

政治学伦理学的进入方式：理解柏拉图所处时代及政治目标（可参见《理想国》 导言）

形而上学的进入方式：理解柏拉图理论的核心概念

Many people associate Plato with a few **central doctrines** that are advocated in his writings:

- **The world that appears to our senses** is in some way **defective** and **filled with error**,
 - 现实世界有缺陷和错误
- but there is **a more real and perfect realm, populated by entities** (called “**forms**” or “**ideas**”) that are **eternal, changeless**, and in some sense paradigmatic for the structure and character of the world presented to our senses.
 - 有一个更真实和完美的世界，由实体构成——理念：永恒、不变
- Among **the most important** of these abstract objects (as they are now called, because they are not located in space or time) are **goodness, beauty, equality, bigness, likeness, unity, being, sameness, difference, change, and changelessness**.
 - 重要的理念：善、美……整一、存在……
- The most fundamental distinction in Plato's philosophy is between the many **observable objects that appear beautiful** (good, just, unified, equal, big) and **the one object** that is **what beauty (goodness, justice, unity) really is**,
 - 有许多可见的美的东西，但只有一个美本身，也即善、正义、整一
- We are urged to **transform our values** by taking to heart **the greater reality of the forms** and the defectiveness of the corporeal world.

- 理念更真实——冲击我们的价值观
- We must recognize that **the soul is a different sort of object from the body**—so much so that it does not depend on the existence of the body for its functioning, and can in fact grasp the nature of the forms far more easily when it is not encumbered by its attachment to anything corporeal.
- 灵魂和身体是不同的对象，灵魂不依赖于身体运作，能把握理念本质
- In a few of Plato's works, we are told that the soul always retains the ability to recollect what it once grasped of the forms, when it was disembodied prior to its possessor's birth (see especially *Meno*), and that the lives we lead are to some extent a punishment or reward for **choices we made in a previous existence** (see especially the final pages of *Republic*). But in many of Plato's writings, it is asserted or assumed that **true philosophers—those who recognize how important it is to distinguish the one** (the one thing that goodness is, or virtue is, or courage is) **from the many** (the many things that are called good or virtuous or courageous)—are in a position to **become ethically superior to unenlightened human beings**, because of the greater degree of insight they can acquire.
- 真正的哲学家能区分“一”（善、美德本身）和“多”（我们成为好的、有美德的许多东西）
- good things 不等于 goodness