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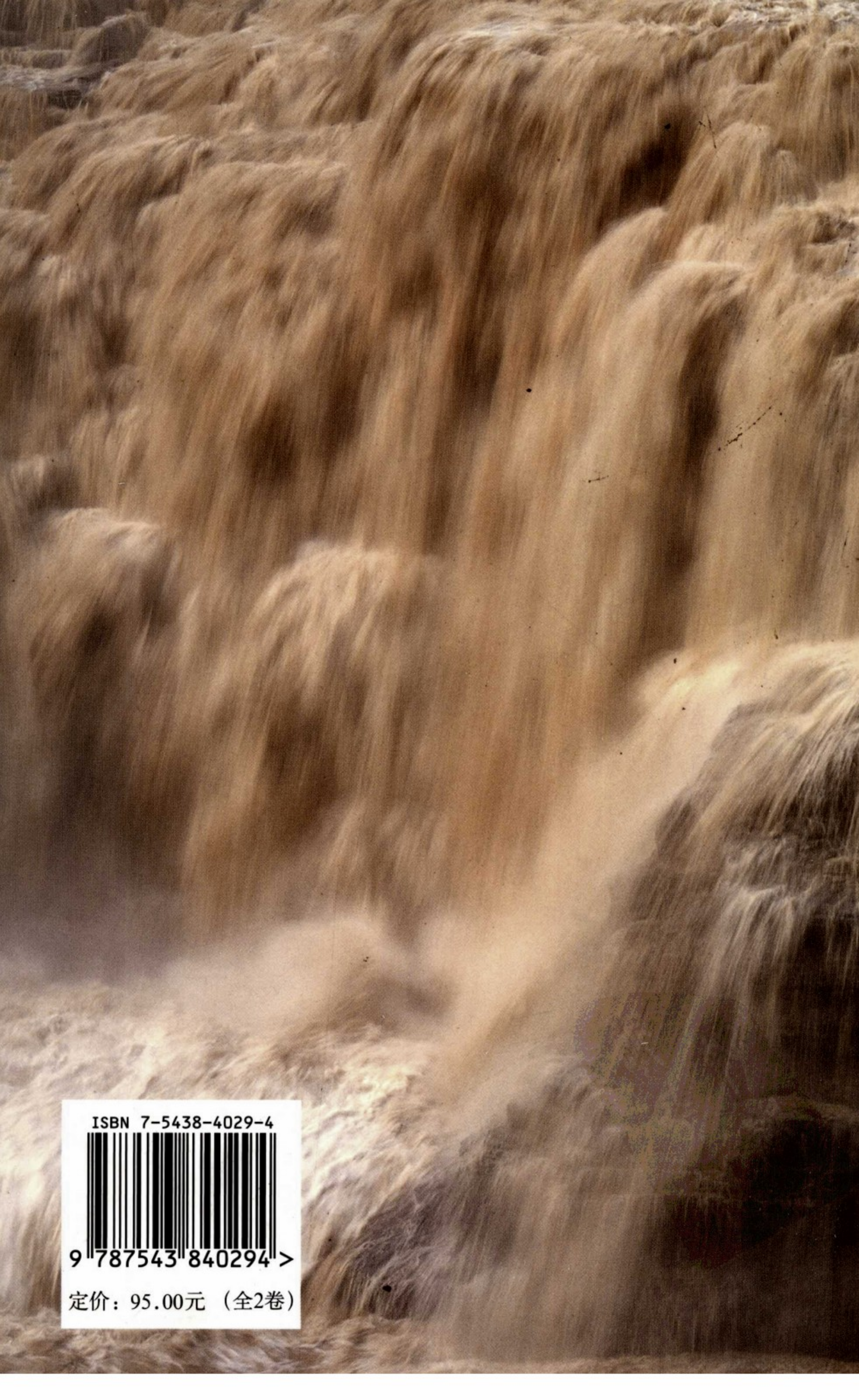
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墨子

MOZI

II



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周才珠 齐瑞端 今译
汪榕培 王宏 英译

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汪榕培 王宏 英译

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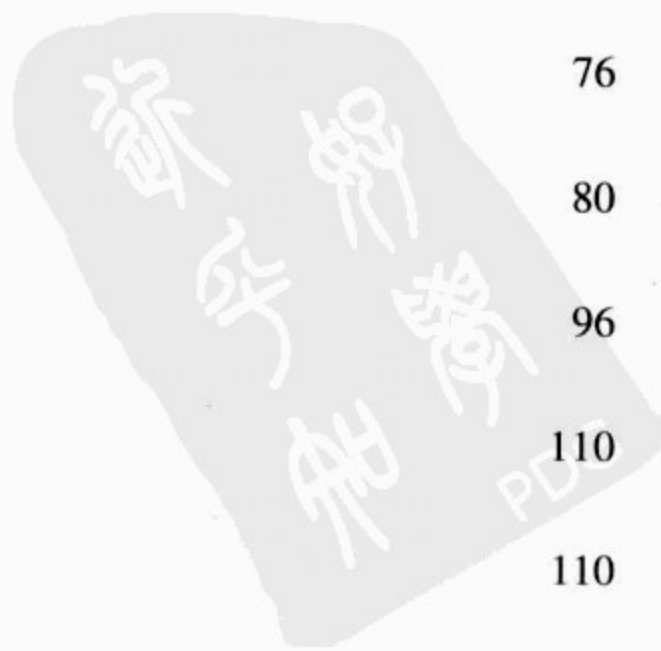
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Book Nine

Chapter 33

Against Music (II) (Missing)

Chapter 34

Against Music (III) (Missing)

Chapter 35

Against Fatalism (I)

Master Mozi said: "Now rulers and high officials in charge of 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 there are too many fatalists among the people. Those who advocate fatalism say: 'If a man is fated to be wealthy, he will be wealthy; if he is fated to be poor, he will be poor. If a country is fated to have a large population, it will have a large population; if it is fated to have a small population, it will have a small population. If a country is fated to have order, it will have order; if it is fated to fall into disorder, it will fall into disorder. If a man is fated to live a long life, he will live a long life; if a man is fated to die young, he will die young. Even if a man sets himself against his fate, he can hardly prevail in the end.' They use these words to persuade rulers and high officials above and stop the production of the ordinary people below. From this we get to know that fatalists are not benevolent and upright and we must examine their words carefully."





【原文】

然则明辨此之说将奈何哉？子墨子言曰：“必立仪，言而毋仪，譬犹运钧之上而立朝夕者也，是非利害之辨，不可得而明知也。故言必有三表。”何谓三表？子墨子言曰：“有本之者，有原之者，有用之者。于何本之？上本之于古者圣王之事。于何原之？下原察百姓耳目之实。于何用之？废以为刑政，观其中国家百姓人民之利。此所谓言有三表也。”

“然而今天下之士君子，或以命为有。盖尝尚观于圣王之事。古者桀之所乱，汤受而治之；纣之所乱，武王受而治之。此世未易民未渝，在于桀纣，则天下乱；在于汤武，则天下治，岂可谓有命哉！”

“然而今天下之士君子，或以命为有。盖尝尚观于先王之书，先王之书，所以出国家，布施百姓者，宪也。先王之宪，亦尝有曰：‘福不可请，而祸不可讳，敬无益，暴无伤’者乎？所以听狱制罪者，刑也。先王之刑亦尝有曰‘福不可请，祸不可讳，敬无益，暴无伤’者”

【译文】

那么怎样来明辨这些说法呢？墨子说：“必须有一个标准，言论没有标准，就好比要在转动着的钧轮上来确定早晚的时间，这是不可能的。对是非利害的分辨，是不会知道的。所以言论必须有三个原则。”三个原则是什么呢？墨子说：“第一对事要追根溯源；第二要推究它的缘由；第三要用之于实践。向何处去溯源呢？就是向上去探求古代圣王的事情。向何处去推究它的缘由呢？就是向下考察百姓耳目的实情。实践中怎样用呢？就是把它应用到刑事与政务方面，看它符不符合国家百姓人民的利益。这就是所说的言论必须遵循的三个原则。”

“然而现在天下的士君子，有人以为有命。那么，让我们试着往上观察一下圣王的事。古时夏桀搞乱了国家，商汤接过来把国家治理好；商纣王搞乱了国家，周武王接过来把国家治理好。这社会没有变，百姓也没有换，在夏桀、商纣手里，天下就大乱；在商汤、武王手里，天下就太平，怎能说有命呢！”

“然而现在天下的士君子，有人以为有命。那么，让我们试看一下先王的书。先王的书，用来治理国家和布告百姓的，就是宪法了。先王的宪法，可曾说过：‘福不可求，祸不可违，恭敬没有益，残暴没有害’这样的话吗？用来断案判罪的，就是刑法了。先王的刑法可曾说过‘福不可求，祸不可违，恭敬没有益，残暴没有害’这样的话”



But how to examine the fatalists' words carefully? Master Mozi said: "We must set up a series of standards of judgment. To speak without a standard is just like determining the directions of sunrise and sunset by a potter's wheel that is spinning, with which we can hardly distinguish right from wrong and benefit from harm. Therefore, there must be three standards in making a speech." What are the three standards? Master Mozi said: "They are the standard of investigating historical facts, the standard of verifying the true facts and the standard of application and observation. How to investigate historical facts, namely, the deeds of the ancient sage kings, how to verify the true facts, namely, what the people see and hear every day and how to apply the words into the practice, namely, applying what they say into law and order and observing whether they could bring benefit to the state and the people. These are the so-called three standards.

"Yet, some elite gentlemen of today believe in the existence of fate. Let us examine this belief on the basis of the deeds of the ancient sage kings. In ancient times, Jie put the country into great chaos, but order was restored under Tang. Later when Zhou put the country into disorder, order was restored again under King Wu. The times did not change and the people were the same, yet under the reign of Jie and Zhou, the world was chaotic while under the reign of Tang and Wu, the world was in order. How can we believe in the existence of fate? Yet, some elite gentlemen of today believe in the existence of fate. Let us examine this belief on the basis of the books of the early kings. Among the books of the early kings, those issued to the whole state and promulgated among the people were laws. Did any of the laws of the early kings ever say 'Good fortune cannot be invoked and bad fortune cannot be avoided; reverence will not do any good and atrocity will not do any harm'? The writings by which law cases were settled and crimes punished were called 'codes of punishment'. Did any of the codes of punishment of the early kings say 'Good fortune cannot be invoked and bad fortune cannot be avoided; reverence will not do any good and atrocity will not do any harm'? The

【原文】

乎?所以整设师旅,进退师徒者,誓也。先王之誓亦尝有曰:‘福不可请,祸不可违,敬无益,暴无伤’者乎?”是故子墨子言曰:“吾当未盐数,天下之良书不可尽计数,大方论数,而五者是也。今虽毋求执有命者之言,不必得,不亦可错乎?今用执有命者之言,是覆天下之义,覆天下之义者,是立命者也,百姓之淬也。说百姓之淬者,是灭天下之人也。”然则所为欲义在上者,何也?曰:“义人在上,天下必治,上帝山川鬼神,必有干主,万民被其大利。”何以知之?子墨子曰:“古者汤封于亳,绝长继短,方地百里,与其百姓兼相爱,交相利,移则分。率其百姓,以上尊天事鬼,是以天鬼富之,诸侯与之,百姓亲之,贤士归之,未歿其世,而王天下,政诸侯。昔者文王封于岐周,绝长继短,方地百里,与共百姓兼相爱、交相利,则,是以近者安其政,远者归其德。闻文王者,皆起而趋之。罢不肖股肱不利

【译文】

吗?用来整饬军队,指挥士卒的,就是誓言了,先王的誓言中可曾说过:‘福不可求,祸不可违,恭敬没有益,残暴没有害’这样的话吗?”所以墨子说:“我尚未数完呢,天下的好书实在太多了,不能尽举,但大体说来是这三种。现在主张有命的人的理论,找不到证据,不是可以放弃它吗?如果现在采用有命者的说法,就是破坏天下的义,破坏天下的义,这提倡有命的人,就是喜欢百姓的忧伤。以百姓的忧伤为乐的人,也就是毁灭天下的人。”那么人们要求有义之人居于上位,是为了什么呢?回答是,有义之人在上位,天下一一定大治,上帝、山川和鬼神,必定有宗主祭祀,万民将得到大利。凭什么知道是这样呢?墨子说:“古时商汤受封在亳地,取长补短,方圆百里之地,百姓兼相爱,交相利,财多互相分享。他率领百姓,对上尊敬上天侍奉鬼神,所以天帝鬼神使他富足,诸侯归顺他,百姓亲近他,贤士投奔他,他在世的时候,称王天下;成为诸侯之长。从前周文王封在岐山的周原,取长补短,方圆百里之内,百姓兼相爱,交相利,所以近的安于他的统治,远的因他的德政而前来归顺,凡是听到周文王





writings by which the armies were organized and the soldiers were ordered to advance or retreat were called 'commands'. Did any of the commands of the early kings say 'Good fortune cannot be invoked and bad fortune cannot be avoided; reverence will not do any good and atrocity will not do any harm'? Master Mozi said: "I have no time to enumerate all the good books in the world and it is virtually impossible to do so. But, roughly speaking, the three types of writings mentioned above should be included. Yet no matter how hard we try, we cannot find any evidence to support those who believe in the existence of fate. Should the view of the fatalists be rejected then?"

"If we adopt the fatalist view, we are abolishing righteousness in the world. Now the people are worried because fatalists are trying to abolish righteousness in the world. Those who take people's worries as the pleasure are destroying the country." Now, why do we wish that righteous men be in authority? Because when righteous men are in authority, the world will have order, the God, the hills and rivers and ghosts and spirits will have worshipers to offer sacrifice to them, and the people will be greatly benefited. How do we know? Master Mozi said: "In ancient times, Tang was given a fief at Bo. Even if those irregular pieces of land were taken into consideration, his territory was only about one hundred square miles. He and his people believed in universal love and mutual benefit. Whenever he got profits, he would share them with others. He led his people to revere Heaven and to worship ghost and spirits above. Thereupon, Heaven and ghosts and spirits enriched him, feudal lords pledged allegiance to him, people loved him, and the virtuous came to serve him. He was able to establish a big empire and become the overlord of all the feudal lords while he was still alive. Again in ancient times, King Wen was given a fief at Qizhou. Even if those irregular pieces of land were taken into consideration, his territory was only about one hundred square miles. He and his people believed in universal love and mutual benefit. Whenever he got profits, he would share them with others. So those living near him enjoyed his management and those living afar were won

【原文】

者，处而愿之曰：‘奈何乎使文王之地及我，吾则吾利，岂不亦犹文王之民也哉。’是以天鬼富之，诸侯与之，百姓亲之，贤士归之，未殁其世，而王天下，政诸侯。乡音言曰：义人在上，天下必治，上帝山川鬼神，必有干主，万民被其大利。吾用此知之。

“是故古之圣王发宪出令，设以为赏罚以劝贤，是以人则孝慈于亲戚，出则弟长于乡里，坐处有度，出入有节，男女有辨。是故使治官府，则不盗窃，守城则不崩叛，君有难则死，出亡则送。此上之所赏，而百姓之所誉也。执有命者之言曰：‘上之所赏，命固且赏，非贤故赏也。上之所罚，命固且罚，不暴故罚也。’是故人则不慈孝于亲戚，出则不弟长于乡里，坐处不度，出入无节，男女无辨。是故治

【译文】

的仁德，都纷纷前来投靠他。疲弱无才及手脚不灵便的人，都在那里盼望着说：‘如何才能使文王的领土扩展到我们这里呢？如果那样，我们不就是文王的人民了吗？’因此天地鬼神使他富足，诸侯归顺他，百姓亲近他，贤士来投奔他，他在世的时候，称王天下，成为一方诸侯之长。我先前说，仁义之人在上位，天下一一定大治，上帝、山川、鬼神必定有宗主祭祀，万民将得到大利，就是这个道理。

“因此古代圣王颁发宪令，制定赏罚的措施，用以鼓励贤明阻止暴行，所以人们在家能孝顺父母，出外能敬爱乡邻，举止有规矩，进出有礼节，男女有分别。派他们去管理官府，就不会贪污盗窃；派他们去守城则不会背叛，国君有难能尽忠效死，国君出奔能跟随护送。这些就是上边要奖赏，百姓要称赞的人。主张有命的人说：‘上面赏他，是他命中注定该得赏，不是因为贤的原故而得赏的，上面罚他，是命中注定该受罚，不是因为暴虐的原故才罚他。’所以人们在家中不孝顺父母，出外不能敬爱乡邻，举止无规矩，进出无礼节，男女无分别。派他们去管理官府，就会贪污盗窃，派他们去守城则会背叛，





over by his virtue. All who had heard of King Wen rushed over to him. Those who were physically weak or disabled were unable to move yet they were all eager to be led by King Wen and said: 'Why can't we make the territory of King Wen extend to our borders? Then, we can also be the subjects of King Wen and be benefited.' Thereupon, Heaven and ghosts and spirits enriched him, the feudal lords pledged allegiance to him, the people loved him, and the virtuous came to serve him. He was able to establish a big empire and become the overlord of all the feudal lords while he was still alive. As is what is said above: 'When righteous men are in authority, the world will have order, the God, hills and rivers, and ghosts and spirits will have worshipers to offer sacrifice to them, and the people will be greatly benefited.' I get to know this by these examples.

"The ancient sage kings issued laws and orders to set up standards of reward and punishment in order to encourage the virtuous and punish the vicious. So, the virtuous people were filial to their parents at home and respectful to their elders in the village. They were temperate in their conduct, moderate in going out and coming in and decent in their relation with the opposite sex. Thus, when appointed to manage administrative affairs, they would not steal the public property; when assigned to defend a city, they would not rebel; their lord met with death, they would commit suicide; and when the lord was forced to flee the country, they would follow him in exile. This is what the superior rewarded and what the people praised. Now, fatalists say: 'Those who are rewarded by their superior are destined to be rewarded. It is not because they are virtuous that they are rewarded. Those who are punished by their superior are destined to be punished. It is not because they are vicious that they are punished.' If this were so, then men would not be filial to their parents at home and not be respectful to their elders in the village. They would not be temperate in their conduct, moderate in going out and coming in and decent in their relation with the opposite sex. Thus, when appointed to manage the administrative affairs, they would steal the public property;

【原文】

官府则盗窃，守城则崩叛，君有难则不死，出亡则不送。此上之所罚，百姓之所非毁也。执有命者言曰：‘上之所罚，命固且罚，不暴故罚也。上之所赏，命固且赏，非贤故赏也。’以此为君则不义，为臣则不忠，为父则不慈，为子则不孝，为兄则不良，为弟则不弟，而强执此者，此特凶言之所自生，而暴人之道也。

“然则何以知命之为暴人之道？昔上世之穷民，贪于饮食，惰于从事。是以衣食之财不足，而饥寒冻馁之忧至，不知曰‘我罢不肖，从事不疾’，必曰‘我命固且贫。’昔上世暴王，不忍其耳目之淫，心涂之辟，不顺其亲戚，遂以亡失国家，倾覆社稷，不知曰‘我罢不肖，为政不善’，必曰‘吾命固失之’。于《仲虺之告》曰：‘我闻于夏人，矫天命布命于下，帝伐之恶，袭丧厥师。’此言汤之所以非桀之执有命也。于《太誓》曰：‘纣夷处，不冝事上帝鬼神，祸厥先神禋不祀，乃曰吾民有命，无廖排漏，天亦纵弃之而弗葆。’此言武王所

【译文】

国君有难不能尽忠效死，国君出奔不能跟随护送。这些就是上边要加以惩罚，百姓要加以诋毁的人。主张有命的人说：‘上面罚他，是命中注定该罚，不是因为暴虐的原故才罚他。上面赏他，是他命中注定该赏，不是因为贤明的原故才得赏。’按照此观点去实行，为君就会不义，为臣就会不忠，为父就会不慈，为子就会不孝，为兄的不像兄，为弟的不像弟，强持有命之说，只不过成为恶言的根源，暴人的道理罢了。

“那么凭什么知道有命论是暴人的道理呢？从前古代的穷民，贪于饮食，懒于工作，因此衣食之财不足，饥寒冻馁的忧患跟着到来。他们不会说：‘我疲弱无能，做事不勤快。’而一定会说：‘我命中注定要穷。’从前古代的暴王，不能克制自己的奢欲及心术的邪僻，不顺其父母，终于国破家亡，社稷倾覆。他们不会说：‘我疲弱无能，不善于治政。’而一定会说：‘我命中注定该失天下。’仲虺宣读商汤王的诰命中曾说道：‘我听说夏桀假传天命，布达天下，天帝于是憎恨他，因而要覆灭他的军队。’这就是说商汤认为夏桀相信天命是不对的。武王的《泰誓》上说：‘商纣灭绝人性，残酷暴虐，不肯侍奉上帝鬼神，对其祖先及天地神灵弃而不祭，还居然说我有天命，他不努





when assigned to defend a city, they would rebel; when the lord met with death, they would not commit suicide; when the lord was forced to flee the country, they would not follow him in exile. This is what the superior punished and what the people condemned. Yet fatalists say: 'Those who are punished by their superior are destined to be punished. It is not because they are vicious that they are punished. Those who are rewarded by their superior are destined to be rewarded. It is not because they are virtuous that they are rewarded.' If we all believe what they say, the rulers would not be righteous and the ministers would not be loyal; the father would not be affectionate and the son would not be filial; the elder brother would not be brotherly and the younger brother would not be respectful. So, the obstinate adherence to fatalism is the root of evil speeches and is the way of the vicious men.

"How do we know fatalism is the way of the vicious men? In ancient times, the poor people were greedy for food and drink and lazy in pursuing their tasks. Therefore, they were short of food and clothing and were to be afflicted by cold and hunger. Yet they did not have enough sense to say: 'We are vicious and weak and are not able to work diligently.' Instead they would say: 'We are fated to be poor.' In ancient times, there were evil kings who did not refrain from the sensuality of their ears and eyes or from the wicked desires of their hearts. They also did not follow the way of their ancestors. Finally when they lost their country and ruined their state, they did not have enough sense to say: 'We are vicious and weak and are not able to govern the country well.' Instead they would say: 'We are fated to lose the country.' In *The Announcement of Zhong Hui* we find the following words: 'I have heard that Jie, the King of Xia fabricated orders of Heaven and issued them publicly: Heaven was angry and destroyed his forces.' This shows how Tang was against fatalism held by Jie. *The Oath of Tai* says: 'Zhou treated the minority nationalities very cruelly and would not respect Heaven or serve ghosts and spirits. He discarded the altars of his ancestors without offering them sacrifices. And he said: 'Fate is with me!' As he ne-

【原文】

以非纣执有命也。今用执有命者之言，则上不听治，下不从事。上不听治，则刑政乱；下不从事，则财用不足，上无以供粢盛酒醴，祭祀上帝鬼神，下无以降绥天下贤可之上，外无以应待诸侯之宾客，内无以食饥衣寒，将养老弱。故命上不利于天，中不利于鬼，下不利于人，而强执此者，此特凶言之所自生，而暴人之道也。”

是故子墨子言曰：“今天下之士君子，忠实欲天下之富而恶其贫，欲天下之治而恶其乱，执有命者之言，不可不非，此天下之大害也。”

【译文】

力侍奉神明，不警戒自己的过失，因而上天遗弃他，不保佑他。’这就是说武王认为商纣相信天命是不对的。现在如果相信有命论者的话，那么在上位的不去听政，在下位的不去工作。在上位的如不听政，政事就会混乱；在下位的不工作，财用就会不足，这样，对上没法供献洁食美酒祭祀天帝鬼神，对下无法安定贤良之士，对外无法款待诸侯宾客，对内无法使饥者得食寒者得衣，扶养老弱病残。所以主张有命的说法，上不利于天，中不利于鬼，下不利于人。如果强持有命的说法，这只不过成为恶言的根源，暴人的道理罢了。”

所以墨子说：“当今天下的士君子，心中真想求得天下富足而厌恶天下贫穷，想求得天下太平而厌恶天下动乱，那么对于主张有命的人所说的话，就不能不加以反对，因为这些言论是天下的大祸害。”

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【原文】

子墨子言曰：“凡出言谈，由文学之为道也，则不可而不先立义法。若言而无义，譬犹立朝夕于员钧之上也，则虽有巧工，必不能得正焉。然今天下之情伪，未可得而识也，故使言有三法。三法者何也？有本之者，有原之者，有用之者。于其本之也，考之天鬼之志，

【译文】

墨子说：“凡发表言论，写作文章，不能不先有个准则。如果言论没有一个准则，就好比要在转动着的钧轮上来确定早晚的时间，即使有很巧的工人，也必定得不到正确的答案。而今天下事情的真假，更难以了解清楚，所以言论要有三个原则。是哪三个原则？是对事要追根溯源、要推究事情的原由，要应用于实践。在追根溯源方面，要



glected his duty, Heaven deserted him and no longer protected him.’ This shows how King Wu was against fatalism held by Zhou.

“If we adopt the fatalist view, those above would neglect their administrative duties and those below would not pursue their jobs. If those above neglect their administrative duties, the world would fall into chaotic disorder; if those below do not pursue their jobs, there would not be enough wealth and goods. Then, we would have no food and wine as sacrifices to Heaven and the spirits and ghosts above, and we would have nothing to appease the virtuous people below. We would have no means to entertain the noble guests coming from abroad and no means to feed the hungry, clothe the cold and look after the aged and the weak. Therefore, fatalism is neither beneficial to Heaven above, nor to ghosts and spirits in the middle realm and to the people below. So, obstinate adherence to the fatalist view is the root of evil speeches and is the way of the vicious men.”

Therefore, Master Mozi said: “If the elite gentlemen of today really wish to enrich the world and abolish poverty, and really wish to bring order to the world and hate to see it fall into chaos again, they must condemn the fatalist view, for it is indeed very harmful.”

Chapter 36

Against Fatalism (II)

Master Mozi said: “When giving a speech or writing an essay, there must be a standard established first. To speak without a standard is just like determining the directions of sunrise and sunset by a potter’s wheel that is spinning. No matter how skilful the artisan is, he cannot get accurate results in that way. It is indeed not easy to distinguish between what is true and what is false. Therefore, there must be three standards in giving a speech. What are the three standards? They are the standard of investigating historical facts, the standard of verifying the true facts and

【原文】

圣王之事；于其原之也，征以先王之书；用之奈何，发而为刑。此言之三法也。

“今天下之士君子或以命为亡，我所以知命之有与亡者，以众人耳目之情，知有与亡。有闻之，有见之，谓之有；莫之闻，莫之见，谓之亡。然胡不尝考之百姓之情？自古以及今，生民以来者，亦尝见命之物，闻命之声者乎？则未尝有也。若以百姓为愚不肖，耳目之情不足因而为法，然则胡不尝考之诸侯之传言流语乎？自古以及今，生民以来者，亦尝有闻命之声，见命之体者乎？则未尝有也。然胡不尝考之圣王之事？古之圣王，举孝子而劝之事亲，尊贤良而劝之为善，发宪布令以教诲，明赏罚以劝沮。若此，则乱者可使治，而危者可使安矣。若以为不然，昔者，桀之所乱，汤治之；纣之所乱，武王治之。此世不渝而民不改，上变政而民易教，其在汤、武则治，其在桀、纣

【译文】

考察天意及圣王的事例；在推究事情的原由方面，要用先王的书来加以验证，实践中怎样用？要应用于刑事与政务。这就是言论的三个原则。

“当今天下的士君子，有的认为有命运，有的认为没有命运，我所以知道命运的有无，是根据众人耳目的实情。有人说过、见过就说有；没有听过、见过的就说无。既然如此，何不试着考察一下百姓的情况呢？从古到今，自有人民以来，曾有人看见过命的形体，听到过命的声音吗？不曾有过啊。如果认为百姓愚昧无知，耳目所闻所见的情况不足以为据，那么何不试着考察圣王的事呢？古代圣王，推举孝子以勉励人民侍奉父母，尊重贤良以劝人为善，颁布宪令以教诲人民，明确赏罚以扬善止恶。这样，乱的可使得治，危的可使得安。如果认为这话不对，那么请看从前，夏桀把国家搞乱，商汤把国家治理好，商纣把国家搞乱，武王把国家治好。这个社会没有改百姓没有换，而上面的政策变了老百姓就容易教导，国家在商汤、武王的手中



the standard of application and observation. How to investigate historical facts? It can be done by examining the will of Heaven, the will of ghosts and spirits and the deeds of the ancient sage kings. How to verify the true facts? It can be done by citing the books written by the early kings. How to employ the standard of application and observation? It can be done by putting it into the administration of jurisdiction and government. These are the so-called three standards.

“Now some elite gentlemen of today believe in the existence of fate while others do not believe so. I judge whether or not there is fate by what the people see and hear. If there is testimony to prove that someone heard it or saw it, I will say there is fate. If there is no testimony to prove that someone heard it or saw it, I will say there is no fate. Then why not inquire into what the people see and hear? From ancient times to the present, ever since the beginning of mankind, who has ever seen the body of fate or heard the sound of fate? The answer is No. If you regard the ordinary people as stupid and their eyesight and hearing as unreliable, then why not inquire into the recorded statements of the feudal lords? From ancient times to the present, ever since the beginning of mankind, who has ever seen the body of fate or heard the sound of fate? The answer is No. Why not inquire into the deeds of the sage kings? The ancient sage kings promoted the filial sons and encouraged people to wait upon and support their parents. They also respected the virtuous and encouraged people to do good. Furthermore, they issued laws and government decrees to instruct people and worked out clear rules of reward and punishment to encourage the good and stop the evil. In this way, order was restored and danger was averted. If anyone is in doubt, here are a number of facts: King Jie of Xia made a mess in the country while it was King Tang who restored order; King Zhou made a mess in the country while it was King Wu who restored order. At that time, the world was still the same, so were the people. It was only because the superior changed the policy, the people began to modify their conducts. When Tang and Wu took power, the world was restored to order; with Jie and

【原文】

则乱，安危治乱，在上之发政也，则岂可谓有命哉！夫曰有命云者亦不然矣。

“今夫有命者言曰：‘我非作之后世也，自昔三代有若言以传流矣。今故先生对之？’曰：夫有命者，不志昔也三代之圣善人与？意亡昔三代之暴不肖人也？何以知之？初之列士桀大夫，慎言知行，此上有以规谏其君长，下有以教顺其百姓，故上得其君长之赏，下得其百姓之誉。列士桀大夫声闻不废，流传至今，而天下皆曰其力也，必不能曰我见命焉。

“是故昔者三代之暴王，不缪其耳目之淫，不慎其心志之辟，外之毆骋田猎毕弋，内沈于酒乐，而不顾其国家百姓之政。繁为无用，暴逆百姓，使下不亲其上，是故国为虚厉，身在刑僇之中，不冝曰：‘我罢不肖，我为刑政不善’，必曰：‘我命故且亡’。虽昔也三代之穷民，亦由此也。内之不能善事其亲戚，外不能善事其君长，恶恭俭而好简易，贪饮食而惰从事，衣食之财不足，使身至有饥寒冻馁之忧，必不能曰：‘我罢不肖，我从事不疾’，必曰：‘我命固且穷。’虽昔也三代之伪民，亦犹此也。繁饰有命，以教众愚朴人久矣。圣王之患此

【译文】

就大治，在夏桀、商纣的手中就大乱，可见安危治乱，在于上面如何施政，怎能说是有命呢！说有命是不对的。

“当今主张有命的人说：‘这不是我们后人编造出来的，自从前三代以来这有命说就流传了。先生为什么反对它呢？’回答是：有命说，不知是出自从前三代圣人善人之口呢，还是出自从前三代暴君与不肖人之口？怎么知道的呢？从前的名士和杰出的大夫，他们言语谨慎，行事聪明，对上有办法规谏他们的国君，对下有力量教育好他们的百姓，所以上得国君赏识，下得百姓赞誉。这些名士和杰大夫能声名久传，流传至今，天下人都说这是由于他们自身的努力，一定不会说：这是他们有命。

“从前三代暴王，不能纠正他们耳目的奢欲，不能控制他们内心的邪僻，外则驱马田猎捕射飞禽，内则沉于饮酒作乐，不顾国家百姓之政，尽干无用之事，暴虐百姓，人民怨恨，因此国家灭亡，社稷倾覆，自己也在刑戮之中，然而他不肯说：‘我疲弱无能，我治政不善’，却一定要说：‘我命中注定要亡。’即便从前三代的穷民，也是如此。在家不能好好事奉父母，在外不能好好事奉国君，厌恶恭敬节俭，喜好简慢轻浮，好吃懒做，因此衣食之财不足，自身常有饥寒冻馁之忧。然而他一定不肯说：‘我疲弱无能，我做事不勤快’，却一定会说：‘我命中注定要穷’。从前三代那些弄虚作假的人，也是如此。编造谎言粉饰有命之说，长时间用来教化愚昧老实的人。圣王为此而



Zhou in power, the world was in disorder. Viewing the matter in this way, peace and danger, order and chaos all lie in how the superiors handle the state affairs. How can we say that there is fate? So the doctrine of fatalism is false.

“Now, those believing in fatalism say: ‘The doctrine of fatalism is not made by the people of younger generations like us. Ever since the Three Dynasties of antiquity, it has appeared and spread far and wide. Why do you oppose it?’ Master Mozi said: ‘Do the people believing in fate follow the sage kings of the Three Dynasties of antiquity or the wicked rulers of the Three Dynasties of antiquity?’ How do we know this? Cautious in speech and intelligent in action, the outstanding ministers in ancient times could persuade the lord above and instruct the people below. Therefore, they were rewarded by the lord above and praised by the people below, with their reputation lasting till this day. No wonder people in the world would attribute their achievements to them rather than to fate. The wicked rulers of the Three Dynasties of antiquity could neither control the sensuality of their ears and eyes, nor restrain the evil thoughts in their hearts. They indulged themselves in hunting and shooting when going outside and spoiled themselves in wine and music when staying inside. As they ignored state affairs, exploited and oppressed the people, estranged the inferiors from their superiors, they finally lost their country and got killed. Yet, they would not say: ‘I am incapable. I did not work hard enough.’ But they would say: ‘I am fated to die.’ The evil people of the Three Dynasties of antiquity were also like this. They did not serve their parents and superiors well. They preferred arrogance and insolence to politeness and modesty, indulging in eating and drinking, lazy at work. As a result, they were lack of food and clothes, and were even threatened by hunger and cold. Yet, they would not say: ‘I am incapable. I did not work hard enough.’ But they would say: ‘I am fated to be poor.’ The hypocritical people in the Three Dynasties of antiquity also believed in fate. They fabricated all kinds of doctrines of fatalism to fool the honest and innocent people. The sage kings have long been worried about

【原文】

也，故书之竹帛，琢之金石，于先王之书《仲虺之告》曰：‘我闻有夏，人矫天命，布命于下，帝式是恶，用阙师。’此语夏王桀之执有命也，汤与仲虺共非之。先王之书《太誓》之言然曰：‘纣夷之居，而不冝事上帝，弃阙其先神而不祀也，曰：“我民有命，毋僂其务”，天不亦弃纵而不葆。’此言纣之执有命也，武王以《太誓》非之。有于《三代不国》有之曰：‘女毋崇天之有命也。’命三不国亦言命之无也。于召公之执令于然，且：‘敬哉！无天命，惟予二人，而无造言，不自降天之哉得之。’在于商、夏之诗书曰：‘命者暴王作之。’且今天下之士君子，将欲辨是非利害之故，当天有命者，不可不疾非也。”执有命者，此天下之厚害也，是故子墨子非也。

【译文】

忧虑，所以写在竹帛史书上，铭刻金石之上。先王的书《仲虺之告》中商汤王曾说：‘我听说夏桀假传天命，布达天下，天帝于是憎恶他，因而要使他的军队覆灭’。这就是说夏桀主张有命，商汤与仲虺都反对有命。先王的书《太誓》上周武王也是这样说的：‘商纣灭绝人性，残酷暴虐，不肯侍奉上帝，遗弃其祖先神明不予祭祀，还说：“我有天命”。他不努力侍奉神明，不警戒自己的过失，因此上天遗弃他，不保佑他。’这就是说商纣主张有命，周武王以《太誓》来反对他。还有，史书《三代百国》上也曾说：‘你们不要崇信有天命。’这证明《三代百国》上也说天命是没有的。周成王时代的召公也不主张有命，他说：‘敬奉神明，但没有天命，只有我和周公不说假话，天命不是从天而降的，而是由我们自己得到的。’在商、夏时的诗书中也说：‘命是暴王捏造的。’当今天下的士君子，如果要辨明是非利害的原故，那么对于有命这种说法，不能不极力加以反对了。”主张有命，这是天下的大害，所以墨子要加以反对。

非命下第三十七

【原文】

子墨子言曰：“凡出言谈，则必可而不先立仪而言。若不先立仪而言，譬之犹运钧之上而立朝夕焉也。我以为虽有朝夕之辩，必将终

【译文】

墨子说：“凡发表言论，不可不先有一个标准。如果不先有标准，就好比要在转动着的钧轮上确定早晚的时间，我认为即使分辨出



this. They put it down on the bamboos and silk, carved it on metal and stone. In *The Announcement of Zhong Hui*, the following words were written: ‘I heard that Jie of Xia gave orders to the people in the empire, pretending that they were issued according to fate. God was very angry with him and caused his army to be wiped out.’ From this we get to know that King Jie of Xia believed in fate and Tang and Zhong Hui were jointly against him. In *The Oath of Tai* written by the early kings, we find the following words: ‘Zhou was very cruel and wicked and was not willing to worship God. He abandoned his ancestors without offering them sacrifices, saying: “I believe in fate.” He neglected his duty. As a result, God deserted him and no longer blessed him.’ From this we get to know that Zhou believed in fate and King Wu condemned him in *The Oath of Tai*. Again in *The Three Dynasties and Hundred States*, we find the following words: ‘Do not believe in fatalism.’ From this we get to know that *The Three Dynasties and Hundred States* also denies the existence of fate. In *Implementing Orders* written by Lord Zhao, we find the following words: ‘Be obedient. Do not believe in fate. There are two of us. We can’t tell lies. Good luck does not fall from Heaven, but is won by our constant efforts.’ In the odes and books of Shang and Xia, we also find the following words: ‘Fate is fabricated by the wicked kings.’

“If the elite gentlemen in the world really want to distinguish between right and wrong, they must vigorously oppose the assertions of the fatalists. The fatalist view is indeed very harmful. Therefore, Master Mozi is against fatalism.”

Chapter 37

Against Fatalism (III)

Master Mozi said: “When giving a speech, there must be a standard established first. To speak without a standard is just like determining the directions of sunrise and sunset by a potter’s wheel that is spinning. I

【原文】

未可得而从定也。是故言有三法。何谓三法？曰：有考之者，有原之者，有用之者。恶乎考之？考先圣大王之事。恶乎原之？察众之耳目之请。恶乎用之？发而为政乎国，察万民而观之。此谓三法也。

“故昔者三代圣王禹汤文武方为政乎天下之时，曰：‘必务举孝子而劝之事亲，尊贤良之人而教之为善。是故出政施教，赏善罚暴。且以为若此，则天下之乱也，将属可得而治也，社稷之危也，将属可得而定也。若以为不然，昔桀之所乱，汤治之；纣之所乱，武王治之。当此之时，世不渝而民不易，上变政而民改俗。存乎桀纣而天下乱，存乎汤武而天下治。天下之治也，汤武之力也；天下之乱也，桀纣之罪也。若以此观之，夫安危治乱存乎上之为政也，则夫岂可谓有命哉！故昔者禹汤文武方为政乎天下之时，曰：‘必使饥者得食，寒者得

【译文】

早晚，但最终是不准的。所以言论须有三原则。是哪三原则？答：

‘对事要追根溯源，要推究事情的原由，要用之于实践。怎样追根溯源？就是要考察古代圣王的行事。怎样推究事情的原由？就是要审察众人耳目的实情。怎样应用呢？要用之于国家的刑政，看它对人民的效果如何。这就叫做言论的三原则。’

“从前三代圣王夏禹、商汤、周文王、武王治理天下的时候，说：‘务必要推选孝子以鼓励人们侍奉父母；尊重贤良，以教导人们为善。’因此发出政令，施行教化，奖赏善行惩治残暴。如能按圣王说的去做，那天下的动乱，就能治理，社稷的危险，就会消除。如果认为这话不对，那么请看从前夏桀把国家搞乱，商汤把国家治好；商纣把国家搞乱，武王把国家治好。这个社会没有改百姓没有换，而上面的政策一变，人民也就改变了习俗。在桀纣手里天下动乱，在汤武手里天下得治。天下的得治，是汤武的努力；天下的动乱，是桀纣的罪过。照此看来，安危治乱全在于统治者的施政，怎么能说是有命呢！从前夏禹、商汤、周文王、武王治理天下的时候曾说过：‘一定要使饥者得





think that although the distinction between the directions of sunrise and sunset is quite obvious, no accurate results could be reached in this way. Therefore, there must be three standards in making a speech.” What are the three standards? Master Mozi said: “They are the standard of investigating historical facts, the standard of verifying the true facts and the standard of application and observation. How to investigate historical facts? It can be done by examining the deeds of the ancient sage kings. How to verify the true facts? It can be done by examining what the people see and hear every day. How to employ the standard of application and observation? It can be done by putting it into the practice of governing the country and the people and keeping a close eye on its effects. These are the so-called three standards.

When Yu, Tang, King Wen and King Wu, the ancient sage kings of Three Dynasties of antiquity, took the crowns, they said: ‘We must promote the filial sons so as to encourage the young to serve their parents, and we must respect the virtuous so as to instruct people to do good.’ Therefore, they issued government decrees and enlightened the people by education, rewarding the good and punishing the evil. They believed that in this way the chaotic world could be restored to order, and the state in danger could be restored to peace. If anyone is in doubt, here are a number of facts: King Jie of Xia made a mess in the country while it was King Tang who restored order; Zhou made a mess in the country while it was King Wu who restored order. At that time, the world was still the same, so were the people. It was only because the superior changed the policy, the people began to modify their conducts. With King Jie and Zhou in power, the world was in disorder; when Tang and Wu took power, the world was restored to order. It was due to the great efforts of Tang and Wu that order was restored and it was due to the terrible crimes committed by Jie and Zhou that the world fell into disorder. Viewing the matter in this way, peace and danger, order and chaos all lie in how the superiors handle the state affairs. How can we say that there is fate? Therefore, When Yu, Tang, King Wen and King Wu, the ancient sage kings of Three

【原文】

衣，劳者得息，乱者得治。’遂得光誉令问于天下。夫岂可以为命哉？故以为其力也！今贤良之人，尊贤而好功道术，故上得其王公大人之赏，下得其万民之誉，遂得光誉令问于天下。亦岂以为其命哉？又以为力也！然今夫有命者，不识昔也三代之圣善人与，意亡昔三代之暴不肖人与？若以说观之，则必非昔三代圣善人也，必暴不肖人也。然今以命为有者，昔三代暴王桀纣幽厉，贵为天子，富有天下，于此乎，不而矫其耳目之欲，而从其心意之辟，外之毆骋、田猎、毕弋，内湛于酒乐，而不顾其国家百姓之政，繁为无用，暴逆百姓，遂失其宗庙。其言不曰：‘吾罢不肖，吾听治不强’，必曰：‘吾命固将失之。’虽昔也三代罢不肖之民，亦犹此也。不能善事亲戚君长，甚恶恭俭而好简易，贪饮食而惰从事，衣食之财不足，是以身有陷乎饥寒冻馁之忧。其言不曰‘吾罢不肖，吾从事不强’，又曰‘吾命固将穷’。昔三代伪民亦犹此也。

“昔者暴王作之，穷人术之，此皆疑众迟朴，先圣王之患之也，固

【译文】

食，寒者得衣，劳者得息，乱者得治。’他们因此扬名天下，怎么可以认为是有命呢？实在是由于他们自身的努力啊！当今贤明的人，尊贤而好道，所以上得王公大人奖赏，下得万民赞誉，于是扬名天下，这难道也是有命吗？不过是靠他们自己的努力罢了！当今主张有命的人，不知他们的观点是来自从前三代的圣人和善人呢，还是来自从前三代的暴君和不肖的人呢？照以上情况看来，他们的观点不是来自从前三代的圣人和善人，而是来自暴君和不肖的人了。那些认为有命的，如从前的暴王夏桀、商纣、周幽王、周厉王，他们贵为天子，富有天下，于是乎，不能矫正他们耳目的奢欲，而放纵他们心中的邪念，外则驱马打猎射鸟，内则沉于饮酒作乐，不顾国家百姓之政，尽干无用的事，暴虐百姓，终于使国家倾覆。但他们不肯说：‘我疲弱无能，我治政不强’，必定说：‘我命中注定要失国。’即便从前三代疲弱无能的人，也是如此。他们不能好好侍奉父母君长，厌恶恭敬节俭而喜好简慢轻浮，好吃懒做，衣食之财不足，自身常有饥寒冻馁之忧。然而他一定不说：‘我疲弱无能，我做事不努力’，必定说：‘我命中注定受穷。’从前三代那些弄虚作假的人，也是如此。

“从前的暴王制造有命说，穷人把它传开来，用以迷惑群众愚弄老实人。圣王早就想到了，所以写在竹帛史书上，铭刻在金石上，雕琢



Dynasties of antiquity, took the crowns, they said: 'We must feed the hungry, clothe the cold, allow the weary to rest and restore order in the world.' Thus, their good names were spread far and wide in the world. How can we say this is decided by fate? This should really be attributed to their great efforts. Now, the virtuous respect virtue and pursue ways and means to govern the world. Thus, their good names were spread far and wide in the world. How can we say this is decided by fate? This should really be attributed to their great efforts.

"Now, do people believe in the followers of the ancient sage kings or the followers of the ancient wicked rulers? In view of what they say, they cannot be the followers of the ancient sage kings, but they must be the followers of the ancient wicked rulers. Those believing in fate are just like the wicked rulers of the Three Dynasties of antiquity. They were honored as Sons of Heaven and were among the wealthiest in the world, yet they could not control the sensuality of their ears and eyes nor could they restrain the evil thought in their hearts. They indulged themselves in hunting and shooting when going outside and spoiled themselves in wine and music when staying inside. As they ignored state affairs, exploited and oppressed the people, they lost their country. Yet, they would not say: 'I am incapable. I did not work hard enough.' But they would say: 'I am fated to lose the country.' The evil people of the Three Dynasties of antiquity were also like this. They did not serve their parents and superiors well. They preferred arrogance and insolence to politeness and modesty, indulging themselves in eating and drinking, lazy at work. As a result, they were lack of food and clothes, and were even threatened by hunger and cold. Yet, they would not say: 'I am incapable. I did not work hard enough.' But they would say: 'I am fated to be poor.' This shows that the hypocritical people in the Three Dynasties of antiquity also believed in fate.

"The doctrine of fatalism was fabricated by wicked kings and retold by poor people. It was to confuse and fool the honest and innocent people. In ancient times, the sage kings had long been worried about this phe-

【原文】

在前矣。是以书之竹帛，镂之金石，琢之盘盂，传遗后世子孙。曰何书焉存？禹之《总德》有之曰：‘允不著，惟天民不而葆，既防凶心，天加之咎，不慎厥德，天命焉葆？’《仲虺之告》曰：‘我闻有夏，人矫天命，于下，帝式是增，用爽厥师。’彼用无为有，故谓矫，若有而谓有，夫岂为矫哉！昔者，桀执有命而行，汤为《仲虺之告》以非之。《太誓》之言也，于《去发》曰：‘恶乎君子！天有显德，其行甚章，为鉴不远，在彼殷王。谓人有命，谓敬不可行，谓祭无益，谓暴无伤，上帝不常，九有以亡，上帝不顺，祝降其丧，惟我有周，受之大帝。’昔纣执有命而行，武王为《太誓》、《去发》以非之。曰：‘子胡不尚考之乎商周虞夏之记，从十简之篇以尚，皆无之，将何若者也？’

是故子墨子曰：“今天下之君子之为文学出言谈也，非将勤劳其惟舌，而利其唇吻也，中实将欲其国家邑里万民刑政者也。今也王公

【译文】

在盘盂上，传给后代子孙。有人会问：‘留存在哪些书呢？’夏禹的《总德》说：‘若不诚信，上天百姓都不会保你，既然放纵凶心，天要降下灾祸，不谨慎自己的德行，天命怎能保佑？’《仲虺之告》中说：‘我听说夏桀，假传天命，布达天下，天帝于是憎恶他，要覆灭他的军队。’夏桀以无为有，所以说他假传天命，如果本来有而说有，怎么说是假传天命呢？从前夏桀持有命说而随意妄行，商汤作《仲虺之告》来反对他。《太誓》上的《太子发》篇也说：‘呜乎君子，天有显得，行事昭彰。作为借鉴，就在殷王，说人有命，说敬不行，说祭无益，说暴无伤，上帝不喜，天下沦丧，上帝不畅，降下灾殃。给我周朝，接管大商。’从前商纣持有命说随意妄行，武王作《太誓》来反对他。所以，你们为什么不上考夏商周的记载，从十卷以上篇目来看，都说没有命，那还有什么说的呢？”

所以墨子说：“当今天下的君子写文章，发表言论，并不是要劳驾他们的喉舌，磨利他们的嘴唇，实在是内心想为国家、地方、万民治理政务罢了。今王公大人之所以早上上朝，晚上退朝，整天断案



nomenon. They put it down on the bamboos and silk, carved it on metal and stone, and engraved it on plates and jars to be handed down to their descendants. 'In which book can we find the record?' In *The Overall Virtue* written by Yu, we find the following words: 'If you do not let God know that you are obedient to him and you are the subjects of Heaven, you will not be blessed. If you do not restrain the evil thought in your heart, you will be cursed and punished by God. When you are not cautious in keeping your virtue, how can you be protected and blessed?' In *The Announcement of Zhong Hui*, the following words were written: 'I heard that King Jie of Xia gave orders to the people in the empire, pretending that they were issued according to fate. God was very angry with him and caused his army to be wiped out.' Jie made use of what did not exist as if it had existed; therefore, it was a pretension. If fate did exist, could it still be called a pretension? As Jie believed in fate and acted accordingly, Tang asked Zhong Hui to refute him in *The Announcement of Zhong Hui*. In *The Oath of Tai*, King Wu said: 'Ah, gentlemen! Heaven has great virtues. Its way is bright and clear. Examples need not be sought from afar. In the reign of King of Shang, he said that as each man had his own fate, the worship of God should be stopped, and that sacrifices offered to ghosts and spirits were of no good and there was no harm to be wicked and cruel. As God did not bless him, the country was ruined. As God was displeased with him, he was afflicted with disaster and was killed. Therefore, Heaven overthrew the Shang Dynasty and established the Zhou Dynasty.' Now we know that King Zhou believed in fate and acted accordingly and that King Wu wrote *The Oath of Tai* to refute him." Master Mozi said: "Why not study further the historical records of Shang, Zhou, Yu and Xia? However hard we try, there is no record of fate. How can we say that there is fate?"

Therefore, Master Mozi said: "When the elite gentlemen of today write and speak, it is not merely for exercising their mouths or twisting their tongues. They really wish that they could do a good job in governing the state, the district and the people. Now, why do rulers and high offi-

【原文】

大人之所以蚤朝晏退，听狱治政，终朝均分，而不敢怠倦者何也？曰：彼以为强必治，不强必乱，强必宁，不强必危，故不敢怠倦。今也卿大夫之所以竭股肱之力，殫其思虑之知，内治官府，外敛关市、山林、泽梁之利，以实官府，而不敢怠倦者，何也？曰：彼以为强必贵，不强必贱；强必荣，不强必辱，故不敢怠倦。今也农夫之所以蚤出暮入，强乎耕稼树艺，多聚叔粟，而不敢怠倦者，何也？曰：彼以为强必富，不强必贫；强必饱，不强必饥，故不敢怠倦。今也妇人之所以夙兴夜寐，强乎纺绩织纴，多治麻统葛绪，拊布缣，而不敢怠倦者，何也？曰：彼以为强必富，不强必贫，强必煖，不强必寒，故不敢怠倦。今虽毋在乎王公大人，蕘若信有命而致行之，则必怠乎听狱治政矣，卿大夫必怠乎治官府矣，农夫必怠乎耕稼树艺矣，妇人必怠乎纺绩织纴矣。王公大人怠乎听狱治政，卿大夫怠乎治官府，则我以

【译文】

办事，不敢懈怠，这是为什么呢？他们认为勤必治，不勤必乱，勤必宁，不勤必危，所以不敢懈怠。今卿大夫之所以竭尽全身力量，用尽心思智慧，内治官府，外征关市、山林、川泽出产的利益以充实官府，不敢懈怠，这是为什么呢？他们认为勤必贵，不勤必贱，勤必荣，不勤必辱，所以不敢懈怠。今农夫之所以早出晚归，努力耕稼种植，多收粮食，不敢懈怠，这是为了什么？他们认为勤必富，不勤必贫，勤必饱，不勤必饥，所以不敢懈怠。今妇人之所以早起晚睡，努力纺纱织布，多生产麻丝葛布，不敢懈怠，这是为了什么？他们认为勤必富，不勤必贫，勤必暖，不勤必寒，所以不敢懈怠。现在王公大人假如相信有命而去奉行它，就必定懒于断狱听政，卿大夫也懒于治理官府，农夫也懒于耕稼种植，妇人也懒于纺纱织布。王公大人懒于





cials go to court early and retire late, hearing lawsuits and attending to government affairs day in and day out, and dare not neglect their duties? It is because they realize that diligence will bring about order while negligence will result in chaos, and that diligence will produce safety while negligence will lead to danger. Therefore, they dare not be negligent. Now, why do the ministers exhaust their energy and rack their brains, administering the government from within and collecting taxes from passes and markets for products of mountains, woods, ponds and fields to fill the treasury from without, and dare not neglect their duties? It is because they realize that diligence will bring about honor while negligence will result in dishonor, and that diligence will produce glory while negligence will lead to disgrace. Therefore, they dare not be negligent. Now, why do the farmers go to work early and return late, making great efforts in farming, planting and cultivating so as to produce more grains, and dare not neglect their duties? It is because they realize that diligence will bring about wealth while negligence will result poverty, and that diligence will produce enough food while negligence will lead to famine. Therefore, they dare not be negligent. Now, why do the women get up early and go to bed late, making great efforts in weaving and spinning so as to produce more silk, flax linen and cloth, and dare not neglect their duties? It is because they realize that diligence will bring about wealth while negligence will result in poverty, and that diligence will produce enough warm clothes while negligence will make them suffer from cold. Therefore, they dare not neglect their duties. If rulers and high officials really believe in fate and act accordingly, they would be negligent in hearing lawsuits and attending to government affairs; if the ministers really believe in fate and act accordingly, they would be negligent in administering the government; if the farmers really believe in fate and act accordingly, they would be negligent in farming and planting; if the women really believe in fate and act accordingly, they would be negligent in weaving and spinning. If rulers and high officials are negligent in hearing lawsuits and attending to government affairs, if the ministers are negligent in adminis-



【原文】

为天下必乱矣。农夫怠乎耕稼树艺，妇人怠乎纺绩织纴，则我以为天下衣食之财将必不足矣。若以为政乎天下，上以事天鬼，天鬼不使；下以持养百姓，百姓不利，必离散不可得用也。是以入守则不固，出诛则不胜。故虽昔者三代暴王桀纣幽厉之所以共扞其国家，倾覆其社稷者，此也。”是故子墨子言曰：“今天下之士君子，中实将欲求兴天下之利，除天下之害，当若有命者之言，不可不强非也。曰：命者，暴王所作，穷人所术，非仁者之言也。今之为仁义者，将不可不察而强非者，此也。”

【译文】

断狱治政，卿大夫懒于治官府，我认为天下就将大乱。农夫懒于耕稼种植，妇人懒于纺纱织布，我认为天下衣食之财则将不足。照此治理天下，对上事奉鬼神，天帝鬼神就会不依；对下持养百姓，百姓无利，势必离散，不能为其所用，其结果入守不固，出征不胜。从前三代暴王夏桀、商纣、周幽王、周厉王所以丧失国家，倾覆社稷，就是这个原故。”因此墨子说：“当今天下的士君子，心中真想求兴天下之利，除天下之害，对主张有命的说法，不能不极力加以反对。因为有命之说，是暴王制造出来的，是穷民传出来的，不是仁者的话。如今要行仁义，不能不明察而力加反对，就是这个道理。”

非儒上第三十八(阙) 非儒下第三十九

【原文】

儒者曰：“亲亲有术，尊贤有等。”言亲疏尊卑之异也。其《礼》曰：“丧父母三年，妻、后子三年，伯父叔父弟兄庶子其，戚族人五

【译文】

儒者说：“爱亲人当因亲人有等差而有区别，尊重贤者当因贤者有差异而有不同。”说的是亲疏尊卑各有不同。他们的丧礼规定：“父母死服丧三年，妻和嫡长子死服丧三年，伯父、叔父、弟兄和庶



tering the government, then the world is bound to fall into a chaotic state. If the farmers are negligent in farming and planting, if the women are negligent in weaving and spinning, then the world is bound to be lack of food and clothes. If we allow the fatalists to govern the world and worship Heaven and ghosts and spirits in this way, it would not be regarded as compliance to Heaven; if we allow the fatalists to nurture the people in this way, it could not bring any benefit to the people. Rather they would be disheartened and be unwilling to be employed. Thus, defense at home will not be strong; and attack abroad will not be victorious. And that is the reason why the wicked kings of the Three Dynasties of antiquity lost their states and power.”

Therefore, Master Mozi said: “If the elite gentlemen of today really want to promote what is beneficial and abolish what is harmful, they must oppose the assertions of the fatalists. The fatalist doctrine was fabricated by wicked kings and retold by poor people. It was not approved by the benevolent. That is why the benevolent and righteous of today must carefully examine it and vigorously oppose it.”

Chapter 38

Against Confucianism (I) (Missing)

Chapter 39

Against Confucianism (II)

The Confucians say: “There are differences to be observed in showing love to one’s relatives and there are distinctions to be made in showing respect for the virtuous.” This tells us that differences between close and distant relatives and between the noble and the humble do exist. According to *The Code of Propriety*, “Mourning for the parent should last three years; for the wife or the eldest son, three years; for a paternal



【原文】

月。”若以亲疏为岁月之数，则亲者多而疏者少矣，是妻后子与父同也。若以尊卑为岁月数，则是尊其妻子与父母同，而亲伯父宗兄而卑子也，逆孰大焉。其亲死，列尸弗敛，登屋窥井，挑鼠穴，探滌器，而求其人矣。以为实在则贲愚甚矣。如其亡也必求焉”，伪亦大矣！取妻，身迎，祇褙为仆，秉辔授绥。如仰严亲，昏礼威仪，如承祭祀。颠覆上下，悖逆父母，下则妻子，妻子上侵事亲，若此可谓孝乎？儒者：“迎妻，妻之奉祭祀，子将守宗庙，故重之。”应之曰：“此诬言也，其宗兄守其先宗庙数十年，死丧之其，兄弟之妻奉其先之祭祀弗散，则丧妻子三年，必非以守奉祭祀也。夫忧妻子以大负篆，有曰

【译文】

子死服丧一年，亲戚族人死服丧五个月。”如果以亲疏来定服丧的时间，那么越亲近的应该越多，越疏远的应该越少。但他们把妻子和嫡长子与父母的丧期定成一样。如果以尊卑来定服丧的时间，那他们尊奉妻子、儿子与尊奉父母是一样的了，而视伯父宗兄如庶子了，这是何等的悖理啊！他们的父母死后，陈尸不入棺，搞什么登屋窥井、拔鼠穴、探洗具、招魂魄，从中寻找那死去的人。以为死者真在里面，这实在是太愚蠢了。已知人死了还一定要去寻找，这不是太虚伪了吗？他们娶妻的时候，要亲自迎亲，端正衣裳恭敬如仆人，拉着马笼头，亲手将车上的拉手绳递给新妇，如同侍奉父母。婚礼仪节隆重，宛如承受祭祀的使命。颠倒了上下关系，不孝顺父母，将父母降到和妻儿同等的地位，影响到侍奉双亲，这样做，称得上是孝吗？儒者说：“迎妻，是为了要和她一道承奉祭祀，生儿子守宗庙，所以看重妻儿。”回答是：“这种说法是胡说八道。其宗兄祭守祖先的宗庙几十年，死了只给服丧一年，兄弟的妻子也承奉先人的祭祀，死了却不给服丧，而自己的妻子死却要服丧三年，这必定不是要承奉祭祀的原



uncle, brother, or one of the other sons, one year; and for other relatives, five months." If the length of the mourning period is determined by the degree of the kinship, close relatives should be mourned for a longer period while distant relatives should be mourned for a shorter period. Yet the Confucians mourn the same length of time for the wife or the eldest son as for the parent. And if the length of the mourning period is determined by the degree of the honor bestowed, then this means that the wife and the eldest son are honored the same as the parent, while the paternal uncles and brothers are treated the same as other sons! What could be more ridiculous than this? When a parent dies, the Confucians would lay out the corpse for a long time before dressing it for burial. They would climb up onto the roof, peer down the well, poke in the rat holes, and search in the washbasins to look for the dead. If they think that they can find the dead man, they must be very stupid; if they know that he is not there but still search for him, they are indeed hypocritical. When a Confucian takes a wife, he would wear a formal black robe and drive the cart himself to fetch her in person. He would hold the reins like a servant and hand the cord to her to pull herself up into the carriage, as if he were waiting on his revered father. The wedding ceremonies are conducted as solemnly as the sacrifices to the ancestors. The positions of the superiors and subordinates are turned upside down, and parents are disobeyed and are brought down to the level of the wife, and the wife is exalted at the expense of service to the parents. Can we call such conduct filial? The Confucians say: "The wife is to aid in the sacrifices to the ancestors and the son is to guard the ancestral temple. Hence the elaborate wedding ceremony is conducted." Here is our answer: "What nonsense! A man's elder brothers may maintain the temple of the ancestors for many years, and yet when they die the Confucians will mourn for them for only one year. The wives of his brothers may aid in the sacrifices to the ancestors, and yet when they die the Confucians will not mourn for them at all. It is obvious that the three years' mourning for the death of the wife and the eldest son is not for guarding the ancestral temple and aiding in the sacri-

【原文】

‘所以重亲也’，为欲厚所至私，轻所至重，岂非大奸也哉！”

有强执有命以说议曰：“寿夭贫富，安危治乱，固有一天命，不可损益。穷达赏罚，幸否有极，人之知力，不能为焉。”群吏信之，则怠于分职；庶人信之，则怠于从事。吏不治则乱，农事缓则贫，贫且乱政之本，而儒者以为道教，是贼天下之人者也。

且夫繁饰礼乐以淫人，久丧伪哀以谩亲，立命缓贫而高浩居，倍本弃事而安怠傲，贪于饮食，惰于作务，陷于饥寒，危于冻馁，无以违之。是若人气，黠鼠藏，而羝羊视，责彘起。君子笑之。怒曰：

“散人！焉知良儒。”夫夏乞麦禾，五谷既收，大丧是随，子姓皆从，得厌饮食，毕治数丧，足以至矣。因人之家翠，以为，恃人之野

【译文】

故，而是过分优厚妻子，还说‘这是尊重父母’。他们为着优厚自己偏爱的人，因而轻忽了那些最重要的人，这不是大的欺诈行为吗！”

他们又坚持有命的主张，还辩解说：“长寿与短寿，贫穷与富贵，安危与治乱，自有天命，不能增减。困顿与显达，受赏与遭罚，幸与不幸都有定数，不是人的智慧和力量所能改变的。”百官相信了这些话，就会懈怠自己的本职工作；庶民相信了这些话，就会懒于做事。百官不修政事，国家会混乱；庶民懒于做事，国家会贫穷，贫穷与混乱就违背了政治的根本。儒者却认为这是教化之道，这是在残害天下的人呢。

儒家用纷繁的礼乐迷惑人，以长时间的服丧，虚假的悲哀欺骗死去的亲人，自以为立命安贫，倨傲自大，背弃根本安于懈怠，贪于饮食而懒于做事，经常陷入饥寒冻馁的困境而无法摆脱。他们像乞丐、田鼠一样，靠乞讨与偷藏食物为生，他们贪馋的目光如同公羊和猪，见食而跃起。君子讥笑他们，他们会发怒，还说：“平庸无才的人！怎么知道贤儒。”他们春天向人乞讨麦子，夏天向人乞讨稻谷，五谷收完以后，接着就有富贵人家大办丧事，于是，他一家子跟着前往，饱吃一顿，几家丧事办完，他的生计也就够了。依靠别人的家财而得财





fices to the ancestors. Such preferential treatment to one's wife and the eldest son is already a big mistake, yet the Confucians still say: 'It is for the sake of respecting the parents.' To favor those they have a partiality for, they slight those they should respect. Isn't it ridiculous?"

The Confucians also tenaciously stick to the assertions of fatalists, saying: "Whether one lives a long life or dies young, whether he is rich or poor, whether a country is safe or dangerous, whether the society is in order or out of order, it is all decided by fate and cannot be modified. Failure and success, rewards and punishments, good luck and adversity are all fixed. One cannot alter it merely by his wisdom and strength." If officials believe this, they will slacken their duties; and if the ordinary people believe this, they will neglect their work. If the officials fail to attend to government affairs, the country will fall into disorder; if agriculture is neglected, the people will become poor. Poverty and disorder are detrimental to the goal of the government. Yet the Confucians accept what they preach, believing that it conforms to the Tao and can enlighten the people, not knowing that it can only do great harm to the people of the world. Moreover, the Confucians corrupt men with elaborate and showy rites and music and deceive dead parents with lengthy mourning and hypocritical grief. They establish the principles of fatalism, showing their willingness to live in poverty and behaving with the greatest arrogance. They turn their backs on what is fundamental, neglecting their tasks, and finding contentment in idleness and pride. Due to gluttony plus laziness, they are afflicted with hunger and cold and cannot overcome the dilemma. They behave like a beggar and hide food like a field vole. When seeing anything edible, they will fix their eyes on it like a he-goat and snatch it away like a castrated pig. When being laughed at, they would reply angrily, saying: "What do you fools know about good Confucians?" They beg for wheat in summer. When the five grains are all harvested in autumn, they would take all their sons and grandsons along with them to attend the funerals to fill their stomachs with food and drinks. They make themselves rich and happy by going to one funeral after another. They

【原文】

以为尊，富人有丧，乃大说，喜曰：“此衣食之端也。”

儒者曰：“君子必服古言然后仁。”应之曰：“所谓古之言服者，皆尝新矣，而古人言之，服之，则非君子也？然则必服非君子之服，言非君子之言，而后仁乎？”又曰：“君子循而不作。”应之曰：“古者羿作弓，仔作甲，奚仲作车，巧垂作舟，然则今之鲍函车匠，皆君子也，而羿、仔、奚仲、巧垂皆小人邪？且其所循人必或作之，然则其所循皆小人道也？”

又曰：“君子胜不逐奔，掩函弗射，施则助之胥车。”应之曰：“若皆仁人也，则无说而相与。仁人以其取舍是非之理相告，无故从有故也，弗知从有知也，无辞必服，见善必迁，何故相？若两暴交争，其胜者欲不逐奔，掩函弗射，施则助之胥车，虽尽能犹且不得为君子也。意暴残之国也，圣将为世除害，兴师诛罚，胜将因用儒术令

【译文】

用，倚仗别人田里的禾麦酿酒而得酒喝，富贵人家有丧事，他们分外高兴，欣喜地说：“找衣食的机会又来了。”

儒者说：“君子的言语、服饰一定要依照古人，然后才称得上仁。”回答是：“所谓古代的言语、服饰，在初说初服之时，都曾经是新的，而古人用这言语，穿这服饰，难道就不是君子么？而一定穿不是君子的服饰，说不是君子要说的话，才算合乎仁义吗？”他们又说：“君子只遵循古人而不创新。”回答是：“古时后羿制作弓箭，夏杼制作铠甲，奚仲制造车子，巧垂制造舟船，那么现在制皮革与造车的工匠都是君子，而后羿、夏杼、奚仲、巧垂倒成了小人了？并且凡是所遵循的最初必定有人创始，那么他们所遵循的也都是小人之道了？”

儒者又说：“君子打了胜仗无须追逐败逃的敌人，要掩好陷阱不再射击，敌人溃逃时，还要帮他推重车。”回答是：“如果双方都是仁人，就没有相互对抗的理由，仁人们可以把是非曲直的理由彼此相告，没有道理的听从有道理的，不了解情况的跟着了解情况的走，说不出道理的必定折服，见到善的必定依从，还有什么相争的呢？如果双方都是残暴的人，相互争斗，战胜的一方不追败逃的一方，掩好陷阱不再射击，敌方溃逃时还去帮他推车，那么，即使尽了力，那残暴的人也不能成为君子呀。对残暴的人，圣人为了替世人除害，才兴兵



get fat by going to other people's houses for food and they become arrogant by living on the products of other people's fields. When hearing that a funeral is to be held in a rich family, they will be overwhelmed with joy, saying happily: "It is our chance for food and clothing!"

The Confucians say: "A gentleman must speak ancient language and wear ancient clothes before he can be called benevolent." Here is my answer: "The so-called ancient language and ancient clothes were all modern at the very beginning. Can we say that the ancient people speaking the language of their time are not gentlemen? Does it mean that we must wear the clothes not worn by the gentleman and speak the language not spoken by the gentleman before we can be called benevolent?" The Confucians say again: "A gentleman man should be a follower and not a maker." Here is my answer: "In ancient times, Yi invented the bow, Zhu invented armor, Xi Zhong invented carts, and the craftsman Chui invented boats. Are the tanners, armorers, cart makers and carpenters of today all gentlemen and Yi, Zhu, Xi Zhong and the craftsman Chui not gentlemen? Moreover, someone must first do something before it can be followed. Can we say that by following him we are following the way of an inferior man?" The Confucians also say: "When a gentleman wins the victory in the battlefield, he will not chase the fleeing enemy nor will he shoot them. When the enemy retreat, he will help them push their heavy carts." Here is my answer: "If both parties are benevolent by nature, they will have no reason to become enemies. The benevolent men will inform of each other their principles of giving and taking, right and wrong. Those who are not in the right will comply with those who are in the right; those who are lack of knowledge will comply with those who have knowledge. Lacking valid arguments, they will acknowledge defeat; seeing anything good, they will be won by it. How can they become enemies? And if both parties in the struggle are evil by nature, though the victors do not chase the fleeing enemy and shoot them, though they help the enemy push their heavy carts in retreat—though they do all these things, they will not be called gentlemen. Let us suppose a sage king raises an army to rid the world of



【原文】

士卒曰：‘毋逐奔，掩函勿射，施则助之胥车。’暴乱之人也得活，天下害不除，是为群残父母，而深贱世也，不义莫大焉！”

又曰：“君子若钟，击之则鸣，弗击不鸣。”应之曰：“夫仁人事上竭忠，事亲得孝，务善则美，有过则谏，此为人臣之道也。今击之则鸣，弗击不鸣，隐知豫力，恬漠待问而后对，虽有君亲之大利，弗问不言，若将有大寇乱，盗贼将作，若机辟将发也，他人不知，己独知之，虽其君亲皆在，不问不言。是夫大乱之贼也！以是为人臣不忠，为子不孝，事兄不弟，交遇人不贞良。夫执后不言之朝物，见利使己虽恐后言，君若言而未有利焉，则高拱下视，会噎为深，曰：

‘唯其未之学也。’用谁急，遗行远矣。夫一道术学业仁义者，皆大以治人，小以任官，远施周偏，近以修身，不义不处，非理不行，务

【译文】

讨伐他们，如果在打了胜仗后，用儒者的方法命令士卒说：‘不要去追逐那败逃的敌人，掩盖好陷阱不要射击，敌人败逃了还要帮他推车。’这样做，暴虐的人就不会死了，天下的祸害就不能除了，这乃是最大的残害父母，最深的危害世人的行为，没有比这更不义的了。”

儒者又说：“君子像钟，敲则响，不敲则不响。”回答是：“仁人事奉君主要竭尽忠心，侍奉父母务求孝顺，有善就赞誉，有过就谏阻，这才是人臣之道。如今敲则响，不敲则不响，隐藏自己的智慧，装成恬静淡漠的样子，以等待别人来请教，纵然事关君主与亲人的大利，也装成不问不说的样子。假如将有外侵内乱，盗贼即将出现，好比捕获猎物的机关一触即发，此事别人尚未知晓，唯有他一个人明白，此时如果君主、亲人都在，他也不说，这不成了乱臣贼子吗？为人臣不尽忠，为人子不尽孝，对待兄长不恭敬，交友待人不正直。他们遇事持后退不言的态度，看到有利于己的时候，又唯恐说得比别人迟；说出来没有利，他们就合抱两手高高抬起，眼睛往下，闭口不言正事，像口中噎食一样，还说：‘这个我没有学过呢。’虽有急事需要他，他也远远回避。仁义是统一道术学业的，大可以治人，小可以任官，远可以普施万物，近可以修身养性，不义不做，非理不行，务



harm. Having won the victory, he complies with the doctrine of the Confucians and orders the soldiers: 'Do not chase and shoot the fleeing enemy. When the enemy retreat, help them push their heavy carts.' This will spare the life of the wicked men. If the wicked men are not wiped out, they will bring forth great harm to the parents and do a great injury to the people in the world. Nothing could be more unrighteous than this." The Confucians also say: "A gentleman is like a bell. It will sound when being struck; it will remain silent when not being struck." Here is my answer: A gentleman should exert the utmost loyalty in serving his lord and strive for filial piety in serving his parents. If those whom he serves do anything good, he should praise them; and if they do anything wrong, he should admonish them. This is the way of a gentleman. Now according to Confucianism, a gentleman should behave like a bell and do not open his mouth unless being asked. And he should conceal his knowledge and sparing his strength. If he knows the way to bring benefit to his lord or parents, he should not reveal it unless he is asked. If a great insurrection is about to break out and bandits and robbers are about to rise up at any moment to endanger his lord and parents on the spot and no one knows of it but himself, he should not reveal it unless he is asked. This is the most perverse crime! As subjects, such men are disloyal; as sons, they are unfilial. When serving elder brothers, they are not obedient and respectful; when treating people, they are not sincere and kind. Though they prefer not to speak unless being asked, when they see that they can get benefits, they will vie with each other for fearing to speak too late. When the ruler makes some remarks that do not seem beneficial to them, they will fold their hands, gaze at the ground and then speak with difficulty as if being choked: "This I haven't learned yet." Though the lord is eager to employ them, they have moved away at a distance.

Benevolence and righteousness is the cornerstone of every doctrine and discipline. On a larger scale it can be used in governing men, and on a smaller scale it can be used in selecting officials. It can also be spread afar among all men or be used to cultivate the people nearby. A gentle-

【原文】

兴天下之利，曲直周旋，利则止，此君子之道也。以所闻孔某之行，则本与此相反谬也。”

齐景公问晏子曰：“孔子为人何如？”晏子不对，公又复问，不对。景公曰：“以孔某语寡人者众矣，俱以贤人也。今寡人问之，而子不对，何也？”晏子对曰：“婴不肖，不足以知贤人。虽然，婴闻所谓贤人者，入人之国必务合其君臣之亲，而弭其上下之怨。孔某之荆，知白公之谋，而奉之以石乞，君身几灭，而白公僂。婴闻贤人得上不虚，得下不危，言听于君必利人，教行下必于上，是以言明而易知也，行明而易从也，行义可明乎民，谋虑可通乎君臣。今孔某深虑同谋以奉贼，劳思尽知以行邪，劝下乱上，教臣杀君，非贤人之行也；入人之国而与人之贼，非义之类也；知人不忠，趣之为乱，非仁义之也。逃人而后谋，避人而后言，行义不可明于民，谋虑不可通于

【译文】

求兴天下之利，尽一切努力以达目的，对天下无利的事不做，这才是君子之道。而我们所听到的有关孔某的行为，却根本与此相背离。”

齐景公问晏子：“孔子的为人怎样？”晏子不回答，景公又问，晏子还是不回答。景公说：“把孔子的事讲给我听的人很多，都认为孔子是贤人，现在我问起他，你不回答，这是为什么？”晏子答道：

“我晏婴无才，不能够了解贤人。虽然如此，我听说所谓贤人，若是到了别人的国家，一定要努力使他们君臣关系密切，消除上下仇怨。孔某到楚国，明知白公的阴谋，却把石乞送给白公，助其作乱，楚君差点丧命，而白公终于也被诛戮。我听说贤人上得君主信用应不虚有其名，下得民心应不危及君主地位。让君王听自己的话必然要有利于民，教导百姓，必然要有利于君。因此言语明白让人易于了解，行为光明让人易于跟随，实行仁义的主张可公之于百姓，计谋应该让君臣通晓。可孔某以其深虑周谋侍奉乱臣贼子，劳心尽智去施行邪计，鼓励下面犯上作乱，教唆臣子去杀君，这就不是贤人的品行了；到别人的国家去支持叛贼，这就不是义一类的行为了；知道其人不忠而促使其人作乱，这就不是仁义之人了。避开别人在暗中言谈、计谋，实行





man should neither tolerate what is unrighteous nor practice what is against the principle. He should strive to promote what is beneficial to the world, both directly and indirectly, and avoid what is of no benefit. Such is the way of the gentlemen. Yet, the conduct of Confucius that we hear of is fundamentally against this. Lord Jing of Qi asked Yanzi: "What do you think of Confucius?" Yanzi gave no reply. Lord Jing of Qi asked once more, but again Yanzi did not reply. Lord Qing of Qi said: "Many people have mentioned Confucius to me, and they all regarded him as a virtuous man. Now when I ask you about him, why do you keep quiet?" Yanzi replied: "I am not wise enough to know what a virtuous man is. But I have heard it said that when a virtuous man enters a foreign state he would do his utmost to enhance good relations between the ruler and the ministers and brush aside the malice between the superiors and the subordinates. Yet before going to the State of Chu, Confucius had known that Lord Bai was plotting a rebellion against the Lord of Chu, and yet he still introduced Shi Qi to him. As a result, the Lord of Chu almost lost his life and Lord Bai committed suicide. I have also heard that when a virtuous man obtains the trust from the superiors, he will not waste the opportunity, and when he obtains favor with the subordinates, he will not threaten the superiors. Whatever he says to the ruler, it is bound to be beneficial to the people; whatever he teaches the people, it is bound to be beneficial to the ruler. His speech is plain and easy to understand; his conduct is plain and easy to follow. When practicing righteousness, he will make it known to the people; when planning for the country, he will report it to the lord. Now Confucius racks his brain and exhausts his wisdom to conspire with rebels in doing the evil things. And he also encourages the subordinates to rebel against their superiors and teaches the subjects to murder their lords. All these cannot be called the conduct of a righteous man. When he enters the foreign state, he allies himself with the rebels. When he realizes that men are not loyal, he still urges them to rebel. All these are surely not in accordance with benevolence and righteousness. To plot behind others and speak behind others, to practice righteousness and not

【原文】

君臣，婴不知孔某之有异于白公也，是以不对。”景公曰：“呜乎！颛寡人者众矣，非夫子，则吾终身不知孔某之与白公同也。”

孔某之齐见景公，景公说，欲封之以尼溪，以告晏子。晏子曰：“不可。夫儒浩居而自顺者也，不可以教下；好乐而淫人，不可使亲治；立命而怠事，不可使守职；宗丧循哀，不可使慈民；机服勉容，不可使导众。孔某盛容修饰以蛊世，弦歌鼓舞以聚徒，繁登降之礼以示仪，务趋翔之节以观众，博学不可使议世，劳思不可以补民，象寿不能尽其学，当年不能行其礼，积财不能赡其乐，繁饰邪术以营世君，盛为声乐以淫遇民，其道不可以期世，其学不可以导众。今君封

【译文】

仁义的主张不能公之于众，计谋不让君臣知晓，我不知道孔某与白公有何区别，所以不能回答。”景公说：“唉！赐教于我的人很多，但如果不是您的这一番话，我一辈子不会知道孔某与白公是一样的人。”

孔某到齐国来见齐景公，景公高兴，想把尼溪之地封孔子，将此事告诉晏子。晏子说：“不可。儒生倨傲自大，只按自己的想法行事，不能教化百姓；好声乐而蛊惑人，不能管理政事；主张有命而懒于做事，不能担负职守；厚丧久哀，不能慈爱百姓；戴着高帽强作庄容，不能引导大众。孔某盛装打扮修饰外表迷惑世人，以琴瑟配乐歌唱、击鼓跳舞聚集徒众。繁饰上下礼节以示仪规，注重趋走盘旋的动作好让人观瞻。渊博的学识无济于世，劳其心志于民无补，其学问几辈子让人难以穷究，即使年壮的人也难以奉行他们的礼仪。钱财不够他们从事声乐的开销，却用漂亮的邪说迷惑当代的君主，盛设声乐以愚弄百姓。其道术不能公之于世，其学问不足以教导众人。现在你把





make it known to the people—this is not the kind of conduct and righteousness that enlightens the people; nor is it the kind of planning and scheming that brings understanding to the ruler and his ministers. I do not know whether there is any difference between Confucius and Lord Bai. That is why I did not reply to your question.” Lord Jing said: “Many people have mentioned Confucius to me. If I haven’t listened to you, I would never know that Confucius is the same as Lord Bai.”

