**形而上学期末考试 终极版**

1. What is the meaning of **“metaphysics”**?

Andronico: after physics, or after nature (physics)

Heidegger: ask existential

Fundamental question: why exist, and not exist

Topics of metaphysical investigation include existence, objects and their properties, space and time, cause and effect, and possibility. A central branch of metaphysics is ontology, the investigation into the basic categories of being and how they relate to one another.

metaphysics (or, first philosophy) is the science which studies being qua being. In this respect it is unlike the specialized or departmental sciences, which study only part of being (only some of the things that exist) or study beings only in a specialized way (e.g., only in so far as they are changeable, rather than in so far as they are beings).

形而上学(或者，第一哲学)是研究作为必要的科学。在这方面，它与专业或部门科学不同，它只研究存在的一部分(只有一些存在的事物)或仅以一种特殊的方式研究存在(例如:只有在它们是可以改变的时候，而不是它们是存在的)。

1. ***What is your opinion on death?***
2. 1.what’s your opinion on death？
3. Death makes us reflect on life and respect it more.
4. （1）Because we are not so much heading towards death as towards a new unknown. For philosophical thinking is that we break free from the visible knowable realm and enter new heights of thinking. For example, The death of Heraclitus is what we see when we wake up. For Pythagoras, death is the prison of the soul. Death is the temporary relief of the soul
5. （2）When people are found to have a final death, the meaning of a good life becomes more important, that is, on the edge of death, the meaning and value of life are exactly highlighted. So the "death" is not this event itself, which is the power to change our life. after make people get rid of the love of ease, and wasted the time's life framework, and then put the precious into the conscious presence of eternal life. Like Steve Jobs' commencement speech at Stanford: Remembering that I'll be dead soon is the most important tool I've ever encountered to help me make the big choices in life. All fear of embarrassment or failure - these things just fall away in the face of death, leaving only what is truly important.
6. （3）Because the end of death can make us more free and valuable. If I take death into my life, acknowledge it, and face it hacking, I will free myself from the anxiety of death and the pettiness of life - and only then will I be free to become myself.
7. （4）Russell :I should wish to die while still at work, knowing that others will carry on what I can no longer do and content in the thought that what was possible has been done.

赫拉克利特 死亡就是我们醒时所看见的一切

毕达哥拉斯 肉体是灵魂的监牢。死亡是灵魂暂时的解脱

康德：工作延长生命。想的越多，做的越多，活的越久。

罗素：对死亡的恐惧是宗教的基础。

The death of Heraclitus is what we see when we wake up

Pythagoras is the prison of the soul. Death is the temporary relief of the soul

Kant: work prolongs life. The more you think, the more you do, the longer you live.

Russell: fear of death is the foundation of religion.

We always understand death through experiencing the death of others. However, the sense in which we experience the death of others is not what we need. We mourn departed others and miss their presence in the world. But that just is to experience Being-with them as dead, which is a mode of our continued existence.

Heidegger通过经历其他人的死亡来理解死亡。然而，我们体验他人死亡的感觉却没有达到我们所需要的。我们哀悼逝去的人们，怀念他们在世界上的存在。但那就是体验与死亡的体验，这是我们继续存在的一种模式。

Death does indeed reveal itself as a loss, but a loss such as is experienced by those who remain more. In suffering this loss, however, ***we have no way of access to the loss-of-Being as such which the dying man ‘suffers’***. The dying of Others is not something which we experience in a genuine sense; at most we are always just ‘there alongside’.

死亡的确是一种损失，但一种损失，就像被留下来的人所经历的一样。然而，在遭受这样的损失时，我们无法获得失去的生命，就像那个垂死的人所遭受的那样。他人的死亡不是我们从真实的意义上体验到的;在大多数情况下，我们总是“与之在一起”

Death is thus the “possibility of the impossibility of any existence at all”

My death is mine in a radical sense; **it is the moment at which all my relations to others disappear.** Heidegger captures this non-relationality by using the term ‘ownmost’. And it is the idea of death “as that possibility which is one's ownmost” (

**Heidegger利用“最大多数”这个词来捕捉这一非关系。这就是死亡的概念"作为一种可能性，它是自己最大的"**

Hence my awareness of my own death as an possibility discloses the authentic self (a self that is mine). Moreover, there is a sense in which the possibility of my not existing encompasses the whole of my existence.

Indeed, my own death is revealed to me as inevitable, meaning that Dasein is essentially finite. This explains why Heidegger says that death is disclosed to Dasein as a possibility which is “not to be outstripped”

尽管Dasein不能体验到自己的死亡，但它可能会与自己的死亡有关，这是一种可能，因为Heidegger自己的死亡是不可避免的.

我的死亡是一种极端的感觉，它是我与他人的关系消失的时刻。

因此，我意识到自己的死亡是一种无处不在的可能性，它揭示了真实的自我(一个我自己的自我)。此外，有一种感觉，我不存在的可能性包含了我的整个存在.事实上，我自己的死亡是不可避免的，这意味着Dasein本质上是有限的。这就解释了为什么Heidegger说，死亡是Dasein的一种可能，即“不超过”.

Heidegger argues that Being-towards-death not only has the three-dimensional character of care, but is realized in authentic and inauthentic modes.

