

张 露 / 编译

ZHANGLU
WORKS



那些 激励 我前行的 睿思



What Inspired Me to Move Forward

青春

那孤独的背影，

前行路上的茫然、不被理解

和不被尊重才是压垮那个年纪的最后一根稻草。

我该从哪里汲取养料？

那些 激励 我前行的睿思

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Chapter 1

心灵的美誉芳醇



Distrust can be contagious. But, so can trust.

——Robbins Stacia

不信任有传染性。但是信任也如此。

——斯达卡

Of Love 论爱情

© Francis Bacon

The stage is more beholding to love, than the life of man. For as to the stage, love is ever matter of comedies, and now and then of tragedies; but in life it doth much **mischief**^①; sometimes like a siren, sometimes like a fury.

You may observe, that amongst all the great and worthy persons (whereof the memory remaineth, either ancient or recent) there is not one, that hath been transported to the mad degree of love: which shows that great spirits, and great business, do keep out this weak passion. You must except, nevertheless, Marcus Antonius, the half partner of the empire of Rome, and Appius Claudius, the decemvir and lawgiver; whereof the former was indeed a **voluptuous**^② man, and inordinate; but the latter was an austere and wise man: and therefore it seems (though rarely) that love can find entrance, not only into an open heart, but also into a heart well fortified, if watch be not well kept.

① mischief ['mɪstʃɪf] n. 损害, 危害; 顽皮, 淘气; 恶作剧; 祸根

② voluptuous [və'lʌptʃuəs] adj. 性感的; 令人感到舒适的, 倾向感官享受的; 骄奢淫逸的

作者简介

弗朗西斯·培根（Francis Bacon，1561—1626），英国文艺复兴时期最重要的散作家，唯物主义哲学家，科学家。被马克思称为“英国唯物主义和整个现代实验科学的真正始祖”。代表作《新工具》《学术的进步》《新大西岛》等。

相比生活，爱情更偏爱舞台。因为在舞台上，爱情总是喜剧，偶尔掺杂着悲剧；可在生活中，就非常麻烦了：生活中的爱情时而充满诱惑，时而让人愤怒。

你可以观察一下，所有伟人之中（古往今来，凡记忆所到之处）竟无一人为爱疯狂。这就说明了，凡是伟大的精神、伟大的事业，都将这脆弱的激情隔绝在外。然而，肯定也有例外，罗马帝国的半友人马可·奥勒利乌斯，古罗马行政官兼立法者克劳狄乌斯，就是例外：前者本是骄奢淫逸之人；后者却严谨而明智。由此可知，好像（尽管很少）爱情总能找到入口，它不仅能进入敞开的心扉，还能钻进城墙高筑却疏于守备的心门。

伊壁鸠鲁有云，人生不过是一座大戏台；好像为天国之冥思而生的人类，以及一切高贵的事物，都该抛开一切拜倒在一尊小小的神像前，

It is a poor saying of Epicurus, Satis magnum alter alteri theatrum sumus; as if man, made for the contemplation of heaven, and all noble objects, should do nothing but kneel before a little idol, and make himself a subject, though not of the mouth (as beasts are), yet of the eye; which was given him for higher purposes.

It is a strange thing, to note the excess of this passion, and how it braves the nature, and value of things, by this; that the speaking in a **perpetual**^① hyper-bole, is comely in nothing but in love. Neither is it merely in the phrase; for whereas it hath been well said, that the arch-flatterer, with whom all the petty flatterers have intelligence, is a man's self; certainly the lover is more. For there was never proud man thought so absurdly well of him-self, as the lover doth of the person loved; and therefore it was well said, that it is impossible to love, and to be wise. Neither doth this weakness appear to others only, and not to the party loved; but to the loved most of all, except the love be reciproque. For it is a true rule, that love is ever re-warded, either with the reciproque, or with an inward and secret contempt.

