

【翻訳】

荻生徂徠『弁名』「公正直」の章の英訳

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Ogyû Sorai, *On Distinguishing Names*, Book 1, *Gong/Zheng/Zhi*.

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Abstract: 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 Shisô Taikêi*, and the editors of Meiji Shoin's *Shinshaku Kanbun Taikêi*. Abbreviations can be found in previous installments of this translation.

Key Word : 公、正、直三則 Gong/Zheng/Zhi: Three Rules.

1. 公者私之反。衆所同共。謂之公。己所獨專。謂之私。君子之道。有與衆共焉者。有獨專焉者。書曰。無偏無党。王道蕩蕩。無党無偏。王道平平。大學曰。平天下。中庸曰。天下國家可均也。論語曰。不患寡而患不均。又曰。公則説。是均平皆公也。内則曰。由命士以上。父子皆異宮。所以全其私也。論語曰。父爲子隱。子爲父隱。孟子曰。吾聞之也。君子不以天下儉其親。八議有議親。皆私也。是公私各有其所。雖君子豈無私哉。祇治天下國家貴公者。爲人上之道也。故孔子曰。奉三無私以勞天下。言聖人之法天道也。

Rule 1. Public (*gong*) is the opposite of private (*si*). That which many people participate in together is called public. That which is exclusively one's own affair

is called private. The *dao* of the *junzi* is practiced in concert with others and is practiced alone. The Book of History says, “Without being biased or taking sides the *dao* of the kings pervades all; without taking sides or being biased the *dao* of the kings is fair.”⁷¹⁾ *The Great Learning* says, “To make all under Tian fair.”⁷²⁾ *The Doctrine of the Mean* says, “All under Tian and the nation are to be made even.”⁷³⁾ *The Analects* says, “To be unconcerned about scarcity (if all share in it); to be concerned about a lack of equitableness.”⁷⁴⁾ It also says, “If public it will be found pleasing.”⁷⁵⁾ Thus fairness and equitableness are both public.⁶⁾ The Book of Li says, “Sons appointed to the bureaucratic rank of shi [士] or higher are not to share the same domicile with their fathers.” This is so that sons might lead full private lives.⁷⁾ *The Analects* says, “A father for his son’s sake conceals his son’s evil deeds and a son for his father’s sake conceals his father’s evil deeds.”⁸⁾ *The Mencius* says, “I have heard that the *junzi* [saying it is] for the sake of the empire does not economize on a parent’s funeral.”⁹⁾ The eight cases which qualified for discussion of possible exemption from punishment included (the royal) relatives.¹⁰⁾ All these are (examples of the) private. Thus the public and the private each have cases appropriate to the one or the other. Even to the *junzi* how could there not be cases which are private? However, the public is valued in bringing order to the empire and nation. This is because it is the *dao* of one who stands above others. Thus Confucius said, “By incorporating the three impartialities he serves all under Tian.”¹¹⁾ What he means to say is that the sage models himself on the *dao* of Tian.

及於宋儒以天理之公人欲之私立說。則求之太深。幾乎無恩焉。仁齋先生譏之者是矣。然遂至欲併論語公字刪之。則亦懲羹吹藪之類已。學者察諸。

The Song Confucians, however, establish their theory on a distinction between “the public of Tian’s *li* and the private of human desire”¹²⁾ and their pursuit of this [the public] is so exceedingly deep that it approaches being a negation of

kindness and affection. Master Jinsai was correct in criticizing this.¹³⁾ However, when he goes so far in addition as to wish to delete the character ‘public’ in *The Analects*,¹⁴⁾ this is nothing more than a case of ‘once bitten, twice shy.’ [once burned on hot soup he blows on cold vegetables]¹⁵⁾ Scholars, consider this well!

2 . 正者邪之反。循先王之道。是謂正。不循先王之道。是謂邪。如邪謀邪說。可以見已。辟諸規矩準繩。所以爲正之器也。循規則圓者正。循矩則方者正。循準繩則平直者正。先王之道。規矩準繩也。故循先王之道而後爲正。曾子曰。吾得正而斃焉斯已矣。以大夫之簣非禮也。經解曰。禮之於正國也。猶衡之於輕重也。繩墨之於曲直也。規矩之於方圓也。詩曰。其儀不忒。正是四國。孔子曰。其身正。不令而行。其身不正。雖令不從。皆以禮言之。

