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人 性 论

A TREATISE OF HUMAN NATURE

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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

A Treatise Of Human Nature

By *David Hume*

本书根据 The Clarendon Press 1946 年版本译出

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MY design in the present work is sufficiently explain'd in the introduction. The reader must only observe, that all the subjects I have there plann'd out to my self, are not treated of in these two volumes. The subjects of the understanding and passions make a compleat chain of reasoning by themselves; and I was willing to take advantage of this natural division, in order to try the taste of the public. If I have the good fortune to meet with success, I shall proceed to the examination of morals, politics, and criticism; which will compleat this Treatise of human nature. The approbation of the public I consider as the greatest reward of my labours; but am determin'd to regard its judgment, whatever it be, as my best instruction.

一、二卷的公告

我写作本书的目的已在导论中充分地解释过。读者一定会注意到,我在那里给自己策划的论题,在这两卷中并未全部讨论。关于知性和情感的论题单独构成一个完整的推理体系;为了试一下公众的口味,我乐于利用这种自然的划分。如果有幸成功,我将进而去考察道德、政治和批评,从而完成这本《人性论》的全部写作。我将公众的认可看作是对我的劳动的最好报酬;但是,不管人们对我这本书是如何判断的,我都决定要把它看作是对我自己的最好教益。

INTRODUCTION.

Nothing is more usual and more natural for those, who pretend to discover any thing new to the world in philosophy and the sciences, than to insinuate the praises of their own systems, by decrying all those, which have been advanced before them. And indeed were they content with lamenting that ignorance, which we still lie under in the most important questions, that can come before the tribunal of human reason, there are few, who have an acquaintance with the sciences, that would not readily agree with them. 'Tis easy for one of judgment and learning, to perceive the weak foundation even of those systems, which have obtained the greatest credit, and have carried their pretensions highest to accurate and profound reasoning. Principles taken upon trust, consequences lamely deduced from them, want of coherence in the parts, and of evidence in the whole, these are every where to be met with in the systems of the most eminent philosophers, and seem to have drawn disgrace upon philosophy itself.

Nor is there requir'd such profound knowledge to discover the present imperfect condition of the sciences, but even the rabble without doors may judge from the noise and clamour, which they hear, that all goes not well within. There is nothing which is not the subject of debate, and in which men of learning are not of contrary opinions. The most trivial question escapes not our controversy, and in the most momentous we are not able to give any certain decision. Disputes are multiplied, as if every thing was uncertain;

导 论

对那些自诩在哲学和科学领域为世人发现了新事物的人们来说,通过贬低所有的前人提出的体系,来间接地夸耀他们自己的体系,没有比这更常有和更自然的事情了。诚然,我们对那些能够提交人类理性法庭的最重要的问题仍很无知;如果这些人满足于惋惜这种无知,那么熟悉诸种科学的人就很少不会欣然同意的。凡是有判断力和学识的人,都会很容易地察觉到,那些已获得最广泛的信任,以及极高地自诩有精确而深刻推理的那些体系,甚至它们的基础都是很薄弱的。由盲目地接受各种原理推论出来的残缺的理论,它的各个部分之间必然缺少连贯性,整个体系也缺乏证据,此种情况在最著名哲学家的体系中也随处可见,并且看来已为哲学本身带来了耻辱。

无需非常渊博的知识就可以发现目前各种科学中的不完善情况,即使是门外的白丁也能根据他们听到的嘈杂吵嚷声判定科学内部并非一切如意。无事不成争辩之话题,无事不存在学者间相反的意见。我们乐于讨论那些琐细的问题,而对于那些最重要的问题,我们却不能给予任何明确的结论。争论无休无止,好像没有一件事情是可以确定的;但人们对这些争论又表现出极大的热忱,就好像所有的事情都是可以确定的。在所有这些喧闹中,

and these disputes are managed with the greatest warmth, as if every thing was certain. Amidst all this bustle 'tis not reason, which carries the prize, but eloquence : and no man needs ever despair of gaining proselytes to the most extravagant hypothesis, who has art enough to represent it in any favourable colours. The victory is not gained by the men at arms, who manage the pike and the sword; but by the trumpeters, drummers, and musicians of the army.

