

【翻訳】

荻生徂徠『弁名』「恭敬莊慎独」の章の英訳

尾沼忠良・拝仙マイケル

Ogyû Sorai, *On Distinguishing Names*, Book 1,
Gong/Jing/Zhuang/Shendu.

Tadayoshi ONUMA and Michael HUISSEN

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

恭敬莊慎独六則 Gong/Jing/Zhuang/Shendu: Six Rules.

1. 恭者。徳之名也。謂不自高也。倨之反也。宋儒乃有恭主容敬主心之說者。非矣。凡見於貌者本於心。未有心無恭敬而能貌恭敬者矣。故恭敬皆在心。皆見於貌。恭敬之分。恭主己。敬必有所敬。為異耳。故敬曰敬之。恭不曰恭之。堯之允恭。舜之恭己。皆謂不自高。不自聖。不敢輕視人也。如堯知鯀之方命圯族。四岳曰試可乃已。則用之。欲作礼樂。則登庸舜。是恭也。如舜之好問。好察邇言。是恭也。如孔子称子産曰。其行己也恭。其事上也敬。恭敬之分。可以見已。

Rule 1. *Gong* is a name for *de*. It means that one does not consider oneself superior to others. It is the opposite of arrogance. The theory of the Song

Confucianists that “*Gong* is primarily form, *jing* primarily *xin*,” (*1) is in error. In general that which appears on the countenance is based on *xin*. There has never been a case of *gong* and *jing* being absent from the *xin* and *gong* and *jing* yet being able to appear on the countenance. Thus, both *gong* and *jing* are present in the *xin* and both appear on the countenance. The only difference between *gong* and *jing* is that *gong* is primarily a matter of the subject while *jing* always has an object which it reveres. Thus *jing* is found with an object, (*2) but *gong* is not. When it was said of Yao, “He was truly *gong*,” (*3) and when it was said of Shun, “He made himself *gong*,” (*4) both statements meant that they did not consider themselves superior to others, that they did not consider themselves *sheng* (sages), and that they did not dare to belittle others. Although Yao knew that Gun had disobeyed his orders and destroyed a tribe, because Si Yue said, “This man is worth trying, and if he turns out to be no good you can dismiss him,” (*5) he used him, and when Yao wanted to create *li* and music, he selected Shun; (*6) these are examples of *gong*. Shun favored consulting others and finding truth in the common language of those near him; (*7) this too is an example of *gong*. The manner in which Confucius distinguished between *gong* and *jing* when he praised Zi Chan should be examined, “In his conduct he is *gong* and in service of his superiors he is *jing*.” (*8)

孟子曰。責難於君。謂之恭。陳善閉邪。謂之敬。亦以不輕視其君為恭。以敬其事為敬。孟子交際何心也。曰恭也。曰卻 (*9) 之為不恭。何哉。曰尊者賜之。曰其所取之者義乎不義乎而後受之。以是為不恭。故弗卻也。亦不輕視人也。孟子稱柳下惠不恭也。惠之意謂天下無有道之君。故曰焉往而不三黜。其視鄉人。如蜾蠃與螟蛉。故曰爾焉能浼我哉。是皆輕視人之甚。故謂之不恭。恭字之義。可以見已。

Mencius said, “Seeking from one’s lord that which is difficult [for him to

achieve] is called *gong*; cultivating [his] good and obstructing [his] evil is called *jing*.” (*10) This then is a matter of attaining *gong* by not belittling one’s lord and of achieving *jing* in reverencing one’s service to one’s lord. “Wan Zhang asked Mencius, ‘What is the *xin* of human relations?’ Mencius replied, ‘It is *gong*.’ He asked, ‘Why is it not *gong* to reject gifts?’ Mencius replied, ‘When a superior gives one something, if on taking it one questions whether it was rightly gotten or ill-gotten, and then accepts it, I consider that to be not *gong*. Thus [gifts] should not be rejected.” (*11) This is also a matter of not belittling others. Mencius stated that “Liu Xiahui was not *gong*.” (*12) Liu Xiahui subjectively presumed that there was no lord under *Tian* who possessed *dao*, so he said, “No matter where one may go, one will be dismissed [at least] three times.” (*13) His attitude toward the country people he saw was like that of the digger wasp to the green caterpillar, (*14) so he said, “How could you ever think that you could dishonor me?” (*15) These are all examples of the extreme belittling of people. Thus they are called not *gong*. The meaning of the word *gong* should be clear from this.

