

<<理想国>>

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内容概要

《理想国》不同于早期对话之处，在于对话继续引向一些确定的结论。

第二卷开始，柏拉图的哥格劳孔（Glaucon）参加对话，之后的对话主要在他与苏格拉底之间进行，柏拉图的另一位哥阿德曼图（Adeimantus）也偶尔插话。

他们俩提出，正义的本质在灵魂之中，正义的好处或坏处在于对灵魂的影响，因此，不能只讨论正义的外在表现 - - 法律，以及它的表面后果 - - 受害而不义者常常得利。

苏格拉底说，要认清个人灵魂中的正义，首先要从国家的正义谈起，正如大字比小字更容易辨认一样

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作者简介

作者：(希腊)柏拉图 译者：John Llewelyn Davies David James Vaughan

柏拉图（约前427年 - 前347年），古希腊伟大的哲学家，也是全部西方哲学乃至整个西方文化最伟大的哲学家和思想家之一，他和老师苏格拉底，学生亚里士多德并称为古希腊三大哲学家。

柏拉图出身于雅典贵族，青年时从师苏格拉底。

苏格拉底死后，他游历四方，曾到埃及、小亚细亚和意大利南部从事政治活动，企图实现他的贵族政治理想。

公元前387年活动失败后逃回雅典，在一所称为阿卡德米（Academy）的体育馆附近设立了一所学园，此后执教40年，直至逝世。

他一生著述颇丰，其教学思想主要集中在《理想国》（The Republic）和《法律篇》中。

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章节摘录

Therefore, whenever anything pulls back a soul that is under the influence of thirst, it will be something in the soul distinct from the principle which thirsts, and which drives it like a beast to drink: for we hold it to be impossible that the same thing should, at the same time, with the same part of itself, in reference to the same object, be doing two opposite things. Concerning the gods, then, I continued, such, as it would appear, is the language to be held, and such the language to be forbidden, in the hearing of all, from childhood upwards, who are hereafter to honour the gods and their parents, and to set no small value on mutual friendship. Yes, he said; and I think our views are correct. To proceed then: if we intend our citizens to be brave, must we not add to this such lessons as are likely to preserve them most effectually from being afraid of death? Or do you think a man can ever become brave who is haunted by the fear of death? No, indeed, I do not. Well, do you imagine that a believer in Hades and its terrors will be free from all fear of death, and in the day of battle will prefer it to defeat and slavery? Certainly not. Then apparently we must assume a control over those who undertake to set forth these fables, as well as the others, requesting them not to revile the other world in that unqualified manner, but rather to speak well of it, because such language is neither true, nor beneficial to men who are intended to be warlike. We certainly must. It only remains for us, I proceeded, to inquire how the democratical man is transformed into the tyrannical, and what is the character of the latter after the change, and whether his manner of living is happy or the reverse. True, this case is still remaining, he said. Then do you know, I asked, what I am still desiderating? What is it? I think that the number and nature of the appetites has not been satisfactorily defined: and while this deficiency continues, the inquiry upon which we are entering will be wrapped in obscurity. It is not too late to supply the deficiency, is it? Certainly it is not. Observe the peculiarity which I wish to notice in the case before us. It is this. Some of the unnecessary pleasures and appetites are, if I mistake not, unlawful, and these would appear to form an original part of every man, though in the case of some persons, under the correction of the laws and the higher appetites aided by reason, they either wholly disappear, or only a few weak ones remain, while in the case of others they continue strong and merous. And pray, what are the appetites to which you refer? I refer to those appetites which bestir themselves in sleep; when, during the slumbers of that other part of the soul, which is rational and tamed and master of the former, the wild animal part, sated with meat or drink, becomes rampant, and pushing sleep away endeavours to set out after the gratification of its own proper character. You know that in such moments there is nothing that it dares not do, released and delivered as it is from any sense of shame and reflection. It does not shrink from attempting in fancy unholy intercourse with a mother, or with any man or deity or animal whatever; and it does not hesitate to commit the foulest murder, or to indulge itself in the most defiling meats. In one word, there is no limit either to its folly or its audacity. Well, I continued, I must say that while I am led by a variety of considerations to believe that we were unquestionably right in our plans for organising the state, I feel this conviction most strongly when I think of our regulations about poetry. What was the nature of them? They were to the effect that we ought on no account to admit that branch of poetry which is imitative. And now that the specific parts of the soul have been each separately defined, the conviction that such poetry must be unhesitatingly refused admittance is to my mind even clearer than it was before. Explain what you mean. I am quite sure that you will not denounce me to the tragedians, and the whole company of imitative poets, and therefore I do not mind saying to you that all imitative poetry would seem, to be detrimental to the understanding of those hearers who do not possess the antidote in a knowledge of its real nature. Pray, what is the purport of your remarks? I must speak my mind, although I confess I am checked by a kind of affectionate respect for Homer, of which I have been conscious since I was a child. For of all those beautiful tragic poets he seems to have been the original master and guide. But it would be wrong to honour a man at the expense of truth, and therefore must, as I said, speak out. By all means do so. Listen then, or rather reply. Put your questions. Can you give me any account of the nature of imitation generally? For I assure you I am at a loss myself to understand its real meaning. And so you expect me to understand it. When I had made these remarks I thought we had done with discussing: whereas it seems it was

only a prelude. For Glaucon, with that eminent courage which he displays on all occasions, would not acquiesce in the retreat of Thrasymachus, and began thus: Socrates, do you wish really to convince us that it is on every account better to be just than to be unjust, or only to seem to have convinced us? If it were in my power, I replied, I should prefer convincing you really. Then, he proceeded, you are not doing what you wish. Let me ask you: is there, in your opinion, a class of good things of such a kind that we are glad to possess them, not because we desire their consequences, but simply welcoming them for their own sake? Take for example the feelings of enjoyment and all those pleasures that are harmless, and that are followed by no result in the after time, beyond simple enjoyment in their possession. Yes, I certainly think there is a class of this description. Well, is there another class, do you think, of those which we value both for their own sake and for their results? Such as intelligence, and sight, and health, all of which are welcome, I apprehend, on both accounts. Yes.

