

【翻訳】

## 荻生徂徠『弁名』「中庸和衷」の章の英訳

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Ogyû Sorai, *On Distinguishing Names*, Book 1,  
Zhong/Yong/He/Zhong

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**Summary** : As in previous installments of this translation we depend on the erudition of Professor Nishida Taichiro the editor and translator of the edition of Sorai's 『弁名』, which appears in Iwanami's *Nihon Shiso Taikei*, and the editors of Meiji Shoin's *Shinshaku Kanbun Taikei*. Abbreviations can be found in previous installments of this translation.

Key Word : 中庸, 和, Zhong, Yong, He

1. 中者無過不及之謂也。或以爲道之名。或以爲德之名。或以爲性之名。如舜用其中於民。湯建中於民。是道之名也。其解見君牙。曰民心罔中。惟爾之中。天下之理以無過不及爲其至。故人無賢知無愚不肖。惟中是求。自生民以來爲然。然人殊其性。所見以性殊。人殊其居。所見以居殊。而中不定焉。天下之所以亂也。

1. Zhong 中 means not going to excess and not falling short. In some cases it is a name for the dao, in some cases it is a name for a virtue [de 徳], and in some cases it is a name for xing. When it is said that Shun employed the zhong for the benefit of the people<sup>1)</sup> or that Tang established zhong for the benefit of the people,<sup>2)</sup> it is a name for the dao. This interpretation can be found in the Junyi chapter of The Book of History. “The xin of the people does not have zhong;

only you [the ruler] have zhong.”<sup>3)</sup> In my view the li [理] of the world is the ultimate of ‘not going to excess and not failing to reach.’ Thus, men, whether wise and knowledgeable or foolish and unworthy, all merely seek zhong. Thus it has been since the advent of men on earth. However, men’s xing [性] differ and the manner in which they see things differs in accordance with their xing. Men’s circumstances differ and the manner in which they see things differs in accordance with their circumstances. Thus zhong is not fixed. This is the reason for disorder in the world.

於是先王建中以爲極。使天下之民皆由此以行焉。故極或訓中。是中也者聖人之所獨知。而非衆人所能知也。凡先王之所建。禮樂德義。百爾制度。是皆中也。是皆極也。然先王之所以爲中者。亦非以己所見。故建夫不偏不倚無過不及精微之理。以強天下之民使從我所好也。亦非建斯極而使學者由是以求夫不偏不倚無過不及精微之理也。唯其以安天下爲心。故建斯中以爲極。使天下之人皆由此以行。然後天下可得而統一不亂耳。故先王之所建。莫非不甚高而人皆可勉強行之者焉。賢知者俯而就之。愚不肖者企而及之。是所謂中也。辟如建都。建諸東則西諸侯弗之便。建諸西則東諸侯弗之便。唯建諸中土。而後天下諸侯遠路均矣。道路雖均矣。豈能一一均哉。雖不一均矣。然亦不甚相遠。而人皆可勉強以至焉。故先王之道雖不遠人。而不可以不勉強者。中之謂也。

So the ancestral kings<sup>4)</sup> established zhong and made it the standard [ji 極]<sup>5)</sup> and had all the people of the world act in subordination to it. Thus the character for standard [ji 極] can be glossed as the character zhong [中]. Thus zhong is known by the sages alone and can not be known by the common people. In general, zhong refers to the systems of li [禮] and music, virtue and yi, and many others,<sup>6)</sup> which the ancestral kings established, and all these are standards [ji 極]. However, the reason why the ancestral kings made (these things) zhong was not because they established, based on the manner in which they saw things, minute

