SAGESQUOTE

Mozi

墨子

35 QUOTES

Mozi (墨子)

The rival of Confucius: impartial care, useful work, and no aggressive war.

MOHISM

墨

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Inside this collection

Every entry below gives four things: the saying in English, the original Chinese as it stands in the text, the book or chapter it comes from, and who translated that line. Nothing here is copied from a modern edition.

- **35** sayings from Mozi (墨子).
- Each line is labelled with its translator — either a named public-domain source or SagesQuote's own rendering from the Chinese.
- No public-domain English translation of this text could be verified, so every saying was translated for SagesQuote directly from the received Chinese text.
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Mozi (墨子). Mozi ran a disciplined movement of craftsmen and defenders of besieged cities. He argued that partiality is the root of all disorder, that offices should go to the able rather than the well-born, and that wasteful ritual and offensive war are theft on a grand scale.

01 Love all alike, and benefit one another.

兼相愛，交相利。

Mozi (墨子), "Universal Love II" 兼愛中, Chapter 14
Translated for SagesQuote

02 The sage who takes ordering the world as his task must know where disorder arises; only then can he bring order.

聖人以治天下為事者也，必知亂之所自起，焉能治之。

Mozi (墨子), "Universal Love I" 兼愛上, Chapter 14
Translated for SagesQuote

03 Where does disorder come from? It comes from people not loving one another.

亂何自起？起不相愛。

Mozi (墨子), "Universal Love I" 兼愛上, Chapter 14
Translated for SagesQuote

04 A son loves himself and not his father, so he harms his father to benefit himself.

子自愛不愛父，故虧父而自利。

Mozi (墨子), "Universal Love I" 兼愛上, Chapter 14
Translated for SagesQuote

05 Each high officer loves his own house and not the houses of others, so he disrupts other houses to benefit his own.

大夫各愛其家，不愛異家，故亂異家以利其家。

Mozi (墨子), "Universal Love I" 兼愛上, Chapter 14
Translated for SagesQuote

06 Each feudal lord loves his own state and not the states of others, so he attacks other states to benefit his own.

諸侯各愛其國，不愛異國，故攻異國以利其國。

Mozi (墨子), "Universal Love I" 兼愛上, Chapter 14
Translated for SagesQuote

07 If the world practiced universal love, loving others as one loves oneself, would there still be anyone who failed in filial devotion?

若使天下兼相愛，愛人若愛其身，猶有不孝者乎？

Mozi (墨子), "Universal Love I" 兼愛上, Chapter 14
Translated for SagesQuote

08 When all under heaven love one another, there is order; when they hate one another, there is disorder.

天下兼相愛則治，交相惡則亂。

Mozi (墨子), "Universal Love I" 兼愛上, Chapter 14
Translated for SagesQuote

09 Those who love others are surely loved by them in return; those who benefit others are surely benefited by them in return.

夫愛人者，人必從而愛之；利人者，人必從而利之。

Mozi (墨子), "Universal Love II" 兼愛中, Chapter 14
Translated for SagesQuote

10 Regard another's state as you regard your own, another's house as your own, another's person as your own.

視人之國若視其國，視人之家若視其家，視人之身若視其身。

Mozi (墨子), "Universal Love II" 兼愛中, Chapter 14
Translated for SagesQuote

11 The work of the benevolent person is to devote himself to promoting what benefits the world and removing what harms it.

仁人之事者，必務求興天下之利，除天下之害。

Mozi (墨子), "Universal Love III" 兼愛下, Chapter 16
Translated for SagesQuote

12 Suppose someone enters another's orchard and steals the peaches and plums. All who hear of it condemn him, and those in authority punish him if they catch him. Why? Because he harms others to benefit himself.

今有一人，入人園圃，竊其桃李，眾聞則非之，上為政者得則罰之。此何也？以虧人自利也。

Mozi (墨子), "Condemnation of Offensive War I" 非攻上, Chapter 17
Translated for SagesQuote

13 The more one harms others, the worse the lack of benevolence and the heavier the offense.

苟虧人愈多，其不仁茲甚，罪益厚。

Mozi (墨子), "Condemnation of Offensive War I" 非攻上, Chapter 17
Translated for SagesQuote

14 To kill one person is called unrighteousness, and it incurs one capital crime.

殺一人謂之不義，必有一死罪矣。

Mozi (墨子), "Condemnation of Offensive War I" 非攻上, Chapter 17
Translated for SagesQuote

15 Yet when it comes to the greatest wrong of all, attacking another state, people do not condemn it; they praise it and call it righteousness.

今至大為攻國，則弗知非，從而譽之，謂之義。

Mozi (墨子), "Condemnation of Offensive War I" 非攻上, Chapter 17
Translated for SagesQuote

16 Officials are not permanently noble, and commoners are not forever base. Promote those with ability; demote those without.

