

<<第一哲学沉思录>>

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内容概要

MEDITATIONS First Philosophy is made up of six meditations , in which Descartes First discards all belief in things which are not absolutely certain , and then tries to establish what can be known for sure. The meditations were written as if he were mcditating for

6 days : each meditation refers to the last one as "yesterday".

In Ethics , Spinoza attempts to demonstrate a "fully cohesive philosophical system that strives to provide a coherent picture of reality and to comprehend the meaning of an ethicallife." Although it was published posthumously in 1677 , it is his most famous work , and is considered his magnum opus.

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作者简介

RENE DESCARTES (1596-1650) , a French philosopher and writer who has been called the "Father of Modern Philosophy , " and in particular , his Meditations on First Philosophy continues to be a standard text at most university philosophy departments.

Descartes is perhaps best known for the philosophical statement "Cogito ergo sum" (I think , therefore I am; or I do think , therefore I do exist) .

BARUCH DE SPINOZA (1632 , -1677) was a Dutch philosopher. By laying the groundwork for the 18th century Enlightenment and modern biblical criticism , he came to be considered one of the great rationalist's of the 17th-century philosophy Gilles Deleuze names him "the prince of philosophers."

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书籍目录

MEDITATIONS ON FIRST PHILOSOPHY
INTRODUCTION
PREFACE TO THE READER
SYNOPSIS OF THE SIX FOLLOWING MEDITATIONS
MEDITATION I OF THE THINGS OF WHICH WE
MAY DOUBT
MEDITATION II OF THE NATURE OF THE HUMAN
MIND; AND THAT IT IS MORE EASILY KNOWN
THAN THE BODY
MEDITATION III OF GOD: THAT HE EXISTS
MEDITATION IV OF TRUTH AND ERROR
MEDITATION V OF THE ESSENCE OF
MATERIAL THINGS; AND, AGAIN, OF GOD;
THAT HE EXISTS
MEDITATION VI OF THE EXISTENCE OF MATERIAL
THINGS, AND OF THE REAL DISTINCTION
BETWEEN THE MIND AND BODY OF MAN
PART I CONCERNING GOD
PART II OF THE NATURE AND ORIGIN OF
THE MIND
PART III ON THE ORIGIN AND NATURE OF
THE EMOTIONS
PART IV OF HUMAN BONDAGE OR THE STRENGTH OF THE EMOTIONS
PART V ON THE POWER OF THE UNDERSTANDING, OR OF HUMAN

章节摘录

版权页： 13 But,meanwhile,I feel greatly astonished when I observe the weakness of my mind,and its proneness to error.For although,without at all giving expression to what I think,I consider all this in my own mind,words yet occasionally impede my progress,and I am almost led into error by the terms of ordinary language.We say,for example,that we see the same wax when it is before us,and not that we judge it to be the same from its retaining the same color and figure: whence I should forthwith be disposed to conclude that the wax is known by the act of sight,and not by the intuition of the mind alone,were it not for the analogous instance of human beings passing on in the street below,as observed from a window.In this case I do not fail to say that I see the men themselves,just as I say that I see the wax; and yet what do I see from the window beyond hats and cloaks that might cover artificial machines,whose motions might be determined by springs? But I judge that there are human beings from these appearances,and thus I comprehend,by the faculty of judgment alone which is in the mind,what I believed I saw with my eyes. 14 The man who makes it his aim to rise to knowledge superior to the common,ought to be ashamed to seek occasions of doubting from the vulgar forms of speech: instead,therefore,of doing this,I shall proceed with the matter in hand,and inquire whether I had a clearer and more perfect perception of the piece of wax when I first saw it,and when I thought I knew it by means of the external sense itself,or,at all events,by the common sense(sensus communis),as it is called,that is,by the imaginative faculty; or whether I rather apprehend it more clearly at present,after having examined with greater care,both what it is,and in what way it can be known.It would certainly be ridiculous to entertain any doubt on this point.For what,in that first perception,was there distinct? What did I perceive which any animal might not have perceived? But when I distinguish the wax from its exterior forms,and when,as if I had stripped it of its vestments,I consider it quite naked,it is certain,although some error may still be found in my judgment,that I cannot,nevertheless,thus apprehend it without possessing a human mind. 15 But finally,what shall I say of the mind itself,that is,of myself? For as yet I do not admit that I am anything but mind.What,then! I who seem to possess so distinct an apprehension of the piece of wax,do I not know myself,both with greater truth and certitude,and also much more distinctly and clearly? For if I judge that the wax exists because I see it,it assuredly follows,much more evidently,that I myself am or exist,for the same reason: for it is possible that what I see may not in truth be wax,and that I do not even possess eyes with which to see anything; but it cannot be that when I see,or,which comes to the same thing,when I think I see,I myself who think am nothing.So likewise,if I judge that the wax exists because I touch it,it will still also follow that I am; and if I determine that my imagination,or any other cause,whatever it be,persuades me of the existence of the wax,I will still draw the same conclusion.

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