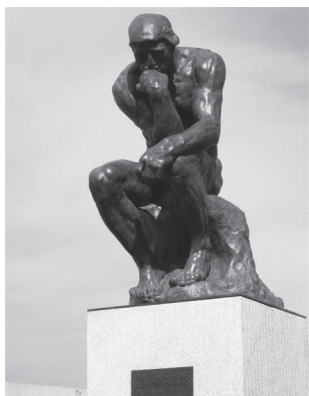


Part III Readings

Passage One

Classical Philosophy



A. This course explores the thinkers and **doctrines** of classical Greek and Roman philosophy from its emergence in the 8th century BC to its early contacts with Christianity. To understand why and how philosophy came into existence in a cultural world dominated by poetic mythology and the **codified** legal norms, it will be necessary to **take into account** the geographical, literary, social, political, religious, and scientific contexts of the ancient world. Eventually serious inquiry into human and divine realities formed the self-consciously distinct enterprise known as “philosophia”, or love of wisdom. Ancient Greek philosophy is traditionally divided into pre-Socratic and post-Socratic periods, thus indicating the centrality of an **enigmatic** figure who provided the **catalytic** presence for a mature burst of philosophical energy in Plato and Aristotle. The traditions of inquiry they began were to continue orienting philosophy for two and a half **millennia**. Consequently, the course gives them primary attention, following a brief look at their predecessors and concluding with another brief look at the other ancient schools inspired by Socrates in Greece and the **Hellenistic** schools of Rome. Since later philosophers stand on the shoulders of their predecessors, it is necessary to take note of the specific contributions the ancient thinkers made to later periods that made greater contributions to the development of philosophy and theology (especially in influencing the Patristic and Medieval foundations of Christian culture). Then, too, the Greeks and Romans played an important role in preparing the early Christians for an **evangelizing** mission that required the harmonizing of faith and reason.

B. Philosophy, along with literature and all the arts of creative intelligence, has recognized and articulated the universal human desire and urgent quest for God that begins with reason’s capacity to move beyond **contingency** toward the infinite. The Church has always treasured this

doctrine *n.* 学说
codified *a.* 编成法典的
take into account 考虑到
enigmatic *a.* 神秘的
catalytic *a.* 有催化作用的
millennia *n.* 千年
Hellenistic *a.* 希腊风格的
evangelizing *a.* 传道的
contingency *n.* 偶然事件

intimate **nostalgia** for the “unknown God”.

C. The proper object of this universal desire is knowledge of real truth, not mere opinions about things: both theoretical truth about the objective reality of things, and practical truth that looks to the good to be performed as the path to happiness and perfection. Human maturity is attained when a person is able to distinguish the true from the false, not by turning inward, but by opening to the **transcendent**.



D. Doubts, occasioned by the experience of suffering and of apparently inexplicable facts, together with the absolute certainty of death as something inevitable, give rise to the most basic and unavoidable questions: What is the meaning and destiny of life? The death of **Socrates**, for example, gave to philosophy one of its most decisive orientations by posing the dramatic question of human

immortality: Is there an afterlife or not?

E. Ever since then, philosophers have sought to discover and articulate one ultimate answer, a universal and final explanation, a **certitude** beyond all doubt that can serve as a ground of all partial truths, a **supreme** value that refers to nothing beyond itself and puts an end to further questioning. This search is encountered in personal “philosophies” of life, as well as in the various systems and schools of thought.

F. Man defined as “the one who seeks truth” can never ground his life on doubt, uncertainty, or **deception**; in spite of the natural limitations of reason, the inconstancy of the heart, and a tendency to flee from it out of fear of its demands, truth always influences human life, even if it is often obscured, distorted, and evaded.

