

MOZI

诸子百家国风画传
The Pictorial Biographies of Great Thinkers

◆ 图 / 邵家声 ◆ 文 / 刘佩德 ◆ 译 / 秦悦

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济南出版社

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图书在版编目(CIP)数据

墨子画传 / 邵家声, 刘佩德著. — 济南: 济南出版社, 2015.8
(诸子百家国风画传)

ISBN 978-7-5488-1754-3

I. ①墨… II. ①邵… ②刘… III. ①墨翟—传记—画册 IV.
① B224-64

中国版本图书馆 CIP 数据核字 (2015) 第 209348 号

◆图 / 邵家声 ◆文 / 刘佩德 ◆译 / 秦悦

◎“原动力”中国原创动漫出版扶持计划入选项目

◎上海市重大文艺创作项目由上海文化发展基金会资助

◎上海市文化“走出去”项目由上海市文化“走出去”专项扶持资金赞助

墨子画传

出版发行 济南出版社

总 执 行 上海海派连环画中心

上海城市动漫出版传媒有限公司

济南出版有限责任公司

图书策划 刘 军 刘亚军

出版策划 崔 刚 朱孔宝

出版执行 张承军

责任编辑 宋 涛 李钰欣

特约编辑 刘蓉蓉 余 阳 蒋碧薇 董广印

装帧设计 舒晓春 焦萍萍

印 刷 山东海蓝印刷有限公司

开 本 210×285 1/16

印 张 5.75

字 数 90千字

版 次 2015年8月第1版

印 次 2015年11月第1次印刷

标准书号 ISBN 978-7-5488-1754-3

定 价 45.00元

济南版图书, 如有印装错误, 可随时调换。

前言

2014年3月，中国国家主席习近平在联合国教科文组织总部的演讲中指出：「中华文明经历了五千多年的历史变迁，但始终一脉相承，积淀着中华民族最深层次的精神追求，代表着中华民族独特的精神标识，为中华民族生生不息、发展壮大提供了丰厚滋养。」中华传统文化是潺潺流水，润物无声，滋养了世代中国人的精神家园。在中华传统文化波澜壮阔的历史画卷中，诸子百家文化就是其中浓墨重彩的一页。

充满先贤智慧的诸子百家文化，是集中华传统文化、哲学、艺术于一体的文明宝藏：反对暴力，期盼人与人之间和睦相处、以礼相待，这是儒家思想的「仁」；平等博爱，止息不义战争，这是墨家思想的「兼爱非攻」；遵循自然、万物和谐，这是道家思想的「道法自然」；论兵却主张「不战而屈人之兵」，这是充满智慧光芒的兵家思想……诸子百家的思想，正包含着人们所努力构造的幸福世界中的重要基石。这是中华民族的财富，也是世界文明的重要组成部分。

近代以来，上海作为中华文明走向世界的一个重要窗口，担当着向世界展示中国文化华彩精神的重要使命。建设充满活力的国际文化大都市，上海更需要放眼全球、放眼全国，以「海纳百川」的精神打造中华文化精品，推动中华文化走向世界。

这套由国务院新闻办公室支持，上海市政府新闻办公室发起，山东省政府新闻办公室、河南省政府新闻办公室协力出版的《诸子百家国画传》丛书，化繁难为轻逸、化艰深为平易，充满了思想美、故事美、人性美、艺术美。它将诸子思想中的妙笔华章与国画家的水墨丹青巧妙结合，书香墨趣将诸子的音容笑貌、神采风骨生动地呈现在读者面前。它向世界打开了中华传统文化之门，同时也为中华文化拓展国际文化交流，进行了新的尝试和创新，提供了新的载体和通道。

灿如云霞的中华文化让世人心向往之。诸子百家文化精神正如追逐理性、自由与美的古希腊人文精神一般，是人类共同的文化财富。希望诸位读者从这套书出发，分享故事，体验艺术，感悟哲理，开始一段美不胜收的中华传统文化探源之旅。

Preface

In March of 2014, President Xi Jinping pointed out in his speech delivered in the headquarters of UNESCO, “Having gone through over 5000 years of vicissitudes, the Chinese civilization has always kept to its original root. Unique in representing China spiritually, it contains some most profound pursuits of the Chinese nation and provides it with abundant nourishment for existence and development.” The Chinese traditional culture is just like trickling water irrigating and nurturing the spiritual realm of Chinese people. In the long and splendid picture of Chinese cultural history, the contributions of great thinkers are the most glorious chapter.

