

21世纪高等学校研究生教材

哲学专业系列教材

西方经典哲学原著选读 (英文版)

XIFANG JINGDIAN ZHIXUE YUANZHU XUANDU

■ 韩 震 李绍猛 田 平 王成兵 李 红 严春友/编



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绪论：让哲学成为哲学

——以符合哲学思维特点的方式学习哲学

教材应该有个性，有个性的教材才有生命力。教材的个性就是适应某种特殊的情景化和时代化的需要，就是在某些方面有特殊的深入和见解。

有个性的哲学教材，首先要符合哲学的特性。这就提出了让哲学成为哲学的任务。让哲学成为哲学，在某种意义上可以说，就是让哲学恢复自己的本性，即回归自身的特性。哲学的特性是什么呢？哲学本质上是一种批判的反思活动，批判的思维活动就是更多地利用否定性话语；或者通过批判修补了原有的观点，从而实现了超越；或者经过批判而摧毁了原有的体系，从而完成了背离。让哲学成为哲学，就是把原来只是记忆或转述教条的哲学变成不断自我批判和自我扬弃的哲学；让哲学成为哲学，也是把教师照本宣科和学生死记硬背哲学命题的哲学教育转变为老师引导学生进行批判性的思维活动。如果教师不能以某种方式引导学生进入反思的和批判的思维状态，那么他就是以非哲学的方式教哲学；如果学生不能进入主动地进行反思性和批评性的状态，那么他们就不是用哲学的方式学习哲学。哲学的教学方式不是老师告诉学生哲学是什么，而是引导他们批判地对待原有的哲学。因此，哲学应该是师生之间相互诘问的对话，在这种对话中教师应该让学生逐渐领悟到批判性思维活动的意义。

讲授西方哲学的课程，必须以符合哲学特性的方式进

行才能取得成效，这就既需要优秀的教师，也需要好的教材。好的教材，能将学科基础与前沿知识有机地结合，且符合学生的学习规律；好的教材必须是师生互动和学生自主学习的阶梯式的工具，依靠这个工具师生都能够得到知识和思想的新的生成。我认为，学习西方哲学的好教材应该有下列特点：

第一，好的教材应该有适合自己学校培养目标和反映学科发展的传统和特色，这样才能把自己的优势发挥到极致。实际上，不同的高校由于时空条件和历史定位的不同，已经形成了各自的特色，学校的传统资源的传递，社会对不同学校的期望，在不同的学校中学生对自己未来的想象，都在塑造着各具特点的人才。一个学校编写出的教材和积累的教学资源，除了能够反映社会变化需要之外，也应该体现学校的历史传统且具有不断超越的意识，适合某个学校教师和学生的互动过程。北京师范大学是以教师教育和文理基础学科见长的学校，特别关注学生对社会发展的责任感和文化传递的使命感，因此我们在编选这本教材时，除了注重基本理论文本，还特别注意了哲学文本的文化价值。

第二，好的教材和课程资源应该是知识探险的地图，而不是现成的既定结论的汇集。好的教材应该是学习知识和探索新知的工具，而不是仅仅让学生接受的最终结果。教材和课程资源都应该鼓励学生勇于怀疑，勇于发现，勇于创新，提倡研究性和过程性教学。通过研究性教学活动的实践，我们得出的结论是：在理论教学环节表现为教学内容必须“有思想、有观点、有方法”，启发学生的思维，引导学生思考与探索。好的教材应该激发学生的好奇心和学习兴趣，而好奇心是创新型人才的特质。要完成转变，教学的各个环节都应该进行改革。其中，教材应该更多地引入可以进行分析和批判的历史文本，而不是只告诉原理的真理宣示式的教材。如果只是真理式的宣示，学生就会逐渐失去主动思考的精神，逐渐丧失分析问题的批判力。学生也应该从知识的记忆转向探索性学习，如果只停留在聆听的水平上，就不可能养成哲学独有的批判性思维。因此，讨论课的方式必须当作哲学教育的本质手段得到强调，而把哲学经典文本加以精选的部分供给学生加以讨论，就是一个比较好的选择。

