

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 -----	1
Chapter II	Abandoning Confucianism and Establishing Mohism, Tirelessly Doing Good: Mozi's Life Story and Campaign Against Warfare -----	9
Chapter III	The Torch of Learning is Passed Down, the New Generation Improves on the Old: Later Mohist Schools and Activities -----	29
Chapter IV	All-Embracing Learning, a Unique School of Thought: The Major Works of Mohism -----	49
Chapter V	Pursuing True Knowledge, Unusual Luster Exhibited in Profusion: The Major Accomplishments of the "Mohist Canon" -----	63
Chapter VI	Frugality Leads to Flourishing, Indulgence Leads to Destruction: Mohist Economic Thought -----	79
Chapter VII	Embracing Universal Love, Engaging in What is Mutually Beneficial: The Ethical Thinking of Mohism -----	89
Chapter VIII	Against Offensive Warfare and Saving through Defensive Warfare, Aggressive Defense: Mohist Military Thought -----	101
Chapter IX	Venerate Heaven and Serve Ghosts, Setting up Religion to Teach the Way of the Spirits: Religious Doctrines of Mohism -----	113
Chapter X	Powerful Teaching and Powerful Learning, Practicing What He Preached: Mozi's Educational Thought -----	125
Chapter XI	Founder of Materialism, Profound Thinker and Skilled Debater: The "Three Criteria" of Mohism -----	145
Chapter VII	Meritocracy and the Advocacy of Unity: Mozi's Political Thought -----	151
Chapter XIII	From Apogee to Decline, after Misfortune Comes Good Fortune: The Decline and Renaissance of Mohism -----	163
Chapter XIV	A Thousand Years of Continuity, His Undying Spirit: The Influence of Mohism -----	183
Translator's Note	-----	190

一 群雄并起，乱世奇葩	
——墨学产生的文化渊源与社会背景	1
二 弃儒立墨，行义不倦	
——墨子的生平事迹与止战游说	9
三 薪尽火传，后来居上	
——墨家后学的派别及活动	29
四 包罗万象，独树一帜	
——墨家的主要著作	49
五 探求真知，异彩纷呈	
——《墨经》的主要成就	63
六 俭节则昌，淫佚则亡	
——墨家的经济思想	79
七 兼相爱，交相利	
——墨家的伦理思想	89
八 非攻救守，积极防御	
——墨家的军事思想	101
九 尊天事鬼，神道设教	
——墨家的宗教学说	113
十 强教强学，言传身教	
——墨家的教育思想	125
十一 唯物师祖，精思巧辩	
——墨家的“三表法”	145
十二 任人唯贤，倡导统一	
——墨家的政治思想	151
十三 由盛而衰，否极泰来	
——墨学的衰亡与复兴	163
十四 绵延千年，精神不灭	
——墨学的影响	183
译后记	190

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。

的不同派别。这是因为战国时期诸侯地域割据，由于各地的政治环境和人文地理不尽相同，墨学在发展过程中受到不同文化的熏陶和影响。随着时间的推移，不同地域的墨家在学术主张和行事作风等方面的差别越来越大，分歧也越来越多，久而久之，自然会形成不同的派别。

除此之外，争夺巨子之位也是墨家分化的重要原因。庄子在论述墨家分化现象时曾说墨家各派“以巨子为圣人，皆愿为之尸，冀得为其后世，至今不决”^❶。在先秦时期，“尸”一般是指祖先。祭祀时，由被祭者的下级或晚辈装扮成被祭者的神像，这就是“尸”。由此可见，庄子时墨家已无巨子，因此，旧有巨子就成为墨者们祭祀的对象。而巨子腹䵍只是略早于庄子，那么墨家最后一位巨子很有可能就是腹䵍，或者是先于庄子而卒的腹䵍的继任者。也许是猝死使最后一位巨子来不及指定自己的接班人，也许是别的什么原因，墨家巨子之位失传了。墨家集团一时群龙无首，各地墨者首领都想成为下一任巨子，斗争愈演愈烈，导致墨家不断分化。

墨学发于鲁、兴于宋，然后转移到楚，最后西移至秦，在不同区域形成了不同墨家流派。虽然各派之间互谓“别墨”、互争正宗，但彼此的辩诘和驳难并未影响墨学的演进与发展。由这些墨家弟子精心总结的墨子学说，不断地给墨学注入新鲜血液，最终成就了《墨子》一书。

❶ 《庄子·天下》

❶ Zhuangzi, “The World.”