

CHINESE WISDOM IN TOKI PONA
FREE KIT / READER'S GUIDE

墨子 兼愛

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MOZI
UNIVERSAL LOVE

English • toki pona • ö ö • 中文

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兼愛 — UNIVERSAL LOVE

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(學習手冊)

(兼愛示例譯本)

English • toki pona • 𐄂 u • 中文

ABVX

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Chinese Wisdom in toki pona — Free Kit

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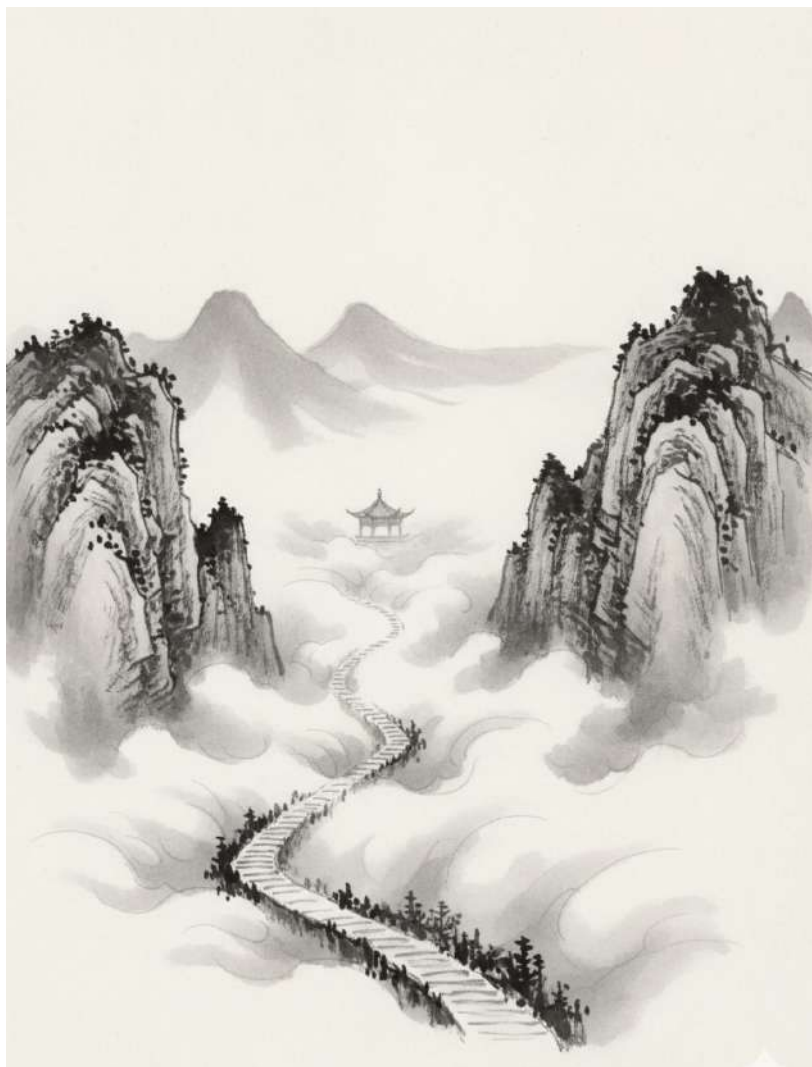


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Why this kit exists

This free kit was created to help both new and returning readers feel confident with toki pona and with our editions in toki pona and sitelen pona. Instead of turning every book in the series into a long introduction, we keep the method, the reading rules, and the essential reference material here, in one place.

This kit is also a bridge into Chinese classics. It teaches just enough toki pona to read short wisdom texts comfortably, explains the “three-layer” format used in our books, and then provides a complete sample section (Mozi on Universal Love) plus a small set of art-style plates.

Related resources (by ABVX):

Stoic free kit (same format, different series):
<https://toki.abvx.xyz/kit>

Stoic series: <https://stoic.abvx.xyz/>

Translator to toki pona / sitelen pona / emoji-sitelen: <https://toki.abvx.xyz/>

Note: *This Chinese kit is hosted together with the stoic kit at:*

<https://toki.abvx.xyz/kit>

The Chinese Wisdom series itself lives at:

dao-toki.abvx.xyz

How to use this kit

Two modes: quick start vs reference

- **Quick start:** Read *Part I (Fast Start)*, then jump to the *Practice Drills*, and finally read the sample text (*Mozi on Universal Love*). This path is enough to start reading the books in the series.
- **Reference:** Use the *Core Concepts Glossary* and the *Toki Pona essentials* sections whenever you forget a pattern, a particle, or a recurring concept.

What you'll find here and what you won't

- **You will find:** the minimum toki pona you need to read, sitelen pona reading guidance, a core glossary of concepts used in Chinese classics, short drills, a full sample text, and a small set of art plates.
- **You will not find:** an academic introduction to classical Chinese, detailed philological commentary, or long historical essays. The goal is practical reading and a consistent translation method.

About the series

Chinese Wisdom in toki pona

Chinese Wisdom in toki pona is a reading-first series: classic texts are presented with an English reference layer and a consistent toki pona translation, with a sitelen pona layer for visual reading and practice.

Where to get updates and the free kit link

For updates, downloads, and the latest version of this free kit:

Free kit hub: <https://toki.abvx.xyz/kit>

Series home: [dao-toki.abvx.xyz](https://toki.abvx.xyz)

Part I — Fast Start

What toki pona is (and why it fits wisdom texts)

toki pona is a minimalist constructed language created in 2001 by the Canadian translator [Sonja Lang](#). It started as a personal project to simplify thoughts, but it quickly became a living community language with its own literature, tools, and multiple writing systems.

Two details matter for this kit:

- **Small vocabulary, clear grammar.** toki pona forces you to say the *core* of an idea, not every nuance at once. That is a good fit for classical texts, which often teach through short moves: contrast, principle, warning, method.
- **A stable writing ecosystem.** Today toki pona is widely used enough to have an ISO 639-3 language code (**tok**), which makes it easier to support in software, publishing workflows, and localization systems.

In this series, you will see toki pona in two forms:

- **toki pona (Latin script)** — for clarity, editing, and searchability.

- **sitelen pona** ☐ ♡ — the same toki pona sentence, written visually (often using a font). If you can read the Latin line, you already know what the sitelen line says.

How to read our editions

Most passages are presented in **three layers**:

1. English reference

A meaning anchor. It helps you move forward even when your toki pona is still shaky.

2. toki pona (Latin script)

This is the main translation. Read it slowly. First catch the structure (particles), then the content words.

3. sitelen pona

The same toki pona line again, rendered in sitelen pona. Use it to train recognition and to “feel” the sentence as a shape, not only as Latin letters.

A practical routine (works well for beginners):

- Read the English once.
- Read the toki pona and identify the sentence skeleton: **la**) , **li** > , **e** >> , **pi** L , **o** ! , **ala** X , **anu seme** Y ? .

- Then scan the sitelen pona line and confirm you can map it to the same toki pona.

If you get stuck, use this order:

1. Find the main action and who does it (subject → predicate).
2. Check only the particle you don't understand.
3. Use the glossary for repeating concepts (we keep key ideas consistent across the series).

One page demo (real classical text)

Below is a short passage from [The Analects](#) (1.1), attributed to [Confucius](#).

中文 (original)

子曰：「學而時習之，

不亦說乎？

有朋自遠方來，

不亦樂乎？

人不知而不慍，

不亦君子乎？

English (reference)

The Master said: If you learn and keep practicing, isn't that satisfying?

If friends come from far away, isn't that joyful?

If others don't recognize you and you do not resent it, isn't that the mark of a noble person?

toki pona

sina kama sona la

sina pali sin e sona lon tenpo.

ni li pona anu seme?

jan pona li kama tan ma weka tawa sina.

ni li musi anu seme?

jan ante li sona ala e sina; sina pilin ike ala.

ni li pona anu seme?

☐ ◡

6 ʌ ǃ)

6 8 - >> ǃ ÷ ①

↓ > ∪ Υ ?

Q ∪ > ∆ ∩ ⊕ × ∆ 6

↓ > ∪ Υ ?

Q × > ǃ X >> 6 6 ♥ ∩ X

↓ > ∪ Υ ?

What to notice

- **la** marks a context: *sina kama sona la ...* 6 ∆ ǃ
) (“when you learn ...”).
- After **sina, li** 6 , > is normally omitted in standard toki pona. (That’s why you see *sina pali...*, not *sina li pali...*)
- **anu seme?** Υ ? turns a statement into a simple question. This is a very practical pattern for classical texts, which often teach by asking the reader to agree.

Part II — Chinese schools in two pages each

Daoism (道家 / 道教)

When people say “Daoism,” they often mean more than one thing. There is **philosophical Daoism** (the tradition associated with texts like the [Dao De Jing](#) and [Zhuangzi](#)), and there is **religious Daoism**, which developed into a large and diverse set of practices, institutions, and rituals over time. In this kit and in our series, we mainly focus on the philosophical side, while keeping in mind that the word “Daoism” is an umbrella term and not a single doctrine.

What it optimizes for

Daoist texts tend to optimize for two things at once:

- **Living in tune with how things already move** (instead of forcing outcomes).
- **Seeing through rigid categories** (so you can respond to the situation, not to your own labels).

That is why Daoist writing often feels like it is undoing your habits of thought. It is less about building a system and more about loosening a grip.

Recurring ideas you will see

- **Dao (道)** as “the way things go,” “the way to do things,” or “the underlying course.” It is not only a moral rule and not only a cosmic substance. It is often a pointer, not a definition.
- **Wu wei (無為)**, usually explained as “non-action,” but better felt as “non-forcing.” It does not mean passivity; it means acting without fighting the grain.
- **Ziran (自然)**, “so-of-itself,” the sense that things have their own unfolding.
- **Soft overcoming hard.** Water, emptiness, yielding, silence. These are not romantic metaphors. They are training tools for attention.

How this shows up in translation into toki pona

Daoist lines often become clearer when you translate them as *relationships* rather than as abstract nouns. In toki pona, you can lean on:

- **nasin** ↑ (way, method, path) to carry “Dao” when the line is practical.
- **pona** ∪ / **ike** ∩ , **awen** ∟ / **kama** ∟ , **weka** ✕ / **poka** ⊣ , to express contrasts without overloading one concept term.

- **la)** clauses to set context first, which fits Daoist “if you see it this way, then...” structures.

A useful habit: before translating a Daoist line, ask what it is trying to do. Is it pointing? warning? dissolving a false choice? Most mistranslations come from treating a pointer as a definition.

Confucian tradition (儒家)

Confucian texts are often read as ethical and social philosophy, but they are also a practical program of cultivation. In the [Confucius](#) tradition, the aim is not to escape society but to become the kind of person whose character improves family, community, and government through example.

What it optimizes for

- **Reliable human relationships:** family, friendship, public life.
- **Moral skill:** the ability to choose what is fitting in real situations.
- **Order that feels humane:** not control for its own sake, but a culture where people know how to act with respect.

Recurring ideas you will see

- **Ren (仁):** often translated “benevolence” or “humaneness.” In many places it functions as a kind of comprehensive ethical excellence, closely tied to what a good person is.
- **Li (禮):** ritual propriety, but also the daily grammar of respect. Li is not only ceremonies; it is how you stand, speak, disagree, and honor roles.
- **Yi (義):** what is fitting or right in action, not merely a feeling or intention.
- **Junzi (君子):** the “noble person” or “exemplary person,” defined less by birth and more by cultivated character.

How this shows up in translation into toki pona

Confucian passages benefit from a translation style that keeps **roles and relationships** visible. Instead of abstracting everything, you often want to preserve:

- who owes what to whom,
- what kind of action is being praised or criticized,
- what kind of person is being described.

In toki pona, that usually means leaning on:

- **jan** 𐤊, **kulupu** 𐤋, **tomo** 𐤌, **mama** 𐤍, **jan pona** 𐤊 𐤏, and simple relationship words,
- stable patterns for “exemplary person” (often something like *jan pona* 𐤊 𐤏 or *jan pi pona mute* 𐤊 𐤏 𐤐, depending on your series decision),
- and consistent handling of “ritual/propriety” as a repeated concept, not a new word choice each time.

