

<<英译墨子全书>>

图书基本信息

书名：<<英译墨子全书>>

13位ISBN编号：9787100064903

10位ISBN编号：7100064902

出版时间：2009-6

出版时间：商务印书馆

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页数：464

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内容概要

Motzu is a sage of China and a great personality of the world. His religious thoughts, such as on the Will of Heav-en and Universal Love, may be as highly respected as those of Jesus Christ; his political theories, such as on Identifica- tion with the Superiors and Identifition with the Elites, may be compared to those of Karl Marx; and his scientific princi- ples, such as on Physics and Optics, may be considered as advanced as those of Albert Einstein. Thus, Professor Li- ang Chichao, one of the most prestigious contemporary Chi- nese scholars, once said that Motzu is little Christ but a great Marx.

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人国而不存其士，则亡国矣。

见贤而不急，则缓其君矣。

非贤无急，非士无与虑国。

缓贤忘士，而能以其国存者，未曾有也。

昔者，文公出走而正天下，桓公去国而霸诸侯，越王勾践遇吴王之丑，而尚摄中国之贤君。

三子之能达名成功于天下也，皆于其国抑而大丑也。

太上无败，其次败而有以成，此之谓用民。

吾闻之曰：“非无安居也，我无安心也；非无足财也，我无足心也。

”是故君子自难而易彼，众人自易而难彼。

君子进不败其志，内究其情。

虽杂庸民，终无怨心，彼有自信者也。

是故为其所难者，必得其所欲焉；未闻为其所欲，而免其所恶者也。是故倡臣伤君，谄下伤上。

君必有弗弗之臣，上必有谄谄之下。

分议者延延，而支苟者谄谄，焉可以长生保国。

臣下重其爵位而不言，近臣则暗，远臣则鸣唝，怨结于民心。

谄谀在侧，善议障塞，则国危矣。

桀纣不以其无天下之士邪，杀其身而丧天下。

故曰：归国宝，不若献贤而进士。

今有五锥，此其钻，钻者必先挫；有五刀，此其错，错者必先靡。

是以甘井近竭，招木近伐，灵龟近灼，神蛇近暴。

是故比干之殪，其抗也；孟贲之杀，其勇也；西施之沉，其美也；吴起之裂，其事也。

故彼人者，寡不死其所长。

故曰：太盛难守也。

故虽有贤君，不爱无功之臣；虽有慈父，不爱无益之子。

是故不胜其任，而处其位，非此位之人也；不胜其爵，而处其禄，非此禄之主也。

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