



From Jane's Weibo article column: It is simple to be healthy and happy

## 浅谈《史记·论六家要旨》对现代生活的启发（四）

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### 勤劳俭朴的墨家

Talking about the Inspiration of "Historical Records. On the Essentials of Six Schools" to Modern Life

#### Chapter 4

#### Industrious and Frugal Mohists

墨家的创始人是墨子。墨子的思想对我们中华民族的影响是很大的。2016年，中国发射了全球首颗量子科学实验卫星称为“墨子号”，用来纪念墨子。

The founder of Mohism is Mozi. Mozi's thoughts have a great influence on the Chinese people. In 2016, China launched the world's first quantum science experiment satellite called "Mozi" to commemorate him.

秦汉以前，中国文化是以儒墨道三家为主流。佛教是在汉明帝的时候才传入中国，然后在唐代的时候到达鼎盛时期，在宋代继续发扬光大，跟本土中国文化融合，进而形成了唐宋以后中国文化以儒释道三家为主流文化。儒家，墨家同为春秋战国时期显学派系，当时有“不入于儒，即入于墨”之说。到了战国后期，墨家又分为秦墨，楚墨和齐墨的三个学派，甚至当时的墨学影响超过儒家。孟子也曾说“天下之言，不归杨（杨朱）则归墨（墨子）”。因此，太史公同样把墨家的学派放在重要的地位。

Before the Qin and Han Dynasties, Chinese culture was dominated by the three schools of Confucianism, Mohism and Taoism. Buddhism was introduced to China during the reign of Emperor Ming of the Han Dynasty, reached its peak in the Tang Dynasty (618-907 CE), continued to flourish in the Song Dynasty (960-1279), and merged with the native Chinese culture, and then formed the mainstream culture of Confucianism, Buddhism and Taoism in Chinese culture after those dynasties ended. Confucianism and Mohism were both prominent schools in the Spring and Autumn and Warring States Periods. At that time, there was a saying that "if you don't join Confucianism, you will join Mohism". In the late Warring

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States period, Mohism was divided into three schools of Qin Mo, Chu Mo and Qi Mo, and even Mohism at that time had more influence than Confucianism. Mencius also said, "If the words of the world do not belong to Yang (Yang Zhu), then they belong to Mo (Mozi)". Therefore, Tai Shigong also put the Mohist school in an important position.

我们先看太史公的论述：

Let's first look at Tai Shigong's discussion:

**墨者俭而难遵，是以其事不可遍循；然其强本节用，不可废也。**

**“Mohists are frugal but difficult to follow, so they cannot be followed everywhere; however, they are strong and irreplaceable.”**

墨家的学派要求生活俭朴，一般的人很难忍受，这样的要求不能够让大多数的人遵循和效法。然而，墨家的优点是强调回归根本，节约用度，这样的好习惯不可以被人们放弃。

The Mohist school requires a frugal life, which is difficult for ordinary people to bear. Such requirements cannot be followed and imitated by most people. However, the advantage of Mohism is that it emphasizes returning to the basics and living with proper savings and a frugal lifestyle. Such good habits are not to be abandoned.

**墨者亦尚尧舜道，言其德行曰：“堂高三尺，土阶三等，茅茨不翦，采椽不刮。食土簋，啜土刑，粝粱之食，藜藿之羹。夏日葛衣，冬日鹿裘。”其送死，桐棺三寸，举音不尽其哀。教丧礼，必以此为万民之率。使天下法若此，则尊卑无别也。夫世异时移，事业不必同，故曰“俭而难遵”。要曰强本节用，则人给家足之道也。此墨子之所长，虽百长弗能废也。**

