

A Trilingual Collection
of Thomas Aquinas' Philosophy

托马斯·阿奎那 哲学名言选录

卓新平 ◎ 主编 雷立柏 ◎ 编译



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译者序

托马斯·阿奎那 (Thomas Aquinas, 1225-1274 年, 亦译“多默”、“多马斯”、“道茂”等) 是中世纪经院哲学的顶峰。他的著作很多, 内容非常丰富, 涉及哲学、神学、伦理学、法学、政治学等领域。由于他很成功地结合了古希腊亚里士多德 (Aristoteles) 的思想与基督信仰, 他的思想能满足信仰与理性双方面的追求, 被大多数基督徒视为正统的基督教哲学, 影响了历代所有学习哲学和神学的学生。从语言学的角度来看, 托马斯的拉丁语影响了近代英语的发展, 比如他使用 *influentia* (英语 *influence*, 现代汉语“影响”)、*producere* (英语 *produce*, 现代汉语“产生”)、*dependet* (英语 *it depends*, 现代汉语“取决于”)、*derivare* (英语 *derive*, 现代汉语“起源于”) 和 *impressio* (英语 *impression*, 现代汉语“印象”) 等词, 也就是说他的拉丁语与他的思想, 在很多方面已经拥有现代的意义和表达方式。阿奎那为近代哲学的思路做了准备, 他强调用理性和逻辑来分析每一个概念, 建立了严谨的思想体系; 但又从生活体验与感官知识出发, 重视受造界 (即物质世界) 与社会生活。在很大程度上, 笛卡尔、洛克、黑格尔, 甚至马克思、现代的法学家和科学家都是托马斯 (或托马斯主义) 的学生, 受了托马斯思维方式的影响。

本文集参考了德国哲学家及天主教徒皮珀 (Joseph Pieper, 1904-1997 年) 所编的《托马斯日课》(Thomas-Brevier, 1956 年在慕尼黑出版)。皮珀是一位经院哲学专家, 曾编写过许多关于托马斯思想的著作, 包括

《事物的真理：中世纪高峰时期人学研究》(*Die Wahrheit der Dinge: Eine Untersuchung zur Anthropologie des Hochmittelalters*, 1947 年)、《论传统的概念》(*Über den Begriff der Tradition*, 1958)、《论爱德》(*Über die Liebe*, 1972 年) 等。

《多玛斯·阿奎那神学大全》的译本于 2008 年在台湾出版(周克勤等译,碧岳学社出版)。在本书中,部分来自《神学大全》的语句在译文后的方括号中也加上台湾译本的译文,以使读者有机会比较两种翻译。台湾译本经常使用“天主”来译 *Deus*, 而我则使用“神”。

为深入理解中世纪思想,需要分析拉丁语的原文。在此方面,读者可参考以下这些工具书:雷立柏编《拉丁语汉语简明词典》(世界图书出版公司,2011 年)、雷立柏编《简明拉丁语教程》(商务 2010 年)、雷立柏编《拉丁成语辞典》(宗教文化出版社,2006 年)、雷立柏编《汉语神学术语辞典》(宗教文化出版社,2007 年;其中分析了 17 世纪的《神学大全》汉译本)。

希望这部“名言选录”能帮助学习哲学的人进一步了解托马斯·阿奎那对西方哲学的重要贡献。

祝大家阅读愉快!

雷立柏

中国人民大学林园

2012 年 2 月 10 日

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托马斯·阿奎那哲学名言选录

第一部

第一章 ORDO *Order* 秩序

(1) Minimum quod potest haberi de cognitione rerum altissimarum, desiderabilius est quam certissima cognitio, quae habetur de minimis rebus.

(S. Th. I, 1, 5 ad 1)

The smallest piece of knowledge that can be attained about the most noble matters, is more desirable than the most certain knowledge about the lowest matters.

关于最崇高事物的最小知识仍然比关于最卑微的事物的最确切知识更值得追求。

[可能有的极微小的有关最高事物的知识, 也比最确实的有关最低事物的知识更值思慕。]

(2) Ordo, qui est partium universi ad invicem, est per ordinem qui est totius universi ad Deum. (QD de potentia Dei 7,9)

The order which coordinates the parts of the universe towards each other is based on the order by which the whole universe is ordered towards God.

宇宙中具体事物之间的秩序依赖于整个宇宙对于神的秩序。

[因为整个宇宙很有秩序地面向神, 宇宙的种种部分事物才能有良好的秩序。]

(3) Omne aeternum est necessarium. (C. G. 1,83)

Anything eternal is necessary.