G. Everyday life confirms the fact that men can arrive at the truth. The search for it is deeply rooted in human nature and presumes an initial confidence in the possibility of

nostalgia *n.* 怀旧, 怀念

transcendent *n.* 卓越的人

Socrates 苏格拉底（公元前 469—公元前 399 年，古希腊著名的思想家、哲学家、教育家、公民陪审员。他和他的学生柏拉图，以及柏拉图的学生亚里士多德被并称为“古希腊三贤”，被后人认为是西方哲学的奠基者。他身为雅典的公民，最后却被雅典法庭以侮辱雅典神和腐蚀雅典青年思想之罪名判处死刑。尽管苏格拉底曾获得逃亡的机会，但他仍选择饮下毒堇汁而死，因为他认为逃亡只会进一步破坏雅典法律的权威。）

certitude *n.* 确信

supreme *a.* 至高无上的

deception *n.* 欺骗

completing it: the intuition that an answer awaits us is what leads to asking the first question, both in the persistent quest for scientific explanations of phenomena and with respect to the fundamental or ultimate questions to which many men have attained substantially the same answers.

H. Truth is accessible through evidence and experimentation (both in everyday life and in scientific research), through exercise of the speculative powers of the intellect (in philosophy), and through religious traditions. Together, these modes of knowing enable everyone to develop his own comprehensive view of life as a guide to interpreting its meaning and regulating behavior.

I. In sum, the human search for truth can end only in reaching the Absolute, because it is ultimately the search for a Person to whom we can entrust ourselves in sincere friendship. Moving beyond simple belief, Christian Faith offers the possibility of reaching the goal because it **immerses** us in the order of Grace, wherein we can share in the Mystery of Christ and through it a true and coherent knowledge of the Triune God. All of this is **impeded** by the contemporary climate of suspicion and distrust, which ignores the ancient wisdom about friendship as the best context for philosophical inquiry.

J. These broad considerations have prepared us to explore more directly the relationship between the two orders of knowledge, revealed truth and philosophy — first by examining the links between them in the course of history.

immerse v. 沉迷……中
impede v. 阻止，阻碍

Passage Two

Art and Wisdom

By nature animals are born with the **faculty** of sensation, and from sensation memory is produced in some of them, though not in others. And therefore the former are more intelligent and **apt at** learning than those which cannot remember; those which are incapable of hearing sounds are intelligent though they cannot be taught, e.g. the bee, and any other race of animals that may be like it; and those which besides memory have this sense of hearing can be taught.

The animals other than man live by appearances and memories, and have but little of connected experience; but the human race lives also by art and reasoning. Now from memory experience is produced in men; for the several memories of the same thing produce finally the capacity for a single experience. And experience seems pretty much like science and art, but really science and art come to men through experience.



With a view to action experience seems in no respect inferior to art, and men of experience succeed even better than those who have theory without experience. (The reason is that experience is knowledge of individuals, art of universals, and actions and productions are all

concerned with the individual. But yet we think that knowledge and understanding belong to art rather than to experience, and we suppose artists to be wiser than men of experience (which implies that Wisdom depends in all cases rather on knowledge); and the former know the cause, but the latter do not. Men of experience know that the thing is so, but do not know why, while the others know the “why” and the cause. Hence we think that the master workers in each **craft** are more honorable and know in a truer sense and are wiser than the **manual** workers, because they know the causes of the things that are done (we think the manual workers are like certain lifeless things which act indeed, but act without knowing what they do, as fire burns — but while the lifeless things perform each of their functions by a natural tendency, the laborers perform them through habit).

We have said in the *Ethics* what the difference is between art and science and the other kindred faculties; but the point of our present discussion is this, that all men suppose what is

faculty *n.* 机能

apt at 易于

craft *n.* (需要技术的) 行业

manual *a.* 体力的; 手工的

Ethics 《尼各马可伦理学》(亚里士多德的伦理学著作, 据传由其子尼各马可编辑, 成书于公元前 335—前 323 年间。)

called Wisdom to deal with the first causes and the principles of things; so that, as has been said before, the man of experience is thought to be wiser than the possessors of any sense-perception whatever, the artist wiser than the men of experience, the master-worker than the mechanic, and the theoretical kinds of knowledge to be more of the nature of Wisdom than the productive.