detailed principles which are not biased or one-sided<sup>7)</sup> and which do not go to excess or fall short, nor was it because they established standards [ji 極] in order to have students follow them and thereby seek minute detailed principles which are not biased or one-sided and which do not go to excess or fall short. They were only concerned to bring stability to the world. Thus they established zhong, made it the standard and had all in the realm act in accordance with it. Thereby, indeed, for the first time the world could be united and disorder brought to an end. Thus, that which the ancestral kings established is not something exceedingly high or remote but is something which all men can carry out by their own efforts. The wise and knowledgeable bend their knees that they may not exceed it and the foolish and unworthy stand on tiptoes that they might reach it.<sup>8)</sup> This is what is called zhong. For example, in constructing the capital, if one constructs it in the east then the feudal lords of the west will not find it convenient and if one constructs it in the west then the feudal lords of the east will not find it convenient. Only by constructing it in the center of the world<sup>9)</sup> will the distance traveled by all the feudal lords be the same. Though the distances are the same, how could they ever be (precisely) equal for each and every fief. Though the distances may not be precisely equal for each and every feudal lord, the differences should not be so great that anyone, provided he makes the effort, may be unable to reach it. Thus, although the dao of the ancestral kings is not distant from men,<sup>10)</sup> that one must make an (appropriate) effort in order to achieve it is called zhong.

祇先王之知大仁至。而其思之深遠。不唯圖安於今。亦必養之成之以俾永安之弗傾也。其所爲道。乃復有若迂遠而不近乎人情。幽妙乎不易識焉者。是聖人之所以爲不可窺測也。後世儒者其智也小。其思也淺。而其操志也銳。是以不能務遵先王之道。以成德於己。成治於民。願求以言語盡之。其如程朱二先生不偏不倚無過不及以極乎構微之至。仁齋先生唯取易行者爲中。而有所擇乎先王之道者。皆坐是病故也。

Yet, the zhi [知] of the ancestral kings was great and their ren perfect. Their prudence was profound, as they did not merely plan for the stability of their own times but also nurtured and perfected it unflinchingly to stabilize it for eternity and see that it did not decline.<sup>11)</sup> That which comprises the dao seems yet circuitous and not near human feelings, like something misty and minute and not easy to understand. This is the reason why one is unable to fathom the sages. The zhi [智] of later Confucians was small and their prudence shallow, though their good faith was acute. Thus, they were unable to perfect virtue within themselves by following the dao of the ancestral kings nor to serve in carrying out good government over the people. On the contrary, they sought to exhaust it by means of words (rather than deeds). The Cheng brothers and Zhu Xi sought to perfect the minute detailed ultimate [supreme ultimate 極致] by means of that which is not biased or one-sided and which does not go to excess or fall short. Master Jinsai selected only those aspects of the dao of the ancestral kings<sup>12)</sup> which are easy<sup>13)</sup> and made them zhong. Victims of the above disease, they succumbed to these errors.

2. 如曰中庸。中和。皆德之名也。中庸者。謂不甚高而可常行者。如孝弟忠信是也。孔子時。禮樂不興。而民鮮有中庸之德。故孔門之學。以中庸爲要。辟諸行遠必自邇登高必自卑。所謂高明精微廣大者。皆自中庸導之。故子思曰。道中庸。雖有中庸之德。苟不學道。則不足以爲君子。故孔子以民言之。又有小人之中庸及擇中庸之文。戰國時。又有其材不及中庸之言。世俗流傳。雖非其本義。亦可以見古言已。如庸字。樂德亦有祇庸。用之神祇者爲祇。用之民者爲庸。書所謂庸庸祇祇亦然。民功曰庸。豈不易之義哉。宋儒昧乎辭。務爲精微之解。亦以命聖人之道。誤矣。

