

English-Chinese 英汉对照

上海科技教育出版社

严忠志 编译

读点哲学

Arbour of Learning An Arbour of Learning An Arbour of Learning An Arbour of Learning



An Arbour of Learning
学子书苑系列

Read

a Bit of

Philosophy



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English-Chinese

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读点哲学

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插图设计/倪 明

出版/上海科技教育出版社

(上海市冠生园路 393 号 邮政编码 200235)

发行/上海科技教育出版社

经销/各地新华书店

印刷/常熟市文化印刷厂

开本/787×960 1/32

印张/9.5

插页/2

字数/195 000

版次/2001 年 12 月第 1 版

印次/2001 年 12 月第 1 次印刷

印数/1-5 000

书号/ISBN 7-5428-2652-2/H·3

定价/14.00 元

序

我们的时代正飞速发展。科技的突飞猛进、知识的膨胀滋蔓,令许多人不知所措,只觉得未知的领域太多,知识的更新太快。某个领域的专家一旦离开自己的专业,就会感到无所适从。要想在现代社会活得潇洒、自如,多学一点专业以外的知识已迫在眉睫!

我们这套“学子书苑系列”是为那些愿意多品尝几道知识快餐的莘莘学子而精心设计的,涵盖社会科学和自然科学的许多领域与学科。或许在专家眼里,内容是浅显了些;但对于门外汉,对于想多见一点“世面”的知识旅游者来说,透过这里打开的一扇扇小窗户,已足以领略某一学科的基本风貌,为塑造博学多能的人格奠定一个坚实的基础。

丛书以英汉对照的形式出现,是考虑到当今学子大多是英语的学习者,采用双语能收到“一举两得”的学习效果。

这里首期推出《读点哲学》、《读点历史》、《读点文明史》、《读点神话》、《读点科技史》、《读点科幻》、《读点科技》、《读点民俗》和《读点商务》九个分册。如果读者满意,我们还将继续编下去。在“读点××”的题目下,可供开拓的空间是很大很大的……

陈才宇

2001 年秋

于浙江大学

Foreword

前言

语言是文化的载体，学习英语自然要接触英语国家的文化，其中包括作为文化重要组成部分的哲学。综观国内出版的英语读物，以应试为目的的过多过滥，而旨在全面提高思想文化素质和阅读能力的却显得太少。《读点哲学》的主要目的有两个，一是提高读者的英语水平，二是使读者进一步了解西方哲学思想。

众所周知，西方哲学的关注点与中国哲学不尽相同。笔者借鉴了英语国家出版的哲学读本的编排方法，将所选材料分为概论、宗教、认识、道德观、自由意志与决定论、政治哲学等六个板块。笔者认为，这样可粗线条地勾勒出西方哲学思想的轮廓，使读者对其主要方面有一个大体上的认识。西方哲学著作卷帙浩繁，一本十几万字的小书显然不可能反映其全貌，难

免挂一漏万,恳请读者谅解。

本书共收选文 25 篇。每一篇选文均独立成篇,包括文章、注释和参考译文三个部分。大多数选文附有作者简介,并扼要地说明选文的主要观点。注释主要分为两类,一类是选文中出现的重要人物等背景知识,另一类是超出公共英语四级范围的词汇和用法。词汇注释以简明扼要为原则,按词汇出现的先后次序注释,同一词汇重复出现时一般不再加注。

笔者在完成本书的过程中得到了浙江大学外语学院陈才宇先生、四川外语学院学报编辑部欧阳亚丽女士的大力帮助,在此表示诚挚的谢意。

严忠志

2001 年 10 月

Foreword 前言



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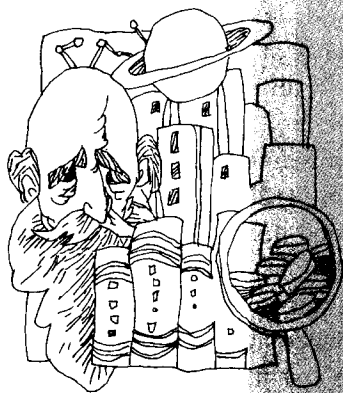
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Part
One

