

<<西方的智慧>>

图书基本信息

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内容概要

《西方的智慧（英文彩绘本）（套装全2册）》是一本以通俗、浅近的现代语体写成的西方文明史，诚如这本书的副标题所揭示的，是在自希腊城邦政体以迄于今的政治、历史这个大背景下探讨整个西方文明演进的脉络，旁及科学、宗教、经济乃至社会习俗，无所不包、无所不备。

此书完成后，罗素又在友人的帮助下，在文中插入数百幅精美的插图，其中有许多具有很高的文献价值，因而，读者完全可以将其视为西方文明的一幅全景图。

写作《西方的智慧》时，罗素已年逾八旬，可以说，这是一个智慧老人一生研读西方文明的结晶，因而，有人恰当地将此书视为学习西方文化的入门书。

著名作家王小波生前曾对插图本的英文版《西方的智慧》叹赏不置。

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作者简介

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书籍目录

FOREWORD PROLOGUE BEFORE SOCRATES ATHENS HELLENISM EARLY CHRISTIANITY
SCHOLASTICISM RISE OF MODERN PHILOSOPHY BRITISH EMPIRICISM ENLIGHTENMENT AND
ROMANTICISM UTILITARIANISM AND SINCE CONTEMPORARY EPILOGUE

章节摘录

版权页：插图： The burden of cynic teaching was a turning away from worldly goods and a concentration on virtue as the only good worth having. This is clearly one of the strains of Socratic doctrine. As a reaction to world events it is a somewhat negative approach. It is true that the weaker one's ties the smaller becomes the likelihood of being hurt or disappointed. But from such sources no further inspiration can be expected. The cynic doctrine in due course grew into a widespread and powerful tradition. During the third century B.C. it had great popular support throughout the hellenistic world. This, of course, merely means that a form of debased cynic teaching happened to reflect truly the ethical conditions of the times. It was a kind of opportunistic attitude to life, taking with both hands when there were things to take, yet not complaining when times were lean, enjoying life when it could be enjoyed, but accepting the whims of fortune with a shrug of the shoulder. It is from this development of the doctrine that the word 'cynical' acquired its uncomplimentary tinge of meaning. But cynicism as a movement was not a sufficiently deliberate affair to last as such. Its ethical content came to be absorbed by the stoic school, of which we shall speak a little later. Another, rather different product of the period of philosophic decline was the sceptic movement. Literally; a sceptic is just a doubter, but as a philosophy; scepticism raises doubt to the rank of a dogma. It denies that anyone could ever know anything with certainty. The trouble, of course, is that one would like to know whence the philosophic sceptic gathers this piece of information. How does he know that this is the case if his position explicitly denies the possibility of knowledge? This is a criticism applicable as soon as the dubiety of our opinions is made into a principle. As a healthy reminder that it pays to be cautious, there is of course nothing wrong with it.

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编辑推荐

《西方的智慧(英文版)(套装共2册)》是一个智慧老人一生研读西方文明的结晶，因而，有人恰当地将此书视为学习西方文化的入门书。

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