

名著名篇双语对照丛书
MINGZHUMINGPIAN
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爱默生 哲理思考美文

[美] 爱默生 ◎著 徐向英 张晓玲 ◎编译



中英对照

Emerson

爱默生（1803-1882）美国著名思想家、散文家、诗人。出身于牧师家庭，曾就读于哈佛大学和哈佛神学院。作为美国超验主义哲学的代表，爱默生一生著述丰富，大多为散文。爱默生不仅对美国文学影响重大，而且也是美国思想史上举足轻重的人物。他强调人的精神作用和直觉的意义，认为自然界充满灵性，人应该回归大自然，他的自立主张、民权观念等对美国人民影响深远。

中国书籍出版社



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图书在版编目(CIP)数据

爱默生哲理思考美文(英汉对照)/(美)爱默生著;徐向英, 张晓玲编译. —北京:中国书籍出版社, 2009.1

ISBN 978-7-5068-1826-1

I. 爱… II. ①爱…②徐…③张… III. ①英语—汉语—对照读物②散文—作品集—美国—近代 IV. H319.4: I

中国版本图书馆 CIP 数据核字(2008)第 191410 号

责任编辑 / 毕 磊

责任印制 / 熊 力 武雅彬

封面设计 / 周周设计局

出版发行 / 中国书籍出版社

地 址: 北京市丰台区三路居路 97 号(邮编: 100073)

电 话: (010)51259192(总编室) (010)51259186(发行部)

电子邮箱: chinabp@vip.sina.com

经 销 / 全国新华书店

印 刷 / 中国纺织出版社印刷厂

开 本 / 787mm×960mm 1/16

印 张 / 21

字 数 / 291 千字

版 次 / 2009 年 1 月第 1 版 2009 年 1 月第 1 次印刷

定 价 / 29.80 元

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爱默生哲理思考美文



Introduction

Our age is retrospective. It builds the sepulchers of the fathers. It writes biographies, histories, and criticism. The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us, and not the history of theirs? Embosomed for a season in nature, whose floods of life stream around and through us, and invite us by the powers they supply, to action proportioned to nature, why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? The sun shines today also. There is more wool and flax in the fields. There are new lands, new men, new thoughts. Let us demand our own works and laws and worship.

Undoubtedly we have no questions to ask which are unanswerable. We must trust the perfection of the creation so far, as to believe that whatever curiosity the order of things has awakened in our minds, the order of things can satisfy. Every man's condition is a solution in hieroglyphic to those inquiries he would put. He acts it as life, before he apprehends it as truth. In like manner, nature is already, in its forms and tendencies, describing its own design. Let us interrogate the great apparition, that shines so peacefully around us. Let us inquire, to what end is nature? All science has one aim, namely, to find a theory of nature. We have theories of races and of functions, but scarcely yet a remote approach to an idea of creation. We are now so far from the road to truth, that religious teachers dispute and hate each



序

我们的时代是怀旧的。它建造父辈们的坟墓，它书写传记、历史与评论。祖先们面对面与上帝和自然联系，而我们却通过他们的眼睛与上帝和自然联系。为什么我们不去享受与宇宙直接联系的乐趣呢？为什么我们不能凭直觉领悟，而不是凭传统的诗歌和哲学与自然联系呢？为什么不能有一种直接启示我们的宗教，而不是靠历史来启示我们的宗教呢？我们躺在大自然的怀抱中，它的生命之流像小溪一样在我们身边和体内环绕，大自然用它的力量邀请我们进行适当的行动，可我们为什么还要在过去的干骷髅里摸索，或者硬要把活生生的一代人拉进服装早已褪色的化装舞会呢？今天的太阳依然闪闪发光。田野里有更多的羊毛和亚麻。我们有了新土地、新人、新思想。我们需要我们自己的作品、法律和崇拜！