The wisdom and philosophies of these great thinkers crystallized culture, philosophy and art in our Chinese civilization: Confucian “benevolence”, Mohist “universal love”, Taoist “modeling itself after Nature” and the military teaching about “attaining victory in war without fighting” are still holding the stage. These fascinating thoughts constitute the cornerstones of an ideal world that Chinese people dream of having. These spiritual assets not only belong to Chinese people but also constitute an integral part of the world civilization.

As an important window in modern times, Shanghai has assumed a mission to demonstrate the brilliance of Chinese culture. To construct a dynamic international cultural metropolis and to promote Chinese culture to the world, Shanghai needs a mind so open to the entire country and entire world and a mind so tolerant as the vast ocean admitting hundreds of rivers.

The Pictorial Biographies of Great Thinkers supported by The State Council Information Office and Information Office of Shanghai Municipality is a close cooperation between Information Office of Shandong Provincial People’s Government and Information Office of Henan Provincial People’s Government. This series in Chinese painting style simplified the complicated history into simple stories, revealing the beauty of human nature as well as artistic creation. The ink painting presented vividly the personalities of great thinkers, attracting readers to explore their great thoughts and ideas. The pictorial biographies helped open the door of Chinese traditional culture to the world, and this attempt also provided a new carrier and channel for cultural exchange.

The brilliant Chinese culture is fascinating. Like the pursuit for reason, freedom and beauty in ancient Greek humanism, the legacy from these great thinkers is also the cultural assets shared by the whole humanity. It is hoped that readers can embark on a journey to explore traditional Chinese culture through reading these books.

September 2014

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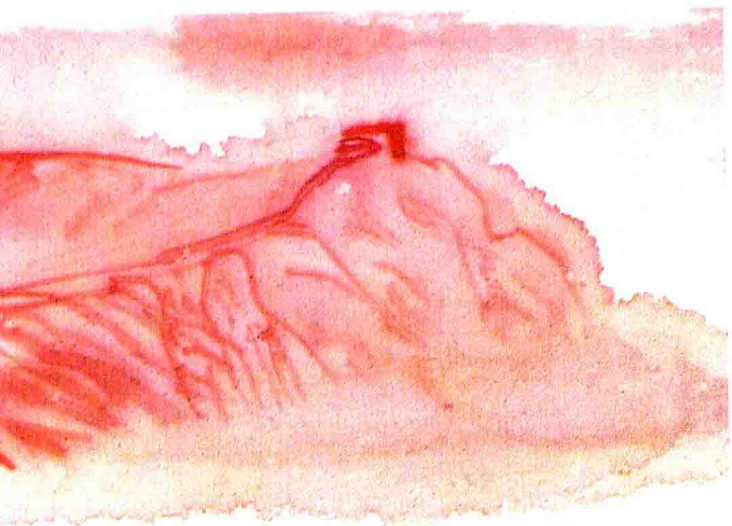


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◎墨子先祖迁居图

Mozi's ancestors changing their residences

明乎天下之所以乱者，生于无政长。（《墨子·尚同上》）

墨子的先祖是春秋时期宋国贵族目夷，字子鱼，任宋国左师，著名的政治家和军事家。目夷死后，其子公孙友继位。后来，公孙友的儿子鱼石担任了左师。公元前 576 年，宋国公族内讧，鱼石失败，退到了一个叫彭城的地方。

The ancestors of Mozi could be traced back to Prince Muyi, an aristocrat in the State of Song . Muyi was a famous statesman and militarist. When Muyi died, his son Gongsun You succeeded him; Gongsun You's son Yu Shi, succeeded Gongsun You. In 576 B. C., Yu Shi escaped to a place called Pengcheng due to his failure in infightings.