Rule 2. The expressions zhongyong ['utilizing zhong', 中庸] and zhonghe ['harmonizing zhong', 中和]<sup>14)</sup> are both names for virtues [de 德]. Zhongyong means that which can always be carried out without excessive difficulty. Such are

filial piety [孝], obedience to one's elder brother [弟(悌)], loyalty [忠] (to one's lord), and trust [信] (among friends).<sup>15)</sup> At the time of Confucius li [禮] and music [樂]<sup>16)</sup> did not flourish and among the people were few who possessed the virtue of zhongyong.<sup>17)</sup> Thus the teachings of the disciples of Confucius made zhongyong a pivotal point. “In going to a distant place one must begin from a nearby place and in climbing to a high place one must begin from a low place”<sup>18)</sup> is likened to this. The ‘high and bright’, the ‘detailed and minute’, ‘the broad and great’ are all derived from zhongyong.<sup>19)</sup> Thus Zi Si [子思] said, “derived from zhongyong.”<sup>20)</sup> Though one may have the virtue of zhongyong, if one were not to study the dao, one could not make oneself a junzi [君子]. Thus Confucius employs the word ‘people’ in the above statement.<sup>21)</sup> Also, there are expressions like “the small man's zhongyong”<sup>22)</sup> and “to choose zhongyong.”<sup>23)</sup> During the Warring States Period there was also the expression, “abilities did not reach [the level of] zhongyong.”<sup>24)</sup> Although it may have lost its true meaning in becoming a commonplace which spread everywhere, still it is possible to see the ancient term. As for the character yong 庸, the virtue of music contains both the character zhi 祇<sup>25)</sup> and yong. That [music] which is used for the deities of Tian and earth is zhi 祇 and that [music] which is used for the people is yong 庸. The expression “yongyongzhizhi” 庸庸祇祇<sup>26)</sup> in The Book of History also expresses the very same thing. “Service to the people” is called yong.<sup>27)</sup> How could this ever mean “not changing”?<sup>28)</sup> The Song Confucians were blind to words. They labored to make minute and detailed interpretations and thereby to delimit the dao of the sages. They were mistaken.

3 . 中和者。禮樂之德也。周禮以禮教中。以樂教和。和者和順之謂也。先王之制禮。使賢者俯而就之。不肖企而及之。是中也。其制樂。八音五聲。相和以相濟。猶五味之和。以養人之德。以感召天地之和氣。亦率人情所悅。而和順以導之。以俾天下之人。和順道德以成其俗。是和也。周禮又有樂六

徳。孝友祇庸中和。是樂復兼有中和。蓋八音五聲。相和相濟。則自然無過不及之病也。如中庸曰。喜怒哀樂之未發。謂之中。發而皆中節。謂之和。亦中和相因焉。

Rule 3. Zhonghe 中和 is a virtue of li and music. In The Li of Zhou it says, “Teach zhong by means of li and teach he (harmony) by means of music.”<sup>29)</sup> He means to be mild and submissive 和順. When the ancestral kings<sup>30)</sup> determined li, the worthy bent their knees that they might not exceed it and the unworthy stood on tiptoes and tried to reach it. This is zhong. When they set the rules of music, the eight sounds and five voices<sup>31)</sup> were harmonized<sup>32)</sup> and thereby put in order in the same manner as the five flavors<sup>33)</sup> so that men’s virtue was cultivated and thereby the harmonized material forces [qi 氣] of Tian and earth were elicited. In addition, following that which human feeling delights in, they guided this by being mild and submissive and thereby made all in the realm mild and submissive to the moral law<sup>34)</sup> and thereby reached the point of perfecting customs. This is he. Also, in The Li of Zhou are the six virtues, xiao [filial piety 孝], you [friendship 友], zhi [respect 祇], yong [service 庸], zhong [moderation 中], and he [harmony 和]. Thus to music are added zhong and he. I believe that when the eight sounds and five voices were harmonized and put in order, as a matter of course, the deficiency of going to excess and falling short disappeared. The Zhongyong says, “The condition before joy, anger, sadness or happiness manifest themselves is called zhong and the condition when they have manifested themselves and all stay within bounds [jie 節] is called he,”<sup>36)</sup> and so zhong and he depend upon each other.