2. 敬者。謂有所尊崇而不敢忽也。如敬天。敬鬼神。敬君。敬上。敬父母。敬兄。敬賓客。皆以有所敬言之。仁齋先生駁宋儒持敬者是矣。祇歷觀六經。其言敬者居多矣。如祇肅齊莊寅恭欽畏。其言雖殊。皆敬也。究其所以然之故。蓋先王之道。以敬天為本。奉天道以行之。人之奉先王之道。將以供天職也。人唯以天為本。以父母為本。先王之道。祭祖考配諸天。是合天与父母而一之。是謂一本。君者先王之嗣也。代天者也。故敬之。民者天之所以命我使治之者也。故敬之。身者親之枝也。故敬之。是先王之道所以敬天為本故也。先王之道。敬天為本。故君子之心。毋不敬。故經伝言恭敬。亦有不言所敬者焉。如居處恭。居敬而行簡。脩己以敬。是也。居云居処云者。如居仁之居。亦謂居身於敬也。

Rule 2. *Jing* means that there is something to be revered which one dare not slight.

Revering *Tian*, revering both the spirits of one's ancestors and the gods, revering one's lord, revering one's superiors, revering one's father and mother, revering one's elder brothers [uncles, elders, etc.], revering one's guests, and the like ^(*16) all indicate that this word is used when there is something which is to be revered. Master Jinsai was correct to refute the Song Confucianist's theory of 'maintaining oneself by means of *jing*' ^(*17) However, if one journeys through the six classics, there are many places where *jing* is spoken of. Although words like *zhi* (祗 veneration), *su* (肅 deference), *qi* (齊 swiftly discriminating), *zhuang* (莊 solemnity), *yin* (寅 proper carriage or posture), *gong* (恭 respectfulness), *qin* (欽 punctiliousness), and *wei* (畏 awe) are different, they are all *jing*. ^(*18) On investigating thoroughly the reason for this, one finds in my opinion that this is because the *dao* of the former kings makes revering *Tian* its basis and man carries this out by obeying the *dao* of *Tian*. For men to obey the *dao* of the former kings is to try to accomplish their *Tian*-decreed calling thereby. Men make *Tian* their basis and they make their fathers and mothers their basis. ^(*19) The *dao* of the former kings is the worship of [the spirits of] one's ancestors and father and the enshrinement of them in *Tian*. ^(*20) This is to combine *Tian* with one's father and mother and make them one, and this is called making the basis one. ^(*21) Lords are the heirs of the former kings. They act on behalf of *Tian* and thus they are revered (*jing*). ^(*22) The common people are those whom *Tian* has ordered them to govern and thus they (common people) are revered (*jing*). ^(*23) One's person is a branch of one's parents and thus is revered (*jing*). ^(*24) This is the reason why the *dao* of the former kings made revering *Tian* its basis. The *dao* of the former kings makes revering *Tian* its basis so that the *xin* of the *junzi* is always in the state of revering. ^(*25) Thus in the classics and the ancient commentaries there are cases of the use of *gong* and *jing* without reference to any object that is revered. "That in which he abides is *gong*," and "abiding in *jing* he carries things out magnanimously," and "by mastering himself he reveres (*jing*)" are examples of

this. ^(*26) The ‘abides’ of ‘that in which he abides’ is like the ‘abides’ of “[he] abides in *ren*” ^(*27) and means that one has one’s person abide in *jing*.

宋儒之学。主理貴知。故其見六經言敬居多。而不得其說。則歸諸心。持敬之說。所以生也。蓋主理貴知者。不信鬼神。不敬天。以為天。理也。鬼神。陰陽之靈也。理在我。苟能尽理。則天在我矣。是其心既傲然不恭矣。以此而求敬之說。所以不得其解也。故徒持其心。不使出入。命之曰敬。夫持其心者亦心也。以心持心。兩者交戰弗已。是浮屠之下焉者猶且所不為也。故徒欲持敬者。未有能成者矣。朱子晚悟其非。乃曰。有所畏而然。然未悟其主理貴知之非。則雖悟猶不悟。豈不哀哉。仁齋先生負英邁之資。抱特見之智。然其不知古文辭也。是以不能讀六經。則不知敬天敬鬼神先王之道以此為本。故能知朱子持敬之非。而不自知其猶未離宋儒之域也。猶且傲然自高。獨任其臆。而岐先王孔子之道而二之。是其論敬而曰徒謂敬民事者。所以有所不通也。豈不惜乎。學者察諸。

