

【翻訳】

荻生徂徠『弁名』「誠」の章の英訳

尾沼忠良・拝仙マイケル

Ogyū Sorai, *On Distinguishing Names*, Book 1, *Cheng*.

Tadayoshi ONUMA and 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 Benmei 「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.

誠一則 *Cheng*: One Rule.

誠者。謂發於中心。不待思慮勉強者也。纔欲誠則涉思慮勉強。故誠者不可得而為者也。故先王孔子之教。有忠信而無誠。以其不可以為教也。其見伝記者。曲礼曰。禘祠祭祀。供給鬼神。非礼不誠不莊。是誠者天地之德也。鬼神之德也。故禘祠祭祀貴誠。然誠者不可得而為者也。由礼行之。自然誠至。故云爾。檀弓曰。伯高之喪。孔氏之使者未至。冉子拱束帛乘馬而將之。孔子曰。異哉。徒使我不誠於伯高。是伯高既死。死者無知。故孔子惡不誠。又曰。喪三日而殯。凡附於身者。必誠必信。勿之有悔焉耳矣。三月而葬。凡附於棺者。必誠必信。勿之有悔焉耳矣。是言凡有發我中心所欲為者。則為之而無復顧慮。是誠也。信謂不疑也。凡心有所不安者。則不為。是信也。皆待死者之道也。郊特牲曰。用犢。貴誠也。是祭天。与天子適諸侯。膳皆用犢。犢無知者也。天之德誠。故用之。尊天子。比於天。故亦用之。僅此類已。

Rule 1. *Cheng* is that which rises from the center of the *xin* and waits on neither thought nor effort. If one desires *cheng* even a little one crosses over to thought and effort. Thus *cheng* is something that can not be created [by conscious effort]. Thus *Zhong* and *xin* are among the teachings of the former kings and Confucius but *cheng* is not. This is because *cheng* is not something that can be taught.

In the [ancient] commentaries and documents [concerning the six classics] can be found the statement, “In worship and prayer or making offerings to the spirits of one’s ancestors, if one does not follow *li*, there is neither *cheng* nor *zhuang*.”^{(*)1} Thus *cheng* is a *de* of *Tian* and earth and a *de* of the ancestral spirits. Thus in worship and prayer or making offerings *cheng* is valued. However, *cheng* is something that can not be created. If one carries these things out in accordance with *li* then one will naturally reach *cheng*. That is why this was said. The *Book of Li* states, “Before a messenger from Confucius could arrive for the mourning for Bo Gao, Ranzi borrowed clothing and horses and carried out the offering. Confucius said, ‘This differs [from *li*]. To no good end I have been made lacking in *cheng* with respect to Bo Gao.’”^{(*)2} Well, Bo Gao was already dead and a dead man could not know anything about this. Thus Confucius was displeased because he had been deprived of the opportunity to proffer his *cheng*. It also states, “On the third day of mourning the dead should be encasketed. In general that which is attached to the body must be done so with *cheng* and must be done so with *xin*, so that there is no cause for remorse later. The body is buried after three months. In general that which is placed in the casket must be done so with *cheng* and must be done so with *xin*, so that there is no cause for remorse later.”^{(*)3} The reason for saying this is that if one desires to do something that rises from the

center of his *xin* then he will do it without taking a second thought, and this is *cheng*. *Xin* [信] means not doubting. In general, if one's *xin* [心] is not at peace then one will not do it, and this is *xin* [信]. In both cases this is the *dao* of dealing with the dead. *The Book of Li* also states, "To offer a young bull is to value *cheng*."^(**4) So, when *Tian* is worshipped and when the Son of *Tian* visits the feudal lords, a young virgin bull is always offered at the banquet. A young virgin bull has never experienced sexual arousal.^(**5) The *de* of *Tian* is *cheng*, and therefore a young virgin bull is offered. Valuing the Son of *Tian* is comparable to valuing *Tian*, so again a young virgin bull is offered. This is the extent of the use of the term *cheng* in the [ancient] commentaries and documents on the six classics.