Confucius went to the State of Qi and saw Lord Jing. Lord Jing was very pleased to see Confucius and wanted to grant him a district called Ni Xi. When he told this to Yanzi, the latter said: “That will not do! Being arrogant and self-righteous, the Confucians are not suitable to instruct the people. As they indulge in music and corrupt people with music, they are not suitable to rule the people. Furthermore, the Confucians advocate fatalism and neglect their tasks, so they are not suitable to hold a post in the government. The Confucians lay emphasis on elaborate funerals and extended mourning, which will make it impossible for them to take good care of the people. They wear fancy clothes and assume a humble manner, which will make it impossible for them to guide the people. Confucius takes on imposing appearance and wears fancy clothes to mislead the people. He plays music and sings and dances to attract followers. He performs elaborate ceremonies of going up and coming down the steps and practices the etiquette of rushing and slowing down to dazzle the people. Though Confucius is of broad knowledge, he is not suitable to comment on the world affairs. Though he cudgels his brains, his idea is of no help to improve the people’s life. No matter how long a life one may live, he cannot master all the learning of the Confucians; no matter how big a fortune one may accumulate, it is not sufficient for him to cover the expenses of their music. Even those in the prime of life cannot succeed in carrying out all their rites. Confucius glosses over his heretical ideas to confuse the rulers and he makes elaborate musical performances to corrupt the ignorant people. Therefore, his doctrine cannot be made known as a model nor can his learning be made known to guide the people. Now

【原文】

之，以利齐俗，非所以导国先众。”公曰：“善！”于是厚其礼，留其封，敬见而不问其道。孔某乃恚，怒于景公与晏子，乃树鸱夷子皮于田常之门，告南郭惠子以所欲为，归于鲁。有顷，间齐将伐鲁，告子贡曰：“赐乎！举大事于今之时矣！”乃遣子贡之齐，因南郭惠子以见田常，劝之伐吴，以教高、国、鲍、晏，使毋得害田常之乱，劝越伐吴。三年之内，齐、吴破国之难，伏尸以言术数。孔某之诛也。

孔某为鲁司寇，舍公家而奉季孙。季孙相鲁君而走，季孙与邑人争门关，决植。

孔某穷于陈蔡之间，藜羹不糗，十日，子路为享豚，孔某不问肉之所由来而食；号人衣以酤酒，孔某不问酒之所由来而饮。哀公迎孔子，席不端弗坐，割不正弗食，子路进，请曰：“何其与陈、蔡反

【译文】

土地封给孔某，将会改变齐国的风尚，这不是统治齐国和民众的办法。”景公听后说道：“你说得对。”于是以厚礼接待孔某却不给他封地，恭敬地接见孔某而不询问他的道术。孔某因此怀恨，恼怒景公和晏子，把鸱夷子皮安排到齐国大夫田常的门下，把自己的想法告诉南郭惠子然后回国去了。不久，听说齐国将要攻打鲁国，孔某对子贡说：“端木赐啊，举大事的时候到了！”于是派子贡到齐国，通过南郭惠子的引荐来见田常，劝田常伐吴国，并叫高氏、国氏、鲍氏、晏氏四家大夫不要妨碍田常作乱；又劝越国乘机进攻吴国。孔某一手策划的三年动乱，齐国、吴国都遭到国破家残的灾难，死亡人数难以计算。这都是孔某人的谋略。

孔某做鲁国司寇时，不顾国君而去侍奉季孙氏，季孙氏为鲁国的相而出逃，到城门被守门人挡关，孔某撬开门闩，放季孙逃走。

孔某被困在陈、蔡之间，用野菜汤充饥，汤中不见米粒。十天后，子路为他烹了一只小猪，孔某不问小猪怎么来的就吃；子路剥夺别人的衣服为孔某换酒，孔某不问酒是怎么来的就喝。后来鲁哀公迎见孔某，坐席放得不正他不坐，肉割得不方正他不吃。子路进来问





you intend to grant Confucius land, hoping in this way you can change the customs of the people of Qi, but this is certainly not the way to lead the nation and the people!" "Very well," said Lord Jing of Qi. Thereupon he bestowed Confucius with valuable gifts but did not grant him any land, and he received him with due respect but did not inquire into his teaching. Confucius was very angry with Lord Jing and Yanzi. He arranged Fanli to become a follower of Tian Chang and then disclosed what he wanted to do to Master Hui of Nan Guo before returning to the State of Lu. Later when he heard that the State of Qi was about to attack the State of Lu, Confucius said to his disciple Zigong: "God bless us. Now it is time to begin the great undertaking!" He then dispatched Zigong to Qi, and through the introduction of Master Hui of Nan Guo, Zigong saw Tian Chang. He urged Tian Chang to attack Wu instead of Lu, and persuaded Gao, Guo, Bao, Yan, the high officials of the State of Qi, not to interfere with Tian Chang's plan to revolt. Then he went and urged Yue to attack Wu. In three years both Qi and Wu were ruined, and the bodies of those killed amounted to hundreds of thousands. This was due to the scheme of Confucius.

Confucius was once minister of justice in the State of Lu. Yet, he betrayed the national interests of the State of Lu and supported Ji Sun, the prime minister of Lu. When he ran away from his post, he was stopped at the city gate and had to struggle with the city guards to get out of the gate. It was Confucius who lifted up the gate bar for him. Confucius was once placed in dilemma between the borders of the states of Cai and Chen. He was hungry, living on vegetable soups and not being able to fill his stomach with food. After ten days of such a life, his disciple Zi Lu boiled a piglet for him, and Confucius ate the meat without asking where it came from. Zi Lu later robbed someone of his clothes and exchanged it for wine, and Confucius drank the wine without asking where it came from. But when he was entertained by Lord Ai of Lu, Confucius refused to sit down unless his mat was placed straight, and he refused to eat unless the meat was cut up squarely. Zi Lu came forward and asked,

【原文】

也？”孔某曰：“来！吾语女，曩与女为苟生，今与女为苟义。”夫饥约则不辞妄取，以活身，赢饱则伪行以自饰，污邪诈伪，孰大于此！

孔某与其门弟子闲坐，曰：“夫舜见瞽叟孰然，此时天下圾乎！周公旦非其人也邪？何为舍汙家室而托寓也？”孔某所行，心术所至也。其徒属弟子皆效孔某。子贡、季路辅孔悝乱乎卫，阳货乱乎齐，佛肸以中牟叛，漆雕刑残，莫大焉。夫为弟子后生，其师，必修其言，法其行，力不足，知弗及而后已。今孔某之行如此，儒士则可以疑矣。

【译文】

道：“怎么和陈蔡时相反呢？”孔某说：“你过来，我告诉你，先前我和你急于求生，现在和你要急于求义。”在饥饿困逼的时候不惜妄取以求生存，饱食有余之时则用虚伪的行为来自我粉饰，卑鄙欺诈，还有比这更甚的吗？

孔某与他的门生弟子闲坐，说道：“舜看见父亲瞽叟，就蹙然不安，这个时候天下就危险了！周公旦大概不算仁人吧？为什么舍弃王室而寄居在外呢？”孔某的所作所为，都出于他的心计。徒属弟子都效法他。子贡、季路帮助孔悝在卫国作乱；阳货搞乱齐国；佛肸在晋国的中牟叛变；漆雕刑杀残暴，暴行没有比这更大的了。

弟子后生所要学习效法的，必定是言语完美，行为合乎法规的，直到自己的力量不足，智力不及时方才罢休。现在孔某的行事尚且如此，其他的儒士就值得怀疑了。



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“Why do you behave differently from what you did when we were between the borders of the states of Chen and Cai?” Confucius said: “Come up and listen to me. At that time our goal was to survive. Now our goal is to behave righteously.” When he was hungry, he would grab at anything to keep himself alive; when he had enough to eat, he would behave hypocritically to gloss over himself. What a vile and hypocritical man he is!

Confucius was once sitting and chatting with his disciples, saying: “When Shun saw his father Gu Sou, he felt uneasy. At that time, the world was in great danger. Dan, the Lord of Zhou, was not benevolent, was he? Otherwise, why did he abandon his home and go off to live alone?”

The conduct of Confucius was all well planned. His followers and disciples all imitated him. Thus, Zigong and Ji Lu aided Kong Li in plotting a revolt in the State of Wei; Yang Huo revolted in the State of Lu; Fou Xi held the territory of Zhong Mu in rebellion; and Qi Diao was ferocious and cruel. No one could commit a bigger crime than these! The disciples and students, in following their teacher, will strive to imitate his speech and take his conduct as a model. They will not relinquish their effort until their strength and wisdom are exhausted. Now if Confucius behaves in such a way, his followers will naturally be held as the objects of suspicion.





卷十

经上第四十

【原文】

故，所得而后成也。

止，以久也。

体，分于兼也。

必，不己也。

知，材也。

平，同高也。

虑，求也。

同，长以缶相尽也。

知，接也。

中，同长也。

【译文】

现象所依赖的原故都具备了，这一现象就要形成。

运动的物体静止，是因为有外力阻挡。

部分，是从整体中分出来的。

必然，是指事物具有客观的性质，必定这样。不是一己的主观，也不由一己的主观来决定。

知，就是人们感知的官能，用以认识外物的工具。

水平，是同一高度。

虑，是一种思求。

同，指长与直相一致。（这是墨家对正方形的界说。）

知觉，是人的官能与外物的一种接触。

中点，是线段上距离两端相等的地方。





Book Ten

Chapter 40

The Canon (I)

The cause is the prerequisite for the present state of things.

A stop is a point where something discontinues after it goes on for a long time.

A part is a portion taken from the whole.

Necessity is what is inevitable and everlasting.

Human intelligence is wisdom.

Levelness is the same height that has been reached.

Cognition is the mental activity of seeking rational knowledge.

Equidistance is the same length shared by straight lines.

Human intelligence is perceptual knowledge.

The center of a circle is the point that is equidistant from any point on its circumference.





【原文】

恕，明也。
厚，有所大也。
仁，体爱也。
日中，缶南也。
义，利也。
直，参也。
礼，敬也。
圜，一中同长也。
行，为也。
方，柱隅四灌也。
实，荣也。
倍，为二也。

【译文】

聪智，就是明白。
厚，能使“有所大”之积的立体形成。
仁慈，就是对任何一个部分都亲近爱护。
太阳居于天之中央，而在宇(地球)的正南方。
义气，就是有利于人。
圆的直径，是圆周的三分之一。
礼，就是尊敬。
圆，是从圆心至圆周的半径都相等之形。
品行，就是人的作为、能力。
正方形，是四边和四角相等之形。
内在美，表现于外在的荣名。
倍数，就是将原数乘以二。



Wisdom is a better understanding of the object under study.

The size of an object has dimensions.

Benevolence is love in individual cases.

The sun at noon is the sun that is located in the direct south of the zenith.

Righteousness is the benefit brought to the people.

Straightness is the result of measurement.

Rites are signs of respect.

A circle has a center that is equidistant from any point on its circumference.

The conduct of a man is what he does.

A square is a shape with equal sides and four right angles.

A man's inner quality is reflected in his outer appearance.

Double is twice as much.



【原文】

忠，以为利而强低也。
端，体之无序而最前者也。
孝，利亲也。
有间，中也。
信，言合于意也。
间，不及旁也。
侁，自作也。
纾，间虚也。
谓，作赚也。
盈，莫不有也。
廉，作非也。
坚白，不相外也。

【译文】

忠心，就是为利于国，并使君王强大。
端点，是不断地分割线段到最前面的那一点。
孝敬，就是爱利双亲。
有间，指两者之中有空隙。
信，是言语符合预料的事实。
空间，是不涉及旁边的中间空隙。
辅助，即身先天下勤劳以尽本分。
纾，是指两物中间的空隙微小得虚而难见。
洁身自好，所作所为心自快足。
包涵，就是没有什么不具有的了。
廉耻，就是知道自己所作所为有过错。
质坚色白的石头，坚白是不能相互排外而分离的。





Loyalty is devotion and uprightness for the monarch.

The end-point takes no definite position in an object, but takes its position at the end of a line.

Filial piety is one's devotion to his parents.

To have a gap is to have an unfilled space between two objects.

Trustworthiness is the conformity between one's words and thoughts.

A gap is an unfilled space.

Conceit is an attitude that shows one always considers oneself in the right.

A yarn has space between the threads.

Prudence is the practice of frugality.

Fullness means pervasiveness.

Integrity involves the examination of one's mistakes.

"Hard and white" do not exclude each other.



【原文】

令，不为所作也。

撻，相得也。

任，士损己而益所为也。

似，有以相撻，有不相撻也。

勇，志之所以敢也。

次，无间而不撻撻也。

力，刑之所以奋也。

法，所若而然也。

生，刑与知处也。

佥，所然也。

卧，知无知也。

【译文】

节，就是限度严密，不为所欲为。

撻，就是相交合一。

任侠，是“士君子”牺牲自己，而使自己的作为有益于他人。

同类形体相比，有一部分相撻重合，有一部分不相撻重合。

勇气，是意志之所以敢于作为的体现。

顺次排列，是层叠无间隙而又不相连合。

力，是用来改变物体动止状态的。（即现代物理学说的：力作用在物体上，使物体由静止变为运动或者得到加速度）

法则，是所要依顺而又必须这样做的。

生命，是形体与知觉的结合体。

顺循，就是所要这样就这样的。

睡觉，是感知官能处在无知觉的状态。





A command is issued not for what has been done but for what is to be done.

Coincidence in place refers to the fact that hardness and whiteness occupy the same position.

To bear the responsibility is to work to the advantage of others at one's own loss.

To measure the length is to find out the parts that wholly coincide in position and the parts that do not coincide in position.

Courage is the deep-rooted cause for a daring will.

A connection is the joining of two objects without any space between them.

Force is the deep-rooted cause for the movement of an object.

The standard is the model to be followed.

Life is the unification of body and intelligence.

Convention is the customary practice to be followed.

Sleep is a state in which one's perceptual ability is not functioning.





【原文】

说，所以明也。
梦，卧而以为然也。
攸不可，两不可也。
平，知无欲恶也。
辩，争彼也。辩胜，当也。
利，所得而喜也。
为，穷知而俱于欲也。
害，所得而恶也。
已，成、亡。
治，求得也。
使，谓、故。

【译文】

说，就是用依据来说明立论。
梦，是睡卧中以为如此如此的。
“辩”的双方所争论的对论，是非不可能“两可”，也不可能“两不可”。
平正，是没有欲望与邪恶的念头。
辩论，就是争是非。辩论胜利，是因为说得合理、正确。
利益，是得到它后而高兴的。
错误的行为，是知识短缺、被欲望所支配而造成的。
祸害，是得到它后而憎恶的。
已成过去，一是成功了，一是消失了。
治理，是求平欲恶。
假使(假言判断)，是由“故”(前件)和“谓”(后件)两个支判断构成。



To explain is to make clear one's argument.

Dream is a state in which one's perceptual ability is supposedly functioning when he is asleep.

An argument cannot be positive and negative at the same time.

To be in a calm mood is to be in a state one neither desires nor disgusts.

A debate is a contention over a certain issue, the winners of which are those whose views are closer to the reality.

Benefits bring pleasure to those who get them.

The conduct of a man will follow the bent of his desire if he is at his wits' end.

Harms bring disgusts to those who get them.

Already: "To have done" may mean "to have accomplished" or "to have disappeared".

"To control" may mean "to try to control" or "to be in control".

"To make someone do something" may mean "to tell someone to do something without a fixed aim" and "to tell someone to do something with a fixed aim".





【原文】

誉，明美也。

名，达、类、私。

诽，明恶也。

谓，移、举、加。

举，拟实也。

知，闻、说、亲。名、实、合、为。

言，出举也。

闻，传、亲。

且，言然也。

见，体、尽。

君，臣、萌，通约也。

【译文】

誉扬，是彰明美德。

名称，分达名、类名、私名三类。

批评，是指明错误。

谓词，包括移谓、举谓、加谓三种。

拟举，是拟度客观事物的实状。

知识，获知的途径有三：闻知、说知、亲知。获知的方法有四：名知、实知、合知、为知。

言，提出拟举的实物。

闻知，分传闻、亲闻两种。

且，包含前、后、方然三义。

见，分“体见”和“尽见”两种。

君主，是臣、民所共同约定的。





To praise is to make known what is beautiful.

A name may be a general name, a categorical name or a private name.

To condemn is to expose what is evil.

A form of address may be used as an identity, a reference or an epithet.

A reference is the name for an object.

Human intelligence comes from personal experience, in respect to the name, the substance, the name worthy of its substance, and the action.

Speech is the reference to the objects by means of language.

Information may come from other people or from personal experience.

“About to” is used in the phrase “to be about to do something”.

“To see something” may mean “to see part of something” or “to see something as a whole”.

The monarch governs both the ministers and the people.



【原文】

合，缶、宜、必。

功，利民也。

欲缶权利，且恶缶权害。

赏，上报下之功也。

为，存、亡、易、荡、治、化。

罪，犯禁也。

同，重、体、合、类。

罚，上报下之罪也。

异，二、不体、不合、不类。

【译文】

合，分为正合、宜合、必合三种。

功绩，是有利于人民的。

希望端正就可权衡利，厌恶端正就应权衡害。

奖赏，是上司酬报下级的功劳。

事物的运动变化有：存在、消亡、交易、荡散、治化、变易六种。

犯罪，是违犯禁令。

相同，分重同、体同、合同、类同四种。

处罚，是上司处罚下级的罪过。

不同，分二异、不体异、不合异、不类异四种。





A name worthy of its substance may be exactly worthy, appropriately worthy, or inevitably worthy.

Meritorious deeds are beneficial to the people.

When one desires or disgusts something, both benefits and harms should be taken into consideration.

Reward is the requital from the superior for the meritorious deeds done by the inferior.

“To change” may mean “to keep as it is”, “to get rid of”, “to exchange”, “to dissolve”, “to follow the nature” and “to transform”.

A crime is a serious offence against the law.

Sameness may be the same object bearing different names, the sameness to be found in different parts of the same object, the sameness of being together, or the sameness of belonging to the same category.

Punishment is the requital from the superior for the crimes committed by the inferior.

Difference may be the difference between two objects bearing two different names, the difference to be found not in different parts of the same object, the difference of being in different places, or the difference of belonging to different categories.





【原文】

同，异而俱于之一也。

同异交得放有无。

久，弥异时也。宇，弥异所也。

闻，耳之聪也。

穷，或有前不容尺也。

循所闻而得其意，心之察也。

尽，莫不然也。

言，口之利也。

始，当时也。

执所言而意得见，心之辩也。

【译文】

同一，就是合众异为一。

同和异交互相依相得，是在比较中知道有无的。

宙，是周遍地包括各种不同的时间。宇，是周遍地包括各种不同的处所。

听闻，是耳朵的明敏。

穷极，是在一个区域再向前便不能容下一根线了。

顺循所听到的声音而得知别人所表达的意思，这是心灵敏察的缘故。

穷尽，事物无不是这样的。

言谈，是口齿的快利。

开始，就是正碰上的最初时刻。

掌握所说的话，而自己的意思得以表现于人，这是心灵善于明辩的缘故。



Sameness of one feature may exist in different objects.

Sameness and difference may co-exist in harmonious unity, as in the case of being and non-being.

Time is composed of different durations.

Space covers different places.

The limit is the boundary of an area beyond which there is no room for any extension.

To grasp the meaning by listening to the speech is attributed to the faculty of one's mind.

Then end: Everything will come to this without exception.

To speak is the faculty of the mouth.

The beginning is the time at which anything begins.

To express one's point of view by speech is attributed to the faculty of one's mind to think.



【原文】

化，征易也。

诺，不一利用。

损，偏去也。

服，执说。

巧，转则求其故。

大益。

儇棋砥。

法同，则观其同。

库，易也。

法异，则观其宜。

【译文】

物化，是验其变易。

应诺，辞气不同，于用各有所宜。

损失，就是去掉整体中的一部分。

信服，能执持己见并能说服他人，抓住关键，顺势解决问题，就一定能使人信服。

巧妙的辩术，必须辗转反侧求其所以然。

增加，就是扩大。

循环，是指宇宙万物都是互相为本，旋转无端的。

法则相同，就要观察其相同点。

藏物之库，所藏之物常变易。

法则不同，就观察唯一不同之处。



Transformation is the change of the features of an object.

Responses can be used in various occasions.

Loss is the removal of a certain part from the whole.

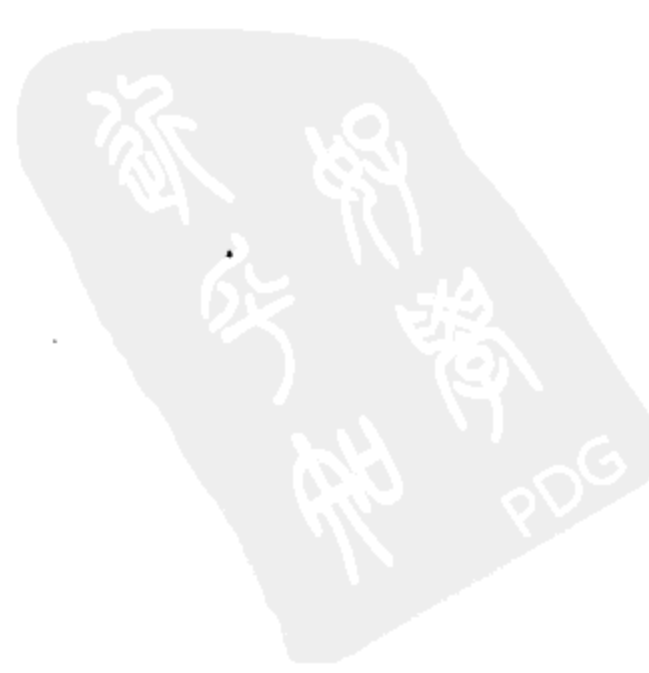
Persuasion is achieved through reasoning at the proper moment. If one dodges the issue, then seek the reason why he does so. It is beneficial for the persuasion.

Ring: Any point in a ring is its root.

If the rules are the same, then attention should be paid as to how they are the same.

Stored goods may change in time.

If the rules are different, then attention should be paid as to how they are different.



【原文】

动，或从也。

止，因以别道。

(读此书旁行)缶，无非。

【译文】

运动，就是迁徙一个地域。

墨者忠实地行墨道，因此与不墨者别道。

正，就是与正道不相违背。

经下第四十一

【原文】

止，类以行人，说在同。

所存与者，于存与孰存。

驷异说，推类之难，说在之大小。

五行毋常胜，说在宜。

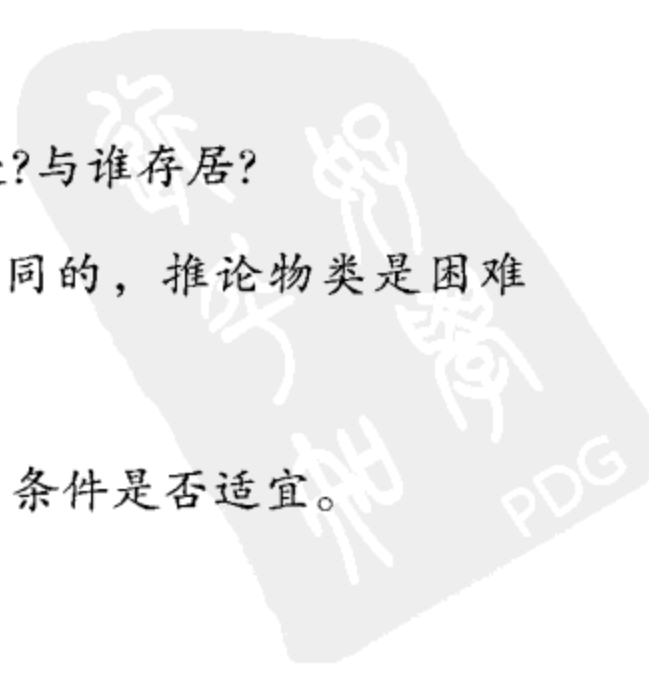
【译文】

同一类可以相推，因为基于同一原理。

人所居住存在之地与存居的人存居在何处？与谁存居？

“四足”与“牛马”这两个概念是不相同的，推论物类是困难的，因为物名(概念)有大小之分。

五行是不能常胜的。胜与否，要看环境、条件是否适宜。



To move is to change positions.

To stop or not to stop depends on the circumstances.

The right judgments are not to be refuted.

Chapter 41

The Canon (II)

Negation: The negation of something may proceed from the negation of something similar to it, because only the things of the same category can have common grounds.

The abode and the dweller are the place where the dweller lives and the man who dwells in the abode.

The four-legged animal is hard to be categorized, because there are large categories and small categories.

The five elements of metal, wood, water, fire and earth do not always promote and restrain one another. The deciding factor is the appropriateness of the conditions.



【原文】

物尽同名，二与斗，爱，食与招，白与视，丽与，夫与履。一，偏弃之。

谓而固是也，说在因。

不可偏去而二，说在见与俱、一与二、广与修。

无“欲恶之为益损”也，说在宜。

不能而不害，说在害。

损而不害，说在余。

异类不毗，说在量。

知而不以五路，说在久。

偏去莫加少，说在故。

必热，说在顿。

假必悖，说在不然。

知其所以不知，说在以名取。

物之所以然，与所以知之，与所以使人知之，不必同，说在病。

无不必待有，说在所谓。

【译文】

万物中尽有实异而名称偶同的。如二与斗，子与爱，食与招，白与视，丽与暴，夫与履等就是这样。

分一体为二偏，可去其一偏。

“谓”，就是因对象的固有属性是什么，而肯定它是什么。

物质的固有属性不可偏去。比如：“石”必涵坚与白，“二”必涵一与一，“面”必涵广与长，这些都不能偏去。

没有“欲之为益、恶之为损”的，欲、恶应适宜。

人有不能做的事，这并不妨害其为能。以其互相兼容、调剂的缘故。

减损而没有害处，因为减损的是多余的。

不同类的事物不能相比，因为其衡量标准不同。

认识事物也有不凭借五官的，比如：时间久远的事物。

偏去是没有增减的，因为物质总量依然如故。

火本身是热的，因为火体屯集着热。

虚假必致悖乱，因为不是本来面目。

能知道那些不知的事物，因为可按事物的名称来取舍。

事物所以如此的原因，与所以知道是如此的原因，以及所以使人知道是如此的原因，不必定相同。比如伤病就是这样。

“无”不必与“有”相待相生，因为本来就有一个“无”。





Different things may bear the same name. For example, “two animals are fighting” and “two small categories of four-legged animals are fighting”, “the love for one’s child” and “the love for one’s body”, “food for man” and “sacrifice to god”, “white horse” and “examine a horse”, “beauty” and “violence”, “husband” and “sandals”.

“One” is the part when another part is removed from the whole (two). It can be taken as a whole because it is an independent.

In cases where two features cannot be removed from the whole, what can be seen and what cannot be seen co-exist in the same object. For example, width and length co-exist in a plane; hardness and whiteness co-exist in a stone.

Not to desire or dislike anything may bring benefit or harm, for both desire and dislike must be appropriate.

He who can do this but cannot do that is still a capable man, for to do harm is not his desire. It is not harmful to what is too much.

Things of different categories are not comparable, for the measuring standards are different.

Human intelligence does not have to resort to the five sense organs, for reasoning power has been in existence for a long time.

The removal of a part does not affect the total volume, for the total volume (of the removed part and the remaining part) is the same as that of the whole.

Fire must be hot, for the sight of the fire always reminds one of the heats of the burning fire.

A loan-name is certainly a paradox, for it does not conform to the substance of something bearing that name.

We can know something that we do not know, for we can know it by its name.

Why it is like this, how we get to know about it and how we make it known to others are not necessarily the same, for we can illustrate the point by a case of illness.

To have not is to have; to have is to have not. It all depends.



【原文】

疑，说在逢、循、遇、过。

擢虑不疑，说在有无。

合与一，或复否，说在拒。

且然，不可正，而不害用工，说在宜。

欧物一体也，说在俱一惟是。

均之绝不，说在所均。

宇或徙，说在长宇久。

尧之义也，生于今而处于古，而异时，说在所义。

狗，犬也，而杀狗非杀犬也，可，说在重。

使，殷、美，说在使。

【译文】

怀疑，有逢疑、循疑、遇疑、过疑四种。

援引彼事以推此事大率可定，不致疑惑，是因为事实如此。

或者可以合数力而重复为一力，或者不可合数力为一力。因为力与力之间有抵抗力。

将要这样的，不能质定，但不妨害努力从事之，因为适于时宜。

区分万物为部分，有类别和单个实体之分。

物体的均衡状态被打破和不被打破，在于均衡物体是否均衡。

宇，就是区域的迁移流动，因为空间的迁徙和时间的流动是紧密联系的。

唐尧的事功，声名在今天而事实出现在古代，古今异时，所指的“尧义”是有不同时代特征的。

狗，就是犬。说杀狗不是杀犬，是不可以的。因为狗、犬二名一实。

令使，分为“役使”和“义使”两种，都是使役。



Doubt may arise when one sees something being done, when one sees something unprecedented, when one sees something by accident, or when one considers something that happened in the past.

Proper reasoning will dispel any doubt, for the doubt may be groundless.

Two things might or might not be synthesized into one, for there might be resistance between them. In that case, nothing can be done about it and needs to be done, for it is proper to act like this.

Things of the same kind are considered as a whole. As they have the same features, they are considered as a whole.

An object that receives even forces in every part of it will not break while an object that does not receive even forces in every part of it will break, for the forces are evenly distributed.

Space travels in all directions and over a long time.

King Yao serves as an example of righteousness in the present day but he did his righteous deeds in the past. There is the time difference, for King Yao's righteousness can be explained from two different angles.

A hound is a dog, but to kill a "hound" is not to kill a "dog", for "hound" and "dog" are two different names to refer to the same identity.

To serve in the army is appropriate, for it is the command from the above.





【原文】

不坚白，说在。
荆之大，其沈浅也，说在具。
无久与宇，坚白。说在因。
以楹为抔，于“以为”无知也，说在意。
在诸其所然未者然，说在于是推之。
意未可知，说在可用过件。
景不徙，说在改为。
一少于二，而多于五，说在建住。
景二，说在重。
非半勿斫，则不动，说在端。
景到，在午有端与景长，说在端。
可无也，有之而不可去，说在尝然。

【译文】

楚地广大，它的沅泽浅狭，因为沅泽为楚地拥有。

“坚白石”不断地分割，分到“无久”、“无厚”时，坚白仍相盈。这是因为它们相因连合的缘故。

以为柱子是圆的，对于这个“以为”来说，是事先并不知道，因为这是臆断。

观察那种种事物其所以是这样或其所以不是这样，由此可以推知这些事物的结论。

臆断正确与否，是不可预知的。因为有的臆断正确可用，有的臆断则错误不可用。

阴影是不移动的，我们见到的影动，是因为物体移动或光源改换的缘故。

一比二少，而比五多，是因为建位不同的缘故。

影子有重影、半影两种，是因为影子有重叠的缘故。

不可能分成两半，也就不可能斫取其半而去之的，则不动。因为已是端点了。

倒影的形成，在于光线交叉处有一小孔，同时物体与影像之间有一定的距离。最重要的还是点状小孔。

本来可以没有的事物，一旦有了就不可否认，因为事实曾经如此。



Hardness and whiteness are inseparable, for they exist in the same stone.

The State of Jin is big although its pits and ponds are shallow, for the shallow pits and ponds are what the State of Jin has.

To grasp time and space is different from to grasp hardness and whiteness, for time and space has the relationship of cause and effect.

The statement that the cowshed is round is hard to judge, for it is but an assumption.

What could be done in the past may not be done now, for times are different when we make the inference.

We do not know the credulity of the assumption, for the assumption may be correct or incorrect.

The image does not move, for what moves is either the object or the light.

One is less than two but more than five, for it may be in different digital positions.

An image is composed of two images, for the umbra and the penumbra will overlap.

In chopping something into halves, you will come to a stop when the "half" is no longer a half, for you have chopped to the endpoint.

The inverted image of an object results from the crisscross of the light passing through the aperture and from the length of the light, for there is an aperture between the object and the image.

Although there is non-being, a being cannot become a non-being, for it has been a being.



【原文】

景迎日，说在转。
缶而不可担，说在搏。
景之小大，说在地缶远近。
宇进无近，说在敷。
二，临鉴而立，景到，多而若少。说在寡区。
鉴位，景一小而易，一大而缶。说在中之外内。
鉴团，景一。
行循以久，说在先后。
贞而不挠，说在胜。
一法者之相与也尽，若方之相合也，说在方。
天而必缶，说在得。

【译文】

影子迎着日光，这是由于日光被反射的现象。
物体虽圆转不定，然随所置而端端正正，因为它是圆形物体故。
物体影子有时大有时小，其原因是由于物体有时斜有时正，光源有时远有时近。

在空间位移是没有远近的。它不像人们举步行走。

二人正面对着一个凹面镜和一个凸面镜站立。对着凹面镜站的，在镜中的影像是倒立的；对着凸面镜站着的，镜中的影像则比原人缩小了。这是因为镜面区域小的缘故。

立在一凹面镜前，影像一是缩小而变易成倒像，一是变大而正立。这是因为人或物体一个在球面中心之外，一个在球面中心（焦点）之内。

站立在凸面反射镜前，只有一种影像出现。

人们行走很远，需要很长的时间，因为时间有先后之分。

负重而不偏翘，因为能够胜任。

同一法则的模型相似，是因为都同类。如像方形物体彼此互相符合，因为都是方类。

称衡必须使其称杆处于水平状态，关键在于“权”的位置得宜。





When an object is placed in front of a mirror, the image faces the sun, for it is reflected in the sunlight.

The stars will never stop, for they are rotating all the time.

The size of the image may vary, for the object may take various positions and keeps various distances from the source of light.

When we walk in the universe, we cannot say that we are approaching anywhere, for we are walking forward without any direction.

If the mirror is convex, the reflected image is sure to be large and upright, for the mirror reflects the object in a proper way.

Traveling afar is time-consuming, for there must be a time difference when you go from a nearby place to a faraway place.

In weighing an object, the long arm of a steelyard will not tip up, for the weight will counterbalance the object being weighed.

All the things that follow the same model are alike. For example, all the squares are like, for all the squares have the same shape.

Raising an object and lowering an object involve opposite forces, for these two forces run counter to each other.



【原文】

契与枝板，说在薄。
狂举不可以知异，说在有不可。
牛马之非牛，与可之同，说在兼。
倚者不可正，说在荆。
循此循此与彼此同，说在异。
推之必往，说在废材。
唱和同患，说在功。
买无贵，说在佞其贾。
闻所不知，若所知，则两知之，说在告。
贾宜则讎，说在尽。
以言为尽諄，諄，说在其言。
无说而惧，说在弗心。
唯吾谓非名也则不可，说在佞。

【译文】

滑轮的提挈与收取相反，关键在绳的一端挂了一个“权”。
妄说是不能辨清事物的差别的，因为事物有可、又有不可。
说牛马不是牛，与说牛马是牛相同。因为牛马是一个整体概念。
倾斜的面和力量不能端正，例如车梯。
彼是彼、此是此与彼此相同，因为彼、此有别。
凡建筑物一定有支撑物就不会下落，因为上面要置放材料。
倡导与应和同条共贯，二者相互为功。
买卖是没有贵贱的，因为货币的价值与物价之间有反复。
听到所不知的如同所知的，那么，不知和已知两者皆知了。因为有人相告。
价格适宜就出售，因为“尽”。
认为所有的言论都是错误的，这种观点是荒谬的，它错就错在这句话本身。
没有人解说而感到恐惧，是因为心里弄不明白。
应诺我所说的假名，那是不可以的。因为彼此相反的缘故。





Citing partial examples will not clarify the differences, for there are differences that partial examples cannot clarify.

The statement “oxen and horses are not oxen” is the same as the statement “oxen and horses are oxen”, for “oxen and horses” is a concurrent phrase.

What is inclined is not to be set right, for example, a ladder.

“This is this and that is that” is the same as “this and that”, for the difference between “this is this” and “that is that” is the same as “this” and “that”.

When we build a wall, we must lay the foundation, for stones must be laid in the ground before we build a wall.

To take the lead in singing and to join in the chorus are both important, for each benefits the other.

We cannot say that what we buy is absolutely expensive, for the price may go up and down.

Hearing: If you hear that what you do not know is like what you know, you know both what you know and what you do not know, for you are told that what you do not know is like what you know.

When the price is appropriate, a deal can be made, for the unfavorable factors for the sale have been removed.

The claim that all speeches are mistaken is mistaken, for this claim itself is a speech.

One may fear without any reason, for he is not sure what will come about.

It is not admissible not to name an object according to the convention, for other people will not comply.



【原文】

或，过名也，说在实。

无穷不害兼，说在盈否。

“知知之，否之，足用也。” 淳。说在无以也。

不知其数而知其尽也，说在明者。

谓辩无胜，必不当，说在辩。

不知其所处，不害爱之，说在丧子者。

无不让也，不可，说在始。

仁义之为内外也，内，说在忤颜。

于一有知焉，有不知焉，说在存。

学之益也，说在诽者。

有指于二，而不可逃。说在以二繁。

诽之可否，不以众寡，说在可非。

所知而弗能指，说在春也、逃臣、狗犬、贵者。

非诽者淳，说在弗非。

【译文】

方域是过误的名称，因为事实是这样。

地域无穷并不妨害人的兼爱，因为天下人有充满与否的问题。

有人说：“人的智能知道客观事物，同时又不知道客观事物”，并以为是可行的，这是荒谬的。因为自语相违、没有理由。

不知道天下的人数而知其尽爱，是因为有询问了解的缘故。

说辩论不会胜的，一定是不恰当的，因为在于辩论本身是否辩。

不知道人们所居住的地方，但不妨害去兼爱他们。如同失去子女的父母，虽不知其子女之何处，但不妨害其爱子女之心。

什么都要礼让，是不可以的。例如小路狭仄就不能相让了。

说仁是内、义是外，这是歪曲。因为认识乖忤模糊的缘故。

对于一块石头的坚、白两种属性，有的被理解，有的不被理解。但它却是客观存在的。

学习是有益的，诽谤者的言行证明了这一点。

有指示出坚、白两种属性，但不能脱离石头这一整体。因为坚、白兼指为二，合石而为三之故。

批评的对与不对，不能以批评的多少来衡量，关键在应不应该批评。

所知的事物而又不能确指出来的，比如：春、逃臣、狗犬、遗者四种。

非议批评的人是错误的，因为不能非议。





A place is named according to the convention, for it conforms to the substance of something bearing that name.

The vastness of the universe does not hamper the practice of universal love, for universal love is applicable whether the universe is filled with people or not.

The statement “knowing what one knows without knowing what one does not know is enough” is a fallacy, for “knowing what one knows without knowing what one does not know” is not enough.

We love all the people in the universe without knowing their number, for we are clear about the number of people we may ask.

There is no winner in the dispute, for there is no dispute at all.

Not knowing the location of a man does not hamper the love bestowed upon him, for you may love one who is not at home.

One should not concede all the time, for such a practice is harmful.

The statement “benevolence is within and righteousness is without” is a fallacy, for the statement is a self-contradiction.

Both hardness and whiteness are to be found in the same stone. Whiteness may be felt via the sense of sight, but hardness may not; hardness may be felt via the sense of touch, but whiteness may not, for both hardness and whiteness exist in the same stone. It is useful to learn, for those who are against learning are in the wrong.

Hardness and whiteness are two different features, but both of them exist in a stone, for the combination of two with one means three.

Whether something is to be criticized does not depend on the amount of criticism, for it depends on whether something ought to be criticized or not.

You may know something but may not be able to point it out, for example, the servant by the name of Chun, the runaway servant, hounds and dogs, and things of different categories.

To oppose criticism is wrong, for those who oppose it do not oppose criticism.

【原文】

知狗而自谓不知犬，过也，说在重。
物甚不甚，说在若是。
通意后对，说在不知其谁谓也。
取下以求上也，说在泽。
是是与是同，说在不州。

【译文】

知道狗，而又自己说“不知道犬”，这是错误的，因为违反重同的规律。

事物有“很”和“不很”的程度区别，因为事物比较是按一定标准的。

先通晓他人的意思然后才答对。否则不知道对方说的是谁或是什么。

取得下面的信任才能求得上位，如同水泽善处下位。

“不是”与“是”的判断相同，因为没有殊异。

经说上第四十二

【原文】

故，小故，有之不必然，无之必不然。体也，若有端。大故，有之必无然，若见之成见也。

体，若二之一，尺之端也。

知材，知也者，所以知也，而必知，若明。

虑，虑也者以其知有求也，而不必得之，若睨。

【译文】

故，一现象的“小故”，有了它，不一定能成此现象；没有它，一定不能成此现象。因为它只是一现象产生所依赖的条件的一部分。但“无之必不然”，例如，尺必有两端，无端就不能成其尺，“大故”，有了它，这一现象就必然要产生了；没有它，这一现象就一定不会产生。这就如同要看见一物体，必定要具备视力、光线、人目与物体间的距离恰当等条件一样。

体，如同二中的一，线段中的点。

知材，是人们恃以认识外物的。有了它，必定能认识事物，就如同人的瞳孔，张开就能见物。

虑，思虑是人们用知材感知事物，自然而心生虑而思求之，但未必能得到它。这就如同张眼斜视外物，未必能得到事物的真实情况。





It is a shortcoming for one who knows the name “dog” to say that he does not know the name “hound”, because “dog” and “hound” are two names of the same animal.

Things may or may not go to the extreme, for the comparison is made according to a certain standard.

One cannot give a reply unless he understands what has been said, for he will not know what to say if he does not understand what has been said.

One may choose to stay below for the sake of going up; for example, the water of a pond that stays below will rise at the appropriate time.

“No” and “Yes” are the same, for there is no fundamental difference between them.

Chapter 42

Exposition of the Canon (I)

The cause can be divided into the minor cause and the major cause. It is not certain that the minor cause will bring about the present state of things, but it is certain that the absence of the minor cause will not bring about the present state of things. The cause is just like a part of a whole or a point in a line. It is certain that the major cause will bring about the present state of things and that the absence of the major cause will not bring about the present state of things. That is to say, the cause is the prerequisite for the present state of things.

A part is like the one in two, or a point in a line.

Human intelligence as wisdom is a faculty with which one can perceive things. Therefore, a man with human intelligence is endowed with wisdom. It is just like clear eyesight, with which one sees clearly.

Cognition: Cognition is a man’s mental activity of seeking rational knowledge with human intelligence, but he will not necessarily find it. It is just like a sidelong glance, with which one will not necessarily catch the whole picture of an object.

【原文】

知，知也者以其知过物而能貌之，若见。
恕，恕也者以其知论物，而其知之也著，若明。
仁，爱己者非为用己也，不若爱马，著若明。
义，志以天下为芬，而能能利之，不必用。
礼，贵者公，贱者名，而俱有敬慢焉。等异论也。
行，所为不善名，行也。所为善名，巧也，若为盗。
实，其志气之见也，使人如己，不若金声玉服。
忠，不利弱子亥，足将人止容。
孝，以亲为芬，而能能利亲，不必得。
信，不以其言之当也，使人视城得金。
佻，与人遇人，众愆。

【译文】

知，知觉是人们用知材接触事物并能把它的形象描画出来。如亲眼见一物，就能把它描画出来。

恕，聪智是人们用亲自接触的事物加以比度推论，因而得到的知识就显著，如同眼睛看得雪亮。

仁，爱己的人不是为了要役用自己，（而是由此推出爱人的人并不是为了役用人，才是真正的体爱）不像爱马的人是为了役用马。

义，立志以天下事作为自己分内的事，而又能很好地有利于天下，但不必为自己谋求地位。

礼，高贵的人被称之为“公”，低贱的人被直呼其“名”，都有尊敬与轻慢的分别。礼就是要齐一贵贱等差之异。

行，所干的事不是为了沽名钓誉，这就是品行。干点事是为了买名，那就是巧诈，如同做强盗一样。

实，实荣是人的志气的表现，以实待人，如同待己，不像金声玉服一样徒有外表光华。

忠，不利于小主为不忠，举足将见君王，必正容恭敬。

孝，把赡养父母作为自己分内的事，而又能很好地爱护父母，但不必得到孝顺的名声。

信，不仅是因为他的话说得恰当，而是他如果说“城上有金”，叫人去看，果然得到了金子。

佻，人们相与相遇都相辅助，众人都跟循这样做。





Human intelligence: With human intelligence, one uses his perceptual ability to seek knowledge of an object and to describe it. It is just like seeing the object with one's eyes.

Wisdom is a better understanding of the object under study through human intelligence, which will be improved at the same time. It is like clear eyesight, with which one sees clearly.

Benevolence: One does not love oneself for the sake of employing oneself. It is not like the case of a horse-lover who loves the horse for the sake of employing it.

Righteousness: One shows love for all the people in the world and brings benefit to them without considering his personal profit.

Rites: The noblemen are addressed as "sirs" while the humble men are called by their given names. In each of these cases, they are either addressed in a respectful way or in a disrespectful way. Therefore, rites indicate the difference in classes.

The conduct: One who does good and does not seek a good name is a man of good conduct; one who does good for the sake of a good name is but an opportunist like a thief.

A man's inner quality is reflected in his outer appearance. He should look like his inner self and avoid being like the tinkling of metal or jade pendants.

Loyalty: In building irrigation projects, Yu passed his home without entering it though his son was still an infant.

A man of filial piety regards his parents' interests as his own and seeks benefits for them without considering his personal profit.

Trustworthiness is not established according to whether his words are reasonable. When a man says that there is gold on the city wall, it must be proved to be true before we say that the man is trustworthy.

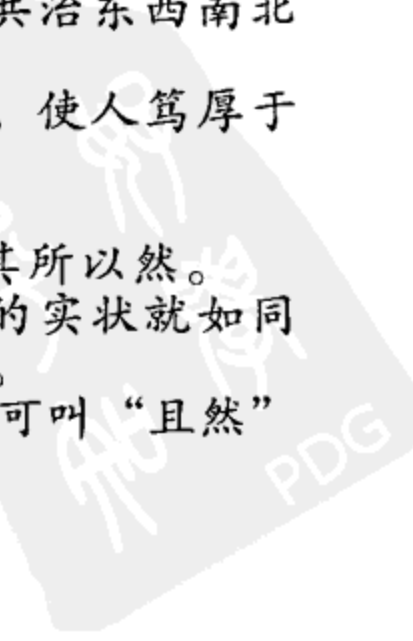
Conceit: If a man is conceited, people will shun him when they meet him.

【原文】

谓，为是为是之台彼也，弗为也。
 廉，已惟为之，知其駢也。
 所令，非身弗行。
 任，为身之所恶，以成人之所急。
 勇，以其敢于是也，命之；不以其不敢于彼也，害之。
 力，重之谓下，与重，奋也。
 生，楹之生，商不可必也。
 卧。(缺)
 梦。(缺)
 平，惔然。
 利，得是而喜，则是利也。其害也，非是也。
 害，得是而恶，则是害也。其利也，非是也。
 治，吾事治矣，人有治南北。
 誉之，必其行也，其言之忻。使人督之。
 诽，必其行也，其言之忻。
 举，告以文名，举彼实也。
 言也者，诸口能之，出民者也。民若画僂也。言也，谓言犹石致也。
 且，自前曰且，自后曰已，方然亦且。若石者也。

【译文】

谓，做人正直，欺诒他人之言不为。
 廉，自己虽或做了错事，但心常自省，知道惧怕。
 节，凡事要身体力行，亲自带头。
 任，干自己所疾恶的事，成就别人所急需的愿望。
 勇，因为他敢干此事就说他勇敢，也不因为他不干那事，就说他伤害了勇名。
 力，物体的重量是力的一种表现，其所以能下落和被上举，都是重力的奋动。
 生，生命是形体与知觉盈满相含。但人的寿夭是无定的，如同商家求利一样，盈亏无常，不能一定啊！
 平，没有欲恶，心安且正。
 利，得到它而高兴的，就是利益了。对于那些害处，就不会这样高兴了。
 害，得到它而憎恶的，就是祸害，对于那些利益，就不会这样憎恶了。
 治，自己的事得以治了，又必须兼四方之人一道共治东西南北各方。
 誉，誉扬可以坚定人的善行。誉扬的话使人心喜，使人笃厚于善行。
 诽，批评能阻止人的丑行。批评的话使人惭愧。
 举，用此文名相告，用以拟举那个事物的实状及其所以然。
 言语，诸口都能说出，言出而有名。名出，事物的实状就如同画虎一样，一目了然。言语，就如同石头一样坚实密致。
 且，由前说后叫做“且然”（即未来），由后说前也可叫“且然”（即过去），方今或将要还可称“且然”（即现在）。





Prudence: In doing something, a man of prudence will stop doing it if it may bring harm to others.

Integrity: A man of integrity will feel guilty and remorseful if he has done something that will bring harm to others.

The command is issued for what is to be done by others, but not by the man himself.

To bear the responsibility is to do what one abhors so as to help others realize their wishes.

Courage: He is called a man of courage because he dares to do something; he is not called a coward because he does not dare to do something else.

Force: The gravitational force accelerates the speed of a falling object.

Life: The unification of body and intelligence is life; the separation of body and intelligence necessarily leads to death.

Sleep (missing).

Dream (missing).

To be in a calm mood is to be indifferent to fame or gain.

Benefits: Something that brings pleasure is benefit; something that brings harm is not benefit.

Harms: Something that brings displeasure is harm; something that brings pleasure is not harm.

To control: One who controls himself controls the world.

To praise someone is to approve of his conduct and to set him on the right path as it makes him happy.

To condemn someone is to stop his misconduct and make him ashamed.

A reference is the name to be given for an object.

Speech, the reference to the objects by word of mouth, is like the drawing of a tiger, which refers to the tiger but is not the tiger itself. It means to give names to the objects.

“About to”: If something is yet to occur, it is “about to” happen; if something has occurred, it has “already” happened. If something has just occurred, the phrase “about to” also applies.

【原文】

君，以若名者也。
功，不待时，若衣裘。
赏，上报下之功也。
罪，不在禁，惟害无罪，殆姑。
罚，上报下之罪也。
侗，二人而俱见是楹也，若事君。
久，古今旦莫。宇，东西家南北。
穷，或不容尺有穷，莫不容尺无穷也。
尽，但止动。
始，时或有久，或无久，始当无久。
化，若蛙为鹑。
损，偏去也者，兼之体也。其体或去或存，谓其存者损。
益(缺)
僇，眇民也。
库，区穴若，斯貌常。
动，偏祭从者，户枢免瑟。

【译文】

君，君主是相对臣民而立的。
功，立功要不待时，如同贾人夏则资皮，冬则资絺。
赏，奖赏是上司酬报属下的功劳。
罪，不在禁令内的，虽妨害人但不算是犯罪。如人行小路追赶上前面的人，无暇让路，虽不礼貌，但不能说有罪。
罚，是上司处罚下级的罪过。
同，两人同见一楹，都说是楹，好比臣子们共事一君。
久，宙包含古今旦暮等一切不同的时间。宇包含东西中南北等一切不同的空间。
穷，在一区域前，不能容纳下一界线的，叫做有穷。若是量下去，前面没有不能容下一根界线的，那就是无穷了。
尽，全部停止运动，则一切皆穷尽。
始，时间具体到某一段是有穷尽、有先后的；就整个时间而言是没有穷尽、没有先后的。始，就是抓住整个时间中的某一刻。
化，如蛤蟆变成鹑鸟。
损，所谓“偏”，就是整体中的一部分。那个“体”有去掉的一部分、有保存的一部分。“损”，是说保存的那部分有损失。
僇，循环是指宇宙万物都是相互为本，旋转无端的。
库，库如同空穴，其貌固常不变。
动，向偏斜的一边转动，如门轴拉开了门子(免去关闭状态)。





The monarch is a title in relation to the ministers and the people.

Meritorious deeds must be performed at the right time, just like the wearing of different clothes in different seasons.

Reward (missing).

A crime: A serious offence is not a crime if it does not violate the law, even if it brings harm to the people.

(Reward) is the requital from the superior for the meritorious deeds done by the inferior.

Punishment is the requital from the superior for the crimes committed by the inferior.

Sameness: For example, two men seeing the same pillar, many people serving the same monarch.

Time is composed of the ancient and the present, the morning and the evening.

Space is composed of north, south, east, west, and your home in the middle.

The limit: An area beyond the boundary of which there is room for extension has a limit; an area that has no boundary for extension has no limit.

The end: When anything comes to a standstill, it has come to its end.

The beginning: The duration may have lasted for some time or not have lasted for some time. The beginning is the moment of a duration that has not lasted for some time.

Transformation: For example, the toad has turned into a quail.

Loss: What is removed from the whole is a portion of the whole, which may be removed from the whole or exist in the whole. Loss means the removal of the portion that exists in the whole.

Ring: Any point in a ring may be regarded as its own root.

Stored goods: Stored goods may be invisible although they are stored in a hole.

To move is to change positions, just like turning of the hinges or the movement of a snake or a silkworm.

【原文】

止，无久之不止，当牛非马，若矢过楹。有久之不止，当马非马，若人过梁。

必，谓台执者也。若弟兄一然者一不然者，必不必也，是非必也。

平(缺)

同，捷与狂之同长也。

心中，自是往相若也。

厚，惟无所大。

日中(缺)

直(缺)

圆，规写支也。

方，矩见支也。

倍，二尺与尺但去一。

端，是无同也。

有间，谓夹之者也。

间，谓夹者也。尺前于区穴而后于端，不夹于端与区内。及，及非齐之及也。

纾，间虚也者。两木之间，谓其无木者也。

盈，无盈无厚。于尺无所往而不得。

【译文】

止，物动无外力阻挡必不自止，相当于说“牛”是“非马”一样好理解，如飞矢过楹一样不止。物动有外力阻挡也不停止，这就相当于说“马”是“非马”一样不好理解，如人受河水阻而过桥不止。

必，如说“共抬执一物的两人是弟兄”。一种可能是这样，一种可能不是这样，即“必然”和不“必然”，无论“是”还是“非”都是客观必然，绝不是一己主观来决定的。

同，比如闷闷的木棒与门框同一长度。

中心，自线段中点往线段两端是相等的。

厚，没有厚，就不能形成立体。

圆，用圆规画曲线相交合则成圆。

方。用矩画直线相交则成方形。

倍，如二尺与一尺，就相差一倍。

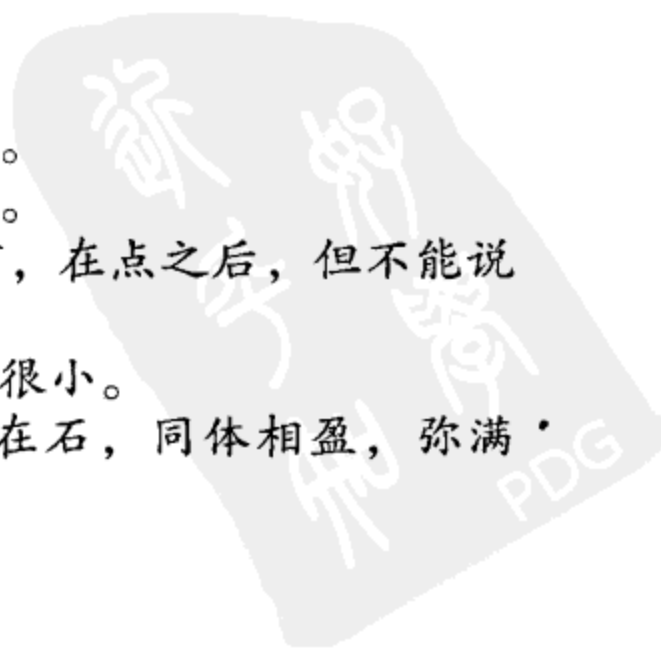
端，端点就是前面再没有与它相同的点了。

有间，是针对夹住中间空隙的两旁而言的。

间，是说夹在中间的空隙。线，在面之前，在点之后，但不能说线夹在点和面之间。

纾，间虚，就好比两木相并，之间的缝隙很小。

盈，没有包涵就不能成厚之体，如坚白在石，同体相盈，弥满全体。





To stop: The assumption that anything that has moved for a long time will stop is doubtless, just like the assumption that an ox is not a horse. An instance is an arrow passing two beams, which will stop sooner or later. The assumption that anything that moves for a long time will not stop is doubtful, just like the assumption that a horse is not a horse. An instance is a man walking over a bridge, who will stop sooner or later too.

Necessity as something inevitable and everlasting may be exemplified by the levelness of a platform or the equality of two brothers. If one brother is treated in this way and the other is not treated in this way, it is not something necessarily to be done. It is not a case of necessity.

Sameness: For example, the door-bar and the doorframe are to be of the same length and to be parallel with each other.

The center of a circle has an equal distance to any point on the circumference.

The size of an object: If the size of an object does not exist, there can be no dimensions.

A circle is drawn by turning a pair of compasses through 360°.

A square is drawn with a ruler to form the shape with four equal sides and four right angles.

Double: For example, one foot is the result of two feet minus one foot.

The end-point: There is no difference for end-points in all the line.

To have a gap is to be flanked on both sides.

A gap is the space to be flanked on both sides. A line is not to be flanked by a surface or a point, although it is formed prior to the formation of a surface and after the formation of a point. The “unfilled” in “unfilled space” does not mean “reaching somewhere”.

A yarn has space between the threads. In addition, there is space between any two fibers, as there is no fiber in-between.

Fullness: A thing that is not full will not have any size. A stone is hard and white in every part. If hardness and whiteness are two separate things, they will fill in different places of the stone, negate each other and exclude each other.

【原文】

得二，坚异处不相盈，相非，是相外也。

撻，尺与尺俱不尽。端与端俱尽。尺与或尽或不尽。坚白之撻相尽。体撻不相尽。

端。伋，两有端而后可。

次，无厚而后可。

法，意规员三也俱，可以为法。

侖，然也者民若法也。

说(缺)

彼，凡牛枢非牛。两也，无以非也。

辩，或谓之牛，谓之非牛，是争彼也。是不俱当。不俱当，必或不当，不若当犬。

为，欲养其指，智不知其害，是智之罪也。若智之慎文也，无遗于其害也。而犹欲养之，则离之。是犹食脯也。骚之利害，未可知

【译文】

得二，坚和白可以异处不相盈，互相排斥，这就是相外分离了。

撻，线与线相交都不会穷尽。点与点相交则结合如一。线与点相交，点尽而线不尽，坚白相结合在一体内就互相穷尽。而不同物体连合在一起则不相互穷尽。

伋，两条线都有终点和起点，然后才能进行比较。

次，不能粘合成厚之体，才能有顺次排列。

法，如意念、圆规与所画出之圆形三者俱合，则可制成一圆模。

侖，万物都依其所以然之“法”而生，如同民顺法行事一样。

彼，比如牛区别于非牛，两者实不同，不足以辩啊。

辩，例如两人遥见一动物，其形像犬。一个说：“那是牛”，一个说：“那不是牛”。这就是争“彼”，这一对矛盾命题，不能都是正确的。必有一方不正确。遥见其形小若犬，就以为不是牛，所以不正确。

为，比如有人欲养一指而忘记了全身，他的智识不知道“养小失大”的坏处，这是智力不足的过错。若他的智识能审慎对待这个问题，就不会给他留下“养小失大”的坏处。但他还是想养下去，那就



Coincidence in place: One line and another never occupy the same position when they cross each other, but the end-point of one line and the end-point of another all occupy the same position when they meet each other. One line occupies the position of the end-point of another line when they meet, but the end-point of one line may not occupy the position of another line. Hardness and whiteness take the same position in a stone, but two stones do not take the same position when they meet each other.

The end-point (missing).

The length can be measured only when the two lines have end-points.

A connection can be made only when two objects do not take the same position.

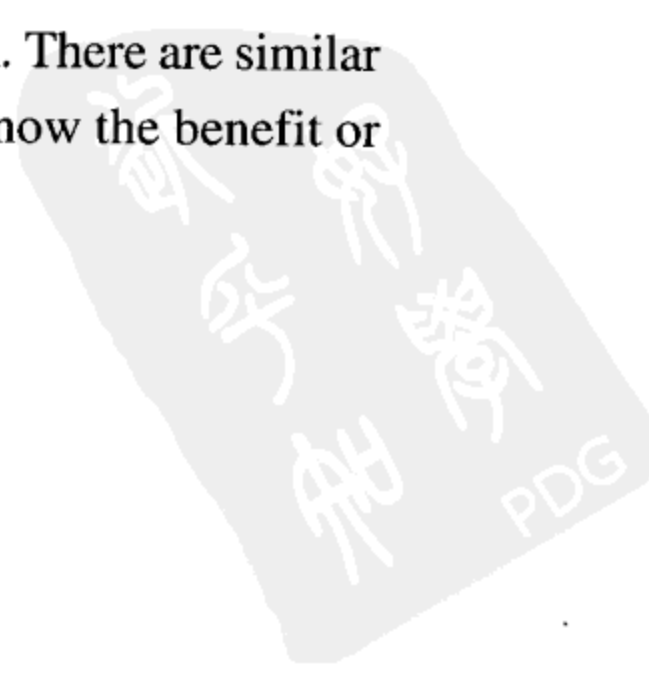
The standard: The intention, the employment of a pair of compasses, the drawing of the circle — these steps compose the standard for drawing a circle.

Convention is the customary practice people follow as the law.

An argument: An ox is different from a non-ox. If something is both an ox and a non-ox, there will be no argument as to whether it is an ox or it is a non-ox.

Debate: When one says that something is an ox and the other says that something is a non-ox, they are offering contending arguments. It is impossible for both of them to win. As it is impossible for both of them to win, one of them will certainly lose. For example, an ox is not a dog.

Conduct: If one wants to cut off his finger and does not know the harm in doing so, his wisdom is to blame. If he knows the harm and act prudently, he will not suffer from the harm. If he knows the harm but still wants to cut off his finger, he will suffer from the harm. There are similar cases such as eating the dried meat. If one does not know the benefit or





【原文】

也，欲而骚，是不以所疑止所欲也。廬外之利害，未可知也，趋之而得力，则弗趋也，是以所疑止所欲也。观为穷知而俱于欲之理。糝脯而非恕也，养指而非愚也，所为与不，所与为相疑也，非谋也。

已，为衣，成也。治病，亡也。

使，令谓，谓也。不必成湿。故也，必待所为之成也。

名，物，达也，有实必待文多也。命之马，类也，若实也者必以是名也。命之臧，私也，是名也止于是实也。声出口，俱有名，若姓字。

灑谓狗犬，命也，狗犬，举也。叱狗，加也。

知，传受之，闻也。方不摩，说也。身观焉，亲也。所以谓，名也。所谓，实也。名实耦，合也。志行，为也。

闻，或告之，传也。身观焉，亲也。

见，时者体也。二者尽也。

古，兵立反中，志工，正也。臧之为，宜也。非彼必不有，必也。圣者用而勿必，必也者可勿疑。

【译文】

要遭受害了。这好像吃腊肉，臊的利害是不可知的，但因想吃竟遭害，这是没有把所疑来制止所欲了。又如墙外的利害是不可知的，跑去会拾得“泉刀”这种货币，这是人所欲的。但不相信的人就不会跑去拾，这就是把所疑来制止所欲了。现在观察“为，穷知而悬于欲”的道理，虽食脯不见得是痴，养指也不见得是愚。这是“所为”和“所不为”。二者利害未可知，只是被欲所支配啊。

已，衣服做成了称为“已”。又如治病，病消失了，也称为“已”。

使，在假言推理时，令“谓”（后件）肯定，但不能因之肯定“故”（前件）。以衣服湿润为例，假使湿之原因成立，那就能推断肯定后件。

名，“物”是事物的通名，“有实”一定有“名”来表达。称之为“马”的是类名，与此类“实”相似的必用这类名。称之为“臧”的是贱奴的私名，这个私名只能用于这个“实”上。凡口之出声，必有名与俱出，这就如同人的姓名一样相配依附。

谓，“狗犬”是命谓，即移谓；“狗吠”是举谓；“叱狗”是加谓。

知，由传闻和传授得来的知识，叫闻知；不受方域的障碍，据已知推未知，叫说知；由亲身实践、观察得来的知识，叫亲知。揭示“所以谓”的是名知，揭示“所谓”的是实知，名、实协调一致是合知。通过判断，知其志行是为知。

闻，有人告知的，叫传闻。亲身观察听到的，叫亲闻。

见，只见到事物的一面叫“体见”，见到了事物的两面叫“尽见”。

合，评断是非、志功相合，是正合；义之为是宜合；实与名的联系是必然的，非彼必不有，是必合；圣人之义可用而不一定必用，但对于必合，就不要怀疑了。



harm of the taste but still wants to eat the meat in disregard of the taste, which means he does not check his desire when he is in doubt. If one does not know the benefit or harm outside the wall and does not go even though he may get gold there, that means he checks his desire when he is in doubt. Therefore, "The conduct of a man will follow the bent of his desire if he is at his wits' end." He who eats the dried meat may not be wise even though the meat is tasty; he who cuts off his finger may not be foolish even though he may be painful. When one is in doubt about the benefit or harm of doing something, he will follow his bent instead of taking too much consideration.

Already: A coat that has been made is "already" accomplished; a disease that has been cured is "already" gone.

To make someone do something is to tell someone to do something. When you tell someone to do something without a fixed aim, you do not care whether he accomplishes it or not; when you tell someone to do something with a fixed aim, you hope that he will finally accomplish it.

Name: "Object" is a general name, as any substance must be called by a name. "Horse" is a categorical name, as an animal of this category must be called by this name. A man's name is a private name, as only a certain man is to be called by this name. Any sound that is uttered by the mouth has a name, just like the names and surnames of a man.

Form of address: To give the dog a name of "dog" is a case of giving identity; to refer to a dog as "dog" is a case of reference; to hoot at a dog as "dog" is a case of giving it an epithet.

Human intelligence comes from information heard from others, from reading books, which breaks the barrier of time and space, and from personal experience obtained from daily life. The referent is the name; the referee is the substance; a name that matches its substance is a name worthy of its substance; the exertion of one's will brings about change.

Hearing: What you hear from others is hearsay; what you hear by yourself is personal experience.

"To see something": If one sees only one aspect of something, he is said to "see part of something"; if one sees every aspect of something, he is said to "see something as a whole".

A name worthy of its substance: The name that conforms to its substance effectively is exactly worthy; the private name that relates to a certain man is appropriately worthy; the only name that must be applied is inevitably worthy. To be appropriately worthy is not necessarily to be inevitably worthy; to be inevitably worthy is to be without doubt. Neither the name nor the substance should be ignored.



【原文】

仗者，两而勿偏。

为，早台，存也。病，亡也。买鬻，易也。霄尽，荡也。顺长，治也。蛙买，化也。

同，二名一实，重同也。不外于兼，体同也。俱处于室，合同也。有以同，类同也。

异，二必异，二也。不连属，不体也。不同所，不合也。不有同，不类也。

同异交得，于福家良，恕有无也。比度，多少也。免蚓还圆，去就也。鸟折用桐，坚柔也。剑尤早，死生也。处室子，子母长少也。两绝胜，白黑也。中央，旁也。论行行学实，是非也。难宿，成未也。兄弟，俱适也。身处志往，存亡也。霍为姓，故也。贾宜，贵贱也。诺，超城员止也。相从，相去，先知，是，可，五色。长短、前后、轻重援。

【译文】

权者，权衡利和害两方面而不可偏废。

为，造台是由无到存在的变化。治病是使病由有而亡的变化。买卖有交易出入的变化。消尽有荡散的变化。顺从长养是治理的变化。蛙鼠为鹑是变易的变化。

同，一物有二名，叫重同。部分包容在全体之中，叫体同。多人都住在一室，叫合同。有因素相同的一类，叫类同。

异，两种事物，名实俱异，称为二异。整体与部分不相连属，称为不体异。彼此不住在同一处所，称为不合异。没有任何相同因素的一类，称为不类异。

同异交得，如生活的好坏，可从“旅居困迫”和“家境优良”比较中得知。物体经比较，变量就知多少。蛇、蚓旋转环绕，就知去还。鸟飞逝，甲虫爬行，就知坚柔。剑刺杀、铠甲护身，就知死生。子母同居一室，就知长幼。二色相胜，就知黑白。有了中央，就知四旁。人的言论、行为、学问、名实的比较，就知是非。行有节度和举足犹豫相比，就知明暗。兄友、弟敌，就知离合。身在此而心却在彼，就知存亡。鹤、猴各有所安，就知性故。有实际价值和市场价格比较，就知贵贱。超越的运动和静止的城墙相比，就知动止。还有长短、前后、轻重等都可以用这个方法类推其有无。



To change: To raise an army and to build a city wall is to keep the existence of a state; to cure a disease is to get rid of it; to buy and sell is to exchange; to use up what one possesses is to dissolve; to be filial to one's parents is to follow the nature; to turn toads into quails is to transform.

Sameness: When different names refer to the same object, it is the same object bearing different names; when one object is part of another subject, it is the sameness to be found in different parts of the same object; when different objects exist in the same place, it is the sameness of being together; when different when different objects share the same root, it is the sameness of belonging to the same kind.

Difference: When two objects are different, it is the difference between two objects bearing two different names; when two objects have no connections, it is the difference to be found in different parts of the same object; when two objects are not in the same place, it is the difference of being in different places; when two objects do not belong to the same category, it is the difference of belonging to different categories.

The co-existence of sameness and difference: A man from a rich family may have wisdom or may not have wisdom. In comparison and measurement, A may have more than B but less than C. When a snake or an earthworm twist and turn, they are stretching out and drawing back. The bird builds its nest with phoenix-tree twigs because they are both firm and flexible. The sword and armor are to kill and to preserve life. A woman is young when she is a virgin and is old when she is a mother. In the comparison of colors, black will never become white while white will never become black. The middle includes the center and its adjoining areas. Speech and conduct, learning and behavior involve the right and the wrong. When a hen hatches an egg, the egg is the future chicken but has not become a chicken yet. A brother is the elder brother to his younger brother and the young brother to his elder brother. A man may show his presence with the absence of his mind. A man's conduct both reflects his nature and habit. Others consider the same price dear by some and cheap.

【原文】

闻(缺)。

循(缺)。

言(缺)。

执……(缺)。

诺，相从，相去，先知，是，可，五色。正五诺，皆人於知有说。过五诺，若负，无直无说。用五诺，若自然矣。

执服难成，言务成之。

巧，转九则求执之。

法，法取同观。

取此择彼，问故观宜。

以人之有黑者有不黑者也，止黑人；与以有爱于人有不爱于人，心爱人，是孰宜心。彼举然者，以为此其然也，则举不然者而问之。

若圣人有非而不非。

【译文】

诺，应诺有五种：相从、相去、先知、是、可等。纠正错误的应诺，如有人说：“人是无知的”，那就需要说明“人是有知”的道理了。对正确的应诺，如“圆是不直的”，假如有人故意要说“圆是直的”，那就不需要说明什么道理了，因为这是人们所共识的。所以回答、应诺问题，必须顾其自然才对。

服，只是偏执一说，其说难成。如果能窥伺别人的不当者而攻之，那就能成立其说了。

巧，巧辩，必须辗转穷究其持论的一切原因结果，这样才能执持己论。

法同，取同还要观其为何种之同，才能下判断。

取此择彼，一一举而问之，了解其所以异之故，然后观其惟一的异点。

止，人有墨者有非墨者，笃行墨者；人有爱于人有不爱于人，笃行爱人，这就是成熟地忠实地行墨道。他举出这样的，以为此是这样，墨者即举出不是这样的来质问他。

如同独具正见的圣人，对世俗道理时或相背，对真实道理从不相背。





Responses: There are four types of responses: saying this but meaning that, saying this and meaning this, absolute approval, partial approval. The responses are given in the following five ways: complying with what is said, disobeying what is said, saying “I don’t know”, saying “yes”, saying “all right”. The responses may be long or short, before or after, loud or gentle, etc.

Persuasion by reasoning may be difficult, but will succeed if it is carried out at the proper moment. The wrong arguments must be refuted.

The rules: If the rules are the same, then attention should be turned to investigate why they are the same. As to whether this or that rule is to be followed, we shall explore the deep-rooted cause to see whether the choice is appropriate or not.

Suppose we have two statements: “Some people are black while others are not; therefore, not all the people are black”. “Some people are lovable while others are not; therefore, not all the people are lovable.” Which statement is more appropriate?

If someone gives a statement to say that it is like this, you should refute him by a negative statement. For example, to refute the statement “Saints do not criticize other people’s mistakes”, you may say, “Saints do criticize other people’s mistakes.”

People give a correct response in five ways because they have the wisdom to give a proper response; people give a wrong response in five ways because they do not have the wisdom to give a proper response. People all follow their nature when they give a response in five ways.





经说下第四十三

【原文】

止，彼以此其然也，说是其然也；我以此其不然也，疑是其然也。此然是必然，则俱。

谓四足兽，与生鸟与，物尽与，大小也。

为麋同名，俱斗，不俱二，二与斗也。包、肝、肺、子、爱也。橘茅，食与招也。白马多白，视马不多视，白与视也。为丽不必丽，不必丽与暴也。为非以人，是不为非，若为夫勇不为夫，为屨以买衣为屨，夫与屨也。

二与一亡，不与一在，偏去，未。

有文实也，而后谓之；无文实也，则无谓也。不若敷与美，谓是，则是固美也，谓也，则是非美，无谓则报也。

【译文】

止，你以“此”为“其”，说“其”为“是”，那么，“此”为“是”就必然了，因为二者相一致。我以“此”非“其”，疑“是”为“其”，那么，“此”非“是”也就必然了。

说四足兽的概念与牛马不同，与整个物体也不同，因为四足兽的概念比牛马大，比整个物体小。万物都有这种名之大小的区别。

物尽同名，例如：“二与斗”，即“疑贰”与“斗殴”，都有敌对的含义，但词义的广狭不同。“子与爱”，以及包、肝、肺，人们都用来表达“爱”意，但用的“名”不同。人吃的“楸”和祭祀用的“矛”音同，但有人食用和神享用的不同。“白马”和“视马”构词方式相同，但词意不同。“白马”可以说白色毛多，但“视马”不能说视力多。“为丽不必丽，为暴不必暴”中的“丽”和“暴”，同一词用在不同场合，有不同的含义。“是非”的“非”，与“非议”的“非”含义不同，“勇夫”的“夫”，与“丈夫”的“夫”含义也不同。“买屨”于人，不等于自己“做屨”，这三例告诉我们：同一字组合不同，其义也不同。

一物体已偏去为二，原来的一体就不存在了，因为损去了一部分。

有此实体，而后才能肯定它有某一属性，如果没有此实体，就不能肯定它有某一属性。如花与美，谓此实为花，则可肯定它有“美”的属性；如果谓此实为它物，则不可肯定它有“美”的属性。如有实体而无谓，那万物就疑而不定了。



Chapter 43

Exposition of the Canon (II)

Negation: If someone thinks that it is like this, he argues that it is like this; if I think that it is not like this, I suspect that it is not like this.

The four-legged animal is different from the ox or the horse in category. All things are different in large or small categories. If this is true, then all things of the same category bear the same name.

Both the mare and the deer belong to the same large category (the four-legged animal). When the mare and the deer are fighting, there may be more than two four-legged animals in the fight. There is difference between "two animals are fighting" and "two small categories of four-legged animals are fighting". The embryo, the liver and the lung are all parts of mother's body, yet "the love for one's child" is different from "the love of one's body". Both the orange and the cogon may serve as food, yet the former is food for man and the latter is sacrifice to god. The white horse is almost white; you can say "examine a horse", but you cannot say "almost examine". A beauty need not be beautiful, but the love for a beauty may result in violence. A man with weak points may not be weak; a man in husbandry may not be a husband; the straw to make sandals is not a sandal.

"One": The "one" as part of the whole (two) is not an independent whole. The "one" as the part with another part removed from the whole (two) is as an independent whole. If the name and the substance coincide, the object is called by that name; if the name and the substance do not coincide, the object cannot be called by that name. Let's take "flower" and "beautiful" as an example. Something that is called a flower is beautiful; something else that is called by some other name is not beautiful. Something that is not beautiful is not a flower.

