

Mozi Basic Writings

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Mozi (fifth century B.C.) was an important political and social thinker and formidable rival of the Confucianists. He advocated universal love -- his most important doctrine according to which all humankind should be loved and treated as one's kinfolk -- honoring and making use of worthy men in government, and identifying with one's superior as a means of establishing uniform moral standards.

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[Burton Watson, Mozi: Basic Writings - PhilPapers](#)

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Mozi : Basic Writings. 3.5 (108 ratings by Goodreads) Paperback. Translations from the Asian Classics. English. Translated by Burton Watson. Share. Mozi (fifth century B.C.) was an important political and social thinker and formidable rival of the Confucianists.

[Mozi - Basic Writings](#)

Burton Watson's 1963 Basic Writings contains a useful introduction with remarks about the text's authorship and style. Ian Johnston offers the complete text in a translation published in 2009. 14 14 Ian Johnston, The Mozi: A Complete Translation (Hong Kong: Chinese University of Hong Kong Press, 2009).

[Introduction: Why Talk About Mozi Today? - Schneider ...](#)

Mozi, original name Mo Di, was a Chinese philosopher who founded the school of Mohism during the Hundred Schools of Thought period. Mozi contains material ascribed to him and his followers. Mozi taught that everyone is equal in the eyes of heaven. He believed that those in power should be based on meritocracy, or those who are worthy of power should receive power. Mozi invokes heaven and calls on the Sage Kings to support his precedents. Born in what is now Tengzhou, Shandong Province, he founde

[Mozi - Wikipedia](#)

Start by marking "Mo Tzu: Basic Writings" as Want to Read: ... Mozi was a Chinese philosopher who lived some time between the death of Confucius (479 BCE) and the birth of Mencius (372 BCE) and whose thinking was largely in opposition to Confucian thought. Their school emphasized tradition, ceremony, and propriety; Mozi emphasized universal ...

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Almost nothing is known about the life of Mo Di, or Master Mo, the founder of the Mohist school of philosophy. A number of anecdotes in which he figures are found in the Mozi, the book compiled by his disciples to preserve the teachings of their master, and other late Zhou and early Han works contain scattered references to him and his school.

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Abstract: Mozi was an important fifth century BC political and social thinker and formidable rival of the Confucianists. He advocated universal love, belief in the will of Heaven and in ghosts, and firmly. opposed warfare, extravagance, elaborate funerals and mourning.

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Only by inhabiting Dao (the Way of Nature) and dwelling in its unity can humankind achieve true happiness and freedom, in both life and death. This is Daoist philosophy's central tenet, espoused by the person—or group of people—known as Zhuangzi (369?-286? B.C.E.) in a text by the same name. To be free, individuals must discard rigid distinctions between good and bad, right and wrong, and follow a course of action not motivated by gain or striving. When one ceases to judge events as good or bad, man-made suffering disappears and natural suffering is embraced as part of life. Zhuangzi elucidates this mystical philosophy through humor, parable, and anecdote, deploying non sequitur and even nonsense to illuminate a truth beyond the boundaries of ordinary logic. Boldly imaginative and inventively worded, the Zhuangzi floats free of its historical period and society, addressing the spiritual nourishment of all people across time. One of the most justly celebrated texts of the Chinese tradition, the Zhuangzi is read by thousands of English-language scholars each year, yet only in the Wade-Giles romanization. Burton Watson's pinyin romanization brings the text in line with how Chinese scholars, and an increasing number of other scholars, read it.

"The task of the benevolent person is surely to diligently seek to promote the benefit of the world and eliminate harm to the world" The Mzi is among the founding texts of the Chinese philosophical tradition, presenting China's earliest ethical, political, and logical theories. The collected works introduce concepts, assumptions, and issues that had a profound, lasting influence throughout the classical and early imperial eras. Mzi and his followers developed the world's first ethical theory, and presented China's first account of the origin of political authority from a state of nature. They were prominent social activists whose moral and political reform movement sought to improve the welfare of the common people and eliminate elite extravagance and misuse of power. In this new translation, Chris Fraser focuses on the philosophical aspects of the writing and allows readers to truly enter the Mohists' world of thought. This abridged edition includes the essential political and social topics of concern to this vital movement. Informed by traditional and recent scholarship, the translation presents the Mohists' ideas and arguments clearly, precisely, and coherently, while accurately reflecting the meaning, terminology, and style of the original.

Trenchant, sophisticated, and cynical, Han Feizi has been read in every age and is still of interest today when people are more than ever concerned with the nature and use of power. Han Feizi (280?-233 B.C.), a prince of Han, was a representative of the Fa-chia, or Legalist, school of philosophy and produced the final and most readable exposition of its theories. His handbook for the ruler deals with the problems of strengthening and preserving the state, the way of the ruler, the use of power, and punishment and favor. Ironically, the ruler most influenced by Han Feizi, the king of Qin, eventually sent Han Feizi to prison, where he later committed suicide.

Chuang Tzu (369?-286? BC) was a leading Taoist philosopher. Using parable and anecdote, allegory and paradox, he set forth in this book the early ideas of what was to become the Taoist school. This collection includes the seven "inner chapters," three of the "outer chapters," and one of the "miscellaneous chapters."

Goldin thus begins the book by asking the basic question "What are we reading?" while also considering why it has been so rarely asked. Yet far from denigrating Chinese philosophy, he argues that liberating these texts from the mythic idea that they are the product of a single great mind only improves our understanding and appreciation. By no means does a text require single and undisputed authorship to be meaningful; nor is historicism the only legitimate interpretive stance. The first chapter takes up a hallmark of Chinese philosophy that demands a Western reader's cognizance: its preference for non-deductive argumentation. Chinese philosophy is an art (hence the title) he demonstrates, more than it is a rigorous logical method. Then comes the core of the book, eight chapters devoted to the eight philosophical texts divided into three parts: Philosophy of Heaven, Philosophy of the Way, and Two Titans at the End of an Age. .

This volume is a translation of over two-thirds of the classic Daoist text Zhuangzi (Chuang Tzu), including the complete Inner Chapters and extensive selections from the Outer and Miscellaneous Chapters, plus judicious selections from 2000 years of traditional Chinese commentaries, which provide the reader access to the text as well as to its reception and interpretation. Brief biographies of the commentators, a bibliography, a glossary, and an index are also included.

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