所謂者性之徳也。人之稟質。本非若禽獸之偏。雖知愚賢不肖之有異。皆有相生相長相輔相養之心。運用營爲之才。而隨其所習。能移化之。猶如在中者之可以左可以右可以前可以後。故謂之中焉。如曰人受天地之中以生。亦是也。喜怒哀樂之未發者。謂方其生之初。惘然無知之時。既有是徳。而以見人之性所以能與先王之道相應故已。非謂其不偏不倚不與聖人殊也。謂

之天下之大本者。乃謂聖人之建道。乃率人有是性而立之。天下萬事莫不本焉已。發而皆中節考。謂禮樂之教。以養人之德。故能使喜怒哀樂之發皆中節。而以見先王之道與人性相和順不悖已。故曰和也者天下之達道也。即率性之謂道意。非謂喜怒哀樂中節爲和也。宋儒昧乎古言。又不知古之道。故其解皆誤矣。學者察諸。

Zhong is a virtue of xing 性. The disposition of human beings is originally not like the one-sidedness of beasts. Although there are differences as those between the intelligent and the foolish and the worthy and the unworthy, everyone has the xin [heart/mind 心] of promoting each other's growth, helping each other, and cultivating each other, as well as the ability to act practically and make a living. In accordance with what they learn, they are capable of changing those very customs, just as one in the center can move to either the left or the right or forward or backward. For this reason this [the virtue of xing] is called zhong. A statement like, "Human beings are born receiving the zhong of Tian and earth," (\*37) is also of this nature. The statement, "The condition before joy, anger, sadness or happiness manifest themselves,"<sup>38)</sup> refers to that time, just at birth, when one is as yet totally ignorant but already has this virtue and thus [this statement] does no more than make manifest the reason why the xing of human beings is able to be in accord with the dao of the ancestral kings. It does not say that because they are neither biased nor one-sided, they are no different from the sages. When this is called "the great root of all in the realm," it merely means that when the sages established the dao they established it in accordance with the fact that human beings indeed do have xing 性 and that there is not one thing in the realm that is not based on this. The statement "the condition when they have manifested themselves and all stay within bounds," implies that the teaching of li and music, by cultivating the virtue of human beings, can bring joy, anger, sadness, and happiness within bounds when they manifest themselves, and thus does no more than make the claim that together the dao of the ancestral kings and

the xing of human beings are mild and submit to each other without running contrary to one another. Thus it is said, “He is the dao to which all in the realm must submit.”<sup>39)</sup> That is, it means “following one’s xing, this is the dao.”<sup>40)</sup> It does not mean that keeping joy, anger, sadness, and happiness within bounds is he. The Song Confucians were blind to ancient words and they did not know the ancient dao. Thus their interpretations are all mistaken. Scholars, consider this well!

4. 如周禮六德之和者。德之名也。言人學以成德。有此六德之別也。如柳下惠之和。亦同。皆謂其與物相和順而不忤違也。以爲司空之材者。司空掌水土百工之事。百工皆順金木皮革百物之性以作其器。故非巽順相入。能和物性。則不能掌其事也。

Rule 4. The term, he, when it appears as one of six virtues in The Li of Zhou,<sup>41)</sup> is the name of a virtue. The reason for this is that in order for human beings to perfect virtue by means of learning, there must be distinctions between the six virtues. The same is also true of he as it is used in the Liu Xiahui chapter of The Mencius.<sup>42)</sup> In all these cases the meaning is that one must be mild and submissive with respect to things [wu 物] and not oppose them. The reason for requiring he of the post of the minister of public works as his ability<sup>43)</sup> was that this minister handled public works and building construction. In all building construction one makes things by submitting to the xing of metal, wood, leather and the hundred materials. Thus, unless one is humble and submissive<sup>44)</sup> and is able to harmonize (he) with the xing of things, then one will be unable to handle such things.

