

李绍崑 / 译

英译
墨子全书



THE COMPLETE WORKS OF MOTZU
IN
ENGLISH

Translated By Cyrus Lee



商務印書館

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PREFACE

Motzu is a sage of China and a great personality of the world. His religious thoughts, such as on the Will of Heaven and Universal Love, may be as highly respected as those of Jesus Christ; his political theories, such as on Identification with the Superiors and Identification with the Elites, may be compared to those of Karl Marx; and his scientific principles, such as on Physics and Optics, may be considered as advanced as those of Albert Einstein. Thus, Professor Liang Chichao, one of the most prestigious contemporary Chinese scholars, once said that Motzu is little Christ but a great Marx.

When I was a young boy, I was very much influenced by Confucianism and I had terrible impression about Motzu. For Mencius, the great disciple of Confucius used to criticize Motzu by saying that Motzu, like Yangchu who despised the rulers and parents, was actually as rude like an animal.

It was 1949, when I moved to Hong Kong. There I met two distinguished scholars; Professor Su Shueling, an expert on Chinese literature and Western mythology, and Fr. Gabriel Allegra, a Biblical scholar who translated the entire Bible into modern Chinese. Due to their inspiration and encouragement, I began to study the complete works of Motzu. Twenty years of hard work later, I had completed both my master thesis and doctoral dissertation on different aspects of Moism.

Historically speaking, Motzu passed away more than 20 centuries ago. During this period, his works have been almost unknown in the West, and even in China, only a few scholars paid attention to him and his works. Because of this

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obscurity, I had quite some difficulties to collect written data for my scholarly research.

In the West, Alfred Forke was perhaps the earliest translator of Motzu. He spent approximately 10 years to translate the complete works of Motzu into German. His translation was based on the fine text compiled by Sun Yirang, a prominent scholar in the latter part of Qing Dynasty. Forke's German translation was published in 1922.

Joseph Needham, another European scholar, partially translated certain Mohist scientific text in his monumental work on Science and Civilization in China. Due to his vigorous scientific background, Needham has had great influence on both western and Chinese readers, especially the scientists.

Other English versions of Motzu are also worthy of mentioning. Mei Yipao published 36 chapters of Motzu in 1929; Burton Watson published his selected translation of 16 chapters of Motzu in 1962; and A. C. Graham translated and published his translation of the 6 chapters of the scientific works of Motzu in 1978. Additionally, Robin D. S. Yates finished his translation of all the Mohist 15 Chapters on scientific technologies as his Ph. D. dissertation at Harvard University in the eighties, but it has not yet been published.

One may wonder why there is no complete English translation of Motzu. According to Burton Watson, it was because the works of Motzu are rather dull and lack of fluency and readability. He enjoyed himself in translating the complete works of Chuang Tzu but he "hated it when he was translating the works of Motzu." However, in my opinion, the 53 chapters of Motzu consist of too many abstract and difficult contents concerning both philosophy and science. They are also troublesome to comprehend and let alone to translate. Thus, in order to really understand the original

text of Mohist canons and to reinterpret the text meaningfully, professor Tan Chieфу spent some 40 years working on the project and finished his work in 1958.

The Chinese National Association for the Mohist Studies was established in 1990 and began searching for someone who had the interest and competence to translate the complete works of Motzu into English. After extensive discussion and careful consideration, the Association proposed that I should undertake the task in collaboration with both Professor Tan Jiajian of the Academy for Social Science and Professor Sun Zhongyuan of the Peoples University. As a team, we started our work in 1998 and finished our first drafts in 2000. We were very happy that the Commercial Press of Beijing agreed to accept our manuscripts in 2002 and would publish the complete translations accordingly.

We do realize that it is difficult to translate contemporary texts from foreign languages; it certainly is much harder to render the classic texts from the ancient times. Thus, St Jerome spent 15 years for his Latin translation of the Bible and Fr. Gabriel Allegra spent 30 years to finish his Chinese translation of the Bible.

Our appreciation goes to the predecessors who contributed so much in translating the complete works of Motzu. Because of their efforts it only took us two years. We know that our translation is full of errors and imperfections. Sincerely we ask you, readers and experts, kindly and boldly point out our errors and advise us for further improvements.

Some of the readers might not know much about Motzu, let me introduce him to you briefly as follows:

In English, Motzu means Master Mo, his surname is Mo, and his proper name is Ti, who lived in the War Period B. C. Based upon his activities as reported in his book, Master Mo was born approximately in 470 B. C. and died around

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390 B. C. During his life time, Motzu and Confucius were equally regarded as the founders of the “ illustrious schools”. However, after the unification of China by Emperor Han Wu in 221 B. C. , following the national policy of “ Down with the hundred schools, and up with Confucianism”, Motzu and his illustrious school was completely swept out from the country for 20 centuries. Until 1911, when China became a republic country, some prominent scholars such as Liang Chichao and Hu Shizhi, began to revitalize the serious study of Mohism.

