

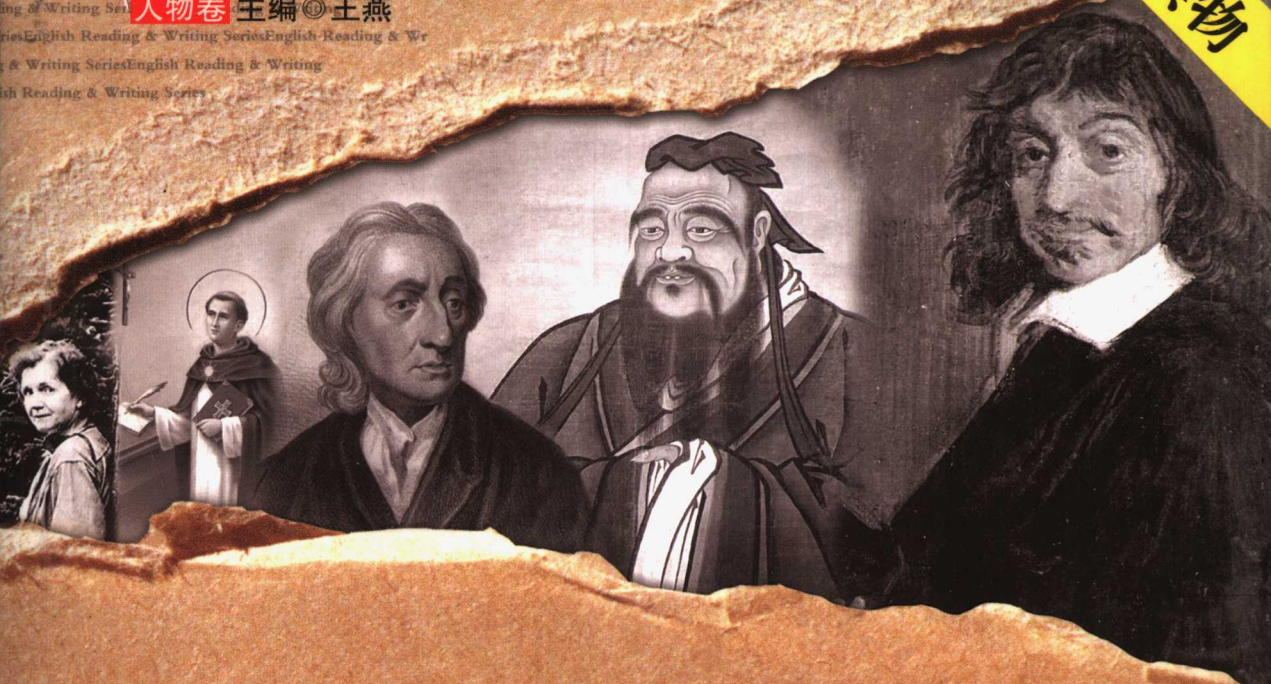


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本书通过英文传记,介绍历史上主要的哲学家及其部分观点,并配有生词解释、阅读理解练习、部分内容译释、读写点睛和写作练习。相信读者会学到许多跟哲学相关的英文词汇和语句,并通过练习,强化思辨能力。除了语言的收获外,本书还会大大增加读者的相关知识,开阅读者的视野。阅读哲学家的传记,感受哲学家所处的时代以及生活和学术背景,读者会更好地理解哲学观点。

本书可供大学生、研究生以及具备相当英语阅读能力的其他英语学习者使用。

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序 言

经过十几所大学 50 余名英语教师的努力,这套“英语读写文库”终于同年轻的读者见面了。该套英语文库是写给我国中学生、大学生们的书,是一套拓宽知识视野与提高英语读写能力的书,会给年轻的读者们带来英语学习的快乐。

