

Ancient Chinese Law and Philosophy – 12 December 2007

- The duration of the examination is 75 minutes.
- Candidates may freely consult any materials of their own (including dictionaries and internet resources) during the course of the examination.
- On each Answer sheet, candidates must write their student number only. Please do not write your name or major subject.
- Candidates must choose and answer two questions from the following:

[1] Comment on the following passage:

Suppose a man offers you a hat and shoes. In return he proposes to chop your hands off. Would you agree? You wouldn't. Because a hat and shoes are not as dear as your own limbs. Suppose a man offers you the whole world. In return, he proposes to take your life. Would you agree? You wouldn't because the whole world is not as dear as your life. Over one word, however, people kill each other. This shows that rightness is dearer than one's own life. Nothing, therefore, is dearer than rightness. (Mozi)

[2] Comment and discuss:

The Master said, 'Sayings expounding the canons of conduct - they cannot but be followed, can they? Reforming them, however, is to be exalted more. Sayings offered by way of a velvety panegyric - they cannot fail to fill you with joy, can they? Gleaning them, however, is to be exalted more. To be filled with joy without gleaning, to conform without reforming - I am not in that sort of business, you know.' (Lun Yu 9.23)

[3] Compare the following two passages and explain the difference of approaches to good governance:

- 'Suppose you hire a labourer to plough and sow your field. If you spend money to prepare nice food and pay him good wage, that is not because you love him. That is because, if you do that, your employee will plough more deeply and sow more carefully. If your labourer puts in a great deal of effort to plough and sow your field, that is not because he loves you. That is because, if he does that, he will get nice food and decent wage. The same applies to the relationship between father and son.' 'In order to rule the world, you need to rely on human nature. To like and to dislike is part of human nature and this is why reward and punishment can work. Reward and punishment working, prohibitions and commands can have effect. This is all there is to the true method of governance.' (Han Fei Zi)
- The Master said, 'To govern with virtue is like being the Pole Star. You stay put and all the stars venerate you.' (Lun Yu, 2.1)

[End of questions]