Heidegger认为，死亡的死亡不仅有三维的护理特征，而且是在真实的和不真实的模式中实现的。

The key phenomenon here is the mode of disposedness that Heidegger calls ***anxiety***.When I am anxious I am no longer at home in the world. I fail to find the world intelligible. Thus there is an ***ontological sense*** (one to do with intelligibility) in which **I am not in the world**, and the possibility of a world without me

这里的关键现象是Heidegger所谓的焦虑。当我焦虑的时候，我不再是世界上的家了。我没能发现世界的可解性。因此，有一种本体论的感觉(一种与可解性有关)，我不在这个世界上，而没有我的世界的可能性

In everyday Being-towards-death, the self that figures in the for-the-sake-of-itself structure is not the authentic mine-self, but rather the inauthentic they-self.

在日常的死亡-死亡中，以自我为本的自我结构的自我不是真实的自我，而是不真实的自我。

according to Heidegger, my own death can never be actual for me, so viewed from my perspective, any case of death, i.e., any actual death, cannot be my death. Thus it must be a death that belongs to someone else, or rather, to no one.

根据Heidegger的说法，我自己的死亡永远不会是我的，所以从我的角度来看，任何死亡的例子。任何实际的死亡，都不能是我的死亡。因此，它必须是属于别人的死亡，或者更确切地说，是属于其他人的。

Inauthenticity in relation to death is also realized in thrownness, through ***fear,*** and in projection, ***through expectation.*** To fear my own death, then, is once again to treat my death as a case of death.Expecting death is thus to wait for a case of death, whereas to anticipate death is to own it.

与死亡有关的不真实性也通过恐惧，通过恐惧和投射，通过期望来实现

death cannot be actual for me, it cannot be one of my possibilities either, at least if the term ‘possibility’ is understood,

死亡对我不能实际,它不能被我的一个可能性,至少如果理解术语“可能性”,

Thus death is not my possibility of no longer realizing a presence in the world but rather an always possible nihilation of my possibilities which is outside my possibilities.

因此，死亡不再是我不再意识到世界存在的可能性，而是一种永远可能的对我的可能性的否定，这超出了我的可能性

1. *What is your* ***opinion on the meaning of life****?* [The big questions]

美国人罗伯特.所罗门的《大问题》很好地回答了生活的意义是什么？

American Robert Solomon's big question is a good answer to this question.

孩子作为意义：就像许多人所做的那样，一个人当然可以全身心致力于培养自己的孩子，有比较大比例的父母会毫不犹豫的选择这一条。但问题是你作为父母已经找到了生活的意义，那么对于孩子而言呢？生活的意义是什么呢？孩子的孩子？这无疑是一种生活方式，但问题会循环流传下去。

**Children as meaning:** like a lot of people do, a person can be fully committed to cultivating their own children, of course, there is a greater proportion of parents would not hesitate to choose this one. But the problem is that you have found meaning in your life as a parent, so what about the kids? What is the meaning of life? Kids? This is certainly a way of life, but the problem circulates.

上帝作为意义：这是欧洲人传统的回答，但问题是人的意义是上帝，那么上帝的意义呢？上帝为什么创造我们？他指望我们什么？他创造我们为了什么？我们为什么要认为自己是被上帝创造出来的呢？

**God is the meaning**: this is the traditional answer of the European, but the question is the meaning of man is god, what is the meaning of god? Why does god create us? What does he expect of us? What did he create for us? Why do we think we were created by god?

来生作为意义：今世的修行只是为了来生的幸福享受，今生的意义在于来生，那来世的意义呢？

**Afterlife as meaning:**The practice of this world is only for the happiness of the afterlife, the meaning of this life lies in the afterlife, the meaning of the afterlife?

没有任何意义：生活也许是荒谬的，也许人生就象法国哲学家加缪《西西弗斯的神话》中的西西弗斯，不停地将巨石推向山顶，石头因自身的重量从山顶滚下来，西西弗斯再将石头推向山顶，如此，不断地循环。

**Doesn't make any sense:** life may be ridiculous, maybe life is like French philosopher Albert camus in "the myth of Sisyphus" Sisyphus, keep the boulder to the top of the mountain, the stone because of its own weight rolling down from the top of the mountain, Sisyphus again the stone to the top of the mountain, so, constantly cycle.

其实，生活的意义在于我们自己本身的生活当中，而不在于外在的事、物、人或者信仰，神，更不是荒谬的生活没有意义。

或者，生活可以没有意义，但生活却不能没有态度，生活的态度包含你的人生观、世界观以及你对生活意义的认知。

In fact, the meaning of life lies in our own life itself, rather than external things, objects, or faith, god, more is not absurd life is meaningless.

Or, life can be no sense, but life has not without attitude, the attitude of life contains your outlook on life, world outlook as well as your understanding of the meaning of life.

生活是一场游戏。无论过程怎样结果才是最重要的，要的是成功失败，是输赢。他们狂热，他们努力与成功，他们追逐成功。

生活是一个故事。我们是这个故事的主角，这个故事是我们演绎的。我们生活的环境，身边的人事物都是这个故事的一部分。

**Life is a game.** No matter how the process turns out to be the most important thing, it's losing, losing. They are enthusiastic, they try and succeed, they chase success.

