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周才珠 齐瑞端 今译

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Translated into modern Chinese by Zhou Caizhu and Qi Ruiduan

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湖南人民出版社

Hunan People's Publishing House

First Edition 2006

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ISBN 7-5438-4029-4/B • 105

©2006 Hunan People's Publishing House

Published by

Hunan People's Publishing House

3 East Yingpan Road, Changsha 41005, Hunan, China

<http://www.hnppp.com>

Printed by

Shenzhen Jiaxinda Printing Co., Ltd, Shenzhen, China

Printed in the People's Republic of China



H319.4:B

Z759.1

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总 序

杨牧之

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

—

中华民族有着悠久的历史 and 灿烂的文化，系统、准确地将中华民族的文化经典翻译成外文，编辑出版，介绍给全世界，是几代中国人的愿望。早在几十年前，西方一位学者翻译《红楼梦》，书名译成《一个红楼上的梦》，将林黛玉译为“黑色的玉”。我们一方面对国外学者将中国的名著介绍到世界上去表示由衷的感谢，一方面为祖国的名著还不被完全认识，甚而受到曲解，而感到深深的遗憾。还有西方学者翻译《金瓶梅》，专门摘选其中自然主义描述最为突出的篇章加以译介。一时间，西方学者好像发现了奇迹，掀起了《金瓶梅》热，说中国是“性开放的源头”，公开地在报刊上鼓吹中国要“发扬开放之传统”。还有许多资深、友善的汉学家译介中国古代的哲学著作，在把中华民族文化介绍给全世界的工作方面作出了重大贡献，但或囿于理解有误，或缘于对中国文字认识的局限，质量上乘的并不多，常常是隔靴搔痒，说不到点子上。大哲学家黑格尔曾经说过：中国有最完备的国史。但他认为中国古代没有真正意义上的哲学，还处



在哲学史前状态。这么了不起的哲学家竟然作出这样大失水准的评论，何其不幸。正如任何哲学家都要受时间、地点、条件的制约一样，黑格尔也离不开这一规律。当时他也只能从上述水平的汉学家译过去的文字去分析、理解，所以，黑格尔先生对中国古代社会的认识水平是什么状态，也就不难想象了。

中国离不开世界，世界也缺少不了中国。中国文化摄取外域的新成分，丰富了自己，又以自己的新成就输送给别人，贡献于世界。从公元5世纪开始到公元15世纪，大约有一千年，中国走在世界的前列。在这一千多年的时间里，她的光辉照耀全世界。人类要前进，怎么能不全面认识中国，怎么能不认真研究中国的历史呢？

二

中华民族是伟大的，曾经辉煌过，蓝天、白云、阳光灿烂，和平而兴旺；也有过黑暗的、想起来就让人战栗的日子，但中华民族从来是充满理想，不断追求，不断学习，渴望和平与友谊的。

中国古代伟大的思想家孔子曾经说过：“三人行，必有我师焉。择其善者而从之，其不善者而改之。”孔子的话就是要人们向别人学习。这段话正是概括了整个中华民族与人交往的原则。人与人之间交往如此，在与周边的国家交往中也是如此。

秦始皇第一个统一了中国，可惜在位只有十几年，来不及作更多的事情。汉朝继秦而继续强大，便开始走出去，了解自己周边的世界。公元前138年，汉武帝派张骞出使西



域。他带着一万头牛羊，总值一万万钱的金帛货物，作为礼物，开始西行，最远到过“安息”（即波斯）。公元前36年，班超又率36人出使西域。36个人按今天的话说，也只有一个排，显然是为了拜访未曾见过面的邻居，是去交朋友。到了西域，班超派遣甘英作为使者继续西行，往更远处的大秦国（即罗马）去访问，“乃抵条支而历安息，临西海以望大秦”（《后汉书·西域传》）。“条支”在“安息”以西，即今天的伊拉克、叙利亚一带，“西海”应是今天的地中海。也就是说甘英已经到达地中海边上，与罗马帝国隔海相望，

“临大海欲渡”，却被人劝阻而未成行，这在历史上留下了遗恨。可以想见班超、甘英沟通友谊的无比勇气和强烈愿望。接下来是唐代的玄奘，历经千难万险，到“西天”印度取经，带回了南亚国家的古老文化。归国后，他把带回的佛教经典组织人翻译，到后来很多经典印度失传了，但中国却保存完好，以至于今天，没有玄奘的《大唐西域记》，印度人很难编写印度古代史。明代郑和“七下西洋”，把中华文化传到东南亚一带。鸦片战争以后，一代又一代先进的中国人，为了振兴中华，又前赴后继，向西方国家学习先进的科学思想和文明成果。这中间有我们的领导人朱德、周恩来、邓小平；有许许多多大科学家、文学家、艺术家，如郭沫若、李四光、钱学森、冼星海、徐悲鸿等。他们的追求、奋斗，他们的博大胸怀，兼收并蓄的精神，为人类社会增添了光彩。

中国文化的形成和发展过程，就是一个以众为师，以各国人民为师，不断学习和创造的过程。中华民族曾经向周边国家和民族学习过许多东西，假如没有这些学习，中华民族决不可能创造出昔日的辉煌。回顾历史，我们怎么能够不对伟大的古埃及文明、古希腊文明、古印度文明满怀深深的感



激?怎么能够不对伟大的欧洲文明、非洲文明、美洲文明、澳洲文明,以及中国周围的亚洲文明充满温情与敬意?

中华民族为人类社会曾作出过独特的贡献。在15世纪以前,中国的科学技术一直处于世界遥遥领先的地位。英国科学家李约瑟说:“中国在公元3世纪到13世纪之间,保持着一个西方所望尘莫及的科学知识水平。”美国耶鲁大学教授、《大国的兴衰》的作者保罗·肯尼迪坦言:“在近代以前时期的所有文明中,没有一个国家的文明比中国更发达,更先进。”

世界各国的有识之士千里迢迢来中国观光、学习。在这个过程中,中国唐朝的长安城渐渐发展成为国际大都市。西方的波斯、东罗马,东亚的高丽、新罗、百济、南天竺、北天竺,频繁前来。外国的王侯、留学生,在长安供职的外国官员,商贾、乐工和舞士,总有几十个国家,几万人之多。日本派出“遣唐使”更是一批接一批。传为美谈的日本人阿部仲麻吕(晁衡)在长安留学的故事,很能说明外国人与中国的交往。晁衡学成仕于唐朝,前后历时五十余年。晁衡与中国的知识分子结下了深厚的友情。他归国时,传说在海中遇难身亡。大诗人李白作诗哭悼:“日本晁卿辞帝都,征帆一片远蓬壶。明月不归沉碧海,白云愁色满苍梧。”晁衡遇险是误传,但由此可见中外学者之间在中国长安交往的情谊。

后来,不断有外国人到中国来探寻秘密,所见所闻,常常让他们目瞪口呆。《希腊纪事》(希腊人波桑尼阿著)记载公元2世纪时,希腊人在中国的见闻。书中写道:“赛里斯人用小米和青芦喂一种类似蜘蛛的昆虫,喂到第五年,虫肚子胀裂开,便从里面取出丝来。”从这段对中国古代养蚕技术的描述,可见当时欧洲人与中国人的差距。公元9世纪中叶,



阿拉伯人来到中国。一位阿拉伯作家在他所著的《中国印度闻见录》中记载了曾旅居中国的阿拉伯商人的见闻：

——一天，一个外商去拜见驻守广州的中国官吏。会见时，外商总盯着官吏的胸部，官吏很奇怪，便问：“你好像总盯着我的胸，这是怎么回事？”那位外商回答说：“透过你穿的丝绸衣服，我隐约看到你胸口上长着一个黑痣，这是什么丝绸，我感到十分惊奇。”官吏听后，失声大笑，伸出胳膊，说：“请你数数吧，看我穿了几件衣服？”那商人数过，竟然穿了五件之多，黑痣正是透过这五层丝绸衣服显现出来的。外商惊得目瞪口呆，官吏说：“我穿的丝绸还不算是最好的，总督穿的要更精美。”

——书中关于茶(他们叫干草叶子)的记载，可见阿拉伯国家当时还没有喝茶的习惯。书中记述：“中国国王本人的收入主要靠盐税和泡开水喝的一种干草税。在各个城市里，这种干草叶售价都很高，中国人称这种草叶叫‘茶’，这种干草叶比苜蓿的叶子还多，也略比它香，稍有苦味，用开水冲喝，治百病。”

——他们对中国的医疗条件十分羡慕，书中记载道：“中国人医疗条件很好，穷人可以从国库中得到药费。”还说：“城市里，很多地方立一石碑，高10肘，上面刻有各种疾病和药物，写明某种病用某种药医治。”

——关于当时中国的京城，书中作了生动的描述：中国的京城很大，人口众多，一条宽阔的长街把全城分为两半，大街右边的东区，住着皇帝、宰相、禁军及皇家的总管、奴婢。在这个区域，沿街开凿了小河，流水潺潺；路旁，葱茏的树木整然有序，一幢幢宅邸鳞次栉比。大街左边的西区，住着庶民和商人。这里有货栈和商店，每当清晨，人们可以



看到，皇室的总管、宫廷的仆役，或骑马或步行，到这里来采购。

此后的史籍对西人来华的记载，渐渐多了起来。13世纪意大利旅行家马可·波罗，尽管有人对他是否真的到过中国持怀疑态度，但他留下一部记述元代事件的《马可·波罗游记》却是确凿无疑的。这部游记中的一些关于当时中国的描述使得西方人认为是“天方夜谭”。总之，从中西文化交流史来说，这以前的时期还是一个想象和臆测的时代，相互之间充满了好奇与幻想。

从16世纪末开始，由于航海技术的发展，东西方航路的开通，随着一批批传教士来华，中国与西方开始了直接的交流。沟通中西的使命在意大利传教士利玛窦那里有了充分的体现。利玛窦于1582年来华，1610年病逝于北京，在华20余年。除了传教以外，做了两件具有历史象征意义的事，一是1594年前后在韶州用拉丁文翻译《四书》，并作了注释；二是与明代学者徐光启合作，用中文翻译了《几何原本》。

西方传教士对《四书》等中国经典的粗略翻译，以及杜赫德的《中华帝国志》等书对中国的介绍，在西方读者的眼前展现了一个异域文明，在当时及稍后一段时期引起了一场“中国热”，许多西方大思想家的眼光都曾注目中国文化。有的推崇中华文明，如莱布尼兹、伏尔泰、魁奈等，有的对中华文明持批评态度，如孟德斯鸠、黑格尔等。莱布尼兹认识到中国文化的某些思想与他的观念相近，如周易的卦象与他发明的二进制相契合，对中国文化给予了热情的礼赞；黑格尔则从他整个哲学体系的推演出发，认为中国没有真正意义上的哲学，还处在哲学史前的状态。但是，不论是推崇还是批评，是吸纳还是排斥，中西文化的交流产生了巨大的影



响。随着先进的中国科学技术的西传，特别是中国的造纸、火药、印刷术和指南针四大发明的问世，大大改变了世界的面貌。马克思说：“中国的火药把骑士阶层炸得粉碎，指南针打开了世界市场并建立了殖民地，而印刷术则变成了新教的工具，变成对精神发展创造必要前提的最强大的杠杆。”英国的哲学家培根说：中国的四大发明“改变了全世界的面貌和一切事物的状态”。

三

大千世界，潮起潮落。云散云聚，万象更新。中国古代产生了无数伟大科学家：祖冲之、李时珍、孙思邈、张衡、沈括、毕升……，产生了无数科技成果：《齐民要术》、《九章算术》、《伤寒杂病论》、《本草纲目》……，以及保存至今的世界奇迹：浑天仪、地动仪、都江堰、敦煌石窟、大运河、万里长城……。但从15世纪下半叶起，风水似乎从东方转到了西方，落后的欧洲只经过400年便成为世界瞩目的文明中心。英国的牛顿、波兰的哥白尼、德国的伦琴、法国的居里、德国的爱因斯坦、意大利的伽利略、俄国的门捷列夫、美国的费米和爱迪生……，光芒四射，令人敬仰。

中华民族开始思考了。潮起潮落究竟是什么原因？中国人发明的火药，传到欧洲，转眼之间反成为欧洲列强轰击中国大门的炮弹，又是因为什么？

鸦片战争终于催醒了中国人沉睡的迷梦，最先“睁眼看世界”的一代精英林则徐、魏源迈出了威武雄壮的一步。曾国藩、李鸿章搞起了洋务运动。中国的知识分子喊出“民主与科学”的口号。中国是落后了，中国的志士仁人在苦苦探



索。但落后中饱含着变革的动力，探索中孕育着崛起的希望。“向科学进军”，中华民族终于又迎来了科学的春天。

今天，世界毕竟来到了 21 世纪的门槛。分散隔绝的世界，逐渐变成联系为一体的世界。现在，全球一体化趋势日益明显，人类历史也就在愈来愈大的程度上成为全世界的历史。当今，任何一种文化的发展都离不开对其它优秀文化的汲取，都以其它优秀文化的发展为前提。在近现代，西方文化汲取中国文化，不仅是中国文化的传播，更是西方文化自身的创新和发展；正如中国文化对西方文化的汲取一样，既是西方文化在中国的传播，同时也是中国文化在近代的转型和发展。地球上所有的人类文化，都是我们共同的宝贵遗产。既然我们生活的各个大陆，在地球史上曾经是连成一气的“泛大陆”，或者说是一个完整的“地球村”，那么，我们同样可以在这个以知识和学习为特征的网络时代，走上相互学习、共同发展的大路，建设和开拓我们人类崭新的“地球村”。

西学仍在东渐，中学也将西传。各国人民的优秀文化正日益迅速地为中国文化所汲取，而无论西方和东方，也都需要从中国文化中汲取养分。正是基于这一认识，我们组织出版汉英对照版《大中华文库》，全面系统地翻译介绍中国传统文化典籍。我们试图通过《大中华文库》，向全世界展示，中华民族五千年的追求，五千年的梦想，正在新的历史时期重放光芒。中国人民就像火后的凤凰，万众一心，迎接新世纪文明的太阳。

1999 年 8 月 北京



PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

Yang Muzhi

The publication of the *Library of Chinese Classics* is a matter of great satisfaction to all of us who have been involved in the production of this monumental work. At the same time, we feel a weighty sense of responsibility, and take this opportunity to explain to our readers the motivation for undertaking this cross-century task.

1

The Chinese nation has a long history and a glorious culture, and it has been the aspiration of several generations of Chinese scholars to translate, edit and publish the whole corpus of the Chinese literary classics so that the nation's greatest cultural achievements can be introduced to people all over the world. There have been many translations of the Chinese classics done by foreign scholars. A few dozen years ago, a Western scholar translated the title of *A Dream of Red Mansions* into "A Dream of Red Chambers" and Lin Daiyu, the heroine in the novel, into "Black Jade." But while their endeavours have been laudable, the results of their labours have been less than satisfactory. Lack of knowledge of Chinese culture and an inadequate grasp of the Chinese written language have led the translators into many errors. As a consequence, not only are Chinese classical writings widely misunderstood in the rest of the world, in some cases their content has actually been distorted. At one time, there was a "*Jin Ping Mei* craze" among Western scholars, who thought that they had uncovered a miraculous phenomenon, and published theories claiming that China was the "fountainhead of eroticism," and that a Chinese "tradition of permissiveness" was about to be laid bare. This distorted view came about due to the translators of the *Jin Ping Mei* (*Plum in the Golden Vase*) putting one-sided stress on the



raw elements in that novel, to the neglect of its overall literary value. Meanwhile, there have been many distinguished and well-intentioned Sinologists who have attempted to make the culture of the Chinese nation more widely known by translating works of ancient Chinese philosophy. However, the quality of such work, in many cases, is unsatisfactory, often missing the point entirely. The great philosopher Hegel considered that ancient China had no philosophy in the real sense of the word, being stuck in philosophical "prehistory." For such an eminent authority to make such a colossal error of judgment is truly regrettable. But, of course, Hegel was just as subject to the constraints of time, space and other objective conditions as anyone else, and since he had to rely for his knowledge of Chinese philosophy on inadequate translations it is not difficult to imagine why he went so far off the mark.

China cannot be separated from the rest of the world; and the rest of the world cannot ignore China. Throughout its history, Chinese civilization has enriched itself by absorbing new elements from the outside world, and in turn has contributed to the progress of world civilization as a whole by transmitting to other peoples its own cultural achievements. From the 5th to the 15th centuries, China marched in the front ranks of world civilization. If mankind wishes to advance, how can it afford to ignore China? How can it afford not to make a thoroughgoing study of its history?

2

Despite the ups and downs in their fortunes, the Chinese people have always been idealistic, and have never ceased to forge ahead and learn from others, eager to strengthen ties of peace and friendship.

The great ancient Chinese philosopher Confucius once said, "Whenever three persons come together, one of them will surely be able to teach me something. I will pick out his good points and emulate them; his bad points I will reform." Confucius meant by this that we should always be ready to learn from others. This maxim encapsulates the principle the Chinese people have always followed in their dealings with other peoples, not only on an individual basis but also at the level of state-to-state relations.

After generations of internecine strife, China was unified by Emperor



Qin Shi Huang (the First Emperor of the Qin Dynasty) in 221 B.C. The Han Dynasty, which succeeded that of the short-lived Qin, waxed powerful, and for the first time brought China into contact with the outside world. In 138 B.C., Emperor Wu dispatched Zhang Qian to the western regions, i.e. Central Asia. Zhang, who traveled as far as what is now Iran, took with him as presents for the rulers he visited on the way 10,000 head of sheep and cattle, as well as gold and silks worth a fabulous amount. In 36 B.C., Ban Chao headed a 36-man legation to the western regions. These were missions of friendship to visit neighbours the Chinese people had never met before and to learn from them. Ban Chao sent Gan Ying to explore further toward the west. According to the "Western Regions Section" in the *Book of Later Han*, Gan Ying traveled across the territories of present-day Iraq and Syria, and reached the Mediterranean Sea, an expedition which brought him within the confines of the Roman Empire. Later, during the Tang Dynasty, the monk Xuan Zang made a journey fraught with danger to reach India and seek the knowledge of that land. Upon his return, he organized a team of scholars to translate the Buddhist scriptures, which he had brought back with him. As a result, many of these scriptural classics which were later lost in India have been preserved in China. In fact, it would have been difficult for the people of India to reconstruct their own ancient history if it had not been for Xuan Zang's *A Record of a Journey to the West in the Time of the Great Tang Dynasty*. In the Ming Dynasty, Zheng He transmitted Chinese culture to Southeast Asia during his seven voyages. Following the Opium Wars in the mid-19th century, progressive Chinese, generation after generation, went to study the advanced scientific thought and cultural achievements of the Western countries. Their aim was to revive the fortunes of their own country. Among them were people who were later to become leaders of China, including Zhu De, Zhou Enlai and Deng Xiaoping. In addition, there were people who were to become leading scientists, literary figures and artists, such as Guo Moruo, Li Siguang, Qian Xuesen, Xian Xinghai and Xu Beihong. Their spirit of ambition, their struggles and their breadth of vision were an inspiration not only to the Chinese people but to people all over the world.

Indeed, it is true that if the Chinese people had not learned many



things from the surrounding countries they would never have been able to produce the splendid achievements of former days. When we look back upon history, how can we not feel profoundly grateful for the legacies of the civilizations of ancient Egypt, Greece and India? How can we not feel fondness and respect for the cultures of Europe, Africa, America and Oceania?

The Chinese nation, in turn, has made unique contributions to the community of mankind. Prior to the 15th century, China led the world in science and technology. The British scientist Joseph Needham once said, "From the third century A.D. to the 13th century A.D. China was far ahead of the West in the level of its scientific knowledge." Paul Kennedy, of Yale University in the U.S., author of *The Rise and Fall of the Great Powers*, said, "Of all the civilizations of the pre-modern period, none was as well-developed or as progressive as that of China."

Foreigners who came to China were often astonished at what they saw and heard. The Greek geographer Pausanias in the second century A.D. gave the first account in the West of the technique of silk production in China: "The Chinese feed a spider-like insect with millet and reeds. After five years the insect's stomach splits open, and silk is extracted therefrom." From this extract, we can see that the Europeans at that time did not know the art of silk manufacture. In the middle of the 9th century A.D., an Arabian writer includes the following anecdote in his *Account of China and India*:

"One day, an Arabian merchant called upon the military governor of Guangzhou. Throughout the meeting, the visitor could not keep his eyes off the governor's chest. Noticing this, the latter asked the Arab merchant what he was staring at. The merchant replied, 'Through the silk robe you are wearing, I can faintly see a black mole on your chest. Your robe must be made out of very fine silk indeed!' The governor burst out laughing, and holding out his sleeve invited the merchant to count how many garments he was wearing. The merchant did so, and discovered that the governor was actually wearing five silk robes, one on top of the other, and they were made of such fine material that a tiny mole could be seen through them all! Moreover, the governor explained that the robes he was wearing were not made of the finest silk at all; silk of the highest



grade was reserved for the garments worn by the provincial governor.”

The references to tea in this book (the author calls it “dried grass”) reveal that the custom of drinking tea was unknown in the Arab countries at that time: “The king of China’s revenue comes mainly from taxes on salt and the dry leaves of a kind of grass which is drunk after boiled water is poured on it. This dried grass is sold at a high price in every city in the country. The Chinese call it ‘cha.’ The bush is like alfalfa, except that it bears more leaves, which are also more fragrant than alfalfa. It has a slightly bitter taste, and when it is infused in boiling water it is said to have medicinal properties.”

Foreign visitors showed especial admiration for Chinese medicine. One wrote, “China has very good medical conditions. Poor people are given money to buy medicines by the government.”

In this period, when Chinese culture was in full bloom, scholars flocked from all over the world to China for sightseeing and for study. Chang’an, the capital of the Tang Dynasty was host to visitors from as far away as the Byzantine Empire, not to mention the neighboring countries of Asia. Chang’an, at that time the world’s greatest metropolis, was packed with thousands of foreign dignitaries, students, diplomats, merchants, artisans and entertainers. Japan especially sent contingent after contingent of envoys to the Tang court. Worthy of note are the accounts of life in Chang’an written by Abeno Nakamaro, a Japanese scholar who studied in China and had close friendships with ministers of the Tang court and many Chinese scholars in a period of over 50 years. The description throws light on the exchanges between Chinese and foreigners in this period. When Abeno was supposedly lost at sea on his way back home, the leading poet of the time, Li Bai, wrote a eulogy for him.

The following centuries saw a steady increase in the accounts of China written by Western visitors. The Italian Marco Polo described conditions in China during the Yuan Dynasty in his *Travels*. However, until advances in the science of navigation led to the opening of east-west shipping routes at the beginning of the 16th century Sino-Western cultural exchanges were coloured by fantasy and conjecture. Concrete progress was made when a contingent of religious missionaries, men well versed in Western science and technology, made their way to China, ushering in an era of



direct contacts between China and the West. The experience of this era was embodied in the career of the Italian Jesuit Matteo Ricci. Arriving in China in 1582, Ricci died in Beijing in 1610. Apart from his missionary work, Ricci accomplished two historically symbolic tasks — one was the translation into Latin of the “Four Books,” together with annotations, in 1594; the other was the translation into Chinese of Euclid’s *Elements*.

The rough translations of the “Four Books” and other Chinese classical works by Western missionaries, and the publication of Père du Halde’s *Description Geographique, Historique, Chronologique, Politique, et Physique de l’Empire de la Chine* revealed an exotic culture to Western readers, and sparked a “China fever,” during which the eyes of many Western intellectuals were fixed on China. Some of these intellectuals, including Leibniz, held China in high esteem; others, such as Hegel, nursed a critical attitude toward Chinese culture. Leibniz considered that some aspects of Chinese thought were close to his own views, such as the philosophy of the *Book of Changes* and his own binary system. Hegel, on the other hand, as mentioned above, considered that China had developed no proper philosophy of its own. Nevertheless, no matter whether the reaction was one of admiration, criticism, acceptance or rejection, Sino-Western exchanges were of great significance. The transmission of advanced Chinese science and technology to the West, especially the Chinese inventions of paper-making, gunpowder, printing and the compass, greatly changed the face of the whole world. Karl Marx said, “Chinese gunpowder blew the feudal class of knights to smithereens; the compass opened up world markets and built colonies; and printing became an implement of Protestantism and the most powerful lever and necessary precondition for intellectual development and creation.” The English philosopher Roger Bacon said that China’s four great inventions had “changed the face of the whole world and the state of affairs of everything.”

3

Ancient China gave birth to a large number of eminent scientists, such as Zu Chongzhi, Li Shizhen, Sun Simiao, Zhang Heng, Shen Kuo and Bi



Sheng. They produced numerous treatises on scientific subjects, including *The Manual of Important Arts for the People's Welfare*, *Nine Chapters on the Mathematical Art*, *A Treatise on Febrile Diseases* and *Compendium of Materia Medica*. Their accomplishments included ones whose influence has been felt right down to modern times, such as the armillary sphere, seismograph, Dujiangyan water conservancy project, Dunhuang Grottoes, Grand Canal and Great Wall. But from the latter part of the 15th century, and for the next 400 years, Europe gradually became the cultural centre upon which the world's eyes were fixed. The world's most outstanding scientists then were England's Isaac Newton, Poland's Copernicus, France's Marie Curie, Germany's Rontgen and Einstein, Italy's Galileo, Russia's Mendeleev and America's Edison.

The Chinese people then began to think: What is the cause of the rise and fall of nations? Moreover, how did it happen that gunpowder, invented in China and transmitted to the West, in no time at all made Europe powerful enough to batter down the gates of China herself?

It took the Opium War to wake China from its reverie. The first generation to make the bold step of "turning our eyes once again to the rest of the world" was represented by Lin Zexu and Wei Yuan. Zeng Guofan and Li Hongzhang started the Westernization Movement, and later intellectuals raised the slogan of "Democracy and Science." Noble-minded patriots, realizing that China had fallen behind in the race for modernization, set out on a painful quest. But in backwardness lay the motivation for change, and the quest produced the embryo of a towering hope, and the Chinese people finally gathered under a banner proclaiming a "March Toward Science."

On the threshold of the 21st century, the world is moving in the direction of becoming an integrated entity. This trend is becoming clearer by the day. In fact, the history of the various peoples of the world is also becoming the history of mankind as a whole. Today, it is impossible for any nation's culture to develop without absorbing the excellent aspects of the cultures of other peoples. When Western culture absorbs aspects of Chinese culture, this is not just because it has come into contact with Chinese culture, but also because of the active creativity and development of Western culture itself; and vice versa. The various cultures of



the world's peoples are a precious heritage which we all share. Mankind no longer lives on different continents, but on one big continent, or in a "global village." And so, in this era characterized by an all-encompassing network of knowledge and information we should learn from each other and march in step along the highway of development to construct a brand-new "global village."

Western learning is still being transmitted to the East, and vice versa. China is accelerating its pace of absorption of the best parts of the cultures of other countries, and there is no doubt that both the West and the East need the nourishment of Chinese culture. Based on this recognition, we have edited and published the *Library of Chinese Classics* in a Chinese-English format as an introduction to the corpus of traditional Chinese culture in a comprehensive and systematic translation. Through this collection, our aim is to reveal to the world the aspirations and dreams of the Chinese people over the past 5,000 years and the splendour of the new historical era in China. Like a phoenix rising from the ashes, the Chinese people in unison are welcoming the cultural sunrise of the new century.

August 1999





前 言

一、墨子其人及《墨子》其书

(一) 墨子其人

墨子是战国时期著名的思想家、政治家。关于他的思想和事迹在先秦两汉典籍如《孟子》、《庄子》、《荀子》、《韩非子》、《吕氏春秋》等多有记载。但关于他的生卒年代及籍贯等史料则很少。西汉司马迁对墨子的记述也仅在《史记·孟子荀卿列传》中有寥寥二十几个字：“盖墨翟宋之大夫，善守御，为节用。或曰并孔子时，或曰在其后。”对墨子的生活年代当存疑问。东汉班固在《汉书·艺文志》的记载更短：“《墨子》七十一篇。名翟，为宋大夫，在孔子后。”肯定了墨子为孔子以后的人。东汉学者高诱为《吕氏春秋》作注时，在《当染》篇云：“墨子名翟，鲁人，作书七十二篇。”在《慎大览》篇云：“墨子名翟，鲁人也，著书七十二篇，以墨道闻也。”

汉代以后，多数学者认为，墨子姓墨，名翟。关于墨子的出生地点，中国学术界历有宋国人、鲁国人、鲁阳人和外国人诸说不一，两千多年没有定论。现在，山东省的滕州和河南省的鲁山都自称为墨子故里，并树立了纪念塑像。墨子



的生卒年代也无法确考。据近代学者梁启超等考订，墨子的生卒年代大致在战国初期（约公元前 468 年到公元前 376 年之间），与古希腊的德谟克利特和希罗多德同时代。战国时期是一个动荡激烈的时期，政治、学术方面出现了诸侯林立、百家争鸣的活跃局面，墨子就生活在这样一个时期。

根据多数学者的说法，墨子系平民出身，是一个小手工业者，年轻时当过木工，能造守城器械，是个技艺精湛的工匠。据《墨子·公输》记载，“于是见公输般。子墨子解带为城，以牒为械，公输般九设攻城之机变，子墨子九距之。公输般之攻械尽，子墨子之守圉有余，公输般诘”。可见连著名巧匠公输般也比不过他。另外，他还是一位发明家和科学家，他制成的“木鸢”据说三天三夜飞在天上没有掉下来。他在光学、数学、力学等自然科学方面也都进行了探讨。墨子早年曾师从于儒者，学习孔子之术，称道尧舜大禹，学习《诗》、《书》、《春秋》等儒家典籍。据《淮南子·要略训》记，“墨子学儒者之业，受孔子之术，以为其礼烦扰而不说，厚葬糜财而贫民，服伤生而害事，故背周道而用夏政”。于是，他提倡节用、薄葬等，不满于儒家的崇信天命、繁文缛礼、尚乐厚葬等思想。他独树一帜，创立墨家学派，与儒家并称为显学。他曾经当过宋国的大夫。后来他带领众多弟子，一面进行理论探讨和钻研，一面从事政治活动，往来于鲁、齐、宋、卫、楚、越等国。

据《墨子·鲁问》等记载，墨子的生活十分清贫，以藜藿为食，清水为饮，短褐为衣，草索为带，居无常所，往往烟筒没有熏黑就搬家。他的追随者也生活俭朴、纪律严格，



服从他的领导和指挥，富于牺牲精神，可以“伏火蹈刃，死不旋踵”。

关于墨家弟子，清末孙诒让在《墨学传授考》中提出，墨子亲授弟子 15 人，再传弟子 3 人，三传弟子 1 人，治墨术而不详其传授系次者 13 人，墨学杂家 4 人。墨家学派在墨子死后就分为三派（相里氏、相夫氏、邓陵氏），三派“各纪所闻”，到战国中期臻于鼎盛，至秦末渐趋衰微。自汉武帝废黜百家、独尊儒术以后，墨学成为绝学。直到清朝末年，西学渐进，经孙诒让、梁启超、胡适等人大力著述，墨家学说才为世人所重新认识。

墨子在先秦时期受到儒家孟子、荀子等人的不少批评。孟子称墨子“兼爱”说为“无父”之“禽兽”，（《孟子·尽心上》）激烈排斥之。荀子则批评墨子“蔽于用而不知文”。（《荀子·解蔽》）庄子对墨子的“节用”、“非乐”等思想有所批评，但也有赞誉之词，如说：“墨子真天下之好也，将求之不得也，虽枯槁不舍也，才士也夫！”（《庄子·天下》）司马谈在“论六家要旨”中对墨子的评价是一分为二的：“墨者俭而难遵，是以其事不可遁循；然其强本节用，不可废也。”（《史记·太史公自序》）至近代，人们对墨子及其思想才有了新的认识和评价，如梁启超从尚实例的特点出发对墨子思想进行了全面的梳理，高度称赞墨子的“兼爱”思想。同时许多学者对墨子的逻辑（名学）、科技方面的论述也给予了高度评价。

（二）《墨子》其书

《墨子》是墨子及其弟子以及后学的著述总编，成书大



约在战国后期，在西汉时由刘向整理成集，后经东汉史学家班固重新加以编辑，定为 71 篇。但六朝以后逐渐流失，到宋代就只剩下 62 篇，到清代编辑《四库全书》时，已仅存 53 篇，且不少篇章文字颠倒错误，不可卒读。现在所传的《道藏》本共有 15 卷，53 篇，有的是墨子所著，也有的是墨子弟子以及后期墨家的著述资料。《墨子》一书内容广博，包括了政治、军事、哲学、伦理、经济、逻辑、科技等方面，是现在研究墨子及其后学的重要史料。清朝乾隆年间，由于校勘经书的需要，毕沅曾作《墨子注》。孙诒让在光绪年间在前贤考释校注的基础上对《墨子》进行整理研究，他所编就的《墨子间诂》一书直到当代仍是研究墨家学说的重要依据。1944 年出版的吴毓江《墨子校注》是孙诒让《墨子间诂》后在校勘、辨伪、注释等方面最有价值的研究成果。纠正毕（沅）、孙（诒让）二氏的讹误达千余处。20 世纪 70 年代在山东临沂西汉墓中发现了一批《墨子》残简，可窥见古本《墨子》之一斑。

《墨子》现存的 53 篇大体可以分为五组。第一组，《亲士》、《修身》、《所染》、《法仪》、《七患》、《辞过》、《三辩》，共七篇，内容是尚贤、节用、非乐等主张之发挥。第二组，《尚贤》、《尚同》、《兼爱》、《非攻》、《节用》、《节葬》、《天志》、《明鬼》、《非乐》、《非命》、《非儒》等 24 篇，是墨家学派的主要代表作。第三组，《经》上、《经》下、《经说》上、《经说》下、《大取》、《小取》，共六篇，后人合称《墨经》或《墨辩》，内容主要是逻辑学和自然科学。第四组，《耕柱》、《贵义》、《公孟》、《鲁问》、《公输》



五篇，前四篇是语录体，每篇集合数十则语录或问答，《公输》是一个完整的故事。第五组，《备城门》、《备高临》、《备梯》、《备水》、《备突》、《备穴》、《备蛾傅》、《迎敌祠》、《旗帜》、《号令》、《杂守》，共 11 篇，专讲防御和守城的技术及具体措施，属于军事著作。

《墨经》也是《墨子》一书中的主要组成部分。这是一部内容丰富、结构严谨的科学著作。书中不仅涉及认识论、逻辑学、经济学等社会科学范畴的广泛内容，还包含时间空间、物质结构、力学、光学和几何学等自然科学方面的多种知识，其中有些问题阐述严密，说理透彻，立论准确，具有十分重要的科学价值。

《墨子》一书主要体现了墨子的十项主张：兼爱、非攻、尚贤、尚同、节用、节葬、非乐、天志、明鬼、非命，其中以“兼爱”为核心，以“尚贤”为基本点。“尚贤”和“尚同”是《墨子》一书提出的基本治国纲领，墨子认为“尚贤”（任人唯贤）是为政之本，这种平等思想直接冲击宗法世袭制。“兼爱”（爱所有的人）是墨子的主要思想观点，是对孔子思想体系的基本概念“仁”的改造，提倡无差别地爱社会上的一切人，他的其他主张（如“非攻”、“节用”、“节葬”、“非乐”等）都是由此派生出来的。

二、墨子研究

墨家学问在中国两千多年的学术史上曾被蒙上一层厚厚的尘埃。一提起中国传统文化，人们谈论最多的是儒家和道家。墨学虽然在春秋战国的数百年中，与儒学并列为“显



学”之列，但因为它在许多方面与儒学为敌，当“废黜百家、独尊儒术”的政令一下，其命运便已经注定，无法与定于一尊的儒学并论。

然而，墨子的思想从汉代到清代的两千年间也还是受到一些学者的重视。东晋道教大师葛洪的《神仙传》把墨子化为神仙；晋人鲁胜为《墨经》作注，是中国历史上第一位整理《墨经》的学者。唐代的乐台曾注《墨子》18卷；韩愈作《读墨子》，认为墨子的尚同、兼爱、尚贤、明鬼等皆与孔子相通。宋代的欧阳修、王安石、程颐、朱熹等均论及墨子；元代的黄震、马端临和明代的宋濂、焦竑、李贽、胡应麟等也论及墨子，褒贬不一。清代的墨学出现了复兴的趋势，对墨家的评价大为提高，校注整理《墨子》的工作取得很大成绩，尤其是孙诒让（1848—1908）的《墨子间诂》奠定了他在近代墨学研究史上的地位。孙诒让耗费长达20多年的时间和精力研治墨学，他的《墨子间诂》囊括了以下几方面的成就：1. 旁采众家之成就，匡正旧校之讹误；2. 校勘、训诂相结合；3. 考订《经说》上下篇旁行句读；4. 订正兵法诸篇讹文错简。

1904年，梁启超在《新民丛报》发表《子墨子学说》，1921年又发表了《墨子学案》。他用西方近代资产阶级的思想方法，对比西方知识来阐释墨家思想学说，标志着20世纪墨学研究的开始。他的研究上承孙诒让，下启胡适。他以敏锐而广博的历史视野指出，虽然墨子学说两千年不流行，但其一些根本理念，已经融为中华民族特性之一。（“吾尝谛观思惟，则墨学精神，深入人心，至今不附，因以形成吾



民族特性之一者，盖有之矣。”）胡适（1891—1962）则从科学的角度研究墨子。他在以英文撰写的博士论文《先秦名学》中，倡导包括墨学在内的非儒家学派的复兴。在他看来，墨学是中国传统文化中与西方近代文化最接近的一支，其逻辑学与科学观念，在古代中国，没有任何其他流派能与之相提并论。除此以外，钱穆（1895—1990）、冯友兰（1895—1990）等对墨子也有较深入的研究。

20 世纪上半叶，墨学研究主要包括墨子生平里籍考证、《墨子》篇章辨伪及校注、墨家思想学说的阐释。研究墨学思想学说的重要著作有：陈顾远的《墨子的政治哲学》（1922 年）、王桐龄的《儒墨的异同》（1922）、张纯一的《墨学分科》（1923）、郎警霄的《墨子哲学》（1924）、陈柱的《墨学十论》（1926）、钱穆的《墨子》（1929）、方授楚的《墨学源流》（1937）等。

20 世纪下半叶，又有一批墨学研究论文和著作发表或出版。任继愈的《墨子》出版于 1956 年，是第一部用马克思主义的观点和方法来研究墨子的专著，它分析了墨学产生的社会历史条件、墨学的阶级性，概括了墨子的历史地位。另外，谭戒甫于 1958 年出版的《墨辨发微》也是新中国成立后研究墨学的重要成果。“文革”后，墨学研究进入了一个新时期。詹剑峰的《墨子的哲学与科学》（1981）、杨俊光的《墨子新论》（1992）、邢兆良的《墨子评传》（1993）、秦彦士的《墨子新论》（1994）和《墨子考论》（2002）、谭家健的《墨子研究》（1995）、张永义的《墨子：苦行与救世》（1996）、崔清田的《显学重光》（1997）、孙中原的《墨子通



论》(1993)和《墨学与现代化》(1998)、徐希燕的《墨学研究》(2001)等著作都有一定的影响。尤其是《墨子》的各种注释本和今译本已出版十余种之多。据谭家健在《墨子研究》中统计,从1904年到1995年之间,墨子研究的论文(含海峡两岸)就达1000篇以上。

1991年6月上旬,山东大学与中共滕州市委在滕州召开首届墨子研讨会,来自全国的专家学者百余人参加了会议,并成立了中国墨子学会。到2004年为止已经在滕州举行了五届墨子研讨会。第六届墨学国际研讨会暨《墨子大全》首发式于2004年12月27日在人民大会堂召开。自中国内地和香港、台湾地区以及韩国、日本、马来西亚、俄罗斯、美国的中外学者200余人参加了开幕式及为期2天的学术讨论。2004年9月,为期3天的“墨学与现代社会”国际学术研讨会则在河南省鲁山县召开,来自国内和日本、韩国、美国等国家和地区的70多名专家、教授参加了会议。

随着各国间文化领域里的交往不断扩大,中国墨子学说和墨学思想的研究已引起国外许多著名学者的广泛关注和极大兴趣。近年来,日本、韩国、新加坡等亚洲国家自不待言,西方国家对墨子的研究也日趋深入,不仅涉及墨子的论文数量可观,而且有研究深度的专著也屡有问世。例如,日本大东文化大学教授原孝治研究并出版了五册《〈墨子〉校注·校补》,其内容是对流传下来的《墨子》文本中的错误和古奥难懂的词句进行校正、注释和补充说明。目前,在世界上只有原孝治一人在做此项研究工作。美国宾州爱丁堡大学李绍昆教授是在美国研究墨子最有成就的学者,著作有



《墨子：伟大的教育家》、《墨学十讲》、《墨子研究》、《墨子的社会思想》、《墨子的教育心理学》等书。李约瑟（1900—1995）在《中国之科学与文明》中对中国的传统思想进行了论述，书中道家讲得很多，墨家也占有较大篇幅，儒家反而讲得较少。

三、《墨子》的英译本

（一）已有的《墨子》英译本

英国圣公会牧师理雅各（James Legge, 1815—1897）是西方最早关注墨子的学者，他在《中国经典》一书中以数十页的篇幅讨论墨子哲学，并翻译了“兼爱”（上、中、下）三章。到目前为止，《墨子》一书在西方语言中只有德国汉学家福尔克（Alfred Forke, 1867—1944）于20世纪20年代出版的德文全译本。

《墨子》一书已出版了若干种英语选译本，并不断有新的英译片段问世，例如，2000年出版的由艾文贺（Philip J. Ivanhoe）等主编的《中国古典哲学读本》中就有《墨子》若干章节的最新译文；在 <http://www.wfu.edu/~moran/mozi.html> 网页上还可以见到莫兰（Patrick Moran）“小取”一章的部分译文。

但是，现在西方英语世界流传最广的是梅贻宝（Y. P. Mei, 1900—1997）和华兹生（Burton Watson, 1925—）的选译本，至于《墨经》部分的英译则主要有英国汉学家葛瑞汉（A. C. Graham, 1919—1991）的《后期的墨家逻辑学、伦理学和科学》。



梅贻宝《墨子》译本的英文全称是 *The Ethical and Political Works of Motse*（《墨子的伦理政治论著》）。该书于1929年由伦敦普氏书店出版，译者是中国留学生梅贻宝。梅贻宝的哥哥梅贻琦曾任清华大学校长，梅贻宝本人也担任过燕京大学校长，只不过后来长期居住海外，再加上解放后燕京大学已不复存在，故今天大陆的年轻人对梅贻宝这个名字有些生疏。梅贻宝是天津人，1922年毕业于清华大学，1923年赴美进修，1927年毕业于哥伦比亚大学，获得博士学位，时年26岁。博士论文题目为《墨子：一位曾与孔子匹敌而后备受冷落的人》，并用英文翻译了《墨子》的重要章节，另成一册。《墨子》译本1929年出版于伦敦，论文则于1934年问世。梅译本一问世就受到西方读者的热烈欢迎，西方哲学界时至今日仍对此褒奖有嘉，最新见到的一则评论是这样写的：“尽管译自上个世纪20年代，梅对墨子大部作品的翻译仍是研究古代中国（哲学思想）的标准资源。”

梅贻宝的译文紧扣原文，译笔流畅，达到了很高的水平。然而，古籍翻译时使用不同的原文版本和翻译策略往往会导致不同的翻译结果。我们从他撰写的序言中可以管窥到他使用的原文版本以及采取的翻译策略。他使用的原文版本为孙诒让的《墨子间诂》，并在序言中声明如遇与孙的原文理解不同则在注释里加以说明，他的治学态度严谨认真可见一斑。《墨子》现存共53篇，梅贻宝只选译了其中的36篇，其他17篇（约占全书的1/3）没有翻译。梅贻宝没有翻译的是两个部分的内容：一是“墨经”部分，二是与军事守备有关的部分。除了两者都难以理解以外，前者的作者



身份还有待确定，后者与墨子的思想关系不大。梅贻宝在序言中还提到，他在翻译时曾比读了福尔克的《墨子》德文全译本，并在多处与德译本处理方式不同。梅贻宝在谈到《墨子》的翻译策略时，承认自己经常陷于进退两难的境地，即在译文中究竟是多保留墨子的文体色彩及表达方法还是多使用现代英语。他对此问题的解决方案是照顾前者。用今天流行的术语，梅贻宝的这番话等于告诉我们，他的译文较多采用异化法，采用了属于学术型的语义翻译法，读者对象是对中国哲学感兴趣并有一定了解的英美人士。

华兹生 1925 年生于纽约，1956 年自哥伦比亚大学取得博士学位后，曾以福特基金会海外学人的身份在日本京都大学从事研究，先后在京都大学、哥伦比亚大学及斯坦福大学教授中国文学及日本文学，1979 年荣获哥伦比亚大学翻译中心金牌奖章，1981 年荣获美国笔会（PEN）翻译奖项。华兹生精通中日两国文字，专门从事中日古典哲学和文学翻译与研究，出版译著作 20 余种。他先后翻译了《庄子》、《左传》、《史记》，李白、白居易、苏东坡、陆游等人的诗作，以及墨子、荀子、韩非子的部分作品，是西方当今享有盛誉的中日两种语言古典名著英译的专家。他的译文使用流畅的现代英语，既有高雅庄重的词语，又有口语词和俚语词，既优雅又平易。他译的《墨子》书名为《墨子选译》，初版于 1963 年，再版于 2003 年，均由美国哥伦比亚大学出版社出版。华兹生只选译了《墨子》现存 53 章中的 13 章 [“尚贤”（上）、“尚同”（下）、“兼爱”（下）、“非攻”（上）、“非攻”（下）、“节用”（上）、“节葬”（下）、“天志”（上）、“天志”



(中)、“明鬼”(下)、“非乐”(上)、“非命”(上)、“非儒”(下)]，均为全书的精华部分。这说明华兹生是一位非常有眼力的专家。西方评论界认为他的译文不但忠实于原文，而且具有很高的可读性和欣赏价值；更有评论家指出，华兹生的译文做到了雅俗共赏，“无论是学者还是门外汉都能从他的译文中得到好处”。综合各家的评论，华兹生的译本更倾向于归化法，采用了普及型的交际翻译法，读者对象是对中国哲学感兴趣但了解甚少的英美人士。

通过对“兼爱”(下)开头部分两个译文进行比读，我们就可以看出梅贻宝和华兹生两位译者的不同风格：

子墨子言曰：“仁人之事者，必务求兴天下之利，除天下之害。”然当今之时，天下之害孰为大？曰：“若大国之攻小国也，大家之乱小家也，强之劫弱，众之暴寡，诈之谋愚，贵之敖贱，此天下之害也。又与为人君者之不惠也，臣者之不忠也，父者之不慈也，子者之不孝也，此又天下之害也。又与今人之贱人，执其兵刃毒药水火，以交相亏贼，此又天下之害也。”

梅贻宝的译文是：

Motse said, "The purpose of the magnanimous lies in procuring benefits for the world and eliminating its calamities. Now among all the current calamities, which are the most important? The attack on the small states by the large ones, disturbances of the small houses by the large ones, oppression of the weak by the strong, misuse of the few by the many, deception of the simple by the cunning, disdain towards the humble



by the honored — these are the misfortunes in the empire. Again, the lack of grace on the part of the ruler, the lack of loyalty on the part of the ruled, the lack of affection on the part of the father, the lack of filial piety on the part of the son — these are further calamities in the empire. Also, the mutual injury and harm which the unscrupulous do to one another with weapons, poison, water, and fire is still another calamity in the empire.”

华兹生的译文是：

Mozi said, “It is the business of the humane person to try to promote what is beneficial to the world and to eliminate what is harmful. Now at the present time, what brings the greatest harm to the world? Great states attacking small ones, great families overthrowing small ones, the strong oppressing the weak, the many harrying the few, the cunning deceiving the stupid, the eminent lording it over the humble—these are harmful to the world. So too are men who are not generous, ministers who are not loyal, fathers who are without kindness, and sons who are unfilial, as well as those mean men who, with weapons and knives, poison, fire, and water, seek to injure and undo each other.”

同是“仁人之事者，必务求兴天下之利，除天下之害”一句，梅贻宝译为：The purpose of the magnanimous lies in procuring benefits for the world and eliminating its calamities. 华兹生译为：It is the business of the humane person to try to pro-



mote what is beneficial to the world and to eliminate what is harmful. 梅贻宝采用的句型 *The purpose of the magnanimous lies in*, 带有明显的书卷气, 华兹生采用的句型是 *It is the business of the humane person to try to*, 带有明显的口语色彩; 梅贻宝使用的是 *procuring* 和 *calamities* 之类的典雅词, 华兹生则使用了 *promote* 和 *harmful* 之类的常用词, 俩人的文体风格明显不同。

第二句“然当今之时, 天下之害孰为大?” 梅贻宝译为: *Now among all the current calamities, which are the most important?* 华兹生则译为: *Now at the present time, what brings the greatest harm to the world?* 前者的学术型的语义翻译法和后者的普及型的交际翻译法十分明显。下面一句, 梅贻宝用了 *The attack on the small states by the large ones, disturbances of the small houses by the large ones* 等一系列的名词短语, 显得比较庄重; 而华兹生则用了 *Great states attacking small ones, great families overthrowing small ones* 等一系列分词短语, 显得比较自然。“此天下之害也。”这样简单的一句话, 在梅贻宝的笔下成为 *these are the misfortunes in the empire*, 跟华兹生笔下的 *these are harmful to the world* 相比, 前者的异化倾向和后者的归化倾向跃然纸上。

通过以上比读, 我们可以看到梅贻宝和华兹生的译文各有所长。梅译多采用直译法, 讲究再现原文风格, 用词典雅, 句子结构较为严谨; 华译较多采用解释性翻译, 因而添加成分较多, 译文明晰流畅, 用词较为灵活朴实, 较少使用文雅大词。俩人采用了两种不同的翻译方法: 梅译是学术性



翻译，服务对象为少数研究汉学的学者，因此用词较为高雅庄重，译文结构与原文结构较为贴近。在翻译原文时常常需要旁征博引，解释典故，考释出处。这种翻译突出的是译文的叙述价值和文化价值。华译是普及性翻译，面向普通读者，注重文笔的生动传神，注重可读性，大众化，不拘泥于原著的一字一句，译者增加了在他看来读者需要了解的东西，也删去了他认为读者不需要了解的内容。

西方汉学家研究“墨经”离不开葛瑞汉的《后期墨家的逻辑学、伦理学和科学》，这本书虽然没有提供严格意义上的全文翻译，但逐字逐句的解释原文也可以看作一种广义的翻译。葛瑞汉于1919年7月出生于英国威尔士的珀纳思，1946年进入伦敦大学的东方及非洲研究院（S. O. A. S.），开始了他那漫长的学术生涯。他于1971年取得伦敦大学东方及非洲研究院古汉语教授并保持这个位置13年之久，直到退休为止，1981年当选英国（文史哲）研究院院士，1991年因病逝世，享年72岁。他在中国古代思想史方面的主要著述有《列子译注》（1960）、《后期墨家的逻辑学、伦理学和科学》（1978）、《中国哲学与哲学文献研究》（1986）、《论道者》（1989）等。他在《后期墨家的逻辑学、伦理学和科学》中对墨家的理性和科学精神给予了极高赞誉，认为中国的理性论辩始于墨子，而后期墨家则完全分享了使全部知识纳入理性范围的希腊理想。他在书中的第一部分中对“墨经”中相关的几十个术语和句型进行了逐个研究，在第二部分中提出了一个重新构建的“墨经”文本，虽然没有进行完整的翻译，但是已经为西方汉学家了解和研究“墨经”提供



了一个很有启发意义的开端。该书也提供了一些句子的完整翻译，例如，“经”（上）第一句话“故，所得而后成也”译为 A “cause” is what must be got before it will come true，这句话的翻译就很准确。

（二）本书的英译

历经两年半的时间，《墨子》一书英语全译的工作终于结束了。我们认为这是一项很有意义的任务。首先，《墨子》虽然已经有若干种英语选译本，但都不是全译本。我们理应尽早让国外读者读到《墨子》的全译本，把被称为“绝学”的墨学全貌介绍给西方读者。其次，现有的几个选译本分别出版于 1929 年、1963 和 1978 年，距今年代久远，在语言转换、内容表达等方面都有必要与时俱进。第三，在近几十年中，我国学术界对《墨子》的考证和研究取得了长足进步，借鉴这些最新的研究成果为翻译《墨子》全书提供了许多有利的条件。例如，当年梅贻宝对“是故君子力事日强，愿欲日逾，设壮日盛。”（“修身”）的译文为：Therefore the superior men are daily more energetic in performing their duty, but weaker in their desires, and more stately in their appearance. 他参考的版本是晚清学者孙诒让校勘的《墨子间诂》，而根据 2000 年出版的《墨子直解》，“愿欲日逾”应为“愿欲远大”的意思，于是我们将这句话译为：Therefore, the gentleman will gain more strength, cherish greater expectations and display better conduct with each passing day. 再如，梅贻宝和华兹生把“今夫师者之相为不利者也，曰：‘偏具此物，而致从事焉，则是国家失卒，而百姓易务也。’”[“非



攻”（下）]中的“国家失卒”分别为 lose its fighting men（华译）和 lose its men（梅译）；而当今的译本对“国家失卒”的解释都为“国家失去法度”（巴蜀书社：《墨子全译》第 69 页，中国书店：《墨子白话今译》第 102 页），我们因而将这段话译为：If all the unfavorable conditions exist, the war is still launched by all means, then the state will fall into disorder and the common people will be forced to abandon their occupations. 至于在“非攻”（下）中有一句话，“天乃命汤于镛宫：‘用受夏之大命。夏德大乱，予既卒其命于天矣，往而诛之，必使汝堪之。’”这句话中的黑体部分无论是梅译本还是华译本均没有译出来，我们在译文中尽量避免这种漏译的情况。

对古代典籍的某些内容及古代词语的理解不能固守陈见，翻译时必须采取能动、积极、进取和开放的文本处理手法和文本观，翻译就是选择，允许有不同的理解。从已有的西方论著来看，仅“兼爱”一词就有 universal love, impartial solicitude, impartial caring, inclusive care 等多种译法，有些学者认为“兼爱”不是人与人之间普遍的爱心，而是君主对百姓的恩赐，所以应该用 solicitude, caring, care 之类的词来表示。不过也有学者认为，墨子的“兼爱”是上至君主、下至民众都应具有的道德信条。鉴于 universal love 作为墨学的一个核心思想几乎已成为一种固定概念，我们也就不必再另造术语了。我们在翻译过程中，以孙诒让的《墨子间诂》为蓝本，同时参阅了十余种不同的版本和今译本，也参阅了西方学者有关墨子的论文和著作，对现有的不同解释进行了



自己的取舍，形成了我们自己的译本。仍以前面所引的“兼爱”里的几句话为例，我们的译文是：Master Mozi said:

“The benevolent always take it as their duty to promote what is beneficial and eliminate what is disastrous to the people in the world.” Then what are the most dreadful disasters in the world? Master Mozi said: “Big states attacking small ones, big families harassing small ones, the strong oppressing the weak, the many bullying the few, the cunning deceiving the stupid, the noble lordling it over the humble—these are the most dreadful disasters in the world. More examples of this kind are: The rulers are not benevolent and graceful, the ministers are not loyal, fathers are not affectionate, sons are not filial and men living at the bottom of the society kill each other with weapons, knives, poison, fire, and water.” “子墨子”一律译为 Master Mozi，文中有“曰”一律译为 Master Mozi said，并将后面的文字加上引号，以符合原文的体例。翻译的文本尽量少作增删，为便于西方读者理解，在行文中适当对某些词语进行解释是不可避免的，但是决不删减任何内容，更不能采取知难而退的回避态度，由于对《墨子》原文理解的角度不同，歧义有时是难免的。我们的译文也只能是一家之见，但我们的选择是对比多家权威诠释再加上我们的认真思考后做出的。至于遣词造句的问题，译文一般选择比较口语化的句型，但是选择比较正式的词语，以体现《墨子》一书的文体特点。因为《墨子》一书是记录墨子面对弟子发表的言论，自然应该采用比较口语化的句型，但是他在向弟子讲道理，表达概念的词语

当然应该确切，不能过于通俗，必须选择较为正式的词语。

总之，我们力争使自己的译文体现时代的特点，并比已有的译文有所提高。我们希望这部《墨子》英文全译本能为国外从事墨学研究的学者提供一个更为全面客观了解墨子博大精深学问的平台，为扩大中国传统文化在世界的传播和影响起到自己的作用。

汪榕培 王宏

2005年4月20日

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Preface

1. Mozi the Man and Mozi the Book

1) Mozi the Man

Mozi was a distinguished thinker and politician during the Warring States Period (475B.C.—221B.C.) in the history of China. His thoughts and deeds were recorded in ancient Chinese classical writings such as *Mencius*, *Zhuangzi*, *Xunzi*, *Hanfeizi* and *The Spring and Autumn Annals of Lü Buwei*. But little is known about the year of his birth and death and his native place. In *The Records of the Grand Historian* by Sima Qian, the famous historian in the East Han Dynasty, we only find the following twenty-odd words about Mozi: “Mo Di, a minister in the state of Song, is an expert in military defense and an advocator of economizing expenditures. He is said to be a contemporary of Confucius or younger than him.” Obviously, Sima Qian was not sure of the exact period of life of Mozi. In *The Book of Han* by Ban Gu in the East Han Dynasty, the record about Mozi was brief: “Mozi, with Di as his given name, is a minister in the state of Song, author of a book consisting of 71 chapters, living in the age after Confucius.” He confirmed that Mozi lived in the post-Confucian period. When annotating *The Spring and*



Autumn Annals of Lü Buwei, Gao You, a scholar in the East Han Dynasty, wrote even fewer words in the two chapters respectively: “Mozi, with Di as his given name, is a native of the state of Lu, author of *Mozi* consisting of 71 chapters.” “Mozi, with Di as his given name, is a native of the state of Lu, author of *Mozi* consisting of 72 chapters, known for his Mohism.”

Ever since the Han Dynasty, most scholars have believed that Mozi’s surname is Mo and his given name is Di. As for his birthplace, the Chinese academic circles have been arguing for nearly 2,000 years and have not yet reached consensus. Some people believe that Mozi was a native of the state of Song while others maintain that he was from the state of Lu. Still other people say that Mozi was a native of Luyang or a foreigner. At present, both Tengzhou in Shandong Province and Lushan in Henan Province claim that they are the hometown of Mozi, and they have both set up statues of Mozi to commemorate this great master. According to the textual research conducted by Chinese modern scholar Liang Qichao, Mozi (cir.468 B.C. — 376 B.C.), a contemporary of the Greek philosophers Democritus and Herodotus, lived in the Warring States Period. In Chinese history, people in this period witnessed the emergence of hundreds of feudal lords and the booming of hundreds of schools of thought.

Many scholars believe that Mozi was born into an ordinary family and was a craftsman. When he was young, he took up carpentry and was able to make sophisticated weapons for the city defense. In “Gongshu”, Chapter 50 of *Mozi*, we read the following words: “Master Mozi went to see Gongshu Ban again. First Master Mozi unfastened his belt and took it for the city wall. Then he used some wooden chips as

weapons of defense. Gongshu Ban set up nine different weapons to attack the city and Master Mozi repulsed him nine times. When Gongshu Ban was at his wit's end in launching the attack, Master Mozi was still able to think out of the ways to ward off the enemy. Gongshu Ban had to acknowledge the defeat in the end." From this we get to know that even the famous skillful workman Gongshu Ban could not match him. Mozi was also an inventor and a scientist. He once made a wooden bird which, it was said, had been flying up in the sky for three days and nights. He also made his contribution in such areas of natural science as optics, mathematics and mechanics. Mozi once modeled himself after Confucius, Yao, Shun and Dayu and studied a number of Confucian classics. In "The Essential Points" in *Huainanzi*, we find the following words: "Though a student of Confucians, Mozi was not happy about pompous ceremonies and proprieties as well as lavish funerals, thinking they were of no good to ordinary people. Therefore, he deviated from Confucianism." Owing to his dissatisfaction with Confucian belief, rites as well as its love of music and lavish funerals, Mozi began to promote economizing expenditures and simplifying funerals and developed his own Mohism which was later labeled as a prominent school of thought as Confucianism. Mozi led a multitude of his disciples to travel regularly among the states of Lu, Qi, Song, Wei, Chu and Yue, doing theoretical research on the one hand and engaging in political activities on the other.

Mozi lived a frugal life by eating wild herbs and vegetables, drinking plain water, and wearing thin and coarse clothes. Without a house of his own, he had to move to another place, oftentimes before the chimney in the house was blackened with smoke. His followers also lived a simple life, highly disciplined and ready to sacrifice themselves for their master





at any moment.

In one of the books written in the late Qing Dynasty, Sun Yirang studied the way how Mohists passed their teachings from generation to generation and pointed out that Mozi taught 15 disciples in person and had 21 more disciples being taught by him indirectly. Mohism ramified into three schools (Xiangli, Xiangfu and Dengling) after Mozi passed away. Each school had its own version of Mozi's teachings. Mohism reached its heyday in the mid Warring States Period and declined in the late Qin Dynasty. After Emperor Wu of the Han Dynasty implemented the policy of abolishing all the deviant schools of thought and worshiping only Confucianism, Mohism was on the brink of extinction. It was not till the late Qing Dynasty through the joint efforts made by Sun Yirang, Liang Qichao, Hu Shi and other scholars that Mohism began to regain its momentum in the academic circles in China.

Mozi was criticized by Mencius and Xunzi in the pre-Qin period. Mencius rejected the notion of "universal love", a core concept of Mohism, saying that "omitting the primacy of the father" is an act of "a bird or a beast" while Xunzi denounced Mozi and blamed him for "being obsessed by utilitarian considerations and not knowing the beauties of form". Zhuangzi was not happy with Mozi's ideas of "economizing expenditures and condemning music", but he also praised Mozi, saying, "Mozi loved the people and persisted in his unattainable goal. Though he exhausted himself and became weak and wan, he refused to give up his doctrine. What a man of intelligence!" In one of the books entitled *On the Six Major Schools of Thought*, Sima Tan commented on Mozi objectively, saying: "Mozi lived a frugal life and what he did is hard for other people to follow, yet his basic ideas such as promoting production and



economizing expenditures are not to be discarded.” It was not until the late 19th century when Chinese scholars began to study Mozi from new angles and drew new conclusions. Liang Qichao probed into Mozi’s thought on all fronts and admired Mozi’s idea of “universal love”. In the meantime, many scholars praised Mozi for his contribution in the area of logic (nominalism) and natural science.

2) *Mozi* the Book

Mozi was a collection of works and sayings by Mozi and his disciples. The book came into being in the late Warring States Period and was edited by Liu Xiang in the West Han Dynasty. Ban Gu, a historian in the East Han Dynasty re-edited it and divided it into 71 chapters. But these 71 chapters were gradually scattered after the Six Dynasties and only 62 chapters remained intact in the Song Dynasty. When scholars in the Qing Dynasty began to compile *The Complete Library in Four Divisions*, only 53 chapters were available. Worst of all, many of the chapters were difficult to read as there were a lot of mistakes in the organization of the texts and many loopholes in the arrangement of Chinese characters. The current edition was taken from the collection of *The Taoist Classics* and it contained only 53 chapters, some of which were written by Mozi while others were written by his disciples. *Mozi* covers a wide range of subjects, including politics, military science, philosophy, ethics, economy, logic, natural science and technology, and thus constitutes the important source for studying Mozi and Mohism. During the reign of Emperor Qianlong of the Qing Dynasty, Bi Yuan wrote *Mozi Annotated* when editing the ancient classics. Sun Yirang, a scholar in the late Qing Dynasty, compiled



Mozi Re-annotated, which is still the chief representative work in the textual criticism of Mozi. 1944 saw Wu Yujiang's publication of *Mozi Collated and Annotated*, the best book in the collation, rectification and annotation of Mozi ever since Sun's *Mozi Re-annotated*. In this book, Wu corrected over 1,000 errors and mistakes in Bi's and Sun's books. In the 1970s, a batch of broken bamboo slips of *Mozi* was excavated from an ancient tomb of the West Han Dynasty in Linyi, Shandong Province and made it possible for scholars to have a glimpse of the ancient version of *Mozi*.

The extant *Mozi* can be divided into five sections. Section One covers seven chapters including "Favoring Scholars", "Cultivating the Moral Character", "On Dyeing", "On the Necessity of Standards", "Seven Potential Dangers", "Mending the Ways of Rulers" and "Threefold Argument", which are the early writings of Mozi. Section Two is made up of twenty-four chapters which reflect in a systematic way Mozi's ten propositions: "Universal Love", "Denouncing Aggressive Warfare", "Respecting the Virtuous", "Identifying with the Superior", "Economizing Expenditures", "Simplicity in Funerals", "Against Music", "The Will of Heaven", "On Ghosts" and "Against Fatalism" and constitute the main body of the book. Section Three comprises "The Canon (I)", "The Canon (II)", "Exposition of the Canon (I)", "Exposition of the Canon (II)", "Major Illustrations" and "Minor Illustrations". This section contains valuable material for the study of Mozi's logic and natural science. Section Four is composed of five chapters: "Geng Zhu", "On the Value of Righteousness", "Gongmeng", "Lu's Question" and "Gongshu". The first four chapters are direct quotations from Mozi and dialogues between Mozi and his disciples while "Gongshu" is a complete story. Sec-



tion Five begins with “On the Fortification of the City Gate” and ends with “Miscellaneous Measures for Defense”, the last chapter of the book. Written by Mozi in the Warring States Period, these chapters specialize in the skills and crafts for city defense and provide important data for studying Mozi’s military thought.

With rich contents and compact structures, “The Mohist Canon” is an important part of *Mozi*. It touches upon not only such areas of social sciences as epistemology, logic, economics, but also areas of natural science such as time, space, the structure of materials, mechanics, optics and geometry. The author probed into many difficult problems with lengthy elaborations, good reasoning and precise argument, making this part of the book extremely valuable.

Altogether ten propositions are put forward in *Mozi*: “Universal Love”, “Denouncing Aggressive Warfare”, “Respecting the Virtuous”, “Identifying with the Superior”, “Economizing Expenditures”, “Simplicity in Funerals”, “Against Music”, “The Will of Heaven”, “On Ghosts”, “Against Fatalism”, of which “Universal Love” is taken as the nucleus of Mohism and “Respecting the Virtuous” as its foundation. Mozi’s egalitarian view that “respecting the virtuous” (appointment of people according to their merits) is the basic rule that a statesman must adhere to and is an attack on the patriarchal hereditary system of his time. Mozi’s view on “universal love” is an adjustment to the Confucian view on “benevolence”. By “universal love”, Mozi means that we should love all the people without making any distinctions. The other propositions such as “denouncing aggressive warfare”, “economizing expenditures”, “simplicity in funerals” and “against music” are all derived from this view.

2. Studies of Mohism

Mohism was conspicuously ignored in the two millenniums of Chinese history. In the discussion of traditional Chinese culture, people would naturally talk about Confucianism and Taoism. Though in the several hundred years of the Spring and Autumn Period and Warring States Period, Mohism and Confucianism enjoyed the equal status of “a prominent philosophical school”, Mohism suddenly disappeared from the stage of history in a mysterious way. The downfall of Mohism was due to its hostility to Confucianism in many respects. When the policy of “abolishing all the deviant schools of thought and worshipping Confucianism alone” was implemented, Mohism was doomed to failure and could no longer compete with Confucianism.

Yet in the past 2,000 years, Mohism still drew the attention of quite a number of scholars. Ge Hong, the Taoist Master in the East Jin Dynasty, wrote a book entitled *The Life Stories of Celestial Beings*, in which Mozi was transformed into a celestial being. Lu Sheng, a scholar in the Jin Dynasty, was the first to annotate “The Mohist Canon” and rearrange its sentence order. Le Tai in the Tang Dynasty annotated 18 chapters of *Mozi*. Han Yu wrote a book *On Reading Mozi*. In his eyes, there was little difference between Mozi’s propositions and Confucius’ doctrines on such issues as identifying with the superior, universal love, respecting the virtuous and worshipping ghosts. Famous scholars in the Song Dynasty such as Ouyang Xiu, Wang Anshi, Cheng Yi and Zhu Xi all mentioned Mozi in their writings. Huang Zhen and Ma Duanlin in the Yuan Dynasty, Song Lian, Jiao Hong, Li Zhi and Hu Yinglin in the Ming





Dynasty also paid due attention to Mozi and Mohism. In the Qing Dynasty, great progress was made in eulogizing and reviving Mozi and Mohism. *Mozi Re-annotated* by Sun Yirang (1848—1908) was a landmark in textual criticism and laid the foundation for Sun's position in the research of Mozi and Mohism. Sun spent more than 20 years studying Mohism. His achievements can be summarized as follows: ① adopting the strong points of various scholars and rectifying their mistakes; ② combining annotation and exegetical studies together; ③ conducting textual researches into "Exposition of the Canon" and its sidelines, and making them readable as a whole; ④ making corrections to the chapters related to military affairs and city defense.

In 1904, Liang Qichao published *Master Mozi's Learning*. And in 1921, he wrote *The Case Study of Mohism*. In these two books, he applied the methodology of western social science to the studies of Mozi, which marked the turning point of Mohist studies in the 20th century. Chronologically speaking, Liang Qichao inherited the legacy left by Sun Yirang and was followed by Hu Shi. He rightly pointed out that though Mohism had not been accepted as the mainstream philosophical school in China in the past 2,000 years, some of its fundamental principles had been fused into the national identity of the Chinese people. In referring to the Mohist studies, Hu Shi (1891—1962) is an important figure that we cannot avoid. Before his graduation from Columbia University, he wrote his doctoral thesis entitled *A History of Famous Celebrities in Pre-Qin Period*, appealing for the revival of the non-Confucianist schools of thought including Mohism. In his opinion, of all the branches of traditional Chinese culture, Mohism is the one closest to western culture. The logical and scientific ideas in *Mozi* were so unique that no other school of tradi-

tional Chinese thought could compete with it. Besides, famous Chinese philosophers such as Qian Mu (1895—1990) and Feng Youlan (1895—1990) also made in-depth studies of Mohism.

In the first half of the 20th century, Mohist scholars mainly focused on investigation into Mozi's life story and birthplace, the authenticity and annotation of *Mozi*, and the interpretation of Mohism. The important academic works on Mozi include *The Political Philosophy of Mozi* by Chen Guyuan (1922), *The Similarity and Difference between Confucianism and Mohism* by Wang Tongling (1922), *The Categorizations of Mohism* by Zhang Chunyi (1923), *The Mohist Philosophy* by Lang Jingxiao (1924), *Ten Theses on Mohism* by Chen Zhu (1926), *The Philosophy of Mozi and Yang Zhu* by Jiang Weiqiao, *On Mozi* by Qian Mu (1929), and *The Origin of Mohism* (1937) by Fang Shuchu.

In the second half of the 20th century, more research papers and books on Mohism were published. Ren Jiyu published his monumental book *On Mozi* in 1956, the first book of its kind which applied Marxist views and methodology to the study of Mozi. In this book, Ren analyzed the social and historical condition under which Mohism came into being, the class of people it served and the historical place Mozi occupied. Tan Jiepu's *Probing into Mohism* (1958) was an important book about Mozi after the founding of People's Republic of China. When the 10-year-long Cultural Revolution (1966—1976) was over, Mohist research entered a new phase. A large number of books on Mozi and Mohism were published. Among those that are still influential in the area of Mohist research are: *Mozi's Philosophy and Science* (1981) by Zhan Jianfeng, *A New Study on Mozi* (1992) by Yang Junguang, *A Critical Biography of Mozi* (1993) by Xing Zhaoliang, *A New Study on Mozi* (1994) and A





Textual Research of Mozi (2002) by Qin Yanshi, *Researches on Mozi* (1995) by Tan Jiajian, *Mozi: Ascetic and Savior* (1996) by Zhang Yongyi, *The Rejuvenation of a Prominent School* (1997) by Cui Qintian, *A General Survey of Mozi* (1993), *Mohism and Modernization* (1998) by Sun Zhongyuan, and *Research into Mohism* (2001) by Xu Xiyan. A dozen different editions of *Mozi* with annotations and modern Chinese renderings have been published in recent years. According to the statistical figures quoted in the book entitled *Mohist Research* by Tan Jiajian, research papers on Mozi across the Taiwan Straits have reached 1,000 from 1904 to 1995.

In early June 1991, co-sponsored by Shandong University and the Tengzhou Municipal Party Committee of CPC, the First Symposium on Mozi was held in Tengzhou, Shandong Province, China. More than 100 Mohist experts and scholars attended the symposium and China Mozi Society was established. Ever since then, five symposiums on Mozi have been held in Tengzhou. The Sixth Symposium on Mozi plus the ceremony to celebrate the publication of *The A-Z of Mozi* was held on December 27th, 2004, in the Great Hall of the People in Beijing. More than 200 Mohist scholars at home and abroad participated in the two-day academic discussions. In September 2004, a three-day International Symposium on Mohism and the Modern Society was held in Lushan County, Henan Province, China. More than 70 Mohist experts and professors at home and abroad attended the symposium.

With the expansion of the communication between China and the outside world in the cultural field, Mozi and Mohism have aroused interest among many famous scholars outside China. In recent years, scholars in Asia and the USA have made great advances in the study of Mozi and

Mohism. A lot of high-quality academic papers and books on Mozi have been published. For example, Osamu Harataka from Japan, who wrote and published a five-volume *Mozi Annotated and Rectified*, is the only scholar in the world who takes pains to rectify the textual errors found in *Mozi* and to clarify the obsolete words. Professor Chrus Lee from Edinburgh University, Pennsylvania, is the best Mohist scholar in the USA. His works include *Mozi: The Great Educator*, *Ten Lectures on Mozi*, *Studies on Mozi*, *The Ideology of Mozi* and *Educational Psychology of Mozi*. In his discussion on the traditional Chinese thought in *Science and Civilization in China*, the British scholar Joseph Needham (1900 — 1995) expounded on Mohism at great length. This shows that more and more scholars in the west have realized the importance of Mozi and Mohism in the study of Chinese culture.



3. A Brief Introduction to the English Versions of *Mozi*

1) The Extant English Versions of *Mozi*

James Legge (1815 — 1897) was the first scholar in the west who paid attention to Mozi and Mohism. In *The Chinese Classics*, he set aside a lengthy section to the discussion of Mohist philosophy and translated three chapters of *Mozi* into English. Up till now, Mozi has had several English versions, yet none of them are full translations. In *Readings in Chinese Philosophy* (2000) edited by Philip J. Ivanhoe et al, we can find some latest renderings of *Mozi*, and Patrick Moran's translation of "Minor Illustrations" is available on his web page (<http://www.wfu.edu/~moran/mozi.html>).



Of all the English translations of *Mozi* published so far, the best known are the ones translated by Y. P. Mei (1900—1997) and Burton Watson (1925—) respectively. And the British Sinologist Angus Charles Graham (1919—1991) translated the related parts of “The Mohist Canon” in his *Later Mohist Logic, Ethics and Science*.

One English translation is *The Ethical and Political Works of Motse* (1929) published by Arthur Probsthain in London. The translator is a young Chinese overseas student Y. P. Mei, whose brother Yiqi Mei was a famous educator and President of Qinhua University. Later, Y. P. Mei himself also became President of Yenching University, another famous university in China. Owing to the fact that Y. P. Mei lived abroad for a long time and Yenching University no longer existed after the founding of People’s Republic of China, many young people know very little about him. Y. P. Mei was born in 1900 in Tianjing and graduated from Qinhua University in 1922. He went to the USA in 1923 to further his studies and graduated from Columbia University in 1927, obtaining PhD degree at the age of 26. The title of his doctoral dissertation was *Motse, the Neglected Rival of Confucius*. In order to introduce Mozi to the western readers, he translated 36 chapters of *Mozi* into English and got it published in 1929 while his dissertation came out five years later in 1934. Mei’s version has won universal acclaim among the western readers ever since its publication. Up to this day, the western critics still think highly of his version done more than 85 years ago. A recent commentary says: “Although it was done in the 1920s, the translation of a major part of the Mohist Canon by Y. P. Mei remains a standard resource for the study of pre-modern China.”

Y. P. Mei’s version is fluent to read, faithful to the original and reaches



a very high standard. However, in translating Chinese classics, the choice of the master copy and the implementation of translation strategies often bring about different results. In his preface to *The Ethical and Political Works of Motse*, Mei told his readers about the master copy he chose and the translation strategies he employed. Mei's translation was based on Sun Yirang's *Mozi Re-annotated*, which was the most authentic edition of the time. Wherever he found that he and Sun could not reach an agreement in understanding a certain word or phrase, Mei would make explanations in the footnote. From this we can see how serious he was in doing the academic research. Of the extant 53 chapters of *Mozi*, Y. P. Mei only translated 36 chapters. That means that he left one third of *Mozi* un-translated. Mei explained the reason why his version was not a full translation and said that he did it on purpose. There were two parts of *Mozi* that Mei did not translate: one was the part related to the natural science, the other was the part related to military affairs and city defense. Mei said: "The latter group contain many obsolete terms and contribute little to make clear Motse's thought. Regarding the former group, besides the unsettled question as to their respective authorship, the few pages probably make the hardest reading in the whole body of Chinese literature." In the preface, he mentioned the fact that in his translation he consulted Alfred Forke's German version of *Mozi*. "The result has been a comparison with the German translation of *Mozi* by Professor Alfred Forke, which is the only other extensive translation of Motse in a European language. But on certain points, especially in his introductory essay, we have to disagree with his authority." In mentioning his translation strategy, Mei admitted that he was often faced with the hard choice: "During the course of our work we have often had to face the dilemma



between preserving the native color and expression of the ancient Chinese author and employing modern idiomatic English. For evident reasons our decision has usually been for the former, sometimes, perhaps, at the expense of the latter.” To use today’s popular terms to paraphrase Mei’s words, we can see that his version is a bit more foreignized as he adopted “semantic translation”, a term coined by Peter Newmark, hinting that being faithful to the original in meaning is more important than gaining in fluency and clarity. And the readers in his mind’s eye were those who were interested in and knew something about Chinese philosophy in general and the philosophical schools in pre-Qin period in particular.