Confucian texts also love lists and parallel clauses. toki pona handles that well when you keep the structure clean and resist adding extra explanation that is not in the line.

Mohism (墨家)

Mohism, associated with [Mozi](#) and his followers, is sometimes introduced as a rival to early Confucianism. It is practical, argumentative, and unusually direct. While Confucian texts often teach by example and tone, Mohist texts frequently teach by explicit claims and reasons.

What it optimizes for

- **Social benefit and harm reduction:** what improves life for the many.
- **Standards and evaluation:** whether a policy or practice has good effects.
- **Impartial concern:** expanding care beyond narrow circles.

The central idea for this kit: 兼愛 (jian ai)

Mohists are best known for **jian ai**, often translated “universal love,” but many scholars argue it is better rendered as “inclusive care” or “impartial care.” The point is not sentimental affection for everyone, but a commitment to treat people’s basic interests as counting, even when they are not “mine.”

This matters because it directly frames the sample text later in the kit: ***Mozi on Universal Love***.

Recurring ideas you will see

- arguments about what causes conflict (partiality, favoritism, private gain),
- a push for standards that can be applied consistently,
- the idea that good governance is measured by outcomes for the people, not by status display.

How this shows up in translation into toki pona

Mohist writing tends to be easier to translate into a clear toki pona style because it already prefers explicit structure. The main risk is the opposite: making it too abstract.

Good practices for Mohism in this series:

- Keep repeated logical moves consistent (for example: “if X, then harm follows” patterns).
- Treat 兼愛 as a stable phrase, not as a new poetic choice each time.
- Use simple “care/concern” language and show direction with **tawa** 𐤗𐤗 and objects with **e** 𐤂𐤒, rather than inventing philosophical terms.

Got it — from here on I’ll write the kit text in **English**, with **Chinese**, **toki pona**, and (where relevant) a note that the same toki pona line will be repeated in 𐤂𐤒 via the font.

Part III — Core Concepts

Glossary

This glossary is not meant to be an academic dictionary.

Its job is practical:

- help new readers recognize recurring ideas quickly,
- keep the translation consistent across the whole series,
- make sure the same concept *feels* the same even when the author and genre change (ethics, politics, strategy).

For each term below you'll see three things:

1. **What it often means** in classical texts
2. **A common trap** (how readers and translators mis-handle it)
3. **Series anchors in toki pona** — stable patterns we prefer to reuse

These anchors are intentionally simple. The goal is not to pack every nuance into one line, but to keep the core move readable and repeatable.

Key terms and how we handle them in translation

道 — Dao

Often means: “the way things go,” a method, a path, a guiding order. Sometimes practical (“the right way to do X”), sometimes cosmic (“the underlying course of reality”).

Common trap: forcing one grand translation everywhere, even when the line is plainly about method or practice.

Series anchors (toki pona):

- when Dao = method / way of doing: **nasin** ↑
- when Dao = “how things go” / the course of things: **nasin pi ijo** ↑ ⊥ ○ / **nasin pi lon** ↑ ⊥ ÷
- when Dao = what one follows / holds to: patterns with **awen** ∧ + **nasin** ↑ (e.g., *jan li awen lon nasin* ∩ > ∧ ÷ ↑)

德 — De

Often means: effective virtue, moral power, influence that comes from character. Depending on context, it can lean toward “virtue” or toward “power/influence.”

Common trap: reducing it to only “virtue” (purely moral) or only “power” (purely force).

Series anchors (toki pona):

- when De = moral excellence in action: **pona** ʘ / **pona mute** ʘ ʘ
- when De = influence that shapes outcomes: patterns with **wawa** ʘ or **ken pali** ʘ ʘ (e.g., *wawa pona* ʘ ʘ, *ken pali pona* ʘ ʘ ʘ)
- when De = what “radiates” from a person: **pona pi jan** ʘ ʘ ʘ affecting others (e.g., *pona pi jan li tawa jan ante*)

仁 — Ren

Often means: humaneness, humane character, “being fully human with others.” In Confucian texts it’s a central measure of ethical maturity.

Common trap: translating it as a vague “virtue” and losing the interpersonal, human-focused sense.

Series anchors (toki pona):

- “humane toward people”: **pona tawa jan** ∪ Δ Q
- “humane person” as a type: **jan pona** Q ∪ / **jan pi pona mute** Q L ∪ III (pick one and keep it stable)

禮 — Li

Often means: ritual propriety, but also everyday social form: the grammar of respect, roles, and appropriate conduct.

Common trap: treating it as only ceremonies and religion, or flattening it into a generic “rules.”

Series anchors (toki pona):

- as “proper social way”: **nasin pona** † ∪ (often with context: *nasin pona pi kulupu* † ∪ L ∞)
- as respect-in-action: patterns with **pona** ∪ + relationship framing (e.g., *pona tawa mama* ∪ Δ Q, *pona tawa jan lawa* ∪ Δ Q Θ)
- when the point is “form matters”: patterns with **pali** 8 + **nasin** † (*pali lon nasin* 8 ÷ †)

義 — Yi

Often means: what is fitting/right in action; acting for what should be done, not merely for gain.

Common trap: translating it as “law” or “duty” in a modern sense, or confusing it with Li (propriety).

Series anchors (toki pona):

- “what is right/fitting”: **pona** ∪ with decision framing (*ni li pona* ↓ > ∪, *o pali e ni* ! ⌘ >> ↓)
- “not for profit”: contrast patterns (*ni li tawa mani ala* ↓ > ∠ ∅ ×, *tawa pona pi jan* ∠ ∪ ∠ ∅)

無為 — Wu wei

Often means: non-forcing; action that does not fight the grain of a situation. It is not simple passivity.

Common trap: translating it as “do nothing” in a literal way, which turns it into laziness instead of skill.

Series anchors (toki pona):

- “not forcing”: **pali ala kepeken wawa ike** ⌘ ×
⌘ ∅ ∪ (or shorter: **pali kepeken wawa ala** ⌘
⌘ ∅ × if your style guide allows it)

- “letting things unfold”: patterns with **awen** Λ / **kama** Δ (*o awen* $\overline{! \Lambda}$, *ijo li kama lon tenpo* \mathcal{O} $\succ \Delta \div \mathcal{O}$)
- when the point is “do less, achieve more”: contrast patterns (*pali lili* $\overline{\mathcal{R} \vee} \rightarrow$ *kama pona* $\Delta \cup$)

兼愛 — Jian'ai

Often means: inclusive/impartial care. In [Mozi](#) it is a core political-ethical proposal, not a romantic feeling.

Common trap: translating it as sentimental “love everyone,” which misses the practical “count everyone’s interests” angle.

Series anchors (toki pona):

- “care for all people”: **o olin e jan ale** ! $\heartsuit \gg \mathcal{Q}$
 ∞ (if you use *olin* \heartsuit broadly)
- or, more policy-like: **o pona tawa jan ale** ! \cup
 $\Delta \mathcal{Q} \infty$ / **o pali tawa pona pi jan ale** ! $\mathcal{R} \Delta$
 $\cup \perp \mathcal{Q} \infty$
- when contrasting partial vs impartial: *jan li pona tawa kulupu ona taso* $\mathcal{Q} \succ \cup \Delta \propto \cup \neq$ **vs** *jan li pona tawa jan ale* $\mathcal{Q} \succ \cup \Delta \mathcal{Q} \infty$

(In the sample text later, we'll keep one anchor stable and use it every time.)

天 — Tian

Often means: “Heaven,” but in many contexts it functions as moral order, the larger pattern above human schemes, or what is “given.”

Common trap: reading it as a personal god everywhere.

Series anchors (toki pona):

- “heaven / the higher order”: **sewi** ʷ
- when it means “the world-order / what is given”: **nasin pi lon** † L ÷ or **lon sewi** ÷ ʷ (choose one style)

君子 — Junzi

Often means: exemplary person; a cultivated, reliable human being who embodies the tradition in action.

Common trap: translating it as aristocratic status (“gentleman”) rather than ethical maturity.

Series anchors (toki pona):

- **jan pona** $\mathcal{Q} \cup$ (simple, consistent)
- or **jan pi pona mute** $\mathcal{Q} \mathcal{L} \cup \text{III}$ (if you want a stronger “exemplary” signal)

法 — Fa

Often means: standard, method, model, rule-as-measure. In strategic texts it often means “the standard you apply,” not “law” in the modern state sense.

Common trap: translating it as courtroom law and importing modern institutions.

Series anchors (toki pona):

- “standard / method”: **nasin** \uparrow (with context: *nasin pi pali* $\uparrow \mathcal{L} \mathcal{R}$)
- “rule/measure applied to judge outcomes”: patterns with **lawa** \mathcal{O} / **pali** \mathcal{R} (*lawa pi pali* $\overline{\mathcal{O}}$ $\mathcal{L} \mathcal{R}$, *nasin pi sona pona* $\uparrow \mathcal{L} \overline{\mathcal{O}} \cup$)

勢 — Shi

Often means: strategic advantage, configuration of force, the “tilt” of a situation.

Common trap: treating it as simple physical strength.

Series anchors (toki pona):

- “advantage in the situation”: **pona pi tenpo ni**
 $\cup \perp \odot \downarrow / \text{pona pi nasin ni } \cup \perp \uparrow \downarrow$
- “a situation that carries you”: patterns with **ken**
 $\text{K } (\text{tenpo ni la sina ken pali pona } \overline{\odot \downarrow \rangle \text{ } 6 \text{ } K \text{ } \mathcal{R}} \cup)$

名 — Ming

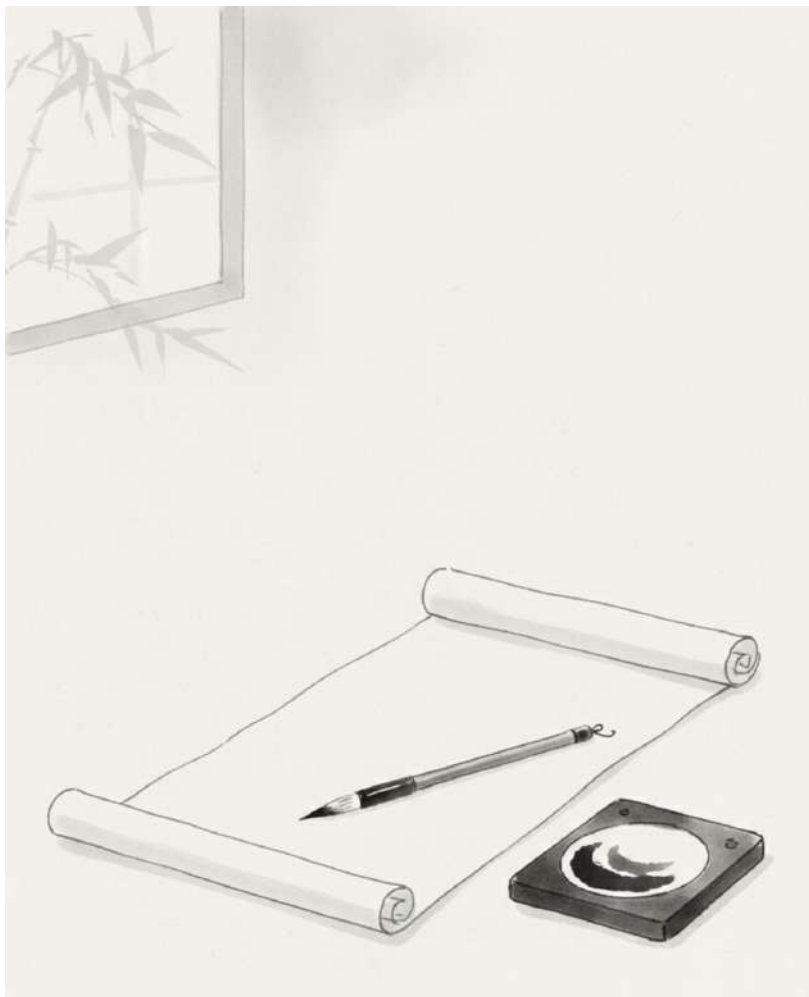
Often means: names, correct naming, clarity of categories. In some traditions it’s about aligning words with roles and reality.

