

<<人性论（上下）>>

图书基本信息

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内容概要

《世界·大师·原典·文库：人性论（中文导读插图版）（套装上下册）》作者认为一切科学都与人性有关，对人性的研究应是一切科学的基础。

《人性论（中文导读插图版）（套装上下册）》试图通过对人性的研究来揭示制约人的理智、情感和道德行为的准则。

全书分三卷，第一卷讨论知性；第二卷讨论情感；第三卷讨论道德。

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作者简介

大卫·休谟（1711-1776），英国哲学家、经济学家和历史学家，被视为英国启蒙运动以及西方哲学历史中最重要的人物之一，与法国的伏尔泰和卢梭是同时代人。

他与贝克莱一样是从洛克的经验论出发的，不过他在经验论上比洛克和贝克莱更彻底，合乎逻辑地得出了怀疑主义的结论。

休谟的主要著作有：《人性论》、《人类理解研究》、《道德原则研究》和《宗教的自然史》等。与约翰-洛克及乔治-贝克莱并称三大英国经验主义者。

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章节摘录

PART OF IDEAS , THEIR ORIGIN , COMPOSITION , CONNEXION , ABSTRACTION , ETC. SECT. Of the origin of our Ideas All the perceptions of the human mind resolve themselves into two distinct kinds , which I shall call IMPRESSIONS and IDEAS. The difference betwixt these consists in the degrees of force and liveliness , with which they strike upon the mind , and make their way into our thought or consciousness. Those perceptions , which enter with most force and violence , we may name impressions : and under this name I comprehend all our sensations , passions and emotions , as they make their first appearance in the soul. By ideas I mean the faint images of these in thinking and reasoning; such as , for instance , are all the perceptions excited by the present discourse , excepting only those which arise from the sight and touch , and excepting the immediate pleasure or uneasiness it may occasion. I believe it will not be very necessary to employ many words in explaining this distinction. Every one of himself will readily perceive the difference betwixt feeling and thinking. The common degrees of these are easily distinguished; tho' it is not impossible but in particular instances they may very nearly approach to each other. Thus in sleep , in a fever , in madness , or in any very violent emotions of soul , our ideas may approach to our impressions , As on the other hand it sometimes happens , that our impressions are so faint and low , that we cannot distinguish them from our ideas. But notwithstanding this near resemblance in a few instances , they are in general so very different , that no-one can make a scruple to rank them under distinct heads , and assign to each a peculiar name to mark the difference.

There is another division of our perceptions , which it will be convenient to observe , and which extends itself both to our impressions and ideas. This division is into SIMPLE and COMPLEX. Simple perceptions or impressions and ideas are such as admit of no distinction nor separation. The complex are the contrary to these , and may be distinguished into parts. Tho' a particular colour , taste , and smell , are qualities all united together in this apple , 'tis easy to perceive they are not the same , but are at least distinguishable from each other.

Having by these divisions given an order and arrangement to our objects , we may now apply ourselves to consider with the more accuracy their qualities and relations. The first circumstance , that strikes my eye , is the great resemblance betwixt our impressions and ideas in every other particular , except their degree of force and vivacity. The one seem to be in a manner the reflexion of the other; so that all the perceptions of the mind are double. , and appear both as impressions and ideas. When I shut my eyes and think of my chamber , the ideas I form are exact representations of the impressions I felt; nor is there any circumstance of the one , which is not to be found in the other. In running over my other perceptions , I find still the same resemblance and representation. Ideas and impressions appear always to correspond to each other. This circumstance seems to me remarkable , and engages my attention for a moment.

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