



# Aurelius 沉思錄

我與自己的對話

The Meditations

中英對照新譯本

馬可·奧理略 Marcus Aurelius 著  
樂軒 譯

書中對於理性探討，  
以為行動之符合自然和理性是一回事，  
就是說理性即是自然性。  
也多次談及對死的態度，  
認為人面對死亡時，  
應「不要憎惡死亡，而要由衷地接受它。  
死亡是自然產物的一部分」。  
提倡人要與他人和諧相處，  
在與他人交往中，  
奧理略總能看到身邊人的優點，  
處處觀人之長，處處取人之長，  
他深信人之來世是互惠互利的。

O P E N

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THE MEDITATIONS

# 沉思錄

——我與自己的對話

中英對照全新譯本

馬可·奧理略

Marcus Aurelius / 著

樂軒 / 譯

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## 沉思錄——我與自己的對話

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## *Vol. I*

【1】FROM my grandfather Verus I learned good morals and the government of my temper.

【2】From the reputation and remembrance of my father, modesty and a manly character.

【3】From my mother, piety and beneficence, and abstinence, not only from evil deeds, but even from evil thoughts; and further simplicity in my way of living, far removed from the habits of the rich.

【4】From my great-grandfather, not to have frequented public schools, and to have had good teachers at home, and to know that on such things a man should spend liberally.

【5】From my governor, to be neither of the green nor of the blue party at the games in the Circus, nor a partizan either of the Par-mularius or the Scutarius at the gladiators' fights; from him too I learned endurance of labour, and to want little, and to work with my own hands, and not to meddle with other people's affairs, and not to be ready to listen to slander.

【6】From Diognetus, not to busy myself about trifling things,

# 第一卷

【1】從我的祖父維魯斯身上，我學到了高尚的品德和自我控制的能力。

【2】從我父親的名聲和對他的懷念中，我學到了謙遜和男子氣概。

【3】從我母親身上，我學到了虔誠和慈愛，明白了不僅要戒除惡行，還要根除惡念，而且生活要樸素，遠離奢靡。

【4】從我的曾祖父身上，我懂得了不要頻繁出入公共學堂，而應在家裏擁有優秀的教師，並且懂得了在求知上應不惜花費時間與金錢。

【5】我的老師教導我，在競技場中既不要加入綠隊也不要加入藍隊，在角鬥場上既不加入這個派別也不加入那個派別。從他身上我還懂得了要忍耐繁重的勞動，要無欲無求，要靠自己的雙手奮鬥，不干涉他人的事物，不聽信謠言。

【6】從戴奧吉納圖斯那裏，我學會了不沈迷於瑣事，不相信

and not to give credit to what was said by miracle-workers and jugglers about incantations and the driving away of daemons and such things; and not to breed quails for fighting, nor to give myself up passionately to such things; and to endure freedom of speech; and to have become intimate with philosophy; and to have been a hearer, first of Bacchius, then of Tandasis and Marcianus; and to have written dialogues in my youth; and to have desired a plank bed and skin, and whatever else of the kind belongs to the Grecian discipline.

【7】 From Rusticus I received the impression that my character required improvement and discipline; and from him I learned not to be led astray to sophistic emulation, nor to writing on speculative matters, nor to delivering little hortatory orations, nor to showing myself off as a man who practises much discipline, or does benevolent acts in order to make a display; and to abstain from rhetoric, and poetry, and fine writing; and not to walk about in the house in my outdoor dress, nor to do other things of the kind; and to write my letters with simplicity, like the letter which Rusticus wrote from Sinuessa to my mother; and with respect to those who have offended me by words, or done me wrong, to be easily disposed to be pacified and reconciled, as soon as they have shown a readiness to be reconciled, and to read carefully, and not to be satisfied with a superficial understanding of a book; nor hastily to give my assent to those who talk overmuch; and I am indebted to him for being acquainted with the discourses of Epictetus, which he communicated to me out of his own collection.



