【翻訳】

荻生徂徠『弁名』「恭敬荘慎独」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.

恭敬荘慎独六則 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説者。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。如堯知鯀之方命圮族。四岳曰試可乃已。則用之。欲作礼楽。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)

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.

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 (祇, veneration), su (粛, deference), qi (斉, swiftly discriminating), zhuang (荘, 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。故其見六経言敬居多。而不得其説。則歸諸心。持敬之説。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。荀能尽理。則天在我矣。是其心既傲然不恭矣。以此而求敬之説。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。両者交戦弗已。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。朱子晩悟其非。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。仁斎先生負英邁之資。抱特見之智。然其不知古文辞也。是以不能讀六経。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。独任其臆。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。学者察諸。

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．按經傳所言。有曰正其衣冠。尊其瞻視。儼然人望而畏之。曰齊明盛服。非禮不動者。此主宗廟朝廷之上行大禮言之。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。詩書禮樂。莫不皆然。故學者苟識是意。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。則亦於持敬何挾也。
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。謂務成徳於己也。大氐先王之道在外。其礼与義。皆多以施於人者言之。学者視以為道芸。而不務成徳於己者衆矣。故又有慎独之言。其見於伝者。唯大学中庸礼器有之。独者対人之名。慎者留心之謂也。言道雖在外。然当留心於在我者。而務成我之徳。是慎独之義也。本非敬之謂矣。又非有未発已発之説矣。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。遂立未発已発之目。欲其無間断。故有戒懼慎独之説。又其専求諸心也。故以独為人不知而我独知者。而急欲就一念之微以施其力。是皆杜撰妄説。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.
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独之説。自以為動静不遺精密之至。而終莫有遵其教以造聖人之城者。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. 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 of Gun and Huan Dou, 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 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. 荘。專主容。以臨下言之。上天照臨。日月星辰森如。為人上者法之。是荘也。

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

Notes:

1 BLY 13.19. SKT 1.294. 「居処恭、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、自中発外、故
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 惟新理之義 "恭就貌上說，敬就心上說" The word gong is used to refer to appearance; the word jing is used to refer to xin.

Ah, jing, ah, jing. Yan Pingzhong was a good friend to many, but he never lost sight of jing.

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Ah, jing, ah, jing. Yan Pingzhong was a good friend to many, but he never lost sight of jing.

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

NST 36.95. In the original text, 槭 is mistaken for 郴, an old form of 却.

BLY 18.2. SKT 1.402. *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.)

BMZ 2A.9. SKT 4.119. "伯夷隘、柳下恵不恭、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.

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.
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.

When inferiors reverence (jing) their superiors, this is called valuing that which is valuable; when superiors reverence their inferiors, this is called honoring judgment.

Those who revere (jing) their parents would never consider holding others in contempt.

Taking care of the elderly, raising orphans, revering fathers and elder brothers, promoting those of ability, honoring those with de.

Even at an early age all know to revere (jing) an elder brother.

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.

Examples 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 (粛 deference) can be found in CHSJ 35. SKT 26.416; and COSJ. SKT 110.67. 鬲南・何彼襛矣「曷不粛雝、王姫之車」 Proceeding in a friendly manner and with deference; like the coach of princess of the blood.

Examples of qi (斉 swiftly discriminating) can be found in COSJ. SKT 111.338. 小雅・小宛「人之斉聖、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 (荘 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
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 puntiliousness) 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.

All you junzi, maintain yourselves in jing, (恭敬荷慎独) how can you not hold in awe, how can they not hold Tian in awe.

「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.

「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.

「且天之生物也、使之一本」 When Tian generates things, the basis of each thing is a unity.

「惟天生民有欲、無主乃乱、惟天生聡明时乂」 Tian generated the people with appetites; without a sovereign, they fell into disorder; so Tian generated judicious men to bring order.

「惟天地万物父母、惟人万物之灵、亶聡明作元后、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、作之师、・・・」 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.

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”.

「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.

CLJ 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.

CLJ 1. SKT 27.11.

passage in a different way, a way which the editor of NST finds difficult to accept. There Sorai interprets 「居処恭」as 「居处，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.

27 BMZ 7A.33. SKT 4.469. 「居仁由義」abiding in ren, following yi.
28 See 朱子語類 卷12.
29 Zhu Xi’s commentary on BLY 3.13. SKT 1.73 maintains that 「天即理也」Tian, that is to say, li.
30 See Zhu Xi’s commentary on BZY 3.2.1. SKT 2.240 in ST 8.38 and 454.（中庸・第16章句）
31 Zhu 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.
33 See NST 33.85 and 153.
34 For Jinsai’s commentary on BLY 14.44. SKT 1.334, see NST 33.71 and 515. Also OSRC, OSZA 4.214 and 569.
35 See NST 33.85 and 153.
36 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、莫顕乎微、故君子慎其獨也」 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’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・巻62.

43This is Zhu Xi’s interpretation of BZY 4.3.1. SKT 2.289 (in the 章句).
44See note 43 concerning 「間断」 and 「未発已発」.
45ST 8.16 and 450. Zhu Xi’s commentary on this passage in BZY (中庸・第1章章句)「独者、人所不知、而己所独知之地也」.
46BMZ 7B.33. SKT 4.505.
47SILG 24. SKT 89.360. 「且夫天地為炉兮造化為工、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.
48BMZ 6A.6. SKT 4.387. 「恭敬之心、礼也」A xin of gong and jing, this is li.
49BMZ 7A.37. SKT 4.474. 「恭敬者、幣之未将者也、恭敬而無実、君子不可虚拘」Gong and jing should exist before any gift-giving; without gong and jing the junzi can not retained.
50CLJ 1. SKT 27.14. 「是以君子、恭敬撙節退譲、以明礼」Thereby the junzi is gong, jing, temperant, and humble, thereby making li clear.
51ST 8.16 and 450. Zhu Xi’s commentary on this passage in BZY (中庸・第1章章句)「独者、人所不知、而己所独知之地也」.
52CLJ 1. SKT 27.14. 「是以君子、恭敬撙節退譲、以明礼」Thereby the junzi is gong, jing, temperant, and humble, thereby making li clear.
53ST 8.16 and 450. Zhu Xi’s commentary on this passage in BZY (中庸・第1章章句)「独者、人所不知、而己所独知之地也」.
54CNQZ 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.
55CHSJ 1.9. SKT 25.35ff.
56COSJ. SKT 112.189. 大雅・板「詢于芻蕘」(seek the) counsel of firewood cutters.
57BLY 2.20. SKT 1.56. 「臨之以荘則敬」Before them (the people) if they (the lords) assume zhuang then there will be jing.
58BLY 15.32. SKT 1.356. 「不荘以涖之、則民不敬」Unless they (lords) assume zhuang, the people will not be jing.
59COSJ 207. SKT 111.393. 小雅・小明「明明上天、照臨下土」Tian above shines down on the earth below.