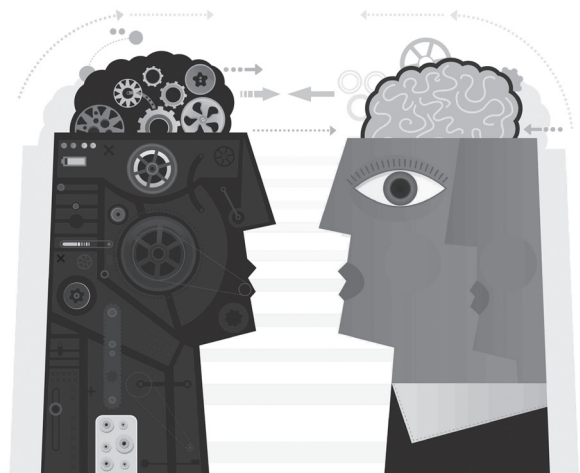
Clearly then Wisdom is knowledge about certain principles and causes.

Passage Three

The Superior Science: Philosophy

We suppose first, then, that the wise man knows all things, as far as possible, although he has not knowledge of each of them in detail; secondly, that he who can learn things that are difficult, and not easy for man to know, is wise (sense-perception is common to all, and therefore easy and no mark of Wisdom); again, that he who is more exact and more capable of teaching the causes is wiser, in every branch of knowledge; and that of the sciences, also, that which is desirable on its own account and for the sake of knowing it is more of the nature of Wisdom than that which is desirable on account of its results, and the superior science is more of the nature of Wisdom than the **ancillary**. The wise man must not be ordered but must order, and he must not obey another, but the less wise must obey him.

The science which investigates causes is also instructive, in a higher degree, for the people who instruct us are those who tell the causes of each thing. And understanding and knowledge pursued for their own sake are found most in the knowledge of that which is most knowable (for he who chooses to know for the sake of knowing will choose most readily that which is most truly knowledge, and such is the knowledge of that which is most knowable); and the first principles and the causes are most knowable; for by reason of these, and from these, all other things come to be known, and not these by means of the things **subordinate** to them. And the science which knows to what end each thing must be done is the most authoritative of the sciences, and more authoritative than any ancillary science;



ancillary *a.* 附属的, 次级的

subordinate *a.* 次要的, 从属的

and this end is the good of that thing, and in general the supreme good in the whole of nature.

That it is not a science of production is clear even from the history of the earliest philosophers. It is owing to their wonder that men both now begin and at first began to philosophize; they wondered originally at the obvious difficulties, then advanced little by little and stated difficulties about the greater matters, e.g. about the phenomena of the moon and those of the sun and of the stars, and about the genesis of the universe. And a man who is puzzled and wonders thinks himself ignorant (whence even the lover of myth is in a sense a lover of Wisdom, for the myth is composed of wonders); therefore since they philosophized in order to escape from ignorance, evidently they were pursuing science in order to know, and not for any **utilitarian** end. And this is confirmed by the facts; for it was when almost all the necessities of life and the things that make for comfort and recreation had been secured, that such knowledge began to be sought. Evidently then we do not seek it for the sake of any other advantage; but as the man is free, we say, who exists for his own sake and not for another's, so we pursue this as the only free science, for it alone exists for its own sake.

Passage Four

The Higher Man

The key concept in Nietzsche's ethic is will. Since the main thing in life is to act, and to act vigorously, one must first build up a strong and independent will, a "will to power". "The highest and strongest drives...push the individual far above the lowlands of the **herd** conscience." Nietzsche's **paradigmatic** man is the "higher man" for whom life is a ceaseless struggle to exceed his past and to dominate over "decadent men". Like the Swiss mountains he made his home, highness, loftiness, independence, **spontaneity** are evidence of a superior will, the will that deserves to make its own rules and ceaselessly remake them, never conforming even to its own precedents.



utilitarian *a.* 实用主义的

herd *n.* 一般民众

paradigmatic *a.* 典型的; 范例的

spontaneity *n.* 自发性; 自然性

Such a man thrives on opposition and unfavorable conditions, for they provide the challenge, the battleground on which to gain ever more strength, hardness, and aggressiveness. Life becomes active, ceaseless struggle to maximize one's will. The sole aim of life is mastery. Living is "wanting to be different", wanting to "impose your morality, your ideal, on nature", wanting "all existence to exist only after your own image". Even nature is to be overcome.