Born in 1925 in New York, Burton Watson was educated at Columbia University, and received his doctorate degree in 1956. He later studied at Kyoto University as a Ford Foundation Overseas Fellow, and taught Chinese and Japanese languages and literature at Kyoto, Columbia and Stanford. In 1979 he received the Gold Medal Award of the Translation Center at Columbia University and in 1981 he received the PEN Translation Prize. Dr. Watson was good at Chinese and Japanese. He specialized in Chinese and Japanese classical philosophy and literature and has written and translated more than 20 books related to Zhuangzi, Li Bai, Bai Juyi, Su Dongpo, Lu You, Mozi, Xunzi, etc. His books and translations are widely welcomed by the western readers. Burton Watson uses fluent modern English in his translation in which elegant formal vocabulary as well as informal words and slang often go side by side with each other. His *Basic Writings of Mozi* was first published in 1963 and a revised edition appeared in 2003. Burton Watson translated only thirteen chapters from the extant fifty-three chapters of *Mozi*. They are: “Re-



specting the Virtuous (1)", "Identifying with the Superior (III)", "Universal Love (III)", "Denouncing Aggressive Warfare (I)", "Denouncing Aggressive Warfare (III)", "Economizing Expenditures (I)", "Simplicity in Funerals (III)", "The Will of Heaven (I)", "The Will of Heaven (II)", "On Ghosts (III)", "Against Music (I)", "Against Fatalism (I)" and "Against Confucianism (II)". And these chapters are the gems of *Mozi*. We can see from this fact that Dr. Watson is an expert of Mozi with keen eyes. The western academic circles regard his *Basic Writings of Mozi* as "almost invariably as faithful as possible to the letter and spirit of his Chinese texts, and not just readable, but enjoyable in his English translations". Some critics have pointed out that Burton Watson's translation is admired by scholars and ordinary readers alike and "anyone, scholar or layman, interested in this poetry will consult Watson's versions with profit". To sum up, we may say that Burton Watson's translation of *Mozi* can be categorized as "communicative translation" and that his translation method is prone to domestication. And the readers in his mind's eye are those who have an interest in and but do not know much about Chinese philosophy and especially its philosophical schools in pre-Qin period.

Now let's choose the two versions of the first paragraph of "Universal Love" (III) to compare the different translation strategies employed by Y. P. Mei and Burton Watson.

The original text:

子墨子言曰：“仁人之事者，必务求兴天下之利，除天下之害。”然当今之时，天下之害孰为大？曰：“若大国之攻小国也，大家之乱小家也，强之劫弱，众之暴寡，诈之谋愚，贵之敖贱，此天下之害也。又与为人君者之不惠也，臣者之不忠也，父者之不慈也，

子者之不孝也，此又天下之害也。又与今人之贱人，执其兵刃毒药水火，以交相亏贼，此又天下之害也。”

Y. P. Mei's version reads like this:

Motse said, "The purpose of the magnanimous lies in procuring benefits for the world and eliminating its calamities. Now among all the current calamities, which are the most important? The attack on the small states by the large ones, disturbances of the small houses by the large ones, oppression of the weak by the strong, misuse of the few by the many, deception of the simple by the cunning, disdain towards the humble by the honored — these are the misfortunes in the empire. Again, the lack of grace on the part of the ruler, the lack of loyalty on the part of the ruled, the lack of affection on the part of the father, the lack of filial piety on the part of the son — these are further calamities in the empire. Also, the mutual injury and harm which the unscrupulous do to one another with weapons, poison, water, and fire is still another calamity in the empire."

Burton Watson's version reads like this:

Mozi said, "It is the business of the humane person to try to promote what is beneficial to the world and to eliminate what is harmful. Now at the present time, what brings the greatest harm to the world? Great states attacking small ones, great families overthrowing small ones, the strong oppressing the weak, the many harrying the few, the cunning deceiving the stupid, the eminent lording it over the humble — these are harmful to the world. So too are men who are not generous, ministers who are not loyal, fathers who are without kindness, and sons who are unfilial, as well as those mean men who, with weapons and knives, poison, fire, and water, seek to in-





jure and undo each other."

In translating the first sentence “仁人之事者，必务求兴天下之利，除天下之害”，Mei’s version is: “*The purpose of the magnanimous lies in procuring benefits for the world and eliminating its calamities.*” And Watson’s version is: “*It is the business of the humane person to try to promote what is beneficial to the world and to eliminate what is harmful.*” The sentence pattern “*The purpose of the magnanimous lies in...*” Y. P. Mei adopts bears the tinge of obvious bookishness while the sentence pattern “*It is the business of the humane person to try to...*” Burton Watson employs is prone to spoken English. What is more, Y. P. Mei uses such elegant words as “*procuring*” and “*calamities*” while Burton Watson chooses such plain words as “*promote*” and “*harmful*”. From the above analysis, we can have a rough idea about the different styles of writing of the two translators.

As for the second sentence “然当今之时，天下之害孰为大？”，Mei translates it as “*Now among all the current calamities, which are the most important?*” while Watson translates it as “*Now at the present time, what brings the greatest harm to the world?*” It is quite obvious that the former belongs to the academic type of semantic translation described by Peter Newmark while the latter is the popular type of communicative translation. Then, in translating “若大国之攻小国也，大家之乱小家也，强之劫弱，众之暴寡，诈之谋愚，贵之敖贱”，Y. P. Mei uses a series of noun phrases “*The attack on the small states by the large ones, disturbances of the small houses by the large ones, disturbances of the small houses by the large ones, oppression of the weak by the strong, misuse of the few by the many, deception of the simple by the cunning, disdain towards the humble by the honored*”，



making the style of his version a bit more elegant and elevated. In dealing with the same sentence, Burton Watson uses a series of participle phrases “*Great states attacking small ones, great families overthrowing small ones, the strong oppressing the weak, the many harrying the few, the cunning deceiving the stupid, the eminent lording it over the humble*”. His style of translation is a bit more concise and direct. “此天下之害也” is translated as “*these are the misfortunes in the empire*” and “*these are harmful to the world*” by Mei and Watson respectively. This shows that Mei’s version is more prone to foreignization while Watson’s version clings more to domestication.

From the above comparison of these two versions, we can find that both Y. P. Mei and Burton Watson have done a good job in their translation of *Mozi*. Mei often adopts the literal method in his translation and is keen on reproducing the style of the original language. Mei’s version is characterized by elegant words and complex sentence structures while Watson’s translation is more flexible in that it resorts to explanation and addition whenever necessary. Watson’s version is fluent and explicit while its wording is plain and down-to-earth. Mei’s translation is academically oriented, his readership being a few scholars who take Sinology and Chinese culture and philosophy as their field of research. That is why Y. P. Mei chooses grave and elevated words in his translation and uses textual structure equivalent to that of the source text. In the process of translation, he needs to trace the origin of those allusions and provide his readers with necessary supporting information, emphasizing the narrative and cultural value of his translation. Burton Watson’s version is more popular in that it caters for the need of the ordinary readers, emphasizing vividness and fluency. To realize this goal, he adds what he thinks the readers



need to know and deletes what he thinks the readers do not need.

When we mention the study of “The Mohist Canon” in the west, we cannot omit Angus C. Graham and his *Later Mohist Logic, Ethics and Science*. Though Graham does not provide the full translation of the original text, his word-to-word translation and the explanatory notes are still of great value. Graham was born in July, 1919, Penarth, Wales, UK. He entered S.O.A.S of London University and began his life-long academic career there. He was promoted to the professorship in ancient Chinese in S.O.A.S of London University in 1971 and maintained this position for 13 years until he retired. He was elected as the academician of the British Research Institute in 1981 and died of illness in 1991. Among the books he wrote, the most famous are *The Book of Lieh-tsu* (1960), *Later Mohist Logic, Ethics and Science* (1978), *Studies in Chinese Philosophy and Philosophical Literature* (1986) and *Disputers of the Tao: Philosophical Argument in Ancient China* (1989). In *Later Mohist Logic, Ethics and Science*, Graham highly praised the rational knowledge and scientific spirit of Mohism and rightly pointed out that the rational debate originated from Mozi and the late Mohists were integrated into the Greek ideal of putting all knowledge into the rational scope. In the first part of the book, he made a minute study of dozens of terms and sentence patterns in “The Mohist Canon”. And in the second part of the book, he proposed a newly constructed text of “The Mohist Canon”. Though he did not provide the full translation of *The Canon*, his study has been regarded as a useful starting-point for the Sinologists in the west to go on their research into “The Mohist Canon”. In fact, Graham does translate some complete sentences into English. For example, he translated the first sentence in “The Canon(1)” “故，所得而后成也” as “A ‘cause’



is what must be got before it will come true.” His translation is accurate and true to the point.

2) Our Translation of *Mozi*

Through two and a half years' drudgery, we finally finish translating *Mozi* into English, a job that is of great significance to us. The reasons why we engage in translating this book are as follows: First, the extant versions are all abridged translations. To translate *Mozi* into English and let the readers at home and abroad get a full view of Mohism as soon as possible is worthwhile. Second, the extant versions appeared a long time ago. Mei's translation was published in 1929, Watson's version appeared in 1963 and *The Canon* translated by Graham appeared in 1978. Their way of converting two languages and their choice of expressions need redefined. What is more, in the past decades, Chinese scholars have made substantial achievements in the textual research of *Mozi*. We feel it necessary to make use of these updated research results to retranslate the book so that it may have brand-new looks for the readers in the 21st century. For example, When Mei translated “是故君子力事日强，愿欲日逾，设壮日盛。”（“修身”），his version is: “Therefore the superior men are daily more energetic in performing their duty, but *weaker in their desires*, and more stately in their appearance.” The master copy he referred to was *Mozi Re-annotated* by Sun Yirang. Yet, according to the *Mozi Re-explained* published in 2000, “愿欲日逾” is understood not as “*weaker in their desires*”, but as “愿欲远大”. So we translate this sentence as “Therefore, the gentleman will gain more strength, *cherish greater expectations* and display better conduct with each passing day”.



For one more example, in translating “今夫师者之相为不利者也，曰：‘偏具此物，而致从事焉，则是国家失卒，而百姓易务也。’”[“非攻”（下）] (italics ours), Mei and Watson put “国家失卒” into either “lose its men” (Y. P. Mei) or “lose its fighting men” (Burton Watson), but the recently published authoritative books on *Mozi* all explained it as “国家失去法度” (p 69, *A Complete Translation of Mozi* by Bashu Publishing House, p 102, *Mozi Translated in Plain Chinese* by China Bookstore). Therefore, our version assimilates the updated research results and goes like this: “If all the unfavorable conditions exist, the war is still launched by all means, then *the state will fall into disorder* and the common people will be forced to abandon their occupations.” We also find that there are occasional omissions, incorrect renderings and incoherence in both Mei’s version and Watson’s version. For example, in “Denouncing Aggressive Warfare”, there is such a sentence: “天乃命汤于镛宫：‘用受夏之大命。夏德大乱，予既卒其命于天矣，往而诛之，必使汝堪之。’”， but both Mei and Watson failed to translate the blocked part of this sentence into English. In our translation, we manage to avoid errors like this.

It is necessary to point out that in understanding and translating ancient Chinese classics and ancient Chinese words we should not aspire for absolute conformity. We encourage an active, progressive and open attitude toward textual analysis and textual criticism of *Mozi*, allowing for different understandings and interpretations. Translation means making choices. Take “兼爱” as an example, it can be translated as “universal love”, “impartial solicitude”, “impartial caring”, “inclusive care”, etc. Some scholars think that “兼爱” does not denote “love among people”, but the “solicitude, caring or care” that a lord bestows upon his



people while others hold the view that “兼爱” is moral principle that both the king and his people must stick to. In our eyes, as a core concept of Mohism, “兼爱” being translated into “universal love” has been deeply rooted in people’s minds. There is no need to give it another name. Therefore, we still use “universal love” for “兼爱”. Our translation is based on *Mozi Re-annotated* by Sun Yirang. In the meantime, we have read dozens of editions and translations of *Mozi* and many papers and books on Mozi for reference. When we are faced with different interpretations, we make our choice according to our interpretation. Take the above-mentioned translation of the opening paragraph in “Universal Love” as an example, our version is:

Master Mozi said: “The benevolent always take it as their duty to promote what is beneficial and eliminate what is disastrous to the people in the world.” Then what are the most dreadful disasters in the world? Master Mozi said: “Big states attacking small ones, big families harassing small ones, the strong oppressing the weak, the many bullying the few, the cunning deceiving the stupid, the noble lording it over the humble — these are the most dreadful disasters in the world. More examples of this kind are: The rulers are not benevolent and graceful, the ministers are not loyal, fathers are not affectionate, sons are not filial and men living at the bottom of the society kill each other with weapons, knives, poison, fire, and water.”

In our translation of *Mozi*, “子墨子” is translated as “Master Mozi”, “曰” is rendered as “Master Mozi said” and quotation marks are used to differentiate the direct quotations from the indirect ones. To cater for the needs of the ordinary western readers, we use explanatory transla-



tion methods on some occasions. But we never delete any contents of the book, nor do we avoid translating those difficult parts. Due to the different angles in understanding *Mozi*, ambiguities are bound to occur. Our version is the end result of our own thinking. But it is based on a careful comparison of the different authoritative interpretations plus our own serious considerations. As to the choice of words and the style of writing, our version is prone to simple sentence structures and somewhat formal terminologies to embody the style of the source text. As *Mozi* records what Mozi said to his disciples, simple sentence structures sound more natural. In the meantime, as *Mozi* reflects Mohist doctrines, the words Mozi chose must be a bit formal and precise.

All in all, we have tried to make our version a contemporary one and a much better one than the previous versions. We sincerely hope that this brand-new complete version of *Mozi* can provide a new platform for Mohist scholars at home and abroad to gain a more comprehensive and objective understanding of Mozi's extensive knowledge and profound scholarship. We are very happy that by translating *Mozi* into English we can make our own contribution to the promotion of excellent traditional Chinese culture in the world.

Wang Rongpei Wang Hong

April 20, 2005



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墨子 (约前 480 — 前 400 年)

Mozi (cir. 480 — 400 B.C.)

欽定四庫全書
PDG

卷一

亲士第一

【原文】

入国而不存其士，则亡国矣。见贤而不急，则缓其君矣。非贤无急，非士无与虑国。缓贤忘士，而能以其国存者，未曾有也。

昔者文公出走而正天下，桓公去国而霸诸侯，越王勾践遇吴王之丑，而尚摄中国之贤君，三子之能达名成功于天下也，皆于其国抑而大丑也。太上无败，其次败而有以成，此之谓用民。

吾闻之曰：“非无安居也，我无安心也；非无足财也，我无足心也。”是故君子自难而易彼，众人自易而难彼。君子进不败其志，内

【译文】

君主执掌国政，如果不亲近、爱惜他的贤士，那就会导致国家灭亡。见到贤才而不立即起用，那他们就会对君主怠慢。没有贤才，就没有人与君主共急难；没有贤士，就没有人与君主共商国事。怠慢贤才、忘记贤士，而能治理好国家的君主是不曾有过的。

过去晋文公遭难出走而后来又能成为天下的盟主，齐桓公被迫离国而终于称霸诸侯，越王勾践遭受吴王夫差的奇耻大辱而最终成为威慑中原诸国的贤君。这三位君主之所以能称霸诸侯，扬名天下，是因为他们都能在本国忍辱负重。最好的当然是不失败，其次是如果失败了，而有办法反败为胜，这就叫善于用人。

我曾听说过这样的话：“并不是没有安适的居所，而是自己没有安定的心；并不是有足够的钱财，而是自己没有满足的心。”因此，君子往往严于律己，宽于待人；而一般人则往往宽于待己，严于律人。君子在得意的时候不会改变自己的志向，在不得意的时候能探





Book One

Chapter 1

Favoring Scholars

If one does not accord preferential treatment to scholars when entrusted with the power to administer the state affairs, he will be ruining the state; if one is not anxious to employ virtuous and talented people upon seeing them, he will be neglecting the monarch. Only virtuous and talented people are able to rescue a country in grave danger, and only scholars are capable of devising plans for the development of the country. Few are those who can still maintain the safety and prosperity of their countries for long if they ignore virtuous and talented people and slight scholars.

In former times, Lord Wen of Jin (636–628, B.C.) went on exile and yet later lorded it over the Warring States. Lord Huan of Qi (685–643, B.C.) was compelled to leave his country and yet later became a powerful lord. Gou Jian, the king of Yue (497–465, B.C.), was humiliated by the king of Wu (495–473, B.C.), and yet was later highly respected by the feudal lords in the Central Plains of China. The reason why these three men achieved such fame and success lies in the fact that they succeeded in enduring the shame and humiliation in their own countries. The greatest rulers are those who never taste defeat. The second greatest are those who can score success in their failures by appointing scholars and virtuous and talented people to important positions.

I have often heard the saying: "It is not that I do not have a comfortable house, but that I feel ill at ease about the homeless; it is not that I do not have sufficient wealth, but that my heart yearns for more to help the poor." Therefore, a gentleman is always strict with himself but lenient with others while ordinary people are lenient with themselves but strict with others. Employed, a gentleman will not lessen the effort to reach his



【原文】

究其情，虽杂庸民，终无怨心，彼有自信者也。是故为其所难者，必得其所欲焉，未闻为其所欲，而免其所恶者也。是故逼臣伤君，谄下伤上。君必有弗弗之臣，上必有谄谄之下。分议者延延，而支苟者谄谄，焉可以长生保国。臣下重其爵位而不言，近臣则暗，远臣则喑，怨结于民心，谄谀在侧，善议障塞，则国危矣。桀纣不以其无天下之士邪？杀其身而丧天下。故曰：归国宝不若献贤而进士。

今有五锥，此其铍，铍者必先挫；有五刀，此其错，错者必先靡。是以甘井近竭，招木近伐，灵龟近灼，神蛇近暴。是故比干之殪，其抗也；孟贲之杀，其勇也；西施之沉，其美也；吴起之裂，其事也。故彼人者，寡不死其所长，故曰：太盛难守也。

故虽有贤君，不爱无功之臣；虽有慈父，不爱无益之子。是故不

【译文】

究其情由。虽然夹杂在平庸的百姓中间，也终无怨悔之心，因为他有自信的力量。因此，凡事能从难的做起，就一定能得到自己所想要的东西。没有听说过只做自己喜欢做的事，却能避免自己不喜欢的结果。所以，权臣欺君，佞臣害主。君王一定要有敢于讲真话、纠正自己错误的贤臣，主上必须有敢于直言争辩的贤士。秉持公议的人敢于坚持自己的意见，旁相诚教的人勇于直言进谏，这样才能长生保国。反之，臣子们如果看重自己的爵位而不敢提出自己的意见，近臣缄默不言，远臣仅知嗟叹，长此以往，怨恨必然郁结在老百姓心中。吹牛拍马的佞臣围在君王左右，使正确的意见不能传到君王耳中，这样，国家就危险了。夏桀、商纣之所以身遭杀戮，国家灭亡，并不是因为天下没有贤士辅佐的缘故呵！所以说：馈赠国宝还不如举荐贤士、引进人才好啊！

现在有五个锥子，这是最锋利的一个，它必定最先被折断；这里有五把刀子，这是一把磨锋利的，它必定最早被磨损殆尽。所以甘甜的水井往往先枯竭，高大的树木常常先被砍伐，灵龟总是先被烧灼，神蛇常是先被曝晒。所以，比干的死，是因为他刚正不阿的缘故；孟贲的被杀，是因为他勇武过人；西施被沉没江中，是因为她太漂亮了；吴起身遭车裂，是因为他干变革的事业。从以上的人来看，很少有不死在自己的长处上的，所以说：太突出了就很难保全自己。

即使有贤君，也不爱无功的下臣；即使慈父，也不爱无出息的儿



goal; dismissed, he will then engage in self-examination. Even when he is treated as a mediocre individual he will have no complaint because he always has confidence in himself. Hence those who make strict demands on themselves can certainly attain their desires. I have never heard that those who are lenient with them can avoid their dislikes.

Therefore usurping ministers are harmful to the lord and flattering subordinates are detrimental to the ruler. The lord must have ministers who always speak without reservation and the ruler must have subordinates who are willing to voice their own opinions. Only in this way can the life of the lord and the state remain secure and long. If all the ministers care too much about their positions and dare not speak bluntly, those near at hand would keep silent and those far away would murmur to themselves, and the people would become discontented. If the lord is surrounded with toadies and flatterers and blocked from outspoken counselors, the country is in danger. Was it not because they lost the support of scholars and the virtuous and talented people that Jie of Xia and Zhou of Shang lost their empires as well as their lives? Thus it is said: "To offer the greatest national treasure to the ruler is less desirable than to recommend scholars and virtuous and talented people to important positions."

Suppose we have five awls. The sharpest one is bound to break first. Similarly if we have five knives, the keenest will surely corrode first. So the sweet wells are sooner dried and the tall trees are oftener felled. To practice divination, the tortoises that are intelligent and sensitive are always the first to be burned; to pray for rain, the snakes that display unusual ability are often the first to be exposed to the scorching sunlight. Thus Bi Gan was tortured to death because of his uprightness; Meng Ben lost his life for swaggering about his strength; Xi Shi was drowned owing to her reigning beauty; and Wu Qi was torn apart alive due to his outstanding feats. All these cases show that few people can avoid perishing on account of merits. Hence the saying: "It is hard to keep a high reputation."

Even the benevolent lord will not favor his mediocre ministers; even



【原文】

胜其任而处其位，非此位之人也；不胜其爵而处其禄；非此禄之主也。良弓难张，然可以及高入深；良马难乘，然可以任重致远；良才难令，然可以致君见尊。是故江河不恶小谷之满己也，故能大。圣人者，事无辞也，物无违也，故能为天下器。是故江河之水，非一源之水也；千镒之裘，非一狐之白也。夫恶有同方取不取同而已者乎？盖非兼王之道也。是故天地不昭昭，大水不潦潦，大火不燎燎，王德不尧尧者，乃千人之长也。其直如矢，其平如砥，不足以覆万物。是故溪陕者速涸，逝浅者速竭，堯堯者其地不育，王者淳泽，不出宫中，则不能流国矣。

【译文】

子。因此，不胜任这事而占据这位置，不是应该占据此位的人；不胜任这个爵位而享有这个俸禄的，他就不是应该享有这种俸禄的人。良弓难以拉开，但它可以射到高深处；良马难以驾驭，但它可以负重行远；良才难以指挥，但他们可以辅佐君王，使之处于至尊的地位。所以，江河从来不厌恶小川充溢自己，故能成为大河。真正的圣贤，勇于承担责任，又不违背客观事物的规律，故能成为治理天下的英才。因此，江河的水并不只有一个源头；名贵的狐裘，并不是只取于一狐的腋下皮毛。哪有同道的人不取而只取与己意见相同的人的道理呢？这就不是兼爱天下的君主的原则了。所以，天地并不是永恒光明，水势也不全是浩大，大火也不总是旺盛，王德也不全是高尚。管理千人的长官，如果像箭和磨刀石一样平板呆滞，那就不能包容万物了。因此狭小的溪流很快就干涸，很浅的小川很容易枯竭，坚硬贫瘠的土地不能生长五谷。君王淳厚的恩泽，如果只限于宫中，就不能流布到全国去了。

修身 第二

【原文】

君子战虽有陈，而勇为本焉；丧虽有礼，而哀为本焉；士虽有学，而行为本焉。是故置本不安者，无务丰末；近者不亲，无务来

【译文】

君子指挥作战虽然要注意阵法，但勇气是最根本的；办理丧事虽然要讲究礼仪，但发自内心的悲痛是最主要的；做官的人虽然要具备才学，但德行是最重要的。因此，根基不牢固，就谈不上枝叶茂盛；近处的朋友都不亲近，就谈不上招徕远方的人；连自己的亲戚都不归



the affectionate father will not love his unworthy sons. Therefore, those who are not qualified for their positions but still keep them should be dismissed and those whose names are on the emoluments list but are not able to fulfill their duties should also be removed. Good bows are hard to draw, but they can reach greater heights and pierce more deeply. Good horses are hard to ride but they can carry heavier loads and make longer journeys. Talented people are hard to command but they can make the lord all the more respected. The big rivers have mighty currents, as they never despise the streams for their tributaries. Sages become pillars of the state as they never hesitate to undertake difficult tasks and never refuse to accept other people's opinions. The water in a river does not come from a single source; a priceless white fur coat is not made of the fur under the armpits of a single fox. Hence to abandon those who hold different opinions and employ those who always chime in with him is simply not the proper way for a great lord. As the sky is not always that bright, the great bodies of water not always that clear and the great fire not always that blazing, so the ruler of thousands of people is not always that righteous. If a ruler is straight as an arrow and smooth as a hone, he will not be able to accept different kinds of talented people. Narrow streams quickly run dry, shallow rivers soon become exhausted, and the barren land never bears fruits. If a ruler only shows his love in the palace, then it cannot be felt all over the country.

Chapter 2

Cultivating the Moral Character

Though battle formations are important in war, bravery is essential. Though proprieties are necessary for funerals, sorrow is essential. Though a gentleman should be well-read, a noble character is essential. If the essentials do not have firm roots, luxuriant branches and leaves are out of the question. If one fails to win the love of the people around him, he



【原文】

远；亲戚不附，无务外交；事无终始，无务多业；举物而闇，无务博闻。是故先王之治天下也，必察迩来远。君子察迩而迩修者也。见不修行，见毁，而反之身者也，此以怨省而行修矣。潜慝之言，无入之耳；批扞之声，无出之口；杀伤人之孩，无存之心，虽有诋讟之民，无所依矣。故君子力事日强，愿欲日逾，设壮日盛。君子之道也，贫则见廉，富则见义，生则见爱，死则见哀，四行者不可虚假，反之身者也。藏于心者无从以竭爱，动于身者无以竭恭，出于口者无以竭驯。畅之四支，接之肌肤，华发隳颠，而犹弗舍者，其唯圣人乎！

志不强者智不达，言不信者行不果。据财不能以分人者，不足与友；守道不笃、遍物不博、辩是非不察者，不足与游。本不固者未必

【译文】

附，就谈不上去结交家族外的人；做一件事情都有始无终，就谈不上什么追求多种事业；拿起手中的物品尚且弄不明白它是什么，就谈不上什么广见博闻了。因此，先王治理天下，一定要明察左右并招徕远方的人。君子能明察左右，因而他们也就能修养自己的品行了。君子在明察左右时，发现他人不修养自己的德行而被别人诽谤，就能反躬自省。这样，人们的怨恨就会减少了，自己的品德修养也提高了。不随意听取恶意诽谤的言论；不乱说攻击、诋毁别人的话；不藏伤害人的念头；那么，即使有想诋毁、攻击别人的人，也就没有依托了。所以君子自强不息，他的志向日益远大，他的修养日益提高。君子之道应该是：贫困之时表现出廉洁，富贵之时表现出疏财仗义，对于生者表现出慈爱，对于死者表现出哀痛。以上四种德行不能有半点虚假，要时常反躬自问。藏于内心的兼爱天下之心永远没有止息，自身的举止行动没有不符合礼仪的，口中的言谈没有不符合先王雅训的。发自内心的爱人之心，通达于四肢、肌肤，一直到白发秃顶都不舍弃，这大概只有圣人能做到吧！

意志不坚强的人是不会变得聪明的，说话不讲信用的人行动是不会果敢的，拥有财产不能分给他人的人是不能和他交朋友的；守道不专一，阅历不广博、是非不能明察的人，是不能与他一道切磋交流的。树木的根基不牢必然会危及它的枝叶；一个人只有勇气而不注重



cannot attract people afar. If one is unable to make his relatives pleased, he cannot achieve success in external communication. If one is not capable of finishing a job from beginning to end, he cannot engage in a multitude of businesses. And if one finds it hard to understand an example cited, he cannot pursue a wide range of knowledge.

When the early kings ruled over the country, they would observe those nearby and attract those afar. So if the gentleman is sharp-sighted enough to observe people around him, he will enhance their moral character. If the gentleman finds those who mar their fame owing to the negligence of their moral conduct, he should engage in self-examination. Only in this way can he have fewer complaints and cultivate himself to a higher level. If the gentleman neither listens to the slanderous remarks nor utters any offensive words nor conceives any idea of killing or injuring, he would be immune from the attacks of the malicious people. Therefore, the gentleman will gain more energy, cherish greater expectations and display better conduct with each passing day.

A gentleman should be incorruptible when he is poor and he should be benevolent when he is rich. He should bestow love to the living and express condolences to the dead. The above-mentioned four types of conduct should not be displayed hypocritically, but must come from the bottom of his heart. A gentleman should not merely store true love in his heart, display modesty in his behavior and utter graceful words in his speech. Only a true sage can infuse these virtues into his four limbs, flesh and skin, and never give in even when he becomes bald-headed and white-haired.

He who does not have a strong will can hardly have high intelligence; he who does not keep his promise can hardly act resolutely. He who owns wealth but is not willing to distribute it to others does not deserve to be a friend; he who does not stick to morality and is neither well-read nor capable of distinguishing between right and wrong does not deserve to be a companion. As a tree that does not have deep roots cannot have big branches, so a man who is brave but neglects his moral cultivation is



【原文】

几，雄而不修者其后必惰，原浊者流不清，行不信者名必耗。名不徒生，而誉不自长，功成名遂，名誉不可虚假，反之身者也。务言而缓行，虽辩必不听；多力而伐功，虽劳必不图。慧者心辩而不繁说，多力而不伐功，此以名誉扬天下。言无务为多而务为智，无务为文而务为察。故彼智无察，在身而情，反其路者也。善无主于心者不留，行莫辩于身者不立。名不可简而成也，誉不可巧而立也，君子以身戴行者也。思利寻焉，忘名忽焉，可以为士于天下者，未尝有也。

【译文】

品德的修养，日后必定会怠惰；水源污浊的河其水流必不清澈；言行不讲信用的人，他的名声必然败坏。名声不会无故产生，声誉也不会凭空而长，功成自然名就，名誉不能有半点虚假，这是时常要反躬自省才能取得的。话说得多而行动缓慢，虽然言辞漂亮但别人是不愿听的；努力做事而又不断夸耀自己，虽然劳苦但不一定可取。聪明人心中有数而不夸夸其谈，努力做事而很少夸耀自己，这样就能名扬天下。话用不着多而求睿智，不一定讲究文采而要讲求明察。因此，一个人如果没有智慧又不能明察，加上自身懒惰，那就会背道而驰了。善行不出自于内心就不能长久地保持，好的品行自身不能明辨就不能树立。名声不会轻易获得，声誉更不能用投机取巧的方式求得，君子一定要言行一致。一个重在牟取个人私利、忽视立名的人，要想成为天下的贤士，是未曾有过的。

所染第三

【原文】

子墨子言见染丝者而叹，曰：“染于苍则苍，染于黄则黄，所入者变，其色亦变，五入必，而已则为五色矣！故染不可不慎也！”

非独染丝然也，国亦有染。舜染于许由、伯阳，禹染于皋陶、伯益，汤染于伊尹、仲虺，武王染于太公、周公。此四王者所染

【译文】

墨子见到染丝的就感叹道：“洁白的丝放入青色染料中则成青色，放入黄色染料中则成黄色，染料变了，丝的颜色也跟着变。将丝五次放入不同的染料中，就会染出五种不同的颜色，所以染丝不可不慎重啊！”

不单染丝如此，国君同样也会受近臣的熏陶影响。虞舜受许由、伯阳的熏染，夏禹受皋陶、伯益的熏染，商汤受伊尹、仲虺的熏染，



bound to fail. As a river that has a dirty source cannot have a clear flow, so a man who always breaks his promise is bound to lose his reputation. Reputation does not arise without any reason; fame does not grow by itself. Fame and reputation come with success—one must not seek after a vain name but must strive for true fame and reputation. Those who are good at lip-service and slow in action can never make people convinced no matter how loquacious they are; those who indulge in self-glorification can never obtain what they desire no matter how great an effort they have made in their work. The clever people know almost everything but never speak much; they work hard but never boast of their feats. That is why their fame can spread far and wide. In speech one should not stress abundance but ignore intelligence, nor should he stress elegance but ignore perception. If he is not intelligent, nor perceptive, nor hardworking, he will deviate from the right way.

A good will that is not from the bottom of one's heart cannot stay long; a generous conduct that is not pursued by one cannot be recognized. Good reputation is not to be established in an easy way, nor is fame to be gained by tricks. A gentleman should display his moral character by earnestly practicing it in his daily life. There has never been a well-known scholar who only aims at personal gains but ignores his reputation.

Chapter 3

On Dyeing

On seeing people dyeing the silk, Master Mozi sighed and said: "The silk turns blue when it is dyed in blue and it turns yellow when dyed in yellow. A different dyestuff will result in a different color of the silk. Being dyed five times, the silk will appear in five different colors."

The same is true with the rulers as they are also prone to change colors under the influence of the people around them. Shun was influenced by Xu You and Bo Yang, Yu was influenced by Gao Tao and Bo



【原文】

当，故王天下，立为天子，功名蔽天地。举天下之仁义显人，必称此四王者。夏桀染于干辛、推哆，殷纣染于崇侯、恶来，厉王染于厉公长父、荣夷终，幽王染于傅公夷、蔡公穀。此四王者，所染不当，故国残身死，为天下僂。举天下不义辱人，必称此四王者。齐桓染于管仲、鲍叔，晋文染于舅犯、高偃，楚庄染于孙叔、沈尹，吴阖闾染于伍员、文义，越勾践染于范蠡、大夫种。此五君者所染当，故霸诸侯，功名传于后世。范吉射染于长柳朔、王胜，中行寅染于籍秦、高强，吴夫差染于王孙雒、太宰嚭，知伯摇染于智国、张武，中山尚染于魏义、偃长，宋康染于唐鞅、佃不礼。此六君者所染不当，故国家残亡，身为刑戮，宗庙破灭，绝无后类，君臣离散，民人流亡，举天下之贪暴苛扰者，必称此六君也。凡君之所以

【译文】

周武王受姜太公、周公旦的熏染。以上四个君王受熏染影响得当，所以称王于天下，立为天子，功盖四野，扬名天下。要称举天下仁义、名声显赫的人，一定要提到这四位君王了。夏桀受干辛、推哆的影响，殷纣受崇侯、恶来的影响，周厉王受厉公长父、荣夷终的影响，周幽王受傅公夷、蔡公穀的影响。这四个君王受影响不当，所以国亡身死，被天下人羞辱。要列举天下不义的蒙耻的人，一定要说到这四个君王。齐桓公受管仲、鲍叔牙的熏染，晋文公受舅犯、高偃的熏染，楚庄王受孙叔敖、沈令尹的熏染，吴王阖闾受伍员、文义的熏染，越王勾践受范蠡、大夫文种的熏染。这五个君主受熏染得当，所以称霸于诸侯，功名垂于后世，范吉射受长柳朔、王胜的影响，中行寅受籍秦、高强的影响，吴王夫差受王孙雒、太宰嚭的影响，知伯摇受智国、张武的影响，中山尚受魏义、偃长的影响，宋康受唐鞅、佃不礼的影响。这六个君主受影响不当，所以国家灭亡，身遭刑戮，宗庙毁灭，断子绝孙，君臣离散，百姓流亡。要列举天下残暴苛扰的



Yi, Tang was influenced by Yi Yin and Zhong Hui, King Wu was influenced by Lü Shang and Duke Zhou. As the four rulers were surrounded by good ministers and counselors, they succeeded in lording it over the other feudal lords and became overlords with their feats and fame spreading far and wide. Whenever the most famous and virtuous leaders in the world are referred to, the names of these four people are always mentioned. Jie of the Xia Dynasty was influenced by Gan Xin and Tui Chi, Zhou of the Yin Dynasty was influenced by the Duke of Chong and E Lai, King Li of the Zhou Dynasty was influenced by his uncle Chang Fu and Duke Yi of Rong, while King You of Zhou was influenced by Fu Gongyi and Cai Gonggu. As the four rulers were surrounded by wicked ministers and counselors, they lost their lives as well as their states and were despised by everybody. Whenever the most infamous and shameful rulers in the world are referred to, the names of these four people are always mentioned. Lord Huan of the State of Qi was influenced by Guan Zhong and Bao Shuya, Lord Wen of the State of Jin was influenced by Jiu Fan and Gao Yan, King Zhuang of the State of Chu was influenced by Sun Shu-ao and Shen Lingyin while King He Lü of the State of Wu was influenced by Wu Yuan and Wen Yi and King Gou Jian of the State of Yue was influenced by Fan Li and Wen Zhong. As these five leaders had good ministers and counselors around them, they all became powerful lords and their glorious deeds were passed on from generation to generation. Fan Jishe was influenced by Chang Liushuo and Wang Sheng, Zhong Xingyin was influenced by Ji Qin and Gao Qiang, King Fu Chai of the State of Wu was influenced by Wang Sunluo and his Prime Minister Pi, Zhi Boyao was influenced by Zhi Guo and Zhang Wu, Zhong Shanshang was influenced by Wei Yi and Yan Chang, while King Kang of Song was influenced by Tang Yang and Dian Buli. As these six rulers had wicked ministers and counselors around them, they lost their states as well as their lives. Their ancestral temples were pulled down and their descendants were all killed. The rulers and the subjects were dispelled and the people went into exile. Whenever the most horrible and greedy rulers in



【原文】

安者何也？以其行理也，行理性于染当。故善为君者，劳于论人，而佚于治官。不能为君者，伤形费神，愁心劳意，然国逾危，身逾辱。此六君者，非不重其国爱其身也，以不知要故也。不知要者，所染不当也。

非独国有染也，士亦有染。其友皆好仁义，淳谨畏令，则家日益、身日安、名日荣，处官得其理矣，则段干木、禽子、傅说之徒是也。其友皆好矜奋，创作比周，则家日损、身日危、名日辱，处官失其理矣，则子西、易牙、竖刀之徒是也。《诗》曰：“必择所堪，必谨所堪”者，此之谓也。

【译文】

人，一定要提到这六个君主。大凡国君能安稳治国的原因是什么呢？是因为他们行正道。行正道产生于受熏染得当。所以，善于做君主的人，在选择人才方面尽心竭力，而在管理官吏方面则省心节力。不会做君主的人，尽管伤神费心，忧心劳意，但国家却更加危险，自身更受羞辱。这六个君主并不是不重视他们的国家，不爱惜他们自己，而是因为他们不懂得治国要领的缘故，他们不懂治国要领的原因，就在于他们受熏染影响不当。

不单是国君要受近臣们的熏染影响，一般的士人也要受朋友的影响。他的朋友如果都讲究仁义，淳朴谨慎，畏惧法令，那么他的家就会一天天富裕起来，自身也会日益安定，声誉也会与日俱增，居官从政就得其正道了。如段干木、禽滑厘、傅说这类人就是这样。反之，如果他的朋友都是骄矜自傲、咄咄逼人，兴风作浪、结党营私，那么他的家就会日益衰败，自身就会一天天陷入险境，名声就会一落千丈，居官从政就失去正道了。如子西、易牙、竖刀这类人就是这样。《诗经》中所说的“染物必须认真选择染料，必须谨慎地选择染料”，就是这个道理。

法仪第四

【原文】

子墨子曰：“天下从事者不可以无法仪，无法仪而其事能成者无

【译文】

墨子说：“天下无论从事什么工作的人，都不可以没有法度，没



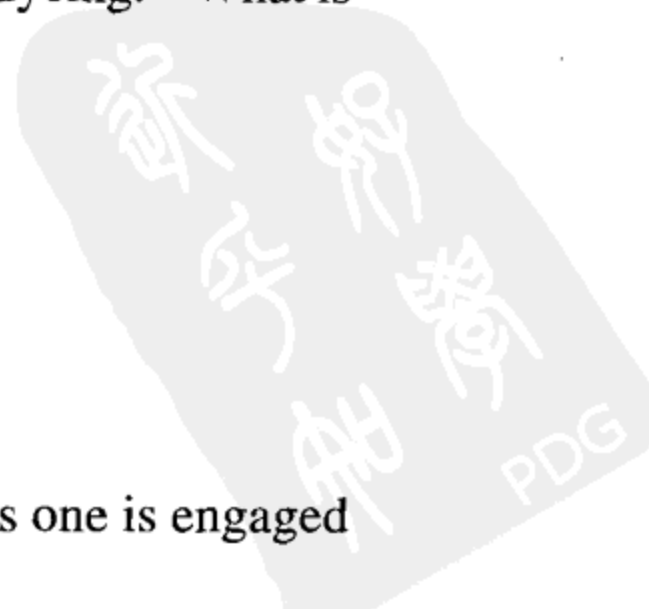
the world are referred to, the names of these six people are always mentioned. How did good leaders maintain the stability and prosperity of their countries? They did so by managing the state affairs reasonably. And whether they could succeed in doing so lie in what kind of people they choose as their assistants. Therefore, these capable rulers took painstaking efforts to choose the talented people to work for them but got less involved in the daily administrative business. The incapable rulers overtaxed their mind and drained their energy only to place their countries in graver situations and themselves under more humiliation. It is not that the above-mentioned six rulers did not treasure their countries and their lives, but that they had no clear idea how they should run their countries properly. And this had much to do with the improper influences they fell under.

Not only are the rulers under various influences, but also are the gentlemen. If the friends one makes are all virtuous, honest and cautious and law-abiding, then he will have a more prosperous family, better health and higher reputation by and by. When one takes office and is engaged in administrative affairs, he will do his job properly. Duan Ganmu, Qin Huali, Fu Yue and others are friends of this kind. If the friends one makes are all conceited and arrogant and gorging up together for their own interests, then he will have a more impoverished family, poorer health and lower reputation with the passing of the days. When he takes office and is engaged in administrative affairs, he will not do his job properly. Zi Xi, Yi Ya and Shu Dao are friends of this kind. As a poem goes: "Be cautious when selecting the dyestuff; be prudent when going for dyeing." What is said above just means so.

Chapter 4

On the Necessity of Standards

Master Mozi said: "No matter what kind of business one is engaged





【原文】

也。虽至士之为将相者，皆有法，虽至百工从事者，亦皆有法。百工为方以矩，为圆以规，直以绳，正以县。无巧工不巧工，皆以此五者为法。巧者能中之，不巧者虽不能中，放依以从事，犹逾己。故百工从事，皆有法所度。今大者治天下，其次治大国，而无法所度，此不若百工，辩也。

“然则奚以为治法而可？当皆法其父母奚若？天下之为父母者众，而仁者寡，若皆法其父母，此法不仁也。法不仁，不可以为法。当皆法其学奚若？天下之为学者众，而仁者寡，若皆法其学，此法不仁也。法不仁，不可以为法。当皆法其君奚若？天下之为君者众，而仁者寡，若皆法其君，此法不仁也。法不仁不可以为法。故父母、学、君三者，莫可以为治法。

“然则奚以为治法而可？故曰莫若法天。天之行广而无私，其施厚而不德，其明久而不衰，故圣王法之。既以天为法，动作有为必度于

【译文】

有法度而能把事情办成功的是没有的。即使那些身为将相的士人，也要遵循一定的法则；即使从事各种职业的工匠，也要遵循一定的法则。匠人们画方形用矩，画圆形用规，画直线用绳墨，量偏正用悬锤，量水平用水准仪。无论是能工巧匠，还是没有技术的工匠，都以此五种工具为法则。能工巧匠都能切合于矩、规、绳、悬、水的标准；不巧的工匠虽然不能完全切合标准，但只要仿照着标准去做，其水准仍要胜过于自己凭直觉的水平。所以，从事各种职业的工匠干工作，都有法则可衡量，现在大到治天下，次者治大国，反而没有法则可依，这就反而不及工匠们明智啊！

“那么，应当用什么来作为治国的法则呢？试以效法自己的父母怎么样呢？天下做父母的很多，但仁爱的却很少，假若都以自己的父母为准则，此法则不仁啊。法不仁，不可以为法。试以效法自己的师长怎么样呢？天下做师长的很多，但仁爱的却很少，假若都以他们为准则，此准则不仁啊。准则不仁，不可以为准则。试以效法自己的国君又怎么样呢？天下做国君的很多，可是仁爱的却很少，假若都以他们为准则，此准则不仁啊。准则不仁，不可以为准则。所以，父母、师长、国君这三者，都不能作为治国的准则。

“那么用什么来作为治国的法则呢？所以说：不如以天为准则。天的德行广博而无私，他施给人们恩惠浓厚但从不以为自己有功德，他的光明经久而不衰，所以圣王都以他为法则。既然以天为法则，那无



in, one must have standards. No one can do his job well without sticking to standards. Even those gentlemen who have been promoted to the rank of generals and ministers have to observe standards. The same is true with craftsmen. They draw squares with a square and draw circles with a pair of compasses. They use the carpenter's line to draw straight lines and find the perpendicular by a pendulum. All craftsmen, whether skilled or unskilled, follow these five methods as standards in their work. The skilled workers can meet the standards. Though the unskilled workers cannot fully meet the standards, yet by abiding by the above-mentioned standards they can surely do a better job. Thus, all craftsmen observe standards in their work. Now in administering the land under heaven or managing the state affairs of large countries, we seem to lack standards. This shows that we are less discerning than craftsmen.

“Then what should be taken as the standards to administer the land under heaven or manage the state affairs of large countries? Could we model after our parents? There are a lot of parents in the world, but few are benevolent. If we take them as models, we are imitating those that are not benevolent, which is, of course, not following the standard. Then could we follow our teachers as examples? There are a lot of teachers in the world, but few are benevolent. If we take them as models, we are imitating those that are not benevolent, which is, of course, not following the standard. Then could we take the rulers of our country as models? There are many rulers in the world, but few are benevolent. If we take them as models, we are imitating those that are not benevolent, which is, of course, not following the standard. So neither the parents nor the teachers nor the rulers can be taken as models to administer the land under heaven or manage the state affairs of large countries.

“What then should we adopt as the standards to administer the land under heaven or manage the state affairs of large countries? The best way is to follow Heaven. Comprehensive and unselfish in its operations, Heaven bestows abundant favor on people and is never self-conceited. And its light never fades. Therefore, the sage kings look upon Heaven as



【原文】

天，天之所欲则为之，天所不欲则止。然而天何欲何恶者也？天必欲人之相爱相利，而不欲人之相恶相贼也。奚以知天之欲人之相爱相利，而不欲人之相恶相贼也？以其兼而爱之、兼而利之也。奚以知天兼而爱之、兼而利之也？以其兼而有之、兼而食之也。今天下无大小国，皆天之邑也。人无幼长贵贱，皆天之臣也。此以莫不牝羊、豢犬猪，絜为酒醴粢盛，以敬事天，此不为兼而有之、兼而食之邪？天苟兼而有食之，夫奚说以不欲人之相爱相利也！故曰爱人利人者，天必福之；恶人贼人者，天必祸之。曰杀不辜者，得不祥焉。夫奚说人为其相杀而天与祸乎？是以知天欲人相爱相利，而不欲人相恶相贼也。

“昔之圣王禹汤文武，兼爱天下之百姓，率以尊天事鬼，其利人多，故天福之，使立为天子，天下诸侯皆宾事之。暴王桀纣幽厉，兼恶天下百姓，率以诟天侮鬼，其贼人多，故天祸之，使遂失其国家，身死为僂于天下，后世子孙毁之，至今不息。故为不善以得祸者，

【译文】

论什么动作行为都必须揣度天意。天所希望的就去干，天不希望的就停止不干。然而天意希望什么厌恶什么呢？天意希望人们相爱相利，而不希望人们相厌恶相残害啊。何以知道天意希望人们相爱相利，而不希望人们相厌恶相残害呢？因为天对于所有的人全都爱、全都利。何以知道天对于所有的人全都爱利呢？因为人们都为天所有，天对于所有的人都供给吃的。现在天下无论大国小国，都是天的国家。人无论长幼贵贱，都是天的臣民。因此，天下人莫不养牛马，喂狗猪，洁净地备好酒食祭品，以诚意敬祭天。这岂不是人类都为天所有而天又都喂养了所有的人吗？天既然这样，怎么能说天不要人们相爱相利呢？所以说：‘爱人利人的，天一定会赐福于他；厌恶人残害人的，天一定会降祸于他。’并且说：‘杀害无辜的人，一定会有灾祸。’何以说人们若互相残害，天就要降祸于他们呢？就凭上述这些，天是希望人们相爱相利，而不希望人们相厌恶相残害。

“过去的圣王夏禹、商汤、周文王、周武王，他们兼爱天下的百姓，率领百姓们尊敬上天、祭祀鬼神，他们给予人们的利益多，所以上天赐福给他们，使之立为天子，天下的诸侯都敬奉他们。暴君夏桀、商纣、周幽王、周厉王，他们厌恶天下的百姓，率领百姓们咒骂上天、侮辱鬼神，他们残害的人很多，所以天降祸给他们，使他们丧失了国家，身遭杀戮，被后世子孙毁骂，直到现在不止，所以做坏事



standards to guide them by. They do what Heaven likes and abandon what Heaven dislikes.

“What is it that Heaven likes and dislikes? It certainly likes to see people love and help each other and dislikes to see them hate and harm each other. By how do we know that Heaven likes to see people love and help each other and dislikes to see them hate and harm each other? It is by the love and benefit that Heaven bestows universally on all of us. How do we know that Heaven loves and benefits all of us universally? It is because Heaven claims all and accepts offerings from all. In today’s world, all countries, big or small, are the land of Heaven, and all people, old or young, noble or humble, are its subjects. No wonder that everybody in the world grazes oxen and sheep, feeds dogs and pigs, and prepares clean wine and cakes to sacrifice to Heaven. Does it not mean that Heaven claims all and accepts offerings from all? If we all agree that Heaven claims all and accepts all offerings, what can make us say that it does not like to see people love and help each other? Therefore, Heaven will bless those who love and help each other and curse those who hate and harm each other. Therefore, those who kill the innocent people will definitely meet dire consequences. Otherwise, how can we explain the fact that Heaven will curse those who kill others? From this we get to know that Heaven likes to see people love and help each other and hates to see them hate and harm each other.

“The sage kings in ancient times such as Yu, Tang, Wen and Wu showed their universal love to the people by leading them to worship Heaven and adore the spirits. Many were the benefits they brought about to the people. Therefore, Heaven blessed these sagacious kings, making them emperors and revered by all the feudal lords in the world. On the contrary, the wicked kings, Jie, Zhou, You and Li, showed their hatred for all the people by seducing them to curse Heaven and insult ghosts and spirits and killed many people. Therefore, Heaven was angry with them and deprived them of their empires and their lives. What is more, after they died, they had to bear the insult coming from people from all walks



【原文】

桀、纣、幽、厉是也，爱人利人以得福者，禹、汤、文、武是也。爱人利人以得福者有矣，恶人贼人以得祸者亦有矣。”

【译文】

得祸的，正是桀、纣、幽、厉等，而爱人利人得福的，正是禹、汤、文、武等。所以爱人利人得福的是有的，仇视残害人而得祸的也是有的。”

七患第五

【原文】

子墨子曰：“国有七患。七患者何？城郭沟池不可守，而治宫室，一患也；边国至境四邻莫救，二患也；先尽民力无用之功，赏赐无能之人，民力尽于无用，财宝虚于待客，三患也；仕者持禄，游者爱佼，君修法讨臣，臣慑而不敢拂，四患也；君自以为圣智而不问事，自以为安强而无守备，四邻谋之不知戒，五患也；所信者不忠，所忠者不信，六患也；畜种菽粟不足以食之，大臣不足以事之，赏赐不能

【译文】

墨子说：“国家有七种祸患。这七种祸患是什么呢？都邑的城郭和护城河都不能守卫，却去大修宫室，这是第一种祸患；敌军压境而四周邻国却没有谁来援助，这是第二种祸患；滥用民力，赏赐无能的人，结果在无用的事情上使民力耗尽，在招待宾客上使财力空虚，这是第三种祸患；做官的只顾守禄，游说的只爱结交，君王制定法律严惩下臣，臣畏君威而不敢进谏，这是第四种祸患；君主自以为圣明而不恤下情，自以为国家安定强大而无防备，邻国已在图谋进攻而不知警戒，这是第五种祸患；君王信任的人不贤不忠，而真正忠心耿耿为国的人却得不到信任，这是第六种祸患；国家蓄积的粮食不够食用，



of life and in different ages. Even to this day, the accusing voices against them never cease. Jie, Zhou, You and Li are those who were punished for the wrong-doings they had committed. Yu, Tang, Wen and Wu are those who were blessed because they had bestowed love and benefits upon the people. Thus we get to know that, in this world of ours, there are those who were blessed because they had bestowed love and benefits upon the people as well as those who were punished for the wrong-doings they had committed.”

Chapter 5

Seven Potential Dangers

Master Mozi said: “There are seven potential dangers to a country, which are: 1) When the city walls are worn out and no longer suitable for the defense works, a huge amount of money is spent in building royal palaces. 2) When the frontier of the country is threatened by the enemy troops, the neighboring countries are not willing to offer help. 3) As a result of wasting human resources on useless enterprises and squandering money on incapable men, the human resources and the treasury of the country are exhausted on entertaining the guests. 4) On the one hand, the officials in the country are only interested in securing their lucrative posts and the scholars are only keen on making friends to gain personal profits; on the other hand, the supreme ruler never turns to law except when he desires to punish his subordinates, and out of fear, no one dares to remonstrate against him. 5) The supreme ruler deems himself holy and wise and holds the mistaken belief that his country is secure and powerful. As a result, he ignores the state affairs and makes no preparations against the enemy’s attack. When the neighboring countries have already made plans to attack his country, he is still not on the alert. 6) Those trusted are not loyal while those who are loyal are not trusted. 7) On the one hand, the grain crops stored and planted are not sufficient for



【原文】

喜，诛罚不能威，七患也。以七患居国，必无社稷；以七患守城，敌至国倾。七患之所当，国必有殃。

“凡五谷者，民之所仰也，君之所以为养也，故民无仰则君无养，民无食则不可事，故食不可不务也，地不可不力也，用不可不节也。五谷尽收，则五味尽御于主，不尽收则不尽御。一谷不收谓之谨，二谷不收谓之旱，三谷不收谓之凶，四谷不收谓之匮，五谷不收谓之饥。岁谨，则仕者大夫以下皆损禄五分之一。旱，则损五分之二。凶，则损五分之三。匮，则损五分之四。饥，则尽无禄禀食而已矣。故凶饥存乎国，人君彻鼎食五分之五，大夫彻县，士不入学，君朝之衣不革制，诸侯之客，四邻之使，雍食而不盛，彻骖骅，涂不

【译文】

大臣不能供君王使唤，赏赐不能使人高兴，惩罚不能使人畏惧，这是第七种祸患。治国有了这七种祸患，必然会导致亡国；用这来守城，敌军一到必定会城陷国灭。七患在哪个国家存在，哪个国家就必定会遭受灾殃。

“五谷是老百姓赖以生存的东西，是君主靠之作为给养的东西。所以百姓没有五谷，君主也就没有给养；百姓没有吃的，君主也就不能使唤他们。因此粮食不可不加紧生产，田地不可不努力耕种，财用不可不节制使用。五谷丰登，君主可以吃到各种各样的美味佳肴；五谷歉收，君主就有很多东西吃不到了。一谷不收叫做谨，二谷不收叫做旱，三谷不收叫做凶，四谷不收叫做匮，五谷不收叫做饥。遇上岁谨，做官的从大夫以下都要减少俸禄五分之一。遇上岁旱，都要减少俸禄五分之二。遇上岁凶，都要减少俸禄五分之三，遇上岁匮，都要减少俸禄五分之四。遇上岁饥，那就都拿不到俸禄，只能供给饭吃了。所以国家遇到凶饥年岁，君主就要撤去五分之三的鼎食，大夫撤去悬挂的乐器，不能听音乐，读书人只有去务农，不能入学就读，君主临朝的衣服不能更换，诸侯宾客、邻国使者来访都摆不出丰盛的筵席，驾车只能用两匹马，道路不能修整，马不能喂粮食，婢妾不能穿



the people to eat and the ministers are not qualified for the posts they take at the royal court; on the other hand, neither can the awards please people nor can the punishment assume the deterrent function. If, in administering the state affairs of a country, we cannot remove these seven dangers, the country is doomed to perish. Similarly, in the defense of a city, if these seven dangers are not dispelled, the city will fall into the hands of the approaching enemy. Therefore, whichever country is afflicted with these seven potential dangers, it is bound to suffer disaster.

“The five cereals are what the people depend on and also what the monarch lives by. If the people are in want of them, the monarch will be in short of financial supply. And if the people have nothing to eat, they will not be able to do anything for their country. Therefore, more grains should be produced, more land cultivated and more expenses cut down. Only when a bumper harvest of the five cereals is obtained can the monarch enjoy the various delicious foods to his heart’s content. In case of a meager harvest, he will find it difficult to be adequately served. Failure of one cereal is called paucity; of two, scarcity; of three, calamity; of four, poverty; and of five, famine. When the country is in the year of paucity, the emoluments of the officials below the rank of senior ministers will be diminished by one-fifth while in the year of scarcity, two-fifths of the emoluments of the officials below the rank of senior ministers will be cut down. In the year of calamity, their emoluments will be reduced by three-fifths while in the year of poverty they will be further reduced by four-fifths. And in the famine year, those officials can get nothing at all except for rations. When a country is afflicted with famine, the monarch will stop giving any sumptuous banquets, the officials will suspend any creational activities, and the scholars will be asked to do the farm work and the old royal robes that the monarch wears will not be changed for the new. When envoys from other feudal lords and messengers from neighboring countries arrive, they will be entertained with frugal food. The carriage, which was originally driven by four horses, will be driven by two and the broken road will not be repaired. The horses will not be



【原文】

芸，马不食粟，婢妾不衣帛，此告不足之至也。

“今有负其子而汲者，队其子于井中，其母必从而道之。今岁凶、民饥、道饿，重其子此疾于队，其可无察邪？故时年岁善，则民仁且良；时年岁凶，则民吝且恶。夫民何常此之有？为者疾，食者众，则岁无丰。故曰财不足则反之时，食不足财反之用。故先民以时生财。固本而用财，则财足。故虽上世之圣王，岂能使五谷常收，而旱水不至哉？然而无冻饿之民者何也？其力时急，而自养俭也。故《夏书》曰：‘禹七年水’，《殷书》曰：‘汤五年旱’，此其离凶饿甚矣，然而民不冻饿者何也？其生财密，其用之节也。

“故仓无备粟，不可以待凶饥。库无备兵，虽有义不能征无义。

【译文】

丝绸衣服：这表明穷到极点了。

“现在有一个背小孩的母亲到井边去打水，把孩子掉进井里了，孩子的母亲一定会设法把孩子救出来。如今遇到岁凶，百姓饥饿，道旁有饿死的人，这种痛苦比孩子掉到井里更为严重，哪能不仔细考察呢？所以碰上时年好，百姓就仁义善良；碰上岁凶，百姓就吝啬凶恶。百姓的这些品性哪会固定不变呢？干活的人少，吃饭的人多，就没有好年岁。所以说财用不足，就要反省生产是否合农时，粮食不够，就要反省使用是否有节制。古代的贤人按农时生产财富，打牢根基而节约开支，财用就富足。即使是古代圣王，哪能使五谷年年丰收而不遇到水旱灾害呢？但他们却没有挨饿受冻的臣民，这是什么原因呢？因为他们努力抓住农时，自己又很节俭。故《夏书》上说：‘禹遇七年水灾’，《殷书》上说：‘汤遇五年旱灾’，他们遭受的灾害厉害极了，但百姓没有受冻挨饿的，这是什么缘故呢？就是他们生产的财富多，而用财又十分节俭。

“所以仓库里没有贮备粮食，就不能抵御凶饥之灾。府库里没有贮备兵器，即使自己是正义的也不能征讨不义的。内外城修造不完



fed with cereals, nor will the concubines and the maids be clothed with silk. All these indicate that the country has been tormented with very serious food shortage.

“Suppose in the process of drawing water from a well, a woman, who carries a child on her back, accidentally drops the child into the well, she will definitely try every means to save her child. Now in the year of famine, wherever we go, we can see people starve to death, which is more urgent and serious than the child falling into the well. Can we ignore what we see? People are often generous and kind in the good year and selfish and fierce in the lean year. Yet they should not be held responsible for this. When many consume and few produce, there can be no good year. Therefore, when the financial revenue is insufficient, we should ask ourselves whether we did farm work in the right season; when the food supply is scarce, we should ask ourselves whether we have economized on the expenditure. The ancient people paid due attention to the production of the grains in the right farming season. After laying down a solid foundation and cutting down the expenses at the same time, they naturally had plenty of wealth. Even those able and virtuous ancient kings could not prevent the people in their countries from the flood and draught and guarantee the constant harvests. Yet in those days there were hardly any people who suffered cold and hunger. Why so? It was because those able and virtuous ancient kings stressed the importance of producing grains in the right farming season and lived a very frugal life themselves. According to *The History of Xia*, when Yu was in power, floods lasted for seven years. And *The History of Yin* tells us that in the reign of Tang, his country suffered the severe draughts for five consecutive years. These two countries were afflicted with the severe natural disasters, yet the people were neither frozen nor starved because they had produced enough wealth and had practiced frugality.

“If there are not enough grains stored in the granaries, we can hardly resist famine or the general scarcity of food. If there is not sufficient weaponry stored in the arsenals, we can hardly have the power to punish



【原文】

城郭不备全，不可以自守。心无备虑，不可以应卒。是若庆忌无去之心，不能轻出。夫桀无待汤之备，故放；纣无待武之备，故杀。桀、纣贵为天子，富有天下，然而皆灭亡于百里之君者何也？有富贵而不为备也。故备者国之重也，食者国之宝也，兵者国之爪也，城者所以自守也，此三者国之具也。故曰以其极赏，以赐无功，虚其府库，以备车马衣裘奇怪，苦其役徒，以治宫室观乐，死又厚为棺槨，多为衣裘，生时治台榭，死又修坟墓，故民苦于外，府库单于内，上不厌其乐，下不堪其苦。故国离寇敌则伤，民见凶饥则亡，此皆备不具之罪也。且夫食者，圣人之所宝也。故《周书》曰：‘国无三年之食者，国非其国也；家无三年之食者，子非其子也。’此之谓国备。

【译文】

备，就不能自卫。思想上没有充足的准备，就不能应付突发事变。这就像庆忌在思想上没有戒备要离之心，就不能轻出。夏桀没有防御商汤的准备，所以被放逐；殷纣没有防御周武王的准备，所以被杀戮；桀、纣贵为天子，富有天下，然而他们都被小国诸侯灭亡，这是什么原因？就是因为富贵而不做任何防御的准备。所以准备工作是一个国家重要的工作。粮食是国家的宝贝，武器是国家的爪牙，城郭是用来守卫国家，这三者是国家必须具备的啊。所以说，以最高的奖赏去赏赐无功的人；掏空国库去购置车马衣裘和珍奇玩物；役使百姓劳苦不堪去修造宫室、观赏游乐的场所；死了之后，在棺木外还要做多重外棺，做很多衣衾；活着的时候，则大修亭台楼榭，死了又大建坟墓。百姓苦于常年在外服役，国库由于君王的挥霍而耗尽，君王还满足不了享乐，百姓却承受不了痛苦。所以国家遭受外敌侵扰即失败，百姓遇到凶饥则死亡，这都是该有防备而没有防备的罪过呵！并且粮食是圣人最珍贵的东西，所以《周书》上说：‘国无三年的粮食，国家就不是这一国的人所有了；家无三年的粮食，儿子也就不是这个家庭所有了。’粮食的贮备是国家最根本的贮备。”



the unjust even though we are justified in doing so. When the city walls are out of repair, we cannot defend ourselves against the possible attack. If we are not well prepared, we can hardly cope with the emergent situations. This reminds me of the story of Qing Ji who was not on the alert when he set out on the journey and was murdered on the way. Similarly, Jie of the Xia Dynasty ended up in exile, as he made no preparations against Tang of the Shang Dynasty. Zhou of Yin made the similar mistake. He was not on his guard against King Wu and was beheaded. Jie of the Xia Dynasty and Zhou of the Yin Dynasty were the Sons of Heaven and were very rich, yet they were wiped out by the rulers of small countries whose territories were less than forty square miles. Why is it so? It was because they enjoyed wealth but had no reservations. Therefore due reservations are of vital importance for a country. Grains are the treasures of a country; weaponry, its claws; and the city walls, its stronghold of self-defense. They are all indispensable in the maintenance of a country.

“If the ruler of a country awards the undeserving with the highest prize, spends a lot of money purchasing carriages and horses, fur coats and valuable objects, forces the laborers to build palaces and places of amusement one after another when he is alive, and makes thick coffins and many grave-clothes after his death, his people will live a miserable life and the wealth in the national treasury will be drained. If the high-ranking officials indulge in seeking pleasures all day long and the people at the bottom of society have to bear unbearable hardships, the country will fall under any attack and the people will die in large numbers in the year of famine. All these are due to the lack of due reservations. What is more, grains are what the sages valued. According to *The History of Zhou*, ‘if one’s country does not have three years’ grains in store, this country can no longer be called as his country; if one’s family does not have three years’ grains in store, then the children can no longer be called as his children.’ Hence storing enough grains is the most fundamental preparation for a country.”

辞过第六

【原文】

子墨子曰：“古之民未知为宫室时，就陵阜而居，穴而处，下润湿伤民，故圣王作为宫室。为宫室之法，曰：‘室高足以辟润湿，边足以圉风寒，上足以待雪霜雨露，宫墙之高足以别男女之礼。’谨此则止，凡费财劳力，不加利者，不为也。役，修其城郭，则民劳而不伤；以其常正，收其租税，则民费而不病。民所苦者非此也，苦于厚作敛于百姓。是故圣王作为宫室，便于生，不以为观乐也；作为衣服带履，便于身，不以为辟怪也。故节于身，诲于民，是以天下之民可得而治，财用可得而足。当今之主，其为宫室则与此异矣。必厚作敛于百姓，暴夺民衣食之财以为宫室台榭曲直之望、青黄刻镂之饰。为

【译文】

墨子说：“上古的人不知道修造宫室的时候，靠近山丘、凭借洞穴而居，地下潮湿，伤害人民，所以圣王开始修造宫室。修造宫室的原则是：‘地基的高度足以避潮湿，筑四壁可以防御风寒，盖屋顶足以抵御雪霜雨露，屋内的隔墙能够避男女之礼嫌。’仅此而已，凡是劳民伤财，得不到更大益处的事，是不做的。按照规定服劳役，修缮城郭，人民虽然辛劳但不受损伤；按照常例征收租税，人民虽然破费但不会困苦。人民感到困苦的并不是这些，而是苦于横征暴敛、役使不休。所以圣王修建宫室，是为了便于生活，不是用它来作为观赏享乐的；制作衣服、带子、鞋子等，是为了适合于身体，并不是要做奇装异服来显示怪异的。所以节用首先要从圣王自身做起，然后再教诲百姓，这样天下的百姓得以治理，财用也就会充足了。当今的君主，修造宫室就和这不同了。他们一定要向百姓横征暴敛，残酷地夺取百姓穿衣吃饭的钱，去修造曲折多姿、雄伟壮观的宫室台榭，以及五彩





Chapter 6

Mending the Ways of Rulers

Master Mozi said: "People in the primitive society used to live near the hills or in the caves when they did not know how to build houses and palaces. As sleeping on the damp ground was detrimental to people's health, sage kings decided to build houses and palaces. The principles they employed were simple and clear: 'First, the foundations of the houses should be high enough to spare the dwellers from the damp and moisture. Second, the roofs should be solid enough to ward off the frost, snow, rain and dew. Third, the walls should be thick enough to guard against the cold wind and high enough to have males and females separated and the courtesy of the sexes observed.' Sage kings at that time would not ask their people to do anything that would waste manpower and material resources. When they divided the workload among people in accordance with the convention, they might add extra burdens to them but not to the effect of harming them; when they collected taxes in accordance with the convention, they might levy additional money on them but not to the effect of making them live in poverty. What the people worried most was not the contribution of labor and money within the normal range but excessive taxes and levies. So sage kings built houses and palaces not for seeking pleasures, but for the convenience of life, and they made clothes and hats, belts and shoes for the protection of their bodies, not for showing off. As they lived a frugal life themselves and taught the people to do likewise, they were able to administer the state affairs smoothly and accumulate sufficient financial resources.

"When it comes to the building of the houses and palaces, the present rulers are different from sage kings in ancient times in that they levy exorbitant taxes on the people, robbing them of their money for food and clothing so as to have their palaces dotted with porches and pavilions in

【原文】

宫室若此，故左右皆法象之。是以其财不足以待凶饥，振孤寡，故国贫而民难治也。君实欲天下之治而恶其乱也，当为宫室不可不节。

“古之民未知为衣服时，衣皮带茭，冬则不轻而温，夏则不轻而清。圣王以为不中人之情，故作诲妇人治丝麻，梱布绢，以为民衣。为衣服之法：‘冬则练帛之中，足以为轻且暖；夏则絺绤之中，足以为轻且清。’谨此则止。故圣人之为衣服，适身体，和肌肤而足矣，非荣耳目而观愚民也。当是之时，坚车良马不知贵也，刻镂文采不知喜也。何则？其所道之然。故民衣食之财，家足以待旱水凶饥者何也？得其所以自养之情，而不感于外也。是以其民俭而易治，其君用财节而易贍也。府库实满，足以待不然，兵革不顿，士民不劳，足以征不服，故霸王之业可行于天下矣。当今之主，其为衣服，则与此异矣。

【译文】

缤纷的雕刻饰物。君主修造宫室如此，所以左右臣子都效法他。这样，他们的财物就不能应付凶饥之灾，也不能赈济孤寡，所以国家贫困，百姓也难治理了。君主真的希望天下安定而憎恶天下混乱，那么修造宫室就不可不节制。

“上古的人不知道制作衣服的时候，披兽皮，以草绳为衣带。冬天穿的衣服既不轻便又不暖和，夏天穿的衣服既不轻快又不凉爽。圣王认为这不符合人情，所以开始教诲妇女们做丝麻、织布绢，用来制作百姓的衣服。制作衣服的原则是：‘冬天穿素丝的内衣，只求其轻便暖和；夏天穿葛布做的内衣，只求其轻便凉爽。’仅此而已。所以圣人做衣服，只要求适合身体，使肌肤舒适就足够了，并不是为了炫耀使人耳目感到华美并观赏的。那时候，坚车良马没有人知道贵重，雕刻锦绣没有人知道喜爱。这是什么缘故呢？由于圣人诱导百姓如此啊！所以百姓衣食的资财，家家都足以应付旱涝凶饥的灾难，这又是什么缘故呢？是因为百姓懂得自己养活自己的道理，而又不受外界的影响。所以百姓俭朴就易治理，君王节俭用财就容易富足了。官府的仓库满满的，就足以应付非常之变；兵器甲冑不坏，百姓不劳困，就足以征讨不服的国家，因此霸王之业就可行于天下了。现在的君主，





various designs and adorned with different colors and carvings. When the royal palace is built in this way, other buildings will follow the fashion. As a result, the wealth of the country will be insufficient to cope with the famine years and to provide relief for the orphans and widows. It followed that the country will be poor and the people will be hard to govern. If the ruler really hopes to maintain peace and stability in his country, he should practice economy in building the palaces.

“Before the primitive people acquired the art of making clothes, what they wore were coats of furs and belts of straw, which were neither light nor warm in winter nor light and cool in summer. As wearing furs of coats and belts of straw could not meet people’s needs, sage kings began to teach women to produce silk and flax and to weave cloth and linen so as to make clothes for the people. The principles they employed were simple and clear: ‘First, the underwear worn in winter should be made of spun-silk and be light and warm. Second, the underclothes worn in summer should be made of coarse flax and be light and cool.’ And that was all there was to it. Therefore when sage kings were to make clothes, they did so only for the purpose of making themselves comfortable and warm, and not for the purpose of showing off or dazzling the common people. In those old days, people were not interested in the value of durable carts and docile horses nor were they fond of artistic carvings and ornaments. Why was it so? It was because sage kings had set a good example for them to follow. So the people stored enough clothes and food in their home to guard against natural disasters such as flood, drought, famine and dearth. Why? Because they knew the importance of self-reliance and were not lured by external factors. So the people lived a frugal life and were easy to govern and the ruler was thrifty and easy to satisfy. When the state treasury was sufficient enough to cope with emergencies and when armor and weapons were in good order and the soldiers and the people were not tired, it was not hard to send armed forces to punish the disobedient states and lord it over the Central Plains of China.

“When the present rulers are to make their clothes, they conduct a



【原文】

冬则轻暖，夏则轻清，皆已具矣，必厚作敛于百姓，暴夺民衣食之财，以为锦绣文采靡曼之衣，铸金以为钩，珠玉以为珮，女工作文采，男工作刻镂，以为身服。此非云益暖之情也，单财劳力，毕归之于无用也。以此观之，其为衣服，非为身体，皆为观好。是以其民淫僻而难治，其君奢侈而难谏也。夫以奢侈之君御好淫僻之民，欲国无乱不可得也。君实欲天下之治而恶其乱，当为衣服不可不节。

“古之民未知为饮食时，素食而分处，故圣人作诲，男耕稼树艺，以为民食。其为食也，足以增气充虚，强体适腹而已矣。故其用财节，其自养俭，民富国治。今则不然，厚作敛于百姓，以为美食刍豢，蒸炙鱼鳖，大国累百器，小国累十器，前方丈，目不能遍视，手不能遍操，口不能遍味，冬则冻冰，夏则饰饘。人君为饮食如此，故左右象之，是以富贵者奢侈，孤寡者冻馁，虽欲无乱，不可得也。君

【译文】

制作衣服就跟这不同了。冬天穿的轻便暖和，夏天穿的轻便凉爽，这些都已具备了，但他们一定还要向百姓加重赋税，残暴地夺取百姓穿衣吃饭的钱，用来做有锦绣文采的豪华衣服，用金铸造衣服的带钩，用珠玉做佩饰。女工刺绣，男工雕刻，用来制作身上的穿戴。这就不能说是为了更加暖和或凉爽了，耗尽财力和人力，完全归于无用。由此看来，这种制作衣服，并不是为了身体，而全是为了外表好看。所以这种国家的百姓奸巧难以治理，其君主奢侈难以规劝啊。以奢侈的君主治理奸巧的百姓，想要国家不乱那是不可能的。君主真的希望天下安定而憎恶天下动乱，那么如果制作衣服就不可不节俭了。

“上古的人不知道制作饮食的时候，以野果草木为食、分散居住，所以圣人开始教诲男子耕稼种植，用来作为百姓的食物。圣人们吃食物，只不过能够补气益虚、强身饱肚而已。所以他用财节俭，自奉也微薄，所以百姓富足，国家安定。现在的君主就不同了，他们大量地搜刮民财，用来办置美味佳肴，蒸烤鱼鳖。大国的君主用膳摆上百样菜，小国的诸侯摆上十样菜，面前一丈见方的地方，眼睛不能全看到，伸手不能全拈取，口舌不能全品尝，冬天就冻结成冰，夏天就腐臭变味。君主做饮食如此，所以臣下都仿效他，故富人奢侈浪费，



totally different policy. Except for requiring the winter clothes to be light and warm and the summer clothes to be light and cool, they would levy a heavy tax on the people, robbing them of their means of livelihood so as to ensure that their garments are elaborately embroidered and lavishly adorned. They ask the hooks of their clothes to be made of gold and the ornaments on the girdle to consist of pearls and jade. They employ women to make the embroidery and men to do the carving. All these are the purpose of adornment and not for warming the body. Hence wealth is squandered and manpower wasted all for nothing. It is quite obvious that when they make clothes, they stress too much importance on the beautiful outlook while ignoring its practical function. Small wonder their people are absurd and wild and the rulers themselves extravagant and deaf to good counsel. It is impossible for rulers of this kind to harness the wick people and at the same time to keep the country in good order. If the ruler of the country really wishes the whole world to have order and hates to see it in chaos, he must be thrifty in making clothes.

“Before the primitive people acquired the art of cooking, their foods were only vegetables and they lived in isolation. Therefore, sages taught them how to plough and plant and supplied them with food. At that time the sole purpose of making food was to increase energy, satisfy hunger, strengthen the body and appease the stomach. Since sage kings were thrifty in spending wealth and frugal of their own expenses, naturally the people became rich and the country prosperous and stable.