毫无疑问，我们不会提出无法回答的疑问。我们必须相信创造物的完美，相信无论事物的状态秩序在我们心里唤起怎样的好奇心，它的这种状态都能令人满意。每一个人的情形本身就是对他所提出的疑问所作的形象回答。虽然他还没有明白这就是真理，事实上，他已经在生活中行动实践着真理。大自然以同样的方式已经在它的形状与倾向中描绘着自己的图案。让我们询问在我们周围平静地闪烁着的伟大的幽灵，让我们询问大自然的目的何在。



other, and speculative men are esteemed unsound and frivolous. But to a sound judgment, the most abstract truth is the most practical. Whenever a true theory appears, it will be its own evidence. Its test is, that it will explain all phenomena. Now many are thought not only unexplained but inexplicable; as language, sleep, madness, dreams, beasts, sex.

Philosophically considered, the universe is composed of Nature and the Soul. Strictly speaking, therefore, all that is separate from us, all which Philosophy distinguishes as the NOT ME, that is, both nature and art, all other men and my own body, must be ranked under this name, NATURE. In enumerating the values of nature and casting up their sum, I shall use the word in both senses; in its common and in its philosophical import. In inquiries so general as our present one, the inaccuracy is not material; no confusion of thought will occur. Nature, in the common sense, refers to essences unchanged by man; space, the air, the river, the leaf. Art is applied to the mixture of his will with the same things, as in a house, a canal, a statue, a picture. But his operations taken together are so insignificant, a little chipping, baking, patching, and washing, that in an impression so grand as that of the world on the human mind, they do not vary the result.



所有科学都有着一个目标，那就是，找到一种自然学说。我们已经有物种学说，有功能学说，但却几乎还没有找到一种关于创造学说的遥远的方法。我们离真理的道路还很遥远，所以宗教家们相互争吵相互讨厌。那些善于思考的人被认为是有病的，是妄动的。不过合理判断一下，人们就会发现最抽象的真理是最实际的。一个真实的理论不管它什么时候出现，它都将成为它自己的证据。它的检验会解释所有的现象。现在许多事情比如，语言、睡眠、疯狂、做梦、野兽与性被认为是莫名其妙，无法解释的。

从哲学角度考虑，宇宙是由自然和灵魂组成的。所以，严格地说，所有那些与我们相异的东西，所有哲学家认为是“非我”的东西，也就是自然与艺术，和所有的他人及自己的身体，都被纳入到自然这个名字之下。在列举大自然的价值，计算它们的总和时；我会使用“自然”这个具有双重含义的词——即普通含义与哲学含义。因为现在探讨的是如此全面的问题，所以是否精确已不重要。也不会出现思维上的混乱。从常识角度看，自然是指没有被人类改变的事物本质，诸如空间、空气、河流、树叶之类。艺术是个人意志与类似于一座房子、一条运河、一尊雕像，或一幅图画的混合应用。但是人类在这上面的操作全加在一起也是微不足道的，不过是做了一点切削，一点烘烤、修补和洗涤而已。比起世界对人类心灵如此重大的影响，人的这些举动并不改变结果。



Nature

To go into solitude, a man needs to retire as much from his chamber as from society. I am not solitary whilst I read and write, though nobody is with me. But if a man would be alone, let him look at the stars. The rays that come from those heavenly worlds, will separate between him and what he touches. One might think the atmosphere was made transparent with this design, to give man, in the heavenly bodies, the perpetual presence of the sublime. Seen in the streets of cities, how great they are! If the stars should appear one night in a thousand years, how would men believe and adore; and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these envoys of beauty, and light the universe with their admonishing smile.

The stars awaken a certain reverence, because though always present, they are inaccessible; but all natural objects make a kindred impression, when the mind is open to their influence. Nature never wears a mean appearance. Neither does the wisest man extort her secret, and lose his curiosity by finding out all her perfection. Nature never became a toy to a wise spirit. The flowers, the animals, the mountains, reflected the wisdom of his best hour, as much as they had delighted the simplicity of his childhood.