英语读写对于英语能力的形成和发展十分重要,而且阅读和写作在英语测试中占有很大比例。学生如何通过英语自主学习提高英语能力,是学生和教师们关心的问题。因此我们在编写这套文库时,根据教学大纲对英文材料进行了精心筛选和改写,所选文章由浅入深,循序渐进,可读性强,并结合测试方式与技能要求编写了导读、词汇注释、写作指导与练习。这些对学生英语阅读与写作能力的提高都会有很大的帮助。

这套文库分为《人物卷》、《科学卷》和《文学卷》,选材广泛、内容丰富,可满足中学生、大学生们的需要。该套文库会带领读者走进非洲的热带雨林、欧洲的迷人风光、文坛盛宴和科学的殿堂;在阅读中走近科学家、文学家、艺术家、哲学家,会在英语阅读中打开智慧之窗,促使人变得更加聪明、自信和坚强。

在这套书出版之际,感谢出版社编辑们的辛勤劳动,感谢来自北京外国语大学、天津大学、辽宁大学、沈阳大学和燕山大学的作者们的辛勤、认真的工作。

总主编 王正元

2006 年 10 月

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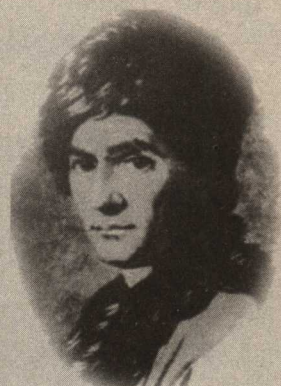
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Unit 1

Anaximander

阿那克西曼德：无限者

知识

万物的本原是一种没有固定形态或固定性质的原始物，即“无限者”。它不生不灭、无穷无尽、无边无际。而有限者因为有着种种限制，就不能解释许多自然现象，因此也就不称其为本原了。这个哲学理论初听起来很有道理，你会觉得很难找到理由反对它。它的提出者就是古希腊思想家阿那克西曼德。

Anaximander¹ (610-547B.C.), a **astronomer**², geologist of **Miletos**³, son of Praxiades, a fellow citizen and associate of **Thales**⁴, stated that the **material cause**⁵ and first element of things was the **infinite**⁶, he being the first to **initiate**⁷ this name of the material cause. He says it is neither water nor any other of the so-called⁸ elements, but a substance different from them which is infinite, from which arise all the heavens and the worlds within them.

① Anaximander 阿那克西曼德是古希腊思想家，泰勒斯的学生。他认为，万物的本原是一种没有固定性质的原始物，他称之为“无限者”。这个无限者本身是无穷无尽，不生不灭，无边无际的。

② astronomer /ə'strɒnəmə/ n. 天文学家

③ Miletos 米利都，是爱琴海岸小亚细亚沿海的一个城市，也是古希腊米利都学派发源地。

④ Thales 古希腊的思想家泰勒斯，他认为水是万物的本原。

⑤ material cause 物质本原

⑥ infinite /'ɪnfənit/ adj. 无限的，无穷的；巨大的；无穷无尽的

⑦ initiate /'ɪnɪʃieɪt/ v. 创始；发起

⑧ so-called /'sɔ:u'kɔ:ld/ 所谓的



He states that this is “eternal and ageless,” and that it “encompasses⁹ all the worlds.” And into that from which things take their rise they pass away once more. And besides this, there was an external motion¹⁰ in which was brought about the origin of the worlds. He did not ascribe the origin of things to any alternation in matter, but said that the oppositions¹¹ in the substratum¹², which was a boundless body, were separated out¹³.

Anaximander agreed with Thales that all individual things derive their existence from one eternal, indestructible¹⁴ universal something into which they ultimately return when they cease¹⁵ to exist as individual things. But, he disagreed about what that ultimate source of existence is. How and why the Milesians¹⁶ came to think that everything in the world reduced to some single, underling substance is as mysterious as the question of where any ideas — right or wrong, true or false, important or unimportant — come from. Following is one of Anaximander’s arguments preserved by Aristotle in his *Physics* which can help people to a certain degree trace the reasoning by which he moved away from¹⁷ Thales’s conception of water as the ultimate substance to the infinite boundless.

