

【翻訳】

荻生徂徠『弁名』「謙讓遜不伐」の章の英訳

荻生徂徠『弁名』「勇武剛強毅」の章の英訳

尾沼忠良・拝仙マイケル

Ogyû Sorai, *On Distinguishing Names*, Book 1,
Qian/Rang/Xun/Bufa

Ogyû Sorai, *On Distinguishing Names*, Book 1,
Yong/Wu/Gang/Qiang/Yi

Tadayoshi ONUMA and Michael HUISSSEN

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* (NST), the editors of Meiji Shoin's *Shinshaku Kanbun Taikei* (SKT), and the editors of Meitoku Shuppan's *Shushigaku Taikei* (ST).

キーワード：謙讓、勇武、Qian、Rang、Yong

謙讓遜不伐一則：*Qian/Rang/Xun/Bufa*: One Rule.

謙与恭相似。但恭不敢高也。有卑意。謙不敢当也。有退意。如陳子禽曰。子為恭也。則謙也。讓争之反。推以与人也。辞讓相似。辞者不受耳。遜不争也。有柔順意。多以出言言之。其言柔順。不与物忤也。如遜位揖遜則讓也。不伐者。有功而不伐其功也。皆盛德之事也。君子学礼樂以成其德。則和順積乎中而其英華發乎外者如此。夫不伐者。禹之德也。讓者。堯舜泰伯之德也。禹之功賴方世而不伐。大矣哉。堯讓舜。舜讓禹。正德之道於是乎

成。而万古帝王之道立焉。大矣哉。泰伯讓而文武之沢被一代。亦大矣哉。是皆非以一己之節也。非聖人其孰能之乎。自孟子好辯。歸重於舜禹之受。而堯舜之讓不明矣。悲哉。

Rule 1. *Qian* [謙] resembles *gong* [恭]. However, *gong* is a matter of not presuming to be high and has the meaning of being low. *Qian* is a matter of not presuming to take office and has the meaning of holding oneself back. Statements like that of Confucius to Chen Ziqin [陳子禽] “You are *gong*,”¹ mean *qian*. Yielding [*rang* 讓] is the opposite of contesting [争 *zheng*], it means to give in to men readily. *Ci* [辭] and *rang* resemble each other. *Ci* simply means not accepting. *Xun* [遜] is not contesting. It has the meaning of being compliant and obedient. It is used most often with respect to the manner in which one speaks.² One’s speech is compliant and obedient; it is not to deviate from the speech of the ancestral kings.³ *Xun* in the expressions, “to abdicate the throne”⁴ and “to humble oneself,”⁵ means *rang* [yielding]. *Bufa* [不伐]⁶ is to take no pride in one’s accomplishments, even if one is accomplished. All these are eminent virtues.⁷ As the *junzi* completes his *de* by learning *li* [礼] and music, in like manner, harmony and obedience⁸ accumulate within and their bright light emanates without. *Bufa* is the virtue of Yu.⁹ *Rang* is the *de* of Yao, Shun, and Tai Bo [泰伯]. The accomplishments of Yu¹⁰ benefited 10,000 generations,¹¹ yet he did not take pride in them, a great accomplishment indeed. Yao yielded to Shun and Shun yielded to Yu. The *dao* of true *de* was made complete¹² therein and the *dao* of the ancestral kings established, a great accomplishment indeed. Tai Bo yielded [to his younger brother] and the blessings of Kings Wen and Wu favored an [entire] age,¹³ a great accomplishment indeed. None of these [yieldings] were done on the basis of their own arbitrary discretion. Who but sages could be capable of this? Mencius, being fond of argument,¹⁴ emphasizes Shun and Yu’s act of accepting (the kingship),¹⁵ so the yielding (of the kingship) by Yao and Shun is not duly

clarified. How sad!

勇武剛強毅五則：Yong/Wu/Gang/Qiang/Yi: Five Rules.