The learning of the Song Confucianists makes *li* [理] its basis and values *zhi* [知]. Thus when they saw that *jing* was frequently spoken of in the six classics and were unable to provide an explanation for this, they imputed it to the *xin* [心]. This is the reason why the theory of ‘maintaining oneself by means of *jing*’ was born. ^(*28) In my opinion, those who make *li* their basis and value *zhi* do not trust in the spirits of their ancestors and the gods nor revere (*jing*) *Tian*. Their subjective speculations [establish the logical sequence], *Tian* is *li*, ^(*29) the spirits of one’s ancestors and the gods ^(*30) are the negative and positive spiritual forces of *yin* and *yang*, *li* is within me, and if I am able to exhaust *li* then *Tian* is within me. ^(*31) At this point their *xin* are already arrogant and not *gong*. That they seek a theory of *jing* in this manner is the reason why they are unable to interpret it. Thus they merely maintain their *xin*, allowing nothing to enter or exit it, and call this [state] *jing*. And that which maintains the *xin* is again the *xin*. One *xin* is

maintained by another *xin* and the two are continually in conflict. This is something which even Buddhist acolytes, lowly as they may be, do not do. Thus, not one of those who merely desire to try to maintain their *xin* has yet been able to achieve it. Zhu Xi, becoming aware of this toward the end of his life, said, “Without *wei* (awe) that can not be achieved.” (*32) However, since he did not become aware of the error of making *li* the basis and valuing *zhi*, though he became aware of the error mentioned above, that this awareness did not extend to the entire error is the equivalent of not becoming aware of it at all. How can one but be sad! Master Jinsai bore peerless ability and embraced a *zhi* [characterized by] unique views. However, he did not know the rhetorical devices of the ancients and therefore was unable to read the six classics. Thus he did not know that the *dao* of the former kings made revering *Tian* and revering the spirits of the ancestors its basis. Thus although he was able to know the error of Zhu Xi’s [theory] of ‘maintaining oneself by means of *jing*’, he did not know that he had still not left the bounds of the Song Confucians. And yet he still was arrogant and considered himself superior to others. He willfully entrusted [these matters] to his own subjective speculations, divided the *dao* of the former kings and Confucius and made them two. (*33) This then is the reason why there are places where his theory of *jing*, as in his statement, “It simply means revering the labor of the common people,” (*34) do not make sense. How can this but be cause for regret! Students, consider this carefully!

3. 按經伝所言。有曰正其衣冠。尊其瞻視。儼然人望而畏之。曰齊明盛服。非礼不動者。此主宗廟朝廷之上行大礼言之。至於居不容。申申夭夭。則有不必然者焉。宋儒不知一張一弛之道。專務矜持。至於有不近於人情者焉。亦不知敬之本於敬天。而徒持其敬故耳。夫先王之道。敬天為本。詩書礼楽。莫不皆然。故学者苟識是意。則學習之久。自有不期然而然者。何必持為。若或以念念敬天言之。則亦与持敬何損也。

Rule 3. When one considers the following statements in the [six] classics and their ancient commentaries, “putting on the clothing and cap properly, exhibiting a dignified aspect, making oneself imposing, so that when people behold you they hold you in awe (*wei* 畏)” (*35) and “one must be ritually purified and properly attired (for) without *li* [禮], one does not move,” (*36) they deal with the carrying out of the Great Rite in the halls of the ancestral tombs and the imperial court. When it comes to the statements, “one is not ceremonious at home” (*37) and “carefree and moderate,” (*38) they are not necessarily like the above. The Song Confucianists do not know the *dao* of tautening and relaxing (*39) and strive to keep taut at all times to the point that they are sometimes not close to human feelings. This is because they do not know that revering *Tian* is the basis of *jing* and merely maintain themselves by means of *jing*. So the *dao* of the former kings, revering *Tian*, makes *jing* its basis. *The Book of Odes*, *The Book of History*, *li* and music all without exception do the same. Thus if students realize this and then study [them] over a long period of time, before they are even aware that it is so [i.e. that they are revering *Tian*] it will be so. Why then should they find it necessary to maintain themselves by means of *jing*! And should anyone say that he is revering *Tian* every moment without pause, then what is there to choose between this and ‘maintaining oneself by means of *jing*’?