“The present rulers are all different. They exorbitantly tax the people, using the money extorted to enjoy beef, mutton, steamed fish and roast turtles. The lord of a big state often has a hundred courses for one meal while the ruler of a small state requires to be served with tens of courses. As the delicious dishes cover a table space of ten square feet, it is impossible for the ruler to see them all, reach for them all, and taste them all. As a result, a lot of them freeze in winter and turn sour in summer. Since the ruler of the country is so extravagant with the food, his ministers will naturally imitate him. Consequently, we see the interesting phenomenon



【原文】

实欲天下治而恶其乱，当为食饮不可不节。

“古之民未知为舟车时，重任不移，远道不至，故圣王作为舟车，以便民之事。其为舟车也，全固轻利，可以任重致远，其为用财少，而为利多，是以民乐而利之。法令不急而行，民不劳而上足用，故民归之。当今之主，其为舟车与此异矣。全固轻利皆已具，必厚作斂于百姓，以饰舟车，饰车以文采，饰舟以刻镂。女子废其纺织而修文采，故民寒，男子离其耕稼而修刻镂，故民饥。人君为舟车若此，故左右象之，是以其民饥寒并至，故为奸邪。奸邪多则刑罚深，刑罚深则国乱。君实欲天下之治而恶其乱，当为舟车不可不节。

“凡回于天地之间，包于四海之内，天壤之情，阴阳之和，莫不有也。虽至圣不能更也，何以知其然？圣人有传，天地也，则曰上

【译文】

孤寡穷人挨冻受饿。这样，即使希望安定，也是不可能的。君主真的希望天下安定而憎恶天下混乱，那么，如果制作饮食就不可不节制。

“上古的人不知道造车船的时候，重物不能移动，远地不能到达，所以圣王开始制造车船，以方便百姓运行。他们造的车船，完备牢固轻巧便利，可以载重物运行到远处。他们花钱少而得多，所以百姓喜欢并利用它。法令不催促就施行了，百姓不劳累而君主的财用也充足，所以百姓归附于他。现在的君主，他们制造车船就跟这不同了。完备牢固轻巧便利都已经具备了，但他们还要向百姓征收重税，用来装饰车船：用五彩刺绣装饰车子，用花纹雕刻装饰船只。妇女只得放弃自己的纺织去从事刺绣，因而百姓受冻；男子只好放弃他们的耕种去从事雕刻，因而百姓挨饿。君主造车船如此，所以左右侍臣都效法他，故百姓饥寒交迫，只好去为非作歹。为非作歹多则刑罚重；刑罚重，国家就混乱。君主真的希望天下安定而憎恶混乱，那么制造车船就不可不节制。

“一切轮回运转于天地之间，包容于四海之内的事物，无不包括自然所禀赋的天性，以及阴阳的对立统一。即使是最大的圣人，也不能更改这自然的客观规律。怎么知道它是这样呢？圣人的书传中有记



that while those rich people and high-ranked officials are wasteful and extravagant, people who are solitary and miserable are suffering from hunger and cold. Hence it is impossible to keep such a country out of disorder. If the ruler really wants to keep his country stable and prosperous, and hates to see it fall into a chaotic state, he cannot but give heed to frugality and economy when having food.

“Before the primitive people acquired the art of making boats and carts, they could neither carry a heavy load nor travel a long distance. Therefore sage kings started to make boats and carts to facilitate them. The boats and carts he planned were all sturdy and light and able to carry the heavy load and travel far. Due to its low production cost and enormous benefits, they were widely welcomed by the people. As the rulers’ orders were implemented without meeting any obstacles and sufficient wealth accumulated without making painstaking efforts, the people were naturally attracted to such sage kings.

“The present rulers take quite a different approach in making boats and carts. Having made them sturdy and light, they would yet extort additional money from the people in the name of decoration. They would demand the boats to be decorated with embroidery and carts with carvings. They ask women to abandon weaving to engage in embroidery and men to quit farming to do the carving. Consequently the people suffer from cold and hunger owing to the lack of clothing and food. As the ruler does so, his ministers would naturally follow him. And people in hunger and cold have to commit wicked deeds. The more wicked deeds they commit, the more punishments they will suffer. And these punishments will place the country in disorder. If the present rulers really hope to maintain the stability and prosperity of the land under heaven and hate to see it in disorder, then they must give heed to frugality and economy when making boats and carts.

“All that exists within the sphere of Heaven and Earth and lives within the four seas possesses the disposition of Heaven and Earth and harmony of *Yin* and *Yang*. Even the greatest lord cannot alter this. How do

【原文】

下；四时也，则曰阴阳；人情也，则曰男女；禽兽也，则曰牡牝雄雌也。真天壤之情，虽有先王不能更也。虽上世至圣，必蓄私不以伤行，故民无怨，宫无拘女，故天下无寡夫。内无拘女，外无寡夫，故天下之民众。当今之君，其蓄私也，大国拘女累千，小国累百，是以天下之男多寡无妻，女多拘无夫。男女失时，故民少。君实欲民之众而恶其寡，当蓄私不可不节。

“凡此五者，圣人之所俭节也，小人之所淫佚也，俭节则昌，淫佚则亡，此五者不可不节。夫妇节而天地和，风雨节而五谷孰，衣服节而肌肤和。”

【译文】

载：谈到天地，就称上下；说到四季，就称阴阳；谈到人的性别，就称男女；说到禽兽，就称牡牝、雌雄。确实事物无不具有自然所禀赋的天性。虽是先王，也不能更改。即使是上世最伟大的圣人，也一定要蓄养妻妾，但不伤害他的品行，所以百姓无怨。宫内没有被拘禁的女子，所以天下没有寡男。宫内没有被拘禁的女子，宫外没有寡男，所以天下的民众多。现在的君主，他蓄养的妻妾，大国君主拘禁的女子有上千，小国的诸侯拘禁的女子也有上百，因此天下的男子多为单身而无妻室，女子多被拘禁而无丈夫，男女错过婚育的时机，所以天下的民众减少。君主如果真的希望民众多，那么，蓄妻养妾就不能不节制。

“以上论及的五件事，是圣人节俭的事，是小人骄奢淫逸的事。节俭就昌盛，淫逸就灭亡，这五件事不可不节制。夫妇关系调节好就能使天下和悦，风调雨顺就能使五谷丰登，衣服合宜适体就能使肌肤舒适。”





we know this? Sages once taught us: 'Heaven and Earth reflect the relationship between superior and inferior; the four seasons represent both *Yin* and *Yang*. People are classified into men or women while birds and animals are categorized into male and female.' This is the law of nature. Even the early kings could not alter it. Though the great sages of ancient times all take concubines in their families, their conduct was within the range of the social morality. The people did not complain much about it because in those days there were no women to be kept in the royal palace to be spinsters and no bachelors to be found in the whole empire. As a result, the land under Heaven had a large population.

"The present rulers also take concubines. However, their conduct is against the social morality. The rulers in large countries often keep thousands of women as the would-be concubines while those in small countries will take at least hundreds of women in custody. As a result, men in the empire are mostly left without wives and women are mostly left without husbands. The number of population decreases as few young men and young women can get married in time. If the present rulers really hope to see the number of the population in the country increase and hate to see it on the decline, they must restrain themselves from keeping too many women to be their concubines.

"From what is discussed above, we get to know that sage rulers are always temperate and economical while wicked men are always indulgent and excessive. Temperance and economy can lead to prosperity while indulgence and excess only result in destruction. We must not indulge in excess in the five things discussed above. If we keep fewer concubines, Heaven and Earth will maintain their relationship more harmoniously with each other. If we have favorable weather condition, the five grains will flourish. And if we do not indulge in excessive clothing, we are likely to feel warmer and more comfortable."

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三辩第七

【原文】

程繁问于子墨子曰：“夫子曰：‘圣王不为乐。’昔诸侯倦于听治，息于钟鼓之乐；士大夫倦于听治，息于竽瑟之乐；农夫春耕夏耘，秋敛冬藏，息于聆缶之乐。今夫子曰：‘圣王不为乐’，此譬之犹马驾而不税，弓张而不弛，无乃非有血气者之所不能至邪？”

子墨子曰：“昔者尧舜有茅茨者，且以为礼，且以为乐；汤放桀于大水，环天下自立以为王，事成功立，无大后患，因先王之乐，又自作乐，命曰《濩》，又修《九招》；武王胜殷杀纣，环天下自立以为王，事成功立，无大后患，因先王之乐，又自作乐，命曰《象》；周成王因先王之乐，又自作乐，命曰《骜虞》。周成王之治天下也，不若武王；武王之治天下也，不若成汤；成汤之治天下也，不若尧

【译文】

程繁问墨子说：“先生曾说过：‘圣王不作音乐。’过去诸侯们疲于处理政务时，就借钟鼓之类的音乐来休息；士大夫工作累了，就借竽瑟之类的音乐来休息；农夫们春耕夏种、秋收冬藏忙累了，就借铃缶之类的土乐来休息。现在先生说：‘圣王不作音乐’，这就譬如使马永远驾车而不解脱出来，将弓箭永远拉开而不让松弛，这恐怕是有血气的人所不能做到的吧？”

墨子说：“过去尧舜有茅草盖的屋子帮助作乐，但那时只是聊且用来作为礼、作为乐而已。等到商汤放逐夏桀至大水之后，统一天下，自立为王，事成功立，国家没有大的后患了，就承袭先王传下的音乐，自己又新作音乐，取名为《濩》，又重修《九招》之乐；周武王灭殷纣之后，统一天下，自立为王，事成功立，国家没有大的后患了，于是又承袭先王传下的音乐，还自制新乐，取名叫《象》；周成王因袭先王的音乐，又自制新乐，取名叫《骜虞》。可是，周成王治天下不如周武王，武王治天下不如商汤，商汤治天下又不如尧舜。所以他们的音



Chapter 7

Threefold Argument

Cheng Fan asked Master Mozi: "Sir, you often tell us that 'sage kings do not have music', yet the former feudal lords used to relax themselves by way of listening to the music of the bells and drums when they were tired of managing the state affairs. And the ministers and gentlemen would also take a rest by listening to the music of the wind and stringed instruments when they were tired of their work. Even the farmers would rest a while by enjoying the music of jars and vases when they ploughed in spring, weeded in summer, harvested in autumn and hoarded in winter. Now you tell us that 'sage kings do not have music'. This could be understood as placing a horse under the yoke and never removing it or drawing a bow and never relaxing it. Perhaps it is impossible for an ordinary man to do so, isn't it?"

Master Mozi answered: "In the past Yao and Shun lived in thatched cottages, yet they had their rites and music. Later, Tang exiled Jie to Dashui and became the overlord. Having achieved success, established fame and removed the cause of future trouble, he became intoxicated with his success and indulged in the music of the former kings. He produced a new piece of composition called 'Protection' and revised an old one called 'Nine Tunes' which had been popular in Shun's time. When King Wu of Zhou conquered the Yin Dynasty and killed King Zhou, he became the overlord. Having achieved success, established fame and removed the cause of future trouble, he became intoxicated with his success and indulged in the music of the former kings. The piece of music he composed was entitled 'Symbol of Peace'. Later King Cheng of Zhou followed suit and the composition he added to was called 'The Forester'. Yet the reign of King Cheng was less desirable than that of King Wu, the reign of King Wu was less desirable than that of Tang, and the reign of



【原文】

舜。故其乐逾繁者，其治逾寡。自此观之，乐非所以治天下也。”

程繁曰：“子曰：‘圣王无乐’，此亦乐已，若之何其谓圣王无乐也？”

子墨子曰：“圣王之命也，多寡之。食之利也，以知饥而食之者智也，因为无智矣。今圣有乐而少，此亦无也。”

【译文】

乐愈繁杂，他们治理天下愈差。这样看来，音乐是不能用于治理天下的。”

程繁说：“先生说：‘圣王没有音乐’，但如您上述提到的音乐，也是圣王之乐呀，为什么说‘圣王无乐呢’？”

墨子说：“圣王的命令是太繁多的就要减损它。饮食是对人有益处的，但如果饿了知道去吃东西，就算是聪明的，如果吃饱了还要再吃，那就是愚蠢了。现在圣王虽然有乐，但务少而用当，这就如同无乐一样了。”



Tang was less desirable than that of Yao and Shun. From this we can see that the more one is indulged in music, the less efficient his government will be. Hence, music cannot be used to govern a country.

Cheng Fan objected: "Sir, you tell us that sage kings do not have music, but according to what you said, they indeed had music. How can we say that sage kings do not have music?"

Master Mozi answered: "Nothing in excess is what sage kings always advocate. Eating is good to a man's health. If one eats when he is hungry, he is wise; but if one eats too much, he is no longer wise. Now sage kings indeed have music, but the music they have is so little that it may be said that they do not have music."





卷二

尚贤上第八

【原文】

子墨子言曰：“今者王公大人为政于国家者，皆欲国家之富，人民之众，刑政之治，然而不得富而得贫，不得众而得寡，不得治而得乱，则是本失其所欲，得其所恶，是其故何也？”

子墨子言曰：“是在王公大人为政于国家者，不能以尚贤事能为政也。是故国有贤良之士众，则国家之治厚，贤良之士寡，则国家之治薄。故大人之务，将在于众贤而已。”

曰：“然则众贤之术将奈何哉？”

子墨子言曰：“譬若欲众其国之善射御之士者，必将富之，贵之，敬之，誉之，然后国之善射御之士，将可得而众也。况又有贤良之士厚乎德行，辩乎言谈，博乎道术者乎，此固国家之珍，而社稷之佐也，亦必且富之，贵之，敬之，誉之，然后国之良士，亦将可得而众也。

“是故古者圣王之为政也，言曰：‘不义不富，不义不贵，不义不

【译文】

墨子说：“现在掌握国家政权的王公大人，都希望自己的国家富，人民多，法律秩序井然；但事实上他们得到的不是国富而是贫穷，不是人民多而是人民减少，不是社会太平而是法律秩序混乱，这是从根本上失去他们所希望的，得到了他们所憎恶的，这是什么缘故呢？”

墨子接着说：“这是由于掌握国家政权的王公大人不能崇尚贤才、任用能人来治理国家。一个国家拥有贤良的士人众多，那治理国家的力量就雄厚；贤良的士人少，那治理国家的力量就薄弱。所以王公大人的重要任务，就在于使贤良之士多起来。”

有人问：“使贤良之士多起来的办法是怎么样的呢？”

墨子说：“譬如想要使国内善于射箭、驾车的人增多，就必须使这些人富裕起来，提高他们的地位，尊敬他们，表扬他们，然后国内善于射箭和驾车的人才可能增多。何况是些品德高尚、能言善辩、博通治国方略的贤良之士呢？这些人本来就是国家的珍宝、朝廷的栋梁，也必须赏赐他们、提拔他们、敬重他们、赞誉他们，然后国内的贤良之士也才可能增多。

“因此古代圣王执政时，常说：‘不义的人不要给他厚禄，不义的



Book Two

Chapter 8

Respecting the Virtuous (I)

Master Mozi said: “Now rulers and high officials in charge of the state affairs all wish to see their countries prosperous with a large population, and their jurisdiction to secure order. Yet what they obtain is not prosperity but poverty, not a large population but a small one, not order but chaos. That is to say, instead of getting what they wish to see, they obtain what they dislike. Why is it so?”

Master Mozi said: “It is because rulers and high officials fail to respect the virtuous and employ the talented in managing the state affairs. If there were many virtuous and talented people in the government, the country would thrive and prosper; if there were few virtuous and talented people in the government, the country would decline and decay. Therefore, an urgent task for the present rulers and high officials is to increase the number of the virtuous and talented people in their countries.”

But what measures should they take to realize this goal?

Master Mozi said: “Suppose we hope to increase the number of good archers and charioteers in the country. The best way is to elevate their social status, respect them, admire them and grant them sufficient emoluments. In this way, their number will naturally increase. It is also the case with the virtuous and talented people. Noble in character, versed in rhetoric and experienced in state affairs, they are the treasures of the state and pillars of the society. We should all the more elevate their social status, respect them, admire them and grant them sufficient emoluments. Only in this way can the number of the virtuous and talented people in the country multiply.

“When sage kings in ancient times managed the state affairs, they would always declare: ‘The unrighteous should not be made rich, nor



【原文】

亲，不义不近。’是以国之富贵人闻之，皆退而谋曰：‘始我所恃者，富贵也，今上举义不辟贫贱，然则我不可不为义。’亲者闻之，亦退而谋曰：‘始我所恃者亲也，今上举义不辟疏，然则我不可不为义。’近者闻之，亦退而谋曰：‘始我所恃者近也，今上举义不避远，然则我不可不为义。’远者闻之，亦退而谋曰：‘我始以远为无恃，今上举义不辟远，然则我不可不为义。’逮至远鄙郊外之臣、阙庭庶子、国中之众、四鄙之萌人闻之，皆竞为义。是其故何也？曰：上之所以使下者，一物也，下之所以事上者，一术也。譬之富者有高墙深宫、墙立既，谨上为凿一门，有盗入人，阖其自入而求之，盗其无自出。是其故何也？则上得要也。

“故古者圣王之政，列德而尚贤，虽在农与工肆之人，有能则

【译文】

人不要给他高官，不义的人不要跟他亲密，不义的人不要跟他接近。’所以国内富贵的人听了，都退身思量道：‘当初我依恃的是富贵，现在君王提拔任用应该提拔的人才不避贫贱，那么，我今后不可不做该做的事了。’与君主有亲戚关系的人听了，也退身思量道：‘当初我依恃的是亲戚关系，现在君主选拔人才不避亲疏，那么，我日后就不可不做该做的事了。’君主身边的人听了，也退身思量道：‘当初我依恃的近靠君主左右，现在君主选拔人才不避远近，那么，日后我不可不做该做的事了。’远离君主的人听了，也私下考虑道：‘原先我以为同君主离得太远，没有什么可以依靠，现在君主选拔人才不避远近，那么，我就不可不做该做的事了。’直至遥远僻地的臣子、宫中的侍卫、城中的百姓、边远的民众听到这话，都会争着做该做的事。这是什么缘故呢？这是由于国君使用臣下只有一个标准，臣下事奉君主只有为义一个途径。这就好比富贵人家有高墙深院，墙已经立好了，仅仅在墙上开一个门。倘若小偷进来，只要关上这道门来搜寻，小偷就跑不出去。这是什么缘故呢？就是由于把住了关键。

“所以古代圣王执政，总是任德尚贤。即使是百工商贾之人，只要有才能的就选拔，给他很高的爵位，给他很厚的俸禄，委以重任，



should they be honored, favored or kept in intimacy.' Upon hearing this, the rich ones at court would withdraw and murmur to themselves: 'What we counted on was our wealth. Now the lord does not discriminate against the poor and is ready to promote anyone that is righteous. We will have no way out if we do not stick to righteousness.' Upon hearing what the sage kings had said, the favored ones at court would withdraw and murmur to themselves: 'What we counted on was the favor gained from the lord. Now the lord does not discriminate against the disfavored and is ready to promote anyone that is righteous. We will have no way out if we do not stick to righteousness.' Upon hearing what the sage kings had said, the intimate ones at court would withdraw and murmur to themselves: 'What we counted on was the intimacy with the lord. Now the lord does not discriminate against those who stayed afar and is ready to promote anyone that is righteous. We will have no way out if we do not stick to righteousness.' Upon hearing what the sage kings had said, the distant ones at court would withdraw and murmur to themselves: 'We thought that we had no one to depend on as we are the distant ones at court. Now the lord does not discriminate against us and is ready to promote anyone that is righteous. We will have no way out if we do not stick to righteousness.' Even officials in remote areas, youths in the palace, residents within the city walls and people in the countryside would vie with each other to become righteous. Why is it? It is because the lord advocated only one policy, namely, respecting the virtuous and employing the talented while the subordinates observed only one principle, namely, obeying the lord and sticking to righteousness. This could be compared to the high walls that the rich men build around their houses. These walls have only one gate. If a burglar enters the house, he would be instantly caught when the gate is closed. Why so? It is because the man above knows how to deal with the situation.

"Therefore, sage kings in ancient times always respected the virtuous and talented people and bestowed them high positions. Even farmers, workers and peddlers could have the chance to be promoted to high-



【原文】

举之，高予之爵，重予之禄，任之以事，断予之令，曰：‘爵位不高则民弗敬，蓄禄不厚则民不信，政令不断则民不畏’。举三者授之贤者，非为贤赐也，欲其事之成。故当是时，以德就列，以官服事，以劳殿赏，量功而分禄。故官无常贵，而民无终贱，有能则举之，无能则下之，举公义，辟私怨，此若言之谓也。故古者尧举舜于服泽之阳，授之政，天下平；禹举益于阴方之中，授之政，九州成；汤举伊尹于庖厨之中，授之政，其谋得；文王举闾夭泰颠于置罔之中，授之政，西土服。故当是时，虽在于厚禄尊位之臣，莫不敬惧而施，虽在农与工肆之人，莫不竞劝而尚意。故士者所以为辅相承嗣也。故得士则谋不困，体不劳，名立而功成，美章而恶不生，则由得士也。”

是故子墨子言曰：“得意贤士不可不举，不得意贤士不可不举，

【译文】

授予决断的实权。就是说：‘爵位不高，人民就不会尊敬，俸禄不厚，人民就不会信任，政令不能决断，人民就不会畏惧。’拿这三者授予贤人，并不是为了赏赐贤人，而是想让他们把国家的事办好。所以在这个时候，要以品德安排职位，要以官职大小授予任事的权力，要按劳绩定其奖赏，要量功勋而分俸禄。所以官吏没有永远富贵的，平民百姓也不是终身卑贱的。有才能的就选拔他，没有才能的就撤掉他。选拔大家公认有‘义’的人，消除私怨成见，就是说的这个道理。所以古时唐尧在服泽之北选用了舜，把政事交给他，天下就太平了；夏禹在阴方选用了伯益，把政事交给他，九州就安定了；商汤从厨师中选拔了伊尹，把政事委托给他，汤灭夏的计划就实现了；周文王从山野的猎户渔人中选拔了闾夭、泰颠，把政事委托给他们，西边的小国就降服了。所以在这时，即使是享有高官厚禄的臣子，没有哪个不敬畏而兢兢业业工作；即使是务农或从事工商的人，没有哪一个不争相劝勉使其志趣高尚。所以贤士是用来做辅佐君王的大臣或做继承人的。因此只要得到贤士，计谋就不会困乏，身体就不必劳苦，成名立业，美好的更加彰著，罪恶的不致产生，这就是因为得到贤士的缘故。”

所以墨子说：“君主得志的时候，不可不举用贤士；不得志时，



ranking officialdom, entrusted with absolute power and remunerated with sufficient emoluments so long as they proved to be virtuous and talented. If a man's rank was not high enough, people would not respect him; if his emolument was not sufficient, people would not trust him; if he did not have absolute powers, people would not stand in awe before him. To endow these three honors to the virtuous and talented was not to reward them but to enable them to accomplish their tasks. Hence, at that time, a man's position was decided by his virtue, his emolument by his achievements and his power by his rank. Therefore, officials would not hold their positions forever, nor would ordinary people stay in humility all their lives. If a man was virtuous and talented, he would be promoted; if not, he would be removed from office. Hence, the saying: 'Listen to public opinions and hold back private grudges.' In old days, Yao selected Shun from the north bank of Fuze and entrusted him with the power to manage the governmental affairs and brought the world to peace. Later, Yu selected Bo Yi from Yinfang and entrusted him with the power to manage the governmental affairs and unified the country. Tang selected Yi Yin from the cooks and entrusted him with the power to manage the governmental affairs and realized his plan to wipe out Xia. King Wen of Zhou selected Hong Yao and Tai Dian from the hunters and entrusted them with the power to manage the governmental affairs and subjugated the states in the west. As a consequence, the high-ranking and high-paid officials in those days all carried out their duties diligently and carefully while the farmers, partisans and tradesmen all advocated virtuous deeds.

"Therefore, the virtuous and talented men are fit for key positions and successors in the government. By employing them to the important governmental positions, the rulers can have their plans carried out without obstruction and their health sustained without feeling tired. They can establish their fame and achieve success, publicizing what is beautiful and curbing what is ugly. All these are due to the assistance given by the virtuous and talented."

Therefore, Master Mozi said: "When all is plain sailing, we must not



【原文】

尚欲祖述尧舜禹汤之道，将不可以不尚贤。夫尚贤者，政之本也。”

【译文】

更不可不举用贤士。倘若要遵循尧、舜、禹、汤的政道，那就不可不崇尚贤才。崇尚贤才，是治国的根本。”

尚贤中第九

【原文】

子墨子言曰：“今王公大人之君人民，主社稷，治国家，欲修保而勿失，故不察尚贤为政之本也。何以知尚贤之为政本也？曰自贵且智者，为政乎愚且贱者，则治；自愚贱者，为政乎贵且智者，则乱。是以知尚贤之为政本也。故古者圣王甚尊尚贤而任使能，不党父兄，不偏贵富，不嬖颜色，贤者举而上之，富而贵之，以为官长；不肖者抑而废之，贫而贱之以为徒役，是以民皆劝其赏，畏其罚，相率而为贤。者以贤者众，而不肖者寡，此谓进贤。然后圣人听其言，迹其行，察其所能，而慎予官，此谓事能。故可使治国者，使治国；可使

【译文】

墨子说：“现在的王公大人统治人民，主宰朝政，治理国家，想要长久保持而不失，怎么看不到尚贤是为政的根本呢！如何知道尚贤是为政的根本呢？常言道：由高贵而聪明的人去统治愚蠢卑贱的人，则国家能治理好；如果由愚贱的人来统治高贵聪明的人，国家就要混乱。所以知道尚贤是为政的根本。因此古代圣王很尊尚贤才和使用有能力的人，不包庇父兄，不偏袒贵富，不宠爱美色。凡是贤者，就选拔提举他们，使之富贵，给他做官长；凡是没有才能的就抑制、甚至撤掉他，使之贫贱，让他们去当徒役。这样，百姓都鼓励奖赏，害怕受罚，都争着做贤人。所以贤人越来越多，而不肖的人越来越少，这就叫做尚贤。然后圣人听他的言语，考察他的行为，观察他的能力，进而慎重地安排他官职，这就叫做使能。所以，可以使他治国的，就

do without the virtuous and talented; when all is not plain sailing, we must not do without the virtuous and talented either. If we carry on the success of Yao, Shun, Yu and Tang, we must respect the virtuous and talented, for this is the fundamental policy to govern a country.”

Chapter 9

Respecting the Virtuous (II)

Master Mozi said: “Nowadays, in ruling over the people, lording it over the country and managing the state affairs, rulers and high officials all wish to keep everlasting stability. Yet why do they fail to see that, to realize this wish, the fundamental policy to govern a country is to respect the virtuous and talented?” How do we know that respecting the virtuous and talented is the fundamental policy to govern a country? Master Mozi answered: “If the superior and wise rule over the inferior and ignorant, the country will be in order; if the inferior and ignorant rule over the superior and wise, the country will fall into chaos. This fact alone shows that respecting the virtuous and talented is the fundamental policy to govern a country.

“Therefore, sage kings in ancient times all respected the virtuous and employed the talented. They never showed any partiality for their kinsmen, nor did they show any special favor for the rich or the beauties. The virtuous were promoted to high positions, enriched and honored as leaders while the vicious were removed from their positions and reduced to poor and humble occupations such as laborers or servants. Encouraged by the reward and awed with the fear of punishment, the people vied with each other to be virtuous. Thus the virtuous multiplied and the vicious decreased in number. This is called ‘respecting the virtuous’. When this had been done, the sage kings listened to the words of the virtuous, watched their conduct, and judged their abilities cautiously before assigning them to office. This is called ‘employing the talented’. Those who



【原文】

长官者，使长官；可使治邑者，使治邑。凡所使治国家，官府，邑里，此皆国之贤者也。

“贤者之治国也，蚤朝晏退，听狱治政，是以国家治而刑法正。贤者之长官也，夜寝夙兴，收敛关市、山林、泽梁之利，以实官府，是以官府实而财不散。贤者之治邑也，蚤出莫入，耕稼、树艺、聚菽粟，是以菽粟多而民足乎食。故国家治则刑法正，官府实则万民富。上有以絜为酒醴粢盛，以祭祀天鬼；外有以为皮币，与四邻诸侯交接；内有以食饥息劳，将养其万民。外有以怀天下之贤人。是故上者天鬼富之，外者诸侯与之，内者万民亲之，贤人归之，以此谋事则得，举事则成，人守则固，出诛则强。故唯昔三代圣王尧、舜、禹、汤、文、武，之所以王天下正诸侯者，此亦其法已。

“既曰若法，未知所以行之术，则事犹若未成，是以必为置三

【译文】

叫他治国；可以使他主持官府的，就叫他主持官府；可以使他治理县邑的，就叫他治理县邑。凡是治理国家、主持官府、管理县邑的，这些都是国家的贤人。

“贤人治理国家，早朝晚退，审理判决案件，处理政务，所以国家治而刑法正。贤人主持官府的工作，晚睡早起，征收关市、山林、泽梁的财利，用以充实官府，所以官府充实而财物聚集。贤人治理县邑，早出晚归，耕耘种植，收聚粮食，所以粮食多而百姓丰足。所以国家治则刑法正，官府充实则万民富足。上能洁治酒食去祭祀天帝鬼神；外能制造皮毛布帛，与四邻诸侯交易；内能使饥者食、劳者息，保养万民；外可以招徕天下的贤人。所以，在上的天、鬼降福于他；在外诸侯们和他友好；在内万民亲近他，贤人归附他。因此谋事则得，举事则成，内守则固，外征则强。因此过去三代圣王唐尧、虞舜、夏禹、商汤、周文王、周武王，之所以能一统天下，为诸侯之长，尚贤就是他们的法则。

“既有这种法则，但不知推行它的方法，那么事情还等于没有成





had the ability to govern the country were allowed to govern the country; those who had the ability to head the government bureaus were allowed to head the government bureaus; those who had the ability to manage the local districts were allowed to manage the local districts. Thus the administrators of the state, the government bureaus and the local districts were all the virtuous and talented of the country.

“When the virtuous are entrusted with power to govern the country, they appear at court early and retire late, busy hearing lawsuits and attending to administrative affairs. As a result, the country will be well governed and the laws will be strictly enforced. When the virtuous head the government bureaus, they go to bed late and get up early, collecting taxes from barriers, markets and from the resources of mountains, forests, rivers and lakes to fill the treasury. As a result, the treasury is filled and no source of revenue is squandered. When the virtuous manage the local districts, they leave their houses early and return late, plowing, sowing, planting and harvesting. As a result, there are plenty of grains for people to eat. When the country is well governed, the laws are strictly enforced, and the national treasury is full, the people will be well off. The rulers will thus be supplied with wine and cakes in their sacrifices to Heaven and the spirits, and be supplied with furs, cloth and silk in maintaining friendly relationship with the feudal lords of neighboring states. They will be able to feed the hungry, relax the weary and nourish all the people and attract the virtuous from all over the world. With Heaven and ghosts and spirits enriching them from above, the feudal lords being their allies from without and the people showing them affection from within, the virtuous will naturally become loyal to them. Thus whatever they plan, they can make it true, and whatever they do, they can make it successful. They are secure in defense and victorious in offense. It was this principle that the sage kings of the Three Dynasties of antiquity, Yao, Shun, Yu, Tang, Wen, and Wu, were able to rule the empire and become the overlords of other feudal lords.

“However, if one only knows the principle but does not know the



【原文】

本。何谓三本？曰爵位不高则民不敬也。蓄禄不厚则民不信也，政令不断则民不畏也。故古圣王高予之爵，重予之禄，任之以事，断予之令，夫岂为其臣赐哉，欲其事之成也。《诗》曰：‘告女忧恤，诲女予爵，孰能执热，鲜不用濯？’则此语古者国君诸侯之不可以不执善，承嗣辅佐也。譬之犹执热之有濯也，将休其手焉。古者圣王唯毋得贤人而使之，般爵以贵之，裂地以封之，终身不厌。贤人唯毋得明君而事之，竭四肢之力以任君之事，终身不倦。若有美善则归之上，是以美善在上而所怨谤在下，宁乐在君，忧戚在臣。故古者圣王之为政若此。

“今王公大人亦欲效人以尚贤使能为政，高予之爵，而禄不从

【译文】

功。所以必须为尚贤使能设置三项基本措施。什么叫做三项根本措施？答道：爵位不高人民就不尊敬他，俸禄不厚人民就不相信他，政令不决断人民就不畏惧他。所以古圣人给他们很高的爵位，很重的俸禄，委以重任，授予决断的实权。难道这是专为给他们很高的赏赐吗？而是想要事业成功呵。《诗经》曰：‘告诉你如何忧恤国家，教你如何安排官位，谁能手拿烫东西，而不用水去洗濯呢？’这话是说古代的君王不可以不亲善那些继承人和辅佐大臣们，这就如同拿过烫东西之后，必须拿水洗濯一样，应该保养好手呵。古代圣王得到贤人而任使他，赐给爵位使他显贵，分割土地封赏他，终身不丢弃。贤人得到明君而侍奉他，则竭尽全力为国君服务，终身不感疲倦。如果有了美好的功德，一定归功于君主。所以国君享有美好的功德，臣子们承担怨恨和诽谤，安宁和欢乐在君，而忧戚在臣，古时圣王执政就是这样的。

“现在王公大人也想效法古人崇尚贤人、任使能人为政，给予他

method of how to apply it, he cannot be sure of success. Therefore, three rules should be laid down as follows: First, if the titles and positions of the virtuous are not exalted enough, the people will not respect them. Second, if their emoluments are not affluent enough, the people will not have confidence in them. Third, if their power is not decisive, the people will not fear them. Therefore, sage kings in ancient times honored the virtuous with high titles and positions, granting them affluent emoluments and entrusting them with important affairs and decisive powers. These benefits were bestowed onto the virtuous not because sage kings wished to reward them, but because they hoped to bring about success in government affairs. Thus runs an ode:

‘I’ve told you how to get the thanks;
I’ve taught you how to set the ranks.
Who can get rid of the heat
Without applying water sweet?’

“This shows that the rulers and lords in ancient times must favor their successors and subordinates, which was like the necessity of moistening the hand after grasping anything hot so as to protect the hand from injury. Once sage kings in ancient times discovered the virtuous and talented men, they would employ them, honoring them with high ranks, assigning land to them, and never giving them up to the end of their days. The virtuous men, for their part, all hoped to work for an enlightened ruler, so they would make every effort to manage the state affairs, and never grew tired to the end of their days. If they did anything excellent or virtuous, they would give credit for it to the ruler. Thus all the excellences and virtues were attributed to the ruler, while all grudges and complaints were directed against the subordinates. Peace and pleasure remained with the ruler, while care and worry were left to his ministers. This was how the sage kings of ancient times executed their rule.

“Now the present rulers and high officials attempt to imitate sage





【原文】

也。夫高爵而无禄，民不信也。曰：‘此非中实爱我也，假藉而用我也。’夫假藉之民，将岂能亲其上哉！故先王言曰：‘贪于政者不能分人以事，厚于货者不能分人以禄。’事则不与，禄则不分，请问天下之贤人将何自至乎王公大人之侧哉？若苟贤者不至乎王公大人之侧，则此不肖者在左右也。不肖者在左右，则其所誉不当贤，而所罚不当暴，王公大人尊此以为政乎国家，则赏亦必不当贤，而罚亦必不当暴。若苟赏不当贤而罚不当暴，则是为贤者不劝而为暴者不沮矣。是以入则不慈孝父母，出则不长弟乡里，居处无节，出入无度，男女无别。使治官府则盗窃，守城则倍畔，君有难则不死，出亡则不从，使断狱则不中，分财则不均，与谋事不得，举事不成，入守不固，出诛

【译文】

们很高的爵位，但是俸禄却不能随之增加。光是给高官而无厚禄，百姓不相信呵。他们说：‘这不是真正的爱我呀，只是借用我罢了。’借用的人，又怎么能亲近上面呢！所以先王说：‘独揽权力的人不能把事务分给别人，看重钱财的人不肯把俸禄分给别人。’事务不分给别人，钱财又不肯拿出，请问天下的贤人又怎么会到王公大人的身边来呢？如果贤人不到王公大人身边，那不肖的人就在左右了，不肖的人在左右，他们所称赞的就不会是真贤、所惩罚的就不会是真暴。如果奖赏的不是真贤、惩罚的不是真暴，那么做贤人的得不到勉励而做恶人的也得不到阻止了。所以在家不知道孝敬父母，出外不知道和睦邻里，居处没有节制，出入没有规矩，男女没有界限。让他们治理官府就会贪赃枉法，让他们守城就会背叛投敌，君主有灾难不会誓死相救，君主出亡则不紧紧相从，让他们断案则不合理，分财则不均，跟他们谋事则不得，举事则不成，守城不固，出征不强。所以过去三代

kings in ancient times in honoring the virtuous and talented and employing them to high ranks and positions. But the emoluments they allot them do not follow in proportion. Now if a virtuous man has a high-sounding title but small emoluments, he can hardly gain the confidence of the people. He will say to himself, 'The ruler does not really favor me. He is only making use of me as a means to his own ends.' Now, how can men who feel that they are being made use of have any affection for their superiors? Therefore, the ancient kings used to say: 'He who is greedy for power cannot share his tasks with others, and he who is too fond of wealth can not offer big emoluments to others.' If the virtuous are not assigned due responsibility and offered sufficient emoluments, how could they come to the side of the rulers and serve them whole-heartedly? If the virtuous do not come to the side of the rulers, the vicious will wait on their left and right. When the vicious are waiting on their left and right, praise cannot be bestowed upon the real virtuous nor can punishments be inflicted upon the real vicious. If the rulers allow the vicious to govern the state, then rewards cannot find their way into the hands of the virtuous, and punishments cannot be afflicted upon those who deserve them. If the virtuous are not rewarded and the vicious are not punished, then there will be no way to encourage the virtuous and curb the vicious. Such vicious men are neither filial to their parents at home nor respectful and friendly to the people of their neighborhood when they leave their hometown. Their actions show no sense of propriety, their comings and goings show no sense of restraint, and their relations with the opposite sex show no sense of decorum. When entrusted with the power to administer a government bureau, they would steal and plunder. When assigned to guard a city, they would rebel and surrender. When their lord encounters great trouble, they would not die for him; and when the lord has to flee the country, they would not follow him. When assigned the task of hearing lawsuits, they would not make fair judgments; when given the power to divide property, they would not give impartial allotments. With men as such to work with, the lord will not have his plans fulfilled, or his tasks





【原文】

不强。故虽昔者三代暴王桀纣幽厉之所以失措其国家，倾覆其社稷者，已此故也。何则？皆以明小物而不明大物也。

“今王公大人，有一衣裳不能制也，必藉良工；有一牛羊不能杀也，必藉良宰。故当若之二物者，王公大人未知以尚贤使能为政也。逮至其国家之乱，社稷之危，则不知使能以治之，亲戚则使之，无故富贵、面目佼好则使之。夫无故富贵、面目佼好则使之，岂必智且有慧哉！若使之治国家，则此使不智慧者治国家也，国家之乱既可得而知已。且夫王公大人有所爱其色而使，其心不察其知而与其爱。是故不能治百人者，使处乎千人之官，不能治千人者，使处乎万人之官。此其故何也？曰处若官者爵高而禄厚，故爱其色而使之焉。夫不能治千人者，使处乎万人之官，则此官什倍也。夫治之法将日至者也，日以治之，日不什修，知以治之，知不什益，而予官什倍，则此治一而弃

【译文】

暴王桀、纣、幽、厉之所以丧失国家，倾覆社稷，就是这个缘故。为什么呢？都是由于只明了小事而不明了大事。

“现在王公大人有一件衣裳不能制作，一定要借助技艺高超的裁缝；有一牛羊不能宰杀，一定要依靠好的屠夫。所以遇上这两件事，王公大人也未尝不知道尚贤使能的重要。但一等到国家丧乱，社稷颠危，就不知道使用能人来治理国家了。凡是亲戚就使用他，无缘无故富贵的、面目长得漂亮的就使用他们。那些无端富贵、面貌美丽的就使用，难道他们一定聪明有智吗！如果使他们治理国家，就是使不聪明的人治理国家，国家的混乱是可想而知的了。而王公大人因为爱那个人漂亮就使用他，不考察他的智慧就给他以爱。因此，不能治理一百人的，却叫他去做一千人的长官；不能治理一千人的，硬叫他去做一万人的长官。这是什么原因呢？答道：处于这种官位的，爵位高并且俸禄多，因为喜爱他漂亮才使用他的呀。不能治理一千人的，却叫他去做一万人的长官，那这官位就超过他的才能十倍了。虽然他的治国的措施，是每天要去实施的，但一天的时间是不能延长十倍的，而



accomplished. Neither in defense are they strong, nor in offense are they victorious. It was due to the employment of the vicious men that the evil kings of the Three Dynasties of antiquity, Jie in the Xia Dynasty, Zhou in the Shang Dynasty, You and Li in the Zhou Dynasty, lost their kingdoms. Why is it so? All of this is because they attached importance to petty affairs and ignored matters of great importance.

“Now the present rulers and high officials know that if they cannot get a suit of clothes made by themselves, they must employ a skilled tailor, and if they cannot kill an ox or a sheep, they must employ a skilled butcher. In these two instances the rulers are perfectly aware of the need to honor the virtuous and employ the talented to get jobs done. Yet, when the state is in chaos and great danger, they become unaware of the need to employ the virtuous and talented to control the situation. Instead they employ their relatives, or men who are rich and eminent or good-looking and attractive. Are these people really wise and intelligent simply because they are rich and eminent or good-looking and attractive? If they are given the task of governing the state, then this is simply to let the state be ruled by men who are neither wise nor intelligent. And it can be predicted that the state will fall into chaos.

“Moreover, rulers and high officials assign those whom they know little about their knowledge to important posts and treat them with affection because of their attractive appearances. As a result, those who are not able to take charge of a hundred people are assigned to a post in charge of a thousand, and those who are not able to take charge of a thousand people are assigned to a post in charge of ten thousand. Why is it so? Because they know that those assigned to such posts will be rewarded with honorable titles and generous income. Hence they employ them simply because they are attracted by their appearances. But to make those who are not able to take charge of a thousand people rule ten thousand is to give them tasks ten times what they are capable of. Government affairs must be attended to every day, and yet the day cannot be lengthened by ten times. Government affairs must also be attended to

【原文】

其九矣。虽日夜相接以治若官，官犹若不治，此其故何也？则王公大人不明乎以尚贤使能为政也。故以尚贤使能为政而治者，夫若言之谓也，以下贤为政而乱者，若吾言之谓也。

“今王公大人中实将欲治其国家，欲修保而勿失，胡不察尚贤为政之本也？且以尚贤为政之本者，亦岂独子墨子之言哉！此圣王之道，先王之书距年之言也。传曰：‘求圣君哲人，以裨辅而身。’《汤誓》曰：‘聿求元圣，与之戮力同心，以治天下。’则此言圣之不失以尚贤使能为政也。故古者圣王唯能审以尚贤使能为政，无异物杂焉，天下皆得其利。古者舜耕历山，陶河濒，渔雷泽，尧得之服泽之阳，举以为天子，与接天下之政，治天下之民，伊挚，有莘氏女之私臣，亲为庖人，汤得之，举以为己相，与接天下之政，治天下之民。傅说被褐

【译文】

在智能方面，也不能给他增强十倍，却给他以十倍于才能的官职。这样，他只能治理十分之一，其他十分之九就只有弃而不治了。尽管他日以继夜地工作，仍旧是无法治理得好的。这是为什么呢？这就是王公大人不明白尚贤使能为政的缘故呵。所以用尚贤使能为政而国家得到治理的，就是我前面所讲的；不用尚贤使能为政而国家一片混乱的，就是我上面所讲的这样。

“现在的王公大人真正想治理自己的国家，希望长保江山而不丧失，为什么不去体察尚贤使能为政的根本呢？而且以尚贤使能作为政之根本的，岂只墨子一家是这样说呢？这是圣王的道理，是先王的书籍写的，是老年人传下的话呀！古书上说：‘求圣人和哲人来辅佐你。’

《汤誓》上也说：‘寻求大圣，和他同心协力，来治理天下。’这些都可以说明圣王是不放弃尚贤使能作为政之本的。古代圣王能审慎地以尚贤使能为政，没有别的事掺杂其中，因此天下人都能得到利益。古时舜帝在历山下耕种，在黄河之滨制作陶器，在雷泽捕鱼，尧帝在服泽之北得到他，推举他为天子，让他接管天下的政事，治理天下的人民。伊尹本来只是有莘氏之女陪嫁的家奴，他亲自做过厨师，商汤得到他，推举他为国相，让他接管天下政事，治理天下人民。傅说穿





with knowledge, and yet a man's knowledge cannot be increased by ten times. If the man is assigned to a post that requires ten times what he is capable of, then it will result in his attending to one matter and neglecting nine others. Even if the man works day and night to attend to the duties of his post, it is impossible for him to accomplish them all. Why is it so? It is because rulers and high officials do not understand how to honor the virtuous and employ them in their government. Thus, if the virtuous and talented are respected and assigned to important posts, the state will remain in good order as is described in the earlier paragraphs; if the virtuous and talented are slighted and ignored, the state will fall into chaos as is described here in these paragraphs.

“Now if rulers and high officials truly wish to restore order in their state and make it last forever, why do they fail to realize that honoring the virtuous and employing the talented is the fundamental policy to govern a country? Moreover, the policy of honoring the virtuous and employing the talented is not put forward by Master Mozi alone. It is also the way of the sage kings, the teachings of the early kings and the sayings of the elders. Thus we find a saying in a classic: ‘Seek out sages and wise men to aid you!’ And *The Oath of Tang* states: ‘Seek out a great sage and unite with him in a concerted effort in governing the empire.’ These quotations show that sage kings in ancient times never failed to honor the virtuous and employ the talented in their government. As sage kings in ancient times stressed the importance of honoring the virtuous and employing the talented in their government and did not divert their attention to other affairs, the whole empire was benefited.

“In ancient times Shun farmed at the foot of Mount Li, made pottery on the bank of the Yellow River, and went fishing in Leize Lake. King Yao discovered him on the northern side of Fuze and made him Son of Heaven, assigning him the task of governing the empire and its people. Yi Yin was a slave of the daughter of the Prince of Xin. When the princess was sent to marry King Tang, Yi worked as a cook in Tang's kitchen. Later Tang discovered him and made him the premier, assigning him the

【原文】

带索，庸筑乎傅岩，武丁得之，举以为三公，与接天下之政，治天下之民。此何故始贱卒而贵，始贫卒而富？则王公大人明乎以尚贤使能为政。是以民无饥而不得食，寒而不得衣，劳而不得息，乱而不得治者。

“故古圣王以审以尚贤使能为政，而取法于天。虽天亦不辩贫富、贵贱、远迩、亲疏、贤者举而尚之，不肖者抑而废之。然则富贵为贤，以得其赏者谁也？曰若昔者三代圣王尧、舜、禹、汤、文、武者是也。所以得其赏何也？曰其为政乎天下也，兼而爱之，从而利之，又率天下之万民以尚尊天、事鬼、爱利万民，是故天鬼赏之，立为天子，以为民父母，万民从而誉之曰‘圣王’，至今不已。则此富贵为贤，以得其赏者也。然则富贵为暴，以得其罚者谁也？曰若昔者三代暴王桀、纣、幽、厉者是也。何以知其然也？曰其为政乎天下也，兼而憎之，从而贼之，又率天下之民以诟天侮鬼，贼傲万民，是

【译文】

粗布衣服，以绳索为带，在傅岩当佣人，以筑城为生，武丁得到了他，任他为三公，接管天下的政事，治理天下的人民。他们为什么先贱后贵、先贫后富呢？那是因为王公大人知道以尚贤使能为政，所以人民没有饥不得食、寒不得衣、劳不得息的情况。

“所以古代圣王能审慎地以尚贤使能为政，而取法于天。唯天不分贫富、贵贱、远近、亲疏，对贤能的人就推举、崇尚他，对无能的人则抑制、废弃他。那么，那些富贵而行仁政的人，得到了上天的赏赐的有谁呢？答道：像过去三代圣王尧、舜、禹、汤、文、武等都是啊。他们之所以得到奖赏是什么原因呢？答道：他们治理天下，兼爱百姓，有利百姓，又率领天下的万民崇尚‘尊天事鬼、互爱互利’的德行。所以天地鬼神都奖赏他们，立他们为天子，做人民的父母，人民从而赞美他们为‘圣王’，流芳至今。这就是富贵为贤，得到奖赏的例子。那么，那些富贵而行暴政的人，受到上天惩罚的又是谁呢？答道：像过去三代暴王桀、纣、幽、厉等都是啊。怎么知道是这样呢？答道：他们统治天下，互相仇恨，互相残害，又率领天下的百姓咒骂侮辱天地鬼神，残杀万民。所以天地鬼神惩罚他们，使之身死名





task of governing the empire and its people. Fu Yue once lived in Fuyan and wore a coarse robe with ropes, and worked as a slave to build the prison walls. When Wu Ding discovered him, he promoted him and made him one of the three senior ministers, assigning him the task of governing the empire and its people. Why is it that these men lived a humble life in the beginning and ended in high ranks? And why could they begin in poverty and end in wealth? It is because rulers and high officials understood the importance of honoring the virtuous and employing the talented. So among their people none were hungry without food, cold without clothing, weary without having a rest, or disturbed without peace.

“The ancient sage kings followed the ways of Heaven in honoring the virtuous and employing the talented in government. Heaven does not show any discrimination between the rich and the poor, the honorable and the humble, the distant and the near, the related and the unrelated. Those who are virtuous will be honored and employed while those who are vicious will be suppressed and discarded.

“If this is so, then who were those rich, honorable and benevolent people that received rewards from Heaven? The answer is that the sage kings of the Three Dynasties of antiquity, Yao, Shun, Yu, Tang, Wen, and Wu, were such people. And how were they rewarded? When they governed the empire, they showed universal love to all the people, benefiting them and teaching them to honor Heaven and serve the spirits. Because of this, Heaven and the spirits rewarded them, setting them up as Sons of Heaven and parents of the people. The people in turn praised them, calling them sage kings up to the present day. These were the rewards that the rich and virtuous people received.

“Then who were those that were rich, vicious and were punished for it? They were Jie, Zhou, You, and Li, the wicked kings of the Three Dynasties of antiquity. How do we know that this is so? Because when they governed the empire, they made the people hate each other and kill each other. And they instigated the people to curse Heaven and abused

【原文】

故天鬼罚之，使身死而为刑戮，子孙离散，室家丧灭，绝无后嗣，万民从而非之曰‘暴王’，至今不已。则此富贵为暴，而以得其罚者也。然则亲而不善，以得其罚者谁也？曰若昔者伯鲧，帝之元子，废帝之德庸，既乃刑之于羽之郊，乃热照无有及也，帝亦不爱。则此亲而不善以得其罚者也。然则天之所使能者谁也？曰若昔者禹、稷、皋陶是也。何以知其然也？先王之书《吕刑》道之曰：‘皇帝清问下民，有辞有苗。曰群后之肆在下，明明不常，鰥寡不盖，德威维威，德明维明。乃名三后，恤功于民，伯夷降典，哲民维刑。禹平水土，主名山川。稷隆播种，农殖嘉谷。三后成功，维假于民。’则此言三圣人者，谨其言，慎其行，精其思虑，索天下之隐事遗利，以上事天，则

【译文】

裂，遭受刑戮，子孙离散，家室毁灭，没有后代。万民因此咒骂他们为‘暴王’，遗臭万年。这就是富贵为暴而得到惩罚的例子。那么，尽管是近亲，而因行为不善而得到惩罚的又有谁呢？答道：像过去的伯鲧，尽管是舜帝的长辈，但因他败坏了舜的功德，不久就被放逐到羽山，那是日月都照不到的地方，舜帝也不再爱他。这就是亲而不善而得到惩罚的例子。那么，天所使用的贤人又是谁呢？答道：像过去的禹、稷、皋陶等就是啊。怎么知道是这样呢？先王的《尚书·吕刑》篇说道：‘尧帝询问下民，人民都诉说有苗族为害。帝尧说道：各位诸侯以及士民，只要是贤明的人，就要不拘一格任用他。即使是鰥夫、寡妇有贤德也不被掩盖。以德为威才是真正的威严，以德为明才是真正的明察。于是命令伯夷、禹、稷替人民着想，为人民做事。伯夷制定法典，用刑法来制服百姓。夏禹治水，平定水土，为山川定名。后稷传授农技，努力种植粮食。这三位的成功，对人民的益处是大而深远的。’这就是说那三位圣人，谨言慎行，精细地思虑，索求天下未被发现的事物和被人遗忘的利益，以此上奉事天，则天即享用





the spirits. Because of this, they were tortured to death by Heaven and the spirits, their bodies were torn apart and damaged, their children and grandchildren were scattered and dispersed, their kinsmen and relatives were destroyed, and their descendants were eliminated. The people condemned them, calling them wicked kings up to the present day. These were the punishments that the rich and vicious people received.

“Then who were those that were closely related to the ruler, but failed to do good and were severely punished? Lord Gun, the eldest son of Zhuanxu, the ancient emperor, was such a man. As he turned his back on the virtuous ways of the emperor, he was expelled to the wild fields of Yu where no sunlight could reach him, and fell into disfavor of the emperor. He, then, was one who was closely related to the ruler, but failed to do good and was severely punished.

“Who were the capable ones employed by Heaven? They were Yu, Ji, and Gao Tao. How do we know this? According to *The Penal Codes of Lü*, a book containing official documents of an early king, ‘When Emperor Yao inquired among the lower people about their worries, they all made complaints against the Youmiao people. Then the emperor said: All the lords and those who work under them should employ the virtuous and wise upon seeing them, even those widows and widowers should be included so long as they were virtuous and wise. That which is set up by way of virtue can be called real prestige and power; that which is set up by way of virtue can be called real wisdom. Therefore he ordered three lords, Bo Yi, Yu and Ji, to do good to the people. Bo Yi laid down laws and statutes to restrain the people; Yu regulated the water and the land and gave names to hills and rivers; Ji taught the people to sow seeds and encourage them to do a good farming. The success of these three lords brought about great benefits to the people.’ The three lords mentioned above were cautious in their speech, prudent in their actions, and considerate in their thoughts and plans. They sought to discover every hidden matter in the world, every benefit that had previously been neglected. When they served Heaven above, Heaven welcomed their virtue; when

【原文】

天乡其德，下施之万民，万民被其利，终身无已。故先王之言曰：‘此道也，大用之天下则不窹，小用之则不困，修用之则万民被其利，终身无已。’《周颂》道之曰：‘圣人之德，若天之高，若地之普，其有昭于天下也。若地之固，若山之承，不坼不崩。若日之光，若月之明，与天地同常。’则此言圣人之德，章明博大，埴固，以修久也。故圣人之德盖总乎天地者也。

“今王公大人欲王天下，正诸侯，夫无德义将何以哉？其说将必挟震威强。今王公大人将焉取挟震威强哉？倾者民之死也。民生为甚欲，死为甚憎，所欲不得而所憎屡至，自古及今未有尝能有以此王天下、正诸侯者也。大人欲王天下，正诸侯，将欲使意得乎天下，名成乎后世，故不察尚贤为政之本也。此圣人之厚行也。”

【译文】

其德；下施于万民，万民则得其好处，且终身享受不尽。故先王说：‘这种尚贤使能之道，使用于大处不感到亏缺，使用于小处也不感到困塞，长久使用它则万民得到好处，终身受之不尽。’《周颂》上说：‘圣人的德行昭明于天下，像天一样高，如地一样广大，似山一样连绵不断，不裂不崩，像太阳一样光明，像月光一样明亮，与天地一样长久。’这就是说圣人的德行彰明博大、牢固长久。所以圣人的德行总合了天地的美德。

“现在王公大人想称王天下，做诸侯的盟主，没有德义，将依靠什么呢？他们说一定要挟持自己的威势和强力。现在王公大人将从‘挟震威强’中得到什么呢？只有被老百姓的拼死一决倾覆。一般的人都希望活下去，对于死都十分憎恨，但往往是人们所希望的得不到而所憎恨的却不断到来。自古至今绝对没有像这样而能称王天下、做诸侯之长的了。今王公大人想称王天下、做诸侯的盟主，并打算将自己的意愿在天下实现，名垂后世，为什么不想想尚贤为政这个根本呢？这就是圣人的高尚德行啊！”





they bestowed their service to the people below, the benefit the people received would last beyond their lifetime. Thus the early kings used to say: 'If the principle of respecting the virtuous is applied on a large scale to administer the world, it will never prove unsatisfactory; if it is applied on a small scale it will never prove hard to handle. If it is followed for a long time, the people will benefit from it all their lives.' It is said in *The Hymns of Zhou*: 'The virtue of the sages is as high as heaven and as wide as earth. It shines upon the world and is as solid as the ground and as lofty as the mountains. It never falters and never fails. It is brilliant like the sun, bright like the moon and constant like Heaven and Earth.' This describes how brilliant, broad, deep-rooted, and everlasting the virtues of the sages are. Their virtues may in fact be said to embrace all of those of Heaven and Earth.

"Now rulers and high officials wish to dominate the empire and lord it over other feudal lords. Yet if they are without virtue and righteousness, how can they realize their wishes? They say that such wishes can be realized through a display of might and power, but why should the rulers attempt to do so? Those who strive to overthrow others are simply driving the people to death. The people treasure their lives and hate to die. Yet under such rulers they cannot achieve what they treasure, but are subjected to what they hate. From ancient times down to the present day there has never been anyone who succeeded in dominating and ruling over the feudal lords in this way. Now rulers and high officials wish to dominate the empire and lord it over other feudal lords. If they really make their wish come true, and leave behind them a name for future generations to remember, why do they not realize that respecting the virtuous and employing the talented is the fundamental policy to govern a country? This is actually the noblest virtue of the sages."

莫子集卷二
PDG

尚贤下第十

【原文】

子墨子言曰：“天下之王公大人皆欲其国家之富也，人民之众也，刑法之治也，然而不识以尚贤为政其国家百姓，王公大人本失尚贤为政之本也。若苟王公大人本失尚贤为政之本也，则不能毋举物示之乎？今若有一诸侯于此，为政其国家也，曰：‘凡我国能射御之士，我将赏贵之，不能射御之士，我将罪贱之。’问于若国之士，孰喜孰惧？我以为必能射御之士喜，不能射御之士惧。我赏因而诱之矣，曰：‘凡我国之忠信之士，我将赏贵之，不忠信之士，我将罪贱之。’问于若国之士，孰喜孰惧？我以为必忠信之士喜，不忠不信之士惧。今惟毋以尚贤为政其国家百姓，使国为善者劝，为暴者沮，大以为政于天下，使天下之为善者劝，为暴者沮。然昔吾所以贵尧舜禹汤文武之道者，何故以哉？以其唯毋临众发政而治民，使天下之为善者可而劝

【译文】

墨子说：“天下的王公大人，都希望他的国家富足，人口众多，刑法清明。然而不知道对本国人民以尚贤来施政。王公大人本来就失去了尚贤为政这个根本啊。如果王公大人本来就失去了尚贤为政的根本，那么，我们不能举出事例来向他说明白吗？现在假定有一位诸侯在治理一个国家，他说道：‘凡是我国能射箭和驾车的人，我将使他受赏、使他尊贵；不能射箭和驾车的人，我将使他受罪、使他贫贱。’在这种情况下，试问这个国家的人们，谁高兴谁害怕呢？我认为一定是能射箭驾车的人们高兴，不能射箭驾车的人们害怕。我曾由前一个假说而进一步推导说：‘凡是我国忠信的人士，我将使他受赏、使他尊贵；不忠信的人士，我将使他受罪、使他贫贱。’试问这个国家的人士，谁高兴谁害怕？我认为一定是忠信的人士高兴，不忠信的人士害怕。现在以尚贤为政来治理自己国家和人民，使国内行善的人们受到勉励，干坏事的人们受到制止。扩大到治理天下而言，使天下行善的人受到勉励，使天下干坏事的人受到阻遏。由此我想到过去之所以看重尧、舜、禹、汤、文、武的大道，是什么缘故呢？因为他们治理百姓是面对群众发布政令，使天下为善的人可以得到勉励，干坏





Chapter 10

Respecting the Virtuous (III)

Master Mozi said: "At present, all rulers and high officials hope to see their countries prosperous with a large population and a clear government. But they do not know that they should conduct the policy of respecting the virtuous and talented in governing their countries and people. And they seem to have totally abandoned the fundamental policy to govern a country, namely, the policy of respecting the virtuous and talented. If such is the case, can we elucidate the point to them with some examples? Now suppose, in governing his state, a feudal lord declares: 'I will reward and honor all those who can shoot an arrow and drive a chariot and I will punish and disgrace all those who cannot.' Then among the people in this country who will feel happy and who will feel fearful? I believe that naturally those who can shoot and drive would be happy while those who cannot would be fearful. Now let me make a further inference when hearing him say: 'I will reward and honor all those who are loyal and faithful and I will punish and disgrace all those who are not.' Then among the people in this country who will feel happy and who will feel fearful? I believe that naturally those who are loyal and faithful would be happy while those who are not would be fearful. Now if we implement the policy of respecting the virtuous and talented to govern the country and the people, those who do good in the country will be inspired while those who do evil will be stopped; if we implement the policy of respecting the virtuous and talented to govern the whole empire, those who do good in the empire will be inspired while those who do evil will be stopped. Why did we highly admire the way of Yao, Shun, Yu, Tang, Wen and Wu? It is because they made known to the public their policy to govern the people and inspire the virtuous and stop the vicious. From this we learn that the policy of respecting the virtuous and talented we advo-

【原文】

也，为暴者可而沮也。然则此尚贤者也，与尧舜禹汤文武之道同矣。

“而今天下之士君子，居处言语皆尚贤，逮至其临众发政而治民，莫知尚贤而使能，我以此知天下之士君子，明于小而不明于大也。何以知其然乎？今王公大人，有一牛羊之财不能杀，必索良宰；有一衣裳之财不能制，必索良工。当王公大人之于此也，虽有骨肉之亲，无故富贵、面目美好者，实知其不能也，不使之也，是何故？恐其败财也。当王公大人之于此也，则不失尚贤而使能。王公大人有一罢马不能治，必索良医；有一危弓不能张，必索良工。当王公大人之于此也，虽有骨肉之亲，无故富贵、面目美好者，实知其不能也，必不使。是何故？恐其败财也。当王公大人之于此也，则不失尚贤而使能。逮至其国家则不然，王公大人骨肉之亲，无故富贵、面目美好者，则举之，则王公大人之亲其国家也，不若亲其一危弓、罢马、衣裳、牛羊之财与。我以此知天下之士君子皆明于小，而不明于大也。此譬犹暗者而使为行人，聋者而使为乐师。

“是故古之圣王之治天下也，其所富，其所贵，未必王公大人骨肉之亲、无故富贵、面目美好者也。是故昔者舜耕于历山，陶于河

【译文】

事的人可以受到阻止。这样的尚贤，就和尧、舜、禹、汤、文、武之道是一样的了。

“现在天下的士大夫君子们，平时居处言谈都知道尚贤，但一到当着大众施政治民的时候，就不知道尚贤使能了，我因此看出天下的士大夫君子们，只明白小的道理而不懂得大的道理！何以知道他们是这样的呢？现在王公大人，有一只牛或羊不会宰杀，他一定会去找好的屠夫；有一件衣服不会缝制，一定会去找好的裁缝。王公大人在这种时候，虽然有骨肉之亲、或是无缘无故就得到富贵的、或是面貌长得很漂亮的那些人，他知道这些人没有这种能力，就不会叫他们去干，这是为什么呢？是恐怕损失自己的财物呀！王公大人在这种时候，尚不失为一个尚贤使能的人。王公大人有一匹疲弱的马不能治，一定会去找好的医生；有一张难拉的弓不能开，一定会去找好的工匠。王公大人在这种时候，虽然有骨肉之亲、或是无缘无故而致富贵的、或是面貌长得漂亮的那些人，他知道这些人没有这种能力，就不用他们，这是为什么呢？也是恐怕损失自己的财产呀！王公大人在这种时候，尚不失为一个尚贤使能的人。但一等到治理国家就不是这样了，王公大人对于骨肉之亲、无缘无故致富贵以及长得漂亮的，都举用他们。像这样，王公大人爱他自己的国家，还比不上一张难拉的弓、一匹疲弱的马、一件衣服、一只牛羊啊！我因此得知天下的士大夫君子们，都只懂得小道理，而不明白大道理。这正如叫一个哑巴去充当外交官员，叫一个聋子去充当乐师一样。

“所以古代圣王治理天下，他们所使之富有，所使之尊贵的，未必就是王公大人的骨肉之亲和无缘无故富贵及面目漂亮的那些人。过



cate above is the same as the way of Yao, Shun, Yu, Tang, Wen and Wu.

“Today’s elite gentlemen in their daily speech are all aware of the importance of respecting the virtuous, but when it is time to make known to the public their policy to govern the people, they do not mention it any more. From this I get to know that they are good only at dealing with trifles but not good at dealing with things of great importance. Why do I say so? When today’s rulers and high officials do not know how to kill an ox or a sheep, they will surely look for a skilful butcher; when they do not know how to make clothes, they will surely look for a skilful tailor. Yet when they are bothered with these trifles, they will not ask their relatives, the rich people without merit or the good-looking men for help if they know that these people are incapable. Why is it so? Because they fear that they may spoil their property. Under such circumstances, these officials are sober-minded. Similarly, when they have a sick horse that they cannot cure, they will surely look for an experienced veterinary surgeon; when they have a bow that is too tight to be drawn, they will surely look for a skilful workman to mend it. Yet when they are bothered with these trifles, they will not ask their relatives, the rich people without merit and the good-looking men for help if they know that these people are incapable. Why is it so? Because they fear that they may spoil their property. Under such circumstances, these officials are sober-minded. However, when they administer the state affairs, today’s rulers and high officials are all different. They assign important tasks to their relatives, the rich people without merit and the good-looking men. From this we get to know that these elite gentlemen love their countries not so much as they love a tight bow, a sick horse, a garment, an ox or a sheep and they are good only at dealing with trifles but not good at dealing with things of great importance. An act like this is similar to asking a dumb man to work as a diplomat and a deaf man to work as a musician.

“When sage kings in ancient times administered the affairs of their empires, the people they enriched and honored were not necessarily their relatives, the rich people without merit and the good-looking men. For-



【原文】

濒，渔于雷泽，灰于常阳。尧得之服泽之阳，立为天子，使接天下之政，而治天下之民。昔伊尹为莘氏女师仆，使为庖人，汤得而举之，立为三公，使接天下之政，治天下之民。昔者傅说居北海之洲，圜土之上，衣褐带索，庸筑于傅岩之城，武丁得而举之，立为三公，使之接天下之政，而治天下之民。是故昔者尧之举舜也，汤之举伊尹也，武丁之举傅说也，岂以为骨肉之亲、无故富贵、面目美好者哉？惟法其言，用其谋，行其道，上可而利天，中可而利鬼，下可而利人，是故推而上之。

“古者圣王既审尚贤欲以为政，故书之竹帛，琢之槃盂，传以遗后世子孙。于先王之书《吕刑》之书然，王曰：‘於！来！有国有士，告女讼刑，在今而安百姓，女何择言人，何敬不刑，何度不及。’能择人而敬为刑，尧、舜、禹、汤、文、武之道可及也。是何也？则以

【译文】

去舜帝在历山下耕种，在黄河之滨制作陶器，在雷泽捕鱼，在常阳贩卖货物。尧帝在服泽的北边得到了他，立为天子，让他接管天下的政事，治理天下的人民。过去伊尹是有莘氏之女的陪嫁家奴，让他做厨师，后来汤得到他而推举他为三公，让他接管天下的政事，治理天下的人民。过去傅说住在北海之洲，被关在牢狱之中，穿着粗布衣服，以绳索为衣带，后在傅岩当佣人以筑城为生，武丁得到了他，推举他为三公，让他接管天下的政事，治理天下的人民。由此观之，过去尧推举舜，汤推举伊尹，武丁推举傅说，难道是因为他们是骨肉之亲、无故富贵、面目漂亮吗？那只是要效法他们的言行，利用他们的智谋，实行他们的主张，上可以有利于天，中可以有利于鬼，下可以有利于民，所以推举他们上去。

“古代圣王既然慎重对待尚贤并打算以尚贤为政，所以把它书写在竹简丝帛上，雕刻在槃盂器皿上，流传给后世子孙。在先王的典籍《尚书·吕刑》篇上就有所记载，先王说：‘啊！来！有国的国君和有封地的卿士们，告诉你们公正的刑法，今天你们要安定百姓，你不选择人才，还有什么值得选择的呢？你不敬重刑罚，还有什么可以敬重的呢？你不思考达到尚贤的要求，还思考什么呢？能够选择贤才，敬用刑典，那么尧、舜、禹、汤、文、武之道就可以赶上了。为什么呢？’



merly Shun farmed at the foot of Mount Li, made pottery on the bank of the Yellow River, went fishing in the Leize Lake and peddling in Changyang. King Yao discovered him on the northern side of Fuze and made him Son of Heaven, assigning him the task of governing the empire and its people. Yi Yin was a slave of the daughter of the Prince of Xin. When the princess was sent to marry King Tang, Yi worked as a cook in Tang's kitchen. Later, Tang discovered him and made him one of the three senior ministers, assigning him the task of governing the empire and its people. Fu Yue once lived in a prison on the bank of Beihai and wore a coarse robe tied with ropes, and worked as a laborer to build the prison walls. When Wu Ding discovered him, he promoted him as one of the three senior ministers, assigning him the task of governing the empire and its people. When Yao promoted Shun, Tang promoted Yi Yin, and Wu Ding promoted Fu Yue, it was not because they were their relatives, the rich men without merit or the good-looking men, but because by adopting their views, carrying out their plans and following their ways, Heaven above would be satisfied, the spirits in the middle would be happy, and the people below would be blessed. Therefore they were promoted and entrusted.

“Having realized the importance of respecting the virtuous and talented in governing a state, the ancient sage kings inscribed it on bamboos and silk and engraved it on the dishes and jars so as to pass this policy down to the posterity. In *The Penal Codes of Lü*, a book of official documents written by an early king, we find the following words: The king said: ‘Come up, you lords of the states and territories. Let me tell you the right way of implementing laws and statutes. To appease the people, what should we be most concerned about? Should it not be selecting the virtuous and talented, attaching great importance to the making of laws, and taking into consideration the appropriateness of punishments?’ If we select the right people and attach great importance to the making of laws, we are then following the way of Yao, Shun, Yu, Tang, Wen and Wu. Why do I say so? Because respecting the virtuous and



【原文】

尚贤及之，于先王之书竖年之言然，曰：‘晞夫圣、武、知人，以屏辅而身。’此言先王之治天下也，必选择贤者以为其群属辅佐。曰今也天下之士君子，皆欲富贵而恶贫贱。曰然。女何为而得富贵而辟贫贱？莫若为贤。为贤之道将奈何？曰有力者疾以助人，有财者勉以分人，有道者劝以教人。若此则饥者得食，寒者得衣，乱者得治。若饥则得食，寒则得衣，乱则得治，此安生生。

“今王公大人其所富，其所贵，皆王公大人骨肉之亲，无故富贵、面目美好者也。今王公大人骨肉之亲，无故富贵、面目美好者，焉故必知哉！若不知，使治其国家，则其国家之乱可得而知也。今天下之士君子皆欲富贵而恶贫贱。然女何为而得富贵，而辟贫贱哉？曰莫若为王公大人骨肉之亲，无故富贵、面目美好者。王公大人骨肉之亲，无故富贵、面美好者，此非可学能者也。使不知辩，德行之厚若禹、汤、文、武不加得也，王公大人骨肉之亲，瞽、暗、聋，暴为桀、纣，不加失也。是故以赏不当贤，罚不当暴，其所赏者已无故矣，其所罚者亦无罪。是以使百姓皆攸心解体，沮以为善，垂其股肱

【译文】

就是以尚贤赶上他们的。在先王之书上，老年人就有这样的说法：‘希求圣人、武夫、智者，来辅佐你自己。’这就是说先王治理天下，一定要选择贤能的人，来作为各种高级官员的辅佐。有人说：现在天下士大夫君子们，都想富贵而厌恶贫贱。然而你怎样做才能得到富贵而避免贫贱呢？有人说：‘莫如做贤人。’那做贤人之道又是怎样的呢？有人说：‘有力气的人赶快用力帮助人，有财富的人努力分给别人，有高尚品德的人则要尽力教诲别人。像这样就能使饥者得食，寒者得衣，乱者得治。假若饥饿的能得到食物，寒冷的能得到衣服，世乱能得到治理，这样就会各安其生了。’

“现在的王公大人，他们所使之富贵者，都是王公大人的骨肉至亲，以及无故富贵、面貌漂亮的人。这些骨肉之亲，无故富贵、面貌漂亮的人，怎么一定会有智慧呢？如果没有智慧，而让他们来治理国家，那么这个国家的混乱，是可想而知的了。现在天下的士大夫君子们，都希望富贵而厌恶贫贱。然而怎样才能得到富贵而避免贫贱呢？那就只有做王公大人的骨肉之亲和无故富贵、面貌漂亮的人了。但是王公大人的骨肉之亲，无故富贵、面貌漂亮的，却不是可以学得到和能去做的呀！假使不会辨别，尽管德行很好，像禹、汤、文、武一样，也不会得到重任的；而王公大人的骨肉之亲，即使是跛足、哑巴、聋子，乃至暴虐到和桀、纣一样，也不会被抛弃。所以所奖赏的不是贤才，所惩罚的也不是暴戾的人，他们所赏的没有什么功劳，他们所罚的也没有什么罪过了。因此，使老百姓人心涣散，这就阻遏了

talented is also what the ancient sage kings advocated. In *Shu Nian*, a book written by an early king, we find the following words: 'Try to find those wise and brave men to protect and assist you.' This is to say, when the early kings governed the empire, they would certainly select the virtuous and talented people to be their ministers and aids.

"Today's elite gentlemen all hope to gain wealth and honor and avoid poverty and humility. But how can they achieve their goal? I would say, 'The best way is to practice virtue.' Then what is the best way to practice virtue? Well, the answer is: 'Those who have strength should lose no time in helping others; those who have wealth should endeavor to share it with others; those who are well versed in Tao should try their best to teach others.' Only by doing so, can the hungry be fed, the cold be clothed and the chaotic society be put in order. If the hungry are fed, the cold are clothed and the chaotic society is put in order, the people can live a happy life.

"But today's rulers and high officials only enrich and honor their relatives, the rich people without merit and the good-looking men. How can it be that these people are all wise? If they are not wise and are assigned the task of governing the state, we can imagine what a chaotic disorder they will bring to their state.

"Today's elite gentlemen all hope to gain wealth and honor and avoid poverty and humility. But how can it be made true? People say that the best way is to be the rulers' relatives, the rich people without merit and the good-looking men. But all these people are not made by way of learning. If you do not have the ability to distinguish the right from the wrong, you will not be employed even though you are as virtuous as Yu, Tang, Wen and Wu. As for the relatives of the rulers, they will not be discarded even though they are lame and dumb, deaf and blind, and are as evil as Jie and Zhou. Therefore, the virtuous will not be rewarded nor will the evil be punished. Seeing that those who get the reward are without merit and those who are punished are without guilt, people would become depressed and lazy and stop doing good to others. Those with strength to spare





【原文】

之力而不相劳来也；腐臭余财，而不相分资也，隐匿良道，而不相教诲也。若此，则饥者不得食，寒者不得衣，乱者不得治。推而上之以。

“是故昔者尧有舜，舜有禹，禹有皋陶，汤有小臣，武王有闾夭、泰颠、南宫括、散宜生，而天下和，庶民阜，是以近者安之，远者归之。日月之所照，舟车之所及，雨露之所渐，粒食之所养，得此莫不劝誉。且今天下之王公大人士君子，中实将欲为仁义，求为上士，上欲中圣王之道，下欲中国家百姓之利，故尚贤之为说，而不可不察此者也。尚贤者，天鬼百姓之利，而政事之本也。”

【译文】

他们做好事，即使有健全的体魄也懒惰怠工，更不会勉励帮助别人；即使有多余的财物腐臭变质，也不会分子资助别人；隐藏着良好的道德学问，而不相互教诲呵。像这样，饥饿的人就得不到吃的，寒冷的人就得不到穿的，混乱的社会就得不到治理。

“所以从前尧有舜，舜有禹，禹有皋陶，汤有伊尹，武王有闾夭、泰颠、南宫括、散宜生，因而天下太平，老百姓富足。所以近处的人得到安定，远处的人都来归服。凡是日月能照到的地方，舟车能去的地方，雨露能滋润的地方，粮食能养活人的地方，得到这些贤士，没有谁不劝勉和赞誉的。假如天下的王公大人及士大夫君子们，诚心想要实行仁义，追求贤士，上要符合圣王的大道，下要符合国家百姓的利益，那尚贤作为一种主张，是不可不审察的了。所谓尚贤，是天鬼百姓的利益，是政事的根本呵！”

would set it aside rather than help others, those with surplus wealth would let it rot rather than share it with others, and those with beneficial doctrines to teach would conceal them rather than reveal them to others. As a result, the hungry in the country cannot get food, the cold cannot get clothes, and the chaotic society cannot be put in order.

“As Yao had Shun, Shun had Yu, Yu had Gao Tao, Tang had Yi Yin, King Wu had Hong Yao, Tai Dian, Nan Gongkuo and San Yisheng, the ancient world was peaceful and the people were prosperous. Those living in the empire felt contented with their life and those living afar were attracted. In the places where we had the sun and the moon, boats and vehicles, rain and dew and grains, the sage kings were highly praised. If today’s rulers and high officials really want to practice benevolence, act as virtuous men and comply with the way of the sage kings on the one hand and the interest of the state and the people on the other, they must take into consideration the principle of respecting the virtuous and talented, for it conforms to the interests of Heaven, ghosts and spirits and the people as well as the fundamental policy to govern a country.”



