

Relationship between Rituals (禮) and Consideration (恕) in Tasan's Classical Studies

- Focusing on His Interpretation of Analects and Mencius*

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Abstract

According to Tasan, when placed in an identical situation, all people feel the same emotions and have the same desires. Therefore when the self and the other are under the same circumstances, it is possible for the self to know what the other feels and desires by extrapolating from one's own feelings and desires. These feelings and desires correspond to the 'human mind (人心)' of the Theory of the Human mind and the Tao mind (人心道心說). 'Consideration (*shu* 恕),' or putting oneself in the other's place, means that the self will suppress its own 'human mind' through 'Tao mind,' fulfilling the desire of the other party, which must be the same as one's own; the greater self (or great constitution, 大體) overcomes the lesser self (or small constitution, 小體). To 'overcome oneself (克己),' as Confucius expresses it, appears through such an act of consideration (恕). Ultimately, in the process of fulfilling benevolence (仁), consideration (恕) and the rituals (禮), are linked through overcoming oneself (克己).

If one has cultivated oneself sufficiently, to the point of becoming a saint or a sage, consideration alone is enough for one to behave in the same

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manner as that required by rituals. However, for ordinary people, it is difficult to define and carry out the most appropriate behavior for achieving benevolence (仁) by employing consideration alone. Rituals complement consideration, and make up for any inadequacies in employing consideration alone, by providing guidelines for ordinary people to carry out the most appropriate actions; because, rituals are that which were provided beforehand through the consideration of saints and sages. Thus, in the process of achieving benevolence, consideration and rituals are combined in a complementary relationship.

Keywords: Tasan (茶山), consideration (恕), rituals (禮), overcoming oneself (克己), theory of the human mind and Tao-mind (人心道心)

Introduction

In Confucianism, to carry out benevolence (仁), or to fulfill benevolence, is to pursue the value most fundamental to humans. Zhu Xi (朱熹, 1130~1200) states that benevolence, righteousness, rituals, and discernment (仁義禮智) are the four virtues of human nature,¹ that which the nature comprises,² and also nature itself.³ From this, it can be said that Zhu Xi considers the four virtues to be the tangible content of nature. And for Zhu Xi, nature is the heavenly principle, bestowed upon humans by heaven.⁴ The four virtues, then, to Zhu Xi, are the tangible content of that heavenly nature humans are endowed with at birth; that which is innate to the self, the good and precious part (良貴) of every human being.⁵ Thus, to Zhu Xi, the outer manifestation of the self's inherent virtue is important. In comparison, Tasan Chǒng Yagyong (茶山 丁若鏞, 1762~1836, Tasan hereafter) considers nature to be a preference (嗜好), that which likes good and dislikes evil. From this preference rise the four principles (*duan* 端), which are expanded by the self through the event of action (行事) to culminate in the four virtues (四德).⁶ In other words, according to Tasan, the self is possessed of nature (性) and the four principles only, and does not inherently possess the four virtues. In addition, the four virtues are not the content of nature (性). Despite this difference in the two opinions, both Zhu Xi and Tasan agree that the self must necessarily carry out a discernible moral action, appropriate to the given circumstances, in order to either manifest the virtue inherent to the self, or in order to expand the four

1 “仁義禮智，性之四德也” (*Annotations to the Book of Mencius*).

2 “在我者，謂仁義禮智，凡性之所有者” (*Annotations to the Book of Mencius*).

3 “惻隱羞惡辭讓是非，情也，仁義禮智，性也” (*Annotations to the Book of Mencius*); “蓋仁，是性也，孝弟，是用也。性中，只有箇仁義禮智四者而已” (*Annotations to the Analects*).

4 “愚按 性者，人之所得於天之理也” (*Annotations to the Book of Mencius*); “性者，人所受之天理，天道者，天理自然之本體，其實，一理也” (*Annotations to the Analects*).

5 “仁義禮智，皆天所與之良貴” (*Annotations to the Book of Mencius*).

6 “是知四心者，人性之所固有也。四德者四心之所擴充也。未及擴充則仁義禮智之名，終不可立矣” (*A Summary Opinion on Mencius*). Since this phrase of Tasan comes from interpreting “惻隱之心，人皆有之，羞惡之心，人皆有之，恭敬之心，人皆有之，是非之心，人皆有之。惻隱之心，仁也，羞惡之心，義也，恭敬之心，禮也，是非之心，智也” (The Book of Mencius), Tasan's “four minds” (四心) refers to “four beginnings” (四端) in *Mencius*.

principles and fulfill virtue.⁷

And amongst these virtues (德), benevolence (仁) holds pride of place. Both Zhu Xi and Tansen yield no doubt that benevolence is the fundamental virtue encompassing all other virtues. Therefore, in order for the self to manifest or fulfill such benevolence, one's method of formulating or arriving at the appropriate moral action to take comes to the fore, naturally, as a matter of great importance. Of these methods, one of the most well-known is "to overcome oneself and return to rituals (克己復禮)"⁸ from the *Analects*, while another method is the basic form of practicing consideration (恕), also from the *Analects*: "[the man of perfect virtue,] wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others (己欲立而立人, 己欲達而達人),"⁹ and "not to do to others as you would not wish done to yourself (己所不欲, 勿施於人),"¹⁰ as well as, according to Mencius, "to make a vigorous effort towards consideration (強恕而行)." ¹¹

While these are both presented as methods of attaining benevolence, the two are different. Confucius emphasizes that, in order to carry out benevolence, one must first overcome one's personal desires and return to rituals. Returning to rituals (禮) means to carry out one's actions according to rituals. And for the ordinary person, carrying out actions in accordance to rituals means that they will obligatorily follow the standardized articles of rituals established for them by the sages and saints.