2. Right [正 *zheng*] is the opposite of wrong [邪 *xie*]. Following the *dao* of the ancestral kings is called right. Not following the *dao* of the ancestral kings is called wrong. In terms like ‘wrong plan’ and ‘wrong theory’¹⁶⁾ this can be readily seen. Such can be likened to compass and ruler, to level and inked string. They are tools for determining the rightness of things. If one follows a compass, then the circle will be right; if one follows a ruler, then the square will be right; and if one follows a level and inked string, then the levelness [flatness] will be right. The *dao* of the ancestral kings is the compass and ruler, the level and inked string. Thus if one follows the *dao* of the ancestral kings, in time one will become right. Cengzi said, “I have achieved the right and even if in doing so I fall I will be quite satisfied.”¹⁷⁾ (He said this) because (his [mistaken] use of) a mat (appropriate only to) a counsellor to a vassal lord was not consonant with *li*. The *Book of Li* says, “By *li* one makes the country right just as by a scale one determines the weight of things; by an inked string one determines the bentness and straightness of things; and by compass and ruler one determines the squareness and circularity of things.”¹⁸⁾ *The Book of Odes* says, “Without violating the rules, he makes right

the countries of the four directions.”¹⁹⁾ Confucius said, “If one acts rightly others will act [correctly] without being ordered to and if one does not act rightly others will not follow even if ordered to.”²⁰⁾ All these statements are made with reference to *li* [禮].

後世理學興焉。舍先王之禮而以理言之。以理言之者。取其臆已。取其臆爲正。是人自爲正。可謂妄矣。易有中正。其義不與它書同。宋儒蓋混之。是其所以失也。又如大學正心。亦謂心一於禮爲正。其書本說養老禮之義。方其行禮時。先有忿懣恐懼好樂憂患之事。則心不得一於禮。故曰心不得其正。養老飲食之禮。故曰食而不知其味。宋儒不知以禮解之。誤矣。仲虺之誥曰。以禮制心。古之道爲爾。仁齋先生遂以大學正心爲佛老之歸。皆不知古言故也。

In later ages the teaching of *li* [理] arose and the *li* [禮] of the ancestral kings was discarded. These statements were [then said to have been] made on the basis of *li* [理]. To make [interpret] these statements on the basis of *li* [理] is to treat them presumptuously. To make treating things presumptuously [the criterion of] rightness is to make each man [the criterion of] rightness. This must be labeled nonsense. Each hexagram in *The Book of Changes* has centers [中] and rights [正].²¹⁾ The meaning of right in this case is not applicable to other books. In my opinion the Song Confucians confuse them.²²⁾ This is the reason for their error. And the expression in *The Great Learning*, “making the *xin* [心] right,”²³⁾ means that the *xin* is made right by becoming one with *li* [禮]. This book [*i.e.* *The Great Learning*] originally explicated the meaning of the *li* [禮] of caring for the aged. In carrying out these *li*, should rage, fear, happiness, or anxiety be present,²⁴⁾ then the *xin* will be unable to be made right by becoming one with *li*. Thus it is said that “the *xin* is unable to attain rightness.”²⁵⁾ Caring for the aged involves the *li* for eating and drinking and therefore it is said, “though one eats one does not

appreciate the flavor.”²⁶⁾ The Song Confucians do not realize that this should be interpreted by means of *li* [禮]. This is an error. *The Book of History* says, “Master one’s heart by means of *li* [禮].”²⁷⁾ Such was the ancient *dao*. Master Jinsai ultimately takes the expression, “by making the *xin* right,” in *The Great Learning* to be evidence of the influence of Buddhism and Taoism.²⁸⁾ This is because none of them know [the meaning of] ancient words.

3. 直者曲之反。其於德。謂伸己之義。不曲從人也。直道者謂不枉其道也。如三代之所以直道而行也者。謂無所低昂於道也。仁齋先生喜言直字。乃以不偽爲直。倭人之陋也。蓋誤解父爲子隱子爲父隱直在其中矣。是葉公以訐爲直。故孔子以隱言之。如史魚之直。豈無隱之義哉。舉直錯諸枉。是以積材之道爲喻。材木以直爲良。以枉爲不良。故直以喻善人。枉以喻不善人。不爾。臯陶伊尹之德。豈史魚之倫哉。孟子枉尺直尋。本語出處之義耳。仁人君子道大德宏者。其所行乃有似枉似污者。如孔子獵較。見陽貨。欲適佛肸公山不狃。皆然。後儒狹中小量。固執孟子之言。推諸一切。非矣。大氏直雖美德。亦一德也。如伯玉卷而懷之。其不必直者可知矣。故君子惡舉一而廢百。

Rule 3. Straight [*zhi* 直] is the opposite of bent [*qu* 曲]. Its *de* [德] is to extend one’s *yi* [義] and not bend in order to comply with others. The expression “to make the *dao* straight”²⁹⁾ means not to skew the *dao*. Expressions like “[that is] the reason why in the three dynasties the *dao* was carried out straight”³⁰⁾ mean that there was no case of them lowering or raising the *dao* [*i.e.* they never deviated from the straight *dao*]. Master Jinsai delights in speaking of the straight [直] and interprets it to mean ‘not lying’.³¹⁾ This is a narrow view [characteristic] of the men of Wa [*i.e.* Japanese]. In my view he misinterprets the passage, “A father for his son’s sake conceals his son’s evil deeds and a son for his father’s sake conceals his father’s evil deeds; the straight [直] is found in this.”³²⁾ The