Common trap: turning it into pure metaphysics and losing the practical “words guide action” point.

Series anchors (toki pona):

- “name/word”: **nimi** \ominus
- “clarity in naming”: **nimi li pona** $\ominus \rangle \cup / \text{o}$
pona e nimi $! \cup \gg \ominus$
- “misnaming causes disorder”: contrast patterns
 $(\text{nimi ike } \underline{\ominus \curvearrowright} \rightarrow \text{pali ike } \mathcal{R} \curvearrowright)$

- **method framing (strategy texts):** *nasin ni li pona tawa ...* † ↓ > ∪ ∠



Part IV — Toki Pona Reading Essentials

toki pona li toki lili.

lipu ni li pana e sona lili tawa sina.

o kama sona kepeken tenpo lili.

ö ◡ > ö ◡

□ ↓ > ñ >> ñ ◡ ʌ ʌ

! ʌ ñ ʌ ☉ ◡

This part gives you the minimum you need to read the books in this series. It is not a full course. If you can recognize the core particles and a few sentence shapes, you can read real passages and improve by reading.

lipu ni li toki e ni: sina ken kama sona kepeken lukin.

o lukin e toki. o kama sona.

□ ↓ > ö >> ↓ ʌ k ʌ ñ ʌ ☉

! ㊦ >> ㊦ ! ㊦ ㊦

toki pona in 30 minutes for readers

sina wile sona e nasin pi toki pona.

nasin pi toki pona li pona tan ni: ona li lili.

㊦ ㊦ ㊦ >> † ㊦ ㊦ ㊦

† ㊦ ㊦ ㊦ > ㊦ ㊦ ↓ ㊦ > ㊦

Think of toki pona as a small set of building blocks.

Most meaning comes from:

- a few particles (structure words)
- simple content words
- short phrases that repeat

toki pona li kepeken nimi lili.

toki pona li kepeken nasin lili.

toki pona li pana e sona lili, taso sona ni li wawa.

Ö ∪ > ʔ □ √

Ö ∪ > ʔ † √

Ö ∪ > ʔ >> Ǟ √ † Ǟ ↓ > ʋ

The basic sentence shape

Most sentences are:

[subject] li [predicate].

If the subject is **mi** ʔ or **sina** ʖ , **li** > is usually omitted.

Examples:

- **jan li pona.** ʔ > ∪
- **mi pona.** ʔ ∪
- **sina pona.** ʖ ∪

Objects use **e** >> :

- **jan li lukin e tomo.** ʔ > ʘ >> △
- **mi sona e ni.** ʔ Ǟ >> ↓
- **sina wile e telo.** ʖ ʘ >> ≈

mi wile pana e sona lili tawa sina. ʃ ʋ ʁ >> ǃ ˌ
ᵛ ᵇ

sina ken lukin e nasin pi toki pona lon toki ni. ᵇ
ʁ ʌ >> † ʟ ʊ ˌ ʊ ↓

The particles you must recognize

These particles appear constantly in our editions:

li > — marks the main verb/predicate

e >> — marks the direct object

la) — sets context (“in this case / when / if / as for...”)

pi ʟ — regroups words (“of / belonging to”)

o ! — direct address or command (“hey / please do...”)

ala ʌ — negation (“not / none”)

anu seme? ʏ ? — simple question marker (“...or what?”)

Quick examples:

- **tenpo ni la mi lukin e lipu. ʈ ↓) ʃ ʌ >>**
ᵇ

- jan pi ma tomo li kama. Q L ⊕ △ > ♠
- o lukin e toki ni. ! ☉ >> ö ↓
- mi sona ala e ni. ♡ ☒ X >> ↓
- ni li pona anu seme? ↓ > ∪ Y ?

sina ken awen lon toki lili ni.

toki lili li pona tawa kama sona.

6 K ♠ ÷ ö ∪ ↓

ö ∪ > ∪ ♠ ♠ ☒

La) : context first (very important for this series)

Classical texts often work by setting a frame, then making a point. toki pona does the same thing naturally using **la)** .

Pattern:

- **[context] la [main statement].**

Examples:

- **sina kama sona la sina pali sin e sona.** 6 ʌ
ǃ) 6 ʌ ʌ >> ǃ
- **tenpo ike la jan li wile awen pona.** ④ ˆ) Q
> ʌ ʌ ˆ
- **jan mute li wile utala la kulupu li pakala.** Q
ʌ > ʌ x) ʌ > ʌ

la li pona tawa lipu pi sona.

la li pona tawa toki pi sona mute.

) > ˆ ʌ ʌ ʌ ǃ

) > ˆ ʌ ʌ ʌ ǃ ʌ

Pi ʌ : grouping (don't overuse it)

pi ʌ regroups words so the phrase stays readable.

- **jan pi pona mute** Q ʌ ˆ ʌ = a very good person (grouping “pona mute”)
- **nasin pi pali pona** † ʌ ʌ ˆ = a method of good action

- **sona pi ma tomo** 𐀓 𐀇 𐀆 𐀇 = knowledge of the city (or city-related knowledge)

A common beginner mistake is adding **pi** 𐀇 everywhere. Use it only when you need to show grouping.

- **jan pona** 𐀇 𐀆 (often enough)
- **jan pi pona mute** 𐀇 𐀇 𐀆 𐀆 𐀇 (when you want the stronger “exemplary” signal)

pi li pona tawa toki, taso pi li wile lon tenpo lili taso.

𐀇 > 𐀆 𐀇 𐀇 𐀇 𐀇 𐀇 𐀇 > 𐀇 𐀇 𐀇 𐀇 𐀇 𐀇 𐀇 𐀇 𐀇

Simple negation and contrast

Negation:

- **mi sona ala.** 𐀇 𐀇 𐀇 𐀇
- **jan li pona ala.** 𐀇 > 𐀆 𐀇

Contrast (very common in classics):

- **nasin ni li pona. nasin ante li ike.** † ↓ >
 ∪ † ✕ > ∩

**jan li wile mani. taso jan li wile pona kin.
taso li nimi pi pona mute lon lipu pi sona.
taso li pana e ante.**

Q > ω σ † Q > ω ∪ ‡

† > ⊃ L ∪ ||| ÷ □ L ǫ

† > ǻ >> ✕

Questions you will see most

Yes/no style:

- **ni li pona anu seme?** ↓ > ∪ Υ ?
- **sina sona anu seme?** 6 ǫ Υ ?

Content questions:

- **seme li pona?** ? > ∪ (what is good?)
- **tan seme?** ∩ ? (because of what? why?)

- **jan seme?** 〰 ? (which person?)
- **tenpo seme?** ㊦ ? (when?)

sina ken toki e ni: mi sona ala.

mi sona ala la mi ken lukin e lipu pi nimi.

6 K 〰 >> ↓ P 〰 X

P 〰 X) P K 〰 >> □ L □

A tiny “reader checklist”

When you meet a hard sentence, do this:

1. Find the **subject** (who/what).
2. Find the **main predicate** after **li** > (or after mi/sina without li).
3. Find the **object** after **e** >> (what is acted on).
4. Check whether a **la**) clause sets context.
5. Only then look up a word.

o sona e nasin.

o awen.

o lukin sin.

! ǝ >> †

! ʌ

! ɔ ɹ

sitelen pona essentials

sitelen pona li sitelen.

sitelen pona li toki ala.

sitelen pona li ante sitelen taso.

☐ ∪ > ☐

☐ ∪ > ǝ X

☐ ∪ > X ☐ †

In our editions, sitelen pona is not a separate translation. It is the same toki pona line rendered visually, usually through a font. **That means:**

- If you can read the Latin line, you can read the sitelen line.

- If you get stuck on sitelen, return to the Latin line and map it back.

sitelen pona li kama pona lon tenpo.

sina awen la sina kama sona.

☐ ∪ > ∟ ∪ ÷ ⌚

6 ∧) 6 ∟ ħ

How to scan sitelen pona

A practical approach:

1. First locate obvious particles: **la**) / **li** > / **e** >> / **pi** ⊥ / **o** ! / **ala** X
2. Then read the content words in chunks
3. If you can't recognize a glyph, don't stop — jump to the Latin line

o lukin e nimi lili.

nimi lili li pana e nasin.

! ☉ >> ☐ √

☐ √ > ð >> †

Common pitfalls

- **Trying to decode every glyph perfectly.**

Better: read for structure and overall meaning.

o lukin e nasin pi toki.

o wile ala sona e ale lon tenpo wan.

! ☉ >> † L Ö

! ω × ð >> ∞ ÷ Ⓢ 1

- **Forgetting that spacing may differ from Latin layout.**

Some sitelen layouts pack phrases tighter. Use the Latin line as your guide.

sitelen li ken ante. taso toki li sama. ☐ > K

× † Ö > =

- **Mixing up similar-looking glyphs.**

This improves quickly with repetition, especially if you always keep the Latin line nearby.

sina lukin mute la sina sona mute.

6 ⑤ III) 6 Ǟ III

The best way to learn sitelen pona (in this kit)

Use the kit in the order below:

- read *Fast Start* once,
- do a few drills in Part V,
- then read the Mozi sample text in Part VI,
- then return to the plates in Part VII for slow visual reading.

o lukin e pali lili.

pali lili li kama pali sulì.

! ⑤ >> ʘ √

ʘ √ > ʘ ʘ V

Part V — Practice Drills

In this part you'll practice the exact reading workflow used in the series.

Each drill is presented in the same four blocks:

1. 中文 (**original**)
2. **English (reference)**
3. **toki pona (Latin)**
4. **sitelen pona** — the *same toki pona lines repeated*, to be rendered in your sitelen font

Keep your goal simple: recognize structure first, then meaning.

Micro drills with short fragments

Dao De Jing — water as the model (short aphorism)

中文 (**original**)

上善若水。

水善利萬物而不爭。

English (reference)

The highest good is like water; it benefits all things and does not contend.

toki pona

pona sewi li sama telo.

telo li pona tawa ijo ale li utala ala.

☐ ∪

∪ ∞ | > = ≈

≈ > ∪ ∟ ∅ ∞ > ✕ X

What to notice

- This is a classic “model sentence”: *X is like Y; therefore it acts in a certain way.*
- The key move is **contrast without attacking**: doing good (**pona tawa ijo ale** ∪ ∟ ∅ ∞) while refusing rivalry (**utala ala** ✕ X).

Analects — study and reflection (compact contrast)

中文 (original)

子曰、學而不思則罔、思而不學則殆。

English (reference)

Learning without thought is lost; thought without learning is dangerous.

toki pona

sina kama sona taso la lawa sina li pakala.

sina lawa taso la sina kama sona ala la sina ken pakala.

☐ ∪

6 ∟ ǃ †) ⊕ 6 > ☒

6 ⊕ †) 6 ∟ ǃ ×) 6 k ☒

What to notice

- **taso †** (“only / merely”) is doing heavy lifting: it creates the imbalance (“learning only” / “thinking only”).

- **La**) frames each half as a condition, which mirrors the tight parallelism of the original.

The Art of War — war requires careful attention (opening claim)

中文 (original)

孫子曰：兵者，國之大事，死生之地，存亡之道，不可不察也。

English (reference)

War is a great matter of the state; it must not be neglected.

toki pona

utala li ijo suli tawa ma.

ona li ken pana e moli anu awen.

o lukin pona e ona. o weka ala e sona ni.

☐ ∪

✕ > ○ ∨ △ ⊕

∞ > k ñ >> ⊗ γ λ

! ㊦ ㊦ >> ㊦ ! ✕ ✕ >> ㊦ ↓

What to notice

- This drill shows how longer classical sentences become **short stacked lines** in toki pona.
- **Anu** ʻ gives you a clean “either/or” (life vs death, survival vs ruin) without forcing modern terminology.