【原文】

见不见离，一二不相盈，广修坚白。

举不重，不与箴，非力之任也。为握者之颠倍，非智之任也。若耳目异。

木与夜孰长，智与粟孰多，爵、亲、行、贾，四者孰贵？麋与霍孰高？麋与霍孰霍？蚘与瑟孰瑟？

偏，俱一无变。

假，假必非也而后假。狗假霍也，犹氏霍也。

物，或伤之，然也。见之，智也。告之，使智也。

疑，逢为务则士，为牛庐者夏寒，逢也。举之则轻，废之则重，非有力也。沛从削，非巧也。若石羽，循也。斗者之敝也以饮酒，若

【译文】

石头中见到的“白”与不见的“坚”，不能相离，一二、广修都如此。

能举重的不能拈针缝纫，拈针不是有力人的职责，能认筹码的单双，但不是聪智人的职责。比如耳不能见，目不能听，但并不妨害它们是耳、是眼一样。

木和夜谁长谁短？智和粟谁多谁少？爵位、父母、德行、价值等四者谁贵谁贱？麋与鹤谁高谁矮？蝉声与瑟声谁悲谁乐？（言物类不同不能比较）

偏，不同事物的一个集合体其总和不变。

虚假的必定不是真的，然后才能假借。狗假鹤名，犹别号为鹤，但它们毕竟不是鹤。

物，有人伤病，这是“所以然”，看见别人伤病，这是“所以知”，告诉别人伤病的原因，就是“使人知”。

疑，看见忙于作事的，就以为是士君子；看到盖牛棚的，就以为取其夏凉，这就是由于逢见产生的怀疑。举起羽毛则很轻，放下石头则很重，不必怀疑力的大小；刨木花从刨削得来，不必怀疑技艺的巧妙，这是因循事理的怀疑。斗殴的人那种狼狈样子，是因为酗酒发生的呢，还是因为在集市买卖中发生的呢？这是不可知道的，这就是由



In cases where what can be seen and what cannot be seen are separated, the first feature do not co-exist with the second. For example, width and length co-exist in the same plane; hardness and whiteness co-exist in the same stone.

He who can lift a weight but does not pick up a needle is not to be blamed, if it is not the duty of a strong man. To guess whether what is held in one's hand is in the odd number or in the even number is not the duty of a mathematician. The ears can hear but cannot see while the eyes can see but cannot hear.

Which is longer, a plank of wood or a night? Which of you possess more, wisdom or grains? Which is more valuable, rank or parents or virtue or price? Which is taller, the height of a deer or the flight of a crane? Which is more sorrowful, the chirrup of a cicada or the music of a zither?

The total volume of the removed part plus the remaining part is the same as the whole.

A loan-name: A loan-name is certainly a name loaned to name something else; otherwise, it would not have been called a loan-name. A dog with the loan-name of "crane" is not a crane.

He is hurt by someone — that is why someone is ill; we see by ourselves that he is ill — that how we know about it; we tell other people about his illness — that is how we make his illness known to others.

Doubt: If someone is busy doing business, he may be taken as a gentleman; if a cowshed is being built with fluffy and disorderly straw, it might be thought to be a cool shade for the summer. These are cases of doubt that arise when one sees something being done. If someone lifts something light such as a feather or puts down something heavy such as a rock, he might not be taken as a strong man; if someone shaves wood with a plane, he might not be taken as a skilled carpenter. These are cases of doubt that arise when one sees something unprecedented. If someone is defeated in a fight, he might be thought to have drunk too much wine or had a dispute in a fair. Nobody can tell what has really happened. This is a case of doubt that arises when one sees something by accident. If someone gives the correct answer, is it because he is wise



【原文】

以日中，是不可智也。愚也。智与？以已为然也与？愚也。

合：（缺）

俱，俱一，若牛马四足。惟是，当牛马。数牛，数马，则牛马二；数牛马，则牛马一。若数指，指五而五一。

长宇，徙而有处，宇。宇，南北在旦有在莫，宇徙久。

不坚白：（缺）

无坚得白，必相盈也。

在，尧善治，自今在诸古也。自古在之今，则尧不能治也。

景，光至景亡，若在，尽古息。

景，二光夹一光，一光者景也。

景，光之人煦若射。下者之人也高，高者之人也下。足蔽下光，故成景于上；首蔽上光，故成景于下。在远近有端与于光，故景库内也。

景，日之光反烛人，则景在日与人之间。

【译文】

于偶遇而产生的怀疑。对过去的事，是本来就知道，还是认为自己所做

的事都是正确的？这是对已住的事产生的怀疑。
俱，具有共同属性的一个类别，如牛和马都属于四足兽类；单独的实体，如牛和马本身就是。分开来数牛、数马，牛、马就是两个单独的实体。合起来数牛马，那就是属四足兽一类。如同数指头，分开数有五个单独的指头，合起来看就只有手指的一个整体概念。

长宇，物质运动过程中的每一瞬间必然是处在空间某一地点。如地球的南北二极，在同一时间，此为旦则彼为暮。所以，空间的变迁和时间的流动是紧密联系在一起。

抚坚得白，二者必相含容。

在，说尧善于治理，是从今天的角度去考察古时的事物；如果从古时的角度来观察今天的事物，那连尧也不善于治理了。

景，光线射到之处，影子就会消亡；若光源在，物不徙，则影永在，终古止息而不移。

景，两个光源夹着一物才能产生重影，一个光源只能产生一个影子。

景，光线照入小孔，如同箭一样直线射入。从物体的下面射入小孔的光线达到照壁的高处，而从物体的上面射入小孔的光线达到照壁的下面。如人足在下，遮蔽了下光，所以足影映在照壁的上方；人头在上，遮蔽了下光所以头影映在照壁的下方。总之，由于在物体的远处或近处有一小孔，同时物体被光线直线穿过小孔，所以影像就变易倒立在里面的照壁上。

景，太阳的光被某一平面镜所反射，光线的方向反转照在人身上，那么，人影就在太阳和人的中间了。



or is it because he knows what has happened? This is a case of doubt that arises when something has already been accomplished.

Object: Things of the same category have the same features. For example, the oxen and the horses have four feet. Therefore, those that have four feet can be called oxen or horses. If we count the oxen and the horses separately, they belong to two categories. If we count the oxen and horses altogether, they belong to the same category. It is the same case with counting fingers. If we count the fingers separately, there are five (fingers); if we consider the fingers as a whole, there is one (category).

Space: The sun rises in the south and sets in the north. Space travels in all directions and over a long time.

To feel hardness and you will see whiteness in a stone, for they are mutually inclusive.

When we say that King Yao governed the ancient world well, we are viewing the past with a view of today. If we view today with a view of the past, he cannot govern the present world well.

The image: When the light arrives, the image disappears. If the image is to remain still forever, the light and the object should remain still forever.

When two lights flank one object, we have two images. One light forms one image.

To cast light on a man is like shooting an arrow into an aperture. The light cast onto the lower part of the man will be thrown back upward while the light cast onto the upper part of the man will be thrown back downward. The legs cover the light from below and form an image above; the head covers the light from above and form a shadow below. This is because at a certain distance there is an aperture that coincides with the light; therefore, when the light is thrown into the aperture, the image is formed.

Image: When the sunlight is reflected onto a man, the image appears between the sun and the man.

【原文】

景，木施，景短大。木正，景长小。大小于木，则景大于木，非独小也，远近。

临，正鉴，景寡，貌能、白黑、远近、施正，异于光。鉴景当俱，就去尔当俱，俱用北。鉴者之臭，于鉴无所不鉴。景之臭无数，而必过正。故同处，其体俱，然鉴分。

鉴，中之内，鉴者近中，则所鉴大，景亦大。远中，则所鉴小，景亦小，而必正。起于中缘正而长其直也。中之外，鉴者近中，则所鉴大，景亦大。远中，则所鉴小，景亦小，而必易。合于中而长其直也。

鉴，鉴者近，则所鉴大，景亦大；亦远，所鉴小，景亦小，而必

【译文】

景，以木立柱为例，立柱歪斜，影子短而大。立柱端正，影子长而小。光源比立柱小，则影子比立柱大。不独是光源的大小如此，光源的远近对影子大小也有影响。

临，正面对着球面镜，镜内影像的大小、外貌形态、黑白明暗、距离远近、斜倒正立，都因所照的物体不同而不同。镜子和影像总是同时存在的，物体靠近或离开镜面，影像也同时靠近或离开，并且物体和影像是背道而驰的。凡照镜子物体的容貌都会在镜子中反映出来。各种物体在镜中的影像无数，但与真实的样子总有一定差别。若是凹凸不平的镜面，同一形体站在同一处，在镜中会形成几个不同的影像。

鉴，当人立在焦点与镜面之间时，如果他靠近焦点，从“中”这个角度看，他体大，所以镜中的影像也大；如果他远离焦点，从“中”的角度看，他体小，所以镜中的影像也小，但影像必定都是正立的。这是因为人体发出的光线从焦点和球面中心开始，射向镜面，这两条光线的进行方向约略与镜面正交，向镜后延长相交的缘故。当人立在球面中心之外，人体靠近球心，从“中”的角度来看，他体大，所以影像也大；如果他远离球心，从“中”的角度来看，他体小，所以影像也小。但影像必定都是变易倒立的。这是因为人体发出的光线通过球心与反射到镜面的光线通过焦点向中间（焦点和球面中心之间）汇合，引长相交的缘故。

鉴，人体靠近凸面镜镜面，那么所照见的人体大，影像也大；距离凸面镜远，所照见的人体小，影像也小。但必定都是正立的影像。





Image: When the post stands slantingly, the image is shorter and larger; when the post stands upright, the shadow is longer and smaller. When the source of light is smaller than the post, the image is larger than the post. When the source of light is larger than the post, the image is smaller than the post. When the post is far away from the source of light, the image is longer and smaller; when the post is near the source of light, the image is shorter and larger.

For an object placed in front of a plane mirror, the reflected image differs from the object in size, appearance, distance and inclination. The image always follows the object. When the object approaches or withdraws away from the mirror, the image will follow suit, but in opposite directions. Various parts of the object will be reflected in the mirror to form various images, which are all different from the parts of the object. Therefore, the various parts in the same object are reflected in the mirror as different images.

When an object is placed in front of a concave mirror, there are two different cases. Take the case when the object is located within the focus. If the object moves away from the focus, the reflected image becomes larger when the object moves nearer; if the object moves near the focus, the image becomes smaller when the object moves farther away. The image is always upright, for the light close to the focus and the light parallel to the principal axis will converge in front of the mirror. Take the case when the object is located outside the center of curvature. If the object moves near the center, the reflected image becomes smaller when the object moves nearer; if the light moves away from the center, the image becomes larger when the object moves farther away. The image is always reverted, for the light from the focus and the light parallel to the principal axis will converge behind the mirror.

In the case of an object placed in front of a convex mirror, if the object moves near the mirror, the reflected image becomes larger when the object moves nearer; if the object moves away from the mirror, the image becomes smaller when the object moves farther away. The image is

【原文】

正。景过正故招。

负，衡木，加重焉，而不挠，极胜重也。右校交绳，无加焉而挠，极不胜重也。

衡，加重于其一旁，必捶。权重相若也相衡，则本短标长。两加焉，重相若，则标必下，标得权也。

挈，有力也；引，无力也。不正，所挈之止于施也。绳制挈之也，若以锥刺之。挈，长重者下，短轻者上，上者愈得，下者愈亡。绳直，权重相若，则正矣。收，上者愈丧，下者愈得，上者权重尽，则遂挈。

两轮高，两轮为辘，车梯也。重其前，弦其前。载弦其前，载弦其辘，而县重于其前。是梯，挈且挈则行。凡重，上弗挈，下弗收，旁弗劫，则下直。抛，或害之也。坏梯者不得坏，直也。今也废尺于

【译文】

(人体距镜面过近或过远)，影像则超过正常状态就摇晃不定(而看不清了)。

负，桔槔的横木杆，一端的水桶汲水加重而不偏翘的，是因为标尾捆绑的重物能胜任重量。如果把桔槔的立柱与横木的绞绳往右移，不汲水加重量而会偏翘的，是因为标尾捆绑的重物不能胜任本端的重量。

衡，称处于平衡状态时，无论在本端，还是在标端略加一重量，立即会向加重的一方下垂。标端的权和本端的重物处于相应的位置时，可获得平衡，那一定是本短标长。两边同时加一重量相等之物，则标端必下垂，这就是所谓的“标得权”。

挈，提物上升，是要用力拉动滑轮绳；重物被滑轮绳索垂直地悬系着，是无须人去用力的。要提升重物不一定仅只将重物放在斜面上来运输，也可以用绳索穿过滑轮牵曳来提升，这就像锥子刺穿物一样省力。提物上升，滑轮绳子长挂着石头之类重物的这头向下运动，绳子短挂轻物的那头向上运动，向上的那头愈来愈提到最高点获得成功，向下的这头则愈来愈丧失原来的高度而落地。如果滑轮的绳索垂直，一头所捆绑的石头之类与另一头所挂的物体重量相等，那就静止不动了。取物下落，向上那头的“权”愈来愈丧失原来的低点，向下的重物这头就愈来愈接近地面而获得成功，向上的那头“权”上升到顶点，重物落到地面，滑轮的作用到此而完成。如果要再使用它，就得用人力把重物挈下。(那端的“权”就会自动地坠落下来)

后面的两轮高而有辐条，前面的两轮小而无辐条，这就是车梯。它的重心在车身前面，车前又装有绳索，绳索下垂，并悬挂一重物。这种车梯，提起悬挂的重物甩掉，同时提起车前的辘，这样车梯就能行走了。大凡重物，不往上提举，不往下拽取，也不从旁强推使力，那么就会垂直下落；若有偏斜，就要受到限制阻碍了。沿着车梯斜面滑动就不能垂直落下。现在放置一块石头于平面上，虽有重量，但不





always upright. Even if the object is very far away, the image is upright.

In weighing an object, the long arm of a steelyard will not tip up, for the weight will counterbalance the object being weighed. When the fulcrum is moved toward the end of the long arm, the long arm will tip up, even though nothing more is added to the object; for the weight will not counterbalance the object being weighed.

If something is added to the object, the end of the short arm will tilt. If you want to achieve equilibrium between the weight and the object, the short arm (the length between the fulcrum and the weight) must be short and the long arm (the length between the fulcrum and the object) must be long. If the weight is as heavy as the object, the end of the long arm will tilt, for the weight on the end of the long arm is too heavy.

When you raise an object, you need exert effort; when you drop an object, you need not exert effort. To raise an object, you can not only pull it upward along an oblique plane, but also pull the rope on a pulley as easily as pricking an object with an awl. In raising an object with a pulley, the longer rope with a heavy object is on a lower level when the shorter rope with a light weight is on a higher level. The higher the object goes, the lower the weight goes. When the rope stays still, the equilibrium is achieved. In lowering an object, the lower the object goes, the higher the weight goes. When the positional advantage of the weight is lost, the object will drop.

The wheeled ladder has two larger rear wheels (with spokes) and two smaller front wheels (without spokes), to lift an object with a rope attached to the front wheels. In order to lift an object, a rope is attached to the front wheels to hang the object at the lower end. The wheeled ladder will move forward when the rope is pulled to lift the object. The object will fall vertically if it is not raised, lowered or pushed sideways. It

Mozi
Book Ten
PDG

【原文】

平地，重不下，无踣也。若夫绳之引轱也，是犹自舟中引横也。倚，倍、拒，坚、触，倚焉则不正。

谁，竝石象石耳。夹窳者法也。方石去地尺，关石于其下，县丝于其上，使适至方石，不下，柱也。胶丝去石，挈也。丝绝，引也。未变而名易，收也。

买，刀余相为贾。刀轻则余不贵，刀重则余不易。王刀无变，余有变，岁变余则岁变刀。若鬻子。

贾，尽也者，尽去其以不讎也。其所以不讎去，则讎。缶贾也宜不宜，缶欲不欲。若败邦鬻室嫁子。

无，子在军不必其死生，闻战亦不必其生。前也不惧，今也惧。

【译文】

垂直下落，是因为没有从旁作用的力。人背负绳索牵引车梯的车轱，这就犹如用绳索牵引着水面上船只前面的横木一样。偏倚有以下一些情况：如背负，撑拒、牵引、射箭等，偏倚就不端正了。

柱，将石头并排堆垒，垒砌成夹室寢室而不坍塌，都是根据这个道理。将一块方石离地一尺，塞进一石于方石之下，再悬挂一根绳子在方石的上面，它的下端刚至方石，此方石虽未受绳索的挈力仍不下落，这是因为下面塞进的石头支撑的缘故。如果用绳子将方石胶捆，再去掉下面塞进的石头，此时方石仍不下落，是因为绳索上面提挈的缘故。如果绳子断绝，方石下落，这是引力的缘故。如果绳子未断而方石的位置变易，那就一定是有收拽的拉力的缘故。

买，钱币和谷物相互为价。钱币的价值高谷物就不贵，钱币价值低谷物就不贱。王者所制的法钱不变化，而谷物的价格有变化。年岁因丰、歉的变化而改变谷物的价格，那么年岁因丰、歉的变化也会改变钱币的价值，所以荒歉年会出现卖儿女的现象。

贾，所谓“尽”，就是指那种不能售出的原因尽数去掉了。种种不能出售的原因去掉了，那就可以出售。正价合宜不合宜，取决于买的人想要不想要，好比战败国出卖房屋、出嫁女儿一样(要贬值)。

无，儿子在军中，不能断定他的生死，听说战争爆发了也不能断定他是否活着。先前不惧怕，现今却害怕了。





will not fall vertically if it is raised, lowered or pushed sideways. If it glides along an inclined plane of the wheeled ladder, it is raised to a higher level. If you place a rock on the flat ground, it will not fall because the ground is not slanting. As for pulling the wheeled ladder forward with a rope, it is like pulling the crossbar at the front of a boat with a rope.

In the following four circumstances one has to bend himself: when he carries something heavy on his back, when he leans on a post, when he hauls something in front, and when he casts something.

Stones are placed together and piled up to build a temple with side rooms. Lift a stone one square foot above the ground and pile stones of the same size underneath it. Hang a thread above the square stone and allow the thread to reach the bottom of the square stone. If the thread cannot drop any more, the foundation is laid. The thread is used as a measuring standard. If the foundation is too high, remove some stones; if the foundation is too low, add some stones; if the foundation is of the proper height, the foundation is built.

Buying: The value of the coin decides the price of the grains and the price of the grains decides the value of the coin. If we do not think highly of the value of the coin, no matter how high the price of the grains is, we would not deem it expensive; if we think highly of the value of the coin, no matter how cheap the price of the grains is, we would deem it expensive. Actually the value of the royal coin does not alter; what alters is the price of the grains. If the price of the grains keeps altering each year, the value of the coin is likely to alter.

Like the selling of one's sons and daughters, we should not remove all the factors that are not suitable for making a sale. When the factors not suitable for making a sale are removed, goods could be sold at the right price. Whether the price is appropriate or not is decided by the willingness of the buyer. This is like people in a defeated country selling their houses or marrying off their daughters: the price will be decided by the conquerors.

If one has a son in the army, he will not be sure whether his son is alive; when one hears about a battle, he will not be sure whether his son is dead. In the former case, one may not fear; in the latter case, one may fear.

【原文】

或，知是之非此也，有知是之不在此也，然而谓此南北，过而以已为然。始也谓此南方，故今也谓此南方。

智论之，非智无以也。

谓，所谓非同也，则异也。同则或谓之狗，其或谓之犬也。异则或谓之牛，牛或谓之马也。俱无胜，是不辩也。辩也者，或谓之是，或谓之非，当者胜也。

无，让者酒，未让，始也，不可让也。若殆于城门与于臧也。

于，石一也，坚白二也，而在石。故有智焉，有不智焉，可。

有指，子智是，有智是吾所先举，重。则子智是，而不智吾所先举也。是一。谓“有智焉，有不智焉”，可。若智之，则当指之智告我，则我智之。兼指之，以二也。衡指之，参直之也。若曰“必独指吾所举，毋举吾所不举”，则者固不能独指。所欲相不传，意若未

【译文】

或，知道这里(是南方)不是这个(北方)，又知道这个(北方)不在这个(南方)，然而却说这里是南方或是北方，以过去的已然为现在的当然。开头说这里是南方，所以现在仍然称这里为南方。

有人既以其“智”与人辩论，而又无智，这显然自相矛盾，没有理由。

谓，所谓不是同，那就是异。例如见到一只狗，有人说“这是狗”，有人说“这是犬”，这两人说的全同，是“两可”而“无胜”的。有人说“这是牛”，有人说“这是马”，两人所说异，两句话也都不正确，这是“两不可”而“无胜”的。上面所举虽都是“无胜”的例子，但它们本来就不成为“辩”啊！所谓“辩”，或是说它是什么，或是说它不是什么，恰当的一边胜利。

无，礼让的是敬酒饮酒，不礼让的是“殆”，路途狭窄是不可以礼让的。例如城门狭窄和丧葬拥挤，都是不可礼让的。

于，石头是一个整体，坚硬和白色是它的两种属性，统一存在于一块石头之中。所以有被知晓的，有不被知晓的，这是可以理解的。

有指，你知道这个白(或坚)，又知道这是我先提出来的，这是二者都知。若你知道这个白(或坚)，而不知道这是我先提出来的，这是知其一。说“有的被知晓，有的不被知晓”，是可以理解的。你所知道的，就应当把它指示出来告知我，那么我也就知道它了。兼指坚和白，那只是二；若横指坚白二属性，直指石头这一整体，那就是三了。如果说“必须单独指示出我所举的，不要举出我所不举的”，那么，这本来就不能单独指示，如独指“坚”，所欲指的“白”则不传；如独指“白”，所欲指的“坚”则不达。坚、白、石三者的意义如此不能明确。况且你所知道的是这个“白”(或“坚”)，所不知道



When we know that some place is no longer what it used to be and that this place no longer exists, we still call it South or North; for we follow the convention of naming places. We used to call it South and still call it as such.

The knowledge about “knowing what one knows without knowing what one does not know is enough” is non-knowledge. Non-knowledge is useless.

Two names either refer to the same substance or refer to different substances. The names “dog” and “hound” refer to the same kind of animal, while the names “ox” and “horse” refer to different kinds of animals. It is hard to say who is the winner in the dispute, for they are not engaged in a dispute. They will be engaged in a dispute if one’s argument is “It is like this” while another’s argument is “It is not like this”. In this case, the one whose argument holds water will win.

The host should urge the guests to drink, but he does not urge the guest to drink too much. As it is harmful to drink too much, he should not urge the guest to drink too much.

A stone is one entity. Hardness and whiteness are two features that exist in the same stone. Therefore, it is possible to say that you know one thing about it and do not know another thing about it.

Reference: If you know this and also know that it is what I have referred to, what you know and what I have referred to are identical to each other. If you know this but do not know that it is what I have referred to, what you know is but part of the whole, that is, you know one thing and do not know another. If you know this, you should point it out and tell me about it, so that I can know it. If you point out the hardness and whiteness in a stone, you know that they are two features. If you point out the two features and the stone, you know that they are three things. If you say, “You must refer to what I have pointed out, but do not refer to what I have not pointed out”, you cannot point out one thing alone. If you have not conveyed what you want to convey, you have not made yourself known yet. If you know this and I do not know this, this is known to you but not known to me. As these are two features of “this”,



【原文】

校。且其所智是也，所不智是也。则是智是之不智也，恶得为一，谓而有智焉，有不智焉。

所，春也，其孰固不可指也。逃臣不智其处，狗犬不智其名也。遗者，巧弗能两也。

智，智狗，重，智犬，则过。不重则不过。

通，问者曰：“子知瓢乎？”应之曰：“瓢何谓也？”彼曰：“瓢施。”则智之。若不问瓢何谓，径应以“弗智”，则过。且应必应，问之时若应，长应有深浅。大常中在，兵人，长所。

室堂，所存也。其子，存者也。据在者而问室堂，恶可存也？主室堂而问存者，孰存也？是一主存者以问所存，一主所存以问存者。

五合，水土火，火离然。火铄金，火多也。金靡炭，金多也。合之府水，木离木。若识麋与鱼之数，惟所利。

【译文】

的是这个“坚”（或“白”），那么，“此知”与“此不知”是二，怎么是一呢？所以说有的被知晓，有的不被知晓啊。

所，如春之蠢动，人能知之而不能指示出来；逃亡臣仆，虽知其人，而不能指其逃亡之处；狗犬类繁，不可能尽知其名；人们偶有遗失之物，虽使至巧罔罗索取之，也不能必得。

智，知道狗不能重复知道犬，这是过错了；知道狗又重复知道犬，那就没有过错了。

通，有人问：“你知道‘羈’吗？”答道：“‘羈’是什么？”他说：“就是‘羈施’。”那就知道了。如果不问“羈”是什么，就径直回答“不知道”，这就是过错了。并且回答问题一定要在提问的时候。比如回答一个“长”（zhǎng 掌）字，却回答有多深多浅、多大多小，这就不中肯了，因为问的是“长者”的“长”。

居室厅堂，是人们所存在居住的地方。他的儿子，是存居的人。根据存居的人来问居室厅堂，应该问“何处可存居”呢？根据居室厅堂来问存居的人，则应问“谁在居住”呢？这个一是根据存居的人来询问存居的地方，一是根据所存居的地方来询问存居的人。

五，金、水、土、火、木五行相互分离独立。然而，火能熔金，是由于火多；金能耗尽炭火，是因为金子太多。金能刻木，火也能烧毁木。如同我们知道麋鹿长居于山，鱼长潜于水的道理，只因为环境、条件适宜罢了。



how can they be regarded as one? Therefore, you can find in one object what you know and what you do not know.

You may not be able to point out the secret of the servant by the name of Chun, the hiding place of the runaway servant, or the names of the hounds and dogs. If an object is lost, even the clever craftsman may not be able to find it.

One who knows the name "dog" knows two names for the same animal if he also knows the name "hound". It is a shortcoming for one who knows the name "dog" to say that he does not know the name "hound". It is not a shortcoming for him if they are not two names for the same animal.

Understanding: When one asks "Do you know about camels", you may answer "What do you mean by camels". When he says "Camels are such and such", you know what he refers to. It is wrong of you to answer abruptly "I don't know", if you do not know what he refers to. Your answer must follow the question. It is wrong of you to answer him with the notion of depth or size if he asks about someone's height.

When a man stays in an abode, he is staying in a place. An abode is the place where he stays; the man is the dweller. If you know the dweller and ask about the abode, your question will be: "Where can the dweller stay?" If you know the abode and ask about the dweller, your question will be: "Who lives in the abode?" In the former case, you know the dweller and ask about the abode; in the latter case, you know the abode and ask about the dweller.

The five elements of metal, wood, water, fire and earth are independent of one another. Fire can melt metal, for there is too much fire; metal consumes charcoal, for there is too much metal. Metal becomes liquid; wood comes from earth. If you know that the mountain is fit for the deer to live in and that the river is fit for the fish to live in, then you know that the deciding factor is the appropriateness of the conditions.



【原文】

无，欲恶伤生损寿，说以少连，是谁爱也？尝多粟，或者欲，不有能伤也。若酒之于人也，且恕人利人，爱也，则唯恕，弗治也。

损，饱者去余，适足，不害。能害，饱，若伤麋之无脾也。且有损而后益智者，若疟病之之于疟也。

智，以目见，而目以火见，而火不见。惟以五路智久不当。以目见，若以火见。

火，谓火热也，非以火之热，我有若视曰智。

杂所智与所不智而问之，则必曰：“是所智也，是所不智也。”取去俱能之，是两智之也。

无，若无焉，则有之而后无。无天陷，则无之而无。

擢，疑无谓也。臧也今死，而春也得文文死也可，且犹是也。

且然，必然。且已，必已。且用工而后已者，必用工而后已。

均，发均县，轻重而发绝，不均也。均，其绝也莫绝。

【译文】

无，欲望、厌恶不适宜就可能伤害身体减损寿命。就拿善于居丧的少连来说，他究竟能爱谁呢？比如吃粟或是人的欲求，吃多了不又伤胃吗？又如酒对于人来说是不利的，但人们却爱它，然则知道不利，就不求了。

损，过饱的人去掉多余的食物，恰好足够，就不为害。能害人的，是过饱，比如多吃糜粥而伤害了脾胃，就和没有脾胃一样了。且有先是减损，而后才知道是有益处的，如人患疟疾而去掉了疟疾一样。

智，人们用眼睛见事物，而眼睛凭借火光看事物，但火光本身是看不见事物的。只凭借五官去认识长久时间内的事物是不恰当的。凭借眼睛认识长久时间内的事物，就如同用火光去看事物一样。

火，说火本身是热的，不是因为火气使我感到热才具有热性，比如看到太阳就感到热一样。

夹杂所知的和所不知的一起去问人，别人则一定会说：“这是我所知道的，这是我所不知道的。”取什么舍什么都知道，这就是“两知”了。

无，比如现在说没有黄凤鸟，那是古时有而现在没有的。又如现在说没有天陷，那是古时本来就没有而现在也没有的。

擢，疑惑就是没有事实的必然。奴仆臧现在得这种病死了，而奴仆春又得这种病，也会死的，这样推断是可以的。将来还是这样。

且然，将要这样，一定这样。将要结束，一定成功。将要用功而后结束的，一定努力干而后完成。

均，一丝头发均衡地悬挂物体不会断绝，如时轻时重头发就会断绝，因为破坏了头发的均衡状态。状态均衡，其断绝的地方也不会断绝了。



To desire and to dislike will impair health and shorten life. This can be illustrated by the story of Shaolian, who showed his love to the dead by serving a long mourning period at the expense of his health. Gluttony might be a lust that will impair health. It is also the case with over-indulgence in drinking. As for some fools who only want to benefit from being loved by other people, they are foolish beyond cure.

Loss: Here is a man who eats too much and is trying to reduce his food. If he can do it properly, it will not do harm to him, for eating too much may impair his health. For example, eating too much rice will hurt the spleen. Moreover, there are cases where one cannot gain anything without losing something first, such as a man who is immune to malaria after he has been afflicted with malaria.

Human intelligence: Man sees with eyes, eyes see with the help of fire, and fire itself does not see. Man perceives with the five sense organs. Gradually, seeing with eyes seems like seeing with the help of fire.

Fire: It is not because fire is hot that we say that fire is hot.

Knowing can be compared to seeing something. If you mix what you know and what you do not know and ask about them, the answer is sure to be: "This is what I know and that is what I do not know." If you know what you know and what you do not know, you know what you know and what you do not know.

Non-being: If you claim that something no longer exists, you must admit that it existed before it no longer exists. If you claim that the sky does not fall, you must admit that nothing of this kind exists when you say it does not fall.

Reasoning: Doubt will arise when you do not know the truth. As Zang dies of this disease, Chun might die if he catches this disease. It might be also the case in the future.

What is about to be like this is like this. What is about to happen is sure to happen. What is about to end is sure to end. If something needs to be done so as to achieve success, it must be done so as to achieve success.

Equilibrium: A hair that receives even forces all over will not snap. A hair that does not receive even forces all over will snap, for the forces are not evenly distributed. The hair will not snap if the forces it receives are evenly distributed.



【原文】

尧霍，或以名视人，或以实视人。举友富商也，是以名视人也。指是臞也，是以实视人也。尧之义也，是声也于今，所义之实处于古。

狗，狗犬也，谓之杀犬，可，若两腕。

使，令使也。我使我，我不使亦使我。殿戈亦使，殿不美亦使，殿。

荆沈，荆之贝也。则沈浅非荆浅也。若易五之一。

以楹之抔也，见之，其于意也不易，先智意相也。若楹轻于秋，其于意也洋然。

段、椎、锥俱事于履，可用也。成绘屨过椎，与成椎过绘屨同，过体也。

一，五有一焉，一有五焉，十，二焉。

非，斫半，进前取也。前，则中无为半，犹端也。前后取则端中

【译文】

尧，有时用名声示人，有时用事实示人。比如提出“友是富商”，这是用名声来示人；指出“鹤是此鹤”，就是用事实来示人。唐尧的义利，其声名流芳至今，而他所行义利的事实却出现在古代。

狗，狗是犬，说杀狗为杀犬，是可以的，如同人身的两髀一样。

使，就是上级号召征用。正当的使役，是正当的；正当的不使役，也是正当的。而役使呢，正当的使役，不正当的也使役。

荆，沅泽为楚地拥有，然则沅泽浅而不是楚地浅，楚地与坑泽就像五与一之比。

以为柱子是圆的，亲自去看，这个臆断不可改变的话，这是先知。所谓臆断，就是想象。假若说柱子比蒿草还轻，这种臆断就茫然无知了。

段、椎、锥都是制造鞋子的工具，这个臆断是正确可用的。但如果说作成彩绣的鞋子要经过椎子击打，和制成椎子也要经过彩绣鞋子绘画是相同的，那这个臆断就是错误不可用的。

一，个位上的“五”之中含“一”，十位上的“一”中含有“五”。比如“十”，就含有两个“五”。

非，将线段折取一半的方法有两种：一种是“进前取”法，不断地向前折取线段的中点至无穷多次，最后必将不能再折半，这就是端点了。另一种是“前后取”法，这种方法剖取的端点就在线段的正中



Yao and Huo: A thing is made known to the people either through its name or through its substance. For example, if I say that my friend is a rich merchant, this is to show to others by means of the name. King Yao serves as an example of righteousness in the present day but did his righteous deeds in the past. When you enter the city gate with someone else, you should go after him; however you need not go after Huo, as he is a servant.

Dog: A dog is a hound and to kill a hound is to kill a dog. A similar case is a man having two buttocks.

The command is issued for what is to be done by others. To give appropriate command is reasonable; not to give appropriate command is also reasonable. If the command is appropriate, I will follow; if the command is not appropriate, I will follow too.

The State of Jin: Although the pits and ponds are what the State of Jin has, the shallowness of the pits and ponds does not mean that the State of Jin is shallow. A similar case is five and one in an abacus.

For the statement that the pillar is round, when we see the pillar, its image remains unchanged because we know it in advance. An assumption is an image. If we assume that the pillar is lighter than catalpa-wood, this assumption is vague.

Hammer, block and awl are used in shoemaking. This assumption is practical. But if you assume that making hammers needs embroidered shoes because making embroidered shoes needs a hammer, you are totally wrong.

One: As a single digit, one is included in five; one in the tens' position includes five. One "ten" is equal to two "fives".

To chop something into halves is to take what is ahead. If you go on chopping the object into halves, your starting point will become the endpoint. If you chop off half what is both ahead and behind, you will stop in



【原文】

也。斫必半，毋与非半，不可斫也。

可，无也，已给，则当给不可无也。

正，九，无所处而不中县，转也。

宇，伛不可偏举，字也。进行者先敷近，后敷远。

行者，行者必先近而后远。远近修也，先后久也。民行修必以久也。久有穷无穷。

一，方尽类，俱有法而异，或木或石，不害其方之相合也。尽类犹方也，物俱然。

牛狂与马惟异，以牛有齿，马有尾，说牛之非马也，不可。是俱有，不偏有偏无有。曰之与马不类，用牛有角，马无角，是类不同也。若举牛有角马无角以是为类之不同也，是狂举也。犹牛有齿，马有尾。

或不非牛而非牛也，则或非牛或牛而牛也，可。故曰：“牛马非

【译文】

矣。剖取必定是取其半而去之，“无半”和“非半”，都是不能剖取的。

可，没有的，已经具备，就应当说具备了，不能再说没有。

正，球丸，无论它回转到什么位置，通过球中心的铅垂线恒能过球与平面的接触点，因为它是圆形体。

宇，在无穷的宇中不能偏举某一区域来代表空间全量。在宇内某一区域行进的人，则以先举步为近，后举步为远。

行，行走的人必然是先到近处而后才能到达远处。远近，是指路程的长短；先后，是指时间的久暂。人们走远路必定要花费很久的时间。时间是有穷然又无穷的。

一，方形物体都是方类，都遵守同一法则而实质有不同。或是木头，或是石头，但不妨害其方形物体外貌相符合。全皆同类倒是由于同方。事物都如此。

狂，牛与马虽有区别，但用牛有齿、马有尾，而说牛不是马，这是不可以的。因为牙齿、尾巴是牛马都有的，不偏是一个有一个没有、或偏是一个没有一个有。又说牛和马不同类，用牛有角、马无角为据，说明它们不同类。若是不举牛有角、马无角来说明类别的不同，这也是妄举，和说牛有齿、马有尾是没有什么区别的。

或者说牛马这个整体概念是牛和不是牛可以，或者说不是牛和是牛也可以。所以说“牛马不是牛”不可以，说“牛马是牛”也不可



the middle. When you chop something, it will surely become halves. You cannot go on chopping when there is nothing to be chopped or when there are no halves to be chopped into.

Although there is non-being, something that has been a being cannot become a non-being, for it has been a being and we cannot say that it has become a non-being. Time is both limited and limitless.

The stars are always in an upright position when they rotate in the sky.

The universe is so vast that we cannot refer to one area as the central point. To walk in the universe, the traveler can only regard the place they reach first as nearer and the place they are yet to reach as farther.

The traveler must first go to a place that is nearer, and then go to a place that is farther. "Far" and "near" refer to distance; "first" and "then" refer to duration. Therefore, traveling afar must be time-consuming.

Sameness: All the objects that are square in shape are alike, but they may be made of wood or stone. However, this will not affect their conformity of being square in shape. All things that follow the same model are alike, although they may be made of different materials. Square is a case at point. This rule can be applied to all the things.

The ox and the horse are different but we cannot prove it by saying that the ox has teeth and the horse has tails, for both the ox and the horse have teeth and tails. It is not the case that the ox alone has teeth and the horse alone has tails or that the ox alone has no tails and the horse alone has no teeth. To prove that the ox and the horse are not the same, we say that the ox has horns and the horse has no horns because they are not of the same category. However, if you say that the ox has horns and the horse has no horns so as to prove that they are of different categories, you are citing partial examples. As what you say is what everybody knows, it is as useless in a debate as saying that the ox has teeth and the horse has tails.

If the statements "non-non-oxen are non-oxen" and "non-oxen are oxen" are admissible, the statements "oxen and horses are non-oxen" and "oxen and horses are oxen" will be inadmissible. It is to be followed



【原文】

牛也”，未可；“牛马牛也”，未可。则或可或不可，而曰：“牛马牛也未可”亦不可。且牛不二，马不二，而牛马二。则牛不非牛，马不非马，而牛马非牛非马，无难。

彼，正名者彼此。彼此可：彼彼止于彼，此此止于此。彼此不可：彼且此也。彼此亦可：彼此止于彼此。若是而彼此也，则彼亦且此此也。

唱无过，无所周，若糲。和无过，使也，不得已。唱而不和，是不学也。智少而不学，必寡。和而不唱，是不教也。智而不教，功适息。使人夺人衣，罪或轻或重；使人予人酒，义或厚或薄。

闻，在外者，所不知也。或曰：“在室者之色若是其色。”是所不智若所智也。犹白若黑也，谁胜？是若其色也，若白者必白。今也

【译文】

以。那么，或可或不可，若说“牛马是牛不可以”也是不可以的。牛不是两个个体，马也不是两个个体，但牛马这个整体是两个个体组成。因此，牛就是牛，马就是马，牛马这个概念不是牛，也不是马，就不难明白了。

彼，正名者对“彼此”的理解有三义。一是这样理解“彼此”可以：即肯定彼是彼限于彼，肯定此是此限于此。二是这样理解“彼此”不可以：即肯定彼是彼又是此。三是这样理解“彼此”也可以：即或彼或此止于或彼或此，不得有第三者。若这样理解“彼此”，那“彼此”就与“彼彼此此”相同了。

有倡导而没有应和的，就没有用处，好像萋稗一样无用。有和应的而没有人倡导，使之如此，是不得已的。唱而不和，这是不学；知识少而不学，功绩一定很小。和而不唱，这是不教。虽有知识而不教人，功绩也只会灭绝了。唆使人抢夺别人衣物，没有和者罪轻，有和者罪重。教人给别人敬酒，有和者义重，无和者义薄。

闻，在屋外对屋内的情况是不知的。有人说：“屋内的颜色，像外面这个颜色。”这就是所不知的如同所知的了。比如白色或黑色，谁是这个色呢？内中若有这个颜色，像白的东西必定是白色。现在知



that both of the statements “oxen and horses are not oxen” and “oxen and horses are oxen” are also inadmissible. Moreover, oxen are not “oxen and horses”, horses are not “oxen and horses”, but oxen and horses are “oxen and horses”. Therefore, oxen are not non-oxen, horses are not non-horses, and “oxen and horses” are neither oxen nor horses.

This and that: The principle to give the right name is to differentiate between “this” and “that”. If “this” and “that” can be differentiated, “this” is “this” and “that” is “that”; if “this” and “that” cannot be differentiated, “this” will be “that” and “that” will be “this”. If “that” and “this” are confined to “that” and “this”, and if you agree to use “that” for “this”, “this” is likely to be used for “that”.

If you take the lead in singing but have no one to follow you, you are wasting your efforts as the barnyard grass. If you want to follow but have no one to take the lead in singing, you will have no choice. To take the lead and not to follow others is to refuse to learn; if you have little knowledge but do not want to learn, you can achieve very little. To follow and not to take the lead is to refuse to teach; if you have much knowledge but do not want to teach, your knowledge will come to naught. If you make someone rob others of their clothes, more blame will fall on you than on him; if you make someone give others wine, more credit will fall on you than on him.

When you stay outside the room, you will know what is outside, but may not know what is inside the room. When someone tells you that the color inside the room looks like the color outside, you will know what you do not know just as what you know. For example, here we have black and white. Which is the color inside the room? If the color you know outside the room is white, the color that looks like the color must be white. As you know that the color inside the room looks like the color outside, you know that the color inside the room is white. If you are asked about what you know and what you do not know, your answer must be that what you know is what you know and what you do not know is what



【原文】

智其色之若白也，故智其白也。夫名以所明正所不智，不以所不智疑所明。若以尺度所不智长。外，亲智也；室中，说智也。

以，諄，不可也。出人之言可，是不諄，则是有可也。出人之言不可，以当，必不审。

惟，谓是霍可，而犹之非夫霍也。谓彼是是也，不可。谓者毋惟乎其谓。彼犹惟乎其谓，则吾谓不行。彼若不惟其谓，则不行也。

无，南者有穷则可尽，无穷则不可尽。有穷无穷未可智，则可尽不可尽不可尽未可智。人之盈之否未可智，而必人之可尽不可尽亦未可智，而必人之可尽爱也，諄。人若不盈先穷，则人有穷也。尽有穷无难。盈无穷，则无穷尽也，尽有穷无难。

不，二智其数，恶智爱民之尽文也？或者遗乎其问也？尽问人则尽

【译文】

道那个颜色像白的东西，所以知道那是白色了。名称是用所明白的去确定所不明白的，而不用所不明白的去拟议所明白的。就如同用尺子去度量未知的长度一样。外面的，是亲知的；屋内的，是说知的。

以，谬误，就是“不可”的意思。这个人说话可以，就是不谬误，那么这是有可信的了。这个人说话不可以，若以为得当，这一定是不审慎的说法了。

惟，说这只是鹤，可以，而犹同否定那只也是鹤。说彼就是此，不可。说话的人自己说的东西不必要他人应诺。对于我所说的不正确的概念他若应诺，那么我所说的不行；对于我所说的正确的概念他若不应诺，那么他也不行。

无，南方有穷，人就可尽；南方无穷则人就不可尽。天下有穷无穷不可知，那么人的可尽与不可尽也不可知。人们能不能充满天下不可知，人的可尽和不可尽也不能知晓，但一定要说人都可尽爱，这是谬误的。人们若不能充满无穷的天下，那么人是有穷的，尽爱有穷的人没有难处。人们若能充满无穷的天下，那么无穷的天下可尽，尽爱无穷的人也没有难处。

不，不知道天下的人数，何以知道爱民是尽爱了呢？或者对于人口的询问调查有遗漏吧！全部去询查人口，则就会去爱那些所询查的



you do not know. You get to know what you do not know according to what you know; you should not doubt what you know according to what you do not know. For instance, if you do not know the length of something, you may use a ruler to get to know its length.

To be mistaken means to be correct. If what a man says is correct, it's not mistaken. Therefore, to be mistaken means to be correct while to be not mistaken means to be correct. If what a man says is not correct and you think that it is proper, what you think results from ill consideration.

It is admissible to call something by the loan-name of "crane". As something with the loan-name of "crane" is not a crane, to say that something with the loan-name of "crane" is a crane is not permissible. The name I give to an object must agree with the name he gives to the object. If the loan-name I use in naming an object agrees with what he uses, my loan-name will do. If what I use to name an object does not agree with what he uses to name the object, what I use to name the object will not do. If the south has a limit, the number of people is exhaustible; if the south does not have a limit, the number of people is inexhaustible. If whether or not the south has a limit is unknown, we will not know whether the number of people is exhaustible or not. If we do not know whether the people have filled the universe or not, we do not know whether the number of people is exhaustible or not. Therefore, it is mistaken to hold the view that we can love all the people in the universe. If the people cannot fill the limitless universe, the number of people will be exhaustible. Therefore, we can love an exhaustible number of people and the view of universal love is not mistaken. If the people can fill the limitless universe, the number of people will be inexhaustible. Therefore, we can love an inexhaustible number of people and the view of universal love is not mistaken.

How can we love the people all over the universe without knowing their number? Maybe there is something wrong with the question. If we ask all the men we know, we love all the men we know. This is universal



【原文】

爱其所问。若不智其数而智爱之尽文也，无难。

仁，仁爱也。义，利也。爱利，此也。所爱所利，彼也。爱利不相为内外，所爱利亦不相为外内。其为仁内也，义外也，举爱与所利也，是狂举也。若左自出右目入。

学也，以为不知“学之无益”也，故告之也，是使智“学之无益”也，是教也，以学为无益也教，諄。

论诽，诽之可不可，以理之可诽，虽多诽，其诽是也；其理不可非，虽少诽，非也。今也谓多诽者不可，是犹以长论短。

不诽，非己之诽也。不非诽，非可非也。不可非也，是不非诽也。

物，甚长甚短，莫长于是，莫短于是，是之是也，非是也者，莫甚于是。

【译文】

人。这样，虽不知道天下的人的数量，但知晓对天下全部尽爱之，是没有难处的。

仁，仁是爱，义是利。爱利之心在于己，同在内。所爱所利惠加于人，同在外。爱和利不能交互相为内外，所爱所利的人、事、物也不能交互相为内外。那些说仁为内，义为外，举出内心的爱和外在的所利交错在一起，这是妄乱的举法。如同说成看东西是从左眼出、右眼入一样。

学，谤学者以为别人不知道“学习是无益的”，所以才告诉别人。如此使别人知道“学习是无益的”，这就是教啊，既认为“学习是无益的”，又去教人家，这是荒谬的。

批评，讨论批评的应该与不应该：根据道理是应该批评的，即使批评得多，这种批评也是对的；如果根据道理是不该非议的，即使是非议得很少，也是不对的。现在说批评得多的是不对的，这好似以长论短了。

你若非议批评，就把你自己的“非议批评”这一批评也给否定了。你若不非议批评，即人有错误是可以非议的了。如果人有错误是不可非议的，你也不该非议批评。

物，说物体很长或者很短，即没有长于标准的，没有短于标准的，这就是肯定了一个标准。如果没有一个标准，就没有一个比较于标准的“很”了。



love. Therefore, there is no doubt about the view that we can love all the people although we do not know their number.

Benevolence: To be benevolent is to love others and to be righteous is to benefit others. I bestow love and benefit upon others while others receive my love and benefit. As both the love and the benefit I bestow upon others are within, we cannot say that the love is within and the benefit is without. As both the love and benefit others receive are without, we cannot say the love is within and benefit is without. In the statement "benevolence is within and righteousness is without", love is cited as an example of being within and benefit is cited as an example of being without. These examples are partial. In the same way, the statement "you exhale with your left nose and inhale with your right nose" is a self-contradiction.

Learning: Thinking that people do not know "It is useless to learn", those who are against learning teach them about this. But to make people know about this is actually to teach them to learn about this. Those are in the wrong that take learning as useless on the one hand and teach people to learn on the other.

Criticism: A comment on whether something is to be criticized or not. If something ought to be criticized, the criticism is correct no matter how much criticism is given; if something ought not to be criticized, the criticism is wrong no matter how little criticism is given. When someone says that there should be not too much criticism, he seems to be comparing something long with something short.

To oppose criticism, one needs to oppose his criticism against criticism. Criticism itself is not to be opposed. This does not mean whether a certain criticism can be refuted or not. It means that criticism itself is not to be opposed.

"Something is the longest" means "something cannot be any longer according to a certain standard"; "Something is the shortest" means "something cannot be any shorter according to a certain standard". As there are different standards, whether the extreme is reached or not depends on the standard.

【原文】

取，高下以善不善为度，不若山泽。处下善于处上，下所请上也。

不是，是则是且是焉。今是文于是，而不于是，故是不文。是不文则是而不文焉。今是不文于是，而文与是，故文与是不文同说也。

【译文】

取，地位高下要用善和不善来衡量，不像山和泽。处于下位的往往要比处于上位的善，而下层所要请求的则是上面。

不是，“是”就是肯定，并且肯定这个。现在对于这个“是”肯定，而对于那个“是”就否定了，所以是与否之中的“是”就否定了，那整个“是”也否定了。现在对于这个“是”否定，对于那个“是”就肯定了，所以说“是”与“不是”判断相同。



A man's moral character is measured by the degree of his virtue, unlike the great difference in height between the mountain and the pond. The water of a pond that stays below will rise at the appropriate time. One who stays below may go up when he is invited.

"No" and "Yes": "Yes" is "in the affirmative" and will always mean "in the affirmative". When you say that this "yes" is in the affirmative and that "yes" is not in the affirmative, what you say means that both the "yes" in the affirmative and the "yes" in the negative do not mean "in the affirmative". In fact, you have said that "yes" does not mean "in the affirmative". When you say that this "yes" is not in the affirmative and that "yes" is in the negative, there is no fundamental difference between "no" and "yes".



卷十一

大取第四十四

【原文】

天之爱人也，薄于圣人之爱人也；其利人也，厚于圣人之利人也。大人之爱小人也，薄于小人之爱大人也；其利小人也，厚于小人之利大人也。以臧为其亲也而爱之，非爱其亲也；以臧为其亲也而利之，非利其亲也。以乐为利其子，而为其子欲之，爱其子也；以乐为利其子，而为其子求之，非利其子也。

于所体之中，而权轻重之谓权。权非为是也，非非为非也。权，正也。断指以存擘，利之中取大，害之中取小也。害之中取小也，非取害也，取利也，其所取者，人之所执也。遇盗人，而断指以免身，利也；其遇盗人，害也。断指与断腕，利于天下相若，无择也。死生

【译文】

上天爱人(使人不易觉察，好像)比圣人爱人薄，上天施利给人，比圣人施利给人厚。君子爱小人，比小人爱君子薄，君子施利给小人，比小人施利给君子厚。因奴仆善事父母而爱奴仆，这是爱父母的原故；因奴仆善事父母而资助奴仆，这并不是资助自己的父母。认为教儿子学习音乐对儿子有利，而为儿子去爱好音乐，这是对儿子的爱；认为学习音乐对儿子有利，而为儿子到处去求取音乐，这不是去找儿子。

人们在体察事物的时候，用来衡量轻重的东西称之为权。权并非为是而设，也并非为非而设。权，是讲公正准确。砍断指头保存手腕，这是利之中取大利，害之中取小害。害之中取小害，并不是为了取害，而是为了取利。他想取的利，是被别人拿着的。碰上强盗，砍断指头而使自身幸免，这是利。从他遇上强盗来看，这就是害。砍断指头与砍断手腕，对天下的利相似，那是没有区别的。死与生利虽差





Book Eleven

Chapter 44

Major Illustrations

Heaven's love for men is more universal than sages' love for men. And the benefits Heaven bestows on men are broader and deeper than those that sages bestow on men. Rulers and high officials' love for ordinary people is more universal than ordinary people's love for them. And the benefits that rulers and high officials bestow on ordinary people are broader and deeper than those that ordinary people bestow on them. If one thinks that the elaborate funeral is a way of showing one's love for his deceased parent, he is wrong in that it does not show his love for his parents; if one thinks that the elaborate funeral will bring benefits to his deceased parents, he is wrong in that it will not bring benefits to his parents. If one thinks that loving music is a way of showing one's love to his son, he is wrong in that it does not show his love for his son; if one thinks that love of music will bring benefits to his son, he is wrong in that it will not bring benefits to his son.

Balance means the process of measurement and selection. It does not involve right and wrong. It just involves the proper selection. For example, cutting one's fingers to protect one's wrist means the selection of the bigger benefit out of all benefits or the selection of the lesser harm out of all the harms. It is not the selection of harms; it is the selection of benefits. What he selects is something that he cannot evade. For example, when one meets the robbers, he will not be killed if he cuts off his fingers. This is the benefit. But the incident itself (meeting robbers) is harmful. If cutting fingers and cutting the wrist are the same for the people in the world, then there is no need to choose between the two. Either is acceptable. Similarly, if life and death are the same for the people in the world, there is no need to choose between the two. To kill one man



【原文】

利若，一无择也。杀一人以存天下，非杀一人以利天下也。杀己以存天下，是杀己以利天下。于事为之中，而权轻重之谓求。求为之，非也。害之中取小，求为义，非为义也。为暴人语天之为是也，而性为暴人歌天之为非也。诸陈执既有所为，而我为之陈执，执之所为，因吾所为也；若陈执未有所为，而我为之陈执，陈执因吾所为也。暴人为：“我为天之。”以人非为是也，而性不可正而正之。利之中取大，非不得已也；害之中取小，不得已也。所未有而取焉，是利之中取大也，于所既有而弃焉，是害之中取小也。

义可厚，厚之；义可薄，薄之，谓伦列。德行、君上、老长、亲戚，此皆所厚也。为长厚，不为幼薄。亲厚，厚；亲薄，薄。亲至，薄不至。义，厚亲不称行而顾行。为天下厚禹，为禹也；为天下厚爱

【译文】

不多，却并非无区别。杀死一个人来保存天下，并不是以杀人来使天下得利。杀了自己来保全天下，这是杀死自己以利天下。在处理事情的时候，权衡轻重称为求。求，是辨明是非的。害之中取小的，求的是辨义，并不是真的行了义。对暴戾之人论述天意是对的，而只替暴戾之人去歌颂天意就不对了。人们所持意见不一，各有其结果，我持我的主张而且坚持要有成效，是因为我已经有了成效。如果所持的主张还没有成效，我也要坚持它，坚持它是因为我要取得成效。暴戾之人说：“我就是天意。”把人们认为非的当作是，因其所为不正所以要使之正。利之中取大利，并非不得已；害之中取小害，的确是不得已。还没有出现危险情况时去取利，这当然要取大利，已出现了不利的情况而放弃利，这当然要在害之中去取小害。

根据道义当厚者厚，当薄者薄，这叫平等。贤人、君主、长老、父母亲戚，这些都是要厚爱的人。因为是君主、长老，应当厚爱，却不能因为是幼者就薄爱；亲戚关系密切的自然要厚爱些，亲戚关系疏远的自然就薄爱些。亲近至亲，对不是至亲的自然就有所薄。按照义理，厚爱父母，要不计较他们行为的得失，而只希望看到他们有善



to protect the whole world does not mean to kill one to benefit the whole world. To kill oneself to protect the world means to kill oneself to benefit the whole world. In dealing with issues of various kinds, keeping balance is important. But paying too much attention to keeping balance is not right; we should select the lesser harm out of all the harms. Those who claim to seek righteousness are not practicing righteousness. It is right to tell the tyrants the will of Heaven, but it is not right to tell the tyrants that their behavior reflects the will of Heaven. If the claims that people hold are effective, and I make further publicity of these claims, they can spread far and wide because of me; if the claims that people hold are not effective, but after I publicize these claims, if they become effective, they can last forever. The tyrants are not practicing the will of heaven when they say they are. They cannot change their nature, but they pretend that they can. We need not select the bigger benefit out of all the benefits, but we must select the lesser harm out of all the harms. We select the bigger benefit out of all the benefits if these benefits do not exist at first. It is selecting the lesser harm out of all the harms if these harms do exist at first.

Those that can be loved profoundly according to righteousness should be loved profoundly; those that can be treated with reservation according to righteousness should be treated with reservation. This is the so-called proportional treatment. The men with virtue, the overlords, the seniors, and the relatives—these are the people that should be loved profoundly. To love the seniors profoundly does not mean to treat the younger ones with reservation. The kinsfolk that have a very close relationship with each other should be loved profoundly while those who do not have a very close relationship with each other should be treated with reservation. Though we have relatives that should be treated with reservation, love can never be given with reservation. Therefore, profound love is established on the basis of righteousness, and not on the basis of intimacy. One's moral conduct can decide how much love he can get. For example, love bestowed upon Yu for the sake of the people in the world

【原文】

禹，乃为禹之人爱也。厚禹之加于天下，而厚禹不加于天下；若恶盗之为加于天下，而恶盗不加于天下。爱人不外己，己在所爱之中。己在所爱，爱加于己。伦列之爱己，爱人也。圣人恶疾病，不恶危难。正体不动，欲人之利也，非恶人之害也。圣人不为其室，臧之故，在于臧。圣人不得为子之事。圣人之法，死亡亲，为天下也。厚亲，分也，以死亡之，体渴兴利。有厚薄而毋伦列，之兴利为己。

语经：语经也，非白马焉，执驹焉说求之，舞说非也。渔大之舞大，非也。三物必具，然后足以生。臧之爱己，非为爱己之人也。厚

【译文】

行。天下人厚爱夏禹，是因为他的德行利于天下人，而厚爱夏禹并不加利于天下。厌恶强盗的行为害及天下，但厌恶强盗并不加利于天下。爱别人并不是不爱自己，自己也在所爱之中；自己既在所爱之中，爱也就加于自身。无等差的爱己，也就是爱人。圣人厌恶生病，却不怕艰危困难，碰上危险正体不动，这是想着如何利人，不害怕有人危害自己。圣人不因为自己的居室能贮藏财货，就只想着如何贮藏财货。圣人不能只尽人子的义务而不想到如何对天下有利。圣人主张父母死后要节葬薄丧，这是为了兴天下之利。厚爱父母，是人子的本分，父母死后要节葬薄丧，是要竭尽力量去兴天下的利，如果做人子的只在事奉父母上较量厚薄，而不同样地考虑天下人，这兴利不过只为自己罢了。

言语的常经说，白马不是马，守着小马说求之无马，这就不对了。说杀狗不是杀犬，等于没说。男奴只爱他自己，并非能同样爱人，所以不能称为是爱己之人。以厚而言，对人厚爱并不是不爱自己，以爱而言，对别人和对自己应无厚薄之分。赞誉自己，并非贤





is only the love bestowed upon Yu. We love Yu profoundly because Yu loves the people in the world profoundly. Our love for his moral conduct can bring benefits to the people in the world while our love for him cannot necessarily achieve this goal. This is like that the disgust for the robbers' behaviors can bring benefits to the people in the world while the disgust for robbers themselves cannot necessarily achieve this goal. To love others does not mean that one should not love himself; actually he who loves others should also love himself. This being the case, love is also to be bestowed on oneself. To love oneself proportionately is the same as to love others.

Sages dislike illness, but are not afraid of danger and difficulty. They are strong in will because they want to see that everyone is benefited, and they are not afraid of the danger and difficulties that people might encounter. Sages will not store goods simply because their houses can store goods. Sages cannot always serve their parents. The principle they adhere to is as follows: When their parents die, they should hold a simple funeral and bury them frugally because this can bring benefits to the people in the world. It is the son's duty to love his parents when they are still alive. But when they are dead, one should economize on the funeral and devote himself to the promotion of the benefits of the people in the world. The sages' love for the people is profound love. To promote the benefits of the people in the world is the same as to promote the benefits of oneself.

According to *The Cannon of Language*, a white horse is not a horse, and an orphaned colt does not have a mother. These two propositions are of course groundless. Also when it says that killing dogs does not mean killing canines, it is sheer nonsense. Only when the three elements (the cause, the reason, and the category) are made ready can correct propositions be made. The love bestowed upon oneself is not merely the love bestowed upon oneself. To love others profoundly is the same as to love oneself profoundly. There is no difference between loving others and loving oneself. To promote oneself only is not in keeping with the moral



【原文】

不外己，爱无厚薄，举己，非贤也。义，利，不义，害。志功为辩。有有于秦马，有有于马，也智来者之马也。

爱众众世，与爱寡世相若。兼爱之有相若。爱尚世与爱后世，一若今之世人也。鬼，非人也，兄之鬼，兄也。天下之利骹。圣人有爱而无利，倪日之言也，乃客之言也。天下无人，子墨子之言也，犹在。

不得已而欲之，非欲之也。非杀臧也。专杀盗，非杀盗也。凡学爱人。

小圆之圆，与大圆之圆同。方至尺之不至也，与不至钟之至不异，其不至同者，远近之谓也。是璜也。是玉也。

意楹，非意木也，意是楹之木也。意指之人也，非意人也。意获也，乃意禽也。志功，不可以相从也。利人也，为其人也。富人，非为其人也。有为也以富人。富人也，治人有为鬼焉。为赏誉利一人，非为赏誉利人也。亦不至无贵于人。智亲之一利，未为孝也，亦不至于智不为己之利于亲也。

【译文】

能。讲义，就能有利于人，不讲义，就有害于人。人们的想法与其实际的结果应当明辨。朋友中有人有秦马，有人有马，无论是秦马或是马，我只知来此者都是马。

爱所有的时代与爱一个时代一样。兼爱古今世人也一样。爱前代人与爱后代人，要像爱今人一样。鬼，不是人，兄变成了鬼，仍然是兄。因天下人喜欢逐利，故圣人提倡爱而不提倡利，那些借爱来反利的言辞，不过是托辞罢了。天下无兼爱之义，故墨子的学说将永远存在。

不得已而这样做，并非想这样做，为了利天下人而杀奴，不是为杀奴而杀奴；为了利天下人才杀盗，不是为杀盗而杀盗。

小圆的圆与大圆的圆，虽然大小不同，但圆是相同的。一尺之地都走不到，与千里之地走不到，没有什么两样，因为同样都是走不到，只是远近不同罢了。璜与璧同样是玉，区别在于璜是半圆形的玉，璧是全圆形的玉。

揣度堂前的柱子，并不是揣度树木，而是揣度做成这柱子的那棵树。揣度人的手指，并不是揣度整个人。揣量打猎的收获，就是想如何猎获禽兽。想法与结果有时并不等同。凡赞誉人能爱人利人，这是为了天下人；赞誉人的富有，并不是为了那个人，而是要求自己有所作为使天下人富有。能使人富有的人，他在治理人事的同时，也能祭祀鬼神，而求神致福于人。借用赞誉使一人得利，这赞誉不算是利天下人，但也不至于因此就不赞誉人。侍奉父母只知对父母有利这一利，不算是孝道，但也不至于明知道对父母有利而不去做。



conduct of the gentlemen. Generally speaking, righteousness is the benefit while unrighteousness is the harm. But the real difference between the two must be determined according to the real situation. Someone has a horse, a horse from Qin. All I know is that someone has a horse. The love for the world in the broad sense and the love for the world in the narrow sense are the same because we have universal love for everybody. And the love for the people in ancient times and the love for the people in the future are the same because we have to love them in the same way as we love the people in today's world. The ghost of a man is not the man; the ghost of a brother is the brother. Everybody in the world likes to gain benefits. That "The sages know only love of people but not love of benefits" is the doctrine preached by Confucians. It is not in keeping with the principle of the Mohists. Even if there are no more people in the world, Mozi's learning will still exist. To do something out of necessity is not the same as to do something out of one's own accord. To kill a servant out of necessity is not the same as to kill him out of one's own accord. To kill a thief out of necessity is not the same as to kill him out of one's own accord. Everybody should learn how to love others.

A small circle and a big circle are both the circles. A one-meter gap is the same as a thousand-kilometer gap, though the dimensions of the gap are different. Though "Huang" is a semi-annular jade pendant, it is jade. When we talk about pillars, we are not talking about the timber. When we talk about a man's fingers, we are not talking about his whole body. If we always think about catching the birds when we talk about the preys, our motives will fail to match the effects well.

It is out of love for him that we bring benefits to him. But it is out of some other purposes that that we bring him wealth. He that is made wealthy must be the one that is capable of managing the human affairs as well as serving the ghosts. Rewards and honor can benefit one man, but it does not mean that they can benefit all men. Of course we cannot cancel rewards and honor simply because of this. If one only knows that he should do things to benefit his parents, he cannot be called a filial son.

【原文】

智是之世之有盗也，尽爱是世。智是室之有盗也，不尽是室也。智其一人之盗也，不尽是二人。虽其一人之盗，苟不智其所在，尽恶其弱也。

诸圣人所先为，人欲名实。名实不必名。苟是石也白，败是石也，尽与白同。是石也唯大，不与大同，是有便谓焉也。以形貌命者，必智是之某也，焉智某也。不可以形貌命者，唯不智是之某也，智某可也。诸以居运命者，苟人于其中者，皆是也，去之，因非也。诸以居运命者，若乡里、齐荆者，皆是。诸以形貌命者，若山丘室庙者，皆是也。

智与意异。重同，具同，连同，同类之同，同名之同，丘同，鲋同，是之同，然之同，同根之同。有非之异，有不然之异。有其异

【译文】

知道这世上有强盗，仍然尽爱这世上的人。知道这个房子里有强盗，却不能厌恶这房子里所有的人。两人中知道其中一人是强盗，不能对两人都厌恶。如果不知强盗藏在何处，那么对隐藏强盗的朋党可能都厌恶。

圣人们首先要做的是考核声名与实际，人要名实相符。然而有名不一定有实，有实不一定有名。如果这块石头是白的，将它毁坏后它的各个部分仍然是白的。这块石头大，但毁坏后的各个部分就不能与大石相等同了。我们称它白，称它大，只是为了方便才这样称的。用形貌来命名的，一定要知道这件东西的名称叫什么，才知道它指的是什么。不用形貌来命名的，虽然不知道这件东西叫做什么，只要知道它是什么就可以了。那些以居住地或迁徙地来命名的，如果进入其中一地去居住，就称为此地方的人，离开此地，就不属于此地方的人了。根据居住或迁徙地来命名的，譬如乡里、齐楚等，根据形貌来命名的，譬如山丘、室庙等。

感知与意会是不同的。同一实体有两个名称叫重同；形貌不同而同处一体叫具同；同体相连叫连同；有同属一类的同；有同名的同；有同区域的同；有所附丽相同的同；有实际本同的同；有实际未必同而认为它相同的同；有同根的同；有实际不同的异；有是非各有所见





But we cannot stop doing what is beneficial to our parents only because of this. Even if we know that there are robbers in this world of ours, we should love all the people in the world. Even if we know there is a robber in this house, we cannot hate all the people in the house. Even if we know that either of the two is a robber, we cannot hate both of them. Even if we know that someone is a robber, if we do not know where he is, we should not hate all his friends.

The first thing that a sage does is to straighten out the relationship between the name and the entity. The name does not necessarily match the entity and the entity is not necessarily the same as the name. If the color of this rock is white, even if it is broken into pieces, the color of the rock is still white. Though this rock is huge, it cannot be called as a huge rock because the hugeness of the rock is a relative concept. Objects to be named after their shapes and appearances cannot make themselves understood unless their true nature is made known first. Objects not to be named after their shapes and appearances can make themselves known to others though no one knows what their names stand for. As for those immigrants, when they settle down in a new place, they will be named after this new place. If they leave this place, they will no longer be called the people of this place. All those that get their names by way of living or immigrating, they can be named after the village, the area or the state they live in. The objects to be named after the shapes and appearances can choose hills, mountains, houses and temples as their names.

To know is different from to be aware. There are many categories of sameness such as: the sameness of the identical, the sameness of the constituents, the sameness of the connected, the sameness of the same category, the sameness of the same name, the sameness of being separated, the sameness of being affiliated to the same entity, the sameness of being this thing, the sameness of being so, and the sameness of the same "root". There are many categories of difference such as: the difference of not being this thing, the difference of not being so. Sometimes the difference is to be deemed the same and the same is to be deemed

【原文】

也，为其同也，为其同也异。一曰乃是而然，二曰乃是而不然，三曰迂，四曰强。子深其深，浅其浅，益其益，尊其尊。察次山比因至，优指复。次察声端名，因请复。正夫辞恶者，人右以其请得焉，诸所遭执，而欲恶生者，人不必以其请得焉。

圣人之附濩也，仁而无利爱，利爱生于虑。昔者之虑也，非今日之虑也；昔者之爱人也，非今之爱人也，爱获之爱人也，生于虑获之利，虑获之利，非虑臧之利也，而爱臧之爱人也，乃爱获之爱人也。去其爱而天下利，弗能去也。昔之知墙，非今日之知墙也。贵为天子，其利人不厚于正夫。二子事亲，或遇孰，或遇凶，其亲也相若。非彼其行益也，非加也。外执无能厚吾利者。藉臧也死而天下害，吾持养臧也万倍，吾爱臧也不加厚。

【译文】

的异。事物之所以有异，是因为有同存在，正因为有同，才显出异。第一种情况：客观实际是什么，就是什么；第二种情况：客观实际是，而结果不是；第三种情况：从前是，而现在不是；第四种情况：形貌是，而本情不是，这叫勉强。墨子的理论主张，该深的深，该浅的浅，该增的增，该减的减，考察物的顺序，从它的产生而比类推理，从而得出最正确的结论，进而观察其声名的发端，名产生的缘由，从而得知物的本情。匹夫打官司诉讼言辞虽烦，但从中可了解到实情。那些遭囚系而不想活的人，虽有委屈也不愿申诉，人们就必定不了解他的实情。

圣人抚育天下万民，本于仁心，没有爱人利人的分别。一般人的利人爱人是产生于私心有所求，从前所求的，不同于今日所求的，从前的爱人之心，也不等于今日爱人之心。爱婢这种爱人之心，是产生于求婢之利，不是求奴之利。爱奴的这种爱人之心，正如爱婢一样。有爱才能有利，离开爱而想使天下利，天下就失去利，因此爱是不能去掉的。从前知道节俭，并非今日也知道节俭。显贵的天子，他为人谋利不一定比一般的人多。两个儿子侍奉父母，一个遇到丰年，一个遇到荒年，但他们侍奉父母这一点是相同的，并不是那遇丰年的儿子侍奉父母就特别好。外物的力量不能证明利亲之心的厚薄。假使奴死对天下有害，我一定万倍持养好奴，但我爱奴之心也不会加厚，我为的是利天下。



the different. There are four cases regarding the relationship between sameness and difference: in the first case, the judgment conforms to reality; in the second case, the judgement does not conform to reality; in the third case, the sameness or the difference has been transformed to its opposite; in the fourth case, the unity in the sameness or difference is achieved owing to the outward pressure. When referring to the explanation of names, give detailed explanations if they are needed, give simple explanations if they are needed, add something to the original if the addition is needed, and delete something redundant if the deletion is needed. If the robber is found to have stayed in the room, it is because someone has informed against him. If the robber's voice betrays his name, it is owing to the interrogation. Though an ordinary man may speak in a rough manner, we may know the truth. As for those who are arrested and are determined to die, they will never speak the truth.

Sages love the people out of benevolence and do not seek any personal benefits. Love for others and benefits bestowed on others result from meditation. Yesterday's meditation is not today's meditation. Yesterday's lover is not today's lover. The love for the lover of Huo arises from seeking benefits for Huo; seeking benefits for Huo is not the same as seeking benefits for Zang. But the love for the lover of Zang is the love for the lover of Huo. If deserting one's personal love can bring benefits to the people in the world, one must desert his personal love. If one lived a frugal life in the past, it does not mean that he is living a frugal life now. The Son of Heaven sometimes cannot bring more benefits to the people in the world than an ordinary man does. In the case of two sons who have the duty to serve their parents, one is lucky enough to have a bumper harvest; the other is very unfortunate to have a poor harvest. Whatever the result is, they will bring the same amount of grains to their parents. There is neither increase because of the bumper harvest nor decrease because of the poor harvest. No external factor can change their loving hearts for their parents. If Zang's death is harmful to the people in the world, I will double the amount of supply I give to him so

【原文】

长人之异，短人之同，其貌同者也，故同。指之人也与首之人也异。人之体、非一貌者也，故异。将剑与挺剑异，剑以形貌命者也，其形不一，故异。杨木之木与桃木之木也，同。诸非以举量数命者，败之尽是也。故一人指，非一人也，是一人之指，乃是一人也。方之一面，非方也，方木之面，方木也。

以故生，以理长，以类行也者。立辞而不明于其所生，忘也。今人非道无所行，唯有强股肱，而不明于道，其困也，可立而待也。夫辞以类行者也，立辞而不明于其类，则必困矣。故浸淫之辞，其类在鼓栗。圣人也，为天下也，其类在于追迷。或寿或卒，其利天下也指若，其类在誉石。一日而百万生，爱不加厚，其类在恶害。爱二世有厚薄，而爱二世相若，其类在蛇文。爱之相若，择而杀其一人，其类在阬下之鼠。小仁与大仁，行厚相若，其类在申。凡兴利除害也，其

【译文】

高人与矮人也有相同之处，是因为他们具有人的外貌，所以就相同。人的手指与人的头是不一样的，因为人的身子各部，不是同一形貌，所以不同。手扶剑和手拔剑的动作是不同的。剑是凭形貌来命名的，它的外形不同，所以名称也就不同。杨树的木与桃树的木，从同是木材这点，它们是相同的。那些不以量和数来命名的事物，比比皆是。所以一个手指头，不能确定是哪一个人的，一个人的手指头，就能确定是指的某个人。说一个方面，并不是指一个方体，一块方木的面，就能看出这块方木是一个方体。

论辩的命辞因事由而产生，用道理来阐发，以类比推理加以证明。事由、道理、类推三者全部具备，然后才能产生命辞。提出命题而不了解其论产生的原因，就成了虚妄之说，假使人不循道理，虽然有强壮身体却不明道，其行动必然困惑，只能停步不前。命题要用类推的方法来加以证明，立论而不了解类推的方法，就容易被攻坚者所困。所以说拿淫乱之辞来浸染人，就好比鼓动人去干使人畏惧之事。圣人为了天下人，极力解人之惑，使人返正。无论长寿的还是短寿的，圣人一样施之以利，目的在化人为善，好比矾石染丝，越染就会越黑。一日之中，天下百万生灵降生，无不都在我的爱中，但爱不因此而加厚，因为爱是为了厌恶天下之害。爱前代与爱现代有厚有薄，但从爱这点上看，爱前代、现代、后代，爱是相同的。择一人而杀之，就好比墙下的老鼠打洞危及墙，故要除之一样。小仁与大仁，仁





that he will not die. But my love for him will not double.

When we say that tall men and short men are the same, it is because they look alike. A man's finger is different from his head because they do not look alike. Holding a sword is different from drawing a sword because they belong to two different categories. They do not look alike, so they are different. The wood of the poplar is the same as the wood of the peach because they are both wood. And the objects not named after their weight and amount will retain their names even if they are destroyed. A man's finger cannot represent a man, but when we say it is that man's finger, we are referring to that man. The surface of a cube is not a cube, but the surface of a long thick piece of square-shaped timber is the timber.

Judgment is made on the basis of certain reasons, presented according to the law of nature and developed with the help of categorization. If one makes a judgment with no known reason, such a judgment must be groundless and faulty. One cannot do a single thing if he does not follow the law of nature. It is self-evident that if a man does not follow the law of nature, he will get into trouble even though he is strong in body. Judgment is developed with the help of the categorization. If a judgment is made with no known reason, such a judgment cannot hold water. Therefore, words uttered at random can only cause terror among people. Sages are ones who seek benefits for the people in the world and their goal is to seek justice and to attract people. They may live a long life or a short life, yet they have a common goal, that is, seeking benefits for the people in the world, and they have all established their reputations. If within one day millions of people are born into the world, neither their love for men nor their hatred will deepen. There is a difference between the love bestowed upon the people in ancient times and the love bestowed upon the people in the future. But just as the stripes of the snakes are the same, love is the same. The love for the people is the same. Killing one of them is like killing the rat hidden in the pit. Like the crops grown in the fields, the virtue of the ordinary people is the same as the virtue of the gentle-



【原文】

类在漏雍。厚亲不称行而类行，其类在江上井。不为己之可学也，其类在猎走。爱人非为誉也，其类在逆旅。爱人之亲若爱其亲，其类在官苟。兼爱相若，一爱相若，其类在死也。

【译文】

爱这一点是相同的，关键是引而申之，仁及一切，达到兴利除害。汲水的瓦罐漏了影响汲水，这是害，去其漏，才得汲水之利。厚爱父母，不计较其行为而希望他们向善。对父母的恶行，要像去掉瓦罐的漏水那样，化恶为善。不为自己，这种品德是可以学到的，如同田猎逐兽，是为公众除禾稼之害，猎人们为争先得兽而能竞走不怠，所以不为己的品德是可以学到的。爱人不是为个人沽名钓誉，就好比客舍接待过客，目的是要使人心安。爱别人的父母如同爱自己的父母，同等地敬爱别人的父母，那么，自己的父母自然也在别人的敬爱之中。兼爱相同，爱一人与爱众人相同。孙叔敖小时候出门玩耍见双头蛇，因害怕蛇祸及他人而将蛇杀埋，这就是说，爱众人与爱自己应当是平等的。

小取第四十五

【原文】

夫辩者，将以明是非之分，审治乱之纪，明同异之处，察名实之理，处利害，决嫌疑。焉摹略万物之然，论求群言之比，以名举实，以辞抒意，以说出故，以类取，以类予。有诸己不非诸人，无诸己不求诸人。或也者，不尽也。假者，今不然也。效者，为之法也；所效者，所以为之法也。故中效，则是也，不中效，则非也，此效也。辟也者，举也物而以明之也。侔也者，比辞而俱行也。援也者，曰子

【译文】

论辩的目的是要区别是非，审查治乱的规律，分清同与不同之所在，考察名称和实际的原理，处理利害，决断嫌疑。因此必须探讨事物的本相，推求各种说法的类别，用名称说明实际，用文辞来表达概念，用道理说明缘由。从事物的同一类型中选取已知的部分，再从事物的同一类型中推断出未知部分。自己有这种主张，也不反对别人有这种主张，自己没有这种主张，就不要要求别人有这种主张。有疑惑，说明没有全懂。假设，就是现在还不是这样。榜样，是作为标准的。树立这个榜样的原因，是要用它来做标准的。所以符合这个标准，就是正确的，不符合这个标准，就是错误的，这就叫做榜样。比喻，是举彼物来说明此物。相等，是指相同的命题可以一起实行。引



men. Promoting benefits and eradicating harms is just like using an urn that leaks. Once it stops leaking, it will bring benefits. The love bestowed upon one's parents should not be based on how much love one has got, but on the closeness of the relationship. This is just like the dependence of the crops in the fields on the water by the riverside. The unselfishness can be learned just like the learning of hunting. Like the hotels on the road that are set up for the benefits of the travelers, love for others is not bestowed for the personal fame. We should love others' parents in the same way as we love our own parents. We should love everybody in the same way, for love for everybody is as irreversible as the arrival of death.

