

<<西方经典哲学原著选读>>

图书基本信息

书名：<<西方经典哲学原著选读>>

13位ISBN编号：9787303138999

10位ISBN编号：7303138994

出版时间：2012-4

出版时间：韩震、李绍猛、田平、王成兵 北京师范大学出版社 (2012-04出版)

作者：韩震，等编

页数：592

版权说明：本站所提供下载的PDF图书仅提供预览和简介，请支持正版图书。

更多资源请访问：<http://www.tushu007.com>

<<西方经典哲学原著选读>>

内容概要

《哲学专业系列教材·21世纪高等学校研究生教材：西方经典哲学原著选读（英文版）》精选了目前西方哲学研究领域较有代表性的哲学家及其代表性文本，以全英文的形式出现，保证了文本的原貌，有助于学生领会哲学家的思想，为摆脱目前教学过程中因翻译不准确带来的诸多问题提供了一种路径，适应了研究生阶段学生的学习及科研需要。

书籍目录

Ancient Greek Philosophy 1. The Presocratics and the Sophists /3 The Milesians /3 Pythagoras and Pythagoreanism /6 Xenophanes /8 Heraclitus /9 Parmenides /14 The Pluralists:Anaxagoras and Empedocles /17 Zeno of Elea /22 Atomism:Leucippus and Democritus /24 Diogenes of Apollonia /26 The Sophists /27 2. Plato:The Symposium /36 3. Aristotle:Nicomachean Ethics /97 The Hellenistic Philosophy 1. Epicureanism /121 Free Will /121 Pleasure /127 2. Stoicism /136 Virtue and Vice /136 Moral Responsibility /140 Medieval Philosophy 1. Boethius (480-524) /151 The Consolation of Philosophy /151 2. John Scotus Eriugena (800-877) /156 "On the Trinity" from Periphyseon /156 3. Anselm (1033-1109) /179 Proslogion /179 4. Peter Abelard (1079-1142) /183 Glosses on Porphyry from Logica Ingredientibus /183 5. Saint Thomas Aquinas (1225-1274) /197 Summa Theologica /197 6. John Duns Scotus (1265-1308) /222 The Principle of Individuation /222 7. William of Ockham (1285-1349) /270 Summa Logicae /270 Philosophy of the Renaissance 1. Nicholas of Cusa (1401-1464) /281 The Catholic Concordance /281 2. Desiderius Erasmus (1469-1536) /290 The Complaint of Peace /290 3. Machiavelli (1469-1527) /299 The Prince /299 4. Thomas More (1478-1535) /308 Utopia /308 17th Century Philosophy 1. Rene Descartes (1596-1650) /319 Meditations on First Philosophy /319 2. Baruch Spinoza (1632-1677) /332 Ethics /332 3. Gottfried Leibniz (1646-1716) /343 The Principles of Philosophy,or,the Monadology /343 4. John Locke (1632-1704) /359 An Essay Concerning Human Understanding /359 5. George Berkeley (1685-1753) /374 Of the Principles of Human Knowledge /374 6. David Hume (1711-1776) /384 An Enquiry Concerning Human Understanding /384 The Philosophy of Enlightenment 1. Montesquieu (1689-1755) /425 The Spirit of the Laws /425 2. Voltaire (1694-1778) /435 Voltaire:Political Writings /435 3. Jean-Jacques Rousseau (1712-1778) /443 The Social Contract and other later political writings /443 German Idealism 1. Immanuel Kant (1724-1804) /461 Prolegomena to Any Future Metaphysics /461 2. Georg W.F.Hegel (1770-1831) /548 Phenomenology of Spirit /548

章节摘录

版权页： For though this is a point I did not mention at the beginning of my speech, it is also Socrates' discourses that are very like those images of Silenus which open up. If you let yourself listen to them, they all seem utterly ridiculous at first hearing, because he wraps everything up in words and phrases which are indeed like the hide of some rude satyr. His talk is all about pack-animals and blacksmiths and cobblers and tanners, and he always seems to be saying the same things in the same words, so that any simple-minded bystander unused to this kind of thing might simply laugh at what he was saying. But if ever you see his discourse opening up and you get inside it, first you will find that his is the only discourse which has any meaning in it, and then that it is also most divine and contains the greatest number of images of virtue. Moreover, it has the widest application, or, rather, it applies to everything that one should consider if one intends to become fine and good. 'This, gentlemen, is what I have to say in praise of Socrates, but in order not to exclude his faults I have also told you how he insulted me. And I am not the only one he has treated like this. Charmides, son of Glaucon, and Euthydemus, son of Diocles have suffered similarly, and so have many others. They have been deceived into thinking that he was their lover, but then have found that they were in love with him instead. So what I say to you, Agathon, is, don't you too be deceived by this man and like the fool in the proverb have to learn by your own bitter experience. Learn from us and beware'. When Alcibiades finished speaking there was laughter at his frankness, because he seemed to be still in love with Socrates. 'I think you are quite sober, Alcibiades', said Socrates. 'Otherwise you would never have wrapped up your speech so elegantly in an attempt to conceal your real motive in saying all this, before, speaking so casually, you hit the nail on the head at the end.'

版权说明

本站所提供下载的PDF图书仅提供预览和简介，请支持正版图书。

更多资源请访问:<http://www.tushu007.com>