**Mo Di 墨翟 (ca. 476-390 BCE) and Mozhe 墨者**

- MOZI PERSON AND SCHOOL: Mo Di 墨翟, descendant of a noble family from Song 宋 but lived the life of a commoner, possibly a craftsman; a philosopher and an advisor of various rulers, famous for travelling to the court of Chu to deflect King Hui from attacking Song; advocated against offensive war, ritualist hypocrisy and luxurious life; his followers were from lower classes; they were arranged in circles headed by circle leaders (they were taxed and commanded by the leader).

- stories of Gongshu Pan

- “Mo” either punished by tattooing, or tattooed himself, or ‘Master craftsman’ (*gui ju sheng mo*規矩繩墨)

- TEXTUAL HISTORY: interrupted transmission, interest faded during Han, recovered in Ming via the Daoist Canon, relative lack of commentaries (a lost commentary to the Mohist Canon chapters was written in 3rd century by the Western Jin period scholar Lu Sheng 魯勝; we have only a preface)

- great interest from the 20st century on: foundations of Chinese logic, rationalism and language philosophy, affinities with socialism

- STYLE: unsophisticated, pedantic, unadorned style; tedious repetitions of paragraphs and chapters may be due to conflation of several textual variants

- apparently styled as a written composition; with emphasis on straightforward exposition of the argument; no artistic embellishments, rhetorical effects, lively anecdotes.

- CONTENT: the most defining feature is Mohist animosity against Confucius’s followers, strongly reciprocated from the Confucian side by Mencius

- absence of “scenes of instruction” and “Master figure”; Master Mozi (子墨子) is a rhetorical device to expose textual argumentation

- model of the sage kings is invoked for their simple moderation and efficiency

- emphasis on textual transmission:

子墨子曰：「古之聖王，欲傳其道於後世，**是故書之竹帛，鏤之金石，傳遺後世子孫，**欲後世子孫法之也。

Because in ancient times the sage kings understood the principle of honoring virtuous men and wanted to employ them in government, **they wrote this principle on bamboo and silk, engraved it on plates and vessels in order to transmit it to later generations of descendants**.

- imperative of functionality (what brings benefit to the largest number of people): “the luminous yardstick 明法 of All Under Heaven” like compass and square of craftsmen

**The Mozi 墨子 - a book compiled by/in the early Warring States period (5th-4th cent. BCE)**

The 53-chapter extant text is a version of a 71-chapter text compiled by Liu Xiang (77–6 BCE) during the Han dynasty. The chapters may be divided into five groups by topic (possibly of different origin):

**• 1–7 (opening chapters)**

introductory texts – summarizing Mohist doctrines, anecdotes about Mozi, self-cultivation and the value of worthy scholar-officials; probably the latest part of the corpus (mid to late 3rd century BCE)

**• 8–37 (core chapters, articulating the ten doctrines)**

Ten “triads,” (sets of three essays) = ten main doctrines of the Mohist school, plus two books against the Ru (hostile, descending to petty slander); probably the earliest parts of the corpus (end of the 5th century BCE); several chronologically distinct strata

**• 40–45 (canons or dialectical chapters)**

“Later Mohist” books: Canons (jing 經) and Explanations (shuo 說): a brief but rich text on argumentation and logic, ethics and semantics, language, epistemology, analogical reasoning, ethics, geometry, mechanics, optics, and economics; they are of the highest philosophical and historical interest; possibly from the first half of the 3rd century BCE.

**• 46–50 and 38, 39 (dialogues)**

books of dialogues (the Mohist “Analects”): short conversations between Mozi and various disciples or opponents; the fifth is an anecdote about Mozi persuading the ruler of Chu not to attack the weak state of Song (partly fictional); the middle to late decades of the 4th cent. BCE

**• 51–71 (military chapters)**

Final 21 books: (10 lost) on military engineering and tactics for defending cities during siege warfare; organized as replies by Mozi to questions of a disciple Qin Guli (“Master Qin”).