及於老氏之徒謂先王之道為偽。而子思作中庸。言誠者始盛焉。然其意謂誠者天地之德也。鬼神之德也。性之德也。聖人之德也。天地鬼神。皆無思慮勉強之心者也。故以誠為其德。雖匹夫匹婦之愚不肖。其所得於性者。皆不思而知。不勉而能。故曰性之德也。性者人之所得于天。故曰誠者天之道也。聖人之於道。皆不思而得。不勉而中。故以至誠稱之。誠之者。謂學先王之道。久与之化。習慣如天性。則其初所不知不能者。今皆不思而得。不勉而中。是出於學習之力。故曰誠之者人之道也。道在外。性在我。習慣若天性。道与性合而為一。故曰合外內之道也。故其大要在學以成德。成德則能誠。是中庸言誠之大略也。

Adherents of Laozi went so far as to say that the *dao* of the former kings is an unnatural human contrivance,^(**6) so Zi Si created the *Zhongyong* and for the first time *cheng* came to be spoken of extensively. However, Zi Si subjectively considered the meaning of *cheng* to be the *de* of *Tian* and earth,^(**7) the *de* of the ancestral spirits,^(**8) the *de* of

xing,^(*9) and the *de* of the sages.^(*10) *Tian* and earth and the ancestral spirits are all things which do not have a *xin* [which requires] either thought or effort. Thus he makes *cheng* their *de*. Even common men and women know without thinking about it all that is inherent within their *xing* and are able to act accordingly without effort.^(*11) Thus, he said, "The *de* of *xing*."^(*12) *Xing* is that which men receive from *Tian*,^(*13) so he said, "*cheng* is the *dao* of *Tian*."^(*14) When it comes to the *dao*, the sages gain it without thought and hit upon it without effort.^(*15) Thereby, their *cheng* perfected, they are praised. The expression, "making *cheng* his very being,"^(*16) means that after he has studied the *dao* of the former kings for a long time and fuses with it so that it becomes a practice^(*17) which is like the *xing* bestowed on one by *Tian*, then all that which at first one did not know and was incapable of doing now is said to be gained without thought and hit upon without effort. This is realized from the power of study. Thus it is said, "Making *cheng* his very being is the *dao* of man." *Dao* is outside me and *xing* is within me. If one's practice becomes like the *xing* bestowed on one by *Tian*, *dao* and one's *xing* are brought together as one. Thus it is said, "The *dao* of integrating the outer with the inner."^(*18) Thus the main thrust is that *de* is completed in study. Once *de* is completed then one becomes capable of *cheng*. This is a summary of what *The Zhongyong* has to say about *cheng*.

大学誠意亦爾。謂物格則知至而自然意識也。其用功全在格物。而知至以下。皆其效已。文言所謂修辭立其誠。亦謂學禮樂以成德已。宋儒昧乎古言。加以好尚之偏。故其解二書。皆失文義。或以誠為實理為衷心為真實無妄。種種之解。益精益鑿。皆不得於辭之失也。

(The expression,) “making one’s reflections *cheng*”^(*19) as found in *The Daxue* has the same meaning. When one masters the details of *li*, then one arrives at *zhi* and one’s reflections are said naturally to become *cheng*.^(*20) Effort must be made in mastering the details of *li*, and all that follows after arriving at *zhi* is a fruit of that. When *The Book of Changes* says, “By mastering rhetoric [Odes/History] one establishes *cheng*,”^(*21) it means that *de* is completed by means of learning *Li* and music. The Song Confucianists were ignorant of [the meanings] of ancient words and in addition their predilections were biased. Thus when they interpreted these two books^(*22) they all lost the meanings of the words. Or they took *cheng* to mean actual *li* (理),^(*23) they took it to mean the actual *xin*,^(*24) or they took it to mean true actuality without deviation.^(*25) These varied interpretations, the more detailed they get the more trivial they are, and this is because they have all lost the attainments of ancient rhetoric.

如仁齋先生以誠意与誠身争其優劣。殊不知身者我也。凡身心相對。出于
 仏書。如吾聖人之教。凡言身者。皆對道芸言之。道芸雖在外。習之熟。則
 成德於我。是謂誠身。德成則知自至。知至則其好仁。如好好色。如惡惡臭。
 其用功全在習道芸而熟之。大學中庸。豈有異義哉。如誠於中形於外。學者
 難其解者。緣孟子性善所錮已。中庸所謂生知安行者。何唯聖人哉。匹夫匹
 婦。皆有所生知安行。如饑而食。渴而飲。皆不思而得。不勉而能。亦生知
 安行也。故習惡成性者。惡亦誠矣。是誠本非先王所以為教者。子思為欲闢
 老氏。故始發此義。豈必執以為美德哉。

