed choosing a wife for the Heir Apparent Zhenjin and recommended many girls, but Kublai did not agree. When Kublai know that Kkuozhen was also not married. Kublai was overjoyed and thus Kuokuozhen was married to Heir Apparent Zhenjin. Her nature was family reverence and cautious in her words and deeds. She was good at serving Kublai's empress Chabi. Kublai often praised her as a virtuous daughter-in-law. Kuokuozhen served mother-in-law by her side, taking meticulous care of her. After Emperor Chengzong 成宗 of the Yuan ascended the throne, he confer the title of Consort Dowager upon his mother. Once, official wanted to present seven hundred hectares of farmland in the western part of Zhejiang Province and register it under KhuoKhuozen's name. She said: "I live alone as a widow and I have plenty of clothes and food. Moreover, all the

land in Jiangnan belongs to the state. How could I dare to claim it as my own property?" Later, she replaced all the officials who had privately received the land. Kuokuozhen's younger brother came to her asking for an official position. She said, "If you want to seek an official position, you have to work hard yourself. Don't implicate me because of this." Later, when her younger brother was dismissed from office, people all admired she for her foresight.

P3: Conclusion

Next, analyze and summarize this story in combination with the concepts in the title.

Li 禮: Propriety

Make no movement which is contrary to propriety.

This sentence emphasizes that one shouldn't do anything that isn't in line with propriety. When Kublai asking for kumis, Kuokuozhen refused on the grounds that "parents and brothers were not at home." It reflects her observance to the traditional concept of "males and females should be distinguished" in propriety. When Kublai wanted to leave, she also considered that it would be impolite for the guest to leave without entertaining him, and that "as a girl, it's unreasonable for outsiders to come and go alone at home." Therefore, keeping Kublai waiting for her parents to return not only avoided being impolite but also demonstrated her thoughtfulness in dealing with people and matters. The "propriety" embodied by Kuokuozhen is not a rigid dogmatic constraint, but rather a cultivation deeply rooted in her heart.

Yi 義: Righteousness

Righteousness is proper path of people.

The core of righteousness in distinguishing right from wrong and public from private, adhering to moral principles, and not being swayed by interests or personal feelings. In the face of official offer estate privately, she not only refused the ill-gotten gains, the more ordered to replace the corrupt officials. When her younger brother came to

ask for an official position, she clearly refused, didn't use her position to seek privileges for her relatives. Her "righteousness" is reflected in her clear understanding of the distinction between public and private affairs. She held the position of Consort Dowager, enjoying honour but not seeking personal gain. She safeguarded the laws and justice of the country, not being led astray by personal interests and feelings and always adhered to the right path of righteousness.

Xiao 孝: Family Reverence

A woman should be family reverence to her parents at home and to her parents-in-law when she gets married.

The core of family reverence is the respect and support and wait upon for one's parents, not only in material care but also in the respect and sincerity expressed in words and attitudes. As a wife of Heir Apparent, she took care of her mother-in-law meticulously and never left her side. Her family reverence was not a deliberate attempt to please but a genuine respect from the bottom of her heart. Even Kublai praised her many times as a "virtuous daughter-in-law". In the palace, she didn't slacken her family reverence because of her noble status. Instead, she regarded serving her mother-in-law as her duty. This sincere family reverence is precisely the most simple essence of family reverence.

Ren 仁: Goodness

To subdue oneself and return to propriety, is Goodness.

Confucius believed that restraining one's own desires and making one's words and deeds conform to the norms of propriety is Goodness.

Then came Goodness in the love (of the people), and righteousness in the correction (of their errors).

“Goodness” treats people with a kind heart, and “righteousness” regulates behaviour with the principle of justice. The two are internal and external respectively, with Goodness as the essence and righteousness as the function.

The essence of Goodness is the Family reverence of one’s parents.

Mencius defined Goodness as human nature and pointed out that the essence of Goodness in serving one's parents, and family reverence is the core manifestation of Goodness.

Because Kuokuozhen has the virtue of Goodness, she implements propriety, righteousness and family reverence very well. So in this report, I translate "li" as Propriety, “yi” as Righteousness, “xiao” as Family Reverence and “ren” as Goodness.

This is the end of my report. Thank you for your listening.

Propriety, Righteousness, Family Reverence and Goodness

禮義孝仁

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contents

Part1: Introduction

Part2: Translation Text

Part3: Conclusion





Part 1: Introduction

1.1 reference book

1.2 personage

1.1 reference book



The Collectanea of
Ethical Exemplar



History of the Yuan dynasty

1.2 personage



Kublai Khan 忽必烈, Emperor Shizu 世祖 (1215–1294) of the Yuan dynasty, was benevolent and wise. His wife was Chabi.

History of the Yuan dynasty 元史

Empress Zhaorui 昭睿 (?–1281) of the Yuan dynasty, whose given name was Chabi 察必 and family name was Hongjila 弘吉剌. She gave birth to Emperor Yuzhong 裕宗 of the Yuan and she was Kublai's wife.

