

Sayings
of
Mo Ti



TRANSLATED
BY
W. P. MEI

MOZI	3
Book 1	4
Befriending the Learned.....	4
Self-cultivation.....	9
On Dyeing.....	13
On the necessity of standards.....	17
The seven causes of anxiety.....	22
Indulgence in Excess.....	28
Threefold Argument.....	36
Book 2	39
Exaltation of the Virtuous I.....	39
Exaltation of the Virtuous II.....	45
Exaltation of the Virtuous III.....	59
Book 3	67
Identification with the Superior I.....	67
Identification with the Superior II.....	73
Identification with the Superior III.....	87
Book 4	98
Universal Love I.....	98
Universal Love II.....	102
Universal Love III.....	111
Book 5	126
Condemnation of Offensive War I.....	126
Condemnation of Offensive War II.....	129
Condemnation of Offensive War III.....	136
Book 6	148
Economy of Expenditures I.....	148
Economy of Expenditures II.....	152
Economy of Expenditures III.....	156
Simplicity in Funerals I.....	156
Simplicity in Funerals II.....	156
Simplicity in Funerals III.....	157
Book 7	174
Will of Heaven I.....	174
Will of Heaven II.....	182
Will of Heaven III.....	194
Book 8	207
On Ghosts I.....	207
On Ghosts II.....	207
On Ghosts III.....	208
Condemnation of Music I.....	227
Book 9	236
Condemnation of Music II.....	236
Condemnation of Music III.....	236
Anti-Fatalism I.....	237
Anti-Fatalism II.....	246
Anti-Fatalism III.....	251
Anti-Confucianism I.....	259
Anti-Confucianism II.....	259
Book 10	273
Canon I.....	273
Canon II.....	308
Book 11	309
Major Illustrations.....	309
Minor Illustrations.....	309
Geng Zhu.....	310
Book 12	324
Esteem for Righteousness.....	324
Gong Meng.....	336
Book 13	353
Lu's Question.....	353
Gong Shu.....	372
Book 14	376
Fortification of the City Gate.....	376
Defense against Attack from an Elevation.....	376
Defense against Attack with Ladders	376
Preparation against Inundation.....	377
Preparation against a Sally.....	377
Preparation against Tunnelling.....	377
Defence against Ant-Rush.....	377
Book 15	378
The Sacrifice against the Coming of the Enemy.....	378
Flags and Pennants.....	378
Commands and Orders.....	378
Miscellaneous Measures in Defence.....	378
source.....	379

墨子

MOZI



THE BOOK OF MO TZU

卷一

BOOK 1

親士

BEFRIENDING THE LEARNED

1

If one does not preserve the learned in a state he will be injuring the state; if one is not zealous (to recommend) the virtuous upon seeing one, he will be neglecting the ruler. Enthusiasm is to be shown only to the virtuous, and plans for the country are only to be shared with the

learned. Few are those, who, neglecting the virtuous and slighting the learned, could still maintain the existence of their countries.

2

Formerly Lord Wen was once in exile and yet later became the leading feudal lord. Lord Huan was once forced to leave his state and yet later became a “tyrant” among the feudal lords. Lord Gou Jian of Yue was once brought under humiliation by the king of Wu, and yet he was later looked upon with awe by the princes of China. The reason that these three men became famous and successful in the world lies in that they were able to endure shame and humiliation within their states. The greatest men know of no defeat. The next greatest turn failure into success, and this, by the employment of the people.

3

I have heard it said: It is not that there is no peaceful abode but that I have no peaceful heart (over others' homelessness); it is not that my wealth is not sufficient but that my passion yearns for more (to improve others' conditions). Therefore the superior man is

strict with one's self but lenient with others (in matters of conduct) while the multitude are lenient with themselves but strict with others. The superior man carries out his ambitions successfully in action and studies the situation when he is at leisure. Even when he is taken as a mediocre individual he feels no dissatisfaction. This is because he has self-confidence. Therefore, those who attempt what seems difficult to them will obtain what they desire, but few who aim at what they desire can avoid what they dislike. Therefore, artful ministers are harmful to the lord and flattering subordinates are injurious to the ruler. The lord should have uncompromising ministers; the ruler should have stern subordinates. Only when counsel is given with farsightedness and advice administered with sternness, can the life of the state be secure and permanent.

4

If (to the contrary) the subordinates should value their positions and keep silence, the ministers near at hand would be speechless and those far away could only sigh, and the people would become bitter. When the ruler is surrounded with praises and flatteries and insulated against good counsels, then the country is in danger. Was it not because they

would not employ the scholars, that Jie and Zhou lost their empire and their lives? Thus it is said : To offer the greatest treasure of the country to the ruler is not as laudable as to recommend the virtuous and introduce the learned.

5

Among the five weapons the sharpest will be broken first. Among the five swords the keenest will be first worn out. The sweet wells become sooner dry and the elegant trees are oftener felled. The tortoises that are more responsive are oftener burned and the snakes that show more magic power are more sacrificed. Thus, Bi Gan died of his uprightness; Meng Fen perished by his strength; Xi Shi paid with her life for her beauty; and Wu Qi was torn alive for his achievement. This shows that there are but few who excel other people and do not perish on account of it. Hence the saying: Position of the supreme is hard to keep.

6

Even the kind ruler will not show favours to ministers without merit. Even the affectionate father will not love his useless

sons. He who occupies a position but is not equal to the task is not the proper person for the position. He who draws emoluments but does not deserve the rank is not the proper proprietor of the emoluments. Good bows may be hard to draw, but they can reach great heights and pierce deeply. Good horses may be hard to ride on, but they can carry heavy burdens and make long journeys. Real talents may be hard to command, but they can be trusted to be envoys to the court of the emperor and to meet the nobility. Therefore the big rivers do not despise the little brooklets for tributaries. And great men do not neglect any menial task or reject any trifle, and so they become vessels for the world. The water in a river does not come from a single source, neither is the fur coat that is worth a thousand yi composed of the white fur of a single fox. Now, to discard those who agree with the right but employ those who agree with one's self is not the way to be a great ruler. (Just as) Heaven and earth do not dazzle, great bodies of water do not boil and foam, and great conflagrations do not coruscate, (so) the imperial character does not lift itself up beyond reach.

As to the chieftain of only a thousand people, he is straight like an arrow and smooth like a whetstone, unable to tolerate the manifold ways. For narrow gorges clog up rapidly, shallow streams are soon exhausted, and the barren land does not bear fruits. When a ruler confines his favours within his palace, then they cannot be shared by the whole country.

修身

SELF-CULTIVATION

Though there should be tactics in war, courage is fundamental. Though there should be ceremonies for mourning, grief is essential. Though a scholar should be learned, he must first of all exhibit good conduct. When the seeds are not well sown, there is no use in labouring for a good harvest. When the people near-by are

not befriended there is no use of endeavouring to attract those at a distance. When one's relatives are not submissive, there is no use in endeavouring to establish contacts with the outside world. When one cannot accomplish a single task from beginning to end. there is no use of attempting many things. And when one is ignorant of a commonplace that is pointed out, there is no use of pursuing wide knowledge.

2

Therefore, when the early kings administered the empire, they would investigate what was within reach and attract those at a distance. Investigation of a locality by the superior men means its orderly government. When they discovered misconduct or depravity, they corrected themselves. Thus all complaints disappeared and conduct became regulated (by itself). When the superior men do not listen to treacherous words or utter any threatening sound, or entertain any idea of injuring somebody, then even if there were underhanded persons they would lose support. Therefore the superior men are daily more energetic in performing their duty, but weaker in their desires, and more

stately in their appearance.

3

The way of the superior man makes the individual incorruptible in poverty and righteous when wealthy; it makes him love the living and mourn the dead. These four qualities of conduct cannot be hypocritically embodied in one's personality. There is nothing in his mind that goes beyond love; there is nothing in his behaviour that goes beyond respectfulness, and there is nothing from his mouth that goes beyond gentility. When one pursues such a way until it pervades his four limbs and permeates his flesh and skin, and until he becomes white-haired and bald-headed without ceasing, one is truly a sage.

4

His wisdom will not be far-reaching whose purpose is not firm. His action will not be effective whose promises are not kept. He who will not share his possessions with others is not worthy to be a friend. And he who does not stand firm on principles and has neither wide knowledge nor penetrating judgment, is not worthy to be a companion. Just as a weak

trunk will have but small branches, so, mere bravery without cultivation will result in dissipation. And just as a dirty source will issue in an impure stream, so unfaithful conduct will unfavourably affect one's fame. For, fame does not spring up out of nothing, nor does praise grow by itself. Fame follows upon success and is not obtainable by hypocrisy. He will not be listened to who talks much but is slow in action, even though he is discerning. He will not accomplish anything, who is capable but likes to boast of his feats, even though he drudges. The wise discerns all in his mind but speaks simply, and he is capable but does not boast of his deeds. And, so, his name is exalted the world over. In speech, not quantity but ingenuity, not eloquence but insight, should be cultivated. If one is not wise and without insight, breeding only dissipation in one's personality, this is just the contrary of what should be cultivated. Any virtue that does not spring from the heart will not remain and any (result of) action that is not aimed at by one's self will not stay. There is no short cut to fame and there is no trick to praise. The superior man regards his body but as the vehicle for his character. None who places much importance on personal gains but lightly sacrifices his fame has ever become a gentleman in the world.

所染
ON DYEING

1

Watching a dyer of silk at work, Mozi sighed, saying: What is dyed in blue becomes blue, what is dyed in yellow becomes yellow. When the silk is put in a different dye, its colour becomes also different. Having been dipped in five times, it has changed its colour five times. Therefore dyeing should be done with great care.

2

This is true not only with silk dyeing; even a country changes its colour in response to its influences. Thus Shun came under the influences of Xu You and Bo Yang; Yu, under that of Gao Tao and Bo Yi; Tang, under that of Yi Yin and Zhong Hui; and King Wu, under that of the Grand Duke and Duke Zhou. Now these four kings had been under good influences. Therefore they came to

possess the empire and were commissioned Sons of Heaven (Emperors). Their achievements and great fame extended from Heaven to earth. And when the preeminently magnanimous and righteous figures of the world are mentioned, they are invariably those referred to.

3

Jie of Xia came under the influence of Gan Xin and Tui Yi; Zhou of Yin, under that of the Duke of Zhong and E Lai; King Li, under that of Chang Fu, Duke Li, and Yi Zhong of the State of Rong; and King You, under that of Yi, Duke of Fu, and Gu, Duke of Cai. Now these four kings had been under bad influences. Therefore they lost their empire and their lives, and were persecuted everywhere. And when the most unrighteous and shameful persons of the world are mentioned, they are invariably those referred to.

4

Lord Huan of Qi came under the influence of Guan Zhong and Bao Shu; Lord Wen of Jin, under that of Uncle Fan and Gao Yan; Lord Zhuang of Chu, under that of Sun Shu

and the Minister of Shen; He Lu of Wu, under that of Wu Yuan and Wen Yi; and Gou Jian of Yue, under that of Fan Li and Minister Zhong. Now these five lords had been under good influences. Therefore they became Tyrants among the feudal lords and their achievements and their fame were handed down to posterity.

5

Fan Ji She came under the influence of Zhang Liu Shuo and Wang Sheng; Zhang Xing Yin, under that of Ji Qin and Gao Jiang; Fu Chai, under that of Wang Sun Luo and Minister Pi; Zhi Bo Yao, under that of Zhi Guo and Zhang Wu; Shang of Zhongshan, under that of Wei Yi and Yan Chang; and Lord Kang of Song, under that of Tang Yang and Tian Bu Li. Now, these six princes had been under bad influences. Therefore their states were ruined and they were executed, their ancestral temples were destroyed and descendants annihilated. The rulers and the subjects were dispersed and the people were left homeless. The whole world points to these six princes as the most greedy and disturbing people.

Now, how can the rulers obtain security? They can obtain it by following the right way. And one will naturally follow the right way when under good influence. Therefore capable rulers are very painstaking in the selection of men while they may not be so careful in attending to the administration (themselves). But the incapable wear out their body and exhaust their energy, tax their mind and stretch their thought, and yet their states are only placed in greater danger and their persons under more humiliation. Now, it is not that these six princes do not value their states or hold their lives cheap, it is really that they do not understand the relative importance of things. And it is due to bad influences that their idea of importance is distorted.

Not only states but also individuals are subject to influences. If one has for friends none but those who love magnanimity and righteousness and who are careful and respectful of course one's family will become more prosperous, one's person more at peace,

and one's name more honorable every day; and, as an official, one will be properly qualified. Examples of such are Duan Gan Mu, Qinzi, and Fu Yue. (On the contrary) if one has for friends none but those who are proud and quarrelsome and who pretend to be intimate, naturally one's family will be reduced to straits, one's person will be more in danger, and one's name more dishonourable every day and one will not be qualified for office. And, examples of such are Zi Xi, Yi Ya, and Shu Diao. An Ode says: "One must choose what to be tinged with." To be careful about what one is to be tinged with is just the theme of this (essay).

法儀

ON THE NECESSITY OF STANDARDS

1

Mozi said: To accomplish anything whatsoever one must have standards. None have yet accomplished anything without them. The gentlemen fulfilling their duties as generals and councillors have their standards. Even the

artisans performing their tasks also have their standards. The artisans make square objects according to the square, circular objects according to the compasses; they draw straight lines with the carpenter's line and find the perpendicular by a pendulum. All artisans, whether skilled or unskilled, employ these five standards. Only the skilled workers are accurate. Though the unskilled labourers have not attained accuracy, yet they do better by following these standards than otherwise. Thus all artisans follow the standards in their work.

2

Now, the government of the empire and that of the large states do not observe their standards. This shows the governors are even less intelligent than the artisans. What, then, should be taken as the proper standard in government? How will it do for everybody to imitate his parents? There are numerous parents in the world but few are magnanimous. For everybody to imitate his parents is to imitate the unmagnanimous. Imitating the unmagnanimous can not be said to be following the proper standard. How will it do for everybody to follow his teacher? There are numerous teachers in the world but few are magnanimous. For

everybody to imitate his teacher is to imitate the unmagnanimous. Imitating the unmagnanimous cannot be taken as following the proper standard. How will it do for everybody to imitate his ruler? There are many rulers in the world but few are magnanimous. For everybody to imitate the ruler is to imitate the unmagnanimous. Imitating the unmagnanimous cannot be taken as following the right standard. So then neither the parents nor the teacher nor the ruler should be accepted as the standard in government.

3

What then should be taken as the standard in government? Nothing better than following Heaven. Heaven is all-inclusive and impartial in its activities, abundant and unceasing in its blessings, and lasting and untiring in its guidance. And, so, when the sage-kings had accepted Heaven as their standard, they measured every action and enterprise by Heaven. What Heaven desired they would carry out, what Heaven abominated they refrained from. Now, what is it that Heaven desires, and what that it abominates? Certainly Heaven desires to have men benefit and love one another and abominates to have them hate and harm one another. How do we

know that Heaven desires to have men love and benefit one another and abominates to have them hate and harm one another? Because it loves and benefits men universally. How do we know that it loves and benefits men universally? Because it claims all and accepts offerings from all.

4

All states in the world, large or small, are cities of Heaven, and all people, young or old, honourable or humble, are its subjects; for they all graze oxen and sheep, feed dogs and pigs, and prepare clean wine and cakes to sacrifice to Heaven. Does this not mean that Heaven claims all and accepts offerings from all? Since Heaven does claim all and accepts offerings from all, what then can make us say that it does not desire men to love and benefit one another? Hence those who love and benefit others Heaven will bless. Those who hate and harm others Heaven will curse, for it is said that he who murders the innocent will be visited by misfortune. How else can we explain the fact that men, murdering each other, will be cursed by Heaven? Thus we are certain that Heaven desires to have men love and benefit one another and abominates to have them hate and harm one another.

The ancient sage-kings, Yu, Tang, Wen, and Wu loved the people of the world universally, leading them to reverence Heaven and worship the spirits. Many were their benefits to the people. And, thereupon Heaven blessed them, establishing them emperors; and all the feudal lords of the empire showed them respect. (On the other hand) the wicked kings, Jie, Zhou, You, and Li, hated all the people in the world, seducing the people to curse Heaven and ridicule the spirits. Great were their injuries to the people. Thereupon Heaven brought them calamity, depriving them of their empire and their lives; and posterity condemned them to this day. Jie, Zhou, You, and Li, then, are those that committed evil and were visited by calamities. And Yu, Tang, Wen, and Wu are those that loved and benefited the people and obtained blessings. Thus we have those who obtained blessings because they loved and benefited the people as well as those who were visited by calamities because they hated and harmed the people.

七患

THE SEVEN CAUSES OF ANXIETY

1

Mozi said: There are seven causes of worry to a state and they are: (1) When the outer and the inner city walls are not defensible; (2) When an enemy state is approaching and yet one's neighbours do not come to the rescue; (3) When the resources of the people have all been spent on useless enterprises and gifts all squandered upon incapable men, when people's resources are exhausted without producing any profit and the treasury is emptied by entertaining idle company; (4) When the officials value only their salaries, and the sophists only friendship, and when the subordinates dare not remonstrate against the laws the ruler has made for persecution; (5) When the lord is overconfident of his own wisdom and holds no consultation, when he feels he is secure and makes no preparations against attack; and

when he does not know that he must be watchful while neighbours are planning against him; (6) When those trusted are not loyal and the loyal are not trusted; and (7) When the crops are not sufficient for food and the ministers can not be charged with responsibilities, and when awards fail to make people happy and punishment to make them afraid. With these seven causes present in the maintenance of the state, the state will perish, and, in the defence of a city, the city will be reduced to ruin by the approaching enemy. Wherever these seven causes are found, the country will face calamity.

2

Now, the five grains are the people's mainstay and the source of the ruler's revenue. When the people lose their support the ruler cannot have any revenue either. And without food the people will not observe order. Therefore, food should be secured, land cultivated and expenditures cut down. When all the five grains are gathered, all the five tastes will be offered the ruler; when not all gathered, the five tastes will not be all offered. Failure of one grain is called dearth; failure of two grains is called scarcity; failure of three grains is called calamity; failure of four grains is called want; and failure of all

five grains is called famine. When the country is in dearth, all the salaries of the officials below the rank of the minister will be reduced by one-fifth; in scarcity, they will be reduced by two-fifths; in calamity, they will be reduced by three-fifths; in want, they will be reduced by four-fifths; and when famine is in the country there will be no salaries beyond their rations. Therefore when famine and dearth visit a country, the ruler will omit three from the five items of sacrifice, the officials will suspend the courts, and the scholars will not go to school and the lord will not put on his robe to give audience. Even envoys from other feudal lords and messengers from neighbouring states are entertained with cooked food only, and it is not sumptuous. The side-horses of the carriage-team are done away with and the walks (in the palace) are not weeded. Neither are the horses fed with grains, nor are the concubines and maids clothed with silk. And this is the sign of extreme scarcity.

Now, if carrying her child and drawing water from a well, a woman dropped the child into the well, she would of course endeavour to get it out. But famine and dearth is a much greater calamity than the dropping of a child.

Should there not be also endeavour (to prevent it)? People are gentle and kind when the year is good, but selfish and vicious when it is bad. Yet, how can they be held responsible? When many produce but few consume then there can be no bad year; on the contrary, when few produce but many consume then there can be no good year. Thus it is said: scarcity of supply should stimulate study of the seasons and want of food demands economy of expenditures. The ancients produced wealth according to seasons. They ascertained the source of wealth before they appropriated the products, and therefore they had plenty. Could even the ancient sage-kings cause the five grains invariably to ripen and be harvested and the floods and the droughts never to occur? Yet, none were frozen or starved, why was it? It was because they made full use of the seasons and were frugal in their own maintenance. The history of Xia says that the Deluge lasted seven years in the time of Yu and the history of Yin tells that a drought visited Tang for five years. These are the extremes of disasters. Yet the people were not frozen or starved. Why was this so? The reason lies in diligent production and thrifty consumption.

Therefore, famine and dearth cannot be prepared against unless there are stored grains in the granaries, and justice cannot be maintained against the unjust unless there are ready weapons in the armoury. One cannot defend himself unless the inner and the outer city walls are in repair, and one cannot meet emergencies unless his ideas are well thought out. Thus Qing Ji was unprepared, and he should not have set out on the journey. Jie made no preparations against Tang and he was sent to exile. And Zhou made no preparations against Wu and he was executed. Now, Jie and Zhou were both emperors in rank and possessed the whole empire, yet they both perished at the hands of rulers (of states) of only a hundred li square. What is the reason for this? Because they depended on their rank and wealth and made no preparations. Therefore, preparation is what a country should emphasize. Supply is the treasure of a country, armament its claws, and the city walls are the stronghold of its self-defence. And these three items are the essentials to the existence of a state.

(The present rulers) squander great amounts of wealth to reward the undeserving, empty the treasury to acquire carriages and horses, exhaust the labourers to build palaces and furnish amusements. Upon their death, again, thick coffins and many coats and fur coats are to be furnished. Porches and pavilions are built for them while they are living, and tombs when they are dead. By this the people are embittered and the treasury is left lean. While the amusements are not yet satisfying to the superiors, the hardship already becomes unbearable for the subjects. Such a state will fall under any attack and such people will perish by famine. And all this is due to the absence of preparation. Moreover, food is what the sages treasured. The history of Zhou says, "Without three years' food (in store) a state cannot be a state (as it is in danger of losing its sovereignty). A family being without food in store to be sufficient for three years its children cannot be its children (who are in danger of being abandoned or sold to others)." Such, then, is the preparation of a country.

辭過

INDULGENCE IN EXCESS

1

Mozi said: Before the art of building houses and palaces was known primitive people lingered by the mounds and lived in caves. It was damp and injurious to health. Thereupon the sage-kings built houses and palaces. The guiding principles for these buildings were these: The house shall be built high enough to avoid the damp and moisture; the walls thick enough to keep out the wind and cold; the roof strong enough to stand snow, frost, rain, and dew; and the walls in the palace high enough to observe the propriety of the sexes. These are sufficient, and any expenditure of money and energy that does not bring additional utility shall not be permitted. When the city walls are repaired with regular labour, the people may feel tired but there is no exhaustion. When taxes are collected according to custom, the people may be deprived of some money but there is no

bitterness. The real woe of the people does not lie here, it lies in heavy taxes. The sage-kings built houses and palaces in order to better the living conditions and not for pleasures of sight. They made clothes and hats, belts and shoes in order to protect the body and not for novelty. They were thrifty themselves and taught the people to be the same. And so, the people in the whole world became orderly and wealth was sufficient for use.

2

When the presents rulers build their residences, they are quite different from this. They would tax the people, robbing them of their means of livelihood, in order to have their palaces covered with porches and pavilions in various designs and adorned with paintings and sculpture. When the ruler builds his palaces in this fashion, his assistants naturally imitate him. And, so, there is not sufficient wealth to prepare against famine and dearth or to relieve the orphans and widows. And the people become more unruly as the state becomes poorer. If the rulers sincerely desire to have the empire orderly and hate to see it in disorder, they must not indulge in building houses and palaces.

Before clothing was known the primitive people wore coats of furs and belts of straw. They were neither light and warm in winter nor light and cool in summer. The sage-king thought this did not satisfy the needs of man. So, he taught the women to produce silk and flax and to weave cloth and linen, therewith to make clothing for the people. The guiding principles for clothing were these: In winter the underwear shall be made of spun-silk so as to be light and warm. In summer it shall be made of coarse flax so as to be light and cool. And this is sufficient. Therefore the sages made their clothes just to fit their stature and size, and not for the purpose of pleasing the senses or to dazzle the common people. In that age, durable carts and gentle horses were not valued, neither were sculpture and adornments prized. What is the reason for this? The reason lies in the kind of leadership. The people had sufficient means of livelihood in their home to meet either drought or flood, dearth or famine. Why? Because they understood the needs of self-support and paid little attention to external appearance. So, the people were frugal and orderly and the ruler was thrifty and easily supported. The store house and treasury were

full, prepared against misfortunes. Armour and weapons were not left in disuse and the soldiers and the people were not tired, ready to punish the unsubmitive. Thus the ruler could become a tyrant over the empire.

4

The present rulers are quite different from this when they make their clothes. Having what is warm and light in winter and what is light and cool in summer, they would yet heavily tax the people, robbing them of their means of livelihood, in order to have elaborately embroidered and gorgeous garments. Hooks are made of gold and ornaments on the girdle consist of pearls and jades. Women are employed to make the embroidery and men to do the carving. All these are for the adornment of the body. They really add little to its warmth. Wealth is squandered and energy wasted all for naught. So, then, when clothing is made not for the body but for brilliant appearance, the people will be wicked and unruly and the ruler extravagant and deaf to good counsel. It will be impossible to keep the country out of disorder. If the rulers sincerely desire the empire to have order and hate to see it in disorder, they must not indulge in making clothing excessively.

Before the art of cooking was known, primitive people ate only vegetables and lived in separation. Thereupon the sage taught the men to attend to farming and to plant trees to supply the people with food. And the sole purpose of securing food is to increase energy, satisfy hunger, strengthen the body and appease the stomach. He was frugal in spending wealth and simple in habits of living, and so the people became rich and the country orderly. With the present rulers all is different. They would heavily tax the people in order to enjoy elaborately the different meats and fish and turtle cooked in various ways. (The lord of) a large state is served with a hundred courses and (that of) a small state, with tens of courses, which will cover a table space of ten square feet. The eyes cannot see all the dishes, the hands cannot handle them all, and the mouth cannot taste them all. In winter they will freeze, and in summer they sour. As the ruler serves himself thus, naturally his assistants imitate him. And so the rich and high in rank are wasteful and extravagant, while the solitary and miserable are hungry and cold. It is impossible to keep such a state out of disorder. If the rulers sincerely desire the empire to have order and

hate to see it in disorder, they must not indulge in excessive eating and drinking.

6

Before the primitive people know how to make boats and carts they could neither carry a heavy load nor travel a great distance. Thereupon the sage-king made boats and carts to facilitate the people. The boats and carts were made durable and convenient so that they would carry much and travel far. Such an undertaking takes little wealth but produces many benefits. Naturally the people found it agreeable and convenient. The people were not tired out and yet the ruler's needs were all supplied. So, people were attracted to him.

7

When the present rulers make boats and carts, it is quite different. Having made them durable and convenient, they would yet heavily tax the people to decorate them. The carts are decorated with embroidery and boats with carving. Women have to stop weaving to do the embroidery so the people are left cold. While men have to abandon agriculture to do the carving and so the

people become hungry. When the ruler builds such boats and carts for himself, naturally his assistants imitate him. Therefore the people become victims of both hunger and cold, and they commit wickedness. Much wickedness is followed by heavy punishment, and heavy punishment places the country in disorder. If the rulers sincerely desire the empire to have order and hate to see it in disorder, they must not indulge themselves in constructing boats and carts excessively.

Every creature living between Heaven and earth and within the four seas partakes of the nature of Heaven and earth and the harmony of the Yin and the Yang. Even the greatest sages cannot alter this. How do we know? When they taught about Heaven and earth, they dwelt on the upper and the lower spheres and the four seasons, the principles of Yin and Yang and human nature, the phenomena of men and women, birds and animals, and that of the sexes. Even the early kings could not escape from the fundamentals of nature. Even the great sages of ancient times must keep a household. Only, as their conduct was not unfavorably affected, there was no dissatisfaction among

the people, and as women were not kept within the palace (to be spinsters) there were few bachelors in the empire. As women were not kept within the palace and as there were few bachelors abroad, the population in the empire was large. The present rulers of large states retain as many women as a thousand in their household and those of small states as many as a hundred. Therefore men in the empire are mostly without wife and women without husband. The functions of men and women are prevented and the population becomes small. If the rulers sincerely desire the population to be large and hate to see it small, they must not indulge in retaining too many women.

9

Now, in these five things the sages are temperate and economical while the wicked men are indulgent and excessive. Temperance and economy bring prosperity while indulgence and excess lead to destruction. One must not indulge in excess in these five things. When husband and wife do not indulge in excess, Heaven and earth will be harmonious; when wind and rain are not in excess, the five grains will ripen; and when excessive clothing is not indulged in, the body will be comfortable.

三辯
THREEFOLD ARGUMENT

1

Cheng Fan asked Mozi: “Sir, you say the sage-kings did not have music. But, anciently, when the feudal lords were tired of attending to government, they found recreation in music of bells and drums. When the ministers and gentlemen were tired of attending to office they found recreation in music of Yu and Se. And the farmers ploughed the fields in spring, weeded them in summer, reaped the harvest in autumn, and stored the grains in winter. Then they would enjoy music of jars and vases. Sir, you say the sage-kings did not have music. This would be comparing them to the horse placed under yoke and never released, and the bow drawn and never unstrung. Is this not impossible for the ordinary human being?”

Mozi replied: In ancient times, Yao and Shun lived in huts and yet they made codes of propriety and composed music. Tang sent Jie to exile on the ocean and installed himself ruler of the empire. Having achieved success and without cause for anxiety, he added to the music of the former kings that of his own composition, called “The Salvation” and also instituted the “Jiuzhao.” King Wu conquered the Yin dynasty and executed Zhou and installed himself ruler of the empire. Having achieved success and having no cause of anxiety, he added to the music of the former kings that of his own composition, called “Xiang.” King Cheng of Zhou again added to the music of the former kings that of his own composition, named “Zouyu.” The reign of King Cheng was not so good as that of King Wu, that of King Wu was not so good as that of Tang the Successful, and that of Tang the Successful was not so good as that of Yao and Shun. So, then, he who has the more elaborate music has the less efficient government. Judging from this, music is not anything to govern the empire with.

Cheng Fan objected: "Sir, you have said the sage-kings did not have music. This shows they did. How then can you say the sage-kings did not have music?" Mozi said: The desire of the sage-kings was to cut down excesses. Eating is of course profitable, but it takes so little intelligence to eat when one is hungry that it may be said to be nil. Now the sage-kings had music, but it was so little that it may also be said to be nil.

卷二

BOOK 2

尚賢上

EXALTATION OF THE VIRTUOUS I

1

Mozi said: Now, all the rulers desire their provinces to be wealthy, their people to be numerous, and their jurisdiction to secure order. But what they obtain is not wealth but poverty, not multitude but scarcity, not order but chaos - this is to lose what they desire and obtain what they avert. Why is this?

2

Mozi said: This is because the rulers have failed to exalt the virtuous and to employ the capable in their government. When the virtuous are numerous in the state, order will be stable; when the virtuous are scarce, order will be unstable. Therefore the task of the lords lies nowhere but in multiplying the virtuous.

3

But what is the way to multiply the virtuous?

4

Mozi said: Supposing it is desired to multiply good archers and good drivers in the country, it will be only natural to enrich them, honour them, respect them, and commend them; then good archers and good drivers can be expected to abound in the country. How much more should this be done in the case of the virtuous and the excellent who are firm in morality, versed in rhetoric, and experienced in statecraft - since these are the treasures of the nation and props of the state? They should also be enriched, honoured,

respected, and commended in order that they may abound.

5

When the ancient sage-kings administered the government they declared: “The unrighteous will not be enriched, the unrighteous will not be honoured, the unrighteous will not be favoured, the unrighteous will not be placed near.” Upon hearing this, the rich and honoured of the country all began to deliberate, saying: “What I have been depending on was wealth and honour. Now the Lord promotes the righteous without discrimination against the poor and humble. Hence I may not do unrighteousness.” Upon hearing this, the favoured also began to deliberate, saying: “What I have been depending on was favour. Now the Lord promotes the righteous without discrimination against those thus far neglected. Hence I may not do unrighteousness.” Upon hearing this, those placed near began to deliberate, saying: “What I have been depending on was intimacy. Now the Lord promotes the righteous without discrimination against the distant. Hence I may not do unrighteousness.” Upon hearing this, the distant also began to deliberate, saying : “I

used to think, being distant I had nothing to depend on. Now the Lord promotes the righteous without discrimination against the distant. Hence I may not do unrighteousness.” Vassals of distant districts as well as youths in the palace, and multitudes within the state boundaries as well as the rustics living on the four borders, upon hearing this, all competed in doing righteousness. Now what is the reason for all this? It is only with material goods that the superior can employ his subordinates, and it is only with statecraft that the subordinates can serve their lord. Take, for example, the rich man who built his walls high and left only one gate. When the burglar had entered, the man closed the gate and searched for him, and the burglar had no more exit. Why? Because the man had the vantage-point.

6

Therefore in administering the government, the ancient sage-kings ranked the morally excellent high and exalted the virtuous. If capable, even a farmer or an artisan would be employed - commissioned with high rank, remunerated with liberal emoluments, trusted with important charges, and empowered to issue final orders. For, if his rank were not high, people would not respect him; if his

emoluments were not liberal, people would not have confidence in him; if his orders were not final, people would not stand in awe before him. To place these three (honours) upon the virtuous is not so much to reward virtue, as to bring about the success of the enterprise (of government). Therefore ranks should be standardized according to virtue, tasks assigned according to office, and rewards given according to labour spent. When emoluments are distributed in proportion to achievements, officials cannot be in constant honour, and people in eternal humility. If a person is capable promote him, if incapable, lower his rank. Give prominence to public approval and keep back private grudges (in the matter of selecting men). Here, then, is the principle. So, in days of old, Yao brought forward Shun from Fuzi and entrusted him with the government, and the world had peace. Yu brought forward Yi from Yin Fang and entrusted him with the government, and the nine districts became organized. Tang brought forward Yi Yin from the kitchen and entrusted him with the government and his plans were successful. King Wen brought forward Hung Yao and Tai Tian from their rabbit nets and entrusted them with the government and the Western land showed respect. Therefore, during those days the officials of high rank and liberal emoluments all carefully and anxiously

executed their duties; and the farmers and artisans all encouraged one another in exalting virtue. Therefore, the scholars are really to be officials and governors. As long as there were scholars (in government), the plans (of the ruler) were not defeated and he had no hardships to endure; his name was established and success achieved; his excellence became known and yet evils were not spread. This is all due to the employment of the scholars.

7

Therefore Mozi said: The virtuous who are prosperous must be exalted, and the virtuous who are not prosperous must be exalted too. If it is desired to continue the ways of Yao and Shun, to exalt the virtuous is indispensable. Now, exaltation of the virtuous is the root of government.

尚賢中

EXALTATION OF THE VIRTUOUS II

1

Mozi said: Now, in caring for the people, ruling the state, and governing the country, the rulers desire permanency and stability. But why do they not learn that exaltation of the virtuous is the foundation of government? How do we know exaltation of the virtuous is the foundation of government? When the honourable and wise run the government, the ignorant and humble remain orderly; but when the ignorant and humble run the government, the honourable and wise become rebellious. Therefore we know exaltation of the virtuous is the foundation of government. The ancient sage-kings greatly emphasized the exaltation of the virtuous and the employment of the capable. Without special consideration for relatives, for the rich and honoured, or for the good-looking, they exalted and promoted the virtuous, enriched and honoured them, and made them

governors and leaders. The vicious they kept back and banished, depossessed and degraded, and made labourers and servants. Thereupon people were all encouraged by rewards and threatened by punishments and strove with each other after virtue. Thus the virtuous multiplied and the vicious diminished in number. Such is exaltation of the virtuous. Then the sage-kings watched their words and observed their conduct, found out their capabilities and carefully assigned them their offices. Such is employment of the capable. Accordingly those who were capable to govern the country were made to govern the country, those who were capable to administer the court were made to administer the court, and those who were capable in managing the districts were made to manage the districts. All those who had charge of the country, the court, and the districts were then the virtuous of the land.

When the virtuous rules the country, he starts the day early and retires late, hearing lawsuits and attending to the government. As a result, the country is well governed and laws are justly administered. When the virtuous administers the court he retires late and wakes up early, collecting taxes from passes,

markets, and on products from mountains, woods, waters, and land to fill the court. As a result, the court is filled and wealth is not wasted. When the virtuous manages the districts, he goes out before sunrise and comes back after sunset, plowing and sowing, planting and cultivating, and gathering harvests of grains. As a result, grains are in plenty and people are sufficiently supplied with food. Therefore when the country is well governed the laws are well administered, and when the court is filled the people are wealthy. For the higher sphere, the rulers had wherewith to make wine and cakes to do sacrifice and libation to Heaven and the spirits. For the countries outside, they had wherewith to provide the furs and money to befriend neighbouring feudal lords. For the people within, they had wherewith to feed the hungry and give rest to the tired. Above all these, they had means to cherish the virtuous. Therefore from above, Heaven and the spirits enrich them from without, the feudal lords submit themselves to them from within, the people show them affection, and the virtuous become loyal to them. Hence they could have satisfaction in planning and success in execution. In defence they are strong and in attack victorious. Now the way that enabled the sage-kings of the Three Dynasties, namely Yao, Shun, Yu, Tang, Wen and Wu, to rule the empire and head the

feudal lords was no other than this (principle of exaltation of the virtuous).

3

However, if there is only the principle while the technique of its application is not known, then it would seem to be still incomplete. Therefore there should be laid down three rules. What are the three rules? They are: (1) when their rank (that of the virtuous) is not high, people would not show them respect; (2) when their emoluments are not liberal, people would not place confidence in them; (3) when their orders are not final, people would not stand in awe before them. So the ancient sage-kings placed them high in rank, gave them liberal emoluments, trusted them with important charges, and decreed their orders to be final. And all this was done not merely to reward their subordinates; it was to fulfil their trust. Thus runs an Ode: "I am instructing you to take worries and cares of the world as your own; I am teaching the order of ranks for the virtuous and talented. Who can handle heat without rinsing his hands (in cold water)?" This is to show how in the past the rulers could not do without befriending subordinates and helpers. It was like the necessity of rinsing in handling hot objects to relieve the hands. The ancient

sage-kings concentrated on acquiring, and employing the virtuous - honouring them with high ranks, and assigning land to them--unwearied to the end of their lives. The virtuous men on the other hand only hoped to find an enlightened ruler to serve - exhausting all the powers of the four limbs to attend to the king's business - untired to the end of their lives. When there were any excellences and virtues they were attributed to the emperor. Thus excellences and virtues belonged to the emperor while complaints and slanders were directed against the subordinates. Peace and joy abode with the king while worries and sorrows were lodged with the officials. This was how the ancient sage-kings administered the government.