**Life is a story.** We are the protagonists of this story, which we deduce. We live in an environment where people are part of the story.

生活是悲剧。悲剧隐喻把生活变成了一个严肃的、不愉快的过程，尽管偶尔也会碰上一些快乐的事情，但生活终将有一个不可抗拒的悲惨结局。在这种观点看来，活得好意味着把一个人的悲剧角色扮演好——英雄式地承受它，也许时而孤独地发出几声哀鸣。（3）那生活还有什么意义呢？无论做什么都逃不过死亡，这是迟早的事。不管什么事我是做还是不做都没有关系，做了最后我会死去，不做最后我还是会死去，做与不做都失去了意义。那么生活也就失去了意义。

**Life is a tragedy.** Tragic metaphor turns life into a serious, unpleasant process, though occasionally meet some happy things, but life will eventually have a irresistible tragic ending. In this view, living well means playing the tragic role of a person -- the heroic one, and perhaps a few mournful sounds. (3) what's the point of living? No matter what you do, you will not escape death. It will happen sooner or later. No matter what I do or don't do, I will die, I will die, I will die, I will die, and I will lose meaning. Then life loses meaning.

**生活是欲望**。生活充满了欲望，我们不满足现有的，我们向往着更好的。当我们的欲望得到了满足时，我们又滋生出了另一个欲望。生活就是一个接一个的欲望。人们总是向往更好的生活，追求更好的生活。正是这样我们的生活才更好我们的社会才更好。正是欲望和欲望的满足才赋予了生活以意义，没有欲望便是已经离开了这个世界。（4）

**Life is a desire**. Life is full of desires, we are not satisfied with what we have, we want to be better. When our desires are met, we breed another desire. Life is one after another. People want to live a better life and pursue a better life. It is this way our life is better that our society is better. ***It is the satisfaction of desire and desire that gives meaning to life, and without desire it has left the world.*** (4)

**生活是各种关系**。生活的意义就在于人与人之间的关系之网；理想地说，生活的意义就是爱。（5）

**Life is all about relationships.** The meaning of life is the **web of relationships between people**. Ideally, ***the meaning of life is love.*** (5)

我认为个人的生活态度是生活是学习，生活是一种成长的经历，活着就是为了开发你个人的潜能，学习可以让人更加的智慧，也可以让人更加地快乐，正如德国哲学家阿兰说的：“如果这个世界上的人都以获得知识作为幸福的基准，那么这个世界一定会到处洋溢着幸福的感觉。”

I think personal attitude to life is life is to learn, life is a kind of growing experience, to live is to develop the potential of your personal, learning can make people more wisdom, also can let a person more happy, just as the German philosopher alain said: "if the people in the world is to acquire knowledge as benchmark of happiness, then the world will be filled with the feeling of happiness."

1. **What is the meaning of Aristotle’s substance? [Aristotle's metaphysics]**

that ‘being’ is said in many ways, and that the primary sense of ‘being’ is the sense in which substances are beings. Here, however, he explicitly links the secondary senses of ‘being’ to the non-substance categories.

he recounts the various answers that have been given to the question of which things are substances—bodies (including plants, animals, the parts of plants and animals, the elements, the heavenly bodies), things more basic than bodies (surfaces, lines, and points), imperceptible things (such as Platonic Forms and mathematical objects)—and seems to regard them all as viable candidates at this point. He does not seem to doubt that the clearest examples of substances are perceptible ones, but leaves open the question whether there are others as well.

在Ζ。他叙述了各种问题的答案,得到的东西是substances-bodies(包括植物,动物,植物和动物的部分,元素,天体),事情比身体更基本的(面、线、点),听不清的事情(如柏拉图形式和数学对象)——似乎认为他们都是可行的候选人在这一点上。他似乎并不怀疑，最明显的物质例子是可感知的，但也留下了一个问题，即是否还有其他物质。

Before answering this question about examples, however, he says that we must first answer the question about criteria: what is it to be a substance (tên ousian prôton ti estin)? The negative criterion (“neither in a subject nor said of a subject”) of the Categories tells us only which things are substances. But even if we know that something is a substance, we must still say what makes it a substance—what the cause is of its being a substance. This is the question to which Aristotle next turns. To answer it is to identify, as Aristotle puts it, the substance of that thing.

然而，在回答这个问题之前，他说我们必须先回答关于标准的问题:什么是一种物质(tn ousian prton ti estin)?分类的负面标准(“在一个主题中，也不是说一个主题”)只告诉我们哪些东西是物质。但是，即使我们知道某物是一种物质，我们还是必须说它是什么东西，它是一种物质的原因。这就是亚里士多德接下来要问的问题。要回答这个问题，就像亚里士多德说的那样，就是那个东西的实质。

Aristotle's preliminary answer (Z.4) to the question “What is substance?” is that substance is essence, but there are important qualifications. For, as he points out, “definition (horismos), like ‘what it is’ (ti esti), is said in many ways” (1030a19). That is, items in all the categories are definable, so items in all the categories have essences — just as there is an essence of man, there is also an essence of white and an essence of musical. But, because of the pros hen equivocity of ‘is’, such essences are secondary — “definition and essence are primarily (protôs) and without qualification (haplôs) of substances” (1030b4-6). Thus, Ζ.4 tells us, it is only these primary essences that are substances.