任何永恒的事物都是必然的。

(4) Sicut Deus est unus, ita et unum produxit, non solum quia unumquodque in se est unum, sed etiam quia omnia quodammodo sunt unum perfectum. (QD de potentia Dei 3; 16 ad 1)

Just like God is One, so He also created unity, not only because every thing in itself is a unity, but also because all things together are in a certain sense a perfect unity.

因为神是一个, 所以他也产生了“一”, 不仅仅因为每一个东西本身是一个统一体, 而且也是因为一切东西以某种方式形成一个完美的整体和统一体。

(5) Quanto aliquid magis unitum est, tanto bonitas ejus et virtus perfectior est.

(C. G. 1,102)

The more something is a unity, the greater is the perfection of its goodness and effect.

某一个事物越是合一的，其良善与能力也越是完美的。

(6) Quanto aliqua natura est altior, tanto id quod ex ea emanat magis est intimum.

(C. G. 4,11)

The higher some being is, the more inward and spiritual is whatever flows from it.

某个存在物越高级，从其流溢出来的事物就越是内在的，越是灵性的。

(7) Omne ... imperfectum tendit in perfectionem. (S. Th. I, II, 16,4)

Anything that is imperfect aspires perfection.

任何不完美的事物都追求完美。

[凡不完美者皆求完美。]

(8) Omne imperfectum necesse est ab aliquo perfecto procedere. (C. G. 1,28)

Anything imperfect must by necessity have its origin in something perfect.

任何不完美的事物必然来自某一种完美。

(9) Semper inchoatio alicujus ordinatur ad consummationem ipsius; sicut patet

tam in his quae fiunt a natura, quam in his quae fiunt ab arte; et ita omnis inchoatio perfectionis ordinatur in perfectionem consummatam quae est per ultimum finem. (S. Th. I, II, 1,6)

Every beginning is ordered towards its perfection. This is manifest from the processes of nature, but also from artefacts. And thus also any incipient perfection is ordered toward ultimate perfection, which comes about through the ultimate end.

任何事物的开始都面向其终结和完美。这一点可以在自然过程中看到，也可以在人的技术和艺术中发现。因此，任何开始的完美追求其终级的完美，而通过最终的目的可以达到终级的完美。

[一事之开始，常是指向此事之完成，无论在自然界或在人工界，是以每一善之开始，皆指向此善之完成，而每一善之完成是通过最后目的。]

(10) Sicut opus artis praesupponit opus naturae, ita opus naturae praesupponit opus Dei creantis. (C. G. 3, 65)

A work of art presupposes the work of nature, likewise the work of nature is based on the work of God the Creator.

正如任何艺术工程的前提是大自然的工程，大自然工程的前提是创造主的工程。

(11) Quanto aliqua sunt nobiliora in universo, tanto oportet quod magis participant ordinem, in quo bonum universi consistit. (C. G. 3,90)

The higher the rank of something in the universe is, the more it must participate in the order, by which the goodness of the universe exists.

某事物在宇宙中的地位越高,它参与宇宙的秩序也越多,其参与的就是那个奠定宇宙良善的秩序。

(12) Id autem, quod est maxime bonum in rebus creatis, est bonum ordinis universi, quod est maxime perfectum, ut Philosophus dicit; cui etiam consonat divina Scriptura, cum dicit: “Vidit Deus cuncta, quae fecerat, et erant valde bona”, cum de singulis operibus dixisset simpliciter, quod “erant bona” (Gn 1). (C. G. 3, 64)

What is the highest good in the created world is the good of the order of the universe. This good is, according to the Philosopher (Aristotle), the most perfect good. This is in agreement with the Holy Scripture, where we read, “And God saw everything that he had made, and it was very good”, whereas the Bible says about the singular created things simply that “they were good” (Gen 1).

在受造的世界中最大的善是宇宙的秩

序,它是最完美的善,正如哲学家亚里士多德所说。这种说法也符合《圣经》,因为《圣经》说:“上主看他所创造的一切,认为样样都很好”,但针对个别创造工程仅仅说“它们好”(创世记 1)。

(13) Quanto aliquid est perfectionis virtutis et eminentius in gradu bonitatis, tanto appetitum boni communiorem habet et magis in distantibus a se bonum quaerit et operatur. (C. G. 3,24)

The more perfect in influence and higher in rank of goodness a thing is, the more general is its pursuit of goodness, and the more it can search for and bring about the good in remote things.

