

<<道德情操论>>

图书基本信息

书名：<<道德情操论>>

13位ISBN编号：9787510029066

10位ISBN编号：7510029066

出版时间：1970-1

出版时间：世界图书出版公司

作者：斯密

页数：289

字数：423000

版权说明：本站所提供下载的PDF图书仅提供预览和简介，请支持正版图书。

更多资源请访问：<http://www.tushu007.com>

<<道德情操论>>

内容概要

本书是亚当·斯密的伦理学著作，他一生中共修订过六次。斯密从人类的情感和同情心出发，讨论了善恶、美丑、正义、责任等一系列概念，进而揭示出人类社会赖以维系、和谐发展的秘密。

在本书中，斯密继承了以《沉思录》为代表的斯多葛学派的道德哲学思想，把“内心平静”而不是“物质享乐”看作人生幸福的重要标志，将人性中利他和利己这两种本性有机地结合在一起，为之后出版的《国富论》奠定了道德哲学的基础。

《道德情操论》相比《国富论》给西方世界带来的影响更为深远，它对于促进人类福利这一更大的社会目的起到了更为基本的作用，是市场经济良性运行不可或缺的“圣经”，堪称西方世界的《论语》。

。

<<道德情操论>>

书籍目录

1Part I

1.1Of the Sense of Propriety

1.1.1Of Sympathy

1.1.2Of the Pleasure of mutual
Sympathy

1.1.3Of the Manner in which we
judge of the Propriety or Im-
propriety of the Affections of
other Men, by their concord
or dissonance with out
own

1.1.4The same Subject
continued

1.1.5Of the amiable and
respectable Virtues

1.2Of the Degrees of the different Passions
which are consistent with Propriety

1.2.1Of the Passions which take
their origin from the Body

1.2.2Of those Passions which
take their origin from a partic-ular turn or habit of the
Imagination

1.2.3Of the Unsocial
Passions

1.2.4Of the Social
Passions

1.2.5Of the Selfish
Passions

1.3Of the Effects of Prosperity and
Adversity upon the Judgment
of Mankind with regard to the
Propriety of Action; and 'why it
is more easy to obtain their
Approbation in the one state than
in the other

1.3.1That though our sympathy
with Sorrow is generally a
more lively sensation than our
sympathy with Joy, it
commonly falls much more short
of the violence of what
is naturally felt by the person
principally concerned

1.3.2Of the origin of Ambition,
and of the distinction of Ranks

<<道德情操论>>

1.3.3 Of the corruption of our Moral Sentiments, which is occasioned by this disposition to admire the rich and the great, and to despise or neglect persons of poor and mean condition

2 Part II

2.1 Of the Sense of Merit and Demerit

2.1.1 That whatever appears to be the proper object of gratitude, appears to deserve reward; and that, in the same manner, whatever appears to be the proper object of resentment appears to deserve punishment

2.1.2 Of the proper Objects of Gratitude and Resentment

2.1.3 That where there is no approbation of the conduct of the person who confers the benefit, there is little sympathy, with the gratitude of him who receives it; and that, on the contrary, where there is no disapprobation of the motives of the person who does the mischief, there is no sort of sympathy with the resentment of him who suffers it

2.1.4 Recapitulation of the foregoing Chapters

2.1.5 The Analysis of the Sense of Merit and Demerit

2.2 Of Justice and Beneficence

2.2.1 Comparison of those two Virtues

2.2.2. Of the sense of Justice, of Remorse, and of the consciousness of Merit

2.2.3 Of the utility of this constitution of Nature

2.3 Of the Influence of Fortune upon the Sentiments of Mankind, with regard to the Merit or Demerit of Actions

2.3.1 Of the Causes of this Influence of Fortune

<<道德情操论>>

2.3.2Of the Extent of this

Influence of Fortune

2.3.3Of the final cause of

this Irregularity of Sentiments

3 Part III

3.1Of the Principle of Self-approbation and of
Self-disapprobation

3.2Of the love of Praise, and of that of
Praise-worthiness; and of the dread of Blame,
and of that of Blame-worthiness

3.3Of the Influences and Authority of Conscience

3.4Of the Nature of Self-deceit, and of the Origin and
Use of general Rules

3.5Of the Influence and

Authority of the general Rules of Morality,
and that they are justly regarded as the
Laws of the Deity

3.6In what cases the Sense of

Duty ought to be the sole Principle
of our Conduct; and in what cases it ought
to concur with other

Motives

4Part IV

4.1Of the Beauty which the Appearance of
Utility bestows upon

all the Productions of Art, and of the
extensive Influence of this

Species of Beauty

4.2Of the Beauty which the Appearance of
Utility bestows upon

the Characters and Actions of Men; and how
far the Perception

of this Beauty may be regarded as one of
the original Principles
of Approbation

5 Part V

5.1Of the Influence of Custom and Fashion
upon our notions of
Beauty and Deformity

5.2Of the Influence of Custom and Fashion
upon Moral Sentiments

6 Part VI

6.1Of the Character of the Individual, so
far as it affects his own
Happiness; or of Prudence

6.2Of the Character of the Individual, so
far as it can affect the

<<道德情操论>>

Happiness of other People

6.2.1Of the Order in which
Individuals are recommended by
Nature to our care and attention

6.2.2Of the Order in which
Societies are by nature recommended to our Beneficence