Chapter 45

Minor Illustrations

The purpose of disputation is to distinguish clearly between right and wrong, inquire into the principles of order and misrule, clarify the points of sameness and difference, discern the patterns of names and objects, judge the benefits and harms, and resolve confusions and doubts. Therefore, great efforts must be made to describe and surmise the original state of all things, analyze and compare the multitude of sayings. One must use names to refer to objects, use propositions to express ideas, use explanations to bring out reasons, summarize according to the category, and propose according the category. What is present in one's own case is not to be rejected in the other man's; what is absent from one's own case is not to be demanded of the other man's.

It is like this, or it is not entirely like this. Even if it is like this, it is not like this. To stick to rules is to set up standards to judge the right and the wrong. Therefore, whatever is in keeping with the standard is correct, and whatever is not in keeping with the standard is wrong. This is to stick to the rule. "Illustrating" refers to other things in order to clarify one's case. "Parallelising" is to compare propositions and to let all "proceed".



【原文】

然，我奚独不可以然也。推也者，以其所不取之，同于其所取者，予之也。是犹谓也者同也，吾岂谓也者异也。夫物有以同而不，率遂同。辞之侔也，有所至而正。其然也，有所以然也。其然也同，其所以然不必同。其取之也，有所以取之。其取之也同，其所以取之不必同。是故辟、侔、援、推之辞，行而异，转而危，远而失，流而离本，则不可不审也，不可常用也。故言多方，殊类异故，则不可偏观也。

夫物或乃是而然，或是而不然。或一周而一周，或一是而一不是也，不可常用也。故言多方，殊类异故，则不可偏观也。非也。白马，马也，乘白马，乘马也。骊马，马也，乘骊马，乘马也。获，人也，爱获，爱人也。臧，人也，爱臧，爱人也。此乃是而然者也。获之亲，人也，获事其亲，非事人也。其弟美人也，爱弟，非爱美人

【译文】

用，是说：你可以这样说，我为什么就不可以这样说呢。类推，是拿还没有推求出的部分，等同于已经推求出的部分，把它判断出来。这好比说，表示相同意义的命题可以类推。“我岂是那么说的”，表示不同意义的命题不可以类推。各种事物有相同之处，但不是完全相同。辞义的相等，到一定的限度就会停止，某种事物成为这样，有它成为这样的原因，事物的样子相同，但是它们之所以成为这个样子的原因不一定相同。选取这个事物作论据，有选取的理由，选取论据相同，选取它们的原因不一定相同。所以比喻、相等、引用、类推这些方法，实行时有差异，辗转引证会导致诡辩，离题远了会失去原意，流失原意就离谱，故不能不审慎，是不能经常使用的。所以人们说话有各方面意义，不同的类别有不同的依据，不能等同视之。

对于事物，有的前提肯定，结论也肯定，有的前提肯定，而结论却是否定。有的在某一方面有普遍性，而在另一方面却没有普遍性。有的在一方面正确，而在另一方面却错误。这是不能经常使用的。所以人的言语有多方面的意义，不同的类别有不同的依据，不能混同看待。白马是马，骑白马就是骑马。黑马是马，骑黑马也是骑马。女婢是人，爱女婢就是爱人。男仆是人，爱男仆也是爱人。这些就是前提是肯定的，结论也是肯定的例子。女婢的父母是人，女婢孝顺她的父母，不能说是孝顺人。女婢的弟弟是美貌的人，女婢爱她的弟弟，不



“Adducing” is “If it is like this in your case, why may it not be like this in mine too?” “Inferring” is using what is the same in that which refuses to accept and that which he does accept in order to propose the former. “It is like this” means that there are similarities between the two. “How can I say so” indicates that there are differences between the two.

Of things in general, there are aspects that are the same. But it does not follow that they are the same in all aspects. Therefore the parallelism of propositions is valid only within a limited sphere. If something is so, there must be reasons why it is so. Though things are the same, the reasons why it is so are not necessarily the same. If we accept a claim, we have our reasons for accepting it; though we are the same in accepting it, the reasons why we accept it are not necessarily the same. Therefore, propositions which illustrate, parallelize, adduce and infer may become different as they “proceed”, become dangerous when they change direction, fail when carried too far, become detached from their base when we let them drift, so that we must on no account be careless with them, and must not use them too rigidly. Hence, propositions cover a wide area, for things belong to many different categories. And there are different reasons for their existence. We must not look at them from only a set angle.

In inferring matters, if the premise is correct, the conclusion is correct; if the premise is incorrect, the conclusion is wrong. The conclusion may cover all aspects, or not cover all aspects; it may be correct in one aspect and wrong in another.

As a white horse is a horse, the man who rides the white horse is riding a horse. As a black horse is a horse, the man who rides a black horse is riding a horse. As a maid-servant is a person, to love the maid-servant is to love people. As a man-servant is a person, to love the man-servant is to love people. These are the examples where the conclusion must be affirmative when the premise is affirmative.

The maid-servant’s parents are people, but her serving her parents is not serving people. Her younger brother is a handsome man, but her love



【原文】

也。车，木也，乘车，非乘木也。船，木也，人船，非人木也。盗人，人也，多盗，非多人也；无盗，非无人也。奚以明之？恶多盗，非恶多人也；欲无盗，非欲无人也。世相与共是之。若若是，则虽盗人人也，爱盗非爱人也，不爱盗非不爱人也，杀盗人非杀人也，无难盗无难矣。此与彼同类，世有彼而不自非也，墨者有此而非之，无也故焉，所谓内胶外闭，与心毋空乎，内胶而不解也。此乃是而不然者也。

且夫读书，非好书也。且斗鸡，非鸡也，好斗鸡，好鸡也。且入井，非入井也，止且入井，止人井也。且出门，非出门也，止且出门，止出门也。若若是，且夭，非夭也，寿夭也。有命，非命也。非执有命，非命也。无难矣。此与彼同类，世有彼而不自非也，墨者有此而罪非之，无也故焉，所谓内胶外闭，与心毋空乎，内胶而不解

【译文】

能说是爱美貌的人。车是木头做的，乘车不能说是乘木头。船是木头做的，坐进船里，不能说是坐进木头里。强盗是人，强盗多不能说是人多；没有强盗，不能说是没有人。怎么说明这一点呢？恨强盗多，并不是恨人多；希望没有强盗，不是希望没有人。（这些推断），世人一般都承认是正确的。如果这样说是对的，那么，虽然强盗是人，爱强盗不能说是爱人，不爱强盗不能说是不爱人，杀死强盗也不能说是杀人。这段话就不难成立了。这和前面说的是同一类型的命题，一般人都承认前者没有错误，但对于墨家的这种主张却认为是错误，这没有别的原因，是所谓的“对内固执，对外闭塞，心中不开窍，内心顽固不化”。这些就是前提肯定而结论却是否定的例子。

将要读书，不能说是读书，（爱好读书，就是爱好书。）将要斗鸡，不能说是斗鸡，爱好斗鸡，就是爱好鸡。将要跳井，不能说是跳井，阻止别人将要跳井，就是阻止跳井。将要出门，不能说是出门，阻止别人将要出门，就是阻止出门。如果这样说是对的，那么，将要夭折，不能说是夭折，反而可说是长寿。有命运，不能说是命运。反对有命运，就是没有命运。这段话就不难成立了。这和前者是同一类型的命题，一般人都承认前者没有错误，但对于墨家的这种主张却认为是错误，这没有别的原因，是所谓的“对内固执，对外闭塞，心中不开窍、内心顽固不化”。这些就是前提肯定而结论却是否定的例



for her younger brother cannot be regarded as her love for handsome men. A carriage is made of wood, but riding a carriage is not riding wood. A boat is made of wood, but entering the boat does not mean entering wood. Robbers are people, but a large number of robbers are not a large number of people, and being without robbers is not being without people. People generally regard it as correct. If it is really correct, the statement that "Robbers are people, but loving robbers is not loving people; not loving robbers does not mean not loving people and killing robbers is not killing people" is right, because the former and the latter refer to the same proposition. But when people hold the former view, nobody thinks that they are wrong; when the Mohists hold the latter view, people often think that they are wrong. The only explanation for it is that these people are stubborn and their hearts have no empty space and are indissolubly clogged. These are the examples where the conclusion is negative the premise is affirmative.

When one is about to read a book, he is not reading a book. But to like reading books is to like books. When one is about to participate in a cock-fight, he is not participating in a cock-fight. But to like cockfights is to like cocks. When one is about to jump into a well, he is not jumping into the well. But to stop someone from jumping into the well is to stop him from jumping into the well. When one is about to go out of doors, he is not going out of doors. But to stop someone from going out of doors is to stop him from going out of doors. If all these are correct, then there is no difficulty in allowing that to be about to die young is not to die young, those who are supposed to die young may die in old age. Fatalism is not fate, but to reject the doctrine of fatalism is to reject fate. The former and the latter refer to the same proposition. Yet when people hold the former view, nobody thinks that they are wrong; when the Mohists hold the latter view, people often think that they are wrong. The only explanation for it is that these people are stubborn and their hearts have no empty space and are indissolubly clogged. These are the examples where the conclusion is affirmative when the premise is negative.



【原文】

也。此乃是而不然者也。爱人，待周爱人，而后为爱人。不爱人，不待周不爱人，不周爱，因为不爱人矣。乘马，不待周乘马，然后为乘马也。有乘于马，因为乘马矣。逮至不乘马，待周不乘马，而后为不乘马。此一周而一不周者也。

居于国，则为居国，有一宅于国，而不为有国。桃之实，桃也。棘之实，非棘也。问人之病，问人也；恶人之病，非恶人也。人之鬼，非人也；兄之鬼，兄也。祭人之鬼，非祭人也；祭兄之鬼，乃祭兄也。之马之目盼，则为之马盼；之马之目大，而不谓之马大。之牛之毛黄，则谓之牛黄；之牛之毛众，而不谓之牛众。一马，马也；二马，马也。马四足者，一马而四足也，非两马而四足也。一马马也。马或白者，二马而或白也，非一马而或白。此乃一是而一非者也。

【译文】

子。说到爱人，必须要普遍地爱所有的人，才算是爱人。说不爱人，却不一定要所有的人都不爱，才算是不爱人。不普遍地爱所有的人，因而就是不爱人了。骑马，不一定要普遍地骑所有的马，然后才算是骑马。骑上了一匹马，因而算是骑了马。至于说不骑马，必须要普遍地不骑所有的马，而后才叫做不骑马。这些，是一方面具有普遍性而另一方面不具有普遍性的例子。

住在某一国，就叫住在某一国，有一所住宅在某一国，却不能说有了某一国。桃树的果子叫桃。棘树的果子，却不叫棘。问候人家的病，叫做问候人；讨厌人家的病，却不叫讨厌人。别人变成了鬼，不是人；哥哥变成了鬼，却仍然是哥哥。祭别人的鬼，不是祭人；祭哥哥的鬼，就是祭哥哥。这匹马眼睛瞎，叫做这匹马瞎；那匹马眼睛大，却不能说马大。这头牛的毛黄，就叫做牛黄；那头牛毛多，却不能说牛多。一匹马，是马；两匹马，也是马。马有四条腿，是说一匹马有四条腿，并不是说两匹马有四条腿。说马中有白马，是说两匹马中有一匹是白的，并不是说一匹马有的白。这些就是在一方面对，在另一方面错的例子。

耕柱第四十六

【原文】

子墨子怒耕柱子，耕柱子曰：“我毋俞于人乎？”子墨子曰：“我

【译文】

墨子对耕柱子恼怒。耕柱子说：“难道我没有胜过别人的地方



He that loves people must be the one who loves all the people before he can be called so. He that does not love people must be the one who does not love all the people before he can be called so. Those who do not have universal love for all the people are deemed not to love people. He who rides horses does not have to ride all the horse before he can be called so. Riding a horse is regarded as riding horses. As for one who does not ride horses, we must wait to prove that he does not ride any horse before we can call him so. These are the examples where something can be applied in all cases or not in all cases.

If you live somewhere in a certain state, you are regarded as living in that state. But owning one house in a state does not mean owning the state. The fruit of the peach is a peach, but the fruit of the bramble is not a bramble. Asking about one's illness is not asking about him. Disliking one's illness is not disliking him. A man's ghost is not the man. The ghost of the elder brother is the elder brother. Sacrificing to the ghost of a man is not sacrificing him; making offerings to the ghost of the elder brother is making offerings to the elder brother. If a horse's eyes are blind, we say that this horse is blind. If a horse's eyes are big, we cannot say that this horse is a big horse. If the hairs of these oxen are yellow, we say they are yellow oxen, but when their hairs are many, we cannot say that they are many. Both a horse and two horses are "horses". When we say horses have four feet, we mean that these four feet belong to one horse, not to two horses. When we say that some of the horses are white, we mean that one of the two horses is white, but do not mean that one horse is white. These are examples where only one aspect is right while the other is wrong.

Chapter 46

Geng Zhu

Knowing that Master Mozi was displeased with him, Geng Zhu asked:



【原文】

将上太行，驾骥与羊，子将谁驱？”耕柱子曰：“将驱骥也。”子墨子曰：“何故驱骥也？”耕柱子曰：“骥足以责。”子墨子曰：“我亦以子为足以责。”

巫马子谓子墨子曰：“鬼神孰与圣人明智？”子墨子曰：“鬼神之明智于圣人，犹聪耳明目之与聋瞽也。昔者夏后开使蜚廉折金于山川，而陶铸之于昆吾，是使翁难雉乙卜于白若之龟，曰：‘鼎成，三足而方，不炊而自烹，不举而自臧，不迁而自行，以祭于昆吾之虚，上乡’！乙又言兆之由，曰：‘飨矣！逢逢白云，一南一北，一西一东，九鼎既成，迁于三国。’夏后氏失之，殷人受之，殷人失之，周人受之。夏后、殷、周之相受也，数百岁矣。使圣人聚其良臣与其桀相而谋，岂能智数百岁之后哉！而鬼神智之。是故曰，鬼神之明智于圣人也，犹聪耳明目之与聋瞽也。”

治徒娱、县子硕问于子墨子曰：“为义孰为大务？”子墨子曰：“譬若筑墙然，能筑者筑，能实壤者实壤，能欣者欣，然后墙成也。”

【译文】

吗？”墨子说：“我将上太行山，用一匹良马和一头牛来驾车，您将驱赶哪一种？”耕柱子说：“我将驱良马。”墨子问：“为什么驱良马？”耕柱子说：“因为良马足以担当此任。”墨子说：“我也以为您能够担当重任。”

巫马子问墨子道：“鬼神与圣人相比，哪一个明智？”墨子说：“鬼神比圣人明智，就好比一个耳聪目明的人和耳聋目瞎的人相比一样。从前夏王启派蜚廉到山中采金，在昆吾地方用土陶做模型铸成九鼎，又叫卜官翁难乙向北龟若问卜，问卜之辞说：‘九鼎铸成，三足而方形，但愿不生火而能煮熟食物，不抬动而自己藏匿，不迁移而自己行走。用它祭祀于昆吾之乡，请神享食吧！’瓮难乙又念卦兆上的繇词说：‘神享用吧，那兴盛的白云，一南一北，一西一东，九鼎已成，将来三代相传！’后来夏朝灭亡失鼎，商人得到了它，商朝灭亡失鼎，周人得到了它，夏、商、周相传有好几百年。假使叫圣人集中良臣杰相等来谋划，又岂能知道数百年之后的事呢？然而鬼神都能知道。所以说鬼神比圣人明智，好比耳聪目明的人与耳聋目瞎的人相比一样。”

治徒娱和县子硕二人问墨子：“如果要行义，什么是最重要的方面？”墨子说：“譬如筑墙，能筑的筑，能挑土的挑土，能测量的测





“Am I not better than others?” Master Mozi said: “I am going to Mount Tai. I may choose a horse or an ox to pull my cart. What would be your preference if you were to go there?” Geng Zhu said: “I will have a horse to pull my cart.” Master Mozi asked: “Why do you choose a horse to pull your cart?” Geng Zhu answered: “Because a horse is capable of doing the job.” Master Mozi said: “I think you are also capable of doing the job.”

Wumazi asked Master Mozi: “Which are wiser, the ghosts and spirits or the sages?” Master Mozi said: “The ghosts and spirits are wiser than the sages as much as the sharp-eared and keen-sighted are wiser than the deaf and blind. In ancient times, Lord Qi of Xia dispatched Fei Lian to dig for metal in mountains and cast cooking vessels at Kun Wu. He ordered Bo Yi to kill the pheasant to invoke the divine tortoise, saying, ‘Let the cooking vessel be three-legged and square in shape. Let it be able to cook without fire, to contain food without lifting its lid and to move without being pulled. Let it be used for the sacrifice at Kun Wu. May our offering be accepted.’ Bo Yi went on to interpret the oracle and said: ‘The god has accepted the offering. Floating are the white clouds: one to the south, one to the north, one to the west and one to the east. When the nine cooking vessels have been completed, they shall be kept in three countries.’ Later Lord of Xia lost them and they were kept by Lord of Yin. When Lord of Yin lost them, they were kept by Lord of Zhou. The nine cooking vessels had been kept in the three countries for several hundred years. If a sage were allowed to make plans together with his excellent ministers, could he know what would happen several hundred years later? Yet, the ghosts and spirits can know the answer. That is why I said: ‘The ghosts and spirits are wiser than the sages as much as the sharp-eared and keen-sighted are wiser than the deaf and blind.’”

Zhi Tuyu and Xian Zishuo asked Master Mozi: “What is the most important in practicing righteousness?” Master Mozi said: “It is like building an earth wall. Those who can tamp the earth with a tamper should be allowed to tamp the earth; those who can fill the earth into the boards



【原文】

为义犹是也。能谈辩者谈辩，能说书者说书，能从事者从事，然后义事成也。”

巫马子谓子墨子曰：“子兼爱天下，未云利也，我不爱天下，未云贼也，功皆未至，子何独自是非我哉？”子墨子曰：“今有燎者于此，一人奉水将灌之，一人掺火将益之，功皆未至，子何贵于二人？”巫马子曰：“我是彼奉水者之意，而非夫掺火者之意。”子墨子曰：“吾亦是吾意，而非子之意也。”

子墨子游荆耕柱子于楚，二三子过之，食之三升，客之不厚。二三子复于子墨子曰：“耕柱子处楚无益矣。二三子过之，食之三升，客之不厚。”子墨子曰：“未可智也。”毋几何而遗十金于子墨子，曰：“后生不敢死，有十金于此，愿夫子之用也。”子墨子曰：“果未可智也。”

巫马子谓子墨子曰：“子之为义也，人不见而耶，鬼而不见而富，而子为之，有狂疾！”子墨子曰：“今使子有二臣于此，其一人

【译文】

量，然后墙就筑成了。行义也是如此。能谈辩的谈辩，能说书的说书，能做事的就做事，然后义事就成了。”

巫马子对墨子说：“您兼爱天下，也没有什么利，我不爱天下，也没有什么害。都还没有结果，您为何偏偏自以为是而认为我不对呢？”墨子说：“现在假使有人在此放火，有一个人要拿水去灭火，另一个要拿火去加燃火，都还没有结果，对这两个人你赞成哪一个？”巫马子说：“我觉得那个拿水的人用心是对的，而拿火的人用心是不对的。”墨子说：“我也认为我的用心是对的，而认为你的用心是不对的。”

墨子通过游说推荐耕柱子到楚国任职。几位同门前去拜访他，耕柱子只供给三升米做饭，款待不丰厚。这几个同门回来对墨子说：

“耕柱子在楚国没有益处了。我们几个去拜访他，只供给三升米，款待不丰厚。”墨子说：“还不能预料呢。”没有多久耕柱子送来黄金二百两给墨子，说：“弟子不敢图财枉法以取死罪，这里积有二百两黄金，愿夫子留用吧。”墨子说：“果然不可预料吧！”

巫马子对墨子说：“你行义，不见人们服你，也不见鬼神赐福给你，而你还要行义，你大概有狂病吧！”墨子说：“现在假使此地有



should be allowed to fill the earth into the boards; those who can dig the earth with a shovel should be allowed to dig the earth with a shovel. Then the wall can be completed. It is the same with practicing righteousness. Those who can argue should be allowed to argue; those who can expound the classics should be allowed to expound classics; those who can put what they advocate into practice should be allowed to put what they advocate into practice. In this way, righteousness is achieved.”

Wumazi said to Master Mozi: “You love people in the world universally, yet you haven’t obtained any benefit; I do not love people in the world universally, yet I haven’t been harmed because of it. Since neither of us has accomplished anything, why do you think that you are right and I am wrong?” Master Mozi said: “Here is a fire. Someone is to fetch water to extinguish the fire while another is to poke the fire to make it burn more fiercely. Neither of them has accomplished anything. Which one of them do you like?” Wumazi said: “I like the one who fetches water to extinguish the fire and dislike the one who pokes the fire.” Master Mozi said: “I also like what I intend to do and dislike what you intend to do.”

Master Mozi had recommended Geng Zhu for a post in the State of Chu. Some of Master Mozi’s pupils paid a visit to him. They were given three bushels of rice to eat and were not generously entertained. When they returned, they reported it to Master Mozi, saying: “Geng Zhu hasn’t made any big profit in the State of Chu. When we went to see him, he wasn’t even able to provide us with enough food.” Master Mozi said: “We have to wait and see.” Later, Geng Zhu sent Master Mozi nearly fourteen pounds of gold, saying: “As your disciple, I dare not seek death by being greedy for wealth and violating the law. Here is fourteen pounds of gold for the master to use.” Master Mozi said: “Indeed we have to wait and see.”

Wumazi said to Master Mozi: “You practice righteousness. Yet, people will not help you when seeing it, nor will the ghosts and spirits offer you a hand when seeing it. You must be crazy.” Master Mozi said: “Suppose

【原文】

者见子从事，不见子则不从事；其一人者见子亦从事，不见子亦从事，子谁贵于此二人？”巫马子曰：“我贵其见我亦从事，不见我亦从事者。”子墨子曰：“然则，是子亦贵有狂疾也。”

子夏之徒问于子墨子曰：“君子有斗乎？”子墨子曰：“君子无斗。”子夏之徒白：“狗豨犹有斗，恶有士而无斗矣？”子墨子曰：“伤矣哉！”言则称于汤文，行则譬于狗豨，伤矣哉！”

巫马子谓子墨子曰：“舍今之人而誉先王，是誉槁骨也。譬若匠人然，智槁木也，而不智生木。”子墨子曰：“天下之所以生者，以先王之道教也。今誉先王，是誉天下之所以生也。可誉而不誉，非仁也。”子墨子曰：“和氏之璧，隋侯之珠，三棘六异，此诸侯之所谓良宝也。可以富国家，众人民，治刑政，安社稷乎？曰不可。所谓贵良宝者，为其可以利也。而和氏之璧、隋侯之珠、三棘六异不可以利人，是非天下之良宝也。今用义为政于国家，人民必众，刑政必治，社稷必安。所为贵良宝者，可以利民也，而义可以利人，故曰，义天下之良宝也。”

叶公子高问政于仲尼曰：“善为政者若之何？”仲尼对曰：“善

【译文】

你的两个家臣，其中一人看见你，他做事，不看见你他不做事；另一人看见你他做事，不看见你他也做事，那么对这两个人你赞赏哪一个？”巫马子说：“我赞赏那见我做事，不见我也做事的人。”墨子说：“这样看来，你也赞赏有狂病的了。”

子夏的门徒问墨子道：“君子有打斗吗？”墨子说：“君子没有打斗。”子夏的门徒说：“狗猪尚且有斗，哪有士没有斗呢？”墨子说：“伤心啊！你们儒家言必称商汤、文王，言行却以狗猪相比。伤心啊！”

巫马子对墨子说：“舍弃今人而去赞美先王，这是赞美枯骨呢。如同木匠一样，只知道枯木而不知道活生生的树木。”墨子说：“天下能够生存的原因，是因为先王的道德教化，今天赞美先王，是赞美天下能够生存的原因。可以赞美而不加以赞美，那就不仁了。”墨子说：“和氏璧、隋侯珠，这些就是诸侯所说的良宝了。三足六耳的鼎，这也是诸侯所说的良宝了。这些可以使国家富有，使人民众多，能管理政事，安定社稷吗？回答是：不可以。所谓贵为良宝的东西，是它有利于人。而和氏璧、隋侯珠、三足六耳的鼎都对人无利，所以它们不是天下的良宝。如用义来治理国家，人民一定增多，政事一定治理得好，社稷必定安稳。所谓贵为良宝的东西，要能够利人，而义可以利人，所以说，义就是天下的良宝。”

叶公子高向孔子问为政之道，说：“善为政应该怎样？”孔子回



you have two servants. One of them works when seeing you and does not work when not seeing you. The other works whether he sees you or not. Which of them do you like?" Wumazi said: "Of course I like the one who works whether he sees me or not." Master Mozi said: "If it is so, you must be crazy as well."

A pupil of Zi Xia asked Master Mozi: "Is there any struggle going on among gentlemen?" Master Mozi said: "Gentlemen do not struggle with each other." The pupil of Zi Xia said: "Even pigs and dogs will fight with each other. How can it be that there is no struggle among gentlemen?" Master Mozi said: "What a shame! You praise Tang of Shang and King Wu with words, yet you compare their conduct with those of pigs and dogs. It is indeed a great shame."

Wumazi said to Master Mozi: "To praise the early kings and ignore the contemporaries is to praise the rotten bones. It is like carpenters who know only the decaying lumber but not the living trees." Master Mozi said: "The development of the world is due to the instructions of the early kings. When we praise them, we are praising the source of life in the world. To praise what should not be praised is not benevolent."

Master Mozi said: "The jade of He, the pearl of Sui and the nine cooking vessels are what the feudal lords value as excellent treasures. Can they enrich the country, increase the population, secure law and order and ensure safety of the state? Certainly not. People value excellent treasures simply because they can bring benefits to them. Since the jade of He, the pearl of Sui and the nine cooking vessels cannot benefit people, we cannot say that they are excellent treasures in the world. If we practice righteousness in governing the state, the population will be increased, law and order will be secure, and the safety of the state will be ensured. We value excellent treasures simply because they can bring benefits to the people. As righteousness can bring benefits to the people, righteousness is the excellent treasure in the world."

Lord Ze Gao of She inquired Confucius about the way of being a good ruler, saying: "What is the way of a good ruler?" Confucius answered:



【原文】

为政者，远者近之，而旧者新之。”子墨子闻之曰：“叶公子高未得其问也，仲尼亦未得其所以对也。叶公子高岂不知善为政者之远者近也，而旧者新是哉？问所以为之若之何也。不以人之所不智告人，以所智告之，故叶公子高未得其问也，仲尼亦未得其所以对也。”

子墨子谓鲁阳文君曰：“大国之攻小国，譬犹童子之为马也。童子之为马，足用而劳。今大国之攻小国也，攻者农夫不得耕，妇人不得织，以守为事；攻人者，亦农夫不得耕，妇人不得织，以攻为事。故大国之攻小国也，譬犹童子之为马也。”

子墨子曰：“言足以复行者，常之；不足以举行者，勿常。不足以举行而常之，是荡口也。”

子墨子使管黔激游高石子于卫，卫君致禄甚厚，设之于卿。高石子三朝必尽言，而言无行者。去而之齐，见子墨子曰：“卫君以夫子之故，致禄甚厚，设我于卿。石三朝必尽言，而言无行，是以去之也。卫君无乃以石为狂乎？”子墨子曰：“去之苟道，受狂何伤！古者

【译文】

答说：“善于治政的人，要对远者亲近，对故旧要待之如新。”墨子听后说道：“叶公子高没有得到他需要问的问题，孔子也没有答出个所以然来。叶公子高岂不知道善于为政的人要对远者亲近，对故旧待之如新呢？他是要问用来治政的办法究竟怎样。不拿人所不知的告诉人，而拿人所知道的去告诉人，所以叶公子高没有得到他需要问的问题，孔子也没有答出个所以然来。”

墨子对鲁阳文君说：“大国攻打小国，就好比小孩用手着地作骑马行，自劳其足。现在大国攻打小国，被攻打的一方，农夫不能耕地，妇女不能织布，以防守为事；攻人的一方也是农夫不能耕地，妇女不能织布，以攻打为事。所以大国攻打小国，就好比小孩以手着地作骑马行一样，结果自劳其足。”

墨子说：“说话能付之于行动，就不妨常说，不能够实行的就不要常说。不能够实行而又常说，这就是徒费口舌。”

墨子叫管黔激游说卫国国君并推荐高石子到卫国。卫君给他的俸禄优厚，让他当了卿大夫。高石子三次入朝都进言劝谏，而他所说的话卫君不实行，高石子于是离开卫国往齐国去见墨子说：“卫君因夫子的缘故，给我的俸禄优厚，任我为卿，我三次入朝尽力进言，而我的话卫君不实行，因此才离开他，卫君大概认为我疯了吧？”墨子说：“离开他如果合乎道义，虽受狂名又何伤！古时候周公姬旦讨伐



“To be a good ruler, one should endear those living afar and strengthen old friendship with those living nearby.” When Master Mozi heard of it, he said: “Lord Ze Gao of She did not get the right answer, nor did Confucius give the right answer. Did Lord Ze Gao of She not know that to be a good ruler, one should endear those living afar and strengthen old friendship with those living nearby? He was asking how to do it. We should answer people what they do not know rather than what they already know. That is why I say that Lord Ze Gao of She did not get the right answer, nor did Confucius give the right answer.”

Master Mozi said to Prince Wen of Luyang: “When big states attack small states, they are like young boys playing horses. When young boys play horses, they mainly make use of their own feet. As a result, they soon get tired. When a small state is attacked by a big state or a big state attacks a small state, farmers cannot cultivate the fields, nor can women in the country weave or spin. In the country being attacked, people have to put defense on top priority; in the country that launches the attack, people have to put attack on top priority. That is why I say that big states attacking small states are like young boys playing horses.”

Master Mozi said: “Words that can be put into action should be spoken frequently; words that cannot be put into action should not be spoken too often. To speak frequently about what cannot be put into action is the same as to speak nonsense.”

Master Mozi asked Guan Qin to recommend Gao Shizi for a post in the State of Wei. The lord of Wei granted Gao generous emoluments and ranked him among the ministers. Gao came to court three times and gave his counsels without reserve. But the lord of Wei did not listen to him. So he left for the State of Qi and saw Master Mozi there, saying: “On your account the lord of Wei gave me generous emoluments and ranked me among the ministers. I went to court three times and gave my counsels without reservation. But the lord of Wei did not listen to me. So I left Wei. Maybe the lord of Wei will think that I have gone crazy.” Master Mozi said: “If your leaving is in keeping with Tao, what does it matter if you



【原文】

周公旦非关叔，辞三公东处于商盖，人皆谓之狂。后世称其德，扬其名，至今不息。且翟闻之为义非避毁就誉，去之苟道，受狂何伤！”高石子曰：“石去之，焉敢不道也。昔者夫子有言曰：‘天下无道，仁士不处厚焉’。今卫君无道，而贪其禄爵，则是我为苟陷人长也。”子墨子说，而召子禽子曰：“姑听此乎！夫倍义而乡禄者，我常闻之矣。倍禄而乡义者，于高石子焉见之也。”

子墨子曰：“世俗之君子，贫而谓之富，则怒，无义而谓之有义，则喜，岂不悖哉！”

公孟子曰：“先人有则三而已矣。”子墨子曰：“孰先人而曰有则三而已矣？子未智人之先有。”

后生有反子墨子而反者：“我岂有罪哉？吾反后。”子墨子曰：“是犹三军北，失后之人求赏也。”

公孟子曰：“君子不作，术而已。”子墨子曰：“不然，人之其不君子者，古之善者不诛，今也善者不作。其次不君子者，古之善者不

【译文】

管叔，平定管叔的叛乱后，辞去了三公的职位而东居商奄之地，人们都说他疯了。后代却称颂他的功德，颂扬他的美名，至今不衰。况且我听说为了义不是要避开别人的毁谤而接受别人的赞美。离开卫君合乎道义，虽受狂名又何伤！”高石子说：“我离开卫君，哪敢居官于卫而不要道义啊。从前夫子说过：‘天下无道，仁人志士不处厚禄之位。’今卫君无道，而我还去贪他的爵位和俸禄，那我就是白吃人家的粮食了。”墨子很高兴，召禽滑釐说：“姑且听听这些话吧，那些背义而心向禄位的人，我倒是常听说，背禄而向义的人，在高石子这里我才见到呢。”

墨子说：“世俗的君子，他们本来贫穷而你说他富有，他们会发怒。他们本来无义而你说他有义，他们就高兴，这岂不是违背常理吗？”

公孟子说：“先人只效法天、地、人之道而已。”墨子反问：“什么先人说只效法天、地、人之道而已？你不知人应该先有义。”

弟子中有人背叛墨子而后再回来，还说：“我哪有罪呢？我不过回头晚一点罢了。”墨子说：“这好比军队打了败仗，掉队的人还要来求赏呢。”

公孟子说：“君子自己不做，只述说而已。”墨子说：“不对，人之中最不好的，一是对古代善的不述说，对现在善的不去做。其次



are deemed as crazy? In ancient times, Lord Zhou was displeased with Guan Shu. He resigned from the post of high-ranking officials and went east to live in Shangyan. Everybody thought that he was crazy, yet the people of later generations praised his virtue and exalted his name until this day. Moreover, I have heard people say that to practice righteousness is not to avoid blame and seek praise. If your leaving is in keeping with Tao, what does it matter if you are deemed as crazy?" Gao said: "I know I must follow Tao. Formerly, you said: "When there is no Tao in the world, the benevolent and righteous men should not stay in the positions of generous emoluments. Now the lord of Wei does not follow the Tao. If I cling to his emoluments and position, I would be living on others as a parasite." Master Mozi was pleased to hear this. He called in Qin Huali and said to him: "Listen, I often hear the cases of rejecting righteousness for emoluments. Now I find Gao Shizi a man rejecting emoluments for righteousness."

Master Mozi said: "When a secular man who is poor is called rich, he will be angry; when a secular man who is unjust is called just, he will be glad. Isn't it ridiculous?"

Gongmengzi said: "All we have to do is follow the rules laid down by the ancient people." Master Mozi said: "Who says that all we have to do is follow the rules laid down by the ancient people? Do you know that among the ancient people some are more ancient than others?"

After leaving Master Mozi for quite some time, one of his pupils returned, saying: "I am not to blame because I am not the first one to leave you." Master Mozi said: "This sounds like a defeated soldier asking for reward because he is not the first one to withdraw."

Gongmengzi said: "A gentleman does not create anything. He only expounds the words said by the ancient sages." Master Mozi said: "It is not like what you said. Those who are not gentlemen at all are not willing to expound the goodness of the ancient sages nor are they willing to create the goodness of the present sages. Those who are not completely gentlemen are not willing to expound the goodness of the ancient sages,

【原文】

遂，己有善则作之，欲善之自己出也。今诛而不作，是无所异于不好遂而作者矣。吾以为古之善者则诛之，今之善者则作少，欲善之益多也。”

巫马子谓子墨子曰：“我与子异，我不能兼爱。我爱邹人于越人，爱鲁人于邹人，爱我乡人于鲁人，爱我家人于乡人，爱我亲于我家人，爱我身于吾亲，以为近我也。击我则疾，击彼则不疾于我，我何故疾者之不拂，而不疾者之拂？故有我有杀彼以我，无杀我以利。”子墨子曰：“子之义将匿邪，意将以告人乎？”巫马子曰：“我何故匿我义？吾将以告人。”子墨子曰：“然则，一人说子，一人欲杀子以利己；十人说子，十人欲杀子以利己；天下说子，天下欲杀子以利己。一人不说子，一人欲杀子，以子为施不祥言者也；十人不说子，十人欲杀子，以子为施不祥言者也；天下不说子，天下欲杀子，以子为施不祥言者也。说子亦欲杀子，不说子亦欲杀子，是所谓经者口也，杀常之身者也。”子墨子曰：“子之言恶利也？”

【译文】

是对古代善的不述说，自己有善就照做，他要的是善出自于己意。当今有人光述而不做，与不述而做的人反而没有什么区别了。我认为对古代善的应该述说，对现在善的就应该去做，要使善的更加增多。”

巫马子对墨子说：“我与你不同，我不能兼爱。我爱邹人胜过爱越人，爱鲁人胜过爱邹人，爱我家乡人胜过爱鲁人，爱我家里人胜过爱家乡人，爱我父母胜过爱家里人，爱我自己的身体又胜过爱我父母，这是因为接近我的缘故。如果打击我我会痛，打击别人我不痛。我为什么对痛的不接受，对不痛的就接受呢？因为只有杀别人来使我得利，没有杀我来使别人得利的。”墨子问：“你的义将隐藏起来呢，还是想把它告诉别人呢？”巫马子说：“我为什么要隐藏我的义？我将把它告诉别人。”墨子说：“如此，那么若有一个你喜欢你，这一个人就要杀你以利己；十个人喜欢你，这十个人就要杀你以利己；天下人喜欢 you，天下人就要杀你以利己。反过来，如果一个人不喜欢你，这一个人也要杀你，因为你是散布恶言的人；十个人不喜欢你，这十个人也要杀你，因为你是散布恶言的人；天下人不喜欢你，天下人也要杀你，因为你是散布恶言的人。喜欢你的要杀你，不喜欢你的也要杀你，这就叫作祸从口出而杀身啊。”墨子说：“你的话有什么





but they are willing to create their goodness for the sake of praise. Now there is no difference between those who do not create anything except expounding the words said by the ancient sages and those are not willing to expound the goodness of the ancient sages except creating their own goodness for the sake of praise. I think that we should both expound the goodness of the ancient sages and create the goodness of the present sages. I hope to see the goodness increase day by day.”

Wumazi said to Master Mozi: “ Unlike you, I cannot love people universally. I love the people of Zhou more than I love the people of Yue. And I love the people of Lu more than I love the people of Zhou. I love my villagers more than I love the people of Lu. And I love my family members more than I love my villagers. I love my parents more than I love the other members of my family. And I love myself more than I love my parents. The closer it is to me, the more dearly I love. When I am beaten, I feel the pain. When others are beaten, I do not feel the pain. Why should I guard against what does not cause me the pain and not guard against what causes me the pain? Therefore, I can only kill others to benefit me rather than kill me to benefit others.” Master Mozi said: “Are you going to keep this view all to yourself or make it known to others?” Wumazi said: “ Why should I keep this view all to myself? I will make it known to others.” Master Mozi said: “ In such a case, if one man is pleased with you, he will kill you to benefit himself; if ten men are pleased with you, they will kill you to please themselves; if all the people in the world are pleased with you, they will kill you to please themselves. On the other hand, if one man is displeased with you, he will regard you as the propagator of an evil doctrine and kill you; if ten men are displeased with you, they will regard you as the propagator of an evil doctrine and kill you; if all the people in the world are displeased with you, they will regard you as the propagator of an evil doctrine and kill you. Thus, those who are pleased with you will kill you and those who are displeased with you will also kill you. This is the so-called ‘what passes out from mouth will bring forth death.’ Master Mozi went on to say:

【原文】

若无所利而不言，是荡口也。”

子墨子谓鲁阳文君曰：“今有一人于此，羊牛牯豢维人但割而和之，食之不可胜食也。见人之作饼，则还然窃之，曰：‘舍余食。’不知日月安不足乎，其有窃疾乎？”鲁阳文君曰：“有窃疾也。”子墨子曰：“楚四竟之田，旷芜而不可胜辟，评灵数千，不可胜，见宋、郑之闲邑，则还然窃之，此与彼异乎？”鲁阳文君曰：“是犹彼也，实有窃疾也。”

子墨子曰：“季孙绍与孟伯常治鲁国之政，不能相信，而祝于社，曰：‘苟使我和’。是犹舛其目，而祝于鼙社也，‘苟使我皆视’。岂不缪哉！”

子墨子谓骆滑釐曰：“吾闻子好勇。”骆滑釐曰：“然，我闻其乡有勇士焉，吾必从而杀之。”子墨子曰：“天下莫不欲与其所好，度其所恶。今子闻其乡有勇士焉，必从而杀之，是非好勇也，是恶勇也。”

【译文】

利呢？如果没有利还一定要说，那就是白费口舌了。”

墨子对鲁阳文君说：“现在这里有一人，喂养大批牛羊，厨子袒着手臂整天给他杀牛宰羊，吃也吃不完，见别人在做饼，却居然去偷吃，还说：‘给我吃吧’。不知他是见物而贪心呢，还是犯偷窃病？”鲁阳文君说：“这是犯偷窃病。”墨子说：“楚国境内的田土，空旷荒芜而开辟不完，数千虚旷之地使用不尽，看见宋国郑国有一点空地，居然去夺取它，这种行为与犯偷窃病的人有什么不同？”鲁阳文君说：“这种行为和那人一样，的确犯有偷窃病。”

墨子说：“季孙绍和孟伯常管理鲁国的政事，彼此不信任，却跑到神祠里去祈求说：‘使我们和好吧。’这好比把眼睛蒙住，而到神祠中去祷告说：‘使我们都能看见吧。’这岂不是很荒谬吗？”

墨子对骆滑釐说：“我听说你好勇。”骆滑釐回答说：“是的，我只要听说哪个乡有勇士，我必定立即把他杀了。”墨子说：“天下没有谁不想发展他所爱好的，废除他所恶的，如今你听说哪个乡有勇士，就必定立即把他杀了，这证明你不好勇，而是讨厌勇呢。”





“Isn’t it that what you say can bring you no benefit? If it is so, you are talking nonsense.”

Master Mozi said to Prince Wen of Luyang: “Here is a man who has a lot of sheep, oxen and other domestic animals. He cannot eat all that his cook prepared for him. Yet, when he sees a man baking cakes, he is swift to steal them, saying: ‘This will spare me my own food.’ Is this because he is short of tasty food or he is a kleptomaniac?” Prince Wen of Luyang said: “He must be a kleptomaniac.” Master Mozi said: “The land of Chu all lies in waste and cannot be exhaustively cultivated. The empty land amounts to thousands of hectares and is more than sufficient for cultivation. Yet when the lord of Chu saw the empty towns of Song and Zheng, he was swift to snatch them. Is there any difference between him and the man afflicted with kleptomania? Prince Wen of Luyang said: “They are just the same, both being afflicted with kleptomania.”

Master Mozi said: “When Ji Sunzhao and Meng Bochang were in charge of the state affairs in Lu, they did not trust each other. So they took oath at the altar in the jungle, saying: ‘May we be friends!’ This is like closing their eyes and praying at the altar, ‘May we be able to see everything!’ Isn’t this ridiculous?”

Master Mozi said to Luo Huali: “I have heard that you admire bravery.” Luo Huali said: “Yes. When I hear that there is a brave man in a village, I will go and kill him.” Master Mozi said: “Nobody in the world does not want to cling to the man he admires and get rid of the man he abhors. Now when you hear that there is a brave man in a village, you will go and kill him. This is not admiring bravery, but abhorring bravery.”



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贵义第四十七

【原文】

子墨子曰：“万事莫贵于义。今谓人曰：‘予子冠履，而断子之手足，子为之乎？’必不为，何故？则冠履不若手足之贵也。又曰：‘予子天下而杀子之身，子为之乎？’必不为，何故？则天下不若身之贵也。争一言以相杀，是贵义于其身也。故曰，万事莫贵于义。”

子墨子自鲁即齐，过故人，谓子墨子曰：“今天下莫为义，子独自苦而为义，子不若已。”子墨子曰：“今有人于此，有子十人，一人耕而九人处，则耕者不可以不益急矣。何故？则食者众，而耕者寡也。今天下莫为义，则子如劝我者也，何故止我？”子墨子南游于楚，见楚献惠王，献惠王以老辞，使穆贺见子墨子。子墨子说穆贺，穆贺大说，谓子墨子曰：“子之言则成善矣！而君王，天下之大王

【译文】

墨子说：“万事没有什么比义更可贵的了。假使现在对一个人说：‘给你帽子和鞋子，而砍断你的手和脚，你肯做这样的事吗？’这人一定不肯，什么缘故呢？因为鞋帽不如手脚贵重。然后又对这人讲：‘给你天下而杀你的身子，你肯做这样的事吗？’这人一定不肯，什么缘故呢？因为天下不如自己的身子贵重。人们为争一言而相拼杀，这是因为道义比身体更为可贵。所以说，万事没有比义更可贵的了。”

墨子从鲁国到齐国去探望一位老友。这个老友对墨子说：“现在天下没有谁行义，你却独自苦苦去行义，你不如停止吧。”墨子说：“假使现在此地有一个人，他有十个儿子，其中只有一个儿子耕田，其余九个闲着，那么耕田的人不能不更加努力，什么缘故呢？因为吃的人多而耕田的人少。如今天下没有谁行义，你应该鼓励我去行义，为什么还阻止我呢？”墨子南游到楚国见楚惠王，并献书惠王，惠王以老为借口不见墨子，派穆贺去见墨子。墨子游说穆贺，穆贺听了非

Book Twelve

Chapter 47

On the Value of Righteousness

Master Mozi said: "Of all the things in the world, nothing is more valuable than righteousness. If we say to a man: 'We can give you hats and shoes, but in return for that, we shall cut off your hands and feet. Are you willing to accept our offer?' He will surely not accept our offer simply because hats and shoes are not so valuable as his hands and feet. If we say again to the man: 'We can give you the whole world, but in return for that, we shall take off your life. Are you willing to accept our offer?' He will surely not accept our offer simply because the world is not so valuable as his life. But we often see people wage a desperate struggle against each other just for a single word. It is because they regard righteousness more valuable than their own life. Therefore, of all the things in the world, nothing is more valuable than righteousness."

On his way from Lu to Qi, Master Mozi met an old friend who said to him: "Now no one is practicing righteousness in the world. You are the only one who takes great pains to practice righteousness. You'd better stop doing so." Master Mozi said: "Suppose here we have a man who raises ten sons. But only one son is still cultivating the field while the other nine sons are left idle with nothing to do. In such a case, the son who is charged with the task of cultivating the field has to exert greater efforts simply because he has to feed more people. Now that no one is practicing righteousness in the world, you should encourage me more. Why do you ask me to stop?"

Master Mozi traveled south to the State of Chu to see Lord Hui of Chu, who refused to see him on the pretext of being old and arranged his minister Mu He to receive him. After listening to Master Mozi's views, Mu He was greatly pleased and said to Master Mozi: "Your points of





【原文】

也，毋乃曰‘贱人之所为’，而不用乎？”子墨子曰：“唯其可行。譬若药然，草之本，天子食之以顺其疾，岂曰‘一草之本’而不食哉？今农夫人其税于大人，大人酒醴粢盛，以祭上帝鬼神，岂曰‘贱人之所为’而不享哉？故虽贱人也，上比之农，下比之药，曾不若一草之本乎？且主君亦尝闻汤之说乎？昔者，汤将往见伊尹，令彭氏之子御。彭氏之子半道而问曰：‘君将何之？’汤曰：‘将往见伊尹。’彭氏之子曰：‘伊尹，天下之贱人也。若君欲见之，亦令召问焉，彼受赐矣。’汤曰：‘非女所知也。今有药此，食之则耳加聪，目加明，则吾必说而强食之。今夫伊尹之于我国也，譬之良医善药也。而子不欲我见伊尹，是子不欲吾善也。’因下彭氏之子，不使御。彼苟然，然后可也。”

子墨子曰：“凡言凡动，利于天鬼百姓者为之；凡言凡动，害于天鬼百姓者舍之；凡言凡动，合于三代圣王尧舜禹汤文武者为之；凡言凡动，合于三代暴王桀纣幽厉者舍之。”

【译文】

常高兴，对墨子说：“你的话的确好，只是我们君王是天下的大王，他也许认为这是贱人出的主意，因此不采用吧？”墨子说：“只要可行就是好的。譬如药一样，一棵草根，天子吃了它能把病治好，怎能因它是草根而不吃呢？今农夫交税给大人们，大人们拿来作酒食祭品，祭祀上帝鬼神，怎能说那是贱人们生产出来的就不享用呢？所以即使是贱人之言，上可比农夫，下可比药，难道连草根都不如吗？况且你也曾听过商汤王的传说吧，从前商汤将去见伊尹，派彭氏之子驾车，彭氏之子路上问汤：‘君王将到哪里去？’汤说：‘去见伊尹。’彭氏之子说：‘伊尹是贱人，如果君王想见他，下令把他召来好了，这样做，对他已够恩赐的了。’汤说：‘这不是你能明白的。现在这里有一种药，吃了它能耳聪目明，那我必定高兴地把药吃下去。今天伊尹对我国之重要，就好比良医妙药，你不要我去见伊尹，这是你不希望我好。’于是令彭氏之子下车，不让他驾车了。如果楚王诚能像汤一样，他就会用贱人之言。”

墨子说：“凡言语、行动，有利于天神百姓的就去做；凡言语、行动，有害于天神百姓的要舍弃；凡言语、行动，与三代圣王尧、舜、禹、商汤、周文王、周武王相合的就去做，凡言语、行动，与三代暴王夏桀、商纣、周幽王、周厉王相合的要舍弃。”



view are indeed very good. But, my lord is a great lord in the world. He will not accept your views on account that they come from a humble person." Master Mozi said: "So long as they are applicable, they should be adopted. They are like good medicines that come from the roots of a herb. Yet when the Son of Heaven takes them, they can cure him of his disease. Will he refuse to take them because they come from the roots of a herb? Now, the farmer pays his tax to the superior, with which the superior makes wine and cakes as sacrificial food for God, ghosts and spirits. Will God, ghosts and spirits refuse to accept them because they come from the humble farmer? So, the point of view of a humble man can be compared to the tax of the farmer, or, at least to the good medicine. Is he even of less value than the roots of herbs? Has Lord Hui heard the story of Tang? On his way to see Yi Yin, Tang had the son of Peng drive the cart. The son of Peng asked halfway: 'Where do you intend to go?' Tang said: 'I am going to see Yi Yin.' The son of Peng said: 'Yi Yin is but a humble man. If you want to see him, you should send for him and that will make him quite flattered.' Tang said: 'You can hardly understand this. Here is some medicine. If I take it, it will sharpen my ears and brighten my eyes. Then I will be very pleased to take it. Now Yi Yin is to my country what a good doctor and good medicine is to me. If you do not want me to see him, you are doing me no good.' Thereupon, he asked the son of Peng to step down and not allow him to drive the cart any more. If Lord Hui of Chu behaves like Tang, he will adopt the point of view coming from the humble man."

Master Mozi said: "Any word or action that is beneficial to Heaven, to ghosts and spirits and to the people is to be accepted; any word or any action that is harmful to Heaven, to ghosts and spirits and people is to be abandoned. Any word or action that is in keeping with the doctrine of the sage kings of the Three Dynasties, Yao, Shun, Yu, Tang, King Wen and King Wu is to be accepted; any word or action that is in agreement with the doctrine of the wicked kings of the Three Dynasties, Jie, Zhou, King You and King Li is to be abandoned."

【原文】

子墨子曰：“言足以迁行者，常之；不足以迁行者，勿常。不足以迁行而常之，是荡口也。”

子墨子曰：“必去六辟，嘿则思，言则诲，动则事。使三者代御，必为圣人。必去喜，去怒，去乐，去悲，去爱，而用仁义。手足口鼻耳，从事于义，必为圣人。”

子墨子谓二三子曰：“为义而不能，必无排其道。譬若匠人之斫而不能，无排其绳。”

子墨子曰：“世之君子，使之为一犬一彘之宰，不能则辞之；使为一国之相，不能而为之。岂不悖哉！”

子墨子曰：“今瞽曰：‘钜者白也，黔者黑也。’虽明目者无以易之。兼白黑，使瞽取焉，不能知也。故我曰瞽不知白黑者，非以其名也，以其取也。今天下之君子之名仁也，虽禹汤无以易之。兼仁与

【译文】

墨子说：“说话能够改变人行为，那就常说，不能够改变行为，就不要常说。不能改变行为而常说，这是徒费口舌。”

墨子说：“一定要去掉喜、怒、乐、悲、爱、恶六种癖好，沉默时可以深思，出言时能给人教诲，行动时能办成事，假使这三者能交互着使用，一定会成为圣人。一定要去掉喜、怒、乐、悲、爱、恶六种癖好而用仁义，手足口鼻耳目都从事于义，必定会成为圣人。”

墨子对弟子们说：“行义的愿望不能实现，一定不要排斥道，就好比木匠自己斫木不能斫正，不能去责怪绳墨一样。”

墨子说：“当代的君子，如果让他去杀狗杀猪，他不会做就会推辞；如果让他去当一国的宰相，虽然他无能力却还要去当，这不是很荒谬吗？”

墨子说：“现在有一个瞎子说：‘皤是白的；黔是黑的。’即使眼睛好的人，也没法改变他的看法。如果把黑白混在一起，叫瞎子去分辨，他就不能知道哪是白哪是黑了。所以我说瞎子不知黑白，不是因为他不能叫出黑与白这些名称，而是因为他分辨不出来。现在天下的君子称仁，即使大禹商汤也不能改变他。如果把仁与不仁混在一





Master Mozi said: “Words that can be put into action should be spoken frequently; Words that cannot be put into action should not be spoken too often. To speak frequently about what cannot be put into action is the same as to speak nonsense.”

Master Mozi said: “We must get rid of the six evil habits. When we are silent, we should be in deep thoughts; when we speak, we should be able to teach; when we take actions, we should be able to make achievements. If we allow these three to recycle alternatively, we can surely make ourselves sages. We must get rid of pleasure, anger, joy, sorrow, love and hate and replace them with righteousness. When our hands, feet, mouths, noses, ears and eyes are employed for righteousness, we can surely make ourselves sages.”

Master Mozi said to some of his disciples: “If one is not able to achieve good result in practicing righteousness, one must not blame the way of righteousness, just as the carpenter must not blame the line if he cannot saw the lumber straight.”

Master Mozi said: “There are some gentlemen in the world behaving like this: When they are asked to be the butchers to kill dogs or pigs, they will quit the job if they are not qualified; when they are given the post of being the prime minister of the country, they will take the offer even if they are not qualified. Isn’t it very ridiculous?”

Master Mozi said: “Here is a blind man who says: ‘Bright is white and dark is black.’ Even the keen-sighted man cannot alter this. Yet when we mix white and black together and then ask the blind man to tell which is which, he will not be able to tell black from white. So when we say that the blind people cannot distinguish between black and white, it is not because they do not know their definition but because they cannot tell the difference between the two and cannot make selections. Now even Yu and Tang cannot alter the definition given to benevolence by the gentlemen in the world. Yet when we mix the conduct of benevolence with that of malevolence together and then ask them to tell which is which, they will not be able to tell benevolence from malevolence. So when we say

【原文】

不仁，而使天下之君子取焉，不能知也。故我曰天下之君子不知仁者，非以其名也，亦以其取也。”

子墨子曰：“今士之用身，不若商人用一布之慎也。商人用一布布，不敢继苟而譬焉，必择良者。今士之用身则不然，意之所欲则为之，厚者入刑罚，薄者被毁丑，则士之用身不若商人用一布之慎也。”子墨子曰：“世之君子欲其义之成，而助之修其身则愠，是犹欲其墙之成，而人助之筑则愠也，岂不悖哉！”

子墨子曰：“古之圣王，欲传其道于后世，是故书之竹帛，镂之金石，传遗后世子孙，欲后世子孙法之也。今闻先王之遗而不为，是废先王之传也。”子墨子南游使卫，关中载书甚多，弦唐子见而怪之，曰：“吾夫子教公尚过曰：‘揣曲直而已。’今夫子载书甚多，何有也？”子墨子曰：“昔者周公旦朝读书百篇，夕见漆十士。故周

【译文】

起，叫天下的君子去辨别，他们就不知仁与不仁的界线，所以我说天下的君子不知道仁，并不是因为他们不能称呼仁，而是因为他们不能分辨仁与不仁。”

墨子说：“现在士人以身处世，还不如商人用钱谨慎。商人用钱去买东西，不敢随便买，必定要选择好的才买。现在士人以身处世却不是这样，想做什么就去做什么，严重的被刑罚，轻的遭非议羞辱，可见士人以身处世不如商人用钱那么谨慎。”墨子说：“当代的君子，想实现他的义，而人家帮助他修养身心，他却不高兴，这好比想筑墙，人家帮助他筑反而不高兴一样，这不是很荒谬吗！”

墨子说：“古代圣王想将他们的道传给后代，因此才写在竹帛史书上，刻在金石上，留传给后代子孙，希望后代子孙效法他们。如今听了先王之道而不去做，这是废除先王传下来的道啊。”墨子南游出使卫国，车厢里载了许多书，弦唐子见了觉得奇怪，问道：“夫子曾教导公尚过说：‘能衡量曲直就行了。’如今夫子载那么多书，有什么用呢？”墨子说：“从前周公旦早上读一百篇书，晚上接见七十个





that the gentlemen in the world cannot distinguish between benevolence and malevolence, it is not because they do not know their definitions but because they cannot tell the difference between the two and cannot make selections.”

Master Mozi said: “The gentlemen of today conduct themselves in society not as cautiously as the merchants spend money in buying things. When a merchant is to buy something, he will not make a hasty decision. He will surely select the best out of the best before buying it. Yet the gentlemen of today do not conduct themselves in society in this way. They do all kinds of wrongs at will. Those who commit foul crimes are severely punished; those who commit petty crimes are condemned and humiliated. From this we know that the gentlemen of today conduct themselves in society not as cautiously as the merchants spend money in buying things.”

Master Mozi said: “The rulers of today wish to achieve righteousness. Yet when we try to help them cultivate their moral characters, they turn to be very angry. It is like a man who wishes to build a wall. When others lend him a hand to build the wall, he becomes very angry. Isn’t it very ridiculous?”

Master Mozi said: “The ancient sage kings wanted to pass their teaching to future generations. Therefore, they wrote it on bamboos and silk and carved it in metal and stone, hoping to pass down their teaching to the posterity so that their descendants would follow it. Now the teachings of the early kings are heard but not carried out. This is against the tradition of the early kings.”

Master Mozi traveled south as an envoy to the State of Wei, bringing with him many books in his wagon drawers. When Xian Tangzi saw them, he was surprised, saying: “Sir, you told Gong Shangguo that books are just used to measure right and wrong. Now why do you bring so many books? What can they be used for?” Master Mozi said: “Formerly, Lord Dan of Zhou read one hundred books every morning and received seventy scholars every evening. Therefore his reputation as a good min-

【原文】

公旦佐相天子，其脩至于今。翟上无君上之事，下无耕农之难，吾安敢废此？翟闻之：‘同归之物，信有误者。’然而民听不钧，是以书多也。今若过之心者，数逆于精微，同归之物，既已知其要矣，是以不教以书也。而子何怪焉？”

子墨子谓公良桓子曰：“卫，小国也，处于齐、晋之间，犹贫家之处于富家之间也。贫家而学富家之衣食多用，则速亡必矣。今简子之家，饰车数百乘，马食菽粟者数百匹，妇人衣文绣者数百人，吾取饰车、食马之费，与绣衣之财以畜士，¹必千人有余。若有患难，则使百人处于前，数百于后，与妇人数百人处前后，孰安？吾以为不若畜士之安也。”

子墨子仕人于卫，所仕者至而反。子墨子曰：“何故反？”对曰：“与我言而不当。曰：‘待女以千盆。’授我五百盆，故去之也。”子墨子曰：“授子过千盆，则子去之乎？”对曰：“不去。”子墨子曰：“然则，非为其不审也，为其寡也。”

子墨子曰：“世俗之君子，视义士不若负粟者。今有人于此，负

【译文】

士。故周公旦辅佐天子的故事，能长久流传至今。我墨翟上无辅君之事，下无农耕的困难，我怎敢荒废读书呢？我听说：‘万物殊途而同归，确有失误之处’，老百姓听到的东西往往不一致，因此书就多了。现在若通过内心思考，理解上已达到精微的程度，万物同归的道理已经知其要领，所以就不用拿书来教他了，你为什么感到奇怪呢？”

墨子对卫国大夫公良桓子说：“卫国，是一个小国，处于齐国和晋国两大国之间，好比贫家处在富家之间一样。贫家去学富家那样的衣食花费，就必定垮得快。现在看看你的家，装饰华丽的车几百辆，吃豆和粮食的马有几百匹，穿绣花衣的妇女有几百人，我拿你饰车养马的费用，以及缝绣衣的钱财来养士，必定可养一千多人。如果患难发生，可叫数百人在前抵挡，数百人在后保护，这比叫数百个妇人站在身前身后，哪一种安全呢？我认为不如养士安全。”

墨子介绍一个人到卫国去做官，这个人到卫国后马上又回来了。墨子问：“为什么回来？”那人回答说：“卫君的话前后不合，他原说：‘给你俸禄一千盆。’可是只给了五百盆，所以我走了。”墨子说：“如果给你的俸禄超过一千盆，那你还走吗？”那人回答说：“当然不会走。”墨子说：“那么不是因为他不守信用，而是因为你嫌给你的少了。”

墨子说：“世俗的君子，看待义士还不如一个背米的人。现在这



ister to aid the king has lasted till this day. I have neither superior men to serve, nor any farming work to attend to. How dare I neglect these books? I have heard it say: 'Different ways lead to the same end, yet they are not presented without deviations.' As the stories that the people hear are different, different books are written. People like Gong Shangguo are intelligent enough to understand the affairs of human life. He does not have to be taught by books. Why do you feel so surprised?"

Master Mozi said to Gongliang Huanzi: "Wei is a small state situated between Qi and Jin. It is like a poor family in the midst of rich families. If the poor family imitates the rich family in the area of food and clothing, it will overspend its income and is bound to ruin. Now let us have a look at your house. There are hundreds of decorated vehicles, hundreds of horses fed on grains, several hundred women dressed in fine embroidery. If the money spent on the decorations of the vehicles, the food of the horses and the embroidered clothes is used to sustain soldiers, it can support at least one thousand. In case of emergency, several hundred of them can be stationed in the front while several hundred more can be stationed in the rear. To compare this with having several hundred women in the front and in the rear, which is safer? I think that the former is safer than the latter."

Master Mozi had recommended somebody for a position in the State of Wei. The man went and returned. Master Mozi asked him why he returned. The man said: "The Lord of Wei did not keep his promise. He said that he would give me one thousand pounds of grains, yet I got only five hundred in reality. Therefore, I quit the job." Master Mozi said: "If you were given more than one thousand pounds of grains, would you still leave?" The man answered: "No." Then, Master Mozi said: "It is not because the Lord of Wei did not keep his promise, but because you think that they gave you too few grains."

Master Mozi said: "A secular man shows less respect for a righteous man than for a grain carrier. Let us suppose a grain carrier is trying to rise up but is unable to do so after resting for a while by the roadside.



【原文】

粟息于路侧，欲起而不能，君子见之，无长少贵贱，必起之，何故也？曰义也。今为义之君子，奉承先王之道以语之，纵不说而行，又从而非毁之。则是世俗之君子之视义士也，不若视负粟者也。”

子墨子曰：“商人之四方，市贾信徙，虽有关梁之难，盗贼之危，必为之。今士坐而言义，无关梁之难，盗贼之危，此为信徙，不可胜计，然而不为。则士之计利不若商人之察也。”子墨子北之齐，遇日者。日者曰：“帝以今日杀黑龙于北方，而先生之色黑，不可以北。”子墨子不听，遂北，至淄水，不遂而反焉。日者曰：“我谓先生不可以北。”子墨子曰：“南之人不得北，北之人不得南，其色有黑者，有白者，何故皆不遂也？且帝以甲乙杀青龙于东方，以丙丁杀赤龙于南方，以庚辛杀白龙于西方，以壬癸杀黑龙于北方，若用子之言，则是禁天下之行者也。是围心而虚天下也，子之言不可用也。”

【译文】

儿有一个人，背着米在路边休息，想要起身时起不来，君子看见，不论老少贵贱，一定会帮他站起来，什么原因呢？这就叫做义呀。现在行义的君子，奉行先王之道并把这道告诉人们，人们不但不高兴听还要跑开，而且还要加以毁谤，可见世俗的君子看待义士，还不如那背米的人。”

商人到四方去做买卖，只要交易中有一倍或五倍的利，即使有关卡桥梁的阻拦，盗贼的危险，也一定要去做。现在士人坐着谈义，没有关卡桥梁的阻拦，盗贼的危险，这种功利不是商人那一倍五倍的利可计算的，却没人去做，士人计利远不如商人那么精明。”墨子往北到齐国去，遇见一个占卜的人。占卜的人说：“今日天帝在北方杀黑龙，先生你的脸色黑，不能往北。”墨子不听，继续往北行，到达淄水，不能渡而返回。占卜的人说：“我说过先生不能往北的。”墨子说：“南方人不能到北，北方人不能往南，脸色有黑有白，为什么都不能渡呢？况且天帝甲乙日杀青龙于东方，丙丁日杀赤龙于南方，庚辛日杀白龙于西方，壬癸日杀黑龙于北方，如果按你的说法，那就要禁止天下人走路了。这是束缚人的思想而使天下虚无人迹，你的话不能听。”



When a secular man sees it, be he old or young, noble or humble, he will help him rise to his feet. Why so? Because he is practicing righteousness. But when the gentlemen practicing righteousness admonish the secular men with the teachings of the early kings, they not only hesitate to put it into practice, but also criticize and defame it. That is why I say that a secular man shows less respect for a righteous man than for a grain carrier.”

Master Mozi said: “The merchants do business wherever they go because they can make profits. When they met with difficulties at the passes and encountered highwaymen and robbers, they would go on with their business. The gentlemen of today now can sit down to teach the principle of righteousness without worrying about the difficulties at the passes and highwaymen and robbers. And the profits they make are more than doubled and are incalculable. From this we can see that gentlemen are less smart than merchants when it comes to the calculation of profits.”

Master Mozi traveled north to the State of Qi and met with a fortune-teller who said to him: “On this day in history, God killed the black dragon in the north: Your complexion is so dark. You cannot go to the north.” Master Mozi did not listen to what he said and went on to the north. When he reached the bank of the Zi River, he returned without crossing the river. The fortune-teller said: “I have told you not to go to the north.” Master Mozi said: “If the people living in the south of the Zi River cannot go to the north, then the people living in the north of the Zi River also cannot go to the south. There are people with dark complexions and with white complexions. Why none of them can cross the river? What is more, on the first day God may kill a blue dragon in the east; on the second day, he may kill a red dragon in the south; on the third day, he may kill a white dragon in the west; on the fourth day, he may kill a black dragon in the north. If we adopt your way of doing things, then the people all over the world will be prohibited from communicating with each other. What you say is against the will of the people and will make the world empty. There-



【原文】

子墨子曰：“吾言足用矣，舍言革思者，是犹舍获而椽粟也，以其言非吾言者，是犹以卵投石也，尽天下之卵，其石犹是也，不可毁也。”

【译文】

墨子说：“我的话足够用的了，舍弃我的学说而改变我的思想，这好比放弃收割而去拾穗一样，拿他的言论来反对我的言论，这好比拿蛋来击石头，将天下所有的蛋都打破了，那石头还是原样，是不会被打坏的。”

公孟第四十八

【原文】

公孟子谓子墨子曰：“君子共己以待，问焉则言，不问焉则止。譬若钟然，扣则鸣，不扣则不鸣。”子墨子曰：“是言有三物焉，子乃今知其一身也，又未知其所谓也。若大人行淫暴于国家，进而谏，则谓之不逊，因左右而献谏，则谓之言议。此君子之所疑惑也。若大人为政，将因于国家之难，譬若机之将发也然，君子之必以谏，然而大人之利，若此者，虽不扣必鸣者也。若大人举不义之异行，虽得大巧之经，可行于军旅之事，欲攻伐无罪之国，有之也，君得之，则必用之矣。以广辟土地，著税伪材，出必见辱，所攻者不利，而攻者亦

【译文】

公孟子对墨子说：“君子要拱手以待，问则说，不问则不说，像钟一样，敲则响，不敲则不响。”墨子说：“此话有三种情况，你如今只知其一罢了，而且又不知道情况产生的原因。如果王公大人在国内荒淫暴虐，你进去劝谏，他说你不恭逊，依靠他身边的近臣去劝谏，又说你在评论是非。这真让君子困惑为难。但如果王公大人治国，出现了危机，好比弩机上的箭要射出去了，此时君子必定要进言劝谏，因为涉及王公大人的利益，即使不敲也要响的了。如果王公大人干不义的事掌握了兵家的韬略或得到能工巧匠，可应用于军队中，想攻打无罪的国家，他有了这些东西，必定要试用一下，以便扩大土地，搜括钱财。可是这样出兵必然受辱，被攻的不利，攻人的也不



fore, your idea is not applicable.”

Master Mozi said: “I have said so much. If you abandon my words and resort to other plans, it is like giving up the harvest and picking the ears of wheat. Refuting my words with those of others is the same as throwing eggs against a stone. You may use up all the eggs in the world, but the stone remains the same without being harmed.”

Chapter 48

Gongmeng

Gongmengzi said to Master Mozi: “A gentleman should fold his hands and wait. And he should speak when being asked and keep quiet when not being asked. A gentleman is like a bell which will sound when being struck and will remain silent when not being struck.” Master Mozi said: “Actually a gentleman is expected to react in three different ways. You just mentioned two of them. What is more, you do not seem to know what you are talking about. Let us suppose that the ruler of a state is shamelessly dissipated and tyrannical. If we went to admonish him, it would appear disrespectful; if we asked those around him to convey our opinions, it would be regarded as meddling with the state affairs. This is the very reason why the gentlemen are hesitant to voice their opinions unless they are asked. Let us suppose that the ruler, in his administration, meets with some difficulty in the state and is facing imminent danger. In such a case, the gentlemen must go and admonish the ruler because it affects the interests of the ruler himself. And they must behave like a bell that automatically produces sounds without being struck. If the ruler intends to do unrighteous evil things and if he acquires the useful books on the art of war, he will use them in the warfare and attack the innocent states and occupy them. He will definitely expand his territories, collect taxes and gather wealth once he gets such books. Yet he will surely be humiliated. War is beneficial neither to the one who launches attacks nor

【原文】

不利，是两不利也。若此者，虽不扣必鸣者也。且子曰：‘君子共己待，问焉则言，不问焉则止，譬若钟然，扣则鸣，不扣则不鸣。’今未有扣，子而言，是子之谓不扣而鸣邪？是子之所谓非君子邪？”公孟子谓子墨子曰：“实为善人，孰不知？譬若良玉，处而不出有余糈。譬若美女，处而不出，人争求之。行而自衒，人莫之取也。今子徧从人而说之，何其劳也？”子墨子曰：“今夫世乱，求美女者众，美女虽不出，人多求之；今求善者寡，不强说人，人莫之知也。且有二生，于此善筮，一行为人筮者，一处而不出者。行为人筮者与处而不出者，其糈孰多？”公孟子曰：“行为人筮者其糈多。”子墨子曰：“仁义钧。行说人者，其功善亦多，何故不行说人也！”

公孟子戴章甫，搢忽，儒服，而以见子墨子曰：“君子服然后行乎？其行然后服乎？”子墨子曰：“行不在服。”公孟子曰：“何以知其然也？”子墨子曰：“昔者，齐桓公高冠博带，金剑木盾，以治其国，其国治。昔者，晋文公大布之衣，牂羊之裘，韦以带剑，以治其

【译文】

利，这是双方都不利的事。当这种情况出现的时候，即使不敲也要响的了。况且你说过：‘君子要拱手以待，问则说，不问则不说，像钟一样，敲则响，不敲则不响。’现在并没有人敲你，而你却发言，你不就成了不敲而响了吗？这样你不是成了你所说的非君子吗？”公孟子对墨子说：“真正行善的人，谁不知道？譬如一个良巫，在家里不外出，仍有人登门求卜而得到很多粮食。譬如美女，躲在家里不出门，人们还是争着去求亲。如果她出门来自我炫耀，就没有谁敢娶她了。现在你到处游说，不是太劳苦了吗？”墨子说：“当今世道混乱，求美女的多，所以美女虽不出门，求的人却多；而今求善的人少，如果不努力去劝说，人们不会了解。假定有两个人，都善于卜筮，一个出外给人卜筮，一个在家不出门。出外给人卜筮的与住家中不出去的，谁得到的粮食多呢？”公孟子说：“出去卜筮的得粮食多。”墨子说：“仁义也和这个一样，出外劝说别人，其功善也多，为什么不能出去劝说别人呢？”

公孟子头戴礼帽，插上笏板，穿上儒服，前来见墨子，问道：“君子要穿戴一定的服饰然后才能有所作为呢，还是先有所作为后才穿戴一定的服饰呢？”墨子说：“有所作为不在乎服饰。”公孟子问：“凭什么这样说？”墨子说：“从前齐桓公戴着高帽子，腰上系着大带子，佩挂金剑，这样来治理他的国家，把国家治理好了。晋文公穿粗布衣服，羊皮裘装，牛皮袋子上插剑，这样来治理他的国家，同



to the one being attacked. In such a case, we should behave like a bell that automatically produces sounds without being struck. And you said: 'A gentleman should fold his hands and wait. And he should speak when being asked and keep quiet when not being asked. A gentleman is like a bell which will sound when being struck and will remain silent when not being struck.' Now nobody is forcing you to speak, yet you are voicing your opinions. Is it the so-called producing sounds without being struck? Is this what you call ungentlemanly?"

Gongmengzi said to Master Mozi: "Who does not know the man who really practices virtues? It is like the excellent fortune-tellers who stay at home and do not go out but can still have plenty food to eat. It is also like the beautiful maidens who stay at home and do not go out but can still attract plenty of young men to pay court to her. Now there are not many people seeking to do good deeds. If we do not encourage people to do good deeds, nobody will do them. Here we have two people who are both good at fortune telling. One goes out to practice fortune telling; the other stays at home. Then which of the two can get more food?" Gongmengzi said: "Of course, the man going out to practice fortune telling can get more food." Master Mozi said: "If they are both in favor of benevolence and righteousness, the one going out to promote righteousness and benevolence will make better results and more benefits. Then why not go about to persuade people into practicing righteousness and benevolence?"

Gongmengzi, wearing a hat and a scholarly cloak and carrying the officials' tablet, came to see Master Mozi, saying: "Should the gentleman first dress like a gentleman before acting like a gentleman or should he first act like a gentleman before dressing like a gentleman?" Master Mozi said: "We cannot judge a gentleman by the clothes he wears." Gongmengzi said: "Why do you say so?" Master Mozi said: "Formerly, Lord Huan of Qi went to govern his state, wearing a high hat and a wide girdle, carrying a gold sword and a wooden shield. And his state became orderly. Lord Wen of Jin went to govern his state, wearing garments of coarse cloth and a sheepskin cloak and carrying a sword around a leather



【原文】

国，其国治。昔者，楚庄王鲜冠组纓，绛衣博袍，以治其国，其国治。昔者，越王勾践剪发文身，以治其国，其国治。此四君者，其服不同，其行犹一也。翟以是知行之不在服也。”公孟子曰：“善！吾闻之曰：‘宿善者不祥’，请舍忽，易章甫，复见夫子可乎？”子墨子曰：“请因以相见也。若必将舍忽、易章甫，而后相见，然则行果在服也。”

公孟子曰：“君子必古言服，然后仁。”子墨子曰：“昔者，商王纣、卿士费仲，为天下之暴人，箕子、微子为天下之圣人，此同言而或仁不仁也。周公旦为天下圣人，关叔为天下之暴人，此同服或仁或不仁。然则不在古服与古言矣。且子法周而未法夏也，子之古非古也。”

公孟子谓子墨子曰：“昔者圣王之列也，上圣立为天子，其次立为卿、大夫，今孔子博于《诗》、《书》，察于礼乐，详于万物，若使孔子当圣王，则岂不以孔子为天子哉？”子墨子曰：“夫知者，必尊天事鬼，爱人节用，合焉为知矣。今子曰：‘孔子博于《诗》、

【译文】

样把国家治理好了。楚庄王头戴鲜冠，冠上系着丝带，穿着大衣大袍，这样来治理他的国家，也把国家治理好了。越王勾践剪掉头发，身上刺字，就这样来治理他的国家，也把国家治理好了。这四位国君，他们的服饰不同，但他们都有所作为。我由此知道有所作为不在乎服饰。”公孟子说：“好吧！我听说：‘停止做善事的人不吉祥’，请让我放下笏板，换了帽子再来见您行吗？”墨子说：“就这样相见吧。如果一定要放下笏板、换了帽子然后才相见，就说明有所作为果然在乎服饰了。”

公孟子说：“君子一定要说古言、穿古服，然后才称得上仁。”墨子说：“从前，商纣王及其卿士费仲，被称为天下的暴人；箕子、微子被称为天下的圣人，这些人言语相同，但有的仁有的不仁。周公旦是天下的圣人，其弟管叔是天下的暴人，这两人服饰相同，但有的仁有的不仁。这样看来，仁与不仁并不在穿古服说古言。况且你是效法周代而不是效法夏代，你所说的古还不是最古的呢。”

公孟子对墨子说：“从前圣王安排位次，最圣明的立为天子，其次立为卿大夫。当今孔子博通《诗经》、《尚书》等典籍，明察礼乐的建制，通晓万物的规律，假如孔子符合圣王的需要，岂不是应该立孔子为天子了吗？”墨子说：“所谓智者，必定尊敬上天事奉鬼神，爱利别人而节约用度，合乎这个标准就称为智者。现在你却说：‘孔



belt. And his state became orderly. Lord Zhuang of Chu went to govern his state, wearing a gaudy hat with a tassel, a red garment and a big gown. And his state became orderly. And Lord Gou Jian of Yue went to govern his state, having his hair cut and his body tattooed. And his state became orderly. All these four lords dressed differently but behaved alike. From this I get to know that we cannot judge a gentleman by the clothes he wears." Gongmengzi said: "I can't agree more! I heard it said that he who stops promoting benevolence is unlucky. Let me throw away my tablet and take off my hat before I come back to see you. Is that all right?" Master Mozi said: "I just wish to see you like this. If you throw away your tablet and take off your hat before coming back to see me, that is indeed judging a man by the clothes he wears."

