

八十四學年度 哲學 所 組碩士班研究生入學考試

科目 西洋哲學史 科號 4301 共 2 頁第 1 頁 \*請在試卷【答案卷】內作答

三題全卷，每題各佔 33 $\frac{1}{3}$ %

一 請仔細閱讀以下這段引文，然後回答下面所提的幾個問題：

"To one doubting whether there is, or denying that there is, something of such a nature than which nothing greater can be thought, it is said here [in the *Prostogion*] that its existence is proved, first because the very one who denies or doubts it already has it in his mind, since when he hears it spoken of he understands what is said; and further, because what he understands is necessarily such that it exists not only in the mind but also in reality. And this is proved by the fact that it is greater to exist both in the mind and in reality than in the mind alone. For if this same being exists in the mind alone, anything that existed also in reality would be greater than this being, and thus that which is greater than everything would be less than some thing and would not be greater than everything, which is obviously contradictory. Therefore, it is necessarily the case that that which is greater than everything, being already proved to exist in the mind, should exist not only in the mind but also in reality, since otherwise it would not be greater than everything."

- (1) 請你用自己的話將這段引文中的論證整理出來。
- (2) 在西洋哲學史上，對上述論證有過哪些回應？
- (3) 你自己對上述論證有什麼意見？

二 一般而言，第一批判所要探討的問題乃是：「先天綜合判斷」( *a priori synthetic judgments*) 如何可能？這一問題的提出，在某種意義上是建立在「分析判斷」與「綜合判斷」的區分之上的。然而，蒯因(Quine)在其〈經驗主義的二個教條〉一文中，對「分析」與「綜合」的區分提出了嚴厲的批判。請回答以下幾個問題：

- (1) 康德為什麼要提出這個問題（康德提出這問題的理論背景）？他據以區分「分析判斷」與「綜合判斷」的判準是什麼？
- (2) 試論述蒯因對「分析」與「綜合」的區分所作的批判。
- (3) 面對蒯因的批判，康德可以做出怎樣的回應？而依據這種回應，康德是否有需要重新表述第一批判的課題？如果有需要，應當如何表述？

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三 萊布尼茲 (Leibniz, 1646-1716) 爲什麼要構思「單子論」？請由哲學史的問題脈絡，論述「單子論」的理論背景及其所要解決的問題。下面的幾段引文是萊布尼茲在不同場合對「單子」(Monad) 概念所做的內容規定，請根據這幾段文字，論述萊布尼茲的解決方案以及他所可能遭遇到的理論難題。

1. The Monad which we shall discuss here is nothing other than a simple substance that enters into composites. Simple means without parts.
2. There are of necessity substances which are simple and without extention, scattered throughout all Nature, and these substances must subsist independently of every other except God.
3. Substance is a being capable of action. It is simple or compound. Simple substance is that which has no parts. Compound substance is a collection (assemblage) of simple substances, or monads. *Monas* is a Greek word signifying unity or that which is one.
4. There is nothing but monads, that is, simple or indivisible substances, which are truly independent of every other concrete created thing.
5. Compounds, or bodies, are pluralities; and simple substances - organisms, souls, and spirits - are unities.
6. Furthermore, by means of the soul or form there is a true unity corresponding to what is called "I" in us. Such a unity could not occur in artificial machines or in a simple mass of matter, however organized it may be.