Mozi — inclusive care and mutual benefit (core slogan)

中文 (original)

況兼相愛，交相利，與此異矣。

夫愛人者，人亦從而愛之；利人者，人亦從而利之。

English (reference)

Inclusive care and mutual benefit are different from hardship; those who care for others are cared for in return.

toki pona

o olin e jan ale. o pana e pona tawa jan ale.

sina olin e jan ante la jan ante li kama olin e sina.

sina pona tawa jan ante la jan ante li kama pona tawa sina.

☐ ∪

! ♡ >> Q ∞ ! ñ >> ∪ Δ Q ∞

6 ♡ >> Q ×) Q × > Δ ♡ >> 6

6 ∪ Δ Q ×) Q × > Δ ∪ Δ 6

What to notice

- Here the text is argument-like: it uses a repeated pattern (“if you do X to others, X returns”).
- In toki pona, repetition is a feature, not a flaw: it mirrors the logic and makes the principle easy to remember.

Check yourself

These are quick “structure spotting” exercises. Don’t overthink them. The goal is to get fast at recognizing the skeleton.

Identify the context and the main claim

Sentence:

sina kama sona la sina pali sin e sona lon tenpo.

ᵇ ᵗ ᵇ) ᵇ ᵗ ᵗ >> ᵇ ÷ Ⓢ

Questions:

- What is the **context**?
- What is the **main action**?

Find subject → predicate → object

Sentence:

jan li pona e kulupu. Q > ∪ >> ∞

Questions:

- subject?
- predicate?
- object?

Turn a claim into a question

Start with:

ni li pona. ↓ > ∪

Rewrite as a simple question using **anu seme** Y ? .

toki pona (answers)

- sina kama sona la / sina pali sin e sona lon tenpo.
- an / pona / kulupu.
- ni li pona anu seme?

☐ ∪

- 6 ∆ ǂ) / 6 8 -! >> ǂ ÷ ⊙.

- Q / ∪ / ∅.

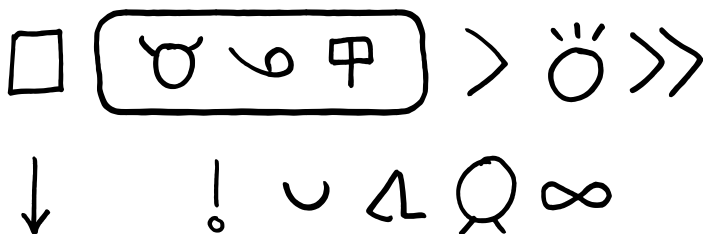
- ↓ > ∪ √ ?

MOZI 墨子

兼愛 — UNIVERSAL
LOVE

Mini Treatise

lipu Mozi li toki e ni: o pona
tawa jan ale.





Part VI — Mozi (墨子): 兼愛 — Universal Love (Mini Treatise)

toki pona

lipu ni li pana e lipu lili tan lipu Mozi. lipu lili ni li toki e
兼愛: o pona tawa jan ale.

lipu ni li kama lon nasin pi lipu ni: toki Inli li open. toki
pona li kama. sitelen pona li kama (toki pona sama).

☐ ◡

☐ ↓ > ṁ >> ☐ ∙ ṁ ☐ ☐ ◡ ☐ ☐ ∙ ↓ > ṁ >> 兼愛:
! ◡ ṁ ∞

☐ ↓ > ṁ ÷ † L ☐ ↓ ṁ ☐ # √ ☐ > ☐ ṁ ◡ >
ṁ ☐ ◡ > ṁ ṁ ◡ =

Editorial note (scope and method)

This sample is included for two reasons:

1. to give you a complete “reader-mode” section that matches the format of the series, and
2. to fix a small set of translation anchors you will meet again in later books.

We treat 兼愛 (**jian'ai**) here as *inclusive care* — practical concern for everyone's well-being — and we keep that idea stable. In this kit we express it with one repeating toki pona anchor:

- **o pona tawa jan ale. ! ∪ ㄥ Q ∞**
- **o olin e jan ale. ! ♡ >> Q ∞**

In the Mozi sample, we will prefer **o pona tawa jan ale ! ∪ ㄥ Q ∞** when the point is policy and benefit, and **o olin e jan ale ! ♡ >> Q ∞** when the line explicitly speaks in “care/concern” terms.

toki pona

mi wile awen e nasin wan lon lipu ni. 兼愛 li kama lon toki pona kepeken nimi sama lon tenpo mute.

mi kepeken nasin ni: “o pona tawa jan ale” lon toki pi pali pona. “o olin e jan ale” lon toki pi pilin pona.

☐ ∪

Ɔ ω ㄥ >> † 1 ÷ ☐ ↓ 兼愛 > ㄥ ÷ ㄟ ∪ 𐄂 𐄃 = ÷ ①

|||

Ɔ 𐄂 † ↓ ! ∪ ㄥ Q ∞ ÷ ㄟ ㄥ ∪ ! ♡ >> Q ∞ ÷ ㄟ ㄥ ♡ ∪

Universal Love — Section 1

兼愛 (1)

中文 (original)

兼相愛，交相利。

(節錄)

English (reference)

Practice inclusive care and mutual benefit.

(Excerpt.)

toki pona

o olin e jan ale.

o pana e pona tawa jan ale.

☐ ∪

! ♡ >> ♡ ∞

! ṽ >> ∪ ʌ ♡ ∞

Reader note

This opening is intentionally short and imperative. In toki pona, imperatives with **o** are clean and strong, and they match Mozi's direct style.

Universal Love — Section 2

兼愛 (2)

中文 (original)

愛人者，人亦從而愛之。

利人者，人亦從而利之。

(節錄)

English (reference)

Those who care for others will be cared for in return.

Those who benefit others will be benefited in return.

(Excerpt.)

toki pona

sina olin e jan ante la jan ante li kama olin e sina.

sina pona tawa jan ante la jan ante li kama pona tawa sina.

☐ ∪

6 ♡ >> Q ×) Q × > ♡ >> 6

6 ∪ ♡ Q ×) Q × > ♡ ∪ ♡ 6

Reader note

Mozi often argues by repeating one structure with a swapped key verb. That repetition is a feature: it is how the reasoning becomes memorable.

Universal Love — Section 3

兼愛 (3)

中文 (original)

若使天下兼相愛，

愛人若愛其身，

猶有不孝、不慈、不弟、不君、不臣者乎？

(節錄)

English (reference)

If everyone practiced inclusive care — caring for others as for oneself — would there still be lack of filial duty, lack of kindness, lack of proper conduct, lack of good rulers and good ministers?

(Excerpt.)

toki pona

jan ale li olin e jan ante la,

jan li olin e jan ante sama ni: jan li olin e sijelo ona.

tenpo ni la, ike ni li awen anu seme:

jan lili li pona ala tawa mama?

mama li pona ala tawa jan lili?

jan li pona ala tawa jan sama?

jan lawa li pona ala?

jan pi pali tawa jan lawa li pona ala?

☐ ∪

Q ∞ > ♡ >> Q ×)

Q > ♡ >> Q × = ↓ Q > ♡ >> ∩ ∪

$\odot \downarrow) \quad \sim \downarrow > \wedge Y ?$

$Q \vee > \cup X \wedge Q$

$Q > \cup X \wedge Q \vee$

$Q > \cup X \wedge Q =$

$Q \oplus > \cup X$

$Q \perp \& \wedge Q \oplus > \cup X$

Reader note

This is a good example of how we handle classical lists:

- keep the logic line first,
- then break the list into short questions,
- use **anu seme** to preserve the rhetorical “would this still happen?”

Universal Love — Section 4

兼愛 (4)

中文 (original)

天下之亂也，

皆起於不相愛。

(節錄)

English (reference)

Disorder in the world arises from the absence of mutual care.

(Excerpt.)

toki pona

pakala lon ma ale li kama tan ni: jan li olin ala e jan ante.
jan li pona ala tawa jan ante la, utala li kama.

☐ ∪

☒ ÷ ⊕ ∞ > ∟ ∩ ↓ ∅ > ♡ × >> ∅ ×

∅ > ∪ × ∟ ∅ ×) ✕ > ∟

Reader note

We avoid inventing technical vocabulary for “social disorder.” We keep it readable: **pakala** ☒ (breakdown)
+ context (**lon ma ale** ÷ ⊕ ∞).

Short glossary for this sample text

Repeating phrases and translation decisions

兼愛 (jian'ai)

- anchor A: **o pona tawa jan ale.** ! ∪ Δ Q ∞
- anchor B: **o olin e jan ale.** ! ♡ >> Q ∞

mutual benefit / reciprocal return

- **sina pona tawa jan ante la jan ante li kama pona tawa sina.** 6 ∪ Δ Q ×) Q × > Δ ∪ Δ
6

disorder / chaos

- **pakala lon ma ale** ☒ ÷ ⊕ ∞
- often paired with **utala** ✕ when conflict is explicit

care / love (practical, not romantic)

- **olin** ♡ here is used broadly as “care/concern,” not romance.

toki pona

nimi “olin” lon lipu ni li wile ala toki e pilin pi olin unpa.
ona li wile toki e pilin pi pona tawa jan.

nimi “pona tawa jan ale” li toki e nasin pi pali pona lon kulupu.

☐ ∪

☐ ♡ ÷ ☐ ↓ > ω × ö >> ♡ L ♡ ♡ ♡ > ω ö >> ♡ L
∪ Δ Q

☐ ∪ Δ Q ∞ > ö >> † L 8 ∪ ÷ ☺



Universal Love I (兼愛上)

兼愛上 (chapter title)

toki pona

lipu ni li pana e toki lili tan lipu Mozi. toki ni li toki e 兼愛:
o pona tawa jan ale.

o lukin e lipu ni kepeken nasin sama: toki Inli \rightarrow toki
pona \rightarrow sitelen pona.



□ ↓ > ñ >> ö ∙ n □ ☺ ☹ ☹ ö ↓ > ö >> ☒ ☒ ☒
 ! ∪ 4 Q ∞

! · ◉ >> ◻ ↓ 𐍈 ↑ = ◊ ◻ # ∩ ◻ ◻ x ◊ ∪ ◻ x ◻ ∪

Section 1 – Why you must find the cause of disorder

中文 (original)

聖人以治天下為事者也，必知亂之所自起，焉能治之，不知亂之所自起，則不能治。譬之如醫之攻人之疾者然，必

知疾之所自起，焉能攻之；不知疾之所自起，則弗能攻。
治亂者何獨不然，必知亂之所自起，焉能治之；不知亂之
所自起，則弗能治。聖人以治天下為事者也，不可不察亂
之所自起。

English (reference, paraphrase)

Mozi says: if you want to bring order, you must first understand the cause of disorder. This is like medicine: you cannot cure an illness without knowing what produces it. So anyone who aims to govern well must investigate the root cause before trying to fix outcomes.

toki pona

jan sona li wile pona e ma la, ona o open lon ni: ona o
sona e tan pi pakala.

sina sona ala e tan la, sina ken ala pona e pakala.

ni li sama ni: jan pi pona sijelo li lukin e jan ike.

jan pi pona sijelo o sona e tan pi ike sijelo.

tan ni la, ona ken pona e sijelo.

ma kin la, jan lawa o lukin e tan pi pakala.

☐ ∪

Q ☐ > ω ∪ >> ⊕) ∪ ! ⊥ ÷ ↓ ∪ ! ☐ >> ∩ L

☒

6 Ǟ X >> ㄣ) 6 K X ㄣ >> ㊦
 ↓ > = ↓ Q L ㄣ ㄇ > ㊦ >> Q ㄣ
 Q L ㄣ ㄇ ! Ǟ >> ㄣ L ㄣ ㄇ
 ㄣ ↓) ㄣ K ㄣ >> ㄇ
 ⊕ !) Q ⊕ ! ㊦ >> ㄣ L ㊦

Section 2 — The root cause: lack of mutual care

中文 (original)

當察亂何自起？起不相愛。臣子之不孝君父，所謂亂也。子自愛不愛父，故虧父而自利；弟自愛不愛兄，故虧兄而自利；臣自愛不愛君，故虧君而自利，此所謂亂也。

English (reference, paraphrase)

Mozi proposes a single root: disorder comes from people failing to care for each other. When a person cares only for themselves (or only their own side), they harm others to benefit themselves. This pattern appears in family life and in politics.

toki pona

mi alasa e tan pi pakala lon ma la, mi kama sona e ni: tan li ni: jan li pona ala tawa jan ante.

jan li lukin taso e pona ona la, jan li pakala e jan ante tawa kama pona ona.

ni li lon kulupu lili: jan lili li wile e pona ona taso la, ona li ken pakala e mama ona.

ni li lon kulupu sama: jan li wile e pona ona taso la, ona li ken pakala e jan sama ona.

ni li lon kulupu suli: jan pi lawa li wile e pona ona taso la, ona li ken pakala e jan pi pali tawa ona.

tan mute la, pakala li kama. tan wan la, pakala li kama: jan li pona ala tawa jan ante.

