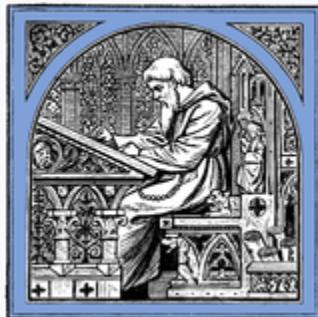


魯勝墨辯注敘



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名者所以別同異、明是非，道義之門，政化之準繩也。孔子曰：“必也正名，名不正則事不成。”墨子著書作辯經以立名本，惠施、公孫龍祖述其學，以正別。名顯於世。孟子非墨子，其辯言正辭則與墨同。荀卿、莊周等皆非毀名家，而不能易其論也。

名必有形，察形莫如別色，故有堅白之辯；名必有分，明分莫如有無，故有無序之辯。是有不是，可有不可，是名兩可，同而有異，異而有同，是之謂辯同異。至同無不同，至異無不異，是謂辯同辯異。同異生是非，是非生吉凶，取辯於一物，而原極天下之汙隆，名之至也。

自鄧析至秦時，名家者世有篇籍，率頗難知，後學莫復傳習，於今五百餘歲，遂亡絕。

墨辯有上下經，經各有說，凡四篇，與其書眾篇連第，故獨存。今引說就經，各附其章，疑者闕之。又采諸眾雜集為刑名二篇。略解指歸，以俟君子。其或興微繼絕者，亦有樂乎此也。



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