

David Hume

An illustration of four hands in different colors (green, red, blue, and yellow) holding a glowing blue globe with a world map. The hands are positioned around the globe, with the green hand at the top, the red hand on the right, the blue hand on the left, and the yellow hand at the bottom. The globe has a bright blue ring of light around its equator.

**A Treatise
of Human
Nature,
Volume 1**

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International Books in Print ,1986 *Scientific and Technical Books and Serials in Print* ,1989 A Treatise of Human Nature David Hume,2003-01-01 Unpopular in its day David Hume s sprawling three volume A Treatise of Human Nature 1739 40 has withstood the test of time and had enormous impact on subsequent philosophical thought Hume s comprehensive effort to form an observationally grounded study of human nature employs John Locke s empiric principles to construct a theory of knowledge from which to evaluate metaphysical ideas A key to modern studies of eighteenth century Western philosophy the Treatise considers numerous classic philosophical issues including causation existence freedom and necessity and morality Unabridged republication of the edition originally published by Oxford at the Clarendon Press London 1888 **A Treatise of Human Nature** David Hume,1888 **A TREATISE of HUMAN NATURE, New Edition** David Hume,2016-02-04 Nothing is more usual and more natural for those who pretend to discover anything 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 It is 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 required 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 and these disputes are managed with the greatest warmth as if every thing was certain Amidst all this bustle it is 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 it is 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 It is 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 It is 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 could explain the nature of the ideas we employ and of the operations we perform in our reasonings

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