

六. 《孟子·梁惠王上》(節)¹



課文 (Text)

孟子見梁惠王。²王曰：「叟！³不遠千里而來，⁴亦將有以利吾國乎？⁵」

孟子對曰：「王何必曰利？⁶亦有仁義而已矣。⁷」王曰：「何以利吾國？」大夫曰：「何以利吾家？」士庶人曰：⁹「何以利吾身？」¹⁰上下交征利而國危矣。¹¹萬乘之國，¹²弑其君者，¹³必千乘之家；千乘之家，弑其君者，必百乘之家。萬取千焉，¹⁴千取百焉，不為不多矣。苟為後義而先利，¹⁵不奪不饜。¹⁶未有仁而遺其親者也，¹⁷未有義而後其君者也。王亦曰仁義而已矣，何必曰利？」

註釋 (Annotations)

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| 1. 孟子 | Mèngzǐ | Mencius. |
| 梁惠王 | Liáng Huìwáng | King Hui of Liang. Liang was a state during the Warring States period, also known as Wèi 魏. Here, 梁惠王 also functions as a chapter title. |
| 節 | jié | short for 節錄 (jié lù)—excerpt, extract. |
| 2. 見 | jiàn | to visit; to go to see. |
| 3. 叟 | sǒu | old man. |
| 4. 遠 | yuǎn | to consider (it) a long distance. (A putative verb derived from its ordinary meaning of “far; distant”.) |

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| 5. 亦 | yì | maybe; perhaps. (An adverb.) |
| 利 | lì | to profit; to benefit. |
| 6. 必 | bì | must; necessarily. (An adverb.) |
| 7. 義 | yì | righteousness. |
| 而已 | ér yǐ | and that's all. 已 here is the same as 止 "to end". (An idiomatic expression indicating finality.) |
| 8. 家 | jiā | noble house or clan. (In the ancient feudal system, each minister had his own fief which was like a small state within the state.) |
| 9. 士 | shì | descendants of nobles, who had lost the status of nobility, but remained as a class of people above the other common men. (In later times, this term referred to a distinguished person or a scholar, regardless of his origin.) |
| 庶人 | shù rén | the common people other than the 士. |
| 10. 身 | shēn | oneself (and one's immediate family). |
| 11. 上下 | shàng xià | those above and those below. |
| 交 | jiāo | with each other. (An adverb.) |
| 征 | zhēng | to get; to collect. |
| 危 | wēi | to be in danger. |
| 12. 乘 | shèng | a measure word for chariots and carriages. |
| 萬乘之國 | wàn shèng
zhī guó | a first-rank state. (Literally, a state that possesses ten thousand chariots.) |
| 13. 弑 | shì | to murder (one's own sovereign or parents). (See 文法闡釋 II.) |
| 君 | jūn | sovereign. |

14. 萬取千焉 wàn qǔ qiān yān to take a thousand from ten thousand. (It means in a state which possesses ten thousand chariots, a minister possesses a thousand chariots, i.e., his force constitutes one tenth of the state's military force.)
15. 苟 gǒu if. (A conjunction.)
- 後 hòu to put behind.
- 先 xiān to put in front.
16. 饜 yàn to be satisfied; to have enough.
17. 遺 yí to abandon; to desert.
- 親 qīn parents. (Note that in Classical Chinese 親 often means parents, not relatives.)

☞ 文法闡釋 (Grammar Notes)

I. 亦將有以利吾國乎？

The basic elements of this sentence are represented by 有以利吾國 "(You) have (something) with which to benefit my state", and the particle 乎 turns the sentence into a question. Note that, when the verb 有 does not have a specific object, it always implies an unspecified one ("something"). (So does its counterpart 無 "to have nothing".) 亦 and 將 are adverbs used to soften the tone of the question. The former suggests possible alternatives (hence, "perhaps; maybe; also"), and the latter implies what is about to happen (hence, "will; may"). Thus, the whole sentence means: "Could you possibly have something (therewith) to benefit my state?"

II. 萬乘之國，弑其君者，必千乘之家。

This is a simple equational sentence, with 弑其君者 as its subject and 千乘之家 as its predicate. Since the noun phrase 千乘之家 serves here as the predicate, it can thus be directly modified by the adverb 必. The word 家 means a clan (or noble house) which has its own territory and armed force within a state ("a state

within a state", hence, the Modern Chinese compound 國家 "country"). The number of chariots (乘) each state might have was specified by Zhou rules, with ten thousand as the largest number allowed for the big states. That limitation was later ignored, but 萬乘之國 became a term for "a big state of the first rank". The verb 弑 "to kill" indicates that the killer is of lower status (thus, without the authority to kill), while the killed is of higher status. So the sentence means: "In a big state, the one who [can possibly] murder its ruler can only be the head of a powerful clan that possesses one tenth of its armed force". The succeeding sentence has the same structure.

III. 苟為後義而先利，不奪不餒。

苟 is the conjunction marking the subjunctive clause 為後義而先利. So the clause means: "if it were (or should it be) that (people) put profit before justice, ..." (後 and 先 are both causative verbs here). The main clause is 不奪不餒 which is a conditional sentence by itself, meaning, "if (people) don't grab (from each other), (they) won't feel satisfied". The whole sentence can thus be translated as: "Should it be that everybody puts profit ahead of justice, no one would be content without grabbing".