This can also be observed in Confucius' admonition, after speaking of

7 "仁者天地生物之心, 得之最先, 而兼統四者, 所謂元者善之長也" (*Annotations to the Book of Mencius*); "即仁者, 五德之總括也" (*A Summary Opinion on Mencius*).

8 "顏淵問仁, 子曰 克己復禮爲仁. 日克己復禮, 天下歸仁焉, 爲仁由己而由人乎哉?" (*Analects*).

9 "夫仁者, 己欲立而立人, 己欲達而達人. 能近取譬, 可謂仁之方也已" (*Analects*).

10 "仲弓, 問仁, 子曰 出門如見大賓, 使民如承大祭, 己所不欲, 勿施於人, 在邦無怨, 在家無怨" (*Analects*).

11 "孟子曰 萬物皆備於我矣, 反身而誠, 樂莫大焉, 強恕而行, 求仁莫近焉" (*Book of Mencius*).

It is never an easy task to translate the terms in oriental philosophy like 'shu' (恕) or 'li' (禮) into English equivalents. Although there are various translations of 'shu' such as 'altruism,' 'deference,' 'golden rule,' 'reciprocity,' etc.; there are also numerous translations of 'li' such as 'propriety,' 'code of conduct,' 'customs,' etc. All things considered, I shall translate 'shu' as 'consideration,' and 'li' as 'rituals.'

overcoming the self and returning to rituals, to “look not (勿) at what is contrary to rituals; listen not (勿) to what is contrary to rituals (...)”¹² The term “don’t (勿)” expresses a prohibition; and prohibitions, to the self, take priority over the self’s own desires or personal judgment. Here, this means that if an action fulfills the conditions for prohibition, namely, that the action is contrary to rituals; then the self must not carry out that action, no matter how much it may be desired. On the other hand, the self is obliged to carry out those actions required by rituals, even if the self does not desire to do so as much as it desires to carry out actions inspired by personal motives, even if the self does not desire to do so at all. From this, it is possible to understand that Confucius presents the overcoming of the self (克己) as an attitude necessary for the self’s return to rituals, which is similar to the act of obligatorily submitting to laws and regulations in the present day. There is a difference in that Confucius requires the self to have a preceding voluntary (爲仁由己) determination (克己) to carry out the obligatory action required of it, while in modern society the self can passively submit to the rules and regulations of law without first comprehending completely the reasons for each article’s existence and application. Nevertheless, the obligation to follow regulations as to specific moral actions, supplied through rituals from without and not within the self, is the same.

In contrast, consideration (恕) brings the self to its own knowledge of what constitutes moral action. Through consideration the self is enabled to discern and carry out moral actions of its own volition, without being provided with external information or guidelines. Confucius stresses consideration (恕), stating that consideration is a lifetime effort¹³ and “my Way (吾道).”¹⁴ Tzan interprets the Way (道) of Confucius’s phrase, “my Way” to mean the human principle (人道),¹⁵ and asserts that such a human principle cannot be free from the pursuit of benevolence.¹⁶ Also, when speaking of the methods of

12 “顏淵曰 請問其目。子曰 非禮勿視，非禮勿聽，非禮勿言，非禮勿動” (*Analects*).

13 “子貢，問曰 有一言而可以終身行之者乎？子曰 其恕乎！己所不欲，勿施於人” (*Analects*).

14 “子曰 參乎！吾道，一以貫之。曾子曰 唯。子曰，門人，問曰 何謂也？曾子曰 夫子之道，忠恕而已矣” (*Analects*).

15 “補曰 道，人道也。謂之吾道者，身任之也” (*Old and New Commentaries of Analects*).

enacting consideration, Confucius clarifies that consideration is a means to attaining benevolence.¹⁷ Thus, we can see that Confucius emphasized acts of consideration, together with the overcoming of the self and a return to rituals, as the means by which to fulfill benevolence. However, Confucius did not define how overcoming oneself and returning to rituals is related to practicing consideration.

Mencius provided the grounds for the self to enact consideration, or reciprocity, when he stated that all things were already complete in himself. This is a clear assertion that the self is capable, under any circumstances, of formulating and discerning moral actions on its own. In other words, Mencius emphasized that in the matter of moral actions, the moral autonomy of the self is fundamental. Accordingly, he said that when the self examines itself sincerely within a given situation and manages to take appropriate action, there can be no greater delight. Mencius did not deny or belittle the importance of standardized rituals (禮), but as a means to attaining benevolence he presented only consideration. Therefore, it is difficult to examine the relation between consideration and rituals, as methods for attaining benevolence, through a study of Mencius.

In Tansen's moral system, all selves are born with the nature of the greater self, or that part of themselves which is great (大體). And when this nature reacts to the diverse situations the self encounters, moral emotions such as the four principles (四端) are born. The will to take action according to these moral emotions becomes the will of Tao mind (道心), or the Tao mind. And when the self takes action in reality, the self fulfills virtue (德). Here, the specific actions taken by the self become moral acts, and to carry out such actions is what Tansen calls "performing the action (行事)." But the self is not always able to carry out actions in accordance with the Tao mind, because the self is also possessed of another innate nature, the lesser self, which derives from the physical body.¹⁸ This nature of the lesser self also causes the will to

16 Refer to Note 38.

17 Refer to Note 10.

18 Tansen acknowledges, given that 'nature' refers to 'preference/inclination,' that humans possess the nature of physical/small body, as he states, "性有二出, 若是其明白, 則人心道心, 固應兩察,

care for only oneself, and this will is the will of the human mind (人心). The self frequently encounters situations of conflict between the wills of the human mind and the Tao mind; in such situations, the self is able to fulfill virtue by suppressing the will of the human mind and acting according to the will of the Tao mind.¹⁹ Virtue (德), in this case, ultimately becomes benevolence (仁). This moral system of Tasan is based on a dualistic (二源的) view of the self; that is, according to Tasan, the self is composed of the greater and the lesser self. Therefore, it is quite natural for Tasan to interpret the 'self (己)' of "overcoming oneself (克己)" and the 'self (己)' of the following phrase, "from a man himself (由己)" as the lesser self and the greater self, respectively, and state that "to overcome oneself" means that the greater self overcomes the lesser self.²⁰

This study, based on Tasan's moral system as defined above, purposes to examine, through Tasan's views on consideration, overcoming oneself and rituals, whether consideration and rituals are unrelated, separate methods of achieving benevolence, or if they relate to each other and if so, in what manner. Additionally, it seeks to consider what relevance consideration and rituals can have to present-day morals.