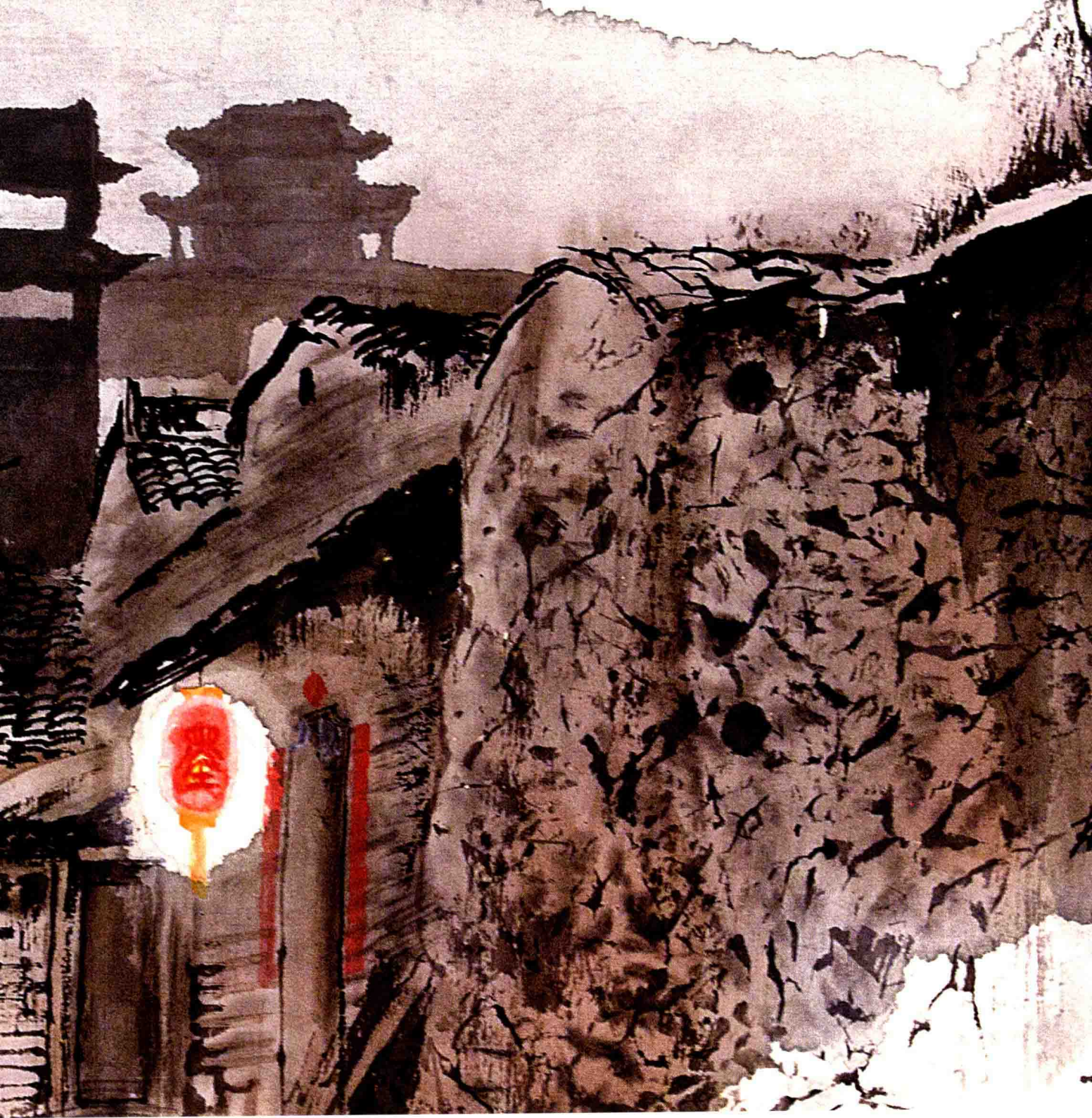


◎墨子先祖晋国定居图

Mozi's ancestors settling down in the State of Jin

公元前 572 年，宋国会同晋国等几个诸侯国围攻彭城。鱼石向晋国投降后，被安置在晋国一个叫瓠丘的地方。这样，墨子的先祖便在晋国定居下来。这件

事在历史上被称为墨氏迁晋。墨氏的其中一支后来迁移到小邾国（今山东滕州境内），渐渐由贵族沦为平民。



官无常贵而民无终贱。（《墨子·尚贤上》）

In 572 B.C., The State of Song jointly with the State of Jin and several vassal states laid siege to Pengcheng. After having given in to Jin, Yu Shi was housed in a place called Huqiu. The ancestors of Mozi relocated in Jin and settled there ever since,

which is known as the Mo's relocating in history. Later, one clan of Mozi's ancestors moved into the State of Xiaozhu and they were reduced from aristocracy to ordinary people.



◎墨子勤学图
Mozi studying diligently

大约在公元前 468 年，墨子出生在小邾国一个农民家庭。由于家庭贫困，墨子小时候做过牧童，学过木工。尽管如此，他仍然受到了一定的文化教育。随

着时间的流逝，墨子渐渐感到知识不足，决心拜访天下名师，学习治国之道。



以学为无益也教，恃。（《墨子·经说下》）

About 468 B. C., Mozi was born in a peasant's family. Young Mozi worked as a shepherd and a carpenter to make a living. Despite the poverty he was born into, he received some education. As time

went on, Mozi found that what he had learned was inadequate and decided to visit all the great masters to learn the art of governing a country.