4. 慎独者。謂務成德於己也。大氏先王之道在外。其礼与義。皆多以施於人者言之。学者視以為道芸。而不務成德於己者衆矣。故又有慎独之言。其見於伝者。唯大学中庸礼器有之。独者对人之名。慎者留心之謂也。言道雖在外。然当留心於在我者。而務成我之德。是慎独之義也。本非敬之謂矣。又非有未發已發之說矣。宋儒之不知学聖人之道。而直欲学聖人也。見夫至誠無息。而急欲学之。遂立未發已發之目。欲其無間斷。故有戒懼慎独之說。又其專求諸心也。故以独為人不知而我独知者。而急欲就一念之微以施其力。是皆杜撰妄說。先王孔子之道所無也。

Rule 4. *Shendu* means to strive to perfect *de* within oneself. In general the *dao* of the former kings is exterior and its *li* and *yi* are both spoken of most often as being their dispensation to men. Students considered this (dispensation from without to include to encompass) *dao* and the [six] attainments ^(*40) and many did not strive to perfect *de* within themselves. Thus the expression, “*shendu*,” [came into being]. The only places in the ancient books where this term is seen are *The Great Learning*, *The Doctrine of the Mean*, and *The Book of Li*. ^(*41) *Du* is a term which is used to distinguish one man from other men; *shen* means to calm and maintain one’s *xin*. The reason for this is that although *dao* is exterior, in calming and maintaining one’s *xin*, one must strive to perfect one’s *de*. This is the definition of *shendu*. It did not originally mean *jing*. ^(*42) Nor is it to be construed as the theory of “not yet manifest, already manifest.” ^(*43) The Song Confucians did not know how to ascertain the *dao* of the sages, rather they desired to ascertain directly the sages themselves. Looking at the expression “perfecting *cheng* (誠) unceasingly [as did the sages],” ^(*44) they desired to master it at once. Ultimately they established the categories of the ‘not yet manifest’ and the ‘already manifest’, endeavoring however to establish their continuity. ^(*45) Thus the theory of constant tautening of the mind in alertness and *shendu* [was formulated]. They sought to implement this (theory) exclusively in their *xin*, interpreting *du* ^(*46) to mean ‘I and only I know’. They sought to apply effort at once to the slightest stirring [of their individual *xin*]. All this is slipshod and groundless theory and is not to be found in the *dao* of the former kings and Confucius.

其意蓋以動容周旋中礼者為聖人。是豈足以為聖人哉。假使其果為聖人。然其動容周旋所以中礼者。亦習以成德。則有不期然而然者已。豈容直就心施其工哉。夫先王之教。如化工生物。習慣如天性。豈容力哉。宋儒之教。如工人作器。夫玉石土木。可攻以為器。心豈玉石土木之倫哉。故先王之教。

唯有礼以制心耳。外此而妄作。豈不杜撰乎。是其未發已發戒懼慎獨之說。自以為動靜不遺精密之至。而終莫有遵其教以造聖人之域者。可以知已。

The upshot of this in my opinion is that they make “those whose appearance and actions conform to *li*” (*47) to be sages. How could this ever be sufficient to make one a sage! Even allowing that such men are considered to be sages, the reason that such men’s appearance and actions conform to *li* is again that they complete their *de* by means of learning before they are even aware that they have done so. How can any manner of conscious effort applied directly to their *xin* possibly be involved! The teachings of the former kings are like creation (*48) giving birth to things, and habits are like *Tian*-bestowed *xing* (性). How can effort be allowed! The teachings of the Song Confucians are like an artisan making a utensil. Jewels, stones, earth and wood can be fashioned into utensils but how can the *xin* be of the same order as jewels, stones, earth and wood! Thus the teachings of the former kings merely have the *xin* controlled by *li* (禮). (*49) To disregard this and create false theories, how can this not be slipshod! So, the theories of the ‘not yet manifest’ and the ‘already manifest’ and ‘constant tautening of the mind in alertness and *shendu*’, are assumed to be the very ultimate, leaving out nothing for achieving appearance and actions. However, the fact that in the end by following these teachings no one ever reaches the province of the sages can hereby be known.