Further, there cannot be a single, simple body which is infinite, either, as some hold, one distinct¹⁸ from the elements, which they then derive from it, or without this qualification. For there are some who make this (i. e. a body distinct from the elements) the infinite, and not air or water, in order that the other things may not be destroyed by their infinity. They are in opposition one to another — air is cold, water moist, and fire hot — and therefore, if any one of them were infinite, the rest would have ceased to be by this time. Accordingly they say that what is infinite is something other than the elements, and from it the elements arise.

⁹ encompass /in'kæmpəs/ v. 包围, 环绕, 包含或包括某事物; 构成, 包括

¹⁰ motion /'məʊʃən/ n. 运动, 动作

¹¹ opposition /,ɒpə'ziʃən/ n. 处于对立或矛盾的状态

¹² substratum /'sʌb,streɪtəm/ n. 基础; 根基

¹³ separate out 分离出来

¹⁴ indestructible /,ɪndɪ'strʌktəbəl/ adj. 毁坏不了的; 牢不可破的

¹⁵ cease /si:s/ v. 停; 息; 停止

¹⁶ Milesian 米利都人、米利都的本地人, 此处指米利都学者

¹⁷ move away from 远离, 脱离

¹⁸ distinct /dɪ'stɪŋkt/ adj. 不同的

Thus, in a way that would become a **pivotal**¹⁹ bone of **contention**²⁰ among philosophers up to the present day, Anaximander disagreed with Thales regarding the degree to which truth can be expressed using the terms of ordinary language. Language, after all, **evolved**²¹ as a way of making noises consistently to **refer to**²² various things among our **perceptions**²³. The sounds, water, fire, air, and so on, are noises we make **consistently**²⁴ to stand for something we wish to refer to in our experience. Our experience **consists of**²⁵ appearances. If the appearances are **deceiving**²⁶, if there is an underlying reality beyond appearances that is **radically**²⁷ different from things as they appear to us through our senses, then to what degree can we use language — which evolved to describe the appearances — to get at what is beyond mere appearance? That is what Anaximander wondered.

Anaximander concluded that philosophy must create new terms to stand for new concepts, ones that are not simply an attempt to refer to immediate appearances. He took what he thought to be the essential aspects of water, which Thales had used in purely **allegorical**²⁸ ways, and abstracted from them their underlying concept. In a way, Anaximander tried to capture the abstract “form” of water and he **came up with**²⁹ the concept of what he called the “infinite boundless”. That is the key aspect of the type of thing that water is that makes it such a good metaphor for the underlying substance, the “stuff of reality.” Whereas individual things have a specific, finite shape, water has none; whereas individual things have an **intrinsic**³⁰, built-in boundary, water has none. The basic idea then is that the world is an undifferentiated, infinite substance, a sort of cosmic, **frothing**³¹ oceans in which the various parts separate out due to the various motions.

19 pivotal /'pivətl/ *adj.* 枢轴的, 关键的; 起中心或极重要作用的

20 contention /kən'tenʃən/ *n.* 争夺, 争论

21 evolve /i'vəlv/ *v.* 发展

22 refer to 查阅, 提到, 谈到, 打听

23 perception /pə'sepʃən/ *n.* 感觉; 知觉

24 consistently /kən'sistəntli/ *adv.* 一致地, 调和地

25 consist of 由……组成

26 deceive /di'si:v/ *v.* 欺骗, 行骗

27 radical /'rædikəl/ *adj.* 极端的, 彻底的

28 allegorical /,æli'gɒrikəl/ *adj.* 寓言的; 寓意的

29 come up with 提出, 拿出

30 intrinsic /in'trinzɪk, -sɪk/ *adj.* 固有的; 本身的; 内在的

31 frothing /'frʊθɪŋ/ *n.* 起泡, 发泡

Reading Skills and Writing Guides

介绍哲学家及其思想的文章一般不太好理解，采用对比的方法能在很大程度上解决这一问题。本文三处使用了这一手法：如“He says it is neither water nor any other of the so-called elements, but a substance different from them which is infinite, from which arise all the heavens and the worlds within them.” 此处，阿那克西曼德把他的“无限者”跟有形有质的“水”作了对比。