In Ζ.6, Aristotle goes on to argue that if something is “primary” and “spoken of in respect of itself (kath’ hauto legomenon)” it is one and the same as its essence. The precise meaning of this claim, as well as the nature and validity of the arguments offered in support of it, are matters of scholarly controversy. But it does seem safe to say that Aristotle thinks that an “accidental unity” such as a pale man is not a kath’ hauto legomenon (since pallor is an accidental characteristic of a man) and so is not the same as its essence. Pale man, that is to say, does not specify the “what it is” of any primary being, and so cannot be an essence of the primary kind. As Ζ.4 has already told us, “only species of a genus have an essence” (1030a11-12) in the primary sense. Man is a species, and so there is an essence of man; but pale man is not a species and so, even if there is such a thing as the essence of pale man, it is not, at any rate, a primary essence.

1. ***What is the role of substance in the study of Being qua Being?* [Aristotle's metaphysics]**

‘being’, as Aristotle tells us in Γ.2, is “said in many ways”. That is, the verb ‘to be’ (*einai*) has different senses, the same as ‘being’ (*on*) and ‘entities’ (*onta*).

亚里士多德告诉我们的，“存在”。“从很多方面说”。也就是说，“to be”(艾因)有不同的感觉，它的“正”(on)和“实体”(onta)也有不同的感觉。

Consider an analogy. There are dining tables, and there are tide tables. A dining table is a table in the sense of a smooth flat slab（光滑平板） fixed on legs; a tide table is a table in the sense of a systematic arrangement of data in rows and columns. But there is not a single sense of ‘table’ which applies to both the piece of furniture at which I am writing these words and to the small booklet that lies upon it. Hence it would be foolish to expect that there is a single science of tables, in general, that would include among its objects both dining tables and tide tables. Tables, that is to say, do not constitute a single kind with a single definition, so no single science, or field of knowledge, can encompass precisely those things that are correctly called ‘tables’.

考虑一个类比。有餐桌，有潮桌。餐桌是一种桌子，它是一种固定在腿上的光滑平板;潮汐表是一种桌子，它是一种有系统排列的数据，排列成行和列。但是，没有一种“桌子”的感觉，它既适用于我正在写这些单词的那件家具，也适用于它上面的小册子。因此，如果期望有一门单一的餐桌科学，一般来说，包括餐桌和潮汐表的对象，那就太愚蠢了。也就是说，表格并不构成单一的单一定义，因此没有任何一门科学或知识领域能够精确地包含那些被正确称为“表格”的东西

If the term ‘being’ were ambiguous in the way that ‘table’ is, Aristotle’s science of being qua being would be as impossible as a science of tables qua tables. But, Aristotle argues in Γ.2, ‘being’ is not ambiguous in this way. ‘Being’, he tells us, is ‘said in many ways’ but it is not merely (what he calls) **‘homonymous’,** i.e., sheerly ambiguous. Rather, the various senses of ‘being’ have what he calls a **‘*pros hen*’** ambiguity—**they are all related to a single central sense.** (The Greek phrase ‘*pros hen*’ means “in relation to one.”)

如果“存在”一词在“桌子”的含义上是模糊的，那么亚里士多德的“作为”的科学就不可能像一门学科的科学那样不可能。但是，亚里士多德认为。以这种方式，“存在”并不是模棱两可的。他告诉我们，“存在”在很多方面都是“说”的，但这不仅仅是(他所称的)“同名”。,全然地模糊。相反，“存在”的各种感觉都有他所谓的“赞成母鸡”的含义，它们都与一个单一的中心意识有关。(希腊短语“赞成母鸡”的意思是“与一个”有关)。

Aristotle explains his point by means of some examples that he takes to be analogous to ‘being’. Consider the terms **‘healthy’ and ‘medical’.** Neither of these has a single definition that applies uniformly to all cases: ***not every healthy (or medical) thing is healthy (medical) in the same sense of ‘healthy’ (‘medical’)***. *There is a range of things that can be called ‘healthy’: people, diets, exercise, complexions, etc.* *Not all of these are healthy in the same sense.* *Exercise is healthy in the sense of being productive of health; a clear complexion is healthy in the sense of being symptomatic of health; a person is healthy in the sense of having good health.*

亚里士多德通过一些例子来解释他的观点，他把这些例子比作“存在”。考虑“健康”和“医疗”这一术语。这两种方法都没有一个统一的定义适用于所有的情况:不是每一个健康的(或医学的)事物都是健康的(医学的)，同样的“健康”(“医疗”)。有很多可以被称为“健康”的东西:人、饮食、运动、肤色等等，但这些都不是健康的。从健康的角度来看，锻炼是健康的;健康的感觉是健康的;健康的人是健康的，健康的人是健康的。

But notice that ***these various senses have something in common: a reference to one central thing,*** health, which is actually possessed by only some of the things that are spoken of as ‘healthy’, namely, healthy organisms, and these are said to be healthy in the primary sense of the term. Other things are considered healthy only in so far as they are appropriately related to things that are healthy in this primary sense.

