So dogmatic is he imagined to be in his famous book The Wealth of Nations that the writer-activist Riane Eisler wrote a corrective titled The Real Wealth of Nations: Creating a Caring Economics.

在他国富论一书中，他被认为是如此武断，以至于作家/活动家Riane Eisler曾写书对其观点进行纠正.

The implication that his economics was uncaring might have disturbed Adam Smith, for he was hardly the man that many now think him to be.

其经济学缺乏关怀这一含义可能会使亚当斯密感到懊恼，因为他并非现在的许多人所认为的那样．

While he believed that markets could channel self-interest into efficient aggregate outcomes, he argued that this was no excuse for selfishness: “When the happiness or misery of others depends in any respect upon our conduct, we dare not, as self-love might suggest to us, prefer the interest of one to that of many.”

虽然相信市场能够使利己之心转变为高效总产出，但他认为这并不能成为自私的借口，当他人的幸福或痛苦不管在哪一方面取决于我们的行为时，我们不能，如同自爱暗示的那样，为了一人利益而舍弃多人利益．

In one respect / in some respects

在某个/某些方面等.

In many respects the new version is not as good as the old one.

新版在许多方面不如旧版.

It offers a reminder that Smith was a subtle, complex thinker whose ideas about markets and those who use them would embarrass many of his present-day devotees.

该书提醒我们：斯密是一位敏锐的，复杂的思考者，其关于市场的观点以及其观点的使用者会是现在的许多追随者汗颜．

It requires sympathy: the book’s first words praise the feelings in every person that “interest him in the fortune of others”.

它需要同情：该书开篇即对人们心中的＂在利他中利己＂的情感予以高度赞扬．

Smith saw, as well, how the powerful are encouraged in their vanity by the rest of us: how we puff them up, hang on their deeds, pay more attention to them than to the unfortunate, and gradually make them sense that they can get away with anything.

斯密还观察到了有权势者的虚荣心是如何受到我们的鼓舞的：我们吹捧他们，关注他们胜过关注弱者，并逐渐让他们感觉到他们任何时候都可以逃脱惩罚．

The ambitious man, Smith writes, comes to believe “that the brilliancy of his future conduct will entirely cover, or efface, the foulness of the steps by which he arrived at that elevation.” It is this sense of impunity that worried Smith about the wealth pursuit.

斯密写到：野心家相信＂其将来行为的光辉会完全掩盖或擦除其攀爬阶梯上所犯下的罪恶＂．正是这种免于惩罚感让斯密对财富追逐产生了担忧．