

Analysis of the Characteristics of “A Treatise on the Latent Man” Structure Arrangement

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Abstract. The book writing formats and the overall arrangement of “A Treatise on the Latent Man” have embodied Wang Fu’s elaborate design. Its design of fore and aft chapters clearly has the shadow of “Syun Zih”, “Historical Records”, “Han History”. The division of its volume numbers is greatly influenced by the “Zhouyi” theories. The book each chapter content is connected with Wang Fu’s life experiences and presents a tendency from the shallower to the deeper.

Article writing format Structured

On the writing format, the first step is putting forward the thesis, and then theoretically illustrating and demonstrating them, afterwards quoting the current affairs, listing phenomenons and criticizing, finally drawing the conclusion.

The whole book of “A Treatise on the Latent Man”, except for a few articles, basically belongs to the political in nature. In order to illustrate this viewpoint, I take "Real tribute" article as an example.

A. A country will become prosperity due to the worthy persons and decline because of the adulatory persons. A monarch will be safe because of the loyal ministers and become dangerous because of courtiers.... How can you say no loyal army patriotic people of integrity? It is clear that they can not get to play.

B. Within walking distance of ten step, you will find to the lush grass; In a small city, within the only ten households, you will find handsome talents. ... This time it doesn’t lack persons of virtue, but persons of virtue can not be put in an important position by the court. ...

C. Therefore, Choosing Xian Gong Shi, forbid to implementing its clear element, a spade, its imperfection, not relieving clothing, with strong sound. In the appropriate, given quantity of material, the ordinary officer without kuang, xing gong can become, taiping can cause, kirin can become.

The structure of article content presents a basic pattern of A + B + C. A. Introduction, is used for putting forward the thesis or pointing out the problem the article to talk about; B. The body part of a treatise, mainly apply the arguments to prove the thesis; C. Conclusion, or coming to the conclusion, or further emphasizing the thesis. Sometimes it is also used to request hope, or a solution to the problem. These articles discussing processes basically make clear the purpose and main theme from the very beginning, and the thesis is distinct. In terms of using arguments, citing from the classics or ancient works and the wise words and exemplary conduct can be seen everywhere in the full text. Reading cursorily in the related content of Confucian classics, works of ancient philosophers other than those of Confucius, historical records is also abound. Doing this achieves both arguments content rich variety and using the arguments serious carefully, not fallacy of quoting out of context and far-fetched. In the process of argument, it accurately properly makes use of citation method, example method, examples and illustrations, comparative method and analogy reasoning method, etc, to make the thesis more prominent and vivid.

Its writing of fore and aft chapters is greatly affected by “Syun Zih”, “Historical Records”, “Han History”.

In the opening article of the whole book, “Exhortation to Learning” and “Great learning” were respectively considered as the works of general introduction to “Xuncius” and “A Treatise on the

Latent Man". Their contents were discussed the significance of learning, to persuade people in the right purpose, attitude and method to study the article. Although their titles were different, their contents of expression were exactly the same. "Exhortation to Learning": "the gentleman said: 'learning can not stop'." "Great learning": "The eleven men, all are the highest wise scholars. Though they have erudite knowledgeable and noble moral characters, they all pay respect to a master and seek for knowledge. Do let alone ordinary mortals naturally even need to pay respects to a master and seek for information?" They both highlighted the importance of learning. In addition, both of them also had a striking resemblance about opinions that people must be good at using external things to learn. Such as "Exhortation to Learning": "I used to stand on tiptoe to look into the distance, but it is inferior to climb to the high to see the vast. Waving on high, arms fail to lengthen, but other people have seen in the distance; With the wind calling, voice fail to increase more than the original, but others listen to hear clearly. With the help of carriages and horses, people don't walk fast by feet, but they can walk thousands of miles; With the help of ships, people can not swim, but they can cross the river. The nature of the gentleman is not different with general people. Just a gentleman is good at with the help of a foreign object." While "Great learning": "is the trend of the reason cepheids disease best step and waste, the trust by chariot, sit to Trinidad; its axis, XieWei drowned, since on the boat, sit to rivers. Is so gentleman, sex is not beautiful, good self for also." The writing of the end of the article preface was greatly affected by "Historical Records, the Preface of Taishigong" and "The Biography of Han Shu". "Description", the preface of the book, mainly aimed at the abstract of thirty-five articles writing. In the writing pattern of preface, Wang Fu mainly drew lessons from "Historical Records ,the Preface of Taishigong" and "The Biography of Han Shu"; In the expression of the language and words, he more drew lessons from "The Biography of Han Shu". Each abstract all throughout the four words written, a total of 32 words. The expression of the language is fluent rhyme, and make the author's writing attitude clear. Such as "Great learning":, The left behind, a great lesson. Considerable, doubt, ask. Tomoaki into, DE righteousness. Master studios, teaching. Therefore, Syria to learn first." "Business" : "the knowledge of all men, your this base. At the end of the adult is not China, gentleman's pragmatic. Although medium salt, shall be shown in Zhi. ShiSu hasten the end of fear destroyed. Therefore, business second." Only one third volume of "zhong you" : ", to dexing, DE your loyalty, forgiveness, lai, safety is department. The husband zhang zhen bright, kindness and, things such as day, regard people as the son, don't keep the title, and full name. Therefore, xu zhong your 11." Different from other chapters.