5. 如曰允執其中者。謂行天子事也。古以執中爲人君之道。故亦稱行天子之事爲執中。不爾。堯曰禹謨。文意皆不協矣。

Rule 5. “To truly grasp zhong”<sup>45)</sup> means to carry out the undertakings of the Son

of Tian. Antiquity made grasping zhong the dao of the sovereign. Thus, it called 'carrying out the undertakings of the Son of Tian' 'grasping zhong'. Were this not so, the expressions in the above passages from The Analects and The Book of History would not mesh.

6 . 如曰中養不中者。称美質爲中。蓋世俗之言也。

Rule 6. An expression like “(the man of) zhong cultivates (those) without zhong”<sup>47)</sup> is a case of naming a superior character or temperament zhong. I believe that this is a common or vulgar usage.

7 . 曰時中者。謂以時進退求合禮義之宜也。與時措之宜同意。中去声。非中和中庸之中也。

Rule 7. The expression “shizhong”<sup>48)</sup> means advancing and retreating in accordance with (the demands of the) time and seeking to have li and yi properly concur. It means the same thing as “it is appropriately carried out in accordance with (the demands of the) time.”<sup>49)</sup> In this case the character zhong should be read with a falling tone and is not the zhong of zhongyong 中庸 and zhonghe 中和 (where it is read with a flat tone).

8 . 衷者正也。書曰。上帝降衷於下民。若有恒性。又曰。天佑下民作之君。作之師。言天立君師。以表正其民。民順其教。則不失恒心也。降者如禮運降於祖廟。降於山川。降於五祀。內則后降德於衆兆民之降。称君師之表正其民而歸之天者。如天叙天秩之天。奉天道以行之。古之道爲爾。它如天誘其衷。與天奪之魄相反。其人忽悟爲善。驚以爲殆天意歟。故言天引之正也。折衷於孔子。亦取正於孔子也。謂以孔子之言爲正也。

8. Zhong 衷 is rightness [zheng 正]. The Book of History says, “Shangdi (the Lord of Tian) 上帝 bestowed [jiang 降] zhong on the people below; they follow this eternal xing.”<sup>50)</sup> It also says, “Tian succors the people below; it makes their

rulers; it makes their teachers.”<sup>51)</sup> The reason for this is that Tian makes rulers and teachers and they set an example for the people whereby they correct<sup>52)</sup> themselves and if the people submit to their teachings, then they will not lose their constant xin [heart/mind 心]. ‘To bestow’ [jiang 降] [in the above quotation from The Book of History] means the same thing in the [following] expressions from The Book of Li: “bestow through the ancestral mausoleum;”<sup>53)</sup> “bestow through mountain and river;”<sup>54)</sup> “bestow through the five gods;”<sup>55)</sup> “the ruler bestows virtue on the masses.”<sup>56)</sup> The reason why this is described as ‘ruler and teacher setting an example for the people whereby they correct themselves’<sup>57)</sup> and that this is attributed [ultimately] to Tian is, as with Tian in the expressions, “Tian prepares” and “Tian makes ready,”<sup>58)</sup> that this is carried out by serving the dao of Tian. Such was the dao of antiquity. As for other expressions like “Tian induces zhong in them,”<sup>59)</sup> they are antonymical to “Tian wrests their spirits from them.”<sup>60)</sup> Suddenly enlightened, this person carried out good deeds; surprised, he thought that this might well be the will of Tian. Thus, he means that Tian drew rightness from him. The expression, “yielding to Confucius,” also means finding the correctness in Confucius.<sup>61)</sup> It means making correct by means of the words of Confucius.