☐ ∪

ρ ↗ >> ↖ ⊥ ☒ ÷ ⊕) ρ ∟ ☐ >> ↓ ↖ > ↓ Q >
∪ × ∟ Q ×

Q > ∅ + >> ∪ ∅) Q > ☒ >> Q × ∟ ∟ ∪ ∅

↓ > ÷ ∅ ∪ Q ∪ > ω >> ∪ ∅ +) ∅ > K ☒ >> Q
∅

↓ > ÷ ∅ = Q > ω >> ∪ ∅ +) ∅ > K ☒ >> Q =
∅

↓ > ÷ ∅ V Q L Θ > ω >> ∪ ∪ †) ∪ > K ⊞ >>
 Q L 8 Δ ∪
 ∩ III) ⊞ > Δ ∩ 1) ⊞ > Δ Q > ∪ X Δ Q
 ×

Section 3 — The same cause appears at every scale

中文 (original)

雖父之不慈子，兄之不慈弟，君之不慈臣，此亦天下之所謂亂也。父自愛也不愛子，故虧子而自利；兄自愛也不愛弟，故虧弟而自利；君自愛也不愛臣，故虧臣而自利。是何也？皆起不相愛。

English (reference, paraphrase)

Mozi pushes the point: it is not only children harming parents, or ministers harming rulers. The reverse also happens: parents harm children, rulers harm ministers, whenever each side acts for itself alone. The common cause is still the same: lack of mutual care.

toki pona

pakala li lon tan wan taso. ona li lon nasin tu.

nasin wan: jan lili li pona ala tawa mama. jan pi pali li pona ala tawa jan lawa.

tan seme? tan ni: ona li wile pona ona taso.

nasin tu: mama li pona ala tawa jan lili. jan lawa li pona ala tawa jan pi pali.

tan seme? tan ni: ona li wile pona ona taso.

lon nasin tu la, tan li sama: jan li sona taso e pona ona; jan li weka e pona pi jan ante.

☐ ∪

☒ > ÷ ∩ 1 † ∞ > ÷ † ∥

† 1 Q ∙ > ∪ X Δ Q Q L ∩ > ∪ X Δ Q Θ

∩ ? ∩ ↓ ∞ > ω ∪ ∞ †

† ∥ Q > ∪ X Δ Q ∙ Q Θ > ∪ X Δ Q L ∩

∩ ? ∩ ↓ ∞ > ω ∪ ∞ †

÷ † ∥) ∩ > = Q > ☐ † >> ∪ ∞ Q > X >> ∪
L Q X

Section 4 — Thieves, ministers, and states: the same logic

中文 (original)

雖至天下之為盜賊者亦然，盜愛其室不愛其異室，故竊異室以利其室；賊愛其身不愛人，故賊人以利其身。此何也？皆起不相愛。雖至大夫之相亂家，諸侯之相攻國者亦然。大夫各愛其家，不愛異家，故亂異家以利其家；諸侯各愛其國，不愛異國，故攻異國以利其國，天下之亂物具此而已矣。察此何自起？皆起不相愛。

English (reference, paraphrase)

Mozi gives concrete examples. A thief cares for their own household, not other households, so they steal to benefit their own. A robber cares for their own body, not others, so they harm others to benefit themselves. Likewise, powerful families fight other families, and states attack other states, when each side loves only its own side. These examples, Mozi says, “exhaust” the forms of disorder.

toki pona

ni li lon jan ike kin. jan ike li lukin taso e tomo ona; ona li lukin ala e tomo pi jan ante.

tan ni la, ona li kama jo e ijo pi tomo ante tawa pona tomo ona.

jan ike li lukin taso e sijelo ona; ona li lukin ala e sijelo pi
jan ante.

tan ni la, ona li pakala e jan ante tawa pona ona.

ni li lon jan suli kin. kulupu suli li lukin taso e kulupu
ona; ona li lukin ala e kulupu ante.

tan ni la, ona li pakala e kulupu ante tawa kama pona
kulupu ona.

ma li lukin taso e ma ona; ma li lukin ala e ma ante.

tan ni la, utala li kama. mi lukin e ijo ale ni la, mi sona:
tan pi pakala li sama lon ale.

☐ ∪

↓ > ÷ Q ~ ! Q ~ > ☉ + >> △ ∪ ∪ > ☉ X >> △
L Q X

↻ ↓) ∪ > △ & >> ○ L △ X △ ∪ △ ∪

Q ~ > ☉ + >> ∩ ∪ ∪ > ☉ X >> ∩ L Q X

↻ ↓) ∪ > ☒ >> Q X △ ∪ ∪

↓ > ÷ Q V ! ∴ V > ☉ + >> ∴ ∪ ∪ > ☉ X >> ∴
X

↻ ↓) ∪ > ☒ >> ∴ X △ △ ∪ ∴ ∪

⊕ > ☉ + >> ⊕ ∪ ⊕ > ☉ X >> ⊕ X

$\in \downarrow) \quad \times > \Delta \quad \rho \odot \gg O \infty \downarrow) \quad \rho \ddot{\text{ü}} \quad \in \perp \boxtimes$
 $> = \div \infty$

Section 5 — If care were universal, what would remain?

中文 (original)

若使天下兼相愛，愛人若愛其身，猶有不孝者乎？視父兄與君若其身，惡施不孝？猶有不慈者乎？視弟子與臣若其身，惡施不慈？故不孝不慈亡有，猶有盜賊乎？故視人之室若其室，誰竊？視人身若其身，誰賊？故盜賊亡有。猶有大夫之相亂家、諸侯之相攻國者乎？視人家若其家，誰亂？視人國若其國，誰攻？故大夫之相亂家、諸侯之相攻國者亡有。

English (reference, paraphrase)

Mozi then flips the argument. Suppose everyone practiced inclusive care, treating others as themselves. Would there still be unfilial behavior? Would there still be cruelty inside families? Would theft and violence survive, if people treated other households as their own and other persons as themselves? Would great families fight each other, or states invade each other? Mozi answers: these would disappear.

toki pona

o toki e ni: jan ale li pona tawa jan ale. jan li lukin e jan ante sama ni: jan li lukin e ona.

tenpo ni la, ike li awen anu seme?

jan lili li pakala e mama anu seme? mama li pakala e jan lili anu seme?

jan li kama jo e ijo pi tomo ante anu seme? jan li pakala e jan ante anu seme?

kulupu suli li pakala e kulupu suli ante anu seme?

ma li utala e ma ante anu seme?

jan li lukin e tomo pi jan ante sama tomo ona la, jan seme li kama jo ike?

jan li lukin e sijelo pi jan ante sama sijelo ona la, jan seme li wile pakala?

tan ni la, utala li kama lili. pakala li kama lili. ike mute li kama weka.

☐ ∪

! ö >> ↓ Q ∞ > ∪ Δ Q ∞ Q > ∅ >> Q × = ↓
Q > ∅ >> ∪

① ↓) ∩ > ∩ Y ?

Q ∙ > ∅ >> Q Y ? Q > ∅ >> Q ∙ Y ?

Q > A & >> O L Δ × Y ? Q > ∅ >> Q × Y ?

∞ V > ∅ >> ∞ V × Y ?

⊕ > × >> ⊕ × Y ?

Q > ∅ >> Δ L Q × = Δ ∞) Q ? > A & ∩

Q > ∅ >> ∩ L Q × = ∩ ∞) Q ? > ω ∅

∩ ↓) × > A ∨ ∅ > A ∨ ∩ ∩ > A ×

Section 6 — The practical conclusion for rulers

中文 (original)

若使天下兼相愛，國與國不相攻，家與家不相亂，盜賊無有，君臣父子皆能孝慈，若此則天下治。故聖人以治天下為事者，惡得不禁惡而勸愛？故天下兼相愛則治，交相惡則亂。故子墨子曰：「不可以不勸愛人者，此也。」

English (reference, paraphrase)

Mozi concludes with a governing recommendation: the wise person in charge of the state should restrain hatred and encourage care. When mutual care is present, the world tends toward order; when mutual hate dominates, it tends toward disorder. This is why Mozi argues so insistently for inclusive care.

toki pona

jan sona pi lawa ma li o pali e ni: o weka e pilin utala. o
pana e pilin pona.

jan ale li pona tawa jan ale la, ma li kama pona.

jan ale li utala tawa jan ale la, ma li kama pakala.

tan ni la, mi wile toki wawa: o pona tawa jan ale.

☐ ∪

Q ṛ L ⊕ ⊕ > ! ⋈ >> ↓ ! × >> ♥ × ! ñ >> ♥
∪

Q ∞ > ∪ Δ Q ∞) ⊕ > ∟ ∪

Q ∞ > × Δ Q ∞) ⊕ > ∟ ☒

↷ ↓) ρ ω ö w ! ∪ Δ Q ∞

Short glossary for this sample (expanded)

toki pona

nimi “o pona tawa jan ale” li toki e 兼愛 lon lipu ni.

nimi “jan li lukin taso e pona ona” li toki e tan pi pakala.

nimi “pilin utala” li toki e open pi utala.

nimi “ma li kama pona / ma li kama pakala” li toki e kama pin pi nasin tu.

☐ ∪

☐ ! ∪ ∟ Q ∞ > ö >> ☒ x ☒ x ÷ ☐ ↓

☐ Q > ☉ † >> ∪ ∪ > ö >> ∞ ∟ ☒

☐ ♥ x > ö >> ∟ ∟ x

☐ ⊕ > ∟ ∪ ⊕ > ∟ ☒ > ö >> ∟ ∟ ! ∟ † ||

Universal Love II (兼愛中)

Section 7 — What “benefit” and “harm” look like in the world

中文 (original)

子墨子言曰：「仁人之所以為事者，必興天下之利，除去天下之害，以此為事者也。」

然則天下之利何也？天下之害何也？子墨子言曰：「今若國之與國之相攻，家之與家之相篡，人之與人之相賊，君

臣不惠忠，父子不慈孝，兄弟不和調，此則天下之害也。」

English (reference, paraphrase)

Mozi says the aim of a good person in public life is to increase what benefits the world and remove what harms it. He then lists major harms: states attacking states, families usurping families, individuals injuring individuals, and broken relationships between ruler and minister, father and son, elder and younger brother.

toki pona

jan pona pi pali suli li wile e ni: ma ale li kama jo e pona,
ma ale li weka e ike.

ike li seme?

ma li utala e ma ante.

tomo li pakala e tomo ante tawa kama jo.

jan li pakala e jan ante tawa kama jo.

jan lawa li pona ala tawa jan pi pali.

jan pi pali li pona ala tawa jan lawa.

mama li pona ala tawa jan lili.

jan lili li pona ala tawa mama.

jan sama li utala lon kulupu.

ni li ike suli lon ma.

☐ ∪

Q ∪ L R V > W >> ↓ ⊕ ∞ > Λ ε >> ∪ ⊕ ∞ > ✕
>> ∩

∩ > ?

⊕ > ✕ >> ⊕ ✕

△ > ▣ >> △ ✕ △ Λ ε

Q > ▣ >> Q ✕ △ Λ ε

Q ⊕ > ∪ ✕ △ Q L R

Q L R > ∪ ✕ △ Q ⊕

Q > ∪ ✕ △ Q ∨

Q ∨ > ∪ ✕ △ Q

Q = > ✕ ÷ ∅

↓ > ∩ V ÷ ⊕

Reader note

This is classic Mozi: define the goal, then name concrete social failures. The toki pona keeps the list explicit instead of turning it into one abstract word like “injustice.”