1. 勇。亦聖人之大德也。謂於天下之事無所懼也。蓋聖人之德。舉其大者。仁智盡凡之矣。而又舉勇以參之者。以君子不可無武備也。故於經在商書。贊湯之德。始有勇智之稱。可以見已。周官有大司馬。六卿有事而出。皆為將軍。藏兵於農。文射禮樂。男子生懸弧。三代君子皆帶劍。詩曰。文武吉甫。孔子曰。有文事者必有武備。伝曰。国之大事。在祀与戎。豈不然乎。然君子者為將者也。其勇豈武夫兵卒之比哉。是其所以養勇成其德者。必於仁。必於礼義。故孔子曰。仁者必有勇。子路問上勇則答以上義。又曰。勇而無礼則亂。晋選將。郤穀以敦詩書見選。伝曰。勇敢強有力者。天下無事。則用之於礼義。天下有事。則用之於戰勝。用之於戰勝則無敵。用之於礼義則順治。外無敵。内順治。此之謂盛德。古之道為爾。及於子思作中庸。以知仁勇為三達德。專用之於學問之道。是或一道也。戰国而後文武殊其術。秦漢而後文武殊其官。唐宋而後又殊其政。故今學者習以為常。謂武非逢掖之事。而古意隱矣。遂執子思之言。而謂儒者之勇專用之於學問者。是執一而廢百者也。學者察諸。

Rule 1. *Yong* [courage, valor 勇] is also a great *de* of the sages. It means that one fears nothing under *Tian*. In my view the *de* of the sages, were one to present its most important aspects, would be exhausted by *ren* and *zhi* [智]. However, my reason for presenting *yong* and making it the third aspect is that the *junzi* can not but equip himself for war. Thus, in the classics, the terms *yong* and *zhi* [智] are first used in the *Book of History* to praise the *de* of Tang.¹⁶ Reading this passage you should be able to understand the meaning of this term. The bureaucratic system of the Zhou dynasty contained the post of Minister of War and whenever a military emergency arose the six cabinet ministers became generals.¹⁷ A

comprehensive military organization was formed within the agricultural community.¹⁸ Archery was embellished with *li* [礼] and music.¹⁹ When a boy was born, a bow was hung at the doorway.²⁰ The *junzi* of the three dynasties all wore swords.²¹ In the *Book of Odes* it says, “The great general Yin Jifu [尹吉甫] was equipped with literary and military skills.”²² Confucius says, “Those with literary skills also necessarily are prepared for war.”²³ *Master Zuo’s Commentary on the Spring and Autumn Annals* says, “The most important affairs of state are *li* [礼] and war.”²⁴ How could it be otherwise! Thus, being a *junzi* is to be capable of being a general. How could his *yong* ever be compared to that of lowly soldiers! So, in cultivating his *yong* and completing his *de* he does so without fail in *ren*, *li*, and *yi*. Thus Confucius says, “One who possesses *ren* also without fail possesses *yong*.”²⁵ And when Zi Lu asks him if he prizes *yong*, he replies that he prizes *yi*.²⁶ And he also says, “Though one be *yong*, if he lacks *li* [礼], he will be undisciplined.”²⁷ Once when Jin [晋] selected a general, Xi Hu was selected because he was an expert on the *Book of Odes* and *Book of History*.²⁸ The *Book of Li* says, “Men of *yong* and strength employ these virtues in *li* [礼] and *yi* [義] in times when there is no military emergency under *Tian*; they also employ these virtues to achieve victory in times when there is a military emergency under *Tian*. When such men are employed to achieve victory no opponent can stand before them and when such men are employed in *li* [礼] and *yi* [義] the people are obedient and the country is at peace. No enemies abroad and the people obedient and the country at peace at home; this is called the eminent *de* of the ruler.”²⁹ The *dao* of antiquity was made in this way.

When Zi Si reached the point of creating the *Doctrine of the Mean*, he made *zhi* [知], *ren*, and *yong* the three essential *de* and employed them exclusively in the *dao* of learning.³⁰ This is perhaps one possibility.³¹ Ever since the warring states period civil and military skills have been distinguished; ever since the Qin and Han dynasties civil and military offices have been distinguished; ever since

the Tang and Song dynasties [civil and military] governments have been distinguished.³² Thus, contemporary scholars, accustomed to these distinctions and considering them to be normal, say that military affairs are not the province of men wearing broad-sleeved garments (*i.e.* scholars)³³ and the ancient meaning is hidden from them. Ultimately, in seizing the words of Zi Si, the *yong* of Confucians has come exclusively to mean that which is employed in learning, which is to say, they have seized one important thing and dispensed with one hundred others.³⁴ Scholars, ponder this!

2. 武以戡乱言之。戡乱不常有。故多言勇而不言武。

Rule 2. *Wu* [武] is used with reference to winning wars. Winning wars is not a constant concern. Thus in most cases the term *yong* is employed and the term *wu* is not.

