

河北大学 2011 年博士研究生入学考试试题

(套别: B 卷)

| 学科、专业 | 研究方向 | 考试科目 | 备注 |
|-------|--------------------|------|----|
| 中国哲学 | 中国古代哲学、 中国近现代哲学 | 专业英语 | |

所有答案均答在答题纸上, 答在本试题纸上无效。

一、将下列内容翻译成英语 (15 分)

体用不二义, 自《新唯识论》出, 始圆融无碍。吾国先哲于此实欠明了。如横渠乾坤父母之说, 由天地, 与其所生之人或物, 毕竟两相对待, 非体用不二之旨也。然体用虽不可分, 要亦不能无辨, 如吾所举众沚与大海水喻, 形容最当。众沚本非离大海水而有自体, 但沚相不无, 故众沚与大海水虽不二, 而不能不分言之。体用分言, 事亦犹是。(《熊十力全集》第四卷)

二、将下列内容翻译成汉语 (10 分)

But what sort of law can that be, the conception of which must determine the will, even without paying any regard to the effect expected from it, in order that this will may be called good absolutely and without qualification? As I have deprived the will of every impulse which could arise to it from obedience to any law, there remains nothing but the universal conformity of its actions to law in general, which alone is to serve the will as a principle, i.e., I am never to act otherwise than so that I could also will that my maxim should become a universal law. Here, now, it is the simple conformity to law in general, without assuming any particular law applicable to certain actions, that serves the will as its principle and must so serve it, if duty is not to be a vain delusion and a chimerical notion. The common reason of men in its practical judgements perfectly coincides with this and always has in view the principle here suggested. (from Immanuel Kant: *Fundamental Principles of the Metaphysic of Morals*)