From hence in my opinion arises that common prejudice against metaphysical reasonings of all kinds, even amongst those, who profess themselves scholars, and have a just value for every other part of literature. By metaphysical reasonings, they do not understand those on any particular branch of science, but every kind of argument, which is any way abstruse, and requires some attention to be comprehended. We have so often lost our labour in such researches, that we commonly reject them without hesitation, and resolve, if we must for ever be a prey to errors and delusions, that they shall at least be natural and entertaining. And indeed nothing but the most determined scepticism, along with a great degree of indolence, can justify this aversion to metaphysics. For if truth be at all within the reach of human capacity, 'tis certain it must lie very deep and abstruse; and to hope we shall arrive at it without pains, while the greatest geniuses have failed with the utmost pains, must certainly be esteemed sufficiently vain and presumptuous. I pretend to no such advantage in the philosophy I am going to unfold, and would esteem it a strong presumption against it, were it so very easy and obvious.

'Tis evident, that all the sciences have a relation, greater or less, to human nature; and that however wide any of them may seem to run from it, they still return back by one passage or another. Even *Mathematics*, *Natural Philosophy*, and *Natural Religion*, are in some measure dependent on the science of MAN; since they lie under the cognizance of men, and are judged of by their powers and faculties. 'Tis impossible to tell what changes and improvements we might make in these sciences were we thoroughly acquainted with the extent and force of human understanding, and cou'd explain the nature of the ideas we employ, and of

获取胜利的不是理性,而是辩论术:一个人只要有足够的诡术,把极其怪异的假说无所不用其极地描画一番,他就不用担心得不到改换门庭而来的信仰者。获取胜利的不是手执长矛和利剑的武士,而是军中的吹鼓手和乐队。

在我看来,普通大众,甚至是在自命为学者、宣称对其他每个学术部门都给予了恰当的评价的那些人当中,之所以对各种样式的形而上学推理产生成见,就是由于这个缘故。他们并不是将形而上学推理理解为任何特殊的科学部门,而是指在任何方面都很难懂、需要费些神方能理解的每一种论证。我们已是如此经常地在这样的研究中枉费精力,以至于我们通常总是毫不犹豫地把它抛弃,并决定,即使我们必须永远受错误和幻想的奴役,那么至少它们还是自然的和有乐趣的。实际上,只不过是极度的懒惰,此外还有最坚定的怀疑论,才会为这种对形而上学的厌恶作辩护。因为,真理既然是人所能及的,那就可以确定,它必定是处在相当深奥的地方;那些最伟大的天才穷其心智,尚且没有收获,如果我们竟希望真理可以不劳而获,那真是太狂妄自大了。我并不认为我将要阐述的哲学具有这样的优越性,如果它是这样的浅显易懂,那我会觉得这倒是一条对它的强大反对理由了。

显而易见,一切科学都或多或少与人性有着某种关系;不管看起来与人性相隔多远,每门科学都会通过这种或那种途径返回到人性之中。即便是数学、自然哲学、自然宗教,都在某种程度上依赖于人的科学;因为这些科学存在于人的认知范围内,并且为其能力和官能所判断。我们无法断言,如果我们彻底认识了人类知性的范围和能力,能够解释我们所运用的观念的本质,以及我们在推理过程中心灵的作用的本质,我们对这些科学将能作出怎

the operations we perform in our reasonings. And these improvements are the more to be hoped for in natural religion, as it is not content with instructing us in the nature of superior powers, but carries its views farther, to their disposition towards us, and our duties towards them; and consequently we ourselves are not only the beings, that reason, but also one of the objects, concerning which we reason.

If therefore the sciences of Mathematics, Natural Philosophy, and Natural Religion, have such a dependence on the knowledge of man, what may be expected in the other sciences, whose connexion with human nature is more close and intimate? The sole end of logic is to explain the principles and operations of our reasoning faculty, and the nature of our ideas; morals and criticism regard our tastes and sentiments; and politics consider men as united in society, and dependent on each other. In these four sciences of *Logic, Morals, Criticism, and Politics*, is comprehended almost every thing, which it can any way import us to be acquainted with, or which can tend either to the improvement or ornament of the human mind.

Here then is the only expedient, from which we can hope for success in our philosophical researches, to leave the tedious lingering method, which we have hitherto followed, and instead of taking now and then a castle or village on the frontier, to march up directly to the capital or center of these sciences, to human nature itself; which being once masters of, we may every where else hope for an easy victory. From this station we may extend our conquests over all those sciences, which more intimately concern human life, and may afterwards proceed at leisure to discover more fully those, which are the objects of pure curiosity. There is no question of importance, whose decision is not compriz'd in the science of man; and there is none, which can be decided with any certainty, before we become acquainted with that science. In pretending therefore to explain the principles of human nature, we in effect propose a compleat system of the sciences, built on a foundation almost entirely new, and the only one upon which they can stand with any security.