Chinese Text Project

<https://ctext.org/mozi>

**Mozi 墨子 core chapters – “Ten Triads”**

Motto: “I cannot understand how the gentlemen of the world can hear this doctrine of universality explained and still criticize it!”

**Promoting the worthy 尚賢**

Mozi, chapter 8

子墨子言曰：「譬若欲眾其國之善射御之士者，必將富之，貴之，敬之，譽之，然后國之善射御之士，將可得而眾也。況又有賢良之士厚乎德行，辯乎言談，博乎道術者乎，此固國家之珍，而社稷之佐也，亦必且富之，貴之，敬之，譽之，然后國之良士，亦將可得而眾也。

Mozi said: Supposing it is desired to multiply good archers and good chariot 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.

Mozi, chapter 10

今王公大人，有一牛羊之財不能殺，必索良宰；有一衣裳之財不能制，必索良工。當王公大人之於此也，雖有骨肉之親，無故富貴、面目美好者，實知其不能也，不使之也，是何故？恐其敗財也。

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.

**Identification with the superior 尚同**

Mozi, chapter 11

子墨子言曰：「古者民始生，未有刑政之時，蓋其語『人異義』。(…) 是故選天下之賢可者，立以為天子。天子立，以其力為未足，又選擇天下之賢可者，置立之以為三公。天子三公既以立，以天下為博大，遠國異土之民，是非利害之辯，不可一二而明知，故畫分萬國，立諸侯國君，諸侯國君既已立，以其力為未足，又選擇其國之賢可者，置立之以為正長。

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." (…) Therefore the virtuous was chosen under Heaven and crowned emperor. Feeling the insufficiency of his capacity, the emperor chose the virtuous in the world and installed them as the three ministers. The emperor and 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, 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.

聞善而不善，皆以告其上。上之所是，必皆是之，所非必皆非之，上有過則規諫之，下有善則傍薦之。上同而不下比者，此上之所賞，而下之所譽也。意若聞善而不善，不以告其上，上之所是，弗能是，上之所非，弗能非，上有過弗規諫，下有善弗傍薦，下比不能上同者，此上之所罰，而百姓所毀也。

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.

**‘Universal love’ / Inclusive care 兼愛**

Mozi, chapter 14

若使天下兼相愛，愛人若愛其身，猶有不孝者乎？視父兄與君若其身，惡施不孝？猶有不慈者乎？視弟子與臣若其身，惡施不慈？故不孝不慈亡有，猶有盜賊乎？故視人之室若其室，誰竊？視人身若其身，誰賊？故盜賊亡有。猶有大夫之相亂家、諸侯之相攻國者乎？視人家若其家，誰亂？視人國若其國，誰攻？故大夫之相亂家、諸侯之相攻國者亡有。

Suppose everybody in the world loves impartially, caring for others as for one's self. Will there yet be any unfilial individual? When everyone regards his father, elder brother, and emperor as himself, whereto can he direct any unfilial feeling? Will there still be any unaffectionate individual? When everyone 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 everyone regards other families as his own family, who will steal? When everyone 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 everyone regards the houses of others as one's own, who will be disturbing? When everyone regards the states of others as one's own, who will invade? Therefore, there will be neither disturbance among the houses of the ministers nor invasion among the states of the feudal lords.

**Condemning aggression 非攻**

Mozi, chapter 17

至殺不辜人也，扡其衣裘，取戈劍者，其不義又甚入人欄廄取人馬牛。此何故也？以其虧人愈多。苟虧人愈多，其不仁茲甚矣，罪益厚。當此，天下之君子1皆知而非之，謂之不義。今至大為攻國，則弗知非，從而譽之，謂之義。此可2謂知義與不義之別乎?

…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?

Mozi, chapter 18

是故子墨子曰：「古者有語：『謀而不得，則以往知來，以見知隱』。謀若此，可得而知矣。」

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.