再如“Anaximander agreed with Thales that all individual things derive their existence from one eternal, indestructible universal something into which they ultimately return when they cease to exist as individual things. But, he disagreed about what that ultimate source of existence is.” 和“Anaximander disagreed with Thales regarding the degree to which truth can be expressed using the terms of ordinary language.” 在这两个地方文章把阿那克西曼德和泰勒斯的观点进行了对比，使读者能更好地理解文章内容，尤其是晦涩难懂的哲理。对比是写类似文章时经常使用的且有效的手法。



Explanations and Translations

1. He says it is...the worlds within them.

句意 他说宇宙的本原既不是水也不是其他任何所谓的元素，它是一种有别于它们的无限的东西，宇宙万物皆从其中产生。

解释 这是一个含有较长宾语从句的陈述句，从句中还有 which 引导的定语从句解释说明先行词 substance。用 neither...nor...来表示否定是这个句子的特点。

2. Anaximander agreed with...into which they ultimately return when they cease to exist as individual things.

句意 阿那克西曼德和泰勒斯同样认为，独立的事物产生于一种永恒的、不可毁灭的本体，而当它们不再是独立的事物的时候，它们最终会回归于这个本体。

解释 该句中 into 放在代词 which 前面，而没跟在其搭配动词 return 的后

面，起到了强调的作用。

Follow-up questions for reading comprehension

1. Who was the first to introduce the term of the material cause?
2. In what way did Anaximander agree with Thales?
3. In what way did Anaximander disagree with Thales?
4. What is the relationship between “the infinite” and “all the heavens and the worlds”?
5. What did Anaximander think of language?

Multiple Choices

1. Which of the following was true?
 - Ⓐ Anaximander believed that water is the source of all things.
 - Ⓑ Anaximander never saw Thales.
 - Ⓒ Anaximander initiated the name of material cause.
 - Ⓓ Anaximander stated that air is the source of “all the worlds”.
2. In Anaximander's opinion, _____
 - Ⓐ the finite is the source of all things.
 - Ⓑ the source of all things is “eternal and ageless.”
 - Ⓒ motion is of no importance to the emergence of “all the heavens.”
 - Ⓓ the infinite does not encompass “all the worlds.”
3. Which of the following statements is not mentioned in the passage?
 - Ⓐ Anaximander thought that water is not the source of everything.
 - Ⓑ Anaximander disagreed with Thales about what the ultimate source of existence is.
 - Ⓒ All things will eventually return to where they come from when they terminate as individual things.
 - Ⓓ Anaximander was the first to challenge Thales.
4. At the end of the fifth paragraph Anaximander wondered _____
 - Ⓐ what language can't express.

- ③ why the sounds, water, air, fire, and so on can stand for something.
 ④ to what degree appearances can be misleading.
 ⑤ to what extent we can use language to express the reality under mere appearance.
5. In the last paragraph Anaximander came to the conclusion that _____
- ① philosophy ought to innovate novel words to denote new concepts.
 ② philosophy should use old words to stand for new concepts.
 ③ philosophy is not obliged to originate new terms to stand for new concepts.
 ④ philosophy has nothing to do with language.

Key: 1. C 2. B 3. D 4. D 5. A



Writing Practice

Write an essay discussing the importance of creating new terms by comparing Chinese with one foreign language you have learned.