卷三

尚同上第十一

【原文】

子墨子言曰：“古者民始生，未有刑政之时，盖其语‘人异义’。是以一人则一义，二人则二义，十人则十义，其人兹众，其所谓义者亦兹众。是以人是其义，以非人之义，故交相非也。是以内者父子兄弟作怨恶，离散不能相和合。天下之百姓，皆以水火毒药相亏害，至有余力不能以相劳，腐朽余财不以相分，隐匿良道不以相教，天下之乱，若禽兽然。”

夫明瘁天下之所以乱者，生于无政长。是故选天下之贤可者，立以为天子。天子立，以其力为未足，又选择天下之贤可者，置立之以为三公。天子三公既以立，以天下为博大，远国异土之民，是非利害之辩，不可一二而明知，故画分万国，立诸侯国君，诸侯国君既已立，以其力为未足，又选择其国之贤可者，置立之以为正长。正长既

【译文】

墨子说：“古时候，人民刚开始生存，还没有行政治理的时候，所说的话，各人都有一番道理。所以一个人就有一种道理，两个人就有两种道理，十个人则有十种道理。人数越多，他们所说的道理也就越多。所以人们都认为自己的意见是对的，认为别人的意见是错的，故相互非议、攻击。就是在一个家庭内部，父子、兄弟之间也是相互怨恨、厌恶，不能和睦相处。天下的百姓，都用水、火、毒药相互残害。以致有余力的人不愿帮助别人，即使家里的财物腐烂发臭也不愿分给别人，有好的道理自己隐藏起来，也不肯指教别人。天下的混乱状况，就如同禽兽那样。”

“懂得了天下之所以混乱，是产生于没有行政长官。所以选择天下贤良又可为政的人，立之为天子。天子既立，认为他的力量不足，又选择天下的贤良又可为政的人，立他们为辅佐天子、掌管军政大权的三公。天子、三公已立，由于天下地域辽阔，对远方异土的人民及其对是非利害的分辨，不能逐一明白了解，所以又把天下划分成众多的诸侯国，立诸侯国的国君。诸侯国的国君已立，还是认为他们的力量不足，又选择诸侯国的贤能者，立他们为各级行政



Book Three

Chapter 11

Identifying with the Superior (I)

Master Mozi said: "In the early days of human society, when there was neither law nor government, different people had different views. Thus, one man had one view, two men had two views and ten men had ten views. The more people there were, the more diverse views. As people stuck to their own views and disapproved of those of others, it unavoidably resulted in bitter quarrels among them. Within a family, father and son, elder and younger brothers became enemies and were unable to live in harmony while throughout the world people all resorted to water, fire and poison in an effort to injure each other. As a result, those with strength to spare would set it aside rather than help others; those with surplus wealth would let it rot rather than share it with others; and those with beneficial doctrines to teach would conceal them rather than reveal them to others. The human world was as chaotic as the animal world inhabited by birds and beasts.

"Later people became aware that the chaos was due to the lack of a ruler. Therefore, the most virtuous and talented man in the world was selected as their leader and crowned as Son of Heaven. Feeling the insufficiency of his strength, the Son of Heaven then chose three senior ministers from the virtuous people in the world to help him with the administrative affairs. As the world was so vast, and it was not always possible for the Son of Heaven and his ministers to know the people living in remote lands and judge accurately what was right and wrong and what was beneficial and harmful, the world was divided into many feudal states, and feudal lords and chiefs were chosen as the leaders of those states. Feeling the insufficiency of their strength, the feudal lords, in turn, chose the virtuous and talented people in their sates as administrative officials.





【原文】

已具，天子发政于天下之百姓，言曰：‘闻善而不善，皆以告其上。上之所是，必皆是之；所非必皆非之。上有过则规谏之，下有善则傍荐之。上同而不下比者，此上之所赏，而下之所誉也。意若闻善而不善，不以告其上，上之所是，弗能是，上之所非，弗能非，上有过弗规谏，下有善弗傍荐，下比不能上同者，此上之所罚，而百姓所毁也。’上以此为赏罚，甚明察以审信。是故里长者，里之仁人也。里长发政里之百姓，言曰：‘闻善而不善，必以告其乡长。乡长之所是，必皆是之，乡长之所非，必皆非之。去若不善言，学乡长之善言；去若不善行，学乡长之善行，则乡何说以乱哉？’察乡之所治者何也？乡长唯能壹同乡之义，是以乡治也。乡长者，乡之仁人也。乡长发政乡之百姓，言曰：‘闻善而不善者，必以告国君。国君之所

【译文】

长官。行政长官既已设立了，天子向天下的百姓发布政令说：‘不管听到好的言论还是坏的言论，都要报告给自己的上司。上司所赞成的，一定都赞成它；上司所反对的，一定都反对它。上司有过错就劝谏他，百姓中有好人好事就广泛地推荐它们。对上保持一致，而对下不勾结坏人。这是上面所赞赏的，也是百姓所称誉的。假若听到好的言论和不好的言论都不报告给自己的上司，那么，上司所赞成的不能肯定，上司所反对的不能反对；上司有过错不规劝，百姓中有好人好事无人推举；对下勾结坏人，对上不能保持一致，这就是上面所惩罚的，也是百姓们所诋毁的了。’上司按照这个政令来行使赏罚，这就十分明察、审慎而可信。因此，里长是全里的仁人。里长向全里的百姓发布政令说：‘无论听到好的言论与不好的言论，都必须报告给自己的乡长。乡长所赞成的，必须都赞成它；乡长所反对的，必须都反对它。去掉你自己不好的言论，学习乡长好的言论；改掉你自己不好的行为，学习乡长好的行为。那么全乡哪里还会混乱呢？’考察一个乡之所以安定的原因是什么呢？就是因为乡长能统一全乡百姓的意见，所以这个乡才安定。故乡长一定要是全乡的仁人呵。乡长向全乡的百姓发布政令说：‘无论听到好的言论或是不好的言论，都必须报告给国君，凡是国君赞成的，必须都赞成它；凡是国君



“Having set up the administrative system, the Son of Heaven then released the principle of his rule to all the people, saying, ‘Report to your superior any philanthropic or pernicious act you see or hear of. Trust what your superior trusts; reject what your superior rejects. Remonstrate with your superior if he has any error. Recommend to the superior those who do good to the people. Identify yourself with the superior and not form cliques with the subordinate — this is what is advocated by the superior and praised by the subordinates. If you can’t report to your superior the philanthropic or pernicious act you hear of or see, if you are reluctant to trust what your superior trusts or reject what he rejects, if you cannot remonstrate with your superior when he is at fault and cannot recommend to him those who do good to the people, and if you form cliques with your subordinates and reproach your superior, you will be punished by the superior above and condemned by the subordinates below.’ If the superior made this the basis of their reward and punishment, he would be insightful and reliable.

“The head of the local community was the most benevolent man in the community. When he took office, he released to the people of the community his administrative order, saying, ‘You must report to the head of the local district upon hearing of anything good or evil. You must regard whatever the head of the local district considers right as right and whatever he considers wrong as wrong. Remove evil words from your speech and imitate the good speech of the head of your local district. Do away with your bad conduct and imitate the good conduct of the head of your local district.’ If all these are well observed, how could there be any disorder in the local district? When we say that the order in the local district is well preserved, it is because the head of the local district can unify the views of the whole district.

“The head of the local district was the most benevolent man in the district. When he took office, he released to the people of the district his administrative order, saying, ‘You must report to the lord upon hearing of anything good or evil. You must regard whatever the lord considers right



【原文】

是，必皆是之，国君之所非，必皆非之。去若不善言，学国君之善言；去若不善行，学国君之善行，则国何说以乱哉。’察国之所以治者何也？国君唯能壹同国之义，是以国治也。国君者，国之仁人也。国君发政国之百姓，言曰：‘闻善而不善，必以告天子。天子之所是，皆是之，天子之所非，皆非之。去若不善言，学天子之善言；去若不善行，学天子之善行，则天下何说以乱哉。’察天下之所以治者何也？天子唯能壹同天下之义，是以天下治也。

“天下之百姓皆上同于天子，而不上同于天，则菑犹未去也。今若天飘风苦雨，溱溱而至者，此天之所以罚百姓之不上同于天者也。”

是故子墨子言曰：“古者圣王为五刑，请以治其民。譬若丝缕之有纪，罔罟之有纲，所连收天下之百姓不尚同其上者也。”

【译文】

反对的，必须都反对它。去掉你不好的言论，学习国君好的言论；改掉你不良的行为，学习国君好的行为。那么全国哪里还会混乱呢？’考察一个诸侯国安定的原因是什么呢？就是国君能够统一全国人民的意见，所以诸侯国才安定。故国君一定要是全诸侯国的仁人呵。国君向全诸侯国的百姓发布政令说：‘无论听到好的言论或是坏的言论，都必须报告给天子，天子所赞成的，大家都赞成；天子所反对的，大家都反对。去掉你不好的言论，学习天子好的言论；改掉你不良的行为，学习天子好的行为。那么天下哪里还会混乱呢？’考察天下安定的原因是什么呢？就是由于天子能统一天下百姓的意见，所以天下才安定。

“天下的百姓都统一于天子，但不统一于天，那么灾祸也还是不可避免呵。现在天若有暴风苦雨，并接连不断，这就是天惩罚百姓不统一于天的办法呵。”

因此，墨子说：“古代圣王制定五种刑罚，确实是用来统治他的臣民的。好比丝线有总头，网有提拉的绳一样，是用来控制天下不愿尚同的百姓服从于上面的意志。”

尚同中第十二

【原文】

子墨子曰：“方今之时，复古之民始生，未有正长之时，盖其语

【译文】

墨子说：“现在，回过头去考查古代初民生活，还没有行政长官



as right and whatever he considers wrong as wrong. Remove the evil words from your speech and imitate the good speech of the lord. Do away with your bad conduct and imitate the good conduct of the lord.' If all these are well observed, how could there be any disorder in the state? When we say that the order in the state is well preserved, it is because the ruler of the state can unify the views of the whole state.

"The ruler of the state was the most benevolent man in the state. When he took office, he released to the people of the state his administrative order, saying, 'You must report to the Son of Heaven upon hearing of anything good or evil. You must regard whatever the Son of Heaven considers right as right and whatever he considers wrong as wrong. Remove the evil words from your speech and imitate the good speech of the Son of the Heaven. Do away with your bad conduct and imitate the good conduct of the Son of Heaven.' If all these are well observed, how could there be any disorder in the world? When we say that the order in the world is well preserved, it is because the Son of Heaven can unify the views of the whole world.

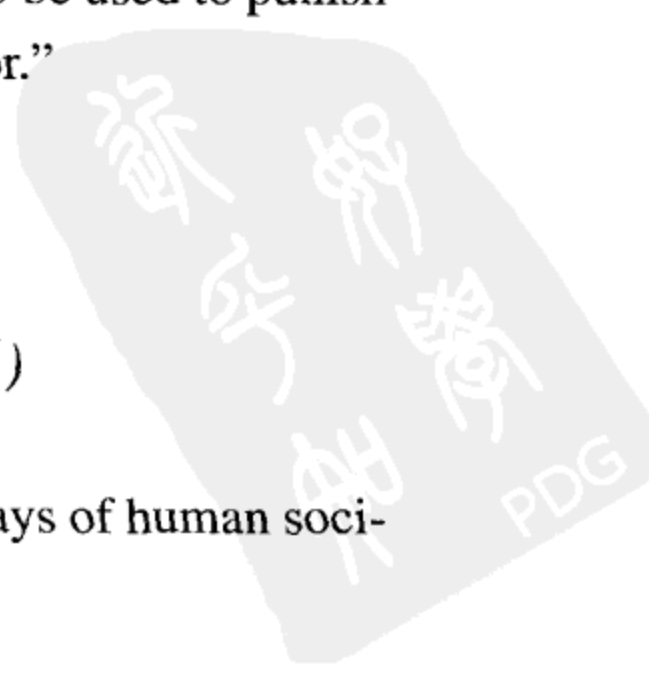
"If, however, the people only know that they must identify with the Son of Heaven but do not know that they must identify with Heaven itself, calamities will still exist. The frequent occurrences of strong winds and bitter rains these days are simply the punishments Heaven hurls upon those who fail to identify themselves with it."

Therefore, Master Mozi said: "Sage kings in ancient times devised five punishments to rule the people. They were like the main thread binding a skein of silk or the main rope controlling a net to be used to punish those who fail to identify themselves with the superior."

Chapter 12

Identifying with the Superior (II)

Master Mozi said: "If we trace back to the early days of human soci-



【原文】

曰‘天下之人异义’。是以一人一义，十人十义，百人百义，其人数兹众，其所谓义者亦兹众。是以人是其义，而非人之义，故相交非也。内之父子兄弟作怨仇，皆有离散之心，不能相和合。至乎舍余力不以相劳，隐匿良道不以相教，腐朽余财不以相分，天下之乱也，至如禽兽然，无君臣上下长幼之节，父子兄弟之礼，是以天下乱焉。

“明乎民之无正长以一同天下之义，而天下乱也。是故选择天下贤良圣知辩慧之人，立以为天子，使从事乎一同天下之义。天子既以立矣，以为唯其耳目之请，不能独一同天下之义，是故选择天下赞阅贤良圣知辩慧之人，置以为三公，与从事乎一同天下之义。天子三公既已立矣，以为天下博大，山林远土之民，不可得而一也，是故靡分天下，设以为万诸侯国君，使从事乎一同其国之义。国君既已立矣，又以为唯其耳目之请，不能一同其国之义，是故择其国之贤者，置以

【译文】

的时候，他们的说法是‘天下人的话都有不同的含义’。因此，一个人就有一个道理，十个人就有十个道理，一百个人就有一百个道理，他们的人数越多，所谓道理也就越多。所以每个人都以为自己的道理对，而认为别人的不对，故相互攻击呵。一个家庭之内的父子、兄弟也因意见不同而相仇恨，都有离散之心，而不能和睦相处。以至于闲置余力而不愿帮助别人，隐藏好的道义而不愿教诲别人，即使有余财腐烂发臭也不愿分给别人。天下的混乱现象，就如禽兽一样。没有君臣上下长幼的礼节，也没有父子兄弟的情义，这是天下所以混乱的原因。

“明白了人民因没有行政长官来统一天下的义理，天下就要大乱，所以就选择天下贤明强干、聪颖智慧而善于雄辩的人，立他为天子，让他从事一统天下义理的工作。天子既已立，但靠他一人的耳目了解情况，是不能独自一统天下义理的，所以又选择天下贤明强干、聪颖智慧而善于雄辩的人，推举他们为三公，与他从事一统天下义理的工作。天子三公既已立，又因为天下的地域太辽阔，山野远方的人民，还是不能完全一统他们的意见啊。所以又将天下分散划开，设立了很多的诸侯国君，让他们从事一统诸侯国义理的工作。国君已经立起来了，又认为光靠他们的耳目了解情况，还是不能完全一统诸侯国的义理，因此又选择这个国家贤能的人，设置他们为左右卿大夫、以





ety when there were no rulers, it seems quite customary that different people had different views. Thus one man had one view, ten men had ten views and one hundred men had one hundred views. The more people there were, the more diverse views. As people stuck to their own views and disapproved of those of others, it unavoidably resulted in bitter quarrels among them. Within a family, father and son, elder brother and younger brother became enemies and were unable to live in harmony. As a result, those with strength to spare would set it aside rather than help others; those with surplus wealth would let it rot rather than share it with others; and those with beneficial doctrines to teach would conceal them rather than reveal them to others. The human world was as chaotic as the animal world inhabited by birds and beasts. The distinction between the ruler and his subjects, between the superior and the inferior, between the old and the young was violated and so was the decorum between father and son and between elder and young brothers. All these resulted in the chaotic disorder in the world.

“Later, people became aware that the chaos was due to the lack of a ruler. Therefore, the most virtuous, sagacious and wise man in the world was selected as their leader and crowned as Son of Heaven and entrusted with the task of unifying the diverse views in the world. Knowing that he could not unify the diverse views of the world by merely relying on his own senses of hearing and sight, the Son of Heaven chose three most virtuous, sagacious and wise people in the world to be his three senior ministers and assigned them the duty to unify the diverse views of the people. As the world was so vast, and it was not always possible for the Son of Heaven and his ministers to unify the people living in mountains, forests and remote lands, they further divided the world into many feudal states, and chose many feudal lords and chiefs as the leaders and assigned them the duty to unify the diverse views in their own states. As the feudal lords knew that they could not unify the diverse views of their people by merely relying on their own senses of hearing and sight, they chose a number of most virtuous, sagacious and wise people to be the



【原文】

为左右将军大夫，以远至乎乡里之长，与从事乎一同其国之义。天子诸侯之君，民之正长，既已定矣，天子为发政施教曰：‘凡闻见善者，必以告其上，闻见不善者，亦必以告其上。上之所是，必亦是之，上之所非，必亦非之，己有善傍荐之，上有过规谏之。尚同义其上，而毋有下比之心，上得则赏之，万民闻则誉之。意若闻见善，不以告其上，闻见不善，亦不以告其上，上之所是不能是，上之所非不能非，己有善不能傍荐之，上有过不能规谏之，下比而非其上者，上得则诛罚之，万民闻则非毁之’。故古者圣王之为刑政赏誉也，甚明察以审信。

“是以举天下之人，皆欲得上之赏誉，而畏上之毁罚。是故里长顺天子政，而一同其里之义。里长既同其里之义，率其里之万民，以尚同乎乡长，曰‘凡里之万民，皆尚同乎乡长，而不敢下比。乡长之所是，必亦是之，乡长之所非，必亦非之。去而不善言，学乡长之善言；去而不善行，学乡长之善行。乡长固乡之贤者也，举乡人以法乡长，夫乡何说而不治哉？’察乡长之所以治乡者何故之以也？曰唯以其

【译文】

致乡里的长官，让他们从事一统该国义理的工作。天子、诸侯国君、人民的行政长官都已确定了，天子施行政令说：‘凡是听到看到好人好事，一定要报告你的上司；听到看到不好的人与事，也必须报告你的上司。上司所赞成的，一定都赞成它；上司所反对的，一定都反对它。自己有了好的计谋要广泛地推荐给上司。上司有过错就劝谏他。对上跟上司保持一致，而对下没有勾结坏人之心，这样，上司知道了就会奖赏他，老百姓听到了就会赞美他。如果听到看到好人好事，不去报告自己的上司；听到看到坏人坏事，也不去报告上司。上司所赞成的不能赞成，上司所反对的不能反对。自己有了好的计谋也不能广泛地推荐上去，上司有了过错也不能规谏他。对下勾结坏人、对上进行非毁的，上司知道了就诛罚他，老百姓听到了就非议诋毁他。’所以古代圣王制定刑法政策来行使赏罚，是非常明察审慎而可信的。

“所以整个天下的人，都想得到上司的奖赏赞誉，而害怕上司的非毁和诛罚。因此里长顺从天子的政令，而一统全里的义理。里长已经一统了全里的义理，于是率领全里的百姓一统于乡长，说道：‘凡是里内的百姓，都应一统于乡长，而不敢向下勾结坏人。乡长所赞成的，必须也赞成它；乡长所反对的，必须也反对它。去掉你自己不好的言论，学习乡长好的言论；改掉你自己不良的行为，学习乡长好的行为。乡长本是一乡之中最贤明的人，全乡人都效法乡长，那么全乡哪里会有治不好的呢？’考察乡长之所以能治好一个乡的原因是什么



ministers and generals and the heads of the local communities and local districts, assigning them the duty to unify the diverse views of the people. Having set up the administrative officers at various levels, the Son of Heaven then released the principle of his rule to all the people, saying: 'Report to your superior any philanthropic or pernicious act you see or hear of. Trust what your superior trusts; reject what your superior rejects. Remonstrate with your superior if he has any error. Recommend to the superior those who do good to the people. Identify yourself with the superior and not form cliques with the subordinates — this is what is advocated by the superior and praised by the subordinates. If you can't report to your superior the philanthropic or pernicious act you hear of or see, if you are reluctant to trust what your superior trusts or reject what he rejects, if you cannot remonstrate with your superior when he is at fault and cannot recommend to him those who do good to the people, and if you form cliques with your subordinates and reproach your superior, you will be punished by the superior above and condemned by the subordinates below.' From this we know that when sage kings laid down the rules of reward and punishment, they were very insightful and reliable.

"So the ancient people all wished to obtain the rewards and commendation from the superior and feared to be punished and condemned. The head of the local community was obedient to the Son of Heaven. Having unified the diverse views of the people within his community, he led his people to identify themselves with the head of the local district, saying: 'All of you living in the community must identify yourselves with the head of the district and not collaborate with your subordinates. You must regard whatever the head of the local district considers right as right and whatever he considers wrong as wrong. Remove evil words from your speech and imitate the good speech of the head of your local district. Do away with your bad conduct and imitate the good conduct of the head of your local district.' The head of the local district was the most benevolent man in the district. If all the people identify themselves with him, how could there be any disorder? When we say that the order in the local

【原文】

能一同其乡之义，是以乡治。

“乡长治其乡，而乡既已治矣，有率其乡万民，以尚同乎国君，曰：‘凡乡之万民，皆上同乎国君，而不敢下比。国君之所是，必亦是之，国君之所非，必亦非之。去而不善言，学国君之善言；去而不善行，学国君之善行。国君固国之贤者也，举国人以法国君，夫国何说而不治哉？’察国君之所以治国，而国治者，何故之以也？曰唯以其能一同其国之义，是以国治。

“国君治其国，而国既已治矣，有率其国之万民，以尚同乎天子，曰：‘凡国之万民上同乎天子，而不敢下比。天子之所是，必亦是之，天子之所非，必亦非之。去而不善言，学天子之善言；去而不善行，学天子之善行。天子者，固天下之仁人也，举天下之万民以法天子，夫天下何说而不治哉？’察天子之所以治天下者，何故之以也？曰唯以其能一同天下之义，是以天下治。

“夫既尚同乎天子，而未上同乎天者，则天灾将犹未止也。故当若天降寒热不节，雪霜雨露不时，五谷不孰，六畜不遂，疾灾戾疫，

【译文】

呢？回答说，就是因为乡长能够一统全乡的义理，所以这个乡得以治理。

“乡长治理他的乡，而其乡已经得到治理了，又率领自己乡里的百姓，统一于国君，说：‘凡是我乡的百姓，都应上同于国君，而不敢向下勾结坏人。国君所赞成的，必须也赞成它；国君所反对的，必须也反对它。去掉你不好的言论，学习国君好的言论；改掉你不良的行为，学习国君好的行为。国君本是一国之中最贤明的人，全国人都效法国君，国家哪里还会得不到治理呢？’考察一个国君之所以能治理好一个国家，其原因是什么呢？回答说，就是因为他能一统全国的义理，所以国家得以治理。

“国君治理一个国家，而国家已经得到治理了，又率领这个国家的百姓，统一于天子，说道：‘凡是我国的百姓，都上同于天子，而不敢勾结下面的坏人。天子所赞成的，必须也赞成它，天子所反对的，必须也反对它。去掉你不好的言论，学习天子好的言论；改掉你不良的行为，学习天子好的行为。天子本是天下的仁人，整个天下的人民都效法他，那么天下哪里还会得不到治理呢？’考察天子之所以能治理好天下，其原因是什么呢？回答说，就是由于他能一统整个天下的义理，所以天下得以治理。

“已经上同于天子，但未上同于天的，那天灾还是不能完全停止。比如天降寒暑不调节，雪霜雨露降得不按时令，五谷不熟，六畜不繁盛，疾灾瘟疫流行，暴风苦雨，频繁而至。这就是天降的惩罚





district is well preserved, it is because the head of the district can unify the views of the whole district.

“The head of the local district was to unify the diverse views of the people within his district. Having realized this goal, he went on to lead his people to identify themselves with the head of the state, saying: ‘All of you living in the district must identify yourselves with the head of the state and not collaborate with your subordinates. You must regard whatever the lord considers right as right and whatever he considers wrong as wrong. Remove evil words from your speech and imitate the good speech of the lord. Do away with your bad conduct and imitate the good conduct of the lord.’ The lord of the state was the most benevolent man in the state. If all the people identify themselves with him, how could there be any disorder in the state? When we say that the order in the state is well preserved, it is because the lord can unify the views of the whole state.

“The ruler of the state was to unify the diverse views of the people within his state. Having realized this goal, he went on to lead his people to identify themselves with the Son of Heaven, saying: ‘All of you living in the state must identify yourselves with the Son of Heaven and not collaborate with your subordinates. You must regard whatever the Son of Heaven considers right as right and whatever he considers wrong as wrong. Remove evil words from your speech and imitate the good speech of the Son of Heaven. Do away with your bad conduct and imitate the good conduct of the Son of Heaven.’ The Son of Heaven was the most benevolent man in the world. If all the people identify themselves with him, how could there be any disorder in the world? When we say that the order in the world is well preserved, it is because the Son of Heaven can unify the views of the whole world.

“If we only identify ourselves with the Son of Heaven, but not with Heaven itself, the natural disasters would still exist. The cold and heat would arrive untimely, so would snow, frost, rain and dew. The grains would not ripe and domestic animals would not mature. Diseases, epidemics and pestilences would spread far and wide and storms and bitter



【原文】

飘风苦雨，荐臻而至者，此天之降罚也，将以罚下人之不尚同乎天者也。故古者圣王，明天鬼之所欲，而避天鬼之所憎，以求兴天下之害。是以率天下之万民，齐戒沐浴，洁为酒醴粢盛，以祭祀天鬼。其事鬼神也，酒醴粢盛不敢不蠲洁，牺牲不敢不腍肥，珪璧币帛不敢不中度量，春秋祭祀不敢失时几，听狱不敢不中，分财不敢不均，居处不敢怠慢。曰其为正长若此，是故上者天鬼有厚乎其为政长也，下者万民有便利乎其为政长也。天鬼之所深厚而能强从事焉，则天鬼之福可得也。万民之所便利而能强从事焉，则万民之亲可得也。其为政若此，是以谋事得，举事成，入守固，出诛胜者，何故之以也？曰唯以尚同为政者也。故古者圣王之为政若此。”

今天下之人曰：“方今之时，天下之正长犹未废乎天下也，而天下之所以乱者，何故之以也？”子墨子曰：“方今之时之以正长，则本与古者异矣，譬之若有苗之以五刑然。昔者圣王制为五刑，以治天下，逮至有苗之制五刑，以乱天下。则此岂刑不善哉？用刑则不善也。是

【译文】

呵，用以惩罚那些下属不肯统一于天的人。所以古代圣王明了天帝鬼神所喜好的，而避开天帝鬼神所憎恶的，以求兴起天下的大利，除去天下的大害，所以率领天下的百姓，斋戒沐浴，洁净酒饭祭品，用以祭祀天帝鬼神。他们事奉鬼神，酒饭不敢不干净，牛羊供品不敢不肥壮，美玉币帛不敢不足值，春秋祭祀不敢错过时期，处理诉狱案件不敢不公正，分配财物不敢不均衡，平时生活不敢轻忽失礼。这就是说，那些做行政长官的像这样，那么天帝鬼神就会优厚地对待他们，下面的老百姓也会便利他们。天帝鬼神优厚地对待他们，而他们又能办事，那么天鬼所降的福就可得到了。下面的百姓便利他们，而他又努力办事，那么万民的爱戴也可以得到了。他们为政像这样，那么思考事情就会得当，办事就会成功，防守就会坚固，进攻就会胜利，这是什么原因呢？回答说，是因为上同为政呵。所以古代圣王为政都像这样。”

现在天下有人说：“当今天下的行政长官还没有废掉呀，而天下却乱成这样子，是什么原因呢？”墨子说：“当今为行政长官的人，根本就与古代不同了，就如同有苗的用五杀之刑一样。古代圣王制定五刑，是用来治理天下的，等到有苗制定五杀之刑，却是用来扰乱天下。这难道是刑法不好吗？是应用不当啊！所以先王的《尚书·吕刑》



rains would repeatedly afflict the earth. All these are the punishments that Heaven flings upon those who are not willing to identify themselves with it. As the ancient sage kings knew what Heaven and ghosts and spirits liked, they could avoid doing what they disliked so as to increase benefits and remove disasters. They led the people to abstain from meat and wine and wash their bodies before preparing clean and rich food and wine to offer to Heaven and ghosts and spirits. When they served Heaven and ghosts and spirits with sacrifices, they dared not offer them unclean food, wine, or sacrificial animals not big and fat enough. And the jade and silk they offered were always in keeping with the specified standards. When it was time to make sacrifices in spring and autumn, they dared not miss it. In judging lawsuits, they tried their best to be just and fair. They dared not be unfair in distributing wealth, nor did they dare to show disrespect in their daily life. In this way, they were favored by Heaven and ghosts and spirits above and supported by the people below. To gain the favor of Heaven and ghosts and spirits indicated that they were blessed by Heaven and ghosts and spirits and supported by the people. By working hard, they were able to win the people's love. With administrative affairs conducted in this way, they succeeded in their schemes and accomplished their tasks. They were strong in defense and victorious in offense. What is the reason for this? My answer is that they employed the principle of identifying themselves with their superior in their administrative affairs. The ancient sage kings all managed the state affairs in this way."

Nowadays people say, "Today the administrators of different levels are not ousted from office. Why is it that the whole empire is in such chaos?" Master Mozi says, "The rulers now are totally different from those of the ancient times. The case is similar to that of the Five Punishments made by the Youmiao people. The ancient sage kings set up the Five Punishments to govern the world, while the Youmiao people established the Five Punishments to disrupt the world. Can we now put the blame on the Punishments themselves? It is the way the Punishments are



【原文】

以先王之《书·吕刑》之道曰：‘苗民否用练折则刑，唯作五杀之刑，曰法。’则此言善用刑者以治民，不善用刑者以为五杀，则此岂刑不善哉？用刑则不善。故遂以为五杀。是以先王之《书·术令》之道曰：‘唯口出好兴戎。’则此言善用口者出好，不善用口者以为谗贼寇戎。则此岂口不善哉？用口则不善也，故遂以为谗贼寇戎。

“故古者之置正长也，将以治民也，譬之若丝缕之有纪，而罔罟之有纲也，将以运役天下淫暴，而一同其义也。是以先王之《书》，《相年》之道曰：‘夫建国设都，乃作后王君公，否用泰也，轻大夫师长，否用佚也，维辩使治天均。’则此语古者上帝鬼神之建设国都，立正长也，非高其爵，厚其禄，富贵佚而错之也，将以为万民兴利除害，富贵贫寡，安危治乱也。故古者圣王之为若此。今王公大人

【译文】

有这样的记载说：‘苗民不听从命令就制定刑罚，就作出五杀之刑，称它为法。’如此说来，善用刑罚的就能治理人民，不善用刑罚的就成为镇压人民的五杀之刑了，这难道是刑罚本身不好吗？还是用得不够啊，所以成为五杀之刑。因此先王的《尚书·说命》有这样的记载说：‘唯口可以道出好事，也可以引出战祸。’这就是说，善于用口的，可以说出好话，而不善于用口的，则会引出谗贼寇戎来，这难道是口不好吗？而是使用口不恰当，就引出谗贼寇戎的祸事。

“所以古人设置行政长官，是用来治理百姓的。就如同丝缕的总头、鱼网的纲绳一样呵，用它来控制天下的淫暴之徒，统一天下人的意志。所以先王的书中记载老年人的话说：‘建国设都，于是做天子和诸侯，不是因此可以骄纵恣肆的。设置卿大夫师长，也不是因此可以放纵淫逸的。而是分授职责，让他们按天之公平之道治理国家。’这就是说古时候天帝鬼神建设国都，设置行政长官，并不是要提高他们的爵位，增加他们的俸禄，使他们过着富贵淫逸的生活而安置他们的。而是要用他们为老百姓兴利除害，使贫弱寡少的富裕起来，使危



applied that should be blamed. According to *The Penal Codes of Lü*, a book written by an early king, 'the Youmiao people governed their state not by administrative orders but by punishments. They set up five death penalties and called them laws.' This tells us that, if properly applied, punishments can be used to govern the state; if wrongly applied, they will become instruments to kill. Can we say that punishments themselves are to blame? Punishments are not to blame. It is the misuse of the punishments that leads to five death penalties. Therefore, in *Shui Ming*, a book on the art of persuasion written by an early king, we find the following words: 'The words spoken can produce something positive or negative.' Those who are good at using language could promote good deeds while those who are not good at using language could only end up in armed conflicts. Can we simply put the blame on the words spoken? It is the misuse of words that make them enemies at war.

"The administrators were appointed in the ancient days to govern the people. Just as silk thread has its end and fishing net has its main rope, administrators were appointed to restrain the obscene and fierce people and make them identify themselves with the superior. Therefore in *Xiang Nian*, a book written by an early king, we find the following words: 'Now that the empire has been founded and the capital specified, the Son of Heaven and feudal lords have been appointed. These appointments are not intended to make them proud and luxurious. Similarly when the ministers and high officials are installed, it is not intended to make them extravagant and idle. Rather, they are assigned the duty to govern the people fairly and reasonably.' That is to say, when Heaven and ghosts and spirits in ancient times founded the empire and the capital and appointed administrators at all levels, it was not to make their positions high and their emoluments admirable so that they might live a wealthy and fast life. The real intention was to encourage what was beneficial and abolish what was harmful, to enrich the poor and increase the population in scarcely populated areas, to bring safety where there was danger and restore order where there was chaos. It was for this intention that they

【原文】

之为刑政则反此。政以为便譬，宗於父兄故旧，以为左右，置以为正长。民知上置正长之非正以治民也，是以皆比周隐匿，而莫肯尚同其上。是故上下不同义。若苟上下不同义，赏誉不足以劝善，而刑罚不足以沮暴。何以知其然也？曰上唯毋立而为政乎国家，为民正长，曰人可赏吾将赏之。若苟上下不同义，上之所赏，则众之所非，曰人众与处，于众得非。则是虽使得上之赏，未足以劝乎！上唯毋立而为政乎国家，为民正长，曰人可罚吾将罚之。若苟上下不同义，上之所罚，则众之所誉，曰人众与处，于众得誉。则是虽使得上之罚，未足以沮乎！若立而为政乎国家，为民正长，赏誉不足以劝善，而刑罚不沮暴，则是不与乡吾本言民‘始生未有正长之时’同乎！若有正长与无正长之时同，则此非所以治民一众之道。故古者圣王唯而审以尚同，以为正长，是故上下情请为通。上有隐事遗利，下得而利之；下

【译文】

乱的局面得到治理。古时圣王的施政就是像这样。而现在的王公大人为政则与此相反。他们为政将那些宠幸小人作为辅佐大臣，用那些宗族、父兄、老友旧交作为左右，置为行政长官。老百姓知道上面设置的行政长官并不是用来治理人民的，所以都结党营私、相互隐瞒，而不肯与上面统一。所以上下的意见不统一。如果上下意见不统一，那么赞誉奖赏也就不足以勉励人们做好事，而刑罚也就不足以禁止暴虐行为。怎么知道如此呢？答道：上司在国家设立官职施政，做百姓行政长官的说：人们可以奖赏，我将奖赏他们。如果上下的看法不一致，上面所奖赏的，恰恰是下面所非议的。说是大家天天与之相处，大家都认为他不好，那么，这就是虽然这人得到了上面的奖赏；然而并不能起到劝导作用呀！上司在国家设立官职施政，做百姓行政长官的说：人们应该惩罚的，我将要处罚他们。如果上下意见不统一，上面所要惩罚的，正是下面所赞誉的。说是大家天天与之相处，大家都认为他很好，那么，虽然这人受到了上面的惩罚，然而并不能起到阻止的作用呀！假若国家设立官职施政，做百姓的行政长官，所赞赏的不足以勉励人们做好事，所惩罚的不足以禁止暴虐行为，那不是与我前面所说的‘人民过着原始生活还没有行政长官的时候’一样吗？如果有了行政长官和没有行政长官的时候一样，这就不是用来治理与统一民众的办法。所以古代圣王唯能审慎地用尚同的人们为行政长官，故上下之情畅达。上面有了没有计划到的事或没有兴办的利益，下面知道了能及时提醒他，使之得利。下面有蓄积的怨言和祸害，上面知





were appointed and the ancient sage kings all administered their governmental affairs in this way.

“But nowadays rulers and high officials are going just the opposite way. They make the favorite courtiers, clansmen, fathers, brothers and other relatives or old friends their right-hand men and place them into important positions. When the people know the truth, they naturally form cliques for their own interests, and refuse to identify themselves with the superior. Consequently the superior and the subordinates stick to different views. As a result, rewards fail to encourage good acts; punishments lose the function of preventing violence. How do we know this is so? Here is the answer: Suppose the ruler of the country declares: ‘This man is worth rewarding. I am going to reward him.’ But the rewarded man, due to the divergence of views, happens to be the one reproached by the majority of people. We will hear them say: ‘This man is not getting along well with others, and is reproached by everyone.’ Then, even if this man eventually gets rewarded, the reward will not function as an encouragement! Suppose the ruler of the country declares: ‘This man deserves punishment. I am going to punish him.’ But the punished man, due to the divergence of views, happens to be the one praised by the majority of people. We will hear them say: ‘This man is getting along well with others, and is praised by everyone.’ Then, even if this man eventually gets punished, the punishment will not function as a warning! If the superior, who runs the country as the administrator, cannot turn his reward into encouragement, and punishment into warning, things will remain the same as ‘the beginning of human society when there were no rulers’. When it makes no difference whether or not there are administrators, the way to govern and unify the people needs to be mended.

“As the ancient sage kings cautiously employed those who identified themselves with their superior as administrators at various levels, the superior and the subordinates got along with each other quite harmoniously. If part of the superior’s plan and interest were overlooked, the subordinates would discover it and get it done; if the subordinates had



【原文】

有蓄怨积害，上得而除之。是以数千万里之外，有为善者，其室人未遍知，乡里未遍闻，天子得而赏之。数千万里之外，有为不善者，其室人未遍知，乡里未遍闻，天子得而罚之。是以举天下之人皆恐惧振动惕慄。不敢为淫暴，曰天子之视听也神。先王之言曰：‘非神也，夫唯能使人之耳目助己视听，使人之吻助己言谈，使人之心助己思虑，使人之股肱助己动作。’助之视听者众，则其所闻见者远矣；助之言谈者众，则其德音之所抚循者博矣；助之思虑者众，则其谈谋度速得矣；助之动作者众，即其举事速成矣。

“故古者圣人之所以济事成功，垂名于后世者，无他故异物焉，曰唯能以尚同为政者也。是以先王之书《周颂》之道之曰：‘载来见彼王，聿求厥章。’则此语古者国君诸侯之以春秋来朝聘天子之廷，受天子之严教，退而治国，政之所加，莫敢不宾。当此之时，本无有敢纷天子之教者。《诗》曰：‘我马维骆，六轡沃若，载驰载驱，周

【译文】

道了就立即除掉它。所以远在数千里万里之外，有做了好事的，他的家人还未完全知道，乡里的人还未完全听到，天子就已知道并能奖赏他。数千里万里之外，有做了坏事的，他的家人还未完全知道，乡里的人还未完全听到，天子就已得悉并能惩罚他。所以整个天下的人，都恐惧震动而战栗，不敢做淫暴的事情，都说：天子的视听灵敏如神呀！先王说过这样的话：‘这不是神呵。只是能够使用别人的耳目帮助自己的视听，使用别的口帮助自己说话，使用别的心灵帮助自己思考，使用别人的手足帮助自己劳作。’帮助自己视听的多了，那么他所见所闻的就远了；帮助自己说话的多了，那么他的善言所抚慰的面就大了；帮助自己思考问题的多了，那么他的谋划很快就能得以实现；帮助自己劳作的人多了，那么他所做的事情很快就可以成功了。

“所以古代圣人之所以济事成功，名留后世，没有其他原因和别的事情，就是唯能以尚同为政而已。所以先王之书《周颂》篇说：‘诸侯始来朝周王，求赐车服众典章。’这话就是说古时的诸侯国君每年春秋两季来到天子的朝廷朝拜，接受天子的严厉教令，然后回去治理国家，天子政令所到之处，没有哪个敢不服。当这个时候，根本没有敢扰乱天子的教令的人。《诗经》上说：‘雪白的马儿黑尾巴，缰绳光润手中拿。赶着马儿快快跑，到处访问细调查。’又说：‘驾青



grievances or complaints concealed among themselves, the superior would discover them and remove them. Therefore, when someone living afar performed a good act, the Son of Heaven would have known it and rewarded him before his family and villagers heard of it. Similarly, when someone living afar did something wrong, the Son of Heaven would have known it and punished him before his family and villagers heard of it. As a result, all the people across the land would be frightened and dare not do anything obscene and fierce. They all said: 'What miraculous hearing and sight the Son of Heaven has!' But the Son of Heaven said: 'This is not a miracle, it's nothing more than seeing through others' eyes, hearing through others' ears, talking through others' tongues, thinking through others' heads, and acting through others' bodies.' The more people helped him see and hear, the more he could add to his knowledge. The more people helped him talk, the farther his voice of comfort could be heard. The more people helped him think, the sooner his plan could be made. The more people helped him act, the earlier his action could be accomplished.

"The reason why the ancient sage kings succeeded and gained eternal glory lies in the fact that they took the principle of identifying themselves with the superior as the foundation of government. In *The Hymns of Zhou*, a book written by an early king, we find the following words: 'They came to see the emperor to seek the code of propriety.' What is described here is the ancient custom that the feudal lords should come to the king's royal court twice in spring and autumn every year to receive strict instructions before returning to their own states to govern their own people. And at that time no one dared to refuse the instructions from the kings. As an ode goes,

'Young and stalwart are my horses,
Six soft reins guiding the courses.
I will gallop, I will speed,
Inquiring what the people need.'



【原文】

爰咨度。”又曰：‘我马维骐，六辔若丝，载驰载驱，周爰咨谋。’即此语也。古者国君诸侯之闻见善与不善也，皆驰驱以告天子，是以赏当贤，罚当暴，不杀不辜，不失有罪，则此尚同之功也。”

是故子墨子曰：“今天下之王公大人士君子，请将欲富其国家，众其人民，治其刑政，定其社稷，当若尚同之不可不察，此之本也。”

【译文】

色黑纹的马，缰绳调和又坚韧。赶着马儿快快跑，到处访问老百姓。’这些话就是这个意思。古代的诸侯国君，无论听到或看见好事和坏事，都跑去报告天子。所以赏的是贤能，罚的是残暴，不杀害无辜，也不放过有罪的人，这就是尚同的功效呵！”

所以墨子说：“现在的王公大人士君子，如果诚心想使自己的国家富足、人口众多、刑政治理、国家安定，对于‘尚同’之说是不可不察的，这就是施政的根本呵。”

尚同下第十三

【原文】

子墨子言曰：“知者之事，必计国家百姓所以治者而为之，必计国家百姓之所以乱者而辟之。然计国家百姓之所以治者何也？上之为政，得下之情则治，不得下之情则乱，何以知其然也？上之为政，得下之情，则是明于民之善非也。若苟明于民之善非也，则得善人而赏之，得暴人而罚之也。善人赏而暴人罚，则国必治。上之为政也，不得下之情，则是不明于民之善非也。若苟不明于民之善非，则是不得

【译文】

墨子说道：“智者的要务，必须考虑国家百姓之所以能治的原因并照着去做，必须考虑国家百姓之所以混乱的原因并努力去避开它。然而考虑国家百姓之所以能治的原因究竟是为了什么呢？这就是上面为政的人，能了解下情的就能得到治理，不能了解下情的就会混乱。怎么知道是这样呢？上面为政的人，了解下情，那么就明了百姓中的好坏对错。假若明了百姓中的好坏对错，就能做到好人给予奖赏，坏人给予惩罚。好人受奖励、坏人受惩罚，那么国家一定得治。反之，上面为政的人，不了解下情，那么就不明了百姓中的好坏善恶。假如





And further it goes:
'Black and blue are my horses,
Six silky reins guiding the courses.
I will gallop, I will speed,
Asking what the people need.'

"This is to say that when they heard or saw anything good or evil, the feudal lords would ride on the horse and report it to the Son of Heaven. Therefore, only the wise got rewarded, and only the evil got punished. Never wrong the innocent, nor spare the guilty—this is what is brought by the principle of identifying with the superior."

Therefore Master Mozi says: "If rulers and high officials and the elite gentlemen in the world really hope to see their empire prosperous with a large population, their jurisdiction to secure order and their empire stabilized, they must understand the importance of identifying themselves with the superior, for this is the fundamental policy to govern a country."

Chapter 13

Identifying with the Superior (III)

Master Mozi said: "The wise ruler must adopt the policy that brings peace and prosperity to their country and the people and avoid the one that causes disorder. But how can he realize it? If the ruler knows the actual situation, the country and the people will be well governed; if the ruler does not know the actual situation, the country and the people will fall into chaos. How do we know this? If the ruler knows the actual situation, he will be able to tell the good people from the bad people. Henceforth, he will be able to reward the good people and punish the bad people. When the good people are rewarded and the bad people are punished, the country is sure to be in good order. If the ruler does not know the actual situation, he will not be able to tell the good people from



【原文】

善人而赏之，不得暴人而罚之。善人不赏而暴人不罚，为政若此，国众必乱。故赏不得下之情，而不可不察者也。”

然计得下之情将奈何可？故子墨子曰：“唯能以尚同一义为政，然后可矣。何以知尚同一义之可而为政于天下也？然胡不审稽古之治为政之说乎。古者，天之始生民，未有正长也，百姓为人。若苟百姓为人，是一人一义，十人十义，百人百义，千人千义，逮至人之众不可胜计也，则其所谓义者，亦不可胜计。此皆是其义，而非人之义，是以厚者有斗，而薄者有争。是故天下之欲同一天下之义也，是故选择贤者，立为天子。天子以其知力为未足独治天下，是以选择其次立为三公。三公又以其知力为未足独左右天子也，是以分国建诸侯。诸侯又以其知力为未足独治其四境之内也，是以选择其次立为卿之宰。卿之宰又以其知力为未足独左右其君也，是以选择其次立而为乡长家君。是故古者天子之立三公、诸侯、卿之宰、乡长家君，非特富贵游

【译文】

不明了百姓中的好坏善恶，那么就无从知道谁是好人应赏，谁是恶人应罚。好人不奖励、坏人不惩罚，为政像这样，国家和人民必乱。所以赏罚不了解下情，那就不可不考察其后果了。”

然而考虑应该怎样才能得到下情呢？墨子答道：“只有用‘上同’这一个道理为政就行了。怎么知道‘上同’这一个道理就可以为政于天下呢？那么，何不考察古代开始为政时的情形呢！古代初民时期，还没有行政长官，老百姓各自为主。假若百姓各自为主，那么一个人就有一种道理，十个人就有十种道理，百个人就有一百种道理，千个人就有一千种道理，等到人数多得数不清，那他们的所谓道理，也就数不清了。这都是只认为自己的道理是对的，而认为别人的道理就是错的，所以严重的就会发生争斗，不严重的也会发生争执。所以上天想要天下人对事理的看法统一，故选择贤能的人立为天子。天子认为自己的智力不能独治天下，所以又选择次一等的贤人给他做三公。三公又认为自己的智力不能单独辅佐天子，所以将天下划分为许多国家，设置诸侯。诸侯又认为自己的智力不能单独治其四境之内，所以又选择其次的贤人，作为卿和宰。卿和宰又认为自己智力不能单独辅佐其诸侯国君，所以又选择其次的贤人立为乡长、家君。所以古代天子立三公、诸侯、卿与宰、乡长和家君，并不是为了富贵淫逸而选择他们



the bad people. Henceforth, the good people will not be rewarded and the bad people will not be punished. When the good people are not rewarded and the bad people are not punished, the country and the people are sure to fall into chaos. Therefore, if the rewards and punishments are delivered in this way, dire consequences will have to be tackled.”

But how can we know the actual situation? Master Mozi said: “The only way out is to identify with the superior. By identifying with the superior we can govern the whole empire. How do we know this? Let’s trace back to the administration of the ancient times. In the early days of human society, there were no rulers and administrators and different people had different views. Thus one man had one view, ten men had ten views, one hundred men had one hundred different views and one thousand men had one thousand different views. When there were numerous people, there were numerous views. As everybody stuck only to his own view and disapproved of those of others, it unavoidably resulted in dispute. A big dispute often ended in fighting while a small dispute often resulted in quarrelling. To unify the diverse views in the world, Heaven selected the most virtuous and talented man to be the Son of Heaven. Yet the Son of Heaven thought that he himself was not strong and wise enough to unify the diverse views in the world. So he chose three most virtuous and talented people in the empire to be his senior ministers. And the three senior ministers also thought that they themselves were not strong and wise enough to assist the Son of Heaven. So they divided the empire into many feudal states and appointed many feudal lords. And the feudal lords also thought that they themselves were not strong and wise enough to govern their own states. So they chose within their states a number of most virtuous and talented people to be ministers and high officials. And the ministers and high officials also thought that they themselves were not strong and wise enough to assist the lord. So they chose the most virtuous and talented just below them to be the heads of the local communities and patriarchs. When the Son of Heaven selected the three senior ministers, the feudal lords, the ministers and high officials, the heads of



【原文】

佚而择之也，将使助治乱刑政也。故古者建国设都，乃立后王君公，奉以卿士师长，此非欲用说也，唯辩而使助治天明也。

“今此何为人上而不能治其下，为人下而不能事其上，则是上下相贼也，何故以然？则义不同也。若苟义不同者有党，上以若人为善，将赏之，若人唯使得上之赏，而辟百姓之毁，是以为善者，必未可使劝，见有赏也。上以若人为暴，将罚之，若人唯使得上之罚，而怀百姓之誉，是以为暴者，必未可使沮，见有罚也。故计上之赏誉，不足以劝善，计其毁罚，不足以沮暴。此何故以然？则义不同也。”

然则欲同一天下之义，将奈何可？故子墨子言曰：“然胡不赏使家君试用家君，发宪布令其家，曰：‘若见爱利家者，必以告，若见恶贼家者，亦必以告。若见爱利家以告，亦犹爱利家者也，上得且赏之，众闻则誉之，若见恶贼家不以告，亦犹恶贼家者也，上得且罚之，众闻则非之。’是以遍若家之人，皆欲得其长上之赏誉，辟其毁

【译文】

的，而是要使他们帮助治理国家刑政啊。所以古时候建国设都，置立国君王公，授以卿士师长，这并不是要使他们愉悦，而是要他们分担职责并使天下明治啊。

“现在为什么居于人民上面的统治者不能治理其下的人民，下面的人民也不能侍奉其上司呢？这就是上下相残了。因何故会如此呢？就是因为意见不统一呵！假如意见不统一的人双方有偏私，上面以为这人做了好事，将要奖赏他。这人虽然得到了上面的奖赏，而不能避免百姓的诋毁，所以做好事的即使看到有赏，却未必能起到勉励作用。上面认为这人做了坏事，将要惩罚他，这人虽然受到了上面的惩罚，却还深受百姓的赞誉。所以做坏事的即使受到惩罚，也一定不能阻止他的暴行。所以上面的赞誉，不足以劝善，上面的惩罚，不足以阻止暴行。这是什么原因如此？就是因为意见不统一呵！”

那么要想使天下人统一意见，怎样才可以呢？墨子说道：“何不尝试用家君向全家发布命令说：‘假如看到爱家利家的，一定要报告，假如见到憎恨家残害家的，也一定要报告。假如见到爱家利家的就往上报告，那就等于自己爱家利家了，上面知道将要奖赏你，大家听到了也要赞扬你。假若见到憎恨家残害家的不往上报告，那就等于你憎恨家残害家了，上面知道就要惩罚你，大家听到了也要责骂你。’所以这全家人，都想得到家君的赏誉，都想避免惩罚。所以好的有人报



the local communities and patriarchs, what he assigned to them was not wealth and honor, leisure and ease, but the difficult task to assist him in administration and jurisdiction. Therefore in ancient times when a state was established and the lord, ministers and high officials were appointed, it was not to please them, but to divide up tasks so that they may assist Heaven in governing the people.

“Why does the ruler find it difficult to govern the people? And why are the subordinates not willing to serve the superior? It is because they are injuring each other. Why is it so? It is because the superior and the subordinates all hold different views. Whenever their views differ, they are bound to disagree with each other. The ruler may consider a man good and reward him. The man, though rewarded by the ruler, may not avoid being slandered by the people. Therefore, the good man may not be encouraged though he is rewarded. The ruler may consider a man evil and punish him. The man, though punished by the ruler, may win the people’s praise. Therefore, the evil man may not stop doing the evil though he is punished. Why does the reward fail to encourage the people to do good? And why does the punishment fail to stop the people from doing the evil? It is because the ruler and the people hold different views.”

Then how can we unify the diverse views in the world? Master Mozi said: “Why shouldn’t we ask all the members of the clan to identify themselves with the patriarch and let the patriarch issue the following order to his clansmen: ‘Report to me whomever you see that loves and helps the clan. Report to me whomever you see that hates and harms the clan. If you report to me whomever you see that loves and helps the clan, that means you love and help the clan. When I know this, I will reward you; when the people hear of this, they will praise you. If you do not report to me whomever you see that hates and harms the clan, that means you hate and harm the clan. When I know this, I will punish you; when the people hear of this, they will condemn you.’ This order should be made known to all the clansmen. As everybody wishes to be rewarded and praised and to avoid being punished and condemned, they will report

【原文】

罚。是以善言之，不善言之，家君得善人而赏之，得暴人而罚之。善人之赏，而暴人之罚，则家必治矣。然计若家之所以治者何也？唯以尚同一义为政故也。

“家既已治，国之道尽此已邪？则未也。国之为家数也甚多，此皆是其家，而非人之家，是以厚者有乱，而薄者有争，故又使家君总其家之义，以尚同于国君。国君亦为发宪布令于国之众，曰：‘若见爱利国者，必以告，若见恶贼国者，亦必以告。若见爱利国以告者，亦犹爱利国者也，上得且赏之，众闻则誉之，若见恶贼国不以告者，亦犹恶贼国者也，上得且罚之，众闻则非之。’是以遍若国之人，皆欲得其长上之赏誉，避其毁罚。是以民见善者言之，见不善者言之，国君得善人而赏之，得暴人而罚之。善人赏而暴人罚，则国必治矣。然计若国之所以治者何也？唯能以尚同一义为政故也。

“国既已治矣，天下之道尽此已邪？则未也。天下之为国数也甚多，此皆是其国，而非人之国，是以厚者有战，而薄者有争。故又使

【译文】

告家君，坏的也有人报告家君，家君发现好人就奖赏他，发现坏人就惩罚他，那么这家一定得治了。然而思考这一家之所以治理得好是什么原因呢？不过是以尚同这一道理为政的缘故呵！

“家庭已经治理好了，难道治国的方法全都在此了吗？那还没有哩！一个国中的家是很多的，大家都认为自己家庭的道理对，别人的家庭道理都不对，所以严重的就要出乱子，轻的也有争执。所以又要让家君统一全家人的意见，以尚同于国君。国君也对全国百姓发布命令说：‘假如看到爱国利国的人，一定要报告，假如看到憎恨、残害国家的人，也一定要报告。假如看见爱国利国的人就报告，也就等于自己是爱国利国的人了，上面知道并奖赏他，大家听说就赞扬他。假如见到憎恨、残害国家而不上报，那也就是憎恨、残害国家的人了，上面知道就惩罚他，大家听说就责骂他。’所以整个国家的人，都想得到他的国君的赞赏，都想避免国君的斥责和处罚。所以人民看到好的报告上级，看到不好的也报告上级，国君得到好人就奖赏他，发现坏人就惩罚他。好人得赏而坏人受罚，那么国家就一定得治了。然而国之所以得治是什么原因呢？只不过是能用尚同这一道理为政而已。

“国家已经治理好了，难道治理天下的方法就此已经很完备了吗？那还没有哩！天下的国家为数是很多的，大家都认为自己的国家对，别的国家不对，于是严重的就发生战争，不严重的也要发生纷争。所





to the patriarch everything good or evil that they see. And the patriarch will reward the good men and punish the evil men accordingly. When the good men are rewarded and the evil men are punished, the clan will be in good order. Why is the clan in good order? It is just because the administrative affairs are managed on the basis of identifying with the superior.

“Now that the clan is in good order, can we say we have found the way of bringing the state in good order as well? The answer is ‘No’. There are many clans within a state. Many of them only think highly of their own clans while belittling others. Oftentimes it will only cause disputes if they do not go too far. But when they go too far, it will result in turmoil. Therefore the patriarch should unify the diverse views within the clan and ask all his clansmen to identify with the lord while the lord should issue the order to all the people in the state, saying: ‘Report to me whomever you see that loves and helps the state; Report to me whomever you see that hates and harms the state. If you report to me whomever you see that loves and helps the state, that means you love and help the state. When I know this, I will reward you; when the people hear of this, they will praise you. If you do not report to me whomever you see that hates and harms the state, that means you hate and harm the state. When I know this, I will punish you; when the people hear of this, they will condemn you.’ This order should be made known to all the people in the state. As everybody wishes to be rewarded and praised and to avoid being punished and condemned, they will report to the lord everything good or evil that they see. And the lord will reward the good men and punish the evil men when knowing them. When the good men are rewarded and the evil men are punished, the state will be in good order. Why is the state in good order? It is just because the administrative affairs are managed on the basis of identifying with the superior.

“Now that the state is in good order, can we say we have found the way of bringing the empire in good order as well? The answer is ‘No’. There are many states within the empire. Many of them only think highly of their states while belittling others. Oftentimes it will only cause dis-

【原文】

国君选其国之义，以尚同于天子。天子亦为发宪布令于天下之众，曰‘若见爱利天下者，必以告，若见恶贼天下者，亦以告。若见爱利天下以告者，亦犹爱利天下者也，上得则赏之，众闻则誉之。若见恶贼天下不以告者，亦犹恶贼天下者也，上得且罚之，众闻则非之。’是以遍天下之人，皆欲得其长上之赏誉，避其毁罚，是以见善不善者告之。天子得善人而赏之，得暴人而罚之，善人赏而暴人罚，天下必治矣。然计天下之所以治者何也？唯而以尚同一义为政故也。

“天下既已治，天子又总天下之义，以尚同于天。故当尚同之为说也，尚用之天子，可以治天下矣；中用之诸侯，可而治其国矣；小用之家君，可而治其家矣。是故大用之，治天下不窳，小用之，治一国一家而不横者，若道之谓也。”

故曰治天下之国若治一家，使天下之民若使一夫。意独子墨子有

【译文】

以又使国君统一全国人民的意见，以尚同于天子。天子也对天下的人民发布政令说：‘假若见到爱利天下的人，一定要报告。假如见到憎恨、残害天下的人，也一定要报告。假如看见爱利天下的就报告，也等于爱利天下的人了，上面知道了就赏赐他，大家听到了就赞扬他。假如见到憎恨、残害天下的而不报告，那也等于憎恨、残害天下的人了，上面知道就惩处他，大家听说就责难他。’所以遍天下的人，都想得到天子的赏誉，而避免其惩罚，所以看见好的和不好的都有人报告。天子发现好人就赏赐他，发现坏人就惩处他，好人得赏而坏人受惩，那天下一定得治了。然而仔细思考一下天下之所以得治的原因是什么呢？不过是能以尚同这一道理为政而已。

“天下已经治理好了，于是天子又统一天下人民的意见尚同于天。故尚同作为一种主张，上用于天子，可以治理天下；中用于诸侯，可以治理他们的国家；小用于家君，可以治理他们的家庭。所以大用它，治理天下不会亏缺，小用它，治理一国一家而不会充塞阻碍，这正是说的尚同这一主张。”

所以说：治理天下的国家就如同治理一个家庭一样，使令天下之民就如同使令一个人一样。难道只有墨子有这种见解，而先王没有





putes if they do not go too far. But when they go too far, it will result in war. Therefore the lord should unify the diverse views within the state and ask all his people to identify with the Son of Heaven above and the Son of Heaven also should issue the order to all the people in the empire, saying: 'Report to me whomever you see that loves and helps the empire; Report also to me whomever you see that hates and harms the empire. If you report to me whomever you see that loves and helps the empire that means you love and help the empire. When I know this, I will reward you; when the people hear of this, they will praise you. If you do not report to me whomever you see that hates and harms the empire that means you hate and harm the empire. When I know this, I will punish you; when the people hear of this, they will condemn you.' This order should be made known to all the people in the empire. As everybody wishes to be rewarded and praised and to avoid being punished and condemned, they will report to the Son of Heaven everything good or evil that they see. And the Son of Heaven will reward the good men and punish the evil men when knowing them. When the good men are rewarded and the evil men are punished, the empire will be in good order. Why is the empire in good order? It is just because the administrative affairs are managed on the basis of identifying with the superior.

"When the empire is in good order, the Son of Heaven will go on to unify the diverse views in the empire and identify them with the will of Heaven. Therefore, when the policy of identifying with the superior is applied by the Son of Heaven, the empire will be in good order; when it is applied by the feudal lords, the states will be in good order; and when it is applied by the patriarchs, the clans will be in good order. Therefore when the policy of identifying with the superior is applied on a large scale to govern the empire, it will not seem insignificantly trifling; and when it is applied on a small scale to run a state or a clan, it will certainly not seem too pompous."

Hence the proverb: "To govern the whole empire is the same as to rule a clan; to command the people in the empire is the same as to give



【原文】

此，而先王无此其有邪？则亦然也。圣王皆以尚同为政，故天下治。何以知其然也？于先王之书也，《大誓》之言然，曰：“小人见奸巧乃闻，不言也，发罪钧。”此言见淫辟不以告者，其罪亦犹淫辟者也。

故古之圣王治天下也，其所差论，以自左右羽翼者皆良，外为之人，助之视听者众。故与人谋事，先人得之；与人举事，先人成之；光誉令闻，先人发之。唯信身而从事，故利若此。古者有语焉，曰：“一目之视也，不若二目之视也。一耳之听也，不若二耳之听也。一手之操也，不若二手之强也。”夫唯能信身而从事，故利若此。是故古之圣王之治天下也，千里之外有贤人焉，其乡里之人皆未之均闻见也，圣王得而赏之。千里之内有暴人焉，其乡里未之均闻见也，圣王得而罚之。故唯毋以圣王为聪耳明目与？岂能一视而通见千里之外哉！一听而通闻千里之外哉！圣王不往而视也，不就而听也。然而使天下

【译文】

吗？先王也是有的呵！圣王都用尚同为政，所以天下得治。何以知道如此呢？在先王的书上，《大誓》就记载说：“小人见到或听到奸巧的坏事，如不报告，他们的罪应与奸巧者同。”这就是说见到奸巧淫辟的坏事不报告的，他们的罪也等于奸巧淫辟的人一样。

所以古代圣王治理天下，他们所选择作为自己左右辅助的人都是贤良俊杰，帮助他视听的人很多。因此替人谋事，比别人先得到；给人办事，比别人先办成；荣誉与好名声，比别人早传扬出去。只有相信人民目耳而从事，所以才得到上面这么多利益。古时候有这样一句话：“一个眼睛看，不如两个眼睛明；一个耳朵听，不如两个耳朵灵；一只手干活，不如两只手强。”只有相信人民耳目而从事，才能得到这么多利益。所以古代圣王治理天下，千里之外有了贤良的人，他们乡里的人都没有全听到或看到，圣王却得到了并奖赏他。千里之内有了坏人，他们乡里的人都没有全听到或看到，圣王却得知并罚了他。因此我们能说只有这圣王的耳目聪明吗？他难道能一看就看遍千里之外，一听就能闻知千里之外吗？圣王虽不能亲自去看到、不能接近而亲自听到，然而圣王能使天下那些寇乱盗贼之徒到处流浪而无立



orders to an individual." Was this the view advocated only by Master Mozi? Did the ancient sage kings put forward the same view? In fact they held the same view as Master Mozi. They applied the policy of identifying with the superior to their daily administrative affairs and brought the world in order. How do we know this? According to *Great Declaration*, a book written by an early king, "A man should report to his superior upon seeing anything intricate or deceptive. If he fails to do so, he will be punished the same way as those treacherous people." This is to say that if a man does not report to the superior upon seeing anything vicious, he will be punished the same way as those vicious people.

Therefore, in governing the empire, the ancient sage kings selected only the virtuous people to be their assistants. They employed many people to tour around the empire and listen to the diverse views of the people. In this way, they were always more considerate and careful than others in making plans. They were always more successful than others in dealing with businesses and their reputation was always better known than others. Only by sticking to the principle of honesty could they gain benefits. Thus, we have an ancient proverb: "The sight of one eye is less clear than that of two. The hearing of one ear is less distinct than that of two. The grasp of one hand is less firm than that of two." Only by sticking to the principle of honesty could they gain benefits. Therefore, in governing the empire, if there was a virtuous man living afar, the ancient sage kings would have known him and rewarded him before the people in the region heard of him or saw him. If there was an evil man living afar, the ancient sage kings would have known him and punished him before the people in the region heard of him or saw him. We can say that they were keen in hearing and sharp in eyesight. Otherwise how can we explain that the sage kings were able to see and hear what was miles away? The sage kings did not go to the spot in person, yet they were able to keep thieves, robbers, bandits, and highwaymen moving all over the empire without being able to find a safe place to hide themselves. How can we explain this? It is just because they managed the administrative affairs on the



【原文】

之为寇乱盗贼者，周流天下无所重足者，何也？其以尚同为政善也。

是故子墨子曰：“凡使民尚同者，爱民不疾，民无可使，曰必疾爱而使之，致信而持之，富贵以道其前，明罚以率其后。为政若此，唯欲毋与我同，将不可得也。”

是以子墨子曰：“今天下王公大人士君子，中情将欲为仁义，求为上士，上欲中圣王之道，下欲中国家百姓之利，故当尚同之说，而不可不察尚同为政之本，而治要也。”

【译文】

足之地，是什么原因？这就是他以尚同为政的好处呵！

所以墨子说道：“凡是让老百姓尚同的人，如果爱民不深，民是不可能供他使的。他们说：一定要深深爱民才使民，要对他们表示信任才能把握他们。用立功可富贵在前面引导，用犯罪定要受罚在后面警策。像这样执政，即使想要他们不与我同，也就不可能了。”

所以墨子说道：“现在天下的王公大人和一般当官的人，诚心想实行仁义，希求成为贤良的人士，对上想要合乎圣王之道，对下想要合乎国家百姓的利益，所以如尚同这样的主张，就不可不视作为政之根本、治理之要領了。”





basis of identifying with the superior.

Therefore, Master Mozi said: "If we do not love the people wholeheartedly, we can hardly make them identify with their superior. That is to say, we must love the people wholeheartedly and trust them wholeheartedly. We must attract them with wealth and honor ahead and push them with severe punishments from behind. If the country is governed in this way, it would be impossible for people not to identify with their superior."

Therefore, Master Mozi said: "If today's rulers and high officials and elite gentlemen really wish to practice benevolence and righteousness and be noble-minded, if they really want to follow the way of the sage kings and pursue the interests of the country and the people, they must take into consideration the importance of identifying with the superior as it is the fundamental policy to govern the world."



卷四

兼爱上第十四

【原文】

圣人以治天下为事者也，必知乱之所自起，焉能治之，不知乱之所自起，则不能治。譬之如医之攻人之疾者然，必知疾之所自起，焉能攻之；不知疾之所自起，则弗能攻。治乱者何独不然，必知乱之所自起，焉能治之；不知乱之所自起，则弗能治。

圣人以治天下为事者也，不可不察乱之所自起，当察乱何自起？起不相爱。臣子之不孝君父，所谓乱也。子自爱不爱父，故亏父而自利；弟自爱不爱兄，故亏兄而自利；臣自爱不爱君，故亏君而自利，此所谓乱也。虽父之不慈子，兄之不慈弟，君之不慈臣，此亦天下之所谓乱也。父自爱也不爱子，故亏子而自利；兄自爱也不爱弟，故亏弟自利；君自爱也不爱臣，故亏臣而自利。是何也？皆起不相爱。虽

【译文】

圣人以治理天下为己任的，一定要知道乱从什么地方起，这样才能治理；不知道乱是从什么地方起的，就不能治理。这就如同医生治疗人的疾病一样，必须知道疾病的来源，才能医治；如果不知道疾病的来源，那就不能医治。治乱又何尝不是这样呢？一定要知道乱的起因，才能治理它；不知道乱的起因，就不能治理。

圣人以治理天下为己任的，不能不考察混乱的起因。试考察混乱的起因是什么呢？起于不相爱。臣不孝君、子不孝父，这就是乱呵！子只自爱而不爱父，所以损害父亲而自利；弟只自爱而不爱兄，所以损害兄长而自利；臣只自爱而不爱君，所以损害君王而自利，这就叫乱呵！即使是父亲不慈爱儿子，兄长不慈爱弟弟，君王不慈爱臣子，这也是天下所谓乱了！父亲只自爱不爱子，所以损害儿子而自利；兄长只自爱不爱弟，所以损害弟弟而自利；君王只自爱不爱臣，所以损害臣子而自利。这是什么原因呢？都是起于不相爱。即使是天下做盗贼的也是这样，他们只爱自己的家而不爱别人的家；所以偷窃别人的家以利自己的家；他们只爱自己的身体而不爱别人的身体，所以残害别



Book Four

Chapter 14

Universal Love (I)

When sages take it as their duty to restore order in the world, they must know the cause of disorder before they take actions. No one is able to deal with the situation if he does not know where the disorder comes from. Take the medical treatment as an example. To cure a patient, the doctor has to know the cause of the disease. It is impossible for a doctor to cure a patient of his disease without knowing its cause. The same is true with the man who aims to restore order in the world. He must know the cause of disorder before he puts everything back in order. No one is able to deal with the situation if he does not know where the disorder comes from. Therefore, the sages who take it as their duty to restore order in the world must investigate the cause of disorder.

When we investigate the cause of disorder, we find that it results from the lack of mutual love. If ministers do not pay homage to the king and sons do not show respect to the father, we will call it "disorder". When sons only love themselves instead of their father, they would seek profits at the expense of their father. When younger brothers only love themselves instead of their elder brother, they would seek profits at the expense of their elder brother. When the ministers only love themselves instead of their king, they would seek profits at the expense of their king. It is called "disorder". On the contrary, if the father does love his sons, the elder brother does not love his younger brothers and the king does not love his ministers, we would also call it "disorder". When the father only loves himself instead of his sons, he would seek profits at the expense of his sons. When the elder brother only loves himself instead of his younger brothers, he would seek profits at the expense of his younger brothers. When the king only loves himself instead of his ministers, he would seek

【原文】

至天下之为盗贼者亦然，盗爱其室不爱其异室，故窃异室以利其室；贼爱其身不爱人，故贼人以利其身。此何也？皆起不相爱。虽至大夫之相乱家，诸侯之相攻国者亦然。大夫各爱其家，不爱异家，故乱异家以利其家；诸侯各爱其国，不爱异国，故攻异国以利其国，天下之乱物具此而已矣。察此何自起？皆起不相爱。

若使天下兼相爱，爱人若爱其身，犹有不孝者乎？视父兄与君若其身，恶施不孝？犹有不慈者乎？视弟子与臣若其身，恶施不慈？故不孝不慈亡有，犹有盗贼乎？故视人之室若其室，谁窃？视人身若其身，谁贼？故盗贼亡有。犹有大夫之相乱家、诸侯之相攻国者乎？视人家若其家，谁乱？视人国若其国，谁攻？故大夫之相乱家，诸侯之相攻国者

【译文】

人的身体以利自己的身体。这是什么原因？都是起于不相爱。推而至于大夫侵夺封邑、诸侯侵夺别国也是这样。大夫们各爱自己的封邑，而不爱别人的封邑，所以去抢夺别人的封邑而利自己的封邑；诸侯们各爱自己的国，而不爱别人的国，所以去攻打别的国而利自己的国，天下的乱事都尽于此罢了。考察这些起于何因？都是起于不相爱。

倘若使天下的人全都相亲相爱，爱别人就像爱自己一样，还会有不孝的吗？看待父兄与君王如同自己一样，怎么会做出不孝的事呢？还会有不慈爱的吗？看待弟子与臣下如同自己一样，怎么会做出不慈爱的事呢？所以不孝不慈的没有了，还会有盗贼吗？看待别人的家如同自己的家，谁偷窃人家呢？看待别人的身体如同自己的身体，谁残害别人呢？故盗贼没有了，还会有大夫侵夺别人的封邑、诸侯攻打别的国吗？看待别人的封邑如同自己的封邑，谁侵夺呢？看待别人的国如同自己的国，谁攻打呢？故大夫之间的侵夺、诸侯国之间的攻打没有了。





profits at the expense of his ministers. It is the lack of mutual love that makes them act like this.

It is the same case with thieves and robbers. As the thief loves only his own family but not those of others, he steals from other families to gain profits for his own family. The robber loves only himself but not others. So he robs others to gain profits for himself. It is the lack of mutual love that makes them act like this. A similar case can be found among ministers disturbing each other's houses and feudal lords attacking each other's territories. As the minister loves only his own family, but not those of others, he disturbs the families of others to gain profits for his own family. As the feudal lord loves only his own state, but not those of others, he attacks the states of others to gain profits for his own state. The chaos and disorder in the world are all exemplified in these cases. In investigating the cause of chaos and disorder, we again find that they result from the lack of mutual love.

If the people in the world love each other just as they love themselves, will there be any more unfilial people? If every one treats his father, elder brother and king just as he treats himself, will he perform unfilial acts? Will there be any malignant people? If everyone treats his younger brothers, sons and ministers as he treats himself, will he perform malignant acts? Under such circumstances, there will be no more unfilial or malignant people. What about thieves and robbers? If everyone treats other families as he treats his own, who will steal? If every one treats other people's bodies as he treats his own, who will rob? Under such circumstances, there will be no more thieves or robbers. Will there be any more mutual disturbance of ministers' houses or invasion of feudal lords' states? If everyone treats other people's houses as he treats his own house, who will disturb the houses of the others? If everyone treats other people's states as he treats his own state, who will invade into the territories of the others? Under such circumstances, there will be no more cases of the ministers disturbing each other's houses and the feudal lords attacking each other's states. If we can make all the people in the world love each



【原文】

亡有。若使天下兼相爱，国与国不相攻，家与家不相乱，盗贼无有，君臣父子皆能孝慈，若此则天下治。故圣人以治天下为事者，恶得不禁恶而劝爱？故天下兼相爱则治，交相恶则乱。故子墨子曰：“不可以不劝爱人者，此也。”

【译文】

倘若使天下的人都相亲相爱，国与国之间不相互攻打，封邑与封邑之间不相互侵夺，盗贼没有，君臣父子都能孝顺慈爱，像这样则天下治。故圣人以治天下为己任的，怎么能不禁止相互仇恨而鼓励人们相亲呢？所以天下人全都相亲相爱则治，相互仇恨则乱。因此，墨子说：“不可以不鼓励爱别人，道理就在这里呵。”

兼爱中第十五

【原文】

子墨子言曰：“仁人之所以为事者，必兴天下之利，除去天下之害，以此为事者也。”然则天下之利何也？天下之害何也？子墨子言曰：“今若国之与国之相攻，家之与家之相篡，人之与人之相贼，君臣不惠忠，父子不慈孝，兄弟不和调，此则天下之害也。”

然则崇此害亦何用生哉？以不相爱生邪？子墨子言：“以不相爱生。今诸侯独知爱其国，不爱人之国，是以不惮举其国以攻人之国。今家主独知爱其家，而不爱人之家，是以不惮举其家以篡人之家。今

【译文】

墨子说：“仁人处理政事的原则，一定是兴办对天下有利的，除去对天下有害的，用这样的原则来处理政事。”那么，天下的利是什么？天下的害又是什么呢？墨子说：“现在如若国和国之间互相攻打，封邑与封邑之间互相篡夺，人与人之间相互残害，君不爱臣。臣不忠君，父不慈子，子不孝父，兄弟之间不和睦，这些就是天下的大害呵。”

那么，考察一下这些大害又是从哪里产生的呢？是因为相爱而产生的吗？墨子说：“是因为不相爱而产生的。现在诸侯只知道爱自己的国，不爱别人的国，所以毫无顾忌地动用全国的力量去攻打别的诸侯国。现在卿大夫们只知道爱自己的封邑，而不爱人家的封邑，所以不顾一切地动用封邑的力量去篡夺别人的封邑。现在每个人只爱各自的



other and all the states in the world stop attacking each other, if we can make all the families in the world stop disturbing each other, all the thieves and robbers disappear and the king and his ministers, the father and his sons love each other, the world will surely be in good order.

As sages take it as their duty to restore order in the world, they cannot but forbid people to hate each other and encourage them to love each other. Therefore, universal love will bring peace and order to the world while mutual hatred can only throw the world into disorder. When Master Mozi said: "We cannot but encourage people to love others", he means exactly what is discussed above.

Chapter 15

Universal Love (II)

Master Mozi said: "The benevolent always take it as their duty to promote what is beneficial and eliminate what is disastrous to the people in the world." Then, what is it that brings benefits? What is it that brings disasters? Master Mozi said: "Countries attacking each other, families robbing each other and people killing each other; the king refusing to bestow favor on his ministers, the ministers refusing to show loyalty to the king; fathers not loving their sons, sons not filial to their father and brothers not living harmoniously with each other—all these are disastrous to the world."