5. 諸書又有恭敬連言者。亦其義相關故也。先王之道。敬天為本。故不敢自高。是恭敬所以連言故也。蓋堯舜之所以不敢輕視其下者。為天意不可知故也。天或誘其衷。則鯀驩兜。何必昔日之鯀驩兜哉。芻蕘之言。豈必出我下哉。孔子之不輕棄天下。亦天意之不可知也。故聖人之恭。敬天之至也。

5. In the ancient books there are also cases of *gong* and *jing* appearing paired. (*50)

And this is because their meanings are related to each other. The *dao* of the former kings makes reverencing *Tian* its basis so one never dares to consider himself superior to others. This is the reason why *gong* and *jing* appear paired. In my opinion the reason that Yao and Shun did not dare to belittle those below them was because they thought that the mind of *Tian* could not be known. If *Tian* were to draw out the truth in the hearts ^(*51) of Gun and Huan Dou, ^(*52) then neither need necessarily be the Gun and Huan Dou (which we know from the ancient records) of old. How can we necessarily consider the words of grass-cutters and firewood-cutters ^(*53) to be inferior to our own? The reason that Confucius did not belittle and neglect all under *Tian* was also because he was unable to know the mind of *Tian*. Thus the *gong* of the sages is the highest reverencing of *Tian*.

6. 莊。專主容。以臨下言之。上天照臨。日月星辰森如。為人上者法之。是莊也。

Rule 6. *Zhuang* ^(*54) chiefly makes appearance its basis, and is used of dealing with one's subordinates. *Tian* above shines, ^(*55) and sun, moon, and stars solemnly conform. Those who stand above others go by this. This is *zhuang*.

Notes:

¹BLY 13.19. SKT 1.294. 「居处恭、執事敬」 At home *gong*, at work *jing*. Sorai bases himself on Zhu Xi's commentary. 「恭主容、敬主事、恭見於外、敬主乎中」。 *Gong* is primarily form, *jing* primarily content; *gong* is manifest without, *jing* resides primarily within.

BMZ 6A.6. SKT 4.387. 「恭敬之心、礼也」 [Advancing] the *xin* of *gong* and *jing* results in *li*. See Zhu Xi's commentary. 「恭者、敬之發於外者也、敬者、恭之主於中者也」。 *Gong* is *jing* issuing out; *jing* is *gong* residing primarily within.

Zhu Xi's commentary in *Lunyu Daquan* 学而「莊主容、敬主心、自中發外、故

曰恭也」 *Zhuang* (majesty) is primarily form, *jing* primarily *xin*; that which issues out from within is thus called *gong*.

Chen Chun 陳淳 in Xingli Ziyi · 恭敬第一条「恭就貌上説、敬就心上説」The word *gong* is used to refer to appearance; the word *jing* is used to refer to *xin*.

² COSJ. SKT 112.355 · 周頌 · 閔予小子之什 · 敬之「敬之敬之」 Ah, *jing*, ah, *jing*.

BLY 5.17. SKT 1.117. 「晏平仲善与人交、久而敬之」 Yan PIngzhong was a good friend to many, but he never lost sight of *jing*.

³ CHSJ 1.1. SKT 25.19. 「允恭克讓」 [He was] truly *gong* and yielded as a matter of course.

⁴ BLY 15.5. SKT 1.340. 「恭己正南面而已矣」 [Shun] made himself *gong*, merely assuming the throne.

⁵ CHSJ 1.3. SKT 25.25.

⁶ CHSJ 1.5. SKT 25.28.

⁷ BZY 2.2. SKT 2.210.

⁸ BLY 5.16. SKT 1.116.

⁹ NST 36.95. In the original text, 卻 is mistaken for 郤, an old form of 却.

¹⁰ BMZ 4A.1. SKT 4.240.

¹¹ BMZ 5B.4. SKT 4.360.