但是请注意，这些不同的感官有一些共同之处:对一个中心事物的参考，健康，实际上只有一些被称为“健康”的东西，也就是健康的生物体，这些被认为是健康的，在这个术语的基本意义上。其他的东西都被认为是健康的，只是因为它们与在这个基本意义上健康的事物有适当的联系。

***The situation is the same, Aristotle claims, with the term ‘being’.*** ***It, too, has a primary sense as well as related senses in which it applies to other things because they are appropriately related to things that are called ‘beings’ in the primary sense.*** The beings in the primary sense are substances; the beings in other senses are the qualities, quantities, etc., that belong to substances. **An animal, e.g., a horse, is a being, and so is a color, e.g, white, a being.** *But a horse is a being in the primary sense—****it is a substance****—whereas the color white (a quality) is a being only because it* ***qualifies some substance***. An account of the being of anything that is, therefore, will ultimately have to make some reference to substance. Hence, ***the science of being qua being will involve an account of the central case of beings—substances.***

亚里士多德说，情况是一样的，用“存在”一词。**它也有一种基本的感觉和相关的感觉，它适用于其他事物，因为它们与在主要意义上被称为“存在”的事物有适当的联系。**主要意义上的生物是物质，其他感官的生物是物质的质量、数量等。一个动物。马，是一种存在，也是一种颜色。g,是白色的。但是马是一种原始的感觉——它是一种辅助物——而白色(一种质量)只是因为它具有某种物质的资格。因此，对任何事物的存在的描述，最终都必须对物质进行一些参考。因此，作为“必要”的科学，将涉及到“物质”的核心问题。

1. **What is the meaning of Aristotle’s actuality and potentiality?[Aristotle's metaphysics]**

***Actuality is to potentiality***, Aristotle tells us, as “someone waking is to someone sleeping, as someone seeing is to a sighted person with his eyes closed, as that which has been shaped out of some matter is to the matter from which it has been shaped”

亚里士多德告诉我们，现实是有潜力的，“一个人醒着就睡，一个人看到的是一个眼睛闭着眼睛的人，因为他的眼睛已经被定型了”

Nevertheless, Aristotle finds that even temporally there is a sense in which ***actuality is prior to potentiality:*** “the actual which is identical in species though not in number with a potentially existing thing is prior to it” (1049b18–19). A particular acorn is, of course, temporally prior to the particular oak tree that it grows into, but it is preceded in time by the actual oak tree that produced it, with which it is identical in species. The seed (potential substance) must have been preceded by an adult (actual substance). So in this sense actuality is prior even in time.

亚里士多德发现，即使是暂时的，也有一种感觉，即现实是在潜在的可能性之前:“在物种中是完全相同的，而不是与潜在存在的事物在数量上是相同的”(1049b18-19)。当然，一种特定的橡子是在它长成之前的特定橡树上的时间，但它是由实际的橡树产生的，它在物种中是完全相同的。种子(潜在的物质)必须先有一个成年人(实际的物质)。所以在这个意义上，现实是提前的。

***Aristotle argues for the priority in substance of actuality over potentiality in two ways.***

亚里士多德主张以两种方式优先考虑现实，而不是潜能。

1. The first argument makes use of his notion of final causality. Things that come to be move toward an end (*telos*)—the boy becomes a man, the acorn becomes an oak—and “the actuality is the end, and it is for the sake of this that the potentiality is acquired ... animals do not see in order that they may have sight, but they have sight that they may see ... matter exists in a potential state, just because it may come to its form;

(三)亚里士多德主张以两种方式优先考虑现实，而不是潜能。(a)第一个论点利用了他对最终因果关系的概念。那些即将走向终点的事物(telos)-男孩变成了一个人，橡子变成了一种橡树，“现实是终结，而这是为了这一目的而获得的潜能。”动物们看不见它们，因为它们可能有视力，但它们有视力，它们可能看到。

1. ristotle also offers (1050b6–1051a2) an “even stricter” argument for his claim that ***actuality is prior in substance to potentiality.***

亚里士多德还提出(1050b6-1051a2)他的论点是“更为严格”的论点，即现实在本质上是潜在的。

anything with the mere potentiality to be is perishable，What is eternal is imperishable, and so nothing that is eternal can exist only potentially—what is eternal must be fully actual.

任何具有潜在可能性的东西都是易腐的。永恒是不朽的，所以永恒的东西只能存在，而永恒的东西必须是完全真实的。

1. **What is the difference between Kant’s doctrine of right and the doctrine of virtue?**

PP:

1. 对自由的强制
2. 目的与义务的关系
3. 广义的责任与狭义的责任
4. 至上原则的分析性与综合性
5. 对德性论与法权论的区分原则

The compulsion to freedom

The relationship between purpose and obligation

Broad responsibilities and narrow responsibilities

The analytical and comprehensive approach of the supreme principle

The distinction between virtue and right

1.对自由的强制

二者都是关于义务的学说。法权论涉及的是对外在自由的强制。它是按照外部关系中的自由法则来限制任性的形式的东西，不考虑任性的质料。这里的形式是指对任性加以限制的普遍法则，质料是指目的。

德性论涉及的是对内在自由的强制，它不仅包括任性的形式条件，还包括任性的质料条件，即自由任性的一个对象。

The compulsion to freedom

**Both are theories of obligation.** The theory of legalism involves the **outer coercion**(强制） of freedom. It is the freedom of the rules of external relations to limit **wayward forms**, and not to consider **wayward quality.** The form here refers to the universal law that limits the wayward, the material is the purpose.