And as the science of man is the only solid foundation for the other sciences, so the only solid foundation we can give to this science itself

样的变革和改进。自然宗教更加希望有这些改进,因为它不会满足于依据神的本性教导我们,而是要将之进一步扩展到神对人的安排,以及人对神的义务;因此,我们自己不仅是理性的存在者,同时也是我们理性考察的对象之一。

因此,如果数学、自然哲学和自然宗教这样的科学都如此地依赖于关于人的知识,那么对于与人性有着更为密切关系的其他科学,可以期待些什么呢?逻辑学的唯一目的就在于解释人类推理能力的原理、作用以及人类观念的本质;伦理学和批评学研究人类的鉴赏和情操;政治学是要考察在社会中相互联结、相互依赖的人类。在逻辑学、伦理学、批评学和政治学这四门科学中,基本上包括了需要我们去熟悉的各种重要事情,或者说用于促进或装饰人类心灵的各种重要事情。

由此,在我们的哲学研究中,我们能够希望借此获取成功的唯一路径就是抛弃掉我们一贯采用的那种令人厌烦的迂回前进的方法。不是在边界上一会儿攻占一座城池,一会儿又去占领一个村庄,而是要径直夺取这些科学的首都或中心,亦即人性本身。一旦掌握了人性,我们在其他领域就有希望很容易地获取胜利。从这里,我们可以将征服延伸到那些与人的生活有着更为密切关系的所有科学,随后我们就能够悠闲地去更充分发现那些纯粹是出于好奇心的对象。解决任何重要问题的关键,无不包括在关于人的科学中;在我们没有熟悉这门科学之前,所有问题都不会得到任何确定的解决。因此,在试图解释人性原理的时候,实际上我们是在提出一个几乎是在全新基础上奠基的完整的科学体系,而这个基础正是一切科学唯一可靠的基础。

关于人的科学是其他科学的唯一坚实的基础,而我们对这门

must be laid on experience and observation. 'Tis no astonishing reflection to consider, that the application of experimental philosophy to moral subjects should come after that to natural at the distance of above a whole century; since we find in fact, that there was about the same interval betwixt the origins of these sciences; and that reckoning from THALES to SOCRATES, the space of time is nearly equal to that betwixt my Lord BACON ^①and some late philosophers in *England*, who have begun to put the science of man on a new footing, and have engaged the attention, and excited the curiosity of the public. So true it is, that however other nations may rival us in poetry, and excel us in some other agreeable arts, the improvements in reason and philosophy can only be owing to a land of toleration and of liberty.

Nor ought we to think, that this latter improvement in the science of man will do less honour to our native country than the former in natural philosophy, but ought rather to esteem it a greater glory, upon account of the greater importance of that science, as well as the necessity it lay under of such a reformation. For to me it seems evident, that the essence of the mind being equally unknown to us with that of external bodies, it must be equally impossible to form any notion of its powers and qualities otherwise than from careful and exact experiments, and the observation of those particular effects, which result from its different circumstances and situations. And tho' we must endeavour to render all our principles as universal as possible, by tracing up our experiments to the utmost, and explaining all effects from the simplest and fewest causes, 'tis still certain we cannot go beyond experience; and any hypothesis, that pretends to discover the ultimate original qualities of human nature, ought at first to be rejected as presumptuous and chimerical.

① Mr. *Locke*, my Lord *Shaftsbury*, Dr. *Mandeville*, Mr. *Hutchinson*. Dr. *Butler*, &c.

科学本身所能给予的唯一坚实的基础,又必须立足于经验和观察之上。当我们考虑到,实验哲学应用于精神对象要比应用于自然对象晚了一个多世纪,我们不必感到惊奇,因为我们发现,这两门科学的起源事实上有着同样的时间间隔。从泰勒斯到苏格拉底,其时间跨度接近于培根勋爵到英国晚近的一些哲学家^①的时间跨度。这些哲学家开始把关于人的科学建基在新的立足点上,同时引起了公众的注意,激起了他们的好奇心。所以,其他民族虽然在诗歌方面的确可以和我们相媲美,在其他一些令人愉悦的艺术方面超越我们,但是理性和哲学的进步却只能归功于宽容和自由的国度。

我们不仅不应该认为关于人的科学这一晚近的进步为我们国家增添的荣誉要少于自然哲学所增添的,而倒应该认为这门科学的较迟发展是更为荣耀的事情,因为这门科学具有更大的重要性,而且必须进行这样一番改革。因为对我而言,这一点是很显然的,那就是既然心灵的本质和外在物体的本质同样不为我们所知,因此,若非借助于仔细和精确的实验,并借此观察心灵在不同的环境和情形中产生的那些特殊的结果,我们也必定同样不可能对心灵的能力和性质形成任何概念。我们虽然应该把实验进行到底,并将那些从最简单和最少的原因中产生的一切结果阐释清楚,从而努力使我们所有的原理最大可能地普遍化,但有一点仍是确定不移的,这就是我们不能超出经验。一切自命为发现了人性终极的原始性质的假说,从一开始就应该当做虚妄和空想而予以抛弃。