Duke of *She* [葉公] considered ‘exposing [evil]’ [*jie* 訐] to mean [being] straight, so Confucius used the word ‘conceal’ [隱].³³⁾ How could something like the straightness of Shi Yu [史魚] ever have the meaning of ‘not concealing’?³⁴⁾ “Elevating the straight and placing it on top of the warped”³⁵⁾ uses a metaphor of stacking lumber to represent the *dao*. Lumber which is straight is considered good and that which is warped is considered not good. Thus the straight is a metaphor for the good man and the warped is a metaphor for the man who is not good. Were this not so, how could the virtue of Gao Yao [皋陶] and Yi Yin [伊尹] ever be of a piece with that of Shi Yu?³⁶⁾ Mencius’ expression, “skewed in small things; straight in large things,”³⁷⁾ was originally made only with respect to advance and retreat in the conduct of one’s career. Men of *ren* and *junzi*, men who make the *dao* large and their *de* broad, may in places seem to be skewed or seem to be stained. Confucius himself took part in hunting competitions.³⁸⁾ He went to see Yang Huo [陽貨].³⁹⁾ He intended to serve under Fu Xi [伏羲] and Gongshan Buniu [公山不狃].⁴⁰⁾ All these are examples of this. Later Confucians, narrow in the mind/heart and lacking in tolerance/broad-mindedness, strictly adhered to Mencius’ words and promoted them exclusively in all things.⁴¹⁾ This is an error. By and large though straightness is a beautiful *de*, it is just one *de*. Statements like Bo Yu’s [伯玉] “roll it up and put it in your pocket”⁴²⁾ allow us to know that he was not necessarily straight. Thus the *junzi* hates to elevate only one [*de*] and discard one hundred others.⁴³⁾

Notes

- 1) CHSJ 11.6. SKT 25.156. The expression *pingping* 平平 can be interpreted to mean (a *dao* which is) discerning or easy to travel. Sorai interprets it to mean fair or impartial. Cf. NST 36.105.
- 2) BDX 1.2. SKT 2.44. 「國治而后天下平」The nation is brought under control and there by all under *Tian* made fair.
- 3) BZY 2.2. SKT 2.213. The editor of SKT interprets *jun* 均 to mean govern, but Sorai

- interprets it to mean even or fair.
- 4) BLY 16.1. SKT 1.362. Cf. OSRC commenting on this passage. OSZA 4.253 and 609. Sorai departs from the ancient commentaries, Zhu Xi and Jinsai in his interpretation of *jun* 均. 「不均則下怨」Not being *jun* means that those below will bear grudges. 「均則財雖不在我而在彼、合彼我則何貧之有」To be *jun* means that (in a case in which) one has a certain resource and another does not, if that resource is shared between them, how could there be poverty?
- 5) BLY 20.1. SKT 1.432.
- 6) Cf.. NST 36.105n; OSBD 2.378 and 628; OSBD 2.414 and 641.
- 7) CLJ 12. SKT 28.420-421. The editor of SKT also interprets the passage 「由命士以上、父子皆異宮」to imply that sons whom the emperor had appointed to bureaucratic positions of shi [士] or above were to live in domiciles separate from their fathers so that the sons might fulfill their public duties.
- 8) BLY 13.18. SKT 1.293-294.
- 9) BMZ 3B.7. SKT 4.138.
- 10) 『周禮通釋』(下) 本田二郎著、東京：秀英出版、1977、pp. 243ff.
- 11) CLJ 29. SKT 29.787. The three impartialals (that which is not private) are *Tian* itself, earth, and the sun and moon.
- 12) ST 8.12 and 449. According to Zhu Xi's introduction to his commentary on *The Doctrine of the Mean*, 「而天理之公、卒無以勝夫人欲之私矣」Ultimately that fairness which is based on the li of *Tian* is unable to defeat the private bias of human desire.
- 13) NST 36.575-76.
- 14) Cf. BLY 20.1. SKT 1.432. Also, NST 36.576.
- 15) CC (*The Odes of Chu*) 4.1. SKT 34.183.
- 16) BMZ 3B.9. SKT 4.225.
- 17) CLJ 2A.3. SKT 27. 89.
- 18) CLJ 26. SKT 29.758.
- 19) COSJ 曹風・鳴鳩. SKT 111.112.
- 20) BLY 13.6. SKT 1.286.
- 21) A hexagram in *The Book of Changes* consists of six parallel horizontal lines, each of which is either solid or broken. The second and fifth lines in a hexagram are its “centers”. If a *yin* 陰 line [i.e. a broken line] occurs in lines 2, 4, and 6 from the bottom of the hexagram and a *yang* 陽 line [i.e. an unbroken line] occurs in lines 1, 3, and 5 from the bottom, the hexagram is termed “right”.
- 22) cf. NST 36.576. For example Zhou Dunyi 周敦頤 in 『太極圖說』 equates 中正仁義 with 禮智仁義. 『太極圖說・通書・西銘・正蒙』西晋一郎・小糸夏次郎訳注、岩波文庫、1986、pp. 21-22.
- 23) 大學・正心