However, where do all these disasters arise? Do they arise out of the lack of mutual love among people? Master Mozi said: "Yes, they stem from the lack of mutual love among people. Nowadays, the feudal lords only love their own states and not those of others. Therefore, they mobilize all the forces in their states to attack other states. And today's heads of houses only love their own houses and not those of others. Therefore, they mobilize all the members of their houses to attack other houses. Similarly, today's people only love themselves and not others. Therefore,



【原文】

人独知爱其身，不爱人之身，是以不惮举其身以贼人之身。是故诸侯不相爱则必野战。家主不相爱则必相篡，人与人不相爱则必相贼，君臣不相爱则不惠忠，父子不相爱则不慈孝，兄弟不相爱则不和调。天下之人皆不相爱，强必执弱，富必侮贫，贵必敖贱，诈必欺愚。凡天下祸篡怨恨，其所以起者，以不相爱生也，是以仁者非之。”

既以非之，何以易之？子墨子言曰：“以兼相爱交相利之法易之。”然则兼相爱交相利之法将奈何哉？子墨子言：“视人之国若视其国，视人之家若视其家，视人之身若视其身。是故诸侯相爱则不野战，家主相爱则不相篡，人与人相爱则不相贼，君臣相爱则惠忠，父子相爱则慈孝，兄弟相爱则和调。天下之人皆相爱，强不执弱，众不劫寡，富不侮贫，贵不敖贱，诈不欺愚。凡天下祸篡怨恨可使毋起

【译文】

身体，而不爱别人的身体，所以肆无忌惮地拼出自己的身体去残害别人的身体。因此，诸侯不相爱就一定会发生战争，卿大夫们不相爱就一定会相互掠夺，人与人之间不相爱就一定会相互残害，君臣不相爱就出现君不爱臣、臣不忠君，父子不相爱就出现父不慈子、子不孝父，兄弟不相爱就不和睦团结。天下的人都不相爱，强大的一定控制弱小的，富有的一定会欺侮贫困的，高贵的一定会鄙视低贱的，奸诈的一定欺骗愚蠢的。一切天下的祸乱、争夺、怨恨，它们产生的根源，都是由于相互之间不相爱。所以仁人要反对这种不相爱的现象。”

既已反对不相爱，那又用什么来改变它呢？墨子说：“用彼此相爱、大家互利的方法来改变它。”那么，彼此相爱、大家互利的做法该是怎样的呢？墨子说：“看待别人的国如同自己的国一样，看待别人的封邑如同自己的封邑一样，看待别人的身体如同自己的身体一样。因此诸侯相爱则不发生战争，卿大夫相爱则不相互篡夺，人与人相爱则不相互残害，君臣相爱则相互惠忠，父子相爱则相互慈孝，兄弟相爱则和睦友好。天下的人都相爱，强壮的不控制弱小的，人多的不抢夺人少的，富有的不侮辱贫穷的，富贵的不鄙视低贱的，奸诈的不欺



they mobilize all their strength to injure others. When the feudal lords do not love each other, they are bound to be at war with each other; when the heads of the houses do not love each other, they are bound to be at strife with each other; when people do not love each other, they are bound to injure each other. The lack of love between the king and his ministers will result in the king unwilling to bestow favor on his ministers and the ministers disloyal to the king. The lack of love between the father and his sons will result in the father not willing to show love for his sons and the sons not filial to their father. And the lack of love among brothers will result in discord among them. If people all over the world do not love each other, the strong will bully the weak, the many will rob the few, the rich will oppress the poor, the noble will despise the humble, and the cunning will deceive the stupid. Since the lack of mutual love among people often results in disasters, conflicts, complaints and hatred, small wonder that the benevolent are all against it.”

Now that we realize that lack of mutual love among people is wrong, what measures can we take to replace it? Master Mozi said: “It can be replaced by way of universal love and mutual benefit.” What is the way of universal love and mutual benefit? Master Mozi said: “It is to treat the states of others as one’s own, to regard the houses of others as one’s own and to treasure the bodies of others as one’s own. When the feudal lords love each other, they will not be at war with each other; when the heads of the houses love each other, they will not be at strife with each other; when people love each other, they will not injure each other. The love between the king and his ministers will result in the king willing to bestow favor on his ministers and the ministers loyal to the king. The love between father and his sons will result in the father willing to show love for his sons and the sons filial to their father. And the love among brothers will result in harmony and unity among them. If people all over the world love each other, the strong will not bully the weak, the many will not rob the few, the rich will not oppress the poor, the noble will not despise the humble, and the cunning will not deceive the stupid. Since



【原文】

者，以相爱生也，是以仁者誉之。”

然而今天下之士君子曰：“然，乃若兼则善矣，虽然，天下之难物于故也。”子墨子言曰：“天下之士君子，特不识其利、辩其故也。今若夫攻城野战，杀身为名，此天下百姓之所皆难也，苟君说之，则士众能为之。况于兼相爱，交相利，则与此异。夫爱人者，人必从而爱之；利人者，人必从而利之；恶人者，人必从而恶之；害人者，人必从而害之。此何难之有！特上弗以为政，士不以为行故也。

“昔者晋文公好士之恶衣，故文公之臣皆泔羊之裘，韦以带剑，练帛之冠，入以见于君，出以践于朝。是其故何也？君说之，故臣为之也。

“昔者楚灵王好士细要，故灵王之臣皆以一饭为节，胁息然后带，扶墙然后起。比期年，朝有黧黑之色，是其故何也？君说之，故臣能之也。昔越王勾践好士之勇，教驯其臣，和合之焚舟失火，试其

【译文】

骗压愚蠢的。天下一切的祸乱、争夺、怨恨都可使之不发生，就是因为建立了相爱的关系。所以仁人要赞美相爱呵。”

然而现在天下的士人君子说：“话是对的，如若能兼爱那就好了，但是，这是天下难于办到的事呵。”墨子说：“天下的士人君子，只是还不认识兼爱的好处，不懂得它的道理罢了。至于现在的攻城打仗，要牺牲自己生命而成名，这当然是老百姓都所难于办到的，然而只要君主喜欢这样，那臣民们也能照着办。何况彼此相爱、大家互利，跟这个就完全不同。爱别的人，别人一定会跟从他而爱他；帮助人的，别人一定会使他有利；憎恨别人的，别人也一定会憎恨他；伤害别人的，别人也一定会伤害他。这有什么难办的呢！只是君王不把这事当作政治纲领来推行，士人君子不把它作为行为准则罢了。

“从前晋文公喜欢臣下穿粗劣的衣服，所以文公的臣子都穿着老羊皮袍子，腰间系一根牛皮带子挂剑，戴着厚布做的帽子，进入宫廷可以参见君王，出来可以在朝廷上往来行走。这是什么原因呢？君王喜欢这样，所以臣子就这样做。

“从前楚灵王喜欢臣下的腰长得细，所以他的臣子每天只吃一顿饭来节制，先吸气收缩然后系腰带，手扶墙然后才站起来。过了一年，满朝臣子都人瘦面黑。这是什么原因呢？因为君王喜欢这样，所以臣子们就这样做。过去越王勾践喜欢臣下勇敢，为了教育训练他的



mutual love among people can prevent disasters, conflicts, complaints and hatred, small wonder that the benevolent are all in favor of it.”

However, the elite gentlemen in the world would say: “It is surely a good thing if universal love is practiced by everybody. But it is hard to bring it into reality.” Master Mozi said: “The reason why universal love is not popular among the people is that they do not know its benefits and do not know why they should put it into practice. Now, to attack a city, to fight a hard battle, or to sacrifice one’s life so as to gain fame—these are what the people in the world find difficult to accomplish. But if the king persists in doing these things, the people would follow suit. What is more, universal love and mutual benefit is totally different from what is discussed above. He who loves others will be loved by others, he who benefits others will be benefited by others, he who hates others will be hated by others and he who injures others will be injured by others. Then what are the major difficulties to put universal love into practice? The only difficulty, if there is any, is that the king does not adopt it as the fundamental policy of his government and the elite gentlemen do not stick to it in their daily conduct.

“In the past, Lord Wen of the State of Jin preferred that the elite gentlemen wear coarse clothes. So all his ministers wore shabby sheep-skin coats, with swords hanging on their leather belts and silk-spun hats on their heads, when they went into the palace to see him or when they go out to attend to the court affairs. Why was it so? It was because the king liked them to dress in that way, and they had to obey.

“In the past, Lord Ling of the State of Chu preferred that the elite gentlemen have slender waists. So all his ministers ate only just one meal a day and would hold their breath and contract their belly before they tied their girdles. As a result, many of them could not stand up without leaning against the wall. Within one year, they all looked meager and dark. Why was it so? It was because the king liked them to have slender waists, and they had to obey. In the past, Goujian, the King of Yue liked his warriors to be brave. So he often trained them to be brave. Once he privately

【原文】

士曰：‘越国之宝尽在此！’越王亲自鼓其士而进之。士闻鼓音，破碎乱行，蹈火而死者左右百人有余。越王击金而退之。”

是故子墨子言曰：“乃若夫少食恶衣，杀身而为名，此天下百姓之所皆难也，若苟君说之，则众能为之。况兼相爱，交相利，与此异矣。夫爱人者，人亦从而爱之；利人者，人亦从而利之；恶人者，人亦从而恶之；害人者，人亦从而害之。此何难之有焉，特上不以为政而士不以为行故也。”

然而今天下之士君子曰：“然，乃若兼则善矣。虽然，不可行之物也，譬若挈太山越河济也。”子墨子言：“是非其譬也。夫挈太山而越河济，可谓毕劫有力矣，自古及今未有能行之者也。况乎兼相爱，交相利，则与此异，古者圣王行之。何以知其然？古者禹治天下，西为西河渔窦，以泄渠孙皇之水；北为防原派，注后之邸，噶池

【译文】

臣子们，他私令人焚烧宫寝，用以考验他的臣下说：‘越王的珍宝都在这些宫寝里面。’他亲自击鼓命令臣下们上前救火，他的臣下们听到鼓声，顾不上阵行，争先恐后，赴汤蹈火而死的，光是身边左右侍臣就有一百多人。越王这才鸣金收兵。”

所以墨子说：“现在至于吃得少，穿得破，为成名而牺牲生命，这是天下百姓们都认为难办的事，但如果国君喜欢这样，那大家就能这样做。然而拿兼相爱、交相利来比，就与这个不同了。爱别人的，别人也会跟从他而爱他；帮助别人的，别人也会帮助他；憎恨别人的，别人也会憎恨他；残害别人的，别人也会残害他。这有什么困难呢？只是君主不把这事当作政治纲领，士人君子不把它作为行为准则罢了。”

然而现在天下的士人君子说：“话是对的，如若能兼爱那就好了。但是，这是行不通的事情。这就像想提起泰山跨越黄河济水一样呵。”墨子说：“这个比方就比得不对了。提着泰山跨越河济，可以说是强而有力，自古至今，没有能办到的。然而兼相爱、交相利，就与此完全不同，古代圣王就实行了。怎么知道是这样呢？过去禹治天下，在西边治理西河和渔窦，以排泄渠、孙、皇等水流；在北边治理防、原、派等河流，使之注入昭余祁和噶沱河，使黄河在底柱山分





ordered to set fire to a palace boat to test whether his warriors were brave or not. He said to the warriors that all the state treasures were stored in the boat. And then he beat the drum himself urging them to throw themselves into the fire to rescue the state treasures. Hearing the drum, all the warriors rushed on to the front in disorder. More than one hundred people lost their lives. It was not until then did he beat the gong to order them to retreat.”

Therefore, Master Mozi said: “Things like suffering from starvation, wearing worn clothes and establishing fame at the cost of one’s life are what the ordinary people find hard to do. However, if the lord likes to see them to be realized, they will be made true. What is more, universal love and mutual benefit are totally different. He who loves others will be loved by others, he who benefits others will be benefited by others, he who hates others will be hated by others and he who injures others will be injured by others. Then what are the major difficulties to put universal love into practice? The only difficulty, if there is any, is that the king does not adopt it as the fundamental policy of his government and the elite gentlemen do not stick to it in their daily conduct.”

However, the elite gentlemen in the world would say: “It is surely a good thing if universal love is practiced by everybody. But to bring it into reality is just as impossible as to carry Mount Tai across the Yellow River and the Ji River.” Master Mozi said: “No, the simile you just cited is not at all proper. Carrying Mount Tai across the Yellow River and the Ji River requires mighty strength. Nobody from the ancient times to the present day has been able to do so. What is more, universal love and mutual benefit are totally different in that they have been put into practice by the ancient sage kings. How do we know that they have been put into practice? When Dayu, the ancient tribe leader, undertook the mission to control the flood in the area of today’s central plain of China, he first dredged the Xihe River and the Yudou River in the west to drain off the water from the Qu River, the Sun River and the Huang River. Then, he dredged the Fang River, the Yuan River and the Gu River to drain the



【原文】

之窞，洒为底柱，凿为龙门，以利燕、代、胡、貉与西河之民；东方漏之陆防孟诸之泽，洒为九淦，以榘东土之水，以利冀州之民；南为江、汉、淮、汝，东流之，注五湖之处，以利荆、楚、干、越与南夷之民。此言禹之事，吾今行兼矣。昔者文王之治西土，若日若月，乍光于四方于西土，不为大国侮小国，不为众庶侮鰥寡，不为暴势夺穡人黍、稷、狗、彘。天屑临文王慈，是以老而无子者，有所得终其寿；连独无兄弟者，有所杂于生人之间；少失其父母者，有所放依而长。此文王之事，则吾今行兼矣。昔者武王将事泰山隧，传曰：‘泰山，有道曾孙周王有事，大事既获，仁人尚作，以祇商夏、蛮夷丑貉。虽有周亲，不若仁人，万方有罪，维予一人。’此言武王之事，

【译文】

流，凿通龙门，以利于燕、代、北方一些部族以及西河的老百姓；在东边治理疏导大陆积聚的大水，一方面把它拦截入孟诸泽，同时用九条河来分流，用以限制东土的水北犯，以利于中原的百姓；在南边治理长江、汉水、淮河、汝水，使之东流，注入太湖一带的湖泊中，以利于楚国、吴越与南方少数民族地区的人民。这是说的夏禹所实行的兼爱之事，我们现在也应该实行这种兼爱了。过去周文王治理西土，如同日月的光芒照耀四方和西土，不让大国欺侮小国，不让大家欺侮鰥夫寡母，不让强暴势力夺取农民的谷物和牲口。上天顾察文王的仁慈，所以老而无子的，有人供养而终其天年；孤苦无兄弟的，可以安居于人们之中；从小就失去父母的，也有所依靠而长大成人。这是讲周文王实行的兼爱之事，我们现在也应该实行这种兼爱了。过去周武王行祀泰山，传记记载说：‘泰山之神有灵，我周王来此祭祀，现在伐纣的战事已获得胜利，一大批仁人智士起来辅助我，拯救中国及四裔。虽有至亲，不如仁人，如若百姓有什么过错，应该由我一人来承担。’这是说同武王实行的兼爱之事，我们现在也该实



waters from the Zhaoyuqi River and the Hutuo River, both of which are to be found in today's Shanxi Province in China; he also made use of Mount Dizhu as the watershed to divert the water from the Yellow River and tunneled through Mount Longmen to bring benefits to the people living around the Yellow River in the west and various tribes of Yan, Dai, Hu, Mo in the north. Next, he drained the great plain in the east and diverted the water into the Mengzhu Marsh. The watercourse was divided into nine canals to control the water coming from the east and to benefit the people living in the middle and lower reaches of the Yellow River. He also dredged the Yangtze River, the Han River, the Huai River and Ru River in the south and diverted the water in these four rivers to the east into the Five Lakes to benefit the people living in the states of Jing, Chu, Wu, Yue and the minority nationalities in the south. What Dayu did was completely in keeping with the universal love we are advocating. In the past, when King Wen of Zhou governed the area in the west, he shone brightly all over the world like the sun and the moon. He never allowed the big countries to bully the small ones, nor did he allow the many to oppress the few and the strong and the powerful to rob the farmers of their grains and livestock. Heaven noticed King Wen's benevolence with tenderness. So the elderly and the childless were taken good care of and died in old age; the lonely and the brotherless lived in peace and contentment among the crowd of people; the orphans obtained assistance in the process of growing up. What King Wen did was completely in keeping with the universal love we are advocating. In the past, when King Wu of Zhou was to offer sacrifices to Mount Tai, he would say: 'Oh, the holy Mount Tai, your descent Duke of Zhou invokes your blessing. Now the war to punish King Zhou of Shang is successfully over. I am assisted by the benevolent people to save the people of Shang and Xia and the minority nationalities from his tyranny. Even my close relatives are inferior to those benevolent people. If the common people here make any mistakes, I will be alone held responsible.' What King Wu said was completely in keeping with the universal love we are advo-

【原文】

吾今行兼矣。”

是故子墨子言曰：“今天下之君子，忠实欲天下之富而恶其贫，欲天下之治而恶其乱，当兼相爱，交相利，此圣王之法，天下之治道也，不可不务为也。”

【译文】

行这种兼爱了。”

因此，墨子说：“现在天下的君子，内心确实想天下富起来，而厌恶贫困；想天下得治，而厌恶混乱，那就该实行兼相爱，交相利，这是圣王的法则，是天下得治的准则，不可不努力去做呵。”

兼爱下第十六

【原文】

子墨子言曰：“仁人之事者，必务求兴天下之利，除天下之害。”然当今之时，天下之害孰为大？曰：“若大国之攻小国也，大家之乱小家也，强之劫弱，众之暴寡，诈之谋愚，贵之敖贱，此天下之害也。又与为人君者之不惠也，臣者之不忠也，父者之不慈也，子者之不孝也，此又天下之害也。又与今人之贱人，执其兵刃、毒药、水、火，以交相亏贼，此又天下之害也。”姑尝本原若众害之所自生，此胡自生？此自爱人利人生与？即必曰非然也，必曰从恶人贼人生。分名乎天下恶人而贼人者，兼与？别与？即必曰别也。然即之交别者，果生天下之大害者与？是故别非也。

子墨子曰：“非人者必有以易之，若非人而无以易之，譬之犹以

【译文】

墨子说：“仁人的政事，一定要努力兴天下的利，除天下的害。”然而当今之时，什么是天下最大的危害？回答道：“如大国攻打小国，大封邑扰乱小封邑，强壮的劫掠弱小的，人多的虐待人少的，奸诈的欺骗愚笨的，高贵的鄙视卑贱的，这就是天下的大害啊。又如做君王的不仁慈，做臣下的不忠诚，做父亲的不慈爱，做儿子的不孝顺，这又是天下的大害啊。又如现在的贱民，拿着兵刃、毒药、水、火，相互残害，这又是天下的大害啊。”姑且试着推究这许多灾害的起源，这些灾害究竟是从哪里产生的？是产生于爱人利人吗？那一定会说不是这样，一定会说是从憎恨人残害人而产生的。分辨一下吧，请问天下憎恨别人、残害别人的人，算是“兼”，还是“别”呢？那一定要说是“别”了。然则“交相别”果真是产生天下一切大害的原因吗？所以，“别”是不对的。

墨子说：“否定‘别’，一定要有其他东西来替换它，如果否定





cating.”

Therefore, Master Mozi said: “If the elite gentlemen in the world really wish to make their country rich and hate to make it poor, and if they really wish to secure order and hate to see it in disorder, they should put into practice the principle of universal love and mutual benefit. This is the way of the sage kings and the way to bring the world in order. Everybody should strive for it.”

Chapter 16

Universal Love (III)

Master Mozi said: “The benevolent always take it as their duty to promote what is beneficial and eliminate what is disastrous to the people in the world.” Then what are the most dreadful disasters in the world? Master Mozi said: “Big states attacking small ones, big families harassing small ones, the strong oppressing the weak, the many bullying the few, the cunning deceiving the stupid, the noble lording it over the humble—these are the most dreadful disasters in the world. More examples of this kind are: The rulers are not benevolent and graceful, the ministers are not loyal, fathers are not affectionate, sons are not filial and men living at the bottom of the society kill each other with weapons, knives, poison, fire, and water.” Now let’s study the reason why these disasters arise. Do they arise from loving others and benefiting others? The answer is in the negative because we know that they arise from hating and injuring others. When we describe those who hate and injure others, we ask ourselves this question: Do they arise from universality or partiality? Certainly everybody will say that they arise from partiality. It is this partiality that gives rise to all the calamities in the world. Therefore, partiality is wrong.

Master Mozi said: “If one thinks that others are wrong, he must have something to replace them. If one criticizes others but cannot propose

【原文】

水救火也，其说将必无可焉。”是故子墨子曰：“兼以易别。”然即兼之可以易别之故何也？曰：“藉为人之国，若为其国，夫谁独举其国以攻人之国者哉？为彼者由为己也。为人之都，若为其都，夫谁独举其都以伐人之都者哉？为彼犹为己也。为人之家，若为其家，夫谁独举其家以乱人之家者哉？为彼犹为己也，然即国、都不相攻伐，人家不相乱贼，此天下之害与？天下之利与？即必曰天下之利也。姑尝本原若众利之所自生，此胡自生？此自恶人贼人生与？即必曰非然也，必曰从爱人利人生。分名乎天下爱人而利人者，别与？兼与？即必曰兼也。然即之交兼者，果生天下之大利者与。”是故子墨子曰：“兼是也。且乡吾本言曰：‘仁人之事者，必务求兴天下之利，除天下之害。’今吾本原兼之所生，天下之大利者也；吾本原别之所生，天下之大害者也。”是故子墨子曰：“别非而兼是者，出乎若方也。”

今吾将正求与天下之利而取之，以兼为正，是以聪耳明目相与视

【译文】

‘别’而没有替换它的东西，那就好比以水救水、以火救火，这样就不行了。”因此，墨子说：“要用‘兼’来代替‘别’。”然则“兼”可以代替“别”的缘故是什么呢？回答说：“假如对待别人的国，如同对待本国一样，那么谁还会动用本国的力量去进攻别人的国呢？因为别国如同本国一样呵。又如对待别人的都城，如同对待自己的都城，那么谁还会动用自己都城的力量去讨伐别人的都城呢？因为别人的都城如同自己的都城呵。又假定对待别人的封邑，如同对待自己的封邑，那么谁还会动用自己封邑的力量去扰乱别人的封邑呢？因为别人的封邑如同自己的封邑。然则国家、都城不相攻伐，人、封邑不相扰乱和残害，这是天下的害呢，还是天下的利？一定会说是天下的利。姑且尝试着推究这些利是从哪里产生的？这是产生于憎恨人残害人吗？那一定会说不是这样，而是从爱人利人产生的。分辨一下吧，天下爱别人、利别人的，究竟是出于将别人与自己分别对待呢，还是出于视人如己？那一定会说视人如己。那么相互间都视人如己，果真是产生天下大利的原因吧！”因此，墨子说：“视人如己是对的。并且我在不久前说过：‘仁人的政事，一定要努力兴办对天下有利的事，除去对天下有害的事。’现在我推究其‘兼’所产生的是天下的大利啊；我推究其‘别’所产生的是天下的大害啊。”所以墨子说：“‘别’不对而‘兼’是对的，就是出于这个道理。”

现在我将努力兴办对天下有利之事，除去对天下有害之事，而采用“兼”治政，因此大家都用聪耳明目相互助人视听，大家都用强而



anything to replace them, what he says will be useless just like fighting flood with water or extinguishing fire with fire." Therefore, Master Mozi said: "We should replace partiality with universality."

In reply to the question "Why should partiality be replaced with universality", Master Mozi said: "When everyone treats the states of others as his own, who would mobilize the strength of his state to attack others? Under such circumstances, attacking the states of others is attacking his own state. When everyone treats the cities of others as his own, who would mobilize the strength of his city to attack others? Under such circumstances, attacking the cities of others is attacking his own city. When everyone treats the families of others as his own, who would mobilize the strength of his own family to harass others? Under such circumstances, harassing the families of others is harassing his own family. Hence, if the states and cities do not attack each other, and if individuals and families do not harass and injure each other, do we call it a calamity or a benefit to the world? We will certainly call it a benefit to the world."

Now let us try to explore the reason why these benefits come into being. Do they arise from hating others and injuring others? The answer is in the negative because we know that they arise from loving and benefiting others. When we describe those who love and benefit others, we ask ourselves this question: "Does their love arise from universality or partiality?" Certainly it arises from universality. It is the universal love that gives rise to all the benefits in the world. Therefore, Master Mozi said: "Universality is right. Once I said: 'The benevolent always take it as their duty to promote what is beneficial and eliminate what is harmful to the people in the world.' Now I have discovered that what universality brings about is extremely beneficial to the world and that what partiality gives rise to is extremely harmful to the world. That is why I said: 'Partiality is wrong and universality is right.'"

Now I will seek to adopt the method of promoting what is beneficial to the world and implement the policy of universality so that those with sharp ears and clear eyes could see and hear for others, those with sturdy

【原文】

听乎，是以股肱毕强相为动宰乎，而有道肆相教诲。是以老而无妻子者，有所侍养以终其寿；幼弱孤童之无父母者，有所放依以长其身。今唯毋以兼为正，即若其利也，不识天下之士，所以皆闻兼而非者，其故何也？

然而天下之士非兼者之言，犹未止也。曰：“即善矣。虽然，岂可用哉？”子墨子曰：“用而不可，虽我亦将非之。且焉有善而不可用者？姑尝两而进之。谁以为二士，使其一士者执别，使其一士者执兼。是故别士之言曰：‘吾岂能为吾友之身若为吾身，为吾友之亲若为吾亲。’是故退睹其友，饥即不食，寒即不衣，疾病不侍养，死丧不葬埋。别士之言若此，行若此。兼士之言不然，行亦不然，曰：‘吾闻为高士于天下者，必为其友之身若为其身，为其友之亲若为其亲，然后可以为高士于天下。’是故退睹其友，饥则食之，寒则衣之，疾病侍养之，死丧葬埋之。兼士之言若此，行若此。若之二士者，言相非而行相反与？当使若二士者，言必信，行必果，使言行之

【译文】

有力的手足相互帮助，进而用道义勉励相互教诲。所以年老而无妻儿女子的，有所侍养以终年寿；幼弱、无父母的孤童，也有所依靠而长大成人。现在用“兼”治政，则其利若此。然而不知道天下之士听到“兼”的说法，都加以否定，这是什么缘故呢？

然而天下的士君子，否定兼爱的言论，还没有停止呵。他们说：“即使‘兼’好，但怎么可以用呢？”墨子说：“如果真不能用，即使是我也将否定它，怎么会是好的而不可以用呢？姑且试设执‘兼’与执‘别’的两种人完全按自己的主张行事。设二士于此，使其中一士执‘别’，使其中另一士执‘兼’。执‘别’的人说：‘我怎么能拿我朋友的身体，看作是自己的身体，拿我朋友的亲人，当作自己的亲人。’因此他退下来看见自己的朋友，饥饿了不给吃，寒冷了不给穿，生病了不去侍养，死亡了不去埋葬。执‘别’的人是这样说的，也是这样做的。而执‘兼’的人不是这样说的，也不是这样做的。他说：‘我听说在天下要做品德高尚的人，一定要把朋友的身体，看作是自己的身体，把朋友的亲人，看作是自己的亲人，然后才可以在天下做品德高尚的人。’因此他退下来看见自己的朋友，饥饿了给吃的，寒冷了给衣穿，生病了去侍养，死亡了去埋葬。执‘兼’的人是这样说的，也是这样做的。像这两位士人，言语不相同，行为又相反吧！试使这两人，说话兑现，行为果断敢为，他们的言行统一，如同





limbs could work for others and those with some knowledge of Tao could teach others. Thus, the old people who have no wife or children will get support and supply to live to the end of their days; the young and weak children who have no parents will find someone to take care of them and grow up soundly. Such are the benefits of implementing the policy of universality. I do not know why some people in the world should criticize universal love when they hear it.

Yet, their voices of criticism are still resounding in our ears. We hear them say: "Universality may be a good thing, but is it useful?" Master Mozi said: "If it were not useful, I myself would criticize it. What is more, how can there be a good thing that is not useful? Let us listen to the views from both sides. Suppose there are two gentlemen. One advocates universality and the other advocates partiality. The man advocating partiality would say to himself: 'How can I treat my friend in the same way as myself and my friend's parents in the same way as my own?' It follows that on seeing his friend suffering from starvation, he would not feed him, on seeing his friend shivering with cold, he would not clothe him. When his friend is ill, he would not take care of him; when his friend is dead, he would not bury him. Such are the words of the man advocating partiality, and such are his actions. But the man advocating universality does not speak or act like that. He would say to himself: 'I have heard that, to be a noble man, one must treat his friend in the same way as himself and his friend's parents in the same way as his own. Only in this way can he make himself a noble man.' It follows that on seeing his friend suffering from starvation, he would feed him, on seeing his friend shivering with cold, he would clothe him. When his friend is ill, he would take care of him; when his friend is dead, he would bury him. Such are the words of the man advocating universality, and such are his actions. The above-mentioned two men speak differently and act differently. Suppose they mean to put what they say into actions so that their words and actions match with each other like two parts of a tally and everything they say is turned into reality, let us venture to inquire further. Suppose



【原文】

合犹合符节也，无言而不行也。然即敢问，今有平原广野于此，被甲婴胄将往战，死生之权未可识也；又有君大夫之远使于巴、越、齐、荆，往来及否未可识也，然即敢问，不识将恶也家室，奉承亲戚，提挈妻子，而寄托之？不识于兼之有是乎？于别之有是乎？我以为当其于此也，天下无愚夫愚妇，虽非兼之人，必寄托之于兼之有是也。此言而非兼，择即取兼，即此言行费也。不识天下之士，所以皆闻兼而非之者，其故何也？”

然而天下之士非兼者之言，犹未止也。曰：“意可以择士，而不可以择君乎？”“姑尝两而进之。谁以为二君，使其一君者执兼，使其一君者执别，是故别君之言曰：‘吾恶能为吾万民之身，若为吾身，此泰非天下之情也。人之生乎地上之无几何也，譬之犹驷驰而过隙也。’是故退睹其万民，饥即不食，寒即不衣，疾病不侍养，死丧不葬埋。别君之言若此，行若此。兼君之言不然，行亦不然。曰：‘吾闻为明君于天下者，必先万民之身，后为其身，然后可以为明君于天下。’是故退睹其万民，饥即食之，寒即衣之，疾病侍养之，死

【译文】

符合符节一样，没有说就不做。那么请问：现在有平原广野作战场，有人披甲系盔将要去参加战斗，生死还不知道；又有君大夫将远使巴、越、齐、荆等地，能否返回还不知道。那么请问，如果要保护家室、奉养父母、带领妻子去寄托给别人，不知道是寄托于执‘兼’的朋友是对的，还是寄托于执‘别’的朋友是对的？我以为在这个时候，世上无论怎么愚蠢的男女，即使不主张兼爱的人，他们一定会把自己的亲人托付给执‘兼’的朋友，认为这样才是对的。这就是说话要否定执‘兼’的人，而择友却要选择执‘兼’的人，这就是言行不一致啊。然而不知天下之士君子听到‘兼’的说法，都加以否定，这是什么缘故啊？”

然而天下之士否定“兼爱”的言论，还没有停止呵。他们说：“兼爱之说抑或可以选择士人君子，然而不可以选择君王吧？”“姑且试设执‘兼’与执‘别’的两种人完全按自己的主张行事。设二君王于此，使其中一君王执‘兼’，使其中另一君王执‘别’。执‘别’的君王说：‘我怎么能拿我万民的身体，当作我自己的身体，这太不合天下人的情理了。一个人生活在世上时间非常短暂，就如同马车奔驰过隙那么快呵。’因此他退下来对待自己的万民，饥饿了不给饭吃，寒冷了不给衣穿，生病了不去侍养，死亡了不去埋葬。执‘别’的君王是这样说的，也是这样做的。执‘兼’的君王所说的则不同，做的也不一样。他说：‘我听说在天下做明君的，一定要先考虑万民的身体，然后才考虑自己的身体，这样才可以在天下做明君。’所以他退下来对待万民，饥饿了就给吃的，寒冷了就给衣服



here are a broad plain, a vast wilderness and a man who is buckling on his armor and donning his helmet to go to the battlefield. The fortunes of life and death are not predictable. Or suppose a man is entrusted with the important mission to go to remote countries such as Ba, Yue, Qi and Jing and his arrival and return are uncertain. Now let us ask, on whom would he rely for the care and support of his parents and his wife and children? Is it better to rely on the friend advocating universality or the one advocating partiality? It seems to me that, in face of a question like this, there would be no fools in the world. Even the one who objects to universality will entrust his family to the universal-minded man. If one objects to universality orally but adopts it in practice, then what he says does not conform to what he does. I do not know why some people in the world should criticize universal love when they hear it.”

Yet, their voices of criticism are still resounding in our ears. We hear them say: “Maybe we could choose friends on the basis of universality, but we cannot use it to select the ruler of the country.” Let us listen to the views from both sides. Suppose there are two rulers. One advocates universality and the other advocates partiality. The one advocating partiality would say to himself: “How can I treat my countless subjects in the same way as myself? This is too ridiculous. Man’s life on earth is as brief as the passing of a four-horse-drawn carriage glimpsed through a crack in the wall.” It follows that on seeing his people suffering from starvation, he would not feed them; On seeing them shivering with cold, he would not clothe them. When they are ill, he would not take care of them; when they are dead, he would not bury them. Such are the words of the ruler advocating partiality and such are his actions. But the ruler advocating universality does not speak or act like that. He would say to himself: “I have heard that, to be a truly enlightened ruler, one must treat his people in the same way as himself. Only in this way can he make himself a truly enlightened ruler.” It follows that on seeing his people suffering from starvation, he would feed them, on seeing them shivering with cold, he would clothe them. When his people are ill, he would take



【原文】

丧葬埋之。兼君之言若此，行若此。然即交若之二君者，言相非而行相反与？常使若二君者，言必信，行必果，使言行之合犹合符节也，无言而不行也。然即敢问，今岁有疠疫，万民多有勤苦冻馁，转死沟壑中者，既已众矣。不识将择之二君者，将何从也？我以为当其于此也，天下无愚夫愚妇，虽非兼者，必从兼君是也。言而非兼，择即取兼，此言行拂也。不识天下所以皆闻兼而非之者，其故何也？”

然而天下之士非兼者之言也，犹未止也。曰：“兼即仁矣，义矣。虽然，岂可为哉？吾譬兼之不可为也，犹挈泰山以超江河也。故兼者直愿之也，夫岂可为之物哉？”子墨子曰：“夫挈泰山以超江河，自古之及今，生民而来未尝有也。今若夫兼相爱，变相利，此自先圣六王者亲行之。”何知先圣六王之亲行之也？子墨子曰：“吾非与之并世同时，亲闻其声，见其色也。以其所书于竹帛，镂于金石，琢于槃盂，传遗后世子孙者知之。《泰誓》曰：‘文王若日若月，乍照，光于四方于西土。’即此言文王之兼爱天下之博大也，譬之日月

【译文】

穿，生病了就去服侍，死亡了就去安葬。执‘兼’的君王是这样说的，也是这样做的。像这二位君王，言语不相同行动也相反吧！试使二位君王，言语兑现，行为果断敢为，言行统一如同符合符节一样，不说就不做。那么请问，今岁流行瘟疫，万民勤苦而受冻挨饿，死后被抛弃于沟壑中的，已经为数很多了。如果从这二君中选一位，该跟从谁呢？我以为在这种时候，天下无论怎么愚蠢的男女，即使否定执‘兼’的人，也一定会认为跟从执‘兼’的君王是对的。这就是说话要否定执‘兼’的，而择君却要选择执‘兼’的君王，这就是言行不一致呵。然而不知天下的人听到‘兼’的说法，都加以否定，这是什么缘故啊？”

然而天下之士否定“兼爱”的言论，还没有停止啊。他们说：“兼即使是仁是义，但难道是可行的吗？‘兼’是不可行的，就好比提起泰山跨过长江黄河一样呵。所以兼爱只不过是一种愿望而已，哪里是可行之事？”墨子说：“提起泰山跨过长江黄河，自古至今，有生民以来从未有过。至于‘兼相爱’、‘交相利’，这是先圣禹汤文武都亲自实行过的。”怎么知道先圣四王亲自实行过呢？墨子说：“我没有与他们同一时代生活过，没有亲自听过他们的声音，看过他们的容貌，是通过他们所写在竹帛上，镂刻在钟鼎石碑上，琢雕在玉石的槃盂上，相传遗留给后世子孙而知道的。《泰誓》上说：‘文王如同日月的光芒普照四方和西土。’这就说明文王兼爱天下的博大，就如同日月无私地普照天下啊。”这就是文王的“兼”了，墨子的所



care of them; when his people are dead, he would bury them. Such are the words of the ruler advocating universality and such are his actions. The above-mentioned two rulers speak differently and act differently. Suppose they mean to put what they say into actions so that their words and actions match with each other like two parts of a tally and everything they say is turned into reality, let us venture to inquire further. Suppose there is a plague this year. Many people are frozen and starved to death and their corpses lie tumbled in the ditches. If we were allowed to choose one of the two rulers, which would we prefer? It seems to me that, in face of a question like this, there would be no fools in the world. Even the one who objects to universality will choose the ruler advocating universality. If one objects to universality orally but adopts it in practice, then what he says does not conform to what he does. I do not know why some people in the world should criticize universal love when they hear it.

Yet, their voices of criticism are still resounding in our ears. We hear them say: "Universality may be magnanimous and benevolent, yet can it be put into practice? Let's draw an analogy. Universal love is not feasible just as lifting Mount Tai and crossing the Yangtze River or the Yellow River with it. Therefore, universal love is but a fond wish and it is impossible to put it into practice." Master Mozi answered, "It is true that no one has been able to lift Mount Tai and cross the Yangtze River or the Yellow River with it since ancient times or since the early days of the human society. But universal love and mutual benefit were personally practiced by six ancient sage kings." How do we know this? Master Mozi said: "I am not a contemporary of these six sage kings, nor can I hear their voices or see their faces in person. I know them from what they wrote on the bamboo and silk, from what they engraved on metal and stone and from what they inscribed on the vessels which have been passed down to posterity. *The Oath of Tai* says: 'King Wen is like the sun and the moon, shedding the bright light on the four quarters of the land of the West Zhou Dynasty.' This is to say that the love of King Wen is so broad that it benefits the whole world just like the sun and the moon



【原文】

兼照天下之无有私也。”即此文王兼也，虽子墨子之所谓兼者，于文王取法焉。

“且不唯《泰誓》为然，虽《禹誓》即亦犹是也。禹曰：‘济济有众，咸听朕言，非惟小子，敢行称乱，蠢兹有苗，用天之罚，若予既率尔群对诸群，以征有苗。’禹之征有苗也，非以求以重富贵、干福祿、乐耳目也，以求兴天下之利，除天下之害。”即此禹兼也。虽子墨子之所谓兼者，于禹求焉。

“且不唯《禹誓》为然，虽《汤说》即亦犹是也。汤曰：‘惟予小子履，敢用玄牡，告于上天后曰：今天大旱，即当朕身履，未知得罪于上下，有善不敢蔽，有罪不敢赦，简在帝心。万方有罪，即当朕身，朕身有罪，无及万方’。即此言汤贵为天子，富有天下，然且不憚以身为牺牲，以祠说于上帝鬼神。”即此汤兼也。虽子墨子之所谓兼者，于汤取法焉。

“且不惟《誓命》与《汤说》为然，《周诗》即亦犹是也。《周诗》曰：‘王道荡荡，不偏不党。王道平平，不党不偏。其直若矢，

【译文】

谓“兼”，就是取法于文王啊。

“不光是《泰誓》是这样，而且《禹誓》也是这样啊。禹说：‘众位军士，请都听我说，不是我胆敢发动战争，而是有苗族不服从我们而蠢动，我是行天之罚，今天即率领你们众邦国的诸君，去征讨有苗族。’禹征讨有苗族，并不是追求富贵，也不是追求福祿，更不是为了使耳目享受声色之乐啊，而是要兴天下之利，除天下之害。”这就是禹的“兼”啊。墨子的所谓“兼”，就是取法于禹啊。

“不光是《禹誓》是这样，而且《汤说》也是这样啊。汤说：‘我，履，敢用黑色的小公牛做祭品，告于上帝和土地神说：现在天大旱，应由我一人承担，不知道得罪于上天下地，现在，我对于有善行的人不敢隐瞒，对于有罪行的人不敢赦免，这话可铭记在天帝心中。万方有罪，由我一个人承担，我自己有罪，则不要连累到四面八方的人们。’这就是说汤贵为天子，拥有天下，然而不怕以自己为祭品，用祭祀来说服上帝鬼神。”这就是汤的“兼”啊。墨子的所谓“兼”，就是取法于汤啊。

“不光是《禹誓》和《汤说》是这样，《周诗》也是这样啊。《周诗》说：‘周王治国之道广阔，没有偏私，周王治国之道公平，



shining over the whole world without partiality.” Such is universal love of King Wen. The universal love advocated by Master Mozi is actually modeled after him.

“Records of this kind have not only been found in *The Oath of Tai* but also in *The Oath of Yu*. Yu said: ‘Come, all my fellow countrymen, listen to my words. It is not that I dare to launch the war, but that the ruler of Youmiao is stirring up trouble and deserves Heaven’s punishment. Now I will lead you to suppress them.’ It was neither for accumulating wealth and reputation, nor for seeking pleasure and happiness, nor for pleasing his ears and eyes that Yu launched the war against the ruler of Youmiao. All he did was only for the purpose of promoting what was beneficial to the world and abolishing what was harmful.” Such is the universal love of Yu. The universal love advocated by Master Mozi is actually modeled after him.

“Records of this kind have not only been found in *The Oath of Yu* but also in *The Speech of Tang*. Tang said: ‘I dare to sacrifice a black bull and make this announcement to Heaven and Earth, saying: Now there is a great draught all over the country, and I don’t know why Heaven and Earth are angry with me. If there is anything good, I dare not conceal it; if there is anything bad, I dare not pardon it. Heaven knows all about it. If there is sin anywhere, hold me responsible for it; if I myself am guilty, may the rest be spared.’ This shows that, though Tang was honored as the Son of Heaven, when possessing all the wealth of the empire, he did not hesitate to offer himself as a sacrifice in his prayers to Heaven and the spirits.” Such is the universal love of Tang. The universal love advocated by Master Mozi is actually modeled after him.

“Records of this kind have not only been found in *The Oath of Tai*, *The Oath of Yu*, *The Speech of Tang*, but also in *The Poems of Zhou*. Here are some famous lines:

‘Broad, broad is the way of the king,
Neither partial nor partisan.





【原文】

其易若底，君子之所履，小人之所视’，若吾言非语道之谓也，古者文武为正，均分赏贤罚暴，勿有亲戚弟兄之所阿。”即此文武兼也。虽子墨子之所谓兼者，于文武取法焉。不识天下之人，所以皆闻兼而非之者，其故何也？

然而天下之非兼者之言犹未止，曰：“意不忠亲之利，而害为孝乎？”子墨子曰：“姑尝本原之孝子之为亲度者。吾不识孝子之为亲度者，亦欲人爱利其亲与？意欲人之恶贼其亲与？以说观之，即欲人之爱利其亲也。然即吾恶先从事即得此？若我先从事乎爱利人之亲，然后人报我爱利吾亲乎？意我先从事乎恶人之亲，然后人报我以爱利吾亲乎？即必吾先从事乎爱利人之亲，然后人报我以爱利吾亲也。然即之交孝子者，果不得已乎，毋先从事爱利人之亲者与？意以天下之孝子为遇而不足以为正乎？姑尝本原之先王之所书，《大雅》之所道

【译文】

没有偏私。它的赏罚分明不偏，平直得像一支箭，它的贡赋平均不偏，平直得像一块磨刀石。这种治国之道，君子们在实行，百姓们在仰望。’因此这《周诗》所说的，正是讲的‘兼’的道理啊。古时候，周文王、周武王为政，赏贤罚暴分配公平，没有偏袒父母弟兄的事。”这就是周文王、周武王的“兼”啊。墨子的所谓“兼”，就是取法于周文王和周武王。然而不知天下之士听到“兼”的说法，都加以否定，这是什么缘故啊？

然而天下之士否定“兼爱”的言论，还没有停止啊。他们说：

“恐怕这个不符合父母亲的利益而有害于尽孝道吧？”墨子说：“我们姑且推究一下一个孝子为父母谋划一件事，我不知道孝子为父母谋划这件事，是想别人爱护自己的父母亲，还是想别人残害自己的父母亲？按理说，应该是想别人爱护自己的双亲啊。然而，我先从事什么才能获得爱护父母亲的结果呢？是先从事于爱护别人的双亲，然后别人报答我以爱护我的双亲呢；还是我先从事于残害别人的双亲，然后别人报答以爱护我的双亲呢？那一定是我先从事于爱护别人的双亲，然后别人报答以爱护我的双亲啊。那么，这种相互为孝子的情况，果真是出于不得已吗？是先从事爱护别人的双亲呢，还是认为天下的孝子是愚蠢的而不足以为善呢？姑且推究一下先王的书，《大雅》所说



Fair, fair is the way of the king,
Neither partisan nor partial.
It is straight as an arrow,
Smooth as a whetstone.
The superior man sticks to it;
The inferior man admires it.'

"If what I quoted above cannot be taken as the way of universality, let us have a look at how King Wen and King Wu of the Zhou Dynasty dealt with governmental affairs. They were strict and fair in meting out rewards and punishments, showing no partiality to their kinsmen and brothers." Such is the universal love of King Wen and King Wu. The universal love advocated by Master Mozi is actually modeled after them. I do not know why some people in the world should criticize universal love when they hear it.

Yet, their voices of criticism are still resounding in our ears. We hear them say: "Universality is not in the interests of one's parents and is harmful to the filial duty." Master Mozi said: "Let us examine the intention of a filial son when he plans for the welfare of his parents. I do not know whether he wishes others to love and benefit his parents or hate and injure them. Normally speaking, he wishes others to love and benefit his parents. Now if I am a filial son, what should I do first to make it come true? Should I love and benefit others' parents first in order that they may in turn love and benefit my parents? Or should I hate others' parents first in order that they may in turn love and benefit my parents? I should certainly love and benefit others' parents first so that they may love and benefit my parents. However, is it because the filial sons cannot but love and benefit others' parents or because they are too stupid to do what is right? Let us examine further. Among the books of the ancient kings, in 'The Greater Odes' of *The Book of Odes*, it says:

'There are no words that are not valued,



【原文】

曰：‘无言而不讎，无德而不报，投我以桃，报之以李。’即此言爱人者必见爱也，而恶人者必见恶也。不识天下之士，所以皆闻兼而非之者，其故何也？意以为难而不可为邪？尝有难此而可为者。昔荆灵王好小要，当灵王之身，荆国之士饭不逾乎一，固据而后兴，扶垣而后行。故约食为其难为也，然后为而灵王说之，未逾于世而民可移也，即求以乡其上也。昔者越王勾践好勇，教其士臣三年，以其知为未足以知之也，焚舟失火，鼓而进之，其士偃前列，伏水火而死，有不可胜数也。当此之时，不鼓而退也，越国之士可谓颤矣。故焚身为其难为也，然后为之越王说之，未逾于世而民可移也，即求以乡上也。昔者晋文公好苴服，当文公之时，晋国之士，大布之衣，牂羊之裘，练帛之冠，且苴之屨，人见文公，出以践之朝。故苴服为其难为也，然后为而文公说之，未逾于世而民可移也，即求以乡其上也。是故约食、焚舟、苴服，此天下之至难为也，然后为而上说之，未逾于世而

【译文】

的：‘没有什么话我不答应，没有什么恩德我不报答，别人赠给我红桃，我即报答人家以好李。’这就是说爱人的人一定被人爱，憎恶人的人一定被人憎恶啊。然而不知道天下的士人君子，说到‘兼’的说法，都加以否定，是什么缘故啊？抑或以为行‘兼’难而不能做到吗？曾有过比这难得多的却可以做的事。从前荆灵王喜欢细腰，当灵王在世时，荆国的士君子每天吃饭不超过一顿，所以要据杖才能站立，扶墙才能行走。节缩饭量是一件极难做到的事，然而大家为使灵王高兴，时世未变而民俗却改变了，这就是希求以此来迎合君王的欢心啊。过去的越王勾践喜欢勇敢，教练他的士臣三年，凭他的智慧，不足以预知训练的效果，于是他故意放火焚船，击鼓命令他的士臣们前进，他的战士们前仆后继，仆倒在水火中死去的，不计其数啊。在这个时候，他如果不停止击鼓退却的话，那越国勇士们就快死尽了。牺牲自己生命是极难做到的事，然而大家为使越王高兴，时世未变而民俗却改变了，这就是希求以此来迎合君王的欢心啊。过去的晋文公喜欢穿粗布衣服，当晋文公在世时，晋国的士君子，都穿着粗布衣服，披着老羊皮袍子，戴着大帛帽子，穿着麻葛鞋子，进入宫廷可以参见文公，出来在朝廷上可以自由行走。穿粗布衣服是极难做到的事啊，然而大家为使文公高兴，时世未变而民俗却改变了，这就是希求以此来迎合君王的欢心啊。所以压缩饭量、焚舟牺牲、穿粗布衣服，这是



No kindness that is not rewarded.
Throw me a peach,
I'll return you a plum.'

"That is to say, whoever loves others will be loved by others and whoever hates others will be hated by others. I do not know why some people in the world should criticize universal love when they hear it.

"Is it because it is too difficult a task to be carried out? But much more difficult tasks have been carried out. In the past, King Ling of the state of Chu preferred slender waists. During his reign, the people in the state of Chu ate no more than one meal a day. As a result, they could not stand up without a cane, nor could they walk without leaning against the wall. It was impossible for them to go on dieting in this way, yet they managed to do so as it pleased the king. This story tells us that within a generation the ways of the people could be changed to conform to their superior. In the past, Lord Goujian of the state of Yue, admired bravery. He trained his generals and soldiers for three years to be brave. To test the effect of his training, he set fire to the boats and beat the drum to order them to go forward. Soldiers in the front rows were trampled down by those pushing from behind and numerous people died in the fire and water. At that time, even though Lord Goujian had ceased to drum, his soldiers would not retreat. They were quite brave. It was impossible for them to endure the fire in this way, yet they managed to do so as it pleased the king. This story tells us that within a generation the ways of the people could be changed to conform to their superior. In the past, Lord Wen of the State of Jin preferred coarse clothing. During his reign, all the gentlemen in the State of Jin went to see the lord or walked in the court wearing robes of coarse cloth, wraps of sheepskin, hats of plain silk and big rough shoes. It was impossible for them to dress like this, yet they managed to do so as it pleased the king. This story tells us that within a generation the ways of the people could be changed to conform to their superior. To go on dieting, endure the fire, or wear coarse clothing are the



【原文】

民可移也。何故也？即求以乡其上也。今若夫兼相爱，交相利，此其有利且易为也，不可胜计也，我以为则无有上说之者而已矣。苟有上说之者，劝之以赏誉，威之以刑罚，我以为人之于就兼相爱交相利也，譬之犹火之就上，水之就下也，不可防止于天下。”

故兼者圣王之道也，王公大人之所以安也，万民衣食之所以足也。故君子莫若审兼而务行之，为人君必惠，为人臣必忠，为人父必慈，为人子必孝，为人兄必友，为人弟必悌。故君子莫若欲为惠君、忠臣、慈父、孝子、友兄、悌弟，当若兼之不可不行也，此圣王之道而万民之大利也。

【译文】

天下极难做到的事，然而大家为使君王高兴，时世未变而民俗却改变了，这是什么缘故呢？就是希求以此来迎合君王的欢心罢了。现在兼相爱，交相利，这种做法有利并且容易做到，但不能做到，我认为没有君王喜欢它而已啊。如果有君王喜欢它，用赏誉来勉励，用刑罚来威胁，我以为人们趋向于兼相爱交相利之道，就如同火向上窜，水往下流一样，在天下形成一种不可制止的势态。”

因此“兼”是圣王的治国之道，王公大人用它才安定，万民用它才丰衣足食啊。所以君子不如明察“兼”并努力实行它。做人君的一定要恩惠，做人臣的一定要忠诚，做人父的一定要慈爱，做人子的一定要孝顺，做人兄的一定要友善弟弟，做人弟的一定要敬顺兄长。故君子若想为惠君、忠臣、慈父、孝子、友兄、悌弟，那么，“兼”是不可不执行的，这就是圣人的治国之道和万民的大利啊。



most difficult things in the world, yet many people have managed to do so because they know that their superior would be pleased. These stories tell us that within a generation the ways of the people could be changed to conform to their superior. Now that universal love and mutual benefit are beneficial and easy to be implemented, it seems to me that the only difficulty is that at present there is no superior who admires it. If there is a superior who admires it, encourages people with rewards, and deters them with punishments, I believe that people will soon tend toward universal love and mutual benefit like fire rising upward and water flowing downward. It is impossible to hold back this trend.”

Therefore, universal love is the way of the sage kings. It brings peace to rulers and high officials and brings sustenance to the people. The gentleman should understand the principle of universal love and strive to put it into practice. As a ruler, he will be generous; as a minister, loyal; as a father, affectionate; as a son, filial; as an elder brother, loving; as a younger brother, obedient. So if a gentleman wants to become a generous ruler, a loyal minister, an affectionate father, a filial son, a loving elder brother or an obedient young brother, he must put into practice the principle of universal love, for it is the way of the sage kings and is in the interests of the people.



卷五

非攻上第十七

【原文】

今有一人，入人园圃，窃其桃李，众闻则非之，上为政者得则罚之。此何也？以亏人自利也。至攘人犬豕鸡豚者，其不义又甚入人园圃窃桃李。是何故也？以亏人愈多，其不仁兹甚，罪益厚。至入人栏厩，取人马牛者，其不仁义又甚攘人犬豕鸡豚。此何故也？以其亏人愈多。苟亏人愈多，其不仁兹甚，罪益厚。至杀不辜人也，拖其衣裘，取戈剑者，其不义又甚入人栏厩取人马牛。此何故也？以其亏人愈多。苟亏人愈多，其不仁兹甚矣，罪益厚。当此，天下之君子皆知而非之，谓之不义。今至大为攻国，则弗知非，从而誉之，谓之义。此可谓知义与不义之别乎？

杀一人谓之不义，必有一死罪矣，若以此说往，杀十人十重不义，必有十死罪矣；杀百人百重不义，必有百死罪矣。当此，天下之

【译文】

现在有一人，到别人园圃里，偷摘别人的桃子、李子，大家知道了就责备他，被上面执政的人抓到就要处罚他。这是什么原因？因为他损人利己啊。至于偷盗别的狗猪鸡等家畜的，他的不义更超过入人园圃偷桃李的。这是什么原因呢？因为损人越多，他的不义不仁就更厉害，罪恶也更重。至于进入别人的牛马圈，偷别人的牛马的，他的不仁不义又更超过那些偷鸡摸狗的。这是什么原因呢？因为他损人更多。如果损人更多，他的不仁义就更甚，罪恶就愈重。至于杀害无辜的人，夺取衣裘，抢劫戈剑的人，他的不义就更超过钻进别人牛马棚偷牛马的人。为什么呢？因为他损害别的越发多了。如果损人越多，他的不仁义愈甚，罪就越重。对于这些，天下的君子都知道反对，指责其不义。可是现在最大的不义是攻打别国，却不知道反对，还进而加以赞扬，称之为“义”，这能够说是懂得“义”与“不义”的区别吗？

杀死一人，说他不义，必定有一条死罪了。如果照此类推，杀了十个人，就是十倍的不义，必定有十条死罪了；杀了一百人，就是百



Book Five

Chapter 17

Denouncing Aggressive Warfare (I)

Suppose a man sneaks into an orchard and steals the peaches and plums. Those who hear about it will condemn him, and the government administrators will punish him when they catch him. Why does he get such punishment? Because he has profited at another's expense. If he grabs other people's dogs, pigs, chickens or piglets, his conduct is more malicious than stealing peaches and plums. Why so? Because he has caused greater damage, and the greater damages he causes, the more malevolent and sinful he is. If he breaks into another man's stable or cattle pen to seize his horses or cattle, this act is more malicious than stealing other people's dogs, pigs, chickens or piglets. Why so? Because he has caused greater damage, and the greater damage he causes, the more malevolent and sinful he is. If he murders an innocent man, stripping him of his clothing and snatching his spear and sword, this act is even more malicious than stealing other people's horses and cows. Why? Because he has caused greater damage, and the greater damage he causes, the more malevolent and sinful he is. Now the gentlemen in the world all know enough to denounce such acts and label them unrighteous. But when it comes to the most unrighteous act of launching the aggressive war to attack other countries, not a single gentleman stands up to denounce it. On the contrary, they applaud it and call it righteous. Can we say they know the difference between righteousness and unrighteousness?

If a man is killed, the killer will be condemned as unrighteous and must atone for the crime at the price of his own life. Hence, if ten men are killed, the killer is ten times as unrighteous and should atone for the crime with ten lives. And if one hundred men are killed, the killer is one hundred





【原文】

君子皆知而非之，谓之不义。今至大为不义攻国，则弗知非，从而誉之，谓之义，情不知其不义也，故书其言以遗后世。若知其不义也，夫奚说书其不义以遗后世哉？今有人于此，少见黑曰黑，多见黑曰白，则以此人不知白黑之辩矣；少尝苦曰苦，多尝苦曰甘，则必以此人为不知甘苦之辩矣。今小为非，则知而非之。大为非攻国，则不知非，从而誉之，谓之义。此可谓知义与不义之辩乎？是以知天下之君子也，辩义与不义之乱也。

【译文】

倍的不义，必定有一百条死罪了。对于这种行为，天下的君子都知道反对，称之为“不义”。现在最大的不义是攻打别国，却不知道反对，还进而加以赞扬，称之为“义”。那大概是真的不知道这是不义，所以把那些颂扬不义的话写在书上传于后代。如果知道这是不义，怎么解释把那些赞扬不义的话写在书上面传于后世呢？现在这里有一个，看到少许黑的就说是黑的，看到许多黑的却说是白的，大家一定会认为这个人是不知白和黑的区别了；尝到一点苦味就说是苦的，尝到很多苦味反说是甜的，大家一定会认为这个人是不知苦和甜的区别了。现在看到别人做了很小一点坏事，就知道反对他，但做了像进攻别国那样大的坏事，却不知道反对，反而加以赞扬，称之为“义”。这能算懂得“义”和“不义”的区别吗？由此可见，天下的君子对于“义”和“不义”的分辨是何等混乱啊！

非攻中第十八

【原文】

子墨子言曰：“古者王公大人，为政于国家者，情欲誉之审，赏罚之当，刑政之不过失。”

是故子墨子曰：“古者有语：‘谋而不得，则以往知来，以见知’”

【译文】

墨子说：“现在的王公大人，为政治理国家的，确实想做到责备和称赞精审，奖赏处罚得当，刑事政务没有过失。”

所以墨子说：“古时有人说：‘谋划而一时得不到结果，则用过去的事推知未来，以明显的事推知隐匿的事。’像这样谋划，可以得”



times as unrighteous and should atone for the crime with one hundred lives. Now the gentlemen in the world all know enough to denounce such crimes and call them unrighteous. But when facing the most unrighteous act of launching the aggressive war against other countries, not a single gentleman stands up to denounce it. On the contrary, they applaud it and call it righteous. Truly it is because they do not know that attacking other countries is unrighteous that they applaud the wars and keep a record of them for the later generations. If they knew such wars were unrighteous, would they still keep a record of these evil wars for the later generations? If we had a man who, when seeing a bit of black, would call it black and, when seeing a lot of black, would call it white, we would conclude that he could not distinguish between black and white. If we had a man who, when tasting a bit of bitterness, would call it bitter and, when tasting a lot of bitterness, would call it sweet, we would conclude that he could not tell the difference between bitter and sweet. Now the gentlemen only condemn the small wrongdoing, but do not know enough to condemn the big wrongdoing such as attacking other people's countries. On the contrary, they applaud it and call it righteous. Can we say that they know the difference between righteousness and unrighteousness? From this we know how little the gentlemen in the world know about the distinction between righteousness and unrighteousness.

Chapter 18

Denouncing Aggressive Warfare (II)

Master Mozi said: "The present rulers and high officials in charge of the state power all wish to be prudent in commendation and condemnation, justified in rewards and punishments, and flawless in jurisdiction and administration." Therefore, Master Mozi said: "There is an old saying: 'If one fails to find the solution by way of meditation, he can still know the future by the past and learn about what is hidden by what is obvious.'



【原文】

隐。’谋若此，可得而知矣。今师徒毋兴起，冬行恐寒，夏行恐暑，此不可以冬夏为者也。春则废民耕稼树艺，秋则废民获敛。今唯毋废一时，则百姓饥寒冻馁而死者，不可胜数。今尝计军上，竹箭羽旄幄幕，甲盾拔劫，往而靡毙腑冷不反者，不可胜数；又与矛戟戈剑乘车，其列住碎折靡毙而不反者，不可胜数；与其牛马肥而往，瘠而反，往死亡而不反者，不可胜数；与其涂道之修远，粮食辍绝而不继，百姓死者，不可胜数也；与其居处之不安，食饭之不时，饥饱之不节，百姓之道疾病而死者，不可胜数；丧师多不可胜数，丧师尽不可胜计，则是鬼神之丧其主后，亦不可胜数。”

国家发政，夺民之用，废民之利，若此甚众，然而何为为之？曰：“我贪伐胜之名，及得之利，故为之。”子墨子言曰：“计其所自胜，无所可用也。计其所得，反不如所丧者之多。今攻三里之城、七里之郭，攻此不用锐，且无杀而徒得此然也。杀人多必数于万，寡必数于千，然后三里之城、七里之郭，且可得也。今万乘之国，虚数于千，不胜而入；广衍数于万，不胜而辟。然则土地者，所有余也，王民者，所不足也。今尽王民之死，严下上之患，以争虚城，则是弃

【译文】

到结果是肯定的了。现在军队出征，冬天行军恐其寒冷，夏天出征恐其酷暑，这就是不可以在冬夏出征啊。春天出征要毁坏老百姓的庄稼果木，秋天出征则要毁坏老百姓的收获贮藏，这就是不可以在春秋出征啊。现在毁掉一季，那么老百姓饥寒冻馁而死的，就不可胜数。现在试计算一下军队出征的情况吧，竹箭、羽旄、幄幕、盔甲、大小盾牌和刀把，拿出去而损坏腐烂再拿不回来的，不可胜数；又如矛、戟、戈、剑、兵车，出兵时列队而往，但碎折损坏拿不回来的，不可胜数；如其去时牛马肥壮，回来时却瘦弱不堪，一去就死了而不能回来的，不可胜数；如其道路遥远，粮食断绝而接济不上的，百姓因此饿死的，不可胜数啊；如其居处不能安，吃饭不能按时，饱饿没有节制，老百姓在路途中生病而死亡的，不可胜数；阵亡的兵士多得不可胜数；全军覆没的不计其数；连鬼神都丧失其主祭和后裔的，也不可胜数。”

国家发布政令，夺走老百姓财物，破坏老百姓的利益，如此众多，为什么干这样的事呢？征战者说：“我贪图攻伐胜利的美名，以及所获得的利益，所以这样干。”墨子说：“考虑一下你所获得的名声，没有地方可用啊。计算一下你所得到的利益，反而不如失掉的多。现在攻打一个三里大小的内城、七里大小的外城，攻打这样的地方并不是不需要锐利的武器，也不是不用拼死就能白白取胜的。杀人多的一定为数在万，少的也一定为数在千，然后这三里内城、七里外城，才可以得到。现在的万乘大国，小国为数在千，不可能完全纳入自己的统治；大一点的国家为数在万，更不可能完全辟为自己的国土。然而土地是有多的，而士兵和老百姓却不足啊。现在使士民们都去战死，使上下的祸害进一步加剧，以争虚城，这就是丢掉自己的不

If one follows this advice, he can surely get what he desires. Suppose the army is going out for war. If it is in winter, it will be too cold; if it is in summer, it will be too hot. Therefore, neither summer nor winter is suitable for war. If it is in spring, it will damage people's sowing and planting; if it is in autumn, it will ruin people's reaping and harvesting. If the war breaks out in any of the four seasons, numerous people would die of hunger and cold. Now let us count what the army is to consume when setting out for war. Numerous bamboo arrows, feather flags, house tents, armor, shields and sword hilts will break and rot and never function again. Numerous spears, lances, swords, poniards, chariots and carts will break and ruin and never function again. What is more, numerous horses and oxen, which are fat before starting out, will be all bones when coming back or even be dead and never function again. Numerous people will die because of the long journey or the shortage of food supply. Numerous people will fall ill and die on the way for lack of stable accommodation and regular diet in war times. And numerous soldiers will suffer heavy loss or be wiped out entirely and numerous spirits and ghosts will lose their worshipers."

When the rulers of the state launch the war, people's belongings and interests will be spoiled. There are many instances of this kind. Why do they still persist in doing so? One of them answered: "Because I am envious of the fame of the victor and the benefit brought about by the victory." Master Mozi said: "It is useless to count the victories and benefits one has gained, for what is gained cannot make up for what is lost. Is it possible to capture a heavily-guarded city using the city walls as the defense works without dispatching the best troops and without killing human lives? Tens of thousands (or at least tens of hundreds) of people will lose their lives before such a city falls into their hands. Now the big states with ten thousand chariots have thousands of empty towns waiting to be developed and ten thousand square miles of territories waiting to be explored. So for the rulers, land is sufficient, but the people are scarce. In order to seize an empty town, the rulers force the people and the soldiers





【原文】

所不足，而重所有余也。为政若此，非国之务者也。”

饰攻战者言曰：“南则荆、吴之王，北则齐、晋之君，始封于天下之时，其土地之方，未至有数百里也；人徒之众，未至有数十万人也。以攻战之故，土地之博至有数千里也；人徒之众至有数百万人。故当攻战而不可为也。”子墨子言曰：“虽四五国则得利焉，犹谓之非行道也。譬若医之药人之有病者然。今有医于此，和合其祝药之于天下之有病者而药之，万人食此，若医四五人得利焉，犹谓之非行药也。故孝子不以食其亲，忠臣不以食其君。古者封国于天下，尚者以耳之所闻，近者以目之所见，以攻战亡者，不可胜数。何以知其然也？东方莒之国者，其为国甚小，间于大国之间，不敬事于大，大国亦弗之从而爱利。是以东者越人夹削其壤地，西者齐人兼而有之。计莒之所以亡于齐越之间者，以是攻战也。虽南者陈、蔡，其所以亡于吴越之间者，亦以攻战。虽北者且不一著何，其所以亡于燕、代、胡、貉之间者，亦以攻战也。”是故子墨子言曰：“古者王公大人，

【译文】

足，而着重自己多余的东西啊。治理国家像这样，就不是国家的要务啊！”

为攻战辩解的人说：“南边的荆、越之王，北边的齐、晋之君，开始封于天下的时候，他们的土地的广度，没有数百里，人口没有数十万。因为攻战的缘故，土地之博大达到数千里，人口达到数百万，所以攻战是不能反对的啊。”墨子说：“虽有四五个国家因此得利，还是要说这不是正道。这就像医生医治病人一样，现在有一医生在此，和合、祝祷药，给天下有病的人治疗，一万个人吃了这药，假若只四五个人得利医好了，那这药就不能算是通行的好药。所以孝子不用它来给父母亲吃，忠臣不用它给自己的君王吃。古时候天下的封国，年代久远的由耳所闻，年代近的用眼睛看，因为攻战而亡国的，不可胜数。何以知道是这样呢？东方的莒国，自己的国家很小，夹在齐、越两个大国之间，莒国不敬事大国，大国也就不爱利小国。所以东边越人夹削莒国的壤地，西边齐国就兼并占有它了。思考莒国之所以亡于齐越之间的原因，就是因为攻战的缘故。虽是南边的陈国、蔡国，其所以亡于吴越之间的原因，也是因为攻战的缘故。虽是北边的相国和不屠何，其所以亡于燕、代、胡、貉之间的原因，也是因为攻战的缘故啊。”所以墨子说：“现在的王公大人，诚欲获得而害怕损



to die in the battlefield, which is the same as to give up what is needed and to add what is already sufficient. Such an undertaking is not in keeping with the national interest and is likely to bring great disaster to the country.”

Those who argue for offensive wars would say: “When the land of Chu and Wu in the south, and the land of Qi and Jin in the north were first assigned to their rulers, there were no more than one hundred square miles of territories and the number of people was no more than ten thousand. By launching offensive wars, their territories increased by thousands of square miles and the number of people rose to several millions. Therefore the offensive wars should not be denounced.” Master Mozi said: “Though these four or five states were benefited by launching offensive wars, we cannot say that they have followed the right way to govern their countries. This is like a doctor prescribing medicine to his patients. If among the ten thousand people who take the doctor’s medicine only four or five are cured, we can hardly say that this medicine is good enough for all. A filial son will not give this medicine to his parents, nor will a loyal minister give it to his lord. In ancient times, the Chinese empire was divided into many small states. We might hear of those states that were established long ago and see those states that were established quite recently. All we know is that numerous states were ruined in offensive wars. How do we know this? We once had a small state, Lu, in the east, which was situated between two big states of Qi and Yue. As it was not obedient to either Qi or Yue, they both refused to protect it and stand in favor of it. Yue on its east annexed its territory while the State of Qi on its west swallowed it up altogether. It was due to the offensive war that this state was wiped out. In the past we also had the States of Chen and Cai in the south. It was due to the offensive war that they were wiped out by Wu and Yue. We also had the states of Ju and Butuhe in the north. It was due to the offensive war that they were wiped out by Yan, Dai, Hu and Mo.” Therefore, Master Mozi said: “If today’s rulers and high officials really wish to gain benefits and avoid losses and really wish to gain



【原文】

情欲得而恶失，欲安而恶危，故当攻战而不可不非。”

饰攻战者之言曰：“彼不能收用彼，是故亡。我能收用我众，以此攻战于天下，谁敢不宾服哉？”子墨子言曰：“子虽能收用子之众，子岂若古者吴阖闾哉？古者吴阖闾教七年，奉甲执兵，奔三百里而舍焉，次注林，出于冥隘之径，战于柏举，中楚国而朝宋与及鲁。至夫差之身，北而攻齐，舍于汶上，战于艾陵，大败齐人而葆之泰山；东而攻越，济三江五湖，而葆之会稽。九夷之国莫不宾服。于是退不能赏孤，施舍群萌，自恃其力，伐其功，誉其智，怠于教，遂筑姑苏之台，七年不成。及若此，则吴有离罢之心。越王勾践视吴上下不相得，收其众以复其仇，入北郭，徙大内，围王宫，而吴国以亡。昔者晋有六将军，而智伯莫为强焉。计其土地之博，人徒之众，欲以

【译文】

失，意欲安定而憎恶危难，所以对于攻战是不可不反对的。”

为攻战者辩饰的人说：“他们不能收买利用他们的民众，所以灭亡。我能够收买利用我的民众，用他们在天下攻战，谁敢不纳贡诚服呢？”墨子说：“你虽能收买利用你的民众，你难道比得上古时候的吴王阖闾吗？古时的吴王阖闾训练兵士七年，披着甲，拿着兵器，追奔三百里才停下来休息。他们驻扎在注林，从冥隘之道突出，与楚战于柏举，称霸于楚地而且使宋、鲁来朝。到了吴王夫差身为国君时，北面攻打齐国，驻兵汶水，在艾陵一战，大败齐人，使他们退守泰山；东面攻战越国，渡过三江五湖，迫使他们退守会稽山。东方的各国没有哪一个不进贡诚服。在这时，战罢四国后，不能抚恤战死者的妻儿子女，也不能把财物分给众多的人民，仗恃自己的力量，夸耀自己的功劳，标榜自己的才智，懒于训练兵士，于是花七年工夫筑姑苏台尽情享乐。到了这时候，吴民就有了离散之心。越王勾践看到吴上下离心离德，于是集合他的士众以报昔日之仇，从吴都北面攻入，迁走大船，围攻王宫，吴国就这样灭亡了。过去晋国有六将军，而其中以智伯最强大。他考虑自己的土地博大，人口众多，想以此抗击诸



peace and avoid danger, they must denounce offensive wars.”

Those who argue for offensive wars would say: “Those states were wiped out because they were not able to gather and command their people and army. I have the ability to gather and command my people and army. If I launch a war, who dares not to obey?” Master Mozi said: “It is true that you have the ability to gather and command your people and army. But are you as capable as the ancient He Lü , the king of Wu? In ancient times, He Lü drilled his soldiers for seven years. With armor and weapons in hands, the soldiers could make a rapid march of ninety miles before encamping for the night. They passed through a narrow path and fought a decisive battle in Boju against the soldiers of Chu. He Lü not only conquered Chu but also forced the states of Song and Lu to surrender. When Fuchai succeeded to the throne, he led the army to attack Qi in the north and stationed soldiers by the Wen River. His army then fought at Ailing and defeated Qi and forced its soldiers to retreat to Mountain Tai. Later, Fuchai decided to attack the State of Yue in the east. He led the army to cross three rivers and five lakes and forced the soldiers of Yue to retreat to Guiji, with the result that all the nine small countries in the east obeyed his rule. Yet when the war was over, he did not console the families of the soldiers who died in the battle, nor did he do any favor to his people. Bragging his force, exaggerating his achievements and boasting his intelligence, Fuchai neglected the instruction and training of his army and was engaged in the construction of the Monument of Gusu that was not finished in seven years. By then, the people of Wu were disheartened and disunited. Seeing the dissension and discord among the people of Wu, Goujian, the king of Yue mobilized his army to take revenge. They soon took over the city wall from the north, moved away Fuchai’s royal boats and encircled his palace. Thus, the State of Wu was eliminated. In the past, there were six lords in the State of Jin, among whom Zhibo was the most powerful. Thinking that he possessed a vast land and a large population, Zhibo attempted to establish his fame by fighting against other lords in the country. He believed that he could soon



【原文】

抗诸侯，以为英名。攻战之速，故差论其爪牙之士，皆列其舟车之众，以攻中行氏而有之。以其谋为既已足矣，又攻兹范氏而大败之，并三家以为一家，而不止，又围赵襄子于晋阳。及若此，则韩、魏亦相从而谋曰：‘古者有语，唇亡则齿寒。’赵氏朝亡，我夕从之；赵氏夕亡，我朝从之。《诗》曰‘鱼水不务，陆将何及乎！’是以三主之君，一心戮力辟门除道，奉甲兴士，韩、魏自外，赵氏自内，击智伯大败之。”

是故子墨子言曰：“古者有语曰：‘君子不镜于水而镜于人，镜于水，见面之容，镜于人，则知吉与凶。’今以攻战为利，则盖尝鉴之于智伯之事乎？此其为不吉而凶，既可得而知矣。”

【译文】

侯，乃以其攻战之速而得英名。所以他选择勇猛的战士，排列好兵船和兵车，用以攻打中行氏而占领了它。他以为自己的谋略已经极高了；又去攻打范氏并打败了它，并中行氏、范氏与自己的土地于一家，这还不停止，又在晋阳围攻赵襄子。等到这时，韩、魏在一起商谋说：古人有语，‘唇亡齿寒’。赵氏早上灭亡，我们晚上就会跟着灭亡；赵氏晚上灭亡，我们早上就会跟着灭亡。《诗》云‘鱼在水中不赶快跑，到了陆地上，怎么来得及呢？’所以三个君主，齐心戮力开门清道，披甲令士，韩、魏从外，赵氏在内，夹击智伯，使之大败。”

所以墨子说：“古人曾说：‘君子不用水照自己而用人照自己，用水照，只能见到自己的面貌，用人来对照自己，则可以知道吉与凶。’现在用攻战争利，那么何不试用智伯好战而亡为鉴？这样攻战是凶而不是吉，这是可得而知的啊。”

非攻下第十九

【原文】

子墨子言曰：“今天下之所誉善者，其说将何哉？为其上中天之利，而中中鬼之利，而下中人之利，故誉之与？意亡非为其上中天之利，而中中鬼之利，而下中人之利，故誉之与？虽使下愚之人，必

【译文】

墨子说：“现在天下人赞赏的‘义’，应当怎样理解呢？是因为它所行之事，在上符合上天利益，中间符合鬼神的利益，在下符合百姓的利益，所以才赞誉它呢？还是因为它所行之事，上不符合天之利，中不符合鬼神之利，下不符合人之利，所以才赞誉它呢？即使是



realize his wish by launching an offensive war. So he dispatched his best soldiers and arranged his boat and chariot forces to attack the house of Zhongxing and seized it. Having realized his plan, he turned to attacking Fan and won the victory. Now he was able to combine the possessions of three lords into one, yet he was not satisfied. He soon encircled another Lord Xiangzi of Zhao at Jinyang. By this time, Han and Wei held a discussion, saying: We know an ancient proverb which goes like this: 'When the lips are gone, the teeth will be exposed to the cold.' If Zhao perishes in the morning, we will die in the evening; if Zhao perishes in the evening, we will die the next morning. As an ancient poem goes: 'If the fish does not run away while it is still in the water, it will have no chance once being caught and placed on land.' Thus the three lords were united as one. They opened their city gates, removed roadblocks and ordered their chariots to go for the battle. With Han and Wei attacking from outside and Zhao attacking from inside, they finally defeated Zhibo."

Therefore, Master Mozi said: "We know an old saying, 'The gentlemen do not see their reflections in water but in men. When we use water as the mirror, we can only see our faces; when we use men as the mirror, we can learn about good luck and bad luck.' If today's people believe that launching an offensive war is beneficial, why can't they learn the lesson from Zhibo's story? For us, we have already known that an undertaking like this will definitely result in disasters."