Gongmengzi said: "A gentleman must speak the ancient language and wear ancient clothes before he can be called benevolent." Master Mozi said: "Formerly, King Zhou of Shang and his minister Fei Zhong were infamous wicked men in the world while Jizi and Weizi were famous sages in the world. They spoke the same language, but the former were wicked while the latter were benevolent. Lord Dan of Zhou was a famous sage in the world while Uncle Guan was an infamous wicked man in the world. They wore the same clothes, but the former was benevolent while the latter was wicked. From this we get to know that it is not the ancient language and ancient clothes that matter. What is more, you are following only Zhou but not Xia. Therefore, your ancientness is not really ancient enough."

Gongmengzi said to Master Mozi: "Formerly when the sage kings assigned ranks, the most sagacious was placed as the Son of Heaven and the others were appointed as ministers. Now, Confucius is well versed in poetry and history and has a fairly good understanding of ceremonials and music. He is also very knowledgeable of everything in the world. If Confucius were made the most sagacious, does it mean that he would be placed as the Son of Heaven?" Master Mozi said: "All the wise men must respect Heaven, worship ghosts and spirits, love the people and



【原文】

《书》，察于礼乐，详于万物’，而曰可以为天子，是数人之齿，而以为富。”

公孟子曰：“贫富寿夭，蜡然在天，不可损益。”又曰：“君子必学。”子墨子曰：“教人学而执有命，是犹命人葆而去丕冠也。”

公孟子谓子墨子曰：“有义不义，无祥不祥。”子墨子曰：“古圣王皆以鬼神为神明，而为祸福，执有祥不祥，是以政治而国安也，自桀纣以下，皆以鬼神为不神明，不能为祸福，执无祥不祥，是以政乱而国危也。故先王之书，《子亦》有之曰：‘丕傲也，出于子，不祥。’此言为不善之有罚，为善之有赏。”

子墨子谓公孟子曰：“丧礼，君与父母、妻、后子死，三年丧服，伯父、叔父、兄弟期，族人五月，姑、姊、舅、甥皆有数月之

【译文】

子博通《诗》、《书》，明察礼乐，通晓万物’，而且还说孔子可以当天子，这好比数着别人刻在竹契的齿刻，还在那里自以为富呢。”

公孟子说：“贫穷富有，长寿短寿，都是由上天安排的，不能减少也不能增多。”又说：“君子一定要学习。”墨子说：“教人家学习却又主张有命，这好比叫人家包头戴帽却又掀掉他的帽子一样，自相矛盾啊。”

公孟子对墨子说：“人有义与不义之分，但不因为义而得福，不因为不义而得祸。”墨子说：“古代圣王都把鬼神看成神明，它能给人带来祸福。认为人有义与不义之分，也因此会得福或得祸，所以刑政治理得好，国家安定。自夏桀、商纣以来的暴王，都认为鬼神不能明察，不会给人带来祸福，主张无所谓祸无所谓福，所以刑政混乱，国家艰危。在先王的书中《箕子》篇有这样几句话：‘言行傲慢，出自于你，是不吉祥。’这是说为恶的将受罚，为善的将有赏。”

墨子对公孟子说：“丧礼规定：国君与父母、妻、嫡长子死，要服丧三年；伯父、叔父，兄弟死，服丧一年；族人死，服丧五个月；姑、姊、舅、甥死，也要服丧几个月。在不办丧事的时候，要朗诵诗



economize in expenditures. Those who conform to these requirements can be called wise men. Now you say that Confucius is well versed in poetry and history and has a fairly good understanding of ceremonials and music and he is also very knowledgeable of everything in the world. And you believe that he should be made Son of Heaven. This is like believing oneself to be rich by counting other people's money."

Gongmengzi said: "Whether one is rich or poor, whether one lives a long life or dies young, it is all decided by fate and cannot be modified." And he said again: "Gentlemen must study hard." Master Mozi said: "You teach people to study hard, but at the same time you say that all is decided by fate. This is like asking people to wrap their hair for the sake of wearing hats and at the same time taking their hats away."

Gongmengzi said to Master Mozi: "Righteousness and unrighteousness do exist, but fortune and disaster are not brought about by righteousness or unrighteousness." Master Mozi said: "The ancient sage kings all believed that ghosts and spirits are sagacious and could bring about fortunes and disasters. They held that fortunes were brought about by righteousness while disasters were brought about by unrighteousness. Therefore, their government was well administered and the country was secure. When Jie of Xia and Zhou of Shang took power, they all believed that ghosts and spirits were not sagacious and could not bring about fortunes. They held that fortunes were not brought about by righteousness nor were disasters brought about by unrighteousness. Therefore, the government became disorderly and the country was in danger. In the book entitled *Jizi* written by the early kings, we find the following words: 'Pride brings forth calamity.' This is to say the evil act will be punished while the good act will be rewarded."

Master Mozi said to Gongmengzi: "According to the funeral custom, the mourning for the ruler and parents, the wife and the eldest son of the family should last three years; the mourning for the uncles on father's side, and brothers should last one year; the mourning for the first cousin within the family should last five months while the mourning for the aunt,

【原文】

丧。或以不丧之间，诵诗三百、弦诗三百，歌诗三百，舞诗三百。若用子之言，则君子何日以听治？庶人何日以从事？”公孟子曰：“国乱则治之，国治则为礼乐。国治则从事，国富则为礼乐。”子墨子曰：

“国之治。治之废，则国之治亦废。国之富也，从事，故富也。从事废，则国之富亦废。故虽治国，劝之无饜，然后可也。今子曰：‘国治，则为礼乐，乱则治之’，是譬犹噎而穿井也，死而求医也。古者三代暴王桀纣幽厉，茆为声乐，不顾其民，是以身为刑僇，国为戾虚者，皆从此道也。”

公孟子曰：“无鬼神。”又曰：“君子必学祭祀。”子墨子曰：“执无鬼而学祭礼，是犹无客而学客礼也，是犹无鱼而为鱼罟也。”

公孟子谓子墨子曰：“子以三年之丧为非，子之三日之丧亦非也。”子墨子曰：“子以三年之丧非三日之丧，是犹僇谓擻者不恭也。”

【译文】

经三百篇，用弦乐配乐歌唱，还要伴以舞蹈。如果按照你们的这一套去做，那么君子拿什么时间听政，老百姓用什么时间从事生产？”公孟子说：“国家混乱就治理国家，国家太平就从事礼乐。国家贫穷就从事生产，国家富裕就从事礼乐。”墨子说：“君子必须努力于政务，国家才治理得好，君子不努力治政，政事就会荒废。国家富，要做事才能富，不做事国家不会富。所以治理国家，必须勤勉不止。现在你却说：‘国家太平，就从事礼乐，国家乱才去治’，这就好比口渴了才去打井，人死了才去求医。古代的暴王夏桀、商纣、周幽王、周厉王，他们大搞声乐，不顾百姓死活，最终身遭刑戮，国破家亡，就是这个道理。”

公孟子说：“没有鬼神。”又说：“君子必须学习祭礼。”墨子说：“主张无鬼而学祭礼，这好比没有宾客而学宾礼，没有鱼而织鱼网一样。”

公孟子对墨子说：“你认为服丧三年是不对的，那么你主张服丧三月也是不对的。”墨子说：“你拿服丧三年来非难服丧三月，这好





the sister, the uncles on mother's side, and the nephews on sister's side should last several months. At the intervals of the mourning, *The Three Hundred Poems* should be read, played with the string instruments, sung and danced. If we adopt your proposal, when will the gentlemen attend to government affairs and when will the people go to work?" Gongmengzi said: "If the country is in disorder, we must set it to order; if the country is in peace, we can engage in ceremonials and music; if the country is in poverty, we must work hard; if the country is rich, we can again engage in ceremonials and music." Master Mozi said: "The country is in order because we set it to order. If we stop setting it to order, the country will fall back into disorder. The country is rich because we work hard to make it rich. If we stop working hard, the country will fall back into poverty. Therefore, to govern the country well, we must work diligently. Now you tell us: 'If the country is in peace, we can engage in ceremonials and music; if the country is in disorder, we must set it to order.' This is like digging the well when one is already thirsty and looking for the doctor when one is already dead. In ancient times, the wicked kings of the Three Dynasties, Jie, Zhou, You and Li indulged themselves in music and neglected the interests of the people. Thus, they suffered capital punishment and brought calamity to their country. All this is because they followed what you said."

Gongmengzi said: "Ghosts and spirits do not exist." And he said again: "A gentleman must learn how to go through the correct procedures at a sacrificial ceremony." Master Mozi said: "On the one hand, you hold that ghosts and spirits do not exist; on the other, you tell us that the gentleman must learn how to go through the correct procedures at a sacrificial ceremony. This is like asking people to learn the etiquette of receiving guests when there is no guest or asking them to make fishing-nets when there is no fish."

Gongmengzi said to Master Mozi: "You think that mourning for three years is wrong. Then your proposal of mourning for three months is also wrong." Master Mozi said: "You cite the example of mourning for three

【原文】

公孟子谓子墨子曰：“知有贤于人，则可谓知乎？”子墨子曰：“愚之知有以贤于人，而愚岂可谓知矣哉？”

公孟子曰：“三年之丧，学吾之慕父母。”子墨子曰：“夫婴儿子之知，独慕父母而已。父母不可得也，然号而不止，此亦故何也？即愚之至也。然则儒者之知，岂有以贤于婴儿子哉？”

子墨子曰：“问于儒者，‘何故为乐？’曰：‘乐以为乐也。’”子墨子曰：“子未我应也。今我问曰：‘何故为室？’曰：‘冬避寒焉，夏避暑焉，室以为男女之别也。’则子告我为室之故矣。今我问曰：‘何故为乐？’曰：‘乐以为乐也。’是犹曰‘何故为室？’曰‘室以为室也’。”

子墨子谓程子曰：“儒之道足以丧天下者，四政焉。儒以天为不明，以鬼为不神，天鬼不说，此足以丧天下。又厚葬久丧，重为棺槨，多为衣衾，送死若徙，三年哭泣，扶后起，杖后行，耳无闻，目无见，此足以丧天下。又弦歌鼓舞，习为声乐，此足以丧天下。又以

【译文】

比赤身裸体的人说掀开衣服露出身体的人不恭敬一样。”

公孟子对墨子说：“知道有胜过别人的地方，就可称得上是聪明人吗？”墨子说：“愚者也知道有胜过别人的地方，这愚者难道可称得上是聪明人吗？”

公孟子说：“主张服丧三年，是为了使我的儿子学我那样怀念父母。”墨子说：“婴儿的智力，只依恋父母而已，得不到父母就大哭不止，这是什么缘故呢？是因为他还很愚笨。看来儒者的智力，岂有胜过婴儿的地方？”

墨子问儒者：“为什么从事音乐？”儒者回答说：“为了音乐而从事音乐。”墨子说：“你没有回答我的问题。假如现在我问：‘为什么修建房子？’回答说：‘是为了冬避风寒，夏避暑热，是为了使男女居住分开。’那么你就把建房的原因告诉我了。现在我问：‘为什么从事音乐？’你却回答：‘为了音乐从事音乐。’这好比问‘为什么建房’，回答说‘为了建房而建房’。”

墨子对程繁说：“儒家的学说，有四种教义足以亡天下。儒家认为上天不明察事理，认为鬼神没有灵验，惹得天鬼不高兴，此两项足以亡天下。儒家提倡厚葬久丧，几层棺木，多制衣被，送葬如同搬家，守孝哭泣三年，把人折磨得要人扶着才能站起，拄着手杖才能走路，耳听不清，眼看不明，此一项就足以亡天下。又用丝弦乐器配乐歌唱，击鼓跳舞，常设声乐，这足以丧亡天下。又认为有命运，贫





years to criticize mourning for three months. It is like a naked person condemning one lifting up his garments as indecent.”

Gongmengzi said to Master Mozi: “If someone is more knowledgeable than other people in a certain area, can we say that he is wiser than other people?” Master Mozi said: “A fool may be more knowledgeable than other people in a certain area, can we say that he is a wise person?”

Gongmengzi said: “It is in imitation of infants’ dependence on their parents that we decide on three years’ mourning.” Master Mozi said: “Infants know nothing except depending on their parents. If they cannot get help from their parents, they will keep on crying. Why is it so? It is because they are very foolish. If the gentlemen are to imitate infants, can we call them wise?”

Master Mozi asked one Confucian: “Why do you pursue music?” The Confucian said: “It is purely out of my love for music.” Master Mozi said: “You haven’t answered my question. Suppose I ask you: ‘Why do you build houses?’ and you tell me: ‘It is to keep off the cold in winter and the heat in summer and to separate men from women.’ Then you have told me the reason for building houses. Now my question is: ‘Why do you pursue music?’ and you tell me: ‘It is purely out of my love for music.’ This is just like when being asked why you build houses, you answer that it is purely out of your love for houses.”

Master Mozi said to Chengzi: “There are four principal views among the teachings of Confucius which can ruin the country. The Confucians believe that Heaven is not omniscient and the ghosts are not miraculous. God and the ghosts will not be happy with them and this is sufficient to ruin the country. The Confucians demand for elaborate funerals and extended mourning. They use several inner and outer coffins and many pieces of shrouds. The funeral procession looks like moving houses. The mourners are required to cry and weep for three years until they cannot stand up without support and cannot walk without a cane and until their ears cannot hear and their eyes cannot see. In such a case, the country is doomed to destruction. The Confucians are also indulged in playing the



【原文】

命为有，贫富寿夭，治乱安危有极矣，不可损益也，为上者行之，必不听治矣；为下者行之，必不从事矣，此足以丧天下。”程子曰：

“甚矣！先生之毁儒也。”子墨子曰：“儒固无此若四政者，而我言之，则是毁也。今儒固有此四政者，而我言之，则非毁也，告闻也。”程子无辞而出。子墨子曰：“迷之！”反，后坐，进复曰：“乡者先生之言有可闻者焉，若先生之言，则是不誉禹，不毁桀纣也。”子墨子曰：“不然，夫应孰辞，称议而为之，敏也。厚攻则厚吾，薄攻则薄吾。应孰辞而称议，是犹荷辕而击蛾也。”

子墨子与程子辩，称于孔子。程子曰：“非儒，何故称于孔子也？”子墨子曰：“是亦当而不可易者也。今鸟闻热旱之忧则高，鱼闻热旱之忧则下，当此虽禹汤为之谋，必不能易矣。鸟鱼可谓愚矣，禹汤犹云因焉。今翟曾无称于孔子乎？”

【译文】

富寿夭，治乱安危都由命中注定，不能减少也不能增加。在上位的王公大人照他们的话去做，必定不努力治政；在下位的百姓照他们的话去做，必定不努力生产，这一项也足以亡天下。”程繁说：“太过分了！先生怎么这样诽谤儒者啊。”墨子说：“儒家如果本无这四种教义，而我说它，那是诽谤。儒家本来有这四种教义，我这样说它，并非诽谤而是把我所知道的告诉你。”程繁不辞而出。墨子说：“你回来！”程繁返回，再坐下，进而又说道：“刚才先生的话有可指责之处，照先生这样说，那就不存在既不赞誉大禹、商汤，也不诋毁夏桀、商纣了。”墨子说：“不对！以平常的言辞回答别人而又切合事理，见其敏捷。但如果对方严词相攻，那我也必严词相抵；如果对方缓言诘问，那我也必缓言相对，如果应付普通的言辞也要去辩论，那就好像背着车辕去敲击蛾子，不对劲了。”

墨子与程繁辩论，称赞孔子。程繁问：“你不是反对儒家吗，为什么又称赞孔子呢？”墨子说：“是因为孔子有合理而不能改变的地方。鸟假如感觉有热旱之忧就会往高处飞，鱼感觉有热旱之忧就会往水下游，这个时候即使大禹、商汤这样的圣人来替它们谋划，也不能改变它们的本性。鸟鱼可算是最愚笨的了，大禹、商汤也还得顺其自然，现在我为什么不能称赞孔子呢？”



string instruments, beating drums, dancing and singing, and taking songs and music as their hobby. In such a case, the country is doomed to destruction. They also advocate fatalism and believe that whether one lives a long life or dies young, whether he is rich or poor, whether a country is safe or in danger, whether the society is in order or out of order, it is all decided by fate and cannot be modified. When the high-ranking officials believe in fatalism, they will surely not attend to government affairs; when the people living at the bottom of the society believe in fatalism, they will surely not do their work. In such a case, the country is doomed to destruction.” Chengzi said: “Isn’t it that you are going too far to defame Confucianism?” Master Mozi said: “If there are not four principal views among the teachings of Confucius and I say that there are, then I am defaming Confucianism. If there are four principal views among the teachings of Confucius and I say that there are, then I am not defaming Confucianism. All I say is what I know.” Chengzi went out without saying anything. Master Mozi ordered him to come back. After coming back and being seated, Chengzi said: “There is something wrong in what you said just now. If we follow what you said, we should neither praise Yu nor criticize Jie and Zhou.” Master Mozi said: “No. What I mean is that we are smart if we do not pretend to be very serious when engaging in daily conversation. When attack is heavy, defense must be strong. When attack is light, defense must be light. To be very serious when engaging in daily conversation is just like trying to kill a moth with a thill.”

In a discussion with Chengzi, Master Mozi cited Confucius. Chengzi said: “You are against Confucius, why do you cite him?” Master Mozi said: “Confucius also has his strong points which cannot be altered. When the bird foresees the danger of heat and of drought, it will fly to the higher sky; when the fish foresees the danger of heat and drought, it will swim to the lower water. Under such circumstances, even if Yu and Tang made plans for them, they could not change the situation. The bird and the fish may be said to be unintelligent, yet Yu and Tang have to follow them sometimes. Why can’t I cite Confucius?”



【原文】

有游于子墨子之门者，身体强良，思虑徇通，欲使随而学。子墨子曰：“姑学乎，吾将仕子。”劝于善言而学。其年，而责仕于子墨子。子墨子曰：“不仕子，子亦闻夫鲁语乎？鲁有昆弟五人者，元父死，元长子嗜酒而不葬，元四弟曰：‘子与我葬，当为子沽酒。’劝于善言而葬。已葬，而责酒于其四弟。四弟曰：‘吾末予子酒矣，子葬子父，我葬吾父，岂独吾父哉？子不葬，则人将笑子，故劝子葬也。’今子为义，我亦为义，岂独我义也哉？子不学，则人将笑子，故劝子于学。”

有游于子墨子之门者，子墨子曰：“盍学乎？”对曰：“吾族人无学者。”子墨子曰：“不然。夫好美者，岂曰吾族人莫之好，故不好哉？夫欲富贵者，岂曰我族人莫之欲，故不欲哉？好美、欲富贵者，不视人犹强为之。夫义，天下之大器也，何以视人必强为之？”

有游于子墨子之门者，谓子墨子曰：“先生以鬼神为明知，能为祸人哉福？为善之富之，为暴者祸之。今吾事先生久矣，而福不至，意者先生之言有不善乎？鬼神不明乎？我何故不得福也？”子墨子曰：

【译文】

有一个人来到墨子门下求学，这人身体强壮，思想敏捷，墨子想让他跟随自己学习。墨子说：“暂且学吧，我将使你出仕。”学了一年以后，这人向墨子要求出仕，墨子说：“不能让你出仕。你曾听说过鲁国的故事吗？鲁国有一家五兄弟，他们的父亲死了，长子只知嗜酒而不埋葬父亲，他的四个弟弟对他说：‘你和我们一道把父亲埋了，我们将为你买酒喝。’用好话劝说终于把父亲埋了。安葬完毕，长子向四个弟弟要酒。四个弟弟说：‘我们不给你买酒了，你埋你的父亲，我们埋我们的父亲，难道只是我们的父亲吗？你不葬父，别人将笑话你，所以劝你把父埋了。’现在你从事义，我也从事义，岂是我一个人的义呢？你不学习，别人将笑话你，所以鼓励你学习。”

有一个人来到墨子门下，墨子问他：“为什么不学习呢？”回答说：“我的族人都不学习。”墨子说：“不对。爱美的人，难道会说因为我的族人没有谁爱美，所以我也不爱美吗？想富贵的人，难道会说因为我的族人没有谁想富贵，所以我也不想富贵吗？爱美的人，想富贵的人，用不着看别人行事，仍然追求自己所想要的。义，是天下最可宝贵的东西，为什么一定要看他人行事呢？”

有一个在墨子门下求学的人，对墨子说：“先生认为鬼神是明智的，能给人祸福，使为善者得福，使残暴者遭祸。如今我侍奉先生很久了，却没有得福，也许先生的话不准确吧？也许鬼神不能明察吧？我



A man who was physically well built and mentally brilliant came to Master Mozi's school. To make him a student of his, Master Mozi said: "Just stay at my school and follow me. I will make you an official in the future." Persuaded by such an attractive promise, the man stayed and became a pupil of Master Mozi. One year later, he asked Master Mozi to make true his promise. Master Mozi said: "I cannot recommend you to be an official. Have you heard the story of five brothers in the State of Lu? When their father passed away, the eldest son took to wine and would not conduct the funeral. The four younger brothers said to him: 'You go and conduct the funeral, and we shall buy wine for you.' The elder brother was persuaded by such an attractive promise and buried his father henceforth. After the burial, he demanded wine of the four brothers. The four brothers told him: 'We will not give you any wine. You bury your father and we bury our father. How can you say that father only belongs to us? If you don't bury him, people will laugh at you, therefore we urged you to bury him.' Now you practice righteousness and so do we. How can you say that righteousness only belongs to us? If you don't follow us, people will laugh at you. Therefore we urged you to follow us."

Master Mozi asked the man who wandered about at the gate of his school: "Why don't you study?" The man replied: "No one in my family likes to study." Master Mozi said: "You haven't answered my question. Will the one who loves beauty say that no one in my family loves beauty, so I will not love beauty? Will the one who desires wealth and honor say that no one in my family loves wealth and honor, so I will not love wealth and honor? If one really loves beauty and really desires wealth and honor, he will try his best to get them. Righteousness is the greatest thing in the world. Why should one follow others in pursuing it?"

A pupil said to Master Mozi: "Sir, you teach us that ghosts and spirits are intelligent and can bring about fortune and disaster to man. They will enrich the good and harm the evil. I have been serving you for a long time. Yet I haven't got any blessing. Can it be that your teaching is not

【原文】

“虽子不得福，吾言何遽不善？而鬼神何遽不明？子亦闻乎匿徒之刑之有刑乎？”对曰：“未之得闻也。”子墨子曰：“今人有于此，什子，子能什誉之，而一自誉乎？”对曰：“不能。”有人于此，百子，子能终身誉斤善，而子无一乎？”对曰：“不能。”子墨子曰：“匿一人者犹有罪，今子所匿者若此斤多，将有厚罪者也，何福之求？”

子墨子有疾，跌鼻进而问曰：“先生以鬼神为明，能为祸福，为善者赏之，为不善者罚之。今先生圣人也，何故有疾？意者先生之言有不善乎？鬼神不明知乎？”子墨子曰：“虽使我有病，何遽不明？人之所得于病者多方，有得之寒暑，有得之劳苦，百门而闭一门焉，则盗何遽无从入？”

二三子有复于子墨子学射者，子墨子曰：“不可，夫知者必量斤力所能至而从事焉，国士战且扶人，犹不可及也，今子非国士也，岂能成学又成射哉？”

二三子复于子墨子曰：“告子曰：‘言义而行甚恶。’请弃之。”

【译文】

为么不得福呢？”墨子说：“虽然你没有得到福，我的话为什么就不准确，鬼神怎么不明察呢？你听说过隐藏犯人是犯罪的吗？”那人回答说：“没有听说过。”墨子说：“现在这里有一人，他的贤德胜过你十倍，你能十倍地赞誉他而一点也不赞誉自己吗？”回答说：“不能。”墨子又说：“现在这里有一人，他的贤德胜过你百倍，你能百倍地赞誉他而一点也不赞誉自己吗？”回答说：“不能。”墨子说：“隐藏一个犯人尚且有罪，现在你隐藏别人的贤德如此之多，将有重罪呢，还求什么福？”

墨子有病，跌鼻进来问道：“先生认为鬼神能明察，能给人祸福，为善的将得到奖赏，为恶的将遭到惩罚。先生现在是圣人，为什么会生病呢？或许先生的话有不对的地方吧？也许鬼神不能明察吧？”墨子回答说：“虽然我有病，为什么说鬼神就不明察呢？人得病有多方面的原因，有因为寒暑不适而得病的，有因为劳苦而得病的，好比一百道门你只关了一道，盗贼为何不可以从其他的门进来呢？”

有几个弟子告诉墨子他们想学习射箭，墨子说：“不能。智者必定根据自己力所能及的情况行事，国士尚且不能一面作战一面扶人，你不是国士，岂能从学又从射呢？”

有几个弟子向墨子报告说：“告子说您口言仁义而行为甚恶，请





entirely correct, and that ghosts and spirits are not intelligent? Otherwise, why haven't I got any blessing?" Master Mozi said: "Though you have not got any blessing, how can you say that my teaching is not entirely correct, and that ghosts and spirits are not intelligent? Have you ever heard that giving shelter to a criminal is a crime?" The man answered: "No." Master Mozi said: "Suppose here is a man who is ten times as virtuous as you are. Can you praise him ten times while you praise yourself only once?" The man answered: "No." Master Mozi said: "Suppose here is a man who is one hundred times as virtuous as you are. Can you praise him all your life without praising yourself even once?" The man answered: "No." Master Mozi said: "Giving shelter to a criminal is a crime. Now you give shelter to so many dark thoughts. You have committed big crimes. How can you get any blessing?"

Master Mozi was ill. One of his pupils, Diebi, came to see him and inquired: "Sir, you teach us that the ghosts and spirits are intelligent and can bring about fortune and disaster to man. They will reward the good and punish the evil. Now you are already a sage, why should you fall ill? Can it be that your teaching is not entirely correct, and that ghosts and spirits are not intelligent?" Master Mozi said: "Though I am ill, yet how can you say that ghosts and spirits are not intelligent? There are many reasons to lead to a man's illness. Some fall ill because of heat in summer or cold in winter. Others fall ill because of overwork. When there are one hundred doors and only one is closed, the burglar will find it easy to get in."

Some of the pupils told Master Mozi that they wanted to learn archery with him. Master Mozi said: "No, you are not supposed to do so. The wise man must measure how far his capacity can reach before he is engaged in his work. Even the best soldier in the state cannot fight with the enemy and help somebody at the same time. Now you are not soldiers. How can you do a good job both in your study and in your learning of archery?"

Some of Master Mozi's pupils reported to him that Gaozi was defam-



【原文】

子墨子曰：“不可，称我言以毁我行，愈于亡。有人于此，翟甚不仁，尊天、事鬼、爱人，甚不仁，犹愈于亡也。今告子言谈甚辩，言仁义而不吾毁，告子毁犹愈亡也。”

二三子复于子墨子曰：“告子胜为仁。”子墨子曰：“未必然也！告子为仁，譬犹跛以为长，隐以为广，不可久也。”

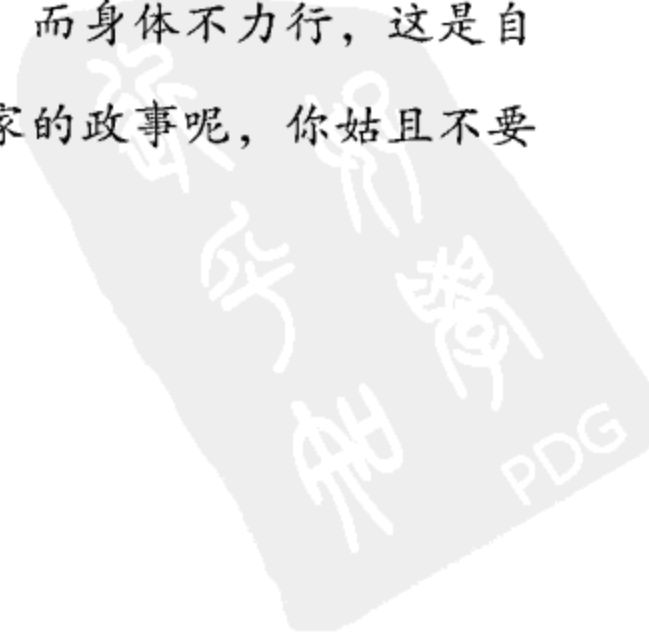
告子谓子墨子曰：“我治国为政。”子墨子曰：“政者，口言之，身必行之。今子口言之，而身不行，是子之身乱也。子不能治子之身，恶能治国政？子姑亡，子之身乱之矣。”

【译文】

先生抛弃他吧。”墨子说：“不能。他称赞我的言论而诽谤我的行为，这比什么也没说的好。这里有一个，说我不仁，又说我尊天、事鬼、爱人，十分不仁，这总比什么也没说的好。今告子说话十分善辩，说我言仁义这不是诽谤我，告子的诽谤就等于没有。”

有几个弟子告诉墨子说：“告子说他能胜任行仁义的事。”墨子说：“未必如此！告子说他能行仁义，就好比一个人踮起脚尖以为身子长高了，仰卧身子以为长宽了一样，这是不能长久的。”

告子对墨子说：“我能治理国家管理政务。”墨子说：“政务，口头上要说，行动上要去做，如今你口头上说，而身体不力行，这是自相矛盾。你不能管好你自身，怎么能管理国家的政事呢，你姑且不要说了吧，你这是自相矛盾哩。”





ing him and urged him to denounce Gaozi. But Master Mozi said: “No, I won’t do that. To praise my teaching and blame my conduct is better than not mentioning me at all. Suppose someone says: ‘Master Mozi is very malevolent. He reveres Heaven, worships ghosts and spirits and loves men universally.’ Though I am called malevolent, I still feel better than not being mentioned at all. Gaozi is quite biased in his speech, yet he does not blame me for teaching righteousness. Yes, he is defaming me, but I still feel better than not being mentioned at all.”

Some of the pupils said to Master Mozi: “Gaozi is capable of practicing benevolence and righteousness.” Master Mozi said: “Perhaps you are wrong in saying so. When Gaozi practices benevolence and righteousness, it is like the man who stands on his tiptoe to appear taller and spreads himself to appear broader. He cannot make it last long.”

Gaozi said to Master Mozi: “I am capable of governing the state and managing the state affairs.” Master Mozi said: “When you say that you are capable of governing the state and managing the state affairs, you must put what you say into practice. Now the problem is that you cannot put what you say into practice. Your speech and your conduct are contradictory with each other. If you cannot even govern yourself, how can you govern the state well? You’d better stop talking as you are self-contradictory.”



卷十三

鲁问第四十九

【原文】

鲁君谓子墨子曰：“吾恐齐之攻我也，可救乎？”子墨子曰：“可。昔者，三代之圣王禹汤文武，百里之诸侯也，说忠行义，取天下。三代之暴王桀纣幽厉，仇怨行暴，失天下。吾愿主君，之上者尊天事鬼，下者爱利百姓，厚为皮币，卑辞令，亟遍礼四邻诸侯，驱国而以事齐，患可救也，非此，顾无可为者。”

齐将伐鲁，子墨子谓项子牛曰：“伐鲁，齐之大过也。昔者，吴王东伐越，栖诸会稽，西伐楚，葆昭王于随。北伐齐，取国子以归于吴。诸侯报其仇，百姓苦其劳，而弗为用，是以国为虚戾，身为刑戮也。昔者，智伯伐范氏与中行氏，兼三晋之地，诸侯报其仇，百姓苦

【译文】

鲁君问墨子：“我担心齐国攻打我国，有什么办法可以解救吗？”墨子说：“办法是有的。以前三代的圣王夏禹、商汤、周文王、武王，都是土地方圆百里的诸侯，他们爱忠行义，所以得了天下。三代的暴王夏桀、商纣、周幽王、厉王，仇忠行暴，所以失了天下。我希望国君您，对上尊天事神，对下爱利百姓，拿出丰厚的礼物，使用谦卑的辞令，赶紧遍礼四邻诸侯，率领全国民众一致对付齐国，这样，忧患才可解除。除此之外，没有别的办法。”

齐国将要进攻鲁国，墨子对齐将项子牛说：“进攻鲁国，是齐国的大错。从前，吴王夫差东攻越国，曾困越王勾践于会稽；其父往西曾攻伐楚国，楚昭王在大夫的保护下逃到了随国。夫差向北扩张攻伐齐国，俘获齐将国书回吴。结果，诸侯起来报仇，百姓因过于劳苦而不肯听命，因而国破家亡，自己遭杀身之祸。从前，晋国的智伯进攻范氏、中行氏，兼并了两家的土地，结果，诸侯起来报仇，百姓因过



Book Thirteen

Chapter 49

Lu's Question

The Lord of Lu said to Master Mozi: "I am rather worried that Qi will attack us soon. Is there any way to protect us from being invaded?" Master Mozi said: "Yes. The ancient sage kings of the Three Dynasties of antiquity, Yu, Tang, King Wen and King Wu were all feudal lords of small states with a territory of less than forty square miles. Yet they finally became the overlords owing to their love for the loyal ministers and their commitment to benevolence and righteousness. The ancient wicked kings Jie, Zhou, King You and King Li finally ruined their country owing to their hatred for those who make complaints and their despotic rule. I wish you would revere Heaven and ghosts and spirits above and love and benefit the people below, prepare plenty of furs and money and humble your speech to befriend all the neighboring lords, and lead the people of the state to defend themselves against the invasion of Qi. Only by doing so can you protect yourselves from being attacked; otherwise, there is no way out."

Hearing that Qi was going to attack Lu, Master Mozi said to Xiang Ziniu: "If Qi is to attack Lu, it will make a big mistake. Formerly, the Lord of Wu attacked Yue in the east, forcing Goujian to be entrenched in the besieged Guiji. He also attacked Chu in the west, forcing the generals of Chu to flee together with Lord Zhao to Sui. In the north he attacked Qi, capturing Guoshu, the general of Qi and took him to Wu. It was not long before the feudal lords took revenge and the people being exhausted were no longer willing to obey Lord of Wu's order. As a result, the state was ruined and the Lord of Wu himself was executed. Formerly, Zhibo attacked the house of Fan and the house of Zhongxing, and annexed all the land of the three big houses of Jin. It was not long before the feudal





【原文】

其劳，而弗为用，是以国为虚戾，身为刑戮用是也。故大国之攻小国也，是交相贼也，过必反于国。”子墨子见齐大王曰：“今有刀于此，试之人头，倅然断之，可谓利乎？”大王曰：“利。”子墨子曰：“多试之人头，倅然断之，可谓利乎？”大王曰：“利。”子墨子曰：“刀则利矣，孰将受其不祥？”大王曰：“刀受其利，试者受其不祥。”子墨子曰：“并国覆军，贼散百姓，孰将受其不祥？”大王俯仰而思之曰：“我受其不祥。”

鲁阳文君将攻郑，子墨子闻而止之，谓阳文君曰：“今使鲁四境之内，大都攻其小都，大家伐其小家，杀其人民，取其牛马狗豕布帛米粟货财，则何若？”鲁阳文君曰：“鲁四境之内，皆寡人之臣也。今大都攻其小都，大家伐其小家，夺之货财，则寡人必将厚罚之。”子墨子曰：“夫天之兼有天下也，亦犹君之有四境之内也。今举兵将以攻郑，天诛元不至乎？”鲁阳文君曰：“先生何止我攻郑也？我攻郑，顺于天之志。郑人三世杀其父，天加诛焉，使三年不全。我将助

【译文】

于劳苦而不肯听命，因而国破家亡，自己也遭杀身之祸。所以大国攻小国，这是互相残害，过分了就会适得其反。”墨子见齐太王说：

“假定这里有一把刀，拿人头来试，一下子就砍断了，刀可称得上锋利吧！”齐太王说：“锋利。”墨子说：“多拿几个人头来试，一下子都砍断了，可称得上锋利吧？”齐太王说：“锋利。”墨子说：“刀倒是锋利了，谁将遭到不幸呢？”齐太王说：“刀得锋利之名，而试刀的人将遭到不幸。”墨子说：“兼并别国土地、覆灭别国军队，残杀别国的百姓，那么，谁将遭到灾祸呢？”太王低头想了一下说：“我将遭到灾祸。”

鲁阳文君将攻打郑国，墨子听到后前去阻止，对鲁阳文君说：“假使现在鲁阳四境之内，大都去攻小都，大家去伐小家，杀他们的人民，夺取他们的牛马猪狗、布帛、粮食和钱财，你将怎么办？”鲁阳文君说：“鲁阳四境之内，都是我的臣民，现在假使大都去攻小都，大家去伐小家，夺取别人的钱财，那我必将重重惩罚他。”墨子说：“上天兼有天下，就好比您兼有四境之内一样。现在你要发兵攻打郑国，上天就不会降下惩罚吗？”鲁阳文君说：“先生为何阻止我攻郑呢？我攻郑顺从天意。郑人三代都杀国君，上天对他们加强惩



lords took revenge and the people being exhausted were no longer willing to obey his order. As a result, Zhibo lost all the land and was executed. Therefore, when the big states attack small states, it can only result in mutual injury. The disasters of the war will always be inflicted back on the big states that launch the war. ”

Master Mozi went to see the Grand Lord of Qi and said: “Here is a broadsword. When we try it on a man’s neck, it can cut off his neck immediately. Can it be said to be sharp?” The Grand Lord said: “Yes.” Master Mozi went on to say: “If we try it on several men’s necks, it cuts them off immediately. Can it be said to be sharp?” The Grand Lord said: “Yes.” Master Mozi went on to say: “The sword is indeed sharp. But who will take the curse of the deed upon him?” The Grand Lord said: “The sword gets the benefit and the one who tries it will take the curse of the deed upon him.” Master Mozi said again: “Then who will take the curse of the deed upon him when he goes to annex the land of other states, wipes out their army and kills their people?” The Grand Lord lowered his head to hesitate for a while and then lifted it up and said: “I myself will take the curse.”

Prince Yangwen of Lu was going to attack Zheng. When Master Mozi heard of it, he tried to stop him and said: “Let’s suppose that within the territory of Lu the big cities attack the small cities and the big houses attack the small houses. The people are killed and the oxen and horses, dogs and pigs, cloth and silk, and grains and valuables are taken away. What would you do?” Prince Yangwen of Lu replied: “All the people living within the territory of Lu are my subjects. If the big cities should attack the small cities and the big houses should attack the small houses and take away their valuables, I will severely punish them.” Master Mozi said: “Heaven possesses the whole world just as you possess your state. Now you are raising an army to attack Zheng. Can you avoid being punished by Heaven?” Prince Yangwen of Lu said: “Why do you stop me from attacking Zheng? It is to obey the will of Heaven that I decide to attack Zheng. Three generations of the people of Zheng were all in-



【原文】

天诛也。”子墨子曰：“郑人三世杀其父而天加诛焉，使三年不全。天诛足矣，今又举兵将以攻郑，曰‘吾攻郑也，顺于天之志。’譬有人于此，其子强梁不材，故其父笞之，其邻家之父举木而击之，曰‘吾击之也，顺于其父之志’，则岂不悖哉？”

子墨子谓鲁阳文君曰：“攻其邻国，杀其民人，取其牛马、粟米、货财，则书之于竹帛，镂之于金石，以为铭于钟鼎，传遗后世子孙曰：‘莫若我多。’今贱人也，亦攻其邻家，杀其人民，取其狗豕食粮衣裘，亦书之竹帛，以为铭于席豆，以遗后世子孙曰：‘莫若我多’。亓可乎？”鲁阳文君曰：“然吾以子之言观之，则天下之所谓可者，未必然也。”

子墨子为鲁阳文君曰：“世俗之君子，皆知小物而不知大物。今有人于此，窃一犬一彘则谓之不仁，窃一国一都则以为义。譬犹小视白谓之白，大视白则谓之黑。是故世俗之君子，知小物而不知大物

【译文】

罚，已使郑国三年没有收成。我将帮助上天惩罚他们。”墨子说：

“郑人三代杀其国君，而上天对他们已加以惩罚，使郑国三年没有收成。上天的惩罚已经够了，现在您又发兵攻打郑国，还说‘我攻打郑国，是顺从天意。’这好比此有一个人，其子强横不成才，所以父亲鞭打他，邻家的家长也举起木棒来打，说：‘我打他，是顺他父亲的心意’，这岂不是违背事理吗？”

墨子对鲁阳文君说：“攻打邻国，杀害该国的人民，夺取该国的牛马、粮食、钱财，还要记在竹简帛书中，刻在金石上面，写成铭文铸刻于钟鼎之上，传给后代子孙说：‘没有谁比我的战功多’。假使现在一个平民，也去攻打他的邻居，杀死邻人，夺取邻人的猪狗、粮食、衣物，也记在竹简帛书中，写成铭文刻在几席、食器之上，把它传给后代子孙，说：‘没有谁比我多’。这可以吗？”鲁阳文君说：

“是的，照你的话看来，天下认为对的事，未必是对的啊。”

墨子说：“世俗的君子，都只知小事而不知大事。现在这里有一个人，偷了人家一条狗或一只猪，就说他不仁。但是有人窃取一国一都，反而认为他合乎义。这就好比少看到白叫做白，多看到白反而叫做黑。所以说世俗的君子，只知道小事而不知道大事，就是这个



volved in murdering their lords. Heaven cursed them by having the state of Zheng suffer from famine for three years. What I am doing is only to help Heaven punish Zheng.” Master Mozi said: “The three generations of the people of Zheng were all involved in murdering their lords. Thereupon Heaven cursed them by having the state of Zheng suffer from famine for three years. Heaven’s punishment is already severe enough. Now you are raising an army to attack Zheng, saying: ‘It is to obey the will of Heaven that I decide to attack Zheng.’ Suppose here is a man whose son is insolent and behaves badly. So the man beats his son with a stick. But the father of his neighbor also beats him with a stick, saying: ‘It is to obey the will of your father that I decide to beat you.’ Isn’t it ridiculous?”

Master Mozi said to Prince Yangwen of Lu: “The warlike feudal lords often attack their neighboring countries, kill their people and take away their oxen, horses, grains and valuables. And then they will record what they have done on bamboos and silk and engrave it on metal and stone and write it down onto the bells and cauldrons to be passed down to the future generations. They would say: ‘Nobody possesses as many trophies as I do.’ Now the wicked people also attack their neighbors’ houses, kill the innocent people, and take away their dogs, pigs, food and clothing. And then they would record what they have done on bamboos and silk and write it down onto the vessels and dishes to be passed down to the future generations. They would say: ‘Nobody possesses as many trophies as I do.’ Are they allowed to do so?” Prince Yangwen of Lu said: “If I examine the world in accordance with your point of view, what the people take for granted may not be right at all.”

Master Mozi said to Prince Yangwen of Lu: “The secular men only know small matters, but not matters of great importance. If a man steals a dog or a pig, they would call him malevolent; yet if he steals a state or a city, they would regard him as righteous. This is like calling a small dot of whiteness as white while seeing a vast scene of whiteness as black. That is why I say that the secular men only know small matters,

【原文】

者，此若言之谓也。”

鲁阳文君语子墨子曰：“楚之南有啖人之国者桥，其国之长子生，则鲜而食之，谓之宜弟。美，则以遗其君，君喜则赏其父。岂不恶俗哉？”子墨子曰：“虽中国之俗，亦犹是也。杀其父而赏其子，何以异食其子而赏其父者哉？苟不用仁义，何以非夷人食其子也？”

鲁君之嬖人死，鲁君为之谏，鲁人因说而用之。子墨子闻之曰：“谏者，道死人之志也，今因说而用之，是犹以来首从服也。”鲁阳文君谓子墨子曰：“有语我以忠臣者，令之俯则俯，令之仰则仰，处则静，呼则应，可谓忠臣乎？”子墨子曰：“令之俯则俯，令之仰则仰，是似景也。处则静，呼则应，是似响也。君将何得于景与响哉？若以翟之所谓忠臣者，上有过则微之以谏，己有善，则访之上，而无敢以告。外匡其邪，而入其善，尚同而无下比，是以美善在上，而怨

【译文】

道理。”

鲁阳文君对墨子说：“楚国的南部有一个吃人国叫桥，长子生下来，就活生生地把他吃掉，称之为宜弟。如果肉的味道美，还要送去给国君吃，国君高兴就会赏赐孩子的父亲，这不是一种恶俗吗？”墨子说：“即使中国的风俗，也是如此啊。杀父亲而赏儿子，这与吃儿子赏父亲有什么区别呢？如果不用仁义，凭什么去指责那夷人吃他们的孩子呢？”

鲁君宠妾死了，有人为她写了一篇哀祭谏文，鲁君因此高兴而用此人。墨子听了说道：“谏文是用来称颂死者的遗志的，如今因为高兴而用此人，这就好比用狸去驾车当服马使用，自然力不胜任了。”鲁阳文君对墨子说：“有人把忠臣的样子告诉我，说是叫他俯身才俯身，叫他抬头才抬头，日常起居很安静，呼唤他时才应答，这可算是忠臣了吧？”墨子说：“叫他俯身才俯身，叫他抬头才抬头，这好像影子。起居安静，呼唤应答，这好像回声，您从影子和回声那里能得到什么呢？如果按我的看法，所谓忠臣应该是，君主有过失，有机会就要劝谏，自己有好的主意要向上进献谋略，而不随便告诉他人；纠正君主的偏邪，使之言行纳入正道，一切统一于君主，不在下面结党



but not matters of great importance.”

Master Mozi said to Prince Yangwen of Lu: “To the south of the state of Chu, there is a cannibal tribe called Qiao. When the first son is born, the local people would immediately cut open his belly and eat him. They call such a custom as favorable for the younger brothers. If the flesh of the first-born is tasty, they will offer it to the chief. If the chief is satisfied, he will award the father of the son. Don’t you think that it is a very bad custom?” Master Mozi said: “Even in the feudal states of the Central Plains there are customs of this kind. For example, to make some one’s father die in the battlefield and then comfort and compensate the children of the dead. How is it different from eating the first-born son and then award the son’s father? If one cannot practice benevolence and righteousness, how can he condemn the barbarous people for eating their own sons?”

One of the favorite concubines of the Lord of Lu died. Someone in Lu wrote an obituary for her. When the Lord of Lu saw it, he was very pleased and decided to accept it. When Master Mozi heard of it, he said: “An obituary is written to reveal the ambitions of the dead. It is adopted simply because it pleases the lord. A thing like this is the same as making a wild cat pull a cart.”

Prince Yangwen of Lu said to Master Mozi: “Somebody described to me what a loyal minister looks like. He should bow when I order him to bow, and he should look up when I order him to look up. When he sits there, he should be very quiet; when he is called, he should respond immediately. Can a man who behaves like this be called a loyal minister?” Master Mozi said: “If somebody bows and looks up whenever he is ordered to, he is like a shadow. If he remains quiet when he is left alone and responds immediately when he is called, he is like an echo. What can you get from a man like this? To me, a loyal minister should behave like this: When the ruler makes mistakes, he should try to find a proper chance to admonish him; when he hits upon a good idea he should let his ruler know first and not reveal it to others. He should correct the ruler’s mistakes to

【原文】

仇在下，安乐在上，而忧戚在臣。此翟之所谓忠臣者也。”

鲁君谓子墨子曰：“我有二子，一人者好学，一人者好分人财，孰以为太子而可？”子墨子曰：“未可知也，或所为赏与为是也。钓鱼者之恭，非为鱼赐也；饵鼠以虫，非爱之也。吾愿主君之合其志功而观焉。”

鲁人有因子墨子而学其子者，其子战而死，其父让子墨子。子墨子曰：“子欲学子之子，今学成矣，战而死，而子愠，而犹欲桀，桀讐，则愠也。岂不费哉？”

鲁之南鄙人，有吴虑者，冬陶夏耕，自比于舜。子墨子闻而见之。吴虑谓子墨子：“义耳义耳，焉用言之哉？”子墨子曰：“子之所谓义者，亦有力以劳人，有财以分人乎？”吴虑曰：“有。”子墨子曰：“翟尝计之矣，翟虑耕而食天下之人矣，盛，然后当一农之

【译文】

营私；所有美的和善的德行都归之于君主，怨仇由下面承担，让君主安乐，臣子承担忧伤，这就是我所认为的忠臣。”

鲁君问墨子说：“我有两个儿子，一个好学，一个喜欢分财给人，谁可以当太子呢？”墨子答道：“还不能定哪一个当太子。或者他们是为了赏赐和名誉才这样做的呢。钓鱼的人躬身钓鱼，并不是感谢鱼的恩赐；用有毒食物诱惑老鼠，并不是爱老鼠。我希望国君您把他们的志向与所做的事合起来加以观察。”

鲁国有一个人让儿子向墨子学习，后来儿子战死了，他却来责怪墨子。墨子说：“你让儿子跟我学，如今学成了，作战死了，而你怨恨我，这就好比卖粮食，按你的意思卖出去了，而你反而发怒，这不是违背常理吗？”

鲁国的南部有一个山民，名叫吴虑，冬天制陶夏天耕耘，将自己比作舜。墨子听说后来见他。吴虑对墨子说：“义啊，义啊，何必用言语来说它呢？”墨子说：“你所谓的义，是用力量帮助人，用钱财分给人吗？”吴虑说：“是的”。墨子说：“我曾计算过，我如果耕





ensure him to go on the right track. He should always identify himself with the superiors and not ally himself with the subordinates. Therefore, the good reputation should all be attributed to the ruler, and the complaints and grudges should all be lodged against the minister himself. When one owes ease and happiness to the ruler and trouble and worry to himself, he can be called as a loyal minister.”

The Lord of Lu said to Master Mozi: “I have two sons: one is fond of study, the other is fond of distributing wealth to the people. Who is more suitable to be the crowned prince?” Master Mozi said: “It is very hard to come to the conclusion merely by what you have told me. Maybe they do so just for gaining reward and reputation. When a fisherman bows, he is not to show thanks to the fish; when the man who catches mice with the worms, he is not to show his love for the mice. I wish that you could view them by combining both their aspirations and achievements.”

In the State of Lu, there was a man who sent his son to learn from Master Mozi. Later the son died in the battle, the father held Master Mozi to be responsible for it. Master Mozi said: “You sent your son to be my pupil. Now you blame me as he has finished his study and died in battle. This is like someone trying his best to sell grains. But once the grains are sold out, he would regret what he has done. Isn’t it ridiculous?”

In the south of Lu, there lived a man called Wu Lü (meaning “not worrying about anything”) who does the farm work in summer and makes pottery in winter. When Master Mozi heard of his story, he went to see the man. Wu Lü told Master Mozi: “Righteousness is righteousness. Is it necessary to talk about what it means?” Master Mozi said: “Does the word righteousness in your mind’s eye mean helping others as much as one can and distributing wealth to others as much as one can?” Wu Lü said: “Yes.” Master Mozi said: “I had considered the matter before. I once had a plan to provide food for all the people in the world by throwing myself into doing the farm work. But what I can get each year is at most

【原文】

耕，分诸天下，不能人得一升粟。籍而以为得一升粟，其不能饱天下之饥者，既可睹矣。翟虑织而衣天下之人矣，盛，然后当一妇人之织，分诸天下，不能人得尺布。籍而以为得尺布，其不能暖天下之寒者，既可睹矣。翟虑被坚执锐救诸侯之患，盛，然后当一夫之战，一夫之战其不御三军，既可睹矣。翟以为不若诵先王之道，而求其说，通圣人之言，而察其辞，上说王公大人，次匹夫徒步之士。王公大人用吾言，国必治；匹夫徒步之士用吾言，行必修。故翟以为虽不耕而食饥，不织而衣寒，功贤于耕而食之、织而衣之者也。故翟以为虽不耕织乎，而功贤于耕织也。”吴虑谓子墨子曰：“义耳义耳，焉用言之哉？”子墨子曰：“籍设而天下不知耕，教人耕，与不教人耕而独耕者，其功孰多？”吴虑曰：“教人耕者其功多。”子墨子曰：“籍设而攻不义之国，鼓而使众进战，与不鼓而使众进战，而独进战者，其功孰多？”吴虑曰：“鼓而进众者其功多。”子墨子曰：“天下匹

【译文】

田来供给天下人吃，顶多也不过相当于一个农夫的劳动，把收获的粮食分给天下人，每人还得不到一升粟。即使每人得到一升粟，也不能使天下的饥者得食，这是显而易见的事。我曾想到过织布给天下人穿，但顶多也不过相当于一个妇女的纺织，把织的布分给天下人，每人还得不到一尺布，即使每人分得一尺布，而不能使天下寒者得暖，这是显而易见的事。我曾想到披着坚固的铠甲拿着锐利的武器，去拯救诸侯的困难，但顶多也不过相当于一个士兵的作用，一个士兵作战哪能抵御三军，这也是显而易见的事。我以为不如诵习先王之道，探求其学说，通晓圣人的言语，考察圣人的文辞，对上游说王公大人，对下劝说士人百姓。王公大人采用我的意见，国家必定得治；士人百姓若用我言，品行必定有修养。所以，我认为虽不去耕田给饥者吃，不去织布给寒者穿，其功效超过耕田给饥者吃，织布给寒者穿。我认为虽然不去耕织，而功效已超过耕织了。”吴虑对墨子说：“义啊义啊，何必用言语去说它呢。”墨子说：“假使天下人不懂得耕作，教人耕作的人与不教人耕作自己单独耕作的人，哪一个的功效大？”吴虑回答说：“教人耕作的功效大。”墨子说：“假使去攻打不义的国家，击鼓令众人前进的，与不击鼓令众人前进而自己独自作战的，谁的功效大？”吴虑说：“击鼓令众人前进的功效大。”墨子说：“天



equal to what a farmer can harvest within a year. When it is distributed to the people in the world, each can get less than one bushel of grain, which is obviously insufficient to feed all the hungry people in the world. I once had a plan to provide clothing for all the people in the world by turning myself into a weaver. But what I can weave each year is at most equal to what a weaver can achieve within a year. When it is distributed to the people in the world, each can get less than one inch of cloth, which is obviously insufficient to keep warm all the cold people in the world. I also had a plan to put on armor and hold a sharp spear to rescue the feudal lords in danger. But what I can do is at most equal to what a brave soldier can accomplish. It is quite obvious that however brave a soldier is, he cannot ward off the attack of a whole army. Therefore, I think that the best way is to read and study the teachings of the early kings, understand and grasp the meaning of their words, so as to persuade rulers and high officials above and the ordinary people below. If rulers and high officials adopt my principle, the country can surely restore order; if the people adopt my principle, their moral conduct can surely be regulated. Though I do not plough the fields to provide food for the hungry or weave cloth to clothe the cold, I can make a greater contribution than those who plough the field to provide food for the hungry or weave the cloth to clothe the cold. Therefore, I think that my merits are greater than those who plough and weave." Wu Lü said to Master Mozi again: "Righteousness is righteousness. Is it necessary to talk about what it means?" Master Mozi said: "Suppose many people in the world do not know how to plough, who have greater merits, those who teach others how to plough or those who plough all by themselves without teaching others how to plough?" Wu Lü said: "Of course, those who teach others how to plough have greater merits." Master Mozi said again: "In attacking an unrighteous country, who have greater merits, those who beat the drums to urge the soldiers to fight or those who fight all by themselves without beating the drums to urge others to fight on?" Wu Lü said: "Of course, those who beat the drums to urge the soldiers to fight on have greater merits."



【原文】

夫徒步之士，少知义而教天下以义者，功亦多，何故弗言也？若得鼓而进于义，则吾义岂不益进哉？”

子墨子游公尚过于越。公尚过说越王，越王大说，谓公尚过曰：“先生苟能使子墨子于越而教寡人，请裂故吴之地，方五百里，以封子墨子。”公尚过许诺。遂为公尚过束车五十乘，以迎子墨子于鲁，曰：“吾以夫子之道说越王，越王大说，谓过曰：‘苟能使子墨子至于越而教寡人，请裂故吴之地，方五百里，以封子’。”子墨子谓公尚过曰：“子观越王之志何若？意越王将听吾言，用我道，则翟将往，量腹而食，度身而衣，自比于群臣，奚能以封为哉？抑越不听吾言，不用吾道，而吾往焉，则是我以义赍也。钧之赍，亦于中国耳，何必于越哉？”

子墨子游，魏越曰：“既得见四方之君子，则将先语？”子墨子曰：“凡人国，必择务而从事焉。国家昏乱，则语之尚贤、尚同；国家贫，则语之节用、节葬；国家喜音湛湎，则语之非乐、非命；国家

【译文】

下士人百姓，很少有人知道义，用义来教天下人，功效如此之大，为何不能说呢？如果像击鼓一样令众人学义，那么我的义岂不是更前进了吗？”

墨子推荐公尚过到越国做官。公尚过游说越王，越王大喜，对公尚过说：“先生如果能使墨子到越国来教导寡人，愿割原吴国的土地五百里封他。”公尚过答应。于是越王为公尚过套车五十辆，到鲁国去迎接墨子。公尚过对墨子说：“我用先生的道理去游说越王，越王大喜，对我说：‘如果能使墨子到越来教导寡人，愿割原来吴国的土地五百里封他。’”墨子对公尚过说：“你看越王的意思如何？或许越王听我的话，用我的道，那我就往越国去，量腹吃饭，量体穿衣，自己与群臣一样，又何必以封地为条件呢？也许越王不听我的话，不用我的道，而我往越国去，那是拿义来出卖啊。同样是出卖，在中原地区就行了，又何必到越国去呢？”

墨子出游，弟子魏越问：“见到四方的君主时，你先说什么呢？”墨子说：“凡到一个国家，必择最重要的事去做。国家混乱，就教他尚贤、尚同；国家贫穷，就教他节用、节葬；国家喜好声乐沉



Master Mozi said: “Very few people in the world know what righteousness is. Since one has greater merits, if he instructs the people in the world to practice righteousness, why shouldn’t we talk about righteousness? If I can urge people to pursue righteousness, then I can achieve greater righteousness.”

Master Mozi had recommended Gongshang Guo to take a post in the State of Yue. Gongshang Guo persuaded the Lord of Yue to accept Master Mozi’s principle. The Lord of Yue was greatly pleased and said to him: “If you can invite Master Mozi to come to Yue to instruct me, I shall offer him one hundred square miles of land belonging to the former state of Wu.” Gongshang Guo promised to have a try. Then the Lord of Yue provided Gongshang Guo with fifty wagons to go to the State of Lu to welcome Master Mozi. Gongshang Guo said to Master Mozi: “The Lord of Yue was very pleased when I persuaded him to accept your principle. He said to me: ‘If you can invite Master Mozi to come to Yue to instruct me, I shall offer him one hundred square miles of the land belonging to the former state of Wu.’” Master Mozi said to Gongshang Guo: “What is the Lord of Yue’s real intention? If he can listen to me and adopt my principle, then I will go. But I will only ask for food according to the capacity of my stomach and ask for clothing according to the stature of my body. I shall just be one of the ordinary ministers and I will not accept his land. If he won’t listen to me or adopt my principle and I go there nevertheless, then I am selling righteousness to him. If I had to sell righteousness, I could do a good job in the Great Central Plains. Why should I go to the State of Yue?”

Master Mozi was to tour around. Wei Yue asked him: “If you see the lords of the world, what would you say to them first?” Master Mozi said: “When entering a country, I will locate the need and deal with it henceforth. If the country is in disorder, I will tell the lord the importance of ‘respecting the virtuous’ and ‘identifying with the superior’; if the country is poor, I will tell the lord the importance of ‘economizing expenditures’ and ‘simplicity in funeral’; if the country is indulging in music and wine, I will

【原文】

淫僻无礼，则语之尊天、事鬼；国家务夺侵凌，即语之兼爱、非攻。故曰择务而从事焉。”

子墨子出曹公子而于宋，三年而反，睹子墨子曰：“始吾游于子之门，短褐之衣，藜藿之羹，朝得之，则夕弗得，祭祀鬼神。今而以夫子之教，家厚于始也。有家厚，谨祭祀鬼神。然而人徒多死，六畜不蕃，身湛于病，吾未知夫子之道之可用也。”子墨子曰：“不然！夫鬼神之所欲于人者多，欲人之处高爵禄则以让贤也，多财则以分贫也。夫鬼神岂唯擢季柑肺之为欲哉？今子处高爵禄而不以让贤，一不祥也；多则而不以分贫，二不祥也。今子事鬼神唯祭而已矣，而曰：

‘病何自至哉？’是犹百门而闭一门焉，曰‘盗何从入？’若是而求福于有怪之鬼，岂可哉？”

鲁祝以一豚祭，而求百福于鬼神。子墨子闻之曰：“是不可，今

【译文】

迷酒色，就教他非乐、非命；国家淫僻无礼，就教他尊天、事鬼；国家从事侵夺欺凌，就教他兼爱、非攻。所以要选择重要的事去做。”

墨子让曹公子到宋国去做官，三年后曹公子回来，见到墨子说：

“当初我到先生的门下求学，穿的是粗布短衣，吃的是野菜汤，早上吃了，晚上就没有了，故不能去祭祀鬼神。现在由于先生的帮助，家比当初富了，也能认真地去祭祀鬼神了。然而家人多有死亡的，六畜也不兴旺，自己又染上疾病，我不知道先生的道术有什么用处。”墨子说：“不对！鬼神希望于人的很多，要人们处高位厚禄时要礼让贤才，钱财多时要分给穷人。鬼神岂是贪图那些黍和肺的祭品呢？现在你身处高位享受厚禄而不让贤才，这是一不祥；有很多钱财而不分给穷人，这是二不祥。如今你侍奉鬼神只是祭祀而已罢了，还问：‘病从哪里来的呢？’这好比一百道门只关一道，还问‘盗贼从哪里进来的呢？’如此向神求福又怪神不保佑，怎么可以呢？”

鲁国主祭的祝用一只小猪来祭神，想求鬼神降百福。墨子听到后



teach the lord the importance of ‘against music’ and ‘against fatalism’; if the country is insolent and impudent, I will tell the lord the importance of ‘respecting Heaven’ and ‘worshiping ghosts and spirits’; if the country is to invade and plunder other countries, I will tell the lord the importance of ‘universal love’ and ‘denouncing aggressive warfare’. That is to say that I will deal with the most important matter.”

Master Mozi had recommended Cao Gongzi to take a post in the State of Song. Three years later Cao came back and said to Master Mozi: “When I first came to your school, what I wore was coarse clothes and what I ate was vegetable soup. If I had breakfast in the morning, I could not have supper in the evening. So I had nothing to offer to ghosts and spirits. Now owing to your teaching, my family is much better off than before. And I began to offer sacrifices to ghosts and spirits respectfully. However, quiet a few family members of mine died, the domestic animals did not breed and I myself was afflicted with disease. I don’t quite know whether your teaching is still useful.” Master Mozi said: “You are wrong. Ghosts and spirits entertain many expectations of men. They expect men who enjoy higher positions and colossal emoluments to give up their positions to the virtuous and men who possess much wealth to share it with the poor. How can we say that the ghosts and spirits are only avid of sacrifices such as food and drink? Now that you are a high-ranking official and are receiving substantial emoluments, you are not willing to give up your post to the virtuous. This is your first step towards bad luck. Now that you possess much wealth, you are not willing to share it with the poor. This is your second step towards misfortune. When you offer sacrifices to ghosts and spirits, you only pay attention to the formalities of the sacrificial ceremony. Yet you ask: ‘Where does the disease come from?’ This is like there are one hundred doors, but only one is closed. Yet you ask yourself: ‘Where does the robbers come from?’ How can you get the blessing of ghosts and spirits when you invoke them in this way?”

The man in charge of the sacrificial ceremony in the State of Lu

【原文】

施人薄而望人厚，则人唯恐其有赐于己也。今以一豚祭，而求百福于鬼神，唯恐其以牛羊祀也。古者圣王事鬼神，祭而已矣。今以豚祭而求百福，则其富不如其贫也。”

彭轻生子曰：“往者可知，来者不可知。”子墨子曰：“籍设而亲在百里之外，则遇难焉，期以一日也，及之则生，不及则死。今有固车良马于此，又有奴马四隅之轮于此，使子择焉，子将何乘？”对曰：“乘良马固车，可以速至。”子墨子曰：“焉在矣来！”

孟山誉王子闾曰：“昔白公之祸，执王子闾斧钺钩要，直兵当心，谓之曰：‘为王则生，不为王则死。’王子闾曰：‘何其侮我也！杀我亲而喜我以楚国，我得天下而不义，不为也，又况于楚国乎？’遂而不为。王子闾岂不仁哉？”子墨子曰：“难则难矣，然而未仁也。若以王为无道，则何故不受而治也？若以白公为不义，何故不受王，

【译文】

说：“这样做不行。如果施给人的很薄而希望人报答丰厚，那么人家就害怕你再施给他了。现在用一只小猪来祭祀，向鬼神求百福，那鬼神也害怕你再拿牛马去祭祀他了。古代圣王侍奉鬼神，只是祭祀而已。现在用一只小猪去祭祀而要求百福，那就是富的还不如穷的好。”

彭轻生子说：“以往的事可以知道，将来的事不可知道。”墨子说：“假设你的父母在百里之外将要遇难，只有一天的限期，赶得到就能活，赶不到就会死，现在这里有坚车和良马，又有劣马和四轮的破车，叫你来选择，你将乘哪一种车呢？”彭轻生子回答说：“当然是乘良马坚车，可以快速到达。”墨子说：“怎么不可以预知将来呢！”

孟山赞扬楚国的王子闾，说：“从前楚国白公作乱，劫持王子闾，拿着斧钺钩住他的腰，剑矛顶住他的胸口，对他说：‘你做王就活，不做王就死。’王子闾说：‘怎么这样侮辱我！杀了我的亲人还拿楚国来作弄我，即使给我天下，如果是不义的，我也不会要，何况一个楚国呢？’结果还是不当楚王。王子闾难道不是一个仁人吗？”墨子说：“是很难为他了，但还不算是仁。如果认为楚王无道，又为什么不接受王位以治理楚国呢？如果认为白公不义，又为什么不接过王



offered one piglet to ghosts and spirits and asked for one hundred blessings from them. When Master Mozi heard of it, he said: "That won't do. If you give very little to others and expect too much from them, they will feel uneasy when you give them more gifts. Now you offer one piglet to ghosts and spirits and ask for one hundred blessings from them. This will make them worry when they are offered more sacrifices such as oxen and sheep. In ancient times, when the sage kings offered sacrifices to ghosts and spirits, they did this only for the sake of offering sacrifices. If you offer one piglet to ghosts and spirits and ask for one hundred blessings from them, they would prefer to have fewer offerings rather than more."

Peng Qingshengzi said: "We know what happened in the past, but we do not know what will happen in the future." Master Mozi said: "Suppose your parents are living one hundred miles away from you and they are facing imminent danger. If you can reach where they live within one day, they can be saved; if you can't, they will die. Now you are allowed to choose between a strong wagon with a fine horse and a four-wheeled broken cart with a weak horse. Which do you prefer?" Peng Qingshengzi said: "Of course, I prefer the strong wagon with a fine horse because they can take me there more quickly." Master Mozi said: "Then how can you say that we cannot know what will happen in the future?"

Meng Shan thought highly of Prince Lü, saying: "Formerly, Bai Gong became rebellious and held Prince Lü captive. He threatened the prince with an ax closing to his waist and a sword pointing against his heart, saying: 'If you agree to be the Lord of Chu, you can live; if you disagree, you will die.' Prince Lü said: 'Why do you insult me in this way? You killed my kinsmen, and you make fun of me by offering me the land of Chu. If it is against righteousness, I won't take the whole world, to say nothing of the land of Chu.' He didn't take the offer. Can Prince Lü be regarded as benevolent?" Master Mozi said; "It is very difficult for him to do so, yet this cannot be called benevolence. If he thought that the Lord of Chu was against Tao, why couldn't he accept the lordship so

【原文】

诛白公然而反王?故白难则难矣，然而未仁也。”

子墨子使胜绰事项子牛。项子牛三侵鲁地，而胜绰三从。子墨子闻之，使高孙子请而退之，曰：“我使绰也，将以济骄而正嬖也。今绰也禄厚而谄夫子，夫子三侵鲁，而绰三从，是鼓鞭于马靳也。翟闻之：‘言义而弗行，是犯明也。’绰非弗之知也，禄胜义也。”

昔者楚人与越人舟战于江，楚人顺流而进，迎流而退，见利而进，见不利则其退难。越人迎流而进，顺流而退，见利而进，见不利则其退速，越人因此若执，亟败楚人。公输子自鲁南游楚，焉始为舟战之器，作为钩强之备，退者钩之，进者强之，量其钩强之长，而制为之兵，楚之兵节，越之兵不节，楚人因此若执，亟败越人。公输子

【译文】

位诛杀白公，然后再把王位还给楚王呢?所以说难是很难的了，但还不算是仁。”

墨子派胜绰去辅佐齐将项子牛。项子牛多次侵夺鲁国的土地，而胜绰每次都跟随。墨子知道后，派高孙子前去请项子牛辞退胜绰，说：“我派胜绰去，是要他制止骄奢纠正邪僻，而今胜绰俸禄厚了欺蒙夫子，夫子多次侵鲁，胜绰多次跟随，我这好比要马前进，却用鞭子去抽马的前胸一样，结果适得其反。我听说这样的道理：‘嘴上说义而不实行，这是明知故犯。’胜绰不是不知道，只是禄位胜过义罢了。”

从前楚人与越人在江上舟战，楚人顺流而进，逆流而退，见战事胜利就前进，见不利后退却很难。越人逆流而进，顺流而退，见战事胜利就前进，见不利后退速度快，越人依靠这个形势，很快打败楚人。公输盘从鲁国南游到楚国，开始制造舟战的器具，造出钩和镶这样的设备。敌船撤退时用钩把它钩住，敌船靠近时用镶把它推开，量好钩和镶的长度，定出船上用的兵器。楚人的兵器适用，越人的兵器





as to govern the State of Chu well? If he thought that Bai Gong was unrighteous, why couldn't he take power and then kill Bai Gong before he hands over the lordship back to Lord Hui of Chu? That is why I say that it is very difficult for him to do so, yet this cannot be called benevolence."

Master Mozi sent Shengzhuo to serve Xiang Ziniu who encroached upon the land of Lu three times, and Shengzhuo complied with him three times. When Master Mozi heard of this, he sent Gao Sunzi to forward his message to Xiang Ziniu and call Shengzhuo back. The following is Master Mozi's message: "I sent Shengzhuo to aid you so as to repress pride and rectify insolence. Now, Shengzhuo flatters you as he receives a big sum of money. You encroached upon the land of Lu three times, and Shengzhuo complied with you three times. This is like urging a horse forward by whipping its martingale. I have heard that to preach righteousness orally but not put it into practice is like knowingly committing an offense. It is not that Sheng Zhuo does not know how to react, but that he values emoluments more than righteousness."

Formerly, the people of Chu and the people of Yue had a battle on water. The people of Chu went downstream in their advance and went upstream in their retreat. Seeing the possibility of winning a victory, they would launch an attack. But when facing the failure, they would find it very difficult to retreat. The people of Yue went upstream in their advance and went downstream in their retreat. Seeing the possibility of winning a victory, they would launch an attack. But when facing the failure, they would find it very easy to retreat immediately. With this advantage the people of Yue defeated the people of Chu for many times. After moving south from Lu to Chu, Gongshu Pan began making weapons that consisted of grappling hooks and rams. When the enemy ships retreated, they would use the hooks. And when the enemy ships advanced, they would employ the rams. Gongshu Pan correctly measured the length of the hooks and rams before making them into weapons. The weapons of Chu thus were all standardized, and those of Yue were not.



【原文】

善其巧，以语子墨子曰：“我舟战有钩强，不知子之义亦有钩强乎？”子墨子曰：“我义之钩强，贤于子舟战之钩强。我钩强，我钩之以爱，揣之以恭。弗钩以爱，则不亲；弗揣以恭，则速狎；狎而不亲则速离。故交相爱，交相恭，犹若相利也。今子钩而止人，人亦钩而止子；子强而距人，人亦强而距子，交相钩，交相强，犹若相害也。故我义之钩强，贤于子舟战之钩强。”

公输子削竹木以为鹵，成而飞之，三日不下，公输子自以为至巧。子墨子谓公输子曰：“子之为鹵也，不如匠之为车辖，须臾刘三寸之木，而任五十石之重。故所为功，利于人谓之巧，不利于人谓之拙。”

公输子谓子墨子曰：“吾未得见之时，我欲得宋，自我得见之后，予我宋而不义，我不为。”子墨子曰：“翟之未得见之时也，子欲得宋，自翟得见子之后，予子宋而不义，子弗为，是我予子宋也。子务为义，翟又将予子天下。”

【译文】

不适用，楚人依靠这个形势，很快打败越人。公输般夸耀自己的机巧，告诉墨子说：“我的舟战有钩强，不知你的义也有钩强没有？”墨子回答说：“我那义的钩强，胜过你那舟战的钩强。我的钩强，我是用爱来作钩，用恭来作强，不用爱作钩就不亲，不用恭作强就轻慢，轻慢又不亲很快就会离心离德。所以要交相爱，交相恭，这样才能相利。如今你的钩用来止人，人也会用钩来止你；你的强用来拒人，人也会用强来拒你，交相钩，交相强，这就会相互损害。所以我那义的钩强，胜过你那舟战的钩强。”

公输般削竹制成鹵，造好后放到空中去飞，三天也掉不下来，公输般自以为再巧不过了。墨子对公输般说：“你造的鹵，不如我造的车辖精巧，只需片刻工夫就可以斫三寸的木头，用来载五十石重的东西。因此，所谓巧，利于人就叫做巧，不利于人就叫做拙。”

公输般对墨子说：“我没有见到你的时候，我想得到宋国，自我见到你以后，给我宋国如果不义，我是不要的。”墨子说：“我没有见到你的时候，你想得到宋国，自我见到你之后，给你宋国如果不义，你不要，这是我把宋国给你啊，你努力去行义，我还要把天下送给你呢。”



By taking this advantage, the people of Chu defeated the people of Yue for many times. Gongshu Pan was proud of the weapons he made and said to Master Mozi: "When I engage in a battle on water, I use hooks and rams as weapons. When you promote righteousness, do you have your hooks and rams?" Master Mozi said: "My hooks and rams of righteousness are far better than yours in a battle on water. My hooks are made of love while my rams are made of respect. I pull with love and push with respect. If we do not pull with love, there can be no intimacy; if we do not push with respect, there will be impudence. And impudence plus lack of intimacy will soon end in dissension and discord. Therefore, mutual love and mutual respect can bring about mutual benefit. When you pull people with hooks, they would do the same to you. When you push people with rams, they would do the same to you as well. The mutual pulling and pushing are just mutual injury. Therefore, my hooks and rams of righteousness are far better than yours in a battle on water."

Gongshu Pan made a bamboo magpie and flew it into the sky. The bamboo magpie stayed up in the air for three days without falling down. Gongshu Pan was proud of this, thinking that this device is cleverly made. Master Mozi said to him: "The bamboo magpie you make is not a match with the wood peg in the axle made by a carpenter. In a short while, he can cut out the three-inch-thick piece of wood and can carry a load of 5,000 bushels. Therefore, anything that is beneficial to man can be said to be delicate; anything that is not beneficial to man can be said to be clumsy."

Gongshu Pan said to Master Mozi: "To tell you truth, before I saw you, I wished to possess the State of Song. Since I saw you, I have changed my mind. If Song were offered to me on condition that I must practice unrighteousness, I would not take it." Master Mozi said: "Before you saw me, you wished to possess the State of Song. Since you saw me, you have changed your mind. If the State of Song were offered to you on condition that you must practice unrighteousness, you would not take it. This shows that I have given you the State of Song. If you engage yourself in practicing righteousness, I will give you the whole world as well."

公输第五十

【原文】

公输般为楚造云梯之械，成，将以攻宋。子墨子闻之，起于齐，行十日十夜而至于郢，见公输般。公输般曰：“夫子何命焉为？”子墨子曰：“北方有侮臣，原藉子杀之。”公输般不说。子墨子曰：“请献十金。”公输般曰：“吾义固不杀人。”子墨子起，再拜曰：“请说之。吾从北方，闻子为梯，将以攻宋。宋何罪之有？荆国有余于地，而不足于民，杀所不足，而争所有余，不可谓智。宋无罪而攻之，不可谓仁。知而不争，不可谓忠。争而不得，不可谓强。义不杀少而杀众，不可谓知类。”公输般服。子墨子曰：“然，乎不已乎？”公输般曰：“不可。吾既已言之王矣。”子墨子曰：“胡不见我于王？”公输般曰：“诺。”

子墨子见王，曰：“今有人于此，舍其文轩，邻有敝舆，而欲窃

【译文】

公输般为楚国制攻城的云梯，云梯造成，准备攻打宋国。墨子听到这个消息，立即从齐国动身，走了十天十夜到达楚都郢城，来见公输般。公输般问道：“先生有何见教？”墨子说：“北方有人欺侮我，想借你的力量杀他。”公输般听了不高兴。墨子说：“让我献十金作为报酬。”公输般说：“我依据道义从来不乱杀人。”墨子站起身，拜了两拜，说道：“请让我谈谈不杀人这个问题。我从北方听说你制造云梯，准备用来攻打宋国。宋国有什么罪过？楚国土地有余而人民不足，杀不足的百姓而去争夺有余的土地，不能说是聪明。宋国没有罪过而要去攻打它，不能说是仁德。明知不智不仁而不去谏阻，不能说是忠君。谏阻而没有结果，不能说坚强。依据道义不杀少数而杀多数，不能说懂得类推的道理。”公输般认为墨子说得对。墨子说：“既然如此，为什么不停止攻宋呢？”公输般说：“不行，我已经答应楚王了。”墨子说：“为什么不引荐我去见楚王呢？”公输般说：“可以。”

墨子见楚王，说道：“现在有这样一个人，舍弃他饰有文采的车



Chapter 50

Gongshu

Gongshu Pan had completed for the State of Chu the construction of scaling ladders that were to be used to attack the State of Song. Hearing the news, Master Mozi decided to go to see Gongshu Pan in person. He left the State of Qi and walked for ten days and nights on foot before he finally arrived at Ying, the capital of Chu.

Seeing Master Mozi, Gongshu Pan asked: "What can I do for you?" Master Mozi replied: "Someone in the north insults me. I hope that you can lend me a hand and kill him." Gongshu Pan was displeased. Master Mozi said: "If you help me, I will give you fourteen pounds of gold." Gongshu Pan said: "I am a man of righteousness. I will never kill people." Master Mozi bowed again, saying: "Please listen to me. While I was in the north, I heard that you were making scaling ladders to be used to attack the State of Song. On what ground have you made such a plan? The State of Chu is a country with vast land and small population. It cannot be called wise to sacrifice what is sparse and strive for what is plenty. It cannot be called magnanimous to attack an innocent state like Song without any reason. It cannot be called loyal knowing that it is neither wise nor magnanimous to attack Song but at the same time unwilling to fight against it with rational arguments. It cannot be called effective to have fought against the war but failed to stop it. And you cannot be called insightful if you hold a principle that forbids the killing of few but allows the killing of many." Gongshu Pan was convinced of what Master Mozi said. Then Master Mozi asked: "Why don't you stop the war?" Gongshu Pan said: "I can't. I have promised the Lord of Chu." Master Mozi said: "Can you introduce me to the Lord of Chu?" Gongshu Pan agreed.