Tasan's views on consideration are evident in his interpretations of "wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, seeks also to enlarge others (己欲立而立人, 己欲達而達人)" and "not to do to others as you would not wish done to yourself (己所不欲, 勿施於人)" from the Analects, but are most specific and explicit in his interpretation of "if one acts with a vigorous effort at the law of consideration,

黃氏奮筆云 人只有人心, 可乎? ... 二性即二心, 二心由二己. ... 孔子曰 修己, 曰 古之學者爲己, 此我本有之己也, 孔子曰 克己復禮仁, 此我戰勝之己也. 明有一己克此一己, 既有二己, 胡無二心, 既有二性, 胡無二心?" (*Review on the Book of Mae*) Also he writes, "性者嗜好也. 有形軀之嗜, 有靈知之嗜, 均謂之性. 故召誥曰 節性, 王制曰節 '民性', 孟子曰 動心忍性, 又以耳目口體之嗜爲性, 此形軀之嗜好也. 天命之性, 性與天道, 性善盡性之性, 此靈知之嗜好也" ("Self-inscribed Epitaph"). Tasan, however, does not regard the nature of physical self as the human nature, for the nature of physical self is not unique to humans, but is shared by animals. On this, see Ham (2011, 124-135).

¹⁹ See Ham (2011, 57-124; 138-156).

²⁰ "補曰 己者我也. 我有二體, 亦有二心. 道心克人心, 則大體克小體也" (*Old and New Commentaries of Analects*).

when he seeks for the realization of perfect virtue, nothing can be closer than his approximation to it (强恕而行, 求仁莫近焉)” from the Mencius. Therefore, this study will proceed with a focus on Tzan’s interpretations of “to overcome oneself and return to rituals, is perfect virtue (克己復禮爲仁)” from the Analects and “if one acts with a vigorous effort at the law of consideration, when he seeks for the realization of perfect virtue, nothing can be closer than his approximation to it (强恕而行, 求仁莫近焉)” from the Mencius.

The Principle of Practicing Consideration (恕), and Its Development through Overcoming oneself (克己)

It is hardly necessary to state again that in Confucianism, consideration (恕) is very important as both the principle and the means of carrying out moral actions. Mencius also proposes consideration as the best method of pursuing benevolence (仁):

Mencius said, “All things are already complete in us. There is no greater delight than to be conscious of sincerity on self-examination. If one acts with a vigorous effort at the law of consideration, when he seeks for the realization of perfect virtue, nothing can be closer than his approximation to it.”²¹

While stating that in order to pursue benevolence one must make vigorous efforts at empathy, or the law of reciprocity/consideration (恕), Mencius also presents, as the basis for carrying out consideration, that the self is already equipped with all that is necessary for the practice of consideration. That all things are already complete in oneself means that one can find within one’s self the principles for interacting, through communion and negotiation, with all things external to oneself. That is why it is necessary to examine the self in order to practice consideration. And following such self-examination, to

²¹ Refer to Note 12.

understand such principles and become capable of demonstrating them sincerely and faithfully makes it possible to pursue benevolence in situations of interacting with external things, which in turn increases one's delight. Tansen interprets Mencius's statement above in the following manner:

This section (章) discusses the theory from "li-ren (里仁)" in the Analects, of the "all-pervading unity (一貫)" of 'being true to the principles of our nature, and the benevolent exercise of them to others (忠恕).'

- A. If I like beautiful colors, I can know that the people also like beautiful colors, and if I like riches I can know that the people also like riches; if I like living in ease I can know the people also like living in ease, and if I dislike poverty and lowliness, and that which is insulting, then I can know that the people also dislike poverty and lowliness, and that which is insulting.
- B. On the road, one seeks to go first; at a gate, one seeks to enter first; on a stairway, one seeks to ascend first; when being seated, one seeks to sit first; in the winter, one seeks to become warm first; in the summer, one seeks to become cool first; when hungry, one seeks to eat first; when thirsty, one seeks to drink first.
- C. In every action of every day, the emotions and desires (common to all people) related to all occurrences and all things are equipped within me; it is not necessarily by asking how they feel, and observing their countenances, that I know that others are like myself.
- D. Therefore, one should not task one's subordinates with that with which one dislikes to be tasked by one's superiors; one should not serve one's superiors as one dislikes to be served by one's subordinates; one should not precede those who follow in a manner one dislikes in the person preceding oneself; one should not follow those before oneself in a manner one dislikes in those who follow oneself; one should not interact with the person on one's right in a manner one dislikes in the person to

one's left; one should not interact with the person on one's left in a manner one dislikes in the person to one's right; and these are the examples (例) on which to model one's behavior.

