

《中国思想家评传》简明读本 - 中英文版 -

主 编 周 宪 程爱民



墨子

Mozi

Collection of Critical Biographies of Chinese Thinkers

(Concise Edition, Chinese-English)

Editors-in-chief: Zhou Xian, Cheng Aimin

著 者 / 郑杰文 Zheng Jiewen

张 倩 Zhang Qian

译 者 / David B. Honey



南京大学出版社

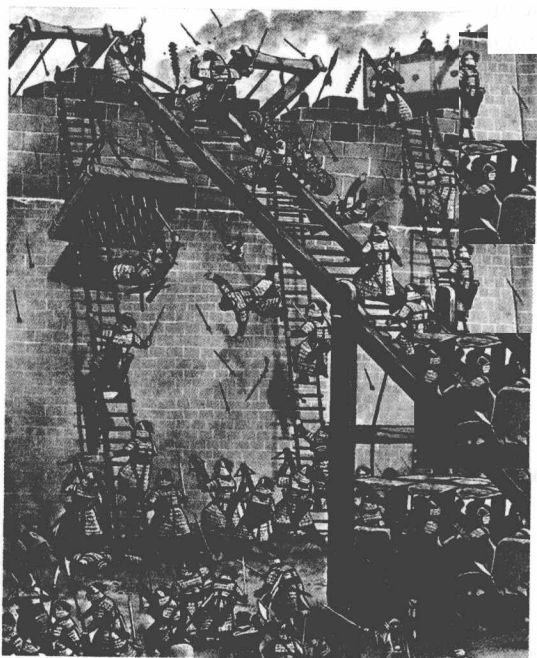
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总序

General Preface

China is one of the cradles of world civilization, enjoying over five thousand years of history. It has produced many outstanding figures in the history of ancient thought, and left a rich philosophical heritage for both the Chinese people and the entire humanity. The fruit of these thinkers was to establish unique schools that over the long course of history have been continuously interpreted and developed. Today much of these thoughts are as relevant as ever and of extreme vitality for both China and the rest of the world. For instance, the ideal of “humaneness” and the concept of “harmony” taught by Confucius, the founder of Confucianism, have been venerated without ceasing by contemporary China as well as other Asian nations.

Ancient Chinese dynasties came and went, with each new dynasty producing its own scintillating system of thought. These rare and beautiful flowers of philosophy are grounded in the hundred schools vying for attention in pre-Qin times and the broad yet deep classical scholarship of Han and Tang times and in the simple yet profound occult learning of the Wei and Jin dynasties together with the entirely rational learning of Song and Ming Neo-Confucianism. The fertile soil of religious belief was Buddhism’s escape from the emptiness of the sensual world and Daoism’s spiritual cultivation in the search for identification with the immortals. The founders of these systems of thought included teachers, scholars, poets, politicians, scientists and monks — they made great contributions to such disparate cultural fields in ancient China as philosophy, politics, military science, economics, law, handicrafts, science and technology, literature, fine arts, and religion. The ancient Chinese venerated them for their wisdom and for following moral paths, and called them sages, worthies, saints, wise men, and great masters, etc. Their words and writings, and sometimes their life experiences, constitute the rich matter of ancient Chinese thought distilled by later generations. The accomplishments of Chinese thought are rich and varied, and permeate such spiritual traditions as the harmony between humans and nature, the unification of thought and action, and the need for calmness during vigorous action, synthesizing the old and innovating something new.

Nanjing University Press has persisted over the last twenty years in publishing the 200-book series, *Collection of Critical Biographies of Chinese Thinkers*, under the general editorship of Professor Kuang Yaming, late honorary president of Nanjing University. This collection is the largest-scale project of research on Chinese thinking and culture undertaken since the beginning of the twentieth century. It selected more than 270 outstanding figures from Chinese history, composed their biographies and criticized their

中国是世界文明的发源地之一，有五千多年的文明史。在中国古代思想史上，涌现出了许许多多杰出的思想家，为中华民族乃至整个人类留下了丰富的思想遗产。这些思想成果独树一帜，在漫长的历史中又不断地被阐释、被发展，很多思想对于今天的中国乃至世界而言，仍然历久弥新，极具生命力。比如，儒家学派创始人孔子“仁”的理念、“和”的思想，不仅在当代中国，在其他亚洲国家也一直备受推崇。