媒体关注与评论

序言 赵敦华 一、柏拉图的生平和著作 柏拉图(公元前427—347年)出生于雅典贵族家庭,母亲出身于名门望族。柏拉图幼年丧父,母亲改嫁。继父是雅典民主派领袖伯利克里的朋友。伯利克里执政时期是雅典文明的黄金时代。柏拉图出生时伯利克里已经去世,伯罗奔尼撒战争已经爆发。雅典在这场战争中最终被斯巴达所战败,雅典的民主制经历了由盛到衰的转折。柏拉图年青时参加过伯罗奔尼撒战争,亲眼目睹了雅典民主制的衰败与无能。柏拉图受过良好的教育。他青少年时期热爱戏剧诗歌,写过颂诗和抒情诗,表现出文学才能。与当时贵族子弟一样,柏拉图也热衷于政治活动。当时准备从政的青年都要向智者学习论辩术和修辞。柏拉图20岁时成为苏格拉底(Socrates)的学生,但苏格拉底与智者不同:智者(Sophist)自诩是“有智慧”的人,却并不爱智慧,智慧只是他们用以炫耀和赚钱的手段;苏格拉底自称是无知的人,但却热爱智慧(Philo—sophia)。后来,“哲学”由此而得名。苏格拉底是第一个自觉地实践被他称作辩证法的哲学方法、追求被他称作善的生活目标的哲学家。正是在苏格拉底的思想 and 人格力量的影响之下,柏拉图开始了他为之付出毕生精力的哲学事业。据拉尔修在《名哲生平和学说》一书中记载,苏格拉底在与柏拉图相识之前,夜晚梦见一只小天鹅飞到他膝下,发出一声嘹亮鸣叫之后冲向蓝天。苏格拉底把柏拉图当作是梦见的那只天鹅。柏拉图果然不负所望,他把宣扬苏格拉底的思想与人品作为终生的目标。柏拉图所写的对话大多以苏格拉底为主角,他说:“过去和将来都不会有柏拉图写作的著作。现在以他署名的作品全属于苏格拉底,被美化与恢复了本来面目的苏格拉底。”(《柏拉图书信集》,314c)这些话固然表现了哲学家的伟大、谦虚,但也反映出苏格拉底对他的影响之深,当然,这并不意味着柏拉图的对话只是述而不作,而是说,柏拉图把自己的思想归功于苏格拉底的教诲及其延续、发展。对柏拉图思想乃至生活影响最大的事件莫过于苏格拉底之死。苏格拉底自称是针砭时弊的神圣牛虻,哲学对于他来说不是个人思辨的乐趣,而是他对城邦所尽的公民义务,他力图通过哲学的论辩来挽救政局的衰败与人心的堕落。他处在雅典民主制面临危机的时代,公民各行其是,政客乘机摇唇鼓舌,结党营私,煽动民众,造成社会不公正,削弱了国力。雅典民主制之弊端在伯罗奔尼撒战争中充分暴露。公元前406年,雅典海军在阿吉牛西之役大败斯巴达人。政客们却以阵亡将士尸首未能及时收回为由,对10名海军将领提出诉讼,并操纵公民大会判处其中9人死刑。苏格拉底担任此次大会的轮执主席,他认为审判不合法,投了反对票,因而得罪了民主派。公元前404年,战败的雅典被迫接受寡头制。柏拉图的舅父卡尔米德和表弟克里底亚(他也是苏格拉底的一个学生)都是寡头制“三大僭主”的核心人物。苏格拉底虽然不赞同民主派的做法,但对寡头们的暴力统治也深感不满。有一次,寡头们命令苏格拉底去逮捕他们的政敌,苏格拉底冒着受极刑的危险断然拒绝执行命令。然而,民主派复辟之后,却视苏格拉底为政敌,罗织了“亵渎神明”和“腐化青年”两条罪名指控他。苏格拉底尽管在法庭上发表了义正辞严的申辩,却仍然被判处死刑。

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面临着死亡，苏格拉底在狱中依然与以前一样，和前来探视的人讨论哲学问题，并拒绝了朋友们营救他的努力，最后从容赴死，饮鸩身亡。

柏拉图后来以崇敬的心情，在《申辩篇》、《克力同篇》、《尤息旨罗篇》、《拉刻斯篇》等四篇对话中记录了苏格拉底在法庭上和监狱里的言论。

编辑推荐

《理想国》（英文）是柏拉图中期思想的总结，其语言华丽，逻辑缜密，想象丰富，阐述精彩，在历史上颇具影响力。

让读者在吸收大师思想精华的同时，提高英语阅读的水平与能力。

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