◎墨子演礼图

Mozi learning rituals

周平王曾应鲁国国君要求，派掌管“郊庙之礼”的史官史角到鲁国讲解宗庙祭祀的礼仪。史角被鲁惠公留在鲁国，其后代也在鲁国定居。因此，周朝的礼乐

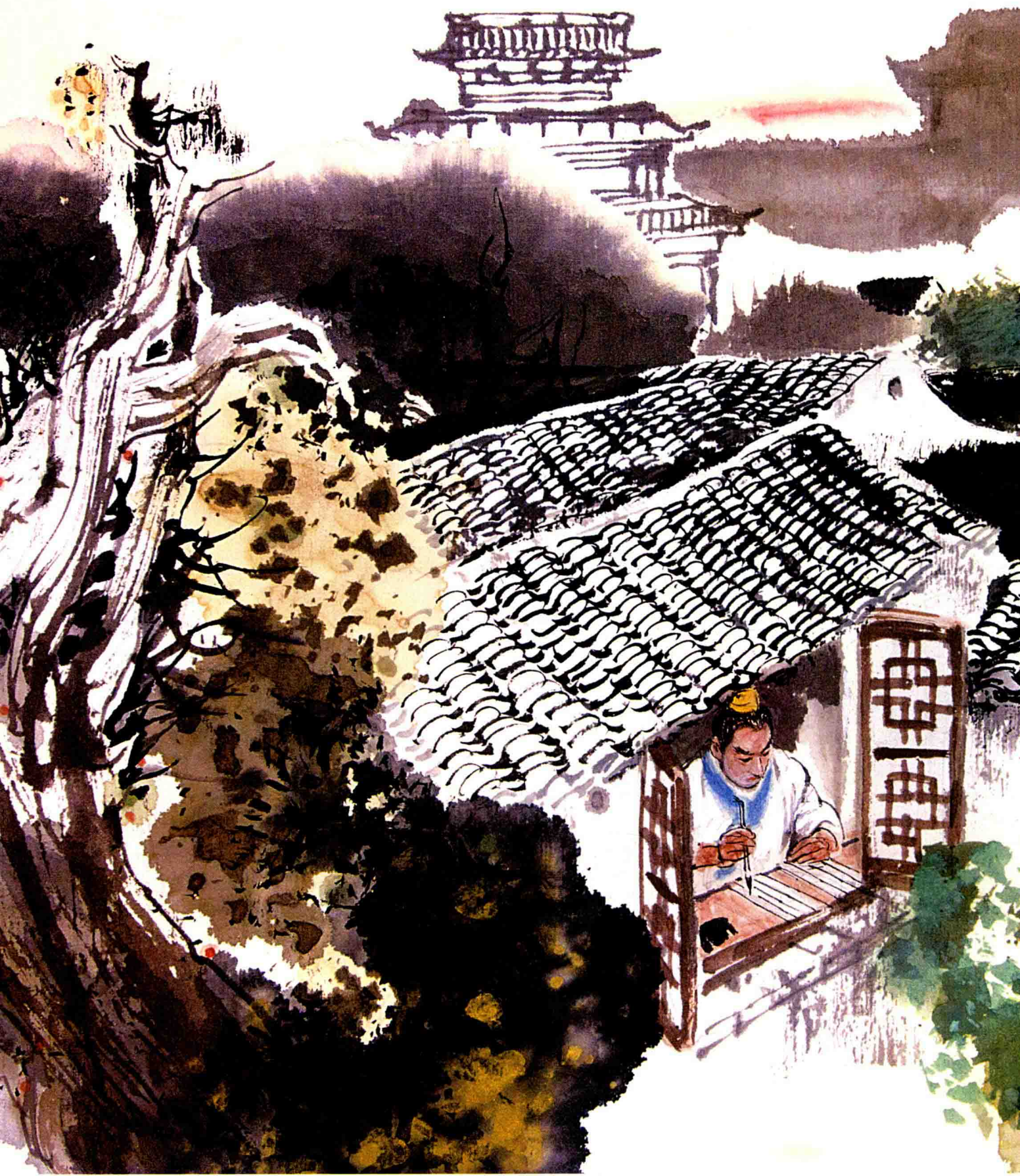
文化便在鲁国流传下来。墨子在鲁国跟随史角的后人学习周礼，像其他儒者一样，诵读《诗》《书》，演习礼仪。

