

【翻訳】

荻生徂徠『弁名』「元亨利貞」の章の英訳

尾沼忠良・拝仙マイケル

Ogyū Sorai, *On Distinguishing Names*, Book 1
Yuan, Heng, Li, Zheng.

Tadayoshi Onuma, Michael Huissen

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

元亨利貞

Yuan/Heng/Li/Zhen: Four Rules.

1 元亨利貞者。卦徳之名也。諸儒以為天有斯四徳者謬矣。如乾為天。亦後人取其象云爾。其實乾自乾。天自天。豈可混乎。如曰易有天道焉。有人道焉。有地道焉。亦後人玩其象。則見易有三才之道耳。豈必天道哉。大氏易之為書。主占筮。故其設辭不与它書同。誦之之道。亦不与它書同。曰觀。

曰玩。曰不可為典要。可以見已。故乾元亨利貞。當以易觀之。不必引天道及聖人之道解之。至其用之。則以為天道亦可矣。以為地道亦可矣。以為聖人之道亦可矣。以為君子之道亦可矣。以為庶人之道亦可矣。故曰不可為典要也。

1 *Yuan* 元 (beginning), *heng* 亨 (non-obstruction), *li* 利 (usefulness), and *zheng* 貞 (constancy) are terms which express the *de* (properties) of the *divination signs gua* 卦.¹ All Confucians who maintain that *Tian* has these four properties are mistaken.² As for taking *qian* [乾 strength-masculinity] to be *Tian*,³ people of later ages said this because they construed its shape [in this way]. In fact, *qian* is as a matter of course *qian* and *Tian* is as a matter of course *Tian*, so how could they ever be intermixed? In the case of the expression, “in divination is the *dao* of *Tian*, the *dao* of human beings, and the *dao* of earth”⁴ as well, people of later ages played with the shapes [of these divination signs] and merely came up with the idea that in *The Book of Changes* are these three *dao*. How could this [*i.e.* *qian*] ever of necessity be the *dao* of *Tian*? On the whole *The Book of Changes* has divination as its main purpose. Thus the use of words in it is not the same as in that of other books. The manner in which it is to be read is also not the same as that of other books. This should be clear from expressions like: “to examine [the shapes]” and “to play with the words,” and “one can not make a fixed principle.”⁵ Thus, the statement, “*qian* is *yuan*, *heng*, *li*, and *zheng* in divining the divine will,” must indeed be examined in terms of divination. There is no need to draw in the *dao* of *Tian* or the *dao* of the sages to interpret it. When it comes to its practical application, it is possible thereby to make it the *dao* of *Tian*, or it is possible to make it the *dao* of earth, or it is possible to make it the *dao* of the sages, or it is possible to make it the *dao* of the *junzi*, or it is again possible to make it the *dao* of the masses. That is why it is said that “one can not make a fixed principle.”

元者。首也。如元首明哉。勇士不忘喪其元。牛曰一元大武。皆然。以君即位之年為元年。亦首之義。而首轉為始也。乾坤二卦。為易之頭。故曰乾元坤元。以乾与坤為六十二卦之元也。故大哉乾元。至哉坤元。皆連乾坤以言之。亨利貞則否。可以見已。

Yuan is the *shou* (beginning, ruler, neck). The following are all examples of this usage: “the ruler is brilliant,”⁶ “the courageous have no concern for when they may lose their necks,”⁷ “it is said that the bull [to be sacrificed] has one neck and a large stride.”⁸ Making the year of a ruler’s accession to the throne ‘the beginning year’ is also a case of it meaning the neck and neck itself being converted to become the beginning. The two divination signs, *qian* [乾 strength-masculinity] and *kun* [坤 weakness-femininity] are the beginning of *The Book of Changes*. Thus there we say *qianyuan* [乾元] and *kunyuan* [坤元] and by means of *qian* and *kun* the *yuan* [beginning] of the [remaining] sixty-two divination signs is made. Thus, as for “how great is the *qianyuan*” and “what perfection the *kunyuan*,” both are spoken linking *yuan* with *qian* and *kun*.⁹ Such is not the case with *heng* [亨 non-obstruction], *li* [利 usefulness], and *zheng* [貞 correctness in divining the divine will]. Thereby can it [*i.e.* the meaning of *yuan*] be seen.