4

The present ruler, imitating the ancients, also want to employ the virtuous in government by exalting them. Ranks given them are very high, but the emoluments do not follow proportionally. Now, to be high in rank but receive small emoluments will not inspire people's confidence. The virtuous would say to themselves: "This is not real love for me, but only to make use of me as a means." Now, how can people be affectionate to their superiors' when they are only (treated

as) means? Therefore an ancient king said: “He who is too ambitious in government will not share his tasks with others. He who overtreasures wealth will not offer big emoluments to others.” When tasks are not assigned and emoluments are not given, it may be asked wherefrom would the virtuous come to the side of the rulers? And when the virtuous are not at the side of the rulers, the vicious will be on their right and left. When the vicious are on the right and left, then commendations will not fall on the virtuous and punishments will not be upon the wicked. If the rulers follow these in governing the states, in the same way rewards will not go to the virtuous and punishment not to the wicked. When rewards really do not go to the virtuous and punishment not to the wicked, then the virtuous will find no encouragement, neither the wicked any obstruction. At home the vicious are not filial to their parents, and, having left their home town, they would not recognize their elders. They move about without restraint and disregard the rules of propriety about sexes. When trusted with the administration of the court, they would steal; when trusted to defend a city, they would raise an insurrection. When the lord meets with death, they would not follow him and commit suicide; when the lord has to flee the country, they would not accompany him in

banishment. In judging lawsuits they are not just, and in dividing property they are partial. In planning they are not helpful, in execution they are inefficient. Neither in defence are they strong, nor in attack are they victorious. Now, the reason that the wicked kings of the Three Dynasties, namely, Jie, Zhou, You, and Li, misruled the country and upset their states was no other than this (employment of the vicious). Why is this so? Because they understood petty affairs but were ignorant about things of importance.

5

When the rulers cannot get a coat made they will employ able tailors. When they cannot have an ox or a sheep killed they will employ able butchers. In these two instances they do know they should exalt the virtuous and employ the capable for business. But when it comes to the disorder of the country and danger of the state, they do not know they should exalt the virtuous and employ the capable for government. Rather, they would employ their relatives, they would employ the rich without merit, and the good-looking. But as to the employment of the rich without merit and the good-looking -- will these necessarily prove themselves wise and

intelligent? To let these rule the country is to let the unwise and unintelligent rule the country. And disorder can then be predicted. Moreover, the rulers employ their minds by the attractiveness of their appearance, and show them favour without finding out their knowledge. As a result, those who are not capable to rule a hundred men are assigned to posts over a thousand, and those who are not capable to rule a thousand are assigned to posts over ten thousand. What is the reason for this? Why, such positions are high in rank and rich in emoluments. Therefore the specially favoured are picked for them. But to make those incapable of ruling a thousand men rule ten thousand is to increase their duty tenfold. The business of the government comes daily. It is to be attended to every day, yet the day cannot be lengthened by tenfold. To govern, again, requires knowledge. When knowledge is not increased by ten times, while a tenfold task is assigned, it will evidently result in attending to one and neglecting nine. Though the task be attended to day and night, still it cannot be well executed. And the reason for this is because the rulers do not understand that they should exalt the virtuous and employ the capable in government. Thus exaltation of the virtuous and employment of the capable with the consequent success in government is presented above in the earlier paragraphs.

And the depreciation of the virtuous with the resulting confusion in government is presented here in these paragraphs.

6

If the rulers now want to govern their states so that they will be permanent and unshakeable, why do they not learn that exaltation of the virtuous is the foundation of government? Besides, is this principle merely a conception of Mozi? It is the way of the sage-kings and the tenet of "Ju Nian," a book of an ancient king. And, thus it is recorded: "(He) sought out the wise men to protect and aid you." And thus states the "Oath of Tang": "I then sought for the Great Sage, with whom I might unite my strength and mind to govern the empire." All these show how the sage-kings never failed to exalt the virtuous and employ the capable in government. The sage-kings of old comprehended only this -- to exalt the virtuous and employ the capable in government and nobody else; so the whole world was benefited. In times of old, Shun cultivated land at Mt. Li made pottery by the River, and was engaged in fishing in Lake Lei. Yao discovered him at Fuze. Exalting him, Yao made him Emperor and handed to him the government of the empire and the

rule over the people. Yi Zhi once served in the bridal party of the daughter of the Prince of Xin, and later voluntarily served Tang as his cook. Tang discovered him. Exalting him, Tang made him his Prime Minister and handed to him the government of the empire and the rule over the people. Fu Yue once wore garments of coarse cloth tied with ropes, working as an artisan at Fu Yan. Wu Ding discovered him. Exalting him, Wu Ding made him High Duke and handed to him the government of the empire and the rule over the people. Why is it that these people starting in humility arrived at honour, starting in poverty arrived at wealth? It is because these rulers understood the importance of exalting the virtuous and employing the capable in government. Therefore, none of the people were hungry yet without food, cold yet without clothing, tired yet without rest, disturbed yet without peace.

And, the ancient sage-kings in exalting the virtuous and employing the capable in government were following the ways of Heaven. Even Heaven does not discriminate among the poor and the rich, the honourable and the humble, the distant and the near, and

the related and the unrelated (to those in power). The virtuous were promoted and exalted; the vicious were kept back and banished. Now, who were those that, possessing wealth and position, still strove after virtues and were rewarded? They were the sage-kings of the Three Dynasties, namely, Yao, Shun, Yu, Tang, Wen and Wu (12). How were they rewarded? When they governed the empire, they loved all the people universally and benefited them, and led them in doing honour to Heaven and service to the spirits. As they loved and benefited the people, Heaven and the spirits rewarded them, appointing them to be Sons of Heaven, and parents of the people. And, thereupon people praised them, calling them sage-kings even unto this day. These then were those that, possessing wealth and position, still strove after virtues and were rewarded. Now, who were those that, possessing wealth and position, yet practiced evil and were punished? They were the wicked kings of the Three Dynasties, namely, Jie, Zhou, You, and Li. How do we know they were those? When they governed the empire they disliked all the people inclusively and oppressed them and led them to curse Heaven and the spirits. Oppressing and destroying the people, they were punished by Heaven and the spirits; their corpses were mangled and lacerated, their

children and grandchildren were scattered and dispersed, their family hearths were extinguished and descendants exterminated. And, thereupon the people railed at them, calling them wicked kings even unto this day. These, then, are those that, possessing wealth and position, yet practised evil and were punished. Now, who were those that were related (to the ruler) but not virtuous and were visited by punishment? Count Gun was of direct royal descent but had degenerated in the royal virtues. So he was banished to the wilderness of Yu Yu where (in the prison) light could not reach him, neither did the emperor show any favour. Such was he who was related but not virtuous and was visited by punishment. Now, who were those that were employed by Heaven because of their capability? Yu, Ji, and Gao Tao were they. How do we know that? It is found in the "Penal Code of Lu," a book of an early king, thus: "The Emperor (Yao) inquired among his subjects, and complaints were made against the Miaos (barbarians)." Again, "As the feudal lords have been appointed without insight, even the widows and the widowers are not protected. Dignity is revered only when it is accompanied with magnanimity; enlightenment is respected only when it is accompanied with magnanimity. Thereupon three chiefs were commissioned to care for and console the

people: (1) Bo Yi delivered the laws and statutes and taught therewith the people; (2) Yu reduced the Flood and recovered the land, and gave names to hills and rivers; (3) Ji descended (from his rank) and sowed seeds to encourage good farming. The benefits of the achievements of these three chiefs all fell upon the people.” This is to say that the three sages were careful in speech, vigilant in conduct, penetrating in thought, studying and planning for every detail and benefit of the world--with this to do service to Heaven on high, Heaven will bless their virtue; to bestow it to the people below, the people will be visited by its benefits lasting beyond their lifetime. Thus said the ancient kings: “Now, this way, when followed broadly to govern the world, will not be found to be too slender; when followed narrowly, will not be too unwieldy; when followed with discretion, will benefit the people beyond their lifetime.” Referring to it, the “Eulogy of Zhou” sings: “The virtue of the sage shining upon the world is lofty as Heaven, wide as earth, high as the mountain, unbreakable and infallible; luminating as the sun, brilliant as the moon, eternal with heaven and earth.” This is to describe how enlightening and all-embracing, deep-rooted and, therefore, permanent is the virtue of the sage. Therefore the virtue of the sage is really inclusive of heaven and earth.

Now, the rulers want to be lord over the empire and be head of the feudal lords. But how can it be done without virtue and righteousness? Their way must be by overpowering and overawing. But what makes them adopt this? It simply pursues the people to death. But life is what the people eagerly desire, and death what they greatly dread. What is desired is not obtained, but what is dreaded befalls them ever so often. From antiquity to the present, none has yet been able to be lord over the empire and head of the feudal lords by this way. Now the rulers desire to be lord of the world and head of the feudal lords and want to have their ideas prevail all over the world, and their names established in posterity. But why do they not learn that exaltation of the virtuous is the foundation of government? This was the actual conduct of the sages.

尚賢下

EXALTATION OF THE VIRTUOUS III

1

Mozi said: All the rulers in the world desire their states to be wealthy, their people to be many, and their government and jurisdiction to be orderly. But they do not understand to govern their states and people by exaltation of the virtuous. They have missed, indeed, the foundation of government. But can we not point this out to them by means of parallels? Now, supposing, in governing his state, a feudal lord should proclaim: "All those who can shoot (with an arrow) and drive (a chariot) well I shall reward and honour; all those who cannot I shall punish and disgrace." If, then, we should inquire among the people of the state as to who would rejoice and who would be afraid, I suppose naturally those who could shoot and drive would rejoice and those who could not would be afraid. I have followed this (line of argument) and led them supposedly to

proclaim: "All the loyal and faithful I shall reward and honour; all the disloyal and unfaithful I shall punish and disgrace." If now we should inquire among the people of the state as to who would rejoice and who would be afraid, I suppose naturally the loyal and faithful would rejoice and the disloyal and unfaithful would be afraid. Therefore the state and the people are to be governed by exalting the virtuous, so that those in the state that do good will be encouraged and those that do evil will be obstructed. To govern the empire seems then to consist of encouraging the good and obstructing the evil. But why is it that I have esteemed the way of Yao, Shun, Yu, Tang, Wen, and Wu? Because they administered the government in such a way that those in the empire that did good would be encouraged and those that did evil would be obstructed. So, then, the principle of exaltation of the virtuous is identical with the way of Yao, Shun, Yu, Tang, Wen, and Wu.

The gentlemen of to-day all exalt the virtuous in their private speech and conduct. But when it comes to the administration of the government for the public, they fail to exalt the virtuous and employ the capable.

Then I know the gentlemen understand only trifles and not things of significance. How do I know it is so? Suppose the ruler had a cow or a sheep which he could not have killed, he would surely look for a skilful butcher. Or if he wanted a garment which he could not have made, he would surely look for a skilful tailor. For these, the ruler would not employ his relatives, the rich without merit, and the good-looking, because he knew clearly they were incapable. He was afraid they would spoil the things to be attended to. So, in these, the rulers do not fail to exalt the virtuous and employ the capable. Again, if the ruler had a sick horse that he could not have cured, he would surely look for an experienced veterinary doctor. Or if he had a tight bow which he could not draw, he would surely look for a skilful workman. For these, the ruler would not employ his relatives, the rich without merit, and the good-looking, because he knew clearly they were incapable. He was afraid they would spoil the things to be attended to. So, in these matters the rulers do not fail to exalt the virtuous and employ the capable. But when it comes to the affairs of the state all is different. The relations of the rulers, the rich without merit, and the good-looking are all promoted. Then does it not seem that the rulers love their states not even as much as they love a tight bow, a sick horse, a garment, or a cow or a sheep?

Therefore I know the gentlemen of the world understand only trifles and not things of significance. This is like trying to make messengers of the dumb and musical directors of the deaf.

To the contrary, in governing the empire the sage-kings of old enriched and honoured those who were not necessarily their relatives, the rich without merit, or the good-looking. At one time Shun cultivated land at Mt. Li, made pottery by the River, engaged in fishing in Lake Lei, and went peddling in Changyang. Yao discovered him at Fuze, made him emperor, and handed him the government of the empire and the rule over the people. Yi Yin once took part in the bridal party of the daughter of the Prince of Xin, and then was employed as a cook. Tang discovered him and exalted him to be High Duke, handing him the government of the empire and the rule over the people. Once Fu Yue lived in the District of Beihai and built the prison walls. His clothing was of coarse cloth and tied with ropes. Wu Ding discovered him and exalted him to be High Duke, handing him the government of the empire and the rule over the people. Now, when Yao exalted Shun, Tang exalted Yi Yin,

and Wu Ding exalted Fu Yue was it because they were their relatives, the rich without merit, or the good-looking? It was only because that by adopting their views, carrying out their plans, and following their ways, Heaven on high would be blessed, the spirits in the middle would be blessed, and the people below would be blessed. Therefore they were promoted and exalted.

4

Having understood the principle of exalting the virtuous in government, the ancient sage-kings inscribed it on bamboos and silk and engraved it on the dishes and vases, to hand it down to their descendants. Thus we find in the “Penal Code of Lu”, a book of an ancient king, the following: “The king said: ‘Ho! come, ye rulers of states and territories, I will tell you how to make punishments a blessing. Now it is yours to give repose to the people: - what should you be most concerned about the choosing of? Should it not be proper men? What should you deal with the most reverently? Should it not be punishments? What should you calculate the most? Should it not be to whom they should reach?’” (This is to say) with insight in choosing men and considerateness in meting punishments, you can catch up with the ways of Yao, Shun, Yu,

Tang, Wen, and Wu. How? By exaltation of the virtuous. Again in the book “Shu Nian”, another book of an ancient king, we find: “He looked for wise men to protect and aid you.” This is to say, when the ancient kings reigned over the empire they invariably selected the virtuous and made them officials and aids. The gentlemen in the world like riches and honour, and dislike poverty and humility. Now how can you obtain the former and avoid the latter? There is no better way than to practise virtue. What then is the way to practise virtue? Let him who has strength be alert to help others, let him who has wealth endeavour to share it with others, let him who possesses the Dao (the way of nature and life) teach others persuasively. With this, the hungry will be fed, the cold will be clothed, the disturbed will have order. When the hungry are fed, the cold are clothed, and the disturbed have order - this is procuring abundant life.

But those whom the rulers now are enriching and honouring are all their relatives, the rich without merit, and the good-looking. What can there be that guarantees these to be wise? When the unwise are charged with the government of the country, disorder in the

country can be predicted. Now the gentlemen of the world like riches and honour, and dislike poverty and humility. But how can you obtain the former and avoid the latter? There seems to be no other way than to be the rulers' relatives, the rich without merit, and the good-looking. Evidently one cannot become these by learning. So, when the art of judging is not understood, although some virtuous people may even compare with Yu, Tang, Wen, and Wu, there will be no commendation. And, although a relative of the ruler may be lame and dumb, deaf and blind, and evil like Jie and Zhou, there will be no condemnation. Therefore reward does not fall on the virtuous or punishment on the evil. As those rewarded are without merit, those punished are naturally without guilt. And so, people all became disintegrated in heart and dissipated in body, and despairing in doing good. With all their strength unused, they would not help one another ; with all unused supplies rotting and fermenting, they would not share with one another; hiding the excellent Dao they would not show it to others. As a result of this, the hungry are not fed, the cold are not clothed, and the disturbed are not given order.

In the days of old, Yao had Shun, Shun had Yu, Yu had Gao Dao, Tang had Yi Yin, King Wu had Hong Yao, Tai Dian, Nangong Kuo and San Yisheng -- therefore the world was harmonious and people were prosperous. And those near felt contented and those distant were attracted. Wherever the sun and the moon shone, boats and vehicles could reach, rain and dew visited, and life depended on grains; few were not converted (to good) by this. Hence if the rulers in the world now desire to do magnanimity and righteousness and be superior men, and desire to strike the way of the sage-kings on the one hand and work for the benefit of the country and the people on the other; then it is indispensable that the principle of Exaltation of the Virtuous be understood. Now, exaltation of the virtuous is indeed the blessing of Heaven, the spirits, and the people, as well as the foundation of government.

卷三

BOOK 3

尙同上

IDENTIFICATION WITH THE SUPERIOR I

1

Mozi said: In the beginning of human life, when there was yet no law and government, the custom was “everybody according to his own idea.” Accordingly each man had his own idea, two men had two different ideas and ten men had ten different ideas -- the more people the more different notions. And everybody approved of his own view and disapproved the views of others, and so arose mutual disapproval among men. As a result, father

and son and elder and younger brothers became enemies and were estranged from each other, since they were unable to reach any agreement. Everybody worked for the disadvantage of the others with water, fire, and poison. Surplus energy was not spent for mutual aid; surplus goods were allowed to rot without sharing; excellent teachings (Dao) were kept secret and not revealed. The disorder in the (human) world could be compared to that among birds and beasts.

2

Yet all this disorder was due to the want of a ruler. Therefore (Heaven) chose the virtuous in the world and crowned him emperor. Feeling the insufficiency of his capacity, the emperor chose the virtuous in the world and installed them as the three ministers. Seeing the vastness of the empire and the difficulty of attending to matters of right and wrong and profit and harm among peoples of far countries, the three ministers divided the empire into feudal states and assigned them to feudal lords. Feeling the insufficiency of their capacity, the feudal lords, in turn, chose the virtuous of their states and appointed them as their officials.

When the rulers were all installed, the emperor issued a mandate to all the people, saying: "Upon hearing good or evil one shall report it to a superior. What the superior thinks to be right all shall think to be right; what the superior thinks to be wrong all shall think to be wrong. When the superior is at fault there shall be good counsel, when the subordinates show virtue there shall be popular recommendation. To identify one's self with the superior and not to unite one's self with the subordinates - this is what deserves encouragement from above and praise from below." On the other hand, if upon hearing good or evil one should not report to a superior; if what the superior thought to be right one should not think to be right; if what the superior thought to be wrong one should not think to be wrong; if when the superior was at fault there should be no good counsel if when the subordinates showed virtue there should be no popular recommendation; if there should be common cause with subordinates and no identification with the superior - this is what deserves punishment from above and condemnation from below." The superior made this the basis of reward and punishment. He was

clear-sighted and won his people's confidence.

4

Now the head of the village was the most high-minded and tender-hearted man of the village. He notified the people of the village, saying: "Upon hearing good or evil you shall report it to the head of the district. What the head of the district thinks to be right, all shall think to be right. What he thinks to be wrong, all shall think to be wrong. Put away from your speech that which is not good and learn his good speech. Remove from your conduct that which is not good and learn his good conduct. How then can there be disorder in the district?" Now, how was order brought about in the district? There was order in the district because the head could unify the standards of the district.

5

The head of the district was the most high-minded and tender-hearted man of the district. He notified the people of the district, saying "Upon hearing good or evil you shall report it to the lord. What the lord thinks to be right all shall think to be right,

what he thinks to be wrong all shall think to be wrong. Remove from your speech that which is not good and learn his good speech. Take away from your conduct that which is not good and learn his good conduct. How then can there be disorder in the state?” Now, how was order brought about in the feudal state? There was order in the state because the feudal lord could unify the standards in the state.

6

The lord of the state was the most high-minded and tender-hearted man of the state. He notified the people of the state, saying: “Upon hearing good or evil you shall report it to the emperor. What the emperor thinks to be right all shall think to be right; what the emperor thinks to be wrong all shall think to be wrong. Take away from your speech that which is not good and learn his good speech. Remove from your conduct that which is not good and learn his good conduct. How then can there be disorder in the empire?” Now, how is order brought about in the empire? There was order in the empire because the emperor could unify the standards in the empire.

If, however, the people all identify themselves with the Son of Heaven but not with Heaven itself, then the jungle is still unremoved. Now, the frequent visitations of hurricanes and torrents are just the punishments from Heaven upon the people for their not identifying their standards with the Will of Heaven.

Therefore, Mozi said: The sage-kings of old devised the five punishments to rule the people in order to be able to lay hands on those who did not identify themselves with their superiors - a device of the same nature as threads are tied into skeins and a net is controlled by a main rope.

尚同中

IDENTIFICATION WITH THE SUPERIOR II

1

Mozi said: As we look back to the time when there was yet no ruler, it seems the custom was “everybody in the world according to his own standard.” Accordingly each man had his own standard, ten men had ten different standards, a hundred men had a hundred different standards - the more people the more standards. And everybody approved of his own view and disapproved those of others, and so arose mutual disapproval. Even father and son and brothers became enemies, since they were unable to reach any agreement. Surplus energy was not employed for mutual help; excellent teachings (Dao) were kept secret; surplus goods were allowed to rot without sharing. The disorder in the (human) world could be compared with that among birds and beasts. The lack of regulations governing the relationships between ruler and subject, between superior and

subordinate, and between elder and younger; and the absence of rules governing the relationships between father and son and between older and younger brothers, resulted in disorder in the world.

2

Knowing the cause of the confusion to be in the absence of a ruler who could unify the standards in the world, (Heaven) chose the virtuous, sagacious, and wise in the world and crowned him emperor, charging him with the duty of unifying the wills in the empire. Having been crowned, the emperor, realizing the impossibility of unifying the world just by his own senses of hearing and sight, chose the understanding, virtuous, sagacious, and wise of the world and installed them as the three ministers, sharing with them the duty of unifying the standards in the empire. The emperor and the three ministers being in office, they felt the vastness of the empire and the difficulty of unifying all the peoples in mountains and woods and those far distant. Therefore they systematically divided up the empire, and appointed numerous feudal lords, charging these with the duty of unifying the standards in each state. The feudal lords in turn felt the difficulty of unifying the standards in their

states just by their own senses of hearing and sight. Therefore they chose the virtuous of the state to be their ministers and secretaries and all the way down to the heads of districts and villages, sharing with them the duty of unifying the standards in the state.

3

When the lords of the country and the heads of the people had been appointed, the emperor issued mandates, instructing the people: “Discovering good you must report it to your superior, discovering evil you must report it to your superior. What the superior thinks to be right all shall think to be right; what the superior thinks to be wrong all shall think to be wrong. When there is virtue among the people there shall be popular recommendation; when the superior is at fault there shall be good counsel. You shall identify yourself with the superior and not associate with your subordinates. So doing, one deserves encouragement from his superiors and praise from the people. “On the other hand, if upon discovering good you should not report it and upon discovering evil you should not report it; if you should not think to be right what the superior thinks to be right, and wrong what the superior thinks to be wrong; if there should be no

recommendation when there is virtue among the people and no good counsel when the superior is at fault; and if you should unite with the subordinates but differ from the superior - you deserve heavy punishment from your superiors and condemnation from the people.” Therefore the sage-kings of old were very judicious and faithful in their punishments and rewards.

4

And so all the people aspired to the rewards and commendation from the superior and dreaded his condemnation and punishment. Thereupon, in accord with the policy of the emperor, the village head proceeded to unify the purposes in the village. Having accomplished this, he led the people of the village to identify themselves with the head of the district, saying: “All you people of the village are to identify yourselves with the head of the district, and are not to unite with the subordinates. What the head of the district thinks to be right all shall think to be right; what he thinks to be wrong all shall think to be wrong. Put away your evil speech and learn his good speech; put away your evil conduct and learn his good conduct. For the head of the district is naturally the (most) virtuous of the district. If all the people in

the district follow the example of their head, how then can the district be disorderly?” Now, how is it that the head of the district was so successful in governing the district? It was just because he could unify the purposes of the whole district that the district was so orderly.

5

Having accomplished this he in turn led the people of his district to identify themselves with the feudal lord, saying: “All you people of the district shall identify yourselves with the lord of the state, and shall not unite with the subordinates. What the lord thinks to be right all shall think to be right; what he thinks to be wrong all shall think to be wrong. Put away your evil speech and learn his good speech; put away your evil conduct and learn his good conduct. For the lord of the state is naturally the (most) virtuous of the state. If all the people in the state follow the example of their lord, how then can the state be in disorder?” Now, why was the feudal lord so successful in governing the state? It was just because he could unify the purposes in the state that the state is orderly.

Having accomplished this he in turn led the people of his state to identify themselves with the emperor, saying: "All you people of the state shall identify yourselves with the emperor and shall not unite with the subordinates. What the emperor thinks to be right all shall think to be right; what he thinks to be wrong all shall think to be wrong. Put away your evil speech and learn his good speech; put away your evil conduct and learn his good conduct. For the emperor is naturally the (most) high-minded and tender-hearted man of the empire. If all the people of the empire follow his example, how then can the state be disorderly?" Now, why was the emperor so successful in governing the empire? It was just because he could unify the purposes in the empire that the empire is orderly.

But to carry the process of identification with the superior up to the Son of Heaven and not further up to Heaven itself -- then the jungle from Heaven is yet unremoved. Thereupon Heaven would send down cold and heat

without moderation, and snow, frost, rain, and dew untimely. As a result, the five grains could not ripen and the six animals could not mature; and there would be disease, epidemics, and pestilence. Now the repeated visitations of hurricanes and torrents are just punishments from Heaven - punishments to the people below for not identifying themselves with it. Therefore the sage-kings of old appreciated what Heaven and the spirits desire and avoided what they abominate, in order to increase benefits and to avoid calamities in the world. With purification and baths and clean wine and cakes they led the people to make sacrifice and libation to Heaven and the spirits. In such services to the spirits they dared not use wine and cakes that were unclean, sacrificial animals that were not fat, or jade and silk that did not satisfy the standard requirements. The proper time for the spring and autumn sacrifices they dared not miss. Judging lawsuits, they dared not be unjust. Distributing properties, they dared not be unfair. Even when at leisure they dared not be disrespectful. When the sage-kings made such (good) rulers, Heaven and the spirits commended their leadership from above, and the people cherished it from below. To work under the hearty approval of Heaven and the spirits is to obtain their blessings. To work under the appreciation of the people is to

obtain their confidence. Administering the government like this, consequently they would succeed in planning, accomplish their ends in executing, be strong in defence and victorious in attack. And the reason for all this lies in their employing the principle of Identification with the Superior in government. And this is how the sage-kings of old administered their government.

8

People might then ask: At the present time rulers are not absent from the empire, why then is there disorder in the empire? Mozi said: The political leaders of the present day are quite different from those of old. The case is parallel to that of the Five Punishments with the Prince of Miao. In ancient times, the sage-kings made the code of the Five Punishments and put the empire in order. But when the Prince of Miao established the Five Punishments they unsettled his empire. Can it be that the Punishments are at fault? Really the fault lies in their application. The "Penal Code of Lu" among the books of the ancient kings, says: "Among the people of Miao punishments were applied without employing instruction and admonition. They made a code of five tortures and called it law." This is to say,

those who know how to apply punishments can govern the people with them. And those who do not know, make five tortures out of them. Can it be that the punishments are at fault? Only, when their application is not to the point do they become five tortures. And, also, “Shu Ling”, among the books of the ancient kings, says: “The same mouth can produce friendship or produce war.” This is to say that he who can use the mouth well will produce friendship, and he who cannot will stir up the enemies and the besieging barbarians. Can it be that the mouth is at fault? The fault really lies in its use which stirs up the enemies and the besieging barbarians.

Hence the installing of the ruler in the ancient days was intended to govern the people. Just as there is one thread to hold together the others in a skein and a main rope to a fishing net, so the ruler is to hold together all the evil and wicked in the empire and bring their purposes into harmony (with their superiors). Thus “Xiang Nian”, among the books of the ancient kings, says: “Now the empire is established and the capital is located: (Heaven) installed the emperor, kings, and lords not in order to make them

proud, and (Heaven) appointed the ministers and the officials not in order to make them idle - it was to apportion duties among them and charge them with the maintenance of the Heavenly justice.” This is to say that when God and the spirits in the past established the capital and installed the rulers, it was not to make their ranks high, and their emoluments substantial, and to give them wealth and honour, and let them live in comfort and free of care. It was really to procure benefits and eliminate adversities for the people, and to enrich the poor and increase the few, and to bring safety where there is danger and to restore order where there is confusion - it was for this that the political leaders were appointed. And so the ancient sage-kings administered their government accordingly.

10

The lords at the present, however, do just the reverse. Administration is carried on to court flattery. Fathers and brothers and other relatives and friends are placed at the right and left and appointed rulers of the people. Knowing that the superior appointed the rulers not for the welfare of the people, the people all kept aloof and would not identify themselves with the superior. Therefore purposes of the superior and the subordinates

are not unified. This being so, rewards and commendations would not encourage the people to do good, and punishments and fines would not restrain them from doing evil. How do we know this would be so?

11

In governing the country, the ruler proclaims “Whoever deserves reward I will reward.” Suppose the purposes of the superior and the subordinates are different, whoever is rewarded by the superior would be condemned by the public. And in community life the condemnation of the public is supreme. Though there is reward from the superior, it will not be an encouragement. In governing the country, again, the ruler proclaims: “Whoever deserves punishment I will punish.” Suppose the purposes of the superior and the subordinates are different, whoever is punished by the superior would be applauded by the public. And in community life the approval of the public is supreme. Though there is punishment from the superior, it will not be an obstruction. Now, in governing the country and ruling the people, if rewards cannot encourage the people to do good and punishments cannot restrain them from doing evil, is this not just the same as in the beginning of human life

when there were no rulers? If it is the same with rulers or without them, it is not the way to govern the people and unify the multitude.

12

As the ancient sage-kings could observe the principle of Identification with the Superior, when they became rulers the purposes of the superior and the subordinates became interchangeable. If the superior reserved for himself special facilities the subordinates could share them. If the people had any unrighted wrongs or accumulated injuries, the superior would remove them. Therefore, if there was a virtuous man thousands of li away, though his clansmen did not all know it (the fact) and people in the same district did not all know it, the emperor could reward him. And if there was an evil man thousands of li away, though his clansmen did not all know it (the fact) and people in the same village did not all know it, the emperor could punish him. Thereupon all the people in the world were astonished, and carefully avoided doing evil, saying: "The emperor is like a spirit in his hearing and sight." But the ancient kings said: "It was no spirit but only the ability to make use of others' ears and eyes to help one's own hearing and sight, to make use of others' lips to help one's own

speech, to make use of others' minds to help one's own thought, to make use of others' limbs to help one's own actions." When there are many to help one's hearing and sight then of course one can hear and see far; when there are many to help one's speech then one's good counsel can comfort many; when there are many to help one's thought then one's plans can be shaped speedily; when there are many to help one's actions then one can accomplish one's undertaking quickly. So there was no other reason for the success and great fame of the ancient sages than that they could carry out the principle of Identification with the Superior in their administration.

One of the "Eulogies of Zhou" among the works of the ancient kings says: "They came to see his Majesty. Daily they sought the code of propriety." This describes how in times of old, the feudal lords came to the emperor's court both spring and autumn to receive strict instructions from the emperor and ruled their states accordingly when they returned; and there was none among those who came under such an administration that dared not submit completely. And, at that time, none dared to confuse the instructions from the emperor. And thus runs an Ode:

“My team is of white horses with black manes. The six reins look luxuriant. They trot and gallop. The considerations (of the emperor) are all-inclusive.” Further: “My team is of dark grey horses. The six reins look like silk. They trot and gallop. The plans (of the emperor) are all-inclusive.” This is to say that upon discovering either good or evil the ancient feudal lords always hurriedly drove to the emperor and reported it to him. Therefore rewards fell upon the virtuous and punishment upon the wicked. The innocent was not prosecuted and the guilty was not set free. And all this is the result of practising the principle of Identification with the Superior.

Therefore, Mozi said: Now, if the rulers and the gentlemen of the world sincerely desire to enrich their country and multiply their people, and to put the government and jurisdiction in order and stabilize the state - if so, then they cannot afford to fail to understand the principle of Identification with the Superior, which is the foundation of government.

尚同下

IDENTIFICATION WITH THE SUPERIOR III

1

Mozi said: The interest of the wise (ruler) lies in carrying out what makes for order among the people and avoiding what makes for confusion. But what is it that makes for order among the people? When the administration of the ruler answers to the desires of the people there will be order, otherwise there will be confusion. How do we know it is so? When the administration of the ruler answers to the desires of the subjects, it manifests an understanding of the approvals and disapprovals of the people. When there is such an understanding, the good will be discovered and rewarded and the bad will be discovered and punished, and the country will surely have order. When the administration of the ruler does not answer to the desires of the subjects, it shows a lack of understanding of the approvals and disapprovals of the subjects. When there is no

such understanding then the good will not be discovered and rewarded and the bad will not be discovered and punished. With the good unrewarded and the evil unpunished, such a government will surely put the country into disorder. Therefore when rewards and punishments do not answer to the desires of the people, the matter has to be carefully looked into.

2

But how can the desires of the people (being so many and various) be met? Therefore Mozi said: It can be done only by adopting the principle of Identification with the Superior in government. How do we know the principle of Identification with the Superior can govern the empire? Why not then examine the administration and the theory of government of the ancient times? In the beginning there was no ruler and everybody was independent. Since every one was independent, there would be one purpose when there was one man, ten purposes when there were ten men, a hundred purposes when there were a hundred men, a thousand purposes when there were a thousand men and so on until the number of men became innumerable and the number of different purposes became innumerable with it. And all

of them approved their own ideas and disapproved those of others. And there was strife among the strong and struggle among the weak. Thereupon Heaven wished to unify the standards in the world. The virtuous was selected and made emperor. Conscious of the insufficiency of his power alone to govern the empire, the emperor chose the next best (in virtue and wisdom) and honoured them to be the three ministers. Conscious of the insufficiency of their powers alone to assist the emperor, the three ministers in turn divided the empire into feudal states and assigned them to feudal lords. Conscious of the insufficiency of his power alone to govern all that were within his four borders, the feudal lord in turn selected his next best and commissioned them ministers and secretaries. Conscious of the insufficiency of their power alone to assist their feudal lord, the ministers and secretaries again selected their next best and appointed them district heads and clan patriarchs. Therefore, in appointing the three ministers, the feudal lords, the ministers and secretaries, and the district heads and clan patriarchs, the emperor was not selecting them for wealth and honour, leisure and ease. It was to employ them to help in administration and jurisdiction. Hence, when Heaven established the empire and located the capital and commissioned the sovereign, kings, lords, and dukes, and

appointed secretaries, scholars, professors, and elders - it was not to give them ease, but only to divide up the task and let them help carry out the light of Heaven.

3

Why are the superiors now unable to govern their subordinates, and the subordinates unwilling to serve their superiors? It is because of a mutual disregard. What is the reason for this? The reason is a difference in standards. Whenever standards differ there will be opposition. The ruler may think a man good and reward him. The man, though rewarded by the ruler, yet by the same act provokes the condemnation of the people. Therefore those who do good are not necessarily encouraged by rewards. The ruler may think a man evil and punish him. This man, though punished by the ruler, yet at the same time receives the approval of the people. Therefore those who do evil are not necessarily obstructed by punishments. Thus reward and honour from the ruler cannot encourage the good and his denunciation and punishment cannot prevent the evil. What is the reason for this? The reason is a difference in standards.

But how can the standards in the world be unified? Mozi said: Why not let each member of the clan organize his purposes and identify them with those of the patriarch? And let the patriarch give laws and proclaim to the clan: “Whoever discovers a benefactor to the clan shall report it; whoever discovers a malefactor to the clan shall report it. Whoever reports the benefactor of the clan upon seeing one is equivalent to benefiting the clan himself. Knowing him the superior will reward him, hearing of him the group will praise him. Whoever fails to report a malefactor of the clan upon seeing one is equivalent to doing evil to the clan himself. Knowing him the superior will punish him, hearing of him the group will condemn him.” Thereupon all the members of the clan wish to obtain reward and honor and avoid denunciation and punishment from their superior. Seeing the good they will report; seeing the evil they will report. And the patriarch can reward the good and punish the evil. With the good rewarded and the evil punished, the clan will surely have order. Now, why is it that the clan becomes orderly? Just because the administration is based on the principle of Identification with the Superior.

Now that the clan is in order, is that all there is of the way of governing the feudal state? By no means. The state is composed of many clans. They all like their own clan and dislike other clans. And there is strife among the strong and struggle among the weak. Therefore the clan patriarchs should again organize the purposes in the clan and identify them with those of the feudal lord. The feudal lord also should give laws and should proclaim to the state: "Whoever discovers a benefactor of the state shall report it; whoever discovers a malefactor of the state shall report it. Whoever reports a benefactor of the state upon seeing one is equivalent to benefiting the state himself. Knowing him the superior will reward him, hearing of him the people will praise him. Whoever fails to report a malefactor of the state upon seeing one is equivalent to doing evil to the state himself. Knowing him the superior will punish him, hearing of him the people will condemn him." Thereupon all people in the state wish to obtain reward and honour and avoid denunciation and punishment from their superior. Seeing the good they will report, seeing the evil they will report. And the feudal lord can reward

the good and punish the evil. With the good rewarded and the evil punished, the feudal state will surely have order. Now, why is it that the state becomes orderly? Just because the administration is based on the principle of Identification with the Superior.

6

Now that the feudal state is in order, is that all there is to the way of governing the empire? By no means. The empire is composed of many states. They all like their own state and dislike other states. And there is strife among the strong and struggle among the weak. Therefore the feudal lord should again organize the purposes in the state and identify them with those of the emperor. The emperor also should give laws and should proclaim to the empire: "Whoever discovers a benefactor of the empire shall report it; whoever discovers a malefactor of the empire shall report it. Whoever reports a benefactor of the empire upon seeing one is equivalent to benefiting the state himself. Knowing him the superior will reward him, hearing of him the people will praise him. Whoever fails to report a malefactor upon seeing one is equivalent to doing evil to the empire himself. Knowing him the superior will punish him, hearing of

him the people will condemn him.” Thereupon all the people in the empire will wish to obtain reward and honour and avoid denunciation and punishment from their emperor. Seeing the good and the evil they will report. And the emperor can reward the good and punish the evil. With the good rewarded and the evil punished, the empire will surely have order. Now why is it that the empire becomes orderly? Just because the administration is based on the principle of Identification with the Superior.

