

Part I

PHILOSOPHICAL ENGLISH – EASTERN PHILOSOPHY

注意：如下三題，請任選二題。每題 25 分。

1. *Translate the following text into Chinese*

“Creative power is not an imposition of order upon chaos; a therapeutic overcoming of the forces of darkness; or a simple overflow of exuberant feeling which is “expressive” of its bearer’s personality (as has sometimes been thought). Rather it is just that mastery, that skillful acting (*wu wei*), which is grounded in an essential understanding of thing and being (*Tao*), and is realized concretely in consummate forms of acting freely. Creative power, unlike coercive power, aims to promote human fulfillment. It translates into the social/moral/political arena as the authority which issues from competency; the *authoritative* in sharp contrast to the *authoritarian*. Creative power strives, in short, to enhance the dignity of person.”

Text from: Eliot Deusch, “Principles of a Creative Morality”, in Tran Van Doan and Vincent Shen, eds. *Morality, Metaphysics and Chinese Culture* (Washington D.C.: The Council for Research in Values and Philosophy, 1992), p. 115.

2. *Translate into English the following text, and Comment in English* (ca. 50-100 words):

子曰：「吾十有五而志於學，三十而立，四十而不惑，五十而知天命，六十而耳順，七十而從心所欲不逾矩」（論語）

3. *Translate the following passage into English, and Comment in English* (ca. 50-100 words):

「道可道非常道，名可名非常名」（道德經）

Part II 總分 50 分：第一題是必答題 (25 分)；第二與第三題，任選一題 (25 分)

1) Please translate the following passage into Chinese.

Any conception of 'moral luck', on this view, is radically incoherent. The phrase indeed sounds strange. This is because the Kantian conception embodies, in a very pure form, something which is basic to our ideas of morality. Yet the aim of making morality immune to luck is bound to be disappointed. The form of this point which is most familiar, from discussions of freewill, is that the dispositions of morality, however far back they are placed in the direction of motive and intention, are as 'conditioned' as anything else. The Kantian conception links, and affects, a range of notions: morality, rationality, justification, and ultimate or supreme value. The linkage between those notions, under the Kantian conception, has a number of consequences for the agent's reflective assessment of his own actions---for instance, that, at the ultimate and most important level, it cannot be a matter of luck whether he was justified in doing what he did. (from Bernard Williams, *Moral Luck*, Cambridge: Cambridge University Press, 1993, pp. 21-22.)

2) Please read the following passage carefully and answer the question.

Virtue, then being of two kinds, intellectual and moral, intellectual in the main owes both its birth and growth to teaching (for which reason it requires experience and time), while moral virtue comes about as a result of habit, whence also its name (*ēthikē*) is one that is formed by a slight variation from the word *ethos* (habit). From this it is also plain that none of the moral virtues arises in us by nature; for nothing that exists by nature can form a habit contrary to its nature. Neither by nature, then nor contrary to nature do the virtues arise in us; rather we are adapted by nature to receive them, and are made perfect by habit. (from W. D. Ross, *Aristotle: The Nicomachean Ethics*, Oxford: Oxford University Press, 1980, p. 28)

Question: Please give a brief and distinct account of Aristotle's view on moral virtue. (Please answer the question in English)

3) Please read the following passage carefully and answer the question.

'Good', then, if we mean by it that quality which we assert to belong to a thing, when we say that the thing is good, is incapable of any definition, in the most important sense of that word. The most important sense of 'definition' is that in which a definition states what are the parts which invariably compose a certain whole; and in this sense 'good' has no definition because it is simple and has no parts. (from G. E. Moore, *Principia Ethica*, Cambridge: Cambridge University Press, 1993, p. 61.)

Question: Please give a brief and distinct account of the author's view on the notion of good. (Please answer the question in English)