Section 8 — The cause of these harms

中文 (original)

然則察此害亦何用生哉？以不相愛生邪？子墨子言：「以不相愛生。」

.....諸侯不相愛則必野戰。家主不相愛則必相篡，人與人不相愛則必相賊.....

天下之人皆不相愛，強必執弱，富必侮貧，貴必敖賤，詐必欺愚。

凡天下禍篡怨恨，其所以起者，以不相愛生也，是以仁者非之。

English (reference, paraphrase)

Mozi asks what gives rise to these calamities and answers: they come from people not caring for one another. When mutual care is absent, conflict scales up: states fight, families usurp, individuals harm. Then power dynamics take over—strong dominate weak, rich insult poor, honored despise humble, the cunning deceive the simple.

toki pona

mi wile sona e tan pi ike ni. tan li seme?

tan li ni: jan li pona ala tawa jan ante.

jan li pona ala tawa jan ante la, utala li kama lon ma.

tomo li pona ala tawa tomo ante la, tomo li pakala e
tomo ante tawa kama jo.

jan li pona ala tawa jan ante la, jan li pakala e jan ante
tawa kama jo.

jan ale li pona ala tawa jan ante la, wawa li lawa:

jan wawa li anpa e jan lili.

jan mani li pilin sewi tawa jan pi mani ala.

jan sewi li pilin ike tawa jan anpa.

jan pi toki ike li ike tawa jan pi sona lili.

ike mute li kama tan wan taso: jan li pona ala tawa jan
ante.

☐ ∪

$\rho \omega \ddot{\rho} \gg \kappa \perp \sim \downarrow \quad \kappa > ?$

$\kappa > \downarrow \quad Q > \cup \times \Delta Q \times$

$Q > \cup \times \Delta Q \times) \quad \times > \Delta \div \oplus$

$\triangle > \cup \times \Delta \triangle \times) \quad \triangle > \boxtimes \gg \triangle \times \Delta \Delta \&$

$Q > \cup \times \Delta Q \times) \quad Q > \boxtimes \gg Q \times \Delta \Delta \&$

$Q \infty > \cup \times \Delta Q \times) \quad \omega > \theta$

$Q \omega > \vdash \gg Q \cdot$

Q ʘ > ♡ ω| Δ Q L ʘ X

Q ω| > ♡ ∩ Δ Q ʘ

Q L ʘ ∩ > ∩ Δ Q L ʘ ∩

∩ ||| > Δ ∩ 1 † Q > ∩ X Δ Q X

Reader note

Notice the scale: Mozi moves from state → household → person, then generalizes into social mechanics. This is a good place to practice reading by structure first: each “X la Y” is the same logic.

Section 9 — The proposed standard: inclusive care

中文 (original)

.....是以仁者非之。

English (reference, paraphrase)

Because the root is lack of mutual care, Mozi argues we must reject that root and adopt a new standard: inclusive care and mutual aid.

toki pona

tan ni la, jan sona li toki e ni: o weka e nasin pi “mi taso.”
o kama jo e nasin pi 兼愛.
o pona tawa jan ale.
o pali tawa pona pi jan ale.

☐ ∪
↷ ↓) Q ǎ > ǒ >> ↓ ! ✕ >> † L ρ †
! ∟ & >> † L ☐x☐x
! ∪ ∟ Q ∞
! ρ ∟ ∪ L Q ∞

Reader note

This is where we keep a stable series anchor: **o pona tawa jan ale ! ∪ ∟ Q ∞**. Later, when Mozi argues “this is not hard,” the same anchor should feel familiar immediately.

Section 10 — “Isn’t this too hard?” Mozi’s basic reply

中文 (original)

殺身為名，此天下百姓之所皆難也，若苟君說之，則眾能為之。

況兼相愛，交相利……此何難之有焉，特上不以為政而士不以為行故也。

English (reference, paraphrase)

Mozi argues that people can do even very difficult things if leaders praise and promote them. Compared with those extremes, inclusive care and mutual benefit are not difficult. The real problem is that leaders do not adopt it as policy and respected people do not model it as practice.

toki pona

jan li ken pali e ijo pi wile ala, tawa nimi pona anu tawa pona pi jan lawa.

jan lawa li wile la, kulupu li ken ante e nasin ona.

tan ni la, 兼愛 li ijo pi wile ala ala.

o pona tawa jan ale li ijo pona, li ijo pi pali ken.

tas o, jan lawa li lawa ala e nasin ni lon ma;

jan pi sona li pana ala e nasin ni lon pali ona.
 tan ni la, nasin ni li kama ala lon kulupu.

☐ ∪

Q > K R >> O L W X A ⊃ ∪ Y A ∪ L Q ⊕

Q ⊕ > W) ∅ > K X >> † ∪

↷ ↓) ☒ X ☒ X > O L W X X

! ∪ A Q ∞ > O ∪ > O L R K

! ! Q ⊕ > ⊕ X >> † ↓ ÷ ⊕

Q L ☐ > ☐ X >> † ↓ ÷ R ∪

↷ ↓) † ↓ > A X ÷ ∅

Reader note

Mozi’s “difficulty” argument is political: practice follows incentives and examples. In toki pona, you’ll see repeated “jan lawa li wile la ...” Q ⊕ > W) frames to keep that practical emphasis.

Universal Love III (兼愛下)

Section 11 — The harms, restated more sharply

中文 (original)

.....若大國之攻小國也，大家之亂小家也，強之劫弱，眾之暴寡，詐之謀愚，貴之敖賤.....

.....父者之不慈也，子者之不孝也.....

.....執其兵刃、毒藥、水、火，以交相虧賊.....

English (reference, paraphrase)

Mozi repeats and intensifies the list of major harms: large states attack small, large houses disturb small, strong oppress weak, many abuse few, cunning deceive simple, honored disdain humble. He adds failures of moral roles and even the direct use of weapons, poison, water, and fire to injure one another.

toki pona

ike suli li lon ma ni:

ma suli li utala e ma lili.

tomo suli li pakala e tomo lili.

jan wawa li anpa e jan lili.

jan mute li pakala e jan pi mute ala.

jan pi toki ike li pali e pakala tawa jan pi sona lili.

jan sewi li pilin ike tawa jan anpa.

mama li pona ala tawa jan lili. jan lili li pona ala tawa mama.

jan li kepeken ilo utala, telo ike, telo, seli tawa pakala e jan ante.

mi lukin e ni la, mi wile sona e tan pi ike.

☐ ∪

∩ √ > ÷ ⊕ ↓

⊕ √ > × >> ⊕ √

△ √ > ▣ >> △ √

Q ∞ > ∅ >> Q √

Q III > ▣ >> Q L III X

Q L Ö ∩ > ∩ >> ▣ Δ Q L □ √

Q ∞ > ♥ ∩ Δ Q ∅

Q > ∪ X Δ Q √ Q √ > ∪ X Δ Q

Q > ∩ ∅ × ≈ ∩ ≈ √ Δ ▣ >> Q ×

Section 12 — Objection: “universal love is impossible”

中文 (original)

.....曰：「兼愛.....不可為也。」

.....子墨子曰：.....（以故事反駁“不可為”）

English (reference, paraphrase)

Mozi reports an objection: people claim inclusive care is admirable but cannot be carried out. Mozi replies by pointing to how easily populations follow what leaders consistently praise, reward, and enforce—many difficult practices have been made common this way. If that’s possible, inclusive care is not “impossible.”

toki pona

jan li toki: “o pona tawa jan ale li pona, taso li ken ala.”

mi toki: jan li ken ante e nasin ona, kepeken wile pi jan lawa.

jan lawa li pana e pona tawa nasin wan la, kulupu li kama kepeken nasin wan.

jan lawa li pana e ike tawa nasin ante la, kulupu li weka e nasin ante.

tan ni la, o pona tawa jan ale li ken.

ijo li wile taso e jan lawa pi wile wawa, pi pali awen.

☐ ∪

Q > ö ! ∪ Δ Q ∞ > ∪ † > K X

ρ ö Q > K X >> † ∪ ∫ ω L Q Θ

Q Θ > ñ >> ∪ Δ † 1) ∴ > Δ ∫ † 1

Q Θ > ñ >> ∩ Δ † X) ∴ > X >> † X

∩ ↓) ! ∪ Δ Q ∞ > K

O > ω † >> Q Θ L ω ∂ L ∫ Δ

Section 13 — Two rulers, two standards

中文 (original)

.....使其一君者執兼，使其一君者執別.....

.....兼君之言不然，行亦不然.....

.....雖非兼者，必從兼君是也。

English (reference, paraphrase)

Mozi answers another objection by comparing two rulers: one follows partiality (caring mainly for self or one's own) and the other follows universality (putting the people first). The partial ruler refuses to feed, clothe, care for, or bury the people; the universal ruler does the opposite. In hard times, even those who argue against universal care would still choose the universal ruler.

toki pona

o lukin e jan lawa tu.

jan lawa wan li kepeken nasin pi “kulupu mi taso.”

jan lawa ante li kepeken nasin pi 兼愛: ona li open lon kulupu, li open lon jan ale.

jan lawa pi “kulupu mi taso” li toki: “mi ken ala pona tawa jan mute sama mi pona tawa mi.”

tan ni la, jan mute li kama lape lon wile: moku ala, len ala, pona sijelo ala, pali pona ala.

jan lawa pi 兼愛 li toki: “mi o open lon jan mute. mi o kama pini lon mi.”

tan ni la, jan mute li kama jo e moku, len, pona sijelo, pona lon tenpo moli.

tenpo ike la, jan li wile e jan lawa pi 兼愛, taso ona li toki ante lon uta ona.

☐ ∪

! ☉ >> Q θ ||

Q θ 1 > 𐀀 † L ☉ P †

Q θ × > 𐀀 † L ☉☉ ☉ > 𐀀 ÷ ☉ > 𐀀 ÷ Q ∞

Q θ L ☉ P † > ö P K X ∪ 𐀀 Q ||| = P ∪ 𐀀 P

↻ ↓) Q ||| > 𐀀 → ÷ ω 𐀀 X 𐀀 X ∪ 𐀀 X
𐀀 ∪ X

Q θ L ☉☉ > ö P ! 𐀀 ÷ Q ||| P ! 𐀀 I ÷ P

↻ ↓) Q ||| > 𐀀 8 >> 𐀀 𐀀 ∪ 𐀀 ∪ ÷ ① ☒

① ~) Q > ω >> Q θ L ☉☉ † ☉ > ö × ÷ ☐
☉

Reader note

Mozi is doing something very “modern”: he tests a moral claim by decision under pressure. In toki pona, the contrast stays readable because the structure repeats.

Section 14 — Filial piety argument: how to protect your own parents

中文 (original)

.....我當先從事乎愛利人之親，然後人報我以愛利吾親乎？

.....

.....必先從事愛利人之親者與？

English (reference, paraphrase)

Mozi turns to a family-based objection. If you want others to care for your parents, what should you do first: care for others' parents or harm them? Obviously the first. Therefore, even those who prioritize family have a practical reason to adopt inclusive care as a starting move.

toki pona

mi wile e ni: jan ante li pona tawa mama mi.

mi o pali seme open?

mi o open lon ni: mi pona tawa mama pi jan ante.

mi pali ike tawa mama pi jan ante la, jan ante li pali seme tawa mama mi?

tan ni la, jan li wile awen e pona pi mama ona la, ona o open lon pona pi mama pi jan ante.

ni li nasin pi pali ken, li nasin pi kama pona.

☐ ∪

ρ ω >> ↓ Q × > ∪ Δ Q ρ

ρ ! ϝ ? ⊕

ρ ! ⊕ ÷ ↓ ρ ∪ Δ Q L Q ×

ρ ϝ ∩ Δ Q L Q ×) Q × > ϝ ? Δ Q ρ

∩ ↓) Q > ω Δ >> ∪ L Q ∩) ∩ ! ⊕ ÷ ∪ L Q
L Q ×

↓ > † L ϝ K > † L Δ ∪

Section 15 — “As naturally as fire rises, water flows down”

中文 (original)

意以為難而不可為邪？嘗有難此而可為者。昔荊靈王好小要……是故約食、焚舟、苴服，此天下之至難為也，然後為而上說之，未踰於世而民可移也。何故也？即求以鄉其上也。今若夫兼相愛，交相利，此其有利且易為也，不可勝計也，我以為則無有上說之者而已矣。苟有上說之者，勸之以賞譽，威之以刑罰，我以為人之於就兼相愛交相利也，譬之猶火之就上，水之就下也，不可防止於天下。

English (reference)

Mozi argues that people have done things far harder than universal love when rulers encouraged them.