Master Mozi saw the Lord of Chu and said: "If we see a man repeatedly doing the following things such as abandoning his elegant carriage

【原文】

之；舍其锦绣，邻有短褐，而欲窃之；舍其梁肉，邻有糠糟，而欲窃之。此为何若人？”王曰：“必为窃疾矣。”子墨子曰：“荆之地，方五千里，宋之地，方五百里，此犹文轩之与敝舆也；荆有云梦，犀兕麋鹿满之，江汉之鱼鳖鼃鼉为天下富，宋所为无雉兔狐狸者也，此犹梁肉之与糠糟也；荆有长松、文梓、楸枏、豫章，宋无长木，此犹锦绣之与短褐也。臣以三事之攻宋也，为与此同类，臣见大王之必伤义而不得。”王曰：“善哉！虽然，公输般为我为云梯，必取宋。”

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，而曰：“吾知所以距子矣，吾不言。”子墨子亦曰：“吾知子之所以距我，吾不言。”楚王问其故，子墨子曰：“公输子之意，不过欲杀臣。杀臣，宋莫能守，可攻也。然臣之弟子禽滑釐等三百人，已持

【译文】

不坐，邻居有辆破车他却想把它偷来；舍弃他锦绣衣服不穿，邻居有件粗麻布短衣他却想把它偷来；舍弃他精美的饭菜不吃，邻居有糟糠他却想把它偷来，这是个怎样的人呢？”楚王说：“这人一定患有偷窃病。”墨子说：“楚国的土地，方圆五千里，宋国的土地，方圆五百里，这好比彩车与破车相比；楚国有云梦这样的大湖泽，犀牛、麋鹿布满其间，长江、汉水的鱼鳖鼃鼉，是天下闻名的财富，宋国，是所谓连野鸡、兔子、鲫鱼也没有的地方，这好比美食与糟糠相比；楚国有高大的松木、纹理细密的梓木，还有黄楸木、楠木、樟木，而宋国却没有大树，这又好比锦缎衣服与粗麻衣服相比。我认为楚王去攻打宋国，与这个人犯同样的毛病，我预料大王必定损害道义而不得好结果。”楚王说：“你讲得很好！虽然如此，公输般已替我造好了云梯，我一定要攻打宋国。”

于是楚王召公输般。墨子解下衣带当作城墙，用木片当作守城的器械，公输般多次设下攻城之机变，墨子多次阻挡了他的进攻。公输般攻城的器械用尽，墨子的守御措施绰绰有余，公输般无计可施，他说：“我知道用什么办法对付你了，我不说。”墨子也说：“我知道你用什么办法对付我了，我不说。”楚王问他们缘故。墨子说：“公输先生的意思，不过想杀掉我。杀掉我，宋国没有人能够防守了，就



and stealing his neighbor's broken cart, discarding his embroidery and finery and stealing his neighbor's coarse jacket, giving up his rice plus meat and stealing his neighbor's husks, what kind of a man would this be?" The Lord of Chu said: "A man like this must be addicted to kleptomania." Master Mozi continued: "The land of Chu amounts to one thousand square miles while the land of Song is only one hundred square miles. This is like the contrast between the elegant carriage and the broken cart. In the State of Chu, there is a big lake called Yun Meng in which abound rhinoceroses and deer. The fish, tortoises and crocodiles in the Yangtze and the Han Rivers are the richest in the world. In the State of Song there aren't even pheasants, hares, or small carps. This is like the contrast between rice plus meat and husks. In the State of Chu there are many tall trees such as pines, catalpas, nanmu and camphor trees while in the State of Song there isn't even a single tall tree. This is like the contrast between the embroidery and finery and the coarse jacket. Judging by what I said above, if the lord is to attack Song, you will degrade yourself into those who are addicted to kleptomania. And I think you will surely damage righteousness and gain nothing." The Lord of Chu said: "I see your point. But with the help of the scaling ladders Gongshu Pan has made for me, I can certainly capture Song."

Then Master Mozi went to see Gongshu Pan again. First he unfastened his belt and took it as the city wall. Then he used some wood chips as weapons of defense. Gongshu Pan set up nine different weapons to attack the city. Master Mozi repulsed him nine times. When Gongshu Pan 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 Pan had to acknowledge the defeat in the end, but he said: "I know how I can get the upper hand of you, but I won't say it to you." Master Mozi replied: "I know how you can get the upper hand of me, I won't say it to you either." The Lord of Chu was a little puzzled and asked what it was about. Master Mozi said: "Gongshu Pan intends to kill me. He thinks that once I am killed, the State of Song will become powerless in defense. But

【原文】

臣守圉之器，在宋城上而待楚寇矣。虽杀臣，不能绝也。”楚王曰：“善哉！吾请无攻宋矣。”

子墨子归，过宋，天雨，庇其闾中，守闾者不内也。故曰：“治于神者，众人不知其功，争于明者，众人知之。”

【译文】

可以攻打它了。然而我的弟子禽滑釐等三百人，已经拿着我的守城器械，在宋城上等待楚国的入侵。即使杀了我，也不能阻止他们的抵抗。”楚王说：“好吧，我不再攻打宋国了。”

墨子回齐，经过宋国，天下雨，他到里门去避雨，守门人不放他进去。故墨子感叹地说道：“我救了宋国，只有神知道，众人不知道我的功劳，争在明处的，众人都知道。”

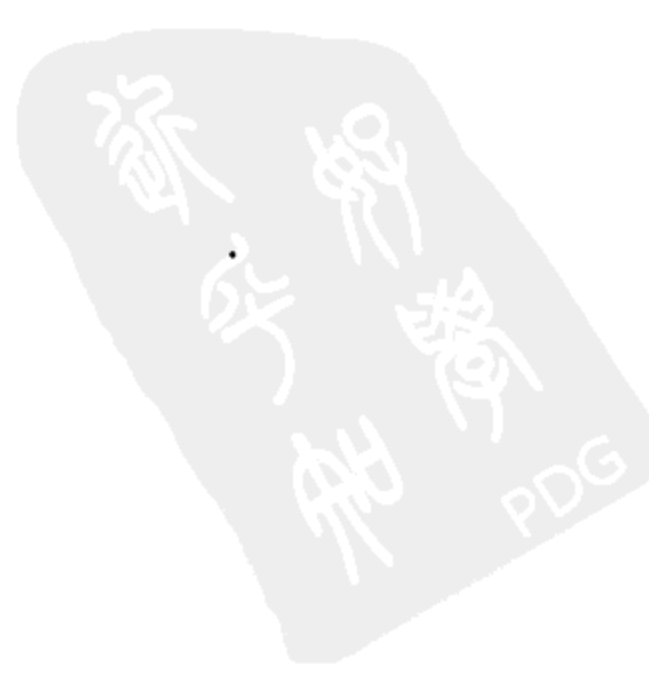
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the truth is that more than three hundred of my disciples such as Qin Hua Li and others are already armed with weapons of defense I just used and are waiting on the city wall of Song for the invading army from Chu. You may kill me, but you couldn't win the battle." The Lord of Chu said: "Well, I will not attack Song any more."

On his way back, Master Mozi passed through Song. It rained heavily, but when Master Mozi sought shelter in a pass, the guard did not allow him in. Thus it is said: "Those who use their brains to find the solution to the knotty problem are often unknown to the outside world while those who win over their opponents on obvious occasions are often known to all."

Chapter 51 (*Missing*)



卷十四

备城门第五十二

【原文】

禽滑釐问于子墨子曰：“由圣人之言，凤鸟之不出，诸侯畔殷周之国，甲兵方起于天下，大攻小，强执弱，吾欲守小国，为之奈何？”子墨子曰：“何攻之守？”禽滑釐对曰：“今之世常所以攻者：临、钩、冲、梯、堙、水、穴、突、空洞、蚁傅、辘轳、轩车，敢问守此十二者奈何？”子墨子曰：“我城池修，守器具，推粟足，上下相亲，又得四邻诸侯之救，此所以持也。且守者虽善，则犹若不可以守也。若君用之守者，又必能乎守者，不能而君用之，则犹若不可以

【译文】

禽滑釐请教墨子说：“圣人说过，凤鸟出仪，鸣于岐山，是国家祥瑞之兆。如今凤鸟不出，各地诸侯反叛周王之国，战火正在天下兴起，大国攻小国，强国吞弱国，我要想守住小国，对此应当怎么办？”墨子反问道：“当今用什么方法攻城？”禽滑釐答道：“当今常用的攻城方法有：筑土为山，以高临下窥望城中；用飞钩钩着城壁援引而上；用冲车冲入敌城；架云梯攀上城楼；或填塞护城河、决水掩城；挖隧道、空洞攻城；或采取出其不意的突然进攻；或采用密集兵力强行攻打；或制作不怕金、木、火、石的辘轳车直抵城下；或架楼车环城而行临城观阵。请问，如果用这十二种方法攻城，又如何防守呢？”墨子说：“我把城池修好，守具俱备，柴草粮食充足，上下亲密团结，又得到四邻诸侯的救援，就是守城的办法。可是守城者虽然能干，如果国君不用他，那么城仍然不能守住。只有国君所用的人，确具防守的才干，城才能守住；不具防守才干国君却用他，那么，城仍然守不住。如此说来，守城者一定要能干而国君又能尊重、信任





Book Fourteen

Chapter 52

On the Fortification of the City Gate

Qing Huali said to Master Mozi: "Since the sage kings said that the lucky bird phoenix would not appear again, feudal lords in different states rebelled against the Zhou Dynasty one after another and the whole world was dragged into military conflicts. Many big states attacked small ones and many powerful countries bullied weak ones. I just want to help small states defend themselves. Could you please offer me some advice?" Master Mozi asked: "What sort of advice are you referring to?" Qing Huali replied: "Now the common tactics for attacking cities are as follows: 1) Pile up a mound higher than the besieged city and link it with the city wall so as to launch the attack from above; 2) Climb up the city wall by using hooked ladders; 3) Use chariots to storm into the city; 4) Attack the city with the help of scaling ladders; 5) Fill up the city moat before launching the attack; 6) Break the dam to flood the city; 7) Dig tunnels to get into the city; 8) Launch a surprise attack; 9) Drill holes in the city wall; 10) Climb up the city wall in multitudes like ants; 11) Use four-wheeled carts wrapped with ox hide; 12) Use lofty chariots. How could I possibly cope with these twelve different tactics?" Master Mozi said: "You should first of all build the city wall and the city moat, get all the defense instruments ready and prepare enough army provisions. What is more, the officials and officers should love the people and soldiers, and you should seek help from the neighboring countries. These are the prerequisites for the enduring defense. If the city defender is capable, but the lord does not trust him, then the city is still indefensible. The man to whom the lord trusts the city defense must be capable of performing his duties. If the man is not capable of performing his duties in defense, the city will remain indefensible. From this we can see that to perform his

【原文】

守也。然则守者必善而君尊用之，然后可以守也。

“凡守围城之法，厚以高，壕池深以广，楼榭楯，守备缮利，薪食足以支三月以上，人众以选，吏民和，大臣有功劳于上者多，主信以义，万民乐之无穷。不然，父母坟墓在焉；不然，山林草泽之饶足利；不然，地形之难攻而易守也；不然，则有深怨于适而有大功于上；不然则赏明可信而罚严足畏也。此十四者具，则民亦不宜上矣。然后城可守。十四者无一，则虽善者不能守矣。

“故凡守城之法，备城门为县门，沈机，长二丈，广八尺，为之两相如；门扇数令相接三寸，施土扇上，无过二寸。堑中深丈五，广比扇，堑长以力为度，堑之末为之县，可容一人所。客至，诸门户皆令凿而慕孔。孔之。各为二幕二，一凿而系绳，长四尺，城四面四隅，皆为高磨榭，使重室子居上，候适，视开能状，与开进左右所移

【译文】

他，这样，城才能守住。

“凡想守御城池，要遵循以下原则：城墙厚而且高；护城河深而且宽；城楼遮栏要修好；守备的战具修缮一新以利使用；柴草粮食足以支撑三个月以上；有众多的人口才能选出精壮的守城之士；官民和睦；多数大臣对君主有功劳；君主诚信而重义，万民乐于为守城战斗到底。要不就是守城军民的祖坟在这里；要不就是山川富饶军民愿为之死战；要不就是地形难攻而易守；要不就是军民对敌人有深仇而对君主有大功；要不就是君主赏罚分明足以服众。这十四条具备，那么民众对君主就会深信不疑，然后城就可以守了。如果这十四条没有一条存在，那么即使是有才干的人也不能守住城。

“凡守城的方法，是把城门安装成悬门，并安上可控制其升降的机关，悬门高二丈，宽八尺，设两扇宽长相等的门；两扇之间使相交接处重合三寸，门上涂上泥巴以防火攻，泥厚二寸。挖壕沟深一丈五尺，宽与两扇悬门之宽相等，壕沟的长度依自己人力而定，壕沟的顶端为控制悬门升降之处，可容纳一人住守。敌人到来时，可通过门扇上所凿的孔观察敌人。门上各凿两孔并用物遮盖，一孔系上绳子，绳长四尺，以控制悬门。城上四面四角，皆置高楼栏榭，令贵家子弟居守，等候敌人，





duty well, the city defender must be good at defense and at the same time win the respect and trust of the lord.

“The tactics for the city defense are as follows: 1) The city wall should be thick and high; 2) The ditch should be deep and wide; 3) Observation towers should be set up; 4) The provisions should sustain the guards and the people inside for at least three months; 5) The guards should be large in number and well selected; 6) Officials, officers and civilians should maintain a harmonious relationship with each other; 7) A lot of ministers should render outstanding service to the state; 8) The lord of the state should be trustworthy; 9) The people should be contented with their life; 10) The tombs of the city guards’ parents should be erected here; 11) The city should be surrounded by wooded mountains and grassy marshes which may bring sufficient benefits to the people; 12) The city should be easy to defend and difficult to attack; 13) The guards should bear a deep-seated grudge against the enemy and render outstanding service to the lord; 14) The reward should be definite while the punishment should be severe and dreadful. Once these fourteen tactics are carried out, people will have no doubt about their lord and the city can be safeguarded. If these fourteen prerequisites are not carried out, no matter how resourceful the guards are, they cannot accomplish the task of defense.

“To defend the city, we should install two hanging gates which are 20 feet long and 8 feet wide and can be lifted and dropped at will. The two gates should be joined together with a seam less than 3 inches wide and be coated with mud less than 2 inches thick. The trench where the hanging gates fall should be 15 feet deep and 8 feet wide. At the end of the trench a small room should be built to house at least one person whose job is to operate the hanging gates. Before the enemy arrives, two small holes should be bored in each of the city gates. And a one-meter-long rope is to run through each of the holes. At the four corners of the city, observation towers should be built and young men from rich families should be placed into the towers to watch the movements of the enemy troops, e.g. whether they are moving forward or backward, or whether they are

【原文】

处，失候斩。

“敌人为穴而来，我亟使穴师选本，迎而穴之，为之且内弩以应之。

“民室杵木瓦石，可以盖城之备者，尽上之。不从令者斩。

“昔筑，七尺一居属，五步一垒，五筑有梯。长斧，柄长八尺。十步一长镰，柄长八尺。十步一斗，长椎，柄长六尺，头长尺，斧斤两端。三步一大铤，前长尺，蚤长五寸。两铤交之置如平，不如平不利，兑斤两末。穴队若冲队，必审如攻队之广狭，而令邪穿斤穴，令斤广必夷客队。

“疏束树木，令足以为柴抔，毋前面树，长丈七尺一以为外面，以柴抔从横施之，外面以强涂，毋令土漏。令斤广厚，以任三丈五尺之城以上。以柴木土稍杜之，以急为故。前面之长短，豫蚤接之，令能任涂，足以为堞，善涂斤外，令毋可烧拔也。

“大城丈五为闺门，广四尺。

【译文】

观察敌人的动态，随敌人进攻的方位而移动，失职者斩首。

“敌人挖隧道来攻城，我急命工师精选士卒，也用挖隧道的方法来迎战敌人。为此准备了短弓以对付敌人。

“老百姓房子的木材、瓦石，可用来增加城防的战备，需要时全都用上，不服从命令者斩首。

“城上要准备筑土的杵，每隔七尺置一锄，每五步置一盛土的笼，五个杵还要备有铲、锄之类的工具。置长斧，柄长八尺。十步置一长镰，柄长八尺。十步置一砍刀，还置长椎，柄长六尺，椎头长一尺，尖端要锋锐。三步置一大铤，铤的前端长一尺，细爪似的顶端长五寸。两铤相交置平，如果不平不利于使用，两端都要锋利。如果用隧道之法抵御敌人的隧道进攻，必须要审察敌方隧道的宽窄，使所开的隧道斜穿敌人的隧道，这样，就一定能夷平敌人的隧道。

“把柴木捆成柴抔堆放，把柴抔的两端理整齐，选择长一丈七尺的树放在外面，然后把捆好柴抔纵横堆放，外面涂上黏韧的泥土，要使其不落，柴抔的宽度和厚度，足可为三丈五尺高的城的屏障。再用柴、木、土逐渐填实，以坚为好。前面的长短，要预先理整齐，使其能够涂抹泥土，足以充城堞之用，把表面涂抹好，使敌人不能烧毁或拔掉。

“在大城中应有一丈五尺高、宽四尺的闺门。





moving to the right or to the left. Those who neglect their duties are to be beheaded.

“If the enemy is to launch an attack by digging tunnels, we must give orders to do the same and prepare enough crossbows to shoot at the enemy.

“The timber, tiles and stones of the civilians, which are useful for the fortification of the city, should all be submitted to the authorities. The civilians who do not obey orders are to be beheaded.

“Get ready all the instruments for building the city walls. In every 7 feet there should be a hoe. In every 30 feet there should be a basket to contain earth, a wooden club and an axe with an eight-foot-long shaft. In every 60 feet there should be a sickle with a six-foot-long shaft, a chopper and a mallet which has a six-foot-long handle and one-foot-long head with both of its edges sharpened. In every 18 feet, there should be a short spear, with a one-foot-long shaft and a five-inch-long sharpened point. Two spears must be placed in a crisscross and even way, otherwise it may be inconvenient for people to use them. The points of the spears must be kept sharp all the time.

“To stop the enemy’s tunnel attack, we should dig a tunnel that is as wide as theirs and make sure that it can slantingly pass through the enemy’s tunnel and block it henceforth.

“Wrap the firewood and roll it into bundles. Use a seventeen-foot-long tree to link the bundles in the front. Then pile them crosswise and paste sticky clay onto them so that the mud will not fall. The width and thickness of the firewood bundles should be sufficient enough to act as a protective screen for the 35-foot-high city wall. Use the firewood bundles, the tree and the mud to strengthen the city wall. The more it is strengthened, the better. The two ends of the bundles should be made neat and tidy in advance so that they could be pasted with mud and serve as the battlements of the city wall. Please see to it that the surface of the bundles is well pasted so that the enemy cannot remove them or burn them.

“For a big city, a fifteen-foot-high, four-foot-wide side-gate needs to



【原文】

“为郭门，郭门在外，为衡，以两木当门，凿开木维敷上堞。

“为斩县梁，醑穿，断城以板桥，邪穿外，以板次之，倚杀如城报。城内有傅壤，因以内壤为外。凿开间，深丈五尺，室以樵，可烧之以待适。

“令耳属城，为再重楼。下凿城外堞内深丈五，广丈二。楼若令耳，皆令有力者主敌，善射者主发，佐皆广矢。

“治裾诸，延堞，高六尺，部广四尺，皆为兵弩简格。

“转射机，机长六尺，狸一尺，两材合而为之轹，轹长二尺，中凿夫之为道臂，臂长至桓。二十步一，令善射之者佐，一人皆勿离。

“城上百步一楼，楼四植，植皆为通鸟，下高丈，上九尺，广、丧各丈六尺，皆为宁。三十步一突，九尺，广十尺，高八尺，凿广三尺，表二尺，为宁。

【译文】

“在大城外建郭门，郭门用两棵木头作门杠抵门，在门杠上凿孔用绳子系上并将绳子上接于城上的女墙上。

“在堞壕上悬板桥，令其横跨堞壕，板桥从城门洞向外斜伸，如果板桥的长未能达堞壕的彼岸，可用木板接上，板桥的斜度依城墙的形势而定。城上设内外如齿状的女墙。必要时退守下来以内墙当外墙抵御敌人。两女墙之间凿通，深一丈五尺，木柴填塞，如敌人进攻可燃烧木柴御敌。

“在附城上建令耳楼，为两层，下凿城外堞深一丈五，宽一丈二。令耳楼要派身强力壮的士兵负责对付敌人，善射箭的士兵负责射箭，要供给利矢。

“用竹柴编成藩篱，与城堞相接，城堞高六尺，宽四尺，皆用兵弩把守。

“发箭用的转射机，机长六尺，埋一尺于地。用两根重木像大车后轮那样压住机身，长二尺，在转射机露出地面一半处凿孔，以木作通臂穿入孔中，通臂的长度直抵城墙，以稳固发射机。命令善于发射的士兵在旁协助，一个也不许擅离岗位。

“城上每隔百步置一楼，楼四角用四根楹柱，楹柱下有柱石，楼下层高一丈，上层高九尺，宽和长各一丈六，均有门。城中三十步一个洞道，洞道长九尺，宽十尺，高八尺，凿宽三尺、长二尺的门。



be built and outside this side-gate an exterior gate also needs to be built. Two pieces of horizontal wood are used to close the exterior gate. Holes are drilled and ropes are to be used to pass through the holes to link them with the battlements of the city wall.

“Make a suspension bridge with a plank of wood and thrust it out slantingly from a gap of the city wall. If one plank is not long enough, tie it up with a second one and the slope of the bridge should be determined according to the topography of the city wall. Within a city there should be inner battlements as the supplements to the outer battlements. In between the inner battlements and outer battlements there should be a fifteen-foot-deep trench with faggots filled inside. When the enemy troops approach, set fire to stop them.

“Dig a gutter near the city wall. And build a two-storied building. Dig a tunnel that is 15 feet deep and 12 feet wide. Place brave soldiers inside both the gutter and the building to fight against the approaching enemy troops. Those who are good at shooting arrows will shoot arrows while others are expected to offer their assistance by using sharp weapons.

“Make fences 6 feet high and 4 feet wide and link them with the battlements to equip archers in the fight to block the enemy.

“Bury the six-foot-long rotary crossbow one foot deep into the earth. Attach a two-foot-long large piece of wood to either side to make it stable. Drill a hole in the middle part of the bow. Insert a piece of wood horizontally through the hole until it reaches the battlements of the wall. Place a device like this every 120 feet. Order a good archer to take care of the crossbow and an assistant to help him in carrying out his job. They should not leave without the permission.

“There should be a tower to be built every 600 feet on the city wall. And every tower has four pillars built on cornerstones. The two-storied tower possesses altogether 16 square feet with windows for each floor. Its ground floor is 10 feet high while the upper floor is 9 feet high. And every 180 feet there should be a sally port to be built which is 9 feet long, 10 feet wide and 8 feet high. Also this sally port should have a window of



【原文】

“城上为攒火，夫长以城高下为度，置火亓末。

“城上九尺一弩、一戟、一椎、一斧、一艾，皆积参石，蒺藜。

“渠长丈六尺，夫长丈二尺，臂长六尺，亓狸者三尺，树渠毋傅堞五寸。

“藉莫长八尺，广七尺，亓木也广五尺，中藉苴为之桥，索亓端。适攻，令一人下上之，勿离。

“城上二十步一藉车，当队者不用此数。

“城上三十步一砮灶。

“持水者必以布麻斗、革盆、十步一。柄长八尺，斗大容二斗以上到三斗。敝裕、新布长六尺，中拙柄，长丈，十步一，必以大绳为箭。

“城上十步一铤。

“水甬，容三石以上，小大相杂。盆、盎各二财。

“为卒干饭，人二斗，以备阴雨，面使积燥处。令使守为城内堞外行餐。

【译文】

“城上积火把，系火把的柄长以城的高下为度，火把置于柄的顶端。

“城上每隔九尺置一弩、一戟、一椎、一斧、一刀等兵器，聚集礮石、蒺藜以击伤敌人。

“渠这种器械长一丈五尺，宽一丈六尺，渠臂长六尺，埋入地下三尺，露出地面一丈二尺，立渠的时候，不要靠近城上女墙，渠与女墙之间要距离五寸。

“城上设遮幕以挡矢石，遮幕长八尺，宽七尺，用木架支撑，木架宽五尺，在遮幕架子的中部用绳上下牵引，引绳连着两端。敌人进攻时，派一人上下牵动以防敌人矢石，这个人不能擅自离开岗位。

“城上每二十步置一藉车，面对敌人进攻的地方，不受二十步的限制。

“城上三十步设一行灶。

“盛水的用具，是用漆漆过的麻布做成的斗杓和用皮革做成的盆，一步一个。斗柄长八尺，斗杓的大小可容水二斗到三斗。用六尺旧麻布或六尺新布做斗杓，中部弯曲，柄长一丈，十步一个，一定要用大绳子把它缝连起来。

“城上十步一把锹。

“盛水的水缸，要能容三石以上的水，大小放置一起，革盆、瓢各两具。

“为士卒准备好干粮，每人二斗，防备阴雨天，当堆放于干燥之处。让守城士卒在城上外堞处就餐。



3 feet wide and 2 feet long.

“Spears should be installed on the city walls and the length of the shafts should be made according to the thickness of the battlements. The kindling material is to be attached to the end of the spear. There should be a crossbow, a halberd, an awl, an axe and a sickle every 9 feet. And stones and puncture vines should be stored everywhere on the city walls.

“As a defensive device, *qu* is an erect post, 16 feet high with 3 feet being buried underneath the earth. Its twelve-foot-long shaft is exposed to the open air and its six-foot-long arm is half buried underneath the earth. The place where it is erected should be less than 4 inches close to the battlements.

“Place an eight-foot-long and seven-foot-wide protective screen on the city wall. Its wooden frame is 5 feet wide. In the middle part of the screen a pulley is installed with a rope attached to it. When the enemy attacks, get one man ready to move the pulley and ask him to stay where he is and not to move without permission.

“Place a *jiju* cart every 120 feet on the city wall. To cope with the attack from the tunnels, necessary changes should be made.

“And there should be a movable furnace every 180 feet on the city wall.

“Water must be put into the container made of painted sackcloth or leather basin. There should be one container every 60 feet. The ladle of the container should be 8 feet long. The container should hold 20 or 30 liters of water. The container could be made of either the worn cloth or the new cloth. It is 6 feet long with a ladle attached to it in the middle. The ladle is 10 feet long with big ropes bound in the front.

“There should be a spade every 60 feet on the city wall.

“Each water tank must hold at least 300 liters of water. There should be big ones as well as small ones. Two leather basins and two gourd ladles should set aside for ready use.

“Prepare field rations for the soldiers, 20 bushels for each. Store them in a dry place. Dispatch soldiers to send food for the guards of the city

【原文】

“置器备，杀沙砾铁，皆为坏斗。令陶者为薄甗，大容一斗以上至二斗，即用取，三祕合束。

“竖为斗城上隔。栈高丈二，剡斤一末。

“为闺门，闺门两扇，令可以各自闭也。

“救闾池者，以火与争，鼓橐，冯埴外内，以柴为燔。

“灵丁，三丈一，火耳施之。十步一人，居柴内弩，弩半，为狗犀者环之，墙七步而一。

“救车火，为烟矢射火城门上，凿扇上为栈，涂之，持水麻斗、革盆救之。门扇薄植，皆凿半尺，一寸一涿弋，弋长二寸，见一寸，相去七寸，厚涂之以备火。城门上所凿以救门火者，各一垂水，火三石以上，小大相杂。

“门植关必环锢，以锢金若铁镮之。门关再重，镮之以铁，必坚。梳关，关二尺，梳关一苒，封以守印，时令人行貌封，及视关入桓浅

【译文】

“城上放置器具，撒沙石铁屑，全用粗制的瓦缸装，叫烧陶的人烧薄些，大的能容一斗至二斗，以利随时取用，用绳索合围捆束。

“缠紧固，放在一定的位置上，置木桩，高一丈二，将其顶端削尖。

“城中建小门，小门的两扇门，开一扇闭一扇。

“解救城门及护城河的办法，是用火熏，拉起风箱使火势增大，在女墙内外，用柴草作藩篱，以阻挡敌人的进攻。

“置放小口大肚的瓶子，三丈一个，犬牙交错放置。十步配一人，积柴薪纳于库中，用茅草纽成绳将柴捆束堆放。

“解救敌人用火箭射火烧城门的办法，是在城门上凿孔置门钉，涂上厚泥，准备好盛水的斗麻、革盆以便灭火。门扇、壁柱、抵门杠皆凿半尺，每隔一寸置一门钉，钉长二寸，突出部分长一寸，上下两排相距七寸，也要涂上厚泥以防火攻。城门上凿防火用的空墙，各放容器一具，能容三石以上的水，大小相间。

“门闩与门杠必须牢固，用坚固的金属如铁皮等包外面。双重门闩，也用铁皮包住。城门的木锁长二尺，锁关要用一把锁，以守臣的印章封好，经常派人去巡视封条有否变动，并察看门闩插入墙壁的深



wall.

“Put small stones and iron filings into the coarse potteries. Ask the potters to make earthen jars that can hold ten or twenty bushels of grain and then tie them together with ropes and pile them up for future use.

“Set up twelve-foot-high partition fences on the city wall with the upper ends sharpened.

“Build a side gate composed of two doors that can open and close separately.

“One of the effective ways to stop the enemy from filling up the moat is to attack them with fire. Burn the firewood inside and outside the parapet wall, using the bellows to blow the smoke toward the enemy.

“Place a *lingding* crisscross every 30 feet. And send a man to pile up firewood bundles and crossbow arrows every 60 feet. Tie the ends of the crossbow with a rope.

“To protect the city gate from being burned by the enemy’s fiery arrows, the defending troops should drill holes into the city gate, insert the wooden sticks into the holes and spread mud onto them. To put out the fire, they should use the painted sackcloth or the leather basins to contain water. They should drill holes both in the city gate and the posts. Each hole should be one inch deep and a two-inch-long stick is to be inserted into the hole so that the part that is exposed outside remains one inch long. Also the distance between the two holes should be 7 inches. Spread enough mud onto the gate to make it nonflammable. On the city gate there should be enough anti-fire equipment such as water jars. There should be two jars for each gate and they should store at least 300 liters of water. The big ones and small ones should be placed alternatively.

“Make sure that the two wooden boards (one horizontal, the other vertical) to be used to bolt the city gate must be very solid and be plated with bronze or iron sheets. Add a two-foot-long wooden bar to the horizontal wooden board and attach a lock to it. Lock the bar and seal it with strips of paper with the signature of the commander of the city defense on it. Check the status quo of the seal and depth of the bar being screwed

【原文】

深。门者皆无得挟斧、斤、凿、锯、椎。

“城上二步一渠，渠立程，丈三尺，冠长十丈，辟长六尺。二步一荅，广九尺，袤十二尺。

“二步置连挺，长斧、长椎各一物；枪二十枚，周置二步中。

“二步一木弩，必射五十步以上。及多为矢，节毋以竹箭，楛、赵、楸、榆，可。盖求齐铁夫，播以射雉及枕枘。

“二步积石，石重千钧以上者，五百枚。毋百，以亢疾犁、壁，皆可善方。

“二步积苙，大一围，长丈，二十枚。

“五步一罍，盛水有奚，奚蠡大容一斗。

“五步积狗屍五百枚，狗屍长三尺，丧以弟，瓮开端，坚约弋。

“十步积转。大二围以上，长八尺者二十枚。

“二十五步灶，灶有铁镡，容石以上者一，戒以为汤。及持沙，毋下千石。

“三十步置坐侯楼，楼出于堞四尺，广三尺，广四尺，板周三面，

【译文】

浅。守门人不准挟带斧、斤、凿、锯、椎等工具，以防内变。

“城上每隔二步设一渠，渠的立杠一丈三尺，渠顶长十丈，渠的横臂长六尺。每隔二步设一道挡矢石的遮荅，宽九尺，长十二尺。

“每隔二步置连挺、长斧、长椎各一物，两头削尖的枪二十枝，遍置于二步之中。

“每隔二步设一木弩，射程一定要达到五十步以上。箭矢要多，即使没有竹子做箭矢，楛、桃、柘、榆等木料也行。多备铁矢，用来射敌及窥敌的建筑物四处分布。

“城上每二步堆积石块，每块重三百斤以上的要五百块，最少也不能少于百块。用蒺藜、砖石抵御敌人，都是可行的好方法。

“每二步积芦苇做火把，大的火把围粗九寸，长一丈，共二十把。

“每五步置一储水缸，用瓠瓢盛水，大的可容纳一斗水。

“每五步积绳索五百根，绳长三尺，长似茅草的长度，绳头要尖细，扭紧。

“每十步积柴转，大的束围粗一尺八寸以上，长八尺，一共二十捆。

“每二十五步设一灶，每灶配一铁锅，能容一石水以上，以备烧热水用。并准备沙子，不少于千石。

“每三十步建一观察敌人动态的坐侯楼，楼伸出城上女墙四尺，楼宽三尺，长四尺，用木反围三面，涂以厚泥，以防火攻。夏天盖住顶





into the nut. Do not allow the city guards to carry axes, chisels, saws and awls with them.

“Install a *qu*, a twelve-foot-long erect post, every 12 feet on the city wall. The top of the *qu* should be 10 feet long with a six-foot-long arm. Place a nine-foot-wide, twelve-foot-long protective screen every 12 feet on the city wall.

“Place a flail, a long axe and a long awl every 12 feet on the city wall. Also place 20 wooden sticks that are sharpened on both ends within 12 feet.

“Place a crossbow every 12 feet on the city wall. Its shooting range must reach more than 300 feet. Prepare sufficient amount of arrows. If bamboo arrows are inefficient, use wooden sticks as arrow shafts and iron as arrowheads. Distribute them evenly on the city wall so as to shoot at the enemy’s chariots, scaling ladders and *longzong* structures.

“Store up one pile of stones every 12 feet on the city wall. The number of stones should reach at least 500 and the weight of the stones should be more than 14 pounds. If the stones are inefficient, use puncture vines and bricks as the substitutes.

“Store up 20 torches every 12 feet on the city wall. These torches should be 1 foot in diameter and 10 feet in length.

“Place a water tank every 30 feet on the city wall and fill it with water. Also a gourd ladle that can hold 10 liters of water is needed.

“Store up 500 three-foot-long bodies of dead dogs every 30 feet on the city wall. Cover them with straw and tie them up with ropes.

“Store up firewood bundles every 60 feet on the city wall. The bundle should be 2 feet in diameter, 28 feet in length and 20 in number.

“Install a stove every 150 feet on the city wall. Place on the stove a cauldron that can hold 100 liters of water. Heat the water in the cauldron and store up sand and stones of less than 100,000 bushels in quantity.

“Build a watchtower every 180 feet on the city wall. The tower should protrude 4 feet out of the parapet wall. The upper floor should be 3 feet wide and the ground floor, 4 feet wide. The three sides that face the

【原文】

密傅之，夏盖汙上。

“五十步一藉车，藉车必为铁纂。

“五十步一井屏，周垣之，高八尺。

“五十步一方，方尚必为关籥守之。

“五十步积薪，毋下三百石，善蒙涂，毋令外火能伤也。

“百步一栊枳，起地高五丈，三层，下广前面八尺，后十三尺，汙上称议衰杀之。

“百步一木楼，楼广前面九尺，高七尺，楼物居坳，出城十二尺。

“百步一井，井十瓮，以木为系连，水器容四斗至六斗者百。

“百步一积杂秆，大二围以上者五十枚。

“百步为櫓，櫓广四尺，高八尺。为冲术。

“百步为幽膜，广三尺高四尺者千。

【译文】

篷以避烈日。

“每五十步置一埋地藉车，藉车必须以铁包外。

“每五十步建一厕所，厕所四周用墙围起来，墙高八尺。

“每五十步一门，门上一定要用门闩木锁守住。

“每五十步积储柴薪，不能少于三百担，用泥将柴薪外面涂好，防止外火引起燃烧。

“每百步建一窥视敌人的建筑物——栊枳，从地面起算，高五丈，三层，底部的前宽为八尺，后宽为十二尺，它的上部根据适度而酌情减小。

“每百步建一木楼，木楼的宽前面为九尺，高七尺，楼窗及屏墙高出城面十二尺。

“每百步于城下凿一井，每井配十个汲水的瓮，瓮系在木杆上，能容纳四斗到六斗的储水器要准备一百个。

“每百步堆一堆捆好的杂秆，围粗一尺八寸大的，要五十捆。

“每百步置一大盾，盾宽四尺，高八尺。

“每百步开一条暗沟，宽三尺深四尺。





enemy are to be surrounded with wooden planks covered with mud. In summer a roof is needed to protect the people inside the tower from the sunlight and the rain.

“There should be a *jiju* cart every 300 feet on the city wall. And its axis must be made of iron.

“Build a lavatory every 300 feet on the city wall and surround it with eight-foot-high walls.

“Build a house every 300 feet on the city wall. The house must have a bolt and an iron lock so that soldiers guarding the city can live inside it.

“There should be less than 300,000 bushels of firewood to be stored for future use every 300 feet on the city wall. Cover them with mud and protect them from being burned by the fire coming from the outside of the city.

“Build a three-storied, fifty-foot-high *longzong* structure every 600 feet on the city wall. The ground floor should be wider than the rest, its front part being 8 feet wide and the rear part being 13 feet wide. The upper floors should be a bit narrower according to the principle of appropriateness.

“Build a wooden tower every 600 feet on the city wall. The front part of the tower should be 9 feet wide, 7 feet high. The window should be installed on the city wall. The tower should protrude 12 feet outside of the city wall.

“Dig one well every 600 feet in the city. Prepare 10 potteries for each well and make well sweeps with wood. And prepare 100 water tanks that can contain 40-60 liters of water.

• “Store up one bundle of stalks every 600 feet. Each bundle should be 2 feet in diameter. 50 bundles are needed.

“Set up a big shield every 600 feet. The shield should be 4 feet wide and 8 feet tall.

“Build a road for launching the assault.

“Dig an underground drainage ditch every 600 feet. The ditch should be 3 feet wide and 4 feet deep. Ten ditches of this kind are needed.



【原文】

“二百步一立楼，城中广二丈五尺二，长二丈，出枢五尺。

“城上广三步到四步，乃可以为使斗。俾倪广三尺，高二尺五寸。陞高二尺五，广长各三尺，远广各六尺。城上四隅童异高五尺，四尉舍焉。

“城上七尺一渠，长丈五尺，狸三尺，去堞五寸，夫长丈二尺，臂长六尺。半植一凿，内后长五寸。夫两凿，渠夫前端下堞四寸而适。凿渠、凿坎，覆以瓦，冬日以马夫寒，皆待命，若以瓦为坎。

“城上千步一表，长丈，弃水者操表摇之。五十步一厕，与下同。之厕者，不得操。

“城上三十步一藉车，当队者不用。

“城上五十步一道陞，高二尺五寸，长十步。城上五十步一楼，扞，扞勇勇必重。

“土楼百步一，外门发楼，左右渠之。为楼加藉幕，栈上出之以救外。

【译文】

“每二百步建一立楼，立楼在城上部分的宽为二丈五尺，长二丈，横伸出城堞外的部分为五尺。

“城上要有宽三步到四步的地面，供守卒作战行动。城上用来窥视外面的有孔小墙，宽三尺，高二尺五寸。台阶高二尺五、宽长各三尺，台阶上下道路长宽各六尺。城的四角要害处建重楼，由四尉驻守。

“在城上每隔七尺立一渠，渠长一丈五尺，埋入地下三尺，距离城上女墙五寸，露出地面一丈二尺，横臂长六尺。在横臂的柱上凿一孔，孔的内径五寸，露出地面部分凿两个孔，其前端比女墙低四寸较为合适。凿渠，挖坎，用瓦盖上，冬日用马屎塞其中，令士卒待命而出，好像用瓦砌成坎。

“城上每十步立一柱为表，如倒水则摇表以告卒。每五十步设一厕所，城上城下的厕所，都是积污秽的地方，进厕所的人，不得挟带物品。

“城上每三十步置一藉车，面对隧道的地方，不受此数限制。

“城上五十步修一道台阶，阶高二尺五寸，长十步。城上五十步一道栏槛，栏槛为双层。

“每百步建一座木楼，在楼门外设悬门，楼的左右有塹以防逾越者，楼加遮幕以挡矢石，从楼上伸出桥道以援救外面。



“Build a tower every 1200 feet on the city wall and this tower should be 25 feet wide among which 5 feet should protrude to the exterior of the parapet wall. The city wall is to be built about 25 feet wide so that the soldiers can move about freely in the battle.

“Build a small enclosing wall that is 3 feet wide and 2.5 feet high with peeping-holes in it. The steps that lead to the city wall should be 2.5 feet high, 3 feet wide and 3 feet long. And the road surface should be 6 feet wide. The four corners of the city wall are the strategic places which should be 5 feet taller than elsewhere and guarded by four officers.

“Erect a *qu* every 7 feet on the city wall. It should be 15 feet long with three feet buried underneath the earth. The place where the *qu* is erected should be less than 5 inches close to the battlements. Its shaft being exposed to the open air should be 12 feet long and its arm should be 6 feet long. In the middle of the arm, drill a hole whose inner diameter is 5 inches. Drill two holes in the part of the *qu* that is exposed to the open air. The top of the *qu* should be 4 inches lower than the height of the battlements. Chisel a *qu* and a raised path. Cover them with tiles. Stuff them with horse dung in winter. Await orders to react or take the tiles as the raised path.

“Erect a ten-foot-high flag every 60 feet on the city gate. When pouring the wastewater down the city gate, shake the flag so that every one knows it. Build a lavatory every 300 feet on the city wall and link it with the one underneath so that the two share the same manure pit. Those who go to the lavatories are not allowed to carry weapons.

“Place a *jiju* cart every 180 feet on the city wall. To cope with the attack from the tunnels, necessary changes should be made.

“Build a flight of steps every 300 feet on the city wall. And it should be 2.5 feet high and 60 feet long. Build a multi-storied tower every 300 feet on the city wall.

“Build an earthen tower every 600 feet on the city wall. Install a suspension gate as the exterior gate. Dig ditches on the either side of the tower. When building the earthen tower, get ready an eight-foot-long and

【原文】

“城上皆毋得有室，若也可依匿者，尽除去之。

“城下州道内，百步一积薪，毋下三千石以上，善涂之。

“城上十人一什长，属一吏士，一帛尉。

“百步一亭，高垣丈四尺，厚四尺，为闺门两扇，令各可以自闭。尉必取有重厚忠信可任事者。

“二舍共一井爨，灰、康、糝、杯马矢，皆谨收藏之。

“城上之备：渠谿、藉车、行栈、行楼、到，颡皋、连挺、长斧、长椎、长兹、距、飞冲、县梁、批屈。楼五十步一，堞下为爵穴，三尺而一为薪皋，二围长四尺半必有洁。

“瓦石：重二升以上，城上沙，五十步一积。灶置铁镡焉，与沙同处。

“木大二围，长丈二尺以上，善耿亓本，名曰长从，五十步三十。木桥长三丈，毋下五十。复使卒急为垒壁，以盖瓦复之。

“用瓦木罌，容十升以上者，五十步而十，盛水，且用之。五十二者十步而二。

【译文】

“城上不得有其他房间，凡其可隐藏之处统统拆除掉。

“在城下环城的道路上，每隔百步堆积柴薪，不少于三千石以上，用泥土将柴薪涂盖以防火。

“城上守卒十人中设一什长，下属十吏士，百人中设一百尉。

“百步设一亭，亭墙高一丈四尺，墙厚四尺，开两扇门，使其各自关闭。负责守亭的亭尉必须选拔敦厚、忠诚、能胜任的人来担任。

“什长亭尉住所一井一灶，灰糠、谷皮、马粪等都要细心地收藏好。

“城上的守械，有渠幕、藉车、栈桥、行楼、砍具、桔槔、连挺、长斧、长椎、锄头、钩钜、冲车、吊桥等。城楼上五步一堞，下为孔穴，每三尺置一桔槔，其围长四尺半，以一人之力能起动为度。

“瓦石：重二斤以上，城上积沙砾，每五十步一堆。每灶配备铁锅，与沙砾同放一处。

“大木二捆，长一丈二尺以上，用绳将木捆紧，用来窥伺敌人的桅杪，每五十步置一。木桥长三丈，最低不少于二十尺。又使士卒快修壁垒，用瓦覆盖。

“用瓦缸或木缸盛水，能容十斗以上的缸，每五十步放十个，盛水以备用。能容五斗以上的缸，每十步放二个。





seven-foot-wide protective screen. Also build a bridge leading to the exterior part of the city. In case of emergency, use the bridge to go outside to bring the situation under control.

“No houses for civilian use are allowed to be built on the city wall. If there is any, tear them down immediately.

“Store up a pile of firewood every 600 feet on the road inside the city. At least 300,000 bushels of firewood need to be coated with mud for ready use. Among 10 soldiers, appoint one man to be the group leader.

“Build a pavilion every 600 feet on the city wall. The wall of the pavilion should be 14 feet high and 4 feet thick. And the side gate of the pavilion should be composed of two doors which can open and close separately. Appoint a reliable and qualified officer to be in charge of the pavilion.

“The group leader and the officer in charge of the pavilion should share one stove. Stove ashes, chaff, husks and horse dung need to be stored carefully.

“The defensive tools needed are *qu*, *jimu* (protective screens), *jiju*, wood, wooden towers, well sweeps, flails, axes with long shafts, long awls, long hoes, iron hooks, chariots to launch the attack, hanging beams and towers. Build a tower every 300 feet on the city wall. Drill observation apertures in the lower parts of the battlements. Well sweeps 2 feet in diameter and 4 feet in length are to be placed every 3 feet on the city gate and they must have hooks for people to grasp.

“Carry the stones weighing more than two pounds onto the city wall. Store a mound of sand every 300 feet and a stove attached with an iron utensil for steaming rice.

“Store 30 pieces of timber that are 2 feet in diameter and 12 feet in length every 300 feet on the city wall and link their bottoms together. Also make at least 50 thirty-foot-long wooden bridges. Dispatch the soldiers to build a rampart and cover it with tiles.

“Fetch water with the jars made of pottery clay or wood. Place 10 jars that can hold 100 liters of water and 2 that can hold 50 liters of water.

【原文】

“城下里中家人，各葆亅左右前后，如城上。城小人众，葆离乡老弱国中及也大城。

“寇至，度必攻，主人先削城编，唯勿烧。寇在城下，时换吏卒署，而毋换亅养，养毋得上城。寇在城下，收诸盆瓮，耕积之城下，百步一积，积五百。

“城门内不得有室，为周官桓吏，四尺为倪。行栈内闾，二关一堞。

“除城场外，去池百步，墙垣树木小大俱坏伐，除去之。寇所从来若昵道、僊近，若城场，皆为扈楼，立竹箭天中。

“守堂下为大楼，高临城，堂下周散，道中应客，客待见，时召三老在葆宫中者，与计事得先。行德计谋合，乃入葆。葆人守，无行城，无离舍。诸守者，审知卑城浅池，而错守焉。晨暮卒歌以为度，用人少易守。

“守法：五十步丈夫十人，丁女二十人，老小十人，计之五十步四

【译文】

“城下乡里百姓，叫他们各自保护其左右前后邻里如城上一样。城小人多不可守时，要遣其老弱到国都及其他大城去。

“敌人来了，估计要攻城，守城的主将要先下令拆除附于城墙的房屋，不要放火烧。敌人在城下，要随时更换吏卒的驻防点，而不更换其给养、使命，但给养不得上城。敌人在城下，要收集各种盆罐，堆到城下，每百步一堆，每堆五百个盆罐。

“城门内不得有房室，只修盖顶无隔的通间，派吏卒守卫，由童子上下联系。楼中桥道关闭，把守好门关及女墙。

“清除城外道路，在距护城河百步的地方，所有的城墙、大小树木都要推倒、砍伐。敌人如果从大路、小路或间道上来，路的要害处皆筑扈楼，并立竹箭于水中。

“守卫宫堂下的中门，要建大楼以望敌情，楼高临城，宫堂四周要便于疏散。在堂道上接待客人，客人只能在此等待接见，守臣有时在葆宫中召见乡绅三老，同他们计议事情的得失。他们的意见可行，计谋又相合，就可让他们入保城池，但入保城池者不得在城上随意走动，不得离开住地。守城的吏卒，审知城的高低，池的深浅，要派他们置守。早晚用击鼓来调度士卒，用人少反而易于防守。

“分兵守城的方法：每五十步配壮年男子十人，壮年妇女二十人，





“People living in the small lanes of the city should participate in the city defense together with soldiers on the city wall. If the city is small and there are too many people, the old and the weak should be sent to the big cities.

“When the enemy soldiers arrive, they are sure to launch an attack. The defending troops should dismantle the buildings outside the city wall, but do not set fire on them. When the enemy troops are stationed outside the city wall, the defending troops should be relieved from time to time. But do not relieve the provisions personnel. They are not allowed to go up to the city wall. When the enemy troops are stationed outside the city wall, the city defenders should collect basins and pots and pile them up every 600 feet underneath the city wall.

“Within the city gate, all the houses are to be destroyed except the residential house of the commander, which is to be protected by the soldiers.

“Remove all the walls and trees either big or small that are within a distance of 600 feet from the city moat. Build a watchtower along the shortcut or the route where the enemy troops make advances and plant bamboo arrows in the water.

“Build a big tower for the commander of the city defense. This tower can overlook the whole city and is easy to access by all roads. The commander receives guests in the main hall and the guests wait to be received in the same hall. When receiving guests, the commander should call the Three Seniors in charge of the defense of the hall to discuss with them the advantages and disadvantages of the decisions to be made. If the decisions to be made are effective, then the defense of the city gate can be conducted in the city hall and there is no need to go up to the city gate or leave the city hall. The guards should spot the vulnerable areas such as where the walls are low and where the moat is shallow and make remedies. In the morning and in the evening, always beat the drums as the signal and relieve the soldiers from time to time.

“The tactics for the city defense: Place 10 men, 20 women and 10 old

【原文】

十人。城下楼卒，率一步一人，二十步二十人。城小大以此率之，乃足以守圉。

“客冯面而蛾傅之，主人则先之知，主人利，客适。客攻以遂，十万物之众，攻无过四队者，上术广五百步，中术三百步，下术五十步。诸不尽百五十步者，主人利而客病。广五百步之队，丈夫千人，丁女子二千人，老小千人，凡四千人，而足以应之，此守术之数也。使老小不事者，守于城上当术者。

“城持出必为明填，令吏民皆智知之。从一人百人以上，持出不操填章，从人非亓故人，乃亓稹章也，千人之将以上止之，勿令得行。行及吏卒从之，皆斩，具以闻于上。此守城之重禁之。夫奸之所生也，不可不审也。

“城上为爵穴，下堞三尺，广亓外，五步一。爵穴大容苴，高者六尺，下者三尺，疏数自适为之。塞外堑，去格七尺，为县梁。城筵陔

【译文】

老人小孩十人，总计五十步共配四十人。城下楼卒一律一步一人，二十步二十人。城小城大按此标准配备，才足以守御。

“敌人依傍四面城墙像蚂蚁一样爬上城来，守城者能事先料知，那么守城者有利而敌人不利。敌人用分队的方法进攻，即使十万军队，也不过分四路，最宽的攻道是五百步，中等的三百步，小的五十步。那些不足一百五十步的攻道，对守城者有利对进攻者不利。对于宽五百步的攻道，用壮年男子一千人，壮年女子二千人，老人小孩一千人，共四千人，就足可对付，这是抵御攻道的一般规律。让老人小孩防守城上当攻道的地方。

“城上将领出城一定要显示旗号，使官民皆知。随从有十人百人以上将领，出城可不持旗章。如果随从不是自己的部属，或者没有旗章，那么，即使是率千人的将，也要加以阻止，不让出城，不服从者统统斩首，然后如实报告上司，这是守城的重要禁规，因为有内奸产生，不能不审慎防范。

“在城上女墙下挖孔穴如酒杯大，比女墙低三尺，孔穴要外大里小便于窥敌。五步一孔，孔径大到能插入火炬，高的孔在六尺高的地方凿，低的在三尺高的地方凿，疏密度视情况而定。从城中向外挖坑，距城门七尺，以便置放吊桥。如果城外地面狭窄不能挖坑，可不挖。





people and children every 300 feet on the city wall. Place 20 soldiers every 120 feet on the city wall. Stick to this standard however big or small the city is. Only by so doing can the city be well defended.

“To know in advance that the enemy might climb onto the city wall like ants would benefit the defenders and cause trouble to the attackers. If the enemy launches the attack in groups, 100,000 soldiers can only form 4 groups. The biggest group can occupy an area of 3000 square feet, the medium-sized group, 1800 square feet, the smallest group, 300 square feet. If the size of the attacking group is less than 900 square feet, it is beneficial for the defending troops and harmful for the attackers. If the size of the attacking group is 3000 square feet, 4000 defenders will be sufficient to ward off the enemy’s attack, of whom 1000 are men, 2000 are women, 1000 are old people and children. This figure is a must. Place old people and children not qualified for the warfare onto the city wall where the enemy troops will launch an attack.

“If the officer of the defending troops wants to go out of the city, he must carry a written document with him to prove his identity and make it known to all the officials, soldiers and the civilians in the city. If an officer in charge of more than 100 soldiers wants to go out of the city and does not have the written document to prove his identity, or if the soldiers not in his charge does not have the written document to prove his identity, the officer in charge of 1,000 soldiers must stop him and not allow him to pass. Those who allow him to pass will be killed, no matter what they are. To report to the superiors the true situation is the regulation that all the guards must adhere to. As there might be the enemy agents, we must be very cautious in this respect.

“Drill observation apertures 9 feet below the battlements. Their outer circle should be larger. Drill one of this kind every 30 feet. The size of the aperture should be large enough to contain torches. The biggest is 6 feet high while the lowest is 3 feet high. The height should be appropriate according to the circumstances.

“Dig the ditches 7 feet away from the fences outside the city. Place a



【原文】

不可堑者，勿堑。城上三十步一堑灶，人擅苕长五节。寇在城下，闻鼓音，燔苕，复鼓，内苕爵穴中，照外。

“诸藉车皆铁什，藉车之柱长丈七尺，亓狸者四尺。夫长三丈以上，至三丈五尺，马颊长二尺八寸，试藉车之力而为之困，失四分之三在上。藉车，夫长三尺，四二三在上，马颊在三分中。马颊长二尺八寸，夫长二十四尺，以下不用。治困以大车轮。藉车桓长丈二尺半，诸藉车皆铁什，复车者在之。

“寇圃池来，为作水甬，深四尺，坚慕狸之，十尺一，覆以瓦而待令。以木大围长二尺四分而早凿之，置炭火亓中而合慕之，而以藉车投之。为疾犁投，长二尺五寸，大二围以上。涿弋，弋长七寸，弋间六寸，剡亓末。狗走，广七寸，长尺八寸，蚤长四寸，犬耳施之。”

“子墨子曰：“守城之法，必数城中之木，十人之所举为十挈，五人之所举为五挈，凡轻重以挈为人数。为薪蕪挈，壮者有挈，弱者有

【译文】

城上每隔三十步置一堑灶。人们所持火炬长五尺。敌人到达城下，即击鼓报警，持火炬者将炬点燃，再闻鼓声，就将火炬插入孔穴中，以烛照城外，观察敌人动向。

“所有藉车皆用铁包其外，藉车的柱长一丈七尺，埋于地下四尺。藉车露出地面部分长三丈以上，到三丈五尺为限。在藉车上部发射投向敌人的马颊器长二尺八寸，试试藉车的力量而用木椽把它扣住。藉车露出地面部分要占藉车高度的四分之三，藉车露出部分长三丈，四分之三在上，马颊器安放在四分之三的中部。马颊器长二尺八寸，藉车露出地面部分一定要在二十四尺以上，不到二十四尺不中用。用大车轮当木椽来扣挟藉车。藉车的支柱长一丈二尺半，所有藉车都用铁包其外，后面有车辅佐。

“敌人用填塞护城河来进攻时，就要制作像斛一样的漏水器，深四尺，封固好埋入地下，每十尺放一个，用瓦盖上以待令。用围粗二尺四的木头，挖空其中，放上炭火封固好，用藉车把它投出去烧伤敌人。也可用蒺藜投出去刺伤敌人，蒺藜长二尺五寸，大二围以上。城门上的门钉，钉长七寸，每钉间隔六寸，把它削尖。钩曲宽七寸，长一尺八寸，爪长四寸，交错放置。”

“墨子说：“守城的方法，一定要数清城中的树木，十个人能举起的为十挈，五个人能举起的为五挈，凡轻重以需要多少人力来定，背薪樵也是如此。壮者有壮者的力量，弱者有弱者的力量，负重之数



suspension bridge onto the ditch. If the place outside the city is too narrow to be dug as the ditch, just leave it as it is.

“Place a stove every 180 feet on the city wall. Each defending soldier should hold a torch which is as long as a bamboo tube with 5 knots. When hearing the drums being beaten, the signals that the enemy troops have arrived, light the torches. When hearing the drums being beaten again, place the torches into the observation aperture so as to light up the exterior of the city.

“Wrap various kinds of *jiju* carts with iron sheets, with axletrees being 17 feet long, of which 4 feet are buried under the ground. The main body of a *jiju* cart should be 30 to 50 feet long with a bridle 2.8 feet long. Test its strength before making the wheels. Three fourths of the *jiju* are above the ground with its thirty-foot-long main body. The bridle should be placed in the middle part of the main body of the *jiju* above the ground. The bridle should be 2.8 feet long and the main body of the *jiju* should be 24 feet long, with the axletree 12.5 feet long. Wrap various kinds of *jiju* carts with iron sheets. Use the carts behind to support them.

“If the enemy launches an assault by blocking up the moat, we should make buckets which are 4 feet high and firmly sealed. Bury one bucket under the ground every 10 feet and covered it up with tiles for future use. Choose the wood 2.4 feet in girth and make it hollow inside. Insert the burning coal into the hole and then seal it. Throw it towards the enemy by using the *jiju* cart. Prepare the puncture vines to throw at the enemy. These vines should be 2.5 feet long, 2 feet in diameter. Nail a seven-inch-long wooden stick every 6 inches into the gate. Sharpen both ends. Also prepare the gouzou devices that are 7 inches wide, 1.8 feet long with hooks 4 inches long. Place them in a crisscross way.”

“Master Mozi said: “In defending the city, the amount of timber must be counted. The timber that can be lifted by ten men is worth ten men’s strength while the timbers that can be lifted by five men are worth five men’s strength. This is the way to tell the weight of the timber. Bind the firewood into bundles. Those who are strong should be given heavy ones;



【原文】

挈，皆称忝任。凡挈轻重所为，吏人各得忝任。城中无食则为大杀。

“去城门五步大堑之，高地三丈下地至，施贼忝中，上为发梁，而机巧之，比傅薪土，使可道行，旁有沟垒，毋为逾越，而出佻且比，适人遂人，引机发梁，适人可禽。适人恐惧而有疑心，因而离。”

【译文】

要与各人的能力相当。城中缺粮的时候，所承受的量要大减。

“在距城门五步的地方开大沟，高地深挖一丈五尺，低地挖至泉水处三尺即可，把用板编成的吊桥放在沟上，桥道上事先设有机关，控制启动，在桥面上放上柴草，用土涂敷，使表面可通行，两边是沟垒，不可逾越。然后守方出城挑战诈败，引敌人进入桥道，开动机关抬动吊桥，把敌人倾翻入水，而被我擒获。敌人因害怕而有疑心，于是就会撤离。”

备高临第五十三

【原文】

禽子再拜再拜曰：“敢问适人积土为高，以临吾城，薪土俱上，以为羊黔，蒙櫓俱前，遂属之城，兵弩俱上，为之奈何？”

子墨子曰：“子问羊黔之守邪？羊黔者将之拙者也，足以劳卒，不足以害城。守为台城，以临羊黔，左右出巨，各二十尺，行城三十

【译文】

禽滑釐拜两拜又问道：“请问，如果敌人积土筑山，想居高临城，运来柴草泥土筑基址堆高山，渐与我城相接，兵弩一齐上，对此怎么办？”

墨子回答说：“你问的是怎样防备敌人用积土造山的办法来进攻吧？积土造山是笨办法。它足以使士卒劳困，不足以危害城池。对付它的办法是在城上筑行城，行城高于敌人的土山，行城用大木编连，横伸出两旁各二十尺，行城高三十尺，用强弓射杀敌人，设置机



those who are weak should be given light ones. In this way, every man can contribute to the defense of the city. In case of food shortage, reduce the weight of the firewood bundles.

“Dig a ditch 30 feet away from the city gate. If the topography is high, dig 15 feet deep; if the topography is low, then dig 3 feet deeper once the underground water is found. Lay wooden planks across the ditches. Install a beam with starting mechanism on the planks. Then cover them with grass and earth so that people can walk on them. Make sure that the ditches are deep enough and insurmountable. Then send soldiers out of the city to challenge the enemy. These soldiers are to pretend to be defeated and induce the enemy to walk onto the wooden planks. When the enemy soldiers set their feet on the planks, start the mechanism of the beam to capture them. In this way, the enemy will become terrified and suspicious and thus withdraw.”

Chapter 53

Preparations against Attack from an Elevation

Qing Huali bowed to Master Mozi again and again, saying: “What shall we do if the enemy troops pile up the earth into a high platform and carry the wood and stone onto it and build a mound called *yangqian* so that they could attack us from above under the protection of a big shield and use both arrows and broadswords when they approach the city gate?”

Master Mozi said: “Are you asking about how to cope with the *yangqian* mound? As a way of launching an assault on the cities, *yangqian* is a very foolish method. It can only exhaust the attackers while bringing no harm to the defenders. The defending troops need only to keep raising the height of some key parts of the city wall to make them higher than *yangqian*. The raised parts of the city wall should be 30 feet high and be linked with big timbers extending 20 feet to the both sides. The powerful crossbows are to be installed onto the raised parts. With

【原文】

尺，强弩之，技机藉之，奇器□□之。然则羊黔之攻败矣。

“备临以连弩之车，材大方一方一尺，长称城之薄厚。两轴三轮，轮居筐中，重下上筐。左右旁二植，左右有衡植，衡植左右皆圆内，内径四寸。左右缚弩皆于植，以弦钩弦，至于大弦。弩臂前后与筐齐，筐高八尺，弩轴去下筐三尺五寸。连弩机郭同铜，一石三十钧。引弦鹿长奴。筐大三围半，左右有钩距，方三寸，轮厚尺二寸，钩距臂博尺四寸，厚七寸，长六尺。横臂齐筐外，蚤尺五寸，有距，博六寸，厚三寸，长如筐，有仪，有诎胜，可上下。为武重一石以材大围五寸。矢长十尺，以绳□□矢端，如如戈射，以磨鹿卷收。矢高弩臂三尺，用弩无数，出人六十枚，用小矢无留。十人主此车。遂具寇，

【译文】

巧，发动机械杀伤敌人，以奇器对付它，敌人筑土山来进攻就必然遭到失败。

“防备敌人积土推山攻城的方法，是用安装强弓的连弩车，造连弩车的木材，两端须一尺见方，长度根据城墙的厚薄而定，两个车轴四个轮子，车轮居车厢中，车厢分顶底两层，左边和右边各两根柱，左右还有横柱，横柱的左右都凿成圆形的榫头，内径四寸。把弓弩系在柱子上，用弩牙钩住弓弦，直至大弦。弩臂前后与车厢齐平，车厢高八尺，弩车的车轴离厢底三尺五寸，连弩车的枢机外部用铜一百五十斤铸成。用辘轳滑车拉开弓弦。车厢大三围半，左右有作钩连用的弩牙，三寸见方。车轮厚一尺二寸，弩牙臂宽一尺四寸、厚七寸，长六尺。横臂与车厢外齐平，臂端的尖爪长一尺五寸，横伸出两旁，宽六寸，厚三寸，臂与车厢一样长。弩车上安有瞄准仪，臂能屈伸，能上下活动。弩床重一百二十斤，用五围粗的大木材做成。箭矢长十尺，用丝绳系住矢端，像用丝绳系矢，弋射高鸟那样，用辘轳车收回箭矢。箭矢要高出弩臂三尺，准备无数的弩弓，射出六十枚大箭矢，要收回六十枚，小矢不用收回。一部弩车由十人负责，见敌人来攻，就





the help of the wonderful mechanism and sophisticated weaponry, the enemy's *yangqian* attack is bound to be repelled.

“To cope with the attack from a higher position, crossbow vehicles that can shoot many arrows at the same time are needed. To make a vehicle of this kind, one cubic foot of timber is needed and the length of the timber and the width of the wall should be the same. This kind of crossbow vehicle has two axletrees and four wheels. And the wheels are installed into the boxes of the vehicle. There are two boxes: one is placed in a lower position while the other is placed in a higher position and, on both sides of the boxes, two upright posts are erected. And there are also two beams. On both ends of the beams, there are round tenons whose inner diameter is 4 inches. Tie the crossbows with arms onto the posts. Use hooks to get the bowstrings in place. The arms of the bow should remain parallel to the eight-foot-high boxes. The axle of the bow should be 3.5 feet away from the lower box. The nock should be made of the cooper weighing 150 pounds. Use the windlass to tighten the bowstring. The box is six arms' length in girth. And onto both of its ends are fixed with hooks which are of three cubic inches. The wheel of the vehicle is 1.2 feet thick. The arm of the hook is 1.4 feet wide, 7 inches thick and 6 feet long and is parallel to the exterior of the box. 1.5 feet at the end of the arm is a horizontal bar which is 6 inches wide and 3 inches thick and shares the same length with the box of the vehicle. Also a targeting device which is installed onto the bow can stretch out, draw back and move up and down whenever there is a need. Make the foot of the crossbow with the timber that is 4.5 feet in diameter, each weighing 120 pounds. Make ten-foot-long arrows with ropes tied to the ends so that the arrows being shot can be retrieved back with the windlass. There is no need to count the arrows being shot, but the archers must make sure that each time the number of arrows being shot and retrieved should reach 60. There is no need to retrieve the small arrows that are shot. Ten men are needed to manage the crossbow vehicle that can shoot many arrows at the same time.



【原文】

为高楼以射道，城上以荅罗矢。”

【译文】

从高楼上用箭射杀敌人，城上用竹草等编织成遮障物，网罗敌矢。”

第五十四(阙)

第五十五(阙)

备梯第五十六

【原文】

禽滑釐子事子墨子三年，手足胼胝，面目黧黑，役身给使，不敢问欲。子墨子其哀之，乃管酒块脯，寄于大山，味菜坐之，以樵禽子。禽子再拜而叹。子墨子曰：“亦何欲乎？”禽子再拜再拜曰：“敢问守道？”子墨子曰：“姑亡，姑亡。古有亓术者，内不亲民，外不约治，以少间众，以弱轻强，身死国亡，为天下笑。子亓慎之，恐为身薑。”禽子再拜顿首，愿遂问守道。曰：“敢问客众而勇，烟资吾池，军卒并进，云梯既施，攻备已具，武士又多，争上吾城，为之奈

【译文】

禽滑釐侍奉墨子三年，手脚都磨起老茧，面目黧黑，劳身供其使唤，不敢问想问的事。墨子十分可怜他，就以竹管盛酒，怀中揣着干肉，到泰山上拔草席地而坐，以酒回敬禽滑釐。禽滑釐拜谢并叹气。墨子问道：“你想说什么呢？”禽滑釐拜了几拜，说：“我能不能请教防守的方法呢？”墨子说：“姑且不要问防守之事。古代有懂得防守之术的人，但他对内不亲近百姓，对外不管理政事，以少敌众，以弱轻强，结果身死国亡，被天下人耻笑。你要谨慎，恐为此而身亡啊。”禽滑釐再拜顿首，希望请教防守之道，说：“请问，如果敌人人多而勇猛，填塞了我们的护城河，军队向前推进，云梯已安放好，



“Besides raising the height of some key parts of the city wall, the defending troops also need to weave a thick shield with straw to ward off and capture the arrows shot by the enemy troops.”

Chapter 54 (*Missing*)

Chapter 55 (*Missing*)

Chapter 56

Preparations against Attack with Scaling Ladders

After serving Master Mozi for three years, Qing Huali had calluses on his hands and feet and became dark-faced. He worked as a servant for Master Mozi and dared not ask the master what he wanted to know. Knowing this, Master Mozi was very sympathetic with him. He prepared some wine and dried meat and invited Qing to come to Mount Tai. They sat on the straw and drank wine together. Qing Huali bowed to Master Mozi and heaved a sigh.

Master Mozi said: “What requests do you want to make?” Qing Huali bowed again and again, saying: “Can you teach me the way to defend the city?” Master Mozi said: “You’d better not ask about it. In ancient times, we had people who knew how to defend the city, but they neither loved their own people, nor made peace contracts with foreign countries. They did not have enough soldiers, yet they estranged themselves with those countries that had. They were weak, yet they despised those that were powerful. As a result, their country perished and so did they themselves. The people all over the world ridiculed them. You must be cautious and try to avoid similar disaster falling upon you.” Qing Huali bowed again, in the hope of learning the know-how of the city defense, “I still want to know what we shall do if the enemy troops are too many and too brave and have blocked up our city moat. And what shall we do if they

【原文】

何？”子墨子曰：“问云梯之守邪？云梯者重器也，亅动移甚难。守为行城，杂楼相见，以环亅中。以适广狭为度，环中藉幕，毋广亅处。行城之法，高城二十尺，上加堞，广十尺，左右出巨各二十尺，高、广如行城之法。为爵穴辉佩，施荅亅外，机、冲、钱、城，广与队等，杂亅间以鏹、剑，持冲十人，执剑五人，皆以有力者。令案目者视适，以鼓发之，夹而射之，重而射，披机藉之，城上繁下矢、石、沙、炭以雨之，薪火、水汤以济之，审赏行罚，以静为故，从之以急，毋使生虑。若此，则云梯之攻败矣。

“守为行堞，堞高六尺而一等，施剑亅面，以机发之，冲至则去

【译文】

攻城的战具齐备，武士又多，争着上城，对此怎么办？”墨子说：“你问怎样防守云梯的进攻吧？云梯是重兵器，移动困难。对付它的办法是在城上修建行城，杂楼相间，环绕其中，相互间的距离适度，距离的中间置遮拦物，距离不可太宽。建行城的方法是：高出城墙二十尺，行城上加墙堞，堞宽十尺，左右各横伸出二十尺，杂楼的高与宽度与行城同，堞上凿如酒杯或鼠洞大的孔穴，穴口用物遮盖。城上所设置的机械、冲器、桥道、行城等，要针对敌方的进攻线路来布置，备好砍梯子用的凿和剑，十人持冲撞器，五人持剑，都要选力士充当此任。令士卒目不转睛注视敌人，击鼓发令，左右开弓，不断射击，开动机关。从城上抛矢、石、沙、炭，势如雨下，继之以柴火、汤水攻击。既要赏罚严明，沉着镇静，又要行动迅速，不使战事延误以防生变。如果这样，敌人用云梯进攻就必然失败。

“采用行城堞墙进行防守，城堞高六尺，各堞高度相等，箭矢置于



have put up the ladders against the city wall and have got weapons ready to launch the attack and their brave soldiers vie with each other in climbing unto our city wall in large numbers?"

Master Mozi said: "Are you asking how to cope with an attack with scaling ladders? Actually, the scaling ladder is a very clumsy instrument. It is very difficult to move. The defending troops must raise the height of some key parts of the city wall and keep a reasonable distance to the other buildings. As a protective screen is to be set up between the raised parts of the city wall and the other buildings, the distance between them should not be too long. Here are the methods of building the raised parts of the city wall: They should be 20 feet higher than the original city wall with ten-foot-wide battlements to be added onto them and they should be linked with big timbers extending 20 feet to both sides. The height and width of the big timbers should be the same as the raised parts of the city wall.

"Drill observation apertures in the lower parts of the battlements and cover their outer circles. Make sure that the width of the deployment of the defensive tools on the part of the defending troops such as the mechanisms for throwing, chariots to offset the enemy's rams, bridges leading to the exterior part of the city and the raised parts of the city wall should be the same as that of the attacking soldiers. And assign soldiers to carry choppers and swords among them. Ten soldiers are needed to control chariots to offset the enemy's rams, and five more are needed to carry swords. All of them should be strong. Send the far-sighted soldiers to watch the movements of the enemy and use drums to send off the order. Use cross shooting at the enemy on both sides, or concentrate shooting on one target, or use the mechanisms to launch arrows, sand, stones, earth, fire, and boiling water onto the enemy. Reward those who are brave and punish those who are cowardly. Remain sober and at the same time make prompt decision at the right moment. In this way, the enemy's attack by using scaling ladders can be defeated.

"The defending troops must see to it that the battlements on the raised



【原文】

之，不至则施之。爵穴三尺而一，蒺藜投必遂而立，以车推引之。

“裾城外，去城十尺，裾厚十尺。伐裾，小大尽本断之，以十尺为传，杂而深埋之，坚筑，毋使可拔。二十步一杀，杀有一鬲，鬲厚十尺，杀有两门，门广五尺。裾门一，施浅埋，弗筑，令易拔。城希裾门而直桀。

“县火，四尺一钩楸，五步一灶，灶门有炉炭。令适人尽入，焯火烧门，县火次之。出载而立，元广终队。两载之间一火，皆立而待鼓而然火，即具发之。适人除火而复攻，县火复下，适人甚病，故引兵

【译文】

堞上，用机发射。冲撞器到来，就将箭撤下，冲撞器没到，就要施之以箭。城堞上凿孔，三尺一个，蒺藜的投放须对着敌攻道线上，用车牵引移动。

“在城外距城十尺的地方，筑一道木藩篱，厚十尺，采集木材，无论大小都要连根拔起，以十尺为一段，相互间隔深埋于地，将土捶紧，使敌人不易拔动。藩篱内二十步置一投掷之所，用木墙隔开，木墙厚十尺，每所有两道门，门宽五尺，藩篱中有一道门的木要浅埋，土不要捶紧，使之容易拔起，便于守城者出击。城上对着藩篱的地方要储备投掷物。

“悬置火炬，用绳系于钩上，每四尺一个。每五步一灶，灶门放炉炭，当敌人全部进到城下，就烧火熏门，城上悬着的火炬接着往下投。各种战具的设施，须面对敌人展开的进攻线。两战具间置一悬火，士卒皆立待鼓声，听到鼓声即将火炬点燃，一齐投向爬城的敌人。如敌人避开火势再发起攻势，城上就再投火炬，敌人处境十分不



parts of the city wall are well built. The battlements are to be built at a height of 6 feet. And swords are to be placed onto the wall to be launched by special mechanisms. When the enemy troops use the chariots in the attack, remove the shooting mechanisms temporarily; when they do not use chariots to launch the attack, put the mechanisms back to their original place.

“Drill one observation aperture every 3 feet in the lower parts of the battlements. Install the bundles of the puncture vines in the place where the enemy is likely to launch the attack. Push them out of the city wall with a cart and then pull them back with the same cart so that they could be used again.

“Bury wood stakes 10 feet away from the city wall. The distance of the stakes should be 10 feet. The way to make the barrier is to uproot all the trees no matter whether they are small or big. Saw them into pieces at the length of 10 feet apiece, and bury them deep under the earth piece by piece at regular intervals. Make sure that they are buried firmly under the earth and cannot be pulled out easily.

“Place a *sha* (a sand springer) every 120 feet on the city wall and attach to it a 10-foot-wide separate room which is called *ge*. Install two five-foot-wide doors for each *sha*. The place where the broken trees are buried should also have a door of its own. But do not bury the trees too deep. Make sure that they are buried shallow and are easy to be pulled out. Place some short wooden sticks onto the wall facing the place where the broken trees are buried.

“Hang on the city wall devices containing flammable materials. Install a hook to hang the device every 4 feet and a stove every 30 feet. And store sufficient charcoal near the gate of the stove. Burn the door once all the enemy troops have got in and throw the fire at them. The soldiers should stand on the chariots facing the enemy and match the enemy in number. Install a hanging fire between two fighting instruments and get one soldier to stand by it. The soldier will light the fire when hearing the drums and throw it at the enemy. If the enemy troops put out the fire, he



【原文】

而去。则令我死士左右出穴门击遗师，令贲士、主将皆听城鼓之音而出，又听城鼓之音而入。因素出兵施伏，夜半城上四面鼓噪，适人必或，有此必破军杀将。以白衣为服，以号相得，若此，则云梯之攻败矣。”

【译文】

利，就会退兵。此时，命敢死队从左右暗门冲出攻击逃跑的敌军，命令勇士、主将听城上鼓声出击，听城上鼓声收兵，照此不停出兵伏击，半夜又在城上四面鼓噪，敌军必生疑惑，我方破军斩将。穿白衣为标志，以口令为联络信号，如此，敌人的云梯攻势必定失败。”

第五十七(阙)

备水第五十八

【原文】

城内堑外周道，广八步，备水谨度四旁高下。城地中徧下，令耳元内，及下地，地深穿之令漏泉。置则瓦井中，视外水深丈以上，凿城内水耳。

并船以为十临，临三十人，人擅弩计四有方，必善以船为辘轳。二十船为一队，选材士有力者三十人共船，元二十人人擅有方，剑甲

【译文】

城内及濠沟外的环城道，为了防备水淹，要详细了解四周地势的高低。城内地势偏低，叫人开渠泄水，在最低处往深处打井，让水泄到地底下。在井墙上置测水用的瓦片，以观水的深度，当城外水深一丈以上时，城内就要开渠排水。

并两船为一船称为一临，总计用十临前去冲破敌人筑的堤防。每临载人三十，人人带上弓弩，其中有十四人持锄具负责挖堤。把船当作辘轳车一样冲堤必定具有威力。二十船为一队，选派能干有力的士卒，三十人共一船，其中十二人持锄具，穿上铠甲戴上头盔，另十八



will light it again and throw it at them for one more time. After being repeatedly stricken in this way, the enemy will get exhausted and finally retreat. At this moment, order should be given to the defending troops to chase the running enemy from the city gate. Tell the defending soldiers that when they hear the drums they should run out of the sally ports to assault the enemy, and when they hear the drums they should withdraw into the city. If this is repeated for several times, especially when drums are beaten at midnight on the city wall, the enemy will be terrified. And the defending troops can surely find a way to storm into the barracks of the enemy and capture its commander. The only thing they should remember is to wear white uniforms and to use passwords to keep contact. In this way, the enemy's attack by using scaling ladders will be defeated."