^① 洛克先生、沙夫茨伯勋爵、曼德维尔博士、哈钦森先生、巴特勒博士等。

I do not think a philosopher, who would apply himself so earnestly to the explaining the ultimate principles of the soul, would show himself a great master in that very science of human nature, which he pretends to explain, or very knowing in what is naturally satisfactory to the mind of man. For nothing is more certain, than that despair has almost the same effect upon us with enjoyment, and that we are no sooner acquainted with the impossibility of satisfying any desire, than the desire itself vanishes. When we see, that we have arrived at the utmost extent of human reason, we sit down contented; tho' we be perfectly satisfied in the main of our ignorance, and perceive that we can give no reason for our most general and most refined principles, beside our experience of their reality; which is the reason of the mere vulgar, and what it required no study at first to have discovered for the most particular and most extraordinary phaenomenon. And as this impossibility of making any farther progress is enough to satisfy the reader, so the writer may derive a more delicate satisfaction from the free confession of his ignorance, and from his prudence in avoiding that error, into which so many have fallen, of imposing their conjectures and hypotheses on the world for the most certain principles. When this mutual contentment and satisfaction can be obtained betwixt the master and scholar, I know not what more we can require of our philosophy.

But if this impossibility of explaining ultimate principles should be esteemed a defect in the science of man, I will venture to affirm, that 'tis a defect common to it with all the sciences, and all the arts, in which we can employ ourselves, whether they be such as are cultivated in the schools of the philosophers, or practised in the shops of the meanest artizans. None of them can go beyond experience, or establish any principles which are not founded on that authority. Moral philosophy has, indeed, this peculiar disadvantage, which is not found in natural, that in collecting its experiments, it cannot make them purposely, with premeditation, and after such a manner as to satisfy itself concerning every particular difficulty which may arise. When I am at a loss to know the effects of one body upon another in any situation, I need only put them in that situation, and observe

我认为,一个哲学家如果想使自己致力于解释灵魂的最终原理,他就不应当假装自己是解释人性科学的大师,或宣称知道很多能使人的心灵自然地感到满足的事理。没有什么比这一点更为确定,这就是,对我而言,绝望和欢乐几乎具有同样的效果,一旦我们知道了某种欲望是无法得到满足的,这种欲望本身就会立即消失。当我们认识到我们已经达到了人类理性的最大限度时,我们就会满足于此;虽然我们十分确信我们在总体上仍是无知的,而且也看到除了我们的经验以外,我们不可能找到给予我们那些最一般、最精细的原则以实在性的其他理由。经验纯粹是通俗的理由,它无需经过研究就能直接发现那些最特殊、最奇特的现象。这种几乎不可能再有任何进展的情形足以使读者感到满足,也可使作者获得一种更为微妙的满足:他坦承自己无知,明智地躲开了过去许多人将他们的臆测和假说看成是世界上最确定的原则那样的错误。既然先生和学生都彼此感到满意和满足,我不知道我们对于我们的哲学还有什么更进一步的要求。

但是,如果说无法解释终极的原则应该看作是关于人的科学的一个缺点,我可以大胆地断言,这是所有科学共同的缺点,也是我们从事的所有艺术共同的缺点,不管它们是为各个学派的哲学家所传授,还是为低贱的工匠们在作坊中所实践。所有这些没有一种能够超出经验之外,或不以那个权威为基础去建构任何原则。的确,精神哲学具有这样一种特殊不利条件,这是自然科学所不具有的,那就是,在搜集它的实验材料时,精神哲学不能有目的地进行实验,预先定好计划,并且按照预定的方式去应付可能出现的每一种特殊的困难。当我不明白一物体对另一物体在某种情形下产生的作用时,我只需将这两个物体放置在那种环境中,并观察其所发

what results from it. But should I endeavour to clear up after the same manner any doubt in moral philosophy, by placing myself in the same case with that which I consider, 'tis evident this reflection and pre-meditation would so disturb the operation of my natural principles, as must render it impossible to form any just conclusion from the phænomenon. We must therefore glean up our experiments in this science from a cautious observation of human life, and take them as they appear in the common course of the world, by men's behaviour in company, in affairs, and in their pleasures. Where experiments of this kind are judiciously collected and compared, we may hope to establish on them a science, which will not be inferior in certainty, and will be much superior in utility to any other of human comprehension.