元者。善之長也。是引聖人之道為解。元者德之名也。如一人元良是也。蓋謂君人之德也。亦首象也。君人之德。如堯之蕩蕩乎民無能名焉。是其至者也。以堯之允恭克讓。比諸舜之任智。禹之任功。則可以見君之所以為德者矣。湯師伊尹。則亦不及伊尹。武王不及周公之多材多芸。下焉者則桓公不及管仲之仁。高祖不及三傑之能。而皆能為之君。是君人之德別有之。而命之曰元已。

“*Yuan* [元] is the chief good”¹⁰ was interpreted by drawing on the *dao* of the sages. *Yuan* is a name for *de*.¹¹ “The one man (*i.e.* the Son of *Tian*) is superbly good”¹² is an example of this. Surely this speaks of the man in whom is the *de* of the ruler. Here too, *yuan* is construed as neck. The man in whom is the virtue of the ruler, a man like Yao who “was so unfettered and broad minded that the people had no words to express it,”¹³ is the ultimate example of this. If one compares Yao, who “truly well relinquished [his position] with reverence 恭,”¹⁴ with Shun, who was appointed on account of his wisdom, and Yu, who was appointed on account of his achievement [in subduing the floods],¹⁵ one should be able to see the reason why thereby this was made the *de* of the ruler. As Tang considered Yi Yin to be his teacher, thus he did not reach the level of Yi Yin; King Wu did not reach the level of the Duke of Zhou in the extent of his abilities or the extent of his talents;¹⁶ and in like manner for those descending from them, Duke Huan did not reach the level of Guan Zhong in *ren*¹⁷ nor did Gaozu [founder of the Han Dynasty] reach the level of the three heroes¹⁸ in ability; however every one of them was able to become a ruler. Thus that *de* which makes a man a ruler lies in something other than this. Thus it is named and is called *yuan*.

然則何謂元也。書曰。元首明哉。謂能知人而任之也。其能知善人而任之。足以為衆善人之長。故曰元者善之長也。然善人難知。苟非躬安民之德。則不能知之。故曰體仁足以長民也。是皆取義於元。而引而伸之。觸類以長之者也。故以仁為元者非矣。人君之德。不在知庶務。而在知善人。不在身親之。而在任善人。是知之大者也。故易傳皆訓元為大。為是故也。

So, then, what is that which was called *yuan*? *The Book of History* says, “The ruler [元首] is bright.”¹⁹ This means that he is able to discern men[’s natures] and to delegate authority to them. If he is able to discern good men and to delegate authority to them, then that is sufficient for him to become the chief

of the multitude of good men. Thus it is said, “*Yuan* is the chief good.”²⁰ However, it is difficult to discern good men. Were he not to make the *de* of bringing stability to the people his very flesh and blood, then he would be unable to discern them [good men]. Thus it is said, “If one makes *ren* one’s very flesh and blood, then that will be sufficient for becoming ruler to the people.”²¹ All of these [quotations] take their meaning from *yuan* and extend it by analogy.²² Thus it is wrong to make *ren* over into *yuan*.²³ The *de* of a ruler of men lies not in discerning general affairs; it lies in discerning good men. It does not lie in doing things yourself; it lies in delegating authority to good men. This is the greatness of discernment. Thus, when in all of the explanatory ‘wings’ of *The Book of Changes* all instances of the character *yuan* 元 are read to mean ‘great’ [*da* 大], it is for this reason.²⁴

2 亨者。謂其道盛行。無所擁闕也。元亨者。大者之道行也。小亨者。小者之道行也。辟如烹物。水火之氣。莫所不達焉。辟如聘享之礼。講信脩睦之道。莫所不通焉。亨本聘享之享。借以言其通也。蓋聘享之礼行。而諸侯無不至者焉。通之盛也。後世誤音聘享之享為食饗之饗。然聘礼有享与饗。音同許兩反。當時將何以別乎。故聘享之享。元亨之亨。皆許庚反。食享之享。乃許兩反。其於文。聘享作亨。即食饗作享。聘享作亨。則食饗作饗。聘享唯獻璧馬。食饗則宴。故易曰。公用亨于天子。王用亨于西山。皆作亨。可以見已。

