

2022年度大学院博士後期課程入学試験問題

研究科名	科目名
文学研究科 人文学専攻	英語

次の英文の下線部（1）から（5）をすべて日本語に訳しなさい。

'Tis obvious, that when we have the prospect of pain or pleasure from any object, we feel a consequent emotion of aversion or propensity, and are carry'd to avoid or embrace what will give us this uneasiness or satisfaction. (1) 'Tis also obvious, that this emotion rests not here, but making us cast our view on every side, comprehends whatever objects are connected with its original one by the relation of cause and effect. Here then reasoning takes place to discover this relation; and according as our reasoning varies, our actions receive a subsequent variation. But 'tis evident in this case, that impulse arises not from reason, but is only directed by it. 'Tis from the prospect of pain or pleasure that the aversion or propensity arises towards any object: (2) And these emotions extend themselves to the causes and effects of that object, as they are pointed out to us by reason and experience. It can never in the least concern us to know, that such objects are causes, and such others effects, if both the causes and effects be indifferent to us. Where the objects themselves do not affect us, their connexion can never give them any influence; and 'tis plain, that as reason is nothing but the discovery of this connexion, it cannot be by its means that the objects are able to affect us.

Since reason alone can never produce any action, or give rise to volition, I infer, that the same faculty is as incapable of preventing volition, or of disrupting the preference with any passion or emotion. This consequence is necessary. (3) 'Tis impossible reason cou'd have the latter effect of preventing volition, but by giving an impulse in a contrary direction to our passion; and that impulse, had it operated alone, wou'd have been able to produce volition. (4) Nothing can oppose or retard the impulse of passion, but a contrary impulse; and if this contrary impulse ever arises from reason, that latter faculty must have an original influence on the will, and must be able to cause, as well as hinder any act of volition. But if reason has no original influence, 'tis impossible it can withstand any principle, which has such an efficacy, or ever keep the mind in suspense a moment. Thus it appears, that the principle, which opposes our passion, cannot be the same with reason, and is only call'd so in an improper sense. We speak not strictly and philosophically when we talk of the combat of passion and of reason. Reason is, and ought only to be the slave of the passions, and can never pretend to any other office than to serve and obey them. As this opinion may appear somewhat extraordinary, it may not be improper to confirm it by some other considerations.

A passion is an original existence, or, if you will, modification of existence, and contains not any representative quality, which renders it a copy of any other existence or modification. (5) When I am angry, I am actually possest with the passion, and in that emotion have no more a reference to any other object, than when I am thirsty, or sick, or more than five foot high. 'Tis impossible, therefore, that this passion can be oppos'd by, or be contradictory to truth and reason; since this contradiction consists in the disagreement of ideas, consider'd as copies, with those objects, which they represent.

(David Hume, *A Treatise of Human Nature*)