**Moderation in Use 節用**

Mozi, chapter 20

今天下為政者，其所以寡人之道多，其使民勞，其籍歛厚，民財不足，凍餓死者不可勝數也。且大人惟毋興師以攻伐鄰國，久者終年，速者數月，男女久不相見，此所以寡人之道也。與居處不安，飲食不時，作疾病死者，有與侵就伏橐，攻城野戰死者，不可勝數。此不令為政者，所以寡人之道數術而起與？聖人為政特無此，…

Those who govern the empire today 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 today?** They did not exist when the sage-kings administered the government…

古者聖王制為飲食之法曰：『足以充虛繼氣，強股肱，耳目聰明，則止。不極五味之調，芬香之和，不致遠國珍怪異物。』

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."

**Moderation in funeral rites 節葬**

Mozi, chapter 25

則毀瘠必有制矣，使面目陷陬，顏色黧黑，耳目不聰明，手足不勁強，不可用也。又曰上士操喪也，必扶而能起，杖而能行，以此共三年。若法若言，行若道，苟其飢約，又若此矣，是故百姓冬不仞寒，夏不仞暑，作疾病死者，不可勝計也。此其為敗男女之交多矣。以此求眾，譬猶使人負劍，而求其壽也。眾之說無可得焉。

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 found here.

**Will of Heaven 天志**

Mozi, chapter 26

子墨子言曰：「昔三代聖王禹湯文武，此順天意而得賞也。昔三代之暴王桀紂幽厲，此反天意而得罰者也。然則禹湯文武其得賞何以也？」子墨子言曰：「其事上尊天，中事鬼神，下愛人，故天意曰：『此之我所愛，兼而愛之；我所利，兼而利之。愛人者此為博焉，利人者此為厚焉。』

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."

然則何以知天之愛天下之百姓？以其兼而明之。何以知其兼而明之？以其兼而有之。何以知其兼而有之？以其兼而食焉。何以知其兼而食焉？四海之內，粒食之民，莫不犓牛羊，豢犬彘，潔為粢盛酒醴，以祭祀於上帝鬼神，天有邑人，何用弗愛也？且吾言殺一不辜者必有一不祥。殺不辜者誰也？則人也。予之不祥者誰也？則天也。若以天為不愛天下之百姓，則何故以人與人相殺，而天予之不祥？此我所以知天之愛天下之百姓也。

**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.

順天意者，義政也。反天意者，力政也。然義政1將柰何哉？」子墨子言曰：「處大國不攻小國，處大家不篡小家，強者不劫弱，貴者不傲賤，多詐者不欺愚。

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.**

子墨子言曰：「我有天志，譬若輪人之有規，匠人之有矩，輪匠執其規矩，以度天下之方圜，曰：『中者是也，不中者非也。』今天下之士君子之書，不可勝載，言語不可盡計，上說諸侯，下說列士，其於仁義則大相遠也。何以知之？曰我得天下之明法以度之。」

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.

Cf. Shi jing 詩經, The Book of Odes (quoted in Mozi, Jian ai III兼愛下)

王道蕩蕩，不偏不黨，王道平平，不黨不偏。其直若矢，其易若厎，君子之所履，小人之所視

“Broad, broad is the Way of the King,

Impartial, unbiased.

Level, level is the Way of the King,

Unbiased, impartial.

Straight as an arrow,

Smooth as a whetstone;

The *junzi* (noble man) walks along it,

The ordinary man gazes upon it.”

**Being clear on ghosts 明鬼**

Mozi, chapter 31

然則吾為明察此，其說將柰何而可？子墨子曰：「是與天下之所以察知有與無之道者，必以眾之耳目之實知有與亡為儀者也，請惑聞之見之，則必以為有，莫聞莫見，則必以為無1。若是，何不嘗入一鄉一里而問之，自古以及今，生民以來者，亦有嘗見鬼神之物，聞鬼神之聲，則鬼神何謂無乎？若莫聞莫見，則鬼神可謂有乎？」

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?