The division of its volume numbers is influenced by the "Zhouyi" theories.

In the chapter contents to volume, the book was divided into ten volumes. Wang Fu classified inwardly correlative chapters or chapters of same thoughts substance into the same volume. The first volume, including the "Great Learning", "Wu Ben", "ELi" "Honor" and "Xian Nan" five articles, mainly told the story that people improve the level of knowledge and strengthen the moral cultivation by learning. So, in terms of monarch governing, enriching people and orthodox knowledge are the nature of government. Assessing one's height measures should be based on people's moral virtue, rather than wealth. However, high knowledge level and high moral cultivation talents were often suffered from others' envy. The second volume tightly followed up on this issue of the first volume. It included the "Ming An", "Kao Ji", "SiXian", "Ben Zheng" and "Qian Tan" five articles, and mainly described some related problems of the virtuous. The third, fourth, fifth volumes including "Gui Zhong", "Fu She", "Shen Wei", "Shi Gong", "Ban Lu", "Shu She", "San Shi", "Ai Ri", "Duan Song", "Shuai Zhi", "Quan Jiang", "Jiu Bian", "Bian Yi" and "Shi Bian" fourteen articles, mainly discussed some social realistic problems of Wang Fu' life. The sixth, seventh volumes, including "Bu Lie", "Wu Lie", "Xiang Lie", "Meng Lie" and "Shi Nan" five articles, mainly discussed some problems encountered in the people's life. The eighth volume including "Communication", "Ming Zhong", "Ben Xun", "De Hua" and "Wudezhi" five articles, focused on interpersonal relations and heaven-man relationship problems. The "Communication" discussed friendship; "Ming Zhong" discussed the monarch-subject relationship; "Ben Xun"

discussed the heaven-man relationship; “DeHua” discussed the emperor-people relationship; “Wudezhi” discussed the monarches shifts of rise and fall in all previous dynasties With “Wude” theory, and stressed sovereign virtue problems. Actually, it was also the problems that dealing with interpersonal relationship and the relationship of nature and man. The fifth volume, only had one article “Zhishixing”. It told the story of family name origin and development of rheological problems. In “Zhishixing”, “Order this, hypocrisy,two articles”.The two articles refered to “Wudezhi” and “Zhishixing”. It showed that these two articles are successively written. But they were divided into a roll. From the analysis of the content of these two articles, there were great a heritage of Sima Qian “Using it to the study of natural phenomena and the relationship of human society, and understanding of historical change”. The tenth volume also had one article, namely "XuLu".

It was not accident that Wang Fu divided the whole book into ten volumes. But it was the results of obviously affected by “Zhouyi” theories thought. In the world of ancient Chinese thoughts, there was a strong tendency of making the world digitalization, digital mystification. They put “similar and close to return for the class, sequence number, this class and number, a latitude and a longitude, become remote ancestors understanding the basic ways of the world”.^[1] His Book, “well used digital mysterious meaning to construct the structure of the system”.^[2] In some early literature of ancient China, had left the prints of the number of mystification. “Han Shu, Biography of Yang Xiong” told the origin of “the Book of Taixuan” which was written by Yang Xiong: “So Yang Xiong stopped to compose a poem. Then he pondered astronomical phenomena, Can Mu was divided into four, ended in eighty-one. Next to the three Mu nine Ju, ended in seven hundred and twenty-nine, also was the natural way. Usage from tianyuan push a day and a night several degrees of law through the discipline of Yin and Yang, Yang universiade, and day always. So "Xuan", The three parties, nine states, twenty-seven sections, eighty-one homes, two hundred and forty-three tables, seven hundred and twenty-nine zan, all was divided into three volumes, and called them the one, two, three.”^[3]This passage suggests that three volumes of “the Book of Taixuan” the whole compiled form froms the first to end all were used digital mysterious meaning to build. Wang Chong, who was in the Eastern Han Dynasty, once criticized people’ view that “Confucian canon and their account all have their methods”. he said: "to grasp well Shinto restorative justice, unworthy to trouble. Is so unknown number, all method. Test solid fundamental, theory of their families, and he sage as a book of poetry, no different. So the sage, sage as a book, just poor Richard unexpectedly, language note, for the article. The article also, kinds, from families and its attached. Different kinds of heterogeneous, declare, more don't for the article. Meaning is manjusri, what is more, instead, according to the meaning as well like the justice?"^[4] Wang Chong’ refutation, just can prove the points that thinking of book title number is symbolic, are the popular views at that time.