Virtue of the theory of the freedom of the **inner force**, it not only includes the **wayward form** condition, also includes the **wayward material conditions,** namely freedom wayward an object.

2.目的与义务的关系

法权论从目的出发，去发现合乎义务的行动的准则。德性论丛义务出发，去发现同时是义务的目的。

The relationship between purpose and obligation

The principle of legalism is to discover the principles of the duty of action.

It is the duty of virtue to discover and to discover the purpose of duty.

3.广义的责任与狭义的责任

伦理 义务是广义的责任，而法权义务则是狭义的责任

Moral obligation is the responsibility of the broad sense,

and the duty of law is the duty of narrow sense

4.至上原则的分析性与综合性

德性是至上的善

5.区分

康德所做出的成绩就是按照人的行动的法则来区分法权和伦理:法权是外部的和强制性的道德法则的总和,伦理学则包括人的一切内部负有的道德义务

Kant's achievement is in accordance with the law of **action of the people** to distinguish between right and ethics: law is the sum of the external and the moral law mandatory, 2 include all people within a moral obligation

Kant's theory of legalism is only about the right of nature and not the right of positivism. The right of nature is divided into private legal and public legal rights

1.The way to have something external as your own.

2.Get something out of the way.

3.The subjective and conditional acquisition of a public jurisdiction.

康德的法权论只涉及自然法权而不涉及实证法权。自然法权被分为私人法权和公共法权。

1. 将某种外在的东西作为自己的来拥有的方式。
2. 获得某种外在的东西的方式。
3. 通过一种公共的司法权的判决而来的主观上有条件的获得。

他认为真正生而具有的法权只有一个，这就是自由。这种自由是与另一个人根据一个普遍法则的自由并存。

He believed that there was only one legal right to live, and that was freedom. This freedom exists with the freedom of another person to be based on a universal law.

1. ***Why is gratitude a duty for us and how it should be carried out?***

*PPT：*感激是由于一种向我们提供的善行而对一个人格的崇敬。感激可以是一种没有形成后果的纯然由衷的善意，可被成为是德性义务。在感激的关系中，行善者对于接受者是爱的义务，接受者对于行善者来说是敬重的义务。哎的义务以接受者的承担责任（感激）为后果，而敬重的义务则是应尽的义务。

Gratitude is a kind of reverence for a personality due to the kind of goodness that we provide to us. Gratitude can be a pure and heartfelt goodwill that does not form a consequence, but can be called a **moral obligation.** In the relationship of gratitude, the giver is the obligation of love to the receiver, and the recipient is the duty of respect for the good/giver. It is the duty of the recipient to be responsible for the consequences, and the duty of respect is an obligation.

PPT：康德认为感激不只是一个精明的准则，即由于我曾经受惠于善行而表示我的责任，以鼓励他人多多行善。感激是由道德法则而来的直接强制。此外，它还必须被看成是“神圣的”义务，而其他一切义务都是“普通的”义务，因为对感激义务的侵犯是毁灭行善的道德动机。爱属于不完全的义务，敬重属于完全的义务。

Kant says gratitude is not only a shrewd rule. I have benefited from good deeds so it’s my duty to encourage others to do good. **Gratitude is a direct force of moral law**. In addition, it also must be seen as ***"holy duty"***, and all other obligations are "ordinary" obligation, because of doing good to appreciate obligation violation is the destroy of the moral motivation.Love is not a complete obligation, respect is a complete obligation.

感激的义务在实施方式上不能通过酬谢（requirement），而只能通过谢意。因为接受者永远不能从施与者那里夺取施与者所拥有的功德的优先性。在他看来，纯然由衷的善意就已经是承担感激义务的根据，这样一种感激的意向就是谢意。

The obligation to be grateful is not to be rewarded in the way of implementation, but only through gratitude. B**ecause the recipient will never be able to take the advantage of the meritorious service that the donor has.** In his view, pure and heartfelt kindness is the basis of the obligation to be grateful, a kind of gratitude that is appreciated.

在我们的生活中，一定的酬谢是要有的，但是要是合适的。恰当的酬谢是讲究心意的。我们带着真诚去感激，这是在表达对别人的一种尊敬，对方是能感受出来的。感激不是爱，因为爱是不平等的，是高高在上的。如果我们对他人的爱变成了他的感激，那这就是一种负担，是一种义务。因此，在我门的生活中，我们要区分什么是爱，什么是尊敬，什么是感激。如果对方表达的是爱你就去表达尊敬，对方表达的是尊敬，你就无需理会。最重要的是，你是否心怀一颗感恩之心，待人是否真诚，这一点别人是可以感受到的。

There is a certain reward in our life, but if it is appropriate. A proper reward is desirable. We show our sincere gratitude by expressing our respect for others, who can feel it. Gratitude is not love, because love is not equal, it is high. If our love for others becomes his gratitude, it is a burden, a duty. So, in my life, **we have to distinguish between love, respect, and gratitude.** If the other person is expressing your respect by expressing your love, you can ignore them. T**he most important thing is whether you have a sense of gratitude and sincerity that others can feel.**

1. **Why is lying the greatest violation of humanity?**

PP：说谎可分为内在的说谎和外在的说谎。自欺与欺人。由于前者，他使他自己在自己的眼里成了被蔑视的对象；由于后者，他使他自己在他人的眼里成了被蔑视的对象。这二者都是对人性尊严的严重伤害。尊严是一种无价的、没有可以用价值评估的客体与之交换的等价物的价值。

Lying can be divided into inner lies and external lies. Self-deception and deceit. For the former, he made himself the object of **contempt(蔑视）** in his own eyes; For the latter, he made himself the object of contempt in the eyes of others. Both are serious injuries to **human dignity**. Dignity is valuable that cannot be exchanged with the object of other value things.