某事物的能力越完美,并其良善的程度越高,它对善的追求就越普遍,并且也能在离自己很远的事物中寻找善,并实现善。

(14) Signum perfectionis in rebus inferioribus est, quod possunt sibi similia facere. (C. G. 2,6)

The things of lower rank show this sign of perfection: they can produce something similar to themselves.

较低级的事物也有某种完美的迹象:它们能制造与自己相似的东西。

(15) “Quae a Deo sunt, ordinata sunt” (Rom 13:1). In hoc autem ordo rerum

consistit, quod quaedam per alia in Deum reducuntur. (S. Th. I, II, 111,1)

"Those that are have been instituted by God" (Rom 13 : 1). And this is the order of all things, that some are led to God by others.

“所有的[...]都是由神规定的”(《罗马书》13 : 1)。万物的秩序却在这一点上：一些事物通过另一些被引向神。

[从天主来的东西，都是有次序的。万物的次序在于有的东西是通过别的东西而归向天主。]

(16) Duplex ordo considerari potest inter creaturam et Deum. Unus quidem, secundum quod creaturae causantur a Deo et dependent ab ipso sicut a principio sui esse; et sic propter infinitatem suae virtutis Deus immediate attingit quamlibet rem, causando et conservando: et ad hoc pertinet, quod Deus immediate est in omnibus per essentiam, praesentiam et potentiam. Alius autem ordo est, secundum quod res reducuntur in Deum sicut in finem; et quantum ad hoc invenitur medium inter creaturam et Deum, quia inferiores creaturae reducuntur in Deum per superiores, ut dicit Dionysius. (S. Th. III, 6, 1 ad 1)

We can observe a twofold relationship between creation and God. First,

inasmuch as the creatures are caused by God and depend on Him Who is the origin and beginning of their being, and in this way God (because of His infinite capacity) immediately touches anything by causing and preserving it in being. And to this relates that God immediately is in all things through essence, presence, and power. The second relationship is based on the fact that the things are led back to God as their end and purpose. And in this respect there is a medium between God and creation, because the lower creatures are led to God through the higher creatures, as Dionysius Areopagita says.

在受造界和神之间可以考虑两种关系。第一，受造物都来自神并依赖于他，他是它们存在的原因，这样神因其无限能力而直接接触任何事物，因为他创造并保持它；这就意味着神通过本质、临在和权力而直接存在于每一个事物当中。第二种关系是，因为各种事物被引向神，即是被引向它们的目的；然而，在这方面可以发现，在受造界和神之间有某些中介物，因为低级的受造物通过更高级的受造物而被引向神，正如狄奥尼修斯所说。

[在天主与人的中间可以注重两种次序。一种秩序是根据受造物由天主所造生并基于天主存在，如是基于自己存在的根源。如此则原天主由于自己的能力

无限藉着创造和保存直接及于或临于每一受造物。天主之以本体、能力和鉴临直接在一事物内，便是属于这一种次序。可是，另一种次序是根据万物归向天主，有如是归向目的。就这一点而言，在天主与受造物的中间，因为低级的受造物是藉着高级的受造物而归向天主，正如狄奥尼修斯所说。]

(17) Oportuit... ad consummatam universi perfectionem esse aliquas creaturas quae in Deum redirent, non solum secundum naturae similitudinem, sed etiam per operationem; quae quidem non potest esse nisi per actum intellectus et voluntatis, quia nec ipse Deus aliter erga seipsum operationem habet. Oportuit igitur ad perfectionem optimam universi esse aliquas creaturas intellectuales. (C. G. 2, 46)

For the full perfection of the universe it was necessary that there are created beings which return to God, not only according to the similarity of their being, but also according to their activity. But this can only be through an act of the intellect and of the will, because God Himself adopts no other activity towards Himself. Thus for the last perfection of the universe it was necessary that there are some spiritual creatures.

宇宙的全面完美需要决定了要有一些

归于神的受造物，而这些受造物不仅仅在本性上相似神，也在行动上相似他。这只能是通过理智和意愿的行动，因为神对自己的行动就是这样的。因此，宇宙的最高完美程度决定了一些精神性受造物（比如天使）的存在。

(18) Quamvis creatura esset melior, si immobiliter Deo adhaereret, tamen illa est bona, quae potest Deo adhaerere et non adhaerere. Et ita melius est universum, ubi utraque creatura invenitur, quam si altera tantum invenitur. (QD de veritate, 24, 1 ad 16)

Although a creature which steadfastly clings to God would be better, even a creature which is able to do both, to cling to God or not cling to God, is also good. And so a universe in which both kinds of beings can be found is better than one that has only one kind.

