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道德情操论

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THE THEORY OF MORAL SENTIMENTS

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[英] 亚当·斯密 著

(一)

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## 出版说明

在西方学术思想的发展流变中,出现过很多影响深远的经典著作,这些著作穿越时空,为人们长久研读,有的甚至影响了整个人类文明的发展进程。这套《西方学术经典文库》(英汉对照本),精选了其中最具有代表性的一些名著,计划达到一百部,将陆续分批出版直至全部完成。

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为加以区别,原文中的英文注释,注释号用①、②……形式表示;中文译者注释则以〔1〕、〔2〕……形式表示。至于英译本中出现的原文页码和特殊索引等问题,中文译者在“译者后记”中将予以解释、说明。另外,在英文原著中,有一些表示着重意义的斜体或大写等字体,考虑到读者可以在对照英文阅读中看到,因此在中译文中,没有照样标出,还望读者理解。

九州出版社

The Theory Of Moral Sentiments  
By *Adam Smith*

本书根据 Clarendon Press 1979 年版本译出

## ADVERTISEMENT

1 Since the first publication of the *THEORY OF MORAL SENTIMENTS*, which was so long ago as the beginning of the year 1759, several corrections, and a good many illustrations of the doctrines contained in it, have occurred to me. But the various occupations in which the different accidents of my life necessarily involved me, have till now prevented me from revising this work with the care and attention which I always intended. The reader will find the principal alterations which I have made in this New Edition, in the last Chapter of the third Section of Part First; and in the four first Chapters of Part Third. Part Sixth, as it stands in this New Edition, is altogether new. In Part Seventh, I have brought together the greater part of the different passages concerning the Stoical Philosophy, which, in the former Editions, had been scattered about in different parts of the work. 1 I have likewise endeavored to explain more fully, and examine more distinctly, some of the doctrines of that famous sect. In the fourth and last Section of the same Part, I have thrown together a few additional observations concerning the duty and principle of veracity. There are, besides, in other parts of the work, a few other alterations and corrections of no great moment.

2 In the last paragraph of the first Edition of the present work, I

## 告 读 者<sup>〔1〕</sup>

1. 自《道德情操论》早在 1759 年年初首次出版以来,我的思想发生了一些变化,对于此书的主旨有了许多新想法。我一直想深入细致地修改这部著作,但由于我这一辈子从事不同的工作,各种意想不到的事情总是伴随着我,使我一直未能如愿。在这个新版本中,读者将会在第一卷第三篇的最后一章和第三卷的前四章中发现我所作的一些重大修改。<sup>〔2〕</sup>现在呈现在读者面前的第六卷是全新的。在第七卷中,我把在以前版本中大部分散见于各卷中的关于斯多葛学派哲学思想的论述集中到了一起。<sup>〔3〕</sup>同时,我尽量更加充分和深入地阐明和反思这一著名学派的基本思想。我还彻底删除了在这一卷的第四篇和最后一篇中附加的关于义务和诚实的准则的论述。而且,在这部书的其它地方,我还作了其它一些次要的改动。

2. 眼前的这部书,在它的第一版时,我曾在最后一个自然段

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〔1〕 这是斯密在 1790 年第六版修订版出版时所加的,这是斯密生前出版的最后一个版本。

〔2〕 第一卷第三篇第三章为作者在第六版时新加。

〔3〕 这里是指集中到第七卷第二篇第一章中关于斯多葛学派哲学思想的论述。

said, that I should in another discourse endeavor to give an account of the general principles of law and government, and of the different revolutions which they had undergone in the different ages and periods of society; not only in what concerns justice, but in what concerns police, revenue, and arms, and whatever else is the object of law. In the Enquiry concerning the Nature and Causes of the Wealth of Nations, I have partly executed this promise; at least so far as concerns police, revenue, and arms. What remains, the theory of jurisprudence, which I have long projected, I have hitherto been hindered from executing, by the same occupations which had till now prevented me from revising the present work. Though my very advanced age leaves me, I acknowledge, very little expectation of ever being able to execute this great work to my own satisfaction; yet, as I have not altogether abandoned the design, and as I wish still to continue under the obligation of doing what I can, I have allowed the paragraph to remain as it was published more than thirty years ago, when I entertained no doubt of being able to execute every thing which it announced.

说过,我将另文详尽阐述法律和政府的原則问题,以及在不同年代和发展阶段社会所经历的不同变革的问题。这不仅关系到正义,而且关系到警察、国家收入、军队以及各种法律的对象。在《国富论》中,我已经部分兑现了我的诺言;至少已经谈到了警察、国家的收入和军队问题。至于剩下法学的问题,虽然我计划了很久,但至今仍未执行,个中缘由和由于工作上的原因使我未能深入修改这部著作的原因相同。虽然我生逢这个伟大的时代,但我不得不承认,要使这部鸿篇巨制达到令自己满意的程度,对此我几乎不抱什么希望。然而,我仍然没有完全放弃在三十多年前此书出版时所留下的计划,我仍希望能尽我所能,继续尽到我的职责,因为,无疑,我希望能够履行所有我曾公开许下的诺言。



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Consisting Of Three Sections

PART I  
Of The Propriety Of Action

SECTION I  
Of The Sense Of Propriety

CHAP. I  
Of Sympathy

How selfish soever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others, and render their happiness necessary to him, though he derives nothing from it except the pleasure of seeing it. Of this kind is pity or compassion, the emotion which we feel for the misery of others, when we either see it, or are made to conceive it in a very lively manner. That we often derive sorrow from the sorrow of others, is a matter of fact too obvious to require any instances to prove it; for this sentiment, like all the other original passions of human nature, is by no means confined to the virtuous and humane, though they perhaps may feel it with the most exquisite sensibility. The greatest ruffian, the most hardened violator of the laws of society, is not altogether without it.



(本卷由三篇组成)

## 第一卷 论行为的合宜

### 第一篇 论合宜感

#### 第一章 论同情

无论人类如何被想成是怎样的自私,在他的天性中显然会存有一些原则,使他关心别人的命运,并将别人的幸福看成与自己相关的,虽然他只是看到别人的幸福心里高兴,其他并无所得。这就是怜悯或同情,当我们亲眼看到或是栩栩如生地想象别人的不幸遭遇时都会产生这情感。我们经常会因为别人的痛苦而痛苦,这是很明显都不需要用实例来证明的事实。这种情感,就像人类天性中的其他与生俱来的情感一样,绝非只是道德高尚仁爱的人才具有,虽然他们这种情感可能最为敏感。即使是罪大恶极的流氓,十恶不赦的罪犯,也不会没有怜悯或同情。