When Master Jinsai contrasts “making one’s reflections *cheng*”^(*26) and “making one’s body *cheng*”^(*27) and argues that the latter is superior to the former, he does so because he does not realize at all that

one's body is one's self.^(**28) In general making a distinction between the body and the *xin* comes from Buddhist books. Teachings like those of our sages in general refer to the body with respect to the *dao* and the [six] attainments.^(**29) Although the *dao* and the [six] attainments may be outside of one, if one learns them and nurtures them to maturity, then *de* will be completely made one's own. This is what is meant by "making the body *cheng*." If *de* is completed then one naturally attains *zhi*, and if one attains *zhi* then one will love *ren* as one loves beautiful colors [or women] and as one hates an evil smell.^(**30) The effort required to do this lies entirely in learning *dao* and the [six] attainments and nurturing them to maturity. How could *The Daxue* and *The Zhongyong* ever disagree? The reason that scholars have difficulties in interpreting, "The *cheng* within is evident without,"^(**31) is because they are attached to Mencius' doctrine of man's innate goodness. How could the passage, "Innate knowledge, effortless practice,"^(**32) in *The Zhongyong* only be applicable to the sages? Ignorant common men and women also all have something of which they have innate knowledge and are able to practice effortlessly. As when one eats when hungry and drinks when thirsty, all are able to do so without thinking or making any effort. This too is "innate knowledge, effortless practice." Thus when evil is learned and *made xing*, evil too is *cheng*. Thus *cheng* is not something which the former kings established as their teaching. Zi Si, because he desired to refute Laozi, thus for the first time promulgated this concept. How can it necessarily be proposed to be a beautiful *de*?

又如仁齋先生以無妄無偽爭其優劣。亦不知朱子意謂無虛妄已。其所謂春當溫而反寒。夏當熱而反冷。夏霜。冬雷。桃李華。五星逆行。日月失度之

類。豈可為虛妄乎。東坡所謂人無所不至。惟天不容偽。謂其不容人偽已。非謂天不偽也。嗚呼天豈可以偽不偽言乎。是其於今言猶未知之。況於古言乎。

When Master Jinsai contrasts [Zhu Xi's] “without deviation” and [his own] “without falsehood” and argues that the latter is superior to the former, again he does so because he does not know at all that what Zhu Xi's term means is “without deception”.^(**33) When it is said, “Although spring is naturally supposed to be warm, [at times] it is cold ; although summer is naturally supposed to be hot, [at times] it is cool ; there is summer frost and winter thunder, [in winter] peach and plum bloom, the five planets reverse their courses, sun and moon leave their standard courses,”^(**34) how can these types of things possibly be called deception? Su Dongpo's statement, “Men know no limits, but *Tian* accepts no deception,” means that *Tian* does not accept the deceptions of men. It does not mean *Tian* is never guilty of deception.^(**35) Aah, how is it possible to speak of *Tian* being guilty of or not guilty of deception? He is incapable of understanding the recent writings of the Song dynasty. How much more so the ancient writings of the Qin and Han!

Notes :

¹ CLJ 1. SKT 27.14.

² CLJ 3. SKT 27.96.

³ CLJ 3. SKT 27.83.

⁴ CLJ 11. SKT 28. 385. 「郊特牲、而社稷大牢、天子適諸侯、諸侯膳用犢、諸侯適天子、天子賜之禮大牢、貴誠之義也、故天子牲孕弗食也、祭帝弗用也」
At the winter solstice the Son of *Tian* offers a young virgin bull outside the southern wall of his capital ; at the state shrine he offers cattle, sheep, and

pigs; when the Son of *Tian* visits the feudal lords, the feudal lords regale him with a young virgin bull; when the feudal lords visit the Son of *Tian*, he regales them with cattle, sheep and pigs. This is the *yi* of valuing *cheng* and thus the Son of *Tian* does not eat cows which have been impregnated, nor are they used in worshipping the Lord of *Tian*.

⁵ This interpretation is based on the commentary of Zheng Xuan 鄭玄. 「犢者誠慤、未有牝牡之情」 A young virgin bull is *cheng* and chaste, and has yet to experience sexual arousal.

⁶ LZ 18. SKT 7.41. 「大道廢有仁義、智慧出有大偽、六親不和有孝慈、國家昏亂有忠臣」 As the great *dao* declined, *ren* and *yi* advanced. As the wise appeared, great falsehood advanced. As family relations lost harmony, filial piety advanced. As the nation went into disarray, loyal retainers advanced.