Rule 2. *Heng* [亨 non-obstruction] [is a term used to describe the condition in which] the *dao* is carried out vigorously and [in which] nothing blocks or stops. The expression, *Yuan* is *heng* (*i.e.* the beginning is not obstructed), is [used] when *dao* is carried out by a great one.²⁵ The expression, *xiao* is *heng* (*i.e.* the lesser is not obstructed), is [used] when *dao* is carried out by a lesser one.²⁶ It is, for example, as when one boils something.²⁷ There is no limit which the *qi* of

water and fire can not reach. It is, for example, as in the *li* observed when feudal lords sent emissaries with gifts to the Son of *Tian* to pay their respects [*pinxiang* 聘享].²⁸ There is no place through which “the *dao* which practices *xin* [信 trust] and cultivates communal harmony”²⁹ can not pass. *Xing* 亨 was originally the *xiang* 享 of *pinxiang* 聘享 and when borrowed from it thereby used to express the idea ‘to pass through’. Surely the *li* which the feudal lords observed when they sent emissaries with gifts to each other to pay their respects were not neglected by even one feudal lord.³⁰ This ‘passing through’ was vigorous. Later ages on the basis of similar pronunciation mistakenly took the *xiang* 享 of *pinxiang* 聘享 to be [the same as] the *xiang* 饗 of *shixiang* 食饗 (to receive a meal).³¹ However, in the *li* observed when feudal lords sent emissaries with gifts to the Son of *Tian* to pay their respects [聘礼] there was both *xiang* 享 and *xiang* 饗,³² and if the pronunciation of the two was the same how were the two to be distinguished in those days? Thus, the *xiang* 享 of *pinxiang* 聘享 and the *heng* 亨 of *yuanheng* 元亨 are combined to form the pronunciation *xeng*³³ and the *xiang* 享 of *shixiang* 食享 is pronounced *xiang*.³⁴ When the character combination *pinxiang* 聘享 is written with *heng* 亨 replacing *xiang*, then the character combination *shixiang* 食饗 is written with *xiang* 享 replacing *xiang* 饗; and when the character combination *pinxiang* 聘享 is written with *xiang* 享, then the character combination *shixiang* 食饗 is written with *xiang* 饗. In *pinxiang* 聘享 only *bi* 璧 and horses are offered and in *shixiang* 食饗 a meal is proffered.³⁵ Thus *The Book of Changes* says, “Dukes offer gifts to the Son of *Tian* to pay their respects” and “Kings (like King Wen) offer gifts to the Western Mountain to pay their respects.”³⁶ Thus one need only look at this.

3 利有数義。如曰君子喻於義。小人喻於利。曰放於利而行。曰見利思義。皆謂當生而有所得。是財利之利也。如曰利用厚生。曰利器。皆謂善治其器。使輕便於用之。用亦器也。是銳利之利也。如易曰利有攸往。利涉大川。皆

謂作其事有成功。是吉利之利也。如利物。利天下。謂使其得益被沢。是利益之利也。故易亨利。其義相似。亨主其道之行言之。利主行其事有成功言之。是其異已。仮如以聘享言之。則藉此而諸侯和順。国被其福。是利也。故經文主受利者言之。而至於文言曰利物。則主施利者言之。利物者。利益萬物。是仁也。必以義濟之。而後物可得而利益。故曰利物足以和義。和者如五味相和之和。謂以異濟同也。仁大矣。苟非義以差別之。則仁不可成焉。是文言皆以君子之道解易已。

