

**Part I : Philosophical English (Eastern Philosophy) 總分 50 分**

注意：如下三題，請任選二題，盡可能精確地翻譯為中文。

(1) The most obvious ontological aspect of Chinese Culture is found in its Taoist world-view. In this philosophy the world is *tzü-jen*, 'by-itself-so'. This means that the cosmos is the ultimate reality; there is no deeper level or origin. The world was not created by a God, but has always existed. Existence is a process of becoming: nothing is everlasting in the cosmos, everything is incorporated in a process of continual change. The world consists fundamentally of *ch'i*, energy, which is omnipresent. This *ch'i* would remain unknown to us if it did not manifest in the form of structured patterns or order patterns. These patterns are summarized in the transcendental concept of Tao or the Way. Every phenomenon passes along a path, and this can be observed in nature. This path is like a biorhythm which cannot be further explained and remains the mystery of the universe. However, this path cannot be linear: a tree cannot grow forever, and so time must be cyclical. Every phenomenon will first go through an expansive phase, developing fully, followed by a phase of contraction, returning to its *ch'i* basis and to finally disappear from the world of phenomena. Life and death are two phases of the same process. Traditionally, the first phase is called yang and the second yin. All phenomena are subjected to this eternal rhythm; nothing is invariable, neither atom or substance, nor soul or god. (from Ulrich Libbrecht, "Comparative Philosophy: A Methodological Approach," *Worldviews and Cultures: Philosophical Reflections from an Intercultural Perspective*, edited by Nicole Note and et al., Dordrecht: Springer, 2009, pp. 32-33.)

(2) There are two questions in ethics that may or may not go together. One is "What is the best way to behave?" when making a moral or any other kind of choice. The other is "What is a good life, that is, one that is deeply satisfying and really worth having?" If you think that being a moral person is, as experienced from the inside, always wonderful, then you will think that these really are the same question, in two different forms. The great Greek philosopher Plato thought they were the same. If you think that moral people are sometimes unhappy, and that it often is not so wonderful from the inside, then you will have doubts. The great German eighteenth-century philosopher Immanuel Kant sounded skeptical, suggesting that (in this life at least) moral virtue correlates poorly with happiness. His strong recommendation of moral behavior was tied to its inherent dignity, not to any personal advantages.

Despite his own personal disappointments, Confucius seems much closer to Plato in his view of this than to Kant. He takes "What is a good life?" to be the most fundamental question of all. "What is the best way to behave?" is secondary. But there is a running argument that it is personally advantageous to be a truly virtuous person. (from Joel Kupperman, *Classic Asian Philosophy: A Guide to the Essential Texts*, Oxford: Oxford University Press, 2001, p. 61.)

(3) Having lived and experienced both the excesses and deficiencies of the extremes of

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pleasure and deprivation, the Buddha was painfully aware of their debilitating consequences. On the one hand, the pleasurable excesses of his princely life were not satisfying for at least two reasons. While enjoying them he was poignantly aware of their imminent passing, and while not enjoying them he found himself longing for what he knew could not truly satisfy him because of their inherent transience. On the other hand, his experiments with extreme ascetic practices left him physically emaciated and mentally unfulfilled. Moreover, these practices failed to produce their advertised and promised ends; in fact, they left him both mentally distracted and physically enfeebled. So his followers insisted that one of the most basic teachings of the “Awakened One” was his insistence on the “Middle Way” between the two extremes of pleasure and pain. (from Stephen Laumakis, *An introduction to Buddhist philosophy*, Cambridge: Cambridge University Press, 2008, p 48.)

## Part II : Philosophical English (Western Philosophy)

### 專業英文 (西洋哲學) 總分 50 分

注意：第一題是必答題 (25 分)；第二與三題，任選一題 (25 分)

第一題 (必答): Please translate the following passage into Chinese:

This paper concerns the relation between cultural heritage and hermeneutics. Here heritage refers especially to the cumulative sense of human dignity and appropriate social relations which lies at the heart of the culture(s) we inherit. Hermeneutics refers to the understanding of the nature and application of this heritage as well as to its critique.

This raises a cluster of problems:

1. In what does a cultural heritage or tradition consist: how is it constituted; on what basis is it a point of reference for human action?
2. Can a traditional culture have a new meaning for these new times: how does it both live through time as a tradition and in each new age make specifically relevant contributions?
3. Can a culture critique the past which it inspired and be a guide to yet unknown pathways of peace: what is the basis for a transforming critique which will enable the culture to be an authentically liberating, rather than an enslaving, force?

(From: George F. McLean, “Hermeneutics and Heritage.” In Paul Peachey, John Kromkowski, George F. McLean, ed., *The Place of the Person in Social Life*, Washington D.C.: The Council for Research in Values and Philosophy, 1991, p. 133)

2,3 題 (任選 1 題)

第二題：What is **wisdom**? Please explain it in **English** (50-100 words).

第三題：What is the meaning of **Epistemology**? Please explain it in **English** (30-100 words).

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