墨家学派是崇尚尧舜的生活方式的。以勤俭朴实而为美德的生活方式是：“住的是矮矮的只有三尺高的茅草屋，用土做的台阶只有三阶，屋顶的茅草也不加修剪，搭建房子用的树木条也不用刮削。吃饭和喝水用的容器是最简单的土烧容器（陶器）。饮食上吃的是粗粮和野菜羹。夏天穿粗布做的衣服，冬天就裹一个鹿皮取暖就可以了。”墨家学派的弟子的葬礼非常简朴，只做一副薄三寸的棺材就行了，送葬的人也不会像普通人放声悲痛大哭，而是非常有节制。墨家提倡所有的人都以这样的标准来办丧礼。如果所有的人都按照墨家的俭朴标准而生活，那么就能实现天下大同，天下的人民就能实现平等，就没有贵贱富贵之分了。但是，时代也在变，每一代人在变，每个人做的

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行业和职业都不一样，所以，这样特别俭朴清苦的生活方式很难让大多数的人都接受。但是墨家学派倡导的“强本节用”，回归根本和俭朴节约的生活理念，是人们能够养家糊口和逐渐富足的根本道理。这是墨家学派的长处，即使学了其他百家的长处，也不能放弃墨家的俭朴节约的生活习惯。

**“The Mohist school advocated the way of life of Yao and Shun. This way of life valued thrift and saw simplicity as a virtue: "I live in a short thatched house that is only three feet high, and the steps made of earth are only three steps. Scraping. The containers for eating and drinking are the simplest soil-fired containers (pottery). The diet is coarse grains and wild vegetable soup. In summer, they wear coarse cloth clothes, and in winter they wrap up in a buckskin for warmth." Funerals of the school's disciples are very simple, they just make a coffin three inches in thickness, and the mourners do not cry like ordinary people, but exercise restraint. Mohists advocate that all people hold funerals according to this standard. If all live according to the frugal standards of Mohism, then the great harmony of the world will be realized, people will be equal, and there will be no distinction between high and low, rich and noble. However, the times are also changing, each generation is different, and everyone's industry and occupation have distinctions. Therefore, it is difficult for most people to accept such a particularly frugal and poor lifestyle. However, the "strengthening the basics and saving the use" advocated by the Mohist school, returning to the basics and the life philosophy of frugality, is the fundamental principle for people to support their families and gradually become rich. This is the strength of the Mohist school. Even if you learn the strengths of other schools, you can't give up its frugal living habits.”**

墨子的全名是墨翟，他的学问和本事都很大，是一个非常有传奇色彩的人物。墨子是宋人的后裔，宋就是殷商的后裔，所以墨子的思想，继承了殷商的传统，不但“尚天”，也尚鬼。所以，民间所流传鬼会找坏人的观念，并非孔子思想，而是墨子思想的传承。墨子效法大禹治水的精神，在生活上完全走大禹的路线，生活上非常勤劳而俭朴。墨子的思想是摩顶放踵，以利天下。为了天下人的利益，自己可以完全无私地奉献，从头顶到足心，都可以牺牲。

Mozi's full name was Mo Di. He is a legendary figure, renowned for his knowledge and ability. Mozi is a descendant of Song people, and Song Dynasty is a descendant of Yin and Shang. Therefore, Mozi's thoughts inherited the tradition of Yin and Shang, not only "elevating heaven", but also honoring ghosts. Therefore, the concept that ghosts will find bad people was not spread by Confucianism, but the inheritance of Mozi's thought. Mozi imitated Dayu's spirit of water control, completely followed Dayu's line in life, and lived diligently and frugally. Mozi's thinking was to sacrifice his whole body from top to heels to

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benefit the world. For the benefit of the people, I can give completely selflessly, from the top of my head to the soles of my feet, I can sacrifice.

