



# The *Mozi* 墨子

- From whose perspective?
  - The ruler or the ruling class
  - The top-down perspective, particularly in Honoring the Worthy
  - Top-down moral Influence
  - 富之, 貴之, 敬之, 譽之 (p. 62)
  - Cf. equality or anti-aristocratic position (p. 64)
- The position of Mozi in this description?
  - 子墨子
  - A savior?
  - Learning the solutions to the facing problems
  - Similar to oracles?
- The Ultimate End?
- Order (治): Moral Uniformity and political Unity
- How to achieve it
  - political organizations from the top to the bottom
  - Administrative means
  - Punitive Means
- Definitions of Benevolence (仁) and Righteousness (義)
  - Cf. Compassion

- Comparing the *Mozi* to the *Mencius* and the *Xunzi*
  - On the description of the primitive stage of history (in *Obeying One's Superior*, p. 65)
    - 其語人異義
  - On the origin of culture, government and rulership, : Or on what ground he justified the political leadership or authority?
  
- The structure of political system and its functions (in *Obeying One's Superior*)
  - 正長 (政長) 天子 → 三公 → 諸侯 → 里長 → 鄉長
  - Mutual surveillance, the top-down moral influence
  - Moral uniformity and the unity of political system
    - 壹同鄉(國, 天下)之義
    - The meaning of 成均

## ■ Chap. 16: Impartial Caring (兼愛 下)

### □ The definition of 仁人: 利害

- CF. Mencius

### □ 兼 vs. 別

- The Focus of Criticism

- CF. Confucian views on human relations

- Particularly, 義 and 禮 (distinction and discriminations)

### □ On what ground Mozi supported it?

- Does the motivation to practice impartial caring come from a sense of moral duty?

- 高士, 明君

- Consequentialist Approach

- 擇士, 民從

- Self-interests?

- Historical Approach

- 可用, 不可為

- The sage rulers of antiquity

- The Heaven's attitude or principle in caring for others.

- See “天志 上” (Heaven's Will) p. 93

- Chap. 35 For Moderation in Funerals (節葬下)
  - 仁者之爲天下度也，辟之無以異乎孝子之爲親度也 °
    - The Objectives: 富, 衆, 治
    - The Capacities: 力, 財, 智
    - The Meaning of 仁 and 義: Utilitarian Approach
  - Orthodoxy and Heterodoxy
    - The same root but two difference branches (p. 81)
      - The Way of Yao, Shun, Yu, Tang, Wen, and Wu
  - The Issue: 厚葬久喪
    - Why are they wrong?
      - Prohibiting all kinds of people from achieving the desires objectives:
    - An Alternative offered by the Mozi
      - P. 86
      - On what ground did he justify it? Rationality or Historical Evidence
      - CF. Confucius. “吾從周”
  - The meaning of moderation (節)
    - neither deficient or excessive

- Chap. 26. Heaven's Will (天志)
  - The reason one must obey Heaven's Will
    - 焉而晏日焉而得罪，將惡避逃之？
  - The meaning of Heaven's Will
    - 天亦何欲何惡？天欲義而惡不義
  - From what one can learn Heaven's will?
    - CF. Oracle bones
    - The ultimate standard of learning and judging Heaven's will
      - Consequences in human affairs
      - ← 天人感應
      - But ultimately, Anthro-centric Approach: 義
  - Where the ultimate authority is located?
    - 有天子政之 versus 有天政之
    - 夫義者政也
  - Impartiality as One of the highest order Principles and its application to governance
    - 何以知天之愛天下之百姓？以其兼而明之
    - 我得天下之明法以度之