7

Now that the empire becomes orderly, the emperor will further organize the purposes in the empire and identify them with the Will of Heaven. Therefore Identification with the Superior as a principle can govern the empire when used by the emperor, it can govern the state when used by the feudal lord, and it can govern the clan when used by the clan patriarch. To be found not wanting when used on a large scale to govern the empire, and not useless when employed on a small scale to govern a clan - this is said of such a principle.

Hence the proverb: “To govern the world-empire is the same as to rule a single family clan; to command all the people in the world is the same as to order a single individual.” Does any one think that all this is just a fancy of Mozi, and that this teaching did not exist among the sage-kings of old? Really they were of the same opinion. All the sage-kings administered their government by the principle of Identification with the Superior, therefore the world became orderly. How do we know it is so? It is recorded in the “Grand Oath” among the books of the ancient kings: “If an unscrupulous man discovers a case of intrigue and deception and fails to make it known, he shall be punished equally.” This is to say that whoever discovers any crime and does not report it will be taken as committing a crime of the same order.

Therefore in governing the empire, the ancient sage-kings chose only the excellent for the outposts as well as for the offices near him. As there were many to help him see and bear, he succeeded before others in planning,

and completed before others in executing, and his good name was spread before others. Just because he could trust his staff in the administration, the benefits were as we have stated. There is an ancient proverb saying: "The sight of one eye cannot compare with that of two the hearing of one ear cannot compare with that of two, the grasp of one hand cannot compare with that of two." Now, just because he could trust his staff in the administration the sage-king received such benefits. Therefore during the reign of the ancient sage-king over the empire, if there was a virtuous man more than a thousand li away he could reward him before the people in the same district and village all got to know it. And if there was a wicked man about a thousand li away he could punish him before the people in the same district and village all got to know it. Though it may be supposed that the sage-king was keen in hearing and sight, how could he see all that is beyond a thousand li at one look, how could he hear all that is beyond a thousand li at one hearing ? In fact the sage-king could see without going there and hear without being near. Yet what kept the thieves, robbers, bandits, and highwaymen moving all over the empire without being able to find refuge anywhere? There is the beauty of adopting the principle of Identification with the Superior in government.

Therefore Mozi said: Whoever orders his people to identify themselves with their superior must love them dearly. For the people will not obey orders except when they are ordered with love and held in confidence. Lead them with wealth and honour ahead, and push them with just punishments from behind. When government is carried on like this, even though I wanted to have some one not to identify himself with me, it would be impossible.

Therefore Mozi said: If the kings, dukes, and important personages of the world now sincerely want to practise magnanimity and righteousness and be superior men, if they want to attain the way of the sage-kings on the one hand and contribute toward the benefit of the people on the other, they cannot leave the principle of Identification with the Superior unexamined and un-understood. Identification with the Superior is, indeed, the foundation of government and essence of orderliness.

卷四

BOOK 4

兼愛上

UNIVERSAL LOVE I

1

The wise man who has charge of governing the empire should know the cause of disorder before he can put it in order. Unless he knows its cause, he cannot regulate it. It is similar to the problem of a physician who is attending a patient. He has to know the cause of the ailment before he can cure it. Unless he knows its cause he cannot cure it. How is the situation different for him who is to regulate disorder? He too

has to know the cause of the disorder before he can regulate it. Unless he knows its cause he cannot regulate it. The wise man who has charge of governing the empire must, then, investigate the cause of disorder.

2

Suppose we try to locate the cause of disorder, we shall find it lies in the want of mutual love. What is called disorder is just the lack of filial piety on the part of the minister and the son towards the emperor and the father; As he loves himself and not his father the son benefits himself to the disadvantage of his father. As he loves himself and not his elder brother, the younger brother benefits himself to the disadvantage of his elder brother. As he loves himself and not his emperor, the minister benefits himself to the disadvantage of his emperor. And these are what is called disorder. When the father shows no affection to the son, when the elder brother shows no affection to the younger brother, and when the emperor shows no affection to the minister, on the other hand, it is also called disorder. When the father loves only himself and not the son, he benefits himself to the disadvantage of the son. When the elder brother loves only himself and not his younger brother, he

benefits himself to the disadvantage of the younger brother. When the emperor loves only himself and not his minister, he benefits himself to the disadvantage of his minister, and the reason for all these is want of mutual love.

3

This is true even among thieves and robbers. As he loves only his own family and not other families, the thief steals from other families to profit his own family. As he loves only his own person and not others, the robber does violence to others to profit himself. And the reason for all this is want of love. This again is true in the mutual disturbance among the houses of the ministers and the mutual invasions among the states of the feudal lords. As he loves only his own house and not the others, the minister disturbs the other houses to profit his own. As he loves only his own state and not the others, the feudal lord attacks the other states to profit his own. These instances exhaust the confusion in the world. And when we look into the causes we find they all arise from want of mutual love.

Suppose everybody in the world loves universally, loving others as one's self. Will there yet be any unfilial individual? When every one regards his father, elder brother, and emperor as himself, whereto can he direct any unfilial feeling? Will there still be any unaffectionate individual? When every one regards his younger brother, son, and minister as himself, whereto can he direct any disaffection? Therefore there will not be any unfilial feeling or disaffection. Will there then be any thieves and robbers? When every one regards other families as his own family, who will steal? When every one regards other persons as his own person, who will rob? Therefore there will not be any thieves or robbers. Will there be mutual disturbance among the houses of the ministers and invasion among the states of the feudal lords? When every one regards the houses of others as one's own, who will be disturbing? When every one regards the states of others as one's own, who will invade? Therefore there will be neither disturbances among the houses of the ministers nor invasion among the states of the feudal lords.

If every one in the world will love universally; states not attacking one another; houses not disturbing one another; thieves and robbers becoming extinct; emperor and ministers, fathers and sons, all being affectionate and filial -- if all this comes to pass the world will be orderly. Therefore, how can the wise man who has charge of governing the empire fail to restrain hate and encourage love? So, when there is universal love in the world it will be orderly, and when there is mutual hate in the world it will be disorderly. This is why Mozi insisted on persuading people to love others.

兼愛中

UNIVERSAL LOVE II

Mozi said: The purpose of the magnanimous is to be found in procuring benefits for the world and eliminating its calamities. But what are

the benefits of the world and what its calamities? Mozi said: Mutual attacks among states, mutual usurpation among houses, mutual injuries among individuals; the lack of grace and loyalty between ruler and ruled, the lack of affection and filial piety between father and son, the lack of harmony between elder and younger brothers - these are the major calamities in the world.

2

But whence did these calamities arise, out of mutual love? Mozi said: They arise out of want of mutual love. At present feudal lords have learned only to love their own states and not those of others. Therefore they do not scruple about attacking other states. The heads of houses have learned only to love their own houses and not those of others. Therefore they do not scruple about usurping other houses. And individuals have learned only to love themselves and not others. Therefore they do not scruple about injuring others. When feudal lords do not love one another there will be war on the fields. When heads of houses do not love one another they will usurp one another's power. When individuals do not love one another they will injure one another. When ruler and ruled do not love one another they will not

be gracious and loyal. When father and son do not love each other they will not be affectionate and filial. When older and younger brothers do not love each other they will not be harmonious. When nobody in the world loves any other, naturally the strong will overpower the weak, the many will oppress the few, the wealthy will mock the poor, the honoured will disdain the humble, the cunning will deceive the simple. Therefore all the calamities, strifes, complaints, and hatred in the world have arisen out of want of mutual love. Therefore the benevolent disapproved of this want.

3

Now that there is disapproval, how can we have the condition altered? Mozi said it is to be altered by the way of universal love and mutual aid. But what is the way of universal love and mutual aid? Mozi said: It is to regard the state of others as one's own, the houses of others as one's own, the persons of others as one's self. When feudal lords love one another there will be no more war; when heads of houses love one another there will be no more mutual usurpation; when individuals love one another there will be no more mutual injury. When ruler and ruled love each other they will be gracious and

loyal; when father and son love each other they will be affectionate and filial; when older and younger brothers love each other they will be harmonious. When all the people in the world love one another, then the strong will not overpower the weak, the many will not oppress the few, the wealthy will not mock the poor, the honoured will not disdain the humble, and the cunning will not deceive the simple. And it is all due to mutual love that calamities, strife, complaints, and hatred are prevented from arising. Therefore the benevolent exalt it.

4

But the gentlemen of the world would say: "So far so good. It is of course very excellent when love becomes universal. But it is only a difficult and distant ideal." Mozi said: This is simply because the gentlemen of the world do not recognize what is to the benefit of the world, or understand what is its calamity. Now, to besiege a city, to fight in the fields, or to achieve a name at the cost of death -- these are what men find difficult. Yet when the superior encourages them, the multitude can do them. Besides, universal love and mutual aid is quite different from these. Whoever loves others is loved by others; whoever benefits others is benefited by

others; whoever hates others is hated by others; whoever injures others is injured by others. Then, what difficulty is there with it (universal love)? Only, the ruler fails to embody it in his government and the ordinary man in his conduct.

5

Formerly, Lord Wen of the state of Jin (about 630 B.C.) liked the uncouth uniform of the soldier. And so all his ministers and officers wore sheepskin jackets, carried their swords in leather girdles, and put on silk-spun hats. (1) Thus attired, they attended the Lord when they went in and paced the court when they stayed out. What was the reason for this? It was that what the ruler encourages the ruled will carry out. And Lord Ling of the state of Chu (about 535 B.C.) liked slender waists. And so all his ministers and officers limited themselves to a single meal (a day). They tied their belts after exhaling, and could not stand up without leaning against the wall. Within a year the court looked grim and dark. What was the reason for this? It was that what the ruler encourages the ruled will carry out. Again, Lord Goujian of the state of Yue (about 480 B.C.) liked the warrior's courage, and trained his subjects accordingly. He had his palace boat set on

fire. To test his soldiers he proclaimed that all the treasures of the state were contained therein. And he beat the drum himself to urge them on. Hearing the drum the soldiers rushed on in disorder. More than a hundred strong perished in the flames. Thereupon the Lord beat the gong to let them retreat.

6

Therefore Mozi said: Now, things like scanty diet, coarse clothing, and the achievement of a name at the cost of death are those in which people find difficulty. Yet when the ruler encourages them the multitude can stand them. Besides, universal love and mutual aid are different from these. Whoever loves others is loved by others; whoever benefits others is benefited by others; whoever hates others is hated by others; whoever injures others is injured by others. Then what difficulty is there with it (universal love)? Only, the ruler fails to embody it in his government and the ordinary man in his conduct.

Nevertheless. the gentlemen in the empire think that, though it would be an excellent thing if love can be universalized, it is something quite impracticable. It is like carrying Mt. Tai and leaping over the Ji River. Mozi said: The illustration is a faulty one. Of course to be able to carry Mt. Tai and leap over the Ji River would be an extreme feat of strength. Such has never been performed from antiquity to the present time. But universal love and mutual aid are quite different from this. And the ancient sage-kings did practise it. How do we know they did? When Yu was working to bring the Deluge under control, he dug the West River and the Youdou River in the west in order to let off the water from the Qu, Sun, and Huang Rivers. In the north he built a dam across the Yuan and Gu Rivers in order to fill the Houzhidi (a basin) and the Huzhi River. Mt. Dizhu was made use of as a water divide, and a tunnel was dug through Mt. Lungmen. All these were done to benefit the peoples west of the (Yellow) River and various barbarian tribes, Yan, Dai, Hu, Ho, of the north. In the east he drained the great Plain and built dykes along the Mengzhu River. The watercourse was divided into nine canals

in order to regulate the water in the east and in order to benefit the people of the District of Ji. In the south he completed the Yangtze, Han, Huai, and Ru Rivers. These ran eastward and emptied themselves into the Five Lakes. This was done in order to benefit the peoples of Jing, Qi, Gan, Yue, and the barbarians of the south. All these are the deeds of Yu. We can, then, universalize love in conduct. When King Wen was ruling the Western land, he shone forth like the sun and the moon all over the four quarters as well as in the Western land. He did not allow the big state to oppress the small state, he did not allow the multitude to oppress the singlehanded, he did not allow the influential and strong to take away the grain and live stock from the farmers. Heaven visited him with blessing. And, therefore, the old and childless had the wherewithal to spend their old age, the solitary and brotherless had the opportunity to join in the social life of men, and the orphans had the support for their growth. This was what King Wen had accomplished. We can, then, universalize love in conduct. When King Wu was about to do service to Mt. Tai it was recorded thus: "Blessed is Mt. Tai. Duke of Zhou by a long descent is about to perform his duty. As I have obtained the approval of Heaven, the magnanimous arise to save the people of Shang Xia as well as the barbarians (from the

tyranny of Emperor Zhou). Though (Emperor Zhou) has many near relatives, they cannot compare with the magnanimous. If there is sin anywhere, I am solely responsible.” This relates the deeds of King Wu. We can, then, universalize love in conduct.

8

Therefore Mozi said: If the rulers sincerely desire the empire to be wealthy and dislike to have it poor, desire to have it orderly and dislike to have it chaotic, they should bring about universal love and mutual aid. This is the way of the sage-kings and the way to order for the world, and it should not be neglected.

兼愛下

UNIVERSAL LOVE III

1

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

we come to think about the cause of all these calamities, how have they arisen? Have they arisen out of love of others and benefiting others? Of course we should say no. We should say they have arisen out of hate of others and injuring others. If we should classify one by one all those who hate others and injure others, should we find them to be universal in love or partial? Of course we should say they are partial. Now, since partiality against one another is the cause of the major calamities in the empire, then partiality is wrong.

2

Mozi continued: Whoever criticizes others must have something to replace them. Criticism without suggestion is like trying to stop flood with flood and put out fire with fire. It will surely be without worth. Mozi said: Partiality is to be replaced by universality. But how is it that partiality can be replaced by universality? Now, when every one regards the states of others as he regards his own, who would attack the others' states? Others are regarded like self. When every one regards the capitals of others as he regards his own, who would seize the others' capitals? Others are regarded like self. When every one regards the houses of others as he

regards his own, who would disturb the others' houses? Others are regarded like self. Now, when the states and cities do not attack and seize each other and when the clans and individuals do not disturb and harm one another -- is this a calamity or a benefit to the world? Of course it is a benefit. When we come to think about the several benefits in regard to their cause, how have they arisen? Have they arisen out of hate of others and injuring others? Of course we should say no. We should say they have arisen out of love of others and benefiting others. If we should classify one by one all those who love others and benefit others, should we find them to be partial or universal? Of course we should say they are universal. Now, since universal love is the cause of the major benefits in the world, therefore Mozi proclaims universal love is right. And, as has already been said, the interest of the magnanimous lies in procuring benefits for the world and eliminating its calamities. Now that we have found out the consequences of universal love to be the major benefits of the world and the consequences of partiality to be the major calamities in the world; this is the reason why Mozi said partiality is wrong and universality is right.

When we try to develop and procure benefits for the world with universal love as our standard, then attentive ears and keen eyes will respond in service to one another, then limbs will be strengthened to work for one another, and those who know the Tao will untiringly instruct others. Thus the old and those who have neither wife nor children will have the support and supply to spend their old age with, and the young and weak and orphans will have the care and admonition to grow up in. When universal love is adopted as the standard, then such are the consequent benefits. It is incomprehensible, then, why people should object to universal love when they hear it.

Yet the objection is not all exhausted. It is asked, "It may be a good thing, but can it be of any use?" Mozi replied: If it were not useful then even I would disapprove of it. But how can there be anything that is good but not useful? Let us consider the matter from both sides. Suppose there are two men. Let one of them hold to partiality and the other

to universality. Then the advocate of partiality would say to himself, how can I take care of my friend as I do of myself, how can I take care of his parents as my own? Therefore when he finds his friend hungry he would not feed him, and when he finds him cold he would not clothe him. In his illness he would not minister to him, and when he is dead he would not bury him. Such is the word and such is the deed of the advocate of partiality. The advocate of universality is quite unlike this both in word and in deed. He would say to himself, I have heard that to be a superior man one should take care of his friend as he does of himself, and take care of his friend's parents as his own. Therefore when he finds his friend hungry he would feed him, and when he finds him cold he would clothe him. In his sickness he would serve him, and when he is dead he would bury him. Such is the word and such is the deed of the advocate of universality. These two persons then are opposed to each other in word and also in deed. Suppose they are sincere in word and decisive in deed so that their word and deed are made to agree like the two parts of a tally, and that there is no word but what is realized in deed, then let us consider further: Suppose a war is on, and one is in armour and helmet ready to join the force, life and death are not predictable. Or suppose one is commissioned a deputy by the

ruler to such far countries like Ba, Yue, Qi, and Jing, and the arrival and return are quite uncertain. Now (under such circumstances) let us inquire upon whom would one lay the trust of one's family and parents. Would it be upon the universal friend or upon the partial friend? It seems to me, on occasions like these, there are no fools in the world. Even if he is a person who objects to universal love, he will lay the trust upon the universal friend all the same. This is verbal objection to the principle but actual selection by it - this is self-contradiction between one's word and deed. It is incomprehensible, then, why people should object to universal love when they hear it.

5

Yet the objection is not all exhausted. It is objected: Maybe it is a good criterion to choose among ordinary men, but it may not apply to the rulers. Let us again consider the matter from both sides. Suppose there are two rulers. Let one of them hold partiality and the other universality. Then the partial ruler would say to himself, how can I take care of the people as I do of myself? This would be quite contrary to common sense. A man's life on earth is of short duration, it is like a galloping horse passing by. Therefore

when he finds his people hungry he would not feed them, and when he finds them cold he would not clothe them. When they are sick he would not minister to them, and upon their death he would not bury them. Such is the word and such is the deed of the partial ruler. The universal ruler is quite unlike this both in word and in deed. He would say to himself, I have heard that to be an upright ruler of the world one should first attend to his people and then to himself. Therefore when he finds his people hungry he would feed them, and when he finds them cold he would clothe them. In their sickness he would minister to them, and upon their death he would bury them. Such is the word and such is the deed of the universal ruler. These two rulers, then, are opposed to each other in word and also in deed. Suppose they are sincere in word and decisive in deed so that their word and deed are made to agree like the two parts of a tally, and that there is no word but what is realized in deed, then let us consider further: Suppose, now, that there is a disastrous pestilence, that most people are in misery and privation, and that many lie dead in ditches (Under such circumstances) let us inquire, if a person could choose one of the two rulers, which would he prefer? It seems to me on such occasions there are no fools in the world. Even if he is a person who objects to universal love, he will choose the

universal ruler. This is verbal objection to the principle but actual selection by it - this is self-contradiction between one's word and deed. It is incomprehensible, then, why people should object to universal love when they hear it.

6

Yet the objection is still not exhausted. It points out that universal love may be magnanimous and righteous, but how can it be realized? Universal love is impracticable just as carrying Mt. Tai and leaping over rivers. So, then, universal love is but a pious wish, how can it be actualized? Mozi replied: To carry Mt. Tai and leap over rivers is something that has never been accomplished since the existence of man. But universal love and mutual aid has been personally practised by six ancient sage-kings. How do we know they have done it? Mozi said: I am no contemporary of theirs, neither have I heard their voice or seen their faces. The sources of our knowledge lie in what is written on the bamboos and silk, what is engraved in metal and stones, and what is cut in the vessels to be handed down to posterity. The "Great Declaration" proclaims: "King Wen was like the sun and the moon, shedding glorious and resplendent light in the four quarters as well

as over the Western land.” This is to say that the love of King Wen is so wide and universal that it is like the sun and the moon shining upon the world without partiality. Here is universal love on the part of King Wen; what Mozi has been talking about is really derived from the example of King Wen.

7

Moreover it is true not only in the “Great Declaration” but also with the “Oath of Yu”. Yu said (therein) “Come all you hosts of people, take heed and hearken to my words. It is not that I, a single person, would willingly stir up this confusion. The Prince of Miao is more and more unreasonable, he deserves punishment from Heaven. Therefore I lead you to appoint the lords of the states and go to punish the Prince of Miao.” It was not for the sake of increasing his wealth and multiplying his felicitations, and indulging his ears and eyes but for that of procuring benefits for the world and eliminating its annoyances that Yu went to war against the Prince of Miao. This is universal love on the part of Yu, and what Mozi has been talking about is really derived from the example of Yu.

Again it is true not only in the “Oath of Yu” but also with the “Oath of Tang.” Tang said: “Unworthy Lu presumed to do sacrifice with a first-born male animal to Heaven on high and mother Earth, saying, ‘Now there is a great drought from heaven. It happens right in my, Lu’s, time. I do not know whether I have wronged Heaven or men. Good, I dare not cover up; guilt, I dare not let go -- this is clearly seen in the mind of God. If there is sin anywhere hold me responsible for it; if I myself am guilty may the rest be spared.’” This is to say that though having the honour of being an emperor and the wealth of possessing the whole world, Tang did not shrink from offering himself as sacrifice to implore God and the spirits. This is universal love on the part of Tang, and what Mozi has been talking about is really derived from the example of Tang.

Still again, it is true not only in the “Oath of Yu” and the “Oath of Tang” but also with the “Poems of Zhou.” To quote: “the way of the (good) emperor is wide and straight,

without partiality and without favouritism. The way of the (good) emperor is even and smooth, without favouritism and without partiality. It is straight like an arrow and just like a balance. The superior man follows it, (even) the unprincipled looks on (without resentment).” Thus the principle that I have been expounding is not to be regarded as a mere doctrinaire notion. In the past, when Wen and Wu administered the government both of them rewarded the virtuous and punished the wicked without partiality to their relatives and brothers. This is just the universal love of Wen and Wu. And what Mozi has been talking about is really derived from the examples of Wen and Wu. It is incomprehensible then why people should object to universal love when they hear it.

10

Yet the objection is still not exhausted. It raises the question, when one does not think in terms of benefits and harm to one's parents would it be filial piety? Mozi replied: Now let us inquire about the plans of the filial sons for their parents. I may ask, when they plan for their parents, whether they desire to have others love or hate them? Judging from the whole doctrine (of filial piety), it is certain that they desire to have others love their

parents. Now, what should I do first in order to attain this? Should I first love others' parents in order that they would love my parents in return, or should I first hate others' parents in order that they would love my parents in return? Of course I should first love others' parents in order that they would love my parents in return. Hence those who desire to be filial to one another's parents, if they have to choose (between whether they should love or hate others' parents), had best first love and benefit others' parents. Would any one suspect that all the filial sons are stupid and incorrigible (in loving their own parents)? We may again inquire about it. It is said in the "Da Ya" among the books of the ancient kings: "No idea is not given its due value; no virtue is not rewarded. When a peach is thrown to us, we would return with a prune." This is to say whoever loves others will be loved and whoever hates others will be hated. It is then quite incomprehensible why people should object to universal love when they hear it.

Is it because it is hard and impracticable? There are instances of even much harder tasks done. Formerly, Lord Ling of the state of Jing liked slender waists. In his time

people in the state of Jing ate not more than once a day. They could not stand up without support, and could not walk without leaning against the wall. Now, limited diet is quite hard to endure, and yet it was endured. While Lord Ling encouraged it, his people could be changed within a generation to conform to their superior. Lord Goujian of the state of Yue admired courage and taught it to his ministers and soldiers three years. Fearing that their knowledge had not yet made them efficient he let a fire be set on the boat, and beat the drum to signal advance. The soldiers at the head of the rank were even pushed down. Those who perished in the flames and in water were numberless. Even then they would not retreat without signal. The soldiers of Yue would be quite terrified (ordinarily). To be burnt alive is a hard task, and yet it was accomplished. When the Lord of Yue encouraged it, his people could be changed within a generation to conform to their superior. Lord Wen of the state of Jin liked coarse clothing. And so in his time the people of Jin wore suits of plain cloth, jackets of sheep skin, hats of spun silk, and big rough shoes. Thus attired, they would go in and see the Lord and come out and walk in the court. To dress up in coarse clothing is hard to do, yet it has been done. When Lord Wen encouraged it his people could be changed within a generation to conform to their

superior. Now to endure limited diet, to be burnt alive, and to wear coarse clothing are the hardest things in the world, yet when the superiors encouraged them the people could be changed within a generation. Why was this so? It was due to the desire to conform to the superior. Now, as to universal love and mutual aid, they are beneficial and easy beyond a doubt. It seems to me that the only trouble is that there is no superior who encourages it. If there is a superior who encourages it, promoting it with rewards and commendations, threatening its reverse with punishments, I feel people will tend toward universal love and mutual aid like fire tending upward and water downwards - it will be unpreventable in the world.

Therefore, universal love is really the way of the sage-kings. It is what gives peace to the rulers and sustenance to the people. The gentleman would do well to understand and practise universal love; then he would be gracious as a ruler, loyal as a minister, affectionate as a father, filial as a son, courteous as an elder brother, and respectful as a younger brother. So, if the gentleman desires to be a gracious ruler, a loyal minister, an affectionate father, a filial son, a

courteous elder brother, and a respectful younger brother, universal love must be practised. It is the way of the sage-kings and the great blessing of the people.

卷五

BOOK 5

非攻上

CONDEMNATION OF OFFENSIVE WAR I

1

Suppose a man enters the orchard of another and steals the other's peaches and plums. Hearing of it the public will condemn it; laying hold of him the authorities will punish him. Why? Because he injures others to profit himself. As to seizing dogs, pigs, chickens, and young pigs from another, it is even more unrighteous than to steal peaches and plums from his orchard. Why? Because it causes others to suffer more,

and it is more inhumane and criminal. When it comes to entering another's stable and appropriating the other's horses and oxen, it is more inhumane than to seize the dogs, pigs, chickens, and young pigs of another. Why? Because others are caused to suffer more; when others are caused to suffer more, then the act is more inhumane and criminal. Finally, as to murdering the innocent, stripping him of his clothing, dispossessing him of his spear and sword, it is even more unrighteous than to enter another's stable and appropriate his horses and oxen. Why? Because it causes others to suffer more; when others are caused to suffer more, then the act is more inhumane and criminal. All the gentlemen of the world know that they should condemn these things, calling them unrighteous. But when it comes to the great attack of states, they do not know that they should condemn it. On the contrary, they applaud it, calling it righteous. Can this be said to be knowing the difference between righteousness and unrighteousness?

The murder of one person is called unrighteous and incurs one death penalty. Following this argument, the murder of ten persons will be ten times as unrighteous and

there should be ten death penalties; the murder of a hundred persons will be a hundred times as unrighteous and there should be a hundred death penalties. All the gentlemen of the world know that they should condemn these things, calling them unrighteous. But when it comes to the great unrighteousness of attacking states, they do not know that they should condemn it. On the contrary, they applaud it, calling it righteous. And they are really ignorant of its being unrighteous. Hence they have recorded their judgment to bequeath to their posterity. If they did know that it is unrighteous, then why would they record their false judgment to bequeath to posterity? Now, if there were a man who, upon seeing a little blackness, should say it is black, but, upon seeing much, should say it is white; then we should think he could not tell the difference between black and white. If, upon tasting a little bitterness one should say it is bitter, but, upon tasting much, should say it is sweet; then we should think he could not tell the difference between bitter and sweet. Now, when a little wrong is committed people know that they should condemn it, but when such a great wrong as attacking a state is committed people do not know that they should condemn it. On the contrary, it is applauded, called righteous. Can this be said to be knowing the difference between the

righteous and the unrighteous? Hence we know the gentlemen of the world are confused about the difference between righteousness and unrighteousness.

非攻中

CONDEMNATION OF OFFENSIVE WAR II

1

Mozi said: If the rulers of to-day sincerely wish to be careful in condemnation and commendation, judicious in rewards and punishments, and temperate in government and jurisdiction. Therefore Mozi said: There is an ancient saying that, when one is not successful in making out plans then predict the future by the past and learn about the absent from what is present. When one plans like this then one can be intelligent.

Now, about a country going to war. If it is in winter it will be too cold ; if it is in summer it will be too hot. So it should be neither in winter nor in summer. If it is in spring it will take people away from sowing and planting; if it is in autumn it will take people away from reaping and harvesting. Should they be taken away in either of these seasons, innumerable people would die of hunger and cold, And, when the army sets out, the bamboo arrows, the feather flags, the house tents, the armour, the shields, the sword hilts -- innumerable quantities of these will break and rot and never come back. The spears, the lances, the swords, the poniards, the chariots, the carts -- innumerable quantities of these will break and rot and never come back. Then innumerable horses and oxen will start out fat and come back lean or will not return at all. And innumerable people will die because their food will be cut off and cannot be supplied on account of the great distances of the roads. And innumerable people will be sick and die of the constant danger and the irregularity of eating and drinking and the extremes of hunger and over-eating. Then, the army will be lost in large numbers or entirely; in either case the number will be

innumerable. And this means the spirits will lose their worshippers, and the number of these will also be innumerable.

3

Why then does the government deprive the people of their opportunities and benefits to such a great extent? It has been answered: "I covet the fame of the victor and the possessions obtainable through the conquest. So I do it." Mozi said: But when we consider the victory as such, there is nothing useful about it. When we consider the possessions obtained through it, it does not even make up for the loss. Now about the siege of a city of three li or a guo of seven li -- if these could be obtained without the use of weapons or the killing of lives, it would be all right. But (as a matter of fact) those killed must be counted by the ten thousand, those widowed or left solitary must be counted by the thousand, before a city of three li or a guo of seven li could be captured. Moreover the states of ten thousand chariots now have empty towns to be counted by the thousand, which can be entered without conquest; and their extensive lands to be counted by the ten thousand (of mu), which can be cultivated without conquest. So, land is abundant but people are few. Now to pursue the people to

death and aggravate the danger feared by both superiors and subordinates in order to obtain an empty city -- this is to give up what is needed and to treasure what is already in abundance. Such an undertaking is not in accordance with the interest of the country.

4

Those who endeavor to gloss over offensive wars would say: "In the south there are the lords of Jing and Yue, and in the north there are the lords of Qi and Jin. When their states were first assigned to them, they were but a hundred li square in area, and but a few tens of thousands in number of people. By means of wars and attacks, their areas have increased to several thousand li square and the people to several million. So, then, offensive wars are not to be condemned." Mozi said : The four or five states may have reaped their benefits, still it is not conduct according to the Dao. It is like the physician giving his drugs to the patients. If a physician should give all the sick in the world a uniform drug, among the ten thousand who took it there might be four or five who were benefited, still it is not to be said to be a common (commonly beneficial) medicine. Thus a filial son will not give it to his parent and a loyal minister will not give it to his king. After the

empire was in the ancient time divided into states a great many of them died of attacks - the earlier cases we hear of through the ear, the recent cases we saw by the eye. How do we know it is so? In the east there was the state of Ju. It was a small state situated in the midst of big states. It did not show respect and obedience to the big states, and the latter therefore did not like it or favour it. So, on the east Yue cut and appropriated its land by force, and from the west Qi swallowed it up altogether. And it was due to offensive wars that Ju died between two big states. And it was due to offensive war too that in the south Chen and Cai were extinguished by Wu and Yue. And it was also due to offensive wars that in the north Bu Tu He perished among Yan, Dai, Hu and Mo. Therefore Mozi said: If the rulers now really desire gain and avert loss, desire security and avert danger, they cannot but condemn offensive wars.

5

Those who endeavor to gloss over offensive wars would say: "These states perished because they could not gather and employ their multitudes. I can gather and employ my multitudes and wage war with them; who, then, dares to be unsubmitive?" Mozi said: You might be able to gather and employ your

multitudes, but can you compare yourself with the ancient He Lu of Wu? He Lu of Wu (about 510 B.C.) in the ancient days drilled his soldiers seven years. With armour on and weapons in hand they could cover three hundred li (in a day) before encamping (for the night). Passing Zhulin, they emerged at the narrow Pass of Min. They engaged in battle (with the state of Chu) at Boju. Subduing Chu, (He Lu) gave audience to Song and Lu. By the time of Fu Chai he attacked Qi in the north, encamped on the Wen River, fought at Ai Ling and greatly defeated Qi and compelled surety from them at Mt. Tai. In the east he attacked Yue, crossing the Three Rivers and the Five Lakes, and compelled surety at Guiji. None of the nine tribes dared to show disrespect. Reaching home, however, he would not reward the orphaned or give to the numerous rustics. He depended on his own might, gloated over his success, praised his own cleverness, and neglected instructing and training his people. He built the Monument of Gusu which was not completed even in seven years. By this time (the people of Wu) felt tired and disheartened. Seeing the friction between the superior and the subordinates in Wu, Goujian of Yue gathered his multitudes to take revenge. He broke into its kuo on the north, moved away its royal boat, and surrounded its palace. And thus Wu

perished. Some time ago Jin had six ministers and Zhibo (about 455 B.C.) was the most powerful. He considered the large area of his land and the great number of his people, and desired to attack the feudal lords in order to have a rapid spread of his courageous name through war and battle. So he ranked his brave warriors and arranged his boat and chariot forces. He attacked (the house of) Zhongxing and seized it. This showed to him that his plans were satisfactory. Then he attacked Fan and totally defeated him. Thus he absorbed three families into one. He did not stop even there. but surrounded Minister Xiang of Zhao at Jinyang. By this time Han and Wei came together and deliberated, saying: "An ancient proverb says: 'When the lips are removed the teeth will become cold.' The house of Zhao dying in the morning we would be following it in the evening; the house of Zhao dying in the evening we would be following it in the morning. A poet sings: 'If the fish would not act while yet in water, what can it do when it is already placed on land?'" Thereupon the three ministers worked with united strength and a single mind, opening passes and blazing trails, putting on armour and arousing the warriors. With Han and Wei from without and Zhao from within, they battled Zhibo and totally defeated him. Therefore Mozi said : An ancient proverb says: "The superior man

would not go to water but to man for a mirror.” In water as a mirror one sees only one’s face; in man as a mirror one can predict good and bad luck.” Have those who now regard offensive wars as beneficial made use of Zhibo’s story? It is plainly discernible to be not auspicious but ominous.

非攻下

CONDEMNATION OF OFFENSIVE WAR III

1

Mozi said: What does the world now praise to be good? Is not an act praised because it is useful to Heaven on high, to the spirits in the middle sphere, and to the people below? Certainly no other reason is needed for praise than to be useful to Heaven on high, to the spirits in the middle, and to the people below. Even the stupid would say it is praiseworthy when it is helpful to Heaven on high, to the spirits in the middle, and to the people below. And what the world agrees on is just the way of the sage-kings. Now the feudal lords in the empire still attack and assault each other.

This is to praise the principle without understanding its real meaning. They resemble the blind man who uses with others the names of black and white but cannot discriminate between such objects. Can this be said to be real discrimination? Therefore, deliberating for the empire, the ancient wise men always considered the real (meaning of the) principles, and acted accordingly. Hence they were no more uncertain in their actions. All desires, far or near, were satisfied, and Heaven, the spirits, and the people were all blessed. Such was the way of the wise men. Governing the empire, the ancient magnanimous men always worked for mutual satisfaction with the large states, brought the empire into harmony, and centralized all that was within the four seas. Then they led the people in the empire diligently to do service to God, hills and rivers, and the spirits and ghosts. Many were the benefits to the people and great was their success. Thereupon Heaven rewarded them, the spirits enriched them, and the people praised them. The high honour of Son of Heaven was conferred upon them and the great wealth of the whole world was given to them. Their names partake of (the permanence and greatness of) Heaven and Earth and are not forgotten even to this day. Such is the way of the wise and such is the way by which the ancient kings came to possess the world.

The rulers and lords of to-day are quite different. They all rank their warriors and arrange their boat and chariot forces; they make their armour strong and weapons sharp in order to attack some innocent state. Entering the state they cut down the grain fields and fell the trees and woods; they tear down the inner and outer walls of the city and fill up the ditches and ponds; they seize and kill the sacrificial animals and burn down the ancestral temple; they kill and murder the people and exterminate the aged and weak; they move away the treasures and valuables. The soldiers are encouraged to advance by being told: "To suffer death is the highest (service you can render), to kill many is the next, to be wounded is the lowest. But if you should drop out from your rank and attempt to sneak away, the penalty will be death without moderation." Thus the soldiers are put to fear. Now to capture a state and to destroy an army, to disturb and torture the people, and to set at naught the aspirations of the sages by confusion - is this intended to bless Heaven? But the people of Heaven are gathered together to besiege the towns belonging to Heaven. This is to murder men of Heaven and dispossess the spirits of their

altars and to ruin the state and to kill the sacrificial animals. It is then not a blessing to Heaven on high. Is it intended to bless the spirits? But men of Heaven are murdered, spirits are deprived of their sacrifices, the earlier kings are neglected, the multitude are tortured and the people are scattered; it is then not a blessing to the spirits in the middle. Is it intended to bless the people? But the blessing of the people by killing them off must be very meagre. And when we calculate the expense, which is the root of the calamities to living, we find the property of innumerable people is exhausted. It is, then, not a blessing to the people below either.

