

考試科目	中國思想史	所別	中國文學系121	考試時間	3月18日 星期六	第四節
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國立政治大學圖書館

一、晚近以來出土文獻漸多，對於了解先秦思想頗有啟發，試就個人了解，列舉說明之。20%

二、以下人物皆具思想史典範意義，試分別舉出相關之義理文獻或著作，並扼要說明其思想建構內容，以及學術之影響。30%

1、董仲舒

2、王陽明

3、戴震

三、1. 中國佛學史上前、後期唯識學在思想上最基本的差異為何？ 2. 道教史上的「外丹學」、「內丹學」，其思想義涵或者說理論根據為何？（本大題合計25分）

四、1. 儒學史上是誰首度正式論及本體論？其緣由、要義為何？ 2. 「According to X, all things of the world are composed of a primordial (基本的) substance called *qi*. . . There is nothing that is not *qi*. Thus, in a real sense, everything has the same essence, an idea which has important ethical implications (含意). . . . In its wholly dispersed (分散的) state, X refers to *qi* as the Great Vacuity, . . . He emphasized that though this *qi* is insubstantial (非堅實的), it still exists, and thus is very different from the Buddhist concept of emptiness. . . . *qi* begins dispersed and undifferentiated in the Great Vacuity and through condensation forms material things. When these material things pass away, their *qi* disperses and rejoins the Great Vacuity to begin the process again. . . . These processes of condensation and dispersion have no outside cause; they are just part of the nature of *qi*. X wholly naturalized the workings of *qi* and rejected any idea of an anthropomorphic (人格化的) Heaven that controlled things. . . . Unlike later thinkers like the Y brothers and Z, the concept of pattern (*li*, also translated as "principle") is not that important in X's philosophy. While in the thought of Y₂ and Z, pattern is a transcendental universal that exists outside of *qi*, X denied there was anything outside of *qi*. . . .」(The Internet Encyclopedia of Philosophy, Ed. James Fieser and Bradley Dowden, 2006, 3 Mar. 2006 <<http://www.iep.utm.edu/>>.) 上文中提到的人物(以X等字母表示)有誰? 文中最根本的兩個哲學範疇及其中文原文為何? "the Great Vacuity"一詞的中文原文為何? 以文中的詮釋為準, 則X、Y₂、Z的哲學各是什麼立場什麼型態? (本大題合計25分)

備考	試題隨卷繳交	8
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