According to the scholarly guidance of both Liang and Hu, the complete works of Motzu can be divided into 5 categories; the first category consists of 7 chapters, which may be considered as the synopsis of Mohism; the second category consists of 24 chapters; the third category consists of 6 chapters, which may be considered as philosophical-scientific definitions and principles; the fourth category consists of 5 chapters, which tell us about the lively stories of Motzu's interaction with his disciples and contemporary friends or state officials, they are very similar to the Confucian Analects in forms and contents; and the fifth category consists of 11 chapters entirely concerned with the military strategies for national defense.

Our new translation is going to be published soon by the very prestigious publisher Commercial Press of Beijing. Here we want to offer our sincere thanks to the following people, without their encouragement and assistance, this volume would have never been published. During the early stage, we were strongly encouraged by the late Professor Zhang Zhihan of Shandong University. During the two years of translation our deep gratitude goes to our family members, who were so kind and selfless in taking care of us. During the stage of publication, we will never forget the un-

tiring help of the staff members of Commercial Press, and the very dynamic and patient editor-in-chief; Mr. Chang Shaomin.

In addition, I want to offer my personal gratitude to the couple of Dr. Lees, i. e. Dr. May Lee and Dr. Susan Lee, both of whom patiently and carefully typed and proofread my entire English manuscript. I believe that their editorial works improved not only the readability but also the English fluency of my translation.

We pray that this new century will be the century of hope, this world will become a world of universal love and mutually benefit, as so long and so much expected by Motzu. Then, we can all say along with Professor Liang Chi chao with certainty that Motzu is really a great Marx and a little Christ.

Cyrus Lee, PH. D.
Wuhan University, China
March 10, 2008

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Chapter 1 Beloving the Scholars

* "Scholar" (Shi) has various meanings in the works of Motzu. In this first chapter, it means "a person who has technical and specific qualifications". According to "墨子大辞典", there are 7 meanings. "Scholar" plays a very important role in the works of Motzu, so it is very appropriate and accurate to put "Beloving the Scholars" to occupy the position of the opening chapter in the book.

In entering a state, if one does not preserve the scholars, he will ruin the state. If one meets the virtuous scholars, yet does not rush them for office, he will offend the ruler. Without the virtuous, you cannot run the government; and without the scholars, you cannot manage the state. There has never been anyone, who offended the virtuous, and forgot the scholars, yet still could maintain the existence of his country.

In ancient times, Lord Wen was once expelled into exile, yet he eventually became the respected ruler of the state. Lord Huan was once ousted from his throne, yet later on he became a dictator of the whole country. Lord Kau Chien was once terribly humiliated by King Wu, and yet eventually he was regarded as one of the esteemed lords in China. For all these three Lords, the essential factor for success was their endurance of shame and humiliation within their own states. The highest ideal would be success without failure; the next would be to turn your failure into success. This is empowerment of the people.

I have heard: "It is not true that there is no peaceful home, but I have no peaceful heart. It is not that there is

not sufficient wealth, but that I have not a sufficient mind." Therefore, gentle people are strict with themselves, but lenient with others, whereas common people are lenient with themselves, but strict with others. Gentle people carry out their own will, examine their own will and examine their own mind, despite being in the midst of a mass of people; they have no complains, because they are full of confidence. Therefore, those who try the most difficult tasks can obtain what they want; but I never heard that those who aim for what they want, can really avoid what they dislike.

Therefore, just as cunning officers are harmful to the lord, flattering servants are harmful to the ruler. The lord must have officers who dare to say no. And the ruler must also have servants who dare to do differently. Because the dissident officers might be farsighted, and the daring servants might be loyal. Thus, the life of state can be protected and prolonged. If the officers care only about their positions and remain in silence, if the servants become speechless, then those who are far away could only lament, and the ordinary people would mourn. If the ruler listens only to the praise, the good advice would be absent; the country would be in chaos. Was this the way that both King Chieh and Lord Chou lost their throne and their lines? Thus, it is said: Return to the great national treasure that is, introduce the virtuous and endorse the scholars.

Now, here are five pieces of awl, this is the sharpest, and it will become blunt first; here are five pieces of knife, this is the finest and it will become dull first. Thus, the sweet wells become dry sooner and the pretty trees are cut down more often. The tortoises, which are more sensitive, are burned more often and the snakes, which are more witch-like, may be sacrificed sooner. And thus, Pi Kan died of his stubbornness, Mung Fen was killed by his own strength,

Hsi Shih perished for her beauty, and Wu Chi was torn alive for his achievement. So, all these people had died because of their own accomplishment. This is the reason to say: the supreme position is very difficult to keep.