When we speak of nature in this manner, we have a



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论自然

为了能孤身独处，人需要远离社会，远离居室。当我读书写作时，即使没有人旁陪我，我也不会感到孤独寂寞。如果有人感到孤独寂寞，就让他看看天上的星星吧。这些从天国传来的光芒会将他与他所触摸到的世界分离开来。有人可能会认为，天体中的空气之所以是透明的，就是为了让人们能看到这些永恒存在的壮观。从城市的街道上抬头望去，它们是多么伟大啊！如果这些星星一千年只出现一个晚上的话，那么人们将会怎样地信仰它们，崇拜它们，为了子孙后代将会怎样保持这上帝之城显示的记忆啊！不过，这些美丽的天使每天晚上都会出现，用它们劝告人的微笑照耀整个宇宙。

这些星星尽管总是出现，但因为遥不可及，所以它们会在人们的心中唤醒一种崇敬之情。不过，当人们的心灵向自然万物敞开大门时，它们总会留给给人一种亲情般的感觉。大自然从不以普通的面貌呈现。聪明的人是不会想要探寻她所有的完美，去穷尽她的秘密而失去他的好奇心。对一颗明智的心灵来说，大自然永远不会成为一个玩具。花朵、动物、山群都反映出他最美时刻的智慧，如同它们曾娱乐了那纯朴天真的童年。

当我们以这样的方式谈论自然时，我们的心中就有一



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distinct but most poetical sense in the mind. We mean the integrity of impression made by manifold natural objects. It is this which distinguishes the stick of timber of the wood-cutter, from the tree of the poet. The charming landscape which I saw this morning, is indubitably made up of some twenty or thirty farms. Miller owns this field, Locke that, and Manning the woodland beyond. But none of them owns the landscape. There is a property in the horizon which no man has but he whose eye can integrate all the parts, that is, the poet. This is the best part of these men's farms, yet to this their warranty-deeds give no title.



To speak truly, few adult persons can see nature. Most persons do not see the sun. At least they have a very superficial seeing. The sun illuminates only the eye of the man, but shines into the eye and the heart of the child. The lover of nature is he whose inward and outward senses are still truly adjusted to each other; who has retained the spirit of infancy even into the era of manhood. His intercourse with heaven and earth, becomes part of his daily food. In the presence of nature, a wild delight runs through the man, in spite of real sorrows. Nature says,—he is my creature, and maugre all his impertinent griefs, he shall be glad with me. Not the sun or the summer alone, but every hour and season yields its tribute of delight; for every hour and change corresponds to and authorizes a different state of the mind, from breathless noon to grimmest midnight. Nature is a setting that fits equally well a comic or a mourning piece. In good health, the air is a cordial of incredible virtue.

种独特而诗意般的感觉，也就是说，许许多多的自然万物会留给人们一种完整统一的印象。正是这印象区分了伐木工斧头下的木材与诗人笔端下的树木。我今天早上看到的那片迷人的风景显然是由二三十块农场构成的。米勒拥有这块田地，洛克拥有那块，曼宁则拥有那远处的树林。但谁也无法拥有这片风景。这是地平线上的一块财产，这块财产只属于能把这所有的部分看成整体的人，而这个人就是诗人。这片风景是这些农场中最好的一部分，但它们的地契上并没有注明它们拥有这片风景的产权。

其实，没有几个成年人能看懂自然。绝大多数人看不到太阳，至少，他们只看到了非常肤浅的东西。太阳只照亮了成年人的眼睛，却照亮了小孩的眼睛和心灵。热爱自然的人，他的外在感受与内心感觉能相互谐调，能把他婴孩时的纯真心灵一直保持到成年时期。与天地之间的交流成为他每日精神食粮的一部分。哪怕现实生活中充满悲痛，但只要站在大自然面前，他就会感到一阵狂喜流遍全身。大自然如是说，他是我的创造物，尽管有不相干的悲痛，但跟我在一起，他会高兴的。不只是太阳或夏天，每一个小时，每一个季节都能产生令人愉悦的颂词。从风平无声的中午到令人沉闷无趣的午夜，每一个小时每一个变化都呼应着并掌握着人们心灵的不同状态。大自然是一个舞台，既适合上演喜剧也适合上演悲剧。当人的身心处于健康状态时，空气就是一剂令人不可思议的兴奋剂。在空