History of the Yuan dynasty 元史



元

1.2 personage



Empress Yusheng 裕聖 (?–1300) of the Yuan dynasty, whose given name was Bolanyeqiech 伯藍也怯赤, Childhood name was Kuokuozhen 闊闊真 and family name was Hongjila 弘吉剌. She gave birth to Emperor Cheng zong 成宗 of the Yuan.

Emperor Yuzhong 裕宗 (1243–1286) of the Yuan dynasty, whose given name was Zhenjing 真金. His wife is Bolanyeqiechi.

History of the Yuan dynasty 元史

History of the Yuan dynasty 元史



元



Kublai



Chabi

1.2 personage

couple



son



Kuokuozhen

couple



Zhenjing



Part 2: Translation Text

禮義孝仁

元世祖出獵。道渴。至一帳房。見一女子緝駝苴。世祖從覓罵潼。女子曰：「罵潼有之。但我父母諸兄皆不在。我女子。難以與汝。」世祖欲去。女子又曰：「我獨居此。汝自來自去。於理不宜。我父母即歸。姑待之。」須臾果歸。出罵潼飲世祖。世祖既去。歎息曰：「得此等女子為人家婦。豈不美哉。」後納為太子妃。性孝謹。善事中宮。世祖每稱為賢德。事昭睿皇后。不離左右。執婦道甚謹。及尊為太后。有獻浙西田七百頃。籍於位下。太后曰：「我寡居婦人。衣食自有餘。況江南率土。皆國家所有。我曷敢私之。」后之弟。欲因后求官。后拒之曰：「若欲求官耶。汝自為之。毋以累我也。」

元世祖出獵。道渴。至一帳房。見一女子緝駝苴。

Kublai Khan, Emperor Shizu 世祖 (1215–1294) of the Yuan Dynasty, went hunting. On the way, he felt thirsty and arrived at a tent, where he saw a girl grooming camel hair.

世祖從覓罵潼。女子曰：「罵潼有之。但我
父母諸兄皆不在。我女子。難以與汝。」。

Kublai asked this girl for kumis.

The girl replied: “I got some kumis, but my
parents and elder brothers all not at home. I
as a girl and can not give it to you.”

世祖欲去。女子又曰：「我獨居此。汝自來自去。於理不宜。我父母即歸。姑待之。」

Kublai want to leave. The girl said again:
“I am here alone and it is unreasonable for you to come and go unaccompanied. My parents will come back soon, please wait for a while.”

須臾果歸。出罵潼飲世祖。世祖既去。歎息曰：
「得此等女子為人家婦。豈不美哉。」

A moment later, this girl's parents come back as expected and took out the kumis for Kublai to drink. When Kublai left, he sighed and said:
“How wonderful it is to have such a woman as a wife!”

後納為太子妃。性孝謹。善事中宮。世祖每稱為賢德。事昭睿皇后。不離左右。執婦道甚謹。

Later, she became the Wife of the Heir Apparent [太子妃 *Taizi Fei*]. Her nature was family reverence and cautious and she took very good care of the empress. Kublai always praised her for her virtue. She served Empress Zhaorui 昭睿 (? —1281年) of the Yuan Dynasty and never left her side. She conscientiously observed the principles of womanly virtue.

及尊為太后。有獻浙西田七百頃。籍於位下。

When she was honoured as the Consort Dowager [太后 *Taihou*], someone wanted to present seven hundred hectares of farmland in the western part of Zhejiang Province and register it under her name.

太后曰：「我寡居婦人。衣食自有餘。況江南率土。皆國家所有。我曷敢私之。」

The Consort Dowager said, "I live alone as a widow and I have sufficient clothing and food for use. Moreover, the land within the Jiangnan region is all part of the country's territory. How dare I claim it for my own ?"

后之弟。欲因后求官。后拒之曰：「若欲求官耶。汝自為之。毋以累我也。」

The Consort Dowager's younger brother wanted to rely on her to seek an official position. She refused and said: "If you want to seek an official position, you have to work hard yourself. Don't implicate me because of this."



Part 3: Conclusion

3.1 Propriety (*li* 禮)

3.2 Righteousness (*yi* 義)

3.3 Family Reverence (*xiao* 孝)

3.4 Goodness (*ren* 仁)

Li 禮: Propriety

Make no movement which is contrary to **propriety**.

非禮勿動。

Analects 12.1

(Trans, Legge)



3.2 Righteousness (yi 義)



Yi 義 : Righteousness

Righteousness is proper path of people.

義，人之正路也。

Mencius A 4.10

(Trans, D. C. Lau)

3.3 Family Reverence (*xiao* 孝)

Xiao 孝: Family Reverence

A woman should be **family reverence** to her parents at home and to her parents-in-law when she gets married.



女子之孝，在家則孝其父母，出嫁須孝其舅姑。

Deyu Gushi 德育故事 Moral Education Stories

Ren 仁: Goodness

To subdue oneself and return to **propriety**, is **Goodness** [perfect virtue.]
克己復禮為仁。

Analects 12.1

Then came **Goodness** in the love [of the people],
and **righteousness** in the correction [of their errors].
仁以愛之，義以正之。

The Classic of Rites 19.10

The essence of **Goodness** is the **family reverence** of one's parents.
仁之實，事親是也。

Mencius A 4.27

Thank you for your listening



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