#### Notes

- 1) BZY 2.2. SKT 2.210. 「子曰、舜……、用其中於民……」
- 2) CHSJ 32. SKT 26.398. 「……建中于民」
- 3) CHSJ 52. SKT 26.521.
- 4) cf. note 2.
- 5) cf. OSBM ji [極] 1. NST 36.248 and 162.
- 6) COSJ. 邶風、雄雉。SKT 110.92. 百爾君子：many a jun-zi
- 7) BZY 2.1. SKT 2.206. 「君子中庸、小人反中庸」  
cf. Zhu Xi 『中庸章句』。「中庸者、不偏不倚、無過不及、而平常之理、乃天命所當然、精微之極致也」<sub>レ</sub>。The expression 不偏不倚 is attributed to 程子 and 過不及 to 呂大臨。
- 8) cf. OSBD 6. NST 36.16 and 202. 「先王制禮」

- 9) CHSJ 17.3. SKT 25.228 「自服于土中」 Rule the world from the center (i.e. Luoyang).  
 CHSJ 18.9. SKT 25.248. 「其自時中乂、萬邦咸休」 If one rules from the center, the myriad countries rejoice. XZ 27. SKT6.765. 「欲近四旁、莫如中央、故王者必居天下之中、禮也」 If one desires to place oneself near to the four corners, one must be in the center. Thus, a king always places himself in the center of all under Tian. This is li.
- 10) BZY 3.1.1. SKT 2.226. 「道不遠人」
- 11) BLY 16.1. SKT 1.362.
- 12) cf. NST 36.578. Here the editor argues that this passage is difficult to understand. If Sorai is criticizing Jinsai for his use of zhongyong [中庸], then he is claiming that Jinsai mistakenly derives zhongyong from The Analects (not from the ancestral kings, as Sorai insists). If Sorai is criticizing Jinsai for his use of zhong, then he is claiming that Jinsai mistakenly maintained that nowhere in the writings of the ancestral kings is the term zhong to be found. Whatever the case Sorai seems to be criticizing Jinsai for not giving the term zhong its due.
- 13) cf. NST 36.578. Here the editor argues that Jinsai made no such claim and thus is misrepresented by Sorai.
- 14) BZY 1.2. SKT 2.204. 「喜怒哀樂之未發、謂之中、發而皆中節、謂之和、中也者、天下之大本也、和也者、天下之達道也、致中和、天地位焉、萬物育焉」 The condition before joy, anger, sadness or happiness manifest themselves is called zhong and the condition when they have manifested themselves and all stay within bounds is called he. Zhong is the great basis of all under Tian. He is the dao to be realized everywhere under Tian. When zhong and he are realized, Tian and earth achieve perfect order and the myriad things are fully nurtured.
- 15) BZY 3.1.2. SKT 2.228-229. cf. Sorai's commentary on this passage in 今中寛司、奈良本辰也編『荻生徂徠全集』(河出書房1973-78)第2巻、p. 420.
- 16) BLY 13.3. SKT 1.283. cf. Kanaya p. 249.
- 17) BLY 6.27. SKT 1.147. BZY 2.1. SKT 2.206.
- 18) BZY 3.2.1. SKT 2.238.
- 19) BZY 4.3.1. SKT 2.289. BZY 5.1. SKT 2.297.
- 20) BZY 5.1. SKT 2.297. cf. Sorai's commentary on this passage in 今中寛司、奈良本辰也編『荻生徂徠全集』(河出書房1973-78)第2巻、p. 446.
- 21) BLY 6.27. SKT 1.147.
- 22) BZY 2.1. SKT 2.206.
- 23) BZY 2.2. SKT 2.211-212.
- 24) NST 36.579. According to the editor, this expression can not be found in the writings of this period. However, cf. XZ 9. SKT 5.217.
- 25) NST 36.579. The passage referred to in the The Li of Zhou employs the character zhi 祗, however Sorai uses zhi 祇. The editor believes that zhiyong 「祗庸」 should be employed without exception, but Sorai also employs zhi 祇 with the meaning 'to