PP：虽然说谎的原因可能只是轻率，或者完全处于好心，甚至可能是旨在一个真正善的目的，但是，致力于这一目的方式却由于纯然的形式而是人对其人格的一种犯罪，而且是一种必定使人在他自己眼中变得可鄙的无耻行径。康德说：“一旦最高的诚实原理受到侵犯后，不诚实这种恶习就会在与其他人的关系中蔓延。”

While lying reason may only be reckless, completely Out of kindness, or may even be aimed at a really good goal, however, is dedicated to this purpose way due to pure form, but the personality of a crime, and it is a must to make people become shameless in his own eyes. "**Once the highest honesty principle is violated(违反), the vice of dishonesty will spread in relation to others,**" says Kant.

PP：康德认为，说谎就是丢弃，就是毁掉人的尊严。因为当一个人连自己都不相信他对另一个人所说的话时，他所具有的价值甚至比他纯然是一个物品所具有的价值还要小。说话的目的是为了传播思想，而说谎则采取了截然相反的目的，这就把人的人格性给放弃了。

To lie is to throw away, says Kant, to destroy human dignity. Because when a person even oneself all don't believe what he said to another person, his value of even than he is entirely an item of value.The purpose of speaking is to spread ideas, while lying takes the opposite purpose, giving up the personality of the person.

1. **What is the two basic feelings in friendship and how do you deal with them?**

PP：在友谊中，包含着两种情感：出自善意的情感（爱）与出自敬重的情感。爱是吸引，敬重是排斥。通常说，即便是最好的朋友也不应当不分彼此，就是因为在友谊中包含着敬重的成分。敬重一旦被伤害，友谊至少在内心就已经结束了。康德引用了亚里士多德的一句名言：“我亲爱的朋友，其实没有任何朋友！”由此，他谈到了友谊所面临的实际困难。

In friendship, there are two emotions: **love and respect**. Love is attraction, respect is rejection. It is often said that even the best friends should not be divided, just because there is a respect in friendship. When respect is hurt, friendship is at least in the end. Kant quotes Aristotle famously saying, ***"my dear friend, there is no friend indeed!"*** So he talks about the practical difficulties of friendship.

首先，一个朋友想让另一个人觉察到他的错误，这是出于爱的义务（因为这是为他好），但另一个人可能会认为这是对他敬重的缺乏。因此，指出朋友的错误是冒着失去友谊的危险的。

First of all, a friend want to let the other one was aware of his mistake, this is love (because it is good for him), but another person may think this is the lack of respect for him. Therefore, it is dangerous to point out that a friend's fault is to lose the friendship.

其次，与一个正处在贫困之中朋友维持友谊，这也是比较困难的。对于那个贫困者来说，他当然知道自己的命运与别人的命运是紧密相连的，由此他也肩负着别人的需要，这对他来说是个巨大的负担。而这种负担本身就是对友谊的一个挑战。因此，友谊不能是一种旨在彼此“得到好处”的结合，而必须纯粹是道德的。

朋友之间在紧急情况下可以指望从对方那里得到支援，但这不是友谊的目的与规定根据（如果那样的话，就会使另一方失去敬重），而只能是指发自肺腑的善意的外在标志（爱的标志），当一个人从他人哪里接受一个善行时，他所能够指望的是爱的平等，而不是敬重上的平等。因为在这种对善行的接受中，他清楚地看到自己低了一个等级。

康德认为真正的友谊只能是道德的友谊（Moralische Freundschaft）。道德的youyi是两个人格在彼此承担其隐秘判断和感受时的完全信赖，并且这种信赖能够与双方的彼此敬重并存。

Second, it is difficult to maintain friendship with a friend who is in poverty. For the poor, he certainly knows his own destiny fate is closely connected with others, so he also shoulder the need of others, it is a huge burden for him. And that burden is itself a challenge to friendship. Therefore, **friendship cannot be a combination of "getting the benefit" of one another, but it must be purely moral.**

Between friends in an emergency situation can count on support from each other, but this is not the purpose of friendship and regulations according to (in that case, will make the other party lose respect), but only refers to the outward sign of goodwill visceral (signs) of love, **when a person from others to accept a good deed, he can count on is the equality of love, rather than respect for equality.** Because in this acceptance , he clearly saw that he was low-level.