Rule 3. *Li* 利 has several meanings. The *li* in statements like “The *junzi* is persuaded by the *yi* 義 of a thing and the small man is persuaded by the *li* of a thing,”³⁷ “It is carried out based on *li*,”³⁸ and “Seeing *li* he thinks of *yi* 義”³⁹ all mean gaining something to make a living. This *li* means material gain. The *li* in statements like “Making good use of *li* (utensils) and enriching one’s living”⁴⁰ and “sharpening one’s tools”⁴¹ both mean to have good control of one’s utensils and to make them convenient in using them. *Yong* 用 means *qi* [器 utensils]. This *li* means usefulness. The *li* in these quotations from *The Book of Changes*, “one gains by advancing”⁴² and “one gains by crossing the great river (dangerous though it may be),”⁴³ both mean that success follows from taking action. This *li* means favorable *li* [吉利]. The *li* in these statements, “to benefit things”⁴⁴ and “to benefit the realm,”⁴⁵ both mean benefiting oneself and others. This *li* means profit [利益]. Thus the meanings of *heng* and *li* in *The Book of Changes* resemble each other. *Heng* is used to emphasize carrying out the *dao* and *li* is used to emphasize success in carrying things out. This is the only difference between them. For example, when one says this employing the expression *pinxiang* [聘享], it means precisely that by means of this the feudal lords moderate [their antagonistic relations] and yield [to each other] and the country is benefited. This is *li*. Thus in the classics this meaning is employed mainly to refer to that which benefits from *li* and when the *Wenyan Wing of The*

Book of Changes goes so far as to employ the expression “to benefit things”, it means mainly by this that which bestows *li*. This expression “benefiting things” means to profit [利益] the myriad things. This is *ren*. When one employs *yi* 義 without exception to achieve this, in due time things will be benefited and thereby profit attained. Thus it is said, “To profit things is thereby sufficient to achieve harmony with *yi* 義.”⁴⁶ This harmony is like the one in the expression “the five flavors harmonize with each other.”⁴⁷ It means to achieve sameness by means of difference. *Ren* is great. Were one not to differentiate on the basis of *yi* 義, this would mean that *ren* could not be achieved. So, the *Wenyan Wing of The Classic of Changes* is merely explicating the changes entirely on the basis of the *dao* of the *junzi*.

4 貞者。存乎中者不変也。曰開物成務。曰成天下之亹亹。是卜筮之道。本在使人能勤其事不怠也。凡天下之事。人力居其半。而天意居其半焉。人力之所能。人能知之。而天意所在。則不能知之。不知則疑。疑則怠而不勤。怠而不勤。則併其人力不用之。事之所以壞也。故聖人作卜筮。以稽其疑。藉是而人得知夫天意所在。亹亹為之不已。事之所以成也。故曰成務。曰成亹亹。是之謂也。然其人存乎中者渝。則終亦怠已。故諸卦皆曰利貞。謂不変者之必成也。不恒其徳。或承之羞。孔子曰。不占而已矣。亦此意。它如変曰悔。不変曰貞。貞勝。貞觀。貞明。貞夫一。及君子貞而不諒。及貞女之貞。皆不変之義也。

Rule 4. *Zheng* [貞] is a term which refers to the changelessness and constancy within. It is said, “Developing things and bringing enterprises to fruition”⁴⁸ and “bringing to fruition what the realm strives after.”⁴⁹ Thus, the *dao* of divination by turtle shell cracks and fifty bamboo rods was originally for the purpose of encouraging people to apply themselves to their work without succumbing to laziness. By and large the projects of the realm are [achieved] half by human

effort and half by the will of *Tian* 天意. Humans can know what human effort is capable of. But they can not know what the will of *Tian* is. Not knowing it they will be in doubt. In their doubt, they will succumb to laziness and fail to strive. Succumbing to laziness and failing to strive, they will not even employ human effort. This is the cause of the failure of projects. For this reason the sages created divination by turtle shell cracks and fifty bamboo rods and thereby took this doubt into consideration, thereby enabling humans to know the will of *Tian* and to achieve (their purposes) without desisting from what they most strive after. This is how projects are completed. This is why the expressions “Developing things and bringing enterprises to fruition” and “bringing to fruition what the realm strives after” mean this very thing. However, were one to lose *zheng* (the changelessness and constancy within), in the end he would after all succumb to laziness. The reason why the majority of the hexagrams all say, “where there is *zheng* there is *Li* 利”⁵⁰ is because they are stating the certain success which comes as a result of constancy. “If one does not maintain one’s *de* constant one will suffer dishonor. “When Confucius says, “simply not divining,” this is what he is referring to.⁵¹ Other examples include: “Changing means regret [*hui* 悔] and not changing means *zheng*.”⁵² “Constant (*zheng*) and victorious.” “Constant and humbly steadfast.” “Constant and clear.” “Single-minded and constant.”⁵³ “The *junzi* is constant and does not aspire to being understood by others.”⁵⁴ The character *zheng* in expressions like “a *zheng* (chaste) woman” [*zhengnü* 貞女] all mean constancy.⁵⁵