術士巫師的咒語、驅魔之說以及各種類似的把戲；不豢養鸛鵒與人玩鬥，也不沈溺於此類的享樂；要容忍言論自由，要逐漸用心於哲學；我先傾聽巴克斯，隨後是坦達西斯和馬謝努斯；嘗試從年輕時就開始寫對話錄；嚮往臥硬板床和粗毛皮，以及其他一切屬於古希臘訓律的東西。

【7】從拉斯第克斯那裏，我懂得了我的品性需要改善和錘煉；我領悟到不要熱衷於詭辯，不要寫故弄玄虛的東西，不作說教性談話，不要惟恐別人不知自己是個苦修者，也不因故意示人而行善事；對華麗的辭藻、詩歌和精美的文章敬而遠之；不穿著戶外的行頭在室內踱步，不做其他類似的事情；寫信盡量言簡意賅，就像以前拉斯第克斯從西努埃薩寫給我母親的信一樣；對於那些以言辭冒犯我，或者錯待了我的人，不必計較，若對方有意和解，就回應；從他那裏，我還學會了認真閱讀，不滿足於表面的一知半解；對那些誇誇其談的人，不輕易附和；我還要感謝他借給我埃比克泰德的《對話錄》，使我得以領悟知識。

【8】 From Apollonius I learned freedom of will and undeviating steadiness of purpose; and to look to nothing else, not even for a moment, except to reason; and to be always the same in sharp pains, on the occasion of the loss of a child, and in long illness; and to see clearly in a living example that the same man can be both most resolute and yielding, and not peevish in giving his instruction; and to have had before my eyes a man who clearly considered his experience and his skill in expounding philosophical principles as the smallest of his merits; and from him I learned how to receive from friends what are esteemed favours, without being either humbled by them or letting them pass unnoticed.

【9】 From Sextus, a benevolent disposition, and the example of a family governed in a fatherly manner, and the idea of living conformably to nature; and gravity without affectation, and to look carefully after the interests of friends, and to tolerate ignorant persons, and those who form opinions without consideration: he had the power of readily accommodating himself to all, so that intercourse with him was more agreeable than any flattery; and at the same time he was most highly venerated by those who associated with him; and he had the faculty both of discovering and ordering, in an intelligent and methodical way, the principles necessary for life; and he never showed anger or any other passion, but was entirely free from passion, and also most affectionate; and he could express approbation without noisy display, and he possessed much knowledge without ostentation.

【8】從阿波洛尼厄斯那裏，我學到了自由意志和目標的堅定不移；懂得了凡事除了依據理性，別無他途；學會了無論身處劇痛之中，還是在痛失親子之時，甚至長期忍受疾病的折磨，都能鎮定如常；從他這樣一個鮮活的例子中，我清楚地懂得，同一個人既可以最堅定不移，也可以做出最大的讓步，在教導別人的時候絕不要急躁發怒；我還看到他在傳授原理方面具有傑出的教導經驗和技巧，但他從不以此為傲；我還學會了如何從朋友處獲得幫助，既不失尊嚴，又不對他們的友好視而不見。

【9】從塞克斯圖斯那裏，我體會到一種仁愛的氣質，一種父權家庭的榜樣，以及順應自然的生活觀念；我還學到了毫不做作的莊重氣質，細緻地關心朋友的利益，對無知的人和魯莽的人都能容忍；他有能力輕而易舉地與所有的人和睦共處，跟他交往比聽到任何的奉承話都更令人快樂；同時，與他有交道的人都高度尊重他；他思維敏捷，總能準確地把握生活中的基本原則並予以得體的安排；他從不面作怒容，或表露其他激情，而是排除了一切情感衝動，同時又很和藹；他能夠讚美別人而毫不囉嗦，他知識淵博而不自誇。

【10】 From Alexander, the grammarian, to refrain from fault-finding, and not in a reproachful way to chide those who uttered any barbarous or solecistic or strange-sounding expression; but dexterously to introduce the very expression which ought to have been used, and in the way of answer or giving confirmation, or joining in an inquiry about the thing itself, not about the word, or by some other fit suggestion.