墨子有侠义精神，就是我们常说的“路见不平，拔刀相助”。直到现在，我们中华民族的血液里，还流淌着墨子这种侠义的精神。侠义精神就是见义勇为，帮助弱小，困难或者痛苦的人。有一次，楚国要想攻打宋国，墨子就到楚国去，劝楚国不要出兵攻打宋国。当时楚国有名的公输班，就是我们大家都熟悉的工匠祖师鲁班，发明了许多攻城工具和武器。墨子说，你这些武器没有用，我有办法破解你这些武器。如果你不信，我们可以比试一下。公输班就把他设计制造的工具武器都拿出来演练，都被墨子一一破解了。公输班最后没有办法，就说，我还有一个武器没有拿出来。墨子说，我知道你想怎么样，你想把我杀掉。但是，我既然敢来，就不怕您杀我。我有很多学生，我的本事都已经传授给他们了，他们的本事跟我一样好，甚至比我还高明。你今天杀了我，将来有千千万万个墨子站出来对付你们楚国，绝对不允许你发动侵略战争。就这样，墨子一个人就平息了一场宋国和楚国的战争。

Mozi had a chivalrous spirit, and it is often said "when the road is uneven, draw your sword to help". To this day, the chivalrous spirit of Mozi still flows in the blood of the Chinese nation. The spirit of chivalry is to act bravely and help the weak, difficult or suffering people. Once, when Chu State wanted to attack Song State, Mozi went to Chu State to persuade it not to send troops. At that time, the famous Gongshu Ban of Chu State was Lu Ban, the renowned craftsman patriarch, who invented many tools and weapons for siege. Mozi said, your weapons are useless, I have a way to break your weapons. If you don't believe me, we can try it out. Gongshuban took out all the tools and weapons he designed and manufactured for practice, and Mozi cracked them one by one. In the end, Gongshuban had no choice but to say, I still have a weapon that I haven't brought out. Mozi said, I know what you want, you want to kill me. However, since I dared to come, I am not afraid. I have many students to whom I have taught my skills, and they are as good as I am, or even better. If you kill me today, tens of thousands of Mozi will stand up to deal with the Chu State, and you will never be allowed to launch a war of aggression. In this way, Mozi alone quelled a war between Song and Chu.

墨子收了很多学生，就是当时的墨家。墨家是中国最早的民间组织，有着严格的纪律，墨家在战国时期的势力非常大，他们把维护公理与道义看作是义不容辞的责任。墨子的学生叫做“巨子”，当时各国都有巨子，每个巨子都领导一部分墨家的成员，称为“墨者”，墨者中从事商谈辩论的人称为“墨辩”；行走江湖，行侠仗义的墨者，称为“墨侠”。所谓“墨子之门多勇士”，“墨子服役者百八十人，皆可使赴火蹈刃，死不还

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踵”。墨子对于“勇敢”有非常清楚的见解，他说：“天下莫不予其所好，夺其所恶。今子闻其乡有勇士而斗而杀之，是恶勇，非好勇。”意思是，世界上的人，都是会保护照顾自己喜爱的，丢弃或者销毁自己厌恶的。一个人要是听到哪里有勇士就去跟他比武甚至杀死他，这是恶性的勇，不是真正的勇敢。墨子提倡的真正的勇敢，不是争强好胜，去与人打斗，甚至杀人，而是为了天下苍生的安宁幸福生活，在关键时刻挺身而出，义不容辞。这才是大勇。人类历史上发动侵略战争的人，都是恶勇，为了个人私欲，穷兵黩武，弄得生灵涂炭，家破人散，最终害人害己。

Mozi accepted many students, forming the original Mohist School. The Mohist School is the earliest non-governmental organization in China, and was characterised by strict discipline. The Mohist School was very powerful during the Warring States Period, and regarded the maintenance of justice and morality as its bounden duty. Mozi's students were called "Juzi". At that time, there were giants in every country, and each giant led some members of the Mohist school, called "Mozhe". A chivalrous Mohist is called "Mohist". The so-called "Mozi's disciples are many warriors", "Mozi has a hundred or eighty people who serve, all of whom can fight fire and death, and die without repaying their heels." Mozi had a very clear view on "bravery". He said: "There is no one in the world who does not give what he likes and takes away what he hates. Today, when you hear that there are warriors in your hometown, you fight and kill them. This is evil courage, not love for courage." It means that people in the world will protect and take care of what they love, and discard or destroy what they hate. If a person hears that there is a warrior somewhere, he will compete with him or even kill him. This is vicious courage, not real bravery. The real bravery advocated by Mozi is not to be competitive, to fight or even kill people, but to stand up at critical moments for the sake of the peace and happiness of the common people in the world. This is great courage. In the history of mankind, those who launched aggressive wars were all vicious. For their own selfish desires, they resorted to militarism.

