

※ 注意：作答時，請於答案卷上標明作答之部份及其題號。

英文部份

請從下列三段文中選擇二段，以流暢清晰的文字——(A)指出該文所談的課題內容；(B)說明其要旨；(C)分析該理論。作答時要抄題號，可以不必依順序作答。

1. As understanding, Da-sein projects its being upon possibilities. This *being toward possibilities* that understands is itself a potentiality for being because of the way these disclosed possibilities come back to Da-sein. The project of understanding has its own possibility of development. We shall call the development of understanding *interpretation*. In interpretation understanding appropriates what it has understood in an understanding way. In interpretation understanding does not become something different, but rather itself. Interpretation is existentially based in understanding, and not the other way around. Interpretation is not the acknowledgment of what has been understood, but rather the development of possibilities projected in understanding. 25%

(From Martin Heidegger, *Being and Time*)

2. Man has been called a rational being, but rationality is a matter of choice—and the alternative his nature offers him is: rational being or suicidal animal. Man has to be man—by choice; he has to hold his life as a value—by choice; he has to learn to sustain it—by choice; he has to discover the values it requires and practice his virtues—by choice. A code of values accepted by choice is a code of morality.... All that which is proper to the life of a rational being is the good; all that which destroys it is evil.... Man's life is the standard of morality, but your own life is its purpose. If existence on earth is your goal, you must choose your actions and values by the standard of that which is proper to man—for the purpose of preserving, fulfilling and enjoying the irreplaceable value which is your life. 25%

(From Ayn Rand, *Atlas Shrugged*)

3. The ideas of sense are more strong, lively, and distinct than those of the imagination; they have likewise a steadiness, order, and coherence, and are not excited at random, as those which are the effects of human wills often are, but in a regular train or series, the admirable connection whereof sufficiently testifies the wisdom and benevolence of its Author. Now the set rules or established methods wherein the mind we depend on excites in us the ideas of sense are called "the laws of nature"; and these we learn by experience, which teaches us that such and such ideas are attended with such and such other ideas in the ordinary course of things. This gives us a sort of foresight which enables us to regulate our action for the benefit of life. And without this we should be eternally at a loss; we could not know how to act anything that might procure us the least pleasure or remove the least pain of sense. 25%

(From George Berkeley, *A Treatise concerning the Principles of Human Knowledge*)

接背面

中文部分

下列三段文字，請任擇二段，自行斷句後，以通俗的白話譯述出來，並闡述其學說要旨。

1. 死生命也其有夜旦之常天也人之有所不得與皆物之情也彼特以天爲父而身猶愛之而況其卓乎人特以有君爲愈乎己而身猶死之而況其真乎泉涸魚相與處於陸相响以濕相濡以沫不如相忘於江湖與其譽堯而非桀也不如兩忘而化其道 25%
2. 故大巧在所不爲大智在所不慮所志於天者已其見象之可以期者矣所志於地者已其見宜之可以息者矣所志於四時者已其見數之可以事者矣所志於陰陽者已其見和之可以治者矣官人守天而自爲守道也 25%
3. 善知識莫聞吾說空便即著空第一莫著空若空心靜坐即著無記空善知識世界虛空能含萬物色像日月星宿山河大地泉源溪澗草木叢林惡人善人惡法善法天堂地獄一切大海須彌諸山總在空中世人性空亦復如是善知識自性能含萬法是大萬法在諸人性中若見一切人惡之與善盡皆不取不捨亦不染著心如虛空名之爲大故約摩訶 25%