又如伝多訓貞為正者。本謂位當為正。陽居陽位。陰居陰位。是也。陽居陰位。陰居陽位。如移魚鼈於山。植草木于河海。則必失其性已。凡天下之物。唯性不可變矣。故曰利貞者性情也。然物与位不当。必至於失其性。失性則變。不得為貞。是訓貞為正之義也。志不挫則百事皆可成。故文言曰。貞固足以幹事。亦以君子之道解易者也。

There are also cases in which the character *zheng* 正 is read for *zheng* 貞 as it often is in *The Book of Changes*.⁵⁶ *Zheng* 正 means that the positions (of the solid and broken lines in the hexagrams) fall precisely where they should. This is what is meant by *yin* 陰 being in the *yin* position and *yang* 陽 being in the *yang* position.⁵⁷ When *yang* is in the *yin* position and *yin* is in the *yang* position this is like moving fish and (snapping) turtles to a mountain and planting grass and trees in streams and oceans. That is to say this can only result in their losing their *xing* [性 essential nature]. Generally speaking, the *xing* 性 of the things of the realm can not be independently changed. Thus it is said, “That which is *li* 利 and *zheng* 貞 is *xing* 性 [*i.e.* essential nature (structure 体 and stillness 静)] and *qing* 情 [*i.e.* true feelings (function 用 and movement 動).”

⁵⁸ However, if a thing and its position do not correspond, the result will inevitably be the loss of *xing* 性. The loss of *xing* 性 implies change and one will then be unable to attain *zheng*. This is the meaning [*yi* 義] of reading the character *zheng* [正] for *zheng* [貞]. If one does not falter in one’s aim, one will be able to achieve every one of a hundred projects. Thus it is said in *The Book of Changes*, “Being *zheng* [貞 constant] and *gu* [固 stable] is sufficient to handle any affair.”⁵⁹ And this is employing the *dao* of the *junzi* to interpret *The Book of Changes*.

元或為首。或為大。亨或為通。或為聘亨。利或以為我得其利。或以為利人。貞或以為不變。或以為當位。是易之不可為典要。所以與他書殊也。然至於後世儒者傳會以天道。又以仁義禮智配之。則牽強遷就。不成文意。妄亦甚哉。

In some cases *yuan* 元 beginning is taken to be *shou* 首 neck, in others *da* 大 greatness. In some cases *heng* 亨 non-obstruction is taken to be *tong* 通 passing through, in others *pinxiang* [聘享]. In some cases *li* 利 is taken to be to

profit oneself, in others to profit others. In some cases *zheng* 貞 is taken to be not changing and in other cases to be proper correspondence. This is why it is held of *The Book of Changes* that “one can not make fixed rules of it”⁶⁰ and what distinguishes it from other books. Nevertheless, Confucianists of later ages have employed the *dao* of *Tian* to distort [the meanings of these terms] with additions and by going so far as to assign *ren*, *yi*, *li*, and *zhi* 仁義禮智 to these terms. They render the meaning of such passages unintelligible by gross distortion and sophistry. How flagrant can their nonsense be!

元・亨・利・貞の注

¹ NS 12.261. According to Kanaya Osamu, Sorai is here opposing the cosmological interpretation of Cheng Yichuan 程伊川 who maintained that *qian* 乾 represents *Tian* 天 and that *yuan*, *heng*, *li*, and *zheng* 元亨利貞 are its manifestations. Sorai maintains that they are merely an explanation of the divination sign *qian* 乾. Throughout, Sorai will be attacking all metaphysical interpretations of *The Book of Changes*.

² CYJ 乾卦文言伝・孔疏「但乾卦象天、故以此四徳皆為天徳」According to Kong Yingda’s notes on *Yijing*: *Qian* illustrates *Tian*, and on account of this the four *de* are all held to be *de* of *Tian*.

Cf. XXTC. SKT 3.7. (Zhu Xi’s 小學題辭)「元亨利貞、天道之常」*Yuan*, *heng*, *li*, and *zheng* are the never-changing *dao* of *Tian*.