- E. Therefore, one must serve one's father according to what one seeks from one's children; one must serve one's lord according to what one seeks from one's vassals; what is required of persons in front and behind is to walk slowly and so stay behind their elders; what is required of persons to the left and right is to sit without extending one's arms to the sides; and this is the 'all-pervading unity (一貫)' of Confucius, in that, while all things exist in a confusedly mixed fashion, I (the self) can penetrate all with a single word, 'consideration (恕).' <Numberings are mine>²²

First, Tasañ asserts that Mencius's words are a discussion of Confucius's statement²³ in the Analects concerning the "all-pervading unity (一貫)" of "being true to the principles of our nature, and the benevolent exercise of them to others (忠恕)," or having sincere consideration, and gives his reasons for such a view. In the quote above, A. states that in the matter of preferences, other people will have the same likes and dislikes as one has oneself. And, more practically, B. states that because people like the same things, if many people are in the same situation together, the self-centered desire to achieve one's own wishes before others is born in each person.

By stating in C. that all people have the same emotions and desires as regards all things and actions one encounters every day, Tasañ reaffirms that the self, in every situation it experiences in real life, is possessed of the same desires for the same objects as all other persons. Further, Tasañ gives this as

22 "此章乃一貫忠恕之說。我好色，便知民亦好色，我好貨，便知民亦好貨，我好安逸，知民之亦好安逸，我惡賤侮，知民之亦惡賤侮。路欲先行，門欲先入，階欲先登，席欲先坐，冬欲先溫，夏欲先涼，飢欲先食，渴欲先飲。日用常行萬事萬物之情之慾，皆備於我，不必問其情察其色，而後知人之與我同也。於是所惡於上，無以使下，所惡於下，無以事上，所惡於前，無以先後，所惡於後，無以從前，所惡於左，無以交於右，所惡於右，無以交於左，其法例如是也。故所求乎子以事父，所求乎臣以事君，所求乎前後者，徐行後長，所求乎左右者，坐不橫肱，此孔子所謂一貫，謂萬物紛錯，我以一恕字貫之也" (A *Summary Opinion on Mencius*).

23 Refer to Note 15.

the inherent and structural basis for the self's ability to understand the emotions and desires of the other, and thus to understand the other. In other words, the self does not need to directly ask a person how they are feeling at present, or examine their countenance carefully, when it wishes to understand how the other feels in a certain situation. Since the self and the other are bound to feel the same emotions and desires under the same circumstances, it is possible to know how a person feels and what a person wants from observing one's own feelings and desires upon imagining oneself in the same situation. Tansen thus interprets Mencius's "all things are already complete in us (萬物皆備於我)" to mean that all people, when in the same situation, feel the same emotions and desires.

Here, however, we should take note of the fact that the emotions and desires mentioned in A, B, and C. are those of the self. That which gives the self direct information as to the emotions and of others, as in the case of C., is also the emotions²⁴ and desires of the self. And as to those emotions and desires, as illustrated in B., they are generally self-centered, and even selfish, desires. From Tansen's view of the human mind and the Tao mind (人心道心), then, these desires correspond to the human mind (人心). Those emotions and desires which any person will feel when encountering things or events, then, can be seen to derive from the human mind. Further, Tansen states that, based on these emotions and desires derived from the human mind, the self is capable of carrying out actions in the manner of D. and E., and indeed is obliged to do so. D. states that one should not do to others what one dislikes having done to oneself, and E. states that one should enable others to do what one wishes to do oneself.

How, then, can the self enable others to do what it wishes to do itself, and avoid doing to others what it dislikes having done to itself? This is possible through the action of the Tao mind (道心) of oneself. In other words, under the guidance of the Tao mind it is possible to subdue the desires born

24 Here, moral 'emotions' refers to '*qing*' (情) as in "日用常行萬事萬物之情之慾." The reason why I interpret '*qing*' as 'emotions,' instead of equally possible 'reality' is due to the following term 'greed' (慾) that echoes with the term '*qing*.'

of the self-centered human mind, as in the case of A. and B., and to refocus these desires and expand them towards other people, as in the case of D. and E. This is the Tao mind commanding the human mind, and the human mind following such orders from the Tao mind. In other words, the private and personal desires born of the human mind in A. and B. can, through the action and will of the Tao mind, become changed into public desires and emotions, by which it becomes possible to co-exist with other people. By subsequently carrying out public actions, the virtue of benevolence is achieved. According to Tasan, the Tao mind manifests through moral emotions such as the four principles, which derive from the nature of the greater self, which prefers good and dislikes evil, and the resulting desires; these become the practical will to fulfill virtue.²⁵ To Tasan, good (善) is the self, in its given relationships with other people, taking care to create and maintain proper and friendly relations by faithfully carrying out its duty and being true to the role it plays in each relationship, and being considerate of others. Therefore the Tao mind is in its nature fundamentally public (公), whereas the human mind is by its nature private (私).²⁶ And the self, through consideration and judgment (權衡), can choose to follow the will of the Tao mind, and so change the desire of the human mind in oneself into public desires for the sake of other people. This is what Tasan calls 'consideration (恕),' and through this the self achieves benevolence (仁). The process of A. through E. is not only a structural explanation of how the self is capable of consideration, but also an illustration of the process of achieving benevolence.

