

科目：西洋哲學史

系所組：哲學系

申論四題，每題 25 分

- 一、 透過「Plato is dear to me, but dearer still is truth」這句話 Aristotle 同時表達了對 Plato 的崇敬和批判。請舉例並詳細說明 Aristotle 在其哲學理論中處理了哪些他認為 Plato 理論所無法解決的哲學問題。
- 二、 論證上帝的存在是中世紀哲學的主要課題之一，請詳述中世紀哲學家 St. Augustine 和 St. Thomas 如何論證上帝的存在並比較兩人在論證上的差異。
- 三、 請閱讀以下 *Enquiry Concerning Human Understanding* 一書中的文本段落，以此為依據說明 David Hume 在此段落所處理的哲學問題並且闡釋其經驗主義的哲學立場。

All reasonings about matters of fact seem to be based on the relation of cause and effect, which is the only relation that can take us beyond the evidence of our memory and senses. If you ask someone why he believes some matter of fact which isn't now present to him—for instance that his friend is now in France—he will give you a reason; and this reason will be some other fact, such as that he has received a letter from his friend or that his friend had planned to go to France. (...). All our reasonings concerning fact are like this.

When we reason in this way, we suppose that the present fact is connected with the one that we infer from it. If there were nothing to bind the two facts together, the inference of one from the other would be utterly shaky. Hearing the sounds of someone talking rationally in the dark assures us of the presence of some person. Why? Because such sounds are the effects of the human constitution, and are closely connected with it. All our other reasonings of this sort, when examined in detail, turn out to be based on the relation of cause and effect. The causal chain from the evidence to the 'matter of fact' conclusion may be short or long. And it may be that the causal connection between them isn't direct but collateral—as when one sees light and infers heat, not because either causes the other but because the two are collateral effects of a single cause, namely fire. So if we want to understand the basis of our confidence about matters of fact, we must find out how we come to know about cause and effect.

I venture to assert, as true without exception, that knowledge about causes is never acquired through a priori reasoning, and always comes from our experience of finding that particular objects are constantly associated with one other. Present an object to a man whose skill and intelligence are as great as you like; if the object is of a kind that is entirely new to him, no amount of studying of its perceptible qualities will enable him to discover any of its causes or effects.

- 四、 請論述 Husserl 現象學在當代哲學中的重要性。

※ 注意：1. 考生須在「彌封答案卷」上作答。

2. 本試題紙空白部份可當稿紙使用。

3. 考生於作答時可否使用計算機、法典、字典或其他資料或工具，以簡章之規定為準。

科目：中國哲學史 系所組：哲學系

每題二十五分，共四題

- 一、試說明「道可道，非常道；名可名，非常名」之出處，及其中哲學意涵。
- 二、「人而不仁，如禮何？人而不仁，如樂何？」出自何人？並請闡述其中哲學意涵。
- 三、試說明「庖丁解牛」之出處，及其中哲學意涵。
- 四、請說明以下文字出處，並請標出句讀及解析其哲學意義：

「天命之謂性率性之謂道脩道之謂教道也者不可須臾離也可離非道也」