Introduction

概
论





Reading 1

What Is Philosophy

Arthur J. Minton

Philosophy, like other studies, aims at knowledge. But philosophers seek a special sort of knowledge that eludes^① exact definition. It does not concern things that huddle on the periphery^② of life. It is knowledge directed to the fundamental and pervasive concerns of existence. Philosophy, as a quest for wisdom, is an attempt to provide a vision of the world that is systematic and clear, in which the connections between significant facts are made manifest. It is the search for first things and last things—for first principles and their ultimate implications.

We all become philosophers at crucial points in life. From culture, class, religion, and family we are provided with a general framework, a world view that filters out the unimportant and impregnates^③ experience with meaning. This framework of beliefs and values is largely unconscious and inarticulate; and when it smashes against the hard rock of reality, the dilemma we feel, but do not yet understand, kindles^④ philosophical reflection.

As our personal relationships become more comp-

什么是哲学

阿瑟·J·明顿

哲

学与其他学科类似，旨在提供知识。但是，哲学家所追求的是

一种难以精确定义的特殊知

识。哲学所关注的不是堆挤在生活表面上的事物。它要回答的是人类生存的根本、普遍的问题。哲学追求智慧，它力图提供关于世界的系统而清晰的概念，揭示重要事实之间的联系。它探求事物的本原和终结——探求其根本原理和终极意义。

我们在生活的关键时刻都会成为哲学家。我们所处的文化和社会阶层、所信仰的宗教以及所出生的家庭为我们提供了一个总体框架，一种世界观。它剔除不重要的东西，并赋予人生经历以意义。这种由信仰和价值观所构成的框架大体上是无意识的，难以用语言表达的；当其与严酷的现实发生碰撞时，我们可以感觉但却无法理解的困境往往引发哲学思考。

随着人际关系的日益复杂化，年轻时

- ① elude *v.*
逃避
- ② periphery *n.*
周围，外部
- ③ impregnate *v.*
使充满
- ④ kindle *v.*
激发





licated, youthful optimism about human nature is tempered by disappointment and hurt. As more and more is demanded of us and we begin to see flaws in ourselves, the infinite horizon of opportunity shrinks in the face of our limitations. As we see ourselves and others repeating the same errors, playing out the same roles, we begin to wonder whether society and nature have conspired to lock us into a mechanical mode of reaction impossible to resist. As we face wholesale changes in the behavior of society, each decade overthrowing the values of the last, we cannot help but wonder whether our own commitments will stand the test of time or even whether such commitments are more than subjective whims^⑤ that we have elevated to first principles. At such times we lose our way in the world and we ask, "What am I about?" This is philosophical territory.

Traditionally, philosophy has been partitioned into three areas: epistemology^⑥, metaphysics^⑦, and value theory. Epistemology is the theory of knowledge. The following are typical epistemological questions: What is scientific method? What is the role of observation in knowing? Can there be absolute certainty about anything? What is an explanation? What is a proof? Metaphysics is concerned with the description of the fundamental aspects of reality. These are typical metaphysical questions: What is mind? Is it different from matter? Is there necessity in nature? Is there necessity in human decision? Does God exist? Are numbers real? Which is basic—force or matter?