Unit 2

Confucius

孔子：道德之路

导读



“发愤忘食，乐以忘忧，不知老之将至。”这是中国春秋时一个伟人 63 岁时对自己的形容。当时他已带领弟子周游列国 9 个年头，历尽艰辛，不仅未得到诸侯的任用，还险些丧命，但并不灰心，仍然乐观向上，坚持自己的理想，甚至是明知其不可为而为之，他就是儒家思想的创始人孔子。

As Thales and his students began the revolution in thinking that heralded¹ the coming Golden Age of Greece, as Indian sages² sat with the Upanishads³, in China — separated from these two ancient cultures by the Himalayan mountains — there appeared a young sage named Confucius⁴. According to some accounts he was born to a poor family in the state of Lu, present-day Shangtung. If you look at a map you will see that it is about as far away as you can get from Greece and India and still be in Asia. It is a province on the eastern seacoast of the East China Sea, where Japan lies about 500 miles away to the

1 herald /'herəld/ v. 预报，宣布

2 sage /seɪdʒ/ n. 哲人，圣人

3 Upanishad /uː'pæniʃəd/ n. 奥义书（印度最古文献“吠陀”圣典的最后一部分）

4 Confucius /kən'fjuːʃəs/ n. 孔子（公元前 551—479 年，中国春秋末期的思想家、政治家、教育家，儒家的创始者）



northeast. Other accounts make him the son of nobility. In either case, it is fairly agreed upon that Confucius's father died shortly after he was born and that he experienced great **hardships**⁵ growing up at a time when China itself was in a great state of inner **turmoil**⁶. As a young man he supported himself by working in a **granary**⁷, then as a herder — first of cattle; then of sheep.

How he became Grand Secretary of Justice and then Chief Minister in his native state is unknown. But as a young man he had already achieved his reputation as a person of such great wisdom that throughout China

princes, lords and scholars **consulted**⁸ him and **craved**⁹ to hear him speak. He became the first teacher in Chinese history to offer education to anyone who cared to listen, whether they paid tuition or not. Yet, unlike most Chinese sages who had the ears of the political and social leaders at that time, Confucius did not say the things that people — the leaders especially — wanted to hear. As one recent commentator put it “Everyone wanted to hear him but no one wanted to listen.”

In that aspect Confucius had much in common with **Socrates**¹⁰. What as it that Confucius taught that people so wanted to hear, even though they did not like what they heard? “He who learns, but does not think, is lost.” he says in his **Analects**¹¹; “He who thinks but does not learn, is in grave danger.” He was **banished**¹² from Ch’I, in Sung he was threatened with **execution**¹³. They drove him out of Sung and Wei. In Ch’en and Ts’ai he was arrested, they invited him, then they booed him. When the Sung head of state, Huan Twei, threatened to have

⁵ hardship /'hɑ:dʃɪp/ n. 困难, 艰苦

⁶ turmoil /'tɔ:ɪməɪl/ n. 混乱; 骚乱, 动乱

⁷ granary /'grænəri/ n. 谷仓; 粮仓; 壳仓; 粮谷丰产地, 产粮区

⁸ consult /kən'sʌlt/ v. 查阅; 咨询

⁹ crave /kreɪv/ v. 渴望, 热望; 恳求, 乞求 n. 渴望, 热望, 恳请

¹⁰ Socrates 苏格拉底, 希腊哲学家, 首创了问答式教学方法, 作为获得认识自我的一种方法。其关于道德和正义的理论, 通过柏拉图(他最著名的学生)的著作而得以流传下来。苏格拉底因被指控毒害雅典年轻人的头脑而受到审判, 并因此被处死(公元前339年)

¹¹ Analects 《论语》, 由孔子的弟子及其后学编辑而成, 是一部记载孔子言语行事的重要儒家经典。自西汉以来, 《论语》所表述的孔子学说迅速传播, 其影响遍及政治、思想、教育、伦理等各个领域, 成为中国传统文化的一大基石。

¹² banish /'bæɪnɪʃ/ v. 赶走; 排除

him killed if he did not recant what he said, here is what Confucius said:

Heaven has **endowed**¹⁴ me with a **moral**¹⁵ destiny. What can Huan Tui do to me?