Now that the armies are intended for mutual destruction, it is evident: If the general be not courageous, if soldiers be not brave, if weapons be not sharp, if drills be not frequent, if the force be not large, if generals be not harmonious, if power be not august, if a siege be not enduring, if an assault be not speedy, if people be not strongly bound together, if determination be not firm - if this be so, the (other) feudal lords will suspect. When feudal lords entertain suspicion, enemies will be stirred up and cause anxiety, and the morale will be

weakened. On the other hand, if every preparation is in good shape and the state goes out to engage in war, then the state will lose its men and the people will neglect their vocations. Have we not heard it said that, when a warring state goes on an expedition, of the officers there must be several hundred, of the common people there must be several thousand, and of the soldiers and prisoners there must be ten thousand, before the army can set out? It may last for several years, or, at the shortest, several months. So, the superior will have no time to attend to government, the officials will have no time to attend to their offices, the farmers will have no time to sow or reap, the women will have no time to weave or spin: that is, the state will lose its men and the people will neglect their vocations. Besides, the chariots will break and horses will be exhausted. As to tents, army supplies, and soldiers' equipment - if one-fifth of these can remain (after the war) it would already be beyond expectation. Moreover, innumerable men will be missing and lost on the way, and will become sick from the long distances, meagre rations, hunger and cold, and die in the ditches. Now the calamity to the people and the world is tremendous. Yet the rulers enjoy doing it. This means they enjoy injuring and exterminating the people; is this not perversity? The most warring states in the

empire to-day are Qi, Jin, Chu, and Yue. These four states are all successful in the world. Even if their people be increased tenfold, still they could not consume all that their land could produce. That is, they are in need of men while they have a surplus of land. Still they strove against each other to possess more land. This is to neglect what is needed and to value what is already in plenty.

4

The warring lords would gloss over (their conduct) with arguments to confute Mozi, saying: "Do you condemn attack and assault as unrighteous and not beneficial? But, anciently, Yu made war on the Prince of Miao, Tang on Jie, and King Wu on Zhou. Yet these are regarded as sages. What is your explanation for this?" Mozi said: You have not examined the terminology of my teaching and you do not understand its motive. What they did is not to be called "attack" but "punishment." Anciently, the three Miao tribes were in great confusion. Heaven ordered their destruction. The sun rose at night. It rained blood for three days. Dragons emerged in the temple and dogs cried in the market place. Ice came in summer and earth cracked until water gushed forth. The five grains appeared in mutation. At

these, the people were greatly shocked. Gao Yang then gave command (to Yu) in the Yuan Palace. Yu held the imperial jade order in hand and set forth to conquer Miao. Amidst thunder and lightning, a god with the face of a man and the body of a bird was revealed to be waiting upon (Yu) with the gui in hand. The general of Miao was brought down by an arrow and the Miao army was set in great confusion. And the Miao tribes became less and less significant ever after. Having conquered Miao, Yu set apart the hills and rivers (by names), and ordered things into high and low. With sacrifices he set up the four bordering countries, and neither spirits nor men revolted (any more). So there was peace in the world. This was the reason why Yu made war on the Miao. When it came to King Jie of Xia, Heaven gave severe order. Sun and moon did not appear on time. Winter and summer came irregularly. The five grains were dried up to death. Ghosts called in the country, and cranes shrieked for more than ten nights. Heaven then commissioned Tang in the Biao Palace, to receive the great trust that had been given to Xia, as the conduct of Xia fell into great perversity. Only then dared Tang to lead his multitude and enter the borders of Xia. And he let the deserters of the enemy destroy the cities of Xia. Soon after, a god came and told him: "The conduct of Xia is in great

confusion. Go and punish him. I will surely let you destroy him, as I have my orders from Heaven.” Heaven ordered Zhuyong to send down fire on the northwestern corner of the city of Xia. Thus Tang led the men of Jie and conquered Xia. He then gave audience to the feudal lords at Bo. He revealed and made known the will of Heaven and spread it in the four directions, and none of the feudal lords in the empire dared to show disrespect. This was the reason why Tang punished Jie. When it came to the regime of King Zhou of Shang, his conduct was not acceptable to Heaven. Sacrifices were not according to seasons. Even in the night... It rained sand for ten days at Bo. The nine caldrons moved from their place. Witches appeared in the dark and ghosts sighed at night. Some women turned into men. Flesh came down from Heaven like rain. Thorny brambles covered up the national highways. Yet the king became even more dissolute. A red bird holding a gui by its beak alighted on Mt. Qi, proclaiming: “Heaven decrees King Wen of Zhou to punish Yin and possess its empire.” Tai Dian then came to be minister to (King Wen). The charts emerged out of the River and chenghuang appeared on land. Thereupon King Wu ascended the throne. Three gods spoke to him in a dream, saying: “Now that we have submerged Zhou of Yin in wine, you go and attack him. We will surely let you

destroy him.” So, King Wu set out and attacked Zhou, and replaced Shang with Zhou. Heaven gave King Wu the Yellow Bird Pennant. Having conquered Yin he continued the order of Tang and assigned the worship of the ancestors of Zhou to the feudal lords. Connexions with the barbarians of the four borders were established, and none in the world dared to show disrespect. This was the reason why King Wu punished Zhou. Speaking about the work of these three sages, it is not to be called attack but punishment.

5

The warring lords would again gloss over (their conduct) with arguments for offensive war against Mozi, saying: Do you condemn attack and assault as unrighteous and not beneficial? But, in ancient times, Xiong Li was assigned to the state of Chu (about 1100 B.C.) in the Mt. of Sui. Yi Kui started at Youju, and became lord of Yue. Uncle Tang and Lu Shang were first appointed to rule over the states of Jin (1107 B.C.) and of Qi (about 1120 B.C.) respectively. All these started with a few hundred li square of land. On account of their capture of other states, now each of them has a quarter of the empire. What is your explanation for this?” Mozi

said: You have not examined the terminology of my teachings and you do not understand the underlying principle. In ancient times the emperor commissioned feudal lords numbering more than ten thousand. On account of absorption of one state by another, all of the more than ten thousand states have disappeared with only the four remaining. This is like the physician who attends more than ten thousand patients but cures only four. Such an one is not to be said to be a good physician.

6

The warring lords would again gloss over (their conduct) with arguments, saying: "(I wage war) not because I am still discontented with my gold and jade, my children and my land. I want to have my name as a righteous ruler established in the world and draw the other feudal lords to me with my virtue." Mozi said: If there were some one who would establish his righteous name for justice in the world and draw the feudal lords to him with his virtue, the submission of the whole world to him could be awaited while standing. For the world has long been in turmoil and war, and it is weary like the boy at playing horse. If only there were some one who would first benefit the other feudal lords in mutual good

faith! When some large state acts unrighteously, he would join in the sorrow; when some large state attacks some smaller one he would join in the rescue; when the outer and the inner walls of the city of the small state are in ruin he would demand their repair; when cloth and grains are exhausted he would supply them; when money and silk are insufficient he would share his own - to befriend the large state in this way, the large state will be pleased, to befriend the small state in this way, the small state will be pleased. With the others tired out and one's self at ease, one's armour and weapon would be stronger. When with kindness and mercy we help the people in their need, the people will be drawn over. When good government is substituted for aggressive war, the country will be benefited many fold. When the expense of the army is limited and the evils of the feudal lords removed, then we shall enjoy prosperity. Let the control (of the army) be judicious and the cause be righteous. Be lenient to the people and place confidence in the army - with this to meet the forces of the feudal lords, there can be no equal in the world. And the benefits to the world will be innumerable. This is what will benefit the world, yet the rulers do not understand making use of it: such may be said to be ignorance of the great thing in the world. Therefore Mozi said: Now if the rulers and

the gentlemen of the world sincerely desire to procure benefits and avert calamities for the world - if they desire to do righteousness and be superior men, if they desire to strike the way of the sage-kings on the one hand and bless the people on the other - if so, the doctrine of **Condemnation of Offensive War** should not be left unheeded.

卷六

BOOK 6

節用上

ECONOMY OF EXPENDITURES I

1

When a sage rules a state the benefits of the state will be increased twice. When he governs the empire, those of the empire will be doubled. This increase is not by appropriating land from without. But by cutting out the useless expenditures it is accomplished. In issuing an order, taking up an enterprise, or employing the people and expending wealth, the sage never does anything without some useful purpose.

Therefore wealth is not wasted and people's resources are not exhausted, and many are the blessings procured. In making clothing, what is the purpose? It is to keep out the cold in winter and heat in summer. The good of clothing is measured in terms of the amount of warmth it adds in winter and coolness in summer: what is merely decorative and does not contribute to these is to be let alone. In building palaces and houses, what is the purpose? It is to keep out the wind and the cold in winter and heat and rain in summer, and to fortify against thieves. What is merely decorative and contributes nothing to these should be let alone. In forging armour and shields and the five weapons, what is the purpose? It is to prepare against invasion and revolts, bandits and thieves. When these happen, with armor, shields, and the five weapons one will succeed, without them one cannot succeed. Therefore the sages forged armour, shields, and the five weapons. And their good is measured in terms of lightness, sharpness and unbreakability: what is merely decorative and contributes nothing to these should be let alone. In building boats and vehicles, what is the purpose? A vehicle is to go on land and a boat is to sail rivers and valleys in order to transport the wealth in the four quarters. The good of boats and vehicles is measured in terms of the amount of facility and convenience they afford: what is merely

decorative and contributes nothing to these should be let alone. Now, in making all these things none is done without its use in view. Therefore wealth is not wasted and people's resources are not exhausted, and many are the blessings procured.

2

Besides, (the sages) again gave up all such hobbies as collecting pearls and jade, and pet birds, and animals such as dogs and horses, in order to replenish clothing, houses, armour, shields, and the five weapons, and boats and vehicles. And these were multiplied several times. But to increase these is not difficult. What, then, is difficult to increase? To increase the population is difficult. In ancient times, the sage-kings said: "No man of twenty should dare to be without a family; no girl of fifteen should dare to be without a master." Such were the laws of the sage-kings. Now that the sage-kings have passed away, the people have become loose. Those who like to have a family early sometimes marry at twenty. Those who like to have a family late sometimes marry at forty. When the late marriages are made up by the early ones, (the average) is still later than the legal requirements of the sage-kings by ten years. Supposing births are given to children on an

average of one in three years, then two or three children should have been born (by the time men now marry). This is not just to urge men to establish families early in order to increase the population. But also...

3

Those who govern the empire to-day diminish the people in more ways than one: Employing the people they exhaust them, levying taxes they make them heavy. People fall into poverty and innumerable persons die of hunger and cold. Moreover the rulers make war and attack some neighbouring states. It may last a whole year, or, at the shortest, several months. Thus man and woman cannot see each other for a long time. Is not this a way to diminish the people? Living in danger, eating and drinking irregularly many become sick and die. Hiding in ambush, setting fire, besieging a city, and battling in the open fields, innumerable men die. Are not ways of diminishing the people getting numerous with the government of the rulers of to-day? They did not exist when the sage-kings administered the government. (In the government by the sagacious), many ways of increasing the population will arise. Therefore Mozi said: To cut out expenditures is the way of the sage-kings and a great blessing to the world.

節用中

ECONOMY OF EXPENDITURES II

1

Mozi said: The ancient illustrious kings and sages ruled over the empire and headed the feudal lords because they loved the people loyally and blessed them with many benefits. Loyalty calls out confidence. And, when blessing is shown in addition, the people were not wearied during their whole life and did not feel tired until their death. That the ancient illustrious kings and sages could rule over the empire and head the feudal lords is just because of this.

2

And the ancient sage-kings authorized the code of laws of economy, saying: “All you artisans and workers, carpenters and tanners, potters and smiths, do what you can do. Stop when the needs of the people are satisfied.”

What causes extra expense but adds no benefit to the people the sage-kings would not undertake.

3

The ancient sage-kings authorized the code of laws regarding food and drink, saying: “Stop when hunger is satiated, breathing becomes strong, limbs are strengthened and ears and eyes become sharp. There is no need of combining the five tastes extremely well or harmonizing the different sweet odours. And efforts should not be made to procure rare delicacies from far countries.” How do we know such were the laws? In ancient times, when Yao was governing the empire he consolidated Jiaoze on the south, reached Youdu on the north, expanded from where the sun rises to where the sun sets on the east and west, and none was unsubmitive or disrespectful. Yet, even when he was served with what he much liked, he did not take a double cereal or both soup and meat. He ate out of an earthen liu and drank out of an earthen xing, and took wine out of a spoon. With the ceremonies of bowing and stretching and courtesies and decorum the sage-king had nothing to do.

The ancient sage-kings authorized the code of laws regarding clothing, saying: “Be satisfied with clothes of blue or grey silk in winter which are light and warm, and with clothes of flax-linen in summer which are light and cool.” What causes extra expenditure but does not add benefits to the people the sage-kings would not allow. Because the ferocious and cunning animals were destroying men and injuring the people, the ancient sage-kings taught the people the use of weapons, saying: “Carry a two-edged sword which penetrates when it pierces and severs when it cuts. When struck with the flat side it does not break, this is the utility of a sword. To be light and strong and afford convenience of action, such is the utility of armour. A vehicle is used to carry weight and to travel great distances. It should be safe to ride and easy to pull; safe to ride so as not to hurt the rider, easy to pull so as to reach the destination speedily. This is the utility of the vehicle. Because the wide rivers and broad valleys were once not crossable the sage-kings ordered boats and oars to be made. And these were made just so that they could cross the river. Even when the High Duke or a feudal lord arrived, the boat and the oars

were not changed and the ferryman put on no decorations. Such is the utility of the boat.

5

The ancient sage-kings authorized the code of laws limiting funeral expenditure, saying: “Of shrouds. there shall be three pieces in order to be enough to hold the rotting flesh. The coffin shall be three inches thick, to be sufficient to hold the rotting bones. The pit shall be dug not deep enough to reach water, but just so deep that the gases will not escape. When the dead is buried the living shall not mourn too long.”

6

In those ancient days, at the beginning of the race, when there were no palaces or houses, people lived in caves dug at the side of hills and mounds. The sage-kings felt quite concerned, thinking that the caves might keep off the wind and cold in winter, but that in summer it would be wet below and steaming above which might hurt the health of the people. So palaces and houses were built and found useful. Now, what is the standard in building palaces and houses? Mozi said: Just so that on the side it can keep

off the wind and the cold, on top it can keep off the snow, frost, rain, and dew, within it is clean enough for sacrificial purposes, and that the partition in the palace is high enough to separate the men from the women. What causes extra expenditure but does not add any benefit to the people, the sage-kings will not undertake.

節用下

ECONOMY OF EXPENDITURES III

節葬上

SIMPLICITY IN FUNERALS I

節葬中

SIMPLICITY IN FUNERALS II

節葬下

SIMPLICITY IN FUNERALS III

1

Mozi said: The magnanimous ruler takes care of the empire, in the same way as a filial son takes care of his parents. But how does the filial son take care of his parents? If the parents are poor he would enrich them; if the parents have few people (descendants) he would increase them; if the members (of the family) are in confusion he would put them in order. Of course, in doing this he might find his energy insufficient, his means limited, or his knowledge inadequate. But he dare not allow any energy, learning, or means unused to serve his parents. Such are the three interests of the filial son in taking care of his parents.

And the same is true of the magnanimous ruler in taking care of the empire: if the empire is poor he would enrich it; if the people are few he would increase them; if the multitude are in confusion he would put them in order. Of course in doing these he might find his energy insufficient, means limited, or knowledge inadequate, but he dare not allow any energy, learning, or means unused to serve the world. And such are the three interests of the magnanimous ruler in taking care of the empire.

When the sage-kings of the Three Dynasties had passed away, and the world had become ignorant of their principles, some of the gentlemen in later generations regarded elaborate funeral and extended mourning as magnanimous, and righteous, and the duty of a filial son; while others held them to be not magnanimous, not righteous, and not the duty of the filial son. These two groups condemn each other in words and contradict each other in deed, and yet both claim to be followers of the way of Yao, Shun, Yu, Tang,

Wen, and Wu. But since they are disagreed in word and opposed in deed, people doubt the assertions of both. Now that the assertions of both are doubted, it will be well to turn to the government of the country and the people and see how elaborate funeral and extended mourning affect the three interests. In my opinion, if in adopting the doctrine and practising the principle, elaborate funeral and extended mourning could enrich the poor, increase the few, remove danger, and regulate disorder, it would be magnanimous, righteous, and the duty of a filial son. Those who are to give counsel could not but encourage it. And the magnanimous (ruler) would seek to have it flourish in the empire and establish it so as to have the people praise it and never disregard it in their whole life. (On the other hand,) if in adopting the doctrine and practising the principle, elaborate funeral and extended mourning really cannot enrich the poor, increase the few, remove danger, and regulate disorder, it will not be magnanimous, righteous, and the duty of the filial son. Those who are to give counsel cannot but discourage it. And the magnanimous will seek to have it abolished in the empire and abandon it so as to have the people condemn it, never to practise it in their whole life.

It has never happened, from ancient times to the present day, that benefits are procured, calamities averted for the world, and disorder among the people of the country is regulated by elaborate funerals and extended mourning. How do we know? For even at the present the gentlemen of the world are still doubtful whether elaborate funeral and extended mourning are right and beneficial. Mozi said: I have examined the sayings of those who uphold elaborate funeral and extended mourning. If they should be taken seriously in the country, it would mean: when a lord dies, there would be several inner and outer coffins. He would be buried deep. There would be many shrouds. Embroidery would be elaborate. The grave mound would be massive. So, then, the death of a common man would exhaust the wealth of a family. And the death of a feudal lord would empty the state treasury before his body would be surrounded with gold, jade, and pearls, and the grave filled with carts and horses and bundles of silk. Further, there should be plenty of canopies and hangings, dings, drums, tables, pots, and ice receptacles, spears, swords, feather banners, and hides all to be carried along and buried. Not till then

are the requirements considered fulfilled. And, regarding those who were to die to accompany their lord, for the emperor or a feudal lord there should be from several hundred to several tens, and for a minister or secretary there should be from several tens to several. What are the rules to be observed by the mourner? He must weep without restraint and sound as if he is choking. Sackcloth is worn on the breast and hat of flax on the head. His tears and snivel are not to be wiped away. The mourner is to live in a mourning hut, sleep on a coarse mat of straw, and lay his head on a lump of earth. Then, he would be obliged to abstain from food in order to look hungry, and to wear little in order to look cold. The face and eyes are to look sunken and as if in fear, and the complexion is to appear dark. Ears and eyes are to become dull, and hands and feet to become weak and unusable. And, also, if the mourner is a high official, he has to be supported to rise, and lean on a cane to walk. And all this is to last three years. Adopting such a doctrine and practising such a principle rulers cannot come to court early (and retire late); the officials cannot attend to the five offices and six posts and encourage farming and forestry and fill the granaries; the farmers cannot start out early and come in late to cultivate the land and plant trees; the artisans cannot build boats and vehicles and make

vessels and utensils; and the women cannot rise early and retire late to weave and spin. So, then, in elaborate funerals much wealth is buried, and in extended mourning abstention from work is prolonged. Wealth already produced is carried away into the grave. Child-bearing is postponed. To seek wealth in this way is like seeking a harvest by prohibiting farming. The way to wealth then is not here found.

5

Now that the practice of elaborate funerals and extended mourning has failed to enrich the country perhaps it can yet increase the population? Again it is powerless. For if elaborate funeral and extended mourning are adopted as the rule, then upon the death of the emperor there will be three years' mourning, upon the death of a parent there will be three years' mourning, upon the death of the wife or the eldest son there will be three years' mourning. There will be three years' mourning for all five (relations). Besides, there will be one year for uncles, brothers, and the other sons; and five months for the near relatives, and also several months for aunts, sisters, nephews, and uncles on the mother's side. Further, there are set rules to emaciate one's health: the face and eyes are

to look sunken and as if in fear, and the complexion is to appear dark. Ears and eyes are to become dull, and hands and feet are to become weak and unusable. And, also, if the mourner is a high official, he has to be supported to rise and lean on a cane to walk. And this is to last three years if such a doctrine is adopted and such a principle is practised. Being so hungry and weak, the people cannot stand the cold in winter and the heat in summer. And countless numbers will become sick and die. Sexual relations between husband and wife are prevented. To seek to increase the population by this way is like seeking longevity by thrusting one's self upon a sword. The way to dense population is not here found.

6

Now that it has failed to increase the population, perhaps it can yet regulate jurisdiction? Again it is powerless. For, adopting elaborate funerals and extended mourning as a principle in government, the state will become poor, the people few, and the jurisdiction disorderly. Adopting such a doctrine and practising such a principle superiors cannot give attention to administration and subordinates cannot attend to their work. When the superiors are

unable to give their attention to administration there will be disorder. When the subordinates are unable to attend to their work, the supply of food and clothing will be insufficient. When there is insufficiency, the undutiful younger brother will ask his older brother for help, and when he does not receive it he will hate the elder brother. The unfilial son will turn to his father for help and when he does not receive it he will spurn his father. And the disloyal minister will turn for help to his lord and when he does not receive it he will mock his lord. And vicious and immoral people will commit evil and immorality beyond control when they are without clothing abroad and without food at home. So, bandits and thieves will be numerous but law-abiding people few. Now, to seek order by multiplying the bandits and thieves and diminishing the law-abiding people is like demanding of a person not to present his back to you after making him turn around three times. The way to order is not here found.

Now that it has failed to regulate jurisdiction and government, perhaps it can yet prevent the large states from attacking the small states? Again it is powerless. For since the

ancient sage-kings have passed away and the world has become ignorant of their principles, the feudal lords resort to attack by force. On the south there are the kings of Chu and Yue, and on the north there are the lords of Qi and Jin. All of these show favours and encouragement to their warriors and soldiers, making it their business in the world to attack and absorb (others). Some small states, however, they do not attack, and this because these small states are well stored with supplies, their inner and outer city walls are in repair, and in them the superior and the subordinates are harmonious. Therefore the large states would not want to attack them. Those which are not well stored with supplies, whose inner and outer city walls are not in repair, and in which the superior and the subordinates are not harmonious, the large states would want to attack. Adopting elaborate funerals and extended mourning in government, the state will become poor, the people few, and jurisdiction disorderly. Since the state is poor, no surplus goods can be stored. Since its numbers are few, there will be few workmen to keep the city walls and moats in repair. Since it is disorderly, a state will not be victorious in attack or strong in defence.

Now that it has failed in preventing the large states from attacking the small states, perhaps it can yet procure blessing from God and the spirits. Again it is powerless. For, adopting elaborate funeral and extended mourning as a principle in government, the state will become poor, the people few, and the jurisdiction disorderly. When the state is poor the cakes and wine will be unclean. When the people are few the worshippers of God and the spirits will be reduced in number. And when jurisdiction is in disorder the sacrifice will not be made according to season. Moreover, the worship of God and the spirits is now even prohibited. When the government is run like this, God and the spirits would deliberate from on high, saying: "Which is better, to have these people exist or not to have them exist? It really makes no difference whether they exist or not." Therefore God and spirits will send judgement upon them and visit them with calamities and punish and desert them. Is not this quite in place?

Therefore the ancient sage-kings authorized the code of laws regarding the burial of the dead thus: The coffin shall be three inches thick, sufficient to hold the body. As to shrouds there shall be three pieces adequate to cover the corpse. It shall not be buried so deep as to reach water and neither so shallow as to allow the odour to ascend. Three feet in size shall be big enough for the mound. There shall be no extended mourning after burial, but speedy return to work and pursuit in what one can do to procure mutual benefit. Such are the laws of the sage-kings.

Those who uphold elaborate funerals and extended mourning say: “Although elaborate funerals and extended mourning cannot enrich the poor, increase the few, remove danger and regulate disorder, yet they were a principle of the sage-kings.” Mozi replied: Not at all. Anciently, Yao went north to instruct the eight tribes of Di. He died on the way and was buried in the shade of Mt. Qiong. Of shrouds there were three pieces. The coffin was of soft wood, and sealed with

flax linen. Weeping started only after burial. There was no mound, only the pit was filled up. After burial, oxen and horses plodded over it. Shun went west to instruct the seven tribes of Rong. He died on the way and was buried in the market place of Nanji. Of shrouds there were three pieces. The coffin was of soft wood and sealed with flax linen. After burial the people in the market place walked over it. Yu went east to instruct the nine tribes of Yi. He died on the way and was buried at Mt. Guiji. Of clothing there were three pieces. The coffin was of tong wood and sealed with flax linen. It did not crush when bound, and it did not sink in when pressed. The pit was not deep enough to strike water and not so shallow as to allow the odour to ascend. When the coffin had been buried, the remaining earth was gathered on it, and the mound was three feet high and no more. So, to judge according to these three sage-kings, elaborate funerals and extended mourning were really not the way of the sage-kings. These three sage-kings held the rank of Sons of Heaven and possessed the whole empire, yet they authorized their burial in this way; was it because of any fear of lack of means?

The way in which the present rulers are buried is quite different from this. There are the outer and the inner coffins, and then the three layers of hide and embroidered covers. When the stones and jade are all collected, there are yet to be completed the spears, swords, dings, pots and ice receptacles, and ten thousand of decorated reins and yokes, and the carriages, horses, and the chorus girls. Then, there must be built the tunnel to reach under the tomb which is as high as a hill. This interferes with people's work and wastes people's wealth to such a great extent. How indeed is this to be avoided? So Mozi said: I have already said that if in adopting the doctrine and practising the principle, elaborate funeral and extended mourning really could enrich the poor, increase the few, remove danger and regulate disorder, they would be magnanimous, righteous, and the duty of the filial son. Those who give counsel could not but encourage them. (On the other hand,) if in adopting the doctrine and practising the principle, elaborate funeral and extended mourning really cannot enrich the poor, increase the few, remove danger and regulate disorder, they are not magnanimous, righteous, and the duty of the

filial son. Those who are to give counsel cannot but discourage it. Now, (we have seen) that to seek to enrich a country thereby brings about poverty; to seek to increase the people thereby results in a decrease; and to seek to regulate government thereby begets disorder. To seek to prevent the large states from attacking the small ones by this way is impossible on the one hand, and, on the other, to seek to procure blessing from God and the spirits through it only brings calamity. When we look up and examine the ways of Yao, Shun, Yu, Tang, Wen, and Wu, we find it is diametrically opposed to (these). But when we look down and examine the regimes of Jie, Zhou, You, and Li, we find it agrees with these like two parts of a tally. So, judging from these, elaborate funeral and extended mourning are not the way of the sage-kings.

Those who uphold elaborate funeral and extended mourning are saying: “If the elaborate funerals and extended mourning were not the way of the sage-kings, why then do the gentlemen of the Middle Kingdom practise them continually and follow them without discrimination?” Mozi said: This is because habit affords convenience and

custom carries approval. Anciently, east of the state of Yue there was the tribe of Kaishu. Among them the first-born son was dismembered and devoured after birth and this was said to be propitious for his younger brothers. When the father died the mother was carried away and abandoned, and the reason was that one should not live with the wife of a ghost. By the officials this was regarded as a government regulation and by the people it was accepted as a commonplace. They practised it continually and followed it without discrimination. Was it then the good and the right way? No, this is really because habit affords convenience and custom carries approval. South of Chu there was a cannibal tribe. Upon the death of the parents the flesh was scraped off and thrown away, while the bones were buried. And by following this custom one became a filial son. West of the state of Qin there was the tribe of Yiqu. Upon their death the parents were burned on a bonfire and amidst the smoke, and this was said to be ascension to the golden clouds. In this way one became a filial son. The officials embodied it in the government regulations and the people regarded it as a commonplace. They practised it continually and followed it without discrimination. Is it then the good and the right way? No, this is really because habit affords convenience and custom carries approval. Now, the practice of these three

tribes is too heartless and that of the gentlemen of the Middle Kingdom is too elaborate. This being too elaborate and that being too heartless, then there should be rules for funerals and burials. Even regarding clothing and food, which are the necessities of life, there are rules. How then can there be none regarding funerals and burials, which are the necessities of death? Outlining the rules for funerals and burials, Mozi said: The coffin shall be three inches thick, just sufficient to hold the rotting bones. Of shrouds there shall be three pieces just to be enough to hold the rotting flesh. The pit shall be dug not so deep as to strike water, and not so shallow as to allow the odour to ascend. The mound shall be just high enough to be identified (by the mourners). There may be weeping on the way to and from the burial. But upon returning they shall engage in earning the means of livelihood. Sacrifices shall not be neglected in order to express one's filial piety to parents. Thus the rules of Mozi neglect the necessities of neither the dead nor the living.

Hence, Mozi said: If the gentlemen of the world really want to practise righteousness and magnanimity, and to seek to be superior

men, desiring to attain the way of the sage-kings on the one hand and to procure blessings for the people on the other, they cannot afford to neglect the principle of Simplicity in Funeral in government.

卷七

BOOK 7

天志上

WILL OF HEAVEN I

1

Mozi said: The gentlemen of the world all understand only trifles but not things of importance. How do we know? We know this from one's conduct in the family. If one should offend the patriarch of the family, there are still the homes of the neighbours in which to seek shelter. Yet parents, brothers, and friends all keep on reminding one to be obedient and careful. For, how can one offend the

patriarch and stay in the family? Not only is this true about conduct in the family, but also in the state. If one should offend the lord of the state there are still the neighbouring states whither he may flee. Yet parents, brothers, and friends all keep on reminding one to be obedient and careful. For, how can one offend the lord of the state and stay in it? From these there are yet shelters to flee to, yet there are such constant counsels. Should there not be more counsels in a case from which there is nowhere to flee? As the saying goes: "Sinning in broad daylight, whither can one flee?" Really there is nowhere to flee. For, Heaven clearly discerns it even if it be in the woods, valleys, or solitary caves where there is no man. But, contrary to our expectation, regarding Heaven, the gentlemen of the world do not understand mutually to give counsel. This is how we know the gentlemen in the world understand only trifles and not things of importance.

Now, what does Heaven desire and what does it abominate? Heaven desires righteousness and abominates unrighteousness. Therefore, in leading the people in the world to engage in doing righteousness I should be doing

what Heaven desires. When I do what Heaven desires, Heaven will also do what I desire. Now, what do I desire and what do I abominate? I desire blessings and emoluments, and abominate calamities and misfortunes. When I do not do what Heaven desires, neither will Heaven do what I desire. Then I should be leading the people into calamities and misfortunes. But how do we know Heaven desires righteousness and abominates unrighteousness? For, with righteousness the world lives and without it the world dies; with it the world becomes rich and without it the world becomes poor; with it the world becomes orderly and without it the world becomes chaotic. And if Heaven likes to have the world live and dislikes to have it die, likes to have it rich and dislikes to have it poor, and likes to have it orderly and dislikes to have it disorderly. Therefore we know Heaven desires righteousness and abominates unrighteousness.

3

Moreover, righteousness is the standard. A standard is not to be given by the subordinates to the superior but by the superior to the subordinates. Therefore, while the common people should spare no pains at work they may not make the standard at will. There are the scholars to

give them the standard. While the scholars should spare no pains at work, they may not make the standard at will. There are the ministers and secretaries to give them the standard. While the ministers and secretaries should spare no pains at work, they may not make the standard at will. There are the high duke and feudal lords to give them the standard. While the high duke and the feudal lords should spare no pains at work, they may not make the standard at will. There is the emperor to give them the standard. The emperor may not make the standard at will (either). There is Heaven to give him the standard. That the emperor gives the standard to the high dukes, to the feudal lords, to the scholars, and to the common people, the gentlemen in the world clearly understand. But that Heaven gives the standard to the emperor, the people do not know well. Therefore the ancient sage-kings of the Three Dynasties, Yu, Tang, Wen, and Wu, desiring to make it clear to the people that Heaven gives the standard to the emperor, fed oxen and sheep with grass, and pigs and dogs with grain, and cleanly prepared the cakes and wine to do sacrifice to God on High and the spirits, and invoked Heaven's blessing. But I have not yet heard of Heaven invoking the emperor for blessing. So I know Heaven gives the standard to the emperor.

The emperor is the most honourable of the world and the richest of the world. So, the honoured and the rich cannot but obey the will of Heaven. He who obeys the will of Heaven, loving universally and benefiting others, will obtain rewards. He who opposes the will of Heaven, by being partial and unfriendly and harming others, will incur punishment. Now, who were those that obeyed the will of Heaven and obtained rewards, and who were those that opposed the will of Heaven and incurred punishment? Mozi said: The ancient sage-kings of the Three Dynasties, Yu, Tang, Wen, and Wu, were those that obeyed the will of Heaven and obtained reward. And the wicked kings of the Three Dynasties, Jie, Zhou, You, and Li, were those that opposed the will of Heaven and incurred punishment. How did Yu, Tang, Wen, and Wu obtain their reward? Mozi said: In the highest sphere they revered Heaven, in the middle sphere they worshipped the spirits, and in the lower sphere they loved the people. Thereupon the will of Heaven proclaimed: "All those whom I love these love also, and all those whom I benefit these benefit also. Their love to men is all-embracing and their benefit to men is

most substantial.” And so, they were raised to the honour of Sons of Heaven and enriched with the heritage of the empire. They were succeeded by descendants for ten thousand generations to continue the spread of their righteousness all over the world. And people praise them unto this day, calling them righteous sage-kings. How did Jie, Zhou, You, and Li incur their punishment? Mozi said: In the highest sphere they blasphemed against Heaven, in the middle sphere they blasphemed against the spirits, and in the sphere below they oppressed the people. Thereupon the will of Heaven proclaimed: “From those whom I love these turn away and hate, and those whom I want to benefit they oppress. Their hate of men is without limit and their oppression of men the most severe.” And, so, they were not permitted to finish out their lives, or to survive a single generation. And people condemn them unto this day, calling them wicked kings.

How do we know Heaven loves the people? Because it teaches them all. How do we know it teaches them all? Because it claims them all. How do we know it claims them all? Because it accepts sacrifices from them all. How do we know it accepts sacrifices from

all? Because within the four seas all who live on grains feed oxen and sheep with grass, and dogs and pigs with grains, and prepare clean cakes and wine to do sacrifice to God on High and the spirits. Claiming all the people, why will Heaven not love them? Moreover, as I have said, for the murder of one innocent individual there will be one calamity. Who is it that murders the innocent? It is man. Who is it that sends down the calamity? It is Heaven. If Heaven should be thought of as not loving the people, why should it send down calamities for the murder of man by man? So, I know Heaven loves the people.

6

To obey the will of Heaven is to accept righteousness as the standard. To oppose the will of Heaven is to accept force as the standard. Now what will the standard of righteousness do? Mozi said: He who rules a large state does not attack small states: he who rules a large house does not molest small houses. The strong does not plunder the weak. The honoured does not demean the humble. The clever does not deceive the stupid. This is beneficial to Heaven above, beneficial to the spirits in the middle sphere, and beneficial to the people below. Being beneficial to these three it is beneficial to all.

So the most excellent name is attributed to such a man and he is called sage-king. The standard of force is different from this. It is contradictory to this in word and opposed to this in deed like galloping with back to back. Leading a large state, he whose standard is force attacks small states; leading a large house he molests small houses. The strong plunders the weak. The honoured disdains the humble. The clever deceives the stupid. This is not beneficial to Heaven above, or to the spirits in the middle sphere, or to the people below. Not being beneficial to these three, it is beneficial to none. So, the most evil name in the world is attributed to him and he is called the wicked king.

7

Mozi said: The will of Heaven to me is like the compasses to the wheelwright and the square to the carpenter. The wheelwright and the carpenter measure all the square and circular objects with their square and compasses and accept those that fit as correct and reject those that do not fit as incorrect. The writings of the gentlemen of the world of the present day cannot be all loaded (in a cart), and their doctrines cannot be exhaustively enumerated. They endeavour to convince the feudal lords on the one hand

and the scholars on the other. But from magnanimity and righteousness they are far off. How do we know? Because I have the most competent standard in the world to measure them with.

天志中

WILL OF HEAVEN II

1

Mozi said: Those gentlemen in the world who want to practise magnanimity and righteousness cannot but examine the origin of righteousness. Since we want to examine the origin of righteousness, then where does it originate? Mozi said: Righteousness does not originate with the stupid and humble but with the honourable and wise. How do we know it does not originate with the dull and humble but with the honourable and wise? For, righteousness is the standard. How do we know righteousness is the standard? For, with righteousness the world will be orderly and without it the world will be disorderly. Therefore righteousness is known to be the

standard. As the dull and the humble cannot make the standard, and only the wise and honourable can, therefore I know righteousness does not come from the stupid and humble but from the honourable and wise. Now who is honourable and who is wise? Heaven is honourable, Heaven is wise. So, then, righteousness must originate with Heaven.

2

People in the world would say: "That the emperor is more honourable than the feudal lords and that the feudal lords are more honourable than the ministers, we clearly see. But that Heaven is more honourable and wise than the emperor, we do not see." Mozi said: I know Heaven is more honourable and wise than the emperor for a reason: When the emperor practises virtue Heaven rewards, when the emperor does evil Heaven punishes. When there are disease and calamities the emperor will purify and bathe himself and prepare clean cakes and wine to do sacrifice and libation to Heaven and the spirits. Heaven then removes them. But I have not yet heard of Heaven invoking the emperor for blessing. So I know Heaven is more honourable and wise than the emperor. And, this is not all. We also learn of this from the

book of the ancient kings which instructs us the vast and ineffable Dao of Heaven. It says: “Brilliant and perspicacious Heaven on High, who enlightens and watches over the earth below!” This shows Heaven is more honourable and wise than the emperor. But is there yet any one more honourable and wise than Heaven? Heaven is really the most honourable and wise. Therefore, righteousness surely comes from Heaven.

3

And hence Mozi said: If the gentlemen of the world really desire to follow the way and benefit the people, they must not disobey the will of Heaven, the origin of magnanimity and righteousness. Now that we must obey the will of Heaven, what does the will of Heaven desire and what does it abominate? Mozi said: The will of Heaven abominates the large state which attacks small states, the large house which molests small houses, the strong who plunder the weak, the clever who deceive the stupid, and the honoured who disdain the humble - these are what the will of Heaven abominates. On the other hand, it desires people having energy to work for each other, those knowing the way to teach each other, and those possessing wealth to share with each other. And it desires the superior

diligently to attend to government and the subordinates diligently to attend to their work. When the superior attends to the government diligently, the country will be orderly. When the subordinates attend to work diligently, wealth will be abundant. When the country is orderly and wealth is abundant, within the state there will be wherewith to prepare clean cakes and wine to sacrifice to God and the spirits, and in relation with outside countries there will be wherewith to furnish rings, stones, pearls, and jades by which to befriend surrounding neighbours. With the grudges of the feudal lords inactive and fighting on the borders suspended, and the people within provided with food and rest, the emperor and the ministers and the superiors and subordinates will be gracious and loyal respectively, and father and son and elder and younger brothers will be affectionate and filial respectively. Therefore when the principle of obeying the will of Heaven is understood and widely practiced in the world, then justice and government will be orderly, the multitudes will be harmonious, the country will be wealthy, the supplies will be plenteous, and the people will be warmly clothed and sufficiently fed, peaceful and without worry. Therefore Mozi said: If the gentlemen of the world really desire to follow the way and benefit the people they must carefully

investigate the principle that the will of Heaven is the origin of magnanimity and righteousness.

