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## 墨子

MOZI

II



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汉英对照

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Chinese-English

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周才珠 齐瑞端 今译

汪榕培 王 宏 英译

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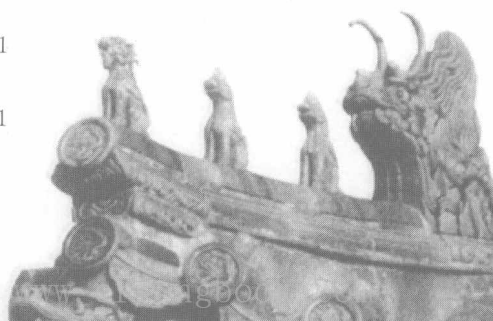
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**Book Nine**

**Chapter 33**

*Against Music (II) (Missing)*

**Chapter 34**

*Against Music (III) (Missing)*

**Chapter 35**

*Against Fatalism (I)*

Master Mozi said: "Now rulers and high officials in charge of state affairs all wish to see their countries prosperous with a large population, and their jurisdiction to secure order. Yet what they obtain is not prosperity but poverty, not a large population but a small one, not order but chaos. That is to say, instead of getting what they wish to see, they obtain what they dislike. Why is it so?" Master Mozi said: "It is because there are too many fatalists among the people. Those who advocate fatalism say: 'If a man is fated to be wealthy, he will be wealthy; if he is fated to be poor, he will be poor. If a country is fated to have a large population, it will have a large population; if it is fated to have a small population, it will have a small population. If a country is fated to have order, it will have order; if it is fated to fall into disorder, it will fall into disorder. If a man is fated to live a long life, he will live a long life; if a man is fated to die young, he will die young. Even if a man sets himself against his fate, he can hardly prevail in the end.' They use these words to persuade rulers and high officials above and stop the production of the ordinary people below. From this we get to know that fatalists are not benevolent and upright and we must examine their words carefully."



# 【原文】

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

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

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

# 【译文】

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

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

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





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

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



## 【原文】

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

## 【译文】

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



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

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