第三，好的教材和课程资源应该培养学生的反思和批判力，而不是把他们培养成为知识的储存器。有人认为，我国文科教育的最大弊病是“概论十通史”的模式。我个人认为，我国文科教育的症结不在于此，而是缺乏反思性的、批判性的和探索性的研究性学习：如师生之间缺少必要的互动，缺少创造性的思考，即使在读经典著作的过程中也缺乏对话式的批判性阅读。解决这种根本性的问题，不是增加经典著作的学习就万事大吉了。众所周知，填鸭式的阅读曾经是中国古代学习四书五经的方法，这种方式显然不能适应知识经济和创新型社会的要求。由于历史的原因，中国古代有“罢黜百家，独尊儒术”，而在“左”的路线影响下我们也曾经以非马克思主义的方式（因为马克思主义倡导一切以时间、地点和条件为转移的革命的、批判的辩证法）对待马克思主义的经典作家的作品，使本来作为行动指南的理论变成了僵死的原则，使改造世界的方法变成了照本宣科的教条。如果我们不能对话式、研究性地阅读原著，那么我们就仍然是缺乏创造力的人文社会科学教育。为了改变我们文科教育缺乏反思性、批判性和探索性学习的弊端，我认为，我们应该在所有类型的课程——概论、通史、原著选读——中，倡导独立思考，鼓励学生在原有知识的基础上有所怀疑、有所重构、有所发现、有新的想象；老师应该注意启发式教学以便提升学生的学习兴趣，让学生不只是被动接受，而是获得自己发现真理、自我生成意义的能力；教材应该把同一个问题的不同观点、探索问题的不同方法和看问题的不同视角展示给学生；提倡论辩式对话，以培养学生发现问题、分析问题和解决问题的能力。另外，在课程设置方面，我们也应该研究概论、通史、原著选读、自学和实践活动的比重，以便把各种课程的优点发挥到最佳状态；改革教材的内容，如经典著作选读不应编成一种观点独尊的绝对性原理的宣示，而应该强化探索的过程性，加入不同视角、方法和观点的对比，给学生创造一个容易引起思考的观念差异的语境，让学生以思想实验的方式在较短的时间重演人类探索自然和社会的认识过程。

第四，好的教材应该是一个与其他课程资源相互支撑、相互补充的体系。形成课堂与课外相互呼应，显课程与潜课程相互配合。譬如，经过精心选择的参考资料和阅读材料，都是教材很好发挥作用的必不可少的配套

资源。另外，必须丰富和强化以多媒体方式存在的各种课程资源，因为知识传播的媒体形式不仅改变着知识的传递方式，而且也改变着知识整合和生成的方式甚至知识的内容和存在形态。譬如，知识传播的互动性就强化了知识的民主性，另外知识的传播也越来越超越了时空的限制。只要有丰富的课程资源，学生就可以凭借自己的知识理解力和整合力，在知识和理解的海洋中遨游。

我们认为，哲学本质上不是一种知识体系，而是系统的反思性批判性思维活动，因此，在研究中就不能搞教条主义，也不能在教学中采取知识灌输的方法。既然哲学应该是“批判的和革命的”，那么只有通过反思和批判，我们才能不断超越现实和自我，推动我们的认识不断达到新的水准。只有这样的哲学才能成为社会发展的理论先导。哲学教学应该是论辩式的，而不是布道。教师不是真理的布道师，而是与学生平等的真理追求者。没有对话和辩论，就等于宣示教条，就不能以哲学的方式进行哲学思维活动，因而就不能让学生进入哲学思考状态。把反映西方历史中各种观点的文本加以精选，给教师引导学生对不同文本和观点加以比较、分析和评判，锻炼思维能力，凝练思想观念。

北京师范大学哲学与社会学学院外国哲学与文化研究所非常重视教材体系的建设，我们在2006年已经编写出版了本科生教材《西方哲学概论》，该教材先后被评为北京市精品教材和教育部高等学校精品教材，短短几年已经3次印刷。现在这本《西方经典哲学原著选读(英文版)》与2008年出版的《现代西方哲学经典著作选读(英文版)》是姊妹篇，她们都是研究生教材，均为北京师范大学外国哲学与文化研究所的教师们集体工作的成果。大家共同策划和编选了《西方经典哲学原著选读(英文版)》这部教材，其他同志做出了更多的贡献，特别是最年轻的李绍猛同志，承担了最主要的工作。在编选过程中研究生管清风、肖杰等做了许多技术性的助理工作。本教材得到北京市重点学科建设项目的资金资助，编辑祁传华同志为教材的出版付出很多辛劳，我们在此一并表示感谢！