4

The rule of Heaven over the world is not unlike the rule of the feudal lord over the state. In ruling the state does the feudal lord desire his ministers and people to work for mutual disadvantage? If leading a large state one attacks small states, if leading a large house one molests small houses - if by doing this one seeks reward and commendation (from the feudal lord) he cannot obtain it. On the contrary, punishment will visit him. Now, the rule of Heaven over the world is not unlike this. If leading a large state one attacks small states, if leading a large house one molests small houses -- if by doing this one seeks reward and commendation (from Heaven) he cannot obtain it. On the contrary, punishment will visit him. When (man) does not do what Heaven desires, but does what Heaven abominates, Heaven will also not do what man desires but do what he abominates. What man abominates are disease and calamities. Therefore not to do what Heaven desires but do what it abominates is to lead the multitudes in the world to calamity. Therefore the ancient

sage-kings studied what Heaven and the spirits would bless and avoided what they would curse in order to procure benefits for the world and avoid calamities. Thereupon, Heaven made heat and cold temperate, the four seasons harmonious, the Yin and Yang and rain and dew timely. The five grains are enabled to ripen and the six animals to mature. And disease, pestilence, and famine did not happen. Therefore Mozi said: If the gentlemen of the world really desire to follow the Dao and benefit the people they must be mindful of the principle that the will of Heaven is the origin of magnanimity and righteousness.

In the world those who lack benevolence are unfortunate. If a son does not serve his father, a younger brother does not serve his elder brother, or a subordinate does not serve his superior, then all the gentlemen of the world will call him unfortunate. Now Heaven loves the whole world universally. Everything is prepared for the good of man. Even the tip of a hair is the work of Heaven. Substantial may be said of the benefits that are enjoyed by man. Yet there is no service in return. And they do not even know this to be unmagnanimous and unfortunate. This is

why I say the gentlemen understand only trifles and not things of importance.

6

Moreover I know Heaven loves men dearly not without reason. Heaven ordered the sun, the moon, and the stars to enlighten and guide them. Heaven ordained the four seasons, Spring, Autumn, Winter, and Summer, to regulate them. Heaven sent down snow, frost, rain, and dew to grow the five grains and flax and silk that so the people could use and enjoy them. Heaven established the hills and rivers, ravines and valleys, and arranged many things to minister to man's good or bring him evil. He appointed the dukes and lords to reward the virtuous and punish the wicked, and to gather metal and wood, birds and beasts, and to engage in cultivating the five grains and flax and silk to provide for the people's food and clothing. This has been taking from antiquity to the present. Suppose there is a man who is deeply fond of his son and has used his energy to the limit to work for his benefit. But when the son grows up he returns no love to the father. The gentlemen of the world will all call him unmagnanimous and miserable. Now Heaven loves the whole world universally. Everything is prepared for the good of man. The work of

Heaven extends to even the smallest things that are enjoyed by man. Such benefits may indeed be said to be substantial, yet there is no service in return. And they do not even know this to be unmagnanimous. This is why I say the gentlemen of the world understand only trifles but not things of importance.

7

Yet this does not exhaust my reasons whereby I know Heaven loves man dearly. It is said the murder of an innocent individual will call down a calamity. Who is the innocent? Man is. From whom is the visitation? From Heaven. If Heaven does not love the people dearly, why should Heaven send down a visitation upon the man who murders the innocent? Thus I know Heaven loves man dearly.

8

This is still not all by which I know Heaven loves man dearly. There are those who love the people and benefit the people and obey the will of Heaven and obtain reward from Heaven. There are also those who hate the people and oppress the people and oppose the will of Heaven and incur punishment

from Heaven. Who are those that love the people and benefit the people, obey the will of Heaven and obtain reward from Heaven? They are the ancient sage-kings of the Three Dynasties, Yao, Shun, Yu, Tang, Wen, and Wu. What did Yao, Shun, Yu, Tang, Wen, and Wu do? They engaged themselves in universality and not partiality (in love). Loving universally, they did not attack the small states with their large states, they did not molest the small houses with their large houses. The strong did not plunder the weak, the many did not oppress the few, the clever did not deceive the stupid, the honoured did not disdain the humble. Such a regime was agreeable to Heaven above, to the spirits in the middle sphere, and to the people below. Being helpful to these three, it was helpful to all. And this was Heavenly virtue. The most excellent names in the world were gathered and attributed to them, and they were called magnanimous, righteous, beloved of man and beneficial to the people, obedient to the will of Heaven and rewarded of Heaven. Besides this, it is also recorded on the bamboos and silk, cut in metals and stones, and engraved on the dishes and cups to be handed down to posterity. What is this for? It is to mark out those who loved the people and benefited them, obeyed the will of Heaven and obtained reward from Heaven. Thus the ode of Huang Yi says: "God said to King Wen, 'I

cherish your intelligent virtue. It was not proclaimed with much noise or gesture. It was not modified after the possession of the empire. How instructively and naturally submissive to the scheme of Heaven!” Because he was obedient to God’s scheme, He rewarded him with Yin and honoured him to be emperor and enriched him with the empire. And his fame is not forgotten even unto this day. Hence we are enabled to know who are those that loved the people and benefited them, obeyed the will of Heaven and obtained reward from Heaven. Now, who are those that hated the people and oppressed them, opposed the will of Heaven and incurred punishment from Heaven? They are the ancient wicked kings of the Three Dynasties, Jie, Zhou, You, and Li. What did they do? They were selfish and ungenerous. Being selfish they attacked the small states with their large states, they molested the small houses with their large houses. The strong plundered the weak, the many oppressed the few, the clever deceived the ignorant, the honoured disdained the humble. Such a regime was not helpful to Heaven above, to the spirits in the middle sphere, or to the people below. Since it was not helpful to these three it was helpful to none. And they were called the enemies of Heaven. The most evil names in the world were gathered and attributed to them, and

they were called unmagnanimous, unrighteous, haters of man and oppressors of the people, disobedient to the will of Heaven and punished by Heaven. Besides this, it is also recorded on the bamboos and silk, cut in the metals and stones, and engraved on the plates and cups to be handed down to posterity. What is this for? It is to mark out those that hated the people and oppressed them, opposed the will of Heaven and incurred punishment from Heaven. Thus relates the “Great Declaration”: “Zhou went beyond the proper limits and became insolent. He would not worship God and pushed away the ancestors and spirits without offering them sacrifices. And he said: ‘Fortune is with me,’ and neglected and betrayed his duty. Heaven thereupon deserted him and withdrew its protection.” Heaven deserted Zhou and withdrew its support because Zhou opposed the will of Heaven. Hence we are enabled to know who are those that hated the people and oppressed them, opposed the will of Heaven and incurred punishment from Heaven.

Therefore the will of Heaven is like the compasses to the wheelwright and the square to the carpenter. The wheelwright tests the

circularity of every object in the world with his compasses, saying: "That which satisfies my compasses is circular. That which does not is not circular." Therefore whether an object is circular or not is all known, because the standard of circularity is all established. The carpenter also tests the squareness of every object in the world with his square, saying: "That which satisfies my square is square; that which does not is not square." Therefore whether any object is square or not is all known. Why so? Because the standard of squareness is established. Similarly, with the will of Heaven Mozi will measure the jurisdiction and government of the lords in the empire on the one hand, and the doctrines and teachings of the multitudes in the empire on the other. If some conduct is observed to be in accordance with the will of Heaven, it is called good conduct; if it is in opposition to the will of Heaven it is called bad conduct. If a teaching is observed to be in accordance with the will of Heaven it is called good teaching; if it is in opposition to the will of Heaven it is called bad teaching. And if a government is observed to be in accordance with the will of Heaven it is called good government; if it is in opposition to the will of Heaven it is called bad government. With this as the model and with this as the standard, whether the lords and the ministers are magnanimous or not can be measured as

(easily as) to distinguish black and white. Therefore Mozi said: If the rulers and the gentlemen of the world really desire to follow the way and benefit the people they have only to obey the will of Heaven, the origin of magnanimity and righteousness. Obedience to the will of Heaven is the standard of righteousness.

天志下

WILL OF HEAVEN III

1

Mozi said: What is the reason for the disorder in the world? It is because the gentlemen of the world all understand trifles but not things of importance. How do we know they understand trifles but not things of importance? Because they do not understand the will of Heaven. How do we know they do not understand the will of Heaven? By observing the conduct in the family. If a man commits a misdemeanour in the family he still has other families in which to seek shelter. Yet, father reminds son, the elder

brother reminds the younger brother, saying: “Be obedient, be careful in conduct in the family. If one is not obedient and careful in conduct in the family how can he live in the state?” If a man commits a misdemeanour in the state he still has other states in which to seek shelter. Yet father reminds son and the elder brother reminds the younger brother, saying: “Be obedient. Be careful. One cannot live in a state and be disobedient and careless.” Now all men live in the world and under Heaven. When a man sins against Heaven there is nowhere to seek shelter. But people do not think of warning each other. Thus I know that they do not understand things of importance.

2

And Mozi said: Be obedient. Be careful. Be sure to do what Heaven desires and avoid what Heaven abominates. Now, what does Heaven desire and what does Heaven abominate? Heaven desires righteousness and abominates unrighteousness. How do we know this? Because righteousness is the standard. How do we know righteousness is the standard? Because with righteousness the world will be orderly; without it the world will be disorderly. So, I know righteousness is the standard. Now a standard is never given

by the subordinate to the superior, it is always to be given by the superior to the subordinate. Hence the common people may not make the standard at will. There are the scholars to give them the standard. The scholars may not make the standard at will. There are the ministers to give them the standard. The ministers may not make the standard at will. There are the feudal lords to give them the standard. The feudal lords may not make the standard at will. There is the high duke to give them the standard. The high duke may not make the standard at will. There is the emperor to give him the standard. The emperor may not make the standard at will. There is Heaven to give him the standard. The gentlemen of the world all understand that the emperor gives the standard to the world but do not understand that Heaven gives the standard to the emperor. The sages, explaining this, said: "When the emperor has done good, Heaven rewards him. When the emperor has committed wrong, Heaven punishes him. When the emperor is unjust in reward and punishment and not judicious in hearing lawsuits, Heaven visits him with disease and calamities, and frost and dew will be untimely." The emperor will then have to feed oxen and sheep with grass and dogs and pigs with grains and prepare clean cakes and wine to pray and invoke Heaven for blessing.

I have not yet heard of Heaven praying and invoking the emperor for blessing. So, I can say Heaven is more honourable and wise than the emperor. Therefore righteousness does not come from the ignorant and humble but from the honourable and wise. Who is honourable? Heaven is honourable. Who is wise? Heaven is wise. And, so, righteousness assuredly comes from Heaven. And the gentlemen of the world who desire to do righteousness therefore must obey the will of Heaven.

What is the will of Heaven that is to be obeyed? It is to love all the people in the world universally. How do we know it is to love all the people in the world universally? Because (Heaven) accepts sacrifices from all. How do we know Heaven accepts sacrifices from all? Because from antiquity to the present day there is no distant or isolated country but what feeds oxen and sheep, dogs and pigs with grass and grains, and prepares clean cakes and wine to worship God, hills and rivers, and the spirits. So we know Heaven accepts sacrifices from all. Accepting sacrifice from all, Heaven must love them all. Take the lords of Chu and Yue for instance. The lord of Chu accepts offering from all

within the four borders of Chu, therefore he loves the people of Chu. And, the lord of Yue accepts offering from all within the four borders of Yue, therefore he loves the people of Yue. Now Heaven accepts offerings from all the world and so I know Heaven loves all the people in the world.

4

That Heaven loves all the people of the world is proved not only by this. In all the countries in the world and among all the people who live on grains, the murder of one innocent individual brings down one calamity. Now who is it that murders the innocent? It is man. Who is it that sends down the calamity? It is Heaven. If Heaven really did not love the people, why does Heaven send down calamities for the murder of the innocent? Furthermore, Heaven loves the people dearly, Heaven loves the people inclusively. And this can be known. How do we know Heaven loves the people? Because of the certain reward to the good and punishment to the evil from the virtuous (Heaven). How do we know the virtuous (Heaven) certainly rewards the good and punishes the evil? I know this from the (examples of) the sage-kings of the Three Dynasties. Anciently, the sage-kings of the Three Dynasties, Yao, Shun, Yu, Tang,

Wen, and Wu, loved the world universally and proceeded to benefit them. They converted the desires of the people and led them to worship God, hills and rivers, and the spirits. Heaven was pleased because they loved what it loved and benefited what it would benefit, and bestowed rewards upon them, placing them on the throne, crowning them emperor, upholding them as the standard, and calling them sage-kings. Here we have the proof of reward of the good. Anciently, the wicked kings of the Three Dynasties, Jie, Zhou, You, and Li, hated all the world and proceeded to oppress them. They converted the desires of the people and led them to blaspheme against God, hills and rivers, and the spirits. Heaven was offended because they hated those whom Heaven loved and oppressed those whom Heaven would benefit, and Heaven decreed punishments upon them, letting fathers and sons be scattered, their empire be put to an end, their state be lost to them, and capital punishment fall upon them. Thereupon, the multitudes in the world condemned them, the condemnation lasting all through the ten thousand generations, the people calling them wicked kings. Here we have the proof of punishment of the evil. Those gentlemen of the world who desire to do righteousness have only to obey the will of Heaven.

To obey the will of Heaven is to be universal and to oppose the will of Heaven is to be partial (in love). According to the doctrine of universality righteousness is the standard; in the doctrine of partiality force is the basis of government. What is it like to have righteousness as the basis of government? The great will not attack the small, the strong will not plunder the weak, the many will not oppress the few, the clever will not deceive the ignorant, the honoured will not disdain the humble, the rich will not mock the poor, and the young will not rob the old. And the states in the empire will not ruin each other with water, fire, poison, and weapons. Such a regime will be beneficial to Heaven above, to the spirits in the middle sphere, to the people below. Being beneficial to these three it is beneficial to all. This is called the virtue of Heaven; whoever practises this is a sage, magnanimous, gracious, and righteous, loyal, affectionate, and filial, and all such good names in the world will be gathered and attributed to him. Why so? Because such conduct is in accordance with the will of Heaven. Now, what is it like to have force as the basis of government? The great will attack the small,

the strong will plunder the weak, the many will oppress the few, the clever will impose upon the ignorant, the honoured will disdain the humble, the rich will mock the poor, and the young will rob the old. And the states in the empire will ruin each other with water, fire, poison, and weapons. Such a regime will not be helpful to Heaven above, to the spirits in the middle sphere, or to the people below. Not being helpful to these three, it is not helpful to any. This is called the enemy of Heaven. He who practises this is a bad man, not magnanimous, not gracious, and unrighteous, disloyal, unaffectionate, and unfilial, and all such evil names in the world are gathered and attributed to him. Why so? Because such conduct is in opposition to the will of Heaven.

6

Hence Mozi established the will of Heaven as his standard, just as the wheelwright uses his compasses and the carpenter uses his square as their standards. The wheelwright with his compasses and the carpenter with his square can judge the circularity and the squareness of objects. Similarly, with the will of Heaven as the standard, Mozi can tell that the gentlemen of the world are far from righteousness. How do we know the

gentlemen of the world are far from righteousness ? For, the lords in the large states compete in saying: “Being a big state, if I do not attack the small states, in what way am I big?” Therefore they mustered their warriors and soldiers, and arranged their boat and chariot forces to attack some innocent state. They broke into its borders, cut down its fields, felled its trees, tore down its inner and outer city walls, and filled up its moats and ditches, burned its ancestral temples and seized and killed its sacrificial victims. Of the people the strong were killed, the weak were brought back in chains and ropes. The men were turned into servants and grooms and prisoners. The women were made to be waitresses (to pour wine). Yet, the warring lord did not even know that this is unmagnanimous and unrighteous. He announced to the neighbouring lords: “I have attacked a state, defeated an army, and killed so many generals.” And the neighbouring lords did not know that this is unmagnanimous and unrighteous either, but with furs and silk sent envoys to offer congratulations. And the warring lords were even doubly ignorant of its being unmagnanimous and unrighteous. They recorded it on the bamboos and silk and kept them in the archives so that the descendants would imitate their royal ancestors, saying: “Why not let us open up the archives and let

us learn of the achievements of our ancestors?" Then they would surely not learn: "Such and such is the regime of Wu," but would learn: "I have attacked states, reversed armies, and killed so many of their generals." Now that the warring lords do not understand this to be unmagnanimous and unrighteous, and neighbouring lords do not understand this to be unmagnanimous and unrighteous, therefore attacks and assaults go on generation after generation without end.

7

What do I mean when I say people do not understand things of importance but understand trifles? Supposing some one entered the orchard and garden of another and took the other's peaches and prunes, melon and ginger, he will be punished by the superior when caught and condemned by the public when heard of. Why? Because he did not share the toil but takes the fruit and appropriates what is not his. How much more is this true with him who jumps over another's fence and maltreats the children of the other; of him who digs into another's storehouse and carries away the others gold, jade, silk, and cloth; of him who breaks into another's fold and steals the other's oxen and horses; and of him who kills an innocent

person? In the government of the lords of today all - from the one who kills an innocent person to the one who jumps over another's fence and maltreats the other's children, who digs into another's warehouse and carries away his gold, jade, silk and cloth, who breaks into another's fold and steals his oxen and horses, and who enters another's orchard and garden and takes his peaches and prunes, melons and ginger - all these are punished quite the same as they would be even in the government of Yao, Shun, Yu, Tang, Wen, and Wu. Now the lords and chiefs in the world all attack and absorb others. This is a thousand and ten thousand times worse than killing one innocent individual, a thousand and ten thousand times worse than jumping over another's fence and maltreating his children or digging into another's storehouse and carrying away his gold, jade, silk, and cloth, a thousand and ten thousand times worse than breaking into another's fold and stealing his oxen and horses, or entering another's orchard and garden and taking his peaches and prunes, melons and ginger. Yet, they claim it to be righteous. Mozi said: This is meant to confuse us. And is this at all different from confusion in the distinctions between black and white, and sweet and bitter? Suppose a man who upon being shown a little blackness says it is black, but upon being shown much blackness says it is white.

He will have to admit that his sight is confused and that he cannot tell the difference between black and white. Suppose a man when served with a little bitter says it is bitter, but when served with much bitter says it is sweet. Then he will have to admit that his taste is impaired and that he cannot tell the difference between sweet and bitter. In the government of the present lords, the murderer of an individual is imprisoned by the state. This.... But the murderer of many men of the neighbouring states is upheld as righteous. How is this different from confusing the distinction between black and white and sweet and bitter?

Therefore Mozi established the will of Heaven to be the standard. Not only Mozi established the will of Heaven to be the standard, it is also the theme of an ode in the “Da Ya” among the books of the ancient kings: “God said to King Wen, ‘I cherish your intelligent virtue. It was not proclaimed with much noise or gesture. It was not modified after the possession of the empire. Instinctively and naturally submissive to the scheme of God.’” This is to proclaim that King Wen used the will of Heaven as standard and was submissive to God’s scheme.

If the gentlemen of the world really desire to practise magnanimity and righteousness and be superior men, seeking to attain the way of the sage-kings on the one hand and to procure blessings to the people on the other, they must not neglect to understand the will of Heaven. The will of Heaven is truly the standard of righteousness.

卷八

BOOK 8

ON GHOSTS I

ON GHOSTS II

明鬼下
ON GHOSTS III

1

Mozi said: With the passing of the sage-kings of the Three Dynasties, the world lost its righteousness and the feudal lords took might as right. The superior and the subordinates are no longer gracious and loyal; father and son, elder and younger brother are no longer affectionate and filial, brotherly and respectful, virtuous and kind. The rulers do not attend diligently to government and the artisans do not attend earnestly to their work. The people practise immorality and wickedness and become rebellious. Thieves and bandits with weapons, poison, water, and fire hold up innocent travellers on the highways and the bypaths, robbing them of their carts and horses, coats and fur coats, to enrich themselves. All these start therewith (with the passing of the sage-kings). And so the world falls into chaos. Now what is the reason

for this confusion? It is all because of the doubt of the existence of the ghosts and spirits, and the ignorance of their being able to reward virtue and punish vice. If all the people in the world believed that the spirits are able to reward virtue and punish vice, how could the world be in chaos?

2

Those who deny the existence of spirits proclaim: "Of course there are no spirits." And from morning till evening they teach this doctrine to the people of the empire. They bewilder the people, causing them all to doubt the existence of ghosts and spirits. In this way the empire becomes disorderly. Therefore Mozi said: If the rulers and the gentlemen of the world really desire to procure benefits for the empire and remove its calamities they must understand whether ghosts and spirits exist or not.

3

Since we must understand whether ghosts and spirits exist or not, how can we find out? Mozi said: The way to find out whether anything exists or not is to depend on the testimony of the ears and eyes of the

multitude. If some have heard it or some have seen it then we have to say it exists. If no one has heard it and no one has seen it then we have to say it does not exist. So, then, why not go to some village or some district and inquire? If from antiquity to the present, and since the beginning of man, there are men who have seen the bodies of ghosts and spirits and heard their voice, how can we say that they do not exist? If none have heard them and none have seen them, then how can we say they do?

4

But those who deny the existence of the spirits say: “Many in the world have heard and seen something of ghosts and spirits. (Since they vary in their testimony,) who are to be accepted as really having heard and seen them?” Mozi said: As we are to rely on what many have jointly seen and what many have jointly heard, the case of Du Bo is (to be accepted). King Xuan of Zhou put his minister Du Bo to death though he was innocent. Du Bo remarked: “The king puts me to death while I am innocent. If man loses his consciousness after his death, then all is over. If I shall still retain my consciousness after death I shall let the king know of this within three years.” In three years, King

Xuan assembled the feudal lords at Putian. There were several hundred carts. Attendants numbered by the thousand and the multitude covered the fields. At noon Du Bo in red garments and headgear appeared riding in a plain chariot drawn by a white horse, holding a red bow and carrying red arrows. He pursued King Xuan and shot him on his chariot. The arrow pierced his heart and broke his back. He fell and died prostrate. At the time all the people of Zhou who were there saw it and those far away heard of it, and it was recorded in the Spring and Autumn of Zhou. Rulers instructed their ministers with it and fathers warned their sons with it, saying: "Be careful, be respectful. All who kill the innocent are speedily and severely visited by misfortune and punished by the ghosts and spirits like this." Judging from what is recorded here, how can we doubt that ghosts and spirits exist?

Not only does the record in this book prove it to be so. Formerly, Lord Mu of Qin (about 640 B.C.) was once in the temple at noon. A spirit entered and alighted. He had the face of a man but the body of a bird. His attire was plain and dark. His appearance was

dignified. Seeing him Lord Mu became afraid and was rushing away. The spirit said: "Do not be afraid. God cherishes your intelligent virtue, authorizing me to prolong your age by nineteen years, and ordaining your state to be prosperous and your descendants to be many and not to lose Qin." Lord Mu saluted him repeatedly and bowed, saying: "May I ask the name of my god?" He answered: "I am Gou Mang." If we are to accept what Lord Mu of Qin had seen personally as reliable, then how can we doubt that spirits and ghosts exist?

Not only does the record in this book prove it to be so. Formerly Lord Jian of Yan (about 500 B.C.) put his Minister Zhuang Zeyi to death while he was innocent. Zhuang Zeyi remarked: "The lord puts me to death though I am innocent. If man loses his consciousness after death then all is done. If I shall still retain my consciousness after death, I shall let the Lord know of this within three years." In a year, Yan was going to repair to Zu. Such ceremonies were the occasions of large assemblages of men and women. At noon Lord Jian was riding on the road to Tsu. Zhuang Zeyi carried a red staff and struck and prostrated him. At the time all the

people of Yen who were there saw it and all those who were far away heard of it. And it was recorded in the Spring and Autumn of Yan. The feudal lords circulated the news around, and remarked: "So speedy and severe are the misfortunes and punishment from the spirits and ghosts upon him that kills the innocent." Judging from the record in this book, how can we doubt that spirits and ghosts exist?

7

Not only does the record in this book prove it to be so. Anciently, in the reign of Lord Wen of Song, whose name was Bao (610-589 B.C.), there was a master of ceremonies by the name of Guan Gu. While he was working in the temple, a wizard carrying a cane appeared and said to him: "Guan Gu, why don't the jades and stones measure up to the standard, and why are the cakes and wine unclean, and the victims imperfect and not fat, and the sacrifices not in season? Did you do this or did Bao do this?" Guan Gu answered: "Bao is still small and in his swaddle-clothes. What does he have to do with this? It is all done by the official in charge, Guan Gu." Thereupon the wizard lifted his cane and struck him, prostrating him on the altar. At the time those people

who were present all saw it and those far away heard of it. And it was recorded in the Spring and Autumn of Song. The feudal lords circulated the news and remarked: "So speedy and severe is the punishment from spirits and ghosts to him who is not reverent in performing sacrifices!" Judging from the record of this book, how can we doubt that spirits and ghosts exist?

Not only does the record in this book prove it to be so. Formerly the Lord Zhuang of Qi (794-731 B.C.) had two ministers, Wang Ligu and Zhong Lijiao, who were engaged in a lawsuit. For three years no judgment could be reached. The Lord of Qi thought of putting both of them to death, but was afraid to slay the innocent; he thought of acquitting both of them but was afraid to let loose the guilty. So he let them provide a lamb and take oath on the altar of Qi. The two men agreed to take the oath of blood. The throat of the lamb was cut and its blood sprinkled on the altar. The case of Wang Ligu was read all through. But before half of the case of Zhong Lijiao was read, the lamb arose and butted at him, broke his leg and prostrated him on it, and those far away heard of it. It was recorded in the Spring and Autumn of

Qi. The feudal lords circulated the news around and remarked: “So speedy and severe is the punishment from spirits and ghosts to him that takes an oath in insincerity!” Judging from the record in this book, how can we doubt that spirits and ghosts exist?

9

Therefore Mozi said: One may not act disrespectfully even in woods, valleys, or solitary caves where there is no man. Spirits and ghosts are watching everywhere.

10

Those who deny the existence of spirits ask: “Are the senses of hearing and sight of the multitude sufficient to decide a doubt? How can people strive to be learned gentlemen while they continue to trust the senses of hearing and sight of the multitude?” Mozi said: If the senses of bearing and sight of the multitude are thought to be not trustworthy, we may ask if such men like the sage-kings of the Three Dynasties, Yao, Shun, Yu, Tang, Wen, and Wu, are trustworthy? Of course, about this all people above the mediocre will say such men like the ancient sage-kings of the Three Dynasties, Yao, Shun, Yu, Tang,

Wen, and Wu, are trustworthy. If the ancient sage-kings of the Three Dynasties are trustworthy, we may review some of their deeds. In ancient times, having captured Yin and punished Zhou, King Wu let the feudal lords share in the worship (of the ancestors of Yin). Those more closely related were to partake in the temple sacrifices and those less closely related in the outdoor sacrifices. So then King Wu must have believed there were spirits and ghosts, therefore after capturing Yin and punishing Zhou he let the feudal lords share in the worship. If there were no spirits and ghosts why did King Wu assign the duties of worship?

Not only does the deed of King Wu prove it to be so. When the ancient sage-kings distributed rewards it must be before their ancestors. When they meted out punishments it must be before the altar. Why are the rewards distributed before the ancestors? To submit their fairness. Why are punishments meted out before the altar? To submit their justice. Not only does the record in that book prove it to be so. On the day when the ancient sage-kings of the Three Dynasties of Yu, Xia, Shang, and Zhou first established their empire and built their capitals, they

invariably chose the central altar on which to build the ancestral temple. They would pick out the luxuriant and elegant among the trees to plant in the temple of agriculture. They would select the affectionate and filial, virtuous and kind among the elders of the country to be masters of ceremonies. They would pick out the victims among the six animals by their fatness, perfection, and the colour of their wool. The jades and stones were to be appropriate in material and satisfactory in measurement. And the cakes and wine were to be prepared with the most fragrant and yellow grain, and so the quality of cakes and wine would vary with the abundance of the year. This is to say, in the government of the ancient sage-kings, spirits and ghosts had priority over the people. Before the offices and courts were completely established, the sacrificial vessels and sacrificial robes must have been all stored in the storehouse, the masters and attendants of ceremonies must have all been installed in court, and the victims must be kept apart from the original flock. Since the government of the ancient sage-kings was like this, the ancient sage-kings must have believed in the existence of spirits and ghosts.

Deep was their own interest in the welfare of ghosts and spirits. Yet they were afraid their descendants might not understand it. Thus they recorded it on bamboos and silk to bequeath to them. Fearing that these might rot and disappear so that the descendants might not learn it, they engraved it on plates and cups and cut it in metals and stones. They feared also that the descendants might not be reverent and obtain blessing, and so among the books of the ancient kings and the records of sages testimonies to the existence of ghosts and spirits occur time and again even on a single foot of silk or a single sheet in the books. Why was this? Because the sage-kings were interested in it. Those who deny the existence of spirits are opposing the interest of the sage-kings, and such is not the way of the superior man.

Those who deny the existence of spirits might say: "Among the books of the ancient kings not a foot of silk or a sheet is found which testifies to the existence of ghosts and spirits once and again. Then where are these

testimonies?” Mozi replied: They are found (for instance) in the “Da Ya” of the books of Zhou. “Da Ya” tells: “The rule of King Wen over the people pleased Heaven. Although Zhou is an old country, it is newly commissioned by Heaven. Zhou does not appear showy. The commission from God does not appear to be seasonable. King Wen reached high and low, he was on the left and the right of God. How active was King Wen! He dispensed his intelligent virtue without ceasing.” If ghosts and spirits do not exist, then how could King Wen be “on the left and right of God” since he was already dead? Here we have a testimony of ghosts in the book of Zhou.

If there are testimonies only in the books of Zhou and none in those of Shang still it could not be reliable. But we find among the books of Shang the following: “Oh! Anciently, before Xia was visited by misfortune, of the various animals and insects and even birds none deviated from their proper course. As to those who have faces of men, who dare be divergent in heart? Even the hills and rivers ghosts and spirits dared not be insurgent.” If one is respectful and sincere one could maintain harmony in the

world and stability to the lower earth. Now it was to assist Yu that hills and rivers ghosts and spirits dared not be insurgent. Here we have a testimony of ghosts in the book of Shang.

15

If there are testimonies of ghosts only in the books of Shang and none in those of Xia it is still not reliable. But we have “Speech at Gan” among the books of Xia running thus: “In the midst of the war at Gan the Emperor called the six associates to receive instructions in the headquarters. He said: ‘The Prince of Hu violated the five elements and disused the three calendars. Heaven decreed to exterminate his life!’ And he continued : ‘At noon I shall grapple with the Prince of Hu for the fate of the day. But (mind you), you ministers and people, it is not because I covet their land and treasures. I am only carrying out the punishment in obedience to Heaven. If you on the left do not do your part on the left you will be disobeying my orders; if you on the right do not do your part on the right you will be disobeying my orders; if you charioteers do not manage your horses according to orders you will be disobeying my orders. And rewards will be distributed before my

ancestors and punishments will be meted out before the altar.” Why were rewards distributed before the ancestors? To submit their fairness. Why were punishments meted out before the altar? To submit their justice. Because the ancient sage-kings must reward virtue and punish vice with ghosts and spirits, they distributed rewards before the ancestors and meted out punishments before the altar. And here we have a testimony of ghosts in the books of Xia. Now, first in the books of Xia and next in the books of Shang and Zhou, testimonies to the existence of ghosts and spirits occur again and again. What is the reason for this? Because the sage-kings were interested in it. Judging from the records of these books, how can we doubt that there are ghosts and spirits? Anciently, on the propitious day of ding mao, Zhou offered thanksgiving to Earth and the Four Quarters, and their ancestors. They did this to prolong their age. If there were no ghosts and spirits, how could their age be prolonged?

Mozi said: As to the fact that ghosts and spirits can reward virtue as well as punish vice, if it could be proclaimed to the whole country and to all the people it would really

be a source of orderliness in the country and blessing to the people. The corruption of the officials in their public charges and the immorality among men and women will all be seen by ghosts and spirits. The vice of those who, with weapons, poisons, and water and fire, waylay innocent travellers and rob them of their carts and horses, coats and fur coats to enrich themselves will be seen by ghosts and spirits. Thereupon the officials will not dare be corrupt in office, withholding reward when they find the virtuous or withholding punishment when they find the wicked. And those among the people who commit vice and cruelties and with weapons, poisons, and water and fire waylay the innocent travellers, robbing them of their carts and horses, coats and fur coats to enrich themselves - all these will be no more. And the world will have order.

Really the intelligence of the ghosts and spirits cannot be combated. Even in solitary caves, big ponds, woods and valleys, the ghosts and spirits are watching. And the punishments from ghosts and spirits cannot be evaded. Even wealth and great numbers, daring and strength, strong armour and sharp weapons, the punishment of ghosts and

spirits will frustrate. If this is doubted, look at the story of the ancient King Jie of Xia. He was an emperor in honour and possessed the whole empire in wealth. He cursed Heaven and blasphemed against the spirits above and destroyed the multitudes below. Thereupon Heaven commissioned Tang to carry out the judicious punishment. With nine chariots Tang arranged the Bird Formation and the Wild Goose March. He climbed the Dacan and scattered the forces of Xia and entered its land. And he captured Tui Yi Da Xi. Now, King Jie of Xia was an emperor in honour and possessed the whole empire in wealth. In his service was the man of great daring and strength, Tui Yi Da Xi, who had torn apart a buffalo alive. He could kill a man at the move of a finger, and the number of those killed amounted to a million, and they were thrown into lakes and mountains. Yet, for all this, Jie could not evade the punishment from ghosts and spirits. This is why I say even wealth and numbers, daring and strength, strong armour and sharp weapons cannot combat the punishment from ghosts and spirits.

Not only is this so. Anciently, King Zhou of Yin was also an emperor in honour and possessed the whole empire in wealth. He cursed Heaven and blasphemed against the spirits above and destroyed the multitudes below. He exposed the aged and murdered the children, tortured the innocent, and opened a pregnant woman. The common people and the widows and the widowers cried aloud, but were not heard. Thereupon Heaven commissioned King Wu to carry out the judicious punishment. With a hundred selected chariots and four hundred warriors King Wu appointed his officials and reviewed his forces. He battled the armies of Yin in the Wilderness of Mu. He captured Fei Zhong and E Lai, and the multitude deserted and ran away. King Wu rushed into the palace. He executed Zhou and hung him on a red ring with his crimes published on a white flag, to punish him for the feudal lords in the empire. Now King Zhou of Yin was an emperor in honour and possessed the whole empire in wealth. He had men of such daring and strength as Fei Zhong, E Lai, and Duke Hu of Zhong, who could kill a man at the move of a finger; and the number of those killed amounted to a million, and they were thrown

into the lakes and mountains. Yet with all these Zhou could not evade the punishment from the ghosts and spirits. This is why I say even wealth and numbers, daring and strength, strong armour and sharp weapons cannot frustrate the punishment from ghosts and spirits. Moreover, Qin Ai has said: “No virtue is too small, no extermination of a lineage is too big.” This is to say, in distribution of rewards by ghosts and spirits no man is too insignificant to be rewarded for his virtue. And in the meting out of punishment by ghosts and spirits no man is too great to be punished.

Those who deny the existence of spirits say, “If one does not work for the blessing of one’s parents but work for their destruction, would one still be a filial son?” Mozi explained: The ghosts and spirits of all times may be divided into spirits of Heaven, spirits of hills and rivers, and ghosts of men after their death. It is true that there are sons who die before their fathers, and younger brothers before their elder brothers. But, as the saying in the world goes: “He who is born first dies first.” So then those who die first would be the mother if not the father, and the elder sister if not the elder brother. At

any rate, we should prepare clean cakes and wine reverently to do sacrifice. If ghosts and spirits do exist, then it is to serve father and mother, elder sisters and elder brothers with food and drink. Is not this a great blessing? If ghosts and spirits did not exist it would seem to be a waste of the material for the cakes and wine. But such use is not just to throw it into the ditch or gully. For the relatives from the clan and friends from the village and district can yet eat and drink them. So, even if there were really no ghosts and spirits, a sacrifice will yet gather together a party and the participants can enjoy themselves and befriend the neighbours. Those who hold there are no ghosts say: "Of course there are no ghosts and spirits and therefore I should not expend my wealth on the cakes and wine and victims. This is not because I am miserly about my wealth on the cakes and wine and victims. But (because I do not see) what I can accomplish with it." This is opposed to the records of the sage-kings above and opposed to the practice among the filial sons among the people. Yet they claim to be superior men in the empire. This is no way to be superior men. But Mozi said: For me to offer sacrifice is not to throw it into the ditch or the gully. It is to bless the ghosts above and gather a party and enjoy ourselves and befriend the neighbours below. And if spirits exist, I would be serving my father and mother and

brother with food. Is this not a great blessing in the world?

20

Therefore Mozi said: If the rulers and the gentlemen of the world really desire to procure benefits for the world and eliminate its calamities they must believe in and teach the existence of ghosts and spirits. This is the way of the sage-kings.

