

摘要

休謨企圖呈現複雜人性背後明確的原理機制，讓人性如同自然一般，可以成為科學的研究對象，尤其在「因果論」方面，更可以看出這番野心。為了理解人如何形成因果觀念，他考察因果關係的內容與來源，最後提出三個要件：時空上的緊鄰性、原因的發生在時間上先於結果、必然關聯。

休謨認為必然關聯比前面兩個要件更加重要，於是用很多篇幅討論它的來源。他否定直覺與推理可以得之，並以「由經驗得之」做為最後的結論。然而這部份的論述有瑕疵，同時也引發兩種對他不同的詮釋：自然主義與懷疑主義。本文對認為有瑕疵的論述，嘗試加以補充或批評。而對兩種解釋的爭論，本文認為懷疑主義的說法顛覆休謨為因果論設立的研究目標，自然主義的詮釋則比較符合休謨論述的原意。

關鍵詞：印象、觀念、因果關係、必然關聯、信念、自然主義、懷疑主義

Abstract

Hume attempts to identify the principles or mechanisms that underlie human mental activity. The human mind is the object of his research, just as the external world is the object of much scientific research. Especially in his "causal theory" we can see evidence of this ambition. In order to understand how people form the idea of causation, he investigates the contents and sources of causality. Finally, he raises three essentials: contiguity, priority and necessary connection.

Hume thinks the necessary connection is more important than the other two, so he discusses the source of the idea of necessary connection at great length. He denies that intuition or reasoning is the source. He argues that experience is the source. This part of the discussion, however, has some flaws and there are two different interpretations of his argument: naturalism and skepticism. This thesis attempts to adjudicate between these interpretations. Herein it is argued that skepticism subverts the goal of causal theory that Hume established and the naturalism is more consistent with Hume's intentions.

Keywords: impression, idea, causality, necessary connection, belief,
naturalism, skepticism