古代中国朝代更迭，每一个朝代都有灿烂夺目的思想文化。百家争鸣的先秦诸子、博大宏深的汉唐经学、简易幽远的魏晋玄学、尽心知性的宋明理学是思想学术的奇葩；佛教的色空禅悦、道教的神仙修养是宗教信仰的沃土；其他如经世济民的政治、经济理想，巧夺天工的科技、工艺之道，风雅传神、丹青不老的文学艺术……都蕴涵着丰富的思想。这些思想的创造者中有教师、学者、诗人、政治家、科学家、僧人……他们在中国古代的哲学、政治、军事、经济、法律、工艺、科技、文学、艺术、宗教等各个文明领域内贡献巨大。古代中国人尊敬那些充满智慧、追求道德的人，称呼他们为圣人、贤人、哲人、智者、大师等，他们的言论、著作或被后人总结出来的经验构成了中国古代思想的重要内容，在丰富多彩中贯穿着天人合一、知行合一、刚健中和等精神传统，表现出综合创新的特色。

南京大学出版社坚持20余年，出版了由南京大学已故名誉校长匡亚明教授主编的《中国思想家评传丛书》，这套丛书共200部，是中国20世纪以来最为宏大的中国传统思想文化研究工程，选出了中国历史上270余位杰出人物，为他们写传记，

intellectual accomplishments; all in all, it is a rigorous and refined academic work. On this foundation, we introduce this series of concise readers, which provides much material in a simple format. It includes the cream of the crop of great figures relatively familiar to foreign readers. We have done our best to use plain but vivid language to narrate their human stories; this will convey the wisdom of their thought and display the cultural magnificence of the Chinese people. In the course of spiritually communing with these representative thinkers from ancient China, readers will certainly be able to apprehend the undying essence of thoughts of the Chinese people.

Finally, we are deeply grateful for the support from Hanban/ Confucius Institute Headquarters, and the experts from home and abroad for their joint efforts in writing and translating this series.

Editors
November, 2009

评论他们的思想成就，是严肃精深的学术著作。在此基础上推出的这套简明读本，则厚积薄发，精选出国外读者相对较为熟悉的伟大人物，力求用简洁生动的语言，通过讲述有趣的人物故事，传达他们的思想智慧，展示中华民族绚烂多姿的文化。读者在和这些中国古代有代表性的思想家的心灵对话中，一定能领略中华民族思想文化生生不息的精髓。

最后，我们衷心感谢国家汉办/孔子学院总部对本项目提供了巨大的支持，感谢所有参与此套丛书撰写和翻译工作的中外专家学者为此套丛书所做的辛勤而卓有成效的工作。

编者

2009年11月

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一 群雄并起，乱世奇葩

——墨学产生的文化渊源与社会背景

Chapter I Independent Warlords All Arise, a Rare Talent
in an Age of Chaos: The Cultural Origin and
Social Background of the Creation of Mohism

During the Spring and Autumn and Warring States Periods, because of the ceaseless development of the art of forging iron and the broad utilization of iron tools, agriculture, handicrafts and trade rapidly developed. According to what written records and underground discoveries made through archeology tell us, in the Spring and Autumn and Warring States Periods, iron implements had already gradually replaced the crude tools of production from earlier ages, and were broadly utilized in agricultural production; this accelerated development in agricultural production. The universal utilization of iron agricultural implements made it possible for the plowing of fields to be undertaken across large areas, and also created the necessary conditions for building irrigation works on a large scale. The spread of the use of iron agricultural implements and the building of irrigation works also provided rather fine production conditions for self-employment in agriculture, promoting ceaseless improvement in the techniques of agricultural production. The gradual spread of cultivation by ox plow caused farming techniques to make striking advances, and meticulous techniques for "deep plowing and easy weeding" step by step became realized. And the widespread popularization of iron implements for use in handicraft labor provided sharp and effective tools, so handicraft production in each state and region manifested striking progress.

The rapid development and ceaseless social division of labor in agriculture and handicrafts directly brought about unprecedented stimulation in trade and the exchange of currency, and also caused the enlargement of the scale of cities on an almost daily basis. The capital cities of each state such as Linzi, Handan, Luoyang and the like gradually formed commercial centers. The monopoly enjoyed since the Western Zhou of "officials being used to feed labor and trade" had been destroyed, and a class of merchants engaging in trade activities gradually developed and expanded, producing such famous merchants as Xian Gao and Fan Li.

