

<<人类理解论（上、下）>>

图书基本信息

<<人类理解论（上、下）>>

内容概要

《人类理解论(上下中文导读插图版)》向读者详细和系统地论述了人类的理解活动(即理智和心智活动), 阐释了我们为何可以逐步获得我们能够获得的知识, 并以此形成我们的信仰; 以及为何我们不可避免地^o对知识的认知是有限度的; 以及为何我们的知识是可以增进的(尽管我们对知识的认知有限度)

作者约翰·洛克与大卫·休谟、乔治·贝克莱三人被列为英国经验主义的代表人物。

<<人类理解论（上、下）>>

作者简介

约翰·洛克 (John

Locke, 1632-1704): 英国著名的哲学家、思想家、教育家。

他是世界哲学史上经验主义的创始人，全面阐述宪政民主思想的第一人，他的思想深刻地影响了美国的开国元勋及法国启蒙运动中的许多主要哲学家。

1632年洛克出生于英国灵顿。

他就读于牛津大学，1656年获得学士学位，1658年获硕士学位。

青年时期的洛克就对科学产生了十分浓厚的兴趣，36岁被选入英国皇家学会。

他与著名的化学家罗伯特·波意耳过从甚密，晚年又同艾萨克·牛顿结成好友。

他还对医学感兴趣，得过医学学士学位。

他于1704年溘然长逝，晚年的洛克大部分精力都投注在家庭教育的研究和著述上。

约翰·洛克被誉为“培养绅士和淑女的教育家”，他的教育理念对后世影响深远，已成为当代家庭教育的主流和标尺。

<<人类理解论（上、下）>>

书籍目录

Chronology
 The Epistle Dedicatory
 The Epistle to the Reader
 BOOK I: Of Innate Notions
 Chapter
 I Introduction
 II No Innate Principles in the Mind
 III No Innate Practical Principles
 IV Other Considerations concerning Innate Principles, both
 Speculative and Practical
 BOOK II: Of Ideas
 Chapter
 I Of Ideas in General, and their Original
 II Of Simple Ideas
 III Of Ideas of One Sense
 IV Of Solidity
 V Of Simple Ideas of Divers Senses
 VI Of Simple Ideas of Reflection
 VII Of Simple Ideas of both Sensation and Reflection
 VIII Some further Considerations concerning our Simple Ideas
 IX Of Perception
 X Of Retention
 XI Of Discerning, and other Operations of the Mind
 XII Of Complex Ideas
 XIII Of Simple Modes; and first, of the Simple Modes of Space
 XIV Of Duration, and its Simple Modes
 XV Of Duration and Expansion, considered together
 XVI Of Number
 XVII Of Infinity
 XVIII Of other Simple Modes
 XIX Of the Modes of Thinking
 XX Of Modes of Pleasure and Pain
 XXI Of Power
 XXII Of Mixed Modes
 XXIII Of our Complex Ideas of Substances
 XXIV Of Collective Ideas of Substances
 XXV Of Relation
 XXVI Of Cause and Effect, and other Relations
 XXVII Of Identity and Diversity
 XXVIII Of Other Relations
 XXIX Of Clear and Obscure, Distinct and Confused Ideas
 XXX Of Real and Fantastical Ideas
 XXXI Of Adequate and Inadequate Ideas
 XXXII Of True and False Ideas
 XXXIII Of the Association of Ideas

<<人类理解论（上、下）>>

章节摘录

版权页： 24. How such principles come to be held. This will appear vertlikely, and almost unavoidable to come to pass, if we consider thenature of mankind, and the constitution of human affairs; whereirmost men cannot live, without employing their time in the daily labours oftheir callings; nor be at quiet in their minds, without some foundation orprinciple to rest their thoughts on. There is scarcely anyone so floatingand superficial in his understanding, who hath not some reveredpropositions, which are to him the principles on which he bottomshis reasonings; and by which he judgeth of truth and falsehood, rightand wrong; which some, wanting skill and leisure, and others theinclination, and some being taught, that they ought not, to examine;there are few to be found, who are not exposed by their ignorance,laziness, education, or precipitancy, to take them upon trust. 25. Further explained. This is evidently the case of all childrenand young folk; and custom, a greater power than nature, seldomfailing to make them worship for divine, what she hath inured themto bow their minds, and submit their understandings to, 'tis nowonder, that grown men, either perplexed in the necessary affairs oflife, or hot in the pursuit of pleasures, should not seriously sit downto examine their own tenets; especially when one of their principles, that principles ought not to be questioned. And had men leisure,parts, and will, who is there almost, that dare shake the foundationsof all his past thoughts and actions, and endure to bring uponhimself, the shame of having been a long time wholly in mistake anderror? Who is there, hardy enough to contend with the reproach,which is everywhere prepared for those, who dare venture to dissentfrom the received opinions of their country or party? And where isthe man to be found, that can patiently prepare himself to bear thename of whimsical, sceptical, or atheist, which he is sure to meetwith, who does in the least scruple any of the common opinions?And he will be much more afraid to question those principles, when heshall think them, as most men do, the standards set up by God in hismind, to be the rule and touchstone of all other opinions. And whatcan hinder him from thinking them sacred, when he finds them theearliest of all his own thoughts, and the most revered by others? 26. A worship of idols. 'Tis easy to imagine, how by these meansit comes to pass, than men worship the idols that have been setup in their minds; grow fond of the notions they have been longacquainted with there; and stamp the characters of divinity, uponabsurdities and errors, become zealous votaries to bulls and monkeys;and contend too, fight, and die in defence of their opinions. 'Dumsolos credit habendos esse Deos, quos ipse colit.' For since thereasoning faculties of the soul, which are almost constantly, thoughnot always warily nor wisely employed, would not know how tomove, for want of a foundation and footing, in most men, whothrough laziness or avocation, do not; or for want of time, or truehelps, or for other causes, cannot, penetrate into the principles ofknowledge, and trace truth to its fountain and original, 'tis naturalfor them, and almost unavoidable, to take up with some borrowedprinciples; which being reputed and presumed to be the evidentproofs of other things, are thought not to need any other proofthemselves.

<<人类理解论（上、下）>>

编辑推荐

《人类理解论(中文导读插图版)(套装共2册)》于1689年首次出版后反响巨大，好评如潮。

《人类理解论(中文导读插图版)(套装共2册)》至1704年洛克去世时共5次修订，5次再版，其中1706年的版本是最终的版本。

在1700年被译成法语，1701年译成拉丁文，在18世纪《人类理解论(中文导读插图版)(套装共2册)》已经有近24个版本之多。

从那时起（尤其在19世纪）至今，《人类理解论(中文导读插图版)(套装共2册)》先后有36个不同形式的英文版本出现。

<<人类理解论（上、下）>>

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>