³ CYJ 說卦傳「乾、天也」*Qian* is *Tian*.『易経(下)』鈴木由次郎著、集英社、1974, p. 446.(全釈漢文大系 10)

⁴ CYJ 繫辭伝下「易之為書也、廣大悉備、有天道焉、有人道焉、有地道焉、兼三才而兩之、故六、六者非它也、三才之道也」*The Book of Changes* is vast and includes everything. In it there is the *dao* of *Tian*, the *dao* of men and

the *dao* of Earth. Each of the three 天・地・人 is represented with two lines and thus a sign consists of six lines. The six lines are nothing but the illustration of the *dao* of the three elements. *Ibid.*, p. 418.

⁵ CYJ 繫辭伝上「是故君子居則觀其象而玩其辭、動則觀其變而玩其占」Thus when ordinarily at rest the *junzi* peruses the message conveyed by the six lines of his divination sign and knows that it is indeed fitting. When going into action he observes the changes in the six lines and fully recognizes the good or ill luck contained in the message. *Ibid.*, p. 311.

CYJ 繫辭伝下「易之為書也不可遠、為道也・遷、變動不居、周流六虛、上下无常、剛柔相易、不可為典要、唯變所適」The book for divination should never be far away. That which makes up the *dao* is constantly changing, never the same. It shifts through the six positions up and down and is never stationary. Soft as well as hard, defying judgment by any fixed standard, its only property is change. *Ibid.*, p. 412.

⁶ CHSJ 2.2.4. SKT 25.65.

⁷ BMZ 3B.1. SKT 4.198.

⁸ CLJ 2. SKT 27.73.

⁹ CYJ 1. SKT 23.103. Also, CYJ 2. SKT 23.160.

¹⁰ CYJ 1. SKT 23.113.

¹¹ NST 36.580. CYJ.1 SKT 23.113.「君子行此四德者、故曰乾元亨利貞」The *junzi* is someone who practises these four *de*. Thus it is said that *qian* is *yuan*, *heng*, *li*, and *zheng*.

CHSJ 15. 3. SKT 25.206.「亦惟天若元德、永不忘在王家」Thus also the *yuande* (beginning, principal *de*) which *Tian* has bestowed on us shall never be forgotten in the royal family.”

CHSJ 17.3. SKT 25.232.「其惟王位、在德元」If the king stations himself at the *deyuan* (beginning of *de*).

GY 17.1. SKT 67.677.「是五王者皆有元德也」These five kings all

possessed *yuande* (beginning, principal *de*).

¹² CHSJ 37. SKT 26.425. 太甲下「一人元良、萬邦以貞」If the one man (*i.e.* the Son of *Tian*) is superbly good, all countries will thereby be *zheng*.

¹³ BLY 8.19. SKT 1.191.「大哉堯之為君也、巍巍乎唯天為大、唯堯則之、蕩蕩乎民無能名焉」How great a ruler was Yao! Majestic and sublime, he alone was worthy of the greatness of *Tian*. He alone modeled himself on it (*Tian*). So far-reaching was his influence that people were unable to pin him down with a name.

¹⁴ CHSJ 1.1. SKT 25.19.

¹⁵ NST 36.580. Cf. BZY 2.2. SKT 2.210.「舜其大知也與」Shun was indeed a man of great *zhi* (wisdom).

Cf. CHSJ 29. SKT 26.371. Praising Yu's achievements.

¹⁶ CHSJ 12.1. SKT 25.166.「乃元孫不若且多材多芸、不能事鬼神」Your great-great-grandson is not equal to me in versatility and accomplishment; nor can he serve spirits and gods.

¹⁷ Cf. OSBM *ren* 仁 2.

¹⁸ NST 36.580. The three heroes (of the Former Han dynasty) were Zhang Liang 張良 (d. 168 BCE), Xiao He 蕭何 (d.193 BCE), and Han Xin 韓信 (d.196 BCE).

¹⁹ Cf. note 6.

²⁰ Cf. note 10.

²¹ *Ibid.* Also, CYJ 1. SKT 23.113.「君子体仁、足以長人」The *junzi* incarnates *ren*, and is thereby qualified to be a leader of men.