Crossing a bare common, in snow puddles, at twilight, under a clouded sky, without having in my thoughts any occurrence of special good fortune, I have enjoyed a perfect exhilaration. I am glad to the brink of fear. In the woods too, a man casts off his years, as the snake his slough, and at what period soever of life, is always a child. In the woods, is perpetual youth. Within these plantations of God, a decorum and sanctity reign, a perennial festival is dressed, and the guest sees not how he should tire of them in a thousand years. In the woods, we return to reason and faith. There I feel that nothing can befall me in life, — no disgrace, no calamity, (leaving me my eyes,) which nature cannot repair. Standing on the bare ground, —my head bathed by the blithe air, and uplifted into infinite space, —all mean egotism vanishes. I become a transparent eye-ball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God. The name of the nearest friend sounds then foreign and accidental: to be brothers, to be acquaintances, master or servant, is then a trifle and a disturbance. I am the lover of uncontained and immortal beauty. In the wilderness, I find something more dear and connate than in streets or villages. In the tranquil landscape, and especially in the distant line of the horizon, man beholds somewhat as beautiful as his own nature.

The greatest delight which the fields and woods minister, is the suggestion of an occult relation between man and the vegetable. I am not alone and unacknowledged. They nod to me, and I to them. The waving of the boughs in

地上，在雪坑边，在晨曦中，在乌云下，心中不必想会出现什么好运气，我就能感受到无与伦比的兴奋，兴奋得以至于有些恐惧。在树林里也是如此，一个人抛掉岁月就如同蛇脱掉旧皮，无论在生命的哪一阶段，都能拥有一颗童心。在树林中，人永远是年轻的。高尚和圣洁在上帝的这片种植园中盛行着，这里一年四季都身着节日的彩装，宾客们就是在这里住上一千年也不会感到厌倦。在树林中，我们回归理性和信仰，在那里，我感觉到任何东西都不会降落到我身上——没有耻辱，没有灾难，（留给我的眼睛，）这是大自然无法修补的。站在空地上，我沐浴在令人欢乐的空气中，抬头仰望无垠的太空，所有的自卑都消失了。我变成一个透明的眼球，我什么也不是，却能看见一切。宇宙之流在我全身循环。我成为上帝的一部分，成为上帝的一分子。那时，即使是最亲近的朋友，他们的名字也会让人觉得遥远而意外；那时兄弟、朋友、主人或仆从都变成扰人的琐事了。我是自由和永恒美景的情人。在荒野里，我找到比在街道上或在乡村中更可亲更自然的东西。在宁静的风景里，尤其是在那遥远的地平线上，人们看到了与他自身本性一样美丽的东西。

田野和树林所给予的最大快乐就是让人联想起人类和大自然的微妙的关系。我不是孤独一人，默默无闻。它们向我点头，我也向它们点头。暴风雨中树枝飘动对我而言既新鲜又古老。它令我惊异，又让我熟悉。它对我的影



the storm, is new to me and old. It takes me by surprise, and yet is not unknown. Its effect is like that of a higher thought or a better emotion coming over me, when I deemed I was thinking justly or doing right.

Yet it is certain that the power to produce this delight, does not reside in nature, but in man, or in a harmony of both. It is necessary to use these pleasures with great temperance. For, nature is not always tricked in holiday attire, but the same scene which yesterday breathed perfume and glittered as for the frolic of the nymphs, is overspread with melancholy today. Nature always wears the colors of the spirit. To a man laboring under calamity, the heat of his own fire hath sadness in it. Then, there is a kind of contempt of the landscape felt by him who has just lost by death a dear friend. The sky is less grand as it shuts down over less worth in the population.