古人说：“由俭入奢易，由奢入俭难。”意思是，人们的生活由节俭进入奢侈很容易，由奢侈进入节俭就困难了。当人们的生活越来越富裕的时候，奢侈与浪费的事情就开始越来越多。奢侈和浪费，从古至今一直存在，我们这个时代的人，比起 2000 年前的人，实在是有过之而无不及，现代都市人更加奢侈和浪费。

The ancients said: "It is easy to go from frugality to extravagance, but difficult to go from luxury to frugality". As people's lives become richer, there are more extravagances and opportunities for waste. Extravagance and waste have always existed. Compared with people 2000 years ago, people in our era are even worse. Modern urbanites are even more extravagant and wasteful.

怎样能够勤俭持家，避免入不敷出？这都是我们现代人需要仔细考虑的事情。现代西方经济学推崇“消费刺激经济”，人们可以贷款买任何东西，实际上的本质是，我们

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不仅花掉了我们现存的钱，而且还花掉了未来的收入。现在的房子，车子，家用电器，家里的任何东西都可以贷款和分期付款，这是很危险的事情。如果不懂得合理安排和计划，一夜之间就可能一无所有。

How can we be diligent and thrifty at home to make ends meet? These are all things that modern people need to consider carefully. Modern western economics advocates "consumption stimulates the economy". People can borrow money to buy anything. In fact, the essence is that we not only spend our existing money, but also spend our future income. Now houses, cars, household appliances, and everything in the family can be loaned and paid in installments, which is a very dangerous thing. If you don't know how to arrange and plan properly, you may have nothing overnight.

我们中国人的传统是都习惯存钱的，然后存够了一笔钱，再去买一样东西。如果买不起，就再等等。俗话说：“不要打肿脸，充胖子”，就是说，人们应当量力而行，不要做超出自己能力范围以外的事情。这些道理都是我们从小就懂的，强本节用，回归我们中国人的俭朴节约的好习惯，才是生活富足的基础和硬道理。我们从小就会念：“锄禾日当午，汗滴禾下土，谁知盘中餐，粒粒皆辛苦。”现在经常看到餐厅里面的聚餐，剩下了很多饭菜，就觉得很难过。从黄帝，到尧舜禹，到墨子，直到现在，勤劳俭朴的生活习惯，并不是吝啬，而是我们中华民族几千年的传统美德，我们需要重新找到自己的根，找到人生幸福的基本点。

The Chinese are accustomed to saving money, and then we save enough money to buy something. If you can't afford it, just wait. As the saying goes: "Don't swell your face and make yourself fat", that is to say, people should do what they can and don't do things beyond their ability. We have understood these principles since we were young, and it is the foundation and hard truth of a rich life that we should use our basic principles and return to traditional Chinese habits of frugality. When we were young, we would read: "When the day of hoeing is at noon, sweat drips down to the soil, but the food on the plate is hard-working." Now I often see diners in restaurants, and I feel sad when there is a lot of food left over. From the Yellow Emperor, to Yao, Shun and Yu, to Mozi, until now, the hardworking and frugal living habits are not stingy, but the traditional virtues of the Chinese nation for thousands of years. We need to find our roots again and find the basic point of happiness in life .

墨家学派的内容很多，从哲学，逻辑学，心理学，伦理学，教育学，到自然科学，物理学，几何学，代数学，光学等等，有待我们现代人自己继续去研究和发扬。

The Mohist school is abundant with teaching, from philosophy, logic, psychology, ethics, pedagogy, to natural science, physics, geometry, algebra, optics, etc., waiting for modern people to continue to study and develop.