

it or a certain that heard it will not be enough.

Those who insist on non-existence of ghosts say, 'So many people claim to have seen or heard the ghosts and spirits. But who exactly have done so?' Mo Zi says, 'In fact, many people saw it together, heard it together. Du Bo is the case in point ...'

Those who insist on non-existence of ghosts say, 'This is no more than many people's account of what they saw or heard. Is it enough to settle the doubt? How can a man who aspires to be a noble man of this world can be so gullible as to believe many people's account of what they saw or heard?' Mo Zi says, 'If many people's account of what they heard or saw is not enough to believe, not enough to settle the doubt, we won't know what the ancient sage kings Yao, Xun, Yu, Tang, Wen, Wu were like. Then, how can you say that they are to be emulated? Those who are above average all agree that the sage kings of the previous three dynasties are good enough to be emulated. [In numerous books which record their deeds, however, we may see that] they all believed in the existence of ghosts and spirits. They all served them well. Those who insist on the non-existence of ghosts go against the practice of the sage kings. Going against the practice of the sage kings is not the way of a noble man.'

Those who insist on non-existence of ghosts say, 'If the intention is not genuine, [offering sacrifice to the ghosts] is merely harming the interest of family members. Would such a practice make a respectful son?' Mo Zi says, '[In most cases, the sacrifice will be for the ghosts of one's deceased parents or relatives.] If these ghosts should be there, it is to offer food and drinks to one's parents and relatives. Is it not a great benefit? Even if these ghosts should not be there, the expenses of offering sacrifices are not wasted because family members and village people can all eat and drink. Through these occasions, people can get together and rejoice resulting in good bonding of the village people.'

Those who insist on non-existence of ghosts say, 'Ghosts and spirits simply do not exist. That is why you should not offer food, drinks and sacrificial animals. It is not that I cherish the food, drinks and sacrificial animals. I simply do not see what can be gained.' This is against the books of the sage kings, against the deeds of respectful sons.

[cf. *Lun Yu*,

11.12 子夏曰：『死生有命，富贵在天。君子敬而无失，与人恭而有礼，四海之内皆兄弟也。』

7.21 子曰：『子夏，孝弟也者，所至而不可及也。』

2.24 子曰：『君子有三畏：畏天，畏人，畏地。』

7.35 子曰：『君子有三不知：不知命，不知天，不知地。』

8. 命 [No Fate]

[Some say that there is the fate; some say that there is no fate.] If many people saw or heard it, we may know that there is the fate. If not, we may know that there is no fate. As none of the people have ever seen or heard the fate, we may conclude that there is no fate. If the base people are not to be trusted, why not observe the feudal lords' account or sayings? Again, none of the feudal lords have ever heard the sound of the fate, seen the shape of the fate. Let us then observe the affairs of the sage kings.

[Whether there was a good government or a bad government depended on the ability of the ruler. So there was no fate. Only the tyrants had claimed the fate. But the sage kings have all vanquished them. In their good reign, all said that it was due to their effort.]

[Why do people work hard? If they don't, they will lose the benefit of good government, peace, wealth, honour, prosperity, warmth, and a full belly. If they should believe in the fate, who would work hard?]

Noble men of the world who wish to promote the interest of the world and remove the harm of the world should condemn the

esteem than they treat a coolie carrying cereal. Imagine this. A coolie has rested on the roadside. Now he wants to stand up again with his load of cereal. But he is having difficulty. A noble man sees this. Without any regard to the age, low or high status of the person, he will help him to stand up. Why? 'Because it is right', he says. These days, noble men who [supposedly] practice rightness transmit the Way of ancient kings only to preach; they do not do what they expound. Rather, they deny and defile it. This is why I say noble men of the world treat rightful scholars with even less esteem than they treat a coolie carrying cereal.

Mo Zi said, 'Merchants go to all corners. To sell their wares in markets, they move about with passport. In spite of the difficulties of crossing the check-points and toll-gates, in spite of the danger of thieves and robbers, they do it. Scholars, however, can remain seated and discuss rightness. There is no difficulty of crossing the check-points and toll-gates, no danger of thieves and robbers. [The comfort] is incomparable to the discomfort of having to move about with passport. Still, they don't do it. That is, scholars cannot calculate the benefit while merchants even investigate it.

When I say a blind man does not know black and white, I do not mean that he does not know the name. I mean he does not know what the name refers to. ... I say noble men of the world do not know ethical integrity. They do know the name but they do not know what it refers to.

Refuting my argument with your argument is just like hitting a boulder with an egg. Use all the eggs in the world. The boulder will still be right [there]. You cannot even make a dent.

Fundamentalist fanatics?

..... (177) ... , , () ()

□ □□ □ □□. □□□ □□□□ □□ □□ □□ □□ □□ □ □□. □□ □□□ □□ □(□)□□, □□□
□ □(□)□ □□□□ □□□ □□□.