

試 科 目	哲學專業語文	所 別	哲學系	考 試 時 間	3 月 14 日 星 期 六	第 2 節
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壹、哲學英文部分 (50%)

一、請以中文敘述下文之大意，並針對其論點提出說明。(30%)

Presumably, however, to say that happiness is the chief good seems a platitude, and a clearer account of what it is still desired. This might perhaps be given, if we could first ascertain the function of man. For just as for a flute-player, a sculptor, or an artist, and, in general, for all things that have a function or activity, the good and the 'well' is thought to reside in the function, so would it seem to be for man, if he has a function. Have the carpenter, then, and the tanner certain functions or activities, and has man none? Is he born without a function? Or as eye, hand, foot, and in general each of the parts evidently has a function, may one lay it down that man similarly has a function apart from all these? What then can this be? Life seems to be common even to plants, but we are seeking what is peculiar to man. Let us exclude, therefore, the life of nutrition and growth. Next there would be a life of perception, but it also seems to be common even to the horse, the ox, and every animal. There remains, then, an active life of the element that has a rational principle; of this, one part has such a principle in the sense of being obedient to one, the other in the sense of possessing one and exercising thought. And, as 'life of the rational element' also has two meanings, we must state that life in the sense of activity is what we mean; for this seems to be the more proper sense of the term. Now if the function of man is an activity of soul which follows or implies a rational principle, and if we say 'so-and-so-and' a good so-and-so' have a function which is the same in kind, e.g. a lyre, and a good lyre-player, and so without qualification in all cases, eminence in respect of goodness being added to the name of the function (for the function of a lyre-player is to play the lyre, and that of a good lyre-player is to do so well): if this is the case, [and we state the function of man to be a certain kind of life, and this to be an activity or actions of the soul implying a rational principle, and the function of a good man to be the good and noble performance of these, and if any action is well performed when it is performed in accordance with the appropriate excellence: if this is the case,] human good turns out to be activity of soul in accordance with virtue, and if there are more than one virtue, in accordance with the best and most complete. (摘自 W. D. Ross 英譯的 Aristotle's *Nicomachean Ethics*, I.7.)

二、請以中文敘述你對下文之了解。(20%)

Dasein always understands itself in terms of its existence—in terms of a possibility of itself: to be itself or not itself. Dasein has either chosen these possibilities itself, or got itself into them, or grown up in them already. Only the particular Dasein decides its existence, whether it does so by taking hold or by neglecting. The question of existence never gets straightened out except through existing itself. The

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(簽 章)

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understanding of oneself which leads *along this way* we call "existentiell." The question of existence is one of Dasein's ontical 'affairs.' This does not require that the ontological structure of existence should be theoretically transparent. The question about that structure aims at the analysis [Auseinanderlegung] of what constitutes existence. The context [Zusammenhang] of such structures we call "existentiality". Its analytic has the character of an understanding which is not existentiell, but rather *existential*. The task of an existential analytic of Dasein has been delineated in advance, as regards both its possibility and its necessity, in Dasein's ontical constitution. (摘自 John Macquarrie and Edward Robinson 英譯之 Martin Heidegger 的 *Being and Time*.)

貳、哲學中文部分 (50%)

一、說明下段文句中的「物」與「神」當如何了解與整段文句的哲學意涵。(25%)

動而無靜，靜而無動，物也。動而無動，靜而無靜，神也。

動而無動，靜而無靜，非不動不靜也。物則不通，神妙萬物。水陰

根陽，火陽根陰；五行陰陽，陰陽太極；四時運行，萬物終始；混兮

闢兮，其無窮兮。(周濂溪〈動靜章〉)

二、依你的了解說明下段話的哲學意涵。(25%)

物无非彼，物无非是。自彼則不見，自知則知之。故曰彼出於是，是亦因彼。

彼是方生之說也，雖然，方生方死，方死方生；方可方不可，方不可方可；

因是因非，因非因是。是以聖人不由，而照之於天，亦因是也。是亦彼也，

彼亦是也。彼亦一是非，此亦一是非。果且有彼是乎哉？果且无彼是乎哉？彼是

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莫得其偶，謂之道樞。樞始得其環中，以應无窮。是亦一无窮，非亦一无窮也。

故曰莫若以明。(莊子〈齊物論〉)



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