**Against music/Against indulgence 非樂**

Mozi, chapter 32

子墨子言曰：「仁之事者，必務求興天下之利，除天下之害，將以為法乎天下。利人乎，即為；不利人乎，即止。且夫仁者之為天下度也，非為其目之所美，耳之所樂，口之所甘，身體之所安，以此虧奪民衣食之財，仁者弗為也。」是故子墨子之所以非樂者，非以大鍾、鳴鼓、琴瑟、竽笙之聲，以為不樂也；非以刻鏤華文章之色，以為不美也；非以犓豢煎炙之味，以為不甘也；非以高臺厚榭邃野之居，以為不安也。雖身知其安也，口知其甘也，目知其美也，耳知其樂也，然上考之不中聖王之事，下度之不中萬民之利。是故子墨子曰：「為樂，非也。」

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/indulgence is wrong**.

**Against fate 非命**

Mozi, chapter 35

**“Three gnomons” – criteria of validity**

然則明辨此之說將柰何哉？子墨子言曰：「必立儀，言而毋儀，譬猶運鈞之上而立朝夕者也，是非利害之辨，不可得而明知也。故言必有三表。」何謂三表？子墨子言曰：「有本之者，有原之者，有用之者。於何本之？上本之於古者聖王之事。於何原之？下原察百姓耳目之實。於何用之？廢以為刑政，觀其中國家百姓人民之利。此所謂言有三表也。

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.

然則何以知命之為暴人之道？昔上世之窮民，貪於飲食，惰於從事，是以衣食1之財不足，而飢寒凍餒之憂至，不知曰『我罷不肖，從事不疾』，必曰『我命固且貧』。昔上世暴王不忍其耳目之淫，心涂之辟，不順其親戚，遂以亡失國家，傾覆社稷，不知曰『我罷不肖，為政不善』，必曰『吾命固失之。』

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."

是故子墨子言曰：「今天下之士君子，忠實欲天下之富而惡其貧，欲天下之治而惡其亂，執有命者之言，不可不非，此天下之大害也。」

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**.

**Against Ru (Confucians) 非儒**

Mozi, chapter

孔丘之齊見景公，景公說，欲封之以尼谿，以告晏子。晏子曰：「不可夫儒浩居而自順者也，不可以教下；好樂而淫人，不可使親治；立命而怠事，不可使守職；宗喪循哀，不可使慈民；機服勉容，不可使導眾。孔丘盛容脩飾以蠱世，弦歌鼓舞以聚徒，繁登降之禮以示儀，務趨翔之節以觀眾，博學不可使議世，勞思不可以補民1，…

Kong Qiu 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 be 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 Qiu 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.

孔丘窮於蔡陳之閒，藜羹不糝，十日，子路為享豚，孔丘不問肉之所由來而食；號人衣以酤酒，孔丘不問酒之所由來而飲。哀公迎孔子，席不端弗坐，割不正弗食，子路進，請曰：「何其與陳、蔡反也？」孔丘曰：「來！吾語女，曩與女為苟生，今與女為苟1義。」夫飢約則不辭妄取，以活身，贏飽則2偽行以自飾，汙邪詐偽，孰大於此！

Once, Kong Qiu 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 Qiu did not inquire whence the meat came, and ate. Zi Lu robbed some one of his garment and exchanged it for wine. Kong Qiu 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 Qiu 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!**

…倍本棄事而安怠傲，貪於飲食，惰於作務，陷於飢寒，危於凍餒，無以違之。是若人氣，鼸鼠藏，而羝羊視，賁彘起。君子笑之。怒曰：「散人！焉知良儒。」夫夏乞麥禾，五穀既收，大喪是隨，(…) 富人有喪，乃大說，喜曰：「此衣食之端也。」

A typical Confucian “keeps talking about fundamentals and avoids work, is indolent and arrogant. 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 but lacks the ability to avert them. He behaves like a beggar, grasps food like a hamster, stares blankly like a he-goat, and rises up like a pig. When the gentlemen all laugh at him, he becomes angry and exclaims, “What do undisciplined men know about a good Confucian like me?” In spring and summer, he begs for grain. After the five grains are gathered, he resorts to conducting funerals. (…) When a death takes place in a rich family he will rejoice greatly, for it is his opportunity for clothing and food.”

