

[英 汉 对 照]

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人 性 论

A TREATISE OF HUMAN NATURE

[英]戴维·休谟 著

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石碧球 译

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PART II.

Of Love And Hatred.

SECTION I. Of The Objects And Causes Of Love And Hatred.

'Tis altogether impossible to give any definition of the passions of *love* and *hatred*; and that because they produce merely a simple impression, without any mixture or composition. 'Twou'd be as unnecessary to attempt any description of them, drawn from their nature, origin, causes and objects; and that both because these are. the subjects of our present enquiry, and because these passions of themselves are sufficiently known from our common feeling and experience. This we have already observ'd concerning pride and humility, and here repeat it concerning love and hatred; and indeed there is so great a resemblance betwixt these two sets of passions, that we shall be oblig'd to begin with a kind of abridgment of our reasonings concerning the former, in order to explain the latter.

As the immediate *object* of pride and humility is self or that identical person, of whose thoughts, actions, and sensations we are intimately conscious; so the *object* of love and hatred is some other person, of whose thoughts, actions, and sensations we are not conscious. This is sufficiently evident from experience. Our love and hatred are always directed to some sensible being external to us; and when we talk of *self-love*, 'tis not in a proper sense, nor has the sensation it produces any thing in common with that tender emotion,

第二章 论爱和恨

第一节 论爱和恨的对象及原因

要给爱和恨这两种情感下某种定义是完全不可能的；这是因为它们只是产生一个没有任何混合或构成的简单印象。企图根据这两种情感的本质、根源、原因和对象而对它们加以描述也是不必要的；这既因为它们是我们当下探究的论题，也因为这些情感自身就足以为我们通常的感觉和经验所认知。这一点我们已经在关于骄傲和谦卑中看到了，在关于爱和恨中我还要重复它；而这两组情感之间确实有一种非常大的类似关系，所以为了解释后一组情感，我们就不得不首先简略地阐述一下我们关于前一组情感的推理。

由于骄傲和谦卑的直接对象是自我，或者是我们密切意识到其思想、行为和感觉的那同一个人，所以，爱和恨的对象就是我们不能意识到其思想、行为和感觉的某个其他人。根据经验，这一点是十分明显的。我们的爱和恨总是指向外在于我们的某种有情的存在物；当我们谈到自爱时，就不是在固有的意义上谈爱，而且自爱产生的感觉和一个朋友或情人所激起的温柔的感情

which is excited by a friend or mistress. 'Tis the same case with hatred. We may be mortified by our own faults and follies; but never feel any anger or hatred, except from the injuries of others.

But tho' the object of love and hatred be always some other person, 'tis plain that the object is not, properly speaking, the *cause* of these passions, or alone sufficient to excite them. For since love and hatred are directly contrary in their sensation, and have the same object in common, if that object were also their cause, it wou'd produce these opposite passions in an equal degree; and as they must, from the very first moment, destroy each other, none of them wou'd ever be able to make its appearance. There must, therefore, be some cause different from the object.

If we consider the causes of love and hatred, we shall find they are very much diversify'd, and have not many things in common. The virtue, knowledge, wit, good sense, good humour of any person, produce love and esteem; as the opposite qualities, hatred and contempt. The same passions arise from bodily accomplishments, such as beauty, force, swiftness, dexterity; and from their contraries; as likewise from the external advantages and disadvantages of family, possessions, cloaths, nation and climate. There is not one of these objects, but what by its different qualities may produce love and esteem, or hatred and contempt.

From the view of these causes we may derive a new distinction betwixt the *quality* that operates, and the *subject* on which it is plac'd. A prince, that is possess'd of a stately palace, commands the esteem of the people upon that account; and that *first*, by the beauty of the palace, and *secondly*, by the relation of property, which connects it with him. The removal of either of these destroys the passion; which evidently proves that the cause is a compounded one.

'Twou'd be tedious to trace the passions of love and hatred, thro' all

之间没有任何共同的地方。憎恨也是同样的情形。我们可以因自己的过错和罪过而感到羞耻,但是绝不会感到任何愤怒或憎恨,除非我们受到他人的伤害。

尽管爱和恨的对象总是其他某个人,但是很显然,这个对象恰当地说并不是这些情感的原因,或者单是对象自身就足以激起这些情感。因为,既然爱和恨在其感觉方面是直接相反的,而且它们有着共同的对象,所以,如果那个对象也是它们的原因的话,那它就产生了同等程度的两种相反的情感;而由于这两种相反的情感在被产生的最初瞬间必定会相互摧毁,所以它们二者都不可能出现。因此,必定有某种不同于那个对象的某种原因。

如果我们考虑到爱和恨的原因,我们就会发现,这些原因有非常多的变化,而且彼此之间没有太多共同的东西。任何人的德行、知识、才智、见识和幽默都会产生爱和尊重,正如相反的性质会产生憎恨和蔑视一样。同样的情感会发生于身体方面的才艺,如:美、力量、迅速、机敏以及它们的反面;同样地,家族、财产、衣服、民族和气候的外在优点和缺点也产生那些情感。这些对象中没有一个是不能通过其不同的性质而产生爱和尊重,或者恨和鄙视的。

从对这些原因的观察中,我们可以推埋出在那种发生作用的性质和这种性质寓存的主体之间的一种新的区分。因为那个缘由,一位占有一座富丽堂皇的宫殿的王子就赢得了人民的尊重;这首先是因为宫殿的美丽,其次是因为将他同宫殿联系起来的财产权关系。除掉这两种原因的任何一种,都会破坏这种情感,这就明显地证明了那个原因是一个复合的原因。