非樂上

CONDEMNATION OF MUSIC I

1

Mozi said: The policy of the magnanimous will pursue what procures benefits of the world and destroy its calamities. If anything, when established as a law, is beneficial to the people it will be done; if not, it will not be done. Moreover, the magnanimous in their care for the world do not think of doing those things which delight the eyes, please

the ears, gratify the taste, and ease the body. When these deprive the people of their means of clothing and food, the magnanimous would not undertake them. So the reason why Mozi condemns music is not because that the sounds of the big bell, the sounding drum, the qin and the se and the yu and the sheng are not pleasant, that the carvings and ornaments are not delightful, that the fried and the broiled meats of the grass-fed and the grain-fed animals are not gratifying, or that the high towers, grand arbours, and quiet villas are not comfortable. Although the body knows they are comfortable, the mouth knows they are gratifying, the eyes know they are delightful, and the ears know they are pleasing, yet they are found not to be in accordance with the deeds of the sage-kings of antiquity and not to contribute to the benefits of the people at present. And so Mozi proclaims: To have music is wrong.

Now the rulers construct musical instruments as an undertaking of the state. They cannot be produced as easily as by evaporating water or digging into the earth. Inevitably heavy taxes have to be collected from the people to obtain sounds of the big bell, the sounding

drum, the qin and the se, and the yu and the sheng. The ancient sage-kings had, indeed, collected heavy taxes from the people to build boats and vehicles. But when they were completed, and when the people asked: "What use have we for these?" the answer was: "The boats are to be employed on water and the vehicles on land, so that the gentlemen can rest their feet and the labourers can rest their shoulders and backs." Thus the people contributed their money and dared not grumble about it. This was because the boats and vehicles contributed to the benefit of the people. If the musical instruments also contribute to the benefit of the people, even I shall not dare condemn them. Thus if the musical instruments are as useful as the boats and carts with the sage-kings, even I shall not dare condemn them. There are three things that the people worry about, namely, that the hungry cannot be fed, that the cold cannot be clothed, and that the tired cannot get rest. These three are the great worries of the people. Now suppose we strike the big bell, beat the sounding drum, play the qin and the se, and blow the yu and the sheng, can the material for food and clothing then be procured for the people? Even I do not think this is possible. Again, every large state now attacks small states and every large house molests small houses. The strong plunder the weak, the many oppress

the few, the clever deceive the stupid and the honoured disdain the humble. And bandits and thieves rise all together and cannot be suppressed. But can the chaos in the world be put in order by striking the big bell, beating the sounding drum, playing the qin and the se, and blowing the yu and the sheng? Even I do not think it is possible. Therefore Mozi said : The levy of heavy taxes on the people to construct the big bell, the sounding drum, the qin and the se, and the yu and the sheng, is not at all helpful in the endeavour to procure the benefits of the world and destroy its calamities. Therefore Mozi said: To have music is wrong.

As the rulers look down from a high tower or in a grand arbour, a bell is just like an inverted ding. If it is not struck wherefrom would come the pleasure? Therefore it must be struck. To strike it of course the aged and the young would not be employed. For their eyes and ears are not keen, their arms are not strong, and they cannot produce an harmonious tone with varied expression. So, those in the prime of life must be employed because their eyes and ears are keen, their limbs strong, their voices harmonious and varied in expression. If men are employed it

interferes with their ploughing and planting. If women are employed it interferes with their weaving and spinning. Now, the rulers take to music and deprive the people of their means of clothing and food to such an extent! Therefore Mozi said: To have music is wrong.

4

Now when the big bell, the sounding drum, the qin and the se, and the yu and the sheng are provided it is yet no pleasure for the lords alone to listen to the playing. Therefore they must enjoy it with either the common people or the gentlemen. If with the gentlemen, it will interfere with their attending to government. If with the common people it will interfere with their work. Now the rulers take to music and deprive the people of so many of their opportunities to produce food and clothing! Therefore Mozi said: It is wrong to have music.

5

Formerly, Lord Kang of Qi (404-379 B.C.) loved music and dancing. The dancers were not to wear garments of coarse cloth or to eat husks and bran. For if food and drink are not dainty the appearance and complexion will

not be enjoyable. And if clothing is not elegant the body and the movement will not be delightful. Therefore their food must consist of grain and meat and their clothing must be made of silk and embroidery. They did not produce material of clothing and food at all, but lived on others all the time. Hence Mozi said: Now the lords take to music and deprive the people of so many of their opportunities to produce food and clothing! Therefore Mozi proclaimed: To have music is wrong.

6

Also, man is different from birds and beasts and insects. The birds, beasts, and insects have their feathers and furs for coats and fur coats, have their hoofs and claws for sandals and shoes, and have water and grass for drink and food. Therefore the male do not sow seeds or plant trees, neither do the female weave or spin, yet food and clothing are provided. Now, man is different from these. Those who exert themselves will live. Those who do not exert themselves cannot live. When the gentlemen do not attend to government diligently, the jurisdiction will be in chaos. When the common men do not attend to work, supply will not be sufficient. If the gentlemen of the world should doubt

my word, let us enumerate the several duties in the world and see the harm music does (to them): For the rulers to go to court early and retire late to listen to lawsuits and attend to government is their duty. For the gentlemen to exhaust the energy of their limbs and employ fully the wisdom of their minds to attend to the court within and to collect taxes without from passes, markets, and products from mountains, woods, and water and fields in order to fill up the granaries and the treasury is their duty. For the farmers to set out early and come back late, to sow seeds and plant trees in order to produce a large quantity of soy beans and millet is their duty. For the women to rise up at dawn and retire in the night to weave and spin in order to produce much silk, flax linen, and cloth is their duty. Now if the rulers should love music and listen to it, they would not be able to go to court early and retire late to listen to lawsuits and attend to government. Then the country would be in chaos and the state would be in danger. If the gentlemen should love music and listen to it, they would not be able to exhaust the energy in their limbs and employ fully the wisdom in the mind to attend to court within and collect taxes without from passes and markets and products from mountains, woods, water, and fields to fill up the granaries and the treasury. Then the granaries and the treasury

would not be filled. If the farmers should love music and listen to it, they would not be able to set out early and come back late, to sow seeds and plant trees and produce a large quantity of soy beans and millet. Then the soy beans and millet would not be sufficient. If the women should love music and listen to it, they would not be able to rise up at dawn and retire in the night to weave and spin and produce much silk, flax linen, and cloth. Then cloth and linen will not be sufficient. If it is asked what is it that interfered with the rulers' attending to government and the common man's attending to work? it must be answered, music. Therefore Mozi said: To have music is wrong.

7

How do we know it is so? It is found in the "Code of Punishment of Tang" among the books of the ancient kings. This proclaims: "To have constant dancing in the palace is called the witch's pleasure." As to its punishment, a gentleman will be fined six hundred and forty pieces of silk, a common man will be let go free. Again, "Ah! How much is the dancing. His word is all known. God does not bless him, therefore the nine districts are lost to him. God does not favour him, therefore He visited him with various

curses. His family must be destroyed too.” Now the reason that the nine districts are lost to him (Jie of Xia) lies in his attention to embellishing music. Quoting Wu Guan: “Ch’i thereupon abandoned himself to lust and music. He drank and ate in improper places. Ding ding, dong dong went the wood winds and percussion instruments in harmony. He indulged in drinking and ate in improper places. Brilliantly went on the dancing. It reached the hearing of Heaven, and Heaven was not pleased.” So, it was not pleasing to Heaven above and not beneficial to the people below.

Therefore Mozi said: If the gentlemen really desire to procure benefits for the world and destroy its calamities they cannot but prohibit such a thing as music.

卷九

BOOK 9

非樂中

CONDEMNATION OF MUSIC II

非樂下

CONDEMNATION OF MUSIC III

非命上
ANTI-FATALISM I

1

Mozi said: At present, in governing the states the rulers all desire to have their countries wealthy, their population large, and their administration orderly. But instead of wealth they obtain poverty, instead of an increase they obtain a decrease in population, instead of order they obtain chaos; i.e. they lose what they like but obtain what they dislike. What is the reason for this? Mozi said: It is due to the large number of fatalists among the people. The fatalists say: “When fate decrees that a man shall be wealthy he will be wealthy; when it decrees poverty, he will be poor; when it decrees a large population, this will be large; and when it decrees a small population this will be small; if order is decreed, there will be order; if chaos, there will be chaos. If fate decrees old age, there will be old age; if untimely death, there will be untimely death. Even if a man sets himself against his fate,

what is the use?” With this doctrine the rulers are urged above and the people are kept away from their work below. Hence the fatalists are unmagnanimous. And their doctrines must be clearly examined.

2

Now, how is this doctrine to be examined? Mozi said: Some standard of judgment must be established. To expound a doctrine without regard to the standard is similar to determining the directions of sunrise and sunset on a revolving potter's wheel. By this means the distinction of right and wrong, benefit and harm, cannot be known. Therefore there must be three tests. What are the three tests? Mozi said: Its basis, its verifiability, and its applicability. How is it to be based? It should be based on the deeds of the ancient sage-kings. How is it to be verified? It is to be verified by the senses of hearing and sight of the common people. How is it to be applied? It is to be applied by adopting it in government and observing its benefits to the country and the people. This is what is meant by the three tests of every doctrine.

Some of the gentlemen of the world assume there to be fate. Now let us examine the deeds of the sage-kings. In ancient times, the confusion produced by Jie was replaced by an orderly government by Tang, the chaos of Zhou was turned into order by King Wu. The times did not alter and the people did not change, yet under Jie and Zhou the world was chaotic and under Tang and Wu it was orderly. Can it be said that there is fate?

But the gentlemen of the world still assume that there is fate. Now let us look at some of the writings of the early kings. The writings of the early kings that were issued to the whole country and distributed among the people were the laws. Did any of the laws of the early kings ever say: "Blessing cannot be invoked and disaster cannot be avoided; reverence will not do any good and cruelty will not do any harm"? The standards according to which lawsuits were tried and punishments were meted out were the codes of punishment. Did any of the codes of punishment of the early kings say: "Blessing

cannot be invoked and disaster cannot be avoided; reverence will not do any good and cruelty will not do any harm”? The inspiration by which the armies were organized and the soldiers were commanded to advance or to retreat came from the declarations. Did any of the declarations of the early kings say: “Blessing cannot be invoked and disaster cannot be avoided; reverence will do no good and cruelty will do no harm”? Mozi said: I have not enumerated the good books of the empire completely. As they cannot be exhaustively enumerated, I limit myself to the most prominent ones, namely, the three above mentioned. And try as we may, we cannot find any belief in the doctrine of fatalism. Should it not then be abandoned? To adopt the fatalists’ doctrine is to overthrow righteousness in the world. To overthrow righteousness in the world will establish fate, which is a temptation to the people. And to offer people temptation is to destroy the people. Now, why is it that we desire righteousness to be with the superiors? Because when the righteous are in authority, the world will have order, God, hills and rivers, and the spirits will have their chief sacrificer, and the people will be visited by the great blessings therefrom. How do we know? Mozi said: In ancient times, Tang was given a fief at Bo. Taking allowance for the irregular boundary lines, his land amounted

to about a hundred li square. He worked with the people for mutual love and reciprocal benefit, and shared with them what was in abundance. And he led his people to reverence Heaven and worship the spirits. Thereupon, Heaven and the spirits enriched him, the feudal lords befriended him, the people loved him, and the virtuous came to him. Within a single generation he ruled over the empire and headed the feudal lords. Again in ancient times, King Wen was assigned to the state of Qi Zhou. Making allowance for the irregular boundary lines, his land amounted to about a hundred li square. He worked with his people for mutual love and reciprocal benefit. So those near him enjoyed his government and those distant submitted themselves to his virtues. All who heard of King Wen rose up and rushed over to him. The stupid and insolent and those weak in limbs remained where they were and complained: "Why not let the land of King Wen extend to this place. Wouldn't I then also be a subject of King Wen?" Thereupon Heaven and the spirits enriched him, the feudal lords befriended him, the people loved him and the virtuous came to him. Within a single generation he ruled over the whole empire and headed the feudal lords. As we have said: When the righteous are in authority the world will have order, God, hills and rivers, and the spirits will have their

chief sacrificer, and the people will be visited by the great benefits therefrom. And this is how we know it to be so.

5

The ancient sage-kings published laws and issued orders to be standards of reward and punishment, and to encourage the virtuous and to obstruct the evil. And so the people were filial to their parents at home and respectful to the elders in the village or the district. They observed propriety in conduct, moderation in going out and coming in, and decency between men and women. And when they were made to look after the court they would not steal, when they were made to defend a city they would not raise an insurrection. When the lord met with death they would commit suicide, and when the lord was banished they would follow him. This is what the superior will reward and what the people will applaud. Now, the fatalists say: "Whoever is rewarded by the superior is destined to be rewarded. It is not because of his virtue that he is rewarded." Under these conditions the people would not be filial to their parents at home, and respectful to the elders in the village or the district. They would not observe propriety in conduct, moderation in going out and

coming in, or decency between men and women. And, if they were made to look after the court they would steal, if they were made to defend a city they would raise an insurrection. If the lord met with death they would not commit suicide, and if the lord were banished they would not accompany him. This is what the superior will punish, and what the people will condemn. The fatalists say: "Whoever is punished by the superior is destined to be punished. It is not because of his vice that he is punished." Believing in this, the ruler would not be righteous, the minister would not be loyal, the father would not be affectionate, the son would not be filial, the elder brother would not be brotherly, and the younger brother would not be respectful. The unnatural adherence to this doctrine is responsible for pernicious ideas and is the way of the wicked.

6

Now how do we know fatalism is the way of the wicked? In ancient times, the miserable people indulged in drinking and eating and were lazy in their work. Thereupon their food and clothing became insufficient, and the danger of hunger and cold was approaching. They did not acknowledge: "I was stupid and insolent and was not diligent

at work.” But they would say: “It is but my lot to be poor.” The ancient wicked kings did not control the sensuality of their ears and eyes and the passions of their mind. They did not follow their ancestors and so they lost their country and ruined their state. They did not know that they should confess: “I am stupid and insolent and was not diligent in attending to government.” But they would say: “It is but my fate to lose it.” The “Announcement of Zhong Hui” says: “I have heard that the man of Xia issued orders, pretending them to be fate of Heaven. God was displeased and destroyed his forces.” This tells how Tang showed Jie’s belief in fate to be wrong. “The Great Declaration” says: “Zhou became insolent and would not worship God and pushed away the ancestors and spirits without offering them sacrifices. And he said: ‘Fortune is with my people,’ and neglected and betrayed his duty. Heaven thereupon deserted him and withdrew its protection.” This tells how King Wu showed Zhou’s belief in fate to be wrong. If the doctrine of the fatalist were put to practice, the superiors would not attend to government and the subordinates would not attend to work. If the superior does not attend to government, jurisdiction and administration will be in chaos. If the subordinates do not attend to work, wealth will not be sufficient. Then, there will not be wherewith to provide

for the cakes and wine to worship and do sacrifice to God, ghosts and spirits above, and there will not be wherewith to tranquillize the virtuous of the world below; there will not be wherewith to entertain the noble guests from without, and there will not be wherewith to feed the hungry, clothe the cold, and care for the aged and weak within. Therefore fatalism is not helpful to Heaven above, nor to the spirits in the middle sphere, nor to man below. The eccentric belief in this doctrine is responsible for pernicious ideas and is the way of the wicked.

7

Therefore Mozi said: If the gentlemen in the world really desire to have the world rich and do not want to have it poor, desire to have it orderly and dislike to have it in confusion, the doctrine of fatalism must be rejected. It is a great calamity to the world.

非命中
ANTI-FATALISM II

1

Mozi said: To make any statement or to publish any doctrine, there must first be established some standard of judgment. To discuss without a standard is like determining the directions of sunrise and sunset on a revolving potter's wheel. Even skilful artisans could not get accurate results in that way. Now that the truth and error (of a doctrine) in the world is hard to tell, there must be three tests. What are the three tests? They are the test of its basis, the test of its verifiability, and the test of its applicability. To test the basis of a doctrine we shall examine the will of Heaven and spirits and the deeds of the sage-kings. To test its verifiability we shall go to the books of the early kings. As to its applicability it is to be tested by its use in the administration of justice and government. These then are the three tests of a doctrine.

Among the gentlemen of to-day some think there is fate, some think there is no fate. That I am able to judge whether there is fate or not is by the sense testimony of the multitude. If some have heard it and some have seen it I shall say there is fate. If none has heard it, if none has seen it, I shall say there is no fate. Why not then let us inquire into the sense testimony of the people? From antiquity to the present, since the beginning of man, has any seen such a thing as fate, or has heard the sound of fate? Of course, there is none. If the common people are considered stupid and their senses of hearing and sight unreliable, then why not inquire into the recorded statements of the feudal lords? But from antiquity to the present, since the beginning of man, has any of them heard the sound of fate or seen such a thing as fate? Of course, none of them has. Again, why not let us inquire into the deeds of the sage-kings? The ancient kings promoted the filial sons and encouraged them to continue to serve their parents, and respected the virtuous and gentle and encouraged them to continue to do good. They published their orders to instruct (the people), and made reward and punishment fair to encourage (the good) and

obstruct (the evil). In this way confusion could be reduced to order and danger could be converted to peace. If anyone doubts this, let us recall: In ancient times the confusion of Jie was reduced to order by Tang, and that of Zhou by King Wu. Now, the times did not change and the people did not alter. Yet when the superior changed a regime the subordinates modified their conduct. Under Tang and Wu it was orderly, but under Jie and Zhou it was disorderly. Hence peace and danger, order and disorder, all depend on the government of the superior. How can it be said everything is according to fate? So, assertions about there being fate are quite false.

The fatalists tell us: “This doctrine has not been invented by us in a late generation. Such a doctrine has appeared and been handed down since the Three Dynasties. Why do you, sir, now oppose it?” (In answer,) Mozi asked: Was it from the sages and good men of the Three Dynasties or from the wicked and the vicious of the Three Dynasties that the fatalistic doctrine came? How can we find this out? In the beginning secretaries and ministers were careful in speech and intelligent in conduct. They could persuade

their ruler above and instruct the people below. Thus they obtained reward from their ruler and applause from the people. And the fame of those secretaries and ministers has come down to the present day. The whole world remarks: "This is the result of endeavour." And it will never say: "I see fate there."

4

On the other hand, the wicked kings of the Three Dynasties did not control the lust of their ears and eyes and did not restrain the passions of their heart. When they went out they indulged in racing, hunting, and trapping. When they stayed indoors they revelled in wine and music. They did not attend to the government of the country and of the people, but they did much that was of no use. They oppressed the people, causing the subordinates not to love their superior. Hence the country became empty and without any future, and they themselves were in punishment and disaster. But they would not confess and say: "I am stupid and insolent and poor in administering the government." But they would say: "It is but my fate to perish." Even the miserable people of the Three Dynasties were like this. Within they could not well serve their parents, without

they could not well serve their ruler. They disliked politeness and frugality but liked licence and ease. They indulged in drinking and eating and were lazy. The means of food and clothing became insufficient and they placed themselves in danger of hunger and cold. They would not confess: "I am stupid and insolent and was not diligent at work." But they would say: "It is but my fate to be poor." Such, then, also were the miserable people of the Three Dynasties. Fatalism has been glossed over and taught the stupid people. This was of great concern to the sage-kings, and they put it down on the bamboos and silk and cut it in metals and stone. Among the books of the early kings, "The Announcement of Zhong Hui" says: "I have heard the man of Xia issue orders, pretending them to be fate of Heaven. God was displeased and destroyed his forces." This shows how King Jie of Xia believed in fate and how both Tang and Zhong Hui thought it to be wrong. Among the books of early kings "The Great Declaration" says: "Zhou became insolent and would not worship God, and pushed away the ancestors and spirits without offering them sacrifices. And he said: 'Fortune is with my people,' and neglected and betrayed his duty. Heaven thereupon deserted him and withdrew its protection." This shows how Zhou believed in fate, and how King Wu proclaimed it to be

wrong with “The Great Declaration.” Again, “The Three Dynasties and Hundred States “ says: “ Do not place too much faith in the fate in Heaven.” So “The Three Dynasties and Hundred States” also says there is no fate. Also “Shao Gong” in the same way discredits the belief in fate. It says: “Assuredly there is no fate in Heaven. Let us two not teach false doctrines. (One’s destiny) does not come from Heaven, but is shaped by one’s self.” And it is said in the odes and books of Shang and Xia: “Fate is born of the wicked kings.” So, then, if the gentlemen of the world desire to distinguish right and wrong, benefit and harm, fate of Heaven must be strenuously discredited. To hold there is fate is the great disaster of the world. And therefore Mozi refuted it.

非命下

ANTI-FATALISM III

1

Mozi said: In order to expound a doctrine there must be established some standard of

judgment. To expound without a standard is similar to determining the directions of sunrise and sunset on a potter's wheel that is turning. I should think even such obvious distinctions as that between the directions of sunrise and sunset cannot be thus determined. Therefore every doctrine must stand three tests. What are the three tests? They are the test of its basis, the test of its verifiability, and the test of its applicability. How is it to be based? It is to be based on the deeds of the early sage-kings. How is it to be verified? It is to be verified by the testimony of the ears and eyes of the multitude. How is it to be applied? It is to be applied by being adopted in government and its effects on the people being shown. These are called the three tests.

2

When the ancient sage-kings of the Three Dynasties, Yu, Tang, Wen, and Wu, ruled, they said: "We must promote the filial sons and encourage them in serving their parents, and we must honour the virtuous and good men and instruct them in doing good." In this way they administered the government and published instructions, rewarded the good and punished the evil. It seems in this way the confusion in the world could be

reduced to order, and the danger of the state could be transformed into safety. If this is doubted, (let us recall): In ancient times, the disorder of Jie was reduced to order by Tang, that of Zhou was reduced to order by King Wu. Then the times did not change nor did the people alter. Yet when the superior changed regime the subordinates modified their conduct. With Jie and Zhou the world was chaotic, under Tang and Wu it became orderly. That the world became orderly was due to the endeavour of Tang and Wu. That the world was chaotic was due to the sin of Jie and Zhou. Judging from this, safety and danger, order and chaos all depend on the way the superior conducts the government. How can it be said, there is fate? In ancient times when Yu, Tang, Wen, and Wu ruled the empire, they said: "We must feed the hungry, clothe the cold, give the weary rest, and the disturbed peace." Thus their good name was heard all over the world. Can this be ascribed to fate? It is really due to endeavour. The virtuous and gentle of today respect virtue and pursue the ways and means (to benefit the world). Hence they are rewarded by the rulers above and praised by the people below. And their good name is heard all over the world. Can this be ascribed to fate? This is also due to their endeavour. Now, were those who believed in fate the sages of the Three Dynasties or the wicked of the Three

Dynasties? Judging from the nature of this doctrine, it could not be the sages of the Three Dynasties, but must be the wicked that believed in fate. The ancient wicked kings of the Three Dynasties, Jie, Zhou, You, and Li, were honoured as emperors and possessed the whole world in wealth. Yet they could not control the sensuality of their ears and eyes, but gave rein to their passions. Going out they would race, hunt, and trap. Staying indoors they revelled in wine and music. They did not attend to the government of the country and the people, but did much that was of no use. And they oppressed and violated the people. Thus they lost their ancestral temple. They would not confess: "I am insolent and stupid. I did not attend to government diligently." But they would say: "It is but my fate that I lose it." Even the insolent people of the Three Dynasties were like this. They could not well serve their parents and their lord. They greatly hated politeness and frugality but liked licence and ease. They indulged in eating and drinking and were lazy at work. Their means of clothing and food became insufficient, and they incurred the danger of hunger and cold. They would not confess: "I am stupid and insolent, I am not diligent in my work." But they also said: "It is but my fate that I am poor." Thus the insolent people of the Three Dynasties also believed in fate.

The ancient wicked kings originated it and the miserable people practised it. It was shaking the convictions of the multitudes and converting the stupid. And this was already of great concern to the ancient sage-kings. They put it down on the bamboos and silk and cut it in metal and stone and engraved it on dishes and cups to be handed down to their descendants. In what books are they embodied? “Zong De” of Yu says: “When promises are not fulfilled even a subject of Heaven will not be protected. When one has touched the evil star, Heaven will visit him with its curse. When one is not careful about one’s conduct, how can fate of Heaven protect him?” “The Announcement of Zhong Hui” says: “I have heard that the man of Xia issued orders, pretending them to be fate of Heaven. God was displeased and destroyed his armies.” He made use of what did not exist as if it had existed, and therefore it was called pretension. If he declared to be existent what really existed, how would this be pretension? In ancient times, Jie believed in fate and acted accordingly. Tang here showed it to be wrong through “The Announcement of Zhong Hui.” “The Great Declaration “ says:

“Therefore the Prince Regent Fa said: ‘Ah, my lords, Heaven blesses the virtuous. Its way is clear. Example need not be sought far. It is in the King of Yin. He claimed each man had his own fate, worship should not be practised, sacrifices were of no avail, and wickedness could do no harm. God withdrew his blessing and the nine districts are lost to him. God is not pleased and is visiting him with ruin. Hence it is that our Zhou (the dynasty, the empire) is given by the Great God.’” That is, Zhou believed in fate and acted accordingly. King Wu refuted him in “The Great Declaration.” So, why not examine the records of Yu, Xia, Shang, and Zhou, and see that all of them held there is no fate? How would you account for this?

4

And Mozi said: In expounding a doctrine or elaborating a system the gentlemen of the world should not do it just to exercise their voice and tongue and practise their lips. It must aim at being applied in the government of the country, the district, and the people. Now the rulers go to court early and retire late, hearing lawsuits and attending to government and meting out justice for the whole day, and dare not be negligent. Why do they do this? They think diligence will

bring about order, and negligence chaos; diligence will produce safety, and negligence danger. Therefore they dare not be negligent. The ministers and secretaries exhaust the energy in their limbs and stretch the wisdom of their minds within to look after the court and without to collect taxes from passes, markets, and products from mountains, woods, ponds, and fields to fill the treasury, and dare not be negligent. Why do they do this? They think diligence will procure honour and negligence dishonour; diligence will procure glory and negligence disgrace. Therefore they dare not be negligent. The farmers set out at daybreak and come back at dusk, diligently sowing seeds and planting trees to produce much soy beans and millet, and dare not be negligent. Why do they do this? They think diligence will result in wealth, and negligence in poverty; diligence will produce plenty, and negligence famine. Therefore they dare not be negligent. The women get up at dawn and retire in the night, diligently weaving and spinning to produce much silk, flax linen, and cloth, and dare not be negligent. Why do they do this? They think diligence will produce wealth and negligence poverty; diligence will produce warmth and negligence cold. Therefore they dare not be negligent. Now, if they should believe in fate and behave accordingly, the rulers would be

negligent in hearing lawsuits and attending to government; the ministers and secretaries would be negligent in attending to court; the farmers would be negligent in sowing seeds and planting trees; the women would be negligent in weaving and spinning. When the rulers are negligent in hearing lawsuits and attending to government and the ministers and secretaries in attending to court, then I should think the world would be in chaos. When the farmers are negligent in sowing seeds and planting trees and the women in weaving and spinning, then according to my opinion clothing and food for the world will be insufficient. As to the result of the application of the doctrine of fatalism to the government of the empire, to worship Heaven and the spirits above with it Heaven and the spirits will not be pleased, and to nurture the people below with it they will not be benefited but will be demoralized and cannot be employed. And, within, defence will not be strong, and, without, attack will not be victorious. And that for which the wicked kings of the Three Dynasties, Jie, Zhou, You, and Li, lost their country and ruined their state was just this (doctrine). Therefore Mozi said: If the gentlemen of the world really desire to procure benefits for the world and destroy its calamities they cannot but vigorously refute the doctrine of fatalism. For fatalism was an invention of the wicked

kings and the practice of miserable men. It was not a doctrine of the magnanimous. Therefore those who practise magnanimity and righteousness must examine it and vigorously refute it.

非儒上

ANTI-CONFUCIANISM I

非儒下

ANTI-CONFUCIANISM II

1

The Confucianist says: Love among relations should depend upon the degree of relationship, and honour to the virtuous should be graded. This is to advocate a discrimination among the near and the distant relations and among the respectable and the humble. But, according to his code of propriety: Mourning for the death of the parent should be three years; for the wife or the eldest son three years; for an uncle, a

brother, or one of the other sons, a year; and for a near relative, five months. If the periods are based on the degree of relationship, evidently mourning for the closer relative should be longer and for the more distant shorter. Thus the wife and the eldest son are the same as the parents (in nearness). If the periods are based on degrees of respect which are severally due then it means that the wife and the eldest son are respected as much as the parents, and the uncles and brothers are placed on the same level with the other sons. What perversity can be greater than this? When his parent dies he first lets him lie there without dressing him for burial. He climbs on the roof, looks into the well, reaches into the rat holes, and searches in the washing basins to look for the dead man. Assuming that the man still exists this procedure is certainly stupid. If he does not exist this insistent search is the height of hypocrisy. When a Confucianist takes a wife, he has to escort her in person, dressed in ceremonial garments as a servant. He drives the cart himself, as if waiting on a revered parent. The dignity and solemnity of the marriage ceremony compare with that of sacrifice and worship. High and low are turned upside down. Father and mother are disobeyed. Parents are brought down to the level of the wife and the wife is exalted to interfere with service to parents. Can such

conduct be called filial? The Confucianist tells us: “A wife is taken to share in continuing the worship and sacrifice (to ancestors) and the son will attend to the ancestral temple, therefore they are highly regarded.” We answer him: This is all false representation. For, his brothers attend to the ancestral temple for tens of years. Yet when they die he will mourn for them only one year. The brothers’ wives continue the worship and sacrifice of his ancestors. Yet, there is no mourning (upon their death) whatsoever. Then the three years’ mourning for the death of his wife and eldest son is evidently not for the reason of their attending to the ancestral temple and continuing the worship and sacrifice. Now, to be partial to one’s wife and son is already quite wayward. Yet the Confucianist pretends it to be for the sake of the parents. This is partiality to the most favourite but neglect of the most important. Isn’t this great perversity?

Further, he holds tenaciously to the dogma of fate and argues: “Old age or early death, poverty or wealth, safety or danger, order or chaos are destined by the fate of Heaven and cannot be modified. Failure or success,

reward or punishment, luck or adversity, are all settled; the wisdom and power of man can do nothing.” When the different officers believe this they will neglect their several duties. When the common people believe this they will neglect their work. Lax government will lead to disorder; inefficient agriculture will lead to poverty. And poverty is the root of disorder and insurrections. Yet the Confucianists take this teaching about fate to be the Dao and the principle of life. This is to destroy the people of the empire.

Moreover, the Confucianist glosses over the elaborate ceremonials and music to make man extravagant; he extends mourning and pretends grief to cheat his parents. He introduces fate and causes poverty, and lives in idleness. He overthrows the fundamentals and avoids work, and is indolent and proud. Self-indulgent in drinking and eating and too lazy to work, he often suffers from hunger and cold and is in danger of freezing and starvation, without ability to avert them. He behaves like a beggar; grasps food like a hamster, gazes at things like a he-goat, and rises up like a wild boar. The gentlemen all laugh at him. He becomes angry and exclaims: “What does the undisciplined man

know about the good Confucianist?” In spring and summer he begs for grains. When the five grains are all gathered in he resorts to the funerals. All the sons and grandsons are taken along and are filled with drink and food. It is sufficient for him to manage but a few funerals. He depends on others’ houses for his wealth and uses others’ fields to uphold his dignity. When a death takes place in a rich family he will rejoice greatly, for it is his opportunity for clothing and food.

4

The Confucianist says: “The superior man must be ancient in mode of speech and in dress before he can be magnanimous.” We answer him: The so-called ancient speech and dress were all modern once. When the ancients first used that speech and wore that dress they would not be superior men (according to the Confucianists’ criteria). Do you therefore mean to say that one has to wear the dress of the non-superior man and speak the speech of the non-superior man before he can be magnanimous?

Again, the Confucianist says: “The superior man conforms to the old but does not make innovations.” We answer him: In antiquity Yi invented the bow, Yu invented armour, Xi Zhong invented vehicles, and Qiao Cui invented boats. Would he say, the tanners, armourers, and carpenters of to-day are all superior men, whereas Yi, Yu, Xi Zhong, and Qiao Cui were all ordinary men? Moreover, some of those whom he follows must have been inventors. Then his instructions are after all the ways of the ordinary men.

Again he says: “When the superior man is victorious he does not pursue the fleeing enemy. When the enemy is kept at bay he does not shoot. When the enemy retreat he will help them pushing their carts.” We answer him: If the magnanimous are here referred to, they have no occasion for strife. The magnanimous remind each other of the principle of right and wrong and of what is to be accepted and what is to be rejected. He who has no cause follows him who has it. He who has no knowledge follows him who has

knowledge. Running short of argument he would acknowledge defeat, seeing good he would be converted. How can there be any strife? If the contestants are both wicked, though the victor does not pursue the fleeing enemy, though he does not shoot the enemy at bay, though he helps pushing the enemy's carts in retreat - though he does all these, still he cannot be a superior man. On the other hand, suppose a sage starts out to destroy a curse on behalf of the empire. He raises an army to punish the wicked and cruel state. When he is victorious, let us suppose him to follow the Confucian way and command his army: "Don't pursue the fleeing enemy. Don't shoot when the enemy is at bay. Help them pushing the carts when they retreat." The wicked men will thus be set free and the curse of the world will not yet be removed. This is to harm the parents of the multitudes and greatly to ruin the world. Nothing can be more unrighteous!

Again the Confucianist says: "The superior man is like a bell. It will sound when it is struck. It will remain silent when it is not struck." We answer him: The magnanimous, in serving his superior, should be loyal, and in serving his parents, should be filial. When

there is excellence (in the superior) he should adore, when there is fault he should give counsel. This is the way of a minister. Now, if one sounds only when struck, and remains silent when not struck, then he will hide his knowledge and spare his efforts, waiting to be questioned before he answers. Even if there is some great advantage at stake to the lord or parents, he will not speak up without being asked. And, if a great invasion or insurrection is approaching or a conspiracy is afoot, and none know it but he; yet even in the presence of his lord and parents he will not speak up without being questioned. What a criminal, producing confusion! Such a man will not be loyal as a minister, filial as a son, respectful in serving an elder brother or gentle in treating the people. When benefit is in sight, the only fear should be that counsel may be late. When the ruler starts something not beneficial, one should fold his hands high on the breast and look down and utter with difficulty: "This I have not learned." Upon emergency one should withdraw and set out on a long journey. For, every principle, doctrine, and standard of magnanimity and righteousness are to be used on the large scale to rule men and on the small scale to hold office; widely, to exercise a universal influence and, narrowly, to cultivate one's person. What is not righteous should not be tolerated; what is not according to principle

should not be practised. One should endeavour to procure benefits for the empire directly and indirectly, avoiding that which brings no profit: such is the way of the superior man. But what we hear of the conduct of Kong Mo is diametrically opposed to this.

8

Lord Jing of Qi asked Yanzi: “What kind of a man is Confucius?” Yanzi answered not. The Lord reiterated the question and there was still no answer. Lord Jing said: “Many have told me about Kong Mo and all said he was a virtuous man. Now that I am asking you about him, why should you not answer?” Yanzi replied: “Ying is not wise and cannot know virtuous men. Yet Ying has heard that a virtuous man must be one who, upon entering a state, will endeavour to bring about friendly relations between the ruler and the ministers and dissolve the grudges between superior and subordinates. This man Confucius once visited the state of Jing. He heard of the plans of Duke Bo and told them to Shi Qi. As a result, the lord almost perished and Duke Bo was executed. Ying has also heard that the virtuous man does not obtain confidence of the superior by flattery or that of the subordinates by threat. If his

counsels are listened to by the lord they will benefit the people, if his instructions are followed by the subordinates they will benefit the superior. His speech is plain and easy to understand and his conduct is plain and easy to follow. His righteous conduct enlightens the people and his thoughtful counsel convinces the lord and his ministers. Now, this man Confucius with elaborate plans conspired with the rebels and with devious plots committed depravity. To persuade the subordinates to plot against their superior and tell the ministers to assassinate their lord is not the conduct of a virtuous man. To enter a country and join with its traitors is not akin to the righteous. To urge those who are known to be disloyal to revolt does not fit the way of the magnanimous. Plotting against one at a distance and condemning one behind his back, his conduct enlightening not the people and his counsel convincing not the lord - how Confucius is different from Duke Bo, your servant Ying does not see. This is why I did not answer you." Lord Jing said: "Oh! I have been benefited. If it were not for you, I would never in my life understand Kong Mo to be of the same kind as Duke Bo."

Kong Mo visited the state of Qi and saw Lord Jing. Lord Jing was pleased and was going to assign Ni Xi to him. He told Yanzi about it. Yanzi said: "Please do not. A scholar of his school would sit crouching and take things easy, therefore he cannot be made to teach the subordinates. He likes music and will corrupt the people, and therefore cannot be trusted to govern. He believes in fate and will neglect his duty, therefore he cannot be given an office. He lays emphasis on mourning, and makes much of grief, therefore he cannot be made to take care of the people. He will be formal in dress and affected in manners, therefore he cannot lead the multitudes. Kong Mo dresses elaborately and puts on adornments to mislead the people, promotes music and dancing to attract the multitudes, performs elaborate ceremonies of going up and coming down the steps, and practises the etiquette of rushing and soaring to dazzle the multitudes. With all his extensive learning he cannot plan for the world; with all his laborious thought he cannot help the people. A whole lifetime cannot exhaust his learning; the grown man cannot observe his ceremonies; and even the wealthy cannot enjoy his music. He elaborates

and adorns his improper ways to keep the lords busy; he profusely furnishes sounds and music to corrupt the people. His principles cannot instruct the world; his learning cannot lead the multitudes. Now you, my lord, commission him to change the customs of Qi. It really is not the way to lead a country and bring forward the multitudes.” The Lord said: “This is well.” Thereupon the Lord gave him valuable gifts but retained the commission, received him with respect but did not inquire into his teaching. Kong Mo became angry, angry with Lord Jing and Yanzi. So, he placed Chi Yi Ze Pi in the following of Tian Chang, and communicated his plans to Hui-tzu of the South City. Then he returned to Lu. Before long, Qi desired to attack Lu. He remarked to Zi Gong: “Oh, Ci, now is the time to do the great deed.” Thereupon he sent Zi Gong to Qi and, through the introduction of Huizi of the South City, saw Tian Chang. Zi Gong persuaded him to attack Wu (instead of Lu). He also told Gao Guo Bao Yan not to interfere with Tian Chang’s insurrection. Then he went on and persuaded Yue to attack Wu. For three years, both Qi and Wu were threatened with ruin. The bodies of those killed amounted to hundreds of thousands. And this was the revenge of Kong Mo.