官無常貴，而民無終賤。有能則舉之，無能則下之。

Mozi (墨子), "Exaltation of the Virtuous I" 尚賢上, Chapter 8
Translated for SagesQuote

17 Even among farmers and workers in the shops, promote those who have ability.

雖在農與工肆之人，有能則舉之。

Mozi (墨子), "Exaltation of the Virtuous I" 尚賢上, Chapter 8
Translated for SagesQuote

18 What those above affirm, all must affirm; what those above deny, all must deny.

上之所是，必皆是之；所非，必皆非之。

Mozi (墨子), "Conformity to the Superior I" 尚同上, Chapter 11
Translated for SagesQuote

19 Only by unifying the standards of the world can the world be well ordered.

唯能壹同天下之義，是以天下治。

Mozi (墨子), "Conformity to the Superior III" 尚同下, Chapter 13
Translated for SagesQuote

20 To cut out useless expenditure is the way of the sage-kings and a great benefit to the world.

去無用之費，聖王之道，天下之大利也。

Mozi (墨子), "Economy of Expenditure I" 節用上, Chapter 20
Translated for SagesQuote

21 Elaborate funerals and prolonged mourning really cannot enrich the poor, increase the few, steady what is endangered, or bring order out of disorder.

厚葬久喪，實不可以富貧眾寡、定危治亂。

Mozi (墨子), "Moderation in Funerals III" 節葬下, Chapter 25
Translated for SagesQuote

22 The people have three troubles: the hungry get no food, the cold get no clothing, the toiling get no rest.

民有三患：飢者不得食，寒者不得衣，勞者不得息。

Mozi (墨子), "Condemnation of Music I" 非樂上, Chapter 32
Translated for SagesQuote

23 Exert yourself and there will be order; fail to exert yourself and there will be disorder. Exert yourself and there will be peace; fail to exert yourself and there will be danger.

強必治，不強必亂；強必寧，不強必危。

Mozi (墨子), "Anti-Fatalism III" 非命下, Chapter 37
Translated for SagesQuote

24 Heaven desires righteousness and hates unrighteousness.

天欲義而惡不義。

Mozi (墨子), "The Will of Heaven I" 天志上, Chapter 26
Translated for SagesQuote

25 Those who follow the will of Heaven practice universal love and mutual benefit, and are surely rewarded; those who oppose it hate one another and harm one another, and are surely punished.

順天意者，兼相愛，交相利，必得賞；反天意者，別相惡，交相賊，必得罰。

Mozi (墨子), "The Will of Heaven I" 天志上, Chapter 26
Translated for SagesQuote

26 The will of Heaven is that great states should not attack small states, and great houses should not disrupt small houses.

天之意，不欲大國之攻小國也，大家之亂小家也。

Mozi (墨子), "The Will of Heaven II" 天志中, Chapter 27
Translated for SagesQuote

27 Heaven's action is vast and impartial; its giving is abundant, yet it claims no merit.

天之行廣而無私，其施厚而不德。

Mozi (墨子), "On the Necessity of Standards" 法儀, Chapter 4
Translated for SagesQuote

28 Heaven surely blesses those who love and benefit others; Heaven surely brings calamity on those who hate and harm others.

愛人利人者，天必福之；惡人賊人者，天必禍之。

Mozi (墨子), "On the Necessity of Standards" 法儀, Chapter 4
Translated for SagesQuote

29 Dyed in blue, it becomes blue; dyed in yellow, it becomes yellow.

染於蒼則蒼，染於黃則黃。

Mozi (墨子), "That Which Is Dyed" 所染, Chapter 3
Translated for SagesQuote

30 The way of the gentleman: in poverty he shows integrity, in wealth he shows righteousness, toward the living he shows love, toward the dead he shows grief.

君子之道也，貧則見廉，富則見義，生則見愛，死則見哀。

Mozi (墨子), "Self-Cultivation" 修身, Chapter 2
Translated for SagesQuote

31 Where the will is not firm, wisdom does not reach far; where words are not trustworthy, action bears no fruit.

志不強者智不達，言不信者行不果。

Mozi (墨子), "Self-Cultivation" 修身, Chapter 2
Translated for SagesQuote

32 A name cannot be won by taking shortcuts, nor a good reputation established by clever tricks.

名不可簡而成也，譽不可巧而立也。

Mozi (墨子), "Self-Cultivation" 修身, Chapter 2
Translated for SagesQuote

33 Whenever you enter a state, you must choose the right task and set to work on it. If the state is benighted and disordered, teach it to exalt the virtuous and to agree with those above. If the state is poor, teach it frugality and moderation in funerals. If the state delights in music and wallows in indulgence, teach it to condemn music and to reject fatalism. If the state is licentious and lacks propriety, teach it to revere Heaven and serve the spirits. If the state is bent on seizure and aggression, teach it universal love and condemning offensive war.

凡入國，必擇務而從事焉。國家昏亂，則語之尚賢、尚同；國家貧，則語之節用、節葬；國家喜音湛湎，則語之非樂、非命；國家淫僻無禮，則語之尊天、事鬼；國家務奪侵凌，即語之兼愛、非攻。

Mozi (墨子), "Lu's Question" 魯問, Chapter 49
Translated for SagesQuote

34 Benevolence is love put into practice. Righteousness is benefit. Propriety is respect.

仁，體愛也。義，利也。禮，敬也。

Mozi (墨子), "The Canons I" 經上, Chapter 40
Translated for SagesQuote

35 Benefit is what one is glad to receive; harm is what one hates to receive.

利，所得而喜也。害，所得而惡也。

Mozi (墨子), "The Canons I" 經上, Chapter 40
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ONE TO KEEP

Love all alike, and benefit one another.

兼相愛，交相利。

— Mozi (墨子), “Universal Love II” 兼愛中, Chapter 14

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