Mencius's assertion, that to make rigorous efforts towards consideration brings one closer to the pursuit of benevolence, can be compared with Confucius's definition of benevolence as overcoming the self and returning to rituals, and his statement that the practice of benevolence derives from oneself,²⁷ because both were pointing out methods of achieving benevolence. When comparing the two, it is possible to surmise a relation between Mencius's

25 See Ham (2011, 73-107).

26 See Ham (2011, 108-117).

27 Refer to Note 9.

“vigorous efforts at consideration (强恕)” and Confucius’s “overcoming the self (克己),” which Tansen expressed in the following:

But whenever one establishes others when one wishes to be established oneself; whenever one expands others when one wishes to be expanded oneself; whenever one avoids doing to others that which one does not wish to have done to oneself, one is overcoming oneself (克己). Therefore, to overcome oneself is consideration (恕); the former and the latter are one and the same in meaning.²⁸

Here, Tansen states that consideration is subduing or overcoming the self. In other words, consideration is only possible through a subdual of the self, and in practice, the form of overcoming oneself as defined by Confucius is revealed through the process of the self carrying out consideration in various existential situations. And for Tansen, the Tao mind overcoming the human mind and the human mind submitting to the commands of the Tao mind, and ultimately the greater self triumphing over the lesser self, is how subdual of the self operates.²⁹ In addition, according to Confucius, overcoming the self is how one returns to rituals. In that case, consideration, to Tansen, can be considered a stage that the self passes through in its progress towards rituals. This makes it necessary to consider the relation between consideration and rituals.

The Union of Consideration and Rituals, in the Process of Fulfilling Benevolence

While explaining the phrase “all-pervading unity (一以貫之)” in the Chapter 15 (衛靈公) of the *Analects*, Tansen states that the innumerable words in the

28 “然己欲立而立人，己欲達而達人，施諸己而不願，勿施於人，皆克己也。然則克己爲恕” (*Old and New Commentaries of Analects*).

29 “補曰 己者我也。我有二體，亦有二心。道心克人心，則大體克小體也” (*Old and New Commentaries of Analects*).

Classic of Poetry (詩), the *Book of Documents* (書), The *Book of Changes* (易), and the *Spring and Autumn Annals* (春秋), and the many articles of the three hundred greater rules (經禮) and the three thousand lesser rules (曲禮), are all but explanations of having good relationships, and again proposes consideration as a means for having such good relationships.³⁰ Tasan asserts that the foundation of ceremonies and music (禮樂) lies in human relations (人倫).³¹ Therefore to Tasan, the many articles of the three hundred greater rules (經禮) and the three thousand lesser rules (曲禮) are all concerned with human relations (人倫), and these require that people interact well with one another. Consideration is the means to gratify this request. Tasan terms benevolence (仁) as the fulfilled virtue (成德) of human relations.³² And again, he defines benevolence in the following manner:

In the ancient seal script (篆書), the character for 'benevolence (仁)' consists of two overlapping characters for 'person (人字)'. Father and son are two persons, elder brother and younger brother are two persons, sovereign and minister are two persons, government official and subject are two persons; therefore that each will fulfill their duty to one another is called benevolence.³³

Benevolence is love towards others. A son loving his father, a younger brother loving his elder brother, a minister loving his sovereign, and a government official loving his subject; that one person and another person should have between them bounteous love towards one another, this is benevolence.³⁴

30 “其文則詩，書，易，春秋，既千言萬語，而經禮三百曲禮三千，枝枝葉葉，段段片片，浩浩漫漫，不可究學，要其歸，不過曰善於際也。善於際，何謂也？… 括之以一字，非即為恕乎？” (*Old and New Commentaries of Analects*).

31 “禮樂之本，起於人倫，玉帛鍾鼓，未足以為禮樂也” (*Old and New Commentaries of Analects*).

32 “況仁者人倫之成德，非所以養心，與水火之養身，其情不類，豈可引之為喻乎？” (*Old and New Commentaries of Analects*).

33 “古篆 仁者，人人疊文也。父與子二人也，兄與弟二人也，君與臣二人也，牧與民二人也，二人之間，盡其本分者，斯謂之仁” (*Addition to the Lecture on the Mean*).

34 “仁者嚮人之愛也。子嚮父，弟嚮兄，臣嚮君，牧嚮民，凡人與人之相嚮而藹然其愛者，謂之仁也” (*Public Opinion on the Great Learning*).

For Tansen, two persons are necessary for fulfilling the virtue of benevolence. Benevolence is fulfilled within the relationship between two people: a father and son, an elder brother and younger brother, a lord and vassal, a government official and subject. And in the matter of relationships, interaction is important. In order for the two to have a good relationship, each must love the other with earnestness, and this is realized through each person sincerely carrying out his duty. When discussing Mencius's phrase "if one acts with a vigorous effort at the law of consideration, when he seeks for the realization of perfect virtue, nothing can be closer than his approximation to it (強恕而行, 求仁莫近焉)," Tansen interprets the "law of reciprocity/consideration (恕)" as "encouraging consideration (推恕)" and regards it to be indispensable in the interactions of humans.³⁵ In the end, it can be said that it is possible for two persons to love one another, and each fulfill their duty towards the other, through consideration. Loving the other means that, knowing that the self and the other feel the same emotions and desires towards a given object or event, and knowing the duty and position of the self and the other, one respects the emotions of the other, which one understands by means of one's own emotions and desires, and fulfills the other's desires. This is benevolence according to human relations, and is how to interact well with others. Between a sovereign and a minister, this manifests as righteousness (義); between friends, as sincerity (信); and between a government official and a subject (牧民), as kindness (慈).³⁶

As previously mentioned, Confucius stated that to overcome the self and return to rituals was to carry out benevolence. According to Confucius, then, overcoming oneself is the attitude one adopts when attempting to return to rituals; one returns to rituals by overcoming oneself. In reality, overcoming oneself and the return to rituals are simultaneous interactions, because the return to rituals itself (復禮) is only possible through overcoming the self (克

35 "推恕者, 所以自修也。故孟子曰強恕而行, 求仁莫近焉, 謂人與人之交際, 惟推恕爲要法也" (*Old and New Commentaries of Analects*).

36 "經云 仁者人也者, 謂仁之謂德, 生於人與人之間, 而仁之爲名, 成於人與人之際。君臣之義, 朋友之信, 牧民之慈, 皆人與人之本分" (*Addition to the Lecture on the Mean*).