Chapter 19

Denouncing Aggressive Warfare (III)

Master Mozi said: "How should we explain the good conduct praised by the people all over the world? Is it praised because it conforms to the interests of Heaven above, of ghosts and spirits in the middle realm, and of the people below? Or is it praised because it does not conform to the interests of Heaven above, of ghosts and spirits in the middle realm, and



【原文】

曰：‘将为其上中天之利，而中中鬼之利，而下中人之利，故誉之。’今天下之所同义者，圣王之法也。今天下之诸侯将犹多皆免攻伐并兼，则是有誉义之名，而不察其实也。此譬犹盲者之与人，同命白黑之名，而不能分其物也，则岂谓有别哉？是故古之知者之为天下度也，必顺虑其义，而后为之行，是以动则不疑，速通成得其所欲，而顺天鬼百姓之利，则知者之道也。是故古之仁人有天下者，必反大国之说，一天下之和，总四海之内，焉率天下之百姓，以农臣事上帝山川鬼神。利人多，功故又大，是以天赏之，鬼富之，人誉之，使贵为天子，富有天下，名参乎天地，至今不废。此则知者之道也，先王之所以有天下者也。

“今王公大人天下之诸侯则不然，将必皆差论其爪牙之士，皆列其舟车之卒伍，于此为坚甲利兵，以往攻伐无罪之国。入其国家边境，芟刈其禾稼，斩其树木，堕其城郭，以湮其沟池，攘杀其牲牲，燔溃其祖庙，劲杀其万民，覆其老弱，迁其重器，卒进而柱乎斗，

【译文】

最愚蠢的人，一定会说：‘是因为它所行之事，上符合天之利，中符合鬼神之利，下符合人之利，所以赞誉它。’现在天下人共同认为符合‘义’的，就是圣王的法则。当今天下的诸侯多数都强相攻伐兼并，这就是在名义上赞美‘义’，而不考察‘义’的实际意义。这就好比瞎子与别人一道叫出黑白的名称，但不能分辨其物的黑白啊，这难道能说会辨别吗？所以古时的智者为天下谋划，一定慎重考虑是否符合‘义’，然后才行动，因此行动就没有疑惑，远近的人都能得到自己的欲望。而且顺应上天鬼神百姓的利益，这就是智者的方法。所以，古代占有天下的仁人，一定要反对大国攻战之说，使天下人和睦，使四海之内的百姓团结一致，于是率领天下的百姓从事农业生产，作为下臣对上帝山川鬼神的侍奉。这样给别人的利益多，功劳又大，所以天赞赏它，鬼神使他富足，老百姓赞誉他，使他贵为天子，富有天下，名声立于天地之间，至今不朽。这就是智者的方法；先王之所以能占有天下的缘故啊。

“现在的王公大人及天下的诸侯就不是这样，他们必定要选择勇猛的战将，排列起他们的船、车队伍，准备坚固的铠甲和锐利的兵器，去攻打无罪之国。攻入他们的边境，割除他们的庄稼，砍伐他们的树木，毁掉他们的城郭，用以填平沟池，夺杀他们的牲口，烧毁他们的祖庙，屠杀他们的人民，残害他们的老弱，夺走他们的宝物，急



of the people below? Even the most stupid man would say that it is praised because it conforms to the interest of Heaven above, of ghosts and spirits in the middle realm, and of the people below. Now righteousness is what the people of the world regard as the way of the sage kings. However, there are still many feudal lords in the world who are keen on attacking and annexing their neighboring countries. They claim that they are honoring righteousness, but they fail to understand its real meaning. They are like blind men, who can name black and white in the same way as ordinary men but cannot distinguish between them. Can we say that they have the ability to tell the difference between black and white? Therefore, when the wise men in ancient times planned for the welfare of the world, they would first consider whether such a plan was righteous or not before pursuing it. Once the plan was made, they would carry it out immediately so as to realize their wish and conform to the interests of Heaven, the spirits and ghosts and the people. And this is the way followed by the wise people. Therefore, the benevolent rulers in ancient times would object to offensive wars launched by big states against small ones and would bring the world into harmony. They would lead the people to engage in agriculture and to worship Heaven, mountains and rivers and ghosts and spirits. As they brought many benefits and achieved great success, Heaven awarded them, the spirits and ghosts enriched them and the people praised them. They were honored as Sons of Heaven and enriched with whole wealth of the world. They shared the same reputation as Heaven and Earth and are remembered till this day. Such is the way of the wise men and such is the reason why the early kings held possession of the whole world.

“Today’s rulers and high officials and feudal lords are not like this. They dispatch their best soldiers, arrange their boat and chariot forces, and equip them with strong armor and sharp weapons to cross the border to attack those innocent countries, cutting down grain crops, felling trees and woods, destroying city walls, filling up moats and ponds, slaughtering sacrificial animals, burning ancestral temples, massacring people includ-



【原文】

曰：‘死命为上，多杀次之，身伤者为下，又况失列北桡乎哉，罪死无赦’，以谗其众。夫无兼国覆军，贼虐万民，以乱圣人之绪。意将以为利天乎？夫取天之人，以攻天之邑，此刺杀天民，剥振神之位，倾覆社稷，攘杀其牺牲，则此上不中天之利矣。意将以为利鬼乎？夫杀之人，灭鬼神之主，废灭先王，贼虐万民，百姓离散，则此中不中鬼之利矣。意将以为利人乎？夫杀之人，为利人也博矣。又计其费此，为周生之本，竭天下百姓之财用，不可胜数也，则此下不中人之利矣。

“今夫师者之相为不利者也，曰：将不勇，士不分，兵不利，教不习，师不众，率不利和，威不圉，害之不久，争之不疾，孙之不强。植心不坚，与国诸侯疑。与国诸侯疑，则敌生虑，而意羸矣。偏

【译文】

进而鏖战，并一面高喊：‘从命而战死的最好，多杀敌人的次之，身体受伤的为下，至于掉队和败退的，格杀无赦’，用这些话来威吓士兵们。这无非是要兼并他国，歼灭军队，残害百姓，以败坏圣人创建的功业。还认为这样有利于上天吗？用上天拥有的人，去攻打上天拥有的城邑，这就是刺杀上天的人民，毁坏神的灵位，倾覆宗庙社稷，夺杀六畜牲口，这就是上不符合天的利益了。还认为这样有利于鬼神吗？杀死上天拥有的人民，毁灭鬼神的祭主，废灭先王，残害万民，使百姓离散，这就是中不符合鬼神的利益了，还认为这样有利于人民吗？杀死天拥有的人民，用以来利人，这种利也就很薄了。再计算一下那些行军的费用，都是人民的衣食之资，竭尽天下百姓的钱财，不可胜数，这就是下不符合人民的利益了。

“现在军队都认为不利的是：将领不勇猛，兵士不奋激，兵器不锐利，训练不够，人数不多，兵卒不和，受威胁而不能御，围敌不久，争斗不烈，凝聚力不强，决心不坚，友善的诸侯国猜疑。友善的诸侯国猜疑，就会产生敌意，而共同对敌的意志就弱了。如果以上不



ing the aged and the weak, and robbing their treasures and valuables. They urge the soldiers to move forward into battle, saying: 'The bravest are to die in the battle, the next bravest are to kill a large number of enemies, and the least brave are to be wounded. Those who drop out in defeat will face death penalty.' They threatened the soldiers with these words, forcing them to attack other countries, destroying enemies, torturing the people and spoiling the feats of the sages. Can we say that they intend to benefit Heaven? Gathering the people of Heaven to attack the cities belonging to Heaven is the same as killing the people of Heaven, destroying shrines and tablets of the spirits, toppling down the ancestral temples and altars and slaughtering their sacrificial animals. What they do is not in keeping with Heaven's interests. Can we say that they intend to benefit ghosts and spirits? Killing the people of Heaven is the same as wiping out the caretakers of the sacrificial alters of ghosts and spirits, neglecting the early kings and tormenting and scattering the people. What they do is not in keeping with the interests of the spirits. Can we say that they intend to benefit the people? If we think that killing the people of other countries is beneficial, then this so-called benefit is too meager. What is more, the expenditures for the warfare all come from the people's wealth. There are numerous examples of offensive wars exhausting the people's property to an incalculable degree. What they do is definitely not in keeping with the interests of the people.

"The following are the factors that today's military leaders regard as unfavorable: The generals are not brave; the soldiers are not devoted; the weapons are not sharp and the military training is not well conducted; the army is not big enough and the relationship between the officers and the soldiers is not harmonious. Being threatened, they cannot resist; being besieged, they cannot hold for long; fighting with the enemy, they cannot gain a speedy victory. Their control over the people is not strict, their determination is not firm enough and their relation with their allies is fragile. Once they are suspicious of their allies, the hostility will arise and the common will to fight against the enemy will be weakened. If, in spite of



【原文】

具此物，而致从事焉，则是国家失卒，而百姓易务也。今不尝观其说好攻伐之国？若使中兴师，君子庶人也，必且数千，徒倍十万，然后足以师而动矣。久者数岁，速者数月，是上不暇听治，士不暇治其官府，农夫不暇稼穡，妇人不暇纺绩织纴，则是国家失卒，而百姓易务也。然而又与其车马之罢弊也，幔幕帷盖，三军之用，甲兵之备，五分而得其一，则犹为序疏矣。然而又与其散亡道路，道路辽远，粮食不继，食饮之时，厠役以此饥寒冻馁疾病，而转死沟壑中者，不可胜计也。此其为不利于人也，天下之害厚矣。而王公大人，乐而行之。则此乐贼灭天下之万民也，岂不悖哉！今天下好战之国，齐、晋、楚、越，若使此四国者得意于天下，此皆十倍其国之众，而未能食其地也。是人不足而地有余也。今又以争地之故，而反相贼也，然则是亏不足，而重有余也。”

今邇夫好攻伐之君，又饰其说以非子墨子曰：“以攻伐之为不义，非利物与？昔者禹征有苗，汤伐桀，武王伐纣，此皆立为圣王，

【译文】

利因素全都存在了，而要从事战争，那国家就要损兵，老百姓就会要失业了。现在且不考察那些赞美攻伐的论调。（即考察一下攻伐的事实）假如一个国家发动中等规模的战争，贤良将士必将数百人，宗室庶子必将数千人，一般士兵就将要以数十万计了，然后才能组成一个像样的队伍出动。久的要数年，快的要数月，这时上面无暇处理政务，官员们无暇治理官府，农民们无暇种田，妇女们无暇纺织，这就是国家损兵，老百姓失业了。又如他们的车马疲损，幔幕帷帐等三军的用具，铠甲兵器等设备，能够收回五分之一，那已经是很多的了。又如他们散亡在道路上的人，由于道路遥远，粮食不继，饮食不时，厮役们因此饥寒冻饿发生疾病，而辗转死于沟壑中的，不计其数。像这样不利于人，成为天下的祸害可说够大了。而那些王公大人们，都乐于行这种事，这就是以残害毁灭天下万民为乐，岂不是太荒谬了吗？当今天下好攻战的国家，有齐、晋、楚、越，如果让这四个国家在天下得逞，即使他们的民众十倍于现在的人数，也不能布满他们所得到的土地。这是人不足而地有余啊。现在又因争夺土地的缘故，而相互残害，这不是亏损自己的不足，而去争夺自己的多余吗？”

现在那些好战的国君，又夸饰他的理论而非议墨子说：“你认为攻打别国是不义的，这不是有利的事吧？从前禹征讨有苗，汤讨伐桀，武王伐纣，这几位都被称为圣王，这是什么缘故呢？”墨子回答



all the unfavorable conditions, the war is still launched by all means, the state will fall into disorder and the common people will be forced to abandon their occupations. Now let us view the situation of a warlike state. When it launches a war on a medium scale, it must mobilize several hundred gentlemen, several thousand common people and more than ten thousand soldiers in order to form a complete army. The war will last at least several months or even for several years. As a result, the rulers will have no time to take care of the administrative affairs of the state, the local officials will have no time to deal with the administrative affairs of the local places, the farmers will have no time to cultivate their land, and the women will have no time to spin or weave. Consequently, the state will fall into disorder and the common people will be forced to abandon their occupations. Moreover, there will be the loss and damage of the horses and chariots. And if one fifth of the tents and hangings, army supplies, and weapons could be recollected after the war, it would be regarded as too many. Moreover, numerous soldiers will be missing and lost on the way and will die because of the long distance and shortage of food. And numerous laborers in the army will die in the ditches because of cold, hunger and illness. Though its injury to the people and the world is tremendous, yet rulers and high officials take great pleasure in launching the war. So their pleasure is established on the torment and torture of the people. Isn't it ridiculous? Now the most warlike states in the world are Qi, Jin, Chu, and Yue. If we let them have their way in the world and increase their population by ten times, they still cannot cultivate all the land they possess. Why so? This is because they have few people and more land. Now they are fighting with each other for more land. This is the same as gaining what one has already had plenty of at the expense of what one is in shortage of."

Those warlike lords attempt to defend their views by reproaching Master Mozi: "You regard offensive warfare as unrighteous and unprofitable, but is it really so? In ancient times, King Yu attacked Youmiao, King Tang attacked Jie, and King Wu attacked Zhou, yet all of them



【原文】

是何故也？”子墨子曰：“子未察吾言之类，未明其故者也。彼非所谓攻，谓诛也。昔者三苗大乱，天命殛之，日妖宵出，雨血三朝，龙生于庙，犬哭乎市，夏冰，地坼及泉，五谷变化，民乃大振。高阳乃命玄宫，禹亲把天之瑞令，以征有苗，四电诱祗，有神人面鸟身，若瑾以侍，扼矢有苗之祥，苗师大乱，后乃遂几。禹既已克有三苗，焉磨为山川，别物上下，卿制大极，而神民不违，天下乃静。则此禹之所以征有苗也。邈至乎夏王桀，天有赅命，日月不时，寒暑杂至，五谷焦死，鬼呼国，鹤鸣十夕余。天乃命汤于镛宫，用受夏之大命，夏德大乱，予既卒其命于天矣；往而诛之，必使汝堪之。汤焉敢奉率其众，是以乡有夏之境，帝乃使阴暴毁有夏之城。少少有神来告曰：‘夏德大乱，往攻之，予必使汝大堪之。予既受命于天，天命融隆

【译文】

说：“你没有分清我说的战争的类别，不明白其中的缘故。禹、汤、武王他们的讨伐不是我所说的‘攻’，而是我所说的‘诛’。过去三苗大乱，上天命令要诛杀它，当时太阳从夜里出现，一连三天下血雨，龙在祖庙出现，狗在集市上哭叫，夏天结冰，大地开裂深至泉水，五谷不按时生长成熟，人民大为震惊。天神于是在玄宫向禹授命，禹亲自拿着天神赐的玉符，前往征讨三苗。雷电突然震响，有一个人面鸟身的神，谨慎地拿着箭，掐住三苗的将领，三苗的军队大乱，不久三苗的后世就衰微了。禹既已战胜三苗，于是区划了山川，区分了事物的高下，绘制四方，人神和谐，天下就安定了。这就是禹征讨三苗的原因。等到了夏桀王之时，天有严命，那时日月不按时出没，寒暑节气错乱，五谷焦死，鬼呼叫于国，鹤鸣叫十余夜不止。天神于是在镛宫授命给汤，以接替夏王桀的权力。汤于是承受天命率领他的军队，攻伐夏国国境，天神于是暗中使夏都城墙焚毁。不久有神来告诉汤说：‘夏王桀十分淫乱，你去攻打他，我一定使你大胜。我

were later honored as sage kings. How can you explain this?" Master Mozi said: "You are neither clear about terminology of my teaching nor aware of the reason behind it. What the sage kings did was not 'to attack', but 'to punish'. Formerly, the three Miao tribes were in great chaos and Heaven gave orders to punish them. The sun appeared at night like a demon. It rained for three days. Dragons emerged in the ancestral temple. Dogs howled on the market. Water froze in summer. The earth cracked and water gushed forth from underground. The five grains could not ripe in time and the people were greatly scared. Then King Gao Yang, gave orders to Yu in the Xuan Palace and Yu, holding the imperial jade order in hand, set forth to punish Youmiao. At this moment, amidst the thunder and lightning, appeared a god with the face of a man and the body of a bird who carried a jade baton to wait upon Yu and killed the general of Youmiao. Youmiao's army was thrown into great confusion and the tribe of Youmiao declined henceforth. Having conquered the three Miao tribes, Yu went on to mark off the mountains and rivers. He gave different names to things of different categories according to their positions and dimensions and decided on the four extremities of the world. As a result, the spirits and the people lived in harmony and the whole world was at peace. That is how Yu conquered Youmiao. In the case of the downfall of King Jie of the Xia Dynasty, Heaven gave strict orders that the sun and the moon rise and set irregularly, summer and winter mingle in confusion, the five grains die of draught, ghosts howl in the country and cranes shriek for over ten nights. Then, Heaven gave the command to Tang in the Biao Palace, ordering him to receive the mandate of Heaven as the moral conduct in the Xia Dynasty had fallen into chaos, saying: 'I have ended the fate of Xia in Heaven. Go and destroy Xia. I will ensure your victory.' Only then did Tang dare to lead his army to enter the border of Xia. True to its words, Heaven dispatched the god of thunder to destroy the cities of Xia. After this, a god appeared and said to Tang: 'The moral conduct in Xia has been in disorder. Go and destroy Xia. I will ensure your victory, for I have already received the command





【原文】

火，于夏之城间西北之隅。汤奉桀众以克有，属诸侯于薄，荐章天命，通于四方，而天下诸侯莫敢不宾服。则此汤之所以诛桀也。逮至乎商王纣，天不序其德，祀用失时，兼夜中，十日雨土于薄，九鼎迁止，妇妖宵出，有鬼宵吟，有女为男，天雨肉，棘生乎国道，王兄自纵也。赤鸟衔珪，降周之岐社，曰：‘天命周文王伐殷有国。’泰颠来宾，河出绿图，地出乘黄。武王践功，梦见三神曰：‘予既沉渍殷纣于酒德矣，往攻之，予必使汝大堪之。’武王乃攻狂夫，反商之周，天赐武王黄鸟之旗。王既已克殷，成帝之来，分主诸神，祀纣先王，通维四夷，而天下莫不宾，焉袭汤之绪，此即武王之所以诛纣也。若以此三圣王者观之，则非所谓攻也，所谓诛也。”

则夫好攻伐之君，又饰其说以非子墨子曰：“子以攻伐为不义，

【译文】

已经从天神那里得到命令，天命火神祝融、雷神丰隆焚烧了夏都城的西北角。’汤利用桀的队伍战胜了夏桀王，在亳地会合各路诸侯，声明灭夏是秉承天命，并通告四方，天下诸侯没有谁敢不服从。这就是汤讨伐夏桀的原因。等到了商纣王之时，天因纣王道德败坏而不再给其享用，纣祭祀不按时举行，连夜出现十个太阳，天在亳地下土，九鼎自动迁址，女妖晚出，鬼怪夜叹，有女的变成了男的，天还下了肉雨，荆棘生长在国道上，纣王日益放纵自己。赤鸟口含着珪玉，降落在周之岐山的神社上，珪上写道：‘天命周文王伐殷有国。’接着贤臣泰颠归顺，黄河里浮出符图，地上出现了神马，武王继承了文王的事业，梦见三神说：‘我已经使殷纣王沉溺于酒食之中，你去攻打他，我一定使你大胜。’武王于是攻伐殷纣这个狂夫，推翻商朝，建立周朝，天赐给武王凤凰旗。武王既灭了殷，完成了天帝的赐命，使诸侯分别主祭诸神，还祭祀纣的先王成汤，通告于四方，天下没有谁不服从，于是继承了汤的功业。这就是武王伐纣的原因。若以上述三个圣王的事例看，就不是我所说的‘攻’，而是我所说的‘诛’了。”

但是喜好攻伐的君王，又夸饰他的理论而非议墨子说：“你认为



from Heaven.' Then Heaven ordered Zhu Rong, the god of fire, to set fire in the northwestern corner of the capital city of Xia. With the help of the revolting army of Jie, Tang conquered Xia. Then he summoned all the feudal lords to meet in Baodi, revealing to them Heaven's mandate and spreading it far and wide. In the end, none of the feudal lords dared to disobey him. This is how Tang punished Jie. As for King Zhou of the Shang Dynasty, he lost favor with Heaven for not being able to organize the sacrifices on the regular basis. Ten suns appeared at night and dust rained down from the sky in Baodi. The nine caldrons, which were national treasures, were moved from their original positions. Witches haunted after it got dark. Ghosts wailed at night. Women turned into men. Flesh rained down from the sky. The roads of the state were covered with brambles. King Zhou was all the more indulged in the fast life. One day, a red bird landed at the altar on Mount Qi of Zhou, holding in its beak a piece of jade on which the following words were inscribed: 'Heaven orders King Wen of Zhou to overthrow the Shang Dynasty and take over all its territory.' The virtuous Taidian came to serve King Wen; a mysterious chart emerged out of the Yellow River; a magical yellow horse jumped from underground. When King Wu ascended the throne, he dreamt of three spirits saying to him: 'We have made King Zhou of the Shang Dynasty wallow in wine and sexual pleasures. Go and wipe him out. We will ensure your victory.' So King Wu attacked the mad king and replaced the Shang Dynasty with the Zhou Dynasty. And for this, Heaven bestowed a royal flag on him. Having defeated the Shang Dynasty and accomplished the mandate of Heaven, King Wu ordered the feudal lords to hold sacrificial ceremonies for all the gods. As his story was made known to everybody, none of the feudal lords dared to disobey him. So he carried on the undertakings of Tang. This is how King Wu punished Zhou. From the stories of the three sage kings, we can see that what they did was not 'to attack', but 'to punish'."

But those warlike lords still attempt to defend their views by reproaching Master Mozi: "You regard offensive warfare as unrighteous, but is it



【原文】

非利物与？昔者楚熊丽始讨此睢山之间，越王絜亏，出自有遽，始邦于越。唐叔与吕尚邦齐晋。此皆地方数百里，今以并国之故，四分天下而有之。是故何也？”子墨子曰：“子未察吾言之类，未明其故者也。古者天子之始封诸侯也，万有余，今以并国之故，万国有余皆灭，而四国独立。此譬犹医之药万有余人，而四人愈也，则不可谓良医矣。”

则夫好攻伐之君又饰其说曰：“我非以金玉、子女、壤地为不足也，我欲以义名立于天下，以德求诸侯也。”子墨子曰：“今若有能以义名立于天下，以德求诸侯者，天下之服可立而待也。夫天下处攻伐久矣，譬若傅子之为马然。今若有能信效先利天下诸侯者，大国之不义也，则同忧之；大国之攻小国也，则同救之；小国城郭之不全也，必使修之；布粟之绝，则委之；币帛不足，则共之。以此效大

【译文】

攻打别国是不义的，这不是有利的事吧？从前楚熊丽初封于秭归，越王无余出自有遽，开始在越建国。唐叔与吕尚受封于齐晋，这些地方都不过数百里。现在因兼并他国的缘故，楚、越、晋、齐将天下分成四份而霸有之，这是什么原因呢？”墨子回答说：“你没有分清我说的战争的类别，不明白其中的缘故。古时候天子初封诸侯，受封的万有余国，到如今因兼并的缘故，这上万个国家都灭亡了，惟有这四个国家独立存在。这就譬如上万个医生给上万人开药方治病一样，其中只有四个人吃了见效，这其余的就不能算是好医生了。”

但是喜好攻战的国君，又夸饰他的理论而非议墨子说：“我并不是以我的金玉、子民、土地为不足，我是想以义名立于天下，用德来使天下诸侯归顺。”墨子说：“当今假若真有人能立义名于天下，用德来使诸侯归顺的，那么天下服从他，是可以立等的。因为天下人受攻伐之苦已很久了，就好像拿小孩当马骑一样。现在若有能先以信义相交而利天下诸侯的，凡是有大国不义，大家就商量对付他；大国攻打小国，大家就共同去援救他；小国的城郭不够完固，大家就一定使之修理好；如果衣食困乏，大家就接济他；如果钱财不足，大家就供

really so? In the past, Xiong Li, the prince of the State of Chu, was first enfeoffed in the area of Mount Sui. Yi Kui was from Youju, yet he later became the ruler of Yue. Uncle Tang and Lü Shang established their countries in Jin and Qi respectively. Their territories were no more than a few hundred square miles at first. Yet by annexing the territories of neighboring countries, each of the four states now occupies one fourth of the territories of the empire. How can you explain this?" Master Mozi said: "You are neither clear about the terminology of my teaching nor aware of the reason behind it. At the very start, the Son of Heaven allotted more than ten thousand feudal states. Now because of annexation of one state after another, all of them have perished except the four mentioned above. This is just like a doctor who prescribes medicine to over ten thousand patients but cures only four. Such a doctor can by no means be called a good doctor."

But those warlike lords again attempt to defend their views, saying: "We launch wars not because we are in shortage of gold and jewels, courtiers and waiting women, or land, but because we wish to establish a reputation for righteousness in the world and subdue the other feudal lords by way of virtue and benevolence." Master Mozi said: "If you could establish a reputation for righteousness in the world and subdue the other feudal lords by way of virtue and benevolence, then the whole world would submit to you in no time. The whole world has been in the state of warfare for long and is as weary as a little child being mounted on his back like a horse. Now if everyone could associate himself with others by way of good faith and righteousness and take into consideration the benefits of other feudal lords, then when a big state did something unrighteous, all the other states would express common concerns. If a big state should attack a small one, all the other states would send troops to rescue it from danger. If the city walls of a small state were out of repair, all the other states would offer help to have them repaired. If a small state were short of cloth and grains, all the other states would lend it a hand. If a small state were short of money, all the other states would provide it with theirs.





【原文】

国，则小国之君说，人劳我逸，则我甲兵强。宽以惠，缓易急，民必移。易攻伐以治我国，攻必倍。量我师举之费，以争诸侯之毙，则必可得而序利焉。督以正，义其名，必务宽吾众，信吾师，以此授诸侯之师，则天下无敌矣，其为下不可胜数也。此天下之利，而王公大人不知而用，则此可谓不知利天下之巨务矣。”

是故子墨子曰：“今且天下之王公大人士君子，中情将欲求兴天下之利，除天下之害，当若繁为攻伐，此实天下之巨害也。今欲为仁义，求为上士，尚欲中圣王之道，下欲中国家百姓之利，故当若非攻之为说，而将不可不察者此也。”

【译文】

给他。像这样去结交大国，则大国的国君高兴；像这样去结交小国，小国的国君高兴。别人劳而我逸，那么我的兵力一定强大。待臣民宽大而恩惠，以从容代替急迫，人民必定会归顺。将花费于攻伐的财力转用于治理我们的国家，其功效必定加倍。估量我花费于兴师攻伐的费用，将它用于安抚诸侯的危困，那么必定可以获得很大的好处。以正道统率人民，以义名立于世，还必须宽厚地对待民众，以诚信取信于自己的军队，用此援助诸侯小国，就可以无敌于天下了，如此为利于天下，真是数也数不尽的了。这算是天下的大利，而那些王公大人不知道去用它，真可说是不知利天下的大事啊。”

所以墨子说：“当今天下的王公大人和士君子，诚心想要为天下图利，为天下除害，若仍然频繁地从事攻战，这实在是天下最大的祸害啊。现在若要行仁义，做上等的士人，上要符合圣王之道，下要符合国家百姓的利益，所以对于‘非攻’这样的主张，就不可不细心审察了。”

If we resist the big state in this way, all the rulers of the small states will be overjoyed. If others are exhausted while we are still at ease, our military power will become much stronger. If we are generous and merciful and rescue the people from the immediate danger, the people will be surely on our side. If the wealth and manpower wasted in the war are used for managing the domestic affairs, the benefit to the country will be more than doubled. If we estimate the expenditure of our army to remove the weariness of the other feudal lords, we can gain larger benefits. We should lead the army on the right track and establish our reputation on the basis of righteousness. We should also be lenient with our people and trust our army. If we support the troops of other feudal lords in this way, no one in the world can conquer us and the world will be greatly benefited from it. These are huge benefits for the world, yet the present rulers and high officials are ignorant of their value. We may well say that they are ignorant of the most important way of benefiting the world.”

Therefore, Master Mozi said: “Now if today’s rulers and high officials and elite gentlemen really wish to gain what is beneficial to the world and eradicate what is harmful, they should realize that launching offensive wars frequently is the greatest disaster to the world. If they really wish to practice benevolence and righteousness and become gentlemen of the superior rank, they must observe the way of the sage kings on the one hand, and conform to the interests of the state and the people on the other. Therefore, my view of denouncing the offensive wars must be taken into due consideration.”





卷六

节用上第二十

【原文】

圣人为政一国，一国可倍也；大之为政天下，天下可倍也。其倍之非外取地也，因其国家，去其无用之费，足以倍之。圣王为政，其发令兴事，使民用财也，无不加用而为者，是故用财不费，民德不劳，其兴利多矣。

其为衣裳何？以为冬以圉寒，夏以圉暑。凡为衣裳之道，冬加温，夏加清者，芊蛆不加者去之。其为宫室何？以为冬以圉风寒，夏以圉暑雨，有盗贼加固者，芊蛆不加者去之。其为甲盾五兵何？以为以圉寇乱盗贼，若有寇乱盗贼，有甲盾五兵者胜，无者不胜。是故圣人作为甲盾五兵。凡为甲盾五兵加轻以利，坚而难折者，芊蛆不加者去之。其为舟车何？以为车以行陵陆，舟以行川谷，以通四方之利。

【译文】

圣人来治理一个国家，国家的财利可增加一倍。圣人来治理天下，那么，天下的财利也可增加一倍。他能使财利倍增，并不是靠向外夺取土地，而是靠他的国家节省那些无用的开支，使得财利倍增的。圣王当政，他发布命令兴办事业，使用民力和钱财，无不考虑实用和有益才去做。因此用财不浪费，百姓不劳苦，而兴利的事办得很多。

做衣裳做什么用的？冬日用来御寒，夏日用来防暑的。凡做衣裳的原则，冬天要有益于保暖，夏天要有利于透凉，鲜艳光华而无益于保暖与透凉的要舍弃。修房子做什么用的？冬日用来御风寒，夏日用来避暑雨，有盗贼时利于固守，鲜艳华美而无益于居住的要舍弃。制铠甲盾牌及各种兵器做什么用的？用来防御外敌及盗贼的。如果出现了外敌和盗贼，有铠甲盾牌及各种兵器者能取胜，没有不能取胜，所以圣人要制造铠甲、盾牌及各种兵器。凡制造铠甲、盾牌及各种兵器，要轻便锋利，坚实而不易折断，鲜艳华美而不实用的要舍弃。制造车和船做什么用的？车用于陆上行走，船用于水上航行，为便利通



Book Six

Chapter 20

Economizing Expenditures (I)

When a sage is in charge of a state, the financial resources of the state will double; when he is in charge of the world, the financial resources of the world will double. This doubling is realized not by plundering the land from a foreign country, but by cutting the inefficient expenditures. The sage kings will never issue orders to run enterprises, employ the people and expend wealth unless it can bring benefits to the people. As wealth is not wasted and the people are not exhausted, many more benefits will be procured.

For what is clothing made? Clothing is made to keep people warm in winter and to protect people from heat in summer. Generally speaking, clothing is made to add warmth in winter and coolness in summer. Otherwise, clothing will not be made. For what are the houses built? Houses are built to protect people from wind and cold in winter and to guard against rain and heat in summer. Generally speaking, houses are built when thieves are found. Otherwise, houses will not be built. For what armor, shields of various kinds are made? They are made to provide protection against bandits and rebels. In combat against bandits and rebels, armor, shields and weapons will bring about victories; if one does not have armor, shields and weapons, one will be helpless. Therefore, the sage makes armor, shields and various kinds of weapons. Generally, when the sage makes armor, shields and various kinds of weapons, his basic demand is to make them light, sharp, durable and difficult to break. If the making of armor, shields and various kinds of weapons surpasses the basic demand of lightness, sharpness and unbreakability, he will not do it. For what does the sage make carts and boats? He makes carts to move on mountainous regions and plains and makes boats to sail rivers and



【原文】

凡为舟车之道，加轻以利者，芊蛆不加者去之。凡其为此物也，无不加用而为者，是故用财不费，民德不劳，其兴利多矣。

有去大人之好聚珠玉、鸟兽、犬马，以益衣裳、宫室、甲盾、五兵、舟车之数，于数倍乎！若则不难。

故孰为难倍？唯人为难倍。然人有可倍也。昔者圣王为法曰：“丈夫年二十，毋敢不处家。女子年十五，毋敢不事人。”此圣王之法也。圣王既没，于民次也，其欲蚤处家者，有所二十年处家；其欲晚处家者，有所四十年处家。以其蚤与其晚相践，后圣王之法十年。若纯三年而字，子生可以二三年矣。此不惟使民蚤处家，而可以倍与？且不然已。

今天下为政者，其所以寡人之道多，其使民劳，其籍敛厚，民财不足，冻饿死者不可胜数也。且大人惟毋兴师以攻伐邻国，久者终年，速者数月，男女久不相见，此所以寡人之道也。与居处不安，饮

【译文】

达四方用的。凡造车船的原则，是要有利于轻快便利，鲜艳华美而不实用的，要舍弃。人们制作这些东西，无不考虑实用才做，所以用财不浪费，百姓不遭劳苦，而增加的财利很多。

如果省掉王公大人集珠玉、玩鸟兽狗马的费用，用来增加衣裳、房屋、武器、车船的数量，那么，这些东西在数量上就会增加几倍，这事并不难做到。

那么什么难以增加一倍呢？只有人口难以增加一倍。但人口也有倍增的办法，从前圣王规定：“男子二十不许不成家，女子十五不许不嫁人。”这是圣王的法规。圣王去世后，老百姓就恣肆其行了。那些想早成家的，有时二十岁成家，那些想晚成家的，有时四十岁才成家，拿那些早成家的与晚成家的年龄相减，与圣王规定的法定年龄或先或后相差十年。假如都是三年生一个孩子，那么十年间就可多生两三个孩子了。让老百姓早成家，不是可以使人口增加一倍吗？然而人们却不这样做。

如今天下当政的人，使人口减少的原因是多方面的：他使百姓劳苦，税收繁重，百姓财力不足，冻死饿死不计其数。况且大人们只知兴兵攻伐邻国，长则整年，短则几月，夫妻久不相见，这也是人口减



waterways so that all areas may benefit from communication with each other. Generally, when the sage makes carts and boats, his basic demand is to make them light, fast and convenient. If the making of carts and boats surpasses the basic demand of lightness, fastness and convenience, he will not do it. None of the above things will be made unless it can bring benefits to the people. As wealth is not wasted and the people are not exhausted, many more benefits will be procured.

If we can persuade rulers and high officials to give up their passion for collecting jewels, birds, dogs and horses and increase the amount of clothes, houses, armor, shields, weapons, carts and boats, the number of these articles will multiply by several times. It is not difficult to realize this aim. Then, what is difficult to double? Yet, there are ways to double the number of people. Yet the number of people can be doubled. In ancient times, the sage kings made a law, saying: "Men of twenty must have a wife; women of fifteen must have a husband." Such was the law made by the sage kings. But when the sage kings passed away, the people began to go in their own ways. Those who wanted to have a family early were married at twenty; those who wanted to have a family late were married at forty. If we subtract the age of those who were married at forty from the age of those who were married at twenty, we find that the average marrying age is ten years later than that prescribed by the law of the sage kings. Suppose a married couple could produce a child every three years, in ten years they could have produced two or three more children. If the people were allowed to marry earlier, the population could have doubled. But the present rulers do not heed to it.

Now there are many ways in which the rulers of today decrease the population. They exhaust the people with labor, imposing heavy taxes on them, depriving them of their wealth and causing a great number of them to die of hunger and cold. Moreover, the present rulers and high officials mobilize the army to attack neighboring states. The battle often lasts as long as one year, or three months at the shortest. Men and women are separated for a long time because of the war. This is the reason why the



【原文】

食不时，作疾病死者，有与侵就偃橐，攻城野战死者，不可胜数。此不令为政者，所以寡人之道数术而起与？圣人为政特无此，不圣人为政，其所以众人之道亦数术而起与！故子墨子曰：“去无用之费，圣王之道，天下之大利也。”

【译文】

少的原因。加上居家不安定，饮食不按时，发生疾病而死的，再加上被敌人侵夺伏击打死的，攻打城池野外作战死的，更不计其数，这些不都是由于今天当政者自己采取了种种手段而造成人口减少的么？圣人当政独没有这种情况。圣人当政，人口增加，是由于采取了种种措施而取得的。所以墨子说：“去掉无用的开支，这是圣王的道理，是天下的大利。”

节用中第二十一

【原文】

子墨子言曰：“古者明王圣人，所以王天下，正诸侯者，彼其爱民谨忠，利民谨厚，忠信相连，又示之以利，是以终身不饜，歿世而不卷。古者明王圣人，其所以王天下正诸侯者，此也。”

“是故古者圣王，制为节用之法曰：‘凡天下群百工，轮车、鞮、鞞、陶、冶、梓匠，使各从事其所能’，曰：‘凡足以奉给民用，则止。’诸加费不加于民利者，圣王弗为。”

“古者圣王制为饮食之法曰：‘足以充虚继气，强股肱，耳目聪明，则止。不极五味之调，芬香之和，不致远国珍怪物。’何以知

【译文】

墨子说：“古代的明王圣人所以能称王天下，匡正诸侯，是因为他们爱民极忠，利民极厚，忠信相连。又给人们利益，为此终身不满足，毕生不厌倦。古代的明王圣人之所以能称王天下，匡正诸侯，原因就在这里。”

“因此古代圣王规定了造器物的原则，说：‘凡天下各类工匠，造车子的，制皮革的，烧陶器炼五金的，做木工建房子的，让他们各从事力所能及的工作。各种物品足以供给民用就行。’各种费用增加而民利不加的事，圣王不会做。”

“古代圣王规定了饮食的原则，说：‘食品只要充饥益气，强壮身体、使耳聪目明就行。不极力去追求五味芳香的调味，不求取远方国家的珍奇异物。’根据什么知道圣王是这样做的呢？古时尧治理天



population is decreasing. In war times, the people do not have a secure dwelling place, nor can they eat regularly. Many die of diseases while countless more are killed in ambushes, fire attacks, assaults on cities, and battles in the open field. Is this decrease of the population not caused by the policy taken by the present rulers? If sages are in charge of the state affairs, such a situation will never appear. They will adopt various means to increase the population.

Therefore, Master Mozi said: "To cut the inefficient expenditure is the way of the sage kings and a great benefit to the world."

Chapter 21

Economizing Expenditures (II)

Master Mozi said: "If we ask the reason why the ancient sage kings could lord it over the world and head all the feudal lords, it is because they loved the people dearly and sought benefits for the people earnestly. When their love was combined with good faith, it enabled the people to see the benefits. Therefore the people were loyal to the sage kings all their life and were never tired of them. This is the reason why the ancient sage kings could lord it over the world and head all the feudal lords.

"Therefore, the ancient sage kings laid down the rules for economizing expenditures, saying: 'Let all the partisans in the world, wheelwrights, tanners, potters, blacksmiths and carpenters, do what they could until their needs are satisfied.' The sage kings would never do what could only add expenditures but add no real benefits to the people.

"The ancient sage kings laid down the rules for economizing expenditures on food and drink, saying: 'So long as we can appease our stomach, increase our energy, strengthen our limbs and sharpen our eye-sight and hearing, that will do. We must not run after things like the excessive combination of five tastes or sweet odors and procure rare delicacies from distant countries.' How do we know this? When King Yao gov-



【原文】

其然？古者尧治天下，南抚交趾，北降幽都，东西至日所出入，莫不宾服。逮至其厚爱，黍稷不二，羹馘不重，饭于土墼，啜于土形，斗以酌。俛仰周旋威仪之礼，圣王弗为。

“古者圣王制为衣服之法，曰：‘冬服绀缋之衣，轻且暖，夏服絺绤之衣，轻且清，则止。’诸加费不加于民利者，圣王弗为。”

“古者圣人为猛禽狡兽，暴人害民，于是教民以兵行，日带剑，为刺则入，击则断，旁击而不折，此剑之利也。甲为衣则轻且利，动则兵且从，此甲之利也。车为服重致远，乘之则安，引之则利，安以不伤人，利以速至，此车之利也。古者圣王为大川广谷之不可济，于是利为舟楫，足以将之则止。虽上者三公诸侯至，舟楫不易，津人不饰，此舟之利也。”

“古者圣王制为节葬之法曰：‘衣三领，足以朽肉，棺三寸，足以朽骸，堀穴深不通于泉，流不发泄则止。死者既葬，生者毋久丧用哀。’”

【译文】

下，南面安抚交趾，北面统治了幽州，东西辖境远至日出与日落之处，没有谁不顺服。至于他所享受的是什么呢？米饭只有一种，吃黍就不吃稷，吃肉羹就不吃大块肉，用瓦器盛饭，用土杯盛水，用木杓斟酒。那些俯仰周旋显示威严的礼节，圣王从来不用。

“古代圣人规定了制衣服的原则，说：‘冬天穿玄青色的帛衣，轻柔暖和，夏天穿葛布衣，轻便凉爽，这就行了。’各种费用增加而民利不增加的事圣王不做。”

“古代圣王，因为猛禽狡兽常常伤害百姓，于是叫百姓带着兵器走路。用剑刺物，能把物刺穿；用剑砍物，能把物砍断。剑，受别的东西打击不会折断，这是剑的好处。甲衣穿在身上轻松便利，行动能方便自如，这是甲衣的好处。车是用来装载重物以到达远地的，坐车安稳，拉车轻便，安稳不伤人，能很快到达目的地，这是车的好处。古代圣王因为大河深谷难以跨越，于是才制造舟楫，让人可以在水上行驶到达目的地。即使地位高贵的王公诸侯来到，也不更换舟楫，撑渡的人也不用装饰打扮，这就是船的好处了。”

“古代圣王规定葬埋从俭的原则说：‘衣服三件，足够裹尸体。三寸厚板的棺木，足够殓尸骨。墓穴深度以既不达地下水，臭气又不散发到地面上为止。’死者已埋葬，活着的人不用长时间居丧哀痛。”



erned the world, he appeased Jiaozhi on the south, reached Youdu on the north, expanded from where the sun rises in the east to where the sun sets in the west, and none dared not obey him. Yet he never ate two kinds of food or meat at a meal. He ate out of an earthen plate, drank out of an earthen bowl and took wine out of a wooden spoon. This sage-king never engaged himself in the ceremonies, or other complicated decorums.

“The ancient sage kings laid down the rules for economizing expenditures on clothing, saying: ‘In winter we should wear clothes of darkish blue color which are light and warm; in summer we should wear clothes made of flax or linen which are light and cool.’ The sage kings would never do what could only add expenditures but add no real benefits to the people.

“Seeing the fierce and cunning animals injuring the people, the ancient sage kings taught the people to carry weapons with them, because with a sword, they could pierce and cut. When it was struck by another object, the sword would not break. These were the usefulness of the sword. As an outer protection, armor was light in weight and convenient in action. Such was its usefulness. A cart was used to carry weight for a long distance. It was safe to ride so as not to hurt the rider and easy to pull so as to reach the destination speedily. Such was the usefulness of the cart. As the rivers were too wide to wade across, the ancient sage kings made boats and oars in order to cross the rivers. Even when the lords and high officials came, boats and oars would not change and the ferrymen would not dress up for the occasion. Such was the usefulness of the boat.

“The ancient sage kings laid down the rules for economizing expenditures on funerals, saying: ‘Three shrouds are needed so as to be thick enough to hold the decaying flesh. The coffin should be made three inches thick so as to be solid enough to hold the decaying bones. The pit should be dug no deeper than the underground water, but not too shallow so that the decaying gas might evaporate from below. After the dead is buried, the living does not have to mourn for too long.’



【原文】

“古者人之始生，未有宫室之时，因陵丘堀穴而处焉。圣人虑之，以为堀穴曰：‘冬可以辟风寒’，逮夏，下润湿，上熏蒸，恐伤民之气，于是作为宫室而利。”然则为宫室之法将奈何哉？子墨子言曰：“其旁可以圉风寒，上可以圉雪霜雨露，其中蠲洁，可以祭祀，宫墙足以为男女之别则止。诸加费不加民利者，圣王弗为。”

【译文】

“远古人类初生，没有房子，依傍山丘挖洞居住。圣人对此担心，认为挖洞居住：‘冬天可以避风寒’，但到夏天，地下潮湿，地面热气蒸人，恐损害百姓的身体，于是建造房屋使百姓得到好处。”那么圣人建房屋的原则又是什么呢？墨子说：“房的四周能防风寒，房顶能防雨雪霜露，房中清洁可以祭祀，房内墙能够把男女间隔开来，这就够了。各项费用增加而民利不增加的事，圣王不做。”

节用下第二十二(阙)

节葬上第二十三(阙)

节葬中第二十四(阙)

节葬下第二十五

【原文】

子墨子言曰：“仁者之为天下度也，辟之无以异乎孝子之为亲度也。今孝子之为亲度也，将奈何哉？曰：‘亲贫则从事乎富之，人民

【译文】

墨子说：“仁者们为天下打算，与孝子为父母打算没有什么两样。当今孝子为父母打算是怎样的呢？那就是：‘父母贫穷就要设法使



“In the early days when they did not know how to build houses and palaces, the human beings used to live in caves on the hillside. The sage kings were concerned about this, thinking that the caves may protect the people from cold in winter, but it may become too wet and damp inside in summer while it was scorching hot outside, which may harm the people’s health. So they decided to build houses and palaces.” What should be the standard for building houses and palaces? Master Mozi said: “So long as the four sides of the house can keep off the wind and cold, the roof can keep off the snow, frost, rain and dew, the inside is clean enough for holding sacrifices, the wall is thick enough to separate men from women, that will do. The sage kings would never do what could only add expenditures but add no real benefits to the people.”

Chapter 22

Economizing Expenditures (III) (Missing)

Chapter 23

Simplicity in Funerals (I) (Missing)

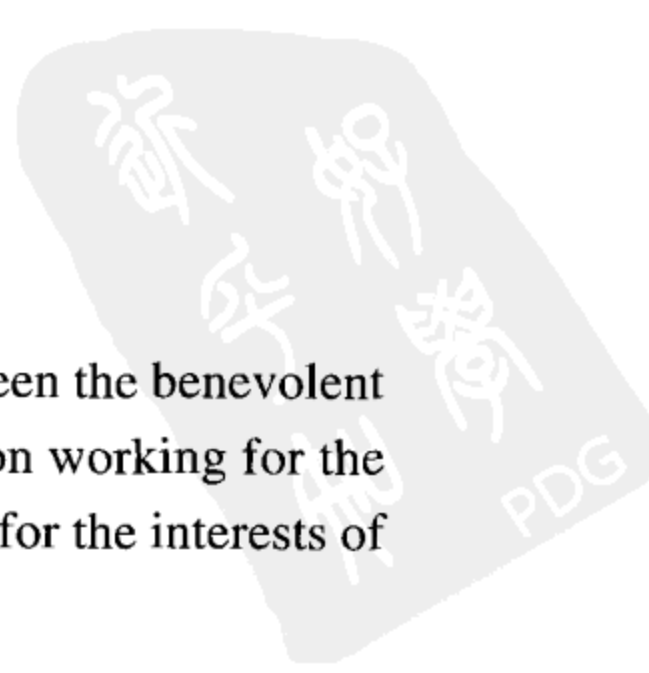
Chapter 24

Simplicity in Funerals (II) (Missing)

Chapter 25

Simplicity in Funerals (III)

Master Mozi said: “There is little difference between the benevolent working for the interests of the people and a filial son working for the interests of his parents. How does the filial son work for the interests of





【原文】

寡则从事乎众之，众乱则从事乎治之。’当其于此也，亦有力不足，财不贍，智不智，然后已矣。无敢舍余力，隐谋遗利，而不为亲为之者矣。若三务者，孝子之为亲度也，既若此矣。虽仁者之为天下度，亦犹此也。曰：‘天下贫则从事乎富之，人民寡则从事乎众之，众而乱则从事乎治之。’当其于此，亦有力不足，财不贍，智不智，然后已矣。无敢舍余力，隐谋遗利，而不为天下为之者矣。若三务者，此仁者之为天下度也，既若此矣。

“今逮至昔者三代圣王既没，天下失义，后世之君子，或以厚葬久丧以为仁也，义也，孝子之事也；或以厚葬久丧以为非仁义，非孝子之事也。曰二子者，言则相非，行即相反，皆曰：‘吾上祖述尧舜禹汤文武之道者也。’而言即相非，行即相反，于此乎后世之君子，皆疑惑乎二子者言也。

“若苟疑惑乎之二子者言，然则姑尝传而为政乎国家万民而观之。计厚葬久丧，奚当此三利者？我意若使法其言，用其谋，厚葬久

【译文】

他们富足，人口少就要设法使人口增多，人多而混乱，就要设法治理它。’当他做这些事的时候，也有因力不足，财不富，智力不达等而停下来的，但总不敢放弃最后的努力，隐藏自己的智谋私财，不替父母做事的。这三件事，是孝子要为父母考虑的，凡孝子全都如此。即使仁者为天下人打算，也是如此。那就是：‘天下人贫穷，就要设法使其富足，人少，就要设法使人增多，人多而混乱，就要设法治理。’当仁者们做这些事情的时候，也有因力不足，财不富，智力不达等而停下来的，但总不敢放弃最后的努力，隐藏自己的智谋私财，而不替天下做事的。这三件事，是仁者为天下人打算的，凡仁者全都如此。

“待到三代圣王去世后，天下便失去常理。后代的君子，有的认为厚葬久丧是合于仁义的，是孝子应做的事。有的认为厚葬久丧不合乎仁义，不是孝子应做的事。这两种人，言论不同，行事相反，都说：‘我是崇尚效法尧、舜、禹、商汤、文王、武王之道啊。’他们在这件事情上，言论不同，行事相反，后世的君子，对他们的话都要表示怀疑了。

“如果对这两种人的话产生怀疑，那么，姑且转到治理国家万民的政事上来观察一下。衡量这厚葬久丧究竟符合上述三种利益的哪一种呢？或者我如果按照他们的说法，采用他们的主张，厚葬久丧真的



his parents? If the parents are poor, he must enrich them; if the parents have few descendents, he must increase the number of people in the family; if the people in the family cannot live harmoniously with each other, he must set it as his task to restore order in the family. Of course, he might fail to do so if his energy is insufficient, his means limited, or his knowledge inadequate. But he never dares to spare his strength, conceal his wisdom or reserve his wealth not to work for the interests of his parents. Such is what a filial son must do for his parents. Any filial son must do so.

“The same is true of the benevolent working for the interests of the people. If the people in the world are poor, they must enrich them; if there are not enough people, he must increase them; if the people in the world cannot live harmoniously with each other, he must set it as his task to restore order. Of course, he might fail to do so if his energy is insufficient, his means limited, or his knowledge inadequate. But he never dares to spare his strength, conceal his wisdom or reserve his wealth not to work for the interests of the people in the world. Such is what the benevolent must do for the people in the world. Any benevolent man must do so.

“When the sage kings of the Three Dynasties of antiquity passed away, the world lost its righteousness. Some gentlemen of later generations regarded elaborate funeral and extended mourning as benevolent, righteous and the duty of a filial son, while others took them as not benevolent, not righteous and not the duty of a filial son. Though they contradicted with each other in words and in actions, they both claimed: ‘We are the followers of Yao, Shun, Yu, Tang, King Wen and King Wu.’ As they contradicted with each other in words and in actions, people of later generations were doubtful of what they said.

“Now that what they said are doubtful, let us examine their assertions from the viewpoint of governing the country and the people and see whether elaborate funeral and extended mourning conform to the three musts mentioned above. If by adopting their assertions and putting elaborate funeral and extended mourning into practice, we can really enrich



【原文】

丧实可以富贫众寡，定危治乱乎，此仁也，义也，孝子之事也，为人谋者不可不劝也。仁者将兴之天下，谁贾而使民誉之，终勿废也。意亦使法其言，用其谋，厚葬久丧实不可以富贫众寡，定危理乱乎，此非仁非义，非孝子之事也，为人谋者不可不沮也。仁者将求除之天下，相废而使人非之，终身勿为。

“且故兴天下之利，除天下之害，令国家百姓之不治也，自古及今，未尝之有也。何以知其然也？今天下之士君子，将犹多皆疑惑厚葬久丧之为中是非利害也。”故子墨子言曰：“然则姑尝稽之，今虽毋法执厚葬久丧者言，以为事乎国家。此存乎王公大人有丧者，曰棺槨必重，葬埋必厚，衣衾必多，文绣必繁，丘陇必巨；存乎匹夫贱人死者，殆竭家室；乎诸侯死者，虚车府，然后金玉珠玑比乎身，纶组节约，车马藏乎圻，又必多为屋幕，鼎鼓几榼壶滥，戈剑羽旄齿革，

【译文】

能够使贫变富，使少变多，使危转安，使乱得治，那么这是仁、是义、是孝子的事情，替人谋划的人不能不加以勉励，仁者将在天下实行它，设置它，并使人民称赞它，永远不要废弃它；或者，按照他们的说法，采用他们的主张，厚葬久丧却不能使贫变富，使少变多，使危转安，使乱得治，那么这就不是仁，不是义，不是孝子的事，替人谋划的人就不能不加以阻止了，仁者将要求天下人抛弃它，废除它并反对它，永远不做。

“况且兴天下之利，除天下之害，还不能把国家、百姓治理好，是自古以来没有的事。凭什么知道是这样的呢？当今天下君子对于厚葬久丧的是非利害大多疑惑不定。”所以墨子说：“那么我们姑且试着考察一下，那些主张厚葬久丧的人们在国内的所作所为。在王公大人家死了人，就要棺材外面再套棺材，葬埋必定要隆重，裹尸的衣被一定得多，棺槨上的装饰一定要漂亮，坟墓一定要建得高大，若在平民庶人家死了人，就几乎要倾家荡产。在诸侯家死了人，必定把府库用空，然后金银珠玉绕满死者全身，用丝帛锦絮捆束，车马埋到墓穴中，又制许多帷幕帐幔，钟鼎金鼓，桌席器皿，连同戈剑、旌旗、象牙、铠甲盾牌，全部埋到地下，这才满意。送死人如搬家。天子诸侯



the poor, increase the few, remove danger and restore order, it would be considered as benevolent and righteous and the duty of a filial son. Those who work for the interests of others must be encouraged to do so. The benevolent must promote elaborate funeral and extended mourning and ensure that the people in the world would praise it and never disregard it in their whole life. If by adopting their assertions and putting elaborate funeral and extended mourning into practice, we cannot really enrich the poor, increase the few, remove danger or regulate disorder, it would not be considered as benevolent and righteous and the duty of a filial son. Those who work for the interests of others must not be encouraged to do so. And the benevolent must abolish elaborate funeral and extended mourning and ensure that the people in the world would oppose it and disregard it in their whole life.

“It has never happened, from ancient times to the present day, that promoting what is beneficial in the world and abolishing what is harmful to the world should make the country and the people fall into disorder. How do we know this? Now many elite gentlemen in the world are doubtful about the benefits of elaborate funeral and extended mourning.” Therefore, Master Mozi said: “Let us follow the sayings of those who advocate elaborate funeral and extended mourning and put it into practice in the country to see if it is really beneficial. When a ruler or a high official dies, he would be placed in several inner and outer coffins and buried deep. He would wear many shrouds with elaborate embroideries. The grave mound would be massive. If this practice were applied to the death of an ordinary man, it would exhaust the wealth of a whole family. And the death of a feudal lord would empty the state treasury as his body would be decorated with gold, jade and pearls and tied up with bundles of silk, and his grave would be filled with carts and horses. Furthermore, there would be plenty of canopies and hangings, dings, drums, tables, pots, ice receptacles, spears, swords, feather banners, elephants’ tusks and hides to be carried along and buried. Not till then would the requirements be considered fulfilled. With regard to those who were to die to



【原文】

寝而埋之，满意。若送从，曰天子杀殉，众者数百，寡者数十。将军大夫杀殉，众者数十，寡者数人。

“处丧之法将奈何哉？曰哭泣不秩声翁，缞经垂涕，处倚庐，寝苦枕块，又相率强不食而为饥，薄衣而为寒，使面目陷隤，颜色黧黑，耳目不聪明，手足不劲强，不可用也。又曰上士之操丧也，必扶而能起，杖而能行，以此共三年。若法若言，行若道，使王公大人行此，则必不能蚤朝，五官六府，辟草木，实仓廩。使农夫行此，则必不能蚤出夜入，耕稼树艺。使百工行此，则必不能修舟车为器皿矣。使妇人行此，则必不能夙兴夜寐，纺绩织纆。细计厚葬，为多埋赋之财者也。计久丧，为久禁从事者也。财以成者，扶而埋之；后得生者，而久禁之，以此求富，此譬犹禁耕而求获也，富之说无可得焉。是故求以富家，而既已不可矣。

“欲以众人民，意者可邪？其说又不可矣。今唯无以厚葬久丧者为政，君死，丧之三年；父母死，丧之三年；妻与后子死者，五皆丧

【译文】

死了，要杀人殉葬，多的数百人，少的也有数十人；将军大夫死了杀人殉葬，多的数十人，少的也有好几人。

“居丧的方法又将怎样呢？说要哭声不迭，咽不成声，披麻戴孝，流着眼泪，住在墓旁的草屋之中，睡草垫，枕土块，强忍不吃东西忍受着饥饿，穿薄衣忍受着寒冷，使人面目瘦削，颜色黧黑，耳聋目曠，手脚无力，不能做事。又说上等人居丧，须到搀扶才能起床，拄着手杖才能行走的地步，要这样守孝三年。假如按其说法，行其道，让王公大人去实行，那必定不能早朝晏退，让卿大夫去实行，必定不能治理官府，开辟财源，充实国库；叫农夫去实行，必定不能早出晚归，耕田种地；叫工人去实行，必定不能修理车船，制造器具；叫妇女去实行，必定不能早起晚睡，纺纱织布。计算一下这厚葬真是埋葬了大量的钱财呀。想一想，这久丧是长期禁止人们做事呀。已成的财物，复又把它埋掉；能生产财物的人，又被长期禁锢，以此去求得富裕，好比禁止耕田而要求有所收获一样，富足的说法是不可能的。因此，以此求国家的富足，更不可能了。

“想以厚葬久丧来增加人民，或许可以吧？这种说法又是不对的。现在假定主张厚葬久丧的人当政，国君死，服丧三年；父母死，



accompany the death of the Son of Heaven and the feudal lord, there should be dozens or hundreds, and to accompany the death of a general or a minister, there should be several or dozens.

“What are the rules to be observed by the mourners? Those who advocate elaborate funeral and extended mourning say: ‘The mourner must weep without restraint and sound as if he is choking with sobs. He must wear sackcloth on the breast and a hat of flax on the head. His tears and snivel are not to be wiped away. And he is to live in a mourning hut and to sleep on a coarse mat of straw with a lump of earth as his pillow. He must refrain from food, wearing little and enduring cold. His face and eyes are to look sunken and his complexion is to appear dark. His ears and eyes are to become dull while his hands and feet are to become weak and unworkable.’ They also say: ‘If the mourner is a high official, he cannot get to his feet without being supported by the arm nor can he walk without leaning on a cane.’ All this is to last three years. In following what they say and putting elaborate funeral and extended mourning into practice, rulers and high officials cannot rise early to attend to state affairs; officials cannot manage the administrative sections, encourage farming and forestry or fill the granaries; farmers cannot start out early and work until dark to cultivate the land or plant trees; artisans cannot build boats and vehicles or make vessels and utensils; and women cannot rise early to weave and spin or retire late. So, elaborate funeral will result in the burial of collected wealth on a large scale and extended mourning will lead to abstention from work for a long time. To bury the collected wealth and prohibit the mourner from work is like seeking a harvest by prohibiting farming, if we seek wealth in this way. The road to wealth can never be found in this way.

“Now that the practice of elaborate funeral and extended mourning cannot enrich the country, can it help to increase the population? The answer is in the negative. If we allow those who advocate elaborate funeral and extended mourning to attend to governmental affairs, then upon the death of the king, there would be three years’ mourning; upon



【原文】

之三年；然后伯父、叔父、兄弟、孽子其；族人五月；姑姊甥舅皆有月数。则毁瘠必有制矣，使面目陷隤，颜色黧黑，耳目不聪明，手足不劲强，不可用也。又曰上士操丧也，必扶而能起，杖而能行，以此共三年。若法若言，行若道，苟其饥约，又若此矣，是故百姓冬不仞寒，夏不仞暑，作疾病死者，不可胜计也。此其为败男女之交多矣。以此求众，譬犹使人负剑而求其寿也。众之说无可得焉。是故求以众人民，而既以不可矣。

“欲以治刑政，意者可乎？其说又不可矣。今唯无以厚葬久丧者为政，国家必贫，人民必寡，刑政必乱。若法若言，行若道，使为上者行此，则不能听治；使为下者行此，则不能从事。上不听治，刑政必乱；下不从事，衣食之财必不足。若苟不足，为人弟者，求其兄而

【译文】

服丧三年；妻和嫡子死，又得服丧三年；然后伯父、叔父、兄弟、庶子死，又得服丧一年；亲族死，服丧五个月；姑母、姊妹、舅父、外甥死，都得服丧几个月。那丧期中的毁坏身体还有一定的规定，要使面目消瘦，眼睛深陷，颜面黧黑，耳不聪目不明，手足无力，什么事也不能做。他们又说，上等人士居丧，一定要到搀扶才能站起，拄杖才能行走的地步。这样守孝又要三年。如果依照其说法，实行其主张，让人们忍饥缩食，照上边损害健康的办法去做，那么百姓就会冬天经不住寒冷，夏天受不了酷热，生疾病而死的，将不可胜数。哪谈得上男婚女嫁，相互交会呢？以此求人口增多，就好比让人伏在剑刃上去求长寿一样，人多的说法不能实现。因而，想求得人民增多也是不可能的。

“用它来处理政务，或许可以吧？这种说法也行不通。假定用主张厚葬久丧的人主持政务，那么国家必贫，人民必少，刑政必乱。如果依照他们的说法，采用他们的主张，使在上位的各级官员去实行，那就不能听政了；使在下的百姓去实行，那就不能干事了。在上的不听政，政务必定混乱，在下的不干事，提供衣食的资财就必定不足，



the death of a parent, there would be three years' more mourning; upon the death of the wife or the eldest son, there would be another three years' mourning. And there would be one year's mourning for the death of the uncles, brothers or other sons; five months for the death of the near relatives, and also several months for the death of the aunts, sisters, nephews, and maternal uncles. Furthermore, there are set rules to emaciate one's health: His face and eyes are to look sunken and his complexion is to appear dark. His ears and eyes are to become dull while his hands and feet are to become weak and unworkable. They also say: 'If the mourner is a high official, he cannot get to his feet without being supported by the arm nor can he walk without leaning on a cane.' All this is to last three years. In following what they say and putting elaborate funeral and extended mourning into practice, people have to go hungry and endure starvation. If people cannot endure cold in winter or heat in summer, a large number of them will become sick and die. Sexual relations between husband and wife will be weakened. To seek to increase the population in this way is like seeking longevity by thrusting one's self upon a sword. The road to dense population can never be found in this way.

"Now that the practice of elaborate funeral and extended mourning cannot increase population, can it help to regulate jurisdiction and government? The answer is again in the negative. If we allow those who advocate elaborate funeral and extended mourning to attend to governmental affairs, the country is bound to be poor, the population is bound to be sparse and the jurisdiction and law is bound to be in disorder. In following what they say and putting elaborate funeral and extended mourning into practice, the superiors cannot give attention to administration and the subordinates cannot attend to their work. When the superiors are unable to give their attention to administration, the jurisdiction and law is bound to be in disorder. When the subordinates are unable to attend to their work, the supply of food and clothing is bound to be insufficient. When the supply of food and clothing is insufficient, the younger brother will ask



【原文】

不得，不弟弟必将怨其兄矣；为人子者，求其亲而不得，不孝子必是怨其亲矣；为人臣者，求之君而不得，不忠臣必且乱其上矣。是以僻淫邪行之民，出则无衣也，入则无食也，内续奚吾，并为淫暴，而不可胜禁也。是故盗贼众而治者寡。夫众盗贼而寡治者，以此求治，譬犹使人三鬻而毋负己也，治之说无可得焉。是故求以治刑政，而既已不可矣。

“欲以禁止大国之攻小国也，意者可邪？其说又不可矣。是故昔者圣王既没，天下失义，诸侯力征。南有楚、越之王，而北有齐、晋之君，此皆砥砺其卒伍，以攻伐并兼为政于天下。是故凡大国之所以不攻小国者，积委多，城郭修，上下调和，是故大国不耆攻之；无积委，城郭不修，上下不调和，是故大国耆攻之。今唯无以厚葬久丧者为政，国家必贫，人民必寡，刑政必乱。若苟贫，是无以为积委也；

【译文】

如果资财不足，弟向兄索求而不得时，弟必定对兄不尊而怨恨兄；儿子向父亲索求而不得，儿子就不会孝敬父母而会怨恨父母；做人臣的向君王索求而不得，就必定不会忠于君王反而要使国家遭到祸乱。那些胡作非为的百姓，因为出外没有衣，在家没有吃，心怀耻辱，就会一起从事淫暴行为而难以禁止。因此盗贼多社会不安定。盗贼多社会不安定，还追求什么‘治’？就好比叫一个人在面前旋转三次，却还希望他不要用背对着自己一样。那所谓‘治’的说法，也是不能实现的。因此，用厚葬久丧的理论来处理政务，是行不通的。

“用这个办法阻止大国攻打小国，或许可以吧？这种说法也行不通。当初圣王去世，天下失去道义，诸侯以武力征伐。南方有楚王、越王争霸，北方有齐国、晋国称雄。他们训练军队，以攻伐兼并统治天下，凡大国不去攻打的小国，是因为这小国积蓄多，城郭修得坚固，上下和谐，因此大国不敢攻它。如果小国没有积蓄，不修城郭，上下不和谐，大国就会去攻它。如果用主张厚葬久丧的人主政，国家必贫，人民必少，政務必乱。如果国家贫，就没有积蓄；如果人民



his elder brother for help, and when his demand is not satisfied, he will hate the elder brother and become undutiful. Similarly, when the supply of food and clothing is insufficient, the son will ask his parents for help, and when his demand is not satisfied, he will hate his parents and become unfilial. The same is true with the ministers. When they ask the lord for help and their demand is not satisfied, they will become disloyal and rebellious. And people will commit evil and immorality beyond control and become vicious and immoral if they have no clothes to wear when going out or no food to eat back at home. Thus, bandits and thieves will be numerous and law-abiding people will be few. Now, to seek order by multiplying the bandits and thieves and diminishing the law-abiding people is like demanding a person not to betray you after being forsaken for three times. The way to order can never be found in this way.

“Now that the practice of elaborate funeral and extended mourning cannot regulate jurisdiction and government, can it help to prohibit the big countries to attack small ones? The answer is also in the negative. When the sage kings passed away, the principle of righteousness was rejected and the feudal lords began to attack each other. On the south, there were the kings of Chu and Yue, and on the north, there are the lords of Qi and Jin. They all trained their warriors and soldiers, making it their business in the world to attack and annex others and lord it over other feudal lords. However, they did not attack some small states, as these small states were well stored with supplies, their inner and outer city walls were secure and the superiors and their subordinates were harmonious with each other. If these small states were not well stored with supplies, their inner and outer city walls were not in good repair and their superiors and subordinates were not harmonious with each other, they would be attacked by large states. If we allow those who advocate elaborate funeral and extended mourning to attend to governmental affairs, the country is bound to be poor, the population is bound to be sparse and the jurisdiction and law is bound to be in disorder. If the country is poor, there would not be sufficient supply of goods in store; if the population is sparse, there would

【原文】

若苟寡，是城郭沟渠者寡也；若苟乱，是出战不克，入守不固。此求禁止大国之攻小国也，而既已不可矣。

“欲以干上帝鬼神之福，意者可邪？其说又不可矣。今唯无以厚葬久丧者为政，国家必贫，人民必寡，刑政必乱。若苟贫，是粢盛酒醴不净洁也；若苟寡，是事上帝鬼神者寡也；若苟乱，是祭祀不时度也。今又禁止事上帝鬼神，为政若此，上帝鬼神，始得从上抚之曰：‘我有是人也，与无是人也，孰愈？’曰：‘我有是人也，与无是人也，无择也。’则惟上帝鬼神降之罪厉之祸罚而弃之，则岂不亦乃其所哉！”

“故古圣王制为葬埋之法，曰：‘棺三寸，足以朽体，衣衾三领，足以覆恶。以及其葬也，下毋及泉，上毋通臭，垄若参耕之亩，则止矣。死则既已葬矣，生者必无久哭，而疾而从事，人为其所能，以交相利也。’此圣王之法也。”

今执厚葬久丧者之言曰：“厚葬久丧，虽使不可以富贫众寡，定

【译文】

少，城郭沟渠修的就少；如果国家乱，就会出战不胜，入守不坚。用厚葬久丧来禁止大国攻打小国，也是完全不可能的。

“用它来求上帝鬼神赐福，或许可以吧？这种说法也行不通。假使用主张厚葬久丧的人主政，国家必贫，人民必寡，刑政必乱。如果贫穷，这盛在祭器内的谷物和酒就不洁净；如果人民少，那敬奉上帝鬼神的人就少；如果刑政混乱，祭祀就不能按时。今又禁止供奉上帝鬼神，如此当政，上帝鬼神恐怕要从上天憎恶他们，问：‘我有这些臣民与无这些臣民，哪种情况更好呢？’回答是：‘我有这些臣民与无这些臣民没有什么区别。’那么，上帝鬼神降灾难惩罚他们，难道不是他们所应得的下场吗！”

“所以古代圣王制定埋葬法，说：‘棺材厚三寸，能藏尸体就够了。衣被三件，能掩盖尸体就够了。下葬的时候，往下不及泉水，往上不透出臭气，墓宽约三尺就可以了。死者已经下葬了，活着的人不要久哭，而要赶快做事，各人尽自己的能力，相互交利。’这就是圣王的法则。”

现在持厚葬久丧的人说：“厚葬久丧虽然不能使贫穷变富，使人





not be enough people to build the city walls and moats; if the jurisdiction and law is in disorder, they cannot ensure the attack to be victorious when going out nor can they make the defense strong when staying inside.

“Now that the practice of elaborate funeral and extended mourning cannot prohibit the big states from attacking small states, can it help to procure blessing from gods and spirits? The answer is again in the negative. If we allow those who advocate elaborate funeral and extended mourning to attend to governmental affairs, the country is bound to be poor, the population is bound to be sparse and the jurisdiction and law is bound to be in disorder. If the country is poor, there would not be sufficient clean wine and cakes as sacrificial food; if the population is sparse, there would not be enough people to worship gods and spirits; if the jurisdiction and law is in disorder, there would not be enough sacrificial ceremonies to be held according to the season. Now the worship of gods and spirits is prohibited. When the government is run like this, gods and spirits would be disappointed and asked: ‘Which is better, to have these men or not have them?’ And then gods and spirits would go on to say: ‘There is no difference at all whether we have them or not.’ When these men are afflicted with disasters and are punished and discarded by gods and spirits, they deserve such a punishment.

“Therefore, the ancient sage kings laid out rules and regulations for the burial of the dead, saying: ‘The coffin shall be three inches thick, sufficient enough to hold the body; the shrouds shall be in three pieces, adequate enough to cover the corpse. In digging the grave, it shall go neither so deep as to reach the mouth of a spring and nor so shallow as to allow the foul smell to diffuse. Three feet in size shall be big enough for the mound. Now that the dead person is buried, those who are still alive shall not cry for long and shall quickly go back to work. Everybody should be engaged to do what he is capable of so as to procure mutual benefit.’ Such are the rules and regulations laid down by the sage kings.”

Now, those who advocate elaborate funeral and extended mourning



【原文】

危治乱，然此圣王之道也。”子墨子曰：“不然。昔者尧北教乎八狄，道死，葬蛩山之阴，衣衾三领，穀木之棺，葛以緘之，既浞而后哭，满埴无封。已葬，而牛马乘之。舜西教乎七戎，道死，葬南己之市，衣衾三领，穀木之棺，葛以緘之，已葬，而市人乘之。禹东教乎九夷，道死，葬会稽之山，衣衾三领，桐棺三寸，葛以緘之，绞之不合，通之不埴，土地之深，下毋及泉，上毋通臭。既葬，收余壤其上，垄若参耕之亩，则止矣。若以此若三圣王者观之，则厚葬久丧果非圣王之道。故三王者，皆贵为天子，富有天下，岂忧财用之不足哉？以为如此葬埋之法。

“今王公大人之为葬埋，则异于此。必大棺中棺，革鬲三操，璧玉即具，戈剑鼎鼓壶滥，文绣素练，大鞅万领，舆马女乐皆具，曰必

【译文】

少变多，使危转安，使混乱得治，然而这是圣王之道呀。”墨子说：

“不是这样的。从前尧往北方去教化北狄，死在半路上，就葬在蛩山之北，衣被三件，穀木做棺，葛藤束棺，下葬后才哭，填平墓穴不堆土造坟，葬后牛马可以在上边登踏。舜往西方去教化西戎，死在半路上，就葬在南己的集市上，衣被三件，穀木为棺，葛藤束棺，下葬后集上的人可在上面走。禹到东方去教化九夷，死在半路上，就葬在会稽山上，衣被三件，三寸厚板为棺，用葛藤束棺，棺板交合不严密，棺导入地下不需修墓道，埋葬的深度，往下不及泉水处，往上不透臭气。葬毕，收集余土堆在上边，坟宽三尺就行了。若以这三位圣王的情况来看，那厚葬久丧的确不是先王之道。这三位圣王，都贵为天子，据有整个天下，难道还怕财用不足吗？而他们就是如此埋葬的。

“现在王公大人进行葬埋，与圣人不同了。一定要棺材外面套棺材，用有文采的皮革把棺材缠绕几圈。准备了璧玉，还有戈剑鼎鼓壶滥、彩缎白绢、衣衾万领，车马女乐齐全，还要把墓道的土捶坚，涂



say: "Although elaborate funeral and extended mourning cannot enrich the poor, increase the few, remove danger and regulate disorder, they are the way of the sage kings." Master Mozi said: "Not at all. In ancient times, when going north to instruct the eight tribes of Di, Yao died on the way and was buried in the north of Mount Qiong. He wore only three pieces of shrouds and his coffin was made of soft wood and sealed with flax linen. It was not until Yao was buried underground when weeping started. When the pit was filled up, no mound was piled up. After the funeral ceremony, oxen and horses were allowed to plod over it. When going west to instruct the seven tribes of Rong, Shun died on the way and was buried in the marketplace of Nanji. He wore only three pieces of shrouds and his coffin was made of soft wood and sealed with flax linen. After the funeral ceremony, people were allowed to walk over it. When going east to instruct the nine tribes of Yi, Shun died on the way and was buried at Mount Guiji. He wore only three pieces of shrouds and his coffin was made of three-inch-thick tung tree and sealed with flax linen. The lid of the coffin and the main body of the coffin could not match well with each other. In digging the grave, it did not go so deep as to reach the mouth of a spring and nor so shallow as to allow the foul smell to diffuse. When the coffin had been buried, the remaining earth was gathered on it, and the mound was three feet high and no more. So, to judge according to these three sage kings, elaborate funeral and extended mourning were not really the way of the sage kings. Being Sons of Heaven, these three sage kings possessed the whole empire, yet they authorized their bodies to be buried in this way. Should they do so for fear of the want of wealth?

"The way in which the present rulers and high official are buried is quite different from this. They will have their coffins made of the outer and inner sections tied with three layers of hide and embroidered ropes. When the precious stones and jade are all collected, there will be spears, swords, dings, pots and ice receptacles, embroidered satin and silk, ten thousand of decorated reins and yokes, and the carriages, horses, and the chorus girls to be buried in accompaniment with the dead. Then, the pit

【原文】

捶埽差通，垄虽凡山陵。此为辍民之事，靡民之财，不可胜计也，其为毋用若此矣。”是故子墨子曰：“乡者，吾本言曰，意亦使法其言，用其谋，计厚葬久丧，请可以富贫众寡，定危治乱乎，则仁也，义也，孝子之事也，为人谋者，不可不劝也；意亦使法其言，用其谋，若人厚葬久丧，实不可以富贫众寡，定危治乱乎，则非仁也，非义也，非孝子之事也，为人谋者，不可不沮也。

“是故求以富国家，甚得贫焉；欲以众人民，甚得寡焉；欲以治刑政，甚得乱焉；求以禁止大国之攻小国也，而既已不可矣；欲以干上帝鬼神之福，又得祸焉。上稽之尧舜禹汤文武之道而政逆之，下稽之桀纣幽厉之事，犹合节也。若以此观，则厚葬久丧，其非圣王之道也。”

今执厚葬久丧者言曰：“厚葬久丧果非圣王之道，夫胡说中国之

【译文】

上彩饰，坟垒得高如山陵。荒废百姓的农作，浪费人民的资财，不可胜计。王公大人的做法是如此的浪费啊。”因此墨子说：“我以前曾经说过：假使按照他们的主张，采用他们的谋略，考虑这厚葬久丧，它真的能够使贫变富，使少变多，使危转安，使乱得治，那么就称得上是仁，是义，是孝子分内的事，为人谋划的人不能不加以鼓励。假使按照他们的主张，采用了他们的谋略，这厚葬久丧，确不能使贫变富，使少增多，使危转安，使乱得治，那就不是仁，不是义，不是孝子分内的事了。为人谋划的人就不能不加以阻止。

“因此想以厚葬久丧求国家富有，却使得国家更穷；想以此使人民增加，却使人民更少；想以此来治理政务，却使得政务更乱；想以此求大国不攻小国，也是做不到的；想以此求上帝赐福，却只能得到灾祸。上察尧、舜、禹、商汤、文王、武王的做法，与他们的做法正好相反，下察夏桀、商纣王、周幽王、厉王这些暴君的事，他们的做法，与暴君的做法正好相符。由此看来，厚葬久丧，不是圣王之道。”

现在主张厚葬久丧的人说：“厚葬久丧，果然不是圣王之道，那





must be firmly built and decorated inside and the tomb itself shall be built as high as a hill. It is virtually impossible to know how much damage and waste such elaborated funerals have brought to people's work and wealth."

Therefore, Master Mozi said: "I have already said that if by adopting their assertions and putting elaborate funeral and extended mourning into practice, we can really enrich the poor, increase the few, remove danger and regulate disorder, it would be considered as benevolent and righteous and the duty of a filial son. Those who work for the interests of others must be encouraged to do so. If by adopting their assertions and putting elaborate funeral and extended mourning into practice, we cannot really enrich the poor, increase the few, remove danger and regulate disorder, it would not be considered as benevolent and righteous and the duty of a filial son. Those who work for the interests of others must not be encouraged to do so. Therefore, by adopting the assertions of elaborate funeral and extended mourning to enrich the poor, we can only add more poverty; by adopting the assertions of elaborate funeral and extended mourning to increase population, we can only decrease population; by adopting the assertions of elaborate funeral and extended mourning to regulate disorder, we can only bring greater disorder. It is virtually impossible to prohibit the big states from attacking small states by adopting the assertions of elaborate funeral and extended mourning. By adopting the assertions of elaborate funeral and extended mourning to procure the blessing of gods and spirits, we can only get disasters. When examining the ways of Yao, Shun, Yu, Tang, King Wen and King Wu, we find that they were all against elaborate funeral and extended mourning. When examining the ways of Jie, Zhou, King You and King Li, we find that they were all in favor of elaborate funeral and extended mourning. Hence, elaborate funeral and extended mourning is not the way of the sage kings."