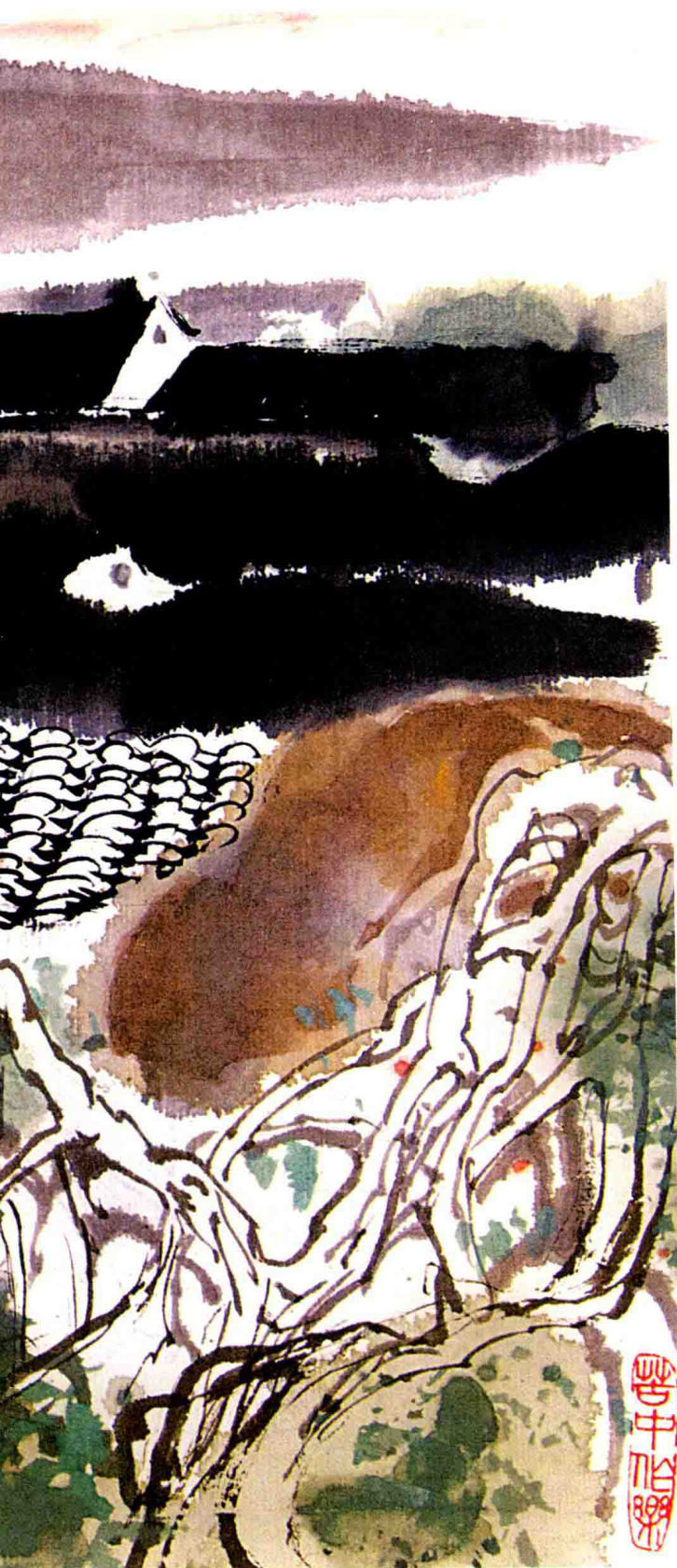


万事莫贵于义。（《墨子·贵义》）

Upon the request of the Duke of Lu, Duke Ping of Zhou sent Shi Jiao, an official historian in charge of rituals, to the State of Lu. Duke Hui of Lu asked Shi Jiao to stay in Lu, so did his offspring. Therefore, the rituals of Zhou style were passed down

in Lu. Mozi learned rituals from Shi Jiao's offspring, recited *The Book of Poetry* and *The Book of Historical Documents* and practiced rituals as other Confucians would do.





◎墨子隐居苦读图

Mozi reading hard in seclusion

谨其言，慎其行，精其思虑，索天下之隐事。（《墨子·尚贤中》）

通过不断学习,墨子逐渐感到儒家礼仪过于烦琐,对儒家思想产生质疑,并最终放弃学习儒学。他继续漫游各国,寻找他理想中的思想学说。在漫游的过程中,墨子搜集到许多典籍,他觉得有必要潜心研究这些典籍,形成自己的见解。于是,墨子便带着这些典籍回到家乡,开始苦心钻研。

Through continuous learning, Mozi found that Confucian rituals were overelaborate, and he began to question their necessity. He gave up the learning of Confucian teaching, and continued to travel around to pursue the ideal thoughts. During his traveling, he collected a lot of books worthy of investigation, and developed his own claims. Mozi took these books with him and read them carefully.