²² CYJ 繫辭傳上『易經(下)』鈴木由次郎著、集英社、1974. pp. 345-46. (全釈漢文大系10)

²³ CYJ 1. Kong Yingda 孔疏 commenting on this passage states「元則仁也、亨則礼也、利則義也、貞則信也」*Yuan* is nothing other than *ren*, *heng* nothing other than *li*, *li* nothing other than *yi*, and *zheng* nothing other than *xin*.

Cf. JSL 1.6. SKT 37.11.「四徳之元、猶五常之仁、偏言則一事、專言則包四者」*Yuan* includes the four *de* and; *ren* the five eternal verities. Often referred to exclusively, it (*ren*) subsumes the other four (*yi, li, zhi, xin* 義礼智信).

²⁴ CYJ 3. SKT 23.196.「屯、元亨利貞、…彖曰、屯、剛柔始交而難生、動乎險中、大亨貞」Here the supposedly Confucius's Commentary (彖) on the 'zhun-gua' (屯卦) interprets 元亨 as meaning 大亨: "the coming and going (亨) is great (大)." (The non-obstruction is great.)

²⁵ CYJ 2. SKT 23.160. Also, CYJ 14. SKT 23.359. Also, CYJ 18. SKT 23.416. Also, CYJ 46. SKT 24.913.

²⁶ CYJ 56. SKT 24.1115. Also, CYJ 57. SKT 24.1137.

²⁷ The character for 'boil' [*peng* 烹] resembles that for 'non-obstruction' [*heng* 亨].

²⁸ NST 36.580. *Pin* 聘 is a matter of feudal lords sending emissaries to pay their respects and bear gifts to their Son of *Tian*.

Cf. YL 聘礼編:受享束帛加璧。「享、獻也、既聘又獻、所以厚恩惠也」東海大学古典叢書『儀礼II』p. 393.

CCQZZ 9.19. SKT 32.978.「(襄公)賄荀偃束錦加璧乘馬」The Duke of Xiang bestowed upon Xun Yan a roll of brocade with assorted *bi* (ceremonial objects, flat and circular with round holes in their centers, also as signs of rank) as well as (four) horses.

ZL 秋之官僚・大行人. *Xiang* 享 means to bear gifts. 本田二郎 (著)原田種成(校閲)『周禮通釈』(下)集英出版, 1989, pp. 350-51. Here Sorai is concerned with the written characters and their pronunciations.

²⁹ CLJ 9. SKT 27.327. *passim*.

³⁰ NST 36.580-81. The feudal lords all sent their emissaries with gifts to the Son of *Tian*.

³¹ BLY 10.5. SKT 1.221.「享礼有容色」His visage changing color as if

trembling at the gravity of the *li*.

³² This entire discussion seems to be based on combinations formed from Japanese pronunciations of Chinese characters, though this approach is inconsistent with Sorai's position in his *Gakusoku*『学則』. Modern Chinese pronunciation does not support this discussion. In fact, in contemporary Chinese the character 貞 is pronounced *zhen*, not *zheng*, and the pronunciation, *xeng*, is a strange anomaly.

NST 36.580. i.e. the first element of *xu* [許] and the last element of *liang* [兩] together make *xiang*.

YL 儀礼・聘礼「公於賓、老食再饗」註「饗、謂亨大牢以飲賓也」If the same and sharing the same pronunciation it becomes impossible to distinguish them.

³³ i.e. the first element of *xu* [許] and the last element of *geng* [庚] together make *xeng*.

³⁴ Cf. note 32.

³⁵ NST 36.580. Cf. note 28.

³⁶ The following is the interpretation of these passages by Imai Uzaburou. CYJ 14. SKT 23.362–63. The Son of *Tian* entertains the dukes. CYJ 17. SKT 23.403–405. King Wen entertains the gods of the Western mountain.

NST 36.580–81. In the view of the editor, Nishida Taichiro, however, Sorai's attempt to equate offerings by dukes to the Son of *Tian* with kings' offerings (as by King (Wen) to the Western mountain is forced. Perhaps, says Nishida, he meant to the gods of the Western mountain, but the ancient texts do not support such an interpretation nor does the sentence seem able to bear its weight.