【11】 From Fronto I learned to observe what envy and duplicity and hypocrisy are in a tyrant, and that generally those among us who are called Patricians are rather deficient in paternal affection.

【12】 From Alexander the Platonic, not frequently nor without necessity to say to any one, or to write in a letter, that I have no leisure; nor continually to excuse the neglect of duties required by our relation to those with whom we live, by alleging urgent occupations.

【13】 From Catulus, not to be indifferent when a friend finds fault, even if he should find fault without reason, but to try to restore him to his usual disposition; and to be ready to speak well of teachers, as it is reported of Domitius and Athenodotus; and to love my children truly.

【14】 From my brother Severus, to love my kin, and to love truth, and to love justice; and through him I learned to know Thrasea, Helvidius, Cato, Dion, Brutus; and from him I received the idea of

【10】從文法教師亞歷山大身上，我學會了不挑剔別人的錯誤，不用責備的態度去痛斥野蠻的、不合文法的或生硬的表達，而是應該利用作答或者肯定對方意見的機會，巧妙地引出正確的表達；或者加入對事情本身的討論，而不是討論某個特定的詞語，或者通過一些其他的建議來啟發他，讓他無意識中習得正確的用法。

【11】從弗朗特身上，我學會體察到一位暴君的嫉妒、偽善和口是心非，而我們中間被稱為出生高貴的那些人又是怎樣冷酷無情。

【12】從柏拉圖派的學者亞歷山大身上，我懂得了沒有必要，也不應該在通信中或者直接對別人說「我很忙」，不要總是以此作為藉口來推卸我們應盡的責任和義務。

【13】從卡特勒斯身上我學到，不要對朋友的抱怨置若罔聞，哪怕他的抱怨毫無道理可言，也要安撫他，助他恢復往日的安寧；對師長要心懷敬意，慷慨地讚美，正如多米第厄斯讚美雅特洛多圖斯那樣；要懂得疼愛孩子。

【14】從我的兄長塞佛留身上，我學會了愛我的族人，也學會熱愛真理和公正；通過他我還結識了特拉塞阿、赫爾維第烏斯、卡托、狄昂、布魯圖斯；我明白了一視同仁的重要，

a polity in which there is the same law for all, a polity administered with regard to equal rights and equal freedom of speech, and the idea of a kingly government which respects most of all the freedom of the governed; I learned from him also consistency and un-deviating steadiness in my regard for philosophy, and a disposition to do good, and to give to others readily, and to cherish good hopes, and to believe that I am loved by my friends; and in him I observed no concealment of his opinions with respect to those whom he condemned, and that his friends had no need to conjecture what he wished or did not wish, but it was quite plain.

【15】From Maximus I learned self-government, and not to be led aside by anything; and cheerfulness in all circumstances, as well as in illness; and a just admixture in the moral character of sweetness and dignity, and to do what was set before me without complaining. I observed that everybody believed that he thought as he spoke, and that in all that he did he never had any bad intention; and he never showed amazement and surprise, and was never in a hurry, and never put off doing a thing, nor was perplexed nor dejected, nor did he ever laugh to disguise his vexation, nor, on the other hand, was he ever passionate or suspicious. He was accustomed to do acts of beneficence and was ready to forgive, and was free from all falsehood; and he presented the appearance of a man who could not be diverted from right rather than of a man who had been improved. I observed, too, that no man could ever think that he was despised by Maximus, or ever venture to think himself a better man. He had also the art of being humorous in an agreeable