Kong Mo was once the Chief Justice of Lu. But he abandoned the cause of the lord and entered the service of Jisun. Jisun was the Chancellor of Lu but deserted his trust and ran away. As he was trying to force the gate against the guards, Kong Mo lifted the beam (for him).

Once, Kong Mo was in straits between Cai and Chen having only vegetable soup without even rice to eat. After ten days of this, Zi Lu cooked a pig for him. Kong Mo did not inquire whence the meat came, and ate. Zi Lu robbed some one of his garment and exchanged it for wine. Kong Mo did not inquire whence the wine came, and drank. But when Lord Ai received Confucius, Confucius would not sit on a mat that was not placed straight and would not eat meat that was not cut properly. Zi Lu went to him and asked: "Why the reverse to what you did on the borders of Chen and Cai? Kong Mo answered: "Come, let me tell you. Then, our goal was to keep alive. Now our goal is to behave righteously." Now when hunger-

stricken he was not scrupulous about the means of keeping alive, and when satiated he acted hypocritically to appear refined. What foolery, perversion, villainy, and pretension can be greater than this!

12

Kong Mo was lounging with his disciples. He remarked: "When Shun saw Gu Sou, he felt uneasy. The empire at the time must be in danger. Was not Dan, the Duke of Zhou, unmagnanimous? Why did he resign from his public office and retire to his private home? This shows Kong Mo's conduct and the attitude of his mind. His followers and disciples all imitated him: Zi Gong and Ji Lu assisted Kong Li and committed high treason against the state of Wei. Yang Huo rebelled against Qi. Fei Gan was entrusted with Zhong Mou and became independent. Qi Diao had a ferocious appearance. Nothing can be more... than this! Of course the disciples and pupils, following a teacher, will advocate his doctrines and imitate his conduct. Only, they are not as powerful and not as clever. Now, since such was the conduct of Kong Mo, the Confucian scholars are naturally to be objects of suspicion.

卷十

BOOK 10

經上

CANON I

1

The *gu* (reason/cause) of something is what it must get before it will come about.

Exposition

‘Minor reason’: having this, it will not necessarily be so; lacking this, necessarily it will not be so. It is a part, like having a starting point. ‘Major reason’: having this, it will necessarily [be so]; lacking [this, necessarily it will not] be so. Like the appearing bringing about the seeing.

2

A ti (unit/individual/part) is a portion in a jian (total/collection/whole).

Exposition

For example, one of two, or the starting-point of a measured length.

3

The zhi (intelligence/consciousness) is the capability.

Exposition

The ‘intelligence’: it being the means by which one knows, one necessarily does know. Like the eyesight.

4

Lu (thinking/forethought) is the seeking.

Exposition

‘Thinking’: by means of one’s intelligence one seeks something, but does not necessarily find it. Like peering.

5

Zhi (knowing) is the connecting.

Exposition

‘Knowing’: by means of one’s intelligence, having passed the thing one is able to describe it. Like seeing.

6

Zhi (understanding/wisdom) is the illumination.

Exposition

‘Understanding’: by means of one’s intelligence, in discourse about the thing one’s knowledge of it is apparent. Like clearness of sight.

7

To be ren (benevolent/humane/kind) is to love individually.

Exposition

Love of oneself is not for the sake of making oneself useful. Not like loving a horse.

8

To be yi (righteous/dutiful/moral) is to benefit.

Exposition

In intent, he takes the whole world as his field; in ability, he is able to benefit it. He is not necessarily employed.

9

Li (manners/courtesy) is respect.

Exposition

The noble are addressed as 'Sir', the base by their given names, but in both cases one may be either respectful or rude, because modes of behaviour are different for different ranks.

10

Xing (conduct) is doing.

Exposition

What one does, neutrally named, is one's conduct. Giving a good name to what one does is trickery. For example, to committing robbery.

11

To be cheng (sincere/whole-hearted) is to reveal oneself spontaneously.

Exposition

The manifestation of his intent and his zeal enables others to know him. Not like the tinkle of metal or jade pendants.

12

To be zhong (to serve loyally/do one's utmost) is to be energetic in sustaining the responsibility when one deems something beneficial.

13

To be xiao (filial) is to benefit one's parents.

Exposition

In intent, he takes his parents as his field; in ability, he is able to benefit them. He does not necessarily succeed.

14

Xin (good faith/trustworthiness) is the words agreeing with the thought.

Exposition

It is not by his words fitting the fact that he makes others pay attention to them; it is because they are sure of his conduct. The frankness of his words enables him to verify them. ... the city wall and get the money.

15

To si (?) (be in authority (?)) is to act on one's own initiative.

Exposition

When he confronts another, the multitude follows his lead.

16

To be juan (scrupulous/squeamish) is to be deficient in initiative.

Exposition

He does the right things; but when doing the right thing interferes with some other thing, he will not do it.

17

To be lian (honest/consciencious) is to (...?)
initiative.

Exposition

Although he performs it himself, he is under
the authority of someone who knows the rest
about it (?).

18

To ling (command) is not to perform what
one initiates.

Exposition

It is not that he is not himself the agent.

19

Ren (bearing the weight of a responsibility) is
an officer working to his own loss but to the
advantage of those on whose behalf he acts.

Exposition

He performs what in his own interests he
dislikes in order to bring about what others
need.

20

Yong (courage) is that by which intent is daring.

Exposition

One names a man 'brave' because of what he does dare; one does not raise as an objection something else that he does not dare.

21

Li (strength) is that by which the body exerts itself.

Exposition

It is of weight that it is said. Lifting a weight from below is exertion.

22

Sheng (life) is the body being located with the intelligence.

23

Wo (sleep) is the intelligence not knowing of anything.

24

Meng (dreaming) is the intelligence neither desiring nor disliking anything.

25

Ping (calm) is the intelligence neither desiring nor disliking anything.

Exposition

...tranquil.

26

Li (benefit) is what one is pleased to get.

Exposition

If you are pleased to get this one, this is the beneficial one, and the harmful one is not this one.

27

Hai (harm) is what one dislikes getting.

Exposition

If you dislike getting this one, this is the harmful one, and the one which is beneficial is not this one.

28

To zhi (deal with successfully/put in order) is to achieve what is sought.

Exposition

One's own affairs having been put in order, others also putting in order North and South...

29

To yu (praise) is to make plain what is honourable.

30

To fei (blame) is to make plain what is dishonourable.

31

Ju (to refer to/pick out by name from others) is to present the analogue for the object.

Exposition

Example, 'stone' explained by pointing out a stone? ... For 'like the stone' one necessarily uses what is like the name.

Yan (to say/speak of/words) is to emit references.

Exposition

Example, 'tiger', explained by a picture? ... To inform about this name is to refer to the other object. Therefore 'saying' is an emitting of something's characteristics of which any speaker is capable. 'If the characteristics are like the picture, it is a tiger' is saying. To say that which it is called (as in the case of 'stone'), is to communicate it.

Qie (will/about to) is declaring something to be so before the event (?).

Exposition

Before the event one says 'about to', after the event one says 'already'. The just now so too is about to be. (Like 'I'm afraid it will' and 'Let's for the moment...' (?))

34

The jun (ruler) is the common knot tying ministers and people.

35

Gong (achievement) is benefiting the people.

Exposition

If not at the due time, even if it is beneficial there is no achievement. (Like summer and winter clothes.)

36

Shang (reward) is requital from above for achievement below.

37

Zui (crime) is violation of a prohibition.

Exposition

If not covered by a prohibition, even if it is harmful there is no crime.

38

Fa (punishment) is requital from above for crime below.

39

Tong (agreeing/conforming) is being different but both the same in relation to this one thing.

Exposition

They are two men but both see that this is a pillar. Like serving a ruler. The pillar's engendering of the complement is not to be treated as necessary. (?)

40

Jiu (duration) is pervasion of different times.

Exposition

'Present' and 'past' combine mornings and evenings.

41

Yu (space/extension) is pervasion of different places.

Exposition

'East and West' covers North and South.

42

The qiong (limit) is wherever at the next advance there is no room for a measured length.

Exposition

If somewhere there is no room for a measured length, it is limited; if everywhere there is room for a measured length, it is limitless.

43

Jin (exhausting/applying to all/all) is none not being so.

Exposition

Something is fixed of all of them.

To shi (commence) is to be plumb with the time.

Exposition

Of times of a movement, there is one which has duration and one without duration. The commencement is plumb with the one without duration.

Hua (transformation) is the distinguishing marks of one thing changing to the distinguishing marks of another.

Exposition

For example, a frog becoming a quail.

Sun (reduction/loss) is the removal of some without the rest.

Exposition

‘Some but not the rest’: it is a unit in a total. Of its units, if one is removed and the other remains, we say that the one which remains is reduced.

47

48

To xuan (circle round) is to swerve (?).

Exposition

It is the figure of a curve.

49

To yun (rotate) is to change round.

Exposition

The circumference is like a cut, the figure is constant.

50

Dong (to stir/move) is to shift somewhere.

Exposition

Things which shift all over the border: the hinge of a door, the louse on a hare (?).

Zhi (to stay/remain fixed) is to endure as it was.

Exposition

When the one without duration does not stay, the thing fits 'ox' and 'non-horse'. Like the arrow passing the starting-post. When the one which has duration does not stay, the thing fits 'horse' and 'non-horse'. Like a man having passed over a bridge.

Bi (the necessary/the certain) is the unending.

Exposition

It is said of cases where complements are 'matured'. For example, younger-brother and elder-brother. Of a thing so in one case, a thing not so in one case, that it stays as such (?) is unnecessary, that it is this or is not is necessary.

53

Ping (level/ flat) is of the same height.

54

Tong chang (of the same length) is each when laid straight exhausting the other.

Exposition

The same lengths of door-bar and door-frame are straight.

55

The zhong (centre) is [the place from which (?)] they are the same in length.

Exposition

Distances outward from this are alike.

56

Hou (having bulk/thickness/dimension) is having something than which it is bigger.

Exposition

Only [the starting point (?)] has nothing than which it is bigger.

57

Ri zhong (the sun at the centre/noon) is the sun being due South.

58

Zhi (straight/on a straight course) is in alignment.

59

Yuan (circular) is having the same lengths from one centre.

Exposition

The compasses draw it in the rough (?).

60

Fang (square) is circuiting in four from a right angle (?).

Exposition

The carpenter's square shows it in the rough (?).

61

Bei (doubling) is making two of them.

Exposition

When they are 'two', measured foot and measured foot both depart from one starting-point, which is being nowhere the same.

62

The duan (starting-point) is the unit without dimension which precedes all others.

63

You jian (having an interval/discontinuous) is [not extending to] the centre.

Exposition

It refers to the flanking ones.

Jian (intervening/in between) is not extending to the sides.

Exposition

It refers to what is flanked. Lengths measured from starting-point to circumference are not flanked by starting-point and circumference. The two extensions are extensions of which it is not the case that they come out level with each other.

Lu (...?) is the interval being empty.

Exposition

‘Empty’: of the interval between the two pieces of wood, it refers to where there is no wood.

To ying (fill) is to be nowhere absent.

Exposition

What does not fill anything is dimensionless. Along a measured length wherever you go you find the two.

Jian bai (as hard to white / mutually pervasive) is not excluding each other.

Exposition

Different positions do not fill each other. Not being each other is excluding each other..

Ying (touching / coinciding) is occupying each other.

Exposition

Of measured feet, neither is wholly covered by the other. Of starting-points, each is wholly covered by the other. Of the measured foot and the starting-point, one is wholly covered and the other is not. The hard and the white in coinciding wholly cover each other. Countable units in coinciding do not wholly cover each other.

69

Pi (side by side/measured against each other/commensurate) is over part of the length coinciding and over part of it not.

Exposition

It is possible only if both proceed from a starting-point.

70

Ci (the next/adjacent) is without interval but not coinciding.

Exposition

It is possible only because the starting-point is dimensionless.

71

The fa (standard) is that in being like which something is so.

Exposition

The idea, the compasses, a circle, all three may serve as standard.

72

The yin (criterion) is that wherein it is so.

Exposition

Being 'so' is the characteristics being like the standard.

73

Shuo (explaining/demonstrating) is the means by which one makes plain.

74

Fan (being the converse of each other) is if inadmissible then on both sides inadmissible.

Exposition

All oxen, and non-oxen marked off as a group, are the two sides. To lack what distinguishes an ox is to be a non-ox.

Bian (disputation) is contending over claims which are the converse of each other. Winning in disputation is fitting the fact.

Exposition

One calling it an 'ox' and the other 'non-ox' is 'contending over claims which are the converse of each other'. Such being the case they do not both fit the fact; and if they do not both fit, necessarily one of them does not fit. Not like fitting 'dog'.

To wei (to be doing something for the sake of .../to have as end) is to give the most weight in relation to the desires, having taken account of all that one knows.

Exposition

If you prefer to cut off your finger, and the understanding does not recognise the harm in it, this is the understanding being at fault. If the consideration paid to it by the understanding overlooks none of the harm in it, but you still prefer to cut it off, then that things have turned out unhappily is as with eating dried meat. Whether putrid meat will

benefit or harm is unknowable in advance; if you prefer to eat the meat, and it is putrid, then eating it is refusing to take the doubt as grounds for fixing which you prefer. Whether there was benefit or harm ‘beyond the wall’ was not knowable in advance; if by heading for it you could get money, then refusing to head for it would be taking the doubt as grounds for fixing which you prefer.

In the light of the principle that ‘To be ‘for’ is to give the most weight in relation to the desires, having taken account of all that one knows’, when you cut up dried meat it is not wisdom, when you cut off a finger it is not foolishness. When what you are for and what you are against put each other in doubt, you are failing to plan things out.

77

Yi (end/finish). To bring about, to get rid of.

Exposition

Of making a coat: ‘to bring about’. Of curing an illness: ‘to get rid of’.

Shi (to commission/to cause). To tell. The cause.

Exposition

To give orders is 'to tell'. The thing does not necessarily come about. Dampness is a cause. It is necessarily required that what it does comes about.

Ming (name). Unrestricted; classifying; private.

Exposition

'Thing' is 'unrestricted' - any object necessarily requires this name. Naming something 'horse' is 'classifying' - for 'like the object' we necessarily use this name. Naming someone 'Jack' is 'private' - this name stays confined in this object. The sounds which issue from the mouth all have the name. For example, surname and style-name.

Wei (call). Transfer, refer, apply.

Exposition

Of naming by linking ‘whelp’ and ‘dog: ‘transfer’. Of ‘whelp’, of ‘dog’: ‘refer’. Of hooting at a dog: ‘apply’.

Zhi (know). By hearsay, by explanation, by personal experience. The name, the object, how to relate, how to act.

Exposition

Having received it at second hand is knowing by ‘hearsay’. Knowing that something square will not rotate is by ‘explanation’. Having been a witness oneself is knowing ‘by personal experience’. What something is called by is its ‘name’. What is so called is the ‘object’. The mating of ‘name’ and ‘object’ is ‘relating’. To intend and to perform are to ‘act’.

Wen (hear). At second hand, in person.

Exposition

Being told by someone is hearing 'at second hand'. Being a witness oneself is hearing 'in person'.

Jian (see). Individuals, all.

Exposition

One member of a pair (?) is an individual. Two of them are 'all'.

He (relation/tallying/being together). Exact, to the one which is appropriate, necessary.

Exposition

The relations of sharing a level with (?), coinciding as the converse (?), aim and achievement, are 'exact'. The relation to what Jack is deemed to be is 'to the one which is appropriate'. If without something else something is necessarily absent, the

relation is 'necessary'. The judges of sage, employ but do not treat as necessary. The 'necessary' accept and do not doubt. The ones which are the converse of each other, apply on both sides, not on one without the other.

85

Yu (desire/be about to). Directly, weighing the benefit; be about to. Wu (dislike). Directly, weighing the harm.

86

Wei (constitute/become/deem/make/cure/govern). Keep as it is, get rid of, exchange, dissolve, govern, transform.

Exposition

Of coinciding with a complement (?): 'keep as it is'. Of illness: 'get rid of'. Of buying and selling: 'exchange'. Of sleet or ashes: 'dissolve'. Of instructing and leading: 'govern'. Of frog and quail: 'transform'.

Tong (same). Identical, as units, as together, of a kind.

Exposition

There being two names but one object is the sameness of 'identity'. Not being outside the total is sameness 'as units'. Both occupying the room is the sameness of being 'together'. Being the same in some respect is sameness in being 'of a kind'.

Yi (different). Two, not units, not together, not of a kind.

Exposition

The objects if the names are two necessarily being different is being 'two'. Not connected or attached is 'not units'. Not in the same place is 'not together'. Not the same in a certain respect is 'not of a kind'.

Sameness and difference. In interplay, having and lacking become relative.

Exposition

In interplay the following become relative: In the case of a rich family, of native intelligence, 'having and lacking'. In the case of putting side by side and measuring, 'more and less'. In the case of a louse on a hare moving this way and that (?), 'departing and approaching'. In the case of retreating the better to attack, 'hard and soft'. In the case of a sword just striking, 'dead and alive'. In the case of son, son and mother within a family, 'elder and younger'. In the case of discourse, conduct, learning an object, 'being this or not being it (right or wrong)'. In the case of raising objections to a proposal or putting off acting on it, 'proved or not yet proved'. In the case of elder-brother and younger-brother, 'both being complements'. In the case of the body being here and the thoughts on something elsewhere, 'present or absent'. In the case of what 'Crane' constitutes, 'the surname or the thing as it is in itself'. In the case of a price being right, 'dear or cheap'.

90

91

92

93

94

An assent and a denial are one in the benefit and the use.

Exposition

When we ‘jump the wall’, the circular stays fixed. By the things which follow from each other or exclude each other, we may know ‘a priori’ what it is. For the five colours, long and short, before and after, light and heavy, adduce the one to which you are committed. The matching and the assent enter the consciousness together. When something is explained, and you assent to more than that they match, for example to a circle being nowhere straight, or nothing is explained and you assent on the basis of the matching, it is as though it were so of itself.

When someone devotes himself to a commitment, if the description takes a subtle turn, seek his reasons.

Exposition

If he raises objections to an established statement, and makes it his business to establish this commitment, seek the standard for the commitment.

If the standard is the same, examine what is the same in it.

Exposition

Choose what is the same, and examine the subtle turn.

If the standard differs, examine what is appropriate to it.

Exposition

Choose this and pick out that, ask about reasons and examine appropriateness. Using what is black and what is not black in a man to fix 'black man', and using love of some men and failure to love other men to fix 'love of man' - of these which is appropriate?

Fix the criterion in order to 'separate the roads'.

Exposition

If the other man, referring to a respect in which it is not so, deems it so in the instance here, refer to respects in which it is not so and inquire about them.

The exact nowhere is not.

Exposition

For example, the sage has respects in which he is not, yet he is.

經下
CANON II

卷十一

BOOK 11

大取

MAJOR ILLUSTRATIONS

小取

MINOR ILLUSTRATIONS

耕柱
GENG ZHU

1

Mozi was angry with Geng Zhuzi. Geng Zhuzi said: Am I not at all better than others?” Mozi said: Suppose I am starting out for Tai Hang. And a horse and an ox are to pull my cart. Which of them would you urge? Geng Zhuzi said: “I would urge the horse.” Mozi asked: Why urge the horse? Geng Zhuzi said: “Because the horse is capable (of better speed).” Mozi said: I also think you are capable (of better things).

2

Wu Mazi questioned Mozi “Which are wiser, the ghosts and spirits or the sages?” Mozi said: The ghosts and spirits are wiser than the sages by as much as the sharp-eared and keen-sighted surpass the deaf and blind. In ancient times, Emperor Qi of Xia

commissioned Fei Lian to dig minerals in mountains and rivers and cast tings at Kun Wu. He ordered Yi to kill the pheasant to invoke the tortoise of Boruo, saying: "Let the dings, when completed, be four-legged. Let them be able to cook automatically, without fire, to hide themselves without being lifted, and to move themselves without being carried. So that they may be used for the sacrifice at Kun Wu. May our offering be accepted!" Then the oracle was interpreted as saying: "I have accepted the offering. Profuse are the white clouds: one to the south, one to the north, one to the west, one to the east. When the nine dings have been completed, they shall be given over to three empires. When the emperor of Xia loses them the man of Yin will possess them; when the man of Yin loses them the man of Zhou will possess them." Now the transfer from the emperor of Xia to Yin and Zhou took many centuries. Even if the sage planned in counsel with his excellent ministers and superior assistants, could he foresee what would happen after many centuries? Yet the ghosts and spirits can. Therefore we say, the ghosts and spirits are wiser than the sages by as much as the sharp-eared and keen-sighted are than the deaf and blind.

Zhi Tu Yu and Xian Zi Shuo asked Mozi: “What is the greatest righteousness in conduct?” Mozi said: It is like the building of a wall. Let those who can lay the bricks lay the bricks, let those who can fill in the mortar fill in the mortar, and let those who can carry up the material carry up the material. Then the wall can be completed. To do righteousness is just like this. Let those who can argue argue, let those who can expound the doctrines expound the doctrines, and let those who can administer, administer. Then righteousness is achieved.

Wu Mazi said to Mozi: “Though you love universally the world cannot be said to be benefited; though I do not love (universally) the world cannot be said to be injured. Since neither of us has accomplished anything, what makes you then praise yourself and blame me?” Mozi answered: Suppose a conflagration is on. One person is fetching water to extinguish it, and another is holding some fuel to reinforce it. Neither of them has yet accomplished anything, but which one do

you value? Wu Mazi answered that he approved of the intention of the person who fetches water and disapproved of the intention of the person who holds fuel. Mozi said: (In the same manner) do I approve of my intention and disapprove of yours.

5

Mozi had recommended Geng Zhuzi to Chu. Some (other) pupils visited him. They were given only three sheng (of grain) each meal and were not generously entertained. The pupils returned and reported to Mozi, saying: "Geng Zhuzi is not profited by serving Chu. When we visited him, we were given only three sheng each meal and were not generously entertained." Mozi said: You cannot tell. Shortly after, (Geng Zhuzi) sent Mozi ten jin of silver, saying: "Your junior disciple who dare not die sends herewith ten jin, which I hope you will use." Mozi said: So, indeed, we cannot tell.

6

Wu Mazi said to Mozi: "For all the righteousness that you do, men do not help you and ghosts do not bless you. Yet you keep on doing it. You must be demented." Mozi

said: Suppose you have here two employees. One of them works when he sees you but will not work when he does not see you. The other one works whether he sees you or not. Which of the two would you value? Wu Mazi said that he would value him that worked whether he saw him or not. Mozi then said: Then you are valuing him who is demented.

7

A pupil of Zi Xia asked Mozi whether there could be any struggle among the superior men. Mozi said: The superior men do not struggle. The pupil of Zi Xia said: "There is struggle even among the dogs and hogs, how can there be no struggle among men?" Mozi said: What a shame! T'ang and Wu are praised with words; but dogs and hogs are brought into comparison in conduct. What a shame!

8

Wu Mazi criticized Mozi, saying. "To leave contemporaries alone and to praise the early kings is to praise rotten bones. It is like the carpenter who knows only the decaying lumber but not the living tree." Mozi: Now the world lives because of the instructions of

the early kings. And to praise the early kings is to praise the source of life to the world. Not to praise what should be praised is not magnanimous. Mozi said: The jade of He, the pearl of Duke Sui, and the nine dings - these are what the feudal lords value as excellent treasures. Can they enrich the country, multiply the people, put the government in order, and place the state in safety? Of course they cannot. Excellent treasures are to be valued for their efficacy. Now since the jade of He, the pearl of Duke Sui, and the nine dings cannot benefit men, then they are not the excellent treasures in the world. On the other hand, if righteousness is employed in the government of the state the population will be increased, the government will be in order, and the state will be secure. The excellent treasures are to be valued for their efficacy. Now righteousness can benefit men. So then righteousness is the excellent treasure of the world.

Lord Zi Gao of She asked Zhongni about government, saying: "What is a good governor like?" Zhongni answered him that the good governor will attract those who are distant and renew old friendships. Mozi

heard of it and commented: Lord Zi Gao of She did not put the question right, neither did Zhongni give the right answer. For, did not Lord Zi Gao of She understand, to be a good governor is to attract the distant and to renew the old friendships? The question was really how to do this. The answer told only what the inquirer understands but did not tell what he does not understand. Therefore (I say), Lord Zi Gao of She did not put the question right, neither did Zhongni give the right answer.

10

Mozi said to Prince Wen of Lu Yang: The large states attacking the small states is like the boys playing horse. When the boys play horse, they merely tire out their own feet. Now, when a large state attacks a small state the farmers of the attacked states cannot cultivate the fields and the women cannot weave. They have to go to the defence. And the farmers of the invading states cannot cultivate the fields and the women cannot weave either. They have to take part in the attack. Therefore (I say) the large states attacking the small states is like the boys playing horse.

Mozi said: Doctrines that can be translated into conduct may be taught frequently. Doctrines that cannot be translated into conduct may not be taught frequently. To talk frequently about what cannot be carried out is merely to wear out one's mouth.

Mozi sent Guan Qin Ao to recommend Gao Shizi to Wei. The lord of Wei gave him heavy emoluments and ranked him among the ministers. Gao Shizi came to court three times and gave all his counsels. But none of them was carried out. So he left for Qi where he saw Mozi and said: "On your account the lord of Wei gave me heavy emoluments and ranked me among the ministers. I went to court three times and gave all my counsels. But none of them was carried out. So I left. Wouldn't the lord of Wei think I was demented?" Mozi said: If you left because it is in accordance with the Dao, what does it matter even if suspected of being demented? Anciently, Duke Zhou was displeased with Uncle Guan and resigned from the Duke's duties and went east to Shang Yan to live.

Everybody then said he was demented. But posterity praised his virtue and exalted his name unto this day. Moreover, I have heard, to practise righteousness is not to avoid blame and seek praise. If the resignation is in accordance with the Dao, what does it matter if one is suspected of being demented? Gao Shizi said: "How dare Shi leave if it were not in accordance with the Dao? Formerly, Master, you have said: When there is no Dao in the world, the superior men will not stay in positions of plenty. Now the lord of Wei does not observe the Dao. If I should covet his emoluments and position then I would be living on others as a parasite." Mozi was pleased and summoned Qinzi, telling him: Now, listen, cases of disregard of righteousness for emoluments I have heard of. But disregard of emoluments for righteousness I have seen (only) in Gao Shizi.

Mozi said: When a man calls a gentleman of the present rich while he is poor he becomes angry. Yet, when the man calls him just he will be pleased even though he is unjust. Isn't this perverse!

Gong Mengzi said: “The ancient people had their rules, and they were but three in number.” Mozi interrupted him, saying: Which ancient people are you talking about that you say have three rules? You don’t understand that people first had....

Some pupils deserted Mozi and then returned. (They said:) “How are we to blame? We deserted late.” Mozi said: This is like asking for reward for late desertion in a defeated army.

Gong Mengzi said: “The superior man does not create but transmits.” Mozi said: Not at all. The most unsuperior men do not transmit the good of old and do not create any good for the present. The less unsuperior men do not transmit the good of old, but will bring out the good which he possesses for the sake of praise. Now to transmit but not to create is not different from creating without transmitting. It seems to me what good there

is of old one should transmit it; what good there is to be for the present, one should institute it, so that the good may increase all the more.

17

Wu Mazi told Mozi: "I differ from you. I cannot love universally - I love the people of Zou better than the people of Chu, the people of Lu better than the people of Zou, the people of my district better than the people of Lu, the members of my family better than the people of my district, my parents better than the other members of my family, and myself better than my parents. This, because of their nearness to me. When I am beaten I feel pain. When they are beaten the pain does not extend to me. Why should I resist what does not give me pain but not resist what gives me pain? Therefore I would rather have them killed to benefit me than to have me killed to benefit them." Mozi said: Is this view of yours to be kept secret or to be told to others? Wu Mazi replied: "Why should I keep my opinion to myself? Of course I shall tell it to others." Mozi said: Then if one person is pleased with you, there will be one person who will desire to kill you in order to benefit himself. If ten persons are pleased with you, there will be

ten persons who will desire to kill you to benefit themselves. If (the people of) the whole world are pleased with you, the whole world will desire to kill you to benefit themselves. (On the other hand), if one person is not pleased with you there will be one person who will desire to kill you as the propagator of a wicked doctrine. If ten persons are not pleased with you there will be ten persons who will desire to kill you as the propagator of an evil doctrine. If (the people of) the whole world are not pleased with you the whole world will desire to kill you as the propagator of an evil doctrine. (So, then) those who are pleased with you desire to kill you and those who are not pleased with you also desire to kill you. This is to say, what passes out from your mouth is what kills your body. Mozi continued: Then, where, after all, does the benefit of your doctrine lie? To teach what is not profitable is merely to wear out one's mouth.

Mozi said to Prince Wen of Lu Yang: Here is a man who has such an abundance of sheep, oxen, and (other) grass-fed and grain-fed animals that he cannot eat all that the cooks prepare for him. (Yet,) when he sees a man baking cakes, he looks surprised and steals

them, saying: “Let me eat them.” Now, is this due to an unsatisfied appetite or is he affected with kleptomania? Prince Wen of Lu Yang replied that he must be suffering from kleptomania. Mozi said: The fields of Chu all lie in waste and cannot be exhaustively cultivated. The unoccupied land amounts to thousands (of mu) and is more than sufficient for cultivation. Yet when it saw the towns of Song and Zheng, it looked surprised and stole them. Is there any difference between this and the other (case)? Prince Wen of Lu Yang replied: “This is the same as that. It must be suffering from kleptomania (too).”

19

Mozi said: When Jisun Zhao and Meng Bo Chang were in authority in Lu they could not trust each other. So they took oath at the altar, saying: “May we be harmonious!” This is like closing one’s eyes and praying at the altar, “May I be able to see everything!” Isn’t this unreason?

20

Mozi said to Lou Hua Li: I have heard you are brave. Lou Hua Li replied: “Yes. When I hear there is a brave man somewhere I always

go and kill him.” Mozi said: The whole world promotes that which it likes and destroys that which it hates. But when you hear of a brave man somewhere you must go and kill him. This is not admiration for bravery but hate for it.

卷十二

BOOK 12

貴義

ESTEEM FOR RIGHTEOUSNESS

1

Mozi said: Of the multitude of things none is more valuable than righteousness. Suppose we say to a person: We shall give you a hat and shoes on condition you let us cut off your hands and feet. Would he agree to this? Of course, he will not agree. Why? Just because hats and shoes are not so valuable as hands and feet. Again (if we say), we shall give you the whole world on condition you let us kill you. Would

he agree to this? Of course he will not agree. Why? Just because the world is not so valuable as one's person. Yet people have struggled against one another for a single principle. This shows righteousness is even more valuable than one's person. Hence we say, of the multitude of things none is more valuable than righteousness.

2

On his way from Lu to Qi, Mozi met an old friend who said to him: "Nowadays none in the world practises any righteousness. You are merely inflicting pain on yourself by trying to practise righteousness. You had better give it up." Mozi replied: Suppose a man has ten sons. Only one attends to the farm while the other nine stay at home. Then the farmer must work all the more vigorously. Why? Because many eat while few work. Now, none in the world practises righteousness. Then you should all the more encourage me. Why do you stop me? Mozi travelled south to Chu to see Lord Hui of Chu. Lord Hui refused to see him with the excuse of his being old, and let Mu He receive him. Mozi talked to Mu He and Mu He was greatly pleased. He said to Mozi: "Your ideas may be quite good. But our Lord is a great lord of the empire. Can't he refuse to employ them because they come

only from a humble man?” Mozi replied: So long as they are applicable they are like (good) medicines, which are only the roots of herbs. Yet even the emperor takes them to cure his sickness. Does he refuse to take them because they are only the roots of a herb? Now, the farmer pays his tax to the superior. (With this,) the superior prepares wine and cakes to do sacrifice to God, ghosts and spirits. Do these refuse to accept them because they come from the humble? So, even a humble man can yet be compared to the farmer, or, at least to medicine. Is he even of less value than the roots of a herb? Moreover, has not my Lord heard the story of Tang? Anciently, Tang was going to see Yi Yin and let a son of the house of Peng be the driver. On the way, the son of Peng inquired where the lord was going. Tang told him that he was going to see Yi Yin. The son of Peng said: “Yi Yin is but a humble man of the world. If you want to see him just send for him and he will feel quite flattered.” Tang said: “This is not what you can understand. Here is some medicine. When taken, it will sharpen the ears and brighten the eyes. Then I shall be pleased and endeavour to take it. Now, Yi Yin to me is like a good physician and an effective medicine. Yet you don’t think I should see him. It means you do not want to see me become good.” Thereupon he dismissed the son of Peng and did not let him

drive any more. They did not resume their journey till the son of Peng became respectful.

3

Mozi said: Any word, any action, that is beneficial to Heaven, the spirits, and the people is to be carried out. Any word, any action, that is harmful to Heaven, the spirits, and the people is to be abandoned. Any word, any action, that is in harmony with the sage-kings of the Three Dynasties, Yao, Shun, Yu, Tang, Wen, and Wu, is to be carried out. Any word, any action, that is in agreement with the wicked kings of the Three Dynasties, Jie, Zhou, You, and Li, is to be abandoned.

4

Mozi said: Any principle that can modify conduct, (expound) much; any principle that cannot modify conduct, do not (expound) much. To (expound) much what cannot modify conduct is just to wear out one's mouth.

5

Mozi said: The six peculiarities must be removed. When silent one should be deliberating; when talking one should instruct; when acting one should achieve (something). When one employs these three alternatively he will be a sage. Pleasure, anger, joy, sorrow, love (and hate) are to be removed and magnanimity and righteousness are to replace them. When hands, feet, mouth, nose, ears (and eyes) are employed for righteousness, then one will surely be a sage.

6

Mozi said to a few of his disciples: Though one cannot achieve righteousness one must not abandon the way, just as the carpenter must not blame the line though he cannot saw the lumber straight.

7

Mozi said: As the gentlemen in the world cannot be butchers of dogs and pigs, they would refuse when asked to be such. Yet, though they are not capable of being ministers in a state, they would accept it when asked to be such. Isn't this perverse?

Mozi said: The blind say that which is bright is white, that which is dark is black. Even the keen-sighted cannot alter this. But if we should mix up the black and white objects and let the blind select them they could not do it. Hence the reason that I say the blind do not know white from black does not lie in the matter of definition but in the process of selection. Now, the way the gentlemen of the world define magnanimity even Yu and Tang cannot alter. But when we mix up magnanimous conduct with unmagnanimous conduct and let the gentlemen of the world choose them they do not know which is which. So, the reason that I say the gentlemen of the world do not know magnanimity does not lie in the matter of definition either; it also lies in the process of selection.

Mozi said: The gentlemen of to-day handle their persons with even less care than the merchant would handle a bale of cloth. When the merchant handles a bale of cloth he dare not sell it without discretion; he will surely

select a good one. But the gentlemen of to-day handle their person quite differently. Whatever they happen to desire they will carry out. In the more severe cases they fall into punishment; even in less severe cases they are visited with condemnation. So then the gentlemen are even less careful in handling their persons than the merchant is in handling a bale of cloth.

10

Mozi said: The gentlemen of our time desire to achieve righteousness. Yet when we endeavour to help them in the cultivation of their personality they become resentful. This is like desiring the completion of a wall and becoming resentful when helped in the building. Isn't this perverse?

11

Mozi said: The sage-kings of old wanted to have their teaching passed to future generations. Therefore they recorded it on bamboos and silk and engraved it in metal and stone to bequeath to posterity so that their descendants could follow it. Now the ways of the early kings are known but not carried out. This is to break the tradition of the early kings.

Mozi brought numerous books in his wagon drawers on his southern journey as an envoy to Wei. Xian Dangzi saw them and was surprised. He inquired: "Sir, you have instructed Gong Shang Guo just to consider the right and wrong (of any case), and do no more. Now you, sir, bring very many books along. What can be the use for them?" Mozi said: Anciently, Duke Dan of Zhou read one hundred pages every morning and received seventy scholars every evening. Therefore his achievements as minister to the emperor have lasted till this day. I have no superior above me to serve, nor any farm below to attend to. How dare I neglect these (books)? I have heard, though the (different) ways lead to the same end they are not presented without deviations. And the common people do not know how to place proper importance in what they hear. Hence the large number of books. When one has reviewed the ideas and has thought deeply on them then he understands the essentials which lead to the same end. Therefore he does not need to be instructed by books. Why should you feel so much surprised?

Mozi said to Gong Liang Huanzi: Wei is a small state situated between Qi and Jin. It is like a poor family in the midst of rich families. For a poor family to imitate the rich families in the extravagance in clothing and food, ruin is assured. Now we find in your house hundreds of decorated vehicles, hundreds of horses fed on grain, several hundred women clothed with finery and embroidery. If the expenditures for the decorations of the vehicles, food to the horses, and the embroidered clothes are used to maintain soldiers, there should be more than a thousand. Upon emergency, several hundred of them can be stationed at the van and several hundred can be stationed in the rear. To do this or to let the several hundred women hold the van and the rear, which is more secure? I should think to keep women is not so secure as to maintain soldiers.

Mozi had introduced somebody to office in Wei. The man went and returned. Mozi asked him why he returned. He answered: "In counsel my opinions were not considered.

Being promised a thousand pen was given only five hundred. Therefore I left.” Mozi inquired: Suppose you were given more than a thousand pen, would you still leave? It was answered, no. Mozi said: Then it is not because of lack of consideration. It is because of the smallness of the salary.