Now, those who advocate elaborate funeral and extended mourning say: "If elaborate funeral and extended mourning is not the way of the sage kings, why do the gentlemen in the states of the Central Plains still



【原文】

君子，为而不已，操而不择哉？”子墨子曰：“此所谓便其习而义其俗者也。昔者越之东有铍沐之国者，其长子生，则解而食之。谓之‘宜弟’；其大父死，负其大母而弃之，曰鬼妻不可与居处。此上以为政，下以为俗，为而不已，操而不择，则此岂实仁义之道哉？此所谓便其习而义其俗者也。楚之南有炎人国者，其亲戚死，朽其肉而弃之，然后埋其骨，乃成为孝子。秦之西有仪渠之国者，其亲戚死，聚柴薪而焚之，燻上，谓之登遐，然后成为孝子。此上以为政，下以为俗，为而不已，操而不择，则此岂实仁义之道哉？此所谓便其习而义其俗者也。若以此若三国者观之，则亦犹薄矣。若以中国之君子观之，则亦犹厚矣。如彼则大厚，如此则大薄，然则葬埋之有节矣。”

故衣食者，人之生利也，然且犹尚有节；葬埋者，人之死利也，夫何独无节于此乎？子墨子制为葬埋之法曰：“棺三寸，足以朽骨；

【译文】

么为何中国的君子仍旧要这样做而不肯放弃呢？”墨子说：“这叫认为其习方便，以为其俗适宜罢了。从前，越国的东边有一个铍沐国，他们的第一个男孩生下来，就把孩子肢解吃掉，称这叫‘保护弟弟’。他们的祖父死了，就背起祖母把她扔掉，说不与鬼的妻子住在一起。这种情况，上边把它当作法规，下边把它当作风俗，不停地实行，坚持而不放弃，这难道真是仁义之道吗？不过是认为其习方便，其俗适宜而已。楚国的南面有个炎人国，父母死了，把他们的肉剔下来丢掉，然后把骨埋起来，才算是孝子。秦国的西面有仪渠国，父母死了，聚柴焚烧，烟火上升，称为‘登仙’，才算是孝子。这种情况，上边把它当作法规，下边把它当作风俗，不停地实行，坚持而不放弃，这难道真是仁义之道吗？不过是认为其习方便，其俗适宜而已。如果从这三个国家的葬埋来看，对亲人未免太薄了。如果从中国的君子们的做法来看，对亲人未免又太厚了。像这样又太厚，像那样又太薄，那么，葬埋就应该有一个节制。”

所以，衣食是活着的人的利益，然而尚需有节制；葬埋，是死者的利益，为什么对此偏偏没有节制呢？墨子制定埋葬的方法是：“棺



practice it and never give it up?" Master Mozi said: "This is because habit brings forth convenience and custom begets approval. In ancient times, to the east of the state of Yue, there was a small country called Gaishi. People there followed the custom of dismembering and devouring the eldest son once he was born and they called such a practice propitious for his younger brothers. When their grandfather died, they would carry their grandmother away and abandon her, saying: 'This is the wife of the ghost. We cannot live together with her.' Such an undertaking was regarded as the law by the superiors and as the custom by the common people who still practice it and never give it up. Can we really call it the way of benevolence and righteousness? This is the so-called 'Habit brings forth convenience and custom begets approval'. To the south of the State of Chu, there was a small country called Yan: People there followed the custom of scraping off the flesh of their parents upon their death and throwing it away. Only the bones of their parents were buried. They believed that only by doing so could they become filial sons. To the west of the State of Qin, there was a small country called Yiqu. People there followed the custom of burning the corpses of their parents upon their death over a big bonfire. They believed that by accompanying the ascending smoke their parents could go up to the Heaven. And in this way, they became filial sons. Such an undertaking was regarded as the law by the superiors and as the custom by the common people who still practice it and never give it up. Can we really call it the way of benevolence and righteousness? This is the so-called 'Habit brings forth convenience and custom begets approval'. In view of the customs of the three small countries, their funerals are too heartless; in view of the undertakings of the gentlemen in the states of Central Plains, their funerals are too elaborate. This being too elaborate and that being too heartless, then there should be rules for funerals and burials."

Food and clothing are the necessities of life, yet there are rules to moderate the consumption. How then can there be none regarding funerals and burials, which are the necessities of death? Master Mozi laid



【原文】

衣三领。足以朽肉；掘地之深，下无菹漏，气无发洩于上，垄足以期其所，则上矣。哭往哭来，反从事乎衣食之财，佯乎祭祀，以致孝于亲。”故曰子墨子之法，不失死生之利者，此也。”

故子墨子言曰：“今天下之士君子，中请将欲为仁义，求为上士，上欲中圣王之道，下欲中国家百姓之利，故当若节丧之为政，而不可不察此者也。”

【译文】

木厚三寸，足以收敛朽骨；衣被三件，足以包裹尸体；掘地的深浅，往下不潮湿浸水，往上臭气不散发到地面，能使人认识坟地的所在就行了。哭着送去，哭着回来，回来以后就去谋衣食之财，接着按时祭祀，以此对双亲尽孝道。”因此，墨子的办法，不失去生者和死者的利益。

所以墨子说：“当今天下君子，心中果真想行仁义，求做上士，对上要符合圣王之道，对下要符合国家人民的利益，因而就应当把节丧之类的事当作政事，而不能不加以仔细考察。”





down rules for funerals and burials, saying: "The coffin shall be three inches thick, sufficient enough to hold the body; the shrouds shall be in three pieces, adequate enough to cover the corpse. In digging the grave, it shall avoid going too deep and dampening the soil and avoid going too shallow and diffusing the foul smell. The grave mound shall not be built too high. The ordinary height of being identified is more than enough. There may be weeping on the way to and from the burial. But upon returning home, people shall engage in the production of the necessities of life so as to cover the sacrificial expenses and express filial piety to the parents." Thus, the rules and regulations laid down by Master Mozi conform to the interests of both the living and the dead and are indeed moderate.

Therefore, Master Mozi said: "If the elite gentlemen in the world really wish to practice benevolence and righteousness and become men of the superior rank, namely, observing the way of the sage kings on the one hand and conforming to the interests of the state and the people on the other, my view of restoring order in the country by simplifying the funerals must be taken into consideration."



卷七

天志上第二十六

【原文】

子墨子言曰：“今天下之士君子，知小而不知大。何以知之？以其处家者知之。若处家得罪于家长，犹有邻家所避逃之。然且亲戚兄弟所知识，共相儆戒，皆曰：‘不可不戒矣！不可不慎矣！恶有处家而得罪于家长，而可为也！’非独处家者为然，虽处国亦然。处国得罪于国君，犹有邻国所避逃之，然且亲戚兄弟所知识，共相儆戒，皆曰：‘不可不戒矣！不可不慎矣！谁亦有处国得罪于国君，而可为也！’此有所避逃之者也，相儆戒犹若此其厚，况无所避逃之者，相儆戒岂不愈厚，然后可哉？且语言有之曰：‘焉而晏日焉而得罪，将恶避逃之？’曰无所避逃之。夫天不可为林谷幽门无人，明必见之。然而天下之士君子之于天也，忽然不知以相儆戒，此我所以知天下士君子知小而不知大也。”

“然则天亦何欲何恶？天欲义而恶不义。然则率天下之百姓以从事于义，则我乃为天之所欲也。我为天之所欲，天亦为我所欲。然则

【译文】

墨子说：“如今天下的君子，知小而不知大。何以见得呢？凭他处家中的情况知道的。如处家中得罪了家长，还有邻居家可以逃避，然而父母兄弟及认识的人，都要相互告诫说：‘不能不警戒呀！不能不谨慎呀！哪有处身家中而可得罪家长呢？这还行吗？’非但处家中的人是这样，就是居住在一个国家也是这样。居住在一个国家而得罪了国君，还可以逃避到邻国。然而父母兄弟及认识的人，都相互告诫说：‘不能不警戒呀！不能不谨慎呀！哪有居住在一个国家而得罪国君的，这还行吗？’这是有地方可以逃避的，相互告诫还如此郑重，何况没有地方可逃避的，那相互告诫岂不是更要郑重吗？俗话说：‘在青天白日里获罪，往何处逃避？’回答是，无处可以逃避。无论高林深谷幽僻无人之处，上天明晰的目光必能见到一切。然而天下士君子对于上天，反而疏忽不知道相互告诫。这是我知道天下君子知小而不知大的原因。”

“那么天要求什么又厌恶什么呢？天要求义而厌恶不义。带领天下的百姓，去从事合乎义的事，那我就做了天所希望的事。我做了天所希望的事，天也会赐给我所要求的東西。我要求什么又厌恶什么





Book Seven

Chapter 26

The Will of Heaven (I)

Master Mozi said, “Now the elite gentlemen in the world only understand small matters but not matters of importance. How do we know this? We know this from their behaviors in the family. If a man offends the head of the family, he can still seek shelter in the homes of his neighbors. But his parents, brothers and friends keep warning each other, saying: ‘We must be on our guard! We must be cautious! How can he offend the head of the family while living with him?’ This is true not only of a man in the family, but also of a man in a country. If one offends the king, he can still seek shelter in a neighboring country. But his parents, brothers and friends keep warning each other, saying: ‘We must be on our guard! We must be cautious! How can he offend the king while living in his country?’ If people warn each other this sternly when the man can still seek shelter elsewhere, how much more sternly should they warn each other if the man has no place to go to? As the saying goes, ‘Is there escape if you sin in the broad daylight?’ The answer is in the negative. Even the forest, the valley, or the dark and distant places where no one lives are under the supervision of the sharp-eyed Heaven! Yet the elite gentlemen in the world are ignorant of this fact. They never remind each other the importance of Heaven. From this I know that the elite gentlemen in the world only understand small matters but not matters of importance.

“Then, what is it that Heaven favors and disfavors? Heaven favors righteousness and disfavors unrighteousness. Thus, in leading the people to practice righteousness, we are doing what Heaven favors. As we are doing what Heaven favors, Heaven will do what we favor. Then what are the things we favor and disfavor? We favor wealth and good fortune



【原文】

我何欲何恶？我欲福禄而恶祸祟。若我不为天之所欲，而为天之所不欲，然则我率天下之百姓，以从事于祸祟中也。然则何以知天之欲义而恶不义？曰天下有义则生，无义则死；有义则富，无义则贫；有义则治，无义则乱。然则天欲其生而恶其死，欲其富而恶其贫，欲其治而恶其乱，此我所以知天欲义而恶不义也。

“曰且夫义者政也，无从下之政上，必从上之政下。是故庶人竭力从事，未得次己而为政，有士政之；士竭力从事，未得次己而为政，有将军大夫政之；将军大夫竭力从事，未得次己而为政，有三公诸侯政之；三公诸侯竭力听治，未得次己而为政，有天子政之；天子未得次己而为政，有天政之。天子为政于三公、诸侯、士、庶人，天下之士君子固明知，天之为政于天子，天下百姓未得之明知也。故昔三代圣王禹汤文武，欲以天之为政于天子，明说天下之百姓，故莫不

【译文】

呢？我要求福禄而厌恶灾祸。如果我不去做天所希望的事，而做天所不希望的事，那么我就是带领天下的百姓，去干陷身灾祸的事了。然而何以知道天要求义而厌恶不义呢？答：天下的事，合乎义才能生存，不合乎义就会灭亡；合乎义才能富足，不合乎义就会贫穷；合乎义才能太平，不合乎义就会动乱。天希望人类生存而不希望他们死亡，希望他们富足而不希望他们贫穷，希望他们太平而不希望他们动乱。这是我知道天要求义而厌恶不义的根据。

“义是匡正人的，不能从下边来匡正上边，必定从上边去匡正下边。所以百姓竭力做事，但不能任意去做，有士来匡正他；士竭力做事，也不能任意去做，有将军大夫匡正他；将军大夫竭力做事，也不能任意去做，有三公诸侯匡正他；三公诸侯竭力处理政务，也不能任意去做，有天子来匡正他；天子也不能任意做事，还有上天来匡正他。天子管理三公、诸侯、士、庶人，这是天下士君子固然明白的，至于上天管天子，天下的百姓恐怕未必明白哩。所以从前三代的圣王，如夏禹、商汤、周文王、周武王等，把上天管天子的事，明白地



and disfavor misfortune and calamity. If we do not do what Heaven favors, but do what he disfavors, we are leading the people toward disasters. How do we know that Heaven favors righteousness and disfavors unrighteousness? Here is the answer: In the world, those who practice righteousness will survive while those who do not practice righteousness will die; those who practice righteousness will become rich while those who do not practice righteousness will become poor; those who practice righteousness will enjoy order while those who do not practice righteousness will suffer from disorder. Life, wealth and order are what Heaven favors, death, poverty and disorder are what Heaven disfavors. From this I know that Heaven favors righteousness and disfavors unrighteousness.

“Righteousness means the right way that the people should take. The subordinates should not decide what is right for the superiors. There are the superiors who decide what is right for the subordinates. Therefore, the common people should work hard, but they are not allowed to decide what is right. There are the gentlemen who decide what is right for the common people to do. The gentlemen should work hard, but they are not allowed to decide what is right. There are generals and ministers who decide what is right for the elite gentlemen to do. The generals and ministers should work hard, but they are not allowed to decide what is right. There are the Three Seniors and feudal lords who decide what is right for the generals and ministers to do. The Three Seniors and feudal lords should work hard, but they are not allowed to decide what is right. There is the Son of Heaven who decides what is right for the Three Seniors and feudal lords to do. The Son of Heaven should work hard, but he is not allowed to decide what is right. There is Heaven who decides what is right for the Son of Heaven to do. The elite gentlemen in the world know that the Son of Heaven is in charge of the Three Seniors, feudal lords, generals, ministers, gentlemen and common people, but the people in the world may not know that Heaven is in charge of the Son of Heaven. To tell the people in the world that Heaven is in charge of the Son of Heaven, Yu, Tang, King Wen and King Wu, the sage kings of the Three Dynasties



【原文】

牝牛羊，豢犬彘，洁为粢盛酒醴，以祭祀上帝鬼神，而求祈福于天。我未尝闻天下之所求祈福于天子者也，我所以知天之为政于天子者也。

“故天子者，天下之穷贵也，天下之穷富也，故于富且贵者，当天意而不可不顺，顺天意者，兼相爱，交相利，必得赏。反天意者，别相恶，交相贼，必得罚。然则是谁顺天意而得赏者？谁反天意而得罚者？”子墨子言曰：“昔三代圣王禹汤文武，此顺天意而得赏也。昔三代之暴王桀纣幽厉，此反天意而得罚者也。”然则禹汤文武其得赏何以也？子墨子言曰：“其事上尊天，中事鬼神，下爱人，故天意曰：‘此之我所爱，兼而爱之；我所利，兼而利之。爱人者此为博焉，利人者此为厚焉。’故使贵为天子，富有天下，业万世子孙，传称其善，方施天下，至今称之，谓之圣王。”然则桀纣幽厉得其罚何以也？子墨子言曰：“其事上诟天，中诟鬼，下贼人，故天意曰：‘此之我所爱，别而恶之，我所利，交而贼之。恶人者此为之博也，贱人者

【译文】

告诉天下的百姓，百姓都饲养牛羊猪犬，准备那洁净的美酒饭食，来祭祀上帝鬼神，向上天求福。我从未听说过上天向天子求福的，所以我知道天是管天子的。

“天子是天下最显贵的人，天下最富有的人，所以对于极富极贵的天子，对天意不能不顺从。顺从天意的人，既爱自己也兼爱别人，与人交往彼此都要有利，定能受上天的赏识。违反天意的人，把人家与自己区别开，厌恶别人，与人交往伤害别人，定要受上天的惩罚。”那么，谁顺从天意而得赏，谁违反了天意而受罚呢？墨子说：“从前三代圣王夏禹、商汤、周文王、周武王，这些人顺天意而得赏，从前三代暴王夏桀、商纣、周幽王和厉王，这些人违反天意而受罚。”那么，禹汤文武因何得赏呢？墨子说：“他们做事对上尊天，中祭鬼神，下爱人民，所以天意说：‘这是我爱的东西，他们同样爱它；我要使人得利的事，他们也同样使人得利。从爱人的角度看，这算是最广泛的了，从利人上看这算是最深厚的了。’所以天使他贵为天子，富有天下，传万世子孙不绝，史称其美德，天下到处传扬，至今还称他们是圣王。”那么桀纣幽厉因何受到惩罚呢？墨子说：“他们做事对上辱天，中辱鬼神，下害人民。所以天意说：‘我所爱的，他们区分开厌恶它，我要利于人，他们与人交往却伤害人。厌恶人这算是很广泛的了，伤害人这算是很深重的了。’所以上天使他们不得



of antiquity, all fed cattle and sheep, pigs and dogs, and prepared clean wine and millet to offer to the God and the ghosts and spirits so as to seek the blessing and good fortune from Heaven. I have never heard of Heaven seeking blessing and good fortune from the Son of Heaven! From this I know that it is Heaven that decides what is right for the Son of Heaven.

“The Son of Heaven is the most honorable and the wealthiest man in the world. He who desires honor and wealth cannot but obey the will of Heaven. And Heaven will reward him who obeys His will and practices universal love and mutual benefit. He who is against the will of Heaven, shows partiality and hatred and injures others, will be punished by Heaven.” Who were the ones who obeyed the will of Heaven and won the reward and who were the ones who opposed the will of Heaven and incurred the punishment? Master M^ozi said: “The sage kings of the Three Dynasties of antiquity, Yu, Tang, King Wen and King Wu, were the ones who obeyed the will of Heaven and won the reward while the wicked kings of the Three Dynasties of antiquity, Jie, Zhou, King You and King Li were the ones who opposed the will of Heaven and incurred the punishment.” Then how did Yu, Tang, King Wen and King Wu win the reward from Heaven? Master Mozi said: “They honored Heaven above, worshiped the ghosts and spirits in the middle and loved the people below. Therefore, Heaven announced: ‘They love all I love and benefit all I benefit. This love is all-embracing and this benefit is most substantial.’ Therefore, Heaven empowered them to be Sons of Heaven, and enriched them with the possessions of the world. Their sons and grandsons succeeded them for countless generations, and their virtue was praised throughout the world. Even today they are praised by the people and are called the sage kings.” Then, how did the wicked kings of the Three Dynasties of antiquity, Jie, Zhou, King You and King Li incur the punishment of Heaven? Master Mozi said: “They cursed Heaven above, the ghosts and spirits in the middle and injured the people below. Therefore, Heaven announced: ‘They hate all I love and injure all I benefit. This hatred is all-sweeping and this injury is most severe.’ Therefore, Heaven caused them



【原文】

此为之厚也。’故使不得终其寿，不殁其世，至今毁之，谓之暴王。

“然则何以知天之爱天下之百姓？以其兼而明之。何以知其兼而明之？以其兼而有之。何以知其兼而有之？以其兼而食焉。何以知其兼而食焉？四海之内，粒食之民，莫不牝牛羊，豢犬彘，洁为粢盛酒醴，以祭祀于上帝鬼神，天有邑人，何用弗爱也？且吾言杀一不辜者必有一不祥。杀不辜者谁也？则人也。予之不祥者谁也？则天也。若以天为不爱天下之百姓，则何故以人与人相杀，而天予之不祥？此我所以知天之爱天下之百姓也。”

顺天意者，义政也。反天意者，力政也。然义政将奈何哉？子墨子言曰：“处大国不攻小国，处大家不篡小家，强者不劫弱，贵者不傲贱，多诈者不欺愚。此必上利于天，中利于鬼，下利于人，三利无所不利，故举天下美名加之，谓之圣王。力政者则与此异，言非此，行反此，犹倖驰也。处大国攻小国，处大家篡小家，强者劫弱，贵者

【译文】

善终，至今被人唾骂，称为暴君。

“那么怎么知道上天爱天下的百姓呢？因为它对世人全都了解。怎么知道上天对世人全都了解呢？因为人类都为天所有。怎么知道人类都为天所有呢？因为上天供给人们一切食物。怎么知道天供给人们一切食物呢？因为四海之内，凡吃五谷的百姓，没有谁不喂牛羊，养猪犬，准备了洁净的酒饭，来祭祀上帝鬼神。上天拥有下民，为何不爱护他们呢？况且我曾说过，杀一个无辜的人，必定要有一桩灾祸。杀无辜的是谁呢？是人。给人降灾祸的又是谁呢？是天。如果认为上天不爱天下的百姓，那为什么人与人相残杀上天要降灾祸呢？由此我知道上天爱天下的百姓。”

顺天意的，是义政。违反天意的，是暴政。那么义政是怎样呢？墨子说：“处大国的地位不去攻打小国，处大家的地位不去侵夺小家，强大的不劫持弱小的，显贵的不傲视低贱的，巧诈的不欺骗愚笨的，这样必定上对天有利，中对鬼神有利，下对百姓有利，三者没有什么不利，所以把天下的美名全加给他，称为圣王。用暴力统治的则与此不同，他们言语不是这样，行为与此相反，如同背道而驰。处大国的地位，则要攻打小国；处大家的地位，则要侵夺小家，强的劫持弱的，尊贵的傲视低贱的，巧诈的欺骗愚笨的。这样上不利于天，中



to die an unnatural death and to perish in a single generation. Even today they are condemned by the people and are called the wicked kings.

“How do I know that Heaven loves the people in the world? Because Heaven knows clearly the status quo of the people. How do I know that Heaven knows clearly the status quo of the people? Because Heaven possesses all the people in the world. How do we know Heaven possesses all the people in the world? Because Heaven accepts the sacrifices from all the people in the world. How do we know that Heaven accepts the sacrifices from all the people in the world? Because within the four seas, among the people who live on grains, there are none who do not feed cattle and sheep, pigs and dogs and prepare clean wine and millet to offer to the God and the ghosts and spirits. As Heaven possesses all the people in the world, how could he fail to love them? Moreover, I have said that for the killing of one innocent person there will be one disaster. Who is it that kills the innocent person? It is a man. And who is it that sends down the disaster? It is Heaven. If Heaven does not love the people in the world, then why would it send down disaster simply because one man kills another? This is how I know that Heaven loves the people in the world.”

To obey the will of Heaven means to regard righteousness as right. To disobey the will of Heaven means to regard force as right. What does it mean to regard righteousness as right? Master Mozi said: “If a large state does not attack a small state, a large family does not bully a small family, the strong do not oppress the weak, the honorable do not despise the humble, the cunning do not deceive the stupid, it will benefit Heaven above, the ghosts and spirits in the middle realm, and the people below. Benefiting these three means benefiting all. Therefore the fairest names in the world are given to the sage kings. But to regard force as right is different. One’s words and actions will be directly opposed to righteousness, as though he were galloping off in the opposite direction. If a large state attacks a small state, a large family bullies a small family, the strong oppress the weak, the honorable despise the humble, the cunning deceive



【原文】

傲贱，多诈欺愚。此上不利于天，中不利于鬼，下不利于人。三不利无所利，故举天下恶名加之，谓之暴王。”

子墨子言曰：“我有天志，譬若轮人之有规，匠人之有矩，轮匠执其规矩，以度天下之方圜，曰：‘中者是也，不中者非也。’今天下之士君子之书，不可胜载，言语不可尽计，上说诸侯，下说列士，其于仁义，则大相远也。何以知之？曰：我得天下之明法以度之。”

【译文】

不利于鬼神，下不利于百姓。三者都不利，所以把天下的恶名全加给他，称他为暴君。”

墨子说：“我有上天的旨意，好比制车轮的工人有画圆的规，木匠有画方的矩尺，车轮工和木匠拿着他们的规矩，用来度量天下的方和圆。说：‘符合的就是对的，不符合的就是错的。’如今天下士君子的书多得用车载不完，言论多得难以计算，他们对上游说诸侯，对下游说列士，而他们距离仁义，则差得很远。从何知道的？答：我懂得天意，用它来衡量士君子的言论而知道的。”

天志中第二十七

【原文】

子墨子言曰：“今天下之君子之欲为仁义者，则不可不察义之所从出。”既曰不可以不察义之所欲出，然则义何从出？子墨子曰：“义不从愚且贱者出，必自贵且知者出。何以知义之不从愚且贱者出，而必自贵且知者出也？曰：义者，善政也。何以知义之为善政也？曰：天下有义则治，无义则乱，是以知义之为善政也。夫愚且贱者，不得为政乎贵且知者，然后得为政乎愚且贱者。此吾所以知义之不从

【译文】

墨子说：“当今天下的君子如想实行仁义，就不能不考察义的由来。”既然不能不考察义的由来，那么义从何而来呢？墨子说：“义不是从愚笨者和低贱者那里来的，而必定是从高贵者和智慧者那里来的。何以知道义不从愚笨者和低贱者那里来，而必定从高贵者和智慧者那里来呢？回答是：因为义就是善政。何以知道义就是善政？回答是：天下有义就安定，无义就混乱，所以知道义就是善政。那愚笨的和低贱的，不能统治高贵的和智慧的，高贵的和智慧的才能统治愚笨



the stupid, it will not benefit Heaven above, the ghosts and spirits in the middle realm, and the people below. Not benefiting these three means not benefiting all. Therefore, the foulest names in the world are given to the wicked kings.”

Master Mozi said: “The will of Heaven is to me what a pair of compasses is to a wheelwright or what a square is to a carpenter. The wheelwrights and the carpenters use their compasses and squares to measure the round or square objects in the world and accept those that fit these measurements as right and those that do not fit them as wrong.” Now the books of the elite gentlemen in the world are too many to be listed, and their sayings are too many to be recorded in full. They endeavor to convince the feudal lords on the one hand and men of honor on the other. But they move far away from the principle of benevolence and righteousness. How do I know this? Because I have the clear guideline, the will of Heaven, to measure their speech and conduct.”

Chapter 27

The Will of Heaven (II)

Master Mozi said: “If the elite gentlemen of today wish to practice benevolence and righteousness, they ought to study the origin of righteousness.” If it is so, then where does righteousness come from? Master Mozi said: “Righteousness does not come from the stupid and the humble, but from the noble and the wise.” How do we know that it does not come from the stupid and the humble, but from the noble and the wise? The answer is: “Righteousness is perfect politics.” How do we know that righteousness is perfect politics? The answer is: “Those who practice righteousness will enjoy good order while those who do not practice will suffer from disorder. From this we get to know that righteousness is perfect politics. As the stupid and the humble can never reign over the noble and the wise, and only the noble and wise can reign over the stupid



【原文】

愚且贱者出，而必自贵且知者出也。然则孰为贵？孰为知？曰：天为贵，天为知而已矣。然则义果自天出矣。”

今天下之人曰：“当若天子之贵诸侯，诸侯之贵大夫，倘明知之。然吾未知天之贵且知于天子也。”子墨子曰：“吾所以知天之贵且知于天子者有矣。曰：天子为善，天能赏之；天子为暴，天能罚之；天子有疾病祸祟，必斋戒沐浴，洁为酒醴粢盛，以祭祀天鬼，则天能除去之，然吾未知天之祈福于天子也。此吾所以知天之贵且知于天子者。不止此而已矣，又以先王之书《训天明不解》之道也知之。曰：‘明哲维天，临君下土。’则此语天之贵且知于天子。不知亦有贵知夫天者乎？曰：天为贵，天为知而已矣。然则义果自天出矣。”

是故子墨子曰：“今天下之君子，中实将欲遵道利民，本察仁义之本，天之意不可不慎也。”既以天之意以为不可不慎已，然则天之将何欲何憎？子墨子曰：“天之意不欲大国之攻小国也，大家之乱小家也，强之暴寡，诈之谋愚，贵之傲贱，此天之所不欲也。不止此而已，欲人之有力相营，有道相教，有财相分也。又欲上之强听治也，

【译文】

的和低贱的。这是我知道义不从愚笨者和低贱者那里来，而必定从高贵者和智慧者那里来的原因。那么谁是高贵者，谁是智慧者呢？答：只有天是高贵者，天是智慧者。那义的确是出自于天。”

当今天下的人说：“天子的确比诸侯高贵，诸侯的确比大夫高贵，这是大家公认的。然而，我不知道上天比天子高贵智慧哩。”墨子说：“我所以知道上天比天子高贵智慧，是有道理的。就是说，天子如果行善，上天会赏赐他；天子如果行恶，上天会惩罚他；天子如果有疾病灾祸，只要洗澡斋戒，准备好洁食美酒，祭祀上天鬼神，那么上天就替他除害消灾。而我从未听说上天曾向天子祈福，所以我知道上天比天子高贵和智慧。不仅如此，从先王的《训天明不解》一书中也可懂得这个道理。书中说：‘只有上天是明哲的，将它的光明照临大地。’这就是说上天比天子高贵和智慧。不知还有比上天高贵智慧的吗？回答是：只有上天高贵智慧，所以义的确是出自于天。”

所以墨子说：“如今天下君子，内心真的想遵先王之道而使民得利，从根本上去推求仁义之本，那么对天意就不能不顺从。”既然以为对天意不能不顺从，那么天意希望什么，憎恶什么呢？墨子说：“天的意思不希望大国攻打小国，大家扰乱小家，强者暴虐弱者，诡诈的谋算愚笨的，显贵的傲视低贱的，这些是天不希望的。不仅如此，天还希望人们有力相助，有道相教，有财相分；还希望在上的人努



and humble, I arrive at the conclusion that righteousness does not come from the stupid and the humble, but from the noble and the wise." Then, who is noble and who is wise? The answer is: "Heaven is noble and Heaven is wise." Therefore, righteousness indeed comes from Heaven.

People in the world say: "We clearly know that the Son of Heaven is nobler than the feudal lords and that the feudal lords are nobler than the ministers and high officials. But we do not know that Heaven is nobler and wiser than the Son of Heaven." Master Mozi said: "I know the reason why Heaven is nobler and wiser than the Son of Heaven. If the Son of Heaven is benevolent, Heaven would reward him; if he is evil, Heaven would punish him. If the Son of Heaven is afflicted with diseases or misfortunes, he must fast and bathe himself and prepare clean food and wine as sacrifices to Heaven and the spirits. Then, Heaven will remove the disease and misfortune from him. But I have never heard of Heaven praying for blessings from the Son of Heaven. That is why I know that Heaven is nobler and wiser than the Son of Heaven. But this is not all. I also know it from one of the books by the early kings which explains the enlightened and unfathomable Way of Heaven in the following words: 'Brilliant and wise is Heaven, who watches and presides over the world below.' These words tell us that Heaven is nobler and wiser than the Son of Heaven. Is there any one who is nobler and wiser than Heaven? The answer is: 'Heaven is the noblest and wisest of all.' Thus, righteousness comes indeed from Heaven."

So Master Mozi said: "If the elite gentlemen of today really wish to follow the way of the ancient kings, seek benefits for the people and study the origin of benevolence and righteousness, they must obey the will of Heaven." Since we must obey the will of Heaven, do we know what Heaven hates and what Heaven desires? Master Mozi said: "Heaven hates to see big countries attack small ones, big families molest small families, the strong overpower the weak, the cunning deceive the stupid and the noble despise the humble. But it desires to see that those who have strength share it with others, those who know the way teach it



【原文】

下之强从事也。上强听治，则国家治矣；下强从事，则财用足矣。若国家治财用足，则内有以洁为酒醴粢盛，以祭祀天鬼；外有以为环璧珠玉，以聘挠四邻。诸侯之冤不兴矣，边境兵甲不作矣。内有以食饥息劳，持养其万民，则君臣上下惠忠，父子弟兄慈孝。故唯毋明乎顺天之意，奉而光施之天下，则刑政治，万民和，国家富，财用足，百姓皆得暖衣饱食，便宁无忧。”是故子墨子曰：“今天下之君子，中实将欲遵道利民，本察仁义之本，天之意不可不慎也。

且夫天子之有天下也，辟之无以异乎国君诸侯之有四境之内也。今国君诸侯之有四境之内也，夫岂欲其臣国万民之相为不利哉？今若处大国则攻小国，处大家则乱小家，欲以此求赏誉，终不可得，诛罚

【译文】

力听政，在下的努力做事。在上的努力听政，国家就治理得好；在下的努力做事，国家财用就充足。如果国家治理好了，财用充足了，那么对内就有洁净的酒饭去祭祀上天鬼神，对外就有珠玉环璧去结交四方的邻国，诸侯之间就不会产生仇怨，边境上就不会发生战争。国内能使饥者得食，劳者得休，保养万民。国君施恩于臣，臣对君就忠顺，父对子、兄对弟慈爱，子对父孝顺、弟对兄就会孝悌。所以只要明白了要顺从天意、遵照天意并广泛地推行于天下，那么刑政得治，万民和谐，国家富强，财用充足，百姓都能吃饱穿暖，安宁没有忧愁。”所以墨子说：“当今天下的君子，内心真的想遵循先王之道而使民得利，从根本上去推求仁义之本，对天意就不能不顺从。

天子据有天下，譬如国君诸侯拥有国家，没有什么不同的。如今国君诸侯拥有国家，岂能让他的臣民相互做对人不利的事呢？现今如果处大国之位却去攻打小国，处大家之位却去扰乱小家，想以此求得天的赏识和赞誉，不仅最终得不到，而诛戮惩罚必然要降临。上天有



to others and those who have wealth distribute it to others. Heaven also desires that those above diligently handle the administrative affairs and those below diligently pursue their tasks. When those above diligently handle the administrative affairs, the country will be in good order; when those below diligently pursue their tasks, the country will have enough wealth. When the country is in good order and has enough wealth, internally we can offer clean food and wine as sacrifices to Heaven and ghosts and spirits, and externally we can have precious jewelry such as rings, jade and pearls to befriend neighboring countries. In this way there will be no more grudges among the feudal lords and no more armed clashes on the borders. The hungry can get food, the weary can get rest and the people are all blessed with a happy life. The rulers love their subordinates and the subordinates are loyal to their rulers. Fathers and elder brothers are affectionate while sons and younger brothers are filial. Therefore when we obey the will of Heaven, the law and order will be secured, the people will live in harmony and the state will be prosperous and the people will have warm clothes and plenty to eat and live in peace and contentment." Therefore, Master Mozi said: "If the elite gentlemen in the world really wish to follow the way of the ancient sage kings and bring benefits to the people, they must study the origin of benevolence and righteousness and obey the will of Heaven."

Moreover, the way in which the Son of Heaven possesses the world is just the same as the way in which a ruler or a feudal lord possesses his own country. Does the ruler or the feudal lord wish to see his ministers and people harm each other? If a big country should attack a small country simply because it is big, if a big family should threaten a small family on the same account, they can never gain any reward or praise. Instead, they will be severely punished. Now the way in which Heaven possesses the world is just the same. If a big country should attack a small country simply because it is big, if a big city should attack a small city simply because it is big, they can never win any blessing or reward from Heaven and they will be severely punished. If men do not do what Heaven fa-



【原文】

必至矣。夫天之有天下也，将无已异此。今若处大国则攻小国，处大都则伐小都，欲以此求福禄于天，福禄终不得，而祸祟必至矣。然有所不为天之所欲，而为天之所不欲，则夫天亦且不为人之所欲，而为人之所不欲矣。人之所不欲者何也？曰病疾祸祟也。若已不为天之所欲，而为天之所不欲，是率天下之万民以从事乎祸祟之中也。故古者圣王明知天鬼之所福，而辟天鬼之所憎，以求兴天下之利，而除天下之害。是以天之为寒热也节，四时调，阴阳雨露也时，五谷孰，六畜遂，疾菑戾疫凶饥则不至。”是故子墨子曰：“今天下之君子，中实将欲遵道利民，本察仁义之本，天意不可不慎也。

“且夫天下盖有不仁不祥者，曰当若子之不事父，弟之不事兄，臣之不事君也。故天下之君子，与谓之不祥者。今夫天兼天下而爱之，撒遂万物以利之，若豪之末，非天之所为也，而民得而利之，则可谓否矣。然独无报夫天，而不知其为不仁不祥也。此吾所谓君子明细而不明大也。

“且吾所以知天之爱民之厚者有矣，曰：以磨为日月星辰，以昭道之；制为四时春夏秋冬夏，以纪纲之；雷降雪霜雨露，以长遂五谷麻丝，使民得而财利之；列为山川溪谷，播赋百事，以临司民之善否；

【译文】

天下，与此没有分别。现在若处大国的去攻打小国，处大都的去讨伐小都，还想以此向上天求福禄，福禄不仅最终得不到，而灾祸必定要降临。人们不去做天想做的事，反而做天不想要的事，那么天也将不做人想做的事，而去做人不想要的事了。人不想要的事是什么呢？是疾病灾祸。如果自己不去做天喜欢的事，而去做天不喜欢的事，这是带领天下万民陷身灾祸之中啊。所以古代圣王明确知道怎样获得上天鬼神对自己的保护，而避免做上天鬼神所憎恶的事，以此求得兴天下之利，除天下之害。因此上天使寒热有节度，四季调和，阴阳变化，雨露适时，五谷丰登，六畜兴旺，疾病、灾难、瘟疫、饥荒都不会发生。”所以墨子说：“现在天下的君子，内心真的想遵循先王之道而使民得利，从根本上去推求仁义之本，对天意就不能不顺从啊！

“天下大概有一种不仁不善的人，那就是做人子的不侍奉父亲，做弟的不侍奉兄长，做臣的不事国君。所以天下的君子称他为不善的人。今上天兼爱天下的人，育成万物使民得利。即使细如毫毛的东西，也无不是上天造就的，人民得到的好处可说是很多的了，然而竟不知报答那上天，也不知这是不仁不善。这就是我所说的君子只知小而不知大。

“我之所以知道天爱百姓是如此深厚，是有理由的：上天分开日月星辰，让它给人民光明和指示；制定春夏秋冬四时，以为纲纪常度；降下雪霜雨露，让五谷丝麻长成，使人民得到财利；分列出山川溪谷，广设百官，以便察视治民的好与不好，然后封王公侯伯，叫他



vors, but do what Heaven disfavors, Heaven will also not do what men favor, but will do what they disfavor. What are the things that men disfavor? They are disease, misfortune and disaster. If one does not do what Heaven favors, but does what Heaven disfavors, he is leading his people to the route of misfortune and disaster. The ancient sage kings knew what Heaven and ghosts and spirits would bless and tried their best to avoid what they would curse. In this way they gained benefits for the world and removed disasters. So, Heaven regulated heat, cold and the four seasons harmoniously and arranged *yin* and *yang*, rain and dew to proceed in time. Heaven also ensured the five grains to ripen in time, the six animals to mature and disease, pestilence and famine to disappear. Therefore, Master Mozi said: "If the gentlemen of today really wish to follow the way of the ancient sage kings and seek benefits for the people, they should study the origin of benevolence and righteousness and obey the will of Heaven."

"However, we do have some people who are afflicted with misfortunes as they are not benevolent, for example, sons who do not serve their father, younger brothers who do not serve their elder brother, and subordinates who do not serve their superiors. These men are called men of misfortune. Now, Heaven possesses the world and shows universal love for the world. Everything Heaven creates is for the benefit of the people. Even the tip of a hair is the work of Heaven. The benefits that Heaven bestows on men are substantial, yet men do not repay His love and are not aware that malevolence will bring about misfortune. That is why I say that gentlemen only understand small matters but not matters of great importance.

"I know how deeply Heaven loves the people. Heaven creates the sun, the moon and the stars to lighten them; Heaven makes up spring, summer, autumn and winter to regulate the four seasons; Heaven sheds snow, rain, frost and dew to nourish the five grains, hemp and silk, so that the people may enjoy the benefits; Heaven lays out the mountains, rivers, valleys and streams and dispatches hundreds of officials to supervise the



【原文】

为王公侯伯，使之赏贤而罚暴；贼金木鸟兽，从事乎五谷麻丝，以为民衣食之财。自古及今，未尝不有此也。今有人于此，讵若爱其子，竭力单务以利之，其子长，而无报子求父，故天下之君子与谓之不仁不祥。今夫天兼天下而爱之，撒遂万物以利之，若豪之末，非天之所为，而民得而利之，则可谓否矣，然独无报夫天，而不知其为不仁不祥也。此吾所谓君子明细而不明大也。

“且吾所以知天爱民之厚者，不止此而足矣。曰杀不辜者，天子不祥，不辜者谁也？曰人也。予之不祥者谁也？曰天也。若天不爱民之厚，夫胡说人杀不辜，而天子之不祥哉？此吾之所以知天之爱民之厚也。且吾所以知天之爱民之厚者，不止此而已矣。曰爱人利人，顺天之意，得天之赏者有之；憎人贼人，反天之意，得天之罚者亦有矣。夫爱人利人，顺天之意，得天之赏者谁也？曰若昔三代圣王，尧舜禹汤文武者是也。尧舜禹汤文武焉所从事？曰从事兼，不从事别。兼者，处大国不攻小国，处大家不乱小家，强不劫弱，众不暴寡，诈不

【译文】

们赏贤罚暴；征收金木鸟兽，从事五谷丝麻，以此作为百姓的衣食之财。从古到今，未尝不都是这样。现在假使此地有一个人，喜爱他的儿子，竭尽全力做事使儿子得利，而儿子长大后却不报答他的父亲，于是天下君子都说他不仁不义。而上天兼爱天下的人民，育成万物使人民得好处，即使是细如毫毛的东西，也无不是上天所造就，人们得到的好处可说是很多的了，然而竟不知报答那上天，也不知道这是不仁不义。这就是我所说的君子只知小而不知大的缘故。

“我所以知道天爱民深厚，不止这些理由而已。比如说杀无辜的，天就给他惩罚。无辜者是谁呢？是人。给人惩罚的是谁呢？是天。如果天爱民不深厚，那为什么有人杀无辜，天就要给他惩罚呢？这是我知道天爱民深厚的缘故。我所以知道天爱民深厚，不只这些理由而已。比如说，爱人利人，顺从天意，得天赏赐的人有之；憎人害人，违反天意，受天惩罚的人也有之。那爱人利人，顺从天意得天赏赐的人是谁呢？是从前的三代圣王唐尧、虞舜、夏禹、商汤、周文王、武王等。尧、舜、禹、汤、文、武实行什么呢？实行兼爱别人，不实行别。所谓兼，就是居于大国的地位不去进攻小国，居于大家的地位不



people's conducts; Heaven appoints the kings and the lords to reward the virtuous and punish the wicked; Heaven collects gold, wood, birds, beasts and engages in the production of the five grains, hemp and silk so as to provide food and clothing for the people. From ancient times to the present day, Heaven has always been doing so. Here is a man who devotes all his love and energy to his son and does everything for his benefit, but when the son grows up, he never repays his father's love. Such a son would be condemned by all the gentlemen in the world. Now, Heaven possesses the world and shows universal love to the people in the world. Everything he creates is for the benefit of the people. Even the tip of a hair is the work of Heaven. The benefits that Heaven bestows on men are substantial, yet men do nothing to repay His love and they are not aware that doing malevolent things will bring about misfortune. That is why I say that gentlemen only understand small matters but not matters of great importance.

"I know that Heaven's love for the people goes far beyond what is mentioned above. Those who kill the innocent will be punished. Who are the killers? Men. Who will cast punishment upon the killers? Heaven. If Heaven does not love the people so deeply, why should it punish those who kill the innocent? That is why I say that Heaven loves the people deeply.

"I know that Heaven's love for the people goes far beyond what is mentioned above. There are those who are rewarded by Heaven because they love the people, bring benefit to the people and obey the will of Heaven. And there are those who are punished by Heaven because they hate and hurt the people and disobey the will of Heaven. Then who are those who are rewarded by Heaven because they love the people, bring benefit to the people and obey the will of Heaven? They are Yao, Shun, Yu, Tang, Wen, and Wu, the sage kings of the Three Dynasties of antiquity. What did they do? They advocated "universality" rather than "partiality". Universality means that a large state should not attack a small state simply because it is big, and a large family should not bully a



【原文】

谋愚，贵不傲贱。观其事，上利乎天，中利乎鬼，下利乎人。三利无所不利，是谓天德。聚敛天下之美名而加之焉，曰：此仁也，义也，爱人利人，顺天之意，得天之赏者也。不止此而已，书于竹帛，镂之金石，琢之槃盂，传遗后世子孙。曰将何以为？将以识夫爱人利人，顺天之意，得天之赏者也。《皇矣》道之曰：‘帝谓文王，予怀明德，不大声以色，不长夏以革，不识不知，顺帝之则。’帝善其顺法则也，故举殷以赏之，使贵为天子，富有天下，名誉至今不息。故夫爱人利人，顺天之意，得天之赏者，既可得留而已。

“夫憎人贼人，反天之意，得天之罚者谁也？曰若昔者三代暴王桀纣幽厉者是也。桀纣幽厉焉所从事？曰从事别，不从事兼。别者，处大国则攻小国，处大家则乱小家，强劫弱，众暴寡，诈谋愚，贵

【译文】

去扰乱小家；强大的不侵夺弱小的，人多的不伤害人少的，巧诈的不算计愚笨的，高贵的不傲视低贱的。观察他们的行事，上有利于天，中有利于鬼神，下有利于人民。有这三利，无所不利，这就叫得天之德。收集天下的美名加在他们头上，指明这就是仁，这就是义，是爱人利人，顺从天意，得到上天赏赐的人。不仅如此，还要写到竹帛史书上，镂刻在金石上，雕琢在盘盂中，留传给后代子孙。也许有人会问：这有什么用呀？这将使子孙知道，爱人利人，顺从天意，就会得到天的赏赐。《诗经·皇矣》曾说过：‘天帝告诉文王，我只怀念明德之君。你不大声说话虚张声色，不只尊诸夏而轻意更改法度，好像不识古，不知今，只顺着天帝的法则而行。’天帝因为喜欢文王顺着法则行事，所以把商王朝赏给他，使他贵为天子，富有天下，名声荣誉至今不衰。由此看来那爱人利人，顺从天意，得天赞赏的人，其结果就可想而知了。

“那憎恨人危害人，违反天意，而受到上天惩罚的又是谁呢？是从前三代的暴王，夏桀、商纣、周幽王、厉王。桀纣幽厉实行什么呢？答：他们从事别，不从事兼。别，就是处大国还去攻打小国，处大家还去扰乱小家，强大的侵夺弱小的，人多的伤害人少的，巧诈的谋算愚笨的，显贵的傲视低贱的。观察他们做的事，上不利于天，中



small family simply because it is big. The strong should not oppress the weak, the many should not molest the few, the cunning should not deceive the stupid, and the honorable should not despise the humble. By examining the policy that they advocated, we find that it was beneficial to Heaven above, to ghosts and spirits in the middle realm and to the people below. Being beneficial to these three, it was beneficial to all and it was called heavenly virtue. Therefore, people attributed all the fairest names in the world to them and said, "This is benevolence; this is righteousness. This is what it means to love and benefit others, to obey the will of Heaven, and to win Heaven's reward." What is more, their deeds were recorded on the bamboo and silk, inscribed on ancient bronzes and stone tablets, engraved on the plates and jars to be handed down to future generations. What was this for? It was for the purpose of publicizing those who were rewarded by Heaven because they loved the people, brought benefit to the people and obeyed the will of Heaven. Thus according to "*Huang Yi*" of *The Book of Odes*: "Heaven said to King Wen: I admire the man who does not show himself off and does not change the law of the early king after taking the possession of Xia. The only thing he knows is to obey the will of Heaven." Heaven was glad that King Wen was obedient to him. So he granted him the land of Yin and honored him with the position of Son of Heaven. He made him wealthy and his reputation has lasted till today. So we know that what kind of reward those who love the people, bring benefit to the people and obey the will of Heaven can actually get. Then who are those punished by Heaven because they hate and hurt the people and disobey the will of Heaven? They are Jie, Zhou, You, and Li, the evil kings of the Three Dynasties of antiquity. What did they do? They advocated "partiality" rather than "universality". Partiality means that a big country has the right to attack a small country simply because it is big, and a big family has the right to molest a small family on the same account. The strong have the right to overpower the weak, the many have the right to bully the few, the cunning have the right to deceive the stupid, and the noble have the right to look down upon the humble. When

【原文】

傲贱。观其事，上不利乎天，中不利乎鬼，下不利乎人，三不利无所利，是谓天贼。聚敛天下之丑名而加之焉，曰此非仁也，非义也。憎人贼人，反天之意，得天之罚者也。不止此而已，又书其事于竹帛，镂之金石，琢之槃盂，传遗后世子孙。曰将何以为？将以识夫憎人贼人，反天之意，得天之罚者也。《大誓》之道之曰：‘纣越厥夷居，不弔事上帝，弃厥先神祇不祀，乃曰吾有命，无廖僭务，天下，天亦纵弃纣而不葆。’察天以纵弃纣而不葆者，反天之意也。故夫憎人贼人，反天之意，得天之罚者，既可得而知也。”

是故子墨子之有天之意，辟人无以异乎轮人之有规，匠人之有矩也。今夫轮人操其规，将以量度天下之圆与不圆也。曰：“中吾规者谓之圆，不中吾规者谓之不圆。”是以圆与不圆，皆可得而知也。此其故何？则圆法明也。匠人亦操其矩，将以量度天下之方与不方也。曰：“中吾矩者谓之方，不中吾矩者谓之不方。”是以方与不方，皆可得而知之。此其故何？则方法明也。故子墨子之有天之意也，上将

【译文】

不利于鬼神，下不利于人民，三不利，就什么利也没有，这就叫天之祸害。收集天下的丑名加到他们头上，指出这就是不仁不义，憎恨人危害人，违反天意，受到上天惩罚的人。不仅如此，又把他写在竹帛史书上，镂刻在金石上，雕琢在盘盂中，留传给后代子孙，也许有人会问：将有什么用呀？将使子孙知道，憎恨人危害人，违反天意，就会受到上天惩罚。《尚书·太誓》说：‘商纣王实行灭绝人性的暴政，不肯事奉上帝，弃其祖先与天地神灵不祭祀，竟然说：“我有天命。”不警戒自己的过失，于是上天也遗弃他，不保佑他。’天之所以遗弃纣王不保佑他，是因为他违反天意。所以憎恨人危害人，违反了天意，受到天的惩罚，其结果就可想而知了。”

因此墨子认为天有意志，好比做车轮的工人有圆规，木匠有曲尺，没有什么不同。今轮人拿着他的圆规，将用来度量天下圆与不圆，说：“符合我圆规的就是圆的，不符合我圆规的就是不圆的。”因此圆与不圆，都能知道。这是什么原因？是圆的标准明确啊。匠人也拿着他的曲尺，将用来量度天下方与不方，说：“符合我的矩的就是方的，不符合我的矩的就是不方的。”因此方与不方，都能知道，这是什么原因？是方的标准明确啊。所以墨子认为天的意志，对上将





we examine the policy that they advocated, we find that it was harmful to Heaven above, to ghosts and spirits in the middle realm, and to the people below. Being harmful to these three was harmful to all and was an offense against Heaven. Therefore, people attributed all the foulest names in the world to them and said, "This is malevolence; this is unrighteousness. This is what it means to hate and injure others, to disobey the will of Heaven, and to incur Heaven's punishment." What is more, their deeds were recorded on the bamboo and silk, inscribed on ancient bronzes and stone tablets, engraved on the plates and jars to be handed down to future generations. What was this for? It was for the purpose of marking out those who were punished by Heaven because they hated the people, injured the people and disobeyed the will of Heaven. According to what is written in *The Oath of Tai*, "King Zhou in the Shang Dynasty was insolent. He refused to obey Heaven and was unwilling to offer sacrifices to the ancestors and ghosts and spirits, saying 'Fortune is with me.' As he never fulfilled his duty, Heaven gave him up and no longer protected him." The reason why Heaven deserted King Zhou and no longer protected him was that he disobeyed Heaven's will. So we know that what kind of punishment those who hate and injure the people and disobey the will of Heaven will actually get.

So Master Mozi holds that the will of Heaven to a man is like a pair of compasses to a wheelwright or a square to a carpenter. When the wheelwright uses the compasses to test the roundness of the objects in the world, he is often heard to say: "If they match the line of my compasses, they are round; otherwise they are not." In this way, we know what is round and what is not round. Why is it so? It is because we have a specific standard for the round objects. When the carpenter uses the square to test the squareness of the objects in the world, he is often heard to say: "If they match the line of my square, they are square; otherwise they are not." In this way, we know what is square and what is not square. Why is it so? It is because we have a specific standard for the square objects. Hence, Master Mozi holds that the will of Heaven can be



【原文】

度天下之王公大人刑政也，下将以量天下之万民为文学，出言谈也。观其行，顺天之意，谓之善意行；反天之意，谓之不善意行。观其言谈，顺天之意，谓之善言谈；反天之意，谓之不善言谈。观其刑政，顺天之意，谓之善刑政；反天之意，谓之不善刑政。故置此以为法，立此以为仪，将以量度天下之王公大人卿大夫之仁与不仁，譬之犹分黑白也。是故子墨子曰：“今天下之王公大人士君子，中实将欲遵道利民，本察仁义之本，天之意不可不顺也。顺天之意者，义之法也。”

【译文】

用来衡量天下王公大人治理刑事政治的情况，对下将用来衡量万民写文章，发表言论的情况。观察他们的行为，顺从天意的，称为好的德行；违反天意的，称为不好的德行。观察他们的言论，顺从天意的，称为好的言论；违反天意的，称为不好的言论。观察他们的政治，顺从天意的，称为好的政治；违反天意的，称为不好的政治。所以设此作为法则，立此作为标准，将用来衡量天下的王公大人卿大夫仁还是不仁，就好比区分黑与白一样。因此墨子说：“现在天下的王公大人士君子，内心真的想遵循圣王之道以利于民，从根本上考察仁义之本，那么天意不能不顺从。顺从天意，就是义的标准。”

天志下第二十八

【原文】

子墨子言曰：“天下之所以乱者，其说将何哉？则是天下士君子，皆明于小而不明于大。何以知其明于小不明于大也？以其不明于天之意也。何以知其不明于天之意也？以处人之家者知之。今人处若家得罪，将犹有异家所以避逃之者，然且父以戒子，兄以戒弟，曰：‘戒之慎之！处人之家，不戒不慎之，而有处人之国者乎？’今人处若国得罪，将犹有异国所以避逃之者矣，然且父以戒子，兄以戒弟，

【译文】

墨子说：“天下所以混乱，是什么原因呢？是因为天下士君子都只明白小而不明白大。何以知道他们只明白小而不明白大呢？因为他们不明白天意。何以知道他们不明白天意呢？从人们居家情况知道的。现在假若人们居家而得罪家人，还有其他住所可以躲避，然而做父亲的还告诫儿子，做兄长的告诫弟弟，说：‘要警戒呀！要谨慎呀！住在家里，不警戒不谨慎，还能生活在别人的国里吗？’假若人们生活在本国犯了罪，还有别的国家可以躲避，然而做父亲的还警戒儿子，做兄长的警戒弟弟，说：‘要警戒呀！要谨慎呀！住在国内不能不

implemented to measure the government of the rulers and high official above and the writings and speeches of the people below. When their actions are in keeping with Heaven's will, they are called good actions; when they are against Heaven's will, they are called bad actions. When their speeches are in keeping with heaven's will, they are called good speeches; when their speeches are against Heaven's will, they are called bad speeches. When their government is in keeping with Heaven's will, it is called good government; when it is against Heaven's will, it is called bad government. With Heaven's will established as the rule and the standard, measuring the benevolence or malevolence of lords, rulers and high officials in the world will be as easy as telling black from white.

Thus Master Mozi said: "If the elite gentlemen of today really wish to follow the way of the early kings and seek the benefits for the people, they should study the origin of benevolence and righteousness and obey the will of Heaven. To obey the will of Heaven is the basic standard of righteousness."

Chapter 28

The Will of Heaven (III)

Master Mozi said: "What is the reason for the disorder in the world? It is because the elite gentlemen in the world only understand small matters but not matters of importance. How do we know that the gentlemen in the world only understand small matters but not matters of importance? We know this from their behaviors in the family. If a man offends the head of the family, he can still seek shelter in the homes of his neighbors. But his father and elder brother keep warning each other, saying: 'We must be on our guard! We must be cautious! If we are not on our guard and if we are not cautious in the family, how can we survive in the state?' If one offends the king, he can still seek shelter in a neighboring country. But his father and elder brothers would keep warning each other,



【原文】

曰：‘戒之慎之！处人之国者，不可不戒慎也！’今人皆处天下而事天，得罪于天，将无所以避逃之者矣。然而莫知以相极戒也，吾以此知大物则不知者也。”

是故子墨子言曰：“戒之慎之，必为天之所欲，而去天之所恶。曰天之所欲者何也？所恶者何也？天欲义而恶其不义者也。何以知其然也？曰义者正也。何以知义之为正也？天下有义则治，无义则乱，我以此知义之为正也。”

“然而正者，无自下正上者，必自上正下。是故庶人不得次己而为正，有士正之；士不得次己而为正，有大夫正之；大夫不得次己而为正，有诸侯正之；诸侯不得次己而为正，有三公正之；三公不得次己而为正，有天子正之；天子不得次己而为正，有天正之。今天下之士君子，皆明于天子之正天下也，而不明于天之正天子也。是故古者圣人，明以此说人曰：‘天子有善，天能赏之；天子有过，天能罚

【译文】

‘警戒呀。’现在人们都处在上天之下，同时事奉天，如果得罪了天，就将无处可以逃避了。然而却没有谁知道以此相互告诫，我因此知道人们对于大事是无知的。”

因此墨子说：“要警戒呀！要谨慎呀！一定要做天要求的事，而去掉天所厌恶的事。有人问，天要求什么，厌恶什么呢？天要求义而厌恶不义。凭什么知道是这样？答：义，就是正道。凭什么知道义就是正道呢？天下有义就安定，无义就祸乱。我因此知道义就是正道。”

“然而讲到正，不是由下边来匡正上边，必定从上边去匡正下边。所以庶民不能为所欲为，有士来匡正他；士不能为所欲为，有大夫匡正他；大夫不能为所欲为，有诸侯匡正他；诸侯不能为所欲为，有三公匡正他，三公不得为所欲为，有天子匡正他；天子不得为所欲为，有上天匡正他。如今天下的君子，都知道天子是匡正天下的，而不知道天是匡正天子的。因此古时圣人明白地把这个道理告诉人们：‘天子有德，天能赏他，天子有过，天能罚他。’天子赏罚不恰当，审判





saying, 'We must be on our guard! We must be cautious! To live in a state, we cannot but be on our guard and be cautious.' Now the people all live under Heaven and work for Heaven. If anyone offends Heaven, he will have no place to hide himself. Yet the gentlemen in the world are ignorant of this and ignorant of the importance of Heaven. From this I know that the gentlemen in the world are not clear about matters of importance."

Therefore, Master Mozi said: "We must be on our guard! We must be cautious! We must do what Heaven favors and avoids what Heaven disfavors. What is it that Heaven favors and what is it that Heaven disfavors? Heaven favors righteousness and disfavors unrighteousness. How do we know this? Here is the answer: Righteousness means the right way that people should take. How do we know that righteousness is the right way that people should take? If there is righteousness, the world is in order; if there is not righteousness, the world will fall into disorder. From this I get to know that righteousness is the right way. The inferiors cannot decide what is right for the superiors. Only the superiors can decide what is right for the subordinates. Therefore, the common people should not do things at will. There are the gentlemen who decide what is right for them to do. The gentlemen should not do things at will, either. There are ministers who decide what is right for them to do. The ministers should not do things at will, either. There are feudal lords who decide what is right for them to do. The feudal lords should not do things at will, either. There are the Three Seniors who decide what is right for them to do. The Three Seniors should not do things at will, either. There is the Son of Heaven who decides what is right for them to do. The Son of Heaven should not do things at will, either. There is Heaven who decides what is right for the Son of Heaven to do. The elite gentlemen in the world know that the Son of Heaven is the leader of the whole world, but may not know that Heaven is in charge of the Son of Heaven. Therefore, in ancient times the sage kings told this to the people in the world, saying: 'If the Son of Heaven is virtuous, Heaven will reward him; if the Son of



【原文】

之。’天子赏罚不当，听狱不中，天下疾病祸福，霜露不时，天子必且牝豢其牛羊犬彘，絜为粢盛酒醴，以祷祠祈福于天。我未尝闻天之祷祈福于天子也。吾以此知天之重且贵于天子也。是故义者不自愚且贱者出，必自贵且知者出。曰谁为知？天为知。然则义果自天出也。今天下之士君子欲为义者，则不可不顺天之意矣。

“曰顺天之意何若？曰兼爱天下之人。何以知兼爱天下之人也？以兼而食之也。何以知其兼而食之也？自古及今，无有远灵孤夷之国，皆牝豢其牛羊犬彘，絜为粢盛酒醴，以敬祭祀上帝山川鬼神，以此知兼而食之也。苟兼而食焉，必兼而爱之。譬之若楚、越之君，今是楚王食于楚之四境之内，故爱楚之人；越王食于越，故爱越之人。今天兼天下而食焉，我以此知其兼爱天下之人也。

“且天之爱百姓也，不尽物而止矣。今天下之国，粒食之民，杀一

【译文】

案件不合理，天就降疾病灾祸，霜露反常失时。天子必定要喂养牛羊犬猪，准备洁净的酒饭，在祠庙中祷告，向上天求福。我不曾听说过上天向天子来祷告求福的。我由此知道天比天子高贵而聪明。所以义不从愚笨而低贱者中来，必定由高贵而智慧者中来。问：谁是智慧者？答道：天是智慧者，如此说来，义果然是从天那里来的。现在天下的士君子要想行义，就不能不顺从天意了。

“有人问，怎样顺从天意呢？答：兼爱天下的人。何以知道天兼爱天下的人呢？因为天接受天下人的供奉。何以知道天接受天下人的供奉呢？自古到今，不论怎样荒远而偏僻的国家、民族，都要饲养牛羊猪犬，准备洁净的酒饭，来敬祭上帝山川鬼神，由此知道天接受天下人的供奉。上天接受天下人的供奉，必定同样地爱天下的人。拿楚国与越国的国君为例，楚王受楚人供养，所以爱楚国人。越王受越人供养，所以爱越国人。上天包容天下百姓，受普天下的人民供养，我由此知道上天兼爱天下的人民。

“上天爱百姓，不仅此而已。当今天下各国，凡吃谷米的人，如果



Heaven is at fault, Heaven will punish him.' If the Son of Heaven is unjust in giving rewards and meting out punishments, if he is not judicious in hearing lawsuits, Heaven will molest him with diseases and misfortunes and cause the frost and dew to appear untimely. The Son of Heaven must feed cattle and sheep, pigs and dogs, and prepare clean wine and millet as sacrifices to offer to Heaven so as to seek the blessing and good fortune from Heaven. I have never heard of Heaven seeking blessing and good fortune from the Son of Heaven! From this I know that Heaven is more honorable than the Son of Heaven. So righteousness does not arise from the stupid and the humble. It must arise from the noble and the wise. Who is the wisest? Of course Heaven is the wisest. If righteousness really arises from Heaven, and if the gentlemen in the world really wish to practice righteousness, they must obey the will of Heaven.

"How should we obey the will of Heaven? To show universal love to the people in the world is the answer. How do we know that to show universal love to the people in the world is the will of Heaven? It is because Heaven accepts the sacrifices from all the people in the world. How do we know that Heaven accepts the sacrifices from all the people in the world? It is because from ancient times to the present day, even in those remote and barbarous countries, people would feed cattle and sheep, pigs and dogs and prepare clean wine and millet as sacrifices to offer to Heaven, gods of mountains and rivers, ghosts and spirits. This is how I know that Heaven accepts the sacrifices from all the people in the world. If Heaven accepts the sacrifices from all the people in the world, he must love all the people in the world. Let's take the lords of Chu and Yue as an example. Now the lord of Chu accepts offerings from the people within the borders of Chu, therefore he loves the people of Chu. And the lord of Yue accepts offerings from the people within the borders of Yue, therefore he loves the people of Yue. Now Heaven accepts the sacrifices from all the people in the world. From this I know that he must love all the people in the world.

"And I have more evidence to prove that Heaven loves all the people.

【原文】

不辜者，必有一不祥。曰谁杀不辜？曰人也。孰予之不辜？曰天也。若天之中实不爱此民也，何故而人有杀不辜，而天予之不祥哉？且天之爱百姓厚矣，天之爱百姓别矣，既可得而知也。

“何以知天之爱百姓也？吾以贤者之必赏善罚暴也。何以知贤者之必赏善罚暴也？吾以昔者三代之圣王知之。故昔也三代之圣王尧舜禹汤文武之兼爱之天下也，从而利之，移其百姓之意焉，率以敬上帝山川鬼神。天以为从其所爱而爱之，从其所利而利之，于是加其赏焉，使之处上位，立为天子以法也，名之曰‘圣人’，以此知其赏善之证。是故昔也三代之暴王桀纣幽厉之兼恶天下也，从而贼之，移其百姓之意焉，率以诟侮上帝山川鬼神。天以为不从其所爱而恶之，不从其所利而贼之，于是加其罚焉，使之父子离散，国家灭亡，耘失社稷，忧以及其身。是以天下之庶民属而毁之，业万世子孙继嗣，毁之责不之废也，名之曰‘失王’。以此知其罚暴之证。今天下之士君子，欲为义者，则不可不顺天之意矣。

“曰顺天之意者，兼也；反天之意者，别也。兼之为道也，义正；

【译文】

有谁杀了一个无辜的人，必定要受到惩罚。是谁杀无辜？是人。是谁给人惩罚？是天。如果上天的心中真的不爱这些人民，那为什么又对杀害无辜的人给予惩罚呢？上天十分爱护百姓，并且爱得普遍，就可想而知了。

“根据什么知道天爱百姓呢？我从贤人必定赏善罚暴这一点上看出来的。根据什么知道贤人必定赏善罚暴呢？我根据从前圣王的做法知道的。从前三代的圣王，唐尧、虞舜、夏禹、商汤、周文王、武王，他们兼爱天下百姓，使其得利，引导百姓的心相爱相利，带领百姓敬奉上帝山川鬼神。上天喜爱的东西他们喜爱，上天要使得利的人他们使他得利，于是天奖赏他们，使他们居上位，立为天子，以他们作表率，称他们叫‘圣王’。这就是赏善的证明。从前三代的暴君夏桀、商纣、周幽王、周厉王，厌恶天下百姓，残害天下百姓，将百姓的心引导到相互厌恶、相互残杀上，率领百姓诟骂侮辱上帝山川鬼神。上天认为他们不爱天喜欢的东西，不跟随天的做法使人得利，反而去危害人民。于是上天惩罚他们，使他们父子离散，国家灭亡，丧失社稷。祸患在他们在世的时候就发生了，天下的百姓都诟毁他们，直到子孙万代之后，还要遭受人们的唾骂，称他们为‘暴君’。这就是惩恶的证明。当今天下的士君子要想实行仁义，就不能不顺从天的意志。

“顺天意就叫兼，反天意就叫别。实行兼这种主张，就叫义政；实





In all the countries in the world and among all the people who live on the grains, the killing of one innocent person will result in one disaster. Who is it that kills the innocent person? It is a man. And who is it that sends down disaster to the killer? It is Heaven. If Heaven does not love the people in the world, then why would he send down disaster to the killer of the innocent? This is how I know that Heaven loves the people in the world. From this we know that heaven's love for the people is deep and universal. How do I know Heaven loves people? I know this from the fact that the virtuous men are bound to reward the good and punish the evil. How do I know that the virtuous men are bound to reward the good and punish the evil? I know this from the stories of the sage kings of the Three Dynasties of antiquity. The sage kings of the Three Dynasties of antiquity Yao, Shun, Yu, Tang, King Wen and King Wu loved the people universally and brought benefits to them. They converted the desires of the people and led them to worship Heaven, the gods of mountains and rivers, and ghosts and spirits. Heaven was pleased because they loved all he loved and benefited all he would benefit. Therefore, he rewarded them with the high position of the Sons of Heaven, making them the models for the people to follow and calling them the sage kings. From this I know Heaven rewards the good and punishes the evil. The wicked kings of the Three Dynasties of antiquity Jie, Zhou, King You and King Li hated the people in the world and injured them. They converted the desires of the people and led them to curse Heaven, the gods of mountains and rivers, ghosts and spirits. Heaven was displeased because they hated all he loved and injured all he would benefit. Therefore he punished them, causing fathers and sons to separate from each other, the country to perish and the disaster fall upon them. The people in the world all cursed them and the curse lasted through generations. They are still called the wicked kings. From this I have the proof of Heaven's punishment to the wicked kings. To practice righteousness, the elite gentlemen in the world today must obey the will of Heaven.

“To obey the will of Heaven is to love the people in the world as one

【原文】

别之为道也，力正。曰义正者何若？曰大不攻小也，强不侮弱也，众不贼寡也，诈不欺愚也，贵不傲贱也，富不骄贫也，壮不夺老也。是以天下之庶国，莫以水火毒药兵刃以相害也。若事上利天，中利鬼，下利人，三利而无所不利，是谓天德。故凡从事此者，圣知也，仁义也，忠惠也，慈孝也，是故聚敛天下之善名而加之。是其故何也？则顺天之意也。曰力正者何若？曰大则攻小也，强则侮弱也，众则贼寡也，诈则欺愚也，贵则傲贱也，富则骄贫也，壮则夺老也。是以天下之庶国，方以水火毒药兵刃以相贼害也。若事上不利天，中不利鬼，下不利人，三不利而无所利，是谓之贼。故凡从事此者，寇乱也，盗

【译文】

行别这种主张，就叫力政。问：义政是怎样？答：是大国不攻小国，强者不辱弱者，人多的不伤害人少的，巧诈的不欺侮愚笨的，高贵的不傲视低贱的，富贵的不歧视贫穷的，年青的不侵犯年老的。因此天下诸国，没有谁以水火毒药兵器相危害。其做事上利于天，中利于鬼神，下利于人民，三方面都有所利，这就叫天德。所以凡实行义政的，就是圣智，是仁义，是忠惠，是慈孝。因此聚集天下的美名加给他，这是什么原因呢？是顺从天意。问：力政又是怎样？答：是大攻小，强侮弱，众害寡，诈欺愚，贵傲贱，富骄贫，壮夺老。因此天下各国，才以水火毒药兵器相危害。其做事上不利于天，中不利于鬼神，下不利于人民，三方面都无所利，这就叫天贼。所以凡实行力政





loves himself. To disobey the will of Heaven is to treat the people in the world as one treats the aliens. To practice universality is to employ righteousness as the principle of government. To practice partiality is to employ force as the principle of government. What will it be like if righteousness is employed as the principle of government? Here is the answer: A large state will not attack a small state, the strong will not oppress the weak, the many will not injure the few, the cunning will not deceive the stupid, the honorable will not despise the humble, the rich will not mock the poor, the young will not rob the old. Therefore, countries in the world will not make use of fire, water, poison and weapons to fight against each other. In this way we can benefit Heaven above, ghosts and spirits in the middle realm, and the people below. Benefiting these three means benefiting all and it can be called the virtue of Heaven. Those who are devoted to righteousness are sagacious, benevolent, gracious, affectionate and filial. And all the fairest names in the world are given to them. Why is it so? It is because they obey the will of Heaven. What will it be like if force is employed as the principle of government? Here is the answer: A large state will attack a small state, the strong will oppress the weak, the many will injure the few, the cunning will deceive the stupid, the honorable will despise the humble, the rich will mock the poor, the young will rob the old. Therefore countries in the world will make use of fire, water, poison and weapons to fight against each other. In this way we cannot benefit Heaven above, the ghosts and spirits in the middle realm, and the people below. Not benefiting these three means not benefiting all and it can be called the enemy of Heaven. But to regard force as right is different. One's words and actions will be directly opposed to righteousness, as though he were galloping off in the opposite direction. If a large state attacks a small state, a large family bullies a small family, the strong oppress the weak, the honorable despise the humble, the cunning deceive the stupid, it will not benefit Heaven above, ghosts and spirits in the middle realm, and the people below. Not benefiting these three means not benefiting all. Those who are devoted to unrighteousness are robbers and



【原文】

贼也，不仁不义，不忠不惠，不慈不孝，是故聚敛天下之恶名而加之。是其故何也？则反天之意也。”

故子墨子置立天之，以为仪法，若轮人之有规，匠人之有矩也。今轮人以规，匠人以矩，以此知方圜之别矣。是故子墨子置立天之，以为仪法。吾以此知天下之士君子之去义远也。何以知天下之士君子之去义远也？今知氏大国之君宽者然曰：“吾处大国而不攻小国，吾何以为大哉？”是以差论蚤牙之士，比列其舟车之卒，以攻罚无罪之国，入其沟境，刈其禾稼，斩其树木，残其城郭，以御其沟池，焚烧其祖庙，攘杀其牺牲。民之格者，则劲拔之，不格者，则系操而归，丈夫以为仆圉胥靡，妇人以为舂酋。则夫好攻伐之君，不知此为不仁义，以告四邻诸侯曰：“吾攻国覆军，杀将若干人矣。”其邻国之君亦不知此为不仁义也，有具其皮币，发其纆处，使人飨贺焉。则夫好攻伐之君，有重不知此为不仁不义也，有书之竹帛，藏之府库。为人后子者，必且欲顺其先君之行，曰：“何不当发吾府库，视吾先君之

【译文】

的，就是作乱，是盗贼，是不仁不义，不忠不惠，不慈不孝。因此聚集天下的恶名加给他。这是什么原因呢？是他违反天意。”

所以墨子设立“天志”作为法则，好比做车轮的工人有圆规，木匠有曲尺。现在轮人拿规，匠人拿矩，凭借这个知道方的和圆的区别。所以墨子设立“天志”，把它作为法则，我因此知道天下的士君子距离义有多远。怎么知道天下的士君子距离义远呢？现今大国的国君志满意得地说：“我居于大国的地位而不攻打小国，我算什么大国呢？”因此派遣他的得力干将，摆出他的战车船只和军队，去攻伐无罪的国家，进入别国的边境，抢割别国的庄稼，砍倒别国的树木，毁坏别国的城墙，填塞别国的沟池，焚烧别国的祖庙，夺杀别国的牲口。凡是反抗他的，就加以砍杀，不反抗的，就捆绑回国，男的拿来养马服役，女的拿来舂米为奴。那好攻伐的大国国君，不知这是不仁不义，还把这种行为告诉四邻的诸侯，夸耀说：“我攻打别的国家，消灭他的军队，杀了他的将士若干人。”他的邻国的国君，也不知这是不仁不义，还准备了礼物，拿出积蓄，派人送酒送肉去祝贺。那好攻伐的大国国君，又更加不知这是不仁不义了，还把他的行为写到竹帛史书上，收藏在府库里。他的后代子孙必将顺其先君的做法，说道：“何不试试打开我家的府库，看看我先君的法则？”那上边必定



thieves, not sagacious, not benevolent and gracious, not affectionate and filial. And all the foulest names in the world are given to them. Why is it so? It is because they disobey the will of Heaven.”

Therefore, Master Mozi set the will of Heaven as the standard to practice righteousness. The will of Heaven is to him what a pair of compasses is to a wheelwright or what a square is to a carpenter. To differentiate the round objects from the square one, the wheelwright uses the compasses while the carpenter uses the square. To practice righteousness, Master Mozi set the will of Heaven as the standard. From this I know that the elite gentlemen in the world are far away from the standard of righteousness. How do I know that the gentlemen in the world are far away from the standard of righteousness? Now the lords of the large states are very proud to say: “We are large states. If we do not attack small states, how can we become large?” So they dispatch their best warriors and soldiers and arrange the warships and chariots to attack the innocent states. They encroach upon other people’s land, cutting down their trees, demolishing their city walls, filling up their moats and ditches, burning their ancestral temples and slaughtering their animals. When meeting with those who dare to resist, they will kill them; when meeting with those who do not resist, they will tie them up and take them away. Men are made to be servants and stable boys, or prisoners and coolies. Women are made to be the housemaids to husk rice or pour wine. Not knowing that it is malevolent and unrighteous, the war-like lord even tells what he does to the neighboring countries, saying: “I have occupied that state, wiped out its army and killed a lot of generals.” And his neighboring countries, not knowing that it is malicious and unrighteous, will open the treasure house and offer it furs and silk to express their congratulations. This will make the war-like lords all the more ignorant of being malevolent and unrighteous. They even record what they have done on the bamboo and silk and keep it in the archives. And their descendents hope to follow them, saying: “Why not open the archives and let us see the standard set up by our ancestors?” There are surely no



【原文】

法美？”必不曰文、武之为正者若此矣，曰吾攻国覆军杀将若干人矣。则夫好攻伐之君，不知此为不仁不义也，其邻国之君，不知此为不仁不义也。是以攻伐世世而不已者，此吾所谓大物则不知也。

所谓小物则知之者何若？今有人于此，入人之场园，取人之桃李瓜姜者，上得且罚之，众闻则非之，是何也？曰不与其劳，获其实，已非其有所取之故。而况有踰于人之墙垣，担格人之子女者乎？与角人之府库，窃人之金玉蚤象者乎？与踰人之栏牢，窃人之牛马者乎？而况有杀一不辜人乎？今王公大人之为政也，自杀一不辜人者；踰人之墙垣，担格人之子女者；与角人之府库，窃人之金玉蚤象者；与踰人之栏牢，窃人之牛马者；与入人之场园，窃人之桃李瓜姜者，今王公大人之加罚此也，虽古之尧舜禹汤文武之为政，亦无以异此矣。

今天下之诸侯，将犹皆侵袭攻伐兼并，此为杀一不辜人者，数千万矣；此为逾人之墙垣，格人之子女者，与角人府库，窃人金玉蚤象者，数千万矣；逾人之栏牢，窃人之牛马者，与入人之场园，窃人之桃李瓜姜者，数千万矣，而自曰义也。故子墨子言曰：“是贲我者，

【译文】

不会写周文王、武王是怎样实行统治的。而只会写我攻打了他国，消灭他的军队，杀了将士若干人。那好攻伐的大国国君，不知这是不仁不义，而他的邻国，也不知道这是不仁不义。因此攻战也就世世代代无休止，这就是我所说的人们对大事不明白的缘故。

所谓对小事明白又怎么说呢？假使在此有一个人，擅自进入别人的园中，摘取别人的桃李瓜姜，在上位的就要处罚他，大家听到后都认为他不对，这是为什么呢？是因为他不参加劳动而获取别人的成果，把不是自己的东西拿来的缘故，（窃取瓜果尚且不可）何况是翻墙进入，抓打别人的子女，或凿通他人的府库，偷窃金玉布帛呢？或跳进他人的牛栏马圈，窃取人家的牛马呢？更何况又杀了一个无辜的人呢？当今的王公大人主政的时候，若有人杀害一个无辜的人；或者翻人家的墙，去抓打人家的子女；或者凿开他人府库，窃取别人的金玉布帛；或者翻入牛栏马圈，偷人家牛马；或者进入他人的园子，偷了人家的桃李瓜姜等，都要加以惩罚，当今的王公大人惩罚这类事，即使古时的尧舜禹汤文武主政，处理这样的事也没什么不同。

当今天下诸侯，都将在侵袭攻伐兼并，这比杀一个无辜者要严重几千万倍，比那翻进别人的墙垣，抓扭别人的子女，比那凿通人家府库，窃取别人金玉布帛要严重数千万倍；比那进入人家栏圈，偷取别人牛马，比那跳进人家园子，偷窃别人桃李瓜姜要严重数千万倍，可自己还说这是义。所以墨子指出：“这是搞乱义的说法！难道这与混



such words: "Such are the achievements of King Wen and King Wu." And there are surely such words: "I have occupied that state, wiped out its army and killed a lot of generals." Thus, the war-like lords do not know that it is malevolent and unrighteous and the neighboring states do not know that it is malevolent and unrighteous, either. Therefore, they are involved in the warfare generation after generation. This is why I say that the elite gentlemen in the world today are not aware of the matters of importance.