Chapter 57 (*Missing*)

Chapter 58

Preparations against Inundation

Build a forty-eight-foot-wide ring road outside of the trenches within the city. To prevent the city from being inundated by the enemy from outside, measure carefully the physical features around the city. Dig ditches in the low areas. To protect those extremely low-lying areas, dig deep wells to draw away the water. Place water-measuring tiles into the wells. When the water outside the city is already 10 feet deep, it is time to dig ditches within the city.

Tie 2 boats together as a team and get 10 teams ready. Place 30 soldiers in each team. All the soldiers should be good at shooting arrows. And 4 out of 10 soldiers are to carry hoes with them. Use these boats as armored vehicles to break the enemy's dike. Twenty boats may form one fleet and thirty brave and strong soldiers are to be placed onto each boat, among whom twenty are to carry hoes and to wear armour and

【原文】

鞮瞽，十人人擅苗。先养材士为异舍，食亓父母妻子以为质，视水可决，以临辘轳，决外隄，城上为射机疾佐之。

【译文】

人持矛。事先将这些士卒集中训练，供养他们的父母妻儿以作为人质，（防止有人出城后叛变），视水可决的时候，用船冲决敌人的外堤，城上守兵用射机发射矢石以助决堤。

第五十九(阙)

第六十(阙)

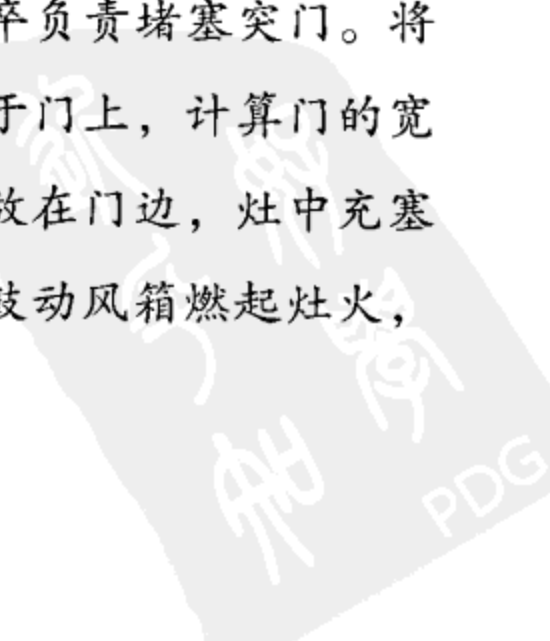
备突第六十一

【原文】

，城百步一突门，突门各为窰灶，窰入门四五尺，为亓门上瓦屋，毋令水潦能入门中。吏主塞突门，用车两轮，以木束之，涂其上，维置突门内，使度门广狭，令之入门中四五尺。置窰灶，门旁为橐，充灶伏柴艾，寇即入，下轮而塞之，鼓橐而熏之。

【译文】

在城内每百步建一突门，突门内各修窰灶，灶建在门内四五尺处，门上用瓦盖上，不要使雨水进入门中。派吏卒负责堵塞突门。将两个车轮捆在木上，外面涂上泥巴，用绳系轮置于门上，计算门的宽窄，将轮悬于门中四五尺之处。安置窰灶，风箱放在门边，灶中充塞柴草。敌人攻进来的时候，放下车轮挡其去路，鼓动风箱燃起灶火，以烟熏敌。





another ten are to carry long spears.

Get some brave and mighty soldiers ready in advance. Provide accommodations for their parents, wives and sons and hold them as hostages. When it is time to break the dike, use the fleet to run into the outer embankment. At the same time, use rotary crossbows to shoot at the enemy and help the fleet accomplish its task of breaking the enemy's dike.

Chapter 59 (*Missing*)

Chapter 60 (*Missing*)

Chapter 61

Preparations against the Enemy's Storming into the Sally Port

Build a sally port every 600 feet within the city wall. And make a stove in the shape of a tile kiln which should be about 4 feet away from the sally port. Tiles are to be placed onto the gate to prevent the rain from getting in. Assign a soldier to take the responsibility to block up the port. He is to tie the two wheels of a chariot and cover them with mud before hanging them up within the port. He should measure the width of the port and hang the wheels about 4 feet away from the port. Install a stove in the shape of a tile kiln and equip it with a leather bellows. Fill the stove with firewood and mugwort. When the enemy troops get in, drop the wheels down to the ground, light the firewood and mugwort in the stove and blow the bellows so as to repel them with fire and smoke.

知不足齋
印
PDG



备穴第六十二

【原文】

禽子再拜再拜，曰：“敢问古人有善攻者，穴土而入，缚柱施火，以坏吾城，城坏，或中人为之奈何？”子墨子曰：“问穴土之守邪？备穴者城内为高楼，以谨候望适人。适人为变，筑垣聚土非常者，若彭有水浊非常者，此穴土也，急堑城内穴开土直之。穿井城内，五步一井，傅城足，高地，丈五尺，下地，得泉三尺而止。令陶者为罌，容四十斗以上，固顺之以薄鞞革，置井中，使聪耳者伏罌而听之，审之穴之所在，凿穴迎之。

“令陶者为月明，长二尺五寸六围，中判之，合而施之穴中，偃一，覆一。（柱之外善周涂，开傅柱者勿烧。柱者勿烧柱）善涂开窞际，勿令泄。两旁皆如此，与穴俱前。下迫地，置康若灰开中，勿

【译文】

禽滑釐拜了两拜再拜两拜，说道：“请问古代有善攻术的人，挖地道至城下，在地洞中架梁柱放火烧，致使城倒塌，城内的人对此怎么办？”墨子说：“你问的是对付穴攻的办法吧？对付敌人的穴攻，要在城内建高楼，随时随地观察敌人动向。看敌方有何变化。如果敌人筑墙聚土的方法与平常不一样，或其附近有浊水，与往常不一样，那就是敌人在挖土打洞了。我方马上从城内往外直对着敌穴挖地道以破之。如果未知敌穴所在，则在城内凿井，五步一井，贴近城脚，高的地方，井深一丈五尺，低的地方，挖到泉水以下三尺即止。令陶工烧制口小肚大的瓦罌，容积在四十斗以上，用薄的生革皮蒙住瓶口，使之紧固，将瓦罌置放井中，派耳朵好的人伏在瓦罌口听有否声响，以此查知敌穴之所在，然后凿穴迎敌。

“令烧陶工人烧制瓦窞，每管长二尺五寸，粗六围，从中垂直剖开为两半，一半里朝上，一半里朝下（以便于放燃烧物质）。合盖后将接缝涂抹好，不使管内熏烟泄漏出来。穴的两边都放瓦窞，穴开至何



Chapter 62

Preparations against Tunneling

Qing Huali bowed to Master Mozi again and said: "In ancient times, those who were skilled in attacking the cities often dug tunnels underneath the city wall and then set fire around the pillars in the tunnels. In this way, they made the tunnels collapse and damaged the city wall. Now if the enemy uses the same method to attack the city, how shall we cope with it?"

Master Mozi answered: "Are you asking about how we should prevent the enemy from attacking the city by digging tunnels? One of the effective ways to cope with the enemy's tunneling is to build observation towers to watch their movements. If the enemy builds the wall with the earth coming from underground, or if the water nearby is unusually muddy, these are the signs that they are digging tunnels. We should dig trenches inside the city and point them to the direction of their tunnels. If we cannot decide the layout of the enemy's tunnels, dig one well every 30 feet inside the city and make sure that these wells are near the foot of the city wall. If the terrain is high, dig the trenches 15 feet deep. In those low-lying areas, dig 3 feet deeper after the water wells up. Order the potters to make jars that can contain 400 liters of water. Seal the mouth of the empty jars with thin leather and place them in the well. Send the soldiers good at hearing to place their ears close to the mouth of the jar to monitor the sound coming from underground so as to determine the layout of the enemy's tunnels and then dig tunnels to ward off theirs.

Order the potters to make earthen pipes 2.5 feet long and 1 foot in diameter. Cut the pipe into two halves and combine them into one, one half facing upward, the other facing downward. Place them into the tunnel and cover the surface of the pipe with mud so that it cannot be burned. Link the pipes one after another and make sure that the joints are sealed



【原文】

满。灰康长五窞，左右俱杂相如也。穴内口为灶，令如窞，令容七八员艾，左右窞皆如此，灶用四橐。穴且遇，以颡臬冲之，疾鼓橐熏之，必令明习橐事者勿令离灶口。连版以穴高下，广狭为度，令穴者与版俱前，凿开版令容矛，参分开疏数，令可以救窞，穴则遇，以版挡之，以矛救窞，勿令塞窞，窞则塞，引版而郤，过一窞而塞之，凿开窞，通开烟，烟通，疾鼓橐以熏之。从穴内听穴之左右，急绝开前，勿令得行。若集客穴，塞之以柴涂，令无可烧版也。然则穴土之攻败矣。

“寇至吾城，急非常也，谨备穴。穴疑有应寇，急穴。穴未得，慎

【译文】

处，瓦窞即随着一路安置。瓦窞下端接地，里边放上糠、炭，但不要压紧，以便于空气流通，糠炭均匀拌和。隧洞口建灶，形如烧瓦的窑，将扭结成球状的艾草七八枚放在穴的两边作引火用，每灶用四台风箱。我方所掘之穴将与敌穴相遇时，用桔槔将相隔的土层凿破，急鼓起风箱用烟熏敌。一定要命令熟习风箱性能的人不要擅离灶口。把木板连起来可以阻挡敌人，连板的高度与宽度应与穴相当，穴掘至何处，即将连版同时推进，在连板上或疏或密地凿几个孔，孔要能穿矛并能通烟管，当瓦窞烟管阻塞时用矛凿通。我方掘的穴如果与敌穴相遇，就用木板阻敌。用矛凿通瓦窞，不使它阻塞，如果瓦窞阻塞了，即引连板退却。碰上瓦窞阻塞，马上将它凿通，使之通烟，烟通后，急鼓风箱以烟熏敌。在穴中听周围的动静，如果得知敌方正往我方掘穴，马上阻绝，不能让它前进。如果我方已冲至敌穴处，须改用涂泥之柴阻敌，使敌人不能烧毁我方的连板。这样，敌人掘穴攻城就将遭到失败。

“敌人至我城下，迅疾而非同寻常，需认真加以防备，应怀疑敌



with mud and smoke will not leak out. Lay the pipes of this kind on both sides of the tunnel. As the tunnel extends, so will the earthen pipes. Make sure that the earthen pipes are laid close to the ground. Place husks and embers into the pipes. Don't fill the pipes with too many of them, but spread them evenly into the pipes according to their length. Install a stove near the entrance of the tunnel. The shape of the stove should look like a kiln and can contain 7 or 8 bundles of mugwort. Equip each stove with four bellows. When our tunnel is very close to that of the enemy, use the *xiegao* buster to break through the partition and immediately blow the bellows to smoke the enemy. Send skilled workers to operate the bellows and do not allow them to leave the mouth of the stove. Link the planks together. The height and width of the planks should be the same as the height and width of the tunnel. Order the soldiers digging the tunnel to carry the linked planks forward. Drill holes into the planks and make sure that these holes can allow long spears to pass. The holes on the planks should also be drilled at regular intervals so that in case of emergence they could be used to protect the pipes. When confronting the enemy in the tunnel, use the planks to ward them off and take the long spears out of the holes to protect the pipes from being blocked up by the enemy. If the pipes are blocked up, draw the planks backward and stop at the next pipeline and then cut open the blocked pipes to make sure that they are no longer blocked. Once the pipes are unblocked, blow the bellows immediately to smoke the enemy. The soldiers in the tunnel should also give heed to the sounds coming from outside the tunnel. Once they detect anything unusual, they should take measures immediately to stop the enemy from moving forward. If we break into the enemy's tunnel, block them with the bundles of firewood covered with mud. Do not allow them to burn our linked planks. In this way, the enemy's attack by way of digging tunnels is bound to fail.

“When the enemy forces arrive at the city gate and the situation turns to be critical, we should take preventive measures against the tunnel attack. Once there are signs that the enemy soldiers are digging tunnels,



【原文】

毋追。

“凡杀以穴攻者二十步一置穴，穴高十尺，凿十尺，凿如前，步下三尺，十步拥穴，左右横行，高广各十尺杀。

“俚两罌，深平城，置板甬上，栅板以井听。五步一密。用搯若松为穴户，户穴有两蒺藜，皆长极甬户，户为环，垒石外墉，高七尺，加堞甬上。勿为陛与石，以县陛上下出入。县炉橐，橐以牛皮，炉有两甌，以桥鼓之百十，每亦熏四十什，然炭杜之，满炉而盖之，毋令气出。适人疾近五百穴，穴高若下，不至吾穴，即以伯凿而求通之。穴中与适人遇，则皆围而毋逐，且战北，以须炉火之然也，即去而入壅穴杀。有佩隰，为之户及关籥独顺，得往来行甬中。穴垒之中各一狗，狗吠即有人也。

“斩艾与柴长尺，乃置窰灶中，先垒窰壁迎穴为连。

【译文】

人采用穴攻之法，要加紧掘穴拒敌。在未摸清敌穴方位时，须谨慎从事。

“打破敌人的穴攻，是二十步掘一穴，穴高十尺，宽十尺，每往前掘一步，穴道就要比地面低三尺，穴内每十步往左右两侧各凿一拥穴，以备从旁进出，拥穴高与宽均十尺。

“城墙下埋两个瓦罌与城下地面相平，用木板覆盖瓶口，伏在罌上可查听敌穴的动静。五步打一井。穴内用桐木或松木做门，门内布放蒺藜，蒺藜的长与门齐等。门上安门环。穴周围堆石头，高七尺，石堆上砌女墙。穴内不要修台阶，用悬索牵引当阶梯以便上下出入。备好炉灶与风箱，风箱用牛皮制成袋状，用桔槔作牵引鼓动风箱。桔槔重百十斤，最少不能低于四十斤，将燃炭塞进炉灶，填满后盖好，不要让它漏气。快接近敌穴时，敌穴的位置可能或高于或低于我穴，此时要斜着掘穴速与敌穴相通。如果掘穴时与敌穴相遇，只防御不追逐，故意且战且败诱敌深入，待灶火点燃即转入两旁的拥穴中，如鼠隐藏，门拉上锁，门上凿孔系绳，从孔中可观敌人动静，穴中可往来行走。穴外石墙放一只狗，听到狗叫说明有人到来。

“将艾草与柴斩断为一尺长一截，置放窰灶中，先垒灶，用连板



we should do the same thing immediately. If we cannot find out the layout of the enemy's tunnels, we have to be cautious. Do not act blindly.

"To foil the enemy's trickery of tunneling, we should dig a tunnel every 120 feet. And the tunnel should be 10 feet high and 10 feet wide. Dig the tunnel 3 feet lower whenever it goes on for 6 feet. Once the tunnel is 60 feet long, dig tunnels sidewise on both sides. The height and the width of the side tunnels are also 10 feet respectively.

"Bury two jars under the earth and make sure that their mouths are at the same level with the surface of the earth. Cover the mouths of the jars with planks. When it is necessary to monitor the sound coming from underground, just remove the planks. Dig a well every 30 feet to monitor the tunnel dug by the enemy. Make tunnel doors with either catalpa or pine. Place two bundles of puncture vines inside the door. The height of the puncture vines should be the same as the height of the door. Iron rings should be fixed onto the door. Outside the tunnel there should be a seven-foot-high wall piled up with stones and with battlements being attached atop. Do not build steps or pile up stone within the wall. Get into and out of the battlements by rope ladders. Get stoves and bellows ready. The bellows must be made of cowhide. Every stove must have two swell weeps weighing 100 pounds. Store 12 pounds of coal in the stove. Use the burning charcoal to light the stove and then fill it with coal and seal it so that the smoke will not leak. When the tunnel dug by the enemy is about to reach ours, its position is either lower or higher. We should readjust our position and dig either downward or upward to meet their tunnel. When confronting the enemy soldiers in the tunnel, do not repel them. Just retreat and wait for the stove fire to burn. Once the stove fire burns, run into the side tunnels and leave the enemy behind.

"Dig a number of small caves inside the main tunnel. Install doors and locks for them. Make sure that a dog can walk freely among these caves. And place a dog to each tunnel. When it barks, that is the indication that there are people inside the tunnel.

"Cut the mughort and firewood into one-foot-long pieces and put them

【原文】

“凿井傅城足，三丈一，视外之广狭而为凿井，慎勿失。城卑穴高从穴难。凿井城上，为三四井，内新斲井中，伏而听之，审之知穴之所在，穴而迎之。穴且遇，为颡皋，必以坚材为夫以利斧施之，命有力者三人用颡皋冲之，灌以不洁十余石。

“趣伏此井中，置艾炷上，七分，盆盖井口，毋令烟上泄，旁炷橐口，疾鼓之。

“以车轮轳，一束樵，染麻索涂中以束之。铁锁，县正当寇穴口。铁锁长三丈，端环，一端钩。

“佩穴高七尺，五寸广，柱间也尺，二尺一柱，柱下傅舄，二柱共一员十一。两柱同质，横员士，柱大二围半，必固炷员士，无柱与柱交者。

“穴二窠，皆为穴月屋，为置吏、舍人，各一人，必置水。塞穴门

【译文】

拒敌。

“在城脚下凿井，三丈一井，视城外的宽窄来定井的位置，切不可有失误。如果城低穴高，就难以探测敌穴的踪迹。

“在城内凿三四个井，井内置放瓦甑，可伏在甑上听，以查知敌穴所在的方向，然后掘穴迎敌。如果发现敌穴，就使用桔槔，一定要用坚硬的木材做桔槔杆，将锋利的斧头系在杆上，命三个身强力壮的人用桔槔冲敌穴，并向敌穴倾倒十几石污秽物。

“赶快将柴装入灶中，将扭结成球状的艾草七八枚点燃放进灶中，用盆盖好灶口，不让烟往上泄，立马拉开风箱鼓风以烟熏敌。

“用车轮当作阻敌的武器，用染过的麻绳将车轮束于木上，外面涂上泥以防火烧。用铁锁悬在正对敌穴口之处，铁锁长三丈，一端为铁环相连扣，另一端有钩。

“鼠穴高七尺五寸，宽及两旁立柱的间隔均七尺，穴墙边二尺立一柱，柱下置基石，两柱石底部用横板连接，板下置土填垫。柱粗二围半，垫土一定要填紧，柱与柱不相交。

“每穴置两灶，穴门上盖瓦，灶由吏卒、舍人负责，要储备水。敌人攻入穴中，即用轮轳阻敌通道，轮及木要涂泥以防火。轮的大小要





into the stove. Before doing that, pile up the stove with stones and link the planks together and point them to the direction of the enemy's tunnel.

“Dig one well every 30 feet close to the foot of the city wall. Be careful and do not make mistakes. Dig wells according to the topography of the outer city. If the city wall is short and the topography of the well to be dug is too high, it will be difficult to find the enemy's tunnels. Dig 3 or 4 wells inside the city wall and place the newly-made jars in the wells. Apply the ears close to the mouth of the jar to listen to the sound coming from underground. Once the layout of the enemy's tunnel is identified, dig a tunnel to ward off theirs. When the tunnels of both parties are about to meet, use solid material to make the shaft of the *xiegao* buster and install a sharp axe onto it. Get three brave and strong soldiers to use it to break the partition. Once the two tunnels are linked together, insert hundreds of miles of husks, dung and other filthy materials into the enemy's tunnel. Place seven or eight bundles of mugwort onto them and cover the mouth of the well with a basin to prevent the smoke from leaking outside. Get a bellows near at hand and blow it immediately to smoke the enemy.

“Make a *fenyun* roller by tying the two wheels of a chariot together and tightening them up with small sticks. Make ropes made of wet hemp and cover them with mud and then use them to tie up the wheels. Use chains to hang the *fenyun* roller and point it to the direction of the enemy's tunnel. The chains should be 30 feet long. On the one end of the chain is an iron ring; on the other is an iron hook.

“The small caves are 7.5 feet high and the distance between the two posts is 7 feet. And at every 2 feet forward there is a post. Underneath the post is a stone foundation. Two posts share one roof which should be built horizontally. The post is 2 feet in diameter. Make sure that the roof is secure and the posts are not intersected.

“Install two stoves at the mouth of the each tunnel. Cover the stove with tiles. And prepare enough water and assign a soldier and an assistant to look after the stoves. To block up the mouth of the tunnel, make a *fenyun* roller by tying the two wheels of a chariot together and covering



【原文】

以车两走，为葦，涂汙上，以穴高下广狭为度，令人穴中四五尺，维置之。当穴者客争伏门，转而塞之为窰，容三员艾者，令汙突入伏尺。伏傅突一旁，以二橐守之，勿离。穴矛以铁，长四尺半，大如铁服说，即刃之二矛，内去窰尺，邪凿之，上穴当心，汙矛长七尺。穴中为环利率，穴二。

“凿井城上，俟汙身井且通，居版上，而凿汙一徧，已而移版，凿一徧。颡皋为两夫，而旁狸汙植，而数钩汙两端，诸作穴者五十人，男女相半。五十人。攻内为传士之口，受六参，约臬绳以牛汙下，可提而与投，已则穴七人守退，垒之中为大庀一，藏穴具汙中。难穴，取城外池唇木月散之什，斩汙穴，深到泉。难近穴为铁铁。金与扶林长四尺，财自足。客即穴，亦穴而应之。

“为铁钩钜长四尺者，财自足，穴彻，以钩客穴者。为短矛、短

【译文】

根据穴的高低宽窄来定，将轮置于穴四五尺之处，用绳系悬于穴上。当敌攻入我方穴洞之时，即燃灶火熏敌。灶中插入三枚艾草球，敌进来时，用两只风箱鼓风燃烟熏敌，鼓风人不要离开岗位。凿穴的矛用铁制成，长四尺半，大如斧钺，与酋矛、夷矛相同，穴掘到离穴口一尺处深时要往下斜掘，直掘至地心，此时掘穴的矛要有七尺长才够用。穴中用环索牵引以便上下出入。

“在城下凿井，待井将凿通时，站在木板上，先从井的一边往里凿，这一边凿好后，再移动木板凿另一边。起重用的桔槔分为两端，旁边埋上木柱作支撑，两端著上钩。掘穴用五十人，男女各一半。掘出的土用六只竹笼吞在穴中传送，竹笼盛土后用麻绳系绕，用环索牵上穴口将土倒掉。穴掘好后留七人守护，穴中置门屋，将掘穴的工具藏在里边。为阻止敌人掘穴进攻，可在护城河两边散放木头、瓦石。在城内掘穴迎敌，掘深至泉水处即止。阻击临近的敌穴，要用铁斧，铁斧及其柄长四尺，才足以御敌。敌方如果采用穴攻，我方就掘穴以拒之。

“造四尺长的铁钩距才够用，打通敌穴之后，可用来钩敌。制造短



them up with mud. Care must be taken that the wheels should be hanged about 4 feet away from the port. When the enemy soldiers enter the mouth of our tunnel, turn the pulley that hangs the *fenyun* roller and drop it down to the ground to block up the enemy. The stoves should be made to contain three bundles of mughort. Lure the shock brigade of the enemy into the ambush ring and hide beside the sally port. Guard the two bellows and do not leave. The iron spears to be used in the tunnel should be 4.5 feet long and look like the *you* and *yi* spears, two kinds of spears used in the past. When the spears are 1 foot close to the mouth of the tunnel, dig slantingly. The spears to be used are 7 feet long. Install two ropes inside the tunnel so that every one can make use of them when getting into and out of the tunnel.

“Dig wells under the city wall. When the underground water is about to well up, stand on the plank and drill sidewise. Once the job is done, move the plank and drill the other side. Sharpen the two sides of *xiegao* roller. Plant posts near it. Install the hooks on the both ends of the *xiegao*. Send 50 people to dig the tunnel, half being men and half being women. Make a conveyer belt that can carry at least six bamboo baskets of earth and stones at a time. Use the rope to wrap up the bottom of the basket so that the earth can be turned over easily. When the tunnel is completed, build a cave for 7 people, whose job is to sustain the tunnel. Also build a house to contain the tools. To prevent the enemy from digging the tunnel, remove the timber, stones, tiles and sand that lie scattered outside the city. Dig trenches deep inside the city. Do not stop digging until the underground water wells up. Attack the enemy when we are near their tunnel. Make axes which are 4 feet long with shafts included. But do not make too many of them. When there are enough, it is enough. If the enemy launches an attack by digging tunnels, we should also dig tunnels to ward off their attack.

“Make four-foot-long iron hooks. But do not make too many of them. When there are enough, it is enough. When our tunnel is linked with that of the enemy, use the hooks to strike them. Do not make too many short



【原文】

戟、短弩、蛮矢，财自足，穴彻以斗。以金剑为难，长五尺，为盞、木屎，屎有虑枚，以左客穴。

“戒持罌，容三十斗以上，狸穴中，丈一，以听穴者声。

“为穴，高八尺，广，善为傅置。具全牛交稟，皮及祛，卫穴二，盖陈霍及艾，穴彻熏之以。

“斧金为斫，屎长三尺，卫穴四。为垒，卫穴四十，属四。为斤、斧、锯、凿、镗，财自足。为铁校，卫穴四。

“为中檐，高十丈半，广四尺。为横穴八檐，盖稟泉，财自足，以烛穴中。

“盖持醢，客即熏，以救目，救目分方鑿穴，以益盛醢置穴中，文盆毋少四斗。即熏，以自临醢上及以泔目。”

【译文】

矛、短戟、短弩、蛮矢才够用，打通敌穴以后用来作战。砍杀敌人的武器用青铜作刃口，长五尺，穿孔，装上木柄，木柄上有经过打磨的齿口，用以阻拒敌人。

“备置容积在三十斗以上的瓦罌，将瓦罌埋到穴中，三丈一个，以便查听敌人掘穴的声响。

“掘穴，穴高八尺，宽十尺。穴墙两边的柱子，外面要用泥涂抹好以防火烧。准备好炉灶及牛皮做的风箱，以及熏烟用的瓦窠，每穴两管瓦窠，管中多陈放霍草、艾草，待打通敌穴后用来熏敌。

“砍斧用青铜作刃口，柄长三尺，每穴四把。准备盛土的竹笼，每穴四十具，锄头四把，还要准备斧斤、锯子、凿子、大锄等才够用。置铁栏杆，每穴四个。

“准备遮障用的楯，楯高十尺半，宽四尺。横阻敌穴要用大楯，多备禾秆麻秆才够用，禾秆麻秆可用来照明。

“多备些醋，敌人如果施用烟熏，用它保护眼睛，为了保护眼睛还可以分向凿穴。用盆盛醋放置穴中，大盆的醋不少于四斗。即使烟熏，可把眼睛对着醋盆，或用醋洗目以防烟。”



spears, halberds, arches or arrows. When there are enough, it is enough. When our tunnel is linked with that of the enemy, use these weapons to fight with them. Also a weapon called "gold sword" can be used in the tunnel fighting. It is 5 feet long and has a handle with tooth-like engravings on it.

"Place in the tunnel some big jars which can contain 300 bushels. Bury one jar of this kind every 30 feet in the tunnel to use it to monitor the sound of the enemy's tunnel digging.

"Dig tunnels that are 8 feet high and 8 feet wide. Install the pillars and prepare the stoves, bellows made of cowhide and earthen bowls. Prepare two sets of them for each tunnel. Fill the stove with wrinkled giant hyssop and mugwort. Once the two tunnels are linked together, burn the plants in the stoves immediately to smoke the enemy out.

"Make axes with metal. The shafts of the axes are 3 feet long. Place four of them in each tunnel. Make bamboo baskets to contain earth. Place 40 baskets and 4 hoes for each tunnel. Get ready some other tools such as saws and chisels. Do not get too many. When there are enough, it is enough. Make some big scissors. Get 4 for each tunnel. Make the medium-sized shields. They should be 10.5 feet high and 4 feet wide. Lay some big wood across the tunnel to stop the enemy from moving forward. Prepare some stalks to be used to light the tunnel. Do not get too many of them. When there are enough, it is enough.

"Store some vinegar. When the enemy troops make their appearances, we should immediately smoke them out. At the same time, the vinegar can be used to protect our soldiers' eyes from being hurt by the smoke. Here is the way to protect the eyes: Dig the tunnels in all directions; pour the vinegar into a big basin containing more than 40 liters of vinegar. Once the eyes are hurt by the smoke, lower one's head to look into the vinegar in the basin and then wash the eyes immediately with water."

备蛾傅第六十三

【原文】

禽子再拜再拜曰：“敢问适人强弱，遂以傅城，后上先断，以为湫程，斩城为基，掘下为室，前上不止，后射既疾，为之奈何？”子墨子曰：“子问蛾傅之守邪？蛾傅者，将之忿者也。守为行临射之，校机藉之，擢之，太汜迫之，烧荅覆之，沙石雨之，然则蛾傅之攻败矣。”

“备蛾傅为县脾，以木板厚二寸，前后三尺，旁广五尺，高五尺，而折为下磨车，转径尺六寸。令一人操二丈四方，刃其两端，居县脾中，以铁瓌敷县二脾上衡，为之机，令有力四人下上之，弗离。施县脾，大数二十步一，攻队所在六步一。”

“为礪，荅广从丈各二尺，以木为上衡，以麻索大徧之，染其索涂中，为铁纆，钩其两端之县。客则蛾傅城，烧荅以覆之，连筵，抄大

【译文】

禽子再拜，说：“请问，如果敌人逞强，缘城而上，后上者将被斩首，以军法督阵。凿城为基，掘地为室，前队奋力爬城不止，后队猛发弓矢支援，面对此种情况怎么办？”墨子答到：“你问的是怎样对付敌人如蚂蚁般涌来缘城而上的进攻吧？敌人爬城，是准备拼死决战的。对付的办法是居高临下予以射击，发动枝机压迫敌人，拔除一切可供依托的物体，烧热水往敌人头上倒，燃烧遮荅覆盖敌人，从城上投沙石势如雨下，这样敌人以密集兵力爬城进攻就必然遭到失败。”

“防御敌人以密集兵力爬城，要制作吊箱，吊箱木板厚二寸，前后宽三尺，两边宽五尺，箱高五尺。造滑车，滑车转轮的直径为六寸，命一人持二丈四尺长的长矛站在吊箱上，矛的两端要锋利，用铁锁勾系吊箱上端的横木，转动滑轮，命四个力士从吊箱上下刺杀爬城的敌人。吊箱二十步置一个，在敌人攻线之处要六步置一箱。”

“准备石块，制作遮障矢石的竹荅，竹荅长宽各一丈二尺，上边的横木用大麻索缠绕，用泥涂抹以防火烧，用铁锁勾系竹荅的两端。敌人如果爬城而上，就燃烧竹荅覆盖敌人。用连杆击敌，投沙石燃大火





Chapter 63

Preparations against the Enemy's Ants' Rush

Qing Huali bowed again and again, saying: "If the enemy troops climb up the city wall despite dire consequences and give orders to kill those who lag behind in the operation, what shall we do? If they dig trenches, build earthen mounds and dig tunnels underground outside the city, what shall we do? And if the enemy soldiers in front keep climbing while those standing behind keep shooting arrows at us, what shall we do?"

Master Mozi said: "Are you asking about how to deal with the enemy's ants' rush? When the enemy's commander is furious, he will take drastic measures to order the soldiers to rush forward like ants. What the defending troops need to do is to strengthen the raised parts of the city wall and shoot at the enemy from above. They should employ throwing mechanism, remove the enemy's instruments for climbing the city wall, and throw torches, boiling water, stones and sand at the enemy. In this way, their ants' rush is doomed to failure.

"To prevent the enemy from climbing up the city wall like ants, a wooden container is to be built. Use two-inch-thick planks to make a container which should be 3 feet wide and 5 feet long and 5 feet high. Make a pulley of 1.6 feet in diameter. Send a soldier to guard the container with a 24-foot-long spear. Chain the beam that is attached to the container. Dispatch 4 strong soldiers to guard the pulley and turn it so that the container can move up and down freely. Place a container of this kind every 120 feet. In the area where the enemy is launching the attack, place one of this kind every 36 feet.

"Make a *leida* stack that is 12 feet tall and 12 feet long. Make a wooden beam and hang it with hemp ropes soaked in the muddy water. Use the chains to fasten the two hooks attached to both ends of the beam. If the enemy troops launch the attack and climb the city wall like



【原文】

皆救之。以车两走，轴间广大以圉，犯之。触其两端。以束轮，徧徧其上。室中以榆若蒸，以棘为旁，命曰火淬，一曰传汤，以当队。客则乘队，烧传汤，斩维而下之，令勇士随而击之，以为勇士前行，城上辄塞坏城。

“城下足为下说镰杙，长五尺，大围半以上，皆剡其末，为五行，行间广三尺，狸三尺，大耳树之。为连彘，长五尺，大十尺。挺长二尺，大六寸，索长二尺。椎，柄长六尺，首长尺五寸。斧，柄长六尺，刃必利，皆葬其一后。荅广丈二尺，其长丈六尺，垂前衡四寸，两端接尺相覆，勿令鱼鳞三，著其后行。中央木绳一，长二丈六尺，荅楼不会者以牒塞，数暴干，荅为格，令风上下。牒恶疑坏者，先狸木十尺一枚一，节坏，邓植以押虑卢薄于木，卢薄表八尺，广七寸，经尺一，数施一击而下之，为上下钙而斲之。

“经一钩、禾楼、罗石、县荅，植内毋植外。

【译文】

阻挡敌人爬城。将车的两个轮子束在大木上，车轴的距离要宽，大木两端要像刺矛那样尖利，木及车轮都抹上泥土，中间充塞榆柴蒸木等易燃物，旁置荆棘。这种机械名之曰火淬，又名叫传汤。把它放在面对敌人的攻线上，敌人如果爬城，就燃烧传汤，割断系绳，让车轮从城上坠下烧杀敌人。命令勇士随之出击，坠落的车轮可为勇士们开路。城上的人要立马抓紧修复被毁坏的墙。

“城下多插削尖的木桩，每棵长五尺，大的围半以上，末端削尖，排五行，每行距离三尺，插入地下三尺，犬牙交错竖立。准备好打击敌人的连彘，连彘长五尺，粗一寸；连挺长二尺，大六寸，系挺的绳长二尺。椎，柄长六尺，柄首长一尺五寸。斧，柄长六尺，斧口必锋利。竹荅宽丈二尺，长丈六尺，前面的横木四尺，荅与荅的两端交接处要相扣覆一尺，不要像鱼鳞那样参差不齐。各片荅都附在后边的横木上，后边横木的中间系一大绳，长二丈六尺，备牵垂之用。荅楼不密合的地方用板片填塞，保持干燥。荅中要有空格，使空气流通。为了防止城堞可能被损坏，可预先埋一棵十尺长的木头，如果城堞坏了，就斫一棵木头把它横着钉在埋好的木桩上，横木长八尺，宽七寸，直径一尺，然后频频槌击使横木下移，上下钉牢。

“城上置木楼，堆石块，张挂竹荅，竹荅要悬于柱子的里侧。



ants, burn the *leida* stack to strike them from above. Besides, flails, sands and ashes can all be used for the city defense.

“Prepare a vehicle with two wheels. The distance between the two wheels should be 10 feet. Melt both ends of the axles so that the wheels and axles are combined into one. Cover the vehicle with mud and elm tree branches and hemp sticks. And place thistles and thorns on both sides of the vehicle. Station the vehicle in the place where the enemy troops are to launch the attack. If they climb the city wall in large numbers, burn the vehicle and push it downward. And order the soldier to follow the rolling vehicle to strike the enemy. Care must be taken to immediately repair the wall destroyed by the enemy.

“Bury the wooden sticks vertically at the foot of the city wall outside. These sticks are 5 feet long, 1 foot in diameter with both of their ends sharpened. Bury five rows of sticks and the distance between two rows should be 3 feet. Bury them crisscross 3 feet deep underground. Make a *lianshu*, a weapon made of bamboo with eight sharp ends, which is 5 feet long and 1 foot in diameter. Make flails that are 2 feet long and 1 foot in diameter. Both *lianshu* and flails are to be tied with two-foot-long ropes. Prepare six-foot-long chisels whose head should be 1.5 feet long. Make axes whose shafts are 6 feet long with sharp edges. Make a *da* that is 12 feet wide and 16 feet long. Hang it on the beam in the front. The place where the two joints meet should be 1 foot wide and should not be overlapped like fish scales. Tie a twenty-six-foot-long rope around the central part of the beam at the back. When the *da* and the tower are not compatible with each other, fill the gaps with some wood chips. Sunbathe the *da* to make it dry. Make the *da* into squares formed by crossed lines to ensure that the air flows. The battlements are likely to collapse. To prevent it from happening, bury one ten-foot-long column every 6 feet. Once the battlements collapse, put the planks horizontally onto the posts. The planks are 8 feet long, 7 inches wide and 1 foot thick. Drive the columns into the ground repeatedly and nail the planks on them.

“Get ready hooks, wood and stones. Hang the *da* inwardly near the

【原文】

“杜格，狸四尺，高者十丈，木长短相杂，兑其上，而外内厚涂之。

“为前行行栈、县荅。隅为楼，楼必曲里。土五步一，毋其二十畧。爵穴十尺一，下堞三尺，广其外。转甬城上，楼及散与池革盆。若转，攻卒击其后，煖失治。车革火。

“凡杀蛾傅而攻者之法，置薄城外，去城十尺，薄厚十尺。伐操之法，大小尽木断之，以十尺为断，离而深狸坚筑之，毋使可拔。

“二十步一杀，有堞，厚十尺。杀有两门，门广五步，薄门板梯狸之，勿筑，令易拔。城上希薄门而置捣。

“县火，四尺一椅。五步一灶，灶门有炉炭。传令敌人尽入，车火烧门，县火次之，出载而立，其广终队，两载之间一火，皆立而待鼓

【译文】

“作障碍用的柞格，下部埋四尺。柞格高十尺，长短木头相间，上端削尖，外面涂抹厚泥。

“城上放置可伸缩的桥道和悬张着的竹荅。城的四角建楼，楼必定是两层。五步一堆土，最少不能少于二十笼。在城堞下凿孔穴，每间隔十尺凿一孔，孔穴对着城外的部分要凿宽些。

“挫败敌人如蚂蚁般蜂涌爬城的进攻，还可在城外安插木藩篱，离城墙十尺，木藩篱厚度为十尺，伐木时，大小树木连根砍断，十尺长一截，相互间杂深埋于地下，并捶紧固，使敌人不易拔动。

“二十步置一投掷之所，所内有隔墙，隔墙厚十尺，建两道门，门宽五步，门柱及板梯要下埋一部分，不要埋紧固，使容易拔除，便于出击，对着柱门设置一道藩篱。

“悬置火炬，用绳系于钩檝上。每五步置一灶，灶门放炉炭，待敌人进入，就熏火烧门，城上悬挂的火炬接着往下投，各种战具的设放，必须面对敌人所展开的攻线，两战具间置一火，士卒皆立待鼓声





posts. Do not hang it outside the posts.

“Bury the wood barriers 4 feet deep underground. The part that is above the ground should not exceed the height of 10 feet. Mix the short ones and the long ones before burying them. Sharpen the ends and cover the wood with layers of mud.

“Get the wood to be linked together and hang the *da*. Build a multi-storied tower at the corner of the city. Prepare enough earth mounds. Pile one earth mound every 30 feet with no less than 20 baskets of earth. Drill observation apertures 9 feet below the battlements. Their outer circle should be larger. Drill an aperture of this kind every 10 feet. To ward off the enemy, get ready wooden towers, *sha*, pools and leather basins. If, seeing enemy soldiers climbing the city wall, the defending troops fail to launch a counter-attack, they will be punished according to the martial law.

“Generally speaking, the way to prevent the enemy from climbing up the city wall is to bury ten-foot-high wood stakes 10 feet away from the city wall. The way to make the barrier is to uproot all the trees no matter whether they are small or big. Saw them into pieces at the length of 10 feet apiece. Then bury them deep under the earth piece by piece at the regular distance. Make sure that they are buried firmly under the earth and cannot be pulled out easily.

“Install a *sha* every 120 feet on the city wall and attach a ten-foot-wide separate room to it which is called *ge*. Install two five-foot-wide doors for each *sha*. The door leading to the wood stakes should be buried shallow and easy to be pulled out. Install some small wood stakes on the city wall facing the place where the wood stakes are buried.

“Hang on the city wall devices containing kindling materials. Install a hook to hang the device every 4 feet and a stove every 5 feet. And store sufficient charcoal near the gate of the stove. Burn the door once the enemy troops get in and throw the fire at them. The soldiers should stand on the chariots facing the enemy and match the enemy in number. Install a hanging fire between two fighting instruments and get one soldier to



【原文】

音而然，即俱发之。敌人辟火而复攻，县火复下，敌人甚病。

“敌引哭而榆，则令吾死士左右出穴门击遗师，令贲士、主将皆听城鼓之音而出，又听城鼓之音而入。因素出兵将施伏，夜半，而城上四面鼓噪，敌人必或，破军杀将。以白衣为服，以号相得。”

【译文】

而点火，一齐投下，敌人避开火势再发起攻势，城上悬着的火炬再往下投，敌人处境十分不利。

“敌人引兵撤退时，我方命令敢死队从左右出突门攻击溃逃的敌军，命令勇士、主将听城楼鼓音出城出击，又听城楼鼓音退入城中，白天照旧出兵伏击，到半夜城上四面鼓噪，敌人必生疑惑，我方破军斩将，以白衣为标志，以口令为联络信号。”





stand by it. Light the fire when hearing the drums and throw the fire at the enemy soldiers. If the enemy troops put out the fire, then light it again and throw it at them for one more time. After being repeatedly stricken in this way, the enemy will get exhausted and finally retreat. Give orders to the defending troops to chase the running enemy from the city gate. Tell them that the first time they hear the drums they should run out of the sally ports to assault the enemy, and that the second time they hear the drums they should withdraw into the city. If this is repeated for several times, and especially when drums are beaten at midnight, the enemy will become terrified. And the defending troops can surely find a way to storm into the barracks of the enemy and capture its commander. The only thing they should remember is to wear white uniforms and use passwords to keep contact.”



卷十五

第六十四(阙)

第六十五(阙)

第六十六(阙)

第六十七(阙)

迎敌祠第六十八

【原文】

敌以东方来，迎之东坛，坛高八尺，堂密八。年八十者八人，主祭青旗。青神长八尺者八，弩八，八发而止。将服必青，其牲以鸡。敌以南方来，迎之南坛，坛高七尺，堂密七。年七十者七人，主祭赤旗。赤神长七尺者七，弩七，七发而止。将服必赤，其牲以狗。敌以西方来，迎之西坛，坛高九尺，堂密九。年九十者九人，主祭白旗。素神长九尺者九，弩九，九发而止。将服必白，其牲以羊。敌以北方来，迎之北坛，坛高六尺，堂密六。年六十者六人，主祭黑旗。黑神

【译文】

敌人从东方来，我方就在东边筑坛设祭，求神护佑，坛高八尺，堂深八尺。请八位八十岁的老人，主祭青旗。塑八个高八尺的青神像，用八只弓弩，发八支箭矢。军将必穿青衣，以鸡作牲品。敌人从南方来，我方就在南边筑坛设祭，求神护佑，坛高七尺，堂深七尺。请七位七十岁的老人，主祭赤旗。塑七个高七尺的赤神像，用七只弓弩，发七支箭矢。军将必穿赤衣，以狗为牲品。敌人从西方来，我方就在西边筑坛设祭，求神护佑，坛高九尺，堂深九尺。请九位九十岁的老人，主祭白旗。塑九个高九尺的白神像，用九只弓弩，发九支箭矢。军将必穿白衣，以羊为牲品。敌人从北方来，我方就在北边筑坛设祭，求神护佑，坛高六尺，堂深六尺。请六位六十岁的老人，主祭





Book Fifteen

Chapter 64 (*Missing*)

Chapter 65 (*Missing*)

Chapter 66 (*Missing*)

Chapter 67 (*Missing*)

Chapter 68

The Sacrifice upon the Arrival of the Enemy

If the enemy comes from the east, build an altar in the east. The altar should be 8 feet high, 8 feet long and 8 feet wide. Arrange 8 eighty-year-old people to preside over the flag-raising ceremony to welcome 8 eight-foot-tall green gods. Arrange eight archers to shoot 8 arrows respectively. The uniforms that the generals wear must be of green color. Use roosters as sacrificial offerings. If the enemy comes from the south, build an altar in the south. The altar should be 7 feet high, 7 feet long and 7 feet wide. Arrange 7 seventy-year-old people to preside over the flag-raising ceremony to welcome 7 seven-foot-tall red gods. Arrange 7 archers to shoot 7 arrows respectively. The uniforms that the generals wear must be of red color. Use dogs as the sacrificial offerings. If the enemy comes from the west, build an altar in the west. The altar should be 9 feet high, 9 feet long and 9 feet wide. Arrange 9 ninety-year-old people to preside over the flag-raising ceremony to welcome 9 nine-foot-tall white gods. Arrange 9 archers to shoot 9 arrows respectively. The uniforms that the generals wear must be of white color. Use sheep as the sacrificial offerings. If the enemy comes from the north, build an altar in the north. The altar should be 6 feet high, 6 feet long and wide. Arrange 6 ninety-year-

【原文】

长六尺者六，弩六，六发而止。将服必黑，其牲以彘。从外宅诸名大祠，灵巫或祷焉，给祷牲。

凡望气，有大将气，有小将气，有往气，有来气，有败气，能得明此者可知成败、吉凶。举巫、医、卜有所，长具药，宫之，善为舍。巫必近公社，必敬神之。巫卜以请守，守独智巫卜望气之请而已。其出人为流言，惊骇恐吏民，谨微察之，断，罪不赦。望气舍近守官。牧贤大夫及有方技者若工，弟之。举屠、酤者置厨给事，弟之。

凡守城之法，县师受事，出葆，循沟防，筑荐通涂，修城。百官共财，百工即事，司马视城脩卒伍。设守门，二人掌右阇，二人掌左阇，四人掌闭，百甲坐之。城上步一甲、一戟，其赞三人。五步有五长，十步有什长，百步有百长，旁有大率，中有大将，皆有司吏卒

【译文】

黑旗。塑六人高六尺的黑神像，用六只弓弩，发六支箭矢。军将必穿黑衣，用猪作牲品。城外各大名祠，派巫祝前去祈祷，并给以祭神的牲品。

观风云气候，有大将之气、小将之气，有往气、有来气、有败气，能明白此种情况的人就能知事情的成败、吉凶。任用巫祝、医士、卜史等有特长的人，医士之特长，在于善掌药物。将他们养在宫中，建置馆舍。巫祝的馆舍必须与祠庙相近，必定要敬奉神明。巫祝卜史把情况报告守臣，只有守臣独知望气的情况。巫卜出入如果散布流言，使吏民惊慌恐惧，经认真查明，将予以斩首，罪不容赦。望气台要与守臣官署相近。召集贤大夫及有特长的百工，根据其能力分别等级任用，召集屠宰者、卖酒者安置到厨房做事，根据他们的能力分别等级任用。

凡守城的方法是：县师的职责，要检查堡垒，巡视沟河防务，堵塞城外通道，修筑城墙。百官提供财源，百工具体从事，司马视察修城及部队情况。安排人守城门，二人掌左扇，另二人掌右扇，四人共同负责城门的开启与关闭，每道城门有百位甲士坐守。城上每五步一甲士、持一戟，另加助手三人。五步之内有伍长，十步之内有什长，





old people to preside over the flag-raising ceremony to welcome 6 six-foot-tall black gods. Arrange six archers to shoot six arrows respectively. The uniforms that the generals wear must be of black color. Use pigs as the sacrificial offerings. When the enemy draws near, move all the households and the famous gods in the memorial temples outside the city into the city proper. Send wizards to pray to the gods there and provide them with sacrificial offerings.

As for the different categories of lucks, someone might be lucky enough to be a great general in the future while someone else might only become a little soldier. Someone had good luck in the past while someone else might have a bright future. And someone might have luck all the time. Those who know this can make predictions about success and failure, good luck and ill omen. Find out those wizards, diviners and doctors and provide them with food to eat and houses to live in. The place where they live must be close to where the god of earth is prayed. Revere them like the gods. The wizards, diviners and doctors must report to the city commander the findings of their divination. If they spread rumors and stir up terror among people, watch them carefully and punish them accordingly. Do not pardon them. Gather all the intellectuals and skilled workers together. And assign each of them a job according to his ability. Arrange the butchers and brewers to work in the kitchen according to their level.

The allotment for the city defense is like this: The county magistrate is to supervise blockhouses, the defense affairs of the city moat, the affairs related to repairing the city wall and blocking the enemy's road. All the officials should do their best to supply goods and money that are needed for the city defense. All the skilled workers should make contributions to the city defense. The county commander is to assign two soldiers to guard the city gate on the left and two more to guard the city gate on the right. Altogether four soldiers are needed to open and close the city gates. One hundred soldiers are needed to guard the city gates. Place one soldier with a spear, one with a halberd, and three more as assistants every 6 feet on the city wall. Place a leader of five soldiers every 30 feet on the



【原文】

长。城上当阶，有司守之，移中中处，泽急而奏之。士皆有职。城之外，矢之所逐，坏其墙，无以为客茵。三十里之内，薪、蒸、水皆入内，狗、彘、豚、鸡食其实，敛其骸以为醢，腹病者以起。城之内薪蒸庐室，矢之所逐，皆为之涂菌。令命昏纬狗纂马，擊纬，静夜闻鼓声而谗，所以陶客之气也，所以固民之意也，故时谗则民不疾矣。

祝、史告于四望、山川、社稷，先于戎，乃退。公素服誓于太庙，曰：“其人为不道，不修义详，唯乃是王，曰：予必怀亡尔社稷，灭尔百姓。二参子尚夜自厦，以勤寡人，和心比力兼左右，各死而守。”既誓，公乃退食，舍于中太庙之右，祝、史舍于社。百官具御，乃斗鼓于门，右置旂，左置旌于隅练名。射参发，告胜，五兵咸

【译文】

百步之内有百长，四周有将领，中军有统帅，将吏卒长各司其职。面对上城的阶道，要有专人负责防守。将文书部门移到城防的适中之处，便于将紧急公文奏报上官，吏士皆有其职。城外箭矢所及之处，要毁坏所有的矮墙，不让敌人以之为掩体。三十里之内，柴薪、木材都要纳入城中，狗、大猪、小猪、鸡等吃了肉，将骨头剁碎做成肉酱，用它调养病者，使之恢复健康。城内的柴薪及房屋，凡矢之所及的地方，外部都要用泥涂抹，以防火烧着。晚上令将狗马系好，而且要系坚固，夜静听到鼓声就大声呼噪，用以遏制敌人的气焰，稳定百姓的情绪，所以不时的呼噪百姓就不会害怕了。

太祝、太史战前祭告四周山川、社稷，祭告完毕退下，然后国君穿上素服到祖庙誓师，誓词上说：“敌人无道，不修义德，只求诉诸武力，妄想消灭我们的国家和百姓。你们要日夜奋励，为寡人效劳，同心协力相互支持，拼死力守住城池！”宣誓完毕，君王退下进食，到太庙的右边休息，太祝、太史到社庙休息。然后百官护驾，至太庙升鼓，在庙门的右边挂旂，左边挂旌，在旌旗的飘带上写上将帅之名。发三箭祷告胜利，弓矢、殳、矛、戈、戟五兵齐备。下鼓待命，



city wall and a leader of 10 soldiers every 60 feet on the city wall while every 600 feet on the city wall a leader of 100 soldiers is needed. Place four generals on the four corners of the city wall while the commander is stationed in the city center. In this way every officer has his business to attend to. Send special troops to guard the staircases leading to the city. Move the documents to a proper place and select the most urgent ones to report to the superiors. In this way every soldier has his business to attend to.

Pull down the walls within the shooting range of the arrows outside the city. Do not let the walls become the enemy's shelter. Get all the firewood within 9 square miles into the city. Gather dogs, pigs and chickens. Eat their meat and collect their bones. Make the bones into bone sauce to be used to cure people of their dysentery. Cover with mud the firewood and the houses within the shooting range of the arrows in the city. After dusk, order people inside the city to get their dogs and horses tied up. At the beating of the drums late at night, shout loudly in chorus to curb the morale of the enemy and boost the morale of the people. In this way, the people will feel less daunted.

Before the war breaks out, *Taizhu*, the official in charge of the sacrificial service and *Taishi*, the official in charge of the written document of the country and chronicles, should pray to the mountains nearby and ancestral temples before withdrawal. The feudal lords should all wear white cloaks and make oaths at the ancestral temple, saying: "The enemy is unjust and malevolent. They rely on the armed means, claiming: 'We will destroy your country and wipe out your people.' You must assist me and unite as one to protect our land and our people." Once the oaths are made, the lords are allowed to take the meal. They are to live in the houses adjacent to the ancestral temple. *Taizhu* and *Taishi* are to live in the temple where the sacrificial ceremony is held. All the other officials should attend to their own business. When the sacrificial ceremony begins, beat the drums at the gate of the temple, plant the flag on both sides of the gate and shoot three arrows and pray for victory. All the forces

【原文】

备，乃下，出揆，升望我郊。乃命鼓，俄升，役司马射自门右，蓬矢射之，茅参发，弓弩继之，校自门左，先以挥，木石继之。祝、史、宗人告社，覆之以甑。

【译文】

君王登庙台眺望国都，命出鼓，须臾升起鼓，司马从庙门右方发射蓬矢，用茅戳地三下，接着拉弓开弩。军校从庙门左方挥动手中兵器，接着投掷木石。太祝、太史、宗伯祷告土神，把甑覆盖于地上，誓师之礼完毕。

旗帜第六十九

【原文】

守城之法，木为苍旗，火为赤旗，薪樵为黄旗，石为白旗，水为黑旗，食为菌旗，死士为仓英之旗，勇士为雩旗，多卒为双兔之旗，五尺童子为童旗，女子为梯末之旗，弩为狗旗，戟为茝旗，剑盾为羽旗，车为龙旗，骑为鸟旗。凡所求索旗名不在书者，皆以其形名为

【译文】

守城的方法，可以旗为信号，需材木举青旗，需用火举赤旗，需柴薪举黄旗，需石头举白旗，需用水举黑旗，需食物举菌旗，需勇士举苍鹰之旗，需劲卒举虎旗，需增加士卒举双兔旗，需儿童举童旗，需女子举姊妹旗，需弓弩举狗旗，需戈戟举旌旗，需剑盾举羽旗，需车辆举龙旗，需坐骑举鸟旗。凡所需旗名书上没有的，都以物的形状





should be ready. When the ceremony is over, they should withdraw from the temple and go up to the city gate to observe the situation outside. Beat drums again. Then one officer in charge of arrow shooting on the right side of the gate shoots the arrows made of wormwood in all directions. The soldiers thrust their spears three times to the sky. Then all the archers begin to shoot arrows. Another officer demonstrates a sorcery that is meant to drive away the evil spirit on the right side of the gate. Then the soldiers roll down the wood and stone at the enemy. *Taizhu*, *Taishi* and the official in charge of the ceremony all pray in the direction of the ancestral temple and then cover the sacrificial goods with rice steamers.

Chapter 69

Flags

In the city defense, flags are raised on the following occasions: When wood is needed, raise the blue flag as the signal; when fire is needed, raise the red flag as the signal; when firewood is needed, raise the yellow flag as the signal; when stone is needed, raise the white flag as the signal; when water is needed, raise the black flag as the signal; when food is needed, raise the flag painted with fungus as the signal; when a dare-to-die corps is needed, raise the flag of the eagle as the signal; when brave soldiers are needed, raise the flag of the tiger as the signal; when more soldiers are needed, raise the flag of dual rabbits as the signal; when children are needed, raise the flag of children as the signal; when women are needed, raise the flag of twin sisters as the signal; when arrows and crossbows are needed, raise the flag of the dog as the signal; when halberds are needed, raise the banner hoisted on a feather-decked mast as the signal; when swords and shields are needed, raise the flag of feather as the signal; when chariots are needed, raise the flag of the dragon as the signal; when horses are needed, raise the flag of the bird as the sig-

【原文】

旗。城上举旗，备具之官致财物，之足而下旗。

凡守城之法：石有积，樵薪有积，菅茅有积，藿苇有积，木有积，炭有积，沙有积，松柏有积，蓬艾有积，麻脂有积，金铁有积，粟米有积；井灶有处，重质有居。五兵各有旗，节各有辨，法令各有贞，轻重分数各有请，主慎道路者有经。

亭尉各为帜，竿长二丈五，帛长丈五，广半幅者大。寇傅攻前池外廉，城上当队鼓三，举一帜；到水中周，鼓四，举二帜；到藩，鼓五，举三帜；到冯垣，鼓六，举四帜；到女垣，鼓七，举五帜；到大城，鼓八，举六帜；乘大城半以上，鼓无休。夜以火，如此数。寇却解，辄部帜如进数，而无鼓。

【译文】

及名称为旗。城上举旗后，负责供应的官员送来城上够用的财物后，即偃旗。

凡守城的方法，要积石头，积柴薪，积茅草，积芦苇，积木材，积烧炭，积沙石，积松柏，积蓬艾，积麻油，积金钱，积粮食；打井置灶有地方，重要的人质须有安全的住处。弓矢、殳、矛、戈、戟各有旗号，验信的符节能够辨识，法令各有规章，轻重等级视人情，巡察道路者各有经行的范围。

城上各亭尉负责举旗，旗杆长二丈五，做旗的帛长一丈五尺，宽半幅，共六面旗。当敌人进攻到护城河边，城上就对着敌人的攻线击鼓三下，举一面旗；当敌人进到河洲之上，城上击鼓四下，举两面旗；当敌人进到护城河的藩篱边，城上击鼓五下，举三面旗；当敌人进到城外冯墙处，城上击鼓六下，举四面旗；当敌人攻到外城的女墙处，城上击鼓七下，举五面旗；当敌人攻到城下，城上击鼓八下，举六面旗；当敌人爬到城墙中部，城上击鼓不停。晚上以举火代替举旗，按举旗数举火。敌人撤退时，按照敌进攻时举旗数举旗，但不击鼓。





nal. If goods are needed, yet the existing flags cannot represent them, make new flags according to the shape of the goods and name them henceforth. When flags are raised, the officer in charge of military supplies will collect the materials needed for the battle; when the job is done, the flags should be lowered immediately.

To defend the city, plenty of goods should be stored up such as stones, firewood, thatches, reeds, timber, coal, sand, pine trees, mugwort, hemp stalks, animal fat, money and food. Wells and stoves should be located in suitable places. The hostages of other countries should have a place to live in. Different branches of the armed forces should have their own flags. There should be a way to testify authenticity of military orders by way of the tally. And orders should be classified into different categories according to the levels of importance. The officers whose duty is to tour round and inspect the road and the adjacent areas should have a specific area to attend to.

The officer in charge of the pavilion should get the flags ready. The mast of the flag should be 25 feet high; the flag should be 15 feet long and 6.5 feet wide. Six flags are needed. When the enemy troops approach the city moat below, the soldiers facing the enemy should beat the drums three times and raise one flag; when they approach the middle part of the city moat, beat the drums four times and raise two flags; when they approach the wooden fences, beat the drums five times and raise three flags; when they approach the short walls, beat the drums six times and raise four flags; when they approach the parapet wall, beat the drums seven times and raise five flags; when they approach the city wall, beat the drums eight times and raise six flags. When the enemy troops climb to the halfway of the city wall, beat the drums on and on and do not stop. At night, use torches as the signal. The way to use torches is the same as the way to use flags in the daytime. If the enemy troops retreat, the number of flags raised should be the same as that when they launch the attack. The only difference is that the drums are not beaten on this occasion.

【原文】

城为隆，长五十尺。四面四门将长四十尺，其次三十尺，其次二十五尺，其次二十尺，其次十五尺，高无下四十五尺。

城上吏卒置之背，卒于头上，城下吏卒置之肩，左军于左肩，中军置之胸。各一鼓，中军一三。每鼓三、十击之，诸有鼓之吏，谨以次应之，当应鼓而不应，不当应而应鼓，主者斩。

道广三十步，于城下夹阶者，各二，其井置铁甕。于道之外为屏，三十步而为之圜，高丈。为民圜，垣高十二尺以上。巷术周道者，必为之门，门二人守之，非有信符，勿行，不从令者斩。

城中吏卒民男女，皆荷异衣章微，令男女可知。

诸守性格者，三出却适，守以令召赐食前，予大旗，署百户邑若他人财物，建旗其署，令皆明白知之，曰某子旗，性格内广二十五

【译文】

守城的主将用绛色的旗帜，旗长五十尺。守四面城门的将领旗长四十尺，其他按等级递减；三十尺，二十五尺，二十尺，十五尺，最低不少于十五尺。

城上军吏将小旗徽插在背上，士卒插在头上，城下的吏卒旗徽插在肩上，左军插左肩，右军插右肩，中军插胸前。左右军各一个鼓，中军三个鼓。中军每次击鼓或三下，或十下，各处负责击鼓的军吏，认真按顺序击鼓回应，当回应而不回应，不当回应而回应的，将斩首。

城中道宽三十尺，在上城的道路两侧各凿两井，井上放置汲水铁罐，在道之外筑屏墙，三十步围一屏墙，墙高一丈。供百姓使用的厕所，墙高一丈二以上。从街巷通向大路的地方，一定要设门卡，门卡派二人守卫，没有出入证的人，不准通行，不服从命令者斩首。

城中官兵、百姓，皆以旗徽作识别，让全城男女都知道。

守卫城外木藩篱的官兵，击退敌人三次进攻者，守官将传令召见当面赐食，授予大旗，赏给拥有百户人家的城邑或其他财物，在其署所竖立旗帜，使人民都清楚知道是某人的旗。木藩篱内侧宽二十五





The flag for the commander of the city defense should be of crimson color and 50 feet long. The flags for the generals guarding the four corners of the city wall should be 40 feet long. The flags of those who are inferior to the generals should be 30 feet long. And the lengths of the flags for other officers should be 25 feet long, 20 feet long and 15 feet long respectively. The minimum length is 15 feet.

People in the city, be they officers, soldiers, civilians, males or females, can be differentiated by the badges they wear on the different parts of their bodies. Officers and soldiers on the city wall wear badges on the inner side of the uniforms and on their caps respectively while officers and soldiers below the city wall wear badges on their shoulders. The soldiers on the left wear the badges on their left shoulders while the soldiers on the right wear the badges on their right shoulders. Those who are stationed in the middle area wear the badges on their breasts. Provide the army in the middle area with a drum. Each time the drum is beaten, it should be beaten three to ten times. All the other officers in charge of the drums should respond to the drums coming from the army in the middle part in good order. If no response is given when it is time to respond to the drums, or response is given at the wrong time, the man in charge of the drums will be killed.

Build a road that is 180 feet wide within the city. Dig two wells in the place facing the steps leading to the city wall and place two iron pots beside the well. Build ring-shaped barriers that are 10 feet high outside the road. Build one barrier every 180 feet. Build public toilets with their walls set at the height of 12 feet. Install a door at the entrance to the lanes leading to the city road. Assign two soldiers to guard the door. Do not allow anyone to pass unless they have the passes. Kill those who do not obey the order.

For those who have successfully guarded the forts and repelled the enemy's attack for three times, the commander should meet them, confer food, flags, houses and properties to them, and plant flags with their names on in their garrisons to let others know that they have rendered

【原文】

步，外广十步，表以地形为度。

斲卒，中教解前后左右，卒劳者更休之。

【译文】

步，外侧宽十步，长度根据地形而定。

要练兵，将官居中教导士卒前后左右如何行动，士卒劳困则轮换休息。

号令第七十

【原文】

安国之道，道任地始，地得其任则功成，地不得其任则劳而无功。人亦如此，备不先具者无以安主，吏卒民多心不一者，皆在其将长。诸行赏罚及有治者，必出于王公。数使人行劳赐守边城关塞、备蛮夷之劳苦者，举其守率之财用有余、不足，地形之当守边者，其器备常多者。边县邑视其树木恶则少用，田不辟，少食，无大屋草盖，少用桑。多财，民好食。为内牒，内行栈，置器备其上，城上吏、卒、养，皆为舍道内，各当其隔部。养什二人，为符者曰养吏一人，

【译文】

安定国家的办法，先从道适应地利开始，适应地利则成功，不适应地利则劳而无功。人也是这样，不事先准备好作战的器物，就无法使守城人心安稳，吏、卒、百姓人心不齐，责任在将帅与各部长官身上。各种赏罚及治理措施，都出自于国君。国君应经常派人巡行犒赏驻守边关防备外族侵略的劳苦将士，了解守帅的财用是否充足，地形是否得当，其器备是否够用，等等。位于前沿的县邑如果树木缺乏，就要节约用材；田土尚未开辟就要节约用粮；无大屋草盖之处则留桑树以遮阴。修筑城堞、桥道，置备器用，城上吏、卒及炊事兵住地均在其所分守的道上。每十人配炊事兵二人，再配掌管信符的养吏一人，负责监护各门。守门者及负责监禁的人不得让无事者滞留附近，





meritorious services. The fort should be 150 feet wide inside and 60 feet wide outside and the length should be decided according to the topography.

See to it that the soldiers understand the rules and regulations and know when to advance and retreat, when to turn left and right. If they are tired, allow them to rest in turn.

Chapter 70

Rules and Regulations

The way to secure a state starts with the use of its favorable geographical conditions. Effective use of the country's geographical conditions can lead to success while the ineffective use of the country's geographical conditions can result in waste of labor. The same is true with men. If we do not make proper preparations beforehand, we cannot please the lord. If officials, officers, soldiers and civilians cannot dedicate themselves heart and soul to the same cause, officials and officers are to blame. All the rewards and punishments must be meted out in the name of the lord. Envoys must be sent from time to time to the frontier towns and passes to comfort the officers and soldiers who guard the country against foreign invaders. And they should report to the lord what they see there, such as the finance, the places suitable for building new passes and the weaponry. If there is a shortage of trees there, timber is to be limitedly used. If the land is not cultivated, grains are to be consumed under restriction. In the area where people do not have houses to live, straw is to be spared while in the affluent area people naturally pay special attention to their diet.

Build low walls and roads in the city and place weaponry there. The officers, soldiers and cooks responsible for the city defense should all live in the garrisons in the city. Two cooks are needed for ten soldiers. One officer is needed to issue tallies and supervise the guards at the city gates.

【原文】

辨护诸门。门者及有守禁者皆无令无事者得稽留止其旁，不从令者戮。敌人但至，千丈之城，必郭迎之，主人利。不尽千丈者勿迎也，视敌之居曲，众少而应之，此守城之大体也。其不在此中者，皆心术与人事参之。凡守城者以亟伤敌为上，其延日持久以待救之至，明于守者也，不能此，乃能守城。

守城之法，敌去邑百里以上，城将如今，尽召五官及百长，以富人重室之亲，舍之官府，谨令信人守卫之，谨密为故。

及傅城，守将营无下三百人，四面四门之将，必选择之有功劳之臣及死事之后重者，从卒各百人。门将并守他门，他门之上必夹为高楼，使善射者居焉。女郭、冯垣一人，一人守之，使重室子五十步一击。因城中里为八部，部一吏，吏各从四人，以行冲术及里中。里中

【译文】

不服从命令者斩。一旦敌人到来，如果守的城大，就须出兵拒敌于城郭之外，这对守城者有利。如果守的城小，就不要出城迎敌，视敌人部署的兵力多少决定应敌的措施。这些只是守城的大体情况，凡不在以上情况之内的，应参照当地道路与人事斟定。守城者，以迅速创敌为上策，拖延时间等待救兵到来的办法，也是懂得防守之道的。这样做，城就能守住了。

守城的方法，当敌人距离城邑百里以上时，守城的主将把地方上的五官及军队的各级将领召集起来发布命令，把富贵人家的亲属安置到官府居住，派可靠的人守卫他们以防内部有变，此事一定要谨慎保密。

等到敌人爬城而上展开攻击时，守卫主将营帐的士卒不能少于三百人，防守四面城门的将，一定要选择有功之臣及烈士的后代担任，随从的士卒各一百人。门将兼守其他的门，门上建高楼，派善射者住在上面，城上女墙及城外冯垣各派一人驻守。城上五十步置一楼，派贵家子弟守卫。根据城中街道及居民情况，将城区分为八部，每部设



Do not allow the idlers to approach the guards and the forbidden areas. Kill those who do not obey this rule. In face of the attack against big cities with a city wall of more than 10,000 feet in circumference, the troops should fight with the invaders at the outskirts, for this will be beneficial to the defense. As for cities with a city wall of less than 10,000 feet in circumference, they should ask their troops to stay where they are, watching the situation before taking corresponding measures. These are the basic rules and regulations to be followed in the city defense. In case there are exceptions to what is discussed above, they should be handled with special strategies and tactics. The best strategy that the city defenders should take is to wipe out the invading enemies as soon as possible. If they do not act promptly and think that by fighting a protracted war they can be rescued by the rescue troops, they cannot know the right strategy for the city defense. Only by knowing this can the city defenders successfully accomplish the task of city defense.

When the enemies are 30 miles away, the commander of the city defense should call together the kinsmen of the officials, officers, rich men and nobles and arrange them to live in the official residence. Dispatch reliable soldiers to guard them and make sure that everything is done carefully and discreetly.

When the enemies start the attack by climbing the city wall, more than 300 soldiers should be stationed in the garrison where the commander of the city defense stays. Select men who have rendered meritorious service for the country or the descendants of those who have died in the battle to be the generals to guard the city gates at the four corners. Each general is to lead 100 soldiers. In the meantime, if they are to guard other gates, they must build towers on either side of the city gates to be defended and dispatch skilled archers into the towers. Soldiers from the noble families are also to be deployed to guard the low walls and parapets of the city.

Build a partition every 300 feet within the city. And divide the city into eight sections according to the location of the lanes and streets. Select a

【原文】

父老小不举守之事及会计者，分里以为四部，部一长，以苛往来，不以时行、行而有他异者，以得其奸。吏从卒四人以上有分者，大将必与为信符，大将使人行，守操信符，信不合及号不相应者，伯长以上辄止之，以闻大将。当止不止及从吏卒纵之，皆斩。诸有罪自死罪以上，皆逮父母、妻子、同产。

诸男女有守于城上者，什，六弩、四兵。丁女子、老少，人一矛。

卒有惊事，中军疾击鼓者三，城上道路、里中巷街，皆无得行，行者斩。女子到大军，令行者男子行左，女子行右，无并行，皆就其守，不从令者斩。离守者三日而一徇，而所以备奸也。里长与皆守宿里门，吏行其部，至里门，长与开门内吏。与行父老之守及穷巷幽间无人之处。奸民之所谋为外心，罪车裂。长与父老及吏主部者，不

【译文】

一吏，每吏各有随从四人，以便巡行街道，把居民中不参与守城及计议事务的父老，按街道分为四部，每部置一里长，负责盘查往来行人。对不按规定时间出行或行迹可疑的人要严加追究，以防奸人乘虚而入。分守各地的将吏，由守城大将发给验信的符节，大将随时派人巡查，守门者要持信符验信，凡信符不对或口号不合者，百长以上的官吏有权予以扣留，将情况报告大将。应该扣留而不扣留或随从的卒吏随便把人放走的，处斩。犯有死罪以上罪行的，将罪及父母、妻儿、兄弟。

在城上防守的男子，每十人中六人持弩，四人持其他兵器。成年女丁，老少，每人发给一矛。

突然出现警急事变，中军立即三击鼓，城上城下道路及大街小巷，不准通行，行者处斩。妇女召到军中，命令出行时男子走左边，女子走右边，不准男女并行，各就各位，不服从命令者处斩。擅离职守地三日者游街示众，这是为了防备奸人。里长与防守人员都要住在里巷的大门中，部吏巡行来到里门，由里长开门接待，与部吏一起巡行各父老所守岗位及偏僻幽静无人之处。如果有奸人图谋通敌，将处以车裂之刑。奸人通敌，里长与父老、部吏等人不能事先发觉报告，

man to be the leader in each section with four soldiers under his leadership. They must go on patrol along the key roads and streets. As for those who are too old or too young and are not responsible for the city defense and the people who are in charge of money and goods, they should be divided into four groups according to where they live. Assign a leader for each group, whose job is to find out traitors by checking those who walk around at will or behave queerly. When an officer leads more than four soldiers on a mission, the general must give him a tally. If someone's tally or password is incorrect, the officers whose ranks are higher than the head of one hundred soldiers can have the right to detain him and report the case to the general. If the officers and the soldiers fail to do so, or if they let the suspect go, they will be killed. Whoever gets the death penalty, his parents, wife, children and brothers will be arrested.

Of those participating in the city defense, six out of ten are to take arches and arrows. The other four are to use other weapons. Each child, woman and old man participating in the city defense is to carry a spear.

In case of emergency, the general in charge of the middle gate should beat the drums for three times consecutively. No one is allowed to walk on the city wall or in the city lanes. Those who violate this rule will be killed. When women participate in the city defense, men are to walk on the left side and women are to walk on the right side. Men and women should not walk side by side. Everyone should serve in his respective post. Those who disobey orders will be killed. Humiliate in public once every three days those who fail to serve in their posts. The head of the neighborhood and the seniors are to guard the entrance of their living quarters. When the officers and soldiers dispatched by the general arrive, the head of the neighborhood should open the gate and welcome them in, accompanying them to supervise the defense affairs in the far corners of the city lanes. If anyone committing treason is caught red-handed, he will face the death penalty of having his body torn apart with carts. If the head of the neighborhood, or the seniors or the officer in charge of the public security fail to catch the man committing treason,





【原文】

得皆斩，得之，除，又赏之黄金，人二镒。大将使使人行守，长夜五循行，短夜三循行。四面之吏亦皆自行其守，如大将之行，不从令者斩。

诸灶必为屏，火突高出屋四尺。慎无敢失火，失火者斩，其端失火以为事者，车裂。伍人不得，斩；得之，除。救火者无敢喧哗，及离守绝巷救火者斩。其岳及父老有守此巷中部吏，皆得救之，部吏亟令人谒之大将，大将使信人将左右救之，部吏失不言者斩。诸女子有死罪及坐失火皆无有所失，逮其以火为乱事者如法。围城之重禁。

敌人卒而至，严令吏民无敢喧嚣、三最、并行、相视、坐泣流涕、若视、举手相探、相指、相呼、相麾、相踵、相投、相击、相靡以身及衣、讼驳言语及非令也而视敌动移者，斩。伍人不得，斩；得

【译文】

也将处以斩刑，如果事先发觉报告不仅免罪，还每人奖赏黄金二镒。大将派可靠的人巡查防守情况，夜长时每晚巡查五次，夜短时三次。四面四门之将吏也要各自巡其防地，如同大将一样，不服从命令者斩。

所有炉灶要有防火的屏墙，烟囱须高出房顶四尺，严防失火，失火者处斩，以失火为发端故意谋乱的，要处以车裂之刑。同伍知情者不举报的处斩，举报了免罪。救火的人不准大声喧哗，离开所守防地越巷救火者处以斩刑。此巷失火，该巷里长、父老及负责此地的部吏，都得去救火，部吏应火速报告守城的大将，大将派可靠的人率领人马前来救火，部吏失职不报，处以斩刑。女子犯死罪，或虽失火而未对他人造成重大损失以及放火谋乱等，均根据罪行轻重，各依法办理。敌人围城时特别要严禁火灾。

敌人突然到来，要严令吏民不准喧嚣；不准三人聚会、两人并行；不准相看、坐着哭泣流泪，或举手相互探问；不准互相打手势、呼叫、挥动旗帜，或相互跟随、抛掷物品、互相投击；不准用衣服或身体相互接触；不准用言语相互辩论，没有命令不准去窥探敌方动静。以上各令，违者处斩。同伍知情人不举报，有罪。举报的，免



they will be killed. If they catch the man committing treason, they will be pardoned and each will get 1.5 pounds of gold as reward. The general should send his trusted aides to tour around and supervise the defense affairs. When the night is long, they should go out five times; when the night is short; they should go out three times. The other officers in charge of the defense affairs in other areas should tour around their own area as the trusted aides sent by the general do. Those who disobey this rule will be killed.

All the stoves must have fireproof screens. The chimneys must be 4 feet higher than the roof of the building. Be careful not to catch fire. Those who cause a fire accident will be killed. And those who set fire on purpose will get the death penalty of having their bodies torn apart with carts. Those who know the cause of the fire but fail to report it will be killed. If they report it, they will be pardoned. Do not scream or cry when fighting the fire. Death penalty will go to those who scream or cry or leave their own posts to go to another street to fight with the fire. When a fire breaks out, the head of the neighborhood, the seniors, and the local troops must all fight the fire. And the officer should report it to the general immediately. The general should order his trusted aides to send more troops to put out the fire. If the officer in charge of the security of the neighborhood fails to report it to the general, he will be killed. Severe punishment is to be inflicted upon women who are sentenced to death and those who set the fire but do not cause any damage.