So, even a virtuous king would not love his officers who do not have any merit, and even a benevolent father would not show affection to his sons who are useless. Thus, he who holds a position, yet is inadequate for it, should not hold that position forever; he who holds a salary, yet is not deserving of for it, should not keep that rank forever. Good bows may be hard to draw, but they can reach heights and pierce deeply; good horses may be hard to ride on, but they can carry heavy burdens and make long trips; and good talents may be hard to describe, but they can be trusted and help the lord to be widely respected.

Therefore, the big rivers do not despise the small streams for their contribution of water. And the sages do not ignore any little events or neglect any trivial task, so that they become tools for the world. So, the water in the big rivers does not come from a single source, and neither is the fur costing one thousand dollars composed of a single white fox. How would it be possible that a sage would not employ both those who do agree with him and those who disagree with him? That cannot but be the policy of an Universalist emperor.

Therefore, heaven and earth do not dazzle, great water does not boil, and big fire does not coruscate, so the sage does not depart from his people beyond reach. As the leader, he is straight like an arrow, and smooth like a hone, yet he is not tolerant enough to cover all the myriad things. For narrow gorges dry up rapidly, shallow streams become parched quickly, and the barren land does not bear fruits. When a ruler extends his grace, but not beyond the palace, neither will his power be felt in the whole country.

Chapter 2 Self-Cultivation

*** "The Tao of gentlemen" can be considered as the common standard of Self-Cultivation, not only for Mohists, but also for Confucians and Taoists in China. Then, Master Mo says: " In poverty, they show incorruptibility; in wealth, they remain righteous; to the living beings, they are amicable; to the dying people, they exhibit compassion. " Here you can clearly see the inclusiveness of Mohism.**

For gentlemen, war may have its own strategies, but courage is the basis; a funeral may have its own ceremonies, but grief is the essence; a similarly, scholar may have much knowledge, but his conduct is the foundation. If you have not grown the trees properly, you cannot expect a rich harvest. If you cannot get along well with your close relatives, you can hardly make friends with the distant neighbors. If you are not able to finish a single task, you will never manage a large business. If you are not capable of knowledge about one thing, how can you expect to be knowledgeable about many?

The ancient kings, therefore, into governing their empire, would investigate in themselves first, then attract others from afar. On the other hand, the gentlemen would do their own self-cultivation as the start of investigation. When they discovered any misbehaviors, they corrected them. Thus, the complaints would not enter their ears, the criticisms would not come out from their mouths, and the ideas of hurting others would not remain in their mind. Even if there were underhanded fellows, they would not gain any support.

Therefore, the gentlemen would become more and more strengthened in their daily work, and could expand their daily opportunities. The Tao of gentlemen is as follows; in poverty, they show incorruptibility; in wealth, they remain righteous; to the living beings, they are amicable, to the dying people, they exhibit compassion. These four behavioral standards are not hypocritically oriented, they are sincerely cultivated in their personality. Thus, there is nothing in their minds that goes beyond love; there is nothing in their behaviors that goes beyond respect, and there is nothing out of their mouths that goes beyond urbanity. When one has accomplished all these four from his youth to his old age, he can certainly be called a real sage.

He who is not strongly willed does not possess a far reaching wisdom; he who is not self-confident, does not keep his promises; he who cannot share his wealth with others, is not worthy to be a friend; he who does not follow the Tao firmly, does not experience widely, and does not make his judgment intuitively is not good to be a companion. When a beginning is not firmly grounded, the end can be dangerous; ambition without cultivation may result in waste. Just as impure streams came from a dirty source, so one's fame may be affected by one's perfidious behaviors. For fame does not originate from nothing, and praise does not grow by itself. Great success brings great fame. It cannot be obtained through hypocrisy, for it derives only from self-cultivation.

The person, who talks much but is slow in action, in spite of his eloquence, will not be listened to. The person, who works very hard, but likes to boast a great deal, in spite of his labor, will not be respected. The wise discerns everything in mind but speaks very little; he is full of energy, but does not show off himself, and so his name is exalted around the world. Where speech is concerned, not its

quantity but its wisdom, not in eloquence but its insight, should be emphasized. If one is without wisdom and insight, but slow and lazy in personality, he should only cultivate the contrary stuff.

Any good behavior, that does not derive from the mind, will not last; any action, that is not aimed at by one's self, will not stay. There is no easy way to fame, and there is no trick to praise. Gentlemen are those who carry their own bodies with good conduct. Anyone who thinks only for his personal gains at the sacrifice of his fame, he can never become a gentleman in the world.