LZ 19. SKT 7.40. 「絕聖棄智、民利百倍、絕仁棄義、民復孝慈」 Casting off sageliness and dispensing with wisdom, the people profit a hundredfold. Casting off *ren* and dispensing with *yi*, the people return to (their natural) filiality.

LZ 20. SKT 7.43. 「絕學無憂」 Cast off learning and vexation vanishes.

⁷ This phrase does not appear in BZY as such, but words to this effect appear in BZY 4. SKT 2.275. 「誠者、天之道也」 That which is *cheng* is the *dao* of *Tian*.

⁸ BZY 3.2.1. SKT 2.240. The phrase appears but is not used in connection with *cheng*.

⁹ BZY 4.3.1. SKT 2.288. *cf.* note 12.

¹⁰ This phrase does not appear in BZY.

¹¹ BZY 2.3. SKT 2.222-23. 「君子之道、費而隱、夫婦之愚、可以與智焉、及其至也、雖聖人亦有所不知焉、夫婦之不肖、可以能行焉、及其至也、雖聖人亦有所不能焉」 The *dao* of the *junzi* is both manifest and subtle. Even the common man and woman can know it with their limited intelligence. However, even the sage is incapable of knowing it to perfection. Even common men and women with their limited capacities are able to carry it out. However, even the sage is incapable of achieving it to perfection.

¹² BZY 4.3.1. SKT 2.288. 「誠者非自成己而已也、所以成物也、成己仁也、

成物知也、性之徳也、合外内之道也、故時措之宜也」*Cheng* is not merely the completing of the self but also completing things other than oneself. Completing oneself is the *de* of *ren*. Completing things other than oneself is the *de* of *zhi*. (In other words, *cheng* is) the *de* of *xing* as well as being the *dao* of integrating the outer with the inner, so *cheng* can be applied on every occasion.

¹³ BZY 1.1. SKT 2.199. 「天命之謂性」 That which *Tian* enjoins (men to do) is called *xing*.

¹⁴ BZY 4.1. SKT 2.275. 「誠者天之道也、誠之者人之道也、誠者不勉而中、不思而得、從容中道、聖人也、誠之者、挾善而固執之者也」 *Cheng* is the *dao* of *Tian*, making *cheng* one's very being is the *dao* of man, *cheng* is to hit upon the *dao* without effort, to gain it without thought, and following the dictates of one's heart, to achieve it. This is the sage, to make *cheng* his very being, he chooses that which is best and perseveres in it.

¹⁵ *Ibid.*

¹⁶ *Ibid.*

¹⁷ 漢書・賈誼伝「少成若天性、習貫如自然」 What is formed in youth corresponds to the *xing* of *Tian*. Custom is nature itself. (『漢書(二)』 古典研究会・汲古書院, 1972), p.553.)

Also, cf. KJ 38. SKT 53.467.

¹⁸ BZY 4.3.1. SKT 2.288. NST 36.93. Nishida comments that the views of Sorai, Zheng Xuan, and Zhu Xi all differ as to what the inner and the outer consist of. Zheng Xuan maintains that the difference is between earth and *Tian*; Zhu Xi that it is between oneself and things or others; and Sorai that it is between *xing* and *dao*.

¹⁹ BDX 1.2. SKT 2.44.

²⁰ *Ibid.* 「物格而后知至、知至而后意誠」 When one is able to investigate things properly, then one arrives at *zhi*; when one arrives at *zhi*, then one's reflections naturally become *cheng*. cf. OSBD 24. NST 36.34. Interpretations of the characters *wuge* 物格 are myriad. Sorai takes *wu* 物 to mean the concrete details of *li* 礼. cf. OSBM *wu* 物. NST 36.179-81.

²¹ CYJ 1. SKT 23.117.

²² BDX and BZY.

²³ 朱子語類卷64「誠者天之道、誠是実理、自然不仮修為者也」*Cheng* is the *dao* of *Tian*. *Cheng* is actual *li*, natural, without artifice or contrivance.

²⁴ 朱子語類卷64「誠者物之終始」*Cheng* is the beginning and the end of *wu*.

²⁵ ST 8.45 and 457. Zhu Xi's commentary on the *Zhongyong*, 20. 「誠者 真実無妄之謂、天理之本然也」*Cheng* means true actuality without duplicity. It is the true nature of the *li* of *Tian*.

²⁶ BDX 1.2. SKT 2.44.