When the city is besieged, the following prohibitions are to be enforced: Do not scream or cry loudly when enemy troops arrive all of a sudden; do not gather together in threes or walk side by side in twos; do not sit facing each other crying or look into each other's eyes; do not make gestures or scold each other verbally; do not call each other's names or fight with each other with fists; do not argue with each other or observe the enemy movements without permission. Those who violate the above rules will be put to death. If soldiers in the same unit do not stop or inform against those who violate the above rules, they will be killed. If

【原文】

之，除。伍人逾城归敌，伍人不得，斩；与伯归敌，队吏斩；与吏归敌，队将斩。归敌者父母、妻子、同产皆车裂。先觉之，除。当术需敌离地，斩。伍人不得，斩；得之，除。

其疾斗却敌于术，敌下终不能复上，疾斗者队二人，赐上奉。而胜围，城周里以上，封城将三十里地为关内侯，辅将如令赐上卿，丞及吏比于丞者，赐爵五大夫，官吏、豪杰与计坚守者，十人及城上吏比五官者，皆赐公乘。男子有守者，爵人二级，女子赐钱五千，男女老小先分守者，人赐钱千，复之三岁，无有所与，不租税。此所以劝吏民坚守胜围也。

【译文】

罪。有人越墙投敌，同伍的人不举报，有罪。佰长投敌，斩队吏；队吏投敌，斩队将。投敌者的父母、妻儿、兄弟都将受车裂之刑。事前发觉举报者免罪。面对敌人的进攻，因怯懦而离岗位者处斩。同伍的人知情不举报，处斩。举报的免罪。

在战场上奋力作战打退敌人进攻，使敌人不敢爬上城来的斗士，每队择优重赏二人，赐给上等俸禄。如果战胜敌人的包围，封赏城将三十里地，并赐关内侯封号，赐辅将为上卿。守丞及与守丞级别相当的官吏赐为五大夫，其他的五官、豪杰和参与计谋守城大事的士人，以及城上与五官级别相当的佰长等人，赐给乘公车的待遇。参与守城的男子，每人赐二级爵号，女子赐赏钱五千，城上无分守任务的男女老少，每人赏钱一千，免除三年赋役，三年内不服征役，不交租税。这样做能鼓励官民坚守城池战胜敌人。





they do, they will be pardoned. If someone in a group of five soldiers surrenders to the enemy by climbing over the city wall and nobody in his group stops him or reports it to their superior in time, all the five soldiers will be killed. If someone in a group of 100 soldiers surrenders to the enemy, the head of the group will be killed. If the head of 100 soldiers surrenders to the enemy, the general in charge of the defense of the side gates on the four corners of the city wall will be killed. The parents, wives, children and brothers of those who surrender to the enemy will all face the death penalty of having their bodies torn apart with carts. If one discovers the plot in advance and does not surrender to the enemy, he will be pardoned. If one is scared by the enemy and runs away from his position, he will be killed. If soldiers in the same unit do not stop or inform against those who violate the above rules, they will be killed. If they do, they will be pardoned.

Defeat the enemy through fierce battles and make sure that they cannot launch another attack after being defeated. Select two soldiers from each combat unit and reward them with handsome emoluments. If the troops break the enemy's besiegement and drive them away from the city wall for more than half a mile, the commander of the city defense will be awarded with 6 square miles of land plus a royal title that will grant him the right to live in the capital. For the generals guarding the city gates at four corners, they will be awarded with the title similar to a county magistrate. The officers whose rank is lower than generals will be awarded with corresponding titles. The ordinary officers, soldiers, counselors and gentlemen will all be given the right to take the public vehicles free of charge. Promote men who participate in the city defense to the next higher position and give women who participate in the city defense 5000 copper coins. As for other people, old or young, male or female, who participate in the city defense, give each of them 1000 copper coins and allow them to be exempted from taxes for three years. All these are measures to encourage the officers, soldiers and civilians to defend the city and break the enemy's besiegement.



【原文】

卒侍大门中者，曹无过二人。勇敢为前行，伍坐，令各知其左右前后。擅离署，戮。门尉昼三阅之，莫，鼓击门闭一阅，守时令人参之，上逋者名。铺食皆于署，不得外食。守必谨微察视谒者、执盾、中涓及妇人侍前者，志意、颜色、使令、言语之请。及上饮食，必令人尝，皆非请也，击而请故。守有所不说，谒者、执盾、中涓及妇人侍前者，守曰断之。冲之、若缚之，不如令及后缚者，皆断。必时素诫之。诸门下朝夕立若坐，各令以年少长相次，旦夕就位，先佑有功有能，其余皆以次立。五日官各上嬉戏，居处不庄、好侵侮人者一。

诸人士外使者来，必令有以执将。出而还若行县，必使信人先戒舍室，乃出迎，门守乃入舍。为人下者常司上之，随而行，松上不随下，必须□□随。

【译文】

守卫守臣官署大门的吏卒，每处曹官不超过二人。守卒中，勇敢者居前排，五人连坐，让他们知其前后左右人员。擅离队伍者斩。门尉白天点名三次，晚上击鼓关门再点名一次，守臣经常派人下来检查，要将离队者名单上报。吏卒饮食不离住所，不准到外就餐。守臣一定要留心观察谒者、侍卫、中涓及身边妇人等的思想、神情、任务、言谈情况。进食的时候，一定让别人先尝再吃，发现异常情况要将来人囚系，查问事故原因。守臣对某侍从有所不满时，谒者、侍卫、中涓及身边的妇人，听到守臣发出“斩杀”、“棒击”或“捆绑”的号令，应立即执行，不遵令或执缚迟缓者将受罚。平时要经常告诫部属。门下的侍从朝夕立坐，按年龄顺序，早晚各就各位，要让有功有能的人居上坐，其余按年龄顺序侍立。每日点阅五次，对那些嬉戏玩乐、仪态不庄、侵侮他人的人，要将名单上报。

凡外来使者、人士，一定要让他们出示旗徽符节。城将外出巡行各县回来，定要先派亲信通知家中，让家属出门迎接，应先向守臣报告后再回家。下属须伺候上司前往，随同出行。



The number of the soldiers guarding the gate of the official residence of the commander should be no more than two. Brave soldiers should be placed in the front and be seated in rows of five. Everybody should know who is in front of him or behind him and who is on his left or on his right. Those who leave the posts without permission will be punished. The officer in charge of the defense affairs of the gate of the official residence of the commander should call the rolls three times a day and check the name list again in the evening after the drum is beaten and the gate is closed. The commander should often send his trusted aides to supervise the guards and write down the names of those who leave their positions without permission. Everybody is to have breakfast and lunch in the official residence of the commander. No one is allowed to eat elsewhere. The commander must observe carefully the psychology, facial expressions, gestures and talks of his attendants and women in charge of his daily life. Each time a dish is served, get someone else to taste it first. If anything goes wrong, detain and interrogate attendants and women in charge of the commander's life. If the commander is dissatisfied with them, he may tie them up, beat them or even kill them. If his attendants do not obey him or are slow in carrying out his order, they will be punished. They must be reminded of this from time to time. All the guards on duty in front of the official residence of the commander in the morning and at night must either sit or stand according to their age. Those who sit or stand in the front row are the ones who have rendered meritorious service in the battlefield or are talented. All the other people should sit or stand in good order. The officer should report to his superior once every five days those who live a loose life or take delight in bullying others.

Whoever wants to get into the city must carry the tally with him. When the general returns from an inspection tour, inform his kinsmen in advance so that they will be at the city gate to welcome him back. The returned general should first report to the city commander before going home. The subordinates must always understand and obey the superiors. The subordinates should follow the superiors and not the other way round.



【原文】

客卒守主人，及其为守卫，主人亦守客卒。城中戍卒，其邑或以下寇，谨备之，数录其署，同邑者，弗令共所守。与阶门吏为符，符合人，劳；符不合，牧，守言。若城上者，衣服，他不如令者。

宿鼓在守大门中，莫，令骑若使者操节闭城者，皆以执冕。昏鼓十，诸门亭皆闭之。行者断，必击问行故，乃行其罪。晨见掌文，鼓纵行者，诸城门吏各入请籥，开门已，辄复上籥。有符节不用此令。寇至，楼鼓五，有周鼓，杂小鼓乃应之。小鼓五后从军，断。命必足畏，赏必足利，令必行，令出辄人随，省其可行、不行。号，夕有号，失号，断。为守备程而署之曰某程，置署街街衢阶若门令往来者皆视而放。诸吏卒民有谋杀伤其将长者，与谋反同罪，有能捕告，赐黄金二十斤，谨罪。非其分职而擅取之，若非其所当治而擅治为

【译文】

外地部队来城协助防守，可监察本地部队，本地部队亦可监察外来部队。戍卒中，其家所在的城邑已被敌人攻陷的，要谨防这些人叛逃，要时常查点他们的档案名册。同一城邑的人不能同守一处。守卫城阶大门的门吏，要持符节验证，上城者符信合的予以慰问、放行，符信不相合者予以收捕，并报告守臣。

晚上报警用的鼓要放在守臣的大门中，暮夜命车骑或使者执符信去关城门，这个车骑或使者必定是有爵位的人。晚上击鼓十下，各门亭均关闭，再出行者处斩，当然一定要先囚系，待问明行动的原因后，再定罪。天亮击鼓放行，各城门的门吏到官署领钥匙，开门后再将钥匙上交。持符节者出入不受此令限制。敌人到，城楼上五击鼓，四周跟着击鼓报警，杂以各种小鼓响应。鼓击五下之后才到位者处斩。号令必定使人畏惧，行赏必定使人得利，命令必须执行，号令一出即遣人察其执行情况。口号：晚上以口号作辨识，口号不对，处斩。制定守备的章程，在标题上就写明是某方面的章程，公布于大街小巷、路口、各门上，使来往行人都看见并知晓。吏卒百姓中有谋杀或伤害其长官者，与谋反同罪，有能捕获罪犯或报告罪犯行踪者，赐给黄金二十斤，对罪犯要从严治罪。不该自己职分所得而擅自取用的，或不该自己所管而擅自去管的，罚罪。吏卒百姓擅自进入他人部



If the soldiers guarding the city are not local soldiers, the commander must be on his guard and take preventive measures. If their hometown is captured by the enemy, the commander must check the rolls and make sure that soldiers from the same place are not sent to guard the same place. The officer guarding the steps leading to the city wall must check the tally carefully. Only when the tally matches the standard can the man be allowed to enter the city. Detain those whose tallies do not match the standard and report it to the commander.

The drum to be used at night should be placed within the gate of the official residence of the commander. At dusk, send the chivalry and the envoy to pass the order to close the city gates. The envoy must carry the tally with him. When the drum is beaten ten times at dusk, all the city gates and sentry boxes must be closed. Arrest those who still want to pass the gate. Tie them up and ask them their reasons to do so before punishing them. At daybreak, beat the drum and allow people to pass. The officers guarding the city gates should fetch the key from the official residence of the commander and return it after the gates are opened. Those with tallies can be exempted from this rule. When the enemies attack the city wall, beat the drums in the city tower five times before beating the drums at the four corners of the city wall. After that, beat small drums. Kill those who fail to gather together after the small drums are beaten for five times. Make sure that the order must be implemented. Once the order is issued, send people to investigate its feasibility. Every night a new password must be made. Kill those whose password does not match the designated one. Work out rules and regulations related to the city defense and distribute them on the streets, the road steps and the city gates so that all the passers-by know them and act according to them. Those who murder or injure their superiors will be charged with treason. Those who catch the murderers or report the case to the higher authorities will be awarded 20 pounds of gold. Kill those who exceed the limit of their power to ask for things they do not have claims for or to engage in illegal dealings. The officers, soldiers and civilians must not

【原文】

之，断。诸吏卒民非其部界而擅入他部界，辄收，以属都司空若候，候以闻守，不收而擅纵之，断。能捕得谋反、卖城，逾城敌者一人，以令为除死罪二人，城旦四人。反城事父母去者，去者之父母妻子。

悉举民室材木、瓦若藁石数，署长短小大，当举不举，吏有罪。诸卒民居城上者，各葆其左右，左右有罪而不智也，其次伍有罪。若能身捕罪人若告之吏，皆构之。若非伍而先知他伍之罪，皆倍其构赏。

城外令任，城内守任，令、丞、尉亡得人当，满十人以上，令、丞、尉夺爵各二级；百人以上，令、丞、尉免以卒戍。诸取当者，必取寇虏，乃听之。

募民欲财物、粟米以贸易凡器者，卒以贾予。邑人知识、昆弟有罪，虽不在县中而欲为赎，若以粟米、钱金、布帛、他财物免出者，

【译文】

界者，予以拘留，交送都司空或候吏处，由候吏把情况报告守臣。不拘留而擅自放走的，罚罪。能捕获一个企图谋反、出卖城池、翻城投敌的犯罪分子，将明令规定免除其家二人的死罪及四个人的劳役。翻城逃跑者，其父母、妻儿、兄弟同罪。

详尽查报民用房屋木材、瓦石的数量，登记其长短大小，当查报的不查报，吏有罪。士卒百姓在城上防守的，各人担保其左右的人，左右有罪而不知的，同伍的人也有罪。如果能亲手捕获罪人或报告给吏，将受赏。如果事先能知别伍的人犯罪并报告者，将加倍奖励。

城外的防务由令负责，城内的防务由守臣负责，令、丞、尉手下有逃跑者得找人抵数，逃跑十人以上的，令、丞、尉各降爵二级；逃跑百人以上，令、丞、尉被免官去充戍卒。如果他们俘获的人数与逃跑的人数相当，那么功罪可以抵消，但必须要以俘虏相抵。

号召百姓用财物、粟米来换取各种器物，双方价格要公平合理。邑人中有相识或兄弟犯罪，即使不在本县，如果邑人想替他们赎罪，可拿粟米、金钱、布帛或其他财物来替求免罪，这也是法令许可的。





enter the area not belonging to them. If they break this rule, the local officers should detain them and report the case to the commander. Kill those who do not detain them or let them go without permission. Those who catch the men charged with treason, the men who sell secret information related to the city defense to the enemy, or the men who climb over the city wall and surrender to the enemy will be exempted from the death penalty twice or four years' coolies of building the city wall for four times. As for those who desert their parents and run away from the city, their parents and wives and children will be put to death.

Check the number of the timber, bricks, tiles and stones in the civilians' houses. Keep a record of the length and size of these materials. The officers will be declared guilty if they fail to check what they should have checked. All the officers, soldiers and civilians should establish a joint security system with their neighbors. If their neighbors commit a crime without their knowledge, they will be held accountable for it. If they can catch the criminal or report the case to the higher authorities, they will be rewarded. If the crime occurs in the area not belonging to them and yet they report it to the higher authorities, they will get double rewards.

The county magistrate is responsible for the defense affairs outside the city while the commander is to take care of the defense affairs inside the city. If the number of escaped soldiers under the county magistrate matches the number of the enemy soldiers caught, no punishment will be given; if the number of the escaped soldiers surpasses ten, they will face the disgrace of being degraded two ranks; if the number of escaped soldiers surpasses one hundred, they will be deprived of their titles and be reduced into a soldier. The remedy to compensate the fault must be the enemy soldiers caught.

When collecting goods, cloth and grains from the people, if they want to use them in exchange for daily utensils, get this done on the principle of exchange at equal values. If their friends or brothers commit a crime and want to atone for it with grains, money, cloth or other goods, they will be

【原文】

令许之。传言者十步一人，稽留言及乏传者，断。诸可以便事者，亟以疏传言守。吏卒民欲言事者，亟为传言请之吏，稽留不言诸者，断。

县各上其县中豪杰若谋士、居大夫、重厚口数多少。

官府城下吏卒民家，前后左右相传保火。火发自燔，燔蔓延燔人，断。诸以众强凌弱少及强奸人妇女，以讙哗者，皆断。

诸城门若亭，谨候视往来行者符，符传疑，若无符，皆诣县廷言，请问其所使；其有符传者，善舍官府。其有知识、兄弟欲见之，为召，勿令里巷中。三老、守闾令厉缮夫为答。若他以事者微者，不得入里中。三老不得入家人。传令里中有以羽，羽在三所差，家人各令其官中，失令、若稽留令者，断。家有守者治食。吏卒民无符节，而擅入里巷官府，吏、三老、守闾者失苛止，皆断。

诸盗守器械、财物及相盗者，直一钱以上，皆断。吏卒民各自大

【译文】

负责传话的人十步设一人，阻延传话或不代传话者有罪。为了简便可理成条文急速传报守臣。吏卒百姓想向上进言，也应急速传报请示，阻延不代传者斩。

各县要向上报告其县中豪杰、谋士、大夫、富室的名册、人数。

城下吏、卒、百姓家，前后左右要相互联保防火，失火烧了自家，或火势蔓延烧了别家，处斩。以多欺少、以强欺弱或强奸妇女及大声喧哗者，都将处斩。

城内各门亭，要严密注意来人的信符，发现信符可疑或无信符者，要向县府报告，并追查其往来的原因；持有信符者，官署应妥为接待安置。来人想见朋友、兄弟，可以替他召来相见，不能让其进入里巷之中。来人有事要问地方上的三老、守闾，可让三老家中的厨师代为传话，其他有事的人或职位卑微的人，不得进入里巷中，即使三老也不能随便到庶民家中走动。一旦有急事，用插着羽毛的文书向百姓传达军中急令，羽书保管在三老处，让庶民呆在家中。不按时传达命令或阻延传达命令，要予以处斩。吏卒百姓没有符节而擅入里巷官府，而部吏、三老及守闾没有诘问制止，三老、守闾处斩。

凡盗窃公家防守器械、物资及私人财物者，即使价值一钱也算犯





allowed to do so even if they are not in the city. Assign one man every sixty feet to pass on the message. Kill those who delay in passing on the message or fail to pass it to others. Report to the commander the thing that can be done without any difficulty. If officers, soldiers or civilians have anything urgent to report to the higher authorities, arrange a messenger to get it done. Those who fail to do so will be killed.

The head of the county must report to the higher authorities the number of the heroes, counselors, gentlemen and honest people in his county.

The officials, officers, soldiers and civilians should make joint efforts to put out the fire. If one's house is on fire, or if fire menaces other people's houses, all those concerned will be declared guilty. If someone bullies the weak, rapes women, makes too much noise wherever he goes, climbs the city wall without permission or wears clothes not according to the rule, he will surely be declared guilty.

All the soldiers guarding the city gates and the sentry boxes should carefully examine the tallies of the passers-by. Send to the county court those who do not have tallies or whose tallies are problematic and inquire about their identity. Arrange the accommodations for those who have the right tallies. If they want to meet their acquaintances or friends, arrange them to meet in the hotel. Do not allow them to go to the lanes and streets in the city. If they want to see people such as senior citizens and local guards, allow them to meet their servants instead. Other people are not allowed to go into the streets and lanes in the city. The senior citizens are not allowed to go to the houses of the civilians. If they want to pass the order to the people in the lanes, they should use feathers kept in their house to get it done. The civilians are to receive the order in their houses. Those who fail to pass the order or delay in getting this done will be killed. Guards in senior citizens' houses are to cook for them. If officers, officials, soldiers and civilians enter the lanes and the official residence of the commander without carrying tallies, or if officers, senior citizens and guards do not stop them, they will be put to death.

Those who steal the equipment of the city defense, the public or pri-

【原文】

书于杰，著之其署同，守案其署，擅入者，断。城上日壹发席蓐，令相错发，有匿不言人所挟藏在禁中者，断。

吏卒民死者，辄召其人，与次司空葬之，勿令得坐泣。伤甚者令归治病家善养，予医给药，赐酒日二升，肉，二斤，令吏数行间，视病有瘳，辄造事上。诈为自贼伤以辟事者，族之。事已，守使吏身行死伤家，临户而悲哀之。

寇去事已，塞祷。守以令益邑中豪杰力斗诸有功者，必身行死伤者家以吊哀之，身见死事之后。城围罢，主亟发使者往劳，举有功及死伤者数使爵禄，守身尊宠，明白贵之，令其怨结于敌。

城上卒若吏各保其左右，若欲以城为外谋者，父母、妻子、同产

【译文】

罪。吏卒百姓各人将姓名大书于帖子上，张贴在署所中，守臣巡察各署发现有擅入别署者，处斩。城上每日收发一次草席，彼此用的交换发放，为的是稽查出私藏的禁物。凡隐瞒别人私藏的禁物而不报告者，处罪。

吏卒、百姓战死的，则通知其家人，与次司空一道把人埋了，不要让家属坐哭以动摇人心。伤势严重的叫他们回家治病养伤，给医给药，每日赐酒二升，肉二斤，经常派官员到间巷探视，伤势痊愈后令其归队。谎称自己被杀伤而逃避战事的，将灭三族。战事完毕，守臣派吏亲自前往死伤者家中吊哀慰问。

敌人撤离后，要举行祭祀报答神的福佑。守臣下令嘉赏邑中豪杰、斗士及各有功人员，守臣要亲往死伤者家中吊丧慰问，亲自去见战死者的遗属。

城解围后，守臣速派使者慰劳将士，报有功人员及死伤人数，授予爵禄。守臣明白表示出对有功人员及死伤者家属的尊宠和看重，使他们与敌人结下深仇大恨。

城上吏卒各与左右连保，如果有谁里通外敌，父母、妻儿、兄弟





vate properties worth more than one copper coin will be declared guilty. The officers, officials, soldiers and civilians should write their names on a card and put it up on the walls of their office. If the commander during his inspection tour finds anyone entering other offices without permission, he is to punish the man. Straw mats are to be distributed to the soldiers on the city wall. And they may use each other's mats if they prefer. If someone knows that others hide any forbidden objects but does not report it to the higher authorities, he will be declared guilty.

If officers, soldiers and civilians die in the battle, call in their family members immediately and arrange an officer to bury the dead together with them. Do not let them sit on the ground crying for a long time. Allow the seriously injured to return home and supply them with medical care and medicine. Give them two liters of wine and two pounds of meat everyday. Dispatch the officials to see the wounded from time to time. If they are recovered, get them back to their original posts immediately. If someone injures himself on purpose so as to escape military service, he and the three generations of his kinsmen will be declared guilty. For those who die in the battle, the commander should send officials to the house of the dead to express his condolences and sorrow.

When the enemy troops are gone, the war is over. The people in the city should hold celebration ceremonies to thank the gods' blessing. The commander should reward all the soldiers who have rendered meritorious service in the city defense and go to the houses of the wounded and the dead in person to console their family members and express his condolences. After the besiegement of the city is lifted, the commander should dispatch his convoys to console the officers and soldiers on the frontline, reward those who have rendered meritorious services or those who are dead or injured with titles and emoluments. He should let them know that he loves and respects them and the enemy is the root cause of their sorrow and misfortune.

The soldiers and officers on the city wall should also establish a joint security system. If any of them gives advice or suggestions to the enemy

【原文】

皆断。左右知不捕告，皆与同罪。城下里中家人皆相葆，若城上之数。有能捕告之者，封之以千家之邑；若非其左右及他伍捕告者，封之二千家之邑。

城禁：使、卒、民不欲寇微职和旌者，断。不从令者，断。非擅出令者，断。失令者，断。倚戟县下城，上下不与众等者，断。无应而妄讙呼者，断。总失者，断。誉客内毁者，断。离署而聚语者，断。闻城鼓声而伍后上署者，断。人自大书版，著之其署隔，守必自谋其先后，非其署而妄入之者，断。离署左右，共入他署，左右不捕，挟私书，行请谒及为行书者，释守事而治私家事，卒民相盗家室、婴儿，皆断无赦。人举而藉之。无符节而横行军中者，断。客在城下，因数易其署而无易其养。誉敌：少以为众，乱以为治，敌攻拙以为巧者，断。客、主人无得相与言及相藉，客射以书，无得誉，外示内以善，无得应，不从令者，皆断。禁无得举矢书，若以书射寇，

【译文】

同斩。左右知情不捕不告者，与之同罪。城下居民须相互连保，如同城上的做法。有能捕获同伍罪犯或报告情况者，赏给他千户人家的城邑；如果能捕获别伍的罪犯或报告别伍情况者赏给他两千户人家的城邑。

城禁如下：吏、卒、民如果仿效敌人军门旗标者，处斩。不服从命令者，处斩。擅自发令者，处斩。失令者，处斩。依托戟矛个人悬身下城，不与众人一起走者，处斩。不需要应答而妄自喧哗者，处斩。私纵罪犯者，处斩。赞誉敌人而毁谤守城者，处斩。擅离岗位而聚在一起议论者，处斩。听到城上五击鼓后才到位者，处斩。各人将名字大写在版上，挂在署所中，守臣一定要亲自查阅其到署所的先后，非本署人员而妄自进入者，处斩。擅自离开本署，而进入别署，同伍左右不予捕获的；挟带私人信件，前去要求某人接见或代别人送信的；放弃守城之事而去办私事的；卒、民偷盗他人妻子、婴儿的，一律处斩不予赦免。一旦有人举报就登记在册。无符节而随便在军中走动者，处斩。敌人近在城下，城上守卒须随时换防，但炊事兵不换。凡赞誉敌人，把少说成多，把乱说成治，把敌人拙劣的攻术说成是巧妙的攻术的，处斩。守城者不得与敌人对话，不得以物借敌，敌人用矢射来书信，不准去拾阅，对敌人故意表示的亲善，不准回应，不服从命令者，一律处斩。城上禁止以矢向敌人投射书信，违反命令





outside the city, his parents, wife, children and brothers and sisters will be killed. If the man knows it but does not stop it or report it to the higher authorities, he will face severe punishments. The civilians in the city will establish the same joint security system. Those who catch the criminals or report the case to the higher authorities will be rewarded with the revenues collected from 1000 households. Those who catch the criminals not belonging to their own group and report the case to the higher authorities will get the revenues collected from 2000 households.

When the city is besieged, any violation of the following prohibitions is to bring death penalty: Modeling one's badges and flags on those of the enemy's, disobeying orders, issuing orders without permission, delaying in passing on orders, leaning on the halberd, staying in the lower parts of the city wall, refusing to cooperate with other people in climbing the city wall and getting down the wall, ignoring orders, screaming and shouting at will, releasing criminals and losing the public properties, praising the enemy and slandering one's own army, leaving one's post without permission and gathering without permission, not appearing until the drums are beaten five times.

Everybody must write his name on a board and hang it up on the wall of his office. The commander must check in person their attendance and any violation of the following prohibitions are to bring death penalty: Entering other offices without permission, leaving one's office and entering without permission other offices together with one's attendants, carrying the private mail into the office or doing one's private business during the office hours, or stealing others' wives and infants. Those who commit the above crimes will not only get death penalty, all their properties will be confiscated as well. Any violation of the following prohibitions is to bring the death penalty: Walking around in the garrison without a tally, beautifying the enemy, exaggerating their number, eulogizing their discipline, praising their attack tactics, talking to strangers and lending objects to them, picking the letter that the enemy send in with an arrow or shooting a letter to the enemy with an arrow. Those who break this rule will get themselves,

【原文】

犯令者父母、妻子皆断。身梟城上。有能捕告之者，赏之黄金二十斤。非时而行者，唯守及掺太守之节而使者。

守入临城，必谨问父老、吏大夫，请有怨仇不相解者，召其人，明白为之解之。守必自异其人而藉之，孤之，有以私怨害城若吏事者，父母、妻子皆断。其以城为外谋者，三族。有能得若捕告者，以其所守邑，小大封之，守还授其印，尊宠官之，令吏大夫及卒民皆明知之。豪杰之外多交诸侯者，常请之，令上通知之，善属之，所居之吏上数选具之，令无得擅出入，连质之。术乡长者、父老、豪杰之亲戚父母、妻子，必尊宠之，若贫人食不能自给食者，上食之。及勇士父母亲戚妻子皆时酒肉，必敬之，舍之必近太守。守楼临质宫而善周，必密涂楼，令下无见上，上见下，下无知上有人无人。

守之所亲，举吏贞廉、忠信、无害、可任事者，其饮食酒肉勿

【译文】

者父母、妻儿、兄弟同罪，本人身首悬于城门之上。有捕获罪犯或报告情况者，赏给他黄金二十斤。能在禁止通行时间内通行的，只有守臣及持有守臣符节的使者。

守臣负责城的防务后，要细心询访城中的父老、官员，对地方上互结仇怨而不和解的人，把他们召集起来，说清情况使之和解。对于结有仇怨者，守臣必须亲自辨认他们，并登记其姓名，不让他们同居一处。如果因个人私怨危害守城公事者，父母、妻儿同罪。里通外敌者，将灭三族。有人发现犯罪分子能抓获或报告者，将赏给与其所守城邑大小相等的城邑。守臣还将给他授印，给他官做，使他荣宠，让各级官员、士卒百姓都知道。地方上的豪杰在外面结识许多诸侯，守臣要常拜会他们，事先让当地官员通知和关照他们，豪杰所在地的长官要经常饌食宴请他们，叫他们不要擅自出入，要取其亲属作为人质以防变心。对乡里的长者、父老、豪杰的父母、妻儿，一定要尊重，如果他们缺乏食物，上官要予以供给。对勇士的父母、妻儿要时时赐给酒肉，敬重他们，他们的居室要靠近守臣的官署，守臣之楼要紧临人质的住地，涂泥防火，使下面看不见上面，上面能看见下面，下面不知道上面有人还是无人。

守臣身边所用的人，要举荐正直廉洁、忠心诚信、公正而能胜工





their parents, wives and children killed, and their bodies will be hung on the city wall. Those who can catch or report to the higher authorities the man who sends a letter to the enemy with an arrow or picks a letter sent by the enemy will get a reward of 20 pounds of gold. Only the commander and those who carry the tallies can walk around during the curfew.

When the commander presides over the defense affairs, he must cautiously seek advice from the senior people, officials and officers in the city. He should especially see those who have old grudges against each other and appeal them to reconcile and unite as one in fighting against the invaders. In the meantime, the commander should write down their names and separate them from each other. If someone impedes the affairs related to city defense out of old grudges, he and his family members including his parents, wife and children will be killed. Those who give advice or suggestions to the enemy outside the city will get three generations of his kinsmen killed. He who knows this in advance and catches the criminal or report it to the higher authorities will be awarded with a city of the same size. The commander will present him with the official seal and the honorable title and make it known to all the people.

As for the gentlemen who have a close relationship with other feudal lords, the commander should often call on them, introducing them to the high-ranking officials and taking good care of them. The local officials should often hold banquets in honor of them, asking them not to move freely and taking their relative as hostages. Care and respect must be given to the senior people, and the parents, wives and relatives of the heroes in the village. Provide them with food, meat and clothing and arrange them to live close to the commander's official residence that faces the house where the hostages are kept and which is heavily guarded and plastered with thick mud. Care must be taken that the people downstairs cannot see the ones upstairs while the people upstairs can see clearly all that is going on downstairs.

Select those that are upright, honest, clean, reliable, just and capable

【原文】

禁，钱金、布帛、财物各自守之，慎勿相盗。葆宫之墙必三重，墙之垣，守者皆累瓦釜墙上。门有吏，主者门里，筦闭，必须太守之节。葆卫必取戍卒有重厚者。请择吏之忠信者，无害可任事者。

令将卫，自筑十尺之垣，周还墙，门、闾者，非令卫司马门。

望气者舍必近太守，巫舍必近公社，必敬神之。巫祝史与望气者，必以善言告民，以请上报守，守独知其请而已。无与望气妄为不善言惊恐民，断弗赦。

度食不足，食民各自占，家五种石升数，为期，其在尊害，吏与杂訾，期尽匿不占，占不悉，令吏卒散得，皆断。有能捕告，赐什三。收粟米、布帛、钱金，出内畜产，皆为平直其贾，与主券人书之。事已，皆各以其贾倍偿之。又用其贾贵贱、多少赐爵，欲为吏者许之，其不欲为吏，而欲以受赐赏爵禄，若赎出亲戚、所知罪人者，

【译文】

作的。不必禁止他们的饮食酒肉、钱金、布帛、财物，让他们各自保管，慎勿被盗。人质住的房子须筑三道围墙，围墙上堆瓦砾以防有人逾墙。守卫大门的吏同时还负责守卫小门。门的关闭与开启，必须凭守臣的符节为据。人质住处的守卫人员须从忠厚负责的戍卒中挑选。择吏一定要谨慎地选择忠诚、公正而能胜任工作的人。

城将也要设法自卫，住地四周筑十尺高的墙，负责守卫住处大门、小门的人，同时也负责官署的防务。

望气者要住在守臣住地的近旁，巫史的住地紧靠神庙，定要敬奉神明。巫史、祝史与望气者要对百姓发布一般消息，而对守臣讲真话，只让守臣了解真实情况。巫史与望气者如果妄自散布坏消息，使百姓惊恐不安，将被处斩不予赦免。

估计粮食不足，让百姓各人自报认交粮食数，每家交谷几石几升，规定交纳的期限，将其认交数登记在册，吏将以与之相当的物资予以偿还。到期隐瞒不交的，或不按规定数额交齐的，一旦察觉，将处斩。谁揭发出来，将赏给所没收物资的十分之三。所有收进的粟米、布帛、钱金和畜产品，都要公平估定价格，予以登记，发给物价券。战争结束后，按物价券加倍偿还，还可根据价格的高低、物资的多少，赐给爵位，想为吏的，可以物价券折抵谋取职位。不想为吏





as the aides of the commander. They can have as much meat and wine as they like. And they are allowed to take care of their own money, clothes and properties. But care must be taken that their properties should not be stolen. The walls of the official residence of the commander are of three layers. The guards should implant broken tiles and woks onto the top of the exterior walls. An officer is to guard the main gate and all the inner gates. To lock or unlock the gates, one must carry the tally given by the commander. The guards of the official residence must be honest and reliable and the officers must also be honest, reliable, just and capable.

The generals should guard their own houses by themselves. The wall around their houses should be built 10 feet high. Soldiers should be placed to guard the main gate, the side gates as well as the inner gates.

The diviners and wizards must live close to the commander's house and adjacent to the altar and be worshiped like gods. They must tell people the lucky words and report to the city commander the actual situation. If they spread the bad news and stir up terror among people, they will be killed.

Due attention should be paid to the collection of the grain. Ask the people to estimate the quantity of the grain that they could turn in. Specify the dead line and write it in the account book. The officials are to pay for the grain collected with money or goods of equal value. If the date is due and the grain is not collected or is only partially collected, send officers and soldiers to search for the grains. If the grains are searched out, those who hide them will be declared guilty. If someone finds the grain hidden and reports the case to the higher authorities, he can get three tenths of the grain discovered. Estimate fairly the value of the grain, cloth, money and domestic animals that are collected. Give written coupons to the winners of these goods and write down clearly the quantity and the value of the goods collected. When the war is over, return double money to them and allow those who have coupons to become officials or officers if they wish to. Give those who hold coupons of different values different posts. As for those who are not willing to become officials, they may



【原文】

以令许之。其受构赏者令葆宫见，以与其亲。欲以复佐上者，皆倍其爵赏。某县某里某子家食口二人，积粟六百石，某里某子家食口十人，积粟百石。出粟米有期日，过期不出者王公有之，有能得若告之，赏之什三。慎无令民知吾粟米多少。

守入城，先以候为始，得辄宫养之，勿令知吾守卫之备。候者为异宫，父母妻子皆同其宫，赐衣食酒肉，信吏善待之。候来若复，就间，守宫三难，外环隅为之楼，内环为楼，楼入葆宫丈五尺为复道。葆不得有室，三日一发席蓐，略视之，布茅宫中，厚三尺以上。发候，必使乡邑忠信、善重士，有亲戚、妻子，厚奉资之。必重发候，为养其亲，若妻子，为异舍，无与员同所，给食之酒肉。遣他候，奉

【译文】

的，可赏他爵禄。如果想以此替犯罪的亲戚朋友赎罪，按法令规定也是允许的，受到赏赐的人，请到葆宫来见面，以表示上官与他们亲近。如果有人想将赔偿给他的东西再献给公家，那么对他就该加倍封赏赐爵，在簿册上记上某县某人有食口二人，积粟六百石，某里某家有食口十人，积粟百石。该上交的粟米要限期送出，过期不交的则没收所有粟米充公，谁揭发出来，将赏给没收粟米的十分之三。我方存米多少不能让百姓知道，以免动摇军心。

守臣进城负责防务后，要先物色做侦探的候卒，找到后将他们集中到葆宫，供给他们生活给养，不能让他们了解城防情况，另外安排其住处，其父母妻儿与其同住的，同样赐给衣食酒肉，派吏好好款待。探候往返执行任务，守臣要予以过问。守臣居室周围修筑三层围墙，在每道墙的墙角处建楼，内墙处所建的楼，要修一条长一丈五尺的上下复道与葆宫相通，葆宫内不分隔房间，住在葆宫的人，每三天换发一次垫席，注意观察他们的动静，地上铺三尺厚的茅草作床垫。所遣探候必定是乡邑中忠诚可靠的人，有父母妻儿的要多给资助。需经常派出去的，要替他们奉养父母妻儿，另建房舍，不要与众人住在一起，照常供给酒肉食物。如果改派他人，所给资助当如前一位探



receive corresponding titles and get emoluments or they may use them to pay ransom for their relatives or friends who are found guilty and redeem them. The city commander should invite them to his official residence to express his love for them. Give double rewards to those who are willing to give up the rewards bestowed upon them. Prepare the form for collecting the grain in this way: In a family of two in the neighborhood, 60,000 bushels of grains are stored. In a family of ten in the neighborhood, 10,000 bushels of grains are stored. Specify a date for collecting the grains. If the date is due and the grains are still not turned in, confiscate them and give them to the lord. If someone can find the grains hidden and report the case to the higher authorities, he can get three tenths of the grains discovered. Be careful not to let the people know the quantity of the grains collected.

When the commander in charge of the city defense enters the city, he should start with the selection of spies. Once he gets one, he should keep him in his official residence. But care must be taken not to let him know the information about the city defense. Spies should live in separation. Allow their parents, wives and children to live with them. Supply them with clothes, food, wine and meat and send trusted aides to entertain them. When a spy returns from a mission, the commander is to see him in person. The official residence of the commander should be composed of three layers of buildings. Towers are to be built up at the four corners of the exterior wall. Within the inner wall are the buildings of the inner ring. And there is a fifteen-foot-long road linking the building in the inner ring. There should be no inner rooms in this building. Distribute one straw mat every three days and lay it with straw more than three inches thick. When sending spies out, select those who are reliable and honest and have parents, wives and children. Supply them with enough money. Make sure that spies are to be sent out again and again and provide food, clothing and accommodation for their family members. Arrange spies to live in different rooms and provide them with the best wine and meat and do not mix them with other people. Give each spy the same amount of money.



【原文】

资之如前候。反，相参审信，厚赐之，候三发三信，重赐之。不欲受赐而欲为吏者，许之二百石之吏。守珮授之印。其不欲为吏而欲受构赏禄，皆如前。有能入深至主国者，问之审信，赏之倍他候。其不欲受赏，而欲为吏者，许之三百石之吏。扞士受赏赐者，守必身自致之其亲之所，见其见守之任。其欲复以佐上者，其构赏、爵禄、罪人倍之。

出候无过十里，居高便所树表，表三人守之，比至城者三表，与城上烽燧相望，昼则举烽，夜则举火。闻寇所从来，审知寇形必攻，论小城不自守通者，尽葆其老弱粟米畜产。遣卒候者无过五十人，客至堞去之。慎无厌建。候者曹无过三百人，日暮出之，为微职。空

【译文】

候。探候得来的情报要认真加以验审，如果情报准确，应予以厚赏。多次派出，情报多次准确的，更要重赏。不愿得赏而愿为吏的，许给他年俸二百石粮的职位，守臣还要亲自为他授印。不愿为吏而受赏的，就照前面说的办理。有谁能深入到敌国的国都去收集情报的，经过审验真确，所得赏赐将是其他探候的两倍。不愿受赏而愿为吏的，许给他年俸三百石粮的职位。捍卫城池立功受赏的人，守臣一定要亲自送往其父母的家中，让人们看到守臣对他们的尊宠。如果他们得将所得赏物再献给公家，那么他们将得到加倍赏赐和爵禄，也可赎出更多犯罪的亲朋好友。

出城担任巡逻警戒任务的候离城不超过十里，选择高地方便之处立表作记，每表派三人看守，从城外到城里约立三表，表与城上的烽火台遥相呼应，白日烧烟，晚上举火。探听到敌人来的方向，观察敌人的形迹知其要来攻城时，考虑到城小难以守住城外的要道，就要保护老弱、粮食、畜产安全移入城内。派出去巡逻的卒候不超过五十人，敌人到达城堞外就马上撤回，慎无滞留。候的总数不要超过三百



When they come back, double-check the information that they provide. If they are reliable, award them with rewards. If the information provided by them proves to be reliable for three times consecutively, award them with double rewards. If they prefer to be officials and are not willing to receive the rewards, allot them the official posts with the emoluments worth 20,000 bushels of grain a year. The commander is to grant them the official seals in person. If they are not willing to be officials and are willing to receive the rewards, give them the same amount of emoluments. For those who go deep into the capital city of the enemy and provide the true information, the rewards they get should be twice as much as the ones received by other spies. If they are not willing to receive the rewards and are willing to become officials, allot them the official posts with the emoluments worth 30,000 bushels of grain a year. As for the heroes who have made extraordinary contribution in the city defense, the city commander should bring gifts to the place where the parents of the heroes live to let them feel the love the city commander bestows upon their sons. For those who are willing to give up the rewards bestowed upon them, the rewards and emoluments that they can actually get and the number of criminals that they can redeem can be doubled.

The soldiers on guard duty should not be sent out for more than 3 miles. Install a signpost in a place that is both high and convenient. Send three soldiers to guard it. Install three signposts in three different places ranging from the place afar to the place near and make them stand in line with the torch tower on the city wall. Burn the smoke at daytime and light the torch in the evening. When hearing from which direction the enemy comes from, that means that they are soon to launch the attack, if the city is unable to guard its main communication routes, care must be taken to bring old people, children, grain and domestic animals into the city. The number of the soldiers to be sent out on guard duty should not surpass 50. When the enemy approaches the low wall outside the city, these soldiers must withdraw into the city immediately. The total number of the soldiers to be sent out on guard duty should not surpass 300. They should go out



【原文】

队、要塞之人所往来者，令可以迹者，无下里三人，平而迹。各立其表，城上应之。候出越陈表，遮坐郭门之外内，立其表，令卒之半居门内，令其少多无可知也。即有惊，见寇越陈去，城上以麾指之，迹坐击缶期，以战备从麾所指望见寇，举一垂；入竟，举二垂；狎郭，举三垂；入郭，举四垂；狎城，举五垂。夜以火，皆如此。去郭百步，墙垣、树木小大尽伐除之。外空井，尽窒之，无令可得汲也。外空室尽发之，木尽伐之。诸可以攻城者尽内城中，令其人各有以记之。事以，各以其记取之。事为之券，书其枚数。当遂材木不能尽内，即烧之，无令客得而用之。

人自大书版，著之其署忠。有司出其所治，则从淫之法，其罪

【译文】

人，晚上派出去活动，戴上标识便于联络。旷野及人来人往的要塞之地，要派出候者去查勘敌人的踪迹，一里地不少于三人，候者每日清晨前往查勘，并各立表以示其所在方位，城上好予以照应。出去巡逻的候可越过田野上的表记，而遮候坐郭门内外，也立表作记。命士卒一半隐藏在郭门内，使敌人无从知道我方虚实。如果发生警事，见敌人正越过田表而来，城上即挥旗指挥，遮候击鼓整旗，听从将旗的指挥做好战斗准备。望见敌人，点燃一处烽烟；敌人入境，点燃两处烽烟，敌人集于城外，点三处烽烟；敌人进郭门，点四处烽烟；敌人接近大城，点五处烽烟。晚上以火报警，同白日烧烟一样。城外百步以内，拆除所有城墙，伐光大小树木。城外居民的水井全部填塞，不让敌人汲水。城外的民房一律推倒，树木砍光。凡可用来攻城的物品尽收城中，令物主各人记数，吏发给收据，写明件数，战事结束，物主各按其所记来取。当道的材木不能纳入城中的，就放火烧掉，不让敌人使用。

各人将姓名书于版上，写在署所中。有关部门制定出惩罚条例。



of the city after dark and wear the badges. Soldiers should be dispatched to the road or the pass frequented by the passers-by to search for the enemy's traces. There should be at least three soldiers every half a mile. And this should be done as soon as the day breaks. Everybody should set up a signpost to report to the city what they find and the people in the city should respond to it accordingly. When the out-going soldiers set up the sign posts to report to the city what they saw, the soldiers guarding the city wall should also set up liaison marks. Arrange half of the soldiers to stay outside the city wall and another half to stay inside the city wall so that the enemy will not know the exact number of our soldiers. In case of emergency, when seeing the enemy crossing the fields, use flags to pass on orders. Beat drums and wave flags to alert the soldiers on our side. When the enemy comes into our eyesight, burn one pile of smoke; when they enter the border of the city, burn two piles of smoke; when they approach the low walls outside the city, burn three piles of smoke; when they enter the low walls outside the city wall, burn four piles of smoke; when they approach the foot of the city wall, burn five piles of smoke. At night, light the torch. The number to be lit is the same as the one being lit at the daytime.

Destroy all the big or small walls and trees that are 600 feet away from the city wall. Fill the wells outside the city with earth so that the enemy will have no water to fetch when they arrive. All the houses and trees outside the city must be destroyed. Carry in the city all the materials that can be used to attack the city and get them all recorded in the registration book. When the war is over, the owner of these materials can get them back according to what is recorded in the registration book. The officers should give them the receipts and write down the number of the materials collected. If the timbers on the road cannot be carried into the city, burn them up on the spot so that they will not fall into the enemy's hands.

Everybody must write his name on a board and hang it in his office. The commander is to announce the punitive measures: If anyone is found



【原文】

射。务色漫缶，淫器不静，当路尼众，舍事后就，逾时不宁，其罪射。灌器穢众，其罪杀。非上不谏，次主凶言，其罪杀。无敢有乐器，弊骖军中，有则其罪射。非有司之令，无敢有车驰、人趋，有则其罪射。无敢散牛马军中，有则其罪射。饮食不时，其罪射。无敢歌哭于军中，有则其罪射。令各执罚尽杀，有司见有罪而不诛，同罚。若或逃之，亦杀。凡将率斗其众失法，杀。凡有司不使去卒、吏民闻誓令，代之服罪。凡戮人于市，死上目行。

谒者侍令门外，为二曹，夹门坐，铺食更，无空。门下谒者一长，守数令入中，视其亡者，以督门尉与其官长，及亡者入中报。四人夹令门内坐，二人夹散门外坐。客见，持兵立前，铺食更，上侍者

【译文】

放纵淫乱的，以矢穿耳惩处。自高自大欺侮好人；说话滔滔不绝；当路阻碍众人；事急而后到，不按时上岗又不请假的，以矢穿耳惩处。喧闹不止惊扰众人的，以矢穿耳惩处。当面不提意见，背后讥讽上司，任意口出恶言的，处死刑。军中不得奏乐、下棋，违者以矢穿耳惩处。没有有关部门的命令，不得随意开车、跑步，违者以矢穿耳惩处。不得在军营中散放牛马，违者以矢穿耳惩处。饮食不按时，以矢穿耳惩处。军中不得歌唱、哭闹，违者以矢穿耳惩处。令有关部门按条例执法，该杀的尽杀，有关负责人见罪而不罚者，将同罪。如果有人想逃跑，则处以死刑。凡将领不能约束士卒按规定作战的，处死刑。如果有关负责人不让士卒、吏民知晓禁令，那么，有关负责人将代士卒、吏民服罪。凡犯死罪者当众行刑，陈尸三日以示众。

侍卫的人在门外待命，分为两队，坐守门的两边，轮流进餐，不能缺人。门下侍卫推选一位长者，随时进去向守臣报告情况，守臣阅其逃离者名单，责成门尉及其官长查询上报。四个人为两边在令门内坐守，两个人分两边在散门外坐守。宾客来见守臣，侍卫持兵器站立于前，轮流就餐，向守臣报侍者名字。守臣官署堂上建楼，在楼上担



to be loose in morals, pierce his ears with arrows; if he arrogantly bullies others, makes a lot of noises, blocks the traffic, or is tardy in his work or late without asking for leave, pierce his ears with arrows. And kill those who scream and cry and disturb people. The death penalty will also go to those who blame their superiors behind their backs instead of voicing their opinions to their superiors face to face. And any violation of the following prohibitions is to face the punishment of getting his ears pierced with arrows: Playing music or play chess; driving a cart at a fast speed or walking at a fast speed; scattering the cattle and horses loosely in the garrison; not having meals in time or singing or crying in the garrison. Pass the order to the officials and officers at all levels that the punitive measures must be firmly implemented and that those who deserve the death penalty must be killed. If they witness the crimes but fail to punish the criminals, they will receive the same punishments as those criminals. If the criminals run away, those responsible for this will be killed. If the generals fail to make the soldiers fight according to the rules and regulations, they will be killed. If the officers fail to let people and soldiers know the prohibitions mentioned above, they will be punished. For anyone who is sentenced to death and is killed on the street, his body is to be displayed in public for three days.

Arrange soldiers to guard the gate of the official residence of the city commander and divide them into two groups. They should sit by the gate and exchange sentries at breakfast or suppertime. Make sure that there are always sentries on duty. Select an officer in charge of the sentries and get him to check the number of soldiers escaped and urge the other officers to strengthen discipline and report in time the names of the soldiers escaped. Assign four guards to sit at the interior gate of the city commander's official residence and two to sit at the exterior gate. When someone asks to see the city commander, the guards should immediately carry the arms and interrogate and examine him. When it is time to exchange sentries at breakfast or suppertime, report to the superior the names of the guards.



【原文】

名。守室下高楼，候者望见乘车若骑卒道外来者，及城中非常者，辄言之守。守以须城上候城门及邑吏来告其事者以验之，楼下人受候者言，以报守。中涓二人，夹散门内坐，门常闭，铺食更，中涓一长者。环守宫之术衢，置屯道，各垣其两旁，高丈，为埤隄，立初鸡足置，夹挟视葆食。而札书得必谨案视参食者，节不法，正请之。屯陈垣外术衢街皆楼，高临里中，楼一鼓聋灶。即有物故，鼓。吏至而止。夜以火指鼓所。城下五十步一厕，厕与上同圉。请有罪过而可无断者，令杼厕利之。

【译文】

负警戒任务的候卒望见有车乘或骑卒从外而来，或者城中发生异常情况，就立即报告守臣。守臣得候卒报告，又待城门候卒及邑吏等报告来，以此参验虚实。由楼下的人将候卒的报告转报守臣。负责传达的中涓二人，分坐散门内，散门要常关闭，轮流进餐，中涓也推一长者负责。守臣官署周围的通路要修成夹道，两旁筑墙，墙高一丈，墙上打孔，士卒可以从孔中窥视人质住的葆宫。如接得文书，需仔细审阅验证，如有不合之处，暂不转送，留待查处。夹道墙外道上建楼，楼比居民的房子高。楼上一击鼓，即预备好壘灶，一旦有事就击鼓报警，待邑吏到来才停止击鼓。晚上用火把指挥，置放鼓的鼓架，以四只足鼎为稳，不要用鸡足形。城下五十步修一厕所，城上城下厕所贮污的通道相通。凡犯了罪而不被处斩的人，令其打扫厕所卫生。

杂守第七十一

【原文】

禽子问曰：“客众而勇，轻意见威，以骇主人。薪土俱上，以为羊岭，积土为高，以临民，蒙櫓俱前，遂属之城，兵弩俱上，为之奈

【译文】

禽滑釐问：“敌人以众多兵力猛烈发起攻势，轻狂施威，借以吓人。他们运来薪土，筑基址堆高山，逐渐与我城相连，居高临下，以



Assign guards on the tower of the official residence of the commander to watch the situation outside the city. When they see that there are chivalries and charioteers coming from afar, or anything unusual, they should report it to the commander without delay. The commander should wait for the report coming from the guards at the city gates and the head of the county and then compare them carefully. When hearing the report from the guards on the tower, the soldiers downstairs should pass the words to the commander immediately.

Those responsible for passing the words to the commander are two in number. They are to sit behind the inner door, which is often closed, and they are to exchange sentries at breakfast and suppertime. Of the two, the senior one is to be the leader.

Build a road surrounding the official residence of the commander with walls on both sides. The wall should be 10 feet high with an observation tower built on it. When receiving letters and documents, the commander should compare them with other relevant information. When in doubt, get them sorted out immediately. On both sides of the road, or the broad road outside the wall or the street in the city, towers must be built so that they stand high in the city lanes. Place a drum and a stove on the tower. In case of emergency, beat the drum until the officer arrives. At night, use the torch to alert the people.

Build a lavatory every 300 feet in the city. The lavatory on the city wall and the one below it should share one manure pit. Arrange those who have the faults but do not deserve to be killed to do the cleaning as a way of punishment.

Chapter 71

Miscellaneous Measures for Defense

Qing Huali said: "The enemy is large in number, very brave, very arrogant and intimidating. They pile up earth, stone and timber into a high



【原文】

何？”子墨子曰：“子问羊岭之守邪？羊岭者攻之拙者也，足以劳卒，不足以害城。羊岭之政，远攻则远害，近城则近害，不至城。矢石无休，左右趣射，蒯为柱后，望以固。厉吾锐卒，慎无使顾；守者重下，攻者轻去。养勇高奋，民心百倍，多执数少，卒乃不怠。

“作士不休，不能禁御，遂属之城，以御云梯之法应之。凡待烟、冲、云梯、临之法，必应城以御之曰不足，则以木椹之。左百步，右百步，繁下矢、石、沙、炭以雨之，薪火、水汤以济之。选厉锐卒，慎无使顾，审赏行罚，以静为故，从之以急，无使生虑，恚瘴高愤，

【译文】

大楯作遮挡，兵弩一齐上，对此我们怎么办？”墨子回答说：“你是问怎样防备敌人用积土造山的办法来进攻吧？用积土造山来进攻是笨拙的办法，它足以使士卒劳困，却不足以危害城池。用积土造山来进攻，远处攻就远处防御，近处攻就近处防御，不让敌人到达城上。我方从城上不停发射矢石，左右开弓，碎沙、礮石往下掷，让敌人看到防守的坚固。派遣精兵锐卒，不要胆怯后退。守者狠狠还击，攻者自然逃溃。培养勇气振奋精神，百姓信心百倍，多杀敌者给重赏，士卒斗志不衰竭。

“如果不能阻止敌人积土为山，其土山已与我城相连时，可采用抵挡云梯的办法对付他。对付敌人填沟池、用冲车、架云梯、积高山的办法，是在城上修建行城，如果行城还不足以御敌，为防止城被冲击，要在城墙外加固一层木椹，木椹左右各六十丈。从城上频繁发射箭矢，抛掷石、沙、炭，如雨而下，薪火、热水跟着倒。选择精兵锐卒，不要胆怯后退，赏罚分明，务求沉着镇静，动作迅速，勿使生变，培养勇气，振奋精神，百姓信心百倍，多擒敌者给予重赏，士卒



platform to attack us from above with both arrows and broadswords and approach the city wall under the protection of big shields. Facing such a situation, what shall we do?"

Master Mozi said: "Are you asking about how to cope with such an attack? Building an elevated platform to launch the attack from above is a very foolish method. It can only exhaust the attackers while bringing no harm to the defenders. If the enemy launches an attack from afar, ward off the attack with the strategy of launching a counterattack from afar; if the enemy launches an attack at the short distance, then ward off the attack with the strategy of launching a counterattack at the close distance. Shoot arrows and stones at the enemy from both the left side and the right side and then throw big rocks at them. This being done, the defense line can be consolidated. Boost the morale of our crack troops and be cautious not to discourage them. Respect those who defeat the enemy in the battle and despise those who run away from their fighting posts. Once the morale of the soldiers is boosted, the ordinary people will become more confident. And the soldiers will not slacken the effort if they can get more rewards when they catch more enemies.

"If the enemy keeps piling up earth onto a high platform and we cannot stop it; if this platform is about to approach our city wall, we should cope with it with defensive measures against attacks by way of scaling ladders. If the enemy attacks us by way of filling up the city moat, using chariots or scaling ladders to storm into the city, or building high platforms, we must increase the height and the width of the city wall to ward it off. If the city wall is not thick enough, we should consolidate it with outer coffins that are 600 feet wide on the left side and 600 feet wide on the right side. Throw arrows, stones, sand, earth, fire and boiling water at the enemy like the rainfall. Boost the morale of our crack troops and be cautious not to discourage them. Mete out rewards and punishments in time. Remain calm, but take immediate actions in case of emergency. Once the morale of the soldiers is boosted, the ordinary people will become more confident. And the soldiers will not slacken the effort if they

【原文】

民心百倍，多执数赏，卒乃不怠。冲、临、梯皆以冲冲之。

“渠长丈五尺，其埋者三尺，矢长丈二尺。渠广丈六尺，其弟丈二尺，渠之垂者四尺。树渠无傅叶五寸，梯渠十丈一梯，渠纒大数，里二百五十八，渠荅百二十九。

“诸外道可要塞以难寇，其甚害者为筑三亭，亭三隅，织女之，令能相救。诸距阜、山林、沟渎、丘陵、阡陌、郭门、若闾术，可要塞及为微职，可以迹知往来者少多及所伏藏之处。

“葆民，先举城中官府、民宅、室署，大小调处，葆者或欲从兄弟、知识者许之。外宅粟米、畜产、财物诸可以佐城者，送入城中，事即急，则使积门内。民献粟米、布帛、金钱、牛马、畜产，皆为置平贾，与主券书之。

“使人各得其所长，天下事当，钧其分职；天下事得，皆其所喜，天下事备，强弱有数，天下事具矣。

【译文】

斗志才不衰。抵御敌人冲、临、梯的办法亦可用冲器来冲撞它。

“防守用的渠械长一丈五尺，下部埋入三尺，露出地面部分一丈二尺。梯渠长一丈六尺，露出地面部分为一丈二尺。遮障矢石的竹荅，其前面作牵垂用的横木为四尺。立渠时渠与城堞的距离不超过五寸。梯渠十丈一个。渠与荅相互错置，两步一个，一里二百五十八步，约树渠荅一百二十九个。

“城外要道之处可筑障碍阻挡敌寇，特别重要的地方要修筑三个防卫亭，亭呈三角形，如天上织女三星之状，使三亭之间能及时相互援救。各高地、山林、沟渎、丘陵、道路、郭门及里巷街道，都要设置障碍，并立标记，以便于探查敌人的多少及其躲藏的地方。

“要保护百姓，将城中的官府、民宅、各办事处，按其面积大小分派给百姓暂时居住，被保护的人想与兄弟、朋友住在一起也可以。城外民宅的粟米、畜产、财物凡可以帮助守城的一切物品，统统运入城中，如果事态紧急来不及，可先堆积于城门内。老百姓献出的粟米、布帛、金钱、牛马、畜产等，都应公平估定价值，发给物主证券，写明具体数字。

“用人能发挥其长处，才算用人得当；分配均衡，各司其职，事情才能办好；各人都得到了喜爱的东西，强与弱心中有定数，这样治理天下才算成功。





can get more rewards when they catch more enemies. Actually, when the enemy uses chariots or scaling ladders to storm into the city, or attack the city wall by building high platforms, we can ward off their attack by using the mechanisms to bump against them.

“As a defensive device, the *qu* is an erect post, 15 feet high with 3 feet being buried underneath the earth. Its upper arm is 12 feet high and it is 16 feet wide with the ladder being 12 feet long. The lower part of the *qu* is 4 feet long. The place where it is erected should be 5 inches away from the battlements. Place a *qu* with ladders every 100 feet on the city wall. Altogether 129 *qus* and protective screens should be installed.

“Road barriers outside the city can be used to stop the enemy. Three lookout posts should be set up in strategically important places. They will form a triangle just as the three stars of the Weaving Girls do and this unique disposition will make it easy for them to help each other when facing the danger. Leave marks in all the hills, fields, roads, city gates, lanes and streets that are suitable for building forts. In this way we can keep track of the number of the enemy and the places where they hide themselves.

“Arrange the people outside the city to live in the office buildings or civilian houses according to the demands. Allow them to live together with their relatives and friends. Get into the city all the grain, domestic animals and the properties that can help in the city defense. In case of emergency, pile them up at the city gate. Estimate fairly the value of the grain, cloth, money, cattle, horses and other domestic animals collected from the people. Give the owners the receipts and write down the value of the goods.

“If everyone’s talent can be brought into full play, everything in the world can be dealt with properly; if everyone’s job responsibility is properly shared, everything in the world can be accomplished; if everyone is allowed to do what he likes, he will get everything ready; if everyone knows his weak points as well as his strong points, everything can be done perfectly.



【原文】

“筑邮亭者圜之，高三丈以上，令侍杀。为辟梯，梯两臂长三尺，连门三尺，报以绳连之。槩再杂为县梁。聳灶，亭一鼓。寇烽、惊烽、乱烽，传火以次应之，至主国止，其事急者引而上下之。烽火以举，辄五鼓传，又以火属之，言寇所从来者少多，旦奔还，去来属次烽勿罢。望见寇，举一烽；入境，举二烽；射妻，举三烽一蓝；郭会，举四烽二蓝；城会，举五烽五蓝。夜以火，如此数。守烽者事急。

“候无过五十，寇至叶，随去之，唯奔速。日暮出之，令皆为微职。距阜、山林，皆令可以迹，平明而迹。无迹，各立其表，下城之应。候出置田表，斥坐郭内外立旗帜，卒半在内，令多少无可知。即有惊，举孔表，见寇，举牧表。城上以麾指之，斥步鼓整旗，旗以备

【译文】

“边塞烽火台要修成圆形，高三丈以上，令其有斜度。用梯子往上，梯的两臂长三丈，梯板宽三尺，用绳将梯板缠绕在梯臂上。城下的沟池上悬两座吊桥。准备好能搬动的堽灶，每亭置一鼓。敌人入侵时就用烽火报警，发生警事时用烽火报警，有动乱时也用烽火报警，按事情的缓急程度依次传应，直达国都为止。有紧急情况，就牵引桔槔，使之抬高散发浓烟报警。烽火已经举起，接着五鼓击传，再用火报告敌人的多寡，不能停留。敌人或来或往，行踪不定，举烽不能停止。望见敌寇，举一烽；敌寇入境，举二烽；敌寇急趋要害之地，举三烽三击鼓；敌兵进入城郭，举四烽四击鼓；敌兵进临城下，举五烽五击鼓。晚上举火报警，按白日的办法如数执行。守卫烽火台的人发现紧急情况就用烽火告急。

“出城担任巡逻警戒任务的候卒不要超过五十人，敌人接近城堞外，就随即撤离，不要滞留。晚上出去活动，都戴上标识。高地、山林，派候者查勘敌人踪迹，每日清晨前往勘查，每里地不少于三人，并各立表记，城上好接应。候出外置田表，遮候坐守郭门内外竖起旗帜，士卒多半藏在门内，使敌人不知我方虚实。有警事，举城外第一个田表，看见敌人，举第二个田表。城上用旗帜指挥，遮候击鼓整



“The lookout post should be built in the round shape, and is more than 30 feet high with its top shaped like a cone. Install a ladder with 30-foot-long handrails. The distance between two steps is 3 feet. Tie the ladder and the handrails together with ropes. Dig the trenches outside the city in two rows over which beams are crossed. Install a stove and a drum in every outlook post. Light the fire when the enemy launches the attack. The fire lit to indicate the danger, and the fire indicating the crossfire should all be passed on one by one to the capital. In case of emergency, the fire should be flung up and down. Once the fire is lit, beat the drums five times immediately and light another fire to indicate the direction of the enemy’s attack and their number. If the enemy keeps on coming and going, do not extinguish the fire. When the enemies come from afar for the first time, burn one pile of smoke; when they enter the border, burn two piles of smoke; when they approach the outer city, burn three piles of smoke plus one huge basket; when they gather at the outer city, burn four piles of smoke plus two huge baskets; when they approach the city wall, burn five piles of smoke plus five huge baskets. Use fire in place of the smoke when it gets dark.

“The number of soldiers to be sent on duty outside the city should not surpass 50. When the enemy approaches the low wall outside the city, these soldiers must withdraw into the city immediately. Do not linger on. Send the soldiers out of the city after dark and ask them to wear badges. At daybreak, send soldiers to the mountains and forests to look for the traces left by the enemy. Assign at least three soldiers within half a mile. They should set up signposts to indicate the enemy movements and the people in the city should react correspondingly after seeing the signposts. The soldiers outside the city should implant wood stakes in the fields while those sitting inside the city gate should hold flags high. In this way, the enemy will not know exactly the number of soldiers on duty. In face of the danger, raise the wood stakes implanted outside the city; at the sight of the enemy, lift the flags inside the city. Use the flags to command the soldiers in the city defense. The soldiers on duty should follow the

【原文】

战从麾所指。田者男子以预备从斥，女子亟走入。即见放，到传到城止。守表者三人，更立捶表而望，守数令骑若吏行旁视，有以知为所为。其曹一鼓。望见寇，鼓传到城止。

“斗食，终岁三十六石；参食，终岁二十四石；四食，终岁十八石；五食，终岁十四石四斗；六食，终岁十二石。斗食食五升，参食食参升小半，四食食二升半，五食食二升，六食食一升大半，日再食。救死之时，日二升者二十日，日三升者三十日，日四升者四十日，如是，而民免于九十日之约矣。

“寇近，亟收诸杂乡金器，若铜铁及他可以左守事者。先举县官室居、官府不急者，材之大小长短及凡数，即急先发。寇薄，发屋，伐

【译文】

旗，听从将旗的指挥做好战斗准备。在田里耕作的男子跟着遮候做好战斗准备，女子赶快跑入城中。见敌即击鼓，让鼓声传到城中。每表派三人守卫，还要在烽火亭上立邮表以观望敌人动静。守臣经常派骑卒或官吏巡视各处，了解情况，每处置一鼓，见到敌人就击鼓，直到鼓声传到城中为止。

“按每人每日吃两顿，每天吃一斗米计算，一年要吃三十六石粮；如果每天只吃一斗的三分之二，一年吃粮二十四石；如果每天只吃一斗的四分之二，一年吃粮十八石；如果每天只吃一斗的五分之二，一年吃粮十四石四斗；如果每天只吃一斗的六分之二，一年吃粮十二石。每天吃一斗的，每顿要吃五升；每天吃一斗的三分之二的，每顿只吃三升多一点；每天吃一斗的四分之二的，每顿只吃二升半；每天吃一斗的五分之二的，每顿只吃二升；每天吃一斗的六分之二的，每顿只吃一升多。粮食紧张危及生存时，每天节约二升可多坚持二十天，每天节约三升可多坚持三十天，每天节约四升可多坚持四十天，如此，百姓可坚持九十天而免于饿死了。

“敌人临近，要急将城外别乡的金器或铜铁及其他可以辅助城防的器物收入城内。先调查登记官吏的居室与官府不急用的物品、材木大小的总数，急用时即可征用。敌人逼近之时，毁屋伐木，即便有人请





order when the flags are raised or the drums are beaten. The men plowing in the fields should follow the soldiers in fighting against the enemy, and women should go inside the city as soon as possible. Upon seeing the enemy, keep beating the drums until the news is passed on to the city. The three soldiers that guard the signpost should also set up some other posts to watch other places. The commander should send chivalries and officers to tour round from time to time to monitor the enemy movements. The soldiers on duty should have a drum. Upon seeing the enemy, they must keep beating the drum until the people in the city get the news.

“If a man takes 10 bushels of grain a day, he will consume 3600 bushels in a year. If he takes 6.6 bushels of grain a day, he will consume only 2400 bushels a year. If he takes 5 bushels of grain a day, he can consume only 1800 bushels a year. If he takes 4 bushels of grain a day, he will consume only 1440 bushels of grain a year. If he takes 3.3 bushels of grain a day, he will only consume 1200 bushels a year. If one takes 10 bushels of grain a year, that means he will have 5 bushels for each meal. If he eats 6.6 bushels of grain, he will only consume 3.3 bushels of grain for each meal. If he takes 5 bushels of grain, he will eat only 2.5 bushels of grain for each meal. If he takes 4 bushels of grain a day, he will only consume 2 bushels of grain a meal. If he takes 3.3 bushels of grain a day, he will only consume 1.65 bushels of grain. And he is to eat two meals a day. In times of food shortage, if everyone has 20 bushels of grain, he should sustain up to 20 days; if everyone has 30 bushels of grain, he should sustain up to 30 days; if everyone can have 40 bushels of grain, he should sustain up to 40 days; if everyone saves food in this way, people can tide over the 90 days’ food crisis without being starved to death.

“When the enemy troops approach, speed up the pace of collecting the hardware such as copper, iron and other useful materials from the remote areas. First register the goods that are not in urgent need in the houses and office buildings of the officials in the counties and when timbers are found, count their quantity, length and size and bring them immediately to the city. When the enemy is near at sight, destroy the houses

【原文】

木，虽有请谒，勿听。入柴，勿积鱼鳞簪，当队，令易取也。材木不能尽入者，燔之，无令寇得用之。积木，各以长短大小恶美形相从，城四面外各积其内，诸木大者皆以为关鼻，乃积聚之。

“城守司马以上，父母、昆弟、妻子，有质在主所，乃可以坚守。署都司空，大城四人，候二人，县候面一，亭尉、次司空、亭一人。吏侍守所者财足，廉信，父母昆弟妻子有在葆宫中者，乃得为侍吏。诸吏必有质，乃得任事。守大门者二人，夹门而立，令行者趣其外。各四戟，夹门立，而其人坐其下。吏日五阅之，上逋者名。

“池外廉，有要有害，必为疑人，令往来行夜者射之，谋其疏者。墙外水中，为竹箭，箭尺广二步，箭下于水五寸，杂长短，前外廉三行，外外乡，内亦内乡。三十步一弩庐，庐广十尺，袤丈二尺。

“队有急，极发其近者往佐，其次袭其处。

【译文】

求也不能听。将柴草捆好纳入城中，不要像鱼鳞般参差不齐，要放整齐，堆在当路的地方，便于提取。材木不能全部运到城中的，就地烧毁，不让敌人得用。堆积材木，要按长短、大小、好坏分类存放，城郊四面的物资，各向就近的城门输送，粗大的材木，先要在前端穿孔打眼后再堆放。

“守城时，司马以上的官吏，其父母、兄弟、妻子儿女在葆宫做人质的，才能坚定其守城的意志。设都司空一职，大城四人，候二人。城的四面各置一候，再设亭尉、次司空、亭各一人。在守臣身边供职的吏，要具有才干，为人廉洁忠信，其父母、兄弟、妻儿有在葆宫作人质的，才能当侍吏，各吏必有保人，才能担任职务。守卫守臣官署大门二人，要分别站立在门的两侧，不许行人在门外逗留。持戟的卫士四人，将戟放于门的两侧，人坐在戟下。吏每天点阅五次，要向上报离岗者名单。

“护城河之外要害之地，如发现可疑的人，即命往来巡查的人射击，疏忽大意酿成祸害者，将被诛。城外护城池中插上竹箭，宽一丈二尺，竹箭尖端比水面低五寸，竹箭长短间杂，在池的外沿插三行，外边一行竹箭，尖端向着外，里边一行，尖端向着内。三十步筑一连弩车台基，台基宽十尺，长一丈二尺。

“被敌人攻击的地点情况紧急，要立即调就近的部队增援，再调附近的部队接替增援部队的防务。





and fell the trees immediately. Make no concessions to anyone asking for a favor. The firewood brought to the city should be piled up at random. It should be stored near the main road and be convenient to fetch. Burn up the timber that cannot be brought into the city to prevent it from falling into the enemy's hands. Pile up the timber according to its length, size and quality. Store the goods brought into the city at the four corners of the city. Drill one small hole at the end of each timber and link them together with ropes.

“The enemy attack can be warded off if the parents, brothers, wives and children of the officers charged with the task of the city defense are taken as hostages in the official residence of the commander. To defend the city, a number of officers are needed. The officers working at the office of the commander must be the ones that are capable, honest and clean and whose parents, brothers, wives and children are kept as hostages in the official residence of the commander. No one is allowed to take office without having his family members as hostages. The two guards guarding the city gate must stand by the gate and urge the passers-by to leave the gate quickly. Erect four halberds near the gate and arrange the guards to sit beside them. The officer should check the city gate five times a day and report to his superior the names of the run-away soldiers.

“If any suspicious person is found on the bank of the moat, order the soldiers on patrol to shoot arrows at him. Kill anyone that neglects his duty. Implant the bamboo arrows into the water in the moat. The area for implanting the bamboo arrows should be 12 feet wide. And the head of the arrow should be four inches below the surface of the water. The long ones and the short ones should be well mixed. Arrange the first three rows facing the outside in this way: put arrowheads outwardly in the exterior row and inwardly in the interior row. Build a house every 180 feet to store up arrows. This house should be 10 feet wide and 12 feet long.

“When an army unit is in need of help, send the neighboring army

【原文】

“守节出入，使主节必疏书，署其情，令若其事，而须其还报以剑验之。节出，使所出门者，辄言节出时掺者名。

“百步一队。

“闾通守舍，相错穿室。治复道，为筑墉，墉善其上。

“取疏，令民家有三年畜蔬食，以备湛旱、岁不为。常令边县豫种畜芫、芸、乌喙、秣叶，外宅沟井窞可，塞不可，置此其中。安则示以危，危示以安。

“寇至，诸门户令皆凿而类窍之，各为二类，一凿而属绳，绳长四尺，大如指。寇至，先杀牛、羊、鸡、狗、乌、雁，收其皮革、筋、角、脂、劓、羽。彘皆剥之。吏樟桐白，为铁铍，厚简为衡枉。事急，卒不可远，令掘外宅林。谋多少，若治城上为击，三隅之。重五斤已上诸林木，渥水中，无过一筏。涂茅屋若积薪者，厚五寸已上。吏各举其步界中财物可以左守备者上。

【译文】

“守臣以符节作使者出入的凭证，掌管符节的吏一定要予以记录，所记的情况一定要与所办的事相合，待使者回报时以便查验。有人持节外出，所经过的城门，门官需登记持节者姓名上报。

“各道旁门均可通向守臣的住处，旁门相互错置，令生人不易辨识。修上下通道，筑环墙，墙上置瓦片防有人翻越。

“收获粮食菜蔬，让百姓储备三年以上的干粮，以防水旱之年没有收成。让边县事先种植并储备芫、芒、乌喙、椒等毒草，城外的民宅、沟井，能推倒的推倒，能填塞的填塞，不能填塞的沟井，投放毒草以毒敌人。安全的时候要想到有危险，危险的时候要考虑如何安全。

“敌人到来，要在各城门上穿孔打眼，并将孔眼盖住。每门凿二孔，一孔用手指粗的绳索系绊。事先杀了牛、羊、猪、鸡、狗、鸭、鹅，将皮革、筋、角、脂、脑、羽收集起来。用楸木、桐木、栗木为横柱，安置铁斧，厚设防线阻拦敌人。如果形势紧急，远处材木一下子运不来，就采伐附近林木代替。征用多少材木，根据城上建楼的多少来定，楼建成三角形。重五斤以上的小材木编成筏子浸泡水中，不要叠放。茅屋或堆积的柴薪，外面要涂上五寸以上的厚泥以防着火。各吏须调查辖区内财物，凡能支助城防的即征拨上报。





units to reinforce it immediately and arrange another unit adjacent to it to take its place.

“When the envoys with tallies go out of the city gate, the officer in charge must keep a record of the business that they tackle so that when they come back he can check whether they have told the truth. Once the envoys with tallies pass the gate, the guards should report immediately to the superior the time of their passage and the name of the envoys.

“Install one army unit every 600 feet.

“The side gate of the official residence of the commander should lead to its inner houses along a zigzagged path. Also a wall is to be built with broken tiles and woks to be implanted on its top.

“Make sure that to cope with flood, drought or poor harvest, every household should store vegetables and grain that can feed a family for three years. Arrange the remote counties to grow some poisonous plants. Fill the ditches and wells outside the city with earth. Throw the poisonous plants into those that cannot be filled with earth in time. In times of peace, warn people of the possible danger; in times of danger, show them the route to safety.

“When the enemy troops arrive, drill two holes on all the doors in the city and pass through one of the holes with a four-foot-long, one-thumb-thick rope. Kill such domestic animals as cattle, sheep, chicken, dogs, ducks and geese and collect their skin, tendons, horns, fat, heads and leather. Skin pigs, use hardwood as the shaft of the axes and the thick timber as the beam. In an emergency when wood cannot be fetched from afar, cut the trees around the exterior house. The quantity of the timber collected should satisfy the needs of the repair work of the city wall. Build the city defense works in the shape of a triangle. Soak into the water no more than one row of the wood weighing more than 5 pounds. Plaster the roof of the thatched hut and the firewood with five-inch-thick mud. Every local official should investigate and collect the materials within his area that can be used in the city defense and report it to the higher authorities.



【原文】

“有谗人，有利人，有恶人，有善人，有长人，有谋士，有勇士，有巧士，有使士，有内人者，外人者，有善人者，有善门人者。守必察其所以然者，应名乃内之。民相恶，若议吏，吏所解，皆札书藏之，以须告之至以参验之。睨者小五尺，不可卒者，为署吏，令给事官府若舍。藟石、厉矢、诸材器用，皆谨部，各有积分数。为解车以枹，城矣以轺车，轮轳，广十尺，辕长丈，为三辐，广六尺。为板箱长与辕等高四尺，善盖上治中令可载矢。”

子墨子曰：“凡不守者有五：城大人少，一不守也；城小人众，二不守也；人众食寡，三不守也；市去城远，四不守也；畜积在外，富人在虚，五不守也。率万家而城方三里。”

【译文】

“有进谗言的人，有利人的人，有恶人，有善人，有智人，有谋士，有勇士，有巧士，有信士，有内人，有外人，有对人好的人，有善与人斗的人。守臣一定要注意观察他们，凡名声与实际相符者，就予以接纳。百姓相互有仇怨，或者对吏有意见，吏要帮助解除仇怨，并将仇怨者姓名、情况记录在案，有控告其因私仇害及公事时，即可查验核实。儿童不宜充当戍卒，由署吏安排，派他们到官府或守臣私舍去服役。礪石、厉矢，各种材木器用，都要仔细部署，掌握各处存放数共有多少。用梓木制轺车，用轺车运载箭矢，轺车有轮轳，车前的直辕长一丈，四个轮子，两轮的宽度为六尺。车上的板箱，长度与辕齐等，板箱高四尺，上边用板盖盖好放整齐，以便装载箭矢。”

墨子说：“不能守城有五种情况：一是城大人口少，二是城小人口多，三是人多缺食物，四是集市离城较远难以采购物品，五是城防器用还在城外，而富人不住城内。大约要有万户人家及方圆三里地面才可守城。”



“There are slanderers, benefactors, evil men, good men, men with special talents, counselors, heroes, craftsmen, envoys, broad-minded men, narrow-minded men, kind-hearted men and good doorkeepers. The commander must probe into the reasons why they possess such qualities and accept only those whose conduct deserves their names. Write down in written form the grudges existing among the people, the charges against the officials and the verbal defense of the accused. Keep a good record of them so that the accuser may use them as the cross reference of the evidence in the future. Arrange those who are less than 5 feet tall and are not allowed to join the army to work in the office building of the city commander or in the houses of other officials.

“Pile up cautiously a regular amount of stones, arrows and other military instruments. Use catalpa to make special carts to carry arrows. The shafts of the cart are 10 feet long and its four wheels are 6 feet high. And its carriage is 4 feet high and 10 feet long. Cover the carriage with the lid and set aside enough space for carrying arrows.”

Master Mozi said, “The following five cases are not suitable for the city defense: 1) The city is too big and the defending troops are too few; 2) The city is too small and the people in the city are too many; 3) There are too many people and too little food; 4) The market is too far away from the city; 5) The materials stored are not in the city and the rich people live in the countryside. Generally speaking, a city with 10,000 families and 0.6 square miles is easier to be defended.”