韩震

2011年11月28日

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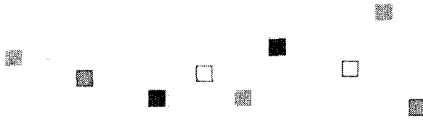
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Ancient Greek Philosophy



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Greek Philosophy, from Thales to
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1. THE PRESOCRATICS AND THE SOPHISTS

THE MILESIANS

Thales

Of those who first pursued philosophy, the majority believed that the only principles of all things are principles in the form of matter. For that of which all existing things are composed and that out of which they originally come into being and that into which they finally perish, the substance persisting but changing in its attributes, this they state is the element and principle of things that are. . . For there must be one or more than one nature out of which the rest come to be, while it is preserved. (Aristotle, *Metaphysics* 1.3 983b6-18)

However, not all agree about the number and form of such a principle, but Thales, the founder of this kind of philosophy, declares it to be water. (This is why he indicated that the earth rests on water.) Maybe he got this idea from seeing that the nourishment of all things is moist, and that the hot itself comes to be from this and lives on this (the principle of all things is that from which they come to be) — getting this idea from this consideration and also because the seeds of all things have a moist nature; and water is the principle of the nature of moist things. (Aristotle, *Metaphysics* 1.3 983b18-27)

Others say [the earth] rests on water. This is the most ancient explanation which has come down to us, and is attributed to Thales of Miletus. It supposes that the earth is at rest because it can float like wood and similar substances, whose nature it is to rest upon water, though none of them could rest on air. But this is to forget that the same thing may be said of the water supporting the earth as was said of the earth itself. (Aristotle, *On the Heavens* 2.13 294a28-34)

Some declare that it [the soul] is mixed in the whole [universe], and perhaps this is why Thales thought all things are full of gods. (Aristotle, *On the Soul* 1. 5 411a7-8)

From what has been related about him, it seems that Thales, too, supposed that the soul was something that produces motion, if indeed he said that the magnet has soul, because it moves iron. (Aristotle, *On the Soul* 405a19-21)

Anaximander

Of those who declared that the first principle is one, moving and indefinite, Anaximander... said that the indefinite was the first principle and element of things that are, and he was the first to introduce this name for the first principle [i. e. , he was the first to call the first principle indefinite]. He says that the first principle is neither water nor any other of the things called elements, but some other nature which is indefinite, out of which come to be all the heavens and the worlds in them. The things that are perish into the things out of which they come to be, according to necessity, for they pay penalty and retribution to each other for their injustice in accordance with the ordering of time, as he says in rather poetical language. (Simplicius, *Commentary on Aristotle's Physics* 24. 13-21)

He declares that what arose from the eternal and is productive of [or, capable of giving birth to] hot and cold was separated off at the coming to be of this cosmos, and a kind of sphere of flame from this grew around the dark mist about the earth like bark about a tree. When it was broken off and enclosed in certain circles, the sun, moon and stars came to be. (pseudo-Plutarch, *Miscellanies* 179. 2)

He also declares that in the beginning humans were born from other kinds of animals, since other animals quickly manage on their own, and humans alone require lengthy nursing. For this reason, in the beginning they would not have been preserved if they had been like this. (pseudo-Plutarch, *Miscellanies* 179. 2)

Anaximander. . . believed that there arose from heated water and earth either fish or animals very like fish. In these humans grew and were kept inside as embryos up to puberty. Then finally they burst and men and women came forth already able to nourish themselves. (Censorinus, *On the Day of Birth* 4. 7)

Anaximenes

Anaximenes. . . like Anaximander, declares that the underlying nature is one and boundless, but not indeterminate as Anaximander held, but definite, saying that it is air. It differs in rarity and density according to the substances (it becomes). Becoming finer it comes to be fire; being condensed it comes to be wind, then cloud, and when still further condensed it becomes water, then earth, then stones, and the rest come to be out of these. He too makes motion eternal and says that change also comes to be through it. (Theophrastus, quoted by Simplicius, *Commentary on Aristotle's Physics* 24. 26-25. 1)