So, what did Confucius say? Let us **peek into**¹⁶ his Analects. Like Socrates and like **Christ**¹⁷, Confucius did not write down his philosophy. The Analects contains a **series of**¹⁸ sayings written between 475 and 220 B. C. by unknown authors, probably his students, who compiled it principally for the purpose of instructing others. Confucius appears in these dialogs as a teacher of virtue who tries to **impart**¹⁹ a new and different **dimension**²⁰ to the moral, social and political values raised by some other teacher or sage. Here are some of his sayings.

At fifteen, I set my heart on learning. At thirty, I had already a good grasp of the rites and morals. At forty, I could form my own judgment of things. At fifty, I began to know the objective laws of nature. At sixty, I could know a man from his words and make a clear **distinction**²¹ between right and wrong. At seventy. I could follow my **inclinations**²² without any of my words or deeds ever **running counter to**²³ the rules.

Do bear in mind, You, what I am now teaching you, when you know a thing, say that you know it; when you do not know a thing, admit you do not know it. That is wisdom.

When you have met a **virtuous**²⁴ person, try to follow that person as an example; when you have met an immoral person, try to examine yourself inwardly.

The superior person²⁵ is even-tempered and

¹³ execution /ˌɛksɪˈkjuːʃən/ n. 执行; 实行, 贯彻, 实行; 执行法庭决议; 签字使文件生效/合法化/, 执行法律; 判处; 处决, 处死

¹⁴ endow /ɪnˈdaʊ/ v. 资助, 捐赠

¹⁵ moral /ˈmɔːrəl, ˈmɔːr-/ n. 道德, 寓意 a. 道德的, 守道德的; 道义上的

¹⁶ peek into 很快地看一看

¹⁷ Christ (基督教) 救世主 (指耶稣基督)

¹⁸ a series of 一系列的, 一连串的

¹⁹ impart /ɪmˈpɑːt/ vt. 传授; 赋予; 告知 (常与 to 连用)

²⁰ dimension /diˈmenʃən, daɪ-/ n. 尺寸; 规模, 范围

²¹ distinction /diˈstɪŋkʃən/ n. 差别

²² inclination /ˌɪŋkləˈneɪʃən/ n. 倾向, 爱好, 愿意

²³ run counter to 违背

good-humored but never self-important. **The inferior person**²⁶ is self-important but never even-tempered and good-humored. Do not do to others what you would not want others to do to you.

Those who are capable of sweet words and fine appearances are rarely people of true virtue.

The superior person may not be observed and tested in small matters, but can be entrusted with great concerns²⁷. The inferior person cannot be with great concerns, but can be observed and tested in small matters.

²⁴ virtuous /'vɜ:tʃʊəs/ a. 品德高尚的；道德的；贞洁的

²⁵ the superior person (孔子所谓的) 君子

²⁶ the inferior person (孔子所谓的) 小人

²⁷ concern /kən'sə:n/ n. (有重大利害关系的) 事

Reading Skills and Writing Guides

《论语》由孔子的弟子和后学编辑而成，是一部记载孔子言行的重要的儒家经典。其语言简洁而含义深刻，体现出了齐鲁文化的质朴和厚重。

《论语》直接坦诚的语言体现出了深刻的内涵，往往含有警示和教育的作用，如 “He who learns, but does not think, is lost.” 和 “He who thinks but does not learn, is in grave danger.”。再如：“Do not do to others what you would not want others to do to you.”。虽简单的几句话，却非常发人深思。

自西汉以来，孔子思想的影响已遍及政治、经济、教育、伦理道德等各个领域，成了中国文化的主要奠基石之一，指导了无数仁人志士。不过，自唐宋以后，《论语》屡遭误解，极大地阻碍了儒学的传播，严重地削弱了儒学的地位。读者要想正确地领会《论语》所表达的思想和原则，必须对孔子所处的时代背景有充分的了解，必须对孔子欲救百姓于水火，及建立王道仁政的圣人之心有足够的认识。尊重原文，“以经解经”，把原文读熟，它本身的语句思想，在《论语》中就有清晰的解释。以这样的态度研究《论语》就一定不会有偏差。