对人性所持的乐观态度逐步被失望和伤害所软化。随着我们面临的挑战越来越大, 我们开始察觉到自己的弱点, 机会的无限性在对我们自身局限性时萎缩了。当我们看到自己和他人犯同样的错误, 扮演相同的角色, 我们开始怀疑社会和自然是否暗中联手, 以便把我们禁锢在无法抗拒的机械论的反应模式之中。当我们面对社会行为方式的大规模变革, 面对价值观每 10 年一次的根本更新, 我们不禁产生疑问: 我们自己的信仰是否能够经受时间的考验? 甚至怀疑那些信仰是不是被自己拔高为根本原则的心血来潮之物? 在这样的时刻, 我们会失去方向, 我们会扪心自问: “我在干什么?” 这就是哲学的领域。

哲学在传统上分为三个领域: 认识论、形而上学和价值理论。认识论是关于认识的理论。下面是典型的认识论问题: 什么是科学方法? 观察在认知过程中的作用是什么? 是否存在认识的绝对肯定性? 什么是解释? 什么是证明? 形而上学研究的是对现实的根本方面的描述。下面这些是典型的形而上学问题: 精神是什么? 它与物质不同吗? 自然界是否存在必然性? 人们的决定中是否存在必然性? 上帝是否存在? 数字是否是真实的? 哪一个是基本的东西——是力还是物质?

⑤ whim *n.*

突起的念头

⑥ epistemology *n.*

认识论

⑦ metaphysics *n.*

形而上学





Value theory consists in resolving a number of problems about the nature of value in art, ethics, and politics: What makes something beautiful? Is it taste or an objective property? What makes something good? Again, is personal morality subjective or can it be assessed by an absolute standard? Why should I disregard my own interests? What makes one political system better than another? Should I always obey the law? What makes someone into a moral authority? As you can see, sometimes philosophical inquiry becomes lofty and abstract; but even the most abstract theorizing is generated in a practical dilemma and will eventually come back to illuminate its beginnings. The philosophical perspective is ever the human perspective.

But the human perspective is limited. No one can scan the entire horizon of human concern with the eye of a god. We see the world from where we stand, and partial vision yields only partial truth. To recognize this fact, however, is not to counsel[®] inaction, indecision, or despair. Nor is it to fall back on the comfortable but wholly fallacious assumption that since no one has all the answers, everyone's opinion is equally valid. The recognition of fallibility[®] is simply an acknowledgment of our humanity. We have to get on in this world, and either we entrust our course to intellect and whatever insight we can muster or we flounder[®] and take our chances with fate. There are no other alternatives.

The basic assumption of philosophical inquiry is that the most intractable puzzles of life—no matter how

价值理论解决关于艺术、伦理和政治中价值本质的一系列问题：什么形成美？美是情趣还是一种客观属性？什么形成善？同样，个人道德观是否是主观的？可否用一种绝对的标准来衡量它？我是否应该不顾个人利益？什么东西使一种政治制度优于另外一种？我是否应该始终遵守法律？什么使某人成为道德权威？正如你所见，哲学探讨有时可变得玄奥而抽象。然而，即便是最为抽象的理论探讨也源于实际难题，最终也会转过来对其本源加以说明。哲学观点总是人的看法。

但是，人的看法是有局限的。没有人能够以神灵的眼光审视人类所关注的全部问题。我们从自己所处的位置观察世界，有限的视野只能产生有限的真理。然而，承认这一事实并不是要人无所作为，犹豫不决，或者陷入绝望；也不是要人求助那种使人感到安慰但却是虚妄的假定：既然没人可以提供全部答案，那么每个人的意见同样有效。承认人皆有错不过是正视人性而已。我们得在这个世界上生存下去，我们要么相信自己的理智，相信所得的见解；要么勉强应付，听任命运的摆布。除此之外别无他法。

哲学探讨的基本假设是：即便是人生最难对付的问题——无论它们有多

⑧ counsel *v.*

劝告

⑨ fallibility *n.*

易犯错

⑩ flounder *v.*

勉强应付





large—will ultimately give way to rational analysis. But before this can happen, we must develop, as carefully as we can, our own vision of things. Lived experience is the testing ground for these partial insights. The experience of one individual or even of a generation may not be sufficient; but eventually what is true in our outlook will enlarge our understanding of the world and open it up to our command, while what is false will lead us to confusion and frustration.