- revere' or 'to respect' (a case when zhi 祗 should be used), so he does not emend the text. Also, cf. OSBM de 1, NST 36. 49 and 219. Also, BLY 6. 27. SKT 1.147. 「中庸之爲徳也……」 OSRC in OSZA 3.267 and 593.
- 26) CHSJ 14.2. SKT 25.189. The NST editor maintains that Sorai employs yongyong to refer to achievements accomplished for the benefit of the people and zhizhi to indicate reverence for the gods.
- 27) The Li of Zhou 周禮・夏官・司勳 本田二郎著『周禮通釋』(秀英出版、東京1977) 下卷、卷第30、p. 56.
- 28) 不易の義・中庸章句冒頭「子程曰、不偏之謂中、不易之謂庸」。Also 大学章句 Kanaya Osamu p.249.
- 29) Cf. OSBM 禮3、NST 36.74 and 220. 周禮・地官・大司徒。本田二郎著『周禮通釋』(秀英出版、東京1977) 上卷、卷第10、p.304-305. 「以五禮防萬民之僞而教之中、以六樂防萬民之情而之和」
- 30) CLJ 3.1. SKT 27.95.
- 31) 周禮・春官・大師。本田二郎著『周禮通釋』(秀英出版、東京1977) 上卷、卷第23、p.695. The eight sounds which arise from musical instruments made of metal, stone, string, bamboo, gourd, earth, leather, and wood [金・石・糸・竹・匏・土・革・木] and the five voices [i.e. musical scales] [宮・商・角・徵・羽].
- 32) CCQZZ 昭公 20. SKT 4.1496.
- 33) Commentary on CLJ 9. SKT 27.343. The five flavors sour 酸, bitter 苦, piquant 辛, salty 鹹, and sweet 甘.
- 34) 易經・說卦傳「和順於道徳而理於義」
- 35) 樂六徳 2「樂之徳」。周禮・春官・大司樂「以樂徳教國子、中和祇庸孝友」。
- 36) BZY 1.2. SKT 2.204.
- 37) CCQZZ 成公 13. SKT 31.762-763.
- 38) BZY 1.2. SKT 2.204.
- 39) Ibid.
- 40) BZY 1.1. SKT 2.199.
- 41) 周禮之六徳：地官・大司徒「知仁聖義忠和」。
- 42) BMZ 5B.1. SKT 4.351.
- 43) Sikong 司空. cf. OSBM 聖 2. NST 36.65 and 217.
- 44) CYJ 易經・巽卦「巽小亨」疏。
- 45) CHSJ 29. SKT 26.371. BLY 20.1. SKT 1.432. cf. the commentary on this passage from BLY in OSRC in OSZA 4.353 and 701. 「蓋執中猶云執樞」I believe that “to grasp zhong” is as if to say “to grasp the axis.”
- 47) BMZ 4b.7. SKT 4.286.
- 48) BZY 2.1. SKT 2.206. 「君子之中庸也、君子而時中」The zhongyong of the junzi is always appropriate to the junzi and is shizhong. cf. NST 36.112. The editor observes that Sorai interprets the character zhong in this passage to mean “to be appropriate to,

荻生徂来『弁名』「中庸和衷」の章の英訳

to suit” and thus reads it with a falling [qu 去] tone. By implication he is criticizing Jinsai’s interpretation of this passage 「隨時處中」 in 『中庸發揮』 where Jinsai interprets zhong to mean ‘center’ and thus reads the character with a flat [ping 平] tone.

- 49 ) BZY 4.3.1. SKT 2.288.
- 50 ) CHSJ 33. SKT 26.402.
- 51 ) CHSJ 42. SKT 26.455.
- 52 ) CHSJ 32. SKT 26.393.
- 53 ) CLJ 9. SKT 27.338.
- 54 ) Ibid.
- 55 ) Ibid.
- 56 ) CLJ 12. SKT 28.418.
- 57 ) CHSJ 32. SKT 26.393.
- 58 ) CHSJ 2.1.4. SKT 25.53. cf. OSBM 禮 2. NST 36.73 and 220.
- 59 ) CCQZZ 僖公 28. SKT 30.412.
- 60 ) CCQZZ 宣公 15. SKT 31.657.
- 61 ) SJ 第17 孔子世家 58節. SKT 87. 史記、孔子世家。「太史公曰、……中國言六藝者、折衷於夫子」。