Just as our soul, being air, holds us together and controls us, so do breath and air surround the whole cosmos. (Aetius, 1. 3. 4)

Anaximenes. . . said that the principle is unlimited [boundless] air, out of which come to be things that are coming to be, things that have come to be, and things that will be, and gods and divine things. The rest come to be out of the products of this. The form of air is the following; when it is most even, it is invisible, but it is revealed by the cold and the hot and the wet, and movement. It is always moving, for all the things that undergo change would not change unless it was moving. For when it becomes condensed and finer, it appears different. For when it is dissolved into what is finer, it comes to be fire, and on the other hand air comes to be winds when it becomes condensed. Cloud results from air through felting, and water when this happens to a greater degree. When condensed still more it becomes earth and when it reaches the absolutely densest stage it becomes stones. (Hippolytus, *Refutation* 1. 7. 1-3)

PYTHAGORAS AND PYTHAGOREANISM

Once [Pythagoras] passed by as a puppy was being beaten, the story goes, and in pity said these words: "Stop, don't beat him, since it is the soul of a man, a friend of mine, which I recognized when I heard it crying." (Diogenes Laertius, *Lives of the Philosophers* 8. 36)

First he declares that the soul is immortal; then that it changes into other kinds of animals; in addition that things that happen recur at certain intervals, and nothing is absolutely new; and that all things that come to be alive must be thought akin. Pythagoras seems to have been the first to introduce these opinions into Greece. (Porphyry, *Life of Pythagoras* 19)

Heraclides of Pontus says that Pythagoras said the following about himself. Once he had been born Aethalides and was believed to be the son of Hermes. When Hermes told him to choose whatever he wanted except immortality, he asked to retain both alive and dead the memory of what happened to him. . . Afterwards he entered into Euphorbus and was wounded by Menelaus. Euphorbus said that once he had been born as Aethalides and received the gift from Hermes, and told of the migration of his soul and what plants and animals it had belonged to and all it had experienced in Hades. When Euphorbus died his soul entered Hermotimus, who, wishing to provide evidence, went to Branchidae, entered the sanctuary of Apollo, and showed the shield Menelaus had dedicated. (He said that when Menelaus was sailing away from Troy he dedicated the shield to Apollo.) The shield had already rotted away and only the ivory facing was preserved. When Hermotimus died, it [the soul] became Pyrrhus the Delian fisherman, and again remembered everything. . . When Pyrrhus died it became Pythagoras and remembered all that has been said. (Diogenes Laertius, *Lives of the Philosophers* 8. 4-5)

At the same time as these [Leucippus and Democritus] and before them, those called Pythagoreans took hold of mathematics and were the

first to advance that study, and being brought up in it, they believed that its principles are the principles of all things that are. Since numbers are naturally first among these, and in numbers they thought they observed many likenesses to things that are and that come to be... and since they saw the attributes and ratios of musical scales in numbers, and other things seemed to be made in the likeness of numbers in their entire nature, and numbers seemed to be primary in all nature, they supposed the elements of numbers to be the elements of all things that are. (Aristotle, *Metaphysics* 1.5 985b23-986a2)

The elements of number are the even and the odd, and of these the latter is limited and the former unlimited. The One is composed of both of these (for it is both even and odd) and number springs from the One; and numbers, as I have said, constitute the whole universe. (Aristotle, *Metaphysics* 1.5 986a17-21)

The tetractys is a certain number, which being composed of the four first numbers produces the most perfect number, ten. For one and two and three and four come to be ten. This number is the first tetractys, and is called the source of ever flowing nature since according to them the entire cosmos is organized according to *harmonia*, and *harmonia* is a system of three concords—the fourth, the fifth, and the octave—and the proportions of these three concords are found in the aforementioned four numbers. (Sextus Empiricus, *Against the Mathematicians* 7. 94-95)

Philolaus

Nature in the cosmos was fitted together out of unlimiteds and limiters; both the cosmos as a whole and everything in it. (Diogenes Laertius, *Lives of the Philosophers* 8. 85)

And indeed all things that are known have number. For without this nothing whatever could possibly be thought of or known. (Stobaeus, *Selections* 1. 21. 7b)