



十一.《墨子·公輸》：
墨子說公輸盤¹



課文 (Text)

公輸盤為楚造雲梯之械，²成，將以攻宋。子墨子聞之，起於齊，³行十日十夜而至於郢。⁴見公輸盤。公輸盤曰：「夫子何命焉為？」子墨子曰：「北方有侮臣(者)，⁵願藉子殺之。⁶」公輸盤不說。子墨子曰：「請獻十金。⁷」公輸盤曰：「吾義固不殺人。」子墨子起，再拜曰：「請說之。⁸吾從北方，聞子為梯，將以攻宋。宋何罪之有？荆國有餘於地，⁹而不足於民。殺所不足而爭所有餘，¹⁰不可謂智；¹¹宋無罪而攻之，不可謂仁；知而不爭，¹²不可謂忠；爭而不得，不可謂強。¹³義不殺少而殺眾，不可謂知類。¹⁴」公輸盤服。¹⁵

註釋 (Annotations)

1. 墨子 Mòzǐ a book about Mò Dí 墨翟 compiled by his disciples. Mo Di (480–420 B.C.) was the founder of the Mohist School, which was very influential in its time. Impartial love (兼愛 jiān ài) and against attacking (非攻 fēi gōng) are the basic propositions of the Mohist School.
- 說 shuì to persuade.
- 公輸盤 Gōngshū Pán a famous craftsman from the state of Lu, hence also known as Lǚ Bān 魯班. He was revered by carpenters as the patron saint of their profession. 盤 is also written as 般 in some texts. Gongshu, the family name of Gongshu Pan, also functions here as a chapter title from *Mozi*.

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| 2. 雲梯 | yún tī | scaling ladder. |
| 械 | xiè | tool. |
| 3. 子墨子 | Zǐ Mòzǐ | the Master, Mozi. |
| 起 | qǐ | to set out; to get up. |
| 4. 行 | xíng | to walk. |
| 郢 | Yǐng | the capital of Chu. |
| 5. 侮 | wǔ | to insult. |
| 臣 | chén | servant. (Humble form used when a speaker refers to himself.) |
| 6. 藉 | jiè | to borrow (same as 借); here, to rely on. |
| 7. 獻 | xiàn | to offer respectfully; to present. |
| 十金 | shí jīn | ten units of gold. |
| 8. 再 | zài | twice. (Note that in Classical Chinese, 再 means "twice", not "again".) |
| 拜 | bài | to bow. |
| 說 | shuō | to explain. |
| 9. 荊 | Jīng | another name for Chu. |
| 10. 爭 | zhēng | to contend (for). |
| 11. 智 | zhì | wisdom. |
| 12. 爭 | zhēng | to remonstrate against. Cf. 爭 in (10). |
| 13. 強 | qiáng | strong (in will). |
| 14. 知 | zhī | to know. |
| 類 | lèi | analogy. |
| 15. 服 | fú | to be convinced. |

☀ 文法闡釋 (Grammar Notes)

I. 夫子何命焉為？

This sentence exemplifies a very unique type of question. 為 at the end is a particle used for emphasis. Without the particle, the sentence is just a polite question. “What does the Master (i.e., you) want him (i.e., me) to do?” Or, in more idiomatic English, “What can I do for you, sir?” With the particle, the question acquires a flavor of surprise, puzzlement, or even sarcasm, “What could I possibly do for you, sir?” 命 is the verb (“order”, hence “want”, or “demand”), with 何 as its object. Note that the post-verbal 焉 is not an interrogative, but stands semantically for 於之, “of him” or “from him”.

II. 吾義固不殺人

Both the noun 義 “righteousness” and the adjective 固 “solid” function as adverbs in this sentence. So the sentence can be translated as: “I, on principle, absolutely won’t kill people!”

III. 宋何罪之有？

之 is a pronoun referring back to 何罪 which is the object of the verb 有. It helps to put more emphasis on that object by way of repetition. The sentence can thus be translated as: “What offence (or crime), for that matter, has Song committed?”