3. 強勇相似。強弱之反。勇怯之反。強弱意広。而勇怯義窄。故子路問強者。勇也。大象曰。君子以自強不息。強者勉強也。上声為是。陸氏以為平声者。蓋古來以乾為聖人之德。而其意謂聖人無所勉強故也。嗚呼聖人亦人耳。豈無所勉強哉。亦不知聖人已。且自強平声。不成言也。

Rule 3. *Qiang* [strength 強] and *yong* resemble each other. *Qiang* is the opposite of weakness and *yong* is the opposite of cowardice. *Qiang* and weakness have a wide meaning and *yong* and cowardice have a narrow meaning. Thus, when Zi Lu inquires concerning *qiang*, what he refers to is [in fact] *yong*.³⁵ The *Book of Li* says, “The *junzi* employs his own *qiang* ceaselessly.”³⁶ The *qiang* referred to here means overcoming all difficulties to complete a task [勉強].³⁷ Reading this character here with a rising tone is correct. The reason that (the early Tang scholar) Lu Deming [陸德明] read it with a flat tone is, in my view, because since ancient times *qian* [strength 乾 (rising tone)] (unlike *qiang* 強) has been

considered a *de* of the sages. It was thought on this basis that the sages could complete their tasks without effort.³⁸ Aa! sages too are but human beings. How could it ever be that they made no effort to complete their tasks! Those who make such an interpretation do not know the sages either. Moreover, if this character is read with a flat tone in the combination *zìqiáng* [自強], these characters can no longer form a single word.³⁹

4. 剛柔之反。与強勇殊義。辟如木与金。木柔而金剛。至於水則至柔而物莫能与之争。是強也。非剛也。剛強之分。可以見已。朱子曰。勇者剛之發。剛者勇之体。孔子既以剛勇為六言之二。其為二德者審矣。可謂妄已。蓋其為人果敢烈烈。不可干之。是剛也。如子房之勇。豈然乎。是可以知剛勇之辨也。如易剛柔以語卦爻之德。而易之道尚玩其象。玩象以求之。所包甚広。故其所謂剛柔。不与它書同。宋儒混而一之。故有是矢已。学者察諸。

Rule 4. *Gang* [hardness, firmness, rigidity 剛] is the opposite of *rou* [softness, pliability 柔] and its meaning differs from that of *qiang* and *yong*. For example, they are like wood and metal. Wood is *rou* and metal is *gang*. Water is *rou* in the highest degree and there is nothing capable of contending with it. This is *qiang*. It is not *gang*. The difference between *qiang* and *gang* is thereby clearly to be seen. Zhu Xi says, “*Yong* is the outward manifestation of *gang* and *gang* is the true form of *yong*.”⁴⁰ Since Confucius has already made *gang* and *yong* two of the six words [mentioned in the above passage] it is evident that these are two [distinct] *de*. It can be said that Zhu Xi’s interpretation is nonsense. In my view one who acts decisively and ardently, not allowing his resolve to be defied, is *gang*. How could the *yong* of Zi Fang ever be described in this manner (as the outward manifestation of *gang*)?⁴¹ Hereby the distinction between *gang* and *yong* can clearly be known. As for the usage of the terms *gang* and *rou* in the *Book of Changes*, the *de* (basic properties) of *gua* [卦] and *yao* [爻] are thereby told.⁴² The

dao of the changes values highly the relishing of the symbols (deceptively simple in themselves, but exceedingly complex in their interpretation). Since the symbols are relished and their meaning sought out thereby, the area which they comprehend is exceedingly broad. Thus, the *gang* and *rou* of the *Book of Changes* are not the same as those of other books. The Song Confucianists mix them together and make them one. Thus they made this error. Scholars, consider this well!

5. 毅亦剛之類。以其力有所堪言之。

5. *Yi* (tenacity, pertinacity 毅) is a type of *gang* and is used with respect to having the power to endure.⁴³

Notes:

¹ BLY 19.25. SKT 1.430.

² BLY 14.4. SKT 1.306. 「子曰、邦有道、危言危行、邦無道、危行言孫」 The master said, If the land follows the *dao*, one's words and deeds can be of the highest order; if the land does not follow the *dao*, one's deeds can be of the highest order, but one's words should be held in check.

³ Cf. NST 36.179-181, where Sorai discusses the meaning of *wu* 物.

⁴ SJ. 太史公自序 [位遜]

⁵ 申鑒・政体 [揖遜]

⁶ CHSJ 29. SKT 26.371. Here Yu is set up as the exemplar of the term *bufa*.

⁷ BMZ 5A.4. SKT. 4.326.

⁸ CLJ 19. SKT 28.580.

⁹ Cf. n. 6.

¹⁰ CHSJ 2. SKT 25.55ff. BMZ 3A.4. SKT 4.183.