¹² BMZ 2A.9. SKT 4.119. 「伯夷隘、柳下惠不恭、隘与不恭、君子不由也」 Bo Yi is too fastidious and narrow-minded; Liu Xiahui is not *gong*, a fastidious narrow-mindedness and lack of *gong* is [a path] which the *junzi* does not follow.

¹³ BLY 18.2. SKT 1.402.

¹⁴ *i.e.* like the cold indifference of stepparents toward their stepchildren. Also OSGS 1. NST 36.189 and 596. This interpretation is the opposite of that made by the SKT editor below.

COSJ. SKT 111.338. 小雅 · 小宛「螟蛉有子、蜾蠃負之」 When *mingling* green caterpillar has children, the digger wasp carries them on its back. (I educate my children to be as I am.)

¹⁵ BMZ 2A.9. SKT 4.119.

¹⁶ COSJ. SKT 112.190. 大雅 · 板「敬天之怒」 Revering (*jing*) the anger of *Tian*.

CHSJ 18.2. SKT 25.237. 「敬天之休」 Revering (*jing*) the blessings of *Tian*.

BLY 6.20. SKT 1.141. 「務民之義、敬鬼神而遠之」 Fulfilling the *yi* of a man; revering (*jing*) the spirits of one's ancestors, maintaining a respectful distance.

CLJ 32. SKT 29.823. 「夏道尊命、事鬼敬神而遠之」 The *dao* of the Xia dynasty was to honor imperial commands; serving the spirits of the ancestors and revering (*jing*) the gods, maintaining a respectful distance.

XJ 15. SKT 35.279. 「故敬其父則子説、敬其兄則弟説、敬其君則臣説」 Thus if those above (the former kings) revere fathers, sons will be glad to follow them; if those above (the former kings) revere elder brothers, younger brothers will be glad to follow them; if those above (the former kings) revere lords, subjects will be glad to follow them.

BMZ 5B.3. SKT 4.359. 「用下敬上、謂之貴貴、用上敬下、謂之尊賢」 When inferiors reverence (*jing*) their superiors, this is called valuing that which is valuable; when superiors reverence their inferiors, this is called honoring judgment.

XJ 2. SKT 35.89. 「敬親者不敢慢於人」 Those who revere (*jing*) their parents would never consider holding others in contempt.

SJ 28. SKT 88.218 「養老存孤、敬父兄序有功尊有徳」 Taking care of the elderly, raising orphans, revering fathers and elder brothers, promoting those of ability, honoring those with *de*.

BMZ 7A.15. SKT 4.453. 「及其長也、無不知敬其兄也」 Even at an early age all know to revere (*jing*) an elder brother.

CLJ 2. SKT 27.60. 「主人敬客、則先拜客、客敬主人、則先拜主人」 When a host reveres (*jing*) a guest, he is the first to offer a bow to the guest; When a guest reveres (*jing*) a host, he is the first to offer a bow to the host.

¹⁷See NST 33.71, 145, 515.

¹⁸Examples of *zhi* (祇 veneration) can be found in CHSJ 29. SKT 26.377; CHSJ 14. SKT 25.189; and CHSJ 20. SKT 25.264.

Also see NST 36.562. Here the NST editor points out that in CHSJ 2. SKT 25.50, for example, the character used is 祇 (*zhi*). 祇 (*qi*) may at times be used in place of 祇 and when so used means reverence (*jing*). 祇 can mean 敬 *jing* (reverence) or it may be used in place of 但 (*dan*) meaning but, only, or 適 (*di*) meaning but, only. In *Benmei Sorai* almost exclusively uses 祇 for the meaning but, only, and employs 祇 in only two places. Here, following the *Book of History*, the expression “[祇] 敬” should be used, but as Sorai elsewhere uses 祇 to mean reverence, the editor does not emend.

Examples of *su* (肅 deference) can be found in CHSJ 35. SKT 26.416; and COSJ. SKT 110.67. 召南・何彼禱矣「曷不肅雝、王姬之車」 Proceeding in a friendly manner and with deference; like the coach of princess of the blood.

Examples of *qi* (齊 swiftly discriminating) can be found in COSJ. SKT 111.338. 小雅・小宛「人之齊聖、飲酒温克」 A person of *qi* and *sheng* drinks liquor maintaining his composure; CCQZZ 6.2. SKT 31.467; and CLJ 4. SKT 27.142.