**Self-cultivation 修身**

Mozi, Book 1, Self cultivation 修身

Main idea: 反之身者也 – “return to yourself”

君子戰雖有陳，而勇為本焉。喪雖有禮，而哀為本焉。士雖有學，而行為本焉。是故置本不安者，無務豐末。近者不親，無務來遠。親戚不附，無務外交。事無終始，無務多業。舉物而闇，無務傳聞。

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.

(The important thing is not to fake it but to really do/be it; if the basis (the source) is not alright, no expression/product of it can be alright.)

是故先王之治天下也，必察邇來遠，君子察邇而邇脩者也。見不脩行，見毀，而反之身者也，此以怨省而行脩矣。譖慝之言，無入之耳，批扞之聲，無出之口，殺傷人之孩，無存之心，雖有詆訐之民，無所依矣。

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.

(The wise men of old, when they encountered problems, they tried to improve themselves.)

君子之道也，貧則見廉，富則見義，生則見愛，死則見哀。**四行者不可虛假，反之身者也**。藏於心者，無以竭愛。動於身者，無以竭恭。出於口者，無以竭馴。暢之四支，接之肌膚，華髮隳巔，而猶弗舍者，其唯聖人乎！

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.

**Later Mohist logic – Canons and Explanations**

Mozi, Canon II, 68:

經下: 循此循此與彼此同。說在異。

You can “that” this if and only if you both “that” this and “this” that. Explained by: their being different.

經說下: 彼：正名者彼此彼此可。彼彼止於彼，此此止於此，彼此不可。彼且此也，彼此亦可。彼此止於彼此，若是而彼此也，則彼亦且此此也。

For those who rectify names, it is admissible to “that” this and to “this” that. “That-ing” that stays confined to that; “this-ing” this stays confined to this (and) “that-ing” this is not admissible. When about to “this” that, it is likewise admissible to “that” this. If “that” and “this” stay confined to that and this, and accepting this condition you “that” this, then “this” is likewise about to be used for that. (Explanation II: 68)

Srov. Zhuangzi, Qi wu lun 齊物論

非彼無我，非我無所取。

If there weren’t the other, there would be no I; if there weren’t I, there would be nothing taken out/picked out (=ex-sisting).

Mozi, Xiao qu 小取

夫**辯**者，將以明是非之分，審治亂之紀，明同異之處，察名實之理，處利害，決嫌疑。焉摹略萬物之然，論求群言之比。**以名舉實**，以辭抒意，以說出故，以類取，以類予。有諸己不非諸人，無諸己不求諸人。

"Distinguishing" will be used to make clear the **distinction between so and not-so**; investigate the rules of order and chaos; **make clear the locations of similarity and difference**; examine the **patterns of name and stuff**; locate benefit and harm and resolve doubts. Only then **can one describe in approximation the way the myriad things are** and speak of seeking similarity of sayings. **Names are used to raise stuff; phrases are used to express intention**; explanations are used to bring out causes. Choose according to kind; offer according to kind. Having it in oneself one does not oppose it in others; lacking it in oneself one does not seek it in others.

Canon II

134. (‘Huo’ = vědět, kudy vede hranice mezi Shi/fei)

經下: 或，過名也，說在實。

經說下: 或：知是之非此也，有知是之不在此也，然而謂此南北，過而以已為然。始也謂此南方，故今也謂此南方。

(transl. TLS)

Huò (in one case...in the other case...) is a name which 'passes beyond' (huo – passing the boundary of a name, of shi/fei). Explained by: the object. Knowing that what we judge them to be neither is the place, nor is in the place, none the less we call these places the 'North' and the 'South'. Having passed beyond them we treat the already ended as so; previously we called this place 'Southern', therefore now (too) we call this place 'Southern'.

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