**文化教材課堂作業\_3\_義利之辨**

作業編號03

 班級：\_\_\_\_ 座號：\_\_\_\_ 姓名：\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**一、何必曰利**

孟子見梁惠王。王曰：「叟！不遠千里而來，亦將有以利吾國乎？」

孟子對曰：「王何必曰利？亦有仁義而已矣。

王曰：『何以利吾國？』大夫曰：『何以利吾家？』士庶人曰：『何以利吾身？』上下交征利，而國危矣。萬乘之國，弒其君者，必千乘之家；千乘之國，弒其君者，必百乘之家。萬取千焉，千取百焉，不為不多矣；苟為後義而先利，不奪不饜。

未有仁而遺其親者也；未有義而後其君者也。王亦曰仁義而已矣，何必曰利？」

問題1.**「仁義」可以治國嗎？(請就A.、B. 選擇一個立場回答)**

1. 仁義是治國的根本。
2. 仁義只是個人修養，不能處理複雜的國事。

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問題2.**如果「仁義」與「利益」有所衝突時該怎麼辦呢？**

(假設情境)香港因為反送中事件被鎮壓，造成數千港民逃離香港前往台灣，希望台灣當局能收容，**假如你是台灣的總統，你是否要不計代價地接受？(請就A.、B. 選擇一個立場回答)**

1. 不管付出多少代價，基於仁義，我一定接受。
2. 考慮台灣的利益，我不能接受。

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**二、舍生取義**

孟子曰：「魚，我所欲也；熊掌，亦我所欲也；二者不可得兼，舍魚而取熊掌者也。生，亦我所欲也；義，亦我所欲也；二者不可得兼，舍生而取義者也。生亦我所欲，所欲有甚於生者，故不為苟得也。死亦我所惡，所惡有甚於死者，故患有所不辟也。如使人之所欲莫甚於生，則凡可以得生者，何不用也？使人之所惡莫甚於死者，則凡可以辟患者，何不為也？由是則生，而有不用也；由是則可以辟患，而有不為也。是故，所欲有甚於生者，所惡有甚於死者；非獨賢者有是心也，人皆有之，賢者能勿喪耳。

一簞食，一豆羹，得之則生，弗得則死；嘑爾而與之，行道之人弗受；蹴爾而與之，乞人不屑也。萬鍾則不辨禮義而受之，萬鍾於我何加焉？為宮室之美，妻妾之奉，所識窮乏者得我與？鄉為身死而不受，今為宮室之美為之；鄉為身死而不受，今為妻妾之奉為之；鄉為身死而不受，今為所識窮乏者得我而為之；是亦不可以已乎？此之謂失其本心。」

問題1.**你會為了某些事而願意犧牲自己的生命嗎？(請就A.、B. 選擇一個立場回答)**

1. 我不會為了某些事而犧牲自己的生命；因為「活著」，這些事才有意義。
2. 我願意為了某些事而犧牲自己的生命；因為這樣，我的生命才有意義。

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問題2.「取義」就是選擇正確、正義而行事。可是有時所謂的「義」(正確、正義)，其實是挺艱難的。

 (假設情境)電影《大法師第3集》中有個橋段──二次大戰中，梅林神父的教區被德軍佔領了。一日，德軍軍官集合教區百來位民眾，對梅林神父說：「有個士兵被游擊隊殺了。為了要警告這些民眾，我要你從這些民眾中隨意挑選10人來槍決抵命。如果你不願意挑選，我就處決所有民眾；如果你自殺或反抗，我也會處決所有民眾。」

**如果你是梅林神父，你要怎麼做才符合「義」**？**(請就A.、B. 選擇一個立場回答)**

1. 我要自殺或反抗；生命的價值都是平等的，我不能以10個無辜的生命換取其他多數人的生命。
2. 我要忍痛挑選10個無辜的生命，畢竟這能挽救其他多數人的生命。

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問題3.面對餓死的關鍵，孟子認為即使是一般人甚至是乞丐，寧願餓死也不願意接受態度輕蔑的施捨者不禮貌的食物。**孟子的說法合理嗎？(請就A.、B. 選擇一個立場回答)**

1. 合理；尊嚴與羞恥心值得以生命去維護。
2. 不合哩；所謂尊嚴、羞恥心應該先擺一邊去，活命最重要。

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