15

Mozi said: The gentlemen of the world have even less regard for the righteous man than for the grain carrier. If a carrier was resting by the road side and was unable to rise up, the gentlemen would surely help him to rise upon seeing him, whether he be old or young, honourable or humble. Why? Because it is right. But when the gentleman who practises righteousness urges them with the way of the early kings, they are not only unwilling to carry it out but will even trample it down. So, then, the gentlemen of the world have even less regard for the righteous man than for the grain carrier.

16

Mozi said: The merchants go everywhere to do business and their gain is doubled and multiplied. They persist notwithstanding the

difficulties at the passes and bridges, and the dangers of the highwaymen and robbers. Now the gentlemen can sit down and teach righteousness. There are no difficulties at the passes and bridges or dangers from highwaymen and robbers. Their gain should be not only doubled and multiplied but become incalculable. Yet, they will not do it. Then the gentlemen are not as discerning as the merchants in their calculation of benefits.

Mozi was going north to Qi and met a fortune teller on the way. The fortune teller told him: "God kills the black dragon in the north to-day. Now, your complexion is dark. You must not go north." Mozi did not listen to him and went north. At the Ze River he could proceed no further and returned. The fortune teller said: "I have told you that you must not go north." Mozi said: People on the south, of course, cannot go north (of the Ze River), but neither can those on the north come south. (Moreover), there are the dark-complexioned, but there are also the fair-complexioned. Why is it that neither can proceed? Besides, God kills the blue dragon on the days of Jia and of Yi in the East, the red dragon on the days of Bing and of Ding in the South, the white dragon on the days of

Geng and of Xin in the West, and the black dragon on the days of Ren and of Gui in the North. According to you then all the travellers in the world will be prohibited, then all their plans will be curbed and the world made empty. Your idea is not to be adopted.

18

Mozi said: My principle is sufficient. To abandon my principle and exercise thought is like abandoning the crop and trying to pick up grains. To refute my principle with one's own principle is like throwing an egg against a boulder. The eggs in the world would be exhausted without doing any harm to the boulder.

公孟
GONG MENG

1

Gong Mengzi said to Mozi: “The gentleman should fold his hands on the breast in waiting. He will speak when consulted he will not speak when not consulted. He is like a bell when struck it sounds, when not struck it does not sound.” Mozi said: This idea covers three phases of which you know but one; so you do not understand what you are talking about. In the case of the ruler’s committing violence in the state, to go and warn him will be called insolence, and to offer warning through those around him will be called meddling with counsel. This is where the gentleman hesitates (to speak). Now, if the ruler, in his administration, meets with some difficulty in the state resembling a machine about to shoot,... the gentleman must give warning. So the benefit to the ruler... In such cases although he is not asked he should give counsel. Again, if the lord should launch out

on some unrighteous, extraordinary enterprise; and if in possession of clever military schemes, he should attack innocent states with a view to extending his territory, collecting taxes and gathering wealth; and if in taking such a course he meet with humiliation, as it is beneficial neither to the victor nor to the vanquished -- and hence harmful to both - in such a case the gentleman must respond with counsel though he is not asked. Moreover, according to what you have said, the gentleman is to fold his hands on his breast and wait. He will speak when consulted; he will not speak when not consulted. He is like a bell; when struck it sounds, when not struck it does not sound. Now, none had asked you and yet you spoke. Is this what you call sounding without being struck? Is this what you call ungentlemanly?

2

Gong Mengzi said to Mozi: "How is it possible for the people to be ignorant of what is really good? For instance, when the able fortune teller remains at home and does not go abroad, he will have grain in abundance; when the beautiful maiden remains at home and does not go abroad, people will compete in obtaining her. On the other hand if she should set forth to sell herself, none would

take her. Now you go about, trying to persuade everybody, wherefore all this fuss?” Mozi said: In the present world of chaos those who seek the beautiful maidens are many. So, though they remain at home most people would take them. But those who seek goodness are few. Without intelligent persuasion people will not understand. Moreover, suppose here are two people good at fortune telling. One travels about to tell people’s fortunes, and the other remains at home and does not go abroad. Which of these two will have more grain? Gong Mengzi said that he who travels about and tells people’s fortunes will have more grain. Mozi said: So with magnanimity and righteousness. He who travels about and urges the people has more merit also. Why not, then, let us travel about and urge the people?

Gong Mengzi, wearing a ceremonial hat, carrying the officials’ tablet, and in the cloak of the learned, came to see Mozi and asked: “Does the gentleman dress in appropriate attire before acting. Or does he do his business first and then consider his attire?” Mozi said: Action does not depend on attire. Gong Mengzi asked how is it possible to

know. Mozi said: Formerly, Lord Huan of Qi (685-643 B.C.), wearing a high hat and a wide girdle, with a gold sword and wooden shield, governed his state. And his state became orderly. Lord Wen of Jin (780-746 B.C.), wearing garments of coarse cloth and sheepskin cloak, with the sword in a leather belt, governed his state. And his state became orderly. Lord Zhuang of Chu (671-626 B.C.), wearing a gaudy hat with a tassel, and a red garment and a big gown, governed his state. And his state became orderly. Lord Gou Jian of Yue (496-465 B.C.), had his hair cut short and his body tattooed and governed his state, and his state became orderly. Now, these four lords differed in attire but agreed in action. I therefore know action does not depend on attire. Gong Mengzi said: "That is fine. I have heard that it is unlucky to keep goodness in darkness. So, let me go and put away the tablet and change the hat and come back to see you. Is this all right?" Mozi said: Please come out with your errand. If you have to put away the tablet and change the hat before you can see me, then, action does depend on attire.

Gong Mengzi said: “The gentleman has to be ancient in attire and in speech before he can be magnanimous.” Mozi said: In ancient times, minister Fei Zhong of Emperor Zhou of Shang was the terror of the world. While Baron Ji and Baron Wei were the sages of the world. Now these spoke the same dialect, but the latter were magnanimous and the former was wicked. (Later), Duke Dan of Zhou was the sage of the world and Uncle Guan was the villain of the world. Now these wore the same attire but the former was magnanimous and the latter wicked. Then, virtue evidently does not depend on the antiquity of attire and speech. Moreover, you are following only Zhou and not Xia. Your antiquity does not go back far enough.

Gong Mengzi said to Mozi: “In ancient times, in assigning ranks the sage-kings crowned the most sagacious as emperor, and appointed the others as ministers and secretaries. Now Confucius had an extensive knowledge of poetry and history, a clear understanding of ceremonial and music, and

an intimate insight into many things. If it fell upon Confucius to be the sage-king, why should he not make himself emperor?” Mozi said: The wise man should reverence Heaven and worship the spirits, love the people and economize in expenditures. Combining these we get wisdom. Now, you say, Confucius had an extensive knowledge of poetry and history, a clear understanding of ceremonials and music, and an intimate insight into many things. Therefore, you think, he should be made emperor. This is like estimating one’s wealth by counting the number of notches.

6

Gong Mengzi said: “Poverty or wealth, old age or untimely death, all are determined by Heaven and they cannot be altered.” Again, he said: “The superior man must learn.” Mozi said: To hold fatalism and teach people to learn is like telling him to cover his hair and yet remove his hat.

7

Gong Mengzi said to Mozi: “There is only righteousness and unrighteousness, but no such thing as propitiousness or unpropitiousness.” Mozi said: The ancient

sage-kings all regarded the ghosts and spirits as intelligent and in control of calamity and blessing. They held there was propitiousness and unpropitiousness and thereby the government was well administered and the country was secure. From Jie and Zhou down they all regarded the ghosts and spirits as unintelligent and not in control of calamity and blessing. They held there was no propitiousness and unpropitiousness, and thereby the government became disorderly and the country in danger. So, the book of the ancient kings "Jizi" says, "Pride brings calamity." That is to say, the evil act will be punished and the good act will be rewarded.

Mozi said to Gong Mengzi: According to the ceremonial for the death of the ruler, the parents, the wife, and the first-born son, there shall be mourning for three years. For the elder uncle, younger uncle, elder brother, younger brother, and first cousins within the family, five months. And for the aunt, the sister, the uncle on mother's side, and the nephew on sister's side, there will be mourning of several months for each. Many also use the intervals between periods of mourning to read the Three Hundred Poems according to rhymes, to play them on the

string instruments, to sing them, and to dance to them. If your counsel should be followed when can the gentleman attend to government, the common man to work? Gong Mengzi said: "When the country is in chaos it should be put in order; when it is in order, ceremonials and music may be pursued. When the country is poor work should be attended to; when it is rich, ceremonials and music may be pursued." Mozi said: A country may be orderly. But it is because it is being well governed that it is orderly. As soon as good administration is abandoned, order disappears also. A country may be rich. But it is because work is being attended to that it is rich. As soon as work is abandoned, wealth disappears also. Therefore although a country is orderly it is necessary to encourage unceasing attention to administration. Now, you say, when the country is in order, ceremonials and music may be pursued. But put it in order when it becomes disorderly. This is similar to digging a well when some one is choked and to seeking a physician when some one is dead. In ancient times, the wicked kings of the Three Dynasties, Jie, Zhou, You, and Li, revelled in music, and did not remember their people. Therefore they suffered capital punishment and brought calamity to their empire. And it was all from following this idea.

Gong Mengzi said that there were no ghosts and spirits; again, he said that the superior man must learn sacrifice and worship. Mozi said: To hold there are no spirits and learn sacrificial ceremonials is comparable to learning the ceremonials of hospitality while there is no guest or to making fishing nets while there are no fish.

Gong Mengzi said to Mozi: “You think mourning for three years is wrong. Your mourning for three days is also wrong.” Mozi replied: You hold mourning for three years and condemn mourning for three days. This is similar to the naked person condemning the person who lifted up his garments for indecency.

Gong Mengzi asked Mozi whether it is wisdom when one knows something better than some other person. Mozi answered: A fool may know something better than some other person. Yet can the fool be said to be wise?

Gong Mengzi said: “I mourn for three years in imitation of the affection that my son shows to his parents.” Mozi said: But does the baby have an intelligence to love only its parents? Why, then, should it keep on crying when the parents are not to be had? It is really the extreme degree of foolishness. Thus, is the intelligence of the Confucianists any higher than that of the baby?

Mozi asked a Confucianist why the Confucianists pursued music. He replied, music is pursued for music’s sake. Mozi said: You have not yet answered me. Suppose I asked, why build houses. And you answered, it is to keep off the cold in winter, and the heat in summer, and to separate men from women. Then you would have told me the reason for building houses. Now I am asking why pursue music. And you answer music is pursued for music’s sake. This is comparable to: “Why build houses?” “Houses are built for houses’ sakes.”

Mozi said to Chengzi: In the teaching of the Confucianists there are four principles sufficient to ruin the empire: The Confucianists hold Heaven is unintelligent, and the ghosts are inanimate. Heaven and spirits are displeased. This is sufficient to ruin the world. Again they (practise) elaborate funerals and extended mourning. They use several inner and outer coffins, and many pieces of shrouds. The funeral procession looks like house-moving. Crying and weeping last three years. They cannot stand up without support and cannot walk without a cane. Their ears cannot hear and their eyes cannot see. This is sufficient to ruin the world. And they play the string instruments and dance and sing and practise songs and music. This is sufficient to ruin the empire. And, finally, they suppose there is fate and that poverty or wealth, old age or untimely death, order or chaos, security or danger, are all predetermined and cannot be altered. Applying this belief, those in authority, of course, will not attend to government and those below will not attend to work. Again, this is sufficient to ruin the world. Chengzi said: "Sir, you are accusing the Confucianists of too much." Mozi said: If

the Confucianists hold nothing like these four principles and yet I say they do then it is false accusation. Now that the Confucianists do hold these four principles and I say so, then it is not accusation, but information. Chengzi had nothing more to say and went out. Mozi called him back. After being seated he continued: "What you, sir, have just said is not without fault. For according to what you have said, there will be no praise of Yu or blame of Jie and Zhou." Mozi replied: Not at all. You are only cleverly criticizing me according to traditional notions. When attack is heavy defence must be strong. When attack is light defence must be light. To criticize according to traditional notions is similar to trying to kill a moth with a thill.

In a discussion with Chengzi, Mozi cited Confucius. Chengzi inquired why, since he condemned Confucianism, he cited Confucius. Mozi said: This has reference to what is right and cannot be altered. When the bird becomes aware of the danger of heat and of drought, it flies high. When the fish becomes aware of the danger of heat and of drought, it swims low. In such circumstances even the deliberations of Yu and Tang cannot differ from this. The bird and the fish may be

said to be unintelligent. Yet, in some instances, even Yu and Tang would follow them. Should I never cite Confucius?

16

A man visited Mozi's school. He was physically well built and mentally brilliant. Desiring to have him in his school, Mozi told him to come and study and that he would make him an official. Persuaded by such an attractive promise, he came to study. In a year, he demanded a position of Mozi. Mozi said: I have not made you an official. But have you not heard the story of Lu? There were five brothers in Lu whose father passed away. The eldest son loved wine and would not conduct the funeral. The four younger brothers said to him, "You conduct the funeral for us, and we shall buy wine for you." He was persuaded by such an attractive promise and buried (his father). After the burial he demanded wine of the four brothers. The four brothers told him, "We will not give you any wine. You are to bury your father and we, ours. Is your father only ours? If you don't bury him people will laugh at you, therefore we urged you to bury him." Now, you have done right and I have done right, is it only my righteousness? If you don't learn, people will laugh at you. Therefore I urged you to learn.

A man visited Mozi's school. Mozi said: Why not come and study? Came the reply, "None of my family is learned." Mozi said: No matter. Does he who loves beauty say, none of my family loves it, therefore I will not? And does he who desires wealth and honour say, none of my family desires them, therefore I will not? Now, in the love of beauty and desire for wealth and honour, one goes ahead regardless of others. And righteousness is the greatest thing in the world. Why should one follow others in doing it?

A man visited Mozi's school and said to Mozi: "Sir, you teach that the ghosts and spirits are intelligent and can bring calamity or blessing to man. They will enrich the good and harm the evil. Now, I have served you for a long time. Yet no blessing has come. Can it be that your teaching is not entirely correct, and that the ghosts and spirits are not intelligent? Else why don't I obtain any blessing?" Mozi said: Though you have not obtained any blessing, how does that invalidate my teaching and

how does that make the ghosts and spirits unintelligent? He replied that he did not know. Mozi continued: Suppose there is a man ten times as virtuous as you are, can you praise him ten times while you praise yourself but once? He answered that he could not. Now suppose there is a man a hundred times as virtuous as you are, can you during your whole life praise him and not praise yourself even once? He answered that he could not. Mozi said: He who obscured the virtues of one person is guilty. Now, you have obscured the virtues of so many. You must be guilty of very much. Wherewith can you expect blessing?

Mozi was sick. Die Bi came and inquired: "Sir, you have taught the ghosts and spirits are intelligent and are in control of calamity and blessing. They will reward the good and punish the evil. Now you are a sage. How can you become sick? Can it be that your teaching was not entirely correct, that the ghosts and spirits are after all unintelligent? Mozi said: Though I am sick how (does it follow that the ghosts and spirits) should be unintelligent? There are many ways by which a man can contract diseases. Some are affected by climate, some by fatigue. If there

are a hundred gates and only one of them is closed, how is it that the burglar should not be able to get in?

20

Some of the pupils asked to learn archery with Mozi. Mozi said: Impossible. The wise should measure how far his energy can go and plan his career accordingly. Even a soldier cannot fight and help somebody at the same time. Now you are no soldiers. How can you be both accomplished scholars and accomplished archers?

21

Some of the pupils reported to Mozi that Gaozi proclaimed Mozi to be teaching righteousness but doing wickedness, and urged him to denounce Gaozi. Mozi said: That would not do. To praise my teaching and blame my conduct is yet better than indifference. Suppose there is some one who declares that Di is quite unmagnanimous, that he reverences Heaven, worships spirits, and loves men - this is yet better than indifference. Now, Gaozi was quite discriminating in his statements. He does not blame me for teaching magnanimity and

righteousness. So, blame from Gaozi is yet better than indifference.

22

Some of the pupils reported to Mozi that Gaozi was zealous in practising magnanimity. Mozi remarked: It may not really be so at all. Gaozi practises magnanimity in the same way as the man who stands on his tip toe to appear tall and spreads himself to appear broad. It cannot last long.

23

Gaozi said to Mozi that he can administer the country and the government. Mozi said: To govern is to carry out what one teaches. Now you don't behave according to what you teach, this means that you yourself are in revolt. Being unable to govern one's self, how can one govern the country? Your self will set it in chaos.

卷十三

BOOK 13

魯問

LU'S QUESTION

1

The Lord of Lu asked Mozi: “I fear Qi will attack me. Is there any remedy?” Mozi said: Yes, the sage-kings of the Three Dynasties, Yu, Tang, Wen, and Wu, were originally feudal lords of states of only a hundred li square. Yet, enlisting the loyal and practising righteousness, they acquired the empire. While the wicked kings of the Three Dynasties, Jie, Zhou, You, and Li, by estranging the loyal and practising

wickedness, lost the empire. I wish your Lordship would reverence Heaven and the spirits above and love and benefit the people below; prepare plenty of furs and money and humble your speech to befriend all the neighbouring lords, and lead the state to serve Qi. Besides this, indeed nothing can be done.

2

Qi was going to attack Lu. Mozi said to Xiang Zi Niu: To attack Lu is a great wrong on the part of Qi. Formerly, the Lord of Wu attacked Yue on the east and drove (Lord Gou Jian of Yue) to take refuge upon Guiji. He attacked Chu on the west and hold fast Lord Zhao at Sui. On the north he attacked Qi and brought Guozi back to Wu. The feudal lords then took vengeance and his people complained of the hardship and would not be commanded. Thereupon the state perished and the Lord of Wu was executed. Formerly, Zhi Bo attacked both the house of Fan and the house of Zhongxing, and absorbed all the land of the Three Jin states. The feudal lords then took vengeance and his people complained of the hardship and would not be commanded. Thereupon the state perished and he was executed. Therefore the attack of a large state on a small state is injury to both and the consequences of the wrong will always return to the large state.

Mozi saw the Grand Lord of Qi and said: Suppose here is a sword. When it is tried on a man's neck it severs it swiftly. Can it be said to be sharp? The Grand Lord said it is sharp. Mozi said: When it is tried on several men's necks, it severs them swiftly. Can it be said to be sharp? The Grand Lord said it is sharp. Mozi said: Of course, the sword is (proved to be) sharp, but who will take the curse of the deed upon him? The Grand Lord said that the sword reaped the benefit but he who tries it will be visited by the curse for the act. Mozi continued : Now to capture a state, ruin an army, and destroy the people - who will be visited by the curse for this act? The Grand Lord looked down and up and deliberated, saying: "I shall be visited with the curse for this act."

Prince Wen of Lu Yang was going to attack Zheng. Mozi heard of it and tried to stop him, saying to him: Suppose within the borders of Lu Yang the large cities should attack the small cities and the large houses attack the small houses, killing the people and carrying away the oxen and horses, dogs

and hogs, cloth and silk, and grains and valuables. What would you say? Prince Wen of Lu Yang replied: "Within the borders of Lu Yang all are my subjects. Now, should the large cities attack the small cities and the large houses attack the small houses, carrying away their valuables, I should punish them severely." Mozi said: Now, Heaven possesses the whole world just as your Lordship possesses your state. But you are raising an army to attack Zheng. Shouldn't punishment from Heaven come to you? Prince Wen of Lu Yang said: "Why should you, sir, prevent me from attacking Zheng? I attack Zheng, in accordance with the will of Heaven. The people of Zheng have murdered their father for three generations. Heaven has been visiting them with punishment. It has caused them to be unprosperous for three years. I am only helping Heaven to carry out the punishment." Mozi said: The people of Zheng have murdered their father for three generations. Heaven has been visiting them with punishment. It has caused them to be unprosperous for three years. The punishment of Heaven is sufficient. Yet, you are raising an army to attack Zheng, proclaiming: "My attack on Zheng is in accordance with the will of Heaven." Suppose there is a man whose son is strong but insolent. So the father punished him with a ferule. But the neighbour's father struck him

with a heavy staff, saying: “It is in accordance with his father’s will that I strike him.” Isn’t this perversity?

5

Mozi said to Prince Wen of Lu Yang: If a lord had attacked the neighbouring states, killed their people, carried away their oxen and horses, grains and valuables, a lord might yet record it on bamboos and silk and engrave it on metal and stone and write it up into maxims on the bell and the ting to hand down to posterity, saying: “None possess so much as I.” Now, the unscrupulous common man also attacks neighbouring homes, kills their inmates, and takes the dogs and hogs, food and clothing. They would also like to record it on bamboos and silk and write it up into maxims on the vessels and dishes to hand down to posterity, saying: “None possesses so much as I.” Is this permissible? Prince Wen of Lu Yang said: “According to what you have said then what the world takes for granted may not be right after all.”

6

Mozi said to Prince Wen of Lu Yang: The gentlemen of the world know only trifles but

not things of importance. If a man steals a dog or pig, they call him wicked. But stealing a state or a city is regarded as righteous. This is similar to calling it white when one sees a little white, but calling it black when he sees much white. And this is what is meant when we say the gentlemen of the world know only trifles and not things of importance.

7

Prince Wen of Lu Yang said to Mozi: There is a cannibal tribe on the south of Chu. When the first son is born they dissect and devour him. This is said to be propitious to his younger brothers. If he tastes delicious, he will be offered to the chief, and if the chief is pleased the father will be rewarded. Isn't this a wicked custom?" Mozi said: So is the custom in China. How is killing the father and rewarding the son different from devouring the son and rewarding the father? If magnanimity and righteousness are not observed, wherefore shall we condemn the barbarians for eating their sons?

Upon the death of a favourite concubine of the Lord of Lu, somebody in Lu wrote an obituary for her. The Lord of Lu was pleased with it and employed the writer. Mozi heard of it and remarked: An obituary is but to narrate the ambitions of the dead. To employ the man because his obituary is pleasing is like making the wild cat pull a carriage.

Prince Wen of Lu Yang asked Mozi: “Suppose somebody was recommended as a loyal minister. And he would bow down when I let him bow down; he would bend back when I let him bend back. Staying there he would be silent, and when called upon he would answer. Can this be said to be loyal?” Mozi said: To bow down when permitted, to bend back when permitted - this is but a shadow. To remain silent when let alone, to answer when called upon - this is but an echo. What would your Lordship get out of an echo or a shadow? According to my conception of a loyal minister, when the superior is at fault he should wait and warn; possessing a good idea he should give counsel

to the superior without revealing it to the world; he should correct irregularities and lead in goodness ; he should identify himself with the superior and not ally himself with subordinates. So that goodness and excellences will be attributed to the superior and complaints and grudges lodged against the subordinates; so that ease and happiness be with the superior and trouble and worry with the ministers. This is what I call a loyal minister.

10

The Lord of Lu consulted Mozi, saying: “Now I have two sons. One likes learning and the other likes dividing property for people. Which one should be crowned Prince?” Mozi said: We can’t tell (just from this). It may be that they behave so just for the praise and reward of it. The fisherman’s bait is not intended to feed the fish. Trapping a mouse with worms is not for the love of the mouse. I wish your Lordship would observe both their intention and consequences.

There was a man in Lu who sent his son to Mozi to study. The son perished in a battle. The father blamed Mozi for it. Mozi said: You wanted to have your son trained. Now he had completed his training and died in battle. And you become sore. This is like trying to sell something, and yet becoming sore when it is sold. Isn't this peculiar?

Among the rustic people living south of Lu there was a man by the name of Wu Lu. Making pottery in winter and farming in summer, he compared himself to Shun. Mozi heard of him and went to see him. Wu Lu told Mozi: "Righteousness is just righteousness. Wherefore all the verbosity? Mozi asked him: Now, does what you call righteousness possess power to serve other people and produce wealth to divide among the people? Wu Lu said that it does. Mozi continued: I have deliberated about this matter. I have thought of becoming a farmer and feeding the people in the world. If that could be successful I would become one. But when a farmer's produce is divided among the

world, each person cannot get even one sheng of grain. Even if he can obtain that much, evidently that cannot feed all the hungry in the world. I have thought of becoming a weaver and clothing all the people in the world. If that could be successful I would become one. But when a weaver's goods are divided among the world, each person cannot get even a foot of cloth. Even if he can obtain that much, evidently that cannot keep all who are cold in the world warm. I have thought of putting on armour and carrying a weapon to come to the feudal lord's rescue. If that could be successful I would become a soldier. Now it is evident that a soldier cannot hold out against a regular army. I concluded that none of these is as good as to familiarize myself with the Tao of the ancient sage-kings, and discover their principles, and to understand the word of the sages and be clear about their expressions; and with these to persuade the rulers and then the common people and the pedestrians. When the rulers adopt my principles their states will be orderly. When the common people and the pedestrians adopt my principles their conduct will be regulated. Therefore I think though I do not plow and feed the hungry or weave and clothe the cold, I have greater merit than those who plow and feed, and weave and clothe. Therefore I think my merit is greater than that of those who plow and weave though I

do not do so. Wu Lu kept on saying, “Righteousness is just righteousness. Wherefore all the verbosity?” Mozi continued: Suppose the world does not know how to plow. Who has more merit, the man who teaches people to plow, or he who does not teach people to plow but simply plows himself? Wu Lu answered that he that teaches others to plow deserves more merit. Mozi said: In the attack of an unrighteous state, does he that beats the drum and urges the soldiers to fight on, or does he that does not beat the drum and urge the soldiers to fight on but only fights on himself deserve more merit? Wu Lu said that he that beats the drum and urges the soldiers to fight on deserves more merit. Mozi continued: Now the common people and the pedestrians in the world know little about righteousness. Naturally those who teach them righteousness deserve more merit too. Why don’t you say so (in this case)? Would not my righteousness be advanced if I can encourage them in righteousness?

After Mozi had paid Gong Shang Guo a visit, Gong Shang Guo recommended him to the Lord of Yue. The Lord of Yue was greatly pleased, saying to Gong Shang Guo: “Sir, if

you can induce Mozi to come to Yue and instruct me I shall offer him five hundred li square of the land lying in the former state of Wu.” Gong Shang Guo promised to try and so fifty wagons were made ready to go to Lu, and welcome Mozi. (Gong Shang Guo) told him: “When I tried to persuade the Lord of Yue with your principles he was quite pleased and said to me that if I could induce you to come to Yue and instruct him, he would offer you five hundred li square of the land lying in the former state of Wu.” Mozi said to Gong Shang Guo: As you observe it, what is the intention of the Lord of Yue? If the Lord of Yue will listen to my word and adopt my way, I shall come, asking only for food according to the capacity of my stomach, and clothing according to the stature of my body. I shall just be one of the ministers. What is the use of any commission? On the other hand, if the Lord of Yue will not listen to my word and adopt my way and I should go nevertheless, I should then be selling my righteousness. As for selling righteousness I could very well do it in China, why should I then go out to Yue?

Mozi was visiting Wei Yue. The latter asked: “Now that you have seen the gentlemen of the four quarters, what would you say is the

most urgent enterprise?” Mozi replied: Upon entering a country one should locate the need and work on that. If the country is upset in confusion, teach them with the (doctrines of) Exaltation of the Virtuous and Identification with the Superior. If the country is in poverty, teach them with Economy of Expenditures and Simplicity in Funeral. If the country is indulging in music and wine, teach them with Condemnation of Music and Anti-fatalism. If the country is insolent and without propriety, teach them to reverence Heaven and worship the spirits. If the country is engaged in conquest and oppression, teach them with Universal Love and Condemnation of Offensive War. Hence we say, one should locate the need and work on that.

Mozi had recommended Cao Gongzi to Sung. He returned in three years and saw Mozi, saying: “When I first came to your school I had to wear short jackets and eat vegetable soup. Even this I could not have in the evening if I had had it in the morning. And I had nothing to offer and sacrifice to the ghosts and spirits. Now, on your account my family has become better off. And I could respectfully offer sacrifice and worship

ghosts and spirits at home. Yet several members of my household died off, the six animals do not breed, and I have myself been troubled with ailments. I doubt if your way is after all to be adopted.” Mozi said: This is not fair. For what the ghosts and spirits desire of man is that when in high rank and receiving much emolument, he give up his position in favour of the virtuous; that when possessing much wealth he share it with the poor. How can the ghosts and spirits merely desire to snatch food and drink? Now, when in high rank and receiving much emolument you did not give up your position in favour of the virtuous. This is your first step to bad fortune. Possessing much wealth you did not share it with the poor. This is your second step towards misfortune. Now you serve the ghosts and spirits by merely offering them sacrifice; and you wonder whence come all the ailments. This is like shutting one out of a hundred gates and wondering whence the thieves entered. How can you invoke ghosts and spirits for blessing like this?

The master of sacrifice of Lu offered one pig and asked for a hundred blessings. Upon hearing of it Mozi said: This cannot be done. To give others little but to expect much from

others would make them afraid of gifts. Now one pig is offered and a hundred blessings are asked of the ghosts and spirits. They would be quite afraid of a sacrifice of oxen and sheep. Anciently, when the sage-kings worshipped the ghosts and spirits, they just offered them sacrifice and that was all. One would be better off to remain poor than become rich by offering a pig for sacrifice and asking for a hundred blessings.

17

Peng Qing Shengzi said: "The past can be known, the future cannot." Mozi said: Suppose your parents met with misfortune a hundred li away. And there was just the margin of a single day. If they could be reached they would live, if not they would die. Here are a strong wagon and an excellent horse, and also a bad horse and a square-wheeled cart. And you are allowed to choose. Which would you take? It was replied that the excellent horse and the strong wagon would of course make for a more speedy journey. Mozi said: How then is the future not knowable?

Meng Shan praised Prince Ze Lu, saying: “Formerly, in the uprising of Bo Gong, Prince Ze Lu was held captive. With axes around his waist and spears pointing at his heart, Bo Gong told him to be Lord and live or refuse and die. Prince Ze Lu said to him, ‘What an insult to me. You have killed my parents and now bait me with the state of Chu. If it is not righteous I would not even take the whole empire, to say nothing of the state of Chu.’ Thus he refused. Wasn’t Prince Ze Lu magnanimous?” Mozi said: What he did was indeed difficult, but hardly magnanimous. If he thought the Lord had gone astray from the Tao, why not accept the offer and undertake the government himself? If he thought Bo Gong was unrighteous, why not accept the Lordship also, execute Bo Gong, and then return the Lordship to the Lord? Therefore I say what he did was indeed difficult, but hardly magnanimous.

Mozi sent Sheng Zhuo to serve Xiang Zi Niu. Xiang Zi Niu invaded Lu three times, and Sheng Zhuo was three times with him.

Hearing of this, Mozi sent Gao Sunzi to call him back, saying: I sent Zhuo there in order to cure pride and regulate insolence. Now, Zhuo draws a large salary and flatters his master. His master invaded Lu three times and he was with him every time. This is like whipping a horse by its martingale. I have heard that to preach righteousness but do it not is intentional commitment of wrong. It is not that Zhuo is ignorant. It is a case of victory of emolument over righteousness.

20

Formerly the people of Chu and the people of Yue had a battle on the River. The people of Chu were with the stream in their advance but against it in their retreat. When success was in sight they advanced. But when defeat was confronting them they found it very difficult to retreat. On the contrary the people of Yue advanced upstream but retreated downstream. When success was in sight they would advance. And when defeat was confronting them they could easily retreat. With this advantage the people of Yue greatly defeated the people of Chu. Gong Shuzi came south from Lu to Chu, and began making implements for naval warfare which consisted of grappling hooks and rams. When the enemy were retreating they used

the hooks. And when the enemy were advancing they employed the rams. And the weapons were made according to the length of these hooks and rams. The weapons of Chu thus were all standardized, and those of Yue were not. And, with this advantage, the people of Chu greatly defeated the people of Yue. Gong Shuzi was proud of his cleverness and asked Mozi: "There are the implements for grappling and ramming in my boats of war. Do you have such a device in your righteousness?" Mozi said: The grappling and ramming device in my righteousness is more excellent than your implements in the boats of war. In my scheme, I pull with love and push with respect. If you do not pull with love there can be no intimacy. If you do not push with respect there will be rapid desecration. And desecration without real intimacy will soon end in separation. Therefore mutual love and mutual respect mean really mutual benefit. Now you pull people up to stop their retreat, but they would also pull you up and stop your retreat. You push people back to stop their advance, but they would also push you back to stop your advance. The mutual pulling and pushing are just mutual injury. Therefore the device of pulling and pushing in my righteousness is more excellent than the implements of pulling and pushing in your boats of war.

Gong Shuzi constructed a bird from bamboo and wood and when it was completed he flew it. It stayed up (in the air) for three days. Gong Shuzi was proud of his supreme skill. Mozi said to him: Your accomplishment in constructing a bird does not compare with that of the carpenter in making a linch-pin. In a short while he could cut out the piece of wood of three inches. Yet it would carry a load of fifty shi. For, any achievement that is beneficial to man is said to be beautiful, and anything not beneficial is said to be clumsy.

Gong Shuzi confessed to Mozi: “Before I saw you, I wished to take Song. Since I have seen you, even if Song were offered me I would not take it if it is unrighteous.” Mozi said: Before you saw me you wished to take Song. Since you have seen me even if Song were offered to you you would not take it if it unrighteous. This means I have given you Song. If you engage yourself in doing righteousness, I shall yet give you the whole world.

公輸
GONG SHU

1

Gong Shu Ban had completed the construction of Cloud-ladders for Chu and was going to attack Song with them. Mozi heard of it and set out from Qi. He walked ten days and ten nights and arrived at Ying. He saw Gong Shu Ban. The latter asked him what he wanted of him. Mozi said: Some one in the north has humiliated me. I would like to have you kill him. Gong Shu Ban was displeased. Mozi persisted, offering him ten jin. Finally Gong Shu Ban said: "My principle is incompatible with murdering people." Thereupon Mozi rose and bowed twice and spoke: Now, let me explain myself. While in the north I heard you were building ladders to attack Song. Now, of what is Song guilty? The state of Jing has land to spare but is short of people. To destroy what is scarce in order to strive for what is already plenty cannot be said to be wise. Since Song is innocent, to attack it

cannot be said to be magnanimous. To fail to make an effort according to what you know cannot be said to be loyal. To make the effort without obtaining (the desired result) cannot be said to be effective. To hold a principle that forbids the killing of few but allows that of many cannot be said to be understanding the fundamental categories. Gong Shu Ban became convinced. Mozi argued further: Then why would you not stop it? Gong Shu Ban said that could not be done as he had already promised the Lord. Mozi said: Why not then present me to the Lord? Gong Shu Ban agreed.

2

Mozi saw the Lord and said: Suppose there is a man who, putting aside his elegant carriage, desires to steal his neighbour's shattered sedan; putting aside his embroidery and finery, desires to steal his neighbour's short jacket; putting aside his meat and grains desires to steal his neighbour's husks. What kind of a man would this be? The Lord said that he must be suffering from kleptomania. Mozi continued: The land of Jing amounts to five thousand li square while that of Song is only five hundred, this is similar to the contrast between the elegant carriage and the shattered sedan. Jing possesses Yun Meng

which is full of rhinoceroses and deer. The fish, tortoises and crocodiles in the Yangtse and the Han Rivers are the richest in the empire. While Song is said to possess not even pheasants, rabbits, or foxes. This is similar to the contrast between embroidery and finery and the short jacket. When your ministers and generals set out to attack Song, it seems to me there is the same strategy. I can see, my Lord, you will be violating righteousness to no advantage. The Lord said: "That is all very well. But Gong Shu Ban has already constructed the Cloud-ladders for me, and I must capture Song."

3

And he turned to Gong Shu Ban. Mozi untied his belt and laid out a city with it, and used a small stick for weapon. Gong Shu Ban set up nine different machines of attack. Mozi repulsed him nine times. Gong Shu Ban was at an end with his machines of attack while Mozi was far from being exhausted in defence. Gong Shu Ban felt embarrassed and declared: "I know how I can put you down, but I would not tell." Mozi also said: "I know how you can put me down, but I would not tell." The Lord of Chu asked what it was. Mozi replied: Gong Shuzi's idea is just to have me murdered. (Apparently,) when I was

murdered, Song would be powerless at defence. And she would be subject to your attack. However, my disciples Qin Hua Li and others numbering three hundred are already armed with my implements of defence waiting on the city wall of Song for the bandits from Chu. Though I be murdered, you cannot exhaust (the defence of Song). The Lord of Chu said: “Well, then let us not attack Song any more.”

4

On his way back, Mozi passed through Song. It was raining and he sought shelter in a pass. But the guard of the pass would not let him in. Thus it is said: “The merit of the man who cultivates himself before the spirits is not recognized by the multitude. On the other hand, he who strives in the open is recognized.”

卷十四

BOOK 14

備城門

FORTIFICATION OF THE CITY GATE

備高臨

DEFENSE AGAINST ATTACK FROM AN ELEVATION

備梯

DEFENSE AGAINST ATTACK WITH LADDERS

備水
PREPARATION AGAINST INUNDATION

備突
PREPARATION AGAINST A SALLY

備穴
PREPARATION AGAINST TUNNELLING

備蟻傳
DEFENCE AGAINST ANT-RUSH

卷十五

BOOK 15

迎敵祠

THE SACRIFICE AGAINST THE COMING OF THE ENEMY

旗幟

FLAGS AND PENNANTS

號令

COMMANDS AND ORDERS

雜守

MISCELLANEOUS MEASURES IN DEFENCE

SOURCE

<http://chinese.dsturgeon.net/text.pl?node=101&if=en>

“The ethical and political works of Motse”, W. P. Mei, Probsthain,
1929 - Romanisation changed from Wade-Giles to Pinyin

N.B. W.P. Mei’s translation omits the Canons, Daqu, Xiaoqu, and
the military chapters.

English translation of the Canons is based on that in A.C. Graham’s
“Later Mohist Logic, Ethics, and Science”, Chinese University
Press, 1978