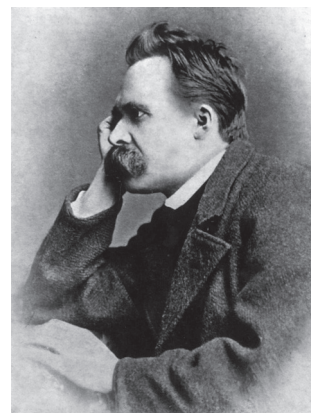
The only relevant question for social life is: Who will be master and who will be slave? Members of the "herd" are fit for **servitude**, submission, conformity, modesty, **mediocrity**. The traditional morality is for them because it is a product of fear, a feeble attempt at self-protection. The new morality of the higher man unmasks the old morality as a produce of the "herd instinct". "Egoism belongs to the nature of a noble soul...Other beings must be subordinate by nature, and have to sacrifice themselves".

Having thus prepared readers for his proclamation of social norms (justice, law), Nietzsche issues this teaching: The life of the higher man transcends "the old morality"; "the 'individual' appears to be obliged to give himself laws and to develop his own arts and **wiles** for self-preservation, self-enhancement, self-redemption". Legality is one more means in the power struggle for domination.

Passage Five

Nietzsche and His Philosophy

A great deal of consistency runs through these writings of Nietzsche over the ten-year period surrounding his "illness", that strange **psychosomatic** condition that caused him so much pain and near despair, and ultimately led to his breakdown. One cannot, however, call them systematic. Nietzsche was not a systematic thinker or writer; his approach is that of a manifesto. He cannot, then, be said to have originated a systematic teaching about morality, justice, or politics. Yet the **strident** and **repetitious** tone of his works has been extremely influential with 20th century man. He is regarded as one of the foremost existentialist philosophers



servitude *n.* 奴役
mediocrity *n.* 平庸
wile *n.* 花招; 诡计
psychosomatic *a.* 精神方面的
strident *a.* 刺耳的, 尖锐的
repetitious *a.* 反复的

of modern times. He played the role of **prophetic** spokesman of radical individualism, of “the autonomous man”. Writing partly in reaction to the unrestricted state preached by a series of philosophers from **Machiavelli** to **Hegel**, and partly against self-complacent bourgeois society, he rushed to the opposite extreme of the morally irresponsible individual who forms a world unto himself.

Nietzsche’s defenders have tried to absolve him of complicity in the crimes of German National Socialism and other **totalitarian** excesses predicated on the idea of a master race or a higher man. His twisting of moral heroism from the struggle to overcome base appetites to the struggle to impose them on others has been a prime agent in the construction of a psychological and ethical support for numerous political adventurers. Nietzsche claimed to have foreseen that the 20th century would bring climactic global struggles of unprecedented savagery. To a certain extent, it was a self-fulfilling prophecy.

The logical outcome of Nietzsche’s “trans-valuation of all values” has been the rise of a new barbarism consequent upon the removal of self-restraint along with entitlement to unlimited satisfaction of base desires. It is difficult to regard him otherwise than as the **mouthpiece** of mankind’s oldest enemy, who found a temperamentally well-disposed accomplice. The primitive outcry of pride, the “**non serviam**”, the urge to self-redemption, expressed itself in Nietzsche’s works through a great literary talent. His name has become symbolic of a new age where will replaces reason as the key to what is most human. We would follow at our peril this voice crying in anguished rebellion.

prophetic *a.* 预言的

Machiavelli 马基亚维利 (1469–1527, 意大利政治思想家和历史学家, 出生于佛罗伦萨。)

Hegel 黑格尔 (1770 年 8 月 27 日–1831 年 11 月 14 日, 德国 19 世纪唯心论哲学的代表人物之一。)

totalitarian *a.* 极权主义的

mouthpiece *n.* 代言人, 喉舌

non serviam (拉丁语) 我将不再服侍主