



# MOZI

BASIC WRITINGS



TRANSLATED BY

BURTON WATSON

# Mozi Basic Writings

**Mo zi, Ti Mo**



## **Mozi Basic Writings:**

**Mozi** Di Mo, 2003 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 He also believed in the will of Heaven and in ghosts He firmly opposed offensive warfare extravagance including indulgence in music and allied pleasures elaborate funerals and mourning fatalistic beliefs and Confucianism *Ji Mo Di Mo*, Fu Kong, Zheng Wei, Zong Ma, Zongyi Tao, 1975 Mozi Basic Writings, 2015

**Mozi** Di Mo, 2013 **Mo Tzu** Mo zi, Ti Mo, 1963 Mo Tzu Di Mo, 1966 **Mo Tzu** Burton Watson, 1963 **Basic Writings of Mo Tzu, Hsün Tzu, and Han Fei Tzu** Di Mo, Xunzi, Fei Han, 1967 A collection of the writings of three major Chinese political thinkers of the 5th through 3rd centuries B C *Basic Writings of Mo Tzu, Hsün Tzu, and Han Fei Tzu*, 1964 **Han Fei Tzu** Fei Han, 1964 *Han Fei Tzu* Fei Han, Columbia College (Columbia University), 1964 Representative of the Fuchia or Legalist school of philosophy the writings of Han Fei Tzu 280 233 B C confront the issues of preserving and strengthening the state His lessons remain timely as scholars continue to examine the nature and use of power Burton Watson provides a new preface and a helpful introduction **Zhuangzi** Zhuangzi, 2003 Only by understanding Dao the Way of Nature and dwelling in its unity can humankind achieve true happiness and freedom in both life and death This is the central tenet of the philosophy espoused by Zhuangzi 369 286 BCE in the book that bears his name A leading philosopher of the Daoist strain Zhuangzi used parable and anecdote allegory and paradox to set forth the early ideas of what was to become the Daoist school Witty and imaginative enriched by brilliant imagery and making sportive use of both mythological and historical personages including even Confucius this is a timeless classic **Han Feizi** Burton Watson, 2003-05-06 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 Fuchia 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 Basic writings Fei Han (Zi.), 1964 Han Fei Tzu Fei Han, 1997 *Confucianism's Prospects* Shaun O'Dwyer, 2019-08-01 In *Confucianism's Prospects* Shaun O'Dwyer offers a rare critical engagement with English language scholarship on Confucianism Against the background of historical and sociological research into the rapid modernization of East Asian societies O'Dwyer reviews several key Confucian ethical ideas and proposals for East Asian alternatives to liberal democracy that have emerged from this scholarship He also puts the following question to Confucian scholars what prospects do those ideas and proposals have in East Asian societies in which liberal democracy and pluralism

are well established and individualization and declining fertility are impacting deeply upon family life In making his case O Dwyer draws upon the neglected work of Japanese philosophers and intellectuals who were witnesses to Japan's pioneering East Asian modernization and protagonists in the rise and disastrous wartime fall of its own modernized Confucianism He contests a sometimes Sinocentric and ahistorical conception of East Asian societies as Confucian societies while also recognizing that Confucian traditions can contribute importantly to global philosophical dialogue and to civic and religious life

**Basic Writings** Fei Han, 1966 *Record of Daily Knowledge and Collected Poems and Essays* Yanwu Gu, 2016-11-08

Gu Yanwu pioneered the late Ming and early Qing era practice of Han Learning or Evidential Learning favoring practical over theoretical approaches to knowledge He strongly encouraged scholars to return to the simple ethical precepts of early Confucianism and in his best known work *Rizhi lu* Record of Daily Knowledge he applied this paradigm to literature government economics history education and philology This volume includes translations of selected essays from *Rizhi lu* and Gu Yanwu's *Shiwen Ji* Collected Poems and Essays along with an introduction explaining the personal and political dimensions of the scholar's work Gu Yanwu wrote the essays and poems featured in this volume while traveling across China during the decades immediately after the fall of the Ming Dynasty They merge personal observation with rich articulations of Confucian principles and are as Gu said not old coin but copper dug from the hills Like many of his contemporaries Gu Yanwu believed the Ming Dynasty had suffered from an overconcentration of power in its central government and recommended decentralizing authority while strengthening provincial self government In his introduction Ian Johnston recounts Gu Yanwu's personal history and reviews his published works along with their scholarly reception Annotations accompany his translations and a special essay on feudalism by Tang Dynasty poet and scholar Liu Zongyuan 773-819 provides insight into Gu Yanwu's later work on the subject

**The Diary of 1636** Na Man'gap, 2020-08-04

Early in the seventeenth century Northeast Asian politics hung in a delicate balance among the Chosŏn dynasty in Korea the Ming in China and the Manchu When a Chosŏn faction realigned Korea with the Ming the Manchu attacked in 1627 and again a decade later shattering the Chosŏn-Ming alliance and forcing Korea to support the newly founded Qing dynasty The Korean scholar official Na Man'gap 1592-1642 recorded the second Manchu invasion in his *Diary of 1636* the only first person account chronicling the dramatic Korean resistance to the attack Partly composed as a narrative of quotidian events during the siege of Namhan Mountain Fortress where Na sought refuge with the king and other officials the diary recounts Korean opposition to Manchu and Mongol forces and the eventual surrender Na describes military campaigns along the northern and western regions of the country the capture of the royal family and the Manchu treatment of prisoners offering insights into debates about Confucian loyalty and the conduct of women that took place in the war's aftermath His work sheds light on such issues as Confucian statecraft military decision making and ethnic interpretations of identity in the seventeenth century Translated from literary Chinese into English for the first time the diary illuminates a traumatic moment for early modern Korean politics and society

George Kallander's critical introduction and extensive annotations place *The Diary of 1636* in its historical political and military context highlighting the importance of this text for students and scholars of Chinese and East Asian as well as Korean history. *The Columbia Anthology of Chinese Folk and Popular Literature* Victor H. Mair, Mark Bender, 2011-05-03

In *The Columbia Anthology of Chinese Folk and Popular Literature* two of the world's leading sinologists Victor H Mair and Mark Bender capture the breadth of China's oral based literary heritage. This collection presents works drawn from the large body of oral literature of many of China's recognized ethnic groups including the Han Yi Miao Tu Daur Tibetan Uyghur and Kazak and the selections include a variety of genres. Chapters cover folk stories songs rituals and drama as well as epic traditions and professional storytelling and feature both familiar and little known texts from the story of the woman warrior Hua Mulan to the love stories of urban storytellers in the Yangtze delta the shaman rituals of the Manchu and a trickster tale of the Daur people from the forests of the northeast. The Cannibal Grandmother of the Yi and other strange creatures and characters unsettle accepted notions of Chinese fable and literary form. Readers are introduced to antiphonal songs of the Zhuang and the Dong who live among the fantastic limestone hills of the Guangxi Zhuang Autonomous Region work and matchmaking songs of the mountain dwelling She of Fujian province and saltwater songs of the Cantonese speaking boat people of Hong Kong. The editors feature the Mongolian epic poems of Geser Khan and Jangar the sad tale of the Qeo family girl from the Tu people of Gansu and Qinghai provinces and local plays known as rice sprouts from Hebei province. These fascinating juxtapositions invite comparisons among cultures styles and genres and expert translations preserve the individual character of each thrillingly imaginative work.

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