

<<思想录>>

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内容概要

PASCAL's *Pensees* is widely considered to be a masterpiece , and a landmark in French prose. When commenting on one particular section , Sainte-Beuve praised it as the finest pages in the French language.

Will Durant , in his II-volume , comprehensive *The Story of Civilization* series , hailed it as "the most eloquent book in French prose."

In *Pensees* , Pascal surveys several philosophical paradoxes : infinity and nothing , faith and reason , soul and matter , death and life , meaning and vanity- seemingly arriving at no definitive conclusions besides humility , ignorance , and grace.

作者简介

BLAISE, PASCAL (1623-1662) , French mathematician , physicist , inventor , writer and Catholic philosopher. Pascal's earliest work was in the natural and applied sciences where he made important contributions to the study of fluids , and he was a mathematician of the first order. He wrote a significant treatise on the subject of projective geometry at the age of sixteen , and later corresponded with Pierre de Fermat on probability theory , strongly influencing the development of modern economics and social science.

Following a mystical experience in late 1654 , he abandoned his scientific work , and devoted himself to philosophy and theology , His two most famous works date from this period : the Lettres provinciales and the Pensees.

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章节摘录

版权页： During this time Pascal never wholly abandoned his scientific interests. Though in his religious writings he composed slowly and painfully, and revised often, in matters of mathematics his mind seemed to move with consummate natural ease and grace. Discoveries and inventions sprang from his brain without effort; among the minor devices of this later period, the first omnibus service in Paris is said to owe its origin to his inventiveness. But rapidly failing health, and absorption in the great work he had in mind, left him little time and energy during the last two years of his life. The plan of what we call the *Pensées* formed itself about 1660. The completed book was to have been a carefully constructed defence of Christianity, a true Apology and a kind of Grammar of Assent, setting forth the reasons which will convince the intellect. As I have indicated before, Pascal was not a theologian, and on dogmatic theology had recourse to his spiritual advisers. Nor was he indeed a systematic philosopher. He was a man with an immense genius for science, and at the same time a natural psychologist and moralist. As he was a great literary artist, his book would have been also his own spiritual autobiography; his style, free from all diminishing idiosyncrasies, was yet very personal. Above all, he was a man of strong passions; and his intellectual passion for truth was reinforced by his passionate dissatisfaction with human life unless a spiritual explanation could be found. We must regard the *Pensées* as merely the first notes for a work which he left far from completion; we have, in Sainte-Beuve's words, a tower of which the stones have been laid on each other, but not cemented, and the structure unfinished. In early years his memory had been amazingly retentive of anything that he wished to remember; and had it not been impaired by increasing illness and pain, he probably would not have been obliged to set down these notes at all. But taking the book as it is left to us, we still find that it occupies a unique place in the history of French literature and in the history of religious meditation. To understand the method which Pascal employs, the reader must be prepared to follow the process of the mind of the intelligent believer. The Christian thinker—and I mean the man who is trying consciously and conscientiously to explain to himself the sequence which culminated in faith, rather than the public apologist—proceeds by rejection and elimination. He finds the world to be so and so; he finds its character inexplicable by any non-religious theory; among religions he finds Christianity, and Catholic Christianity, to account most satisfactorily for the world and especially for the moral world within; and thus, by what Newman calls "powerful and concurrent" reasons, he finds himself inexorably committed to the dogma of the Incarnation.

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编辑推荐

《思想录(英文版)》是十七世纪法国数理科学家、思想家帕斯卡的重要理论著作。在17世纪中叶的二十余年间，帕斯卡在自然和社会科学的诸多领域都作出卓越的贡献，他上承人文主义和理性主义的传统，对人性、人生、社会、哲学以及宗教信仰进行了深入地探讨，在西方思想史上产生及其总要的影响。

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