

# Translation: Mozi/Self-Cultivation

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< Translation: Mozi

卷二

修身

Book 1

Self-Cultivation

君子戰雖有陳而勇為本焉  
喪雖有禮而哀為本焉士雖  
有學而行為本焉是故置本  
不安者無務豐末

Of a lord warring: though there are tactics, should not courage be the seeds of their campaigns? Of mourning: though there be ritual, should not sorrow be the seed? Of scholars: though they have learning, should not conduct be their seed? For this reason, seeds that are not placed securely, there will not be a bountiful harvest.

近者不親無務來遠親戚不  
附無務外交事無終始無務  
多業舉物而闇無務博聞是  
故先王之治天下也必察邇  
來遠君子察邇而邇脩者也  
見不脩行見毀而反之身者  
也此以怨省而行脩矣

If those near do not feel kinship toward you, then those farther away wouldn't bother coming near you. If your family is not cooperative, do not bother befriending those outside of it. When your affairs are without end after starting, there is no use in endeavoring to take on many enterprises. To examine something simple and yet be ignorant of it would make pursuance of wider knowledge pointless. For this reason, past kings' rulership was the whole of the world, and this was certainly due to the fact that they examined that which was near and brought close those from far away. A noble person examines what is close by and finds that those close by are cultivated<sup>[1]</sup>. When uncultivated behavior is seen, or slanderous activities appear, among those close, they correct themselves. By this, enmity is saved as well as conduct being cultivated.

譖慝之言無入之耳批扞之  
聲無出之口殺傷人之孩無  
存之心雖有詆訐之民無所  
依矣

The words of malicious slander should not be allowed to enter the ear. A defensive voice should not be allowed to come out of the mouth. The want to gravely injure people should not be allowed to exist in the heart. If this is accomplished, though there be people who cynically expose others, they would be without people who would align with them.

## Full Text

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## Notes

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1. This line can be interpreted as either those nearby have been found to be cultivated already, or, due to the noble person's investigation, those nearby became cultivated.
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**This page was last edited on 1 February 2016, at 21:17.**

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