Examples of *zhuang* (莊 solemnity) can be found in BLY 15.32. SKT 1.356; and CLJ 1. SKT 27.14.

Examples of *yin* (寅 proper carriage or posture) can be found in CHSJ 1.2. SKT

25.21; CHSJ 1.11. SKT 25.42; CHSJ 2.1.4 SKT 25.53; CHSJ 20.2. SKT 25.264; and CHSJ 49. SKT 26.497.

Examples of *gong* (恭 respectfulness) can be found in CHSJ 1.1. SKT 25.19; CHSJ 4. SKT 25.95; CHSJ 11.3. SKT 25.152; CHSJ 49. SKT 26.500; and CHSJ 51. SKT 26.505.

Examples of *qin* (欽 puntilioussness) can be found in CHSJ 1.1. SKT 25.19; and CHSJ 35. SKT 26.418.

Examples of *wei* (畏 awe) can be found in CHSJ 2.1.4. SKT 25.53; BLY 16.7. SKT 1.370; CLJ 1. SKT 27.49; CYJ 51. SKT 24.1011; and COSJ SKT111.327. 小雅・雨無正「凡百君子、各敬爾身、胡不相畏、不畏于天」All you *junzi*, maintain yourselves in *jing*, how can you not hold in awe, how can they not hold *Tian* in awe.

¹⁹SJ 24. SKT 89.338. 「夫天者、人之始也、父母者、人之本也」*Tian* is the beginning of men; parents are the basis of men.

²⁰XJ 10. SKT 35.233. 「孝莫大於嚴父、嚴父莫大於配天」When it comes to filial piety (*xiao*) the most important thing is to respect and cherish one's father; when it comes to respecting and cherishing one's father, the most important thing is to conjoin him with *Tian*.

²¹BMZ 3A.5. SKT 4.194. 「且天之生物也、使之一本」 When *Tian* generates things, the basis of each thing is a unity.

²²CHSJ 32. SKT 26.393. 「惟天生民有欲、無主乃乱、惟天生聰明時乂」 *Tian* generated the people with appetites; without a sovereign, they fell into disorder; so *Tian* generated judicious men to bring order.

CHSJ 42. SKT 26.451. 「惟天地万物父母、惟人万物之靈、亶聰明作元后、元后作民父母」*Tian* and earth are father and mother of all things; man is the lord of all creation; those who are truly judicious become the head; the head becomes the father and mother of the people.

CHSJ 42. SKT 26.455. 「天佑下民、作之君、作之師、・・・」*Tian*, in order to aid the people, made me (Wen Wang) their lord, made me their master See also BMZ 1B.3. SKT 4.52.

²³*Ibid.* Also CHSJ 7. SKT 25.131. 「王司敬民」The SKT editor interprets the two pairs of characters in this text to be nouns: “heirs of the former kings and people (full of reverence)”.

²⁴CLJ 26. SKT 29.768. 「身也者、親之枝也、敢不敬與、不能敬其身、是傷其親」One's person is a branch of one's parents. How dare one not revere (*jing*) it! If one is unable to revere (*jing*) it, this is to injure one's own parents.

²⁵CLJ 1. SKT 27.11.

²⁶BLY 13.19. SKT 1.294. BLY 6.1. SKT 1.127. BLY 14.44. SKT 1.334. Sorai, in his commentary on BLY 13.19. SKT 1.294 (OSRC. OSZA 4.524-25, 175) interprets the

passage in a different way, a way which the editor of NST finds difficult to accept. There Sorai interprets 「居処恭」 as 「居処、謂居之於己也」 *placing it (jing) within oneself*. Interpretations of this phrase are not to be found in the standard commentaries old or new, nor in Jinsai's *Kogi* 古義. In Liu Baonan's 劉宝楠 *Zhengyi* 正義 it is glossed as 「所居之処」 meaning whatever the place, situation, or condition, one is *gong* 恭.

²⁷BMZ 7A.33. SKT 4.469. 「居仁由義」 abiding in *ren*, following *yi*.

²⁸See 朱子語類・卷12.

²⁹Zhu Xi's commentary on BLY 3.13. SKT 1.73 maintains that 「天即理也」 *Tian*, that is to say, *li*.