懂得了言論自由和權利平等是治理國家的基石，知道了王治政府應該最大限度地尊重國民的自由；他教導我，在哲學的道路上要始終如一，堅定不移地前進。他教我多行善事，熱心施捨，要我心存希望，要我信賴朋友對我的愛；我還發現他從不隱瞞對某些人的譴責，他的朋友們從來不必去猜測他的意圖，因為他為人坦誠直率。

【15】從馬克西默斯身上，我學會了自律，不受任何引誘而誤入歧途；無論順境逆境，即使疾病纏身，始終都要保持樂觀開朗；他的性格具有混合的魅力，既溫和可親又莊重大方；他做事勤懇，毫無怨言。我注意到眾人眼中的他是個表裏如一的人；無論他做什麼，從不心懷惡意；他從不顯出驚詫之意，行事也從不匆忙，也不會中途放棄，從不沮喪也不曾迷惘，動怒時也從不會以偽笑作掩飾；此外，他也不曾激動或是疑慮。他為人仁厚，心胸寬廣，正直無私。與其說他一貫正確，不如說他不斷完善。我也注意到：任何人都不曾認為受到過他的藐視，或者敢自稱是比他更好的人。此外，他擅長幽默的藝術，常常讓人倍感親切。

way.

【16】 In my father I observed mildness of temper, and unchangeable resolution in the things which he had determined after due deliberation; and no vainglory in those things which men call honours; and a love of labour and perseverance; and a readiness to listen to those who had anything to propose for the common weal; and undeviating firmness in giving to every man according to his deserts; and a knowledge derived from experience of the occasions for vigorous action and for remission. And I observed that he had overcome all passion for joys; and he considered himself no more than any other citizen, and he released his friends from all obligation to sup with him or to attend him of a necessity when he went abroad, and those who failed to accompany him by reason of any urgent circumstances, always found him the same. I observed, too, his habit of careful inquiry in all matters of deliberation, and his persistency, and that he never stopped his investigation through being satisfied with appearances which first present themselves; and that his disposition was to keep his friends, and not to be soon tired of them, nor yet to be extravagant in his affection; and to be satisfied on all occasions, and cheerful; and to foresee things a long way off, and to provide for the smallest without display; and to check immediately popular applause and flattery, and to be ever watchful over the things which were necessary for the administration of the empire, and to be a good manager of the expenditure, and patiently to endure the blame which he got for such conduct; and he was neither superstitious with respect to the gods, nor did



【16】從我的父親那裏，我感受到了一種溫良的氣質。可是一旦他經過深思熟慮而做出決定，就會不折不扣地加以推進；他不圖虛名，不在意世俗的榮耀；他熱愛工作，做事總能持之以恆。對於任何有利於公共福祉的建議，他總能虛心聽取；在論功行賞方面毫不動搖；他張弛有度，懂得什麼時候該緊張，什麼時候該放鬆。他抑制淫慾。始終把自己看成與普通臣民一般無異；他不強求朋友們與他共進晚餐，也不勉強他們與他一道出門旅行；若是友人因急事纏身而不得陪行，事後他仍然待之如初。他對各種議題認真思考，並且堅持不懈，不滿足於一般表象而預先放棄考察；他重視朋友，從不厭棄，也從不熱情有餘。他對所有環境都感到滿足和快樂；能不誇示地顯微知著，富有遠見；他直接阻止流行的頌揚和一切諂媚。有些事情對於管理帝國是必須的，就永遠保持警惕，成為一個精明的支出管理者，並耐心地忍受因為這樣的管理而招致的責難。他敬神，但不迷信；他愛民，但不會不擇手段地迎合、討好民眾；對待任何事情，他都頭腦清醒，立場堅定，絕無卑劣的念頭和行徑，也不會好新獵奇。凡是對於生活有益的東西，而上天又給足了供應，享用之時既不自喜優人一等，也不至抱愧於心而藉口搪塞；而是於坐享之際淡然受之，而沒有時也並不垂涎。沒有人能說他是詭辯家，或如