By how much the more, men ought to beware of this passion, which loseth not only other things, but itself! As for the other losses, the poet's relation doth well figure them: that he that preferred Helena, quitted the gifts of Juno and Pallas. For whosoever esteemeth too much of amorous affection, quitteth both riches and wisdom.

This passion hath his floods, in very times of weakness; which are great

① perpetual [pə'petʃuəl] adj. 永久的；不断的；无期限的；四季开花的

让自己虽不至屈从于口腹之欲（像野兽一样），却难逃耳目色相之劫；它们本该有更高尚的用途。

因此，要说清这万物的激情和价值，以及它在本性面前是如何无畏无惧，是一件很奇怪的事情；无尽的浮夸，只有在爱情里才显得美妙。这种浮夸不仅在于辞藻，因为有句话说得好，最大的奉承，人总会留给自己；而对爱人的奉承可谓更甚。即便再骄傲的人，也不会像陷入爱河之人迷恋他所爱的人那般迷恋自己；因而有人云，爱情与理智不可兼得。这种缺陷，不仅外人能看到，被爱之人也能看到；而且被爱之人看得最清楚，除非对方也爱上了你。这是一条不争定律，爱本就是付出，要么得到回报，要么被暗自轻蔑。

人们可千万要小心这种情欲，它不仅会使你失去其他东西，还会使你失去它自己！对于所谓的其他东西，诗人早已贴切形容：他选择了海伦娜，就是放弃了朱诺和雅典娜。也就是说，那些太过看重情爱之欲之人，就等于放弃了财富和智慧。

每当人心显露脆弱，这种激情便会涌入；或是春风得意日，或是苦难交加时；尽管后者出现的情况较少，可两种情况都会点燃爱情之火，并让它愈演愈烈，因而就像愚人之子。那些不得不接受爱情的人，仍然

prosperity, and great adversity; though this latter hath been less observed: both which times kindle love, and make it more fervent, and therefore show it to be the child of folly. They do best, who if they cannot but admit love, yet make it keep quarters; and sever it wholly from their serious affairs, and actions, of life; for if it check once with business, it troubleth men's fortunes, and maketh men, that they can no ways be true to their own ends.

I know not how, but martial men are given to love: I think, it is but as they are given to wine; for perils commonly ask to be paid in pleasures.

There is in man's nature, a secret inclination and motion, towards love of others, which if it be not spent upon some one or a few, doth naturally spread itself towards many, and maketh men become humane and charitable; as it is seen sometime in friars.

Nuptial love maketh mankind; friendly love perfecteth it; but wanton love corrupteth, and embaseth it.

尽力约束它，并将它完整地与生活中严肃的事业和行为隔开。因为一旦爱情沾上了事业，就会影响人们的运势，他们就无从实现最终目标。

我不知道为什么，军人总容易深陷爱河。我想，正如他们沉湎于酒一样，因为从事危险的工作总需要欢愉来给予慰藉。

人类的天性之中，本存有对他人的爱之倾向，若这种爱无法给予一个或几个人，那么它很自然地就成了博爱，如此一来，便更显人性与慈悲；正如在修士身上所见。

婚姻之爱，造就人；友谊之爱，升华人；然而荒淫之爱，腐蚀人、摧毁人。

On Pleasure

论快乐

© Kahlil Gibran

Pleasure is a freedom song, but it is not freedom. It is the blossoming of your desires, but it is not their fruit; it is depth calling onto a height, but it is not the deep nor the height; it is the caged taking wing, but it is not space encompassed. Ay, in very truth, pleasure is a freedom song. And I fain would have you sing it with fullness of heart; yet I would not have you lose your hearts in the singing.

Some of your youth seek pleasure as if it was all, and they are judged and rebuked. I would not judge nor rebuke them. I would have them seek, for they shall find pleasure, but not her alone; seven are her sisters, and the least of them is more beautiful than pleasure. Have you not heard of the man who was digging in the earth for roots and found a treasure?

And some of your elders remember pleasures with regret like wrongs committed in drunkenness. But the regret is the beclouding of the mind and its chastisement. They should remember their pleasures with gratitude, as they