³⁷ BLY 4.16. SKT. 1.98. Also cf. OSBD *yi* 義 4.

³⁸ BLY 4. 12. SKT 1.95.

³⁹ BLY 14.13. SKT 1.312.

⁴⁰ CHSJ 29. SKT 26.363.

Cf. the use of *yong* 用 CCQZZ 10.17. SKT 33.1452.「利器用」(The Diao family) greatly improved everyday utensils.

⁴¹ BLY 1.15. SKT 1.8.「工慾善其事、必先利其器」If a carpenter wants to a good job, he must sharpen his tools first.

LZ 36. SKT 7.69.「国之利器、不可以示人」A country's tools (tools to be used for governing a country well) must not be shown to men.

⁴² CYJ 22. SKT 23.462.

⁴³ CYJ 5. SKT 23.230-31.

⁴⁴ CYJ 1. SKT 23.113.「利物足以和義」(The *junzi* will) benefit all things and thereby have them conform to *yi*.

⁴⁵ CYJ 繫辭伝下「舟楫之利、以濟不通、致遠以利天下」The invention of boats and oars made the crossing of rivers and transporting of goods to distant places possible benefiting all under *Tian*.『易經(下)』鈴木由次郎著、集英社, 1974, p. 382.(全釈漢文大系10).

⁴⁶ CYJ.1. SKT 23.113.

⁴⁷ *Cf.* OSBM *zhong/yong/he/zhong* 中庸和衷3.「五味相和」

⁴⁸ CYJ 繫辭伝上.

⁴⁹ CYJ 繫辭伝上. The term *weiwei* appears in COSJ(大雅)235.「臺臺文王」In NS 12.262 Kanaya Osamu interprets this passage as follows: "In order for the realm to achieve what it most strives after, divination is the most effective means."

⁵⁰ CYJ 1. SKT 23.94. *passim*.「乾、元亨利貞」

⁵¹ CYJ 32. SKT 24.668. NST 36.581.

BLY 13.22. SKT. 1.298. In reference to this Confucius says that it would have been better not to have carried out the divination in the first place. In the same passage Confucius comments「不占而已矣」. SKT translates this as meaning: "It does not take divination to know this."

Cf. OSRC. OSZA 4.3b.178 and 528. Sorai interprets the entire passage to mean: “If in consulting divination one receives an auspicious omen but desists from pursuing it to the very end, one will suffer dishonor. It would have been better not to have carried out the divination in the first place.”

⁵² Cf. note 60. Changing the shape of the hexagram in order to interpret it means regret and not doing so means *zheng* 貞.

⁵³ CYJ 繫辭伝下「吉凶者、貞勝者也、天地之道、貞觀者也、日月之道、貞明者也、天下之動、貞夫一者也」In matters of ill or good luck (divination) he who is *zheng* will win. In the *dao* of *Tian* and earth *zheng* illuminates. The *dao* of sun and moon *zheng* clarifies. All that changes under *Tian* boils down to *zheng* in the end.『易経(下)』鈴木由次郎著、集英社、1974, p. 373. (全釈漢文大系10).

⁵⁴ BLY 15.36. SKT 1.359.「君子貞而不諒」The *junzi* is *zheng*, but he is not obstinate.

⁵⁵ SJ 22.4. SKT 89.288.「忠臣不事二君、貞女不更二夫」A *zhong* (faithful) retainer does not serve two masters. A *zheng* (virtuous) woman does not marry a second husband.

⁵⁶ CYJ 7. SKT 23.259.「師、衆也、貞、正也、能以衆正、可以王矣」*Shi* is an army division and *zheng* 貞 is *zheng* 正 (just). A just leader of an army division can be a king.

⁵⁷ *i.e.* the broken *yin* 陰 lines which are considered even fall in the second, fourth, and sixth positions while the solid yang 陽 lines which are considered odd fall in the first, third, and fifth positions, counting from the bottom of the hexagram.

⁵⁸ CYJ 1. SKT 23.130.

⁵⁹ CYJ 1. SKT 23.113. Cf. OSBD 24 for the meaning of *qian* 乾. Lidin, p. 116.

⁶⁰ Cf. note 5.