Following the development of production forces and improvements in the tools of production, uncultivated land, as apart from government owned land, became exploited on a large scale, so the scope of privately owned fields increased without ceasing. This led to the unending development of the system of private ownership of land, and the well system started to fragment and get worse day by day; what replaced it was the aid system which was more suited to the development of the forces of production. The small production unit of one family and one household was far superior to the collective labor of the slave system, which promoted development along the lines of small agricultural production units.

春秋战国时期，由于冶铁技术的不断进步和铁制工具的广泛使用，农业、手工业和商业得到迅速发展。据文献记载和地下考古发掘表明，在春秋战国时期，铁器已逐步代替以前的粗笨生产工具，广泛应用于农业生产，从而促进了农业生产的大发展。铁制农具的普遍使用，使大面积的农田耕作成为可能，也为大规模的兴修水利创造了必要条件。铁制农具的推广和水利的兴修，又给农业的个体劳动提供了较好的生产条件，促进了农业生产技术的不断进步。牛耕的渐次推广，使耕作技术得到显著提高，农业生产中的“深耕易耨”的精细化生产也逐步得以实现。而铁器的广泛应用也为手工业劳动提供了锐利而有效的工具，各个国家和地区的手工业生产都呈现出突飞猛进的形势。

农业、手工业的飞速发展和社会分工的不断扩大直接带来了商业、货币往来的空前活跃，也使得城市规模日益扩大。各国都城，如临淄、邯郸、洛阳等，逐渐形成为商业中心。西周以来“工商食官”的垄断局面已被打破，独立从事商业活动的商人阶层逐步发展壮大，出现了不少如弦高、范蠡一样的著名商人。

随着生产力的发展和生产工具的改进，公田之外的大量荒地得到开垦，私田范围不断扩大。由此导致土地私有制不断发展，井田制日益瓦解，取而代之的是更适应生产力发展的爰田制，这种一家一户为单位的小生产远胜于奴隶制的集体劳动，从而促进了农业小生产方式的发展。

Under this type of historical condition, production relationships of feudalism that were suitable for the development of new production forces started to appear and gradually expanded. Contradictions and struggles between new production relationships fundamentally shook the ruling order of the slave system, inciting struggles for political rights among slave-owning aristocracy, and between slave-owning aristocracy and the newly formed landlord class. Feudal lords vied for supremacy and independent warlords rose up, and the wheel of history in that chaotic age ineluctably rolled along. The political system, economic structure and cultural orientation of society also changed in broad and profound ways in the fierce turbulence of the times. Blocs ceaseless expanded that had been formed out of various groups such as were formed when slaves were liberated and became free people, and when small handicraft industries and petty merchants formed from the disparity between rich and poor; such blocs gradually formed a relatively independent class. They started to express their own political leanings, and sought their own independent political positions. Mozi was a representative of this particular class.

According to the research of a scholar from Shandong, Mr. Zhang Zhihan, Mozi was born in Lanyi in the state of Zhu. Linyi was a vassal state of Song, Song being the homeland where descendants of Shang royalty had been settled. Later on, Zhu became a dependency of Lu, so many historical sources regard Mozi as being from Lu. Because Zhu lined both banks of the Si River in Shandong, its land was fertile and climate mild, thus enjoying superior natural endowments. Therefore, this entire stretch has always been a region of comparatively developed material and spiritual cultures, and produced the splendid Zhulou culture. The so-called Zhulou culture actually was part of the culture of the Yan ethnic group (that is, the culture of the eastern indigenous people the Dongyi). Since the time of Tang and Yu up until the early Zhou, the Zhulou culture had always led the way for the cultures of other ethnic groups, becoming an important source for Chinese culture. Since antiquity, the Zhulou region has been called “the homeland of all craftsmen.” Many implements associated in antiquity with clothing, food, dwelling and transportation were invented or created by men of Zhulou, and Zhulou scientific technology clearly led the way at the time. Only a region with such a grounding in science and technology could have produced such a great master of science and technology as Mozi. In addition to this, Zhulou historically had the customs of “venerating Heaven, revering ancestors, honoring ghosts and spirits, esteeming doctors