¹¹ CHSJ 29. SKT 26 363.

¹² *Ibid.*

¹³Cf. CHSJ . SKT 26.. NST 36.572. Tai Bo and his brother, realizing that their father favored his youngest son because he was more accomplished than either of them, yielded their rights of primogeniture to him by going off to another country. The youngest brother's son, King Wen, became the founder of the Zhou dynasty and was succeeded by his son, King Wu.

¹⁴BMZ 3B.9. SKT 4.223. 「公都子曰、外人皆称夫子好弁」 Gong Douzi said to Mencius, Everyone outside our circle says that you are a lover of dispute.

¹⁵BMZ 5A.5. SKT 4.331. Here Mencius argues at length that the imperium was not Yao or Shun's to yield, the imperium being wholly *Tian's*.

¹⁶CHSJ 32. SKT 26.393. 「天乃錫王勇智」 *Tian* bestowed *yong* and *zhi* upon King Tang.

¹⁷CHSJ 4. SKT 25.95.

¹⁸Rites of Zhou 地官・小司徒及び大司徒に関する鄭玄注.

¹⁹CLJ 46. SKT 29.933.

²⁰CLJ 12. SKT 28.445.

²¹CLJ 17. SKT 28.528.

²²COSJ 177. SKT 111.237.

²³SJ 17. SKT 87.818. Also KJ 1. SKT 53.23.

²⁴CCQZZ 8.13. SKT 31.763.

²⁵BLY 14.5. SKT 1.306

²⁶BLY 17.23. SKT 1.397.

²⁷BLY 8.2. SKT 1.180.

²⁸CCQZZ 5.27. SKT 30.401.

²⁹CLJ 48. SKT 29.950-51.

³⁰BZY 3.3.1. SKT 2.264.

³¹BMZ 2B.34. SKT 4.127.

³²NST 36.573-4.

³³Rites 鄭玄注儒行篇、富山房・漢文体系、服部宇之吉評点、昭和51年(1976)、卷41, p. 1.

³⁴BMZ 7A.26. SKT 4.464.

³⁵BZY 2.2. SKT 2.215. In this passage Zi Lu asks Confucius about *qiang*. Confucius distinguishes between the *qiang* of the north and the *qiang* of the south. That of the latter is followed by the *junzi* because it expresses itself in moderation, not seeking revenge against those who deviate from the *dao*. That of the former fulfills its duty in making war and if the need arises makes light of death. Confucius observes that Zi Lu's *qiang* is that of the north. Also, cf. *de*, rule 1.

³⁶CYJ 1. SKT 23.108.

³⁷BZY 3.3.1. SKT 2.264.

³⁸Lu Deming 陸德明 in 『經典積文』「自強其良反」

Qian [乾] Changes, where it is the symbol of strength, tian, the ruler, manliness, etc.

³⁹This can be confirmed for contemporary Chinese. In contemporary Chinese the combination *zhiqiang*, which means “to make an effort on one’s own and improve, or to strengthen oneself,” is pronounced *zi* (falling) *qiang* (rising). Cf. 『中日大辭典』, p. 2486.

⁴⁰BLY 17.8. SKT 1.384-85. 「女聞六言（仁・知・信・直・勇・剛）六蔽矣乎」Have you heard that the six concepts (*ren, zhi, xin, zhi, yong, gang*) have six harmful effects (if one neglects one’s studies)?

Cf. Zhu Xi’s commentary 論語集注 on this passage.ST 7.308 and 435.

⁴¹Zi Fang 子房, i.e. Zhang Liang 張良 of the Han dynasty. He sought revenge for his former lord by attacking the first emperor of the Qin dynasty and later served as a strategist for the founder of the Han dynasty. His appearance is said to have been that of a woman or girl though one might have expected it to have been imposing and manly. Cf. History of the Former Han Dynasty. 漢書・張良伝贊、中華書局、『漢書』、後漢班固三、卷四十、張陳王周傳、第十、p. 2063.

⁴²NST 36.574. *Gang* refers to an unbroken line in a hexagram; *rou* to a broken line. The hexagram composed of six unbroken lines (*gang*) is *gua* [卦]; that of six broken lines (*rou*) *yao* [爻].

⁴³BLY 13.27. SKT 1.301. 「剛毅木訥、近仁」*Gang* (adamancy) *yi* (tenacity), simplicity and slowness of speech; all are close to *ren*.

BLY 8.7. SKT 1.185 「士不可以不弘毅」The *shi* must be broad-minded, yet *yi* (tenacious).