- 24) BDX 3. SKT 2.68-69.
- 25) *Ibid.*
- 26) *Ibid.*
- 27) CHSJ 32. SKT 26.398.
- 28) cf. NST 36.576. Also, NST 33.46 and 133. Although Jinsai does point out that *xin* [心] is a term often use by Buddhists and Daoists, he does not equate its use in *The Great Learning* with that in Buddhist and Daoist texts. However, Jinsai does mention that many passages in *The Book of Li* are based on Daoist teachings. As the term *zhengxin* 正心 occurs in *The Great Learning*, which is a chapter in that book, Jinsai speculates that it is not what Confucius and Mencius had in mind in their teachings. Perhaps this is the source of Sorai's criticism that Jinsai equates *zhengxin* with Buddhist and Daoist teachings.
- 29) BLY 15.24. SKT 1.352.
- 30) *Ibid.* The three dynasties were the Xia, Yin, and Zhou.
- 31) NST 33.72 and 146. (語孟字義).
- 32) BLY 13.18. SKT 1.293-294. NST 36.577. According to Sorai, Jinsai claims that concealing evil deeds in this case is a product of human feeling and thus in accordance with the *dao*. Sorai rejects this, maintaining that Confucius implied that though evil such concealing has an element of straightness.
- 33) BLY 13.18. SKT 1.293-294. Sorai in OSRC (OSZA 4.523-24 and 173) maintains that between father and son filial piety (*xiao* 孝) takes precedence over straightness (*zhi* 直) but does not negate its importance for the *junzi*. Thus, according to Sorai, Confucius' use of the term 'conceal'. The element of straightness found in concealing such evil deeds would be completely lost were those deeds exposed.
- 34) KJ 5.22. SKT 53.306ff. Shi Yu 史魚 was an official of the Spring and Autumn era who admonished his lord by committing suicide. According to Sorai, his straightness consisted of defending his convictions without bending. It was not a matter of exposing someone's evil deeds without the slightest concealment. BLY 15.6. SKT 1.341. 「直哉史魚、邦有道如矢、邦無道如矢」 How straight was Shi Yu! Straight as an arrow when the country was home of the *dao*; straight as an arrow when the country was not home of the *dao*.
- 35) BLY 12.22. SKT 1. 277-228. Straight lumber is placed on top of the stack to straighten the warped. In like manner the good man can serve as an exemplar to the man who is not good by being placed above him.
- 36) *Ibid.* Gao Yao was a high official who served under Yao; Yi Yin a minister who served under King Tang. Both realized great political achievement and greatly influenced the men who served under them, making many men of *ren*. Unlike Shi Yu, however, their straightness was not based on defending their convictions without bending. Here Sorai's rhetorical question is not persuasive.
- 37) BMZ 3B.1. SKT 4.198.
- 38) BMZ 5B.4. SKT 4.363. NST 36.577. Here Mencius justifies Confucius participation in

hunting competitions, which were considered to be incompatible with *li* 禮.

- 39) BLY 17.1. SKT 1.377. Yang Huo was a high official of Lu who had staged a rebellion and become the power behind the throne. Although Confucius did not want to meet with him, events resulted in their meeting. Yang Huo offered Confucius a position which he accepted but never took up.
- 40) BLY 17.7. SKT 1.383. Fu Xi 伏羲 was a local governor of Jin 晉 who rose in rebellion and requested Confucius to join him. Over the protests of Zi Lu, Confucius, hoping to derive some good out of this situation, decided to honor that request though ultimately events prevented him from doing so.
- BLY 17.5. SKT 1.381. Gongshan Buniu 公山不狃, basing himself in Fei 費, rebelled against his superior and requested Confucius to join him. Over the protests of Zi Lu, Confucius, hoping to derive some good out of this situation, decided to honor that request though ultimately events prevented him from doing so.
- 41) BMZ 3B.1. SKT 4.198. Mencius' statement, "skewed in small things; straight in large things." *i.e.* they maintained that one can never be skewed.
- 42) BLY 15.6. SKT 1.341.
- 43) Bo Yu 伯玉, unlike the straight arrow Shi Yu 史魚, hid his talents when his country was not home to the *dao*, yet Confucius considered him to be a *junzi*. *cf.* BLY 15.6. SKT 1.341.