尽管一个始终坚定信赖上主的受造物是更高级的，但一个能够信赖也能够不信赖上主的受造物也是美善的。因此，如果在宇宙中找到这两种受造物，这样的宇宙是更完美的，超过一个只有其中一种类型的宇宙。

(19) Quamvis res corruptibilis melior esset, si incorruptibilem haberet, melius tamen est universum, quod ex corruptibilibus et incorruptibilibus

constat, quam quod ex incorruptibilibus tantum constaret. (QD de veritate, 5, 3 ad 3)

Although a transitory thing would be superior if it possessed immortality, a universe which contains both transitory and immortal things is better than a world made up of immortal things only.

一个可朽坏的事物如果分享不朽,它就变成更高级的存在;虽然如此,一种既包含可朽者,又包含不朽事物的宇宙比一种仅仅有不朽事物的宇宙更高级。

(20) Quamvis... substantia spiritualis sit melior quam corporalis, non tamen esset melius universum, in quo essent solum substantiae spirituales, sed imperfectius. (C. G. 3, 136)

Although spiritual beings are superior to material things, a universe which would only contain spiritual beings would not be a better universe, but rather a less perfect one.

虽然精神体比物体更高级,一种仅仅包含精神体的宇宙并不会是更好的,而会是不完美的。

(21) Omnis motus supponit aliquid immobile. (S. Th. I, 84, 1 ad 3)

Any movement presupposes something immovable.

任何运动的前提是某种不运动的事物。

[每个动态都假定有个不动者。]

(22) Omnia mutabilia reducuntur ad aliquod primum immobile: inde est etiam, quod omnis specifica cognitio derivatur ab aliqua certissima cognitione, circa quam error esse non potest. (QD de veritate 16,2)

All changes can be traced back to some first immovable thing: likewise all singular knowledge is derived from some most certain knowledge which is beyond doubt.

任何运动的东西都可以追溯到某一个根本的、不动的事物;同理,任何具体的认识可以追溯到某一种最确定的认识,关于它不能有错误或怀疑。

(23) Ordo igitur divinae providentiae exigit, quod sit casus et fortuna in rebus. (C. G. 3, 74)

The arrangement of divine providence demands that there is chance and contingency in the affairs.

神的预先安排(天佑)要求在事物中存在某种偶然性。

(24) Ex consummatione igitur hominis consummatio totius naturae corporalis quodammodo dependet. (Comp. theol. 1, 148)

In a certain way the completion of the

whole of corporeal nature depends on the completion of the human being.

在某种意义上,整个自然物体的完善取决于人的完善。

(25) Semper invenitur infimum supremi generis contingere supremum inferioris generis; sicut quaedam infima in genere animalium parum excedunt vitam plantarum, sicut ostrea, quae sunt immobilia et solum tactum habent et terrae in modum plantarum affiguntur; unde et beatus Dionysius dicit, quod “divina sapientia conjungit fines superiorum principiis inferiorum”. Est igitur accipere aliquid in genere corporum, scilicet corpus humanum, aequaliter complexionatum, quod attingit ad infimum superioris generis, scilicet ad animam humanam, quae tenet ultimum gradum in genere intellectualium substantiarum, ut ex modo intelligendi percipi potest. Et inde est quod anima intellectualis dicitur esse quasi quidam horizon et confinium corporeorum et incorporeorum, in quantum est substantia incorporea, corporis tamen forma. (C. G. 2, 68)

We always encounter the fact that the lowest layers of a higher kind of being border on the highest layers of a lower kind of being. Thus the lowest animals

hardly excel the life of plants, as for example oysters, who cannot move and have only a sense of touch, and they are attached to the ground like plants. Therefore blessed Dionysius says that “Divine wisdom joins the margins of the higher things to the prime part of the lower things.” We can thus suppose that in the realm of corporeal things something exists, namely the human body, which is composed in a similar way, as it borders on the lowest part of a higher realm, which is the human soul. The human soul holds the lowest layer of the intellectual beings, which can be known from the way of her understanding. From this it is clear why the spiritual soul is called a kind of horizon and border area between corporeal and incorporeal things, since the soul is an incorporeal substance, but she is the form of the body.