己). In theory, however, overcoming oneself is a prerequisite for the return to virtue. This is similar to the theory of Neo-Confucianism, in which principle (*li*, 理) and physical form (*qi*, 氣) are inseparable, but theoretically the principle exists before its physical form.

Now, if Confucius's method of carrying out benevolence, to overcome oneself and return to rituals (克己復禮), and Mencius's means of pursuing benevolence through consideration (恕), are measured together from Tansen's point of view, when employing consideration (恕) in order to fulfill benevolence, between the employment of consideration and the fulfillment of benevolence there exists a process of returning to rituals. What, then is the specific relation between consideration and returning to rituals? Tansen puts it thus:

A. My doctrine (吾道) does not depart from human relations (人倫).

To encounter human relations (人倫), from the Five Teachings (五教) and the Nine Classics (九經) to the three hundred greater rules (經禮) and the three thousand lesser rules (曲禮), is to act according to a single word, consideration (恕); it can be likened to stringing hundreds and thousands of coins on a single cord. This is the "all-pervading unity (一貫)."³⁷

B. The course of human duty (人道) does not depart from the pursuit of benevolence, and the pursuit of benevolence does not depart from human relations. From the three hundred greater rules (經禮) and the three thousand lesser rules (曲禮) to all events (萬事) and all things (萬物) under heaven, all arise from human relations. Consideration, although it is but a single word, is worth carrying out for one's whole life, because it penetrates through all these which relate to human relations (those mentioned above).³⁸

37 "補曰 吾道，不外乎人倫。凡所以處人倫者，若五教九經，以至經禮三百曲禮三千，皆行之以一恕字，如以一緡貫千百之錢，此之謂一貫也" (*Old and New Commentaries of Analects*).

38 "補曰 人道不外乎求仁，求仁不外乎人倫。經禮三百，典禮三千，以至天下萬事萬物，皆自人倫起<義見前>。恕者，所以處人倫<即絜矩之道>，一以貫之，故一字而可終身行之" (*Old and New Commentaries*).

From B. we are given to understand that the three hundred greater rules (經禮) and the three thousand lesser rules (曲禮) all arise from human relations, and from A. that to encounter human relations is, ultimately, to fulfill benevolence, and also to interact well with others. In addition, to encounter human relations is to act, with consideration, according to the three hundred greater rules and the three thousand lesser rules. This is Tasan's interpretation of "an all-pervading unity (一以貫之)." And as mentioned previously, according to Tasan, Mencius's "to act with a vigorous effort at consideration (恕)" requires overcoming of the self (克己), for the self to be able to subdue its private emotions and desires. If so, Tasan's process of fulfilling the virtue (德) of benevolence (仁) consists of the self making rigorous efforts to overcome the lesser part of itself (小體), returning to rituals through practicing consideration, and carrying out the appropriate articles of rituals as fit the given situation. In the end, both the practice of consideration and the carrying out of specific articles of the rites (of rituals) are necessary to fulfill benevolence, and so the practice of consideration becomes a prerequisite condition for carrying out the articles of rituals. In other words, consideration is the motivation for acting with rituals. According to Tasan, this is how consideration and rituals are structurally united in the process of fulfilling benevolence.

Of overcoming the self, as well, instead of seeing it only as an attitude necessary for a return to propriety, as in the term "overcoming the self and returning to rituals," here it becomes the primary attitude of the self as it attempts consideration, before the return to rituals. The determined attitude of the self called "overcoming oneself" is first required in order to practice consideration, and is sustained in the process of moving on to the next level, returning to rituals. Thus the self fulfills benevolence through consistently maintaining the attitude of overcoming oneself.

This view of Tasan not only does not contradict Confucius's notion of "overcoming oneself and returning to rituals" and Mencius's "making a vigorous

effort towards consideration,” but combines these two methods of fulfilling benevolence in a natural, non-paradoxical manner to provide a more complete, unified new method.

The Complementary Relations of Consideration and Rituals

Tasan has said that consideration is a prerequisite condition for carrying out the various acts of rituals, such as the three hundred greater rules (經禮) and the three thousand lesser rules (曲禮).³⁹ Inversely, it can be said that the articles of the three hundred greater rules (經禮) and the three thousand lesser rules (曲禮) have been provided through consideration. In other words, the many articles of the greater and lesser rules are the acts which the self should carry out, provided in advance by the sages (聖人) through their knowledge of the state of the world (天地之情).⁴⁰ And for the sages also, when establishing rituals, consideration is a prerequisite condition; according to Tasan, since sages are people just the same as ourselves (as asserted by Mencius), without consideration they cannot carry out rituals, and neither can they feel the need to establish rituals. Sages are capable of establishing rituals by going through the same process of examining the emotions which arise from one's human mind in a given situation in order to surmise the feelings of the other, which must be the same as one's own, and extrapolating from the desires born of those emotions to project what the other wishes to do, activating the Tao mind to subdue one's own desires and fulfill the other's desires instead. Therefore rituals are established by sages who have experienced consideration in the same situations in the past, which the self experiences in the present. Rituals, therefore, are a set of guidelines provided beforehand by the sages for acting in a way that fulfills virtue, without having to go through the process of fulfilling virtue by means of judgment and

39 “補曰 一者，恕也。五典十倫之教，經禮三百，曲禮三千，其所以行之者，恕也，斯之謂一以貫之” (*Old and New Commentaries of Analects*).

40 “禮者，天地之情，本於天，殽於地，而禮行於其間。禮者，天地之情，聖人特於是爲之節文焉已” (*Four Notes on Mourning Rituals*).

consideration (權衡), activating consideration in a situation of conflict between the human mind and the Tao mind.