What will it be like if people only understand small matters? Suppose a man sneaks into an orchard and steals peaches, plums, melons and gingers. The government administrators will punish him when they catch him and people will condemn him when they hear about it. Why does he get such punishment? Because he intends to steal the reappings and property that do not belong to him. And his foul deeds include climbing over other people's fences to take away their children, digging into other people's storehouse to carry away their gold, jade, silk and cloth, breaking into other people's stable or cattle pen to seize their horses or cattle. What is more, he will kill the innocent person. When rulers and high officials of today manage the state affairs, they will severely punish all those above-mentioned evildoers. There is no difference between what they do and what the ancient sage kings Yao, Shun, Yu, Tang, King Wen and King Wu did when they dealt with the state affairs. But the ministers and high officials of today are still intruding, attacking and annexing each other. This is the crime a thousand and ten thousand times worse than killing one innocent person, a thousand and ten thousand times worse than climbing over other people's fences to take away their children or digging into other people's storehouse to carry away their gold, jade, silk and cloth, a thousand and ten thousand times worse than breaking into other people's stable or cattle pen to seize their horses or cattle, or sneaking into an orchard and steals peaches, plums, melons and gingers. Yet rulers and high officials think that what they do is righteous. Therefore, Master Mozi said: "This is meant to confuse the concept of righteousness. Is



【原文】

则岂有以异是赇黑白甘苦之辩者哉！今有人于此，少而示之黑，谓之黑，多示之黑谓白，必曰吾目乱，不知黑白之别。今有人于此，能少尝之甘谓甘，多尝谓苦，必曰吾口乱，不知其甘苦之味。今王公大人之政也，或杀人，其国家禁之，此蚤越有能多杀其邻国之人，因以为文义，此岂有异赇白黑、甘苦之别者哉？”

故子墨子置天之以为仪法。非独子墨子以天之志为法也，于先王之书《大夏》之道之然：“帝谓文王，予怀明德，毋大声以色，毋长夏以革，不谄不知，顺帝之则。”此诰文王之以天志为法也，而顺帝之则也。且今天下之士君子，中实将欲为仁义，求为上士，上欲中圣王之道，下欲中国家百姓之利者，当天之志，而不可不察也。天之志者，义之经也。

【译文】

淆黑与白、甜与苦的区别有什么不同？假使在此有一个人，拿少许黑给他看，他就说是黑的，多拿点黑的给他看，就说是白的，结果他必定会说：“我目光错乱了，不知道黑与白的分别。”假使在此有一个人，拿少许甜的给他尝，他就说是甜的，多拿甜的给他尝，就说是苦的。结果，他必定会说：“我口味错乱，不知道甜与苦的味。”现在王公大人主政，有人在国内杀人，他的国家必然加以禁绝，但若有人用斧钺大量地杀害邻国的人，倒说这是大义，这与混淆黑与白、甘与苦的分别有什么不同呢？”

所以墨子设立“天志”作为准则。不只墨子以天志为准则，歌颂先王的书《诗经·大雅》中也这样说：“上帝对文王说，我怀念明德的人，他从不大声说话虚张声色，不只尊诸夏而轻易更改法度，好像不谄古不知今，而顺从天帝的法则。”这是说文王能以天志为法则而按天帝的法则行事。所以当今天下的士君子，内心真的要想实行仁义，求做一个上士，那么对上要符合圣王之道，对下要符合国家人民的利益，对天意不能不明察。天的意志，就是义的准则。



there any difference between the confusion of the concept of righteousness and the confusion of the distinction between black and white, and sweet and bitter? If we had a man who, when seeing a bit of black, would call it black and, when seeing a lot of black, would call it white, he would say: 'Something is wrong with my eye. I cannot distinguish between black and white.' If we had a man who, when tasting a bit of sweet food, would call it sweet and, when tasting a lot of sweet food, would call it bitter, he would say: 'Something is wrong with my taste. I cannot distinguish between sweet and bitter.' Now in managing the state affairs, rulers and high officials would sentence to death those who kill others in their state, but they would call those who kill a lot of people in the neighboring countries as righteous. Is there any difference between the confusion of the concept of righteousness and the confusion of the distinction between black and white, and sweet and bitter? "

Therefore, Master Mozi set the will of Heaven as the standard to practice righteousness. Is not merely Master Mozi who set the will of Heaven as the standard to practice righteousness, in "The Greater Ode" of *The Book of Odes*, the book written by the early kings, we find the following words: "Heaven said to King Wen: I cherish those intelligent and virtuous men who never show off and never try to change the law of Heaven once they become feudal lords. They are innocent and ignorant and are only submissive to the scheme of Heaven." Hence Heaven is telling King Wen to take the will of Heaven as the standard and act according to the scheme of Heaven. If the elite gentlemen in the world really wish to practice benevolence and righteousness and become superior, matching the way of the sage kings above and the interests of the people and the country below, they must study the will of Heaven, for the will of Heaven is indeed the standard of righteousness.

新學
子
書
館
PDG

卷八

明鬼上第二十九(阙)

明鬼中第三十(阙)

明鬼下第三十一

【原文】

子墨子言曰：“逮至昔三代圣王既没，天下失义，诸侯力正，是以存夫为人君臣上下者之不惠忠也，父子弟兄之不慈孝弟长贞良也，正长之不强于听治，贱人之不强于从事也，民之为淫暴寇乱盗贼，以兵刃毒药水火，退无罪人乎道路率径，夺人车马衣裘以自利者并作，由此始，是以天下乱。此其故何以然也？则皆以疑惑鬼神之有与无之别，不明乎鬼神之能赏贤而罚暴也。今若使天下之人，偕若信鬼神之能赏贤而罚暴也，则夫天下岂乱哉！”

【译文】

墨子说：“自昔日三代圣王死后，天下失去道义，诸侯之间以武力征伐，所以存在君不施恩臣不忠的情况。父子兄弟之间父不慈、子不孝、弟不敬、不忠贞不善良；官长不努力治政，平民不努力工作，百姓干淫暴、抢劫、偷盗之事，用兵器、毒药、水火在路上拦劫无辜的人，强夺人家车马衣裘以利自己。凡此种种，一齐从此开始，因此天下动乱。是什么缘故造成这样呢？这都是因为怀疑鬼神的有无，不明白鬼神能赏贤罚暴。现在如果使天下的人，都能相信鬼神能赏贤罚暴，那么天下怎么会混乱呢！”



Book Eight

Chapter 29

On Ghosts (I) (Missing)

Chapter 30

On Ghosts (II) (Missing)

Chapter 31

On Ghosts (III)

Master Mozi said: "When the sage kings of the Three Dynasties of antiquity passed away, the world lost its righteousness and the feudal lords began to resort to force to fight with each other. The rulers and superiors were no longer generous, the subjects and subordinates were no longer loyal, fathers and sons were no longer affectionate or filial and younger and elder brothers were no longer brotherly, respectful or kind. The officials were not willing to handle government affairs diligently, nor were the common people willing to pursue their own tasks earnestly. Many of them began to be indulged in sensual pleasures, violence, thievery and rebellion, using weapons, poison, fire and water to attack innocent people on the roads and bypaths and rob them of their carriages and horses, robes and furs for their own benefit. The whole world has been in disorder since then. What is the reason for this? It is all because people are doubtful of the existence of the ghosts and spirits and are ignorant of their ability to reward the virtuous and punish the vicious. If we could convince the people in the world that ghosts and spirits have the ability to reward the virtuous and punish the vicious, how could the world fall into disorder?"





【原文】

今执无鬼者曰：“鬼神者，固无有。”旦暮以为教诲乎天下，疑天下之众，使天下之众皆疑惑乎鬼神有无之别，是以天下乱。是故子墨子曰：“今天下之王公大人士君子，实将欲求兴天下之利，除天下之害，故当鬼神之有与无之别，以为将不可以不明察此者也。”

既以鬼神有无之别，以为不可不察已，然则吾为明察此，其说将奈何而可？子墨子曰：“是与天下之所以察知有与无之道者，必以众之耳目之实知有与亡为仪者也，请惑闻之见之，则必以为有，莫闻莫见，则必以为无。若是，何不尝入一乡一里而问之，自古以及今，生民以来者，亦有尝见鬼神之物，闻鬼神之声，则鬼神何谓无乎？若莫闻莫见，则鬼神可谓有乎？”

今执无鬼者言曰：“夫天下之为闻见鬼神之物者，不可胜计也，亦孰为闻见鬼神有无之物哉？”子墨子言曰：“若以众之所同见，与众之所同闻，则若昔者杜伯是也。周宣王杀其臣杜伯而不辜，杜伯曰：‘吾君杀我而不辜，若以死者为无知则止矣；若死而有知，不出三年，必使吾君知之。’其三年，周宣王合诸侯而田于圃，田车数百乘，从数千，人满野。日中，杜伯乘白马素车，朱衣冠，执朱弓，挟

【译文】

现在主张无鬼的人说：“鬼神本来就没有的。”早晚以此教诲天下人，迷惑天下人，使天下人都怀疑鬼神的有无，所以天下混乱。因此墨子说：“当今天下的王公大人士君子们，如果真正想兴天下之利，除天下之害，那么对于鬼神的有和无的分别，我认为不能不考察清楚的。”

既然鬼神有和无的分别，认为不能不考察清楚，那么我们为了明察它，将怎么说才行呢？墨子说：“举天下的人用来考察有与无的办法，必定以众人耳目所闻所见的事实为准绳，有人真的听到见到了，就必定以为有，没有听到见到，就必定以为无。如果是这样，又何不试着到一个乡一个里去问问，自古到今，有生民以来，有人曾经看到鬼神的形状，听到鬼神的声音，那怎么能说鬼神没有呢？如果没有听到没有看到，又怎么能说鬼神是有的呢？”

现在主张无鬼的人说：“天下听说过鬼神这种东西的人，不可胜计，又有谁真的见过鬼神这种东西呢？”墨子说：“如果要讲众人都见过和听过的事，那么从前杜伯的事就是。周宣王无辜杀他的大臣杜伯，杜伯说：‘我君杀无辜，如果死者无知就算了，如果死者有知，不出三年，必使我君知道厉害。’三年后，周宣王会合诸侯在猎圃打猎，车子几百辆，随从数千人，来的人满山遍野。到了中午，杜伯乘坐着白马素车，身着红色的衣帽，手握红色的弓，搭上红色的箭，追



Now, those who deny the existence of ghosts say: "There are no ghosts and spirits in the world." And they preach this to the people in the world from dawn till dark so as to confuse them and make them doubtful of the existence of ghosts and spirits. In this way they throw the world into disorder. Therefore, Master Mozi said: "If rulers and high officials and elite gentlemen of today really wish to promote what is beneficial and abolish what is harmful, they must answer the question whether ghosts and spirits exist or not." If it is the case, what method should they use? Master Mozi said: "To answer the question whether ghosts and spirits exist or not, we must know whether people have actually heard them with their own ears or seen them with their own eyes. If someone has heard them or seen them, we must admit their existence. If not, we must deny their existence. So why not go to villages and towns to inquire about it? From ancient times till now, or ever since the beginning of mankind, there have been people reporting that they have seen ghosts and spirits and heard their voices. How can we say that ghost and spirits never exist? If no one has seen them and heard their voices, how can we say that ghosts and spirits exist?"

Those who deny the existence of ghosts say: "There are countless people in the world who claim that they have seen ghosts and spirits, or heard their voices, but who has really seen or heard them?" Master Mozi said: "If we are to rely on what many people have jointly seen and jointly heard, then Du Bo is a case in point. Lord Xuan of the Zhou Dynasty put his minister Du Bo to death, though he did not commit any crime. Du Bo said: 'My lord puts me to death while I am innocent. If man loses his consciousness after his death, it will be the end of the matter. If I shall still retain my consciousness after death I shall let him know of this within three years.' In the third year of Du Bo's death, Lord Xuan went hunting in the open field of Putian together with other feudal lords. Hundreds of hunting chariots and thousands of attendants followed him, making the field filled with people. At noon, Du Bo appeared, riding in a plain chariot drawn by a white horse, wearing a vermilion hat and robe, holding a



【原文】

朱矢，追周宣王，射之车上，中心折脊，殪车中，伏弔而死。当是之时，周人从者莫不见，远者莫不闻，著在周之《春秋》。为君者以教其臣，为父者以谏其子，曰：‘戒之慎之！凡杀不辜者，其得不祥，鬼神之诛，若此之僇也！’以若书之说观之，则鬼神之有，岂可疑哉？非惟若书之说为然也，昔者郑穆公，当昼日中处乎庙，有神入门而左，鸟身，素服三绝，面状正方。郑穆公见之，乃恐惧犇，神曰：‘无惧！帝享女明德，使予锡女寿十年有九，使若国家蕃昌，子孙茂，毋失。’郑穆公再拜稽首曰：‘敢问神名？’曰：‘予为句芒。’若以郑穆公之所身见为仪，则鬼神之有，岂可疑哉？

“非惟若书之说为然也，昔者，燕简公杀其臣庄子仪而不辜，庄子仪曰：‘吾君王杀我而不辜，死人毋知亦已，死人有知，不出三年，必使吾君知之。’期年，燕将驰祖，燕之有祖，当齐之社稷，宋之有

【译文】

赶周宣王，一箭射到车上，射中周宣王前心，折断了脊骨，倒在车上，宣王伏在弓袋上死去。当时跟随来打猎的周人没有谁不看见，远方的人没有谁不听说，还记载在周朝的史书上。为人君的以此事来教育他的臣属，为父亲的以此来训诫他的儿子，说：‘要警戒啊！要谨慎啊！凡是滥杀无辜的，他得到的不祥，他遭受鬼神的诛杀，就会像宣王这样惨，这样快啊！’我们拿周朝的《春秋》记载的事实来看，鬼神的存在，还有什么怀疑呢？不但这本书上是这样说的。从前秦穆公，一天中午在庙堂里，看见有神进门往左走，鸟身素服，以玄纯作衣带，脸为方形。穆公恐惧而逃，那神说道：‘不要怕！天帝因你的明德而使你享受帝的荫护，派我赐你添寿十九年，使你的国家繁荣昌盛，子孙繁茂，不失秦国。’秦穆公再拜稽首，问道：‘请问尊神名姓。’神说：‘我是春神句芒。’如果以秦穆公所亲见为准，那鬼神的存在还有什么可怀疑的呢？

“不但这本书上是这么说的。从前燕简公，无辜杀了他的大臣庄子仪，庄子仪临死时说：‘君王无辜杀我，死人如果无知也就算了，死人如果有知，不出三年，必使我君知道厉害。’一年后，燕人将往祖泽地方去进行祭祀。燕国有祭祀的祖泽，就如齐国有社稷，宋国有桑



vermilion bow and vermilion arrows. He chased after Lord Xuan in his chariot and shot him from behind. The arrow pierced his heart and broke his backbone. Lord Xuan fell down, slumping over his quiver and died instantly. At that time there were none among his attendants who did not see what happened, and none in distant regions who did not hear about it. And it was recorded in the history book entitled *The Spring and Autumn Annals of Zhou*. Rulers used it to instruct their subjects, and fathers used it to warn their sons, saying, 'You must be careful and you must be cautious. All who kill the innocent will be severely and speedily punished by ghosts and spirits like this!' According to what is recorded in the book, ghosts and spirits do exist. How can we doubt their existence? It is not merely what is recorded in this book that proves it. Once in the past, Lord Mu of Qin (659-620 B.C.) was in the temple at noon when a spirit entered the gate and turned to the left. It had the face of a man and the body of a bird, wearing a white robe with black seams, and was very dignified and grave in appearance. Upon seeing him, Lord Mu was so frightened that he immediately ran away. The spirit stopped him, saying: 'Don't be scared! Heaven recognizes your outstanding virtue and sends me to bless you with nineteen more years of life. He will make your state prosperous, your descendants numerous and ensure that the State of Qin never falls into the enemy's hands.' Lord Mu bowed twice to express his thanks and asked: 'May I ask your name?' The spirit answered: 'I am Gou Mang, the spirit of the wood.' If we are to accept what Lord Mu personally saw as reliable, how could we doubt the existence of ghosts and spirits? It is not merely what is recorded in this book that proves the existence of gods and spirits. Once in the past, Lord of Yan (504-492 B.C.) put his minister Zhuang Ziyi to death, though he had not committed any crime. Zhuang Ziyi said: 'My lord puts me to death while I am innocent. If man loses his consciousness after his death, it will be the end of the matter. If I shall still retain my consciousness after death, I shall let my lord know of this within three years.' One year after Zhuang Ziyi's death, Lord Jian of Yan was to set off in his chariot to Juze to offer



【原文】

桑林，楚之有云梦也，此男女之所属而观也。日中，燕简公方将驰于祖涂，庄子仪荷朱杖而击之，殪之车上。当是时，燕人从者莫不见。远者莫不闻，著在燕之《春秋》。诸侯传而语之曰：‘凡杀不辜者，其得不祥，鬼神之诛，若此其僇也！’以若书之说观之，则鬼神之有，岂可疑哉？非惟若书之说为然也，昔者，宋文君鲍之时，有臣曰观辜，固尝从事于厉，侏子杖揖出与言曰：‘观辜！是何珪璧之不满度量？酒醴粢盛之不净洁也？牺牲之不全肥？春夏秋冬（选）失时？岂女为之与？意鲍为之与？’观辜曰：‘鲍幼弱在荷纆之中，鲍何与识焉。官臣观辜特为之。’侏子举揖而槩之，殪之坛上。当是时，宋人从者莫不见，远者莫不闻，著在宋之《春秋》。诸侯传而语之曰：‘诸不敬慎祭祀者，鬼神之诛，至若此其僇也！’以若书之说观之，鬼神之

【译文】

林，楚国有云梦一样，这些又是男女聚会和观游的地方。到中午的时候，燕简公正驰往祖泽的途中，庄子仪举起一支红色的杖击打简公，简公当即死于车上。当时跟着来的燕人没有谁不看见，远方的人没有谁不听说，还记载在燕国的史书上，诸侯相互传闻而告诫说：‘凡滥杀无辜的人，他得到的不祥，他遭受鬼神的诛杀，就会像燕简公这样惨、这样快啊！’我们拿燕国的史书《春秋》所记载的事实来看，鬼神的存在，还有什么可怀疑的呢？不但这书上是这样说的，从前宋文君鲍的时候，有一个负责祭祀的祝史叫观辜，曾在祠庙进行祭祀时，神附在巫史的身上，巫史拿着木杖走出来代神质问道：‘观辜！为何祭祀的珪璧不按规格？酒醴食品为何不洁净？牛羊为何色不纯体不肥？春夏秋冬所献的祭品为何失时？这是你做的事呢？还是鲍做的事？’观辜说：‘鲍年幼，还在襁褓之中，鲍怎么会知道呢？这都是臣观辜独自一人做的事。’巫史举起木杖，把观辜打死在坛上。当时，宋人跟随来的没有谁不看见，远方的人没有谁不听说，还记载在宋国的史书上。诸侯相互传闻并告诫说：‘对祭祀不敬不慎的人，他遭到鬼神的诛伐，就会像观辜这样惨、这样快啊！’拿宋国史书记载的事实来看，



sacrifices to gods and ancestors. Like Sheji in Qi, Sanglin in Song, and Yunmeng in Chu, Juze is the place where men and women in the state offer sacrifices and meet together. At noon, Lord Jian was on the road to Juze when Zhuang Ziyi carried a vermilion staff, hit him and killed him in his chariot. At that time, there were none among his attendants who did not see what happened, and none in distant regions who did not hear about it. And it was recorded in the history book entitled *The Spring and Autumn Annals of Yan*. The feudal lords warned each other, saying, 'All who kill the innocent will be severely and speedily punished by ghosts and spirits like this!' According to what is recorded in the book, ghosts and spirits do exist. How can we doubt their existence? It is not merely what is recorded in this book that proves the existence of ghosts and spirits. Once in the past, when Lord Wen of Song whose name was Bao (610-589 B.C.) was on the throne, there was a minister called Shi Guangu who was in charge of the sacrificial ceremony to be held in the ancestral temple of the state. While he was presiding over a sacrificial ceremony, a man in charge of prayers appeared with a stick in his hand and said: 'Guangu, tell me why the sacramental jades and circlets do not conform to the proper standard? Why the offerings of wine and millet are impure? Why the sacrificial animals are not fat and flawless as they should be? And why the ceremonies appropriate to the four seasons are not performed at the right times? Is this your doing or Bao's doing?' Guangu said: 'Bao is still in his infancy. How could he know this? I am in charge, and it is all my doing!' Hardly had he finished his words when the man lifted the stick, struck him on the head and killed him on the altar. At that time, there were none among his attendants who did not see what happened, and none in distant regions who did not hear about it. And it was recorded in the history book entitled *The Spring and Autumn Annals of Song*. The feudal lords warned each other, saying, 'All who fail to conduct sacrifices with the proper respect and circumspection will be severely and speedily punished by ghosts and spirits like this!' According to what is recorded in the book, ghosts and spirits do exist. How can we



【原文】

有，岂可疑哉？

“非惟若书之说为然也。昔者，齐庄君之臣，有所谓王里国、中里微者，此二子者，讼三年而狱不断。齐君由谦杀之恐不辜，犹谦释之。恐失有罪，乃使之人共一羊，盟齐之神社，二子许诺。于是泔泔搯羊而漉其血，读王里国之辞既已终矣，读中里微之辞未半也，羊起而触之，折其脚，祧神之而彘之，殪之盟所。当是时，齐人从者莫不见，远者莫不闻，著在齐之《春秋》。诸侯传而语之曰：‘请品先不以其请者，鬼神之诛，至若此其僭邀也。’以若书之说观之，鬼神之有，岂可疑哉？”是故子墨子言曰：“虽有深溪博林，幽涧毋人之所，施行不可以不董，见有鬼神视之。”

今执无鬼者曰：“夫众人耳目之请，岂足以断疑哉？奈何其欲为高君子于天下，而有复信众之耳目之请哉？”子墨子曰：“若以众之耳目之请，以为不足信也，不以断疑。不识若昔者三代圣王尧舜禹汤文武

【译文】

鬼神的存在，还有什么怀疑的呢？

“不但这本书上是这么说的。从前齐庄王的大臣中，有叫做王里国、中里微的人，这两人打了三年官司，案子还没能判决。齐君想把二人一起杀掉，又恐乱杀无辜；想将他二人一起放了，又恐放掉有罪之人。于是叫二人共牵一只羊到神社去立誓，二人同意。在神坛前挖一个坑，杀了羊，把血洒到坑中，王里国先读完誓词，中里微的誓词还没读到一半，那只死羊跳起来顶他，把他的脚折断了，巫史走上来敲他，把他敲死在那盟誓的神坛下。当时，齐人跟随来的没有谁不看见，远方的人没有谁不听说，还记载在齐国的史书上。诸侯相互传闻并告诫说：‘凡一起盟誓时不讲实话的人，鬼神对他的诛杀，就会像中里微这样惨，这样快啊！’拿这齐国史书记载的事实来看，鬼神的存在，还有什么怀疑的呢？”所以墨子说：“即使是深溪密林，幽僻无人之处，行动也不能不谨慎，因为有鬼神在旁边看着。”

现在主张无鬼的人说：“凭普通人耳目所得的情况，怎么可以断决疑难呢？哪有想在天下做高尚君子的人，反而去相信普通人耳目所得的情况呢？”墨子说：“如果认为普通人耳目所得的情况，不足为信，不可以断决疑难。不知像从前三代的圣王尧、舜、禹、商汤、周



doubt their existence?

“It is not merely what is recorded in this book that proves the existence of ghosts and spirits. Once in the past, Lord Zhuang of Qi (794-731 B.C.) had two ministers called Wang Ligu and Zhong Lijiao. They had been involved in a lawsuit for three years, yet the case was still unsettled. Lord Zhuang thought of putting both of them to death, but he was afraid of killing the innocent; he also thought of acquitting both of them, but he was afraid of setting free the guilty. To cut the Gordian knot, he ordered the two men to provide a lamb on their own and take an oath of blood before the altar of the State of Qi to prove their innocence. The two men agreed to do so. Then the throat of the lamb was cut, with its blood sprinkled on the altar. When Wang Ligu took his oath, nothing happened to him. However, when Zhong Lijiao only half finished taking his oath, the dead lamb rose up, striking him hard and breaking his leg. Thinking that the lamb revealed the will of the god, the man in charge of the ceremony immediately struck Zhong Lijiao to death on the altar. At that time, there were none among the attendants of Qi who did not see what happened, and none in distant regions who did not hear about it. And it was recorded in the history book entitled *The Spring and Autumn Annals of Qi*. The feudal lords warned each other, saying, ‘All those who take oaths insincerely will be severely and speedily punished by ghosts and spirits like this!’ According to what is recorded in the book, ghosts and spirits do exist. How can we doubt their existence?” Therefore, Master Mozi said: “Even when we go to the deep valleys and remote, thickly forested mountains where there is no man, we must act with caution because ghosts and spirits are watching us.”

Now, those who deny the existence of ghosts say: “How can we rely on what the ordinary people see and hear to settle a doubt? How can one wishing to be a noble elite gentleman believe what the ordinary people see and hear?” Master Mozi said: “If the eyes and ears of the ordinary people are not reliable, what about the deeds of the sage kings of the Three Dynasties of antiquity such as Yao Shun, Yu, Tang, King Wen and



【原文】

者，足以为法乎？故于此乎，自中人以上皆曰：若昔者三代圣王，足以为法矣。若苟昔者三代圣王足以为法，然则姑尝上观圣王之事。昔者，武王之攻殷诛纣也，使诸侯分其祭曰：‘使亲者受内祀，疏者受外祀。’故武王必以鬼神为有，是故攻殷伐纣，使诸侯分其祭。若鬼神无有，则武王何祭分哉？

“非惟武王之事为然也，故圣王其赏也必于祖，其僇也必于社。赏于祖者何也？告分之均也；僇于社者何也？告听之中也。非惟若书之说为然也，且惟昔者虞夏、商、周三代之圣王，其始建国营都日，必择国之正坛，置以为宗庙；必择本之修茂者，立以为菑位；必择国之父兄慈孝贞良者，以为祝宗；必择六畜之胜膂肥倮毛以为牺牲，珪璧琮璜，称财为度；必择五谷之芳黄，以为酒醴粢盛，故酒醴粢盛，与岁上下也。故古圣王治天下也，故必先鬼神而后人者此也。故曰官府选

【译文】

文王、周武王等人，是否可以作为标准呢？在这个问题上，一般人都说，从前三代的圣王，是能够作为标准的。如果三代的圣王可以作为标准，那么姑且看看古代圣王的事吧。从前，周武王灭商诛纣以后，使各诸侯分掌祭祀，说‘与天子同姓的诸侯，可立祖庙以祭祖，异姓诸侯可祭本国山川众神。’可见武王一定认为鬼神是有的，因此灭商诛纣，使诸侯分掌祭祀众神，如果没有鬼神，武王为何要分祭呢？

“不只武王的事是这样，古代圣王行赏必定在祖庙，他行罚必定在神社。为什么行赏要在祖庙呢？是为了告诉神他分配得平均；为什么行罚要在神社？是告诉神他判决得合理。不只是书上是这样说的，并且从前夏商周三代的圣王，开始立国建都的时候，必定选取国内居中处为祭坛之地，用来建立宗庙；必定选择树林茂密的地方，用来建立神祠；必定选择国内慈孝善良的父兄，来当太祝和宗伯；必定选择六畜中体肥毛纯的牛羊猪来作祭品；珪璧琮璜这些祭祀用的玉的多少，以与自己财力相称为原则；必定选择五谷中芳香色美的来作祭祀的酒醴食品，酒醴食品的多少，根据年成的好坏而相增减。古代圣王治理

King Wu? Can we cite their stories to settle the doubt?" Surely everyone whose intelligence is above the average will say: "The deeds of the sage kings of the Three Dynasties of antiquity such as Yao Shun, Yu, Tang, King Wen and King Wu are trustworthy." If it is the case, let us recall some of their stories. In ancient times, King Wu of Zhou attacked Yin of Shang and killed its ruler King Zhou. He divided the sacrificial duties among the feudal lords, saying: "Those who are closely related may worship their ancestors inside the temples; those who are distantly related may worship the mountains and rivers of their countries." It is clear that King Wu must have believed in the existence of ghosts and spirits. Therefore, after attacking Yin and killing King Zhou, he ordered the feudal lords to divide the sacrificial duties among themselves. If there were no ghosts or spirits, why should he have had the sacrificial duties divided up? It is not merely the deeds of King Wu that prove the existence of ghosts and spirits. The ancient sage kings always distributed rewards at the ancestral temple and meted out punishments at the altar of the soil. Why did they distribute rewards at the ancestral temple? It was to report to the ancestors that the distribution was fair. Why did they mete out punishments at the altar of the soil? It was to report to the spirits that the punishments were just. It is not merely what is recorded in this book that proves the existence of ghosts and spirits. In ancient time, when the sage kings of the Three Dynasties of Yu, Xia, Shang and Zhou first established their states and built their capitals, they would select a place for the main altar of the state and construct an ancestral temple. And they would select a site where trees were particularly fine and luxuriant to set up the altar of the soil and choose kind, filial, honest and kind-hearted men to be the officials to preside over the sacrificial ceremonies. Furthermore, they would select the plumpest, most perfectly shaped and colored among the six domestic animals to be sacrificial victims, wear jade to comply with his wealth and choose the most fragrant and yellow of the five grains to be used for the offerings of wine and millet whose quality varies with the harvest of the year. Therefore, in ruling over the world, the ancient sage





【原文】

效，必先祭器祭服，毕藏于府，祝宗有司，毕立于朝，牺牲不与昔聚群。故古者圣王之为政若此。

“古者圣王必以鬼神为，其务鬼神厚矣，又恐后世子孙不能知也，故书之竹帛，传遗后世子孙，咸恐其腐蠹绝灭，后世子孙不得而记，故琢之盘盂，镂之金石，以重之；有恐后世子孙不能敬藉以取羊，故先王之书，圣人一尺之帛，一篇之书，语数鬼神之有也，重有重之。此其故何？则圣王务之。今执无鬼者曰：‘鬼神者，固无有。’则此反圣王之务。反圣王之务，则非所以为君子之道也！”

今执无鬼者之言曰：“先王之书，慎无一尺之帛，一篇之书，语数鬼神之有，重有重之，亦何书之有哉？”子墨子曰：“《周书·大雅》有之，《大雅》曰：‘文王在上，于昭于天，周虽旧邦，其命维

【译文】

天下，就是这样先鬼神而后人的。所以，官府的置备，必定先备祭神的祭器祭服，全都藏于府中，太祝宗伯等负责祭祀的官员，全都列为朝廷之臣，选作祭祀用的牛羊要与其他牲畜分开。古代圣王就是这样治理政事的。

“古代圣王一定以为鬼神是有的，他们侍奉神明非常尽力，又恐后代子孙不知道，所以写在竹帛史书上，留传给后代子孙，又恐竹帛腐蚀灭绝，后代子孙不能记住，所以又雕琢在盘盂上，刻在金石上，以示重视；又恐后代子孙不能敬畏神明以得吉祥，因此，先王之书，圣人之言，一尺帛书，一篇文章，多次提到有鬼神，重申了又重申，这是什么原因呢？是圣王重视此事。现在主张无鬼的人说：‘鬼神本来是没有的。’这与圣王的做法相反，违反圣王所重视的事，就不是君子之道了！”

现在主张无鬼的人问：“先王之书，圣人之言，一尺帛书，一篇文章，多次提到鬼神，重申了又重申，什么书上提到有鬼神呢？”墨子说：“《诗经·大雅》上就有，《大雅》上说：‘文王在上，功德显于天下，周虽然原是诸侯，新近受命治理天下，周的德业光显，天命常



kings would consider the affairs of the ghosts and spirits first and those of the people second. When they provided government offices with supplies and equipments, they would put sacrificial vessels and robes in the first place and store them in the warehouse. And they would see to it that the masters and attendants of ceremonies must be appointed in the court and that the animals to be chosen as sacrificial victims must be separated from others. This is how the ancient sage kings conducted their government. As they conducted the government in this fashion, they must have believed in the existence of ghosts and spirits. But fearing that their descendents might not know this, they wrote it on the bamboo and silk to hand it down to posterity. Fearing again that the bamboo and silk might rot and get lost that the latter generations might not know it, they engraved it on the plates and bowls and carved it on metal and stone to show their importance. They still feared that their descendents might not revere the ghosts and spirits and get their blessing. Therefore, in their books and talks, they reiterated the existence of ghosts and spirits to such an extent that we could find again and again their repeated mentioning within one scroll of silk or one bundle of bamboo writing slips. Why was it so? It was because the sage kings believed the existence of ghosts and spirits. Now when those who deny the existence of ghosts and spirits say that ghosts and spirits do not exist at all, they are opposing what the sage kings advocated. This is of course not the way of a true gentleman.

Now, those who deny the existence of ghosts say: "We are told that in every scroll of silk or every bundle of bamboo writing slips written by the early sage kings, we can find their repeated mentioning of the existence of ghosts and spirits. Where can we find these books?" Master Mozi said: "For example, in the *Greater Odes of The History of Zhou* we find the following lines:

King Wen inhabits now on high,
And lords it over in the sky!
Although the State of Zhou is old,



【原文】

新。有周不显，帝命不时。文王陟降，在帝左右。穆穆文王，令问不已。’若鬼神无有，则文王既死，彼岂能在帝之左右哉？此吾所以知周书之鬼也。

“且周书独鬼，而商书不鬼，则未足以为法也。然则姑尝上观乎商书，曰：‘呜呼！古者有夏，方未有祸之时，百兽贞虫，允及飞鸟，莫不比方。矧佳人面，胡敢异心？山川鬼神，亦莫敢不宁。若能共允，佳天下之合，下土之葆。’察山川鬼神之所以莫敢不宁者，以佐谋禹也。此吾所以知商书之鬼也。

“且商书独鬼，而夏书不鬼，则未足以为法也。然则姑尝上观乎夏书《禹誓》曰：‘大战于甘。’王乃命左右六人，下听誓于中军，曰：‘有扈氏威侮五行，怠弃三正，天用剿绝其命。’有曰：‘日中，今予与有扈氏争一日之命。且尔卿大夫庶人，予非尔田野葆土之欲也，予

【译文】

在，文王仙逝，神灵在天帝之侧。伟大的文王啊，你的美名永垂不朽。’如果没有鬼神，那么文王死后，又岂能在上帝的身旁呢？这是我知道周书上主张有鬼的原因。

“如果只有周书上说有鬼，而商书上说没有鬼，那还是不足以作为准则，那么姑且试看商书上说的：‘唉！当古代夏朝还没有发生祸乱的时候，百兽贞虫，以及飞鸟，莫不顺行，何况有面之人，谁敢有二心？山川鬼神，也莫不安宁，如果能恭谨诚恳，就能天下统一，永保国土。’考察山川鬼神不敢不宁的原因，是因为要辅佐禹，为禹谋画。这是我所以知道商书上也说有鬼的根据。

“如果只有商书上说有鬼，而夏书上说没有鬼，那还是不足以作为准则。那么姑且试看夏书《禹誓》上说的：‘一场大战将在甘地发生。’王命左右六卿走下祭坛到中军听誓，王说：‘有扈氏蔑视与嘲弄五常伦理，废弃天道、地道、人道，上天要灭绝他的命运。’又说：‘对着中天的太阳起誓，今天我将与有扈氏拼个生死。各位卿大



It starts a history now twice told.
The state of Zhou is shining bright.
King Wen enjoys the divine right.
Between heaven and earth he rides,
By God of Heaven he abides.
The diligent King Wen
Enjoys a fame that'll never end.

If ghosts and spirits do not exist, how could King Wen 'abide by God of Heaven' after he passed away? From this I know that the existence of ghosts and spirits is mentioned in *The History of Zhou*. If it were only mentioned in *The History of Zhou*, but not in *The History of Shang*, the existence of ghosts and spirits would still be unreliable. So let's have a look at what is said in *The History of Shang*: 'Alas! Before the people in the Xia Dynasty were afflicted with disasters, all the beasts and living creatures including the birds had been submissive, not to mention the human being. Even the ghosts and spirits of the mountains and rivers did not dare to be restless. This tells us that if we are respectful and sincere, we could maintain harmony and peace in the world.' Now if we examine the reasons why the ghosts and spirits did not dare to be restless, we find that it is because they were assisting Yu in his rule. From this I know that the existence of ghosts and spirits is mentioned in *The History of Shang*. If it were only mentioned in *The History of Shang*, but not in *The History of Xia*, the existence of ghosts and spirits would still be unreliable. So let's have a look at what is said in *The History of Xia*. In *The Oath of Yu*, we find the following words: 'A great battle was to be fought at Gann.' The King of Xia ordered his six generals to go to the army and listen to the declaration together with the soldiers, saying: 'The lord of Hun violates the five elements of benevolence, righteousness, propriety, wisdom and faith and discards the three standards of Heaven, Earth and Man. Heaven therefore decreed to end his life. The sun is right above the sky. Today I will fight a decisive battle against the lord of Hun. Listen,



【原文】

共行天之罚也。左不共于左，右不共于右，若不共命，御非尔马之政，若不共命。’是以赏于祖而僂于社。赏于祖者何也？言分命之均也。僂于社者何也？言听狱之事也。故古圣王必以鬼神为赏贤而罚暴，是故赏必于祖而僂必于社。此吾所以知夏书之鬼也。故尚者夏书，其次商周之书，语数鬼神之有也，重有重之，此其故何也？则圣王务之。以若书之说观之，则鬼神之有，岂可疑哉？于古曰：‘吉日丁卯，周代祝社方，岁于社者考，以延年寿。’若无鬼神，彼岂有所延年寿哉！”

是故子墨子曰：“尝若鬼神之能赏贤如罚暴也。盖本施之国家，施之万民，实所以治国家利万民之道也。若以为不然，是以吏治官府之不絜廉，男女之为无别者，鬼神见之；民之为淫暴寇乱盗贼，以兵

【译文】

夫百姓，我并不是贪欲他的土地、宝玉，我是要恭行上天对他的惩罚。战车左边的战士如果不努力向左方进攻，右边的战士如果不尽力向右方进攻，那就是你们不恭听天命，驾车的如果不驾好你们的马，那就是你们不恭听天命。’所以在祖庙行赏，在神祠前行罚。在祖庙行赏是为了什么？是告先祖，分受天命平均合理。在神祠前行罚又为了什么？是告社神，处断刑事公正无私。古代圣王一定认为鬼神能赏贤惩暴，所以他们赏必在祖庙，罚必在神祠，这就是我知道夏书上也主张有鬼的原因。所以上古有夏书，其次有商周的书，多次说到鬼神的存在，重申了又重申，这是什么原故呢？是因为圣王重视此事。照这些书上看来，鬼神的存在，还有什么怀疑呢？古时候，丁卯吉日，由群臣百官代王向土地神及四方之神祝祷，岁终要在神社祭祖先，以此祈求延年益寿。如果没有鬼神，那还有什么延年益寿呢！”

因此墨子说：“应当相信鬼神能赏贤罚暴啊。本来应该施之国家，施之万民，实在是治理国家有利万民的好办法。如果官府吏治不廉洁，男女之间无界线，鬼神都看得见；如果百姓做了淫暴、抢劫、



you generals and soldiers. It is not because I am envious of his land and treasures that I launch the war against him, but because I am carrying out Heaven's punishment. If you on the left do not do your duty on the left, or if you on the right do not do your duty on the right, you are disobeying Heaven's order. If you charioteers cannot command the horses well, then you are disobeying Heaven's order. Hence, I will distribute rewards at the ancestral temple and mete out punishments at the altar of the soil. ' Why did they distribute rewards at the ancestral temple? It was to report to the ancestors that the distribution was fair. Why did they mete out punishments at the altar of the soil? It was to report to the spirits that the punishments were just. As the ancient sage kings believed that ghosts and spirits were made to reward the virtuous and punish the vicious, they insisted that rewards be distributed at the ancestral temple and punishments be meted out at the altar of the soil. From this I know that the existence of ghosts and spirits is mentioned in *The History of Xia*. Hence, from *The History of Zhou* down to *The History of Shang* and *The History of Xia* the existence of ghosts and spirits were mentioned again and again. Why was it so? It was because the ancient sage kings were indeed devoted to the affairs of ghosts and spirits. According to what is written in these books, how can we doubt the existence of ghosts and spirits? It is said that in ancient times, on the propitious day, the officials of the State of Zhou would offer prayers on the altar of the soil to the gods of the four quarters and they would yearly offer prayers to the ancestors to prolong the life of the king. If there were no ghosts or spirits, then how could they hope to prolong the life of the king in this way?"

Therefore, Master Mozi said: "The ghosts and spirits are able to reward the virtuous and punish the vicious. If we employ them to govern the country and the people, we can surely bring order to the country and benefit all the people. Therefore, when there is corruption among the officials or illicit relations between men and women, the ghosts and spirits will see it. When people are indulged in sensual pleasures, violence, thievery



【原文】

刃毒药水火，退无罪人乎道路，夺人车马衣裘以自利者，有鬼神见之。是以吏治官府，不敢不絜廉，见善不敢不赏，见暴不敢不罪。民之为淫暴寇乱盗贼，以兵刃毒药水火，退无罪人乎道路，夺车马衣裘以自利者，由此止。是以天下治。

“故鬼神之明，不可为幽间广泽，山林深谷，鬼神之明必知之。鬼神之罚，不可为富贵众强，勇力强武，坚甲利兵，鬼神之罚必胜之。若以为不然，昔者夏王桀，贵为天子，富有天下，上诟天侮鬼，下殃傲天下之万民，祥上帝伐元山帝行，故于此乎，天乃使汤至明罚焉。汤以车九两，鸟陈雁行，汤乘大赞，犯遂下众，人之螭遂，王乎禽推哆大戏。故昔夏王桀，贵为天子，富有天下，有勇力之人推哆大戏，生列兕虎，指画杀人，人民之众兆亿，侯盈厥泽陵，然不能以此圉鬼神之诛。此吾所谓鬼神之罚，不可为富贵众强、勇力强武、坚甲利兵者，此也。

【译文】

偷盗之事，或拿兵器刀剑毒药水火，去路上拦劫无辜的人，抢夺人家的车马、衣服以利自己，鬼神也看得见。因此官府吏治，不敢不廉洁，见善不敢不赏，见暴不敢不罚。老百姓做淫暴、抢劫、偷盗之事，或拿兵器刀剑毒药水火，去路上拦劫无辜的人，抢夺人家的车马衣服以利自己等等坏事也会从此停止，因此天下安定。

“鬼神是明察的，不能倚恃幽暗偏僻或宽阔的湖泽、山林深谷去做见不得人的事，以鬼神的英明，必定能够知晓。鬼神的惩罚，不因为你富贵人众、勇力强武，有坚甲利兵就能躲开，鬼神必定能战胜并施以惩罚。如果认为不对，那就请看从前夏桀的下场。夏桀贵为天子，富有天下，他对上诟侮天帝鬼神，对下残害天下万民，因此，天帝就派商汤给予公开惩罚。汤以九十辆战车，布下鸟阵雁行的阵势，登上大赞高地自高而下，追逐夏桀，攻入近郊，汤王亲手擒拿夏的力士推哆大戏。所以那夏桀，虽贵为天子，富有天下，有勇力过人的力士推哆大戏，此人能把犀牛和老虎活生生地撕裂，手指一比划就要杀人。夏的百姓众多，以兆亿来计算，布满湖泽山陵，然而却不能抵挡鬼神的诛伐。这就是我说的，鬼神的惩罚，任何人不能倚仗富贵众强、勇力强武、坚甲利兵，道理就在这里。



and rebellion, using weapons, poison, fire, and water to attack innocent people on the roads and bypaths and rob them of their carriages and horses, robes and furs for their own benefit, the ghosts and spirits will see it too. Therefore, in dealing with governmental affairs, officials dare not be corrupt; in seeing the virtuous, they dare not withhold rewards; in seeing the evil, they dare not withhold punishments. And people would no longer be indulged in sensual pleasures, violence, thievery and rebellion, using weapons, poison, fire, and water to attack innocent people on the roads and bypaths and rob them of their carriages and horses, robes and furs for their own benefit. In this way, the world would be in good order. Nothing can escape the sharp eyes of ghosts and spirits. Dark caves, broad swamps, mountain forests and deep valleys cannot prevent them from seeing all. Nothing can block the punishment of ghosts and spirits. Wealth, honor, strength of numbers, bravery, might, strong armor, and sharp weapons are of no avail because the punishment of ghosts and spirits will prevail. If anyone is in doubt, please look at the story of the ancient King Jie of Xia. He was honored with the position of the Son of Heaven and possessed all the wealth of the world. Yet he cursed and despised Heaven and ghosts and spirits above, abused and killed the common people below, damaging Heaven's reputation and refusing to take the road designated by Heaven. Therefore, Heaven ordered Tang to punish him. Tang mobilized ninety war chariots and deployed the troops in the Bird Formation and the Wild Goose March. He climbed Dazan and scattered the forces of Xia, entered the suburbs of the capital, and with his own hands captured Tui Yi and Da Xi, warriors of great daring and strength of King Jie of Xia. King Jie of Xia was honored as Son of Heaven and possessed the wealth of the whole world. He had two brave warriors Tui Yi and Da Xi who could tear a live tiger apart and kill a man with the move of a finger. He also had millions of soldiers deployed all over the hills and riversides. Yet he could not escape the punishment of ghosts and spirits. This is why I say that wealth, honor, strength of numbers, bravery, might, strong armor and sharp weapons are of no avail. However, this is



【原文】

“且不惟此为然。昔者殷王纣，贵为天子，富有天下，上诟天侮鬼，下殃傲天下之万民，播弃黎老。贼诛孩子，楚毒无罪，刳剔孕妇，庶旧鰥寡，号咷无告也。故于此乎，天乃使武王至明罚焉。武王以择车百两，虎贲之卒四百人，先庶国节窥戎，与殷人战乎牧之野，王乎禽费中、恶来，众畔百走。武王逐奔入宫，万年梓株，折纣而系之赤环，载之白旗，以为天下诸侯僂。故昔者殷王纣，贵为天子，富有天下，有勇力之人费中、恶来、崇侯虎指寡杀人，人民之众兆亿，侯盈厥泽陵，然不能以此圉鬼神之诛。此吾所谓鬼神之罚，不可为富贵众强、勇力强武、坚甲利兵者，此也。且《禽艾》之道之曰：‘得玃无小，灭宗无大。’则此言鬼神之所赏，无小必赏之；鬼神之所罚，无大必罚之。”

今执无鬼者曰：“意不忠亲之利，而害为孝子乎？”子墨子曰：“古之今之为鬼，非他也，有天鬼，亦有山水鬼神者，亦有人死而为鬼者。今有子先其父死，弟先其兄死者矣，意虽使然，然而天下之陈物曰：‘先生者先死。’若是，则先死者非父则母，非兄而妣也。今絜

“况且不只夏桀如此。从前商纣王也贵为天子，富有天下，对上诟侮天帝鬼神，对下残害天下万民，遍弃老人，诛杀儿童，炮烙无辜，剖割孕妇。黎民百姓，鰥寡孤独，号咷大哭无处诉说。因此，天帝命周武王给纣以公开惩罚。武王精选兵车百辆，虎贲勇士四百人，在率领各诸侯同盟军作战之前，先去观察了敌情，接着与商军战于牧野，武王亲手生擒费仲、恶来，商军叛的叛，逃的逃。武王追到纣的宫中，砍下商纣的头，把他系在赤色的环上，挂到大白旗旗杆上，以此表明为天下诸侯诛戮了暴君。那商纣王，贵为天子，富有天下，还有勇士如费仲、恶来、崇侯虎之流，手指一比划就要杀人，百姓众多以兆亿来计算，布满湖泽山陵，然而却不能抵挡鬼神的诛伐。这就是我所说的，鬼神的惩罚，任何人不能倚仗富贵众强、勇力强武、坚甲利兵，道理就在这里。《禽艾》这本古代的书曾说过这样一句话：‘微贱的做善事会得天的赐福，高贵的为恶多端必灭宗族。’这就是说，鬼神的赏赐，只要行善，无论地位怎样低贱的也要赏；只要行恶，无论地位多高必定要惩罚。”

现在主张无鬼的人说：“这也许不符合父母的利益，而有损于做孝子吧？”墨子说：“古今的鬼神，不是别的，有天鬼，也有山水的鬼神，还有人死后变成鬼。现在有儿子比父亲先死，弟弟比兄长先死的，虽有这种情况，但以天下的常理，总是‘先出生的先死’。如果是这样，那先死的不是父就是母，不是兄就是姊，现在拿洁净的酒醴



not all. In ancient times, King Zhou of the Shang Dynasty was honored with the position of Son of Heaven and possessed the wealth of the whole world. Yet he cursed and despised Heaven and ghosts and spirits above, abused and killed the common people below. He abandoned the elders, killed the young, burned the innocent alive and cut open the belly of the pregnant. The common people, the widows and widowers wept and cried, but no one offered them any help. Thereupon Heaven ordered King Wu to punish him. King Wu selected 100 war chariots and 400 brave warriors to fight with the enemy in the wilderness of Muye. He caught alive Fei Zhong and E Lai, the vicious associates of King Zhou and scattered his main forces. Chasing after them into the palace, he cut off the head of King Zhou and hung it onto a red hoop supported by a white flag, thus dealing out the punishment for the feudal lords of the world. King Zhou of Yin was honored as Son of Heaven and possessed the wealth of the whole world. He had fierce warriors Fei Zhong, E Lai and Duke Hu of Zhong who could kill a man with the move of a finger. He also had millions of soldiers deployed all over the hills and riversides. Yet he could not escape the punishment of ghosts and spirits. This is why I say that wealth, honor, strength of numbers, bravery, might, strong armor and sharp weapons are of no avail. Moreover, it is said in *Qin'ai*: 'The virtuous will be blessed no matter how humble he is. The vicious will be punished no matter how privileged he is.' That is to say, if a man is virtuous though humble, ghosts and spirits will reward him. If a man is vicious though privileged, ghosts and spirits will punish him."

Now, those who deny the existence of ghosts say: "If one believes in ghosts and spirits, he is against the interests of their parents. Can we call him a filial son?" Master Mozi said: "The ghosts and spirits from ancient times till now are those in Heaven, those in the mountains or rivers, and those of men after their death." Though sometimes we see a son die before his father and a younger brother die before his elder brother, normally speaking, he who is born first dies first. So those who die first would be one's mother if not one's father, elder sister or elder brother.



【原文】

为酒醴粢盛，以敬慎祭祀，若使鬼神请有，是得其父母妣兄而饮食之也，岂非厚利哉？若使鬼神请亡，是乃费其所为酒醴粢盛之财耳。自夫费之，非特注之污壑而弃之也，内者宗族，外者乡里，皆得如具饮食之。虽使鬼神请亡，此犹可以合欢聚众，取亲于乡里。”今执无鬼者言曰：“鬼神者固请无有，是以不共其酒醴粢盛牺牲之财。吾非乃今爱其酒醴粢盛牺牲之财乎？其所得者臣将何哉？”此上逆圣王之书，内逆民人孝子之行，而为上士于天下，此非所以为上士之道也。是故子墨子曰：“今吾为祭祀也，非直注之污壑而弃之也，上以交鬼之福，下以合欢聚众，取亲乎乡里。若神有，则是得吾父母弟兄而食之也。则此岂非天下利事也哉！”

是故子墨子曰：“今天下之王公大人士君子，中实将欲求兴天下之利，除天下之害，当若鬼神之有也，将不可不尊明也，圣王之道也。”

【译文】

食品，敬慎地祭祀，如果真有鬼神，这就等于把死去的父母兄姊请来进食，不是很有利吗？如果真的没有鬼神，这不过费一点酒醴粢盛的钱财罢了。况且这所费的东西，不是倒丢到污水沟里去，而是请内部的宗族、外边的乡亲，都来饮宴进食，即使鬼神真的没有，这样也可以联欢聚会，联络乡亲的感情。”现在主张无鬼的人说：“鬼神本来就没有，所以不必花费供奉酒醴粢盛及牺牲的钱财。我今天不是吝嗇那酒醴粢盛及牺牲的钱财，而是这样做将会得到些什么？”这话对上违背圣王之书，对内违背做孝子的品行，而要在天下做上等士人，这却不是做上士之道。因此墨子说：“现在我们祭祀，不是把东西丢到污水沟里去，而是上求鬼神赐福，下用来联欢聚会联络乡亲感情。如果真有鬼神，就等于把死去的父母兄姊请来进食，这不是对天下有利的事吗！”

因此墨子说：“现在天下的王公大人士君子，心中真想兴天下之利，除天下之害，应该对鬼神的存在，不能不加以尊重和阐述明白，这是圣王之道啊。”

非乐上第三十二

【原文】

子墨子言曰：“仁之事者，必务求兴天下之利，除天下之害，将

【译文】

墨子说：“仁者做事，务必一定要求兴天下之利，除天下之害，



Now when we prepare pure wine and millet and offer them with reverence, if ghosts and spirits really exist, then we are providing food and drink for our fathers, mothers, elder brothers and elder sisters. Isn't this a great benefit? If ghosts and spirits do not exist, this will only cost us a little money to prepare wine and millet. It does not mean that the wine and millet will be poured into the dirty ditch or thrown away. We could invite our family members and fellow villagers to drink and eat them. Even though ghosts and spirits do not exist, the sacrificial ceremony can gather people together to make friends with each other."

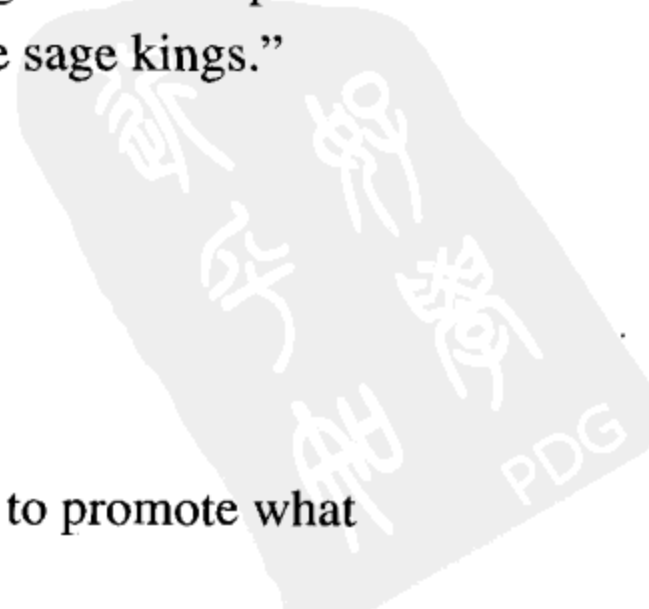
Now, those who deny the existence of ghosts say: "Ghosts and spirits do not exist at all. So it is not necessary to spend money in preparing wine and millet as sacrifices. It is not because we are miserly about money and wealth, but because we could get no benefit." What they say is against the teachings in the books of the sage kings and against the common practice of common people and filial sons. They aspire to be superior men in the world, yet this is not the way of superior men. Master Mozi said: "When we hold the sacrificial ceremony, it does not mean that we will pour the wine into the dirty ditch or throw away the millet. We will take the occasion to seek the blessings of ghosts and spirits above and gather people together to make friends with each other. If ghosts and spirits really exist, then we are providing food and drink for our fathers, mothers, elder brothers, and elder sisters. Isn't it a great benefit?"

Therefore, Master Mozi said: "If rulers and high officials and elite gentlemen of today really wish to promote what is beneficial and abolish what is harmful, they must believe in the existence of ghosts and spirits and respect them accordingly, for this is the way of the sage kings."

Chapter 32

Against Music (I)

Master Mozi said: "The benevolent men must seek to promote what





【原文】

以为法乎天下。利人乎，即为；不利人乎，即止。且夫仁者之为天下度也，非为其目之所美，耳之所乐，口之所甘，身体之所安，以此亏夺民衣食之财，仁者弗为也。”

是故子墨子之所以非乐者，非以大钟、鸣鼓、琴瑟、竽笙之声，以为不乐也；非以刻镂华文章之色，以为不美也；非以牲豢煎炙之味，以为不甘也；非以高台厚榭邃野之居，以为不安也。虽身知其安也，口知其甘也，目知其美也，耳知其乐也，然上考之不中圣王之事，下度之不中万民之利，是故子墨子曰：“为乐非也。今王公大人，虽无造为乐器，以为事乎国家，非直掊潦水折壤坦而为之也，将必厚措敛乎万民，以为大钟、鸣鼓、琴瑟、竽笙之声。古者圣王亦尝厚措敛乎万民，以为舟车，既以成矣，曰：‘吾将恶许用之？’曰：舟用之水，车用之陆，君子息其足焉，小人休其肩背焉。”故万民出财赍而予之，不敢以为感恨者，何也？以其反中民之利也。然则乐器反中民之利亦若此，即我弗敢非也。然则当用乐器譬之若圣王之舟车

【译文】

做天下人的表率。有利于人的事就去做，不利于人的事就不做。何况仁者要为天下人着想，不能只为了使自己眼睛看了漂亮，耳朵听了快乐，口中感到味美，身体觉得舒适，如果因为这些而夺取百姓的衣食之财，那仁者是不会做的。”

墨子反对音乐，并不是认为大钟、响鼓、琴瑟、竽笙的声音不好听，并不是认为刻镂文采的颜色不漂亮，并不是认为烤牛羊肉的味道不鲜美，并不是认为高屋楼台、深宅大院的居所不舒适。纵然身体感到安适，口舌觉得味美，眼睛看了漂亮，耳朵听了快乐，但往上考察不符合古代圣王的行事，往下度量不符合万民的利益，因此墨子说：

“从事音乐是不对的。当今的王公大人制造乐器，把它当作国事，然而并非像扒开积水，扔掉地上的泥土那样简单，他们必定要向百姓征收重税，以此来造大钟、响鼓、琴瑟、竽笙等乐器。古代圣王也曾向百姓征收钱财，来制造车船。车船造好了，圣王就要问：‘我将怎样使用它们呢？’回答是：船用到水上，车用到陆上，君子可以坐在上边休息他的两条腿，小人可以不用肩挑背扛。”所以百姓虽然交纳钱财给圣王，却并不怨恨忧伤。这是什么原因呢？因为它符合百姓的利益。如果制造乐器符合人民的利益，我是不敢反对的。如果人们用乐

is beneficial and abolish what is harmful and take it as a model for the people in the world to follow. They will do whatever is beneficial to the people and reject whatever is harmful to them. Moreover, when they plan for the benefit of the world, they will not consider merely what pleases the eye, delights the ear, gratifies the mouth, or eases the body. If gratification of the senses will result in the snatching of the people's food and clothing, the benevolent men will not do it." Therefore, Master Mozi condemns music not because the sound of the big bells and the rolling drums and the sound of the zithers and pipes is not pleasant, nor because the color of the carvings and ornaments is not beautiful, nor because the fried and broiled meat of the domestic animals is not tasty, nor because the lofty towers, grand pavilions and quiet villas are not comfortable to live in. Though the body finds comfort, the mouth gratification, the eye pleasure, and the ear delight, yet if we examine the matter, we will find that such things are neither in accordance with the ways of the ancient sage kings, nor with the immediate interests of the people in general.

Therefore, Master Mozi said: "To have music is wrong! The present rulers and high officials regard the making of musical instruments as a matter of great importance, but making the musical instruments is not as easy as fetching water or pulling down the earthy wall. They must lay heavy taxes upon the people so as to produce the sound of the big bells and the rolling drums and sound of the zithers and pipes. The ancient sage kings also collected heavy taxes from the people, but it was for the purpose of making boats and carts. When they were made, the sage kings would ask themselves: 'What shall we use them for?' Then they would answer: 'The boats are for use on water and the carts are for use on land, so that the gentlemen may use them to rest their feet and the laborers may use them to relax their shoulders and backs.' So the people paid their taxes without grumbling about it. Why? Because they knew that the making of boats and vehicles conformed to their own interests. If the making of musical instruments also conformed to the people's interests in this way, I would not venture to turn my back against them. In-



【原文】

也，即我弗敢非也。

“民有三患：饥者不得食，寒者不得衣，劳者不得息，三者民之巨患也。然即当为之撞巨钟、击鸣鼓、弹琴瑟、吹竽笙而扬干戚，民衣食之财将安可得乎？即我以为未必然也。

“意舍此。今有大国即攻小国，有大家即伐小家，强劫弱，众暴寡，诈欺愚，贵傲贱，寇乱盗贼并兴，不可禁止也。然即当为之撞巨钟、击鸣鼓、弹琴瑟、吹竽笙而扬干戚，天下之乱也，将安可得而治与？即我未必然也。”是故子墨子曰：“姑尝厚措敛乎万民，以为大钟、鸣鼓、竽笙之声，以求兴天下之利，除天下之害而无补也。”是故子墨子曰：“为乐非也。”

“今王公大人，唯毋处高台厚榭之上而视之，钟犹是延鼎也，弗撞击将何乐得焉哉？其说将必撞击之，惟勿撞击，将必不使老与迟者，老与迟者耳目不聪明，股肱不毕强，声不和调，明不转朴。将必使当年，因其耳目之聪明，股肱之毕强，声之和调，眉之转朴。使丈夫为之，废丈夫耕稼树艺之时，使妇人为之，废妇人纺绩织纴之事。今王公大人唯毋为乐，亏夺民衣食之财，以拊乐如此多也。”是故子

【译文】

器也能像圣王造车船那样利于人民，我是不敢反对的。

“人民有三种忧患：饥饿不得吃，寒冷不得穿，劳累不得休息，这是人民最大的忧患。在这种情况下倘若叫他们去撞大钟、击响鼓、弹琴瑟、吹竽笙、舞盾斧，那人民的衣食之财从哪里来呢？我认为这是不可能的。

“姑且舍此不论。现在大国攻打小国，大家攻打小家，强的劫持弱的，人多的伤害人少的，巧诈的欺侮愚笨的，显贵的傲视低贱的，外侵内乱，盗贼并起，不能禁止。在这种情况下，倘若叫人民去撞大钟、击响鼓、弹琴瑟、吹竽笙、舞盾斧，那天下的动乱将怎样得治呢？我认为这是不可能的。”所以墨子说：“加重人民的赋税，用来造大钟、响鼓、琴瑟、竽笙等乐器，对于兴天下之利，除天下之害，是毫无益处的。”所以墨子说：“从事音乐是不对的。”

“现在的王公大人，站在高屋楼台之上往下看，大钟好像一个倒放的鼎那样悬挂在那儿，如果不去撞击它，将有甚么乐趣呢？他们必定要撞击它。撞击时当然不会用老人和小孩，因为老人和小孩耳目不聪明，手脚不灵活，声音不协调，音节不会转换，他们必定要叫精壮的人，因为精壮的人耳目聪明，手脚灵活，声音协调，会转变音节。这样，如果叫男子去撞钟，就会荒废他耕稼种植的时节，如果叫女子去撞钟，就会荒废她纺纱织布的事务。当今王公大人为了快乐，夺人民衣食之财来奏乐，是这样的繁多啊。”所以墨子说：“从事音乐是不





deed, if they were as useful as the boats and carts made by the sage kings, I would certainly not venture to turn my back against them.

“The people now have three worries: when they are hungry, they cannot get food; when they are cold, they cannot get clothes; when they are tired, they cannot get rest. These are what the people most worry about. But can food and clothing be obtained by way of striking the big bells, beating the rolling drums, playing the zithers, blowing the pipes, and waving the shields and axes in the war dance? I don’t think so. Let me digress for a moment. We often see big countries attacking small countries, big families attacking small families, the strong robbing the weak, the many bullying the few, the cunning deceiving the stupid, the noble disdain the humble, and bandits and thieves going rampant, but they cannot be subdued. But can order be restored if we only strike the big bells, beat the rolling drums, play the zithers, blowing the pipes, and waving the shields and axes in the war dance? I don’t think so.” Therefore, Master Mozi said: “It is totally useless to impose heavy taxes on the people to make big bells, rolling drums, zithers and pipes so as to promote what is beneficial and abolish what is harmful.” Therefore, Master Mozi said: “To have music is wrong!”

“When we look at a bell from a lofty tower or a grand arbor, it resembles an inverted ding, a tripod-shaped sacrificial vessel in ancient China. If it is not struck, what pleasure can it bring to rulers and high officials? So, it must be struck. But obviously, rulers and high officials would not employ the aged and the retarded to strike the bell because they can hardly produce harmonious sounds with varied tones, their eyes and ears being not keen enough and their arms not strong any more. So they must employ young people with keen eyes and ears and strong arms to do the job so as to produce harmonious sounds with varied tones. If young men are employed, they will have no more time for plowing and planting. If young women are employed, they will have no more time for weaving and spinning. Rulers and high officials of today enjoy music at the expense of the people’s food and clothing.” Therefore, Master Mozi



【原文】

墨子曰：“为乐非也。”

“今大钟、鸣鼓、琴瑟、竽笙之声既已具矣，大人鏞然奏而独听之，将何乐得焉哉？其说将必与贱人不与君子。与君子听之，废君子听治；与贱人听之，废贱人之从事。今王公大人惟毋为乐，亏夺民之衣食之财，以拊乐如此多也。”是故子墨子曰：“为乐非也。”

“昔者齐康公兴乐万，万人不可衣短褐，不可食糠糟，曰食饮不美，面目颜色不足视也；衣服不美，身体从容丑羸，不足观也。是以食必粱肉，衣必文绣，此掌不从事乎衣食之财，而掌食乎人者也。”是故子墨子曰：“今王公大人惟毋为乐，亏夺民衣食之财，以拊乐如此多也。”是故子墨子曰：“为乐非也。”

“今人固与禽兽麋鹿、蜚鸟、贞虫异者也，今之禽兽麋鹿、蜚鸟、贞虫，因其羽毛以为衣裘，因其蹄蚤以为絢屨，因其水草以为饮食。故唯使雄不耕稼树艺，雌亦不纺绩织紵，衣食之财固已具矣。今人与此异者也，赖其力者生，不赖其力者不生。君子不强听治，即刑政乱；贱人不强从事，即财用不足。今天下之士君子，以吾言不然，

【译文】

对的。”

“现在大钟、响鼓、琴瑟、竽笙等各种乐器均已齐备，大人们如果独自肃然坐着听音乐，有什么乐趣呢？他必定要平民或者君子陪他一起听。如果君子陪他们听音乐，就会荒废君子的政事；如果平民陪他们听音乐，就会荒废平民的工作。当今王公大人为了快乐，夺取百姓衣食之财来奏乐，是如此的多啊。”所以墨子说：“从事音乐是不对的。”

“从前齐康公喜爱“万”这种乐舞，从事乐舞之人不能穿粗布衣，不能吃糟糠，因为吃得不好，脸上的颜色就不好看了；衣服若不漂亮，身体举止就显得瘦弱丑陋不好看。所以吃的必定是精美的饭菜，穿的必定是美丽的锦绣。这些人经常不从事生产，而常要别人供养他们。”所以墨子说：“现在的王公大人为了快乐，夺取百姓衣食之财来奏乐，是如此的多啊。”所以墨子说：“从事音乐是不对的。”

“现在的人类，当然与禽兽麋鹿、飞鸟虫类不同，禽兽麋鹿、飞鸟虫类，以它自己的羽毛做衣服，以它自己的蹄爪做绑腿和鞋子，以周围的水草做饮食，所以虽然雄的不耕稼种植，雌的不纺纱织布，衣食之财自然已具备。可人类与它们不同，人类必须要依靠自己的努力才能生存，不努力就难以生存。君子如果不努力治政，那么刑政就会混乱，平民如不努力生产，那么财用就会不足。如果当今的士君子认



said: "To have music is wrong!"

"Now, the big bells, rolling drums, zithers and pipes are already there. What pleasure can rulers and high officials get if they are to listen to the performance alone? So, they must enjoy it together with either the laborers or the rulers. Therefore, they must listen to the music in the company of either common men or gentlemen. If gentlemen are invited to listen to the music, they will have less time to attend to state affairs; if common people are invited to listen to music, they will have less time to pursue their tasks. Rulers and high officials of today enjoy music at the expense of the people's food and clothing." Therefore, Master Mozi said: "To have music is wrong!"

"Formerly, Lord Kang of Qi (404-379 B.C.) loved the music of the merry dance. He did not permit the merry dancers to wear coarse garments and eat coarse food, saying: "If the dancers do not have the finest food and drink, their faces and complexions will not be fit to look at; if they do not wear beautiful clothing, their figures and movements will not be worth watching. Therefore, they must eat fine food, wear fine garments of silk and embroidery." As these dancers seldom participated in manual labor of producing food and clothing, they had to live on others. Therefore, Master Mozi rightly pointed out that rulers and high officials of today enjoy music at the expense of the people's food and clothing." Therefore, Master Mozi said: "To have music is wrong!"

"Man is different from beasts, birds and insects. The birds, beasts, and insects have feathers and furs for their coats and robes, hoofs and claws for their leggings and shoes, and water and grass for their food and drink. Although the male do not plow or sow, and the female do not weave or spin, they have their food and clothing. But man is different from other creatures. Exerting himself in labor, he will be able to survive; otherwise he may die. If the gentlemen do not diligently attend to state affairs, the government decrees will fall into disorder; if ordinary people do not diligently pursue their tasks, they will be in short of wealth and goods. If the gentlemen in the world do not agree to what I said above,

【原文】

然即姑尝数天下分事，而观乐之害。王公大人蚤朝晏退，听狱治政，此其分事也；士君子竭股肱之力，亶其思虑之智，内治官府，外收敛关市、山林、泽梁之利，以实仓廩府库，此其分事也；农夫蚤出暮入，耕稼树艺，多聚叔粟，此其分事也；妇人夙兴夜寐，纺绩织纴，多治麻丝葛绪緁布缣，此其分事也。今惟毋在乎王公大人说乐而听之”，即必不能蚤朝晏退，听狱治政，是故国家乱而社稷危矣。今惟毋在乎士君子说乐而听之，即必不能竭股肱之力，亶其思虑之智，内治官府，外收敛关市、山林、泽梁之利，以实仓廩府库，是故仓廩府库不实。今惟毋在乎农夫说乐而听之，即必不能蚤出暮入，耕稼树艺，多聚叔粟，是故叔粟不足。今惟毋在乎妇人说乐而听之，即必不能夙兴夜寐，纺绩织纴，多治麻丝葛绪緁布缣，是故布缣不兴。曰：孰为大人之听治而废国家之从事？曰乐也。”是故子墨子曰：“为乐非也。”

何以知其然也？曰先王之书，汤之官刑有之曰：“其恒舞于宫，是谓巫风。其刑君子出丝二卫，小人否，似二伯黄径。”乃言曰：“鸣

【译文】

为我说的不对，那么姑且试举天下人分内应做的事，来看音乐的害处。王公大人早上上朝，晚上退朝，决断刑狱，处理政事，这是他们分内的事；士君子竭尽他们的体力和脑力，对内治理官府，对外收取关市、山林、川泽的利益来充实国库，这是他们分内的事；农夫早出晚归，耕稼种植，争取多打粮食，这是他们分内的事；妇女早起晚睡，纺纱织布，多生产丝葛布帛，这是她们分内的事。假使王公大人喜欢听音乐去了，那他一定不能早晚上朝去断狱治政，于是国家就会混乱，社稷将有危险。假使士君子都听音乐去了，那他一定不能竭尽他们的体力和脑力，对内去治理官府，对外去收取关市、山林、川泽的利益来充实国库，因此国库就会空虚。假使农夫都听音乐去了，那就一定不能早出晚归，耕稼种植多收粮食，因此粮食就会不足。假使妇女都听音乐去了，那就一定不能早起晚睡，纺纱织布，多产丝葛布帛，因此布帛的生产就会下降。人们不禁要问：是什么使王公大人荒废了国家的政事，平民荒废了所从事的工作呢？回答是音乐。”所以墨子说：“从事音乐是不对的。”

何以知道从事音乐是不对的呢？请试看先王的书吧，商汤王制定的官刑规定说：“常在家中从事舞乐的，这叫作巫风。是君子的，将罚二捆丝，是小人的，加倍。”《太誓》上说：“啊！万舞洋洋，其声多





let's list the various duties of the people in the world and see how harmful music actually is. For the rulers, it's their duty to go to the court early and retire late to listen to lawsuits and attend to state affairs. For the elite gentlemen, it's their duty to try their best to manage business of the local government and collect taxes from passes and from markets for the products of the hills, forests, lakes and fields so as to fill up the granaries and the treasury. For the farmers, it's their duty to leave home early and return late to plough the fields, sowing seeds or planting trees in order to produce enough beans and grains. For the women, it's their duty to get up early in the morning and go to bed late at night, weaving, spinning and producing more hemp, silk and cloth. Now if rulers and high officials indulge themselves in music, they will not be able to go to the court early and retire late to listen to lawsuits and manage state affairs. Then, the country will fall into chaos and the state will be in danger. If the elite gentlemen indulge themselves in music, they will not be able to try their best to manage business of the local government and collect taxes from passes and from markets for the products of the hills, forests, lakes, and fields so as to fill up the granaries and the treasury. Then the granaries and the treasury will not be filled. If the farmers indulge themselves in music, they will not leave home early and return late to plough the fields, sow seeds and plant trees in order to produce a large quantity of beans and grains. Then the beans and grains will not be sufficient. If the women indulge themselves in music and listen to it everyday, they will not be able to get up early in the morning and go to bed late at night, weaving, spinning and producing more hemp, silk and cloth. Then cloth will not be sufficient. If someone asks what has made rulers and high officials and the ordinary people neglect their duties and jobs. Music is the answer." Therefore, Master Mozi said: "To have music is wrong!"

How do we know this? According to *The Code of Punishment* written by Tang, an early king, "Dancing frequently in the palace is called the sorcerer's fashion. A gentleman will be fined ten rolls of silk while an ordinary man will be fined two rolls of silk." According to *Huang Jing*, a



【原文】

乎!舞佯佯，黄言孔章，上帝弗常，九有以亡，上帝不顺，降之百殍，其家必坏丧。”察九有之所以亡者，徒从饰乐也。于武观曰：“启乃淫溢康乐，野于饮食，将将铭苕磬以力，湛浊于酒，渝食于野，万舞翼翼，章闻于天，天用弗式。”故上者天鬼弗戒，下者万民弗利。

是故子墨子曰：“今天下士君子，请将欲求兴天下之利，除天下之害，当在乐之为物，将不可不禁而止也。”

【译文】

么响亮，可上帝不喜欢这样，九州将要灭亡。上帝心中不畅，将降下灾殃，其家必定衰败沦丧。”考察商纣九州之地沦亡的原因，就是专饰音乐罢了。《武观》这本书上曾记载说：“夏王启的儿子武观荒唐淫逸，常在野外饮酒作乐，将将铿锵，笙磬交响，沉湎酒色，整日苟且燕饮郊游。万舞翼翼，声达于天，天帝认为反常。”因此上天鬼神不保佑，下对天下万民无利。

所以墨子说：“当今天下的士君子，如果真想求兴天下之利，除天下之害，那么，对于音乐这种东西，就不能不加以禁止了。”



lost ancient Chinese book, “Ah! Everybody is dancing. The music is loud and clear. But Heaven on high won’t bless them, and the country is lost. As Heaven does not approve them, he sends down many misfortunes. Their families are doomed to perish.” If we examine the reason why the country is lost, it was because its people indulged themselves in music. According to *Wu Guan*, an ancient Chinese book, “Qi, a wicked ancient emperor gave himself up to lust and music. He ate and drank excessively in the wild fields, accompanied by loud music. The scene of the merry dance was so magnificent and the sound of the music was so loud. But when it reached Heaven, Heaven did not approve it.” It was not approved by Heaven and the spirits above, nor was it beneficial to the people below. Therefore, Master Mozi said: “If the elite gentlemen of today really want to promote what is beneficial and abolish what is harmful, they must ban music.”

