

<<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.

## 书籍目录

Preface  
 Chapter 1 Beloving the Scholars  
 Chapter 2 Self-Cultivation  
 Chapter 3 On Dyeing and Influencing  
 Chapter 4 On the Normal Standards  
 Chapter 5 The Seven Troubles  
 Chapter 6 Over-Indulgence  
 Chapter 7 On Three Objections  
 Chapter 8 Esteem of the Virtuous ( I )  
 Chapter 9 Esteem of the Virtuous ( II )  
 Chapter 10 Esteem of the Virtuous ( III )  
 Chapter 11 Esteem of the Identified ( I )  
 Chapter 12 Esteem of the Identified ( II )  
 Chapter 13 Esteem of the Identified ( III )  
 Chapter 14 Universal Love ( I )  
 Chapter 15 Universal Love ( II )  
 Chapter 16 Universal Love ( III )  
 Chapter 17 Against the Offensive War ( I )  
 Chapter 18 Against the Offensive War ( II )  
 Chapter 19 Against Offensive War ( III )  
 Chapter 20 Moderation in Expenditure ( I )  
 Chapter 21 Moderation in Expenditure ( II )  
 Chapter 25 Moderation in Funeral ( III )  
 Chapter 26 The Will of Heaven ( I )  
 Chapter 27 The Will of Heaven ( II )  
 Chapter 28 The Will of Heaven ( III )  
 Chapter 31 Explaining Ghosts ( III )  
 Chapter 32 Against Epicurism ( I )  
 Chapter 35 Against Fatalism ( I )  
 Chapter 36 Against Fatalism ( II )  
 Chapter 37 Against Fatalism ( III )  
 Chapter 39 Against Confucianism ( III )  
 Chapters 40--41 The Canons and Their Explanations ( I )  
 Chapters 42--43 The Canons and Their Explanations ( II )  
 Chapter 44 The Major Propositions  
 Chapter 45 The Minor Propositions  
 Chapter 46 Keng Chu  
 Chapter 49 Questions of the Lords  
 Chapter 50 Challenges of Gong Shu  
 Chapter 52 Preparation for City Defense  
 Chapter 53 Defense Against Overlooks  
 Chapter 56 Defense Against Ladders  
 Chapter 58 Defense Against Flooding  
 Chapter 61 Defense Against Sudden Attack  
 Chapter 62 Defense Against Tunnels  
 Chapter 63 Defense Against Mass Infantry  
 Chapter 69 On Flags and Pennons  
 Chapter 70 On Orders and Commendations  
 Chapter 71 Miscellaneous Defense.....

## 章节摘录

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，远臣则鸣唼，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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