Universal love and mutual aid are beneficial and easy; the main problem is that leaders do not promote it. If leaders reward and praise it and punish its opposite, people will move toward it “like fire upward and water downward” — it will be unpreventable.

toki pona

jan li toki: “o pona tawa jan ale li wile e wawa mute; jan li ken ala pali e ona.”

mi toki: ijo mute li suli tawa jan, taso jan li pali e ijo suli tan ni: jan lawa li wile.

jan lawa li pana e pona, li toki pona tawa jan pi pali ni;

jan lawa li pana e ike tawa jan pi pali ante.

tenpo lili la, kulupu li kama kepeken 兼愛: o pona tawa jan ale, o pana e pona tawa jan ale.

ni li sama ni: seli li tawa sewi, telo li tawa anpa.

jan li ken ala awen e nasin ni lon ma.

☐ ∪

Q > ö ! ∪ Δ Q ∞ > ω >> ω ∣∣ Q > K X R >>
∪

ρ ö O ∣∣ > V Δ Q † Q > R >> O V ∼ ↓ Q θ
> ω

Q θ > ñ >> ∪ > ö ∪ Δ Q L R ↓

Q θ > ñ >> ∼ Δ Q L R ×

Ⓢ ∙) ∴ > Δ R ☒☒ ! ∪ Δ Q ∞ ! ñ >> ∪ Δ
Q ∞

↓ > = ↓ √ > Δ ω | ≈ > Δ ∪

Q > K X Λ >> † ↓ ÷ ⊕

Section 16 — The conclusion: the way of the sage-kings

中文 (original)

故兼者聖王之道也，王公大人之所以安也，萬民衣食之所以足也。故君子莫若審兼而務行之，為人君必惠，為人臣必忠，為人父必慈，為人子必孝，為人兄必友，為人弟必悌。故君子莫若欲為惠君、忠臣、慈父、孝子、友兄、悌弟，當若兼之不可不行也，此聖王之道而萬民之大利也。

English (reference)

Universal love is the way of the sage-kings: it brings peace to rulers and sustenance to the people. If someone wants to be a gracious ruler, loyal minister, affectionate father, filial son, courteous elder brother, and respectful younger brother, universal love must be practiced. It is the great blessing of the people.

toki pona

tan ni la, 兼愛 li nasin pi jan lawa pi sona.

ona li pana e awen pona tawa jan lawa, li pana e moku en len tawa jan mute.

jan pona o sona e nasin ni, o pali e ona.

sina jan lawa la, sina o pona tawa jan.

sina jan pi pali tawa jan lawa la, sina o awen pona tawa ona.

sina mama la, sina o olin e jan lili.

sina jan lili la, sina o pona tawa mama.

sina jan sama pi suli la, sina o pona tawa jan sama pi lili.

sina jan sama pi lili la, sina o awen pona tawa jan sama pi suli.

sina wile kama jan ni la, o pona tawa jan ale. ni li pona suli tawa jan mute.

☐ ∪

↷ ↓) 兼愛 > † L Q ⊖ L ǎ

∞ > ǎ >> Λ ∪ Δ Q ⊖ > ǎ >> ǎ + □ Δ Q ≡

Q ∪ ! ǎ >> † ↓ ! ǎ >> ∞

6 Q ⊖) 6 ! ∪ Δ Q

6 Q L ǎ Δ Q ⊖) 6 ! Λ ∪ Δ ∞

6 Q) 6 ! ∞ >> Q ∨

6 Q ∨) 6 ! ∪ Δ Q

6 Q = L V) 6 ! ∪ Δ Q = L ∨

6 Q = L ∨) 6 ! Λ ∪ Δ Q = L V

6 ω Δ Q ↓) ! ∪ Δ Q ∞ ↓ > ∪ V Δ Q ≡

Translation decisions used in this sample (Mozi: 兼愛)

This note lists the **core translation anchors** used in the *Universal Love* sample. The goal is consistency: when the same concept returns later (in Mozi, in Confucian texts, or even in strategic texts), the reader should recognize it immediately.

For each item below:

- **English** explains the decision and when we use it.
- **toki pona anchor** is the stable pattern we reuse.
- The anchor is duplicated so you can render the second copy in sitelen pona via your font.

1) 兼 / 別 — **inclusive vs partial**

Meaning in context

- 兼 points to “inclusive / impartial / not limited to one’s own circle.”
- 別 points to “partial / limited / preference for one’s own side.”

Series decision

We avoid over-technical vocabulary and instead encode the contrast as a repeated, readable opposition:

- inclusive = “toward all people”
- partial = “only my group / only me”

toki pona anchor (inclusive / 兼)

o pona tawa jan ale.

! ∪ Δ Q ∞

toki pona anchor (partial / 別)

jan li pona tawa kulupu ona taso.

Q > ∪ Δ ∞ ∪ †

(Optional shorter variant, if you prefer a sharper slogan style)

jan li lukin taso e pona ona.

Q > ∞ † >> ∪ ∞

2) 利 / 害 — benefit vs harm

Meaning in context

Mozi uses this pair constantly. It is not only personal profit; it is “what makes life go better for people” versus “what damages life.”

Series decision

We keep it concrete and simple:

- benefit = **pona** ∪

- harm = **ike** \curvearrowright / **pakala** \boxtimes (use **pakala** when the idea is breakdown, disorder, damage; use **ike** when the idea is wrongness or harmfulness more generally)

toki pona anchor (benefit / 利)

ni li pona tawa jan mute.

$\downarrow > \cup \triangleleft \mathcal{Q} \parallel$

toki pona anchor (harm / 害)

ni li ike tawa jan mute.

$\downarrow > \cap \triangleleft \mathcal{Q} \parallel$

toki pona anchor (harm as breakdown / 害 as disorder)

pakala li kama lon ma.

$\boxtimes > \triangle \div \oplus$

3) 交相利 — mutual benefit / reciprocal advantage

Meaning in context

“Each benefits the other,” “mutual aid,” “reciprocity of benefit.”

Series decision

We render it as a stable “two-way” pattern. This keeps Mozi’s argumentative repetition intact.

toki pona anchor

sina pona tawa jan ante la jan ante li kama pona tawa sina.

ḡ ∪ ʌ ʘ ×) ʘ × > ʌ ∪ ʌ ḡ

(Alternative compact reciprocal form, if you want a shorter line in some contexts)

jan tu li pona tawa ona tu.

ʘ || > ∪ ʌ ʘ ||

4) 賞譽 / 刑罰 — reward & praise / punishment

Meaning in context

Mozi's political mechanism: leaders can shape behavior by praising/rewarding a practice and punishing its opposite.

Series decision

We avoid importing modern legal vocabulary. We keep a clear, reusable pair:

- reward/praise = “give good + speak good”
- punishment = “give harm + enforce with rule”

toki pona anchor (reward & praise / 賞譽)

jan lawa li pana e pona, li toki pona tawa jan.

ʘ ʘ > ʌ >> ∪ > ʘ ∪ ʌ ʘ

toki pona anchor (punishment / 刑罰)

jan lawa li pana e ike, li lawa wawa e jan.

Q ̊ > ǁ >> ˆ > ̊ ʌ >> Q

(If you want a more explicit “penalty” feel without adding new terms)

jan lawa li pana e pakala tawa jan pi pali ike.

Q ̊ > ǁ >> ʌ Q L ʌ ˆ

5) 聖王 / 君子 — sage-kings / exemplary person

Meaning in context

- 聖王: ideal rulers who set the model (the “sage-kings” in Mozi’s rhetoric).
- 君子: exemplary person (cultivated, reliable; not just “gentleman” by status).

Series decision

We keep both readable, and we keep them distinct:

- 聖王 = “wise ruler” (explicitly ruler + wisdom)
- 君子 = “good person” (exemplary person, often used as a model agent)

toki pona anchor (聖王)

jan lawa pi sona li pali e nasin ni.

Q ̊ L ǁ > ʌ >> † ↓

toki pona anchor (君子)

jan pona li wile pali e nasin ni.

Q ∪ > ω 8 >> † ↓

(If you want “junzi” to feel stronger than a generic “good person,” lock this variant and use it consistently)

jan pi pona mute li wile pali e nasin ni.

Q L ∪ III > ω 8 >> † ↓

6) Family-role and social-role terms (君臣父子兄弟...)

Mozi often closes with role patterns: “good ruler / loyal minister / kind father / filial son / friendly elder brother / respectful younger brother.”

Series decision

We keep roles explicit and keep the “should” as direct imperatives or clear conditionals.

toki pona anchors (roles)

ruler / minister (君 / 臣)

sina jan lawa la, sina o pona tawa jan.

6 Q ⊕) 6 ! ∪ Δ Q

sina jan pi pali tawa jan lawa la, sina o awen pona tawa ona.

6 Q L R A Q ⊕) 6 ! ∧ ∪ A ∩

father / child (父 / 子)

sina mama la, sina o olin e jan lili.

6 Q) 6 ! ♥ >> Q ∨

sina jan lili la, sina o pona tawa mama.

6 Q ∨) 6 ! ∪ A Q

elder / younger sibling (兄 / 弟)

sina jan sama pi suli la, sina o pona tawa jan sama pi lili.

6 Q = L ∨) 6 ! ∪ A Q = L ∨

sina jan sama pi lili la, sina o awen pona tawa jan sama pi suli.

6 Q = L ∨) 6 ! ∧ ∪ A Q = L ∨

7) Two recurring diagnostic lines (useful across the whole series)

These are not single Chinese terms, but they are Mozi's repeating logic moves. Locking them helps consistency later.

“The root cause is lack of mutual care.”

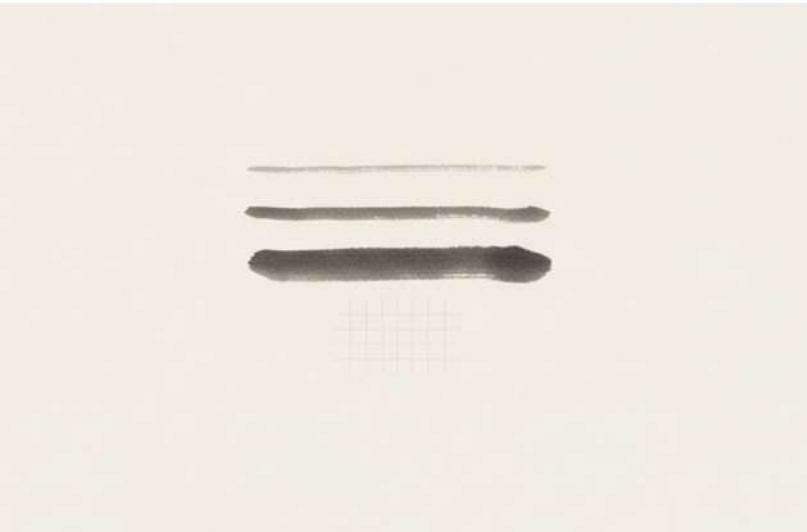
tan pi pakala li ni: jan li pona ala tawa jan ante.

↺ L ↻ > ↓ Q > ∪ X Δ Q X

“If leaders align incentives, the practice becomes widespread.”

jan lawa li wile la, kulupu li ken ante e nasin ona.

Q Θ > ω) ∞ > K X >> † ∪



Style rules for the Chinese Wisdom series (mechanical choices)

This footer fixes a few consistent mechanical choices across the whole series. These are not philosophical decisions; they are editing rules that keep the reading smooth and the translations predictable.

1) pakala 𐀓 vs ike 𐀔

We use **ike** for “harmful / wrong / bad” in a general sense.