Under the background of this thought, Wang Fu naturally also showed special preference to this kind of "number". In “Zhouyi, Xicishang”, “heaven one earth two, heaven three earth four, heaven five earth six, heaven seven earth eight, heaven nine earth ten” the number of heaven and earth, the odd number symbolizes the heaven, called the number of heaven, nine is the pole of heaven number. the even number symbolizes the earth, called the number of earth, ten is the pole of earth number. And it also is the pole of “Percentage” in divination of “Zhouyi”, and shows the mysterious completeness. Besides, “Historical Records, the Law Book” said: “the number dates from one, end ten.” The book “Shuo Wen Jie Zi” said: “the number of ten, is a tool.” Kong Yingda said: “ten, is the pole of number”. the cultural theme of Worship the "ten" more or less has been affected by “Zhouyi” number theories.^[5]While elaborating the motivation of writing this book in “Description”, Wang Fu said: “To a person who borns this age, the Importance of acquiring great achievements. The superior is to establish virtue, the second is to construct theory.” Among people achieving feats, the best is spreading kindheartedness. In the second place is establishing a theory along some particular line. Due to himself “Ta rong er bu cai, xian qi neng dang guan. Wei chang fu si yi, wu suo xiao qi xun.” Therefore the second one only can be choosed. According to the touch of the heart “yuan bi ji shu wen”, and in this way to inherit the former generation of saint. Thus, to Wang Fu,

the creation of "A Treatise on the Latent Man" is molded a lifetime event. So, Wang Fu hereby divided the book into ten volumes, was also affected by the "Zhouyi" theories, to take for a complete meaning. As Dong Zhongshu said: "heaven and earth, Yin and Yang, wood, fire, gold and soil, nine, with people, ten, never put off till tomorrow what you can count of days. Therefore, counting to ten and check, will be in ten, for eventually, all take this also."^[6]

The book each chapter content is connected with Wang Fu's life experiences and presents a tendency from the shallower to the deeper.

Through the analysis of all chapters contents, I think the different chapters contents writing of the book has a certain inevitable connection with Wang Fu's personal life experiences and mental state in different situations. From the writing contents in the early time of Wang Fu to see, these contents mainly move round the problems of lifting the virtuous persons and political issues of many countries to discuss and announce himself unique insights. Such as "Xian Nan", "Kao Ji", "Si Xian", "Qian Tan", "Quan Jiang", "Jiu Bian", "Bian Yi", "Shi Bian" and so on. Why he wrote these problems? Because he still had a trace of fantasy that he wanted to secure an official position, and looked forward to someone recommending him. The advent of these contents has a great connection with Wang Fu's mental state at this time. As time going on and his age increase, his former friends had stepped into the official career one by one. Especially Cui Yuan had been recommended by Dou Zhang to move the north phase. These facts made Wang Fu feel discouraged. At the same time he also felt that in this society when people pay attention to official ranking and titular honors and family status, not only as a teenager that praising highly virtue moral friendship all had been gone, but also the best a life-saving straw of entering the official career was lost. His dreams of securing an official position had failed to come true completely. So he wrote down the "Communication" to charge that although "gong yan, min zhi xing , bing yi, lv zhi cai of", he still had anger and grief of not been used. Career completely hopeless, rich social experience, all these made the level of Wang Fu concern and thinking problems be changed in his later years, that the original focusing on some social realistic problems began turning to the social difficult problems. Such as the origin problem of the universe, "Ben Xun"; the problems of ancient emperors replacement of rise and fall, "Wudezhi"; the source of the ancient surnames and rheological problems, "Zhishixing"; as well as the popular Divination, Witchcraft, Physiognomy and oneiromancy in society , "Bu Lie", "Wu Lie", "Xiang Lie" and "Meng Lie"; the social argumentative difficult problems, "Shi Nan". In addition, "MingZhong" and "dehua" , the two involving political articles have the characteristics different from the previous articles. It has a higher level than the former on the way of dealing problems. Most of the previous articles were discussed on specific issues. Some also involved the problems that how to deal with certain social phenomenons. But the problems of governing methods this article talked about are the one with obvious universality, fundamentality and universality. On the perspective to deal with problems had increased compared with the former a level. And "Great Learning" for learning article analysis also belong to this kind of problem. Man is not extensive knowledge when he borns. In ancient times, if one wants to acquire knowledge, improve their self-cultivation, make contributions to the achievements and become famous throughout the country, the best way is reading and studying. "The Book of Songs" said: "if a person studys day-to-day, finally he can surpass the talents." It is so. Hence, the philosophers of the pre-Qin , Western Han and Eastern Han Dynasties all attach great importance to the Important function of study. "Shi Zi", "Da Dailiji" and "Jia Zi" also have encourage learning articles; the openings of "Xunzi" is the encourage learning article; The opening article of "Fa Yan"of Yang Xiong is the article "Xue Xing"; The opening article of "Zhong Lun"of Xu Gan is the article "Zhi Xue". Although their titles are different, the expression views all are the important issues on the development of people undoubtedly. In the extensively reading process of many years, Wang Fu gradually realized the truth. He copied Xunzi' "Exhortation to Learning" to "Great Learning". So, from the article contents mentioned in "MingZhong", "Dehua" and "Great Learning" to see , they need people who have rich social experience and life experience to complete. It also means that they likely belongs to

the later works of Wang Fu.

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