6.2.3Of Universal
Benevolence

6.3Of Self-command

7 Part VII

7.1Of the Questions which ought to be
examined in a Theory of
Moral Sentiments

7.2Of the different Accounts which have
been given of the Nature of Virtue

7.2.1Of those Systems which
make Virtue consist in Propriety

7.2.2Of those Systems which
make Virtue consist in Prudence

7.2.3Of those Systems which
make Virtue consist in Benevolence

7.2.4Of Licentious
Systems

7.3Of the Different Systems which have been
Formed Concerning
the Principle of Approbation

7.3.1Of those Systems which
deduce the Principle of Approbation from Self-love

7.3.2Of those Systems which
make Reason the Principle of Approbation

7.3.3Of those Systems which
make Sentiment the Principle of Approbation

7.4Of the Manner in which different Authors
have treated of the
practical Rules of Morality

章节摘录

Mankind, at the same time, have a very strong sense of the injuries that are done to another. The villain, in a tragedy or romance, is as much the object of our indignation, as the hero is that of our sympathy and affection. We detest Iago as much as we esteem Othello; and delight as much in the punishment of the one, as we are grieved at the distress of the other. But though mankind have so strong a fellow-feeling with the injuries that are done to their brethren, they do not always resent them the more that the sufferer appears to resent them. Upon most occasions, the greater his patience, his mildness, his humanity, provided it does not appear that he wants spirit, or that fear was the motive of his forbearance, the higher their resentment against the person who injured him. The amiableness of the character exasperates their sense of the atrocity of the injury. These passions, however, are regarded as necessary parts of the character of human nature. A person becomes contemptible who tamely sits still, and submits to insults, without attempting either to repel or to revenge them. We cannot enter into his indifference and insensibility. We call his behaviour mean-spiritedness, and are as really provoked by it as by the insolence of his adversary. Even the mob are enraged to see any man submit patiently to affronts and ill usage. They desire to see this insolence resented, and resented by the person who suffers from it. They cry to him with fury, to defend, or to revenge himself. If his indignation rouses at last, they heartily applaud, and sympathize with it. It enlivens their own indignation against his enemy, whom they rejoice to see him attack in his turn, and are as really gratified by his revenge, provided it is not immoderate, as if the injury had been done to themselves. But though the utility of those passions to the individual, by rendering it dangerous to insult or injure him, be acknowledged; and though their utility to the public, as the guardians of justice, and of the equality of its administration, be not less considerable, as shall be shewn hereafter; yet there is still something disagreeable in the passions themselves, which makes the appearance of them in other men the natural object of our aversion. The expression of anger towards any body present, if it exceeds a bare intimation that we are sensible of his ill usage, is regarded not only as an insult to that particular person, but as a rudeness to the whole company. Respect for them ought to have restrained us from giving way to so boisterous and offensive an emotion. It is the remote effects of these passions which are agreeable; the immediate effects are mischief to the person against whom they are directed. But it is the immediate, and not the remote effects of objects which render them agreeable or disagreeable to the imagination. A prison is certainly more useful to the public than a palace; and the person who founds the one is generally directed by a much juster spirit of patriotism, than he who builds the other. But the immediate effects of a prison, the confinement of the wretches shut up in it, are disagreeable; and the imagination either does not take time to trace out the remote ones, or sees them at too great a distance to be much affected by them. A prison, therefore, will always be a disagreeable object; and the fitter it is for the purpose for which it was intended, it will be the more so. A palace, on the contrary, will always be agreeable; yet its remote effects may often be inconvenient to the public. It may serve to promote luxury, and set the example of the dissolution of manners. Its immediate effects, however, the conveniency, the pleasure, and the gaiety of the people who live in it, being all agreeable, and suggesting to the imagination a thousand agreeable ideas, that faculty generally rests upon them, and seldom goes further in tracing its more distant consequences. Trophies of the instruments of music or of agriculture, imitated in painting or instucco, make a common and an agreeable ornament of our halls and dining-rooms. A trophy of the same kind, composed of the instruments of surgery, of dissecting and amputation-knives, of saws for cutting the bones, of trepanning instruments, etc. would be absurd and shocking. Instruments of surgery, however, are always more finely polished, and generally more nicely adapted to the purposes for which they are intended, than instruments of agriculture. The remote effects of them too, the health of the patient, is agreeable; yet as the immediate effect of them is pain and suffering, the sight of them always displeases us. Instruments of war are agreeable, though their immediate effect may seem to be in the same manner pain and suffering. But then it is the pain and suffering of our enemies, with whom we have no sympathy. With regard to us, they are immediately connected with the agreeable ideas of courage, victory, and honour. They are themselves, therefore, supposed to make one of the noblest parts of dress, and the imitation of them one of the finest ornaments of architecture. It is the same case with the qualities

<<道德情操论>>

of the mind. The ancient stoics were of opinion, that as the world was governed by the all-ruling providence of a wise, powerful, and good God, every single event ought to be regarded, as making a necessary part of the plan of the universe, and as tending to promote the general order and happiness of the whole: that the vices and follies of mankind, therefore, made as necessary a part of this plan as their wisdom or their virtue; and by that eternal art which educes good from ill, were made to tend equally to the prosperity and perfection of the great system of nature. No speculation of this kind, however, how deeply soever it might be rooted in the mind, could diminish our natural abhorrence for vice, whose immediate effects are so destructive, and whose remote ones are too distant to be traced by the imagination.

<<道德情操论>>

版权说明

本站所提供下载的PDF图书仅提供预览和简介，请支持正版图书。

更多资源请访问:<http://www.tushu007.com>