²⁷ BZY 3.3.3. SKT 2.273. 「誠身有道」Making one's body *cheng* requires *dao*.

²⁸ NST 33.60-61 and 140. Jinsai Gomou Jigi, i, 2. 語孟字義・意第2条.

²⁹ CLJ 18. SKT 28.598. 「礼楽不可斯須去身」*Li* and music cannot be separated from one's body for even a moment.

CLJ 45. SKT 29.923. 「德也者、得於身也、故曰、古之學術道者、將以得身也、是故聖人務焉」*De* is something which must be realized in one's very body. Therefore, it is said that those in antiquity who learned the six attainments all realized them in their bodies and thus the sages made every effort in this.

SJ. 17. SKT 87.871. 「孔子以詩書礼楽教、弟子蓋三千焉、身通六芸者、七十有二人」Confucius taught by means of the Odes, the History, *li* and music. He had 3,000 disciples, among whom 72 were proficient in the six attainments.

SJ. 7. SKT 88.145. 「受業身通六芸者、七十有七人」There were 77 who received instruction and were proficient in the six attainments.

³⁰ BLY 9.17. SKT 1.209. 「吾未見好德如好色者也」I have never seen anyone who loves *de* as much as they love beautiful women. BDX 2.1. SKT 2.52-53. 「所謂誠其意者、毋已欺也、如惡惡臭、如好好色」Making one's reflections *cheng* means never falsifying one's true self. It is like hating a bad smell; it is like loving a beautiful woman. The editor of SKT 2 offers a variety of interpretations of this passage.

³¹ BDX 2.1. SKT 2.53. 「小人間居為不善、無所不至、見君子而后厭然、揜

其不善而著其善、人之視己、如見其肺肝然、則何益矣、此謂誠於中、形於外、故君子必慎其獨也」 Small-minded men when alone are capable of all manner of evil. When they see a *junzi*, they attempt to cover up their evil thoroughly and make as if their evil deeds are in fact good. However, when someone looks at me, it is as if they were looking into my vitals, so what profit can there be (in these feeble attempts to hide one's evil). The *cheng* within is evident without. Thus the *junzi* is always exacting with himself (and makes certain that he has nothing to hide).

Zhu Xi did not interpret this passage, perhaps because it contradicted his doctrine that *cheng* is always good. For Sorai *cheng* can also be evil, so he encounters no problem in interpreting this passage. cf. NST 36.569-70.

³² BZY 3.3.1. SKT 2.264. 「或生而知之、... 或安而行之」 There are at least two ways of interpreting this passage. Sorai maintains that it should be interpreted to mean, "All men know some things innately; ... all men practice some things without effort." Another possibility is, "Some men know things innately; ... some men practice things without effort."

³³ NST 33.69. 語孟字義・誠 1. NST 36.94 and 570. Zhu Xi interprets *cheng* as 「誠者、真實無妄之謂」 "Cheng means the truth without deviation," in his commentary on BZY 4.1. SKT 2.275. 「誠者天之道也」 *Cheng* is the *dao* of *Tian*. Jinsai maintained that the opposite of *cheng* is *wei* 偽, so Zhu Xi should have written 「誠者、真實無偽之謂」 "Cheng means the truth without deception." In his commentary on an identical passage in BM 4A. 12 (SKT 4.258-59) Zhu Xi does use the term *wei* 偽 「誠者、理之在我者、皆實而無偽、天道之本然也」 *Cheng* means the *li* that resides in oneself, both actual and without deception. This is the fundamental essence of the *dao* of *Tian*.

³⁴ *Ibid.* Sorai's quotation omits the season from Jinsai's reference to peaches and plums.

³⁵ NST 36.570. This passage from Su Dongpo 蘇東坡, collected in SKT 17.297, was originally inscribed on a stele [潮州修韓文公廟記(碑)]. Cf. 蘇東坡集・統集卷12、文章軌範 「蓋嘗論天人之辨、以謂人無所不至、惟天不容偽」 I have in the past discussed how to distinguish *Tian* and men. Men are capable of all manner of evil, but *Tian* does not accept the deceptions of

men.

Sorai maintained that Jinsai interpreted this sentence to mean, “Men are capable of all manner of evil, but *Tian* is incapable of deception.” Sorai himself claims that it means, “*Tian* does not accept the deceptions of men.” Nishida believes that Sorai’s interpretation of Jinsai is mistaken, but Maeno, the editor of SKT, agrees with Sorai. cf. NST 33.145.