人们经常发现比较高级存在中的最低层部分与比较低级存在中的最高层部分有联结。比如,在动物领域中最低级的种类几乎不强于植物的生命,像贝壳就不能动,它们只有触觉,和植物一样固定于土地。因此,真福狄奥尼修斯说:

“上主的智慧结合高级者的边缘和低级者的高层。”因此,我们应该认为,在物体的领域中有一个存在物,比如人的身体,它是以同样的方式和比较高级

存在的最低层有联接,就是与人的灵魂有联接,因为灵魂在精神体的领域中占有最低的位置——这一点可以从灵魂的认识方式知道。因此,人的灵魂被称为某种“地平线”或“边界”,因为她在物体领域和精神领域的中间地带,自己是一个没有物体的实体,同时她也是身体的形式。

(26) Primus... auctor et motor universi est intellectus... Oportet ergo ultimum finem universi esse bonum intellectus; hic autem est veritas. Oportet igitur

veritatem esse ultimum finem totius universi. (C. G. 1, 1)

The first Origin and Mover of the universe is the spirit... Thus by necessity the ultimate purpose of the universe is a good of the spirit, which is truth. It follows that the truth is the last purpose of the whole universe.

宇宙的第一个来源和推动力是精神。因此宇宙的最终目的是精神性的价值,而这就是真理。所以真理必须是整个宇宙的终极目的。

第二章 CREATIO *Creation* 创造界

(27) Creatura est vanitas inquantum est ex nihilo, non autem inquantum est similitudo Dei. (QD de caritate 1 ad 11)
Created things are empty insofar as they are created out of nothing, but not as far as they are in the image of God.

受造界是空虚的,因为它是从无中受造的,但如果考虑到受造界与神的相似性,它就不是空虚的。

(28) Creaturae nunquam in nihilum rediguntur, etiamsi sint corruptibiles. (S. Th. I, 65, 1 ad 1)

Creatures can never be reduced to nothing, even if they are ephemeral.

受造物从不能完全消失,即使它们是可朽坏的。

(29) Creatura est tenebra inquantum est ex nihilo; inquantum vero est a Deo, similitudinem aliquam ejus participat et sic in ejus similitudinem ducit. (QD de veritate, 18, 2 ad 5)

Creatures are dark insofar as they are created from nothing; but insofar a creature is created by God, it shares in

His image and also leads to God's likeness.

因为受造物是从无中创造的,所以它是黑暗的;但又因为它的来源是神,所以它也参与神的肖像并引向神的相似性。

(30) *Deus non potest esse causa tendendi in non-esse; sed hoc habet creatura ex seipsa, inquantum est de nihilo. (S. Th. I, 104, 3 ad 1)*

God cannot be the cause of a pursuit of non-existence; this kind of tendency to annihilation comes from the creature itself, because a creature has its origin in nothingness.

神不可能成为“追求不存在”的根源;这种倾向来自受造物本身,因为受造物自己是从无中而来的。

(31) *Quanto aliquid magis distat ab eo, quod per seipsum est existens, scil. Deo, tanto magis propinquum est ad non-esse; quanto autem aliquid est propinquius Deo, tanto magis recedit a non-esse. (C. G. 2, 30)*

The farther a thing is removed from the one Who is through Himself, namely God, the closer it is to non-being; the closer a thing is to God, the farther it is away from non-being.

一个事物离那位通过自己存在者即神,越远,就离不存在越近。一个事物离神

越近,就离不存在越远。

(32) *Tendere in nihilum non est proprie motus naturae, qui semper est in bonum, sed est ipsius defectus. (QD de potentia Dei, 5, 1 ad 16)*

To be inclined to nothingness is not the proper movement of nature, but only a failure of nature, since the proper inclination of nature is toward the good.

追求虚无并不是自然事物本有的倾向,而只是自然的缺陷,因为自然的倾向始终是善。

(33) *Ex hoc quod liberum arbitrium est ex nihilo, convenit ei, quod non sit naturaliter confirmatum in bono. (QD de veritate, 24, 8 ad 4)*

Because the free will originates from nothingness, its characteristic mark is that it is not naturally steadfast in goodness.

因为自由意志的来源是虚无,所以其特征是它不能自然地稳定存在于善内。

(34) *Quod voluntas sit flexibilis ad malum, non habet secundum quod est a Deo, sed secundum quod est de nihilo. (QD de veritate, 22, 6 ad 3)*

The fact that the will may turn to an evil is not because the will has its origin in God, but because it has its origin in