We use **pakala** when the idea is **breakdown, damage, disorder, collapse**, or when the text describes systems failing (social disorder, ruined plans, destroyed relations).

toki pona

nimi “ike” li toki e ni: ijo li pona ala, ijo li pakala pilin.

nimi “pakala” li toki e ni: ijo li kama pakala, nasin li kama weka, kulupu li kama ike tan pakala.

☐ ∪

☐ ∪ > ö >> ↓ ○ > ∪ × ○ > ☒ ♥

☐ ☒ > ö >> ↓ ○ > ∆ ☒ † > ∆ × ☼ > ∆ ∪ ∩

☒

2) li > after mi ♀ and sina ♀

We follow standard toki pona reading convention: **after mi and sina we omit li** in normal sentences. We only use **mi li** / **sina li** if we need emphasis or clarity in a rare ambiguous layout.

toki pona

mi pali. sina lukin.

mi li pali (kepeken tenpo lili taso, tawa wawa).

sina li lukin (kepeken tenpo lili taso, tawa wawa).

☐ ∪

♀ ♂ ♀ ☉

♀ > ♂ ☿ ☼ ∪ † ∆ ☒

♀ > ☉ ☿ ☼ ∪ † ∆ ☒

3) Rhetorical questions (乎 / 邪 / 哉 etc.)

When the Chinese uses a rhetorical question, we keep it rhetorical rather than turning it into a flat statement.

Our default is **anu seme? Y ?** at the end of the line.

For “would X still exist?” patterns, we often use **li awen anu seme? > ^ Y ?**

toki pona

ni li pona anu seme?

ike li awen anu seme?

jan li pali e ni anu seme?

☐ ∪

↓ > ∪ Y ?

∩ > ^ Y ?

Q > 8 >> ↓ Y ?

4) Lists and parallel clauses

Chinese classics often stack parallel phrases. We preserve that structure by:

- breaking long sentences into short lines,

- keeping repeated frames unchanged,
- using **la**) consistently for conditions and contexts.

toki pona

tenpo ni la ni li kama.

tenpo ante la ni li kama.

jan li pali e ni. jan li pali e ante.

toki sama li kama lon tenpo mute la, mi awen e toki sama.

☐ ∪

⌚ ↓) ↓ > ∟

⌚ ×) ↓ > ∟

Q > R >> ↓ Q > R >> ×

⊘ = > ∟ ÷ ⌚ |||) P ∟ >> ⊘ =

5) Names, titles, and roles

For readability we keep a simple convention:

- role words are translated (ruler, minister, father, child, etc.)

- personal names are kept as names (optionally with **jan** Q if needed for clarity)

toki pona

jan lawa li toki. jan pi pali tawa jan lawa li kute.

mama li olin e jan lili. jan lili li pona tawa mama.

☞ ∪

Q Θ > Ö Q L ʘ Δ Q Θ > ʔ

Q > ♥ >> Q √ Q √ > ∪ Δ Q

6) Sitelen pona duplication rule (production rule)

Every toki pona block is duplicated verbatim so the second copy can be rendered in sitelen pona by font. The content is the same; only the writing system changes.

toki pona

toki pona li sama lon lipu tu. sitelen li ante taso.

mi awen e toki sama tawa sitelen pona.

☐ ∪

ö ∪ > = ÷ ☐ || ☐ > × +

ρ ∧ >> ö = Δ ☐ ∪



Part VII — Art Plates

What the plates are for

Plates are the “quiet” pages of this kit. They are not meant for fast reading or study. Their purpose is different:

- to show the **art-book mode** used in this project (Chinese on the left, sitelen-ready toki pona on the right),
- to give you a slower, more visual way to meet the text,
- to provide a small set of lines you can revisit over time.

toki pona

lipu “plate” li tawa lukin lili, tawa awen.

lipu “plate” li wile ala e sona pi mute. ona li wile e lukin en pilin.

lipu “plate” li sama ni: poka wan la sitelen Han. poka ante la toki pona (lon sitelen pona).

☐ ∪

☐) >> > Δ ∅ ∨ Δ Δ

☐) >> > ω × >> ☐ L III ∪ > ω >> ∅ + ♥

☐) >> > = ↓ ∟ 1) ☐ ∞ # ∟ ×) ∅ ∪ ☐ ÷

☐ ∪)

How to read the plates

1. Read the toki pona first (it is intentionally minimal).
2. Look at the Chinese. Don't try to “decode” it — treat it as the source image.
3. Return to toki pona and ask: what is the single move here (contrast, warning, method, attitude)?
4. If you want, later check the same idea in the reader-mode sections.

toki pona

o lukin e toki pona open.

o lukin e sitelen Han. o sona ala e ale.

o kama sin tawa toki pona. o alasa e kon wan.

☐ ∪

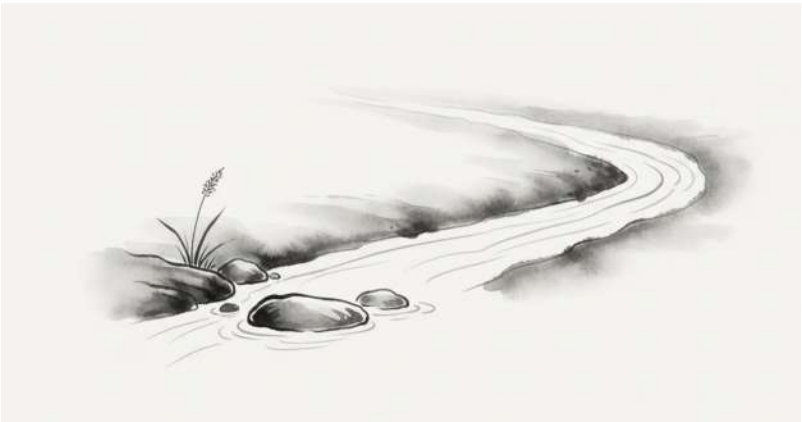
! ∅ >> Ö ∪ H

! ∅ >> ☐ (∞ #) ! ß X >> ∞

! Δ ⊥ Δ Ö ∪ ! ♣ >> ss 1



Plates from Dao De Jing



中文

上善若水。

水善利萬物而不爭。

☐ ∪

$$\cup \omega | > = \approx$$

$$\approx > \cup \Delta O \infty > \times X$$

中文

道可道，非常道；
名可名，非常名。



Q > K Ö >> †) † ↓ >

† L ∞ X

Q > K □ >> O) □ ↓ >

□ L ∞ X

中文

知人者智，自知者明；
勝人者有力，自勝者
強。

☐ ∪

6 □ >> Q ×) 6 □ ∪

6 □ >> 6) 6 □ ∖

6 ⊣ >> Q ×) 6 & >>

∖

6 ⊣ >> 6) 6 ∖ |||

Plates from Analects



中文

學而時習之，

不亦說乎？

有朋自遠方來，

不亦樂乎？

☐ ∪

6 ∆ ☐) 6 ∩ - - >> ☐ ÷

①

↓ > ∪ Y ?

Q ∪ > ∆ ↪ ⊕ ✕ ∆ 6

↓ > ∪ Y ?

中文

己所不欲，勿施於人。



6 W X >> O Δ 6) ! 8
X >> O ↓ Δ Q X

中文

三人行，必有我師焉。

☐ ∪

Q || 1 > Δ) Q L ñ ñ

Δ ρ > ÷

Plates from The Art of War



中文

兵者，國之大事，
死生之地，存亡之道，
不可不察也。

☐ ∪

× > ○ ∨ △ ⊕

∪ > κ ñ >> ⊗ γ ∟

! ∅ ∪ >> ∪ ! × × >>

☐

中文

知彼知己，百戰不殆。

☐ ∪

6 ☐ >> Q ✕ 6 ☐ >> 6
)

6 K ✕ III) 6 ☐ X

Notes for keeping plates consistent with the series

- Keep plates short: ideally **1 idea per spread**.
- Prefer **stable anchors** already used in reader mode (especially for nasin, pona/pakala, utala, sona).
- Don't add English on the plates themselves (English belongs to reader mode).

toki pona

lipu “plate” la, o awen e toki lili. kon wan taso li lon lipu wan.

o kepeken nimi sama lon lipu ale, tawa sona pona pi jan lukin.

☐ ∪

☐) >>) ! ^ >> ö ∙ ∑ 1 + > ÷ ☐ 1

! 𐌸 ☐ = ÷ ☐ ∞ 𐌵 𐌶 ∪ 𐌷 𐌺 𐌽 𐌾

Appendices

A) Reference sources used in this kit

This kit uses public-domain and freely accessible reference texts for the **English reference layer** and **Chinese originals**. The toki pona translation, compilation, and layout are original to this edition.

toki pona

lipu ni li kepeken lipu pi jan ante tawa toki Inli en sitelen Han.

toki pona en nasin pi lipu ni li tan pali mi.

□ ↓ > 𐀀 □ ⊥ ∅ × ∆ ☼ { ⊥ # ∩ ⊥ } + { ... } { ! ↑ }

ö u + † L □ ↓ > ∞ ∫ ρ

English reference editions (primary)

- [Sun Tzŭ on The Art of War: The Oldest Military Treatise in the World](#) — Lionel Giles (Project Gutenberg, ebook #132).

- [The Analects of Confucius](#) — James Legge (Project Gutenberg, ebook #3330).
- [Tao Teh King](#) — James Legge (Project Gutenberg, ebook #216).
- [Mozi](#) — Chinese text (Project Gutenberg, ebook #24240).

Chinese text sources (primary)

- [Project Gutenberg](#) — Chinese originals used in this kit (ebook IDs listed above).
- [Chinese Text Project](#) — used for alignment and quick cross-checking (non-commercial context consistent with this kit).

B) Series style guide snapshot

This snapshot records the minimum layout and naming rules used across the **Chinese Wisdom in toki pona** series, so every volume feels like one family.

toki pona

lipu ni li pana e lawa pi sitelen en nasin pi nimi.

ni li tawa ni: lipu ale li sama lukin, li sama nasin.

☐ ∪

☐ ↓ > ñ >> ⊕ L ☐ + ↑ L ☐

↓ > ∟ ↓ ☐ ∞ > = ∅ > = ↑

Typography and layout rules

- **Reader mode pages (default):**
 1. English reference
 2. toki pona (Latin)
 3. the same toki pona duplicated for sitelen pona rendering
- **Art plates:** Chinese left page; sitelen-ready toki pona right page (no English on plates).
- Keep lines short. Prefer stacked lines over long wrapped paragraphs in toki pona.
- Use consistent spacing between layers so readers always know where to look next.

toki pona

lipu pi toki Inli li open.

lipu pi toki pona li kama.

lipu pi toki pona sama li kama tawa sitelen pona.

☐ ∪

☐ L ö ☐ # ∩ ☐ > ☐

☐ L ö ∪ > ∆

☐ L ö ∪ = > ∆ ∆ ☐ ∪

Naming conventions for chapters and layers

- Chapter headings:

[WORK] — [SECTION / CHAPTER TITLE]

- Layer labels (consistent everywhere):

**English (reference) / toki pona (Latin) /
sitelen pona (same text) / 中文 (original)**

- Use stable anchors for repeated concepts (nasin / pona / ike / pakala / utala / sona).
- Rhetorical questions: default to **anu seme?** and **li awen anu seme?**

toki pona

nimi pi lipu ale o sama.

nimi pi kon sama o kama lon toki sama lon tenpo mute.

D) Where to get the books in the series

For downloads, updates, and the latest version of this free kit:

- Free kit hub (this kit + the Stoic kit):
<https://toki.abvx.xyz/kit>
- Chinese Wisdom series home: dao-toki.abvx.xyz
- Stoic series home: <https://stoic.abvx.xyz/>
- Translator (toki pona / sitelen pona / emoji-sitelen): <https://toki.abvx.xyz/>

toki pona

sina wile jo e lipu la, o tawa lipu ni.

lipu ni li pana e lipu sin, e ante sin, e ilo sin.

☞ ☺

6 ω & >> ☐) ! Δ ☐ ↓

☐ ↓ > ð >> ☐ -! >> × -! >> ϕ -!