

※ 注意：請於試卷內之「非選擇題作答區」作答，並應註明作答之題號。

PART I

有兩題，總分 50 分，每題各 25 分。

1. 請盡可能精確地翻譯為中文。

The proof that the state is a creation of nature and prior to the individual is that the individual, when isolated, is not self-sufficing; and therefore he is like a part in relation to the whole. But he who is unable to live in society, or who has no need because he is sufficient for himself, must be either a beast or a god: he is no part of a state. A social instinct is implanted in all men by nature, and yet he who first founded state was the greatest of benefactors. For man, when perfected, is the best of animals, but when separated from law and justice, he is the worst of all; since armed injustice is the most dangerous, and he is equipped at birth with arms, mean to be used by intelligence and excellence, which he may use for the worst ends. That is why, if he has not excellence, which he is the most unholy and the most savage of animals, and the most full of lust and gluttony. But justice is the bond of men in states for the administration of justice, which is the determination of what is just, is the principle of order in political society.

2. 請以文中「mutual benefit」和「hitch-hiker」為關鍵詞闡述作者最理想／最不理想的政治和經濟的運作模式。(300 字左右，不需逐字翻譯)

To trade by means of money is the code of the men of good will. Money rests on the axiom that every man is the owner of his mind and his effort. Money allows no power to prescribe the value of your effort except the voluntary choice of the men who is willing to trade you his effort in return. Money permits you to obtain for your goods and your labor that which they are worth to the men who buy them, but no more. Money permits no deal except those to **mutual benefit** by the unforced judgment of the traders. Money demands of you the recognition that men must work for their own benefit, not for their own injury, for their gain, not their loss—the recognition that they are not beasts of burden, born to carry the weight of your misery—that you must offer them values, not wounds—that the common bond among men is not the exchange of suffer in, but the exchange of *goods*. Money demands that you sell, not your weakness to men's stupidity, but your talent to their reason; it demands that you buy, not the shoddiest they offer, but the best that your money can find. And when men live by trade—with reason, not force, as their final arbiter—it is the best product that wins, the best performance, the man productiveness is the degree of his reward. This is the code of existence whose tool and symbol is money. [中略]

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Then you will see the rise of the men of the double standard—the men who live by force, yet count on those who live by trade to create the value of their rooted money—the **hitch-hikers** of virtue. In a moral society, these are the criminals, and the statues are written to protect you against them. But when a society establishes criminals-by-right and looters-by-law—men who use force to seize the wealth of disarmed victims—then money becomes its creators' avenger. Such looters believe it safe to rob defenseless men, once they've passed a law to disarm them. But their loot becomes the magnet for other looters, who get it from them as they got it. Then the race goes, not to the ablest at production, but to those most ruthless at brutality. When force is the standard, the murderer wins over the pickpocket. And then that society vanishes, in a spread of ruins and slaughter. (Ayn Rand: *Atlas Shrugged*)

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PART II 總分 50 分，如下三題，任選二題作答，每題各 25 分。英文題目，請盡可能精確地翻譯為中文。中文題目，請以通俗白話譯述出來，並闡述其要旨。

1. Taoism has long-ago, faraway origins that are shrouded in mystery. The Tao itself is a mysterious principle, often said to be indefinable and incomprehensible. Yet despite its legendary beginnings and mystic suppositions, Taoism manages to convey down-to-earth common sense and an ability to grasp the big picture. The Tao runs through everything, including nature, the human psyche, and politics.

Taoism is an all-encompassing philosophy, providing a point of view on just about everything. There are many strains of Taoism. Among its most important thrusts is its philosophy of nature. Many see nature as the heart of Taoism since it provides the best model for how the Tao, or "the Way" works. By looking at how the Tao works in nature, the Taoist sage brings his own actions into harmony with the Tao.

The Taoist philosophy of nature has features in common with Western science and, at the same time, with religion. Like science, it is based on the observation of impersonal principles. Yet unlike science, Taoist principles are not primarily concerned with the material things nature is made of. Like religion, Taoism recognizes an unseen power that directs the course of natural things. Yet this power does not care how people behave. This power, the Tao, is to be observed and imitated, but need not be worshiped. (from Jay Stevenson, *The Complete Idiot's Guide to Eastern Philosophy*, Penguin, 2000, pp. 199-200.)

接次頁

2. Buddhism is often seen as an 'eco-friendly' religion with an expanded moral horizon encompassing not just human beings but also animals and the environment. It is generally thought to have a more 'enlightened' attitude to nature than Christianity, which has traditionally taught that mankind is the divinely appointed steward of creation holding authority over the natural order. Writers such as historian Lynn White (himself a Christian) see this belief as one of the underlying causes of the contemporary ecological crisis, since it encourages the idea that nature exists simply to serve human interests and is there to be exploited as circumstances demand. Buddhism, by contrast, is perceived as pursuing a path of harmonious integration with nature and as fostering identification and mutual respect within the natural world. Since, according to Buddhist teachings, human beings can be reborn as animals, and vice versa, the Buddhist world view suggests a much closer kinship between species whereby different forms of life are interrelated in a profound way. (from Damien Keown, *Buddhist Ethics: A Very Short Introduction*, Oxford: Oxford University Press, 2005, p. 39.)

3. 「如是，比丘！若無常者，是苦；是苦有故，是事起，繫著，見我，令眾生無明所蓋，愛繫其頭，長道驅馳，生死輪迴，生死流轉。受、想、行、識，亦復如是。是故，諸比丘！諸所有色，若過去、若未來、若現在，若內、若外，若麤、若細，若好、若醜，若遠、若近——『彼一切非我、非異我、不相在』，是名正慧。受、想、行、識，亦復如是。如是，見、聞、覺、識、求、得，隨憶、隨覺、隨觀——『彼一切非我、非異我、不相在』，是名正慧。」（《雜阿含經·第 133 經》，T. 99, vol. 2, pp. 41c-42a.）

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