Kant argues that **true friendship can only be moral friendship** (Moralische Freundschaft). **moral friendship** i**s the complete reliance of two personalities on each other's hidden judgments and feelings, and this trust can coexist with one another.**

1. Why is **arrogance** so bad in our social interaction?

傲慢是一种恶习。不履行爱的义务就是无德性，不履行敬重的义务就是恶习。恶习就人在合法性要求方面伤害了别人。因此，恶习是一种恶。

傲慢是一种虚荣，按照这种虚荣，我们要求其他人与我们相比时贬低自己，因而它与每个人都可以合法要求的敬重相违背。傲慢不同于骄傲：骄傲是与别人相比时一点也不错过其尊严的那种谨慎，因此它虽然也是错误的，但通常还是与“高贵的”这一称号相配，而傲慢则只要求别人尊重自己，而自己不尊重别人。

傲慢是愚蠢，因为它是一种冒犯性的不理智，傲慢者越是要求别人敬重他，别人就越是拒绝给予这种敬重。不仅如此，傲慢者任何时候在内心都是卑鄙的，因为他之所以要求别人在与自己比较时贬低自己，是因为他发现如果他的幸福对他来说发生了逆转，他也会匍匐在地，放弃别人对他的一切尊重。这对他来说根本不是什么困难的事。

Arrogance is a **vice**. The duty of no love is to be free from virtue. No respect is vice. It hurts others in terms of their legal requirements. Therefore, vice is a kind of evil.

Arrogance is a **vanity(虚荣),** according to the vanity, we require others to **belittle them**selves, when we compared ,it against the respect . **Arrogance is different from pride:** pride is compared with others is good ,when the dignity is taken care of, it is wrong, but generally to suit the "noble".But Arrogance is only **asking others to respect yourself, and they don't respect others.**

**Arrogance is a foolish.** because it is offensive(攻击的冒犯的） and irrational(不理智的）. the more the asks others to respect him, the more they refuse to give such respect. Not only that, at any time , heart are dirty/despicable/mean. he is asking others to **belittle** yourself in comparison with yourself, because he found his happiness reversed for him, he will crawl to the ground and give up others respect him everything. It was nothing difficult for him at all.

1. *What is your comments on* ***this course of metaphysics****?*

Metaphysics is the study of the essence. It is above physics, the phenomenon and the law of physics, and metaphysics study its existence and essence.

Topics of metaphysical investigation include existence, objects and their properties, space and time, cause and effect, and possibility. A central branch of metaphysics is ontology, the investigation into the basic categories of being and how they relate to one another.

形而上学就是研究本质的学问。它是高于物理学的，物理学研究现象及规律，而形而上学研究其存在及实质。

形而上学研究的主题包括存在、物体及其属性、空间和时间、因果关系和可能性。形而上学的一个核心分支是本体论，对它们之间的基本范畴的研究，以及它们之间的关系。

Through this course, we learned about the metaphysical ideas of philosophers like heidegger, Aristotle and Kant. In this regard, I also have a deeper understanding of metaphysics, existence, law, liberty, and morality.

通过这门课，我们了解了关于海德格尔、亚里士多德以及康德等哲学家的形而上学思想。在这一方面，我也对形而上学、存在、法权、自由、道德等有了更深的理解。

One of my deepest thoughts is about morals and obligations, love and respect and gratitude. In modern life, some people tend to overlook the importance of gratitude. We often don't know what real friendship is. In life, there is no theoretical support and concrete research. And through the course of metaphysics, I understand that there are two main emotions in friendship. A lot of people don't know this emotion, so they can't get true friendship and the most natural state of affairs. Similarly, many people don't realize what it means to be grateful. What is the importance of gratitude? So people often forget to be grateful and often express their emotions in an incorrect way.

其中，我最深的感悟就是关于道德与义务，爱与敬重、感激。（具体的理解在前面题目中有所提及）在现代生活中，有部分人往往会忽略感激的重要性。我们往往会不清楚真正的友谊究竟是什么样的。在生活上来说，没有理论的支撑和具体的研究。而通过形而上学这门课，我明白了其实友谊中是存在两种主要的情感的。很多人认识不到这个情感，所以就无法获得真正的友谊和最自然的状态。同样的，很多人意识不到何谓感激。感激的重要性是什么。所以人们常常忘记心怀感恩，常常用不正确的方式去表达自己的情感。

In addition to what I have learned in class, I also have the following tips for the classroom:

The powerpoint that the teacher USES is Chinese character, but the teaching USES the whole English teaching. This teaching way can really help students learn about the original in English. But, in my view, there are also big flaws and risks. I've asked some of the students' ideas and combined their own lectures to find out that most people think the class is a little confusing. On the one side is the Chinese character's PPT, one side is the teacher's English speeking. It’s difficult to do in the same time. There is often a case of seeing a powerpoint without listening to the teacher's English terminology or listening to the teacher but not having enough time to translate it into Chinese.

I think it is not good for the students to listen to the class and absorb the teacher's knowledge and wisdom.

Therefore, it is suggested that the 1,teacher can give the students your Chinese textbooks or courseware in advance,

2,in advance of each class, the content of the next class and the objectives of the class.

3.It is also suggested that the ***teacher use English to speak more about metaphysics, not just the content of the book.***

I want your content to be related to the content on the course but not exactly the same. We would like to hear your ideas more than you just translate it into English.

This will also increase the interaction among you and students, **increase our enthusiasm, and let our thoughts follow you.**

Finally, thank you very much for your teaching, and for your knowledge of metaphysics. You need to revise dozens of English papers. Thanks and best wishes for this.