When Tansen says that the sages establish rituals according to the state of the world, this corresponds to Mencius's 'all things' (萬物) from "all things are already complete in us," and as we can see from Tansen's interpretation of this statement, to Tansen it means that all people, when experiencing the same circumstances, will feel the same emotions and desires. Thus the sages when establishing rituals have these common emotions and desires as their premise, and demonstrate the process of changing these private desires into public ones, which consider and care for the other.

As sages establish rituals through consideration, for sages their acts motivated by consideration and the acts required of them by rituals are identical in content. But there is the question of whether for ordinary people, those actions carried out only through consideration and those actions carried out only in accordance to rituals can be the same. Tansen speaks thus of the functions of rituals:

On examination, *Yan Yuan* (淵顏) often said of Confucius, "he restrained me through rituals," and this means that he (Yan Yuan) was enabled to act (conduct himself) correctly (中) under the given circumstances. Confucius said that the people of his school (黨) were ardent (狂) and too hasty (簡), and did not know how to restrict themselves, which must be through rituals. From this, we can conclude that the faults of *Zi Zhang* (子張) were overstepping rituals, and the lack of *Zi Xia* (子夏) was in falling short of rituals.⁴¹

Restraint through rituals, then, means that in a given situation one acts according to the true medium (中道). The role of rituals is to ensure that one does not overstep, or fall short of, the most appropriate behavior to the situation, and Tansen held this to be the fundamental reason for the sages'

41 "案: 顏淵亟稱夫子約我以禮, 約我以禮者, 所以制中也。孔子曰 吾黨小子狂簡, 不知所以裁之, 謂不知制之以禮也。以此觀之, 則子張之過, 過於禮也, 子夏之不及, 不及於禮也" (*Old and New Commentaries of Analects*).

establishment of rituals.⁴² When in conjunction with consideration, rituals suggest the best course of action, and the proper intensity, to the self which overcomes its own human mind-derived desires in order to fulfill the wishes of the other. In Tasan's view of rituals it is thus not enough for ordinary persons, not sages, to discern and decide upon the best course of action in a given situation through consideration alone.

While believing all people, including sages, to have the same nature (性), Tasan acknowledged that individuals show difference in their talents. These differences lie not in the reasoning capacity or the nature (性) of the greater self (大體) which one receives from heaven, but derive from the lesser self (小體), the body one receives from one's parents, and are the differences between the wise and the foolish.⁴³ Tasan states that the differences in the wise and the foolish are revealed in whether one is talented or skilled in maintaining oneself.⁴⁴ Here, maintaining oneself can mean the self leading its own life, or the process of self-cultivation which leads to becoming a sage. The reason that the latter is possible is because wisdom and foolishness appear differentially in the self-cultivation and fulfillment of virtue of individual selves, as it has been said that "some know from birth and act with ease, but others must know by learning and carry out with great effort."⁴⁵

When ordinary persons attempt to conduct themselves according to consideration alone, a spectrum of behaviors will manifest itself, despite all having the common purpose of achieving benevolence. But when conducting oneself according to rituals, because one is provided with the most appropriate means of action and intensity of action, all persons manifest the same behavior; rituals serves to indicate the most appropriate point in the spectrum of possible human behaviors motivated through consideration. Herein lies the necessity for consideration and rituals to be combined in order to achieve

42 "補曰 禮本何爲而作也? 民生有欲, 不以禮節之, 則奢侈亡度. 故權於奢儉之中, 爲之禮. ... 故權於易戚之中, 爲之喪禮" (*Old and New Commentaries of Analects*).

43 See Ham (2011, 248-257).

44 "智愚者, 謀身之工拙, 豈性之品乎?" (*Old and New Commentaries of Analects*).

45 "孔子曰: 生而知之者, 上也, 學而知之者, 次也, 困而學之, 又其次也, 困而不學, 民斯爲下矣" (*Analects*); "或生而知之, 或學而知之, 或困而知之, 及其知之, 一也" (*The Doctrine of the Mean*).

benevolence, and also the distinction which separates the two.

In the case of ordinary people, despite the fact that all have the ability to reason, in an individual and specific situation some may act lightly and thoughtlessly towards other people, being foolishly unaware of the need to practice consideration. Others may wish to act according to consideration but not know what manner of action they should take to do so. And yet others may be confused as to whether the course of action indicated by rituals is truly the most appropriate action they can take. In order to avoid such difficulties and possible mistakes, first one should begin by simply carrying out the requirements of rituals in one's given situation, with a sense of obligation. A group, a community, an administrator, can demand of an individual that they should follow rituals, for the purpose of pursuing and maintaining the public good. According to Tazan, this is also a means by which an official can reform the people and lead them to goodness (善).⁴⁶ The self carries out rituals obligatorily, according to such requests, which means that it acts according to the rituals. When ordinary persons seek to achieve benevolence, therefore, there is a combination of an element of the voluntary and the obligatory.

Tazan's explanation of consideration (恕) is that it converts the private emotions and desires arising from the self's human mind (人心) into public emotions and desires through the will of the Tao mind (道心), and these minds are spontaneous phenomena of the heart, originating from the lesser and greater selves (小體, 大體), respectively. The will of the Tao mind to overcome the human mind and practice consideration becomes the voluntary motive for fulfilling benevolence, and it becomes possible to carry out this voluntary motivation by dutifully following the articles of rituals as they were set out by the sages, even though at the moment one may not understand or trust them completely.

To Tazan, the wisdom or foolishness of individuals is not a deciding factor in whether they can achieve benevolence or not. He claims that there are many foolish persons who nevertheless achieve benevolence, while there are

46 “吾道何爲者也？不過爲善於其際耳。於是作爲禮法，以道其善，以遏其惡，一動一靜一言一默一思一念，皆有刑式禁戒，俾民趨辟” (*Old and New Commentaries of Analects*).

also many wise persons who lapse into evil.⁴⁷ This is to say that even the foolish are born with the ability to practice consideration, and therefore the will of the Tao mind, which enables one to carry out consideration, while it may appear slight and easily lost, is unrelated to the issue of foolishness.

Therefore if the self goes through sufficient cultivation, it is capable of achieving a level of wisdom at which one always embodies the course of the Mean(中庸), and knows what is the most appropriate action in any situation one finds oneself in. The actions such a self takes through practicing consideration will agree completely with those actions required by the articles of rituals; thus, if one is a later-day sage and not one of the ancient sages who established rituals, nevertheless it is unnecessary to make an effort to learn and follow those established rules of rituals, because the later-day sage will know naturally, through consideration, the most appropriate means and intensity of action. Such action, in its turn, is bound to concur with rituals when it is taken. This is what Confucius called “following what the heart desires without transgressing what is right (從心所欲不踰矩),” and herein lies the reason to emphasize the cultivation of the self. Tansen’s view of consideration and rituals is that the self, when diligently cultivated to the level of saint and sage (聖賢), is capable of acting in accordance with the articles of rituals simply by practicing consideration.

Conclusion

As we have seen, through Tansen’s philosophy it is possible to examine the structural union of consideration and rituals as a means to achieving benevolence.

Today, liberalistic morals, which emphasize the importance and value of each individual constituent of society exercising their autonomy to the utmost, are the norm. From this point of view, society or the community should

47 “今閭巷卑微之民，椎鹵如牛，而能成孝子之行，不可勝數。婦人清歌妙舞，辯慧機警者，鮮不為淫，而黃首黑面，恚愁陋劣者，多辦烈女之節。善惡之不係乎清濁也如此” (*A Summary Opinion on Mencius*).

provide, through the rational intellect of its constituents, only the minimum of rules or laws to ensure fairness in a free competition. But in reality, the laws and regulations provided in this manner display a definite limitation in encouraging ethical behavior in each person. First, one doubts whether the established rules are indeed fair to all, having a universal validity, because it is possible that constituents will have attempted to create regulations that are favorable to their own interests. Constituents are also able to completely avoid the matter of moral responsibility by keeping to the letter of the law only, obeying commands and avoiding the transgression of that which is forbidden. Second, these laws and regulations cannot provide information on the more specific moral actions required of the individual self in various real-life situations. Laws and regulations cannot but be general, as they are designed to function as the bare minimum of what society members can agree upon as necessary for the stability and maintenance of society. Therefore, there is a need for the self to have character, the ability to discern and carry out specific moral actions on its own, which is virtue (德).

Tazan's explanation of consideration and rituals can complement, or make up for, the aforementioned limitations of the liberalistic ethical stance of today's society. First, Tazan's explanation of consideration begins with the statement that all people feel the same emotions and desires under the same circumstances, which differs from a rationalistic reasoning in that it pursues fairness through the appeal to people's inherent and natural traits. If the self makes rigorous efforts to practice consideration, the actions of that self will be sufficiently acknowledged to have fairness in the community, and these actions will also be moral actions of the self. Regulations established by the sages beforehand, through the practice of such consideration, are what are called rituals. Therefore, because rituals do not establish fairness according to mutual consent, but on the basis of the natural tendencies common to all constituents, it is difficult to say that it includes selfish calculations according to the interests of one group or another. Second, rituals become a set of guidelines for the self to make appropriate choices when considering and carrying out moral actions. Depending on the disposition of the self, sometimes the self will

carry out moral actions according to rituals alone, without any practice of consideration. In this case rituals, as established articles, can be said to function as laws or regulations do, but as rituals are established through the experience of sages who practiced consideration in the various situations they found themselves in, they are less general than laws or regulations and are more specifically applicable to diverse circumstances. In addition, even if one is not a sage of the past, if one attains the level of saint and sage (聖賢) in the present, one is able to change the articles of rituals or establish new ones according to the new experiences of the present, which the ancients did not encounter. Through consideration and rituals the self is able to judge, discern, and carry out the correct moral action with precision under any circumstances. This is different from laws and regulations, which cannot provide the individual self with any precise information on the matter of the specific moral actions required of it. It seems that this is why Tansen spoke of Confucius and Mencius (孔孟), saying that their teachings (學) were true and relevant, and therefore familiar.⁴⁸ This could also be said of Tansen's thoughts on consideration and rituals, that they carry significance for today.

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48 “孔孟之學，其真切卑近如此” (*A Summary Opinion on Mencius*).

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关于茶山对《论语》‘克己复礼为仁’与《孟子》‘强恕而行，求仁莫近焉’注释的研究 -以恕和礼的关系为中心-

咸润植

根据茶山的理论，所有的人如果都在相同的情况下，所产生的感情和感受到的欲求都是相同的，因此自己与他在同样的情况下，自己感受到的感情和欲求就是他人感受到的感情和欲求。这样的感情和欲求属于‘人心道心说’中人心的范畴。恕是自己根据自身的道心压制人心，成就与自己有相同欲求的另一方，使大体战胜小体。孔子所言的克己即是通过恕来体现的，最终仁的完成过程中通过克己与恕和礼连接起来。

如果拥有充分的修养，可以达到圣贤境地的人，在恕的行为时就可以达到与礼的行为相一致。但是一般人只是在做恕，即是找到达到仁的最适合的行动，实行起来也非常困难。礼由于是圣人之前通过恕来准备的，所以为一般人提供最合适的行为准则，也是对恕不完整的部分进行补充，如此一来，在成仁的过程中恕和礼就形成了相互补充的关系。

关键词：茶山，恕，礼，克己，人心道心