³⁰See Zhu Xi's commentary on BZY 3.2.1. SKT 2.240 in ST 8.38 and 454. (中庸・第16章句)

³¹Zhu Xi's omnibus of commentaries (集注) on BMZ 7A.1. SKT 4.442, quoting one of the Cheng brothers can be found in ST 8.380 and 538.

³²朱子語類12.

³³See NST 33.85 and 153.

³⁴For Jinsai's commentary on BLY 14.44. SKT 1.334, see NST 33.71 and 515. Also OSRC, OSZA 4.214 and 569.

³⁵BLY 20.2. SKT 1.436.

³⁶BZY 3.3.2. SKT 2.268.

³⁷BLY 10.16. SKT 1.229.

³⁸BLY 7.4. SKT 1.154.

³⁹CLJ 21. SKT 28.650.

⁴⁰See OSBM *dao* Rule 9.

⁴¹See BDX 2.1. SKT 2.53; BZY 1.1. SKT 2.199; and CLJ 10. SKT 27.363.

⁴²For example, 中庸大全.

⁴³BZY 1.25. SKT 2.204. 「喜怒哀樂之未發、謂之中、發而皆中節、謂之和」 The state in which joy, anger, sadness, happiness are not yet manifest is called *zhong*, the state in which they are manifest is called *he*.

Zhu Xi considered this passage to bear a close connection to the previous one. 「道也者、不可須臾離也、可離非道也、是故君子戒慎乎其所不睹、恐懼乎其所不聞、莫見乎隱、莫顯乎微、故君子慎其獨也」 The *dao* can not be set aside for even a moment; could it be set aside it would not be *dao*. Thus, even when he can not see it the junzi exercises caution and moderation; even when he can not hear it he exercises prudence and restraint. *Nothing unseen is hidden; nothing unmanifest secret. Thus, the junzi manifests himself in moderation.*

Zhu Xi's argument for this interpretation, i.e. that the former is not yet manifest and

the latter already manifest, can be found in 朱子語類・卷62.

⁴⁴This is Zhu Xi's interpretation of BZY 4.3.1. SKT 2.289 (in the 章句).

⁴⁵See note 43 concerning 「間斷」 and 「未發已發」.

⁴⁶ST 8.16 and 450. Zhu Xi's commentary on this passage in BZY (中庸・第1章章句) 「獨者、人所不知、而已所獨知之地也」.

⁴⁷BMZ 7B.33. SKT 4.505.

⁴⁸SJLG 24. SKT 89.360. 「且夫天地為垆兮造化為工、陰陽為炭兮万物為銅」 So *Tian* and earth are the bellows and the demiurge is the smith; *yin* and *yang* are the coal and the myriad things are the copper.

⁴⁹CHSJ 32. SKT 26.398.

⁵⁰CLJ 1. SKT 27.14. 「是以君子、恭敬撙節退讓、以明礼」 Thereby the *junzi* is *gong*, *jing*, temperant, and humble, thereby making *li* clear.

Also, BMZ 6A.6. SKT 4.387. 「恭敬之心、礼也」 A *xin* of *gong* and *jing*, this is *li*.

Also, BMZ 7A.37. SKT 4.474. 「恭敬者、幣之未將者也、恭敬而無實、君子不可虛拘」 *Gong* and *jing* should exist before any gift-giving; without *gong* and *jing* the *junzi* can not retained.

⁵¹See CCQZZ 5.28. SKT 30.422; CCQZZ 8.13. SKT 31.765; CCQZZ 9.25. SKT 32.1058; CCQZZ 11.4. SKT 33.1664; and CCQZZ 12.16. SKT 33.1842.

⁵²CHSJ 1.9. SKT 25.35ff.

⁵³COSJ. SKT 112.189. 大雅・板「詢于芻蕘」 (seek the) counsel of firewood cutters.

⁵⁴BLY 2.20. SKT 1.56. 「臨之以莊則敬」 Before them (the people) if they (the lords) assume *zhuang* then there will be *jing*.

BLY 15.32. SKT 1.356. 「不莊以涖之、則民不敬」 Unless they (lords) assume *zhuang*, the people will not be *jing*.

⁵⁵COSJ 207. SKT 111.393. 小雅・小明「明明上天、照臨下土」 *Tian* above shines down on the earth below.