

Unit 9 Sympathy and Virtue

I. Words and phrases

2.

- (1) C
- (2) D
- (3) A
- (4) B
- (5) A
- (6) D
- (7) B
- (8) A;A
- (9) A;B
- (10) B; C

3.

- (1) excess
- (2) fancy
- (3) reserve
- (4) secure
- (5) prey
- (6) deal

4.

- (1) A (toughened; unfeeling)
- (2) C (shivering; shuddering)
- (3) B (opposed to; resistant to)
- (4) B (gave rise to; brought about; set the stage for)
- (5) A (comparable to; equivalent to)

II. Sentences and discourse

Paraphrase

- 1) ...that organ being in the strongest man more delicate, than any other part of the body is in the weakest.
...the eye being the weakest part of the human body: even the eye of the strongest man is weaker and more fragile than other parts of the body of even the weakest person.
- 2) The effects of grief and joy terminate in the person who feels those emotions, of which the expressions do not, like those of resentment, suggest to us the idea of any other person for whom we are concerned, and whose interests are opposite to his.

Grief and joy only affect the person who feels the grief and joy. By contrast, expressions of resentment will make us think of not only the one who feels the resentment but also its victim, who we are worried about and who is in

- 3) Of all the calamities to which the condition of mortality exposes mankind, the loss of reason appears, to those who have the least spark of humanity, by far the most dreadful, and they behold that last stage of human wretchedness with deeper commiseration than any other.

Of all the disasters and misfortunes in one's limited human life, the most terrible is when one loses his capacity to think rationally and becomes insane. Even those who only have the least of human traits can realize that, and they look at the insane person who suffers from the worst disaster a man can possibly have with deeper pity and sympathy than they might feel for any other kind of disasters.

E-C Translation:

- 1) 我们必须在各领域展开探索来积极鼓励求知欲和想象力，因为目前为止，教育既未能教会学生应对日常种种，更未能激发学生对思想领域的兴趣，并因此备受诟病。

- 2) 现实主义也承认政治举措具有道德层面的意义，但这仅限于关涉政治代理人利益的情况下，且更多的是出于谨慎而非传统伦理的考虑。

- 3) 长寿的东方人一直推崇推拿按摩，认为触摸可以带来我们身心的重大变化。

如今，推拿也迅速征服了越来越多的西方人，被他们视为医治高压生活方式的灵丹妙药。

3.

The principle by which we naturally either approve or disapprove of our own conduct, seems to be altogether the same with that by which we exercise the like judgments concerning the conduct of other people. We either approve or disapprove of the conduct of another

man according as we feel that, when we bring his case home to ourselves, we either can or cannot entirely sympathize with the sentiments and motives which directed it. And, in the same manner, we either approve or disapprove of our own conduct, according as we feel that, when we place ourselves in the situation of another man, and view it, as it were, with his eyes and from his station, we either can or cannot entirely enter into and sympathize with the sentiments and motives which influenced it. We can never survey our own sentiments and motives, we can never form any judgment concerning them; unless we remove ourselves, as it were, from our own natural station, and endeavor to view them as at a certain distance from us.

But we can do this in no other than by endeavouring to view them with the eyes of other people, or as other people are likely to view them. Whatever judgment we can form concerning them, accordingly, must always bear some secret reference, either to what are, or to what, upon a certain condition, would be, or to what, we imagine, ought to be the judgment of others. We endeavor to examine our own conduct as we imagine any other fair and impartial spectator would examine it. If, upon placing ourselves in his situation, we thoroughly enter into all the passions and motives which influenced it, we approve of it, by sympathy with the approbation